

Windspeaker

July 2000

AMMSA, Canada's largest publisher of Aboriginal news

Volume 18 No. 3

WHAT'S INSIDE



PAROLE DENIED

Political prisoner Leonard Peltier was disappointed again when, after 24 years behind bars, he was denied parole. Reaction was swift and the fight for his freedom continues with fervor. Windspeaker covers the parole hearing and speaks to members of a family devoted to the Peltier cause.

.....Pages 9 to 11.

Premier accused of racism

By Paul Barnsley
Windspeaker Staff Writer

ST. JOHN'S, Nfld.

Newfoundland Premier Brian Tobin made remarks on June 8 that Indigenous leaders found very disturbing.

Speaking to the *National Post*, a newspaper that the Assembly of First Nations has criticized as anti-Native, Tobin said, "Alcohol isn't being openly acknowledged for the problem that it is, in significant part because members of the leadership of northern communities are themselves abusers of alcohol and are themselves in need of help."

"I really believe that I have an obligation to say that publicly, in effect to speak on behalf of those who can't speak themselves — who feel, quite frankly, intimidated about speaking for themselves. I really spent a lot of time thinking about whether or not I would even do this interview. [But] I can not, in conscience, stay silent."

Tobin claims he is genuinely concerned about the problem and not attempting to assign blame or use the issue to dismiss the legitimacy of Native leaders with whom he and his officials have been, and will continue to be, involved in very competitive land claim negotiations. Many Native leaders don't believe him. (see Premier page 13.)



THE OTHER SIDE

Who is Pierre George and what does he want? Just to tell his side of the story in the shooting death of his brother, Dudley.

.....Page 7.



TROY HUNTER

The beginning of the end?

Have we heard the death rattle of British Columbia's treaty process? Sechelt, the first nation to reach Stage 5, the final stage of negotiations, has abandoned its agreement-in-principle and is heading back to court. A rally at the legislative grounds at the end of May focused on the discontent with governments over their requirement for extinguishment provisions in the treaties. Bad faith allegations against governments are the norm rather than the exception. *Windspeaker* takes a four-page look at the current state of treaty-making in British Columbia. See centre pullout after page 16.

Residential school, holocaust effects similar

By Paul Barnsley
Windspeaker Staff Writer

MONTREAL

The psychiatric profession seems to be coming to some dramatic conclusions as it attempts to deal with mental health issues in Indigenous communities.

Three days of discussion at Montreal's Jewish General Hospital, sponsored by McGill University's Institute of Community and Family Psychiatry, revealed that mainstream medical practitioners are realizing they're going to have to confront the painful realities of colonial history before they can begin to effectively treat Indigenous people and communities.

Psychiatric practitioners and professors from across Canada and around the world spoke at the conference.

Moderator Lawrence

Kirmayer, the director of the social and transcultural psychiatry division at McGill University's medical school, pointed out that statistical studies have shown that Indigenous communities have lower rates of psychiatric problems when they control their own government functions — the more control, the lower the rate of suffering.

The most contentious presentation was made by an Australian professor who has studied health problems in Indigenous people in his country.

Professor Ernest Hunter, a psychiatrist who is professor of public health (mental health) in the department of social and preventive medicine at the University of Queensland has studied the behavior of medical professionals during the Nazi years. He looked at physicians who collaborated with the Nazis as well as those who were

victims and those who were in a position to speak up against the medical experimentation and the death camps but chose not to.

Having also studied mental health problems in Indigenous communities in Australia, he has seen similarities between the mental suffering of Indigenous people and holocaust victims.

As he delivered his paper — ... *the deep sleep of forgetfulness: Reflecting on Disremembering* — to a lecture hall filled close to capacity with his peers, Hunter felt the need to explain why he was making that comparison.

"To consider the holocaust and the experiences of Australia's Indigenous population in the same study seemed reckless. Well, that's how I felt in 1991 after returning from Yad Vashem (holocaust memorial) in Jerusalem where I'd been study-

ing medical professionals as perpetrators during the Nazi years and where I'd begun to consider the relationship between doctors and Indigenous Australians," he said. "At that time I felt that associating these issues was unfair and unlikely to gain a sympathetic hearing amongst my medical peers. Well, that proved to be true; sensitivity was very close to the surface. In this paper I return to the original project — to consider medical professionals as perpetrators, bystanders and victims of the trauma of the holocaust and colonization. I argue that this history is critical to understanding the social and political context of professional work with these traumatized populations, and that to not do so may lead to complicity in rationalizing and trivializing the harm done."

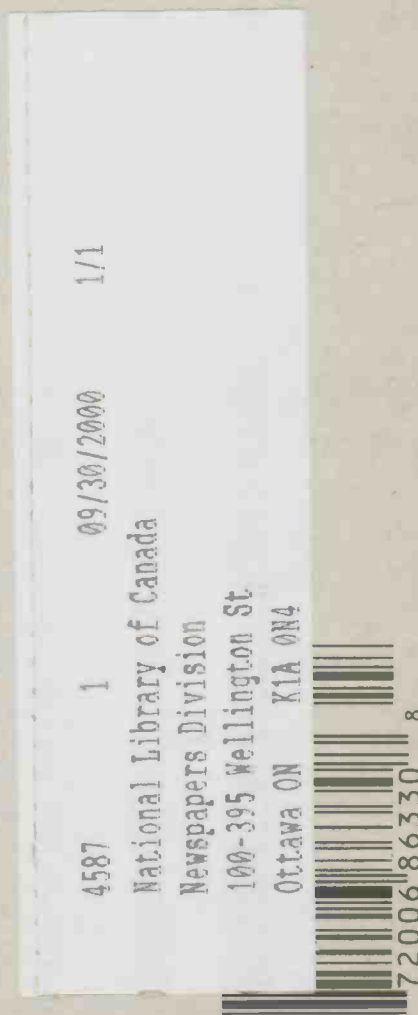
(see Trauma page 22.)

\$2.00 plus G.S.T. where applicable
PUBLICATION MAIL REGISTRATION #09337
POSTAGE PAID AT EDMONTON

AD DEADLINES

The advertising deadline for the August 2000 issue is Thursday, July 6, 2000 see page 4 for details.

ADDRESS:



OKA: 10 years later

By Paul Barnsley
Windspeaker Staff Writer

MONTREAL

It's been 10 years since the world watched as Canadian soldiers rolled their tanks into a small town in Quebec, called into action to end a dispute between Mohawks and a town council that wanted to build a golf course on a Native burial site.

The Oka Crisis, or as Native leaders prefer to call the 78-day standoff in 1990, the confrontation at Oka, shook the entire country as activists took to the barricades and took up arms to defend their land rights.

To mark the 10-year anniversary, a panel of speakers gathered in a small cafeteria to discuss the legacy of the confrontation. The panel of five included Kenneth Deer, publisher of Kahnawake's *Eastern Door*, and Ellen Gabriel, whose face became the Canada-wide symbol of the Mohawk people in Oka, the person who explained the Mohawk position to the press during those tense and uncertain days.

The panelists were asked if the federal and provincial governments have changed their ways in the years since the confrontation.

"If you look at 10 years before the Oka crisis and the conditions and relationship that we had with government in 1980 and you compare it to the conditions and relationships in the year 2000, there's a definite differ-

a difficult time with the concept of self-determination for Native people."

The newspaper publisher believes the ugliness of Oka, the racial tensions that reached fever pitch between Native and non-Native, exposed attitudes in Canada that had previously gone unexamined and unchallenged.

"The Canadian and Quebec governments looked at us as subordinate, as dependent, as, perhaps, a lesser society. They were racist without realizing how racist they were. In 1990, what it did was bring out the racism within the general public. The racism that was always beneath the surface came to the surface and we all saw what it was like," he said.

A book about hate groups in Canada discovered that Ku Klux Klan organizers were responsible for creating and encouraging the hate and anger that led to rock throwing and other demonstrations directed against Mohawk people in Kahnawake, where a vital commuter link — the Mercier Bridge — was blocked in support of the Mohawk community of Kanesatake (Oka), an hour's drive to the north.

Deer believes the intensity of the hatred and anger scared government officials enough to back away from the hard line approach that saw Canadian military personnel ordered into action outside the picturesque town of Oka on the shores of Lac des Deux Montagnes (Lake of Two Mountains).

include Native people in the constitutional process, which was the Charlottetown Accord."

He noted that the Charlottetown Accord was a complete failure, voted down in a national referendum in 1992.

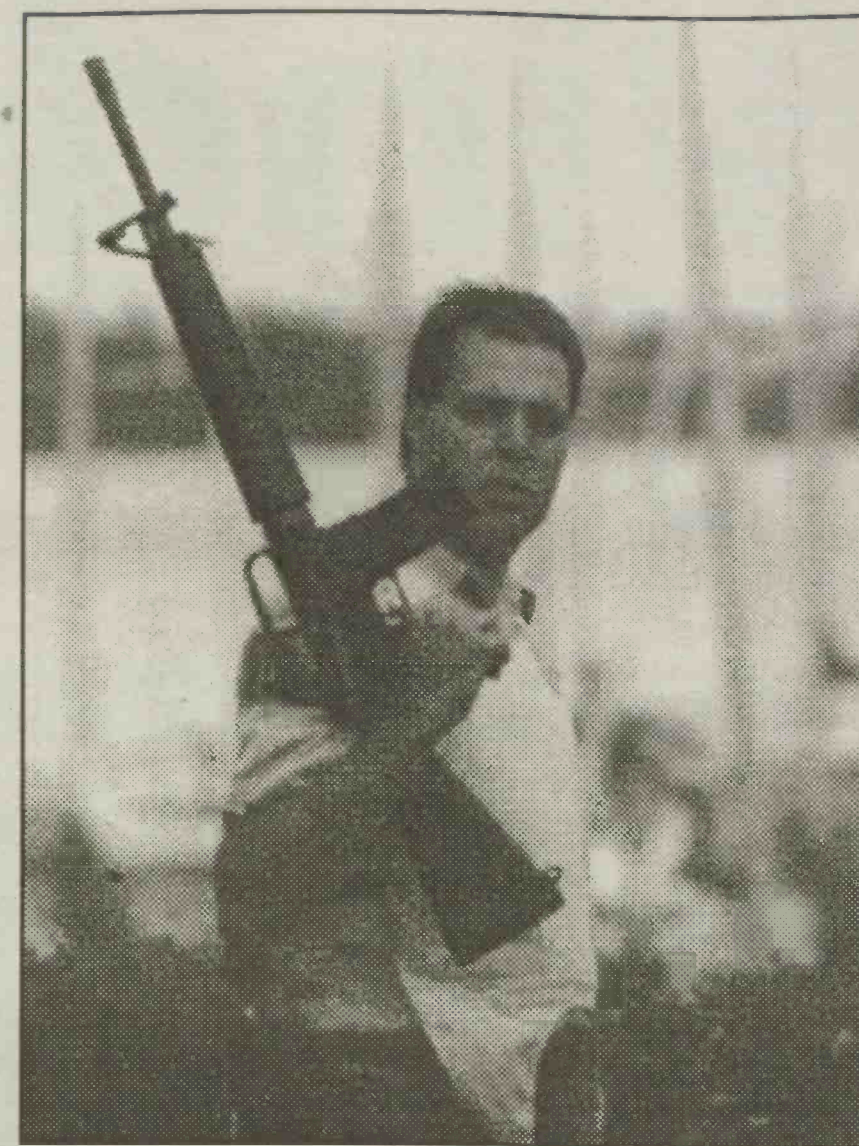
There has been some progress on the promise to improve conditions on reserves, Deer noted.

"The Canadian government has increased and continues to brag around the world about how much money it spends on Native people. Canada does pay more per capita than any other country that has Indigenous people. But how much of that

"The Canadian and Quebec governments looked at us as subordinate, as dependent, as, perhaps, a lesser society. They were racist without realizing how racist they were."

the Indigenous people are still not equal. However, they still try to disguise these things as treaties."

He noted that it was a provincial Liberal government in



WINDSPEAKER FILE PHOTO/DANA WAGG

Confrontation at Oka — 78-day standoff in the summer of 1990.

Oka confrontation where Mohawk businessmen (called smugglers by Canadian authorities) used the Mohawk sovereignty issue to prevent authorities from stopping their lucrative trade.

Many traditional observers have said, during the last 10 years, that many of the armed warriors at Oka hijacked the sovereignty agenda for their own purposes and didn't represent the Mohawk leaders or people. Deer said there could be another confrontation if cigarette taxes go up.

"It's yet to be seen. Ten years is just a blink of an eye for us. We've been here for centuries and we expect to be here for a few more centuries. I'm not convinced that Canada has learned, that Quebec has learned, the lesson of 1990," he said. "Government memories are short. They say one week in politics is a long time; 10 years is a longer time. There will be a time when, because these agreements do not recognize us as equals, do not recognize us as sovereign peoples, that sooner or later it will come to confrontation."

Ellen Gabriel still lives and works on the Kanesatake territory. She said nothing important has changed since Oka. (see Change page 3.)



PAULA BARNSELEY

— Kenneth Deer

money is benefiting the Indigenous people? In general, we are still on the low end of the economic ladder; we still have the highest suicide rate in the country and we still are victims of a certain amount of racism," he said.

Deer agrees with Native leaders who say the Royal Commission has not lived up to its original promise.

"Basically, the Royal Commission's been ignored. It's not been activated by the government. Their solution was to pay us \$350 million as a healing fund. That was Canada's response to the Royal Commission, which is ludicrous. Canada spent \$500 million to cancel a helicopter contract."

He noted there has been some progress on speeding up the land claim process, although less than a week after the panel met, that process may have suffered a critical blow. Sechelt First Nation pulled out of the treaty process in British Columbia and threatened to force a total redesign of Canada's plan to solve land disputes, including government's insistence of extinguishment of Native rights in exchange for settlements.

"There has been some progress. A land claims commission was set up that was semi-independent but not truly independent," he said. "A treaty process was set up in British Columbia that was questionable to many people. It was a treaty process that wasn't really a treaty process. A treaty process recognizes the two signatories as equals. The B.C. process does not. Canada is still superior and



WINDSPEAKER FILE PHOTO/DANA WAGG

Mohawk activists took to the barricades to protest Oka town council's plan to expand a golf course onto a Native burial site.

"It's not up to us to tell you how to help us," she said. "It's up to you to decide how you want to live in a society, how you want to have a peaceful coexistence."



— Ellen Gabriel

ence," Deer said. "I think that 1990 was a wake-up call to Quebec, the Canadian government and to people in general about how non-Natives perceive Native people. Of course, how we perceive government hasn't changed. Our perception of government hasn't changed in the last 10 years, 20 years or 100 years."

Mohawk people still look to the Two-Row Wampum treaty which states that the relationship with the Crown is a nation-to-nation relationship and that Mohawk people have a right to be sovereign on their traditional territory, he said.

"That'll never change," Deer added. "It's always our stand. Governments, before 1990, had

After the shooting death of Quebec provincial police officer Marcel Lemay and daily confrontations between Mohawk warriors and Canadian soldiers, then-prime minister Brian Mulroney made a series of promises that brought the impasse to a peaceful conclusion.

"Brian Mulroney referred to his four solutions to the quote unquote Indian problem," Deer said. "One was that he would strike a Royal Commission. The second was that he would speed up the rate of land claims because at the rate they were going it would have taken more than 100 years to settle them. The third was that he would improve conditions on reserves and the fourth was he would

Change

(Continued from page 2.)

"In the community Kanesatake, I think, in many ways, we're still feeling like we're under siege. The physical barricades came down and the army left. However, we're still oppressed. The issue of the land that we were protecting is still in question. The government keeps saying, 'We have negotiations underway.' They have a band council that they're negotiating with. And the traditional people, the longhouse people whose government predates European arrival on this continent, is still not recognized and is still outlawed," she said.

Children of traditional people who refuse to recognize the band council's authority are sued temporary band numbers until they reach the age of 18 when they lose their status, said.

"Where I come from, it's considered Crown land. It's not a reserve, which means Queen, in Canadian law, over the community where I come from. They're only letting us live there out of their gracious generosity," she said. "We do not own our land. Yet a person who comes from anywhere in the world and buys land has more rights than we do. So what has changed in 10 years? A little and yet a lot."

Gabriel asked the audience if they were familiar with the tails of the beginning of the confrontation in her community in 1990.

"Ten years ago, a group of people decided to block a second road — a road which was used at all except by the Mohawk people — because they were going to expand a golf course," she said.

She said the historical attitudes of the French colonizers towards Mohawk people were unfriendly and antagonistic from the start.

"They didn't look at Mohawk people living in Kanesatake as human beings. We were expendable and if we died, who cared? The attitude is still the same today."

She said the residential school system is a clear example of that attitude.

"The whole point of the residential school system was to take away the identity of the people. They were practicing genocide against Aboriginal people and today we are still living with that legacy and we are trying to stop that cycle of abuse that exists in our community," she said.

As in most Mohawk communities and, indeed, to some extent in all Indigenous communities, Gabriel's home is divided between traditional people who refuse to recognize the Indian Act system and those who do recognize it. That division is the fault of the colonizers, she believes, but non-Native people use the division as another weapon to wear down the traditional sovereignty activists.

"That is why, when you see the news people talking about 'Why can't Aboriginal people get together? Why can't they speak with one voice?' Do you think Natives speak with one voice?"

Change comes grudgingly, if at all

(Continued from page 2.)

"In the community of Kanesatake, I think, in many ways, we're still feeling like we're under siege. The physical barricades came down and the army left. However, we're still oppressed. The issue of the land that we were protecting is still in question. The government keeps saying, 'We have negotiations underway.' They have the band council that they're negotiating with. And the traditional people, the longhouse people whose government predates European arrival on this continent, is still not recognized and is still outlawed," she said.

Children of traditional people who refuse to recognize the band council's authority are issued temporary band numbers until they reach the age of 18 when they lose their status, she said.

"Where I come from, it's considered Crown land. It's not a reserve, which means the Queen, in Canadian law, owns the community where I come from. They're only letting us live there out of their gracious generosity," she said. "We do not own our land. Yet a person who comes from anywhere else in the world and buys land has more rights than we do. So what has changed in 10 years? Very little and yet a lot."

Gabriel asked the audience if they were familiar with the details of the beginning of the confrontation in her community in 1990.

"Ten years ago, a group of us decided to block a secondary road — a road which was not used at all except by the local people — because they were going to expand a golf course," she said.

She said the historic attitudes of the French colonists towards Mohawk people was unfriendly and antagonistic from the start.

"They didn't look at the Mohawk people living in Kanesatake as human beings. We were expendable and if we died, who cared? The attitude is still the same today."

She said the residential school system is a clear example of that attitude.

"The whole point of the residential school system was to take away the identity of our people. They were practising genocide against Aboriginal people and today we are left with that legacy and we are trying to stop that cycle of abuse that exists in our community," she said.

As in most Mohawk communities and, indeed, to some extent in all Indigenous communities, Gabriel's home is divided between traditional people who refuse to recognize the Indian Act system and those who do recognize it. That division is the fault of the colonizers, she believes, but non-Native people use the division as another weapon to wear down the Native sovereignty activists.

"That is why, when you see in the news people talking about, 'Why can't Aboriginal people get together? Why can't they speak with one voice?' Do non-Natives speak with one voice?"



Mohawk leader Joe Norton quiets a crowd of supporters during a rally held during the 78-day confrontation between activists and Oka town council. Hundreds of people came to the blockade site to show the public was watching as Canadian military were called to end the dispute.

How many political parties do you all have? How many cultures and how many races are living in our communities here on Turtle Island? Do you all speak with one voice? No. Yet we are expected to speak with one voice," she said. "If you look at this legacy that we have,

about you. It cares about big business," she said.

She told the audience that a toxic dump on her territory was only stopped because the trucks travelling to the dump were destroying the roads.

"Not because of the health reasons, because of the roads,"

motorists were more important than people's lives."

She challenged non-Native people to learn more about the issues.

"People talk about... oh, you don't pay taxes, you get a free education. Well, you don't understand anything about what being Aboriginal is if you say that to us. It's on the backs of Aboriginal people that Canada became a country. It's on the blood of Aboriginal people that Canada became a country. Until people understand this, until people start opening their minds and start trying to understand our points of view and not listening to just the skimpy little headlines you see in the newspapers... but actually come and meet us and talk to us and learn your history. Learn the history of genocide in the Americas," she said. "I would that you help yourselves at this time and make your country a true democracy like they say it is because they borrowed it from us, they borrowed it from the Iroquois people."

"There should be thousands of people here in this room. People should be packed in here like sardines. What do you have to do to get people to pay attention?"



— Rob Murdoch

how do you expect us to have unity? How do you expect us to unite once again the way we did in 1990? In 1990, it was easy to unite because we were all being attacked and it didn't matter what political faction you worked for. Our people stood together because the racism was against the red race and the racism is still against the red race."

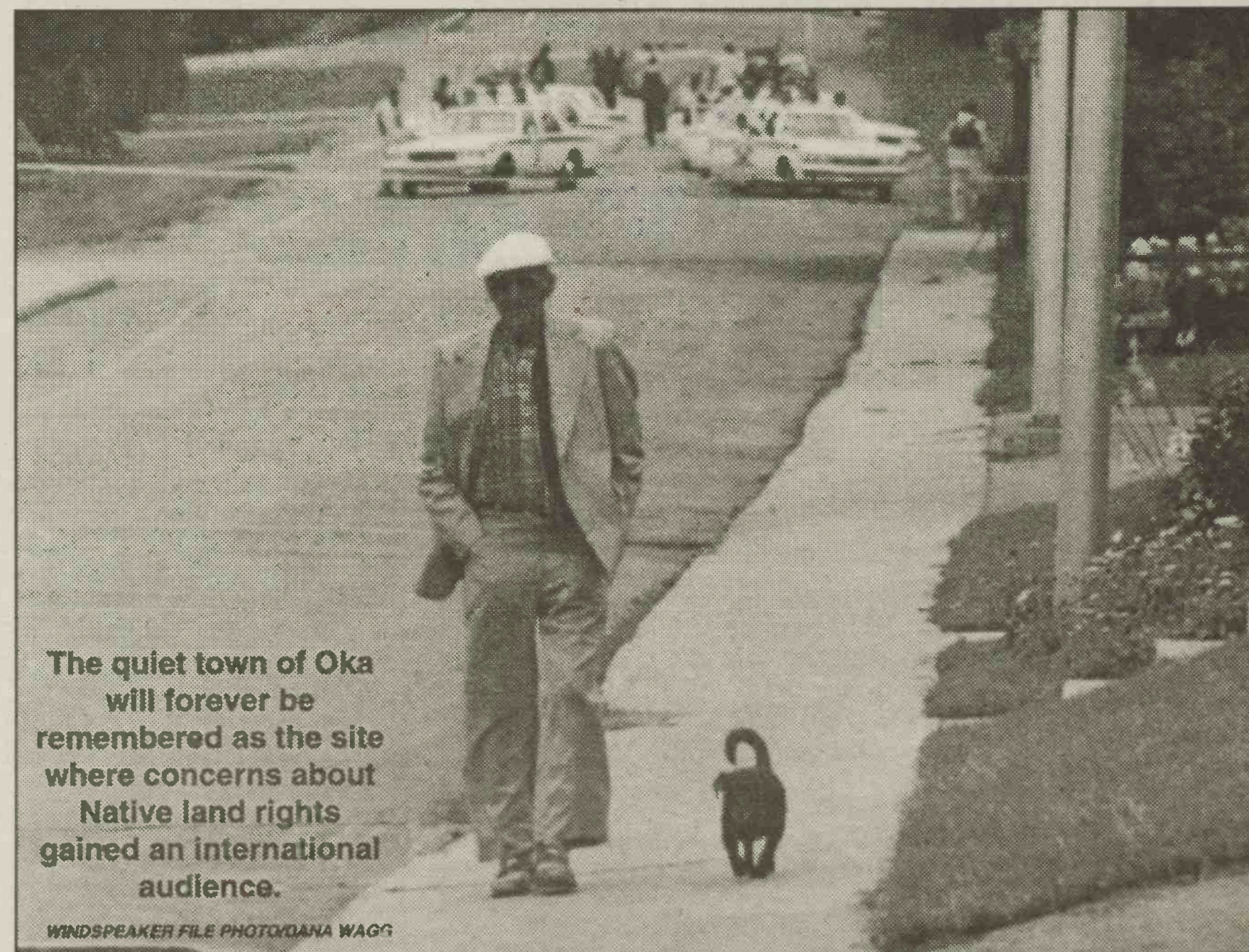
She noted that well-meaning people ask her how they can help her people.

"It's not up to us to tell you how to help us," she said. "It's up to you to decide how you want to live in a society, how you want to have a peaceful co-existence. Your governments definitely don't care. They've shown that many times. Do you live in a democracy? What does a democracy mean, can anyone tell me? It doesn't mean just voting. It means having a voice. It means having a voice in the decision-making process. You don't have that in Canada."

She said the Canadian system isn't designed to include all the people, no matter what politicians or others may say.

"Your government doesn't care about us. It doesn't care

she said. "So we see that money is more important than people's lives and in 1990 we saw the same thing, inconvenienced



The quiet town of Oka will forever be remembered as the site where concerns about Native land rights gained an international audience.

Confrontation at Oka — 78-day standoff in the summer of 1990.

Confrontation where... businessmen (called... by Canadian au... used the Mohawk sov... issue to prevent au... from stopping their lu...rade.

Traditional observers... during the last 10... that many of the armed... at Oka hijacked the... ynty agenda for their... poses and didn't repre... Mohawk leaders or... Deer said there could be... confrontation if ciga...es go up.

et to be seen. Ten years... blink of an eye for us... een here for centuries... expect to be here for a... re centuries. I'm not... ed that Canada has... that Quebec has... the lesson of 1990," he... Government memories... They say one week in... s a long time; 10 years... er time. There will be a... n, because these agree... o not recognize us as... do not recognize us as... n peoples, that sooner... t will come to confron-

Gabriel still lives and... n the Kanesatake terri... said nothing important... ged since Oka. (change page 3.)



...s to protest Oka town... into a Native burial site.



~ Established 1983 ~

ISSN 0834 - 177X • Publications Mail Registration No. 09337
Published monthly by the Aboriginal Multi-Media Society (AMMSA)**Bert Crowfoot — Publisher****Debora Lockyer Steel — Managing Editor****Paul Barnsley — Staff Writer****Yvonne Irene Gladue — Staff Writer****Joan Taillon — Staff Writer****Cheryl Petten — Staff Writer****Trina Gobert — Staff Writer****Tina Kappo — Production****Paul Macedo — Director of Marketing****Joeann Denney — Alberta South, Quebec, USA****Keven Kanten — Manitoba, Ontario, Maritimes****Ron Longshore — BC, Yukon, NWT****Patricia Feduk — Saskatchewan****Shirley Olsen — Alberta North****Joanne Rediron — Accounts****Judy Beaugard — Circulation****Janice Lafferty — Accounts Receivable/Collections**

Monthly Circulation: 18,000

Classroom Editions (March & October);

Guide to Indian Country (June)

Circulation: 25,000.

Windspeaker is politically and financially independent.

AMMSA BOARD OF DIRECTORS**Harrison Cardinal — President****Noel McNaughton — Vice President****Chester Cunningham — Treasurer****Joe P. Cardinal — Secretary****Rose Marie Willier — Board Member****Dan McLean — Honorary Lifetime Board Member****MEMBERSHIPS**

Native American Journalists Association (NAJA)

National Aboriginal Communications Society (NACS)

Canadian Magazine Publishers Association (CMPA)

Alberta Magazine Publishers Association (AMPA)

CCAB Membership applied for October, 1998

COPY RIGHTS

Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printed material are the property of Windspeaker and may not be used without the express written permission of Windspeaker. Prospective writers should send for writers' guidelines and a sample copy from the editor.

Letters to the editor are welcome, and can be sent to:

'Letters to the Editor,' Windspeaker

15001-112 Ave., Edmonton, AB T5M 2V6

E-mail: edwind@ammsa.com

ADVERTISING

The advertising deadline for the August 2000 issue of Windspeaker is July 6, 2000. Please call toll free at 1-800-661-5469 for more information.

World Wide Web Site - <http://www.ammsa.com>**DON'T MISS A SINGLE ISSUE!****Subscription Order Form**

Name: _____

Address: _____

City/Town: _____ Province: _____

Postal Code: _____ Phone: _____

Please enclose a cheque or money order for \$36.00+GST or charge to your Visa or Mastercard. Make cheques payable to AMMSA

Visa/Mastercard #: _____

Expiry Date: _____

Signature: _____

Send to: Windspeaker/AMMSA

15001 - 112 Avenue

Edmonton, Alberta T5M 2V6

Toll Free 1-800-661-5469

Fax form to (780) 455-7639

E-mail: market@ammsa.com

\$36 +GSTis all it takes to
receive Windspeaker for 1 year (12 issues)!

Canada shifts to the right

When a Liberal like Brian Tobin feels it's OK to tell the *National Post* about his professed worries about the mental health of Native leaders and feel he's doing the right thing by tarring Native leaders as dysfunctional drunks, we know it's time to update all the labels that identify political parties.

We used to think that left meant tolerant as well as liberal and right meant intolerant as well as conservative, that arch-conservatives would, typically, engage in social Darwinism and conclude that they must be superior because the cream always rises to the top and, since they're at the top, they must be the cream. You know, "The poor are that way because they're inferior."

We didn't get a chance to discuss the matter with Premier Tobin (through no fault of ours), but we smell paternalism and social Darwinism emanating from his comments.

So what's happened to liberalism in this country? Has Preston

Manning's party (whatever it's called this week) really shifted the political spectrum that much?

Commentators in Ottawa have accused the deficit-cutting Liberals of acting more like Tories than Tories, but we thought that was just a blip caused by successful lobbying by the wealthy who don't want to pay for the social safety net for others when they can afford to look after themselves quite nicely and probably will never need that net.

We now realize the shift to the right is firmly entrenched.

Chief Stewart Phillip sees it. He reminded us that former Tory Prime Minister Brian Mulroney gauged the public mood in the aftermath of Oka and, in his famous four pillar speech, promised a very sympathetic Canadian public that Native issues would be addressed. Mulroney even promised all land claims would be settled by the year 2000. But Phillip also said that the British Columbia treaty process, which was initiated to help

Mulroney keep that promise, was a stall. Phillip believes the bureaucrats advised that the public is fickle. Yes, Canadians were enamored with the romantic warrior figures staring down the army, but the bureaucrats said, "Give them time. That will pass." And oh boy has it.

The mood in this land now is more about resentment than sympathy and politicians don't feel any pressure to come up with real solutions to Native issues.

If Premier Tobin had spent a little time talking to any one of the dozens of specialists who attended the Indigenous mental health conference in Montreal, he would have been advised to keep his mouth shut.

Tobin is a representative of the system that caused the problems and now he is "bravely" drawing attention to it, "for their own good."

A provincial premier has ready access to any number of learned advisors. Why didn't he use them for this issue? Perhaps he did — scarier still.

Relevance should be teachers' goal

By E. Fredua-Kwarteng

Guest Columnist

Cape Dorset, Nunavut

Teaching can be characterized as a process, not a terminal activity. Therefore, it should address issues relevant to students.

Periodically, every progressive educator should question what is worthwhile for students to learn and what the students find intriguing. Consequently, I have been thinking critically about what students should be taught in senior secondary school.

The answer is not simple. Of course, there are official curriculum guidelines. However, this is not enough. Apart from math, science, social studies and English—for which Grade 12 students have to write an external examination—teachers have a lot of leeway in designing the contents of courses.

Teachers also can use supplementary materials when the official textbooks are inadequate, and they can teach things they consider essential to students' future careers, motivation, self-esteem, conflict, time management, self-discipline and responsibilities.

Given the leeway teachers have, what should they teach? The answers may vary, but my research informs me that students want to learn things that are relevant to their lives, their cultures and their communities.

For example, recently a Grade 8 student wrote, "There are many teachers in Native schools who don't take time to help the students in their classes to find out who they are as Native people and what their nations and clans are. All they want to do is teach their lessons and get their day over with."

In addition, a four-year research project published by the Ontario College Of Teachers in September 1999 revealed students are more engaged the more they work with concepts relevant to them. These examples are food for thought for progressive educators in Native education.

In Nunavut, where about 90 per cent of senior secondary students are Inuit, educators should think critically about the following:

- Inuit history and cultural achievements. Also, the influence of the natural environment on development.

- Inuit social history. Changes and challenges unfolding in their communities. Land claim agreements. Why land is essential to Inuit survival. The relationships between the territorial governments and provinces.

- Multiculturalism, bilingualism, difference, assimilation, acculturation. Preferential treatment and how Inuit are perceived by others inside and outside Nunavut. How Inuit perceive other Canadians. Differences and similarities between Inuit culture and other Canadians' cultures. The idea is students inevitably will interact with other Canadians. They will also learn to help create a racially harmonious country.

- Awareness, uses and limitations of modern technology. This is to help the students make decisions regarding appropriate technology for their culture. Empirical studies show that imposed technology sometimes causes disruption of existing social structures, confusion, mistrust, or ultimate rejection.

- Geography and the physical environment. Traditional and modern conservation methods.

- Inuktitut should be promoted. For this reason, Grade 12 students should be required to write external examinations in Inuktitut. This, in my estimation, will give some academic legitimacy to the Inuktitut language.

- The supremacy of the community in relation to the individual. The community as a potent force in character formation as compared to biological influences. Values and principles such as sharing, co-operation, altruism, communalism, nonviolence, nonconfrontation, consultation, consensus.

The above curriculum is not written in stone; it is just a sug-

gestion for reflection. It is up to individual teachers to find out their students' needs.

Certainly, Inuit students must be taught mathematics, science and English. As a minority, English language skills will help them participate in the dominant culture, so they can understand current socioeconomic discourse in Canada and how it affects them. It will help them enter professional or vocational training. Nonetheless, English language instruction should offer them a range of opportunities to articulate their lived experiences, ontological beliefs and world view. Accordingly, English as a second language (ESL) should be taught until Grade 10.

Furthermore, mathematics and science should be taught in such a way that the students can apply the skills and knowledge in their lives.

Problem-solving in mathematics and science should be focused on things in Inuit communities. As well, Inuit names should be used in applied mathematics questions. In this way, students can conceptualize the practical applications of mathematics and science because they can relate it personally and culturally. This does not suggest that abstractions are irrelevant; rather, it suggests that concrete representations should be the entry point in any field of knowledge or inquiry.

Without doubt, there are a number of educational issues to discuss, but these are just the beginning.

The time is now for progressive educators in Nunavut and the rest of the North to engage in critical, reflective discussions of how we can make the education enterprise serve the people better; in particular, to improve teaching and learning and make education a developmental tool.

Education should lead development. In fact, the task of development is not the responsibility of bureaucrats, but the people's responsibility, and they can execute it effectively with education.

Police in about n

Dear Editor:

As a result of comment made in a recent *Vancouver Sun* article (Old disputes, dark shadow on land claim, May 1), RCMP in northwestern British Columbia interrogated Gitanyow hereditary chiefs this past week.

The article by Stephen Hume pointed out Gitanyow's connection to Mid-Nass River Watershed in northwestern B.C. and Gitanyow's "fight" to protect its Aboriginal rights and title.

This past week, as Nisga'a celebrated its modern-day treaty, Hazel RCMP officers in bullet-vests interrupted a treaty negotiation de-briefing session to interrogate hereditary Chief Harry Daniels and negotiator Glen Williams who were featured in Hume article.

The officers are investigating comments the chiefs made about some of the feelings Gitanyow have on the ratification of the Nisga'a Final Agreement and its profound impact on the Gitanyow people's right and title to ab-

Aband

Dear Editor:

RE: Time to kill BC Treaty process, Windspeaker, April edition

I have just read Mr. T. Alf's diatribe blasting the BC Treaty process and I am left somewhat confused by his column writing. After nearly 750 words of damning thesis he eventually concludes that British Columbia does, after all the verbal demnation, need a treaty HELLO! What are we saying here?

Admitting that he is a realist, the columnist tells us that through an Alberta treaty that a treaty process, built on laurels of century-old promises, should be killed! What kind of sympathy are we to derive from such views? It so-

No nee

Dear Editor:

I am in strict agreement with this [Taiiaki Alfred's] views/beliefs [regarding Time to kill treaty process]. I find all the about treaty negotiations frustrating and, sure as God made little green apples, we are going to get shafted again. It is definitely another stab at assimilation.

If any British Columbia native thinks they are on the winning side in any treaty process with the federal or provincial governments, then they are living in a fantasy world. Haven't our people learned anything from history? What would make one think that it will be any different today?

It is sad that there are no "assimilated Indian" leaders there negotiating in the "best interests" of our nations. There are some who can't see beyond

the right

they keep that promise, tall. Phillip believes the bureaucrats advised that the is fickle. Yes, Canadians amored with the romanior figures staring down ay, but the bureaucrats give them time. That will nd oh boy has it.

mood in this land now is about resentment than hy and politicians don't pressure to come up with itions to Native issues.

mier Tobin had spent a ne talking to any one of ens of specialists who at the Indigenous mental onference in Montreal, he ave been advised to keep th shut.

is a representative of the that caused the problems w he is "bravely" draw- tion to it, "for their own

vincial premier has ready o any number of learned s. Why didn't he use r this issue? Perhaps he carier still.

ers' goal

for reflection. It is up to al teachers to find out dents' needs.

only, Inuit students must ht mathematics, science lish. As a minority, Eng- guage skills will help rticipate in the dominant so they can understand socioeconomic discourse ada and how it affects will help them enter pro- l or vocational training.

less, English language ion should offer them a f opportunities to articu- r lived experiences, on- l beliefs and world view. ngly, English as a second ge (ESL) should be taught ade 10.

ermore, mathematics and should be taught in such at he students can apply s and knowledge in their

em-solving in mathemat- science should be focused gs in Inuit communities.

, Inuit names should be a applied mathematics ns. In this way, students ceptualize the practical ions of mathematics and

because they can relate it ally and culturally. This ot suggest that abstrac- e irrelevant; rather, it sug- at concrete representa- ould be the entry point ield of knowledge or in-

out doubt, there are a of educational issues to but these are just the be-

me is now for progressive rs in Nunavut and the the North to engage in reflective discussions of e can make the education ise serve the people bet- particular, to improve g and learning and make on a developmental tool.

ation should lead devel- t. In fact, the task of devel- t is not the responsibility aucrats, but the people's sibility, and they can ex- t effectively with educa-

Police interrogate chiefs about newspaper comments

Dear Editor:

As a result of comments made in a recent *Vancouver Sun* article (Old disputes cast dark shadow on land claims, May 1), RCMP in northwest British Columbia interrogated Gitanyow hereditary chiefs this past week.

The article by Stephen Hume pointed out the Gitanyow's connection to the Mid-Nass River Watershed in northwest B.C. and the Gitanyow's "fight" to protect its Aboriginal rights and title.

This past week, as the Nisga'a celebrated its modern-day treaty, Hazelton RCMP officers in bullet-proof vests interrupted a treaty negotiation de-briefing session to interrogate hereditary Chief Harry Daniels and chief negotiator Glen Williams, who were featured in the Hume article.

The officers are investigating comments the chiefs made about some of the feelings the Gitanyow have on the ratification of the Nisga'a Final Agreement and its profound impact on the Gitanyow people's right and title to about

6,500 square kilometres in the Mid-Nass Valley.

Since the passing of Bill C-9, chiefs and community members — frustrated by a government that chooses to turn its back on blatant land grabs (competing claims) — expressed anger and came up with ideas to protect their traditional territory, something Glen Williams commented on in the *Sun* article.

Williams said that the only time the RCMP or government listens is when there's violence or someone gets shot. He was referring to an incident that took place in Gitanyow territory about five years ago when some Nisga'a hunters threatened at gun-point four members of the Gitanyow and told them to "get off our land." Charges were never laid against the offending intruders.

Williams says that had someone been shot, government "may" have done something to resolve an 84 per cent overlap of Gitanyow territory by the Nisga'a and government.

The "fight" Harry Daniels referred to centres around court action against the Crown in *Luxhon vs. the Queen*, which is a direct result of the govern-

ments signing the Nisga'a deal without resolving the serious implications it has for the Gitanyow. The Crown appeal of the first declaration — which legally and financially obligate the Crown to First Nations in treaty negotiations — will be heard in Vancouver later this month.

So as the Nisga'a and their political supporters celebrate, the Gitanyow continue to struggle with a government that is unwilling to get involved in "tribal disputes," something it denies having anything to do with, even though Gitanyow's traditional boundaries were exhaustively documented and presented to the Nisga'a and governments long before any agreements-in-principle.

It's the old divide and conquer tactic alive and well in the new millennium.

The Gitanyow will have their day in court to prove who occupied the land since time immemorial... and will continue to do so even in the wake of Nisga'a celebrations.

Sindihl (Robert Good)
Gitanyow hereditary chief

What are they looking for?

Dear Editor:

It disturbs me greatly that CSIS thinks the activities in Indian Country are worth recruiting Native folks to monitor their fellow citizens ("Good times with CSIS and me" by Taiaiake Alfred).

Native activists don't need to hide their work to where it merits Canada's intelligence service looking into their affairs. I mean, it's all about being public and vocal anyway, isn't it? The goal is, after all, about getting noticed. It's akin to yelling on the street corner 'Hey, everybody, look at us! We have issues that need addressing now!'

The only thing that CSIS really needs to monitor is itself. I mean, what are their bosses admitting to when they think there is something so bad happening out there that it requires a clandestine operation of intelligence gathering?

What exactly are they trying to protect or uphold that would make Native people so pissed off as to start whispering amongst themselves? No signed treaties in British Columbia? The Indian Act? The compre-

hensive claims policy? Well, guess what CSIS? Everybody knows about these and how destructive these policies are. And Native folks aren't whispering amongst themselves in order to change them.

They're in the courts, on the streets, in the politicians' offices, and in the media yelling at industry to change them.

Unless, of course, there is something else out there even more sinister than these policies that people don't know about. Wait a minute. Maybe we should all be peering over Canada's shoulder to see into their subversive designs?

In any case, let this letter be a recruitment call to all people who know of sinister behavior in the Canadian and provincial governments of this country to reveal publicly any evil plans by those who possess too much power for anyone's good.

And to CSIS, if you want to help in this process, please do. Otherwise, leave people alone to make noise as they see fit.

Kevin Ward
Prince George, B.C.

Abandon rebellious lingo of the sixties

Dear Editor:

RE: *Time to kill BC Treaty Process*, Windspeaker, April edition.

I have just read Mr. T. Alfred's diatribe blasting the BC Treaty process and I am left somewhat confused by his column writing. After nearly 750 words of a damning thesis he eventually concludes that British Columbia does, after all the verbal condemnation, need a treaty. HELLO! What are we saying here?

Admitting that he is a recent arrival, the columnist tells people through an Alberta tabloid that a treaty process, built on the laurels of century-old principles, should be killed! What kind of sympathy are we to derive from such views? It sounds

to me more like the kind of rhetoric that one has come to expect from the REFOOOORM Party and not from someone who is, I am told, teaching at a recognized and respected Canadian university.

But I was further confused, and disappointed, when he referred to the "extra big salaries." What kind of pettiness is this? And what are we supposed to pay our leaders? Trade beads? Annuities of \$10 and a new suit every year? C'mon. Do we want our negotiators to travel by horse and travois, stay in tipis to illustrate their integrity?

Let's examine the columnist's proposal. His answer is to decolonize the process? OK. Whatever that means. Also, that we should make Canada "tran-

scend its own racist justifications of the white right to dominate." OK. No problem there either. Now, let's get on with it.

Yes, I, too, used the same rebellious and radical lingo in the late sixties and early seventies. Does that work now? Does it further the goal of mutual respect? Or, does it get doors slammed in our faces? In my humble opinion, you don't build new and lasting relationships through an adversarial approach, but rather through respect and reconciliation. If we don't like something then let's talk about it and see if we can't find a middle ground, a better way of living together.

When I read the headline to the above-mentioned column, my first thoughts were of the

late Joe Mathias, a great and hereditary chief of the Squamish nation. He fought hard for the treaty process to happen. He was a constant and voracious fighter for justice and fairness, in the process and in society at large. He was universally respected as one of our greatest orators and Chief Mathias championed the cause of fairness. He, too, was also critical of the treaty process. But would he agree with killing the treaty process?

I asked myself. After some thought, I could only guess that he might favor a more reasonable approach and seek a solution by bringing people together, just as the British Columbia Aboriginal population has attempted to do for the better

part of the last 100 years. Chief Mathias, like his ancestors, would attempt to get the best deal possible.

It took the Nisga'a more than a hundred years to negotiate a final agreement. This week they are in court to defend it from a public referendum. As an Aboriginal person I am watching this development with a great deal of interest. I will be looking to see if there are any Native newspaper columnists peering in on the work of lawyers and academics who will be called as expert witnesses, and all of whom must be collecting beads and trinkets for all of their hard work in defining a new process.

Jeff Bear
Vancouver

No need to rush into treaty agreements

Dear Editor:

I am in strict agreement with this [Taiaiake Alfred's] views and beliefs [regarding Time to kill the treaty process]. I find all the talk about treaty negotiations frightening and, sure as God made little green apples, we are going to get shafted again. It is definitely another stab at assimilation.

If any British Columbia nation thinks they are on the winning side in any treaty process with the federal or provincial governments, then they are living in a fantasy world. Haven't our people learned anything from our history? What would make anyone think that it will be any different today?

It is sad that there are many "assimilated Indian" leaders out there negotiating in the "best interests" of our nations. There are some who can't see beyond the

almighty dollar.

My perception is that many of our educated young people who have not had the opportunity to be grounded in their families and culture (often through no fault of their own) fall victim to the false flattery of government officials. They wine them and dine them and eventually convince them they are "bettering" their communities by ensuring "equality" with other Canadians through the treaty process.

I have to believe that deep down these Native leaders know that it is not true, but once they get in too deep they are reluctant to lose face with their "benefactors."

It is not difficult to identify Indians who have become truly assimilated. You check out their values and principles. If money is their motivator rather than the

people, you know they are truly assimilated. I have no problem with anyone who chooses to adopt a foreign value system. I just ask that they go live within that foreign country that supports that value system. Greed and ego have no place within the Native culture.

Respect for the land and all living things (yes, even those who are working against us) needs to be at the forefront of all of our daily actions and interactions. We have proven throughout the last couple of centuries that we have the strength to survive against all odds. The fact that many young people are seeking out the old traditions indicates that we will once again be a strong people.

My thoughts on the treaty process is that we leave it until these young people are

grounded in their strengths, values and traditions as they will be clear thinkers and will have their priorities straight. We have a long way to go in order to be effective self government in our communities. I cringe when I see the hierarchical system being adopted by our leaders and in our own governing offices. This becomes a system where we have our own people enforce inappropriate government policies that promote racism and injustice on their friends and families. This is a system that provides "power" to a few individuals, promotes failure and poverty, divides and conquers, and will eventually fall because it always ends up being top heavy.

The traditional "circle" system is a system of equality, and a circle can never get top heavy; the leaders within the circle are at the

same level. It is harder for the ego to take over if everyone is perceived as being at the same level, and decisions are based on "consensus."

The "treaty process" talks about equality with the rest of "Canadians." I wonder which ones? The ones that are down on the streets in the big cities? The homeless? That segment of society that lives in abject poverty? To whom do they see us as being equal to? You can be sure it is not Adrienne Clarkson living in the governor's mansion!

I have been rambling on here, but so many thoughts went through my head as I read this article I just had to add my comments. These are strictly my own thoughts and perceptions.

Keep up the good work with the Aboriginal news media.

Catherine Jean Wilson

This is a battle worth fighting

Dear Editor:

I am a 23-year-old half-breed. I am writing you in regards to your May 2000 article of an anti-gang program coming to Edmonton.

I must say it is about time someone stepped up to the challenge and took this complex issue on. Mr. Troy Rupert and Rob Pappin are just putting their foot in the door. But it's a hard issue to deal with. It will take some time to deal with it. The reason certain individuals join gangs is people want a sense of belonging to something or somebody.

Generations before us have had challenges but some have not stepped up to the plate, so to speak. Today's generation has a battle unlike any other battle our ancestors and Natives have ever faced. Maybe because, without knowing, our

parents and grandparents have passed a lot of issues on to us. It could be without them knowing or it could be they have never dealt with it or it could be any number of reasons. When we are young, our parents, aunts and uncles set certain standards for us. When we are young children we grow up thinking this is somehow a right way of life. But it is not.

We all want to be accepted, but until we accept ourselves, all else is a falseness created. By building walls inside and wearing masks we begin to feel more and more lost.

We must break this vicious cycle. Everyone is different with different pains and memories — most bad. As a nation, as a people, we let the hurt suffered control us, but we must not let this happen anymore. We must control our hurt and pain and deal

with it or we will create a jail within ourselves. This is a far greater jail than anyone could ever build. Because it's not created with hands or machines. It's created and made by ourselves.

We must start the healing process within, then, with our family and loved ones. Till then no amount of money, property or people can fill the gap and the pain found within. Soon we'll surpass our nations' hell to reach a Native heaven. I wish them the best on their work. I thank the writers and publishers for bringing this sensitive issue into the open. It is about time someone does. I thank you Mr. Paul Barnsley. Keep up the good work. We still have a hard and long road ahead of us as a people.

Barry Hill
Kitkatla, B.C. band member
Edmonton, Alta.

What message is being sent?

Dear Editor:

Darrell Night was kidnapped by Saskatoon police on Jan. 28, stripped of his jacket and abandoned outside the Queen Elizabeth power plant in sub-zero temperatures. Unlike five others, Mr. Knight was lucky and made it out alive.

Now, two cops are charged with unlawful confinement and assault. Seems a little weak, those charges.

During World War II, the Nazis conducted numerous macabre experiments using Jews as human guinea pigs. One such "test" was to see

how long humans could survive before freezing to death.

I guess the NDP's Justice Minister, Chris Axworthy, is telling Saskatchewan and the world that the charges are appropriate, and never mind about those other guys who froze to death. They're just Indians.

What if Darrell Night was white? Would those cops still be charged with mere unlawful confinement and assault? I doubt it. A public inquiry is needed to clear the air.

Gordon Robert Dumont
Prince Albert

Being Native doth have its privileges

When I was in college, oh so many years ago, back in the era known as B.C. (Before Computers), I was always trying to make some extra money. One of the ways I found involved working as security in the college pub, all 165 lb of me. Much like in porno, size does matter in jobs like that. That's why I always thought I was rather unsuited for the occupation and I was mystified at being hired.

Sometime later, I was told by one of the waitresses, who happened to be in one of my classes, that somebody higher up the collegiate food chain responsible for the Native students had approached the pub manager and pointed out that there had never been a Native person hired to work in the pub. It was also pointed out how "advantageous" it would be to hire me. It was the first time in my life, and I think the only time (summer jobs on the reserve not included) that I was hired for political and expedient reasons.

Though somewhat upset, I felt like quite an adult. However right or wrong, strings had been pulled in my favor, all for a minimum wage job where nobody liked me. I made a



Drew Hayden Taylor

mental note to get friends in higher places. But it also explained why nobody on the staff warmed up to me. Nobody likes somebody who is hired by a force, perhaps at the expense of somebody else. I left my momentary career in security after a couple of weeks.

Almost two decades later, I realized just how much things have changed in terms of academic pressure. A close friend of mine teaches Native Studies to a wide variety of students (meaning both Native and non-Native). This person is also currently educating me in the modern usage of flexing Indigenous muscle to get what you want.

It seems where I had people petitioning on my behalf without my knowledge, in today's politically savvy environment, Native students are pulling their strings on their own. And I am truly amazed at what they can

get away with, or try to get away with. I say this with the full knowledge that many things can go wrong on the path of education and students must not be afraid to fight for what they believe in. However, I must have missed the class where they taught you how to inflate your cajones and demand better marks for the hell of it.

My friend (who is Native) had some difficulty recently dealing with two particular Native students who asked for higher marks than the level they had performed at. One opportunistic student wants full marks for attendance and classes, including one to attend a hockey game. And it looks like she might get those extra marks. I definitely went to school in the wrong decade. And this same student decided one day that she was not going to hand in two of the course papers simply

because she just couldn't get around to doing them. On top of that, the ones she did get around to writing would be submitted a month or two months later. And these students are wondering why their marks are not perfect?

The second student wants her marks raised simply because she didn't like the ones given her, citing the fact she's on academic probation and her funding from the band might be cut off (which turned out to be incorrect). So rather than earn them, why not just round them up a few extra percentages to make life a lot easier. Other reasons cited include such bizarre rationales as the student having lived a "different life" (who doesn't?) and the marking should reflect and be conscious of it.

Wouldn't that make it unfair to those who also had come from 'different lives,' (whatever the hell that means) but didn't find the need to use that as a crutch?

So this poses an interesting question. Because somebody is Native, or comes from a Native background, does that mean their standards for success or the degree of their ability has to be calculated at a lower level than mainstream Canadians?

"I am Native. A wolf ate my homework, but I still deserve better marks. Give it to me or I'll put a land claim on your student residence!"

During the last 30 or so years, particularly down in the States, there used to be (and still might be for all I know) a quota system for some universities. A certain percentage of enrolment was set aside for Afro-American students, Indian students and whatever other socially oppressed underclass might be apparent.

There was a lot of public outcry from both sides. One side saying that people with marks not up to par with the normal entrance requirements were being promoted because of their race, reverse discrimination and that whole additional argument. Other parties argued it was the only way for the economically and socially disadvantaged populace to compete on an even level with mainstream society. Still more believed it set a lower mark for non-white students to aim for. I tend to believe the latter. But then I am not a teacher or a student.

All things taken into consideration... I should have stayed in bar security. Life was more simple there.

Ipperwash protest

By Paul Barnsley
Windspeaker Staff Writer

CAMP IPPERWASH, ONT.

Anger and resentment were still the dominant emotions at Camp Ipperwash just days after the Ontario Court of Appeal upheld the conviction of Warren George.

The 27-year-old began his six-month jail sentence on May 18 in Sarnia's maximum security facility before being transferred to Guelph's medium security Wellington County facility on May 31.

George was charged with criminal negligence in the operation of a motor vehicle and assault with a weapon (motor vehicle).

The resident Aazhoozenang (Stoney Point), the occupied former CFB Ipperwash, located about a half-hour's drive north of Sarnia, was charged in connection with his actions on the tragic night of Sept. 6, 1995. On that night, Acting Sgt. Kenneth Deane shot and killed Dudley George, another Stoney Point and Warren George's second cousin during a peaceful protest at Ipperwash Provincial Park. Deane was eventually convicted of criminal negligence causing death and was sentenced to 180 hours of community service and remains on the job.

Warren George told the trial judge that he drove a vehicle out of Ipperwash Provincial Park in an attempt to scatter the police who were pouring Kettle and Stoney Point band councillor Cecil George with clubs. When OPP Sgt. Lacroix stood in the middle of the road and aimed his weapon at the vehicle, George said he ducked down behind the dashboard to avoid being shot. His car swerved into the ditch at a low rate of speed and struck and injured a police officer. Minutes after, police officers opened fire on the protesters, killing Dudley George and injuring one other male.



Find out how artists are marking the millennium.

www.canadacouncil.ca/millennium

EFFECT

CREATING ECONOMIC
OPPORTUNITIES
JOBS,
October
Sheraton
Winnipeg

Message
ent?

ng humans could sur-
efore freezing to death.
ess the NDP's Justice
er, Chris Axworthy, is
Saskatchewan and the
that the charges are ap-
ate, and never mind
those other guys who
o death. They're just In-

t if Darrell Night was
Would those cops still
erged with mere unlaw-
infringement and assault?
t it. A public inquiry is
d to clear the air.
Gordon Robert Dumont
Prince Albert

ileges

n Native. A wolf ate my
work, but I still deserve
marks. Give it to me or I'll
and claim on your student
nce!"

ng the last 30 or so years,
larly down in the States,
sed to be (and still might
all I know) a quota sys-
some universities. A cer-
percentage of enrolment
aside for Afro-American
ts, Indian students and
ver other socially op-
d underclass might be
nt.

e was a lot of public out-
m both sides. One side
that people with marks
to par with the normal
ce requirements were be-
omoted because of their
verse discrimination and
whole additional argu-
Other parties argued it
e only way for the eco-
lly and socially disadvan-
populace to compete on an
evel with mainstream so-
till more believed it set a
mark for non-white stu-
o aim for. I tend to believe
ter. But then I am not a
or a student.

hings taken into consid-
... I should have stayed
security. Life was more
there.

Ipperwash
protester jailed

By Paul Barnsley
Windspeaker Staff Writer

CAMP IPPERWASH, Ont.

Anger and resentment were still the dominant emotions at Camp Ipperwash just days after the Ontario Court of Appeal upheld the conviction of Warren George.

The 27-year-old began his six-month jail sentence on May 18 in Sarnia's maximum security facility before being transferred to Guelph's medium security Wellington County facility on May 31.

George was charged with criminal negligence in the operation of a motor vehicle and assault with a weapon (motor vehicle).

The resident of Aazhoodenaang (Stoney Point), the occupied former CFB Ipperwash, located about a half-hour's drive north of Sarnia, was charged in connection with his actions on the tragic night of Sept. 6, 1995. On that night, Acting Sgt. Kenneth Deane shot and killed Dudley George, another Stoney Pointer and Warren George's second cousin during a peaceful protest at Ipperwash Provincial Park. Deane was eventually convicted of criminal negligence causing death. He was sentenced to 180 hours of community service and remains on the job.

Warren George told the trial judge that he drove a vehicle out of Ipperwash Provincial Park in an attempt to scatter the police who were pounding Kettle and Stoney Point band councillor Cecil George with clubs. When OPP Sgt. Lacroix stood in the middle of the road and aimed his weapon at the vehicle, George said he ducked down behind the dashboard to avoid being shot. His car swerved into the ditch at a low rate of speed and struck and injured a police officer. Minutes after, police officers opened fire on the protesters, killing Dudley George and injuring one other male.

The trial turned on whether Warren George intended to hit the officers with the car or not. The trial judge ruled he intended to scatter the officers and therefore was driving in a way designed to threaten them and thus intended to hit them if they didn't move.

George specifically denied that was the case, but the judge didn't believe him.

Lawyer Michael Code, acting for George, asked the appeal court to rule that his client's version of events wasn't that hard to believe. The appeal judges refused to consider the argument.

They also rejected an argument that Warren George's actions were justified because the police were using excessive force in apprehending Cecil George, who suffered serious injuries as a result of the incident.

The court also rejected a claim that the protesters were in peaceable possession of the park and used only reasonable force to protect their property against trespass by the tactical unit.

During an interview at the occupied army camp on May 31, Warren George, Sr., the father of the convicted man, told *Windspeaker* the family will appeal the conviction.

"He'll be out of jail by the time that happens," he said, angrily. "He'll be out by the end of August, but we're still going to pursue it."

The Stoney Pointers can't believe that Deane received what Warren George's uncle, Glenn George, a key figure in the Stoney Point occupation, called a "paid vacation" for wrongfully killing Dudley George while Warren George was sent to jail.

"He was acting out of defence, just like the people here are living," Glenn George said.

Dudley George's brother, Pierre, slammed the decision.

"It's a totally racist decision," he said. "It's just like Leonard Peltier with the FBI, eh? Somebody's gotta pay."

Camp Ipperwash occupation
approaches seven-year mark

By Paul Barnsley
Windspeaker Staff Writer

AAZHOODENAANG, Ont.

The Warrior Society flag now flies where the Canadian flag used to wave above the guardhouse at the main gate of the former CFB Ipperwash and, since 1993, it's been a kind of no-man's-land in the cold war between traditional Pottawami protesters and Canadian authorities.

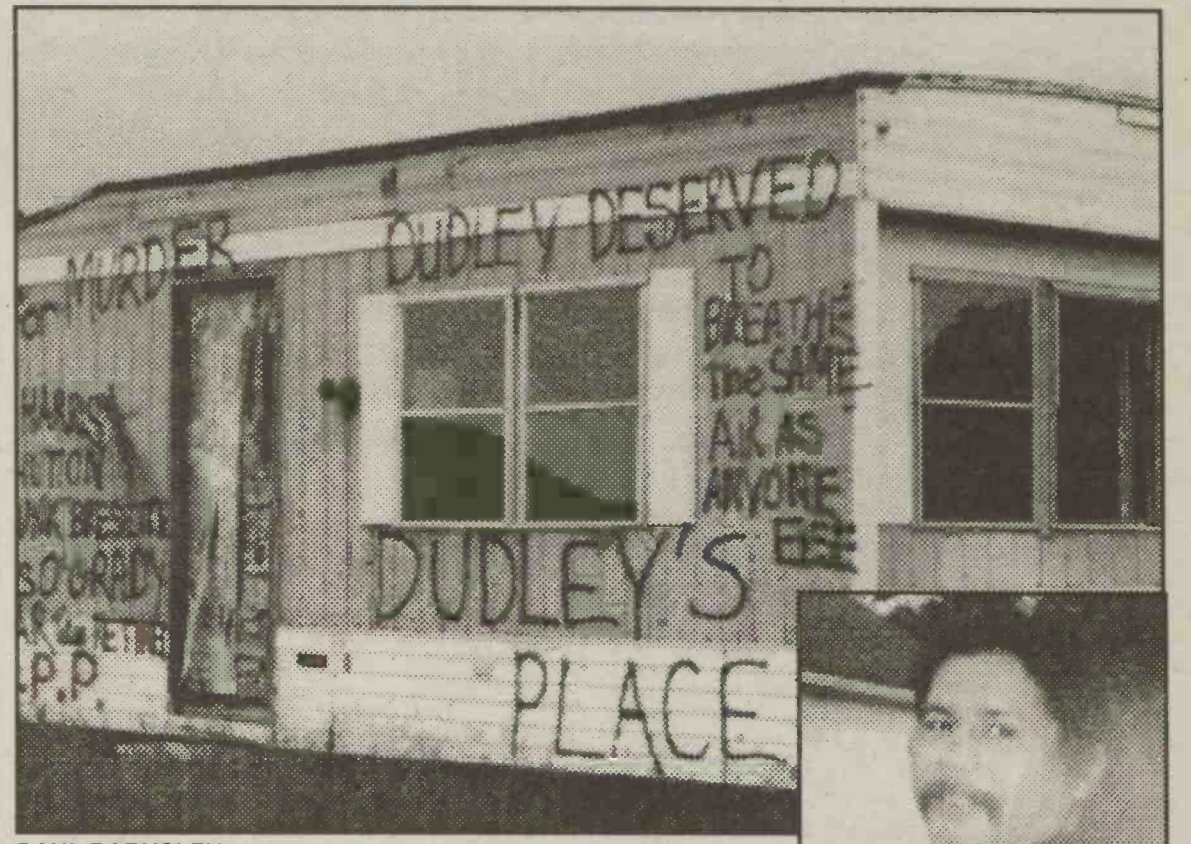
The world's attention was focused on this camp and on Ipperwash Provincial Park, just a kilometre down Army Camp Rd. to the west, on Sept. 6, 1995, when Dudley George was shot and killed by Ontario Provincial Police Acting Sgt. Kenneth Deane, an act Amnesty International has called an "extra-judicial execution."

Deane was convicted of criminal negligence causing death, but he was sentenced to community service and kept his job.

On June 1, the talk was about Warren George being in jail while Deane walked around free. None of the Stoney Pointers, as the residents call themselves, thought there was any justice in that.

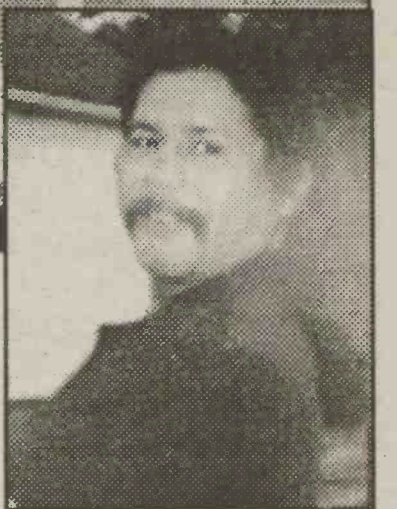
Pierre George, Dudley's brother, lives at the camp. He told *Windspeaker* it's a place where violence is frequently used to solve disagreements and where fear and suspicion is always in the background.

It could be the only place in the country where there is true Native sovereignty but it comes at a price. Divisions between the residents of the camp and their relatives who live on the nearby Kettle and Stony Point reserve are bitter. Federal, provincial and local governments — as well as provincial police and federal intelligence agencies — watch closely, it seems, at all times, looking for an opportunity to end the seven-year-old occupation. Tensions exist between local residents and the Stoney Pointers. Late at night, bottles get tossed through windows of the barracks that are within throwing distance of Highway 21, especially on weekends when alcohol in-



PAUL BARNSELY

Dudley George.



PAUL BARNSELY

Pierre George.

creases the courage of non-Native locals.

Everywhere along the main highway, the camp's buildings are decorated with spray-painted graffiti that reveals the rage that simmers within the hearts of Dudley George's surviving friends and relatives.

The place is a black eye for Ontario Premier Mike Harris, the Ontario Provincial Police, the Department of National Defence and the Department of Indian Affairs, which have all played a role in the events that led to the standoff.

Harris continues to be haunted by the memory of Dudley George. Five years later, he has still resisted the call for a public inquiry into the events of the night of the shooting. Many people, not just Stoney Pointers by any means, believe Harris had a hand in the death of Dudley George. They believe he

is stone-walling the inquiry to protect himself from justice.

But even the pursuit of the truth about the night of Sept. 6 can't unite the camp residents with their band council supporting friends and relatives. The George family itself is bitterly split.

Pierre George has asked his brother Sam to remove his name from the \$7 million wrongful death lawsuit that was filed against the premier, the attorney general, the solicitor general, the OPP commissioner and several police officers. He believes it's "blood money."

The story has its beginnings in the early 1940s when the federal government expropriated the Stoney Point people's land under the War Measures Act in order to construct the base. It was war time and the people were expected to do their part for the war effort. The government promised the land would be cleaned up and returned when the military no longer had a use for it. The Stoney Point community was merged with the nearby Kettle Point community and the people were relocated. But, as former Indian Affairs minister Ron Irwin verified in the chaotic days following Dudley's shooting, there was a burial ground left behind.

(see Ipperwash page 27.)

EFFECTIVE STRATEGIES

CREATING ECONOMIC
OPPORTUNITIES AND
JOBS, JOBS, JOBS

October 16 - 17, 2000
Sheraton Winnipeg
Winnipeg, MB

TWO
CONFERENCES

RESPECTING ABORIGINAL KNOWLEDGE AND
TRADITIONS: BRINGING ABORIGINAL VALUES/
TRADITIONS/LANGUAGES INTO THE EDUCATION SYSTEM

October 16 - 20, 2000
Sheraton Winnipeg
Winnipeg, MB

CALL NOW FOR INFORMATION ON BOTH OF THESE ESSENTIAL CONFERENCES

R.S. Phillips & Associates

Consultants in Native Education • 517 Bower Blvd., Winnipeg, MB R3P 0L7
Phone: (204) 896-3449 • Fax: (204) 889-3207 • E-mail: nativeed@aol.com



Indian Country COMMUNITY EVENTS

To include your event in this calendar,
please call: (780) 455-2700 or 1-800-661-5469
Fax: (780) 455-7639 or email: adonly@ammsa.com

- INTERNATIONAL CONFERENCE ON UNDERSTANDING HEALING THROUGH DIVERSITY OF PRACTICE (TRADITIONAL HEALING CONFERENCE)
July 4 - 6, 2000 Conne River Reserve, NF (709) 782-2180
- WHITE BEAR CELEBRATION POWWOW 2000
July 6 - 8, 2000 White Bear First Nation, SK (306) 577-2412/4637 Doreen or (306) 577-2461 Yvonne
- MISSION INTERNATIONAL POWWOW
July 6 - 9, 2000 Mission, BC (604) 826-1281
- MAIWPUKEK FIRST NATION ANNUAL POWWOW
July 7 - 9, 2000 Conne River Reserve, NF (709) 882-2470
- 16TH ANNUAL TAOS PUEBLO POWWOW
July 7 - 9, 2000 Taos Pueblo, MN (505) 758-7762
- 7TH ANNUAL MÉTIS NATION OF ONTARIO GENERAL ASSEMBLY
July 9 - 14, 2000 Sudbury, ON 1-888-789-0868
- VOYAGER GAMES & MÉTIS GATHERING
July 9 - 14, 2000 Sudbury, ON 1-888-789-0868
- AFN ANNUAL GENERAL ASSEMBLY
July 10 - 13, 2000 Ottawa, ON (613) 241-6789 ext. 297
- AFN-NEXUS 2000 BUSINESS CONFERENCE & TRADE SHOW
July 11 - 13, 2000 Ottawa, ON (604) 925-6677
- 27TH ANNUAL HONOUR THE EARTH POWWOW
July 13 - 16, 2000 Lac Courte Oreilles Reservation, WI (715) 634-8931 Bonnie or (715) 634-8924 Lora
- PE TAH GAE HOMECOMING 2000 OF THE CHAPLEAU CREE NATION
July 13 - 17, 2000 Timmins, ON (705) 864-0200
- CHAPLEAU CREE FIRST NATION TRADITIONAL POWWOW
July 15 - 16, 2000 Timmins, ON (705) 864-0784 Marjorie
- KAINAI INDIAN DAYS
July 20 - 23, 2000 Standoff, AB (403) 737-3753 Dean see ad page 25
- DZEL K'ANT FRIENDSHIP CENTRE SOCIETY 25TH ANNIVERSARY CELEBRATION
July 21 - 22, 2000 Smithers, BC (250) 847-5211 Brenda
- CALGARY NATIVE FRIENDSHIP SOCIETY "HONOURING OUR TRADITIONS" MILLENNIUM CELEBRATION POWWOW
July 21 - 23, 2000 Spruce Meadows, AB (403) 777-2263
- WEEKEND OF SOBRIETY CONFERENCE
July 21 - 23, 2000 Gull Bay, ON (807) 982-0006 Mike
- HEAD SMASHED-IN BUFFALO JUMP ANNUAL POWWOW & TIPI VILLAGE
July 21 - 23, 2000 Fort MacLeod, AB (403) 553-2731
- EMPLOYMENT LAW 2000 CONFERENCE
July 23 - 26, 2000 Reno, NV 1-800-992-4489 see ad page 26
- BACK TO BATOCHÉ 2000
July 24 - 30, 2000 1-hour North of Saskatoon, SK 1-800-343-6667 see ad page 31
- GABRIEL DUMONT INSTITUTE SYMPOSIUM (Back to Batoché Days)
July 27, 2000 1-hour North of Saskatoon, SK (306) 347-4118
- HEART LAKE FIRST NATION'S 1ST ANNUAL COMPETITIVE POWWOW
July 28 - 30, 2000 Heart Lake First Nation, AB (780) 623-2130 see ad page 19
- NORWAY HOUSE CREE NATION TREATY & YORK BOAT DAYS
July 31 - Aug. 6, 2000 Norway House, MB (204) 359-4729 Pamela
- PEIGAN INDIAN DAYS
Aug. 4 - 6, 2000 Brocket, AB (403) 965-3940
- SIKSIKA NATION REBELS FASTBALL CLUB'S 2000 CANADIAN NATIVE FASTPITCH CHAMPIONSHIPS
Aug. 4 - 6, 2000 Calgary, AB (403) 734-5214
- WIKWEMIKONG 40TH ANNUAL POWWOW
Aug. 5 - 7, 2000 Manitoulin Island, ON (705) 859-2385
- THE BRIT MÉTIS CULTURAL FESTIVAL
Aug. 11 - 14, 2000 Britt, ON (705) 383-0276
- PIC RIVER FIRST NATION'S 17TH ANNUAL TRADITIONAL POWWOW
Aug. 11 - 13, 2000 Heron Bay, ON (807) 229-1749
- KAMLOOPA INDIAN DAYS
Aug. 18 - 20, 2000 Kamloops, BC (250) 828-9708
- PIC RIVER FIRST NATION'S 17TH ANNUAL TRADITIONAL POWWOW
Aug. 18 - 20, 2000 Heron Bay, ON (807) 229-1749
- 8TH ANNUAL ABEGWEIT POWWOW
Aug. 18 - 20, 2000 Panmure Island Provincial Park, PE (902) 566-2709
- GOVERNING IN THE 21ST CENTURY
Aug. 20 - 23, 2000 San Diego, CA 1-800-992-4489 see ad page 26
- FIRST NATIONS INTERNATIONAL TRADITIONAL HEALING AND MEDICINES GATHERING 2000
Aug. 21 - 24, 2000 Nekaneet First Nation, SK (306) 662-3660 Larry or (306) 222-9747 Sharon see ad page 32
- MISSISSAUGAS OF THE NEW CREDIT 14TH ANNUAL POWWOW
Aug. 26 - 27, 2000 Hagersville, ON (905) 768-5147
- PRINCE ALBERT MÉTIS FALL FESTIVAL INC.
Sept. 1 - 3, 2000 Prince Albert, SK (306) 763-6339 or (306) 922-1998 Louis
- 54TH ANNUAL NAVAJO NATION FAIR
Sept. 6 - 10, 2000 Window Rock, AZ (520) 871-6478
- AMERICAN INDIAN TOURISM CONFERENCE 2000
Sept. 28 - 30, 2000 Green Bay, WI (715) 588-3324 see ad page 16
- MI'KMAQ TREATY DAYS & CULTURAL SHOWCASE
Oct. 1 - 3, 2000 Sydney, NS (902) 539-4107
- NATIONAL ABORIGINAL POLICING CONFERENCE & 3RD ANNUAL ABORIGINAL YOUTH AWARDS OF EXCELLENCE
Oct. 12 - 15, 2000 Regina, SK
- KITUWAH 2000! AMERICAN INDIAN CELEBRATION OF ARTS, HERITAGE & EDUCATION
Oct. 13 - 15, 2000 University of North Carolina, NC (828) 252-3880
- CREATING ECONOMIC OPPORTUNITIES AND JOBS, JOBS, JOBS
Oct. 16 - 17, 2000 Winnipeg, MB (204) 896-3449 see ad page 7
- RESPECTING ABORIGINAL KNOWLEDGE AND TRADITIONS: BRINGING ABORIGINAL VALUES/TRADITIONS/LANGUAGES INTO THE EDUCATION SYSTEM
Oct. 16 - 20, 2000 Winnipeg, MB (204) 896-3449 see ad page 7
- 25TH ANNUAL AMERICAN INDIAN FILM FESTIVAL
Nov. 9 - 17, 2000 San Francisco, CA (415) 554-0535 see ad page 17

Shoot-from-the-hip minister restores UBCIC funding

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

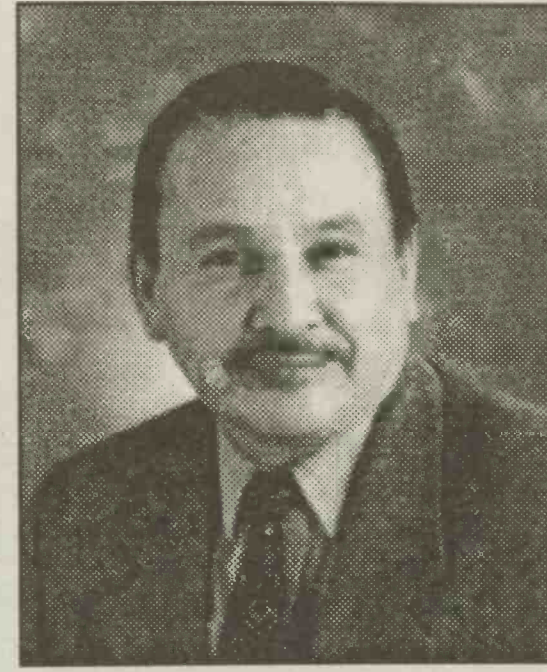
Exercising the right to free speech almost cost the Union of British Columbia Indian Chiefs a half million dollars last month.

The provincial government cut the First Nations organization's funding by that amount (\$250,000 in each of the next two years) because UBCIC President Stewart Phillip spoke out against the British Columbia Treaty Commission process and in favor of a political demonstration by the Cheam First Nation in south-central British Columbia.

Shortly after the UBCIC went public with the news of the funding cut, the province backed down. Phillip said he believes the Aboriginal Affairs minister, Dale Lovick, acted without thinking and was then convinced by his advisors and colleagues that the funding cut wasn't a move that could be defended.

The First Nation political organization has been involved in the Joint Policy Council with the province since the early 1990s. It uses the provincial funding it receives to participate in that council to pay for 67 per cent of its administrative cost.

Phillip, who is also the chief of the Penticton Indian Band, said the UBCIC office received a phone call from a senior Aboriginal Affairs official on May 1 who said the minister (Dale Lovick) was not happy with Phillip's public comments.



Chief Stewart Phillip.

"It was a threatening phone call from one of their senior officials," he told *Windspeaker*.

Phillip and his staff met the next day with their lawyer.

"She saw it as an attack on freedom of speech," he said. "So we wrote a letter to Premier Dosanjh expressing our deep concern and we waited about two weeks for a response."

Eventually, the premier responded with a letter stating the matter had been referred to the Aboriginal Affairs minister.

Another week passed with no reply, Phillip said.

"In total, we waited three weeks and there was no response, so we decided to go public," he said.

UBCIC officials learned, after their issue was covered extensively in the mainstream press, that the First Nations Summit had been hit with a funding cut the previous October and had not gone public. Instead, they waited patiently to work things

out in private and not embarrass the government.

The UBCIC has never shied away from controversy or confrontation. Once the issue was out there, the Penticton chief said, Edward John, a Summit executive member, arranged a meeting with the deputy minister of Aboriginal Affairs.

"When we arrived, the deputy minister was taken aback that we were both there together because up until January of this year the First Nations Summit and the Union of B.C. Indian Chiefs were definitely not on the same page," Phillip said. "At that meeting, the deputy minister basically was saying it was unfortunate this whole thing took place in the first place and he assured me the funding would be restored and everything would be back on track. Shortly after that, they issued a joint statement that basically said the relationship between the two of us through the Joint Policy Council was valuable and needed to be maintained. The whole funding matter is now back on track. I think Mr. Lovick is a very volatile, shoot-from-the-hip kind of individual."

The UBCIC president believes the attempt by the province to muzzle his organization's critical comments about the treaty process is a sign that their comments are hitting pretty close to the target.

"We're pretty good at getting the truth out there that the treaty process is... well, toast," he said. "I think that's what's really bothering the province."

Peltier a

By Cheryl Petten
Windspeaker Staff Writer

LEAVENWORTH PRISON

In a surprisingly swift decision the United States parole examiner has crushed the latest hope for freedom for Leonard Peltier, recommending that Peltier's sentence be continued until his next full parole hearing in 2008.

The recommendation came during an interim parole hearing held for Peltier June 12 at Leavenworth Federal Penitentiary in Kansas.

Peltier, a activist with the American Indian Movement, serving two consecutive life terms following his 1977 conviction for the murder of two FBI agents killed on the Pine Ridge Indian Reservation in South Dakota on June 26, 1975. The two agents were wounded during a gunfight between the FBI and Indian activists.

Peltier has been in prison in the United States since 1977, when he was convicted of two counts of first degree murder, and sentenced to two consecutive life sentences. Peltier was arrested in Hinton, Alta. in February 1976 and extradited to the U.S. on suspicious circumstances, in June 1976 to face the murder charges. Many human rights organizations, including Amnesty International and the Leonard Peltier Defense Committee, have been calling for Peltier's release, suggesting evidence that would have been favorable to his release had been suppressed. Also joining in on the call for Peltier's release have been the Assembly of First Nations, the National Congress of American Indians, and the National Council of Churches. The Canadian Labour Congress has also joined the fight, and has launched a campaign among its members urging clemency for Peltier.

Peltier last had a parole hearing in 1994, but the parole commission must hold an interim parole hearing every two years to re-examine the case to see if there are reasons to change the original ruling to deny parole.

According to information provided by the Leonard Peltier Defense Committee, the parole examiner made the decision to continue Peltier's sentence without examining any of the

NAIT > where hands on learning and technology connect

Education & Training Anytime ... Anywhere

Did you know?

Many of NAIT's programs can be delivered in your community! Some examples of programs currently being offered in Aboriginal communities include:

- Computer Courses
- Apprenticeship Carpentry
- Nursing Assistant
- Fire Fighting Level II
- Home Maintenance
- Project Management
- Accounting
- And more!

NAIT's Continuing Education and Business Development responds quickly to the needs of the marketplace and offers customized training.

Interested? Please call ...

Stephen Crocker Manager,
Aboriginal Contract Training and Liasion
Phone: (780) 491-3986
Fax: (780) 471-8993
E-mail: scrocker@nait.ab.ca

11762 - 106 Street NW, Suite 2000
Edmonton, Alberta
T5G 3H2
www.nait.ab.ca



NAIT
THE NORTHERN ALBERTA
INSTITUTE OF TECHNOLOGY

1 800 O-Canada
1 800 622-6222

minister ing

in private and not embarrass government.
The UBCIC has never shied away from controversy or confrontation. Once the issue was there, the Penticton chief said, "ward John, a Summit executive member, arranged a meeting with the deputy minister of Aboriginal Affairs.
When we arrived, the deputy minister was taken aback that we were both there together because until January of this year the Summit Nations Summit and the Union of B.C. Indian Chiefs were definitely not on the same page," Lip said. "At that meeting, the deputy minister basically was saying it was unfortunate this whole thing took place in the first place and he assured me the funding would be restored and everything would be back on track. Shortly after that, they issued a joint statement that basically said the relationship between the two of us through the Policy Council was valuable and needed to be maintained. The whole funding matter is now back on track. I think Mr. Lovick is very volatile, shoot-from-the-kind of individual."
The UBCIC president believes an attempt by the province to muzzle his organization's critical comments about the treaty process is a sign that their comments are hitting pretty close to the tar-

"We're pretty good at getting the truth out there that the treaty process is... well, toast," he said. "I think that's what's really bothering the province."



Peltier again denied parole

By Cheryl Petten
Windspeaker Staff Writer

LEAVENWORTH PRISON

In a surprisingly swift decision, the United States parole examiner has crushed the latest hope for freedom for Leonard Peltier, recommending that Peltier's sentence be continued until his next full parole hearing in 2008.

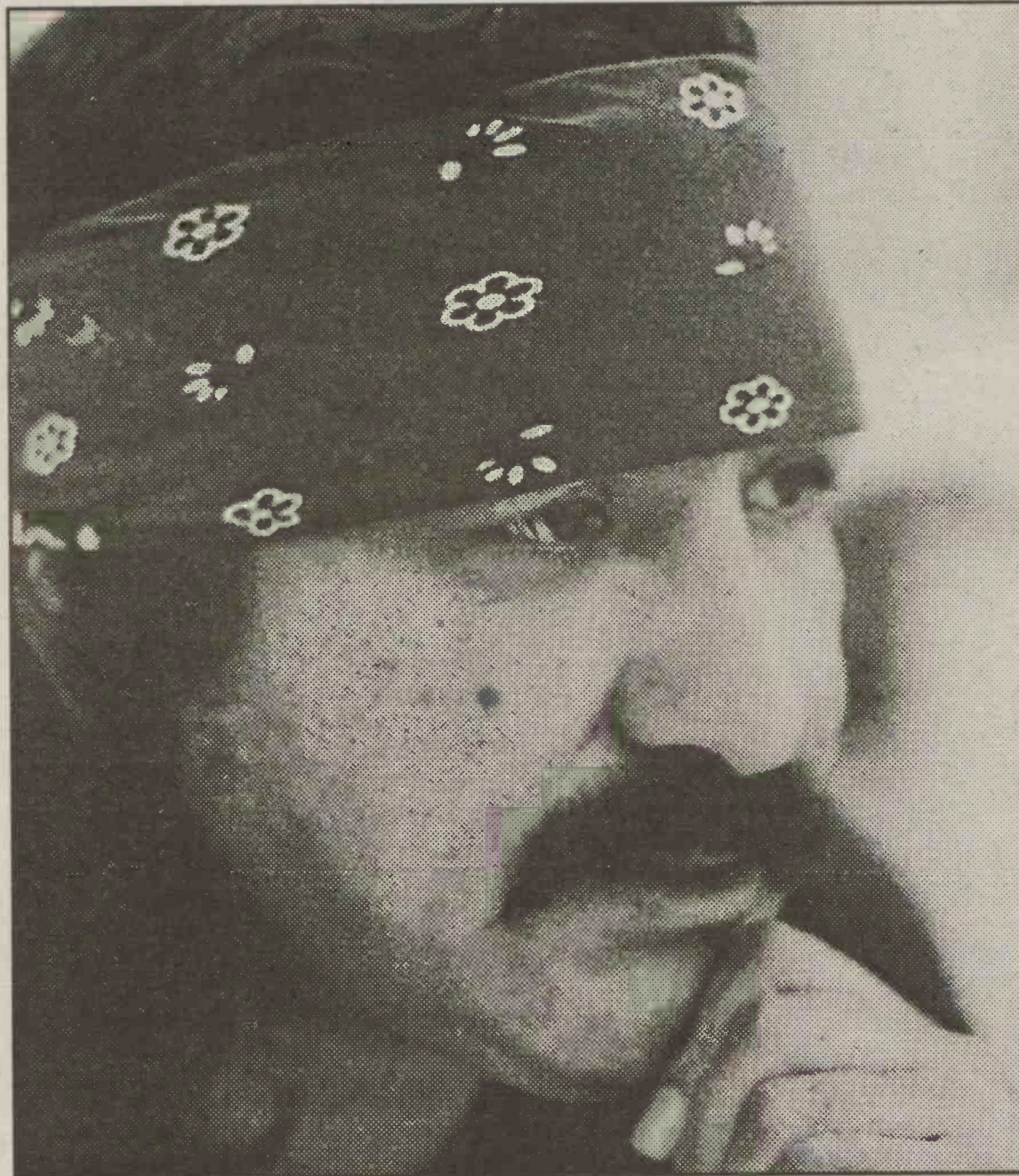
The recommendation came during an interim parole hearing held for Peltier June 12 at Leavenworth Federal Penitentiary in Kansas.

Peltier, a activist with the American Indian Movement, is serving two consecutive life terms following his 1977 conviction for the murder of two FBI agents killed on the Pine Ridge Indian Reservation in South Dakota on June 26, 1975. The two agents were wounded during a gunfight between the FBI and Indian activists.

Peltier has been in prison in the United States since 1977, when he was convicted of two counts of first degree murder, and sentenced to two consecutive life sentences. Peltier was arrested in Hinton, Alta. in February 1976 and extradited to the U.S., under suspicious circumstances, in June 1976 to face the murder charges. Many human rights organizations, including Amnesty International and the Leonard Peltier Defense Committee, have been calling for Peltier's release, suggesting evidence that would have been favorable to his release had been suppressed. Also joining in on the call for Peltier's release have been the Assembly of First Nations, the National Congress of American Indians, and the National Council of Churches. The Canadian Labour Congress has also joined the fight, and has launched a campaign among its membership, urging clemency for Peltier.

Peltier last had a parole hearing in 1994, but the parole commission must hold an interim parole hearing every two years to re-examine the case to see if there are reasons to change their original ruling to deny parole.

According to information provided by the Leonard Peltier Defense Committee, the parole examiner made the decision to continue Peltier's sentence without examining any of the evi-



Leonard Peltier — Parole denied.

dence presented at the hearing, including a doctor's report citing problems with Peltier's health, 10,000 letters in support of Peltier's release, and eight parole plans offering Peltier housing and employment on his release from prison.

Anne Dreaver is national co-ordinator with the Leonard Peltier Defense Committee of Canada.

"People are absolutely outraged," Dreaver said of the latest decision not to grant parole to Peltier. "They saw the parole commissioner writing his decision to deny parole before the evidence was even read or considered, and that is a denial of a fair hearing. It also constitutes a due process violation of Leonard Peltier's rights," Dreaver said.

Dreaver explained the American justice system is continuing to keep Peltier behind bars, despite the fact that prosecutors have admitted in court they have no real evidence linking Peltier to the killings of the two agents.

In the time since his incarceration, the validity of much of the evidence used against Peltier has been called into question, with concerns raised about the credibility of a witness whose testimony was used to secure

Peltier's extradition, and inconsistencies uncovered in ballistics evidence used against Peltier during his trial.

"It's a continuous rubber stamping of denial, rubber stamping an existing position that they just don't want him out, despite all the growing evidence, including the government testimony in court, several times, that they just don't have any evidence linking him to those murders, to those killings," Dreaver said.

Now that the interim parole hearing has failed to lead to Peltier's release, Dreaver said efforts by his supporters in both Canada and the U.S. will not focus their efforts on attempts to convince U.S. President Bill Clinton to grant clemency for Peltier. The Leonard Peltier Defense Committee of Canada will also be working to set up an independent inquiry into the Peltier case in Canada, which organizers hope to hold in Toronto in October.

"People feel affronted by the fact that Leonard's rights are totally denied to him," Dreaver said. "They want answers. They want the truth to come out, and they want the Canadian government to be accountable for that truth."

Free Peltier

Man with a mission

By Pamela Sexsmith
Windspeaker Contributor

TORONTO

Frank Dreaver and Leonard Peltier have an extraordinary working relationship. Their destinies are bound together in a sacred trust, tied to a moral, spiritual duty that has become a life mission for one man seeking the freedom of the other.

Leonard Peltier, American Indian Movement activist, political prisoner and victim of Canada's most controversial extradition, has been behind bars in an American prison for 24 years.

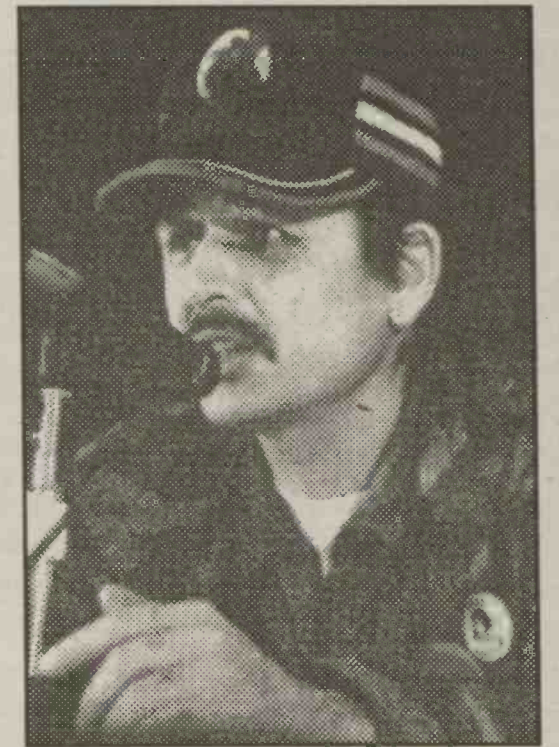
Frank Dreaver, former prisoner and founder of the Leonard Peltier Defense Committee in Canada, has been his lifeline to the outside world for 14 of those 24 years.

The relationship started with a powerful commitment. It was more than a promise, deeper than a vow. Frank Dreaver took an oath, sworn on the pipe in the sacred circle, taken before Elders, to never stop fighting until Leonard Peltier is free. A life sentence, willingly embraced, in the struggle to free all Aboriginal people from injustice and oppression.

"The oath that I made in Toronto in 1983 was to help organize and keep the struggle to free Leonard Peltier alive and take it to the people of the world. I made that promise and have stuck to it. It is a battle that many have given their lives for. How could I turn my back on that?"

Dreaver, a 46-year-old Plains Cree from the Mistawasis First Nation in Saskatchewan, is the great-great grandson of hereditary Chief Mistawasis (Big Child) of the Northern Plains Cree, who was one of the four original chiefs who signed Treaty 6 in 1876.

For 14 years, Dreaver has worked as the international spokesperson and Canada's national co-ordinator for the fight to free Peltier. He is also keeper of Peltier's drum, a position entrusted to him by



Frank Dreaver began to work for Leonard Peltier's release almost 20 years ago.

its maker, Ojibway Elder, the late Art Solomon, who together with the late Ethel Pearson, revered Elder of the Kwakiutl Nation and Leonard Peltier's adopted mother, were a tremendous support to and members of the Leonard Peltier Defense Committee advisory council.

In 1986, Frank founded the Leonard Peltier Defense Committee of Canada with his wife Anne, an editor and journalist who took on the job of national administrator.

The Dreavers have been actively co-ordinating support groups fighting for Peltier's freedom since 1980, the year Frank was released from the Prince Albert, Sask. federal penitentiary after serving a nine-year sentence and heading for Toronto.

"I had relatives in the AIM movement living in Toronto and that was the best opportunity open to me. Anne had been working for six months as editor of the centre's in-house newspaper. Covering stories that came with the job took her into the provincial jails, meeting with inmates and Elders. When she learned that Frank had just been released from federal prison, it sparked her interest.

"We had all these connections. We are still shocked today, call it fate and destiny. We say that God did it, brought us together," said Frank.

(see Dreaver page 10.)



You want to know more about:

- Finding a job?
- Connecting Canadians?
- Safe boating?
- Starting a business?
- Children's services?
- Health and quality care?

The Government of Canada is making it easy for you to reach us. One-stop access for information on more than 1,000 services is available at your fingertips.

Don't hesitate to contact us at:

1 800 O-Canada
1 800 622-6232

www.canada.gc.ca

TTY 1 800 465-7735

Canada

Dreaver made a commitment and stands by it

(Continued from page 9.)

Frank had grown up in a broken family, losing his mother to drug and alcohol abuse in 1967. Raised by his traditional grandmother from 1953 until her death in 1967, Frank moved in with relatives at Mistawasis, before being sent to the All Saints Indian Boarding School in Prince Albert.

"The Indian boarding school was located just across from the pen in Prince Albert. I lasted until spring and was always hungry. I ran away after being caught stealing a sack of cookies from the school kitchen. Tracked down by the RCMP, I also escaped from the boys' school reformatory, ending up streetwise, living on my own and in trouble.

"I ended up serving nine years in prison. I was not a violent offender, but suffered racial abuse, survived several riots, shutdowns and lockouts, and being beaten and left in a coma for 18 days. On Aug. 27, 1980 I was released and left for Toronto," said Frank.

It was in Toronto that the healing began.

Dreaver became a dedicated activist, petitioning for prisoner's rights and reform, counselling young people, speaking out about the brutal, dehumanizing reality of the prison industry. He also gathered his two boys in Edmonton, who are now men with families and children, and with Anne began raising a family with three children.

"Before his incarceration, Leonard was struggling to bring back our ways to the people, to the circle. It isn't about standing up with a rifle. Most people know about Leonard's case, that he stood up, defended his people and became a victim. They don't know him as a man who was going to sundances, talking to people in prison, working with youth in the streets. These are our traditional responsibilities, that's what I tell young people coming out of prison. We only have ourselves to blame for not being ready, not having the tools to support them," said Frank.

For almost 20 years, Frank and Anne Dreaver have been immersed in the struggle for Leonard Peltier's freedom, seeking out avenues for justice



PAMELA SEXSMITH

Anne and Frank Dreaver established the Leonard Peltier Defense Committee of Canada 14 years ago and continue their work to free their friend from jail.

that would support clemency and Leonard's freedom. One of their most important achievements was to establish the LPDC Canada 14 years ago as one of two national defence committees, based on separate political and legal jurisdictions representing the two countries violated in this injustice. The U.S. international office is based in Lawrence, Kansas, close to Leonard who is confined in Leavenworth prison.

The LPDC Canada took part in several European tours and projects each year from 1990 to 1997, involving more than a dozen European and former East Bloc countries.

It was on the basis of international violation occurring in Canada, Leonard's extradition, that Frank, accompanied by Elders or Peltier's original defence attorneys, the late Lew Gurwitz and Bruce Ellison, lobbied extensively for international support.

"If it could happen in Canada, it could happen to any other country around the world. What we are asking for is the Canadian government to intervene out of a responsibility for having authorized a false extra-

dition, being assured by American authorities he would receive a fair trial when he did not, and recommend the president grant clemency," said Frank.

"I have seen 'Free Leonard Peltier' banners painted across many walls in Europe. I witnessed the dismantling of the Berlin Wall and migrations of peoples coming across was part of the organizing of a multi-country European Freedom Run for Leonard Peltier and all Indigenous people in 1996, involving more than 70 different peoples, mainly youth from different countries who ran an estimated 2,500 km to conclude at a prayer vigil with world Indigenous delegates at United Nations hearing of the Human Rights Commission in Geneva, Switzerland. I have learned that through struggle that we are all equal. Outside of the struggle is a lost place. I hold people accountable. If you are not accountable to the struggle, you should not be here," he added.

In the last few years, however, the fast and hard life of Frank's earlier years and prison abuse have taken an alarming toll on

his health. Hepatitis C, the deterioration of his liver, with related complications, has forced him to cut back on his international travel and focus on building a renewed Canadian campaign for clemency and freedom for Peltier while President Clinton is still in office this year and can grant clemency.

The Dreavers are working on setting up an independent Citizen's Commission of Inquiry—one of the most important projects they have ever worked on with their legal advisor and support from trade unions across Canada, Aboriginal organizations, First Nation offices, student movements and other committed parties.

"Finally, Leonard would receive a fair and impartial hearing since no court or government in both Canada or the U.S. will give him one. It is the one avenue open to us in Canada with findings and recommendations sent to both Canadian and American governments in the demand for clemency. We are asking all Canadian people to support the clemency campaign and the independent inquiry scheduled for the fall of 2000.

We invite all Aboriginal, justice, human rights, academic, labor and special interest groups to get in touch with us for more details," said Frank.

The committee is interested in expanding and assembling lobby contacts for political lobby and outreach purposes in regions across the country. It is extremely critical to continue to pressure the Canadian government and hold it accountable for authorizing a false extradition, especially since Justice Minister Anne McLellend closed her department's review last October, concluding that Canada had done nothing wrong.

Opposition MPs have responded by calling for full public disclosures on all files, including a judicial inquiry.

"The circle won't be complete until Leonard Peltier is free, the only person from that time who is still imprisoned for defending the rights of our Indian peoples. With the Peltier case, we have the advantage of having all of the documentation that most issues like this in our history have never had. That's why the unions and non-Native groups supporting the issue are so particularly keen, because it's all there and they see their rights violated as well. The problem is that we've never been allowed to put it on the table," added Frank.

"As long as our people are oppressed and imprisoned and denied their basic human rights, I will never be free and neither will you. I will never give up the truth of my own experience and that's my passport in creation. That's how I fit in. Today I continue to set that example no matter how hard it gets. We can't give up. We don't have the right to give up and the struggle must continue.

"We could never have accomplished so much over the years without the courage of our brother, Leonard, and all of those who have sacrificed their lives in this struggle and of those who continue to pick up where others have left off. It has been these peoples, with integrity, conviction and strong commitment, who have insured our survival and the continuance in our ongoing struggle for Leonard's freedom," said Frank.

Young

By Pamela Sexsmith
Windspeaker Contributor

EDMONTON

Born into Mistawasis First Nation in 1976, Lorne Ho Duquette grew up streetwise and nomadic, moving from city to reserve and back again, serving time in residential school as a child and prison as a teenager.

He is a young man whose journey has taken him from boyhood spent in the wilds of Saskatchewan to the bright lights of Montreal, and then to national exposure as an actor in *Big Bear*, the CBC television series.

Two threads run through Lorne's transient life — his mother Bertha's struggle to raise five children on her own and the compelling stories of his family's commitment in the political struggle to free activist Leonard Peltier.

Lorne had been raised on the stories of the political struggle, oppression and deaths that took place in South Dakota at Pine Ridge and Wounded Knee. They were tales told of the battles fought by North American Indians, their struggles to defend their lands and treaty rights, their culture, language and traditional ways and to regain the sacred Hills of South Dakota.

"The story of Pine Ridge always had a great effect on me in the sense that throughout my life, my family has always been there, always a part of the struggle. I grew up listening to stories of our stand against oppression, the role my uncle Frank Dreaver is still playing in that struggle. Over the years I asked myself, 'what can I do as a young Native boy living on a rez? How can I contribute to the plight of Leonard Peltier?' Reflecting on my experience as an actor, I realized that I could make my career choice as a tool. My proposal for a stage



Celebrating our
1st Anniversary

<p style="text-align: center; font-weight: bold;">WAASESKUN CHILDCARE CENTRE</p> <ul style="list-style-type: none"> • Headstart program • Educational programs • 80 child capacity • Qualified & caring staff <p style="text-align: center;">For more information call Louise Box 490, Waskaganish, QC J0M 1R0 Ph: (819) 895-2828 Fax: (819) 895-2830</p>	<p style="text-align: center; font-weight: bold;">WASKAGANISH GATHERING PLACE</p> <ul style="list-style-type: none"> • Full size gymnasium • 750 capacity • Conference Rooms • Pool Hall • Arcade • Fitness Centre - 10 yrs. & up (125 members) <p style="text-align: center;">For more information call Hugo Box 460, Waskaganish, QC J0M 1R0 Ph: (819) 895-2882 • Fax: (819) 895-2888</p>	<p style="text-align: center; font-weight: bold;">WASKAGANISH HEALING CENTRE</p> <ul style="list-style-type: none"> • Full medical clinic • Social Services • Dentists • Full medical staff • Nurse on call 24 hours • Mental Health • Open 5 days a week 9-5 <p style="text-align: center;">For more information call Dave Box 390, Waskaganish, QC J0M 1R0 Ph: (819) 895-8833 • Fax: (819) 895-8871</p>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Waskaganish

Law

For a leadership to repair that relationship. Lawrence helped the Council to a third order of government to establish this Aboriginal Partnership of Unity and

Lawrence Martin brings a winning entertainer, director and television personality to the table. Lawrence is committed to the fight for sovereign rights. Lawrence

Call Lawrence Martin
National Grand Chief

ds by it

write all Aboriginal, justice, n rights, academic, labor special interest groups to a touch with us for more s," said Frank.

committee is interested in nding and assembling y contacts for political and outreach purposes in ns across the country. It is nely critical to continue to ure the Canadian govern- and hold it accountable for rizing a false extradition, ially since Justice Minister McLellend closed her de- ment's review last October, udging that Canada had nothing wrong.

osition MPs have re- ded by calling for full pub- sclosures on all files, in- ng a judicial inquiry.

ne circle won't be complete Leonard Peltier is free, the person from that time who imprisoned for defending ghts of our Indian peoples. the Peltier case, we have dvantage of having all of ocumentation that most is- ke this in our history have had. That's why the un- and non-Native groups

orting the issue are so par- rly keen, because it's all and they see their rights ed as well. The problem is ve've never been allowed t it on the table," added

s long as our people are essed and imprisoned and d their basic human rights, never be free and neither ou. I will never give up the of my own experience and my passport in creation. s how I fit in. Today I con- to set that example no er how hard it gets. We give up. We don't have the to give up and the strug- ust continue.

ne could never have ac- blished so much over the s without the courage of rother, Leonard, and all ose who have sacrificed lives in this struggle and ose who continue to pick here others have left off. s been these peoples, with grity, conviction and ng commitment, who have red our survival and the inuance in our ongoing ggle for Leonard's free- " said Frank.

Young Horse takes up the charge

By Pamela Sexsmith
Windspeaker Contributor

EDMONTON

Born into Mistawasis First Nation in 1976, Lorne Horse Duquette grew up street-wise and nomadic, moving from city to reserve and back again, serving time in residential school as a child and prison as a teenager.

He is a young man whose life journey has taken him from a boyhood spent in the wilds of Saskatchewan to the bright lights of Montreal, and then national exposure as an actor in *Big Bear*, the CBC television film.

Two threads run through Lorne's transient life — his mother Bertha's struggle to raise five children on her own and the compelling stories of his family's commitment in the political struggle to free activist Leonard Peltier.

Lorne had been raised on the stories of the political struggle, oppression and deaths that took place in South Dakota at Pine Ridge and Wounded Knee. They were tales told of the battles fought by North American Indians, their struggles to defend their lands and treaty rights, their culture, language and traditional ways and to regain the sacred Black Hills of South Dakota.

"The story of Pine Ridge has always had a great effect on me, in the sense that throughout my life, my family has always been there, always a part of the struggle. I grew up listening to the stories of our stand against oppression, the role my uncle Frank Dreaver is still playing in that struggle. Over the years, I asked myself, 'what can I do, a young Native boy living on the rez? How can I contribute to the plight of Leonard Peltier?' Reflecting on my experience as an actor, I realized that I could use my career choice as a tool. Take my proposal for a stage play

about the life of Leonard Peltier, present it to Anne and Frank and seek their approval and blessing," said Lorne.

In May, Lorne backpacked to Edmonton to visit the Dreavers, speakers at the International Human Rights Conference at the University of Alberta. As well as renewing family ties, Lorne presented his proposal to write a stage play based on the book by Leonard Peltier, *Prison Writings — My Life Is My Sun Dance*.

Frank Dreaver, political activist and head of the Leonard Peltier Defense Committee of Canada, had also been born in Mistawasis First Nation. A resident of Toronto for 20 years,

build my own fire, gather truth. Hearing his life story, the 25-year battle to free Leonard Peltier, all the good that has come from the all negativity in his life, I realized that Frank is a fire that will continue to burn long after we are gone," said Lorne.

Like his uncle, Lorne's early family life had been disrupted by alcohol, drug addiction, the multi-generational effects of the residential school system and time spent in prison. Like his uncle, he has turned it all around.

As a youngster, Lorne experienced deep regret at having had so little contact with his father, Maxwell Horse, a band council-

something you only dream about. Standing on real gallows with a real wooden lever in place [clamped down to prevent the accidental real life hanging of actors Michael Greyyeyes, Ben Cardinal, Michael Obey and Lorne Horse Duquette] was an almost unexplainable experience.

"When they tied those rope nooses and black hoods around our heads, I felt an uncanny connection to the warriors hanged in the rebellion, to Round the Sky, who died fighting for something he believed in," said Lorne.

Success followed with the CBC documentary, *Big Bear History Series*, music videos, TV commercials, and a stage role.

"Stage acting is a great way to leave the world behind for an hour or two, create your own world, realm and atmosphere; share it with the audience; give them a sense of what is in your mind, in your words, how you portray your character. That's exactly how I'm hoping to take the struggle of Leonard Peltier to the stage. Show what he has endured in prison. Help people to understand and take on a commitment to demand justice and freedom for Peltier. A play with a foundation of spirituality at the root for all of my Native brothers and sisters who are struggling to be free," said Lorne.

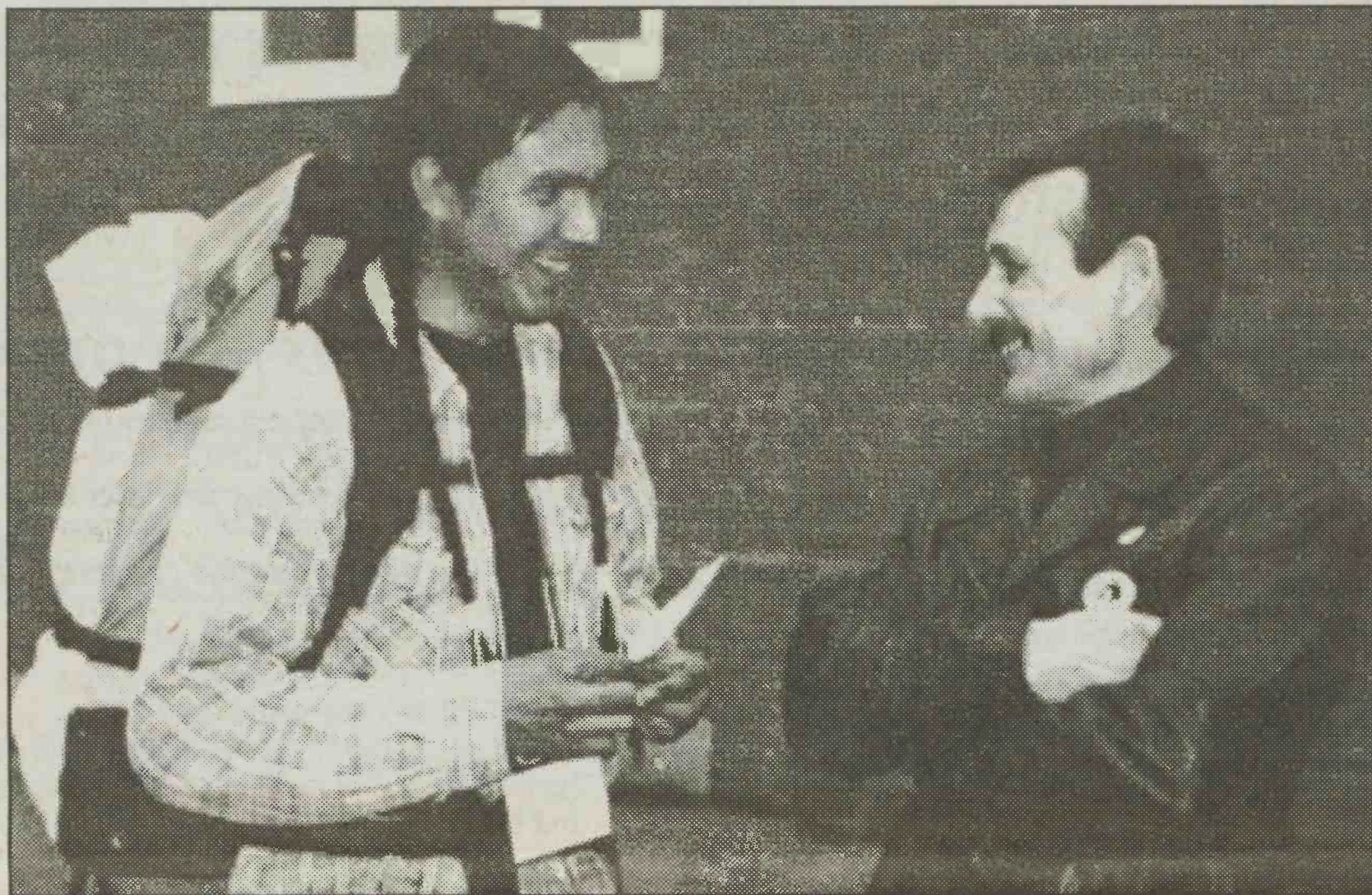
In April last year, Lorne was invited to visit the Pine Ridge Reserve in South Dakota by Lakota doctor, Sarah Jumping Eagle, to speak as a role model to youth at the Little Wound School. He talked about overcoming his addiction to drugs, alcohol and the terrible abuse and overuse of tobacco, a sacred

plant of the people.

"It was during my visit to Pine Ridge that the stories told by my uncles Frank and Wally back at Mistawasis really came to life. I was in 'the place,' like reaching Mecca or the Taj Mahal. I was amazed to be there, to visit Wounded Knee, the Oglala people, the location of the Jumping Bull compound where the shootout [with FBI agents] took place 25 years ago. It was on my birthday, Jan. 1, 2000, that the vision came to me to pull it all together. Write a play about Leonard as a sacrifice and symbol of Indian people's rights to defend their lands and ancestral treaty rights, their culture, languages and traditional ways — Leonard as a wake up call. It could be you, it could be me or anyone who has the courage to stand up and fight for their beliefs. When Leonard is free, a lot of Indian people will be free as well, within themselves, within their communities. Leonard's freedom will be a huge step for Indian people," said Lorne.

After meeting with Lorne in Edmonton, the Dreavers not only gave their permission and blessing for the stage play project, they also invited Lorne to come to Toronto to work on his vision.

"To have Lorne come forward like this is very important, because youth have a clarity. They can see beyond the rigid mindset of the older generations and despite the fact that youth today is not rooted in any direct experience of the mobilization of those times, Leonard's political imprisonment has left a legacy that needs to be addressed today by all Aboriginal peoples of North America," said Anne Dreaver.



Lorne Horse Duquette back-packed to Edmonton to meet with uncle-activist Frank Dreaver.

Dreaver has always maintained strong ties with his family and band in Saskatchewan. Making the connection with Lorne in Edmonton was a case of fate kicking in for the young actor.

"Meeting up with the Dreavers has tied it all together, given me a powerful focus. Having an opportunity to hear Frank speak out about the political imprisonment of Peltier was amazing. I had been searching for a strong role model, someone who is true to what he believes in. No one has ever come across to me the way Frank Dreaver has. His fire, the warmth he emits and shares with people throughout the world, has encouraged me to

lor at Thunderchild First Nation and a well-known orator and Cree speaker.

It was only recently that he came to realize that he had received a real gift from his dad, the gift of speaking, of holding the attention and imagination of an audience.

An early interest in grass dancing and theatre led to acting classes, auditions and his big break, the role of Round The Sky in Gil Cardinal's production of *Big Bear*.

Playing the role of Round the Sky in *Big Bear* was a real eye-opener for Lorne.

"Landing the part, learning to deliver my lines, facing the cameras was totally mind-boggling,

Lawrence Martin Vision - Hope - Unity

For a leadership to represent the people it must have a relationship at the grassroots level. Lawrence Martin has that relationship. Lawrence Martin is currently Grand Chief of the Mushkegowuk Council. As Chief, he has helped the Council to establish itself as a sovereign Cree Nation with its own Constitution, starting the process to a third order of government. Lawrence believes that the Assembly of First Nations (AFN) must also work to establish this Aboriginal Parliamentary process for all Aboriginal peoples. In doing so, Lawrence recognizes that a Partnership of Unity must be established with Canada's other National Aboriginal Associations.

Lawrence Martin brings a wide variety of experience from being Ontario's first Aboriginal mayor, a Juno Award winning entertainer, a Community Services Officer for the Nishnawbe Aski Police Service, and executive director and television/radio broadcaster for Wawatay Communications. As a father and grandfather, Lawrence is committed to the future generations. He stands for the preservation of Aboriginal culture and sovereign rights. *Lawrence knows an Aboriginal voice in Canada's parliament can be a reality.*



Grand Chief Lawrence Martin
Mushkegowuk Council

Call Lawrence Martin directly and lend him the power of your voice to becoming your next National Grand Chief of the Assembly of First Nations. (705) 266-4775

WISH CENTRE
Services • Dentists
in call 24 hours
days a week 9-5
call Dave
JOM 1R0
(819) 895-8871

First Nations Peoples Agenda



Matthew Coon Come
for National Chief of the
Assembly of First Nations

**“I am not in the Federal camp,
I am not in the Provincial camp,
I am not affiliated with any other political party,
I am in the First Nations camp!”**

I am not anti-development. I believe we as First Nations Peoples should have a share of the wealth of the land, the resources that are extracted from Indian lands, whether it be forestry, water, mineral or oil.

We should define our relations in terms of the principles of the right to self-determination, to be in control of our natural resources, and to be able to maintain our own resources.”

Honoured with:

- ◆ The Goldman Prize, the "Nobel Prize of the Environmental Awards"
- ◆ Equinox Environmental Award
- ◆ Doctor of Laws Honoris Causa from Trent University
- ◆ National Aboriginal Achievement Award

Accomplishments:

- ◆ Grand Chief of the Grand Council of Crees
- ◆ A founding director of the First Nations Bank of Canada
- ◆ Chairman of James Bay Native Development Corporation
- ◆ Chairman of the James Bay Eeyou Corporation
- ◆ Chief of Mistissini First Nation
- ◆ Executive Director of the Grand Council of the Crees

Matthew Coon Come
for National Chief of the Assembly of First Nations

For more information:

Matthew Coon Come Campaign Headquarters
Phone (204) 943-3192 or (204) 943-3187 • Fax: (204) 943-3636
Website: www.cooncome.com • Email: info@cooncome.com
1-800-CHIEF-MCC

Premier

(Continued from page 1.)

Interestingly enough, Tobin made time to talk to a national newspaper that caters to the business establishment and other conservative groups. He did not, however, turn *Windspeaker's* numerous phone calls during the six days between the time when his office was first contacted and publication deadline to address the matter head-on with *Windspeaker's* readership.

Assembly of First Nations Grand Chief Phil Fontaine accused Tobin of perpetuating racist stereotypes. He said Tobin's remarks were about blaming victims. Some Native leaders say Tobin's remarks categorize them and could be — and probably will be — used in attempts to discredit them as they engage in negotiations with government officials.

Some observers who are familiar with the root causes of mental diseases such as alcoholism in Indigenous communities, including but not limited to trauma experienced at government residential schools, loss of control over community self, forced relocation, and loss of dignity, say Tobin's remarks are like shooting someone in the head and then saying he is incompetent to discuss the matter because he's suffered a head wound.

"I'm really disappointed someone like Mr. Tobin would put forward such outrageous views of Aboriginal people," Fontaine said.

Inuit leaders in Labrador responded by saying Tobin

Matthew Coon Come Candidate



Grand Chief

Matthew Coon Come
people to stop the prop

Matthew has been chief
hunting territory and
Quebec, to Canada and
of where he came

I believe that as Native
Peoples. He will take
Canada, the Province
commun



Premier accused of playing politics with illness

(Continued from page 1.)

Interestingly enough, Tobin made time to talk to a national newspaper that caters to the business establishment and other conservative groups to make his inflammatory remarks. He did not, however, return *Windspeaker's* numerous phone calls during the six days between the time when his office was first contacted and our publication deadline to address the matter head-on with the *Windspeaker* readership.

Assembly of First Nations Grand Chief Phil Fontaine accused Tobin of perpetuating racist stereotypes. He said Tobin's remarks were about blaming the victims. Some Native leaders say Tobin's remarks categorize them and could be — and probably will be — used in attempts to discredit them as they engage in negotiations with government officials.

Some observers who are familiar with the root causes of mental diseases such as alcoholism in Indigenous communities, including but not limited to trauma experienced at government residential schools, loss of control over community and self, forced relocation, and loss of dignity, say Tobin's remarks are like shooting someone in the head and then saying he is not competent to discuss the matter because he's suffered a head wound.

"I'm really disappointed that someone like Mr. Tobin would put forward such outdated views of Aboriginal peoples," Fontaine said.

Inuit leaders in Labrador responded by saying Tobin has



Newfoundland Premier Brian Tobin's remarks are attempts to discredit leaders in land claim negotiations, they say.

labeled Aboriginal leaders as alcoholics in a bid to undermine land claim negotiations. A Native leader in another part of the country said there's no way to justify Tobin's remarks but he still has mixed feelings about the issue.

"Number one, I'm a recovering alcoholic myself," said Stewart Phillip, chief of British Columbia's Penticton Indian Band. "Number two, I've been in this business for 26 years and I remember the heyday of Indian politics when conferences and conventions were notorious for the amount of drinking that went on. I remember those days."

But he said things have changed a lot in recent years.

"There's a greater sensitivity to the need to heal our commu-

nities. A lot of the contemporary leadership has understood the need to act as role models for our communities and have clean and sober lifestyles," he said.

He and his wife Joan, a Penticton band councillor, went into treatment 13 years ago and have been sober since then. He said a majority of the adult population in his community has also taken that step. What Phillip finds encouraging is that, while people in his generation waited until they were in their 30s

or 40s to get help, he's seeing that the younger generation isn't waiting that long.

"We have a lot of young people around 20 years of age or thereabouts who are going into treatment. So the cycle is not as long. But there is a very serious problem with drugs and alcohol in communities, particularly with drugs with the younger people," he said. "It's something our leaders are not inclined to discuss publicly. They don't want to admit there's a lot of these problems in our communities and that's certainly generated a thriving drug trade. The outside criminal element recognize that Aboriginal communities are difficult to police so they're attracted to our communities. It's a serious situation that needs to be addressed and ac-

knowledged but that hasn't happened."

But he doesn't believe Brian Tobin is the person to start the process.

"No, no, no. Absolutely not. It was a senseless racist remark. He made no distinctions. At the same time I do know this situation does exist and we're all very deeply concerned when we discuss the issue of teen suicide and that's one of the collateral issues with drug and alcohol abuse. It needs to be addressed but I don't support Tobin and his racist rhetoric," he said.

Phillip added that poverty, being denied access to lands and resources, is the biggest contributing factor to social ills in First Nations, and outside governments, including the Newfoundland government, have had a hand in creating that situation.

Dr. Lawrence Kirmayer, the director of the social and transcultural psychiatry division at McGill University's medical school, thinks Tobin could have

done a bit more research before he spoke if he really wanted to help.

"What he was expressing was what many people would think of stereotypically, but it's not in tune with things," said Kirmayer. "I don't really think that there's much to be done in terms of addressing him because this is a much broader issue. I just think it would be helpful to bring the message of the actual history to people."

Research by University of British Columbia psychiatrist Micheal Chandler reveals the best way to deal with the problem. Chandler studied coroner's reports of suicides and was able to identify a trend. He found that the more local control of governance there was in an Indigenous community, the fewer suicides there were. Phillip agreed. He said that real self government will restore dignity and get rid of many of the causes of the problem.

"What he was expressing was what many people would think of stereotypically, but it's not in tune with things....I just think it would be helpful to bring the message of the actual history to people."



Dr. Lawrence Kirmayer.

Matthew Coon Come Candidate for National Chief!



Good Luck Matthew

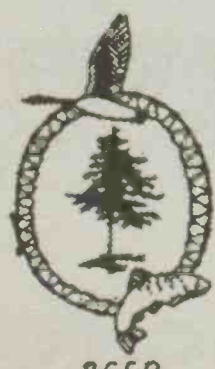
"You Have My Support in Your Quest to be National Chief"
Ted Moses

Grand Chief of the Grand Council of the Crees of Eeyou Istchee

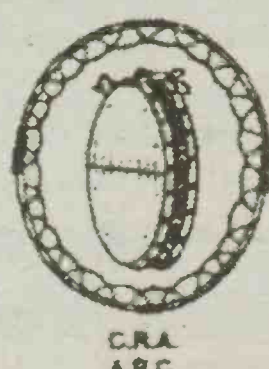
Matthew Coon Come is a leader of the people! In 1989 he took on the challenge of his people to stop the proposed Great Whale Hydro-Electric Project. He did not give in and he did not quit until the project was shelved.

Matthew has been chief of his community and Grand Chief. He has hunted on his family's hunting territory and knows the ways of the bush. He took the message of the Eeyouch to Quebec, to Canada and to the World. Walking with international leaders he never lost sight of where he came from or of what his people needed in order to live and prosper.

I believe that as National Chief Matthew Coon Come will fight for the rights of Aboriginal Peoples. He will take on the task of forging a new relationship between the Government of Canada, the Provinces and Aboriginal Peoples. He will take on the plight of the poorest communities and the challenges of the most difficult situations.



Grand Council of the Crees (Eeyou Istchee)
Grand Conseil des Cris (Eeyou Istchee)



In the premier's own words

A few days after his remarks appeared in print, Newfoundland Premier Brian Tobin appeared on CBC-TV's *The Journal* to talk about his comments.

"I despair. I have a great feeling of personal frustration... when I hear upon waking in the morning that there's been another suicide, or another tragedy of some sort in an Aboriginal community.

"I spent several days earlier this winter travelling throughout northern communities. Travelling without press in tow at the request of the communities. They didn't want a circus; didn't want a show. I sat with many women in particular, I sat with many young people, who said to me that a substantial part of the problem, the root cause perhaps are social problems. They are poverty, they are unemployment, they are the lack of satisfied or concluded land claims, self-government. All these things are legitimate issues, but at the end of the day alcohol had become a fundamental problem. When you're an alcoholic at that point in time, whatever the root cause initially, that becomes a very big problem.

"And many of these women and young people said to me

this is a problem that our community must confront, but it's very difficult for our community to confront the problem if our leaders themselves in some cases — not every case — are victims of alcohol abuse, themselves have a problem with alcohol. And if they haven't acknowledged in their own lives this problem with alcohol, how can they lead us, the community at large, to take on and challenge this problem?

"Look, we had one string of suicides: four or five in the space of four or five weeks in one small community... you can't deal with the problem, you can't confront it, you can't begin to take it on, unless you acknowledge it. There's nothing wrong... with acknowledging a problem. And if you don't acknowledge it, you certainly can't formulate a commitment personally or community-wide to confront it. And that's all I'm asking for.

"This is not about assigning blame. This is about saying let's publicly acknowledge what some of these challenges are — certainly alcohol's a big one — and let's work together to take it on."

Big Bear descendants seek reserve

By Joan Taillon
Windspeaker Staff Writer
NORTH BATTLEFORD, Sask.

Alex Little Bear is disturbed by the slow response from Indian Affairs in dealing with his people's specific land claim. In the meantime, he and 20 descendants of Chief Big Bear who signed Treaty 6 will continue to occupy a section of Crown land 30 miles southeast of North Battleford they says belongs to them. The land is currently leased to somebody else.

Chief Big Bear signed Treaty 6 in 1882. Little Bear says the chief was his great-grandfather. Big Bear's people fled south of the border in the wake of the rebellion of 1885. Now about 300 people of mixed heritage who never joined a band want to get the reserve they say was promised to Big Bear. The majority now live in Montana.

On May 16, Little Bear's family members passed a resolution declaring the section of land they now occupy in the rural municipality of Glenside no. 377 as "Native traditional lands." Little Bear says the section is "a part and result of Treaty 6 signed during 1882 between Chief Big Bear and Her Majesty the Queen."

Little Bear says the federal government tells him they have to get recognition as a band before the issue of a reserve can be dealt with, but only 60 to 80 of his people still in Canada are eligible to apply for band membership. Canadian residency was one of the conditions attached to the \$20,000 Indian Affairs gave them to do genealogy research in 1993, Little Bear says. Since then, they have been getting the same form letter from the department every few months, saying their file will be reviewed.

"I really don't know what their position is," Little Bear said of the federal government. "I can just go from the research that we've done. I can't see any problems. There might be some legal ones there if we go individually, but if we get recognized as a band, I can't see where there can be any

"I can't see where there can be any problems. There's no doubt about who we are."

— Alex Little Bear

problems. There's no doubt about who we are."

Tevor Sutter, Indian and Northern Affairs communications manager, had a week of hard digging to find any record of their dealings with Little Bear.

On June 12, Sutter located a departmental media report stating they had advised a media outlet that Indian Affairs can't release information about Little Bear without his written consent.

On June 13, Sutter said the department will be writing Little Bear within the next couple of weeks about the claim.

Jim Miller, a researcher at the University of Saskatchewan, recalls that he "did a report" for Little Bear six or seven years ago. "I thought it appeared they had a legitimate claim," he said.

The land Little Bear is occupying is leased to George Pritchard, 94, who has kept up the rent but is in arrears with taxes. According to Little Bear, Pritchard's grandfather knew Little Bear's ancestors, he supports their claim to the land and he has unofficially turned the land over to Little Bear's group.

But Gordon Hamilton, manager of leasing and sales administration at Saskatchewan Agriculture and Food, says "There has been, as I understand it, some family disputes or what have you that have clouded the issue as far as [Pritchard's] use of the land."

Little Bear says eight adults and 12 children have been living on the land "for about a year." They have a telephone, but no well, no permanent road and are extremely under-housed. They travel 15 miles to Cando for water and drive the children half a mile to catch a school bus.

Little Bear, who is 57, is on so-

cial assistance and says most of his family receives welfare or a pension. He has no money to pay for legal help with the claim, but Mike Riou, a lawyer from North Battleford, has undertaken some work for Little Bear's group.

Riou says "in response to my two official inquiries, they are not a band, no money has been set aside for them, and I get the form letter saying their entitlement to Indian status under the Indian Act is going to be processed sometime during the next few months."

Little Bear says this is the same response he has been getting for 15 years. He adds he is unable to get support from the Assembly of First Nations unless he is supported by the Federation of Saskatchewan Indian Nations. The provincial organization won't support his efforts until the group is recognized by the federal government as a band.

No one can say how long it will be before the province tells Little Bear's people to move. Pritchard has been served with a notice of termination of his land lease. Little Bear says Saskatchewan Agriculture and Food knows his people are living there.

Hamilton says "We have no indication that there is a treaty land entitlement selection on this, or that whatever treaty land entitlement in the process, whether the band was going to satisfy the third-party interest."

He adds "unless the band qualifies under the framework agreement, Saskatchewan Agriculture and Food is not in a position to deal with them." That means, ultimately, that if Pritchard does not pay his back taxes, the province will put the land up for lease again, Hamilton said.

Jackets Caps Shirts
with your ad message or logo



For 17 years, clubs, schools and businesses across Canada have relied upon STAR CITY PROMOTIONS for their custom printed promotional products.

for your **FREE** colour catalog,
Call **1-800-667-4477**



The Painted Buffalo

AN OLD STYLE TRADING POST

- WIDE ASSORTMENT OF BULK BEADS •
- PENDLETON BLANKETS • LEATHER • POW WOW TAPES •
- CRAFT SUPPLIES • CEREMONIAL SUPPLIES •
- NATIVE ARTS AND CRAFTS ... AND MUCH MORE •
- COD'S WELCOME •

2741 Dewdney Ave. Phone: (306) 525-1880
Regina, Sask. S4T 0X6 Fax: (306) 522-2474

FOR ORDERS ONLY TOLL FREE 1-877-525-1880
Website: www.paintedbuffalo.net

Have you experienced a loss in your family related to suicide?

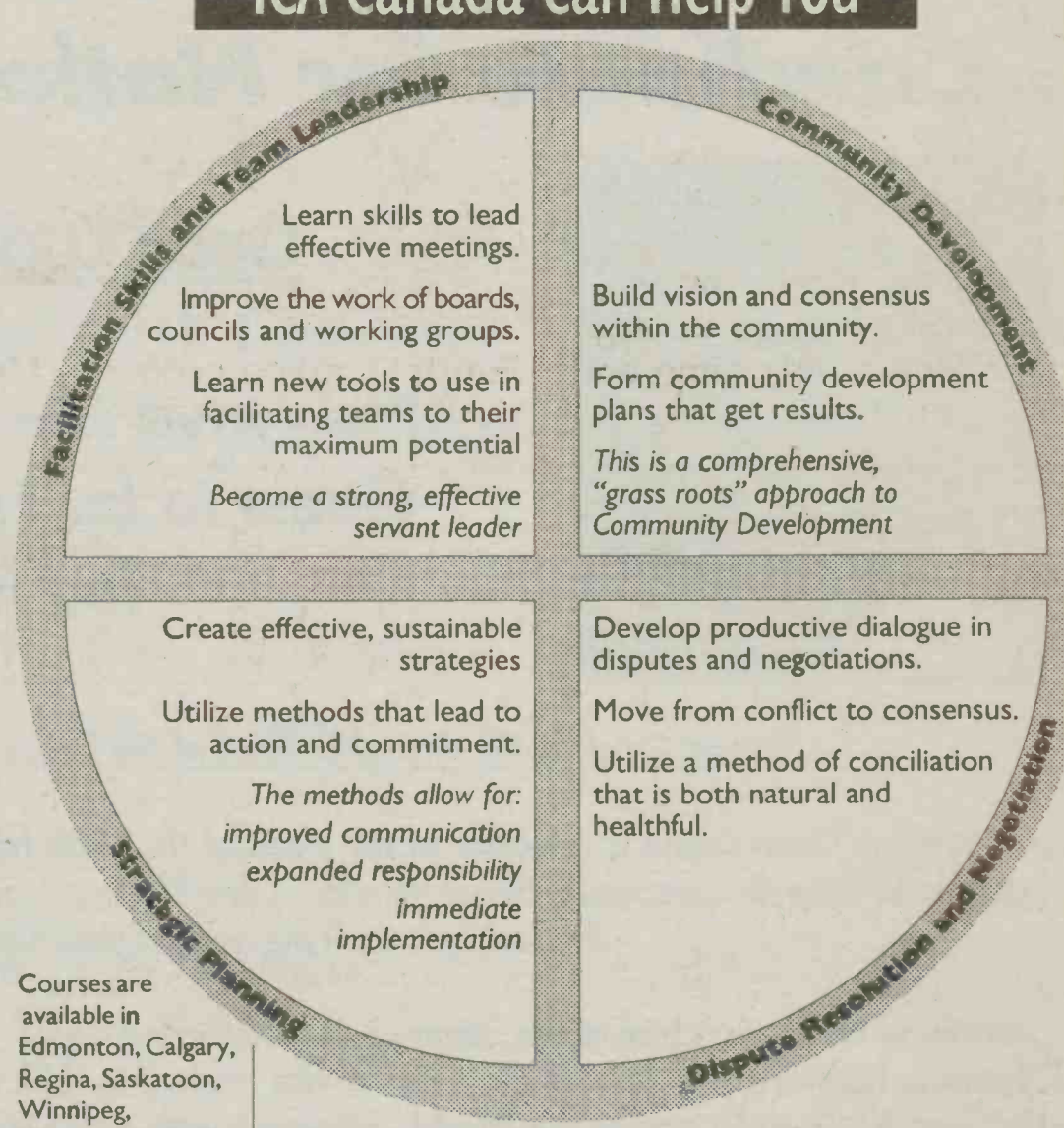
Would you be willing to share your story, for a book that will assist "*Aboriginal Survivors of Suicide*"

Not all stories may be used.

If interested please contact,
Gail Gallagher at
(780) 488-5046

**Confidentiality will be respected.*

ICA Canada Can Help You



Facilitation Skills and Team Leadership
Learn skills to lead effective meetings.
Improve the work of boards, councils and working groups.
Learn new tools to use in facilitating teams to their maximum potential.
Become a strong, effective servant leader

Community Development
Build vision and consensus within the community.
Form community development plans that get results.
This is a comprehensive, "grass roots" approach to Community Development

Strategic Planning
Create effective, sustainable strategies
Utilize methods that lead to action and commitment.
The methods allow for:
improved communication
expanded responsibility
immediate implementation

Dispute Resolution and Negotiation
Develop productive dialogue in disputes and negotiations.
Move from conflict to consensus.
Utilize a method of conciliation that is both natural and healthful.

Courses are available in Edmonton, Calgary, Regina, Saskatoon, Winnipeg, Waterloo and Toronto.
All of our courses have one hour of FREE coaching within 6 months of your taking the course.

Call us now for more information. Please contact either Janis or Wayne at:
Toll Free outside of Toronto:
1-877-691-11CA (1-877-691-1422)
In Toronto: TEL 416-691-2316 FAX 416-691-2491
EMAIL ica@icacan.ca
please visit our website at www.icacan.ca

ESSENTIAL ABORIGINAL NEWS RESOURCE

www.ammsa.com

FIDDLER'S STRATEGIC PLANNING

We offer a holistic approach to Strategic

Be in the forefront of positive change!

The Strategic Planning process begins in Phase I with the discipline of Strategic Planning. The selected Strategic Planning committee gathers in a quiet and relaxed environment to create the vision over three days. Following the establishment of the vision, the action planning development ensures that a maximum number of First Nation members are invited to participate at the Band level.

Key characteristics of the strategic planning process...

- Decision-making is based on consensus
- Process is based on the First Nation beliefs, values and worldviews
- Representative of all users of the system
- Financial resources are more effectively utilized
- Student success rates increase
- Ownership of education is established

Charles Fiddler has 23 years of experience in First Nation education. He has a Bachelor and Master's degree with certificates in strategic planning and Aboriginal business.

For more information check out my website at <http://aboriginedplan.cjb.net>
You can email me at Fiddler@aboriginedplan.cjb.net
The mailing address is
Charles Fiddler, 1144 - 42 Street S.W., Calgary, AB T3C 1Z1
Phone: (403) 217-7833 Fax: (403) 601-2914

BIISINAI'S
Jingles & Design

SILVER ROUNDED JINGLES

200/box	\$44.00
300/box	\$66.00
365/box	\$80.30
400/box	\$88.00
500/box	\$110.00
1000/box	\$200.00
2000/box	\$400.00

COPPER ROUNDED JINGLES

1000/box	\$300.00
2000/box	\$600.00

FLAT SILVER JINGLES

1000/box	\$150.00
5000/box	\$500.00

Wikwemikong, Ontario
Phone: (705) 859-2499
Email: willie@kanservu.ca
www.wrts.net/biisinai.htm
Aboriginal Owned & Operated

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

House nears

By David Wiwchar
Windspeaker Contributor
ANACLA, B.C.

A professional carpenter for the past 15 years, Herb Nelson looks at the House of Huu-ay-aht, the first bighouse constructed in Huu-ay-aht territory in more than 100 years, as a sign of his crowning achievement.

Adopted out as an infant, Nelson only recently discovered his Huu-ay-aht ancestry and returned to Anacla, B.C. to work on the mountain-top structure that will serve as bighouse gymnasium and community centre for Huu-ay-aht.

"It involved a lot of mathematical theory to put the pieces in the right places," said Nelson. "The top four logs each weigh around 30 tons so everything has to fit just right to hold 108- and 118-foot long Spirit logs up there."

With everything on schedule for the official opening on June 15, Nelson and four other Huu-ay-aht members with a crew from Knappett Construction working feverishly to have everything in place for the celebration.

"I've learned a lot from working on this one, and I think anyone else has too," said Nelson. "Hopefully the next one can be all Huu-ay-aht built."

As the finishing work on the new House of Huu-ay-aht nears completion, the fundraising push has been launched.

On June 14 the Huu-ay-aht First Nation left the lawns of the provincial legislature in Victoria for the Journey Home walk. Huu-ay-aht to raise additional funds for the bighouse construction.

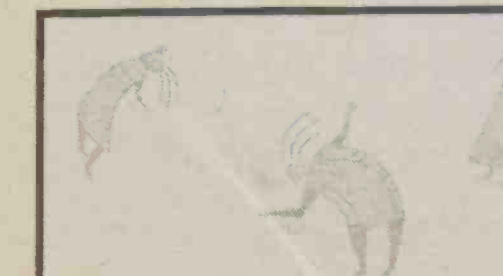
The 301-km, week-long walk run and bike will go through Victoria, Duncan, Nanaimo, Port Alberni before taking

It's

Aboriginal
recom
AMS
and o

AM

Aboriginal Media
"The Evolution of the Moccasin"



House of HUU-ay-aht nears completion

By David Wiwchar
Windspeaker Contributor

ANACLA, B.C.

A professional carpenter for the past 15 years, Herb Nelson looks at the House of HUU-ay-aht, the first bighouse constructed in HUU-ay-aht territory in more than 100 years, as one of his crowning achievements.

Adopted out as an infant, Nelson only recently discovered his HUU-ay-aht ancestry and has returned to Anacla, B.C. to work on the mountain-top structure that will serve as bighouse, gymnasium and community centre for HUU-ay-aht.

"It involved a lot of mathematical theory to put the poles in the right places," said Herb. "The top four logs each weigh around 30 tons so everything has to fit just right to hold the 108- and 118-foot long Spruce logs up there."

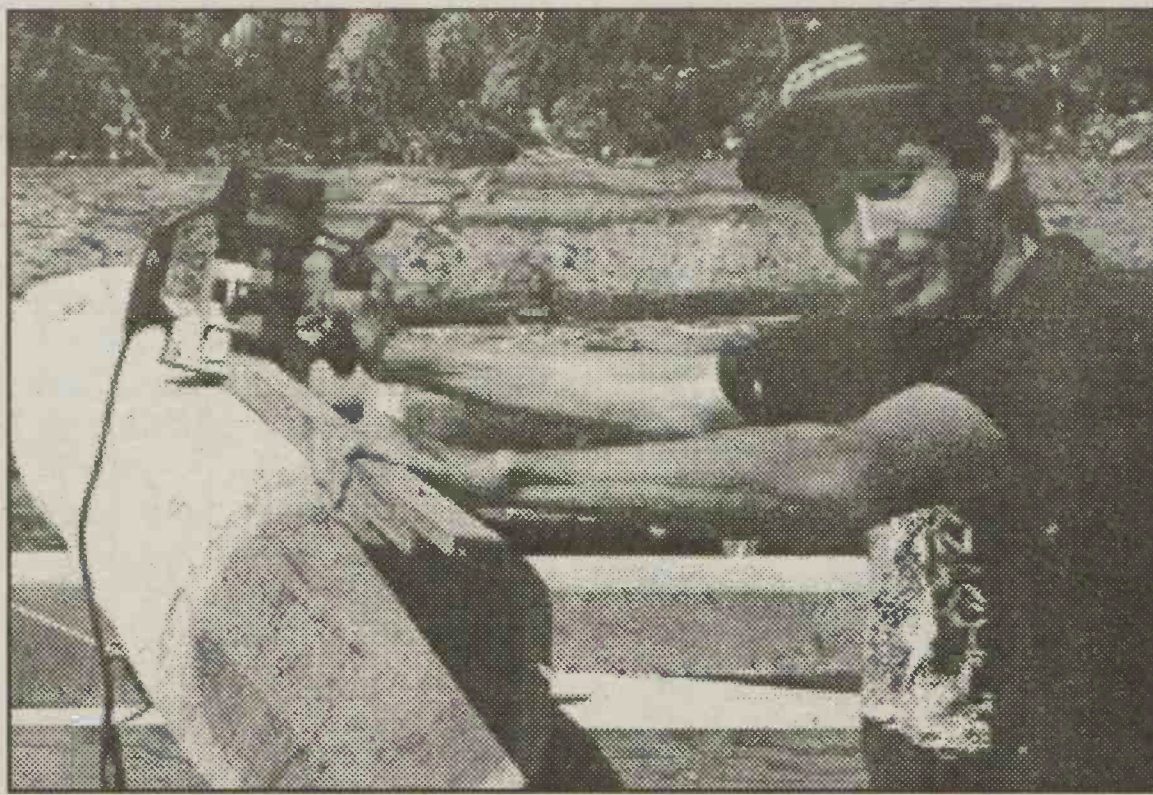
With everything on schedule for the official opening on July 15, Nelson and four other HUU-ay-aht members with a crew from Knappett Construction are working feverishly to have everything in place for the celebration.

"I've learned a lot from working on this one, and I think everyone else has too," said Herb. "Hopefully the next one can be all HUU-ay-aht built."

As the finishing work on the new House of HUU-ay-aht nears completion, the final fundraising push has been launched.

On June 14 the HUU-ay-aht First Nation left the lawns of the provincial legislature in Victoria for the Journey Home walk to HUU-ay-aht to raise additional funds for the bighouse construction.

The 301-km, week-long walk, run and bike will go through Victoria, Duncan, Nanaimo, and Port Alberni before taking the



DAVID WIWCHAR

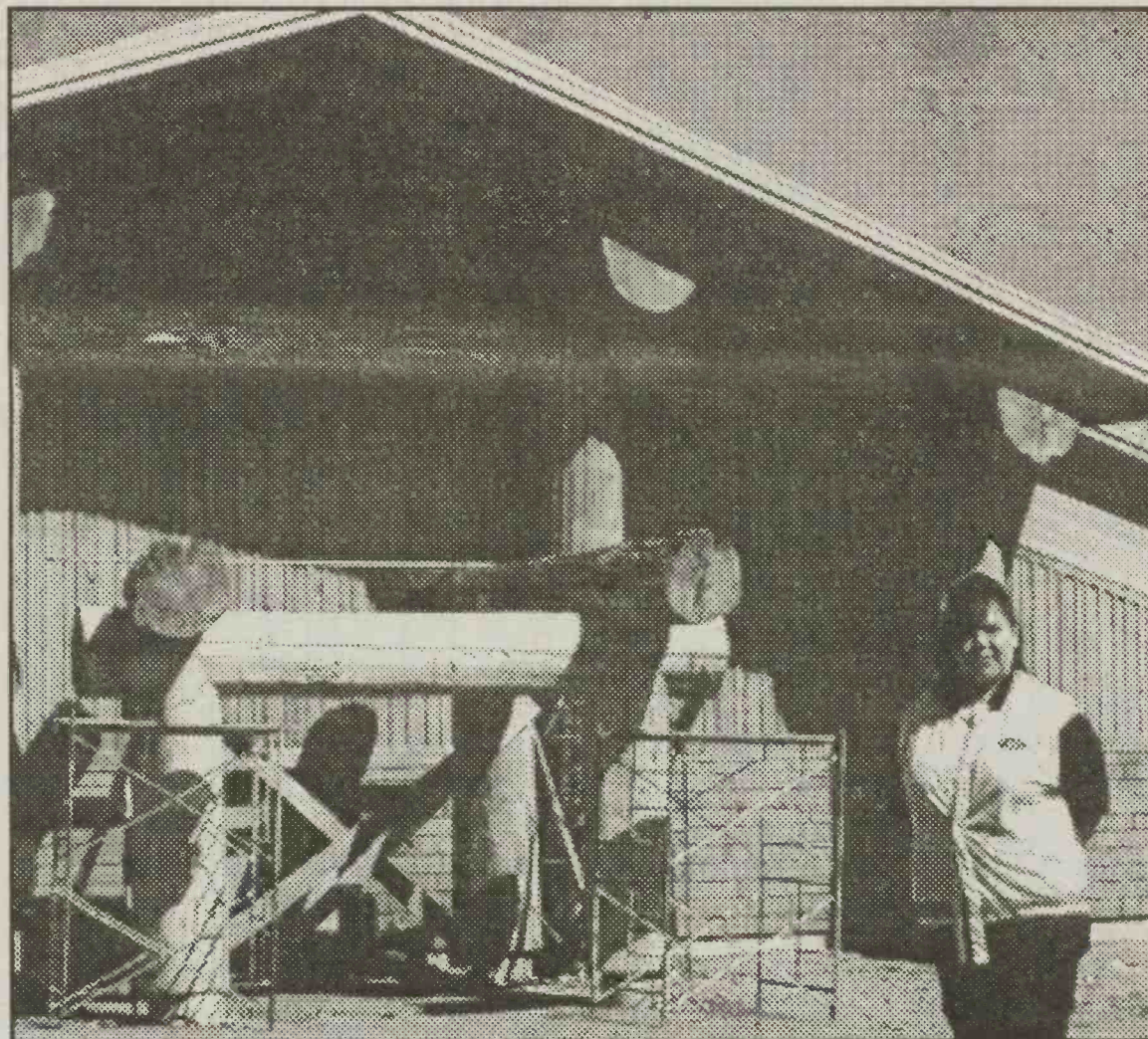
Herb Nelson is busy at work on the House of HUU-ay-aht.

100 km dusty road to Anacla for the June 21 National Aboriginal Day celebrations at the Pachena Bay campground.

According to HUU-ay-aht fundraising co-ordinator Molly Clappis, organizers are hoping to raise \$50,000 over the next month through bake sales, garage sales, auctions, bottle

drives, and the Journey Home walk.

As of June 1, more than 25 people were signed up to walk the entire distance, including two-year-old Ayanna Clappis along with mom Crystal. HUU-ay-aht Chief Councillor Robert Dennis and his family were also planning to go the distance.



DAVID WIWCHAR

Fundraising co-ordinator Molly Clappis stands in front of the House of HUU-ay-aht.



FILE PHOTO

The talents of Métis Fiddlers will be showcased at Back to Batoche 2000.

Celebration of Métis culture planned

By Cheryl Petten
Windspeaker Staff Writer

BATOCHÉ, Sask.

Métis tradition and culture will be celebrated in grand style this summer during "Back to Batoche 2000, A National Festival in Celebration of Métis Culture" being held in Batoche July 24 to 30.

This year's event will feature an arts and cultural festival, sports and recreational games and children's and youth programming.

The event will showcase Métis arts and artists working in a variety of media, including writing, theatre, visual arts, film and video, music and dance.

Some of the highlights of this year's event include the staging of *Gabriel at the Crossing*, a Métis musical blending traditional and contemporary Métis dance, music and stories, a showcase of Métis fiddlers, and performances by contemporary performers.

The celebrations will also feature traditional dance demonstrations, performances and competitions, and an arts lecture series presenting a retro-

spective of Métis art and artists.

The works of Métis painters, sculptors and photographers will be showcased in an art show, and a mini-festival will be held featuring the works of Métis film and video artists.

Métis history and tradition will also be celebrated on the sporting front with the Voyageur Games, involving individuals and teams events including hatchet throwing, archery, sling shot, voyageur run, horseback riding and log carrying competitions.

A number of ball tournaments will also be held, with participants competing in girls' softball, boys' softball, co-ed slow pitch and men's fastball categories. Also on the agenda is a rodeo and wagon racing. A running relay is also being planned as part of Back to Batoche 2000, with participants retracing the historic trail from Fish Creek to Batoche.

Children's and youth programming will also be offered as part of the week-long event.

For more information, visit the Back to Batoche 2000 website at www.backtobatoche.com, or call 1-800-343-6667.

Shirts
message or logo

ears, clubs, schools and
esses across Canada have
ed upon STAR CITY
MOTIONS for their custom
ted promotional products.

FREE colour catalog,
00-667-4477

Buffalo
DING POST

LINK BEADS •
POW WOW TAPES •
AL SUPPLIES •
D MUCH MORE •

Phone: (306) 525-1880

Fax: (306) 522-2474

1-877-525-1880

buffalo.net

Experienced
your family
to suicide?

ling to share your
ok that will assist
urvivors of Suicide"

all stories may be used.

and please contact,
Gail Gallagher at
(80) 488-5046

ntiality will be respected.

elp You

Community Development
ision and consensus
the community.
community development
at get results.
comprehensive,
oots" approach to
nity Development

p productive dialogue in
s and negotiations.
rom conflict to consensus.
a method of conciliation
both natural and
ul.

Dispute Resolution and Negotiation

for more information.
act either Janis or Wayne at:
outside of Toronto:
-1-877-691-1422
TEL 416-691-2316 FAX 416-691-2491
@icacan.ca
our website at www.icacan.ca

ORIGINAL
S
CE
sa.com

It's all about choice!

Aboriginal Media Services (AMS) selects the most effective and reputable Aboriginal media when it recommends an Aboriginal media placement plan for its clients - but the final decision is up to the client.

AMS clients can choose from any Aboriginal media in Canada. Placements can be from one to one hundred and one publications - AMS clients only pay for what they want and what works!

Why buy ad placements in seven publications when only three will be as effective?

Call us for some free advice.
It could save you a lot of time and money.
You won't even pay for the phone call, it's toll free at:

1-800-661-5469 ext. 253



Aboriginal Media Services

"The Evolution of the Moccasin Telegraph"

Email: ams@ammsa.com

Web Site: www.ammsa.com/ams

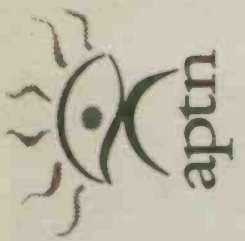
AMS-050001-01

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com



The Aboriginal Peoples Television Network Original people. Original Television



Reel Aboriginal Movies in July

- **June 30, July 1 Dancing North Franco**, an Italian rock star finds himself in the remote Inuit village of Akiani in northern Canada. They trade teachings about white music, e-mail, caribou hunting and a calmer, more deliberate way to live.
- **July 7, 8 Deep Inside Clint Star**, Director Clint Alberta takes on the role of Clint Star and seeks out his far-flung buddies, young Natives like himself. They talk about sex and life... love and abuse... 500 years of oppression—with humor, grace and courage.
- **July 14, 15 Tecumseh: The Last Warrior**, The life and struggles of Shawnee leader Tecumseh and his efforts in the early 1800s to unite all Native American tribes into a new Indian Nation.

- **July 21, 22 Isaac Littlefeathers**, The moving and very funny story of a hot-tempered young Metis raised by a Jewish store owner, growing up in 1960s Alberta and his run-ins with the law and racism.
- **July 28, 29 Billy Jack**, Half-breed Vietnam veteran Billy Jack soft-spoken, but well-versed in martial arts-champions the cause of a progressive school where minority students are humiliated and physically abused by bigoted white townsfolk. Billy Jack's struggles result in him being hunted down on a murder charge.

July Program Highlights

- InVision with Carol Adams Sundays @ 8:00 pm. APTN's weekly news show featuring news stories from Aboriginal correspondents across Canada.

- **Contact Thursdays @ 3:00 pm.** With host Rick Harp, the program features panel discussions, national call-in segments, pre-packaged stories, and interviews with prominent Aboriginal people.
- **Top of the World presents Skookum Jim's Folklore Show** Thursdays @ 10 am, 7:30 pm & 1:30 am. Comedy, traditional Yukon dance and music combine with folk, opera, and rock music.

- **Wawatay Presents Young Warriors, Parts I, II & III** Tuesdays, July 11, 18 & 25 @ 1 pm, 10:30 pm and 12:30 am. Stories of our youth learning from Elders and at school and the importance of following the Indian ways of the Red Road.

- **July 6 World Indigenous Television Lighting the 7th Fire** This is an intensely emotional documentary about Native American Treaty Rights and the controversies resulting when they are finally enforced.
- **July 13 First Film Series (NFB) The Great Buffalo Saga.** Interviews, eye-witness accounts, archival photos and live action tell the story of the buffalo's revival after near-annihilation.

- **July 21 APTN Presents Yuxweluptum - Man of Masks** Images of his paintings and a visit to his virtual reality longhouse provide a glimpse into contemporary First Nations art making and the politics of the artist.

- **July 28 Our People Broken Promises** From 1953-55, the Canadian government relocated Inuit families from Northern Quebec to the High Arctic. Instead of a promised better life, they suffered from hunger, extreme cold, sickness, alcoholism and poverty. This film tells of a people whose lives were nearly destroyed by the government's broken promises.

Photo Contest

Send in pictures of your community, friends, family and yourself for a monthly photo contest. Winners will be included in the next month's program guide and may be featured in APTN's 2001 calendar. Send colour or black and white prints to: APTN Photo Contest, 85 Albert Street, Suite 1110, Ottawa, ON, K1P 6A4. See contest rules on our website www.aptn.ca or call 1-888-278-8862.

Eastern Time	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	Pacific Time
9:00AM	Takuginaï (English) Nanook	Takuginaï Nanook	Best of Takuginaï Me Ta We Tan	Takuginaï (English) Shining Time Station	Best of Takuginaï Légendes Indiennes (FR)	Takuginaï Tamapta	Best of Takuginaï Qaujisaat	6:00AM
9:30AM	Shining Time Station Distant Voices	Shining Time Station Spirit Bay (English) From Spirit to Spirit	Legends of the World Nations (FR) * Kippingujiautiit	La Baie des Esprits (FR) Indigenous Circle	Haa Shagoon Nations (FR) Qimaivvik	Top Of The World Indigenous Circle	Met Com Nations (FR)	6:30AM
10:00AM	Qaggig Labradorimuit	My Partners, My People	InVision with Carol Adams	TNI Presents Nunavimuit	Nunavimuit Window on Nunavik	Cooking w/the Wolfman	Our People	7:00AM
11:00AM	First Nations Dene Weekly Perspective	Sharing Circle cc	First Film Series (NFB)	Medicine Wheel Wawatay Presents	Aboriginal Voices cc	World Indigenous Television	Nunavik Invitation	7:30AM
11:30AM	First Nations Distant Voices	Aboriginal Voices Nedaa - Your Eye on the Yukon	Notre Peuple (FR)	Maamuitaau	Invitation Nunavik (FR)	First Film Series (NFB)	Indian Legends (ENG) Légendes du Monde	8:00AM
Noon	Cooking w/the Wolfman Heartbeat Alaska	CONTACT	Best of Takuginaï	Takuginaï (English) Kiviui's Journey	Best of Takuginaï Nunavut	Takuginaï	Best of Takuginaï	8:30AM
1:30PM	Planet Earth Dene Weekly Perspective	From Spirit to Spirit My Partners, My People	First Film Series (NFB)	Distant Voices	Première série de films (FR)	CONTACT	Our People	9:00AM
2:00PM	First Nations Labradorimuit	Native Voices Heartbeat of the Earth imagineNATIVE	First Story cc	La Baie des Esprits (FR) Medicine Chest	Haa Shagoon	Cooking w/the Wolfman	Met Com	9:30AM
2:30PM	Heartbeat Alaska Qaggig	Nedaa - Your Eye on the Yukon	Notre Peuple (FR)	Maamuitaau Indigenous Circle	Première série de films (FR)	First Film Series (NFB)	Nunavik Invitation	1:00PM
3:00PM	Cooking w/the Wolfman	Sharing Circle cc	Nations (FR) *	Indigenous Circle	Nations (FR)	Indigenous Circle	Nations (FR)	1:30PM
3:30PM	Reel Aboriginal Movies	Spirit Bay (English) Aboriginal Voices cc	Invitation Nunavik (FR)	TNI Presents Nunavimuit	CBC Iglaaaq	Indigenous Television	Nations (FR)	2:00PM
4:00PM	First Music & Arts APTN Presents	InVision with Carol Adams Heartbeat of the Earth	Notre Peuple (FR)	Wawatay Presents Kiviui's Journey	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	2:30PM
4:30PM	Planet Earth	My Partners, My People	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	3:00PM
5:00PM	First Nations Labradorimuit	CONTACT	Nations (FR) *	La Baie des Esprits (FR) Medicine Chest	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	3:30PM
5:30PM	Heartbeat Alaska Qaggig	CONTACT	Nations (FR) *	Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	4:00PM
6:00PM	Cooking w/the Wolfman	Nedaa - Your Eye on the Yukon	Invitation Nunavik (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	4:30PM
6:30PM	Reel Aboriginal Movies	Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Wawatay Presents Kiviui's Journey	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	5:00PM
7:00PM	First Music & Arts APTN Presents	InVision with Carol Adams Heartbeat of the Earth	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	5:30PM
7:30PM	Planet Earth	My Partners, My People	Notre Peuple (FR)	La Baie des Esprits (FR) Medicine Chest	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	6:00PM
8:00PM	First Nations Labradorimuit	CONTACT	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	6:30PM
8:30PM	Heartbeat Alaska Qaggig	CONTACT	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	7:00PM
9:00PM	First Nations Dene Weekly Perspective	Nedaa - Your Eye on the Yukon	Invitation Nunavik (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	7:30PM
9:30PM	First Music & Arts APTN Presents	ImagineNATIVE Sharing Circle cc	Notre Peuple (FR)	Medicine Wheel Wawatay Presents	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	8:00PM
10:00PM	Planet Earth	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	8:30PM
10:30PM	First Nations Distant Voices	Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	9:00PM
11:00PM	First Music & Arts Distant Voices	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	9:30PM
11:30PM	Heartbeat Alaska Qaggig	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	10:00PM
12:00AM	Labradorimuit	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	10:30PM
12:30AM	Cooking w/the Wolfman	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	11:00PM
1:00AM	Qaggig	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	11:30PM
1:30AM	Labradorimuit	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	Noon
2:00AM	Cooking w/the Wolfman	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	12:30PM
2:30AM	Cooking w/the Wolfman	Heartbeat of the Earth Spirit Bay (English) Aboriginal Voices cc	Notre Peuple (FR)	Medicine Chest Maamuitaau	Aboriginal Voices cc	World Indigenous Television	Nations (FR)	1:00PM
								1:30PM
								2:00PM
								2:30PM
								3:00PM
								3:30PM
								4:00PM
								4:30PM
								5:00PM
								5:30PM
								6:00PM
								6:30PM
								7:00PM
								7:30PM
								8:00PM
								8:30PM
								9:00PM
								9:30PM
								10:00PM
								10:30PM
								11:00PM
								11:30PM

July 2000 Schedule

For more information, please contact the APTN office at 1-888-278-8862, 85 Albert Street, Suite 1110, Ottawa, Ontario, K1P 6A4. For APTN channel placement in your area, please contact your local cable provider or digital satellite service company. You can add a friend or family members name to our mailing list to receive our program guide by contacting us at: nhabel@aptn.ca or by calling our toll free line. This program guide can also be viewed on our web site at: www.aptn.ca

Programs subject to change

** Changes to From Hawaii on Thursday, July 20

* Changes to Sharing Circle on Monday, July 31

** Changes to From Hawaii on Thursday, July 20

Is the fallin

By Cheryl Petten
Windspeaker Staff Writer

SECHLT,

The future of the treaty process in British Columbia is in question, following a move by the Sechelt band to pull out of negotiations and instead have claims decided in court.

The Sechelt band is the only First Nation in the Treaty Process to reach stage four during which a final agreement is negotiated. The band completed stage four with the signing of an agreement-in-principle (AIP) in April 1999.

Under the AIP, the Sechelt band would receive \$52 million in cash, as well as almost 933 acres of new land, with the Sechelt land — just over 1,000 hectares — redesignated as Sechelt treaty land.

The proposed treaty would also give the band control over gravel pit, ownership of surface and sub-surface resources on land in question, and 14 exclusive commercial fishing licences.

The AIP includes provisions for future additions to treaty lands, and continuation of Sechelt self-government.

The proposed treaty would also see band members lose their exemption from sales tax for eight years, and their exemption from personal income tax over 10 years.

The Sechelt band has been in the treaty process since 1992, though negotiations broke off briefly in 1998 when the band started legal proceedings, claiming Aboriginal title to its traditional territory. That legal action was put on hold when all parties agreed to resume negotiations. But on May 31, the Sechelt band served notice of its intention to resume litigation. The legal action is set to resume 90 days after notice was served, giving all parties a three-month window of opportunity to get things back on track before heading to court.

Peter Smith, spokesperson for the provincial Ministry of Aboriginal Affairs said what Sechelt seems to be looking for is a completely different type of treaty than had been negotiated under the agreement-in-principle. Smith explained that the band had initially indicated it was looking for a cash-only treaty, and that what guided negotiations.

"It seems that what they're looking for now... they want a different type of treaty. Obviously, if you work through the negotiations towards a final settlement or a final agreement, you expect that there be some room for some movement on some provisions of the proposed settlement. And that's expected through a process of negotiations. But what they seem to be talking about now is substantially different than the agreement-in-principle that was signed in April of 1999." Smith said.

"This is different than

Is the BC Treaty Process falling apart?

By Cheryl Petten
Windspeaker Staff Writer

SECHLT, B.C.

The future of the treaty process in British Columbia is in question, following a move by the Sechelt band to pull out of negotiations and instead have their claims decided in court.

The Sechelt band is the first and only First Nation in the BC Treaty Process to reach stage five, during which a final agreement is negotiated. The band completed stage four with the signing of an agreement-in-principle (AIP) in April 1999.

Under the AIP, the Sechelt band would receive \$52 million in cash, as well as almost 933 hectares of new land, with the current Sechelt land — just over 1,000 hectares — redesignated as Sechelt treaty land.

The proposed treaty would also give the band control of a gravel pit, ownership of surface and sub-surface resources on the land in question, and 14 existing commercial fishing licences.

The AIP includes provisions for future additions to treaty settlement lands, and continuation of Sechelt self-government.

The proposed treaty would also see band members lose their exemption from sales tax over eight years, and their exemption from personal income tax over 12 years.

The Sechelt band has been in the treaty process since 1994, although negotiations broke down briefly in 1998 when the band started legal proceedings, claiming Aboriginal title to its traditional territory. That legal action was put on hold when all parties agreed to resume negotiations, but on May 31, the Sechelt band served notice of its intention to resume litigation. The legal action is set to resume 90 days after notice was served, giving all parties a three-month window of opportunity to get things back on track before heading to the courts.

Peter Smith, spokesperson for the provincial Ministry of Aboriginal Affairs said what Sechelt seems to be looking for is an entirely different type of treaty than had been negotiated under the agreement-in-principle. Smith explained that the band had initially indicated it was looking for a cash-only treaty, and that was what guided negotiations.

"It seems that what they're saying now... they want a different type of treaty. Obviously when you work through the negotiations towards a final settlement, or a final agreement, you expect that there be some room, and some movement on some of the provisions of the proposed settlement. And that's expected through a process of negotiations. But what they seem to be talking about now is substantially different than the agreement-in-principle that they signed in April of 1999," Smith said.

"This is different than any

other set of negotiations in the treaty process. We have a signed agreement. We have a deal here. We expected there would be some fine-tuning as we move toward a final agreement. But what they're talking about now is provisions and demands that are substantially different than the provisions that they agreed to a year ago," Smith said.

Robert Joe is a member of the Sechelt band. According to Joe, the main point in the AIP that band members object to is the amount of land being given up under the proposed treaty.

"We're giving up 99 per cent of our territory... all of our territory is 2,000 square kilometres, and that is the biggest issue that we really want people to look at. Everybody is looking at how much we're getting, but nobody is really looking at how much we're giving up," Joe said.

Another point raising concern is the elimination of tax exemptions. Joe said that, with elimination of tax-exempt status, any of the money received by bands through the treaty process will just be paid back to the government through taxation.

"I read somewhere they're willing to offer us the money, and they want to take taxation away, and other bands have figured they're going to pay the money back in eight years. I believe ours is up to seven years, and we'll pay all the money back, the \$52 million," Joe said.

Joe said the Sechelt band is taking its claims back to court in an attempt to prove title to its traditional lands, adding the band has more than enough physical evidence to prove its occupation of the land for more than 150 years.

"If we can do that, we know that'll put fear into the governments, and they talk about compensation, and that would be great for us," Joe said.

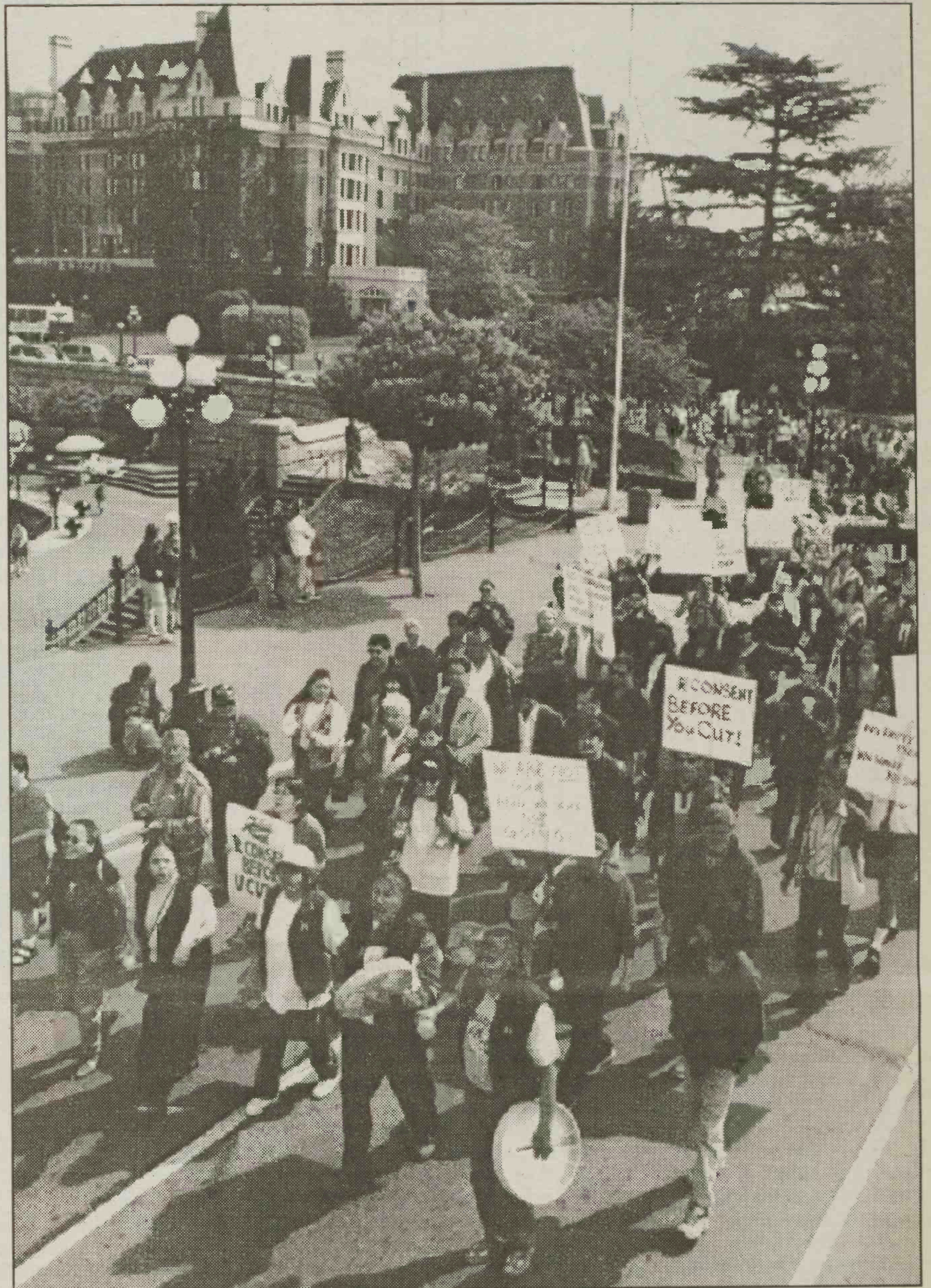
As far as the band's apparent turn-around from wanting a cash-only treaty to wanting a land-based treaty, Joe blames the band's former lawyer and financial advisor, who Joe characterized as "two consultants that were leading us down their paths, and not our paths."

"They've been with our band for 30 years. We believe that they weren't working for us. We believe that they were working for the government," Joe said.

Several attempts were made to contact Sechelt chief negotiator Chief Gary Feschuk for comment but none of the calls were returned by press time.

All parties involved should have a clearer picture of the future of treaty negotiations with the Sechelt band after June 15, when representatives from the band were scheduled to meet with federal and provincial representatives to look at whether or not there is a future.

"I know the governments are just going to come with sugar coating, sugar coating over a candy apple. It looks good. On the outside, it's fine, but what's on the inside could be rotten," Joe said.



TROY HUNTER

The Celebrating Our Survival rally was held at the provincial legislature in Victoria on May 25, bringing together British Columbia's First Nations to protest the extinguishment clause in treaty negotiations and other matters of concern regarding land claims.

Forever is a long time

By Troy Hunter
Windspeaker Contributor

VICTORIA

May 25 was an historic day for First Nations in British Columbia when three provincial Aboriginal political groups came together in unity.

The Carrier-Sekani Tribal Council organized a rally that included a march to the steps of the legislative buildings in the capital city. The Union of BC Indian Chiefs, the First Nations Summit and the Alliance of Interior Chiefs were represented with much support from its members, including Elders.

Hundreds of First Nations people from across the province travelled to relay their concerns about treaty and land claim negotiations to the government.

"Some of the people here who came the furthest distance are from Takla," said Chief Rob Charlie of Burns Lake Band. "The Takla Band is way up in the North and is really remote; it's a

four- or five-hour drive up a logging road just to get to the nearest town."

The marchers walked past Victoria's inner harbor. They marched through the main intersection by the Royal British Columbia Museum, singing and drumming as they went. They marched past the large statue of Queen Victoria as they streamed onto the legislature grounds.

Chief Robert Sam of the Songhees (Lekwammen Nation) welcomed chiefs, Elders and supporter of the rally onto the territory of their people.

"You are welcome here; you are welcome to our land," he said. "This land, we did not forfeit to anyone. A treaty was signed for 147 Hudson's Bay blankets for borrowing this land. The blankets that were shared with the Lekwammen Nation have long since disintegrated. We have never sold our land."

Chief Mavis Erickson of the Carrier-Sekani said unity of all First Nations political groups

was necessary to respond to the government extinguishment policy in treaty talks.

"We are here today to ask the government to stop the extinguishment policy that they are practicing on our people, since the inception of Canada and since the inception of British Columbia. We have always worked in our country to cooperate and be part of this country that we call our own. This is our country and we don't have a say in what is going to happen to it in the 21st century. We are tired of the assimilation and removal policies that have gone on quietly in Canada," Erickson said.

Hereditary Grand Chief Edward John is a Tl'azt'en band member and an executive member of the First Nations Summit, which is made of bands involved in the BC treaty process. John said the rally would send a clear message to the people of British Columbia that everything is not going well in negotiations.

(see Protest Pullout page 3.)

For more information, please contact the APTN office at 1-888-278-8862, 85 Albert Street, suite 1110, Ottawa, Ontario, K1P 6A4. For APTN channel placement in your area, please contact your local cable provider or digital satellite service company. You can add a friend or family members name to our mailing list to receive our program guide by contacting us at: nlabel@aptn.ca or by calling our toll free line. This program guide can also be viewed on our web site at: www.aptn.ca

9:30 PM	APTN Presents	Nunavik Invitation
10:00 PM		
10:30 PM		
11:00 PM		
11:30 PM		

12:30 AM	Distant Voices	Hearbeat Alaska
1:00 AM		
1:30 AM		
2:00 AM		
2:30 AM		

Sharing Circle cc	Native Voices	Heartbeat of the Earth

Legends of the World	First Story cc

Qimaiwik	Window on Nunavik

Tamapta	Top Of The World

Aboriginal Voices cc

** Changes to From Hawaii on Thursday, July 20

*** Changes to Sharing Circle on Monday, July 31

Programs subject to change



ROXANNE GREGORY

What happened between April 1999 when Sechelt signed its agreement-in-principle, proudly displayed in the photo above, and May 25 of this year when the Sechelt negotiation went off the rails?

Chief says treaty process a myth

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

After investing many years and millions of dollars in the British Columbia Treaty Process and getting farther in the process than any of the 50 First Nations involved, the Sechelt First Nation decided on May 31 that the process just won't get them a fair and reasonable treaty.

After seven years of allowing the treaty process to unfold, the Sechelt leadership gave up hope that it will be a vehicle they can ride towards a just treaty where they are recognized as equals.

Many disgruntled First Nation leaders feel, now that seven years have gone by and the federal and provincial negotiators have had lots of time to show their real hands, that the process was a trap from the start.

Chiefs have said that negotiators persuaded them to talk about soft issues during the early days of negotiations and then, when it came down to the basic issues of extinguishment of Aboriginal rights and compensation for years of lost access to their lands, the government arbitrarily refused to deal with those issues. At that point, the First Nations, who conduct the negotiations with money they borrow from the government and that must be paid back out of any final settlement, were in too deep to walk away.

Politically, after years of bitter enmity, the province's two major

Native political organizations are united in calling for a drastic reworking of the treaty process.

The First Nations Summit, an organization comprised of the First Nations within the treaty process joined in the call for change during last July's Assembly of First Nations/National Congress of American Indians summit. That brought them together with the Union of British Columbia Indian Chiefs (UBCIC), the organization that has opposed the process from the beginning. That call was renewed by the Assembly of First Nations executive when they met in Vancouver in late January.

"The fundamental flaw with the process is that it does not recognize title," said UBCIC President Stewart Phillip. "The B.C. treaty process, in my view, is a myth. There never was a treaty process. All there has been is an acceleration of the comprehensive claims process."

Specific claims deal with land that was wrongfully or mistakenly alienated from Native control or ownership and deals with clearly identifiable parcels of land. The comprehensive claims process deals with larger and less specific claims. Phillip said the federal and provincial governments found it necessary to create a special process for the province of British Columbia because claims affected almost the entire province. He maintains the government simply opened up access to more negotiators, but did nothing to change the policy which was formulated long be-

fore the many important Supreme Court of Canada decisions regarding Aboriginal title to unceded land.

"These are not treaty negotiations, these are comprehensive claims negotiations. Treaties are between sovereign powers and are bilateral in nature and not trilateral. And they refused to deal with title because in the comprehensive claims policy that exists today it says no court in the land has defined Aboriginal title," he said.

Of course, on Dec. 11, 1997, the Supreme Court of Canada did exactly that in the *Delgamuukw* decision.

"The treaty process, basically, was rendered null and void at that moment," Phillip said. "I think the governments understand privately that at the end of the day our legal arguments will prevail. What they're trying to do, in my view, is settle as many claims as possible to reduce their exposure when they have to face the reality of *Delgamuukw*."

Native leaders in the province and across the country are now calling for the comprehensive claims policy to be struck down and replaced with something which takes *Delgamuukw* into account.

With the new-found unity of the Native leadership in the province, it looks like that will be the only thing that will save the treaty process. Phillip said 90 per cent of the First Nations would walk away if they could and only their indebtedness is keeping the process alive at the moment.

Get it in the AIP

By Dana Wagg
Windspeaker Contributor

VANCOUVER ISLAND, B.C.

Pacheedaht/Ditidaht and Snuneymuxw, the only Vancouver Island First Nations to receive formal treaty offers, continue to negotiate towards agreements-in-principle despite Sechelt's recent withdrawal from the process and decision to go to court. Sechelt's choice gives Ditidaht and Pacheedaht, which swiftly rejected a treaty offer last October, hope that new life will be breathed into the treaty process, said Jim Christakos, Ditidaht/Pacheedaht technical negotiator.

Sechelt sent a "very, very powerful signal to government things have got to change. That should give hope to everybody that things will change. I don't believe the government can permit things to degenerate to the point where everybody goes to court," he said.

"If you get 50 Sechelts, the economy of this province is ground to a halt. If you get four Sechelts, the economy of this province goes to hell, because everybody else will, at this point, turn to direct action. There is enough unity now among First Nations that it would take very little organization to orchestrate massive province-wide disruptions. That's what lies ahead for the government if things don't change," Christakos said.

"God help Canada and British Columbia if all First Nations are going to do that. Think of what that would do to the economy of this province. Sacrifice and poverty and these kind of problems are familiar territory to First Nations' people, but the rest of the population would be joining them if this kind of thing happen. So, it can't, and for that reason I'm optimistic governments will, in fact, respond in a manner that will enable viable, workable, rational treaties to be negotiated," said Christakos.

Snuneymuxw senior negotiator Michael Rodger said, based on what they heard coming out of Sechelt, he's con-

cerned.

"We're hopeful we'll be able to get through this logjam, but the proof will definitely be in the pudding. If we're able to make agreements, that will be based on the efforts of an awful lot of people who are involved in this process. I believe it will be contingent on government's willingness to be a little more creative in how we're dealing with some of these substantive issues at the table."

Unprecedented unity among First Nations and instantaneous communications has given Pacheedaht and Ditidaht clout, said Christakos.

"We say 'when we talk to you now about these fundamental requirements of the treaty — certainty, lands and resources, Aboriginal rights — you're talking to every First Nation in the province, because the minute we walk out of this room, we go onto our computers and fan it out.' We have a network that goes to work right away. We tell our neighbors what happened, what the governments have said about various things, and they tell us, and the governments know that. The days of playing off the Indians and divide and conquer are finished. That's why we have confidence that maybe now the governments have come to that realization that their strategy doesn't work, that we'll now get viable, honorable negotiations and that's why we're in it."

He said either people are committed to the notion of diplomacy and negotiations or they abandon it.

"If you abandon that, you then go to direct action, confrontation and law. We think the investment that's been made in diplomatic process of treaty negotiation — and I think this represents the view of (Ditidaht Chief) Jack Thompson and (Pacheedaht Chief) Marvin McClurg — is too great to throw out the window yet," said Christakos.

Pacheedaht and Ditidaht could reach an agreement-in-principle by year-end if government policies change, he said.

(see Hope Pullout page 4.)



First Nations members from provincial legislature in V

Protest

(Continued from page 1.)

"We want to see results," John. "We don't need any promises. We don't need more protocols. We want to see action in our territories and we want to see results in our communities. That is what the message here today."

John said the rally wasn't a way to complain to governments, but to express the view of First Nations people have of the province.

"We ask the people of British Columbia and Canada to hear us, to listen to us, not to simply trot us out when the tourists are around to sing and dance to them. We have genuine and deep connections to our history, our lands, our ways of life and we are proud of those. We show those in a respectful way, don't exploit us," John said.

The chief also called out to the business community for help, saying it was "too damn silent." "The governments are continuing to walk on the backs of our people and we are asking the business community, the environmental community, and the public to let the government know their views."

"These groups have been way too silent. I am led to believe that they don't support what we're doing. I want to challenge you to start telling the govern-

YOU WOULD BE SURPRISED

...how many people stop to read a **Windspeaker** ad... but most are highly intelligent, observant and have excellent taste in their choice of reading material — just like you! Now next time don't you want all these potential customers reading your message instead of ours?

1-800-661-5469

"CANNDURE ODOUR CHECK"

At Last... Total Odour Control!

JOIN THE NEWEST REVOLUTION IN ODOUR CONTROL...
"CANNDURE ODOUR CHECK" — TOTAL ODOUR CONTROL

With this revolutionary new odour control product, environmental cover-ups are a thing of the past! Canndure Odour Check has been recognized as one of the most effective odour control products on the market today! Canndure Odour Check is a clear product that is added directly to waste water systems and actually eliminates unpleasant odour at the source. No more perfumed cover-ups! Our scientifically proven and field tested formulation is strong on odour - gentle to the environment!

- ✓ Totally environmentally friendly... Safe for use around people, aquatic and wildlife!
- ✓ Available in ready to use super concentrate liquid!
- ✓ Biodegradable and non-toxic!
- ✓ No heavy dyes or fragrance!
- ✓ Eliminates odours at recommended doses!
- ✓ Liquefies bulk waste!
- ✓ Safe for use around aquatic life!
- ✓ Safe for disposal in municipal waste centres!
- ✓ Has been approved for use by Parks Canada!
- ✓ Various applications for use include septic and lagoon waste treatment, holding tanks, landfills, mechanical/automotive sumps, oil rig sites, parks and recreation areas, etc.!

FOR FURTHER INFORMATION CONTACT
CHEMICAL INDUSTRIES INC.

"THE RIGHT CHEMICAL SOLUTION"

ONTARIO: 1-800-561-4219
FAX: 1-416-695-3964

ALBERTA: 1-800-447-1437
FAX: 1-403-571-7977

www.chemind.com

"PROUD SUPPLIER & SPONSOR TO THE FIRST NATIONS"

At Last

THE ENVIRONMENT

Dust from unpaved surfaces is a major problem on road surface itself. Dust such as roads, parking lots, drainage, vehicle safety can even pose health a

"END DUST"

- ✓ Totally environment
- ✓ Available in super c
- ✓ Stabilizes soil, crea
- ✓ Reduces maintenanc
- ✓ Increases road visib
- ✓ Significantly reduce
- ✓ Safe to handle — d
- ✓ Faster acting and b
- ✓ Additional applicati

ONTARIO: 1-800-
FAX: 1-416-695-

The AIP

We're hopeful we'll be able to get through this logjam, but the proof will definitely be in the budding. If we're able to reach agreements, that will be based on the efforts of an array of people who are involved in this process. I believe the process will be contingent on government's willingness to be a little more creative in how we're dealing with some of these substantive issues at the table."

Unprecedented unity among the Nations and instantaneous communications has given us a clear path and Ditidaht clout, Christakos.

We say 'when we talk to you now about these fundamental requirements of the treaty — certainty, lands and resources, Aboriginal rights — you're talking to every Nation in the province, because the minute we walk out of this room, we go onto the computers and fan it out.'

We have a network that goes to work right away. We tell our neighbors what happened, what the governments have said about various issues, and they tell us, and the governments know that. Days of playing off the hands and divide and conquer are finished. That's why we have confidence that we now the governments have come to that realization that their strategy doesn't work, that we'll now get into honorable negotiations that's why we're in it."

He said either people are committed to the notion of diplomacy and negotiations or they abandon it. If you abandon that, you go to direct action, confrontation and law. We think investment that's been made in diplomatic process of any negotiation — and I think this represents the view of Ditidaht Chief Jack Simpson and (Pacheedaht) Marvin McClurg — is great to throw out the window yet," said Christakos.

Pacheedaht and Ditidaht will reach an agreement-in-principle by year-end if government policies change, he said. (See Hope Pullout page 4.)



First Nations members from across British Columbia marched from Ship's Point to the provincial legislature in Victoria to air their concerns about the BC Treaty Process.

Protest unites B.C. nations

(Continued from page 1.)

"We want to see results," said John. "We don't need any promises. We don't need more protocols. We want to see action in our territories and we want to see results in our communities. That is what the message is here today."

John said the rally wasn't a way to complain to governments, but to express the vision First Nations people have for the province.

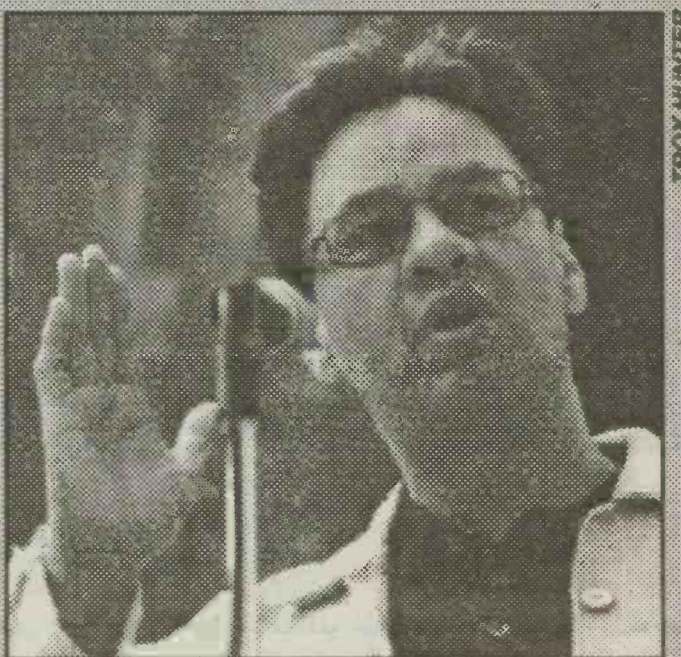
"We ask the people of British Columbia and Canada to hear us, to listen to us, not to simply trot us out when the tourists are around to sing and dance for them. We have genuine and real deep connections to our history, our lands, our ways of life and we are proud of those. We share those in a respectful way, but don't exploit us," John said.

The chief also called out to the business community for help, saying it was "too damn silent."

"The governments are continuing to walk on the backs of our people and we are asking the business community, the environmental community, and the public to let the government know their views.

"These groups have been way too silent. I am led to believe that they don't support what we're doing. I want to challenge you to start telling the govern-

"We don't need any promises. We don't need more protocols. We want to see action in our territories and we want to see results in our communities. That is what the message is here today." — Chief Edward John.



ments that these issues, the land question, need to be resolved clearly, not through policies of extinguishment but through policies of recognition and affirmation."

Union of BC Indian Chiefs President Stewart Phillip said his group rejects the comprehensive claims policy of the federal government.

"Clearly it's designed to extinguish our Aboriginal title and rights," he said. "It's the federal government's final solution to forcefully assimilate us into mainstream Canadian society. We reject that notion. We have a right to be who we are meant to

be and we shall continue on with this struggle as long as it takes because we have an obligation, we have a duty to protect the birthright of our children and grandchildren and those unborn," Phillip said.

Former British Columbia premier Glen Clark, said he was impressed with the rally.

"It is the first time all Aboriginal groups have come together to take action. It's about justice, not just for Nisga'a but all Aboriginal people. This is a big step in coming forward to send the government a message and that message is heard loud and clear."

Cheam watching negotiations closely

By Cheryl Petten
Windspeaker Staff Writer

ROSEDALE, B.C.

Although the Cheam band is no longer part of the treaty process in British Columbia, the band members will be watching ongoing negotiations closely.

The Cheam band had been involved in treaty negotiations as a member of the Sto:Lo Nation, but was dropped in May.

According to Sto:Lo Nation chief negotiator Clarence Pennier, the decision to remove the Cheam band from negotiations was done to respect the wishes of the band, while allowing other members of the Sto:Lo Nation to continue in the treaty process.

"Well, it wasn't a decision to drop them. It was more a decision to respect what they've been saying, because they've been telling the governments that they're not in the process, so all the chiefs here did was respected that," Pennier said.

The Sto:Lo Nation, located in the southwest corner of the mainland, is made up of 18 bands including Cheam. The nation is currently in stage four of treaty negotiations, during which parties work towards an agreement-in-principle.

Negotiations with Sto:Lo Nation came to a halt this spring when Cheam set up a roadblock on the Rosedale Ferry Road, cutting off access to Ferry Island Provincial Park. The blockade was organized to protest the province's handling of negotiations regarding land along the Fraser River within the band's traditional territory. The land in question includes Ferry Island and three other islands in the Fraser River.

Among the band's concerns are plans to protect part of the land claimed by Cheam under the province's Protected Areas Strategy, which would interfere with Cheam's use of the land.

The province has indicated it won't resume negotiations with the band while the roadblock remains in place. However, now that the Cheam band

has been dropped from the Sto:Lo Nation claim, negotiations with the remaining members of the Sto:Lo treaty table have resumed.

Peter Smith, spokesperson for the provincial Ministry of Aboriginal Affairs, said negotiations with Cheam will not resume until the blockades come down, although lines of communication remain open.

"There's been communication... but there's been no negotiations, of course, because the blockade is still up and we can't negotiate with them on the issues while the blockade remains in place," Smith said. "But there's certainly been communication. We've been trying to set up meetings with the band, but so far haven't had any success in doing so."

Cheam Chief June Quipp said even though the band is no longer in the treaty process, members will be watching developments with interest.

"Well, the only thing is we still have a relationship with Sto:Lo," Chief Quipp said. "We'll certainly be keeping a close eye on what happens with the negotiations at Sto:Lo, because it certainly will have a major impact on Cheam First Nation, and they're well aware that we'll be watching what will be taking place during the treaty talks. I'm just not sure, that even speaking to a couple of the other chiefs that are still within the process at Sto:Lo, they have a lot of discontent as well, with how things are going to happen. Like I said, we'll certainly be keeping an eye on what goes on there at the table."

As far as renewed negotiations with the province over the land in question, Chief Quipp said there hasn't been any movement.

"The government's been sitting very quiet, but as far as we're concerned that's fine with us. We have an island back, and I guess we'll just have to continue to move to another one fairly soon. But as far as any talks with them, they don't seem to be prepared to do much," Quipp said.

Control!

CONTROL... YOUR CONTROL
a thing of the past! Canndure products on the market today! systems and actually eliminates scientifically proven and field tested

wildlife!

ing tanks, landfills, mechanical/

BERTA: 1-800-447-1437
FAX: 1-403-571-7977

TIONS"

At Last... Total Dust Control!

THE ENVIRONMENTALLY FRIENDLY AND ECONOMICAL WAY TO CONTROL DUST!

Dust from unpaved surfaces can cause health hazards, crop damage, vehicle wear and tear and loss of the road surface itself. Dust control is crucial in maintaining the safety, utility and integrity of unpaved surfaces, such as roads, parking lots, construction sites, landfills, etc. Eliminating dust reduces maintenance and improves drainage, vehicle safety and roadside health conditions. Some methods of controlling dust are ineffective and can even pose health and environmental hazards, now there's something new...

"END DUST" — TOTAL ROAD DUST CONTROL

- ✓ Totally environmentally friendly... Safe for use around people, vegetation, and pets!
- ✓ Available in super concentrate liquid or flake form depending upon soil composition!
- ✓ Stabilizes soil, creating harder, longer lasting surfaces!
- ✓ Reduces maintenance costs, expensive aggregate and soil loss, and vehicle wear and tear!
- ✓ Increases road visibility!
- ✓ Significantly reduces unhealthy dust conditions that trigger respiratory problems!
- ✓ Safe to handle — does not irritate skin!
- ✓ Faster acting and better coverage versus calcium chloride!
- ✓ Additional applications provide a longer lasting effect!

FOR FURTHER INFORMATION CONTACT
CHEMICAL INDUSTRIES INC.
"THE RIGHT CHEMICAL SOLUTION"

ONTARIO: 1-800-561-4219
FAX: 1-416-695-3964

ALBERTA: 1-800-447-1437
FAX: 1-403-571-7977

www.chemind.com

"PROUD SUPPLIER & SPONSOR TO THE FIRST NATIONS"

Aboriginal Media PROGRAM

Fall 2000

Cover Native issues from a Native perspective at First Nations Technical Institute's Aboriginal Media Program

PROGRAM HIGHLIGHTS:

- Three-year college diploma in Print Journalism or Broadcast Production
- Aboriginal coverage of Aboriginal issues
- Newspaper production training
- Video production training
- Radio broadcast training
- Internet research and publishing
- Build a portfolio of published materials

For an information package call Liz Brant at 1-800-267-0637 or e-mail LizB@fnti.tyendinaga.net
www.tyendinaga.net

Hope for negotiated settlement still there

(Continued from page 2.)

"We're still optimistic." The ground rules for federal and provincial government negotiators are changing daily, he said. "Some things they refused to talk about, even as recently as six months ago, like resource sharing, are now on the table." Compensation for lost resources, another sticking point, is also on the table.

Some headway has been made, but government negotiators are "in the swimming pool with their hands tied" with mandates that don't work.

He said the cookie cutter approach to negotiations has to be abandoned.

Nanaimo-based Snuneymuxw continues to negotiate. It, like Pacheedaht and Ditidaht, is one of the lead tables and is concerned about the limited mandate given to government negotiators, said Rodger.

Members are concerned about the amount of time and money invested in negotiations.

"It's been a slow, expensive process for them and they haven't seen substantive results yet," Rodger said. "They're anxious for results. They are committed to negotiations. Their hopes and dreams are attached to this," he said. "I'm a negotiator so I have to remain optimistic we'll be able to resolve these roadblocks over the next several months. I owe it to the community to make the best of these negotiations that I can." Rodger continues to hope an agreement-in-principle can be reached by year-end, but concedes that would be a tough schedule to meet and means overcoming major obstacles like the issues of certainty and revenue-sharing.

The lesson to be learned from Sechelt is to "get everything you want in the treaty in the AIP," said Rodger. "We'll want to make sure the agreement-in-principle represents everything the Snuneymuxw people want in a treaty. We're not willing to take that kind of chance that we'll be able to come back to it in stage 5 (final agreement) of negotiations. And, in fact, that is the message we received from (Sechelt) Chief Gary Feschuck, that if we want it in the treaty, make sure it's in the AIP."

Reaching a treaty in an urban environment, where much of the land has already been privatized, complicates Snuneymuxw negotiations, making it more costly than trying to reach a treaty in a remote area, he said. Members have made it clear they want a land-based treaty.

"They don't want to substitute cash for land. They want a fair land treaty and don't believe they should be penalized because their territory has been urbanized."

Rodger said he was encouraged by recent comments made by provincial Finance Minister Paul Ramsey, one of three members of a high-powered cabinet committee set up by Premier Ujjal Dosanjh to try to find ways to break the treaty deadlock. Ramsey said the committee will recommend increasing the amount of money that negotia-

tors can offer its First Nations, which may lead to "refreshed offers" in existing negotiations, he said.

The Pacheedaht and Ditidaht chiefs, while having mandates from their people to negotiate a treaty, also have a mandate to pull the plug and walk away if they can't get one that achieves community objectives, said Christakos. Heartbreak and disillusionment have been part of the process. Last October when a land and cash offer was made to the nations, McClurg didn't hide his bitter disappointment.

"With the benefit of hindsight, we should have gone directly to the courts to protect and assert our rights and interests," he said.

"In our analysis, in a worst-case scenario, if the treaty was accepted by Ditidaht and Pacheedaht, the government would have recovered all of its investments in the treaty in under 10 years through taxation and other means. Others have done huge arithmetic on that sort of thing. The Westbank people hired an actuarial firm to do an analysis and, in their view, the governments would make a fortune on the treaty in no time (if they were made a similar offer)," said Christakos.

The Pacheedaht and Ditidaht offers, like others made and rejected about the same time, were based on the Nisga'a agreement and the costs to be borne by Canada and B.C., said Christakos. "They have simply made a per capita offer to every First Nation that is identical to the per capita offer to Nisga'a." The two nations, which have spent about \$2.5 million on their treaty negotiations, analyzed the October offer for several months, with the help of consultants, and concluded they would be "considerably worse off" than the status quo.

The five formal offers made to date to nations in the treaty process and rejected were also analyzed by Deloitte and Touche on behalf of the First Nations Summit and it's clear the offers weren't related to negotiations at any of the tables, he said. "They basically disregarded years of negotiations that dealt with all these other issues and simply reduced it to land and cash based on Nisga'a. That's why you've had these allegations of bad faith (negotiations). Every First Nation now alleges bad faith or has alleged it at one time or another."

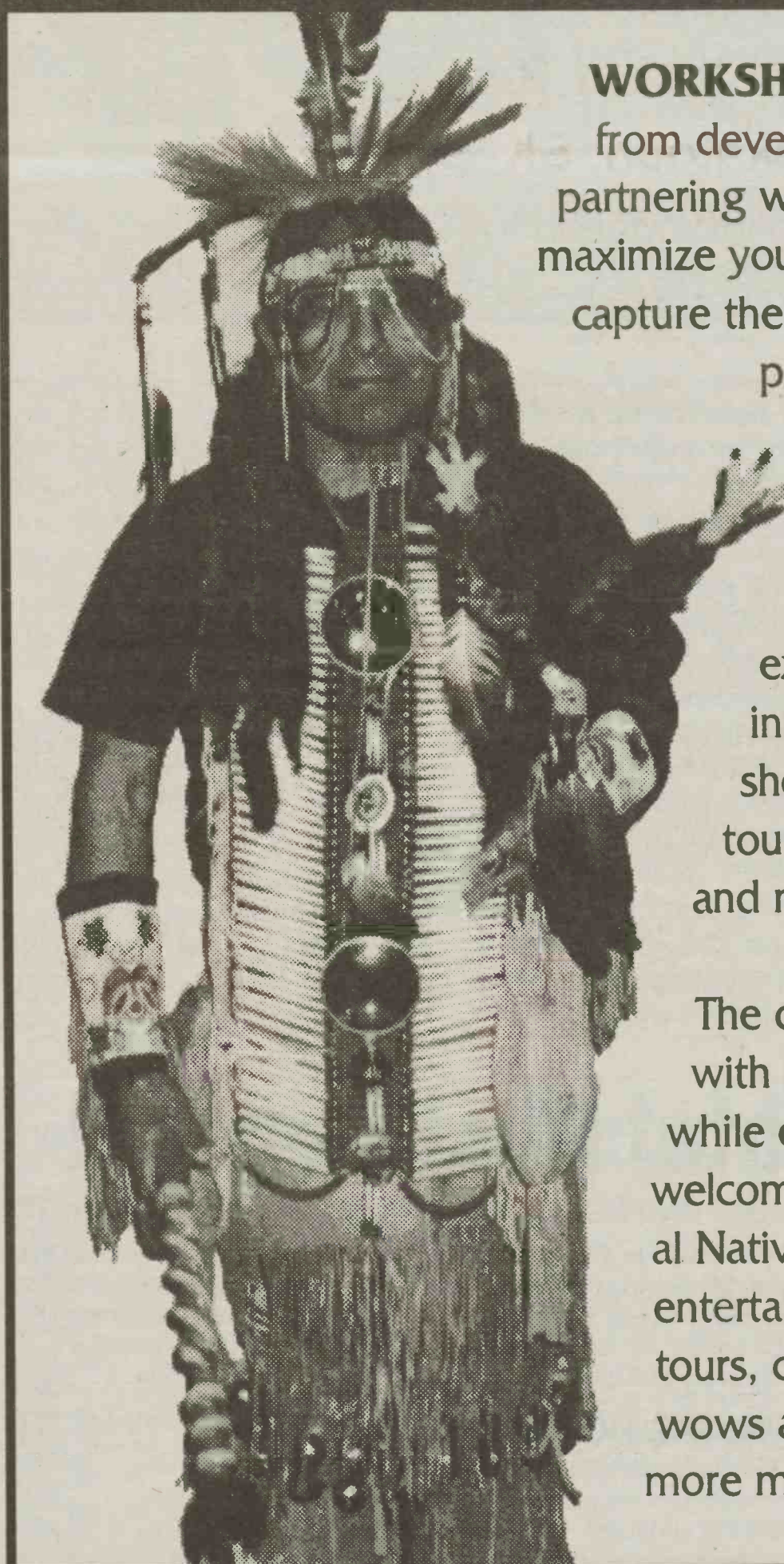
"The public cannot relate to social issues, to cultural issues. What the public relates to is land and cash." Hearing the treaty offers made to First Nations, uninformed members of the public with a vested interest tend to respond with outrage, feeling the country is being given away along with tax dollars, he said. "The flaunting of land and cash by the government is tactical."

Government negotiators "have created a political environment that backlashes against First Nations' people and, in effect, put politicians in the position of saying to First Nations' people, 'The public won't tolerate any more,'" said Christakos, calling the strategy "underhanded."



"Preserving our past, sharing our future"

**September 28-30, 2000
Green Bay, WI**



WORKSHOPS cover a variety of topics from developing your own attractions to partnering with a tribe. Learn how to maximize your tourism potential and capture the market that's right for your product or service.

Leading industry **SPEAKERS** will guide you to build partnerships, explore ways to share information & technology and showcase successful tribal tourism entrepreneurs, services and marketing techniques.

The days are promised to be filled with information and networking while evenings of **EXCITEMENT** welcome you to experience traditional Native American hospitality and entertainment at its best. Reservation tours, casino excitement and powwows all promise to make your visit more memorable.

Call Gloria Cobb or Jerry Rayala at:

(715) 588-3324

for additional information.

Wanted:



Ne

Seating is lim

1

Visit our

Write

WWW.C

The New M

To Ord

Send \$13.0

Plus

Box

Order C.O.

For Live Show

CALL FOR ENTRY

25th

American Indian
Film Festival[®]
San Francisco

25th ann

San Francisco—The Ame
American Indian Film Fe
video to be entered for co
were produced in 1999-20

The major categories for
◆ Commercial Feature ◆
◆ Public Service ◆ Indus

Promotional materials inc
narrative description of e
is also responsible for shi

A Film Jury designated b
dations to the final progr
notified as to entrant sele
Recognizing outstanding
Awards will be presented
Each entry must include:
Agreement Form ◆ \$50.

En

333

Wanted: Trainers with Passion!



License as a Dream Catcher
Business Planning Facilitator

- trainer training
- help start businesses
- proven curriculum
- course kit
- facilitator manual
- business plan templates
- support



Next training session September, 2000
Seating is limited. Contact us soon to avoid disappointment!

1-250-614-4414

Email: trainers@macrolink.bc.ca
Visit our new website: <http://www.macrolink.bc.ca>

Write This Address Down:

www.cweedband.com

The New Music Store of the Millennium

To Order New CD: "Run As One..."

Send \$13.00 Certified Cheque or Money Order

Plus \$3.00 Shipping & Handling To:

cweedband.com Toons

Box 9013, Saskatoon, SK S7K 7E7

Order C.O.D. by faxing information to (306) 242-6126

For Live Shows Call Errol Ranville @ (306) 242-6082

Family support key to dancer's success

By Trina Gobert
Windspeaker
Staff Writer

WETASKIWIN,
Alta.

She's taking her ballet slippers, tap shoes, and oxfords to Disneyland and she plans to proudly represent her people.

Randi Lightning, 14, from the Ermineskin First Nation, will be performing in Disneyland from July 3 to 8 with her dance group from Andy and Tina's Dance FX studio in Wetaskiwin.

The group will represent the studio and Canada during their trip. But for Lightning, being the only Native dancer out of the 16-member group means representing her Aboriginal heritage.

"I'm proud of it and excited to represent my Native people," said Lightning.

The group will do two performances in Disneyland and will receive dance training at workshops at Universal Studios during their stay.

"The girls will be videotaped and will be given pointers about their dancing," said Tina Swjed, owner and dance instructor of Dance FX. "It will help them for auditions later in their careers."

Lightning has won several individual medals and group competition awards within her six-year modern dance career. Last year she won two dance scholarships from her studio and the Adjudicator's Choice Award for a lyrical solo performance. This year Lightning won a gold medal for her tap solo and a silver for her lyrical solo at the Dance Power competition in St. Albert, Alta.

"Randi is a wonderful dancer. She is really talented," said Swjed. "She is a natural and you can see that she dances with her heart. She glows out there and she could really do something with it in the future."

Lightning is planning for the future by considering universities to attend for her degree in dance.

"I want my degree so I can set up my own dance studio with an Aboriginal name," said Lightning. "I want to teach other Native kids dance. I want them to experience different things, to not get stuck on the reserve, but to show white society that we are just as good as them."

She is already on her way to teaching, assisting her own group at the studio for the last year.

"I feel very proud to be assist-



TRINA GOBERT

Randi Lightning, 14, is off to Disneyland.

ing so there is someone to look up to and I want to be that person," said Lightning. "I think more Native kids should dance modern and I want to teach them."

With the endless support from her parents, Lightning can look confidently toward her future ambitions.

"Watching her in some of the competitions brings me to tears. We've told her whatever she wants to do to realize her dreams, that we would support her in whatever way we can," said Perry Lightning, Randi's dad. "I know some younger girls look up to her as a role model. That is so good to see because I haven't heard anything on reserve to teach modern dance other than for the powwow circuit. You don't see a lot of Native girls dancing in white society."

For 10 months of dance at about \$1,500, which doesn't include the extra expense for costumes and competition fees, Randi's family feels the investment is worth it.

"We've put a lot into it," said Trudy Lightning, Randi's mom. "But we don't count the money because it is all worth it. We've told her no matter how hard it is we will continue to support her."

"It's not recognized as a sport like hockey and baseball, and so there isn't a whole lot of funding we get from our band," said Perry Lightning. "The little we do get does help."

Randi is looking forward to the experience in Disneyland and the chance to receive more professional training.

"I'm excited to go," said Randi. "Dance is going to be my career."

CALL FOR ENTRY

25th

American Indian
Film Festival
San Francisco



Call for Entry

25th annual American Indian Film Festival
November 9 - 17, 2000

San Francisco—The American Indian Film Institute is currently seeking entries for its 25th annual American Indian Film Festival, the oldest and most prestigious festival of its kind in the world. Film or video to be entered for competition should be by or about American Indian or First Nation peoples that were produced in 1999-2000. The entry deadline is August 11, 2000.

The major categories for competition are: ♦ Documentary Feature ♦ Documentary Short ♦ Commercial Feature ♦ Live Short Subject ♦ Music Video ♦ Animated Short Subject ♦ Public Service ♦ Industrial

Promotional materials including production credits, black and white publicity stills, and a typewritten narrative description of each entry not exceeding 250 words should be included and forwarded. Entrant is also responsible for shipment costs to and from San Francisco.

A Film Jury designated by the American Indian Film Institute will screen entries and issue recommendations to the final program and awards nomination. The week of September 25, 2000, entrants will be notified as to entrant selection into the 2000 American Indian Film Festival & Video Exposition. Recognizing outstanding Indian cinematic accomplishments, the American Indian Motion Picture Awards will be presented the evening of November 11th at the Palace of Fine Arts in San Francisco. Each entry must include: ♦ Completed entry form ♦ Screening cassette ♦ Signed Regulations Agreement Form ♦ \$50.00 U.S. Funds ♦ Entry fee payable: "American Indian Film Institute"

Entry forms may be obtained online or by writing:
American Indian Film Institute
333 Valencia St., Suite 322 San Francisco, CA 94103
Attn: Michael Smith, Director
Phone (415) 554-8525 Fax (415) 554-0541
www.aiffi.com email: indianfilm@aiffi.com

By Dana Wagg
Windspeaker Contributor

VANCOUVER

Thanks to Reform

Perhaps we would not have heard of Aboriginal poet Molly Starlight (Morin) if it hadn't been for the Reform party's resident Canada Council basher, Inky Mark.

"Reform takes aim at grants for 'wacky' arts projects" was the *Vancouver Sun* headline that changed Molly's life. She had been included on a list of \$100 million in grants that Mark cited as evidence the Liberal government was throwing away the hard-earned money of taxpayers, although her share of the take came to a mere \$1,500.

A *Sun* story printed in the *Ottawa Citizen* story reported "An Aboriginal poet received \$1,500 to help write a small pamphlet of poetry entitled *Where Did My Ass Go?*, a title that came while Molly was pondering such things as "Why are we as First Nations in such a rough state? Why isn't anyone in my family a doctor or a lawyer? Why is there so much alcoholism among First Nations? . . . And where did our ass go? And why do we have flat bums?"

The *Citizen's* words about Molly's chapbook — a selection of her photocopied poems and short stories — woke a sleeping tiger. Starlight got much more than the proverbial 15 minutes of fame.

In British Columbia, the story began on the front page of the *Sun*, one of Canada's largest daily newspapers, with an oblique reference to Molly, not by name but as an unidentified "Aboriginal poet." She dashed off an angry response, which two days later became the *Sun's* letter of the day. It was headed: "Reform MP is missing the mark on 'red' humor."

Molly felt insulted. She'd been slugged as a free-loading Canada Council recipient and criticized on the basis of scant information. She suspected her grant was attacked not only because of the collection's unusual title, but also because she's Native since one article said "there are really no provisions put in place to keep track and make sure the money is spent to reflect Canadian values."

"I thought, 'Screw you, buddy.' I worked really hard to learn how to read and I worked even harder to learn how to write and I worked harder to get my college diploma than anything that guy has ever done in his life, I betcha," she said in an interview with *Windspeaker*.

Molly missed some of the sudden fame that came her way, not having seen the TV spoofs on CBC's *This Hour Has 22 Minutes* and the *Royal Canadian Air Force*.

"My cable was cut off. At the time all this stuff happened I was very much at a low point. I was on social assistance for a year. I'd been unemployed since I graduated with my—yeahhh!—college diploma and I was in a program I didn't want to be in. I was at a really depressed point and then to have some Reformer saying I'm unemployed and not even give my name in Parliament was really..." she pauses to recall how she responded; "Hey I'm somebody and I count and you can't just be bashing me. You don't even know me. I may be unem-

ployed and I may not be doing what I want in my life, but that doesn't give you the right to start poking me around."

Nick Woolsey, who runs Vancouver's Fuzzy Hat Publishing, has posted some of Molly's readings on the web. He calls her story inspiring and says she's an example of the artists the Canada Council should be funding.

"She's opening up a lot of people to what life on the reserve is like; she's also encouraging literacy."

Canada Council's Donna Balkan said the council was concerned "because we felt the people who criticized the grant just took a look at the title of the poetry book and didn't ask or didn't investigate what this was all about and who Molly Starlight was."

Taking on Mark and the Reform party added to the stress in her life Molly says, but fighting back was what she had done all her life. It was instinctual.

"That's what I had to do as soon as I hit the school system. You either fought or you got beat up. There was no middle ground. I lost a few fights, because there was four on one mostly, or five or six. It was me against them. It was mostly non-Native where I went to school." Molly is the offspring of a Cree mother, Ethel Morin, from whom she takes her legal name, and a Sarcee father, Bruce Starlight, from whom she takes her writing name. Morin and Starlight were teenage sweethearts.

Molly attended Kindergarten at Enoch school, located west of Edmonton, but in Grade 1 became one of the first Native people to be sent to a mainstream school. There, because of her accent, her braids and her skin color, she was targeted and called a squaw.

She lived on the rez with her maternal grandparents until she was about 10 and then moved to the city to live with her mom and her step-dad. Culture shock hit her in the face then as it did in Grade 1.

"On the reserve I was a relative and just normal, and when I went to the city I became an Indian and a squaw." She had to remind herself "I know people like me, because back home there are people like me. I make them laugh, so I'm a likable person."

Now 35, life has not been easy for her.

"I don't think you can be Native Canadian and not have a rocky road growing up in Canada. It's impossible."

There are days, she confesses, she wishes she wasn't born an Aboriginal woman. It's the only conclusion she can reach for the poor treatment she sometimes gets even after looking for other explanations.

"I know it's because I'm an Aboriginal woman that this crap is happening to me. People are making preconceived notions of what an Aboriginal person is and trying to fit me into that peg, into that puzzle. I'm not some shy person who's scared to make eye contact with people."

She knows the stereotypes well.

"A Native woman who should be a single mom with five or six kids by now and her kids all

taken away by welfare and should be having problems with alcohol. And they shouldn't be looking anybody in the eye. They should have their eyes down and they really shouldn't have an opinion and if they did have an opinion, they shouldn't actually express it, because we know all Indians are shy."

Adding to Molly's difficulties is the fact that she is dyslexic and gay.

"The First Nations' community is very closed to gay people. I can understand it from an historical reference. Because of residential schools, they equate being gay or homosexual with priests and nuns who got after their brothers and sisters."

Molly decided to go public with her sexual orientation at 22. Her mother and stepfather were living in Spain. Separated by thousands of miles and the great Atlantic ocean was a good time, Molly reasoned, to let her mother know her firstborn daughter was a lesbian.

"The only thing she could do when I told her was to call me back three times and hang up," she says, laughing at the memories. "My mom still doesn't take it well." Some of her relations do however.

Some find her partner, Susan Macrae, a non-Native writer, attractive. They give Molly thumbs-up and kind of nudge her and say "Good snag, huh."

Dyslexic people write or read p for q, b for d, was for saw, no for on. Spelling errors are common. It can be overcome with support and training. Letters are disordered by Molly on paper and also sometimes when she hears them. Telephone numbers are really difficult for her to absorb. She also has a difficult time remembering people's names and putting names to faces.

"It's like having a lazy Susan in your kitchen and spinning it around and grabbing something and going, 'Oh, that's not what I wanted.' It misses somehow."

Her chap-book contains 17 items, including seven poems and five short stories. From time-to-time she deliberately misspells, in part because she's a poor speller but also to give some poems double meanings or to vary the rhythm.

She says her disability played a large role in her acting up in school and being punished for it.

"I racked in more time in detention and suspension than I did actually being in school." In the early grades it was no big deal, but by the time feisty Molly got to Grade 5 being called on to read aloud was a problem. Rather than have the class see she didn't do it well, she'd slap a classmate on the head, light a cigarette, get up and walk out of the class or swear at the teacher: "Shut up, I don't want to read the stupid thing. You read it. It's boring."

In her mid-teens she spent some time going to a church in Red Deer and she attended their Christian Academy for about a year and upgraded her education. Her math and reading tested at about a Grade 1 to 3 level.

"I was very embarrassed. I was quite shocked." She was 16 years old and doing some schoolwork prepared for Grade 1 students. While there she was taught social



MARK MUSHET

Poet Molly Starlight (Morin).

studies in Grade 10 for about two months by renowned Holocaust-denier, Jim Keegstra.

"I never got good marks and I had a detention every day from Jim Keegstra," she recalls. "He was talking trash the whole time. He didn't say anything about the Holocaust, because he had said 'I can't talk about the Holocaust, but we will talk about other aspects of history that are in question.'"

Her involvement with the church and the laying of charges against Keegstra for the teaching of his anti-Semitic views confused the youthful Molly, but also helped prompt a spiritual awakening, leading her to reconnect with her First Nation spiritual beliefs. The church, though, did teach her how to have fun without drugs and alcohol by doing things like going for a jog or riding a bike.

"And if it wasn't for the church, I'd probably be in jail. I was quite hell on wheels."

Her current life started to take shape when, refused entrance to a Victoria college, she moved to Vancouver and started knocking on the doors of Vancouver Community College and its electronics program. She scored poorly on English and math entrance exams and was further tested. She was told she definitely had a learning disability. Dyslexia was suspected, but she had to wait four to five months to find out. "That was really hard." She wavered between fear and anger, fearful that if she wasn't dyslexic—"Maybe I'm just stupid."

Admitted to the electronics program she scored 42 per cent on her first exam. That was followed by a 35 per cent mark. College officials weren't going to let her continue.

She said she'd like to press on if she could get a passing mark. And she was able to do that with the help of a tutor and note-taker.

There were other setbacks and it took her three years to get her diploma, but she refused to give up and graduated in March 1999.

"I love electronics. I like knowing what's happening, totally understand it. I can fix TVs and VCRs." She's working as an electronic assembly person, a job she got a month after the controversy involving her chapbook broke. Told by company officials she was overqualified for her job, she replied in her unique way:

"I'm really overqualified for welfare, too, and that's where I've been for the last year."

Molly has been a trailblazer, not only as one of the first Native children to be sent to a non-Native school but now, decades later, sparking a national debate about Canada Council funding for the arts while also, as an Aboriginal woman, being educated in a non-traditional field. It's a badge she wears proudly, admitting she does feel she has been a pioneer.

A model of perseverance, this is her formula for success.

"All this stuff happens because I only make one decision at a time. It's just making one decision and sticking to what you decide. Even if you don't get around to following through what you said, be gentle with yourself. Allow yourself to take time at following through."

Despite her fame she has yet to find a publisher.

"I've been waiting for a call for somebody to publish it. No one has." To meet reader demand, she produced a laminated, 40-page draft, which sells for \$5. A friend has been selling it for her on the Internet, which has brought Molly letters from Virginia and South Dakota. It's also available in Vancouver through the Black Sheep Bookstore.

Her dedication includes a "thanks to the Reform Party for making me national." But she hasn't heard another peep from Mark or the Reform party or its successor, The Canadian Alliance, even though she invited Reform officials to a reading.

A selection of Molly's reading can be heard on the internet at www.thevenue.org/

HEART LAKE F



1ST ANNUAL
COMPIET
DOW

July 28, 29,
Heart Lake is loca
of Lac La B

"Honouring O

M.C.: Ray Whitstone
HOST DRUM: Chiniki Jrs.
All Drums Paid

CATEGOR

Men's Traditional
Women's Traditional
Teens Traditional
Juniors Traditional

Men's Grass
Teens Grass
Juniors Grass

Men's Buckskin
Women's Buckskin

NOM
ACH
for the Nati
Achiev

Nominate an indi
Métis ancestry fo

in the arts, business, edu

— or nominate a youth fo

award of the year. Dead

September 22, 2000.

at www.naaf.ca

CBC Radio

sponsored by

Indian and Northern Affairs Canada

Human Resources Development Canada

AIR CANADA

Industry Canada

A project of the National Aboriginal

ESSENTIAL



MARK MUSHET

electronics. I like know-
at's happening, totally un-
nd it. I can fix TVs and
She's working as an elec-
sembly person, a job she
onth after the controversy
ng her chapbook broke.
y company officials she
erqualified for her job, she
in her unique way:
really overqualified for
e, too, and that's where
en for the last year."
y has been a trailblazer,
y as one of the first Na-
ldren to be sent to a non-
school but now, decades
arking a national debate
Canada Council funding
arts while also, as an Abo-
woman, being educated
on-traditional field. It's a
she wears proudly, admit-
e does feel she has been a
t.
odel of perseverance, this
ormula for success.
his stuff happens because
make one decision at a
t's just making one deci-
nd sticking to what you
Even if you don't get
d to following through
you said, be gentle with
lf. Allow yourself to take
following through."
ite her fame she has yet
a publisher.
been waiting for a call for
ody to publish it. No one
to meet reader demand,
roduced a laminated, 40-
raft, which sells for \$5. A
has been selling it for her
e Internet, which has
at Molly letters from Vir-
nd South Dakota. It's also
ole in Vancouver through
ck Sheep Bookstore.
dedication includes a
s to the Reform Party for
g me national." But she
heard another peep from
or the Reform party or it's
sor, The Canadian Alli-
even though she invited
n officials to a reading.
lection of Molly's reading
heard on the internet at
thevenue.org/

HEART LAKE FIRST NATION

1ST ANNUAL COMPETITIVE DOWDOW

July 28, 29, & 30, 2000
Heart Lake is located 65 km N.E. of Lac La Biche, AB
"Honouring Our People"

M.C.: Ray Whitstone
HOST DRUM: Chiniki Jrs.
All Drums Paid

SPECIALS
Men's Traditional
Women's Jingle

CATEGORIES

Men's Traditional	Men's Fancy
Women's Traditional	Women's Fancy
Teens Traditional	Teens Fancy
Juniors Traditional	Juniors Fancy
Men's Grass	Women's Jingle
Teens Grass	Teens Jingle
Juniors Grass	Juniors Jingle
Men's Buckskin	Chicken Dancer
Women's Buckskin	Tiny Tots

FRIDAY, JULY 28, 2000
8:00 am Pipe Ceremony
9:00 am Flag Raising
7:00 pm Opening Remarks, Chief Morris Monias
• Grand Entry
• Introduction of Dignitaries
7:30 pm Intertribal
• Competition Dancing

SATURDAY, JULY 29, 2000
8:00 am Pipe Ceremony
9:00 am Flag Raising
1:00 pm Grand Entry
• Opening Remarks
• Introduction of Dignitaries
• Drum Contest Begins
1:30 pm Intertribal
• Competition Dancing
6:00 pm Supper Break
7:00 pm Grand Entry
• Opening Remarks
• Introduction of Dignitaries
• Intertribal
8:00 pm Competition Dancing
9:00 pm Men's Traditional Special

SUNDAY, JULY 30, 2000
8:00 am Pipe Ceremony
9:00 am Flag Raising
1:00 pm Grand Entry
• Opening Remarks
• Introduction of Dignitaries
1:30 pm Intertribal
• Drum Contest Continues
2:00 pm Competition Dancing
4:00 pm Tribal Giveaway
• Supper
7:00 pm Grand Entry
• Closing Remarks, Chief Morris Monias
• Introduction of Dignitaries
7:30 pm Intertribal
• Competition Dancing
9:00 pm Women's Special
• Continue Competition

For more information contact:
Sam Cardinal, Coordinator at (780) 623-2130
Concession available contact:
Paula Belanger at (780) 623-3969
Heart Lake First Nation assumes no responsibility/liability for any accident, injury, loss, or damage of any personal property.

Book challenges women's roles

By Joan Taillon
Windspeaker Staff Writer

GUELPH, Ont.

A powerful new book by first-time author Kim Anderson will help Native women resolve identity issues and renew their connection with their personal power.

Although Anderson, 35, is a Cree/Métis academic with a social and health policy development background, she hopes her book, *A Recognition of Being: Reconstructing Native Womanhood* will be accessible to women outside of universities. She also sees it as "a gift to Native men, women and children," in her quest to help "decolonize" Native womanhood and promote a "healthier future for all Native peoples."

The book explores, through interviews with 40 prominent and respected Native women, the position of Native women in traditional Aboriginal cultures prior to European contact and after. Anderson points out that Native women became subjugated by the views of the colonizers who had made their own women subservient, with no right to property, decision-making or even self-expression. It was a model for womanhood that got transferred to Aboriginal men.

A Recognition of Being examines how women keep their power and either maintain their identities or form new identities in the face of oppression, and how the negative feminine traits ascribed to them by the colonizers has affected their roles and their sense of self-worth.

Anderson strives to "seek balance by reconnecting" women and men. She avoids the trap of male-bashing that has afflicted some other women's-point-of-view literature.

While she has clearly heard and acknowledged the pain of colonization from the 40 women she interviewed, Anderson's conclusions point to a future of renewed Aboriginal society where co-operation rather than antagonism rules the day. This will result from a renewal of respect and admiration for Aboriginal women who increasingly are rejecting imposed definitions of womanhood and reasserting themselves at the heart of community-building.

Anderson has sought information about identity formation not only from Aboriginal women but from other oppressed peoples. She borrowed from the thought of a black woman writer, Patricia Hill Collins, whose agenda was re-empowering black women who are dealing with negative stereotypes of themselves.

The four-fold "identity formation process" Anderson recommends for Native women is summed up as resist, reclaim, construct and act. That is, resist others' negative definitions of who you are; reclaim your Aboriginal tradition; construct a positive identity by infusing your tradition into contemporary life;

"I like the way the book is not suggesting a knee-jerk way of taking in the traditions..."

— Bonita Lawrence

and act in accordance with the identity you have claimed in a way that sustains and uplifts your community.

"You have to construct (a new reality) in the year 2000 where you find yourself," said Anderson, "which for me means being a Cree person that's living in Guelph, Ont." Anderson said she started the book from her personal experience as an urban Native to ask questions about what it means to live outside her traditional territory and away from her people.

She is not afraid to challenge ideas about what tradition means when filtered through a few centuries of grafted-on ideas of the dominant culture either. The final chapter of Anderson's book is an honest and revealing dialogue between herself and Bonita Lawrence, a scholar of Mi'kmaq and European heritage, wherein they explore the meaning of traditions and how they can be adapted to modern life.

"I like the way the book is not suggesting a knee-jerk way of taking in the traditions... There is a tendency now to follow the teachings so literally... do we have to follow traditions by rote?" Lawrence said. "When you're living a life that doesn't have much room for attending teaching circles or ceremonies... maybe it is more important to spend the time with your friends or family and build your family's strength together as you are... I like this book because it encourages that approach if you need it."

Anderson said she made a deliberate effort to make the book for Native people, "because there's so little out there in the first place. There's very little that's written by our own people and very little written that's for our own people." She said most literature about Native people, including scholarly work, is still largely dominated by non-Native writers. Even so, Anderson hopes her book will have appeal to non-Native readers.

"I think it could be a kind of interesting visionary piece for a lot of different people," she said, "because it offers a bit of a different vision of a society that is still by and large existing in a lot of our communities."

NOMINATE AN ACHIEVER

for the National Aboriginal Achievement Awards

Nominate an individual of First Nations, Inuit or Métis ancestry for their career contributions in the arts, business, education, law, medicine and sports — or nominate a youth for *The most prestigious award of the year*. Deadline for nominations September 22, 2000. Nomination forms available at www.naaf.ca

CBC Radio-Canada

sponsored by

Indian and Northern Affairs Canada	Affaires indiennes et du Nord Canada	
Human Resources Development Canada	Développement des ressources humaines Canada	

A project of the National Aboriginal Achievement Foundation

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

Four days of fun in the Fraser Valley

By Trina Gobert
Windspeaker Staff Writer

MISSION, B.C.

"After the four days they will be all tuckered out and happy to leave us and go back home," said Bill Williams, head of the Mission powwow organizing committee.

Visitors and participants will leave satisfied as the 25th annual Mission powwow in British Columbia's Fraser Valley has been extended to a four-day function. From July 4 to 9, visitors will enjoy the event amidst the view of the mountains and the mighty Fraser River on the historical grounds of the Fraser Regional Heritage Park.

"The people want more dancing. They never seem to get enough over the two-and-a-half days that we normally hold it here," said Williams.

With five years of experience in organizing for the annual event, Williams and the Mission Indian Friendship



American host drum for the Mission Indian Friendship Centre powwow is Hay Stack, seen above. Canadian host drum is McGilvery Singers.

Centre powwow committee are receiving plenty of support from local businesses.

"There will be lots of gifts given away to travellers and

Elders," said Williams. "We already have a lot of donations from different companies for our giveaways and prizes."

Pay-outs for the adult and

golden age dance competitions will be \$2,000 for first place, \$1,500 for second, \$1,000 for third, and \$500 for fourth.

Teen dancers from ages 13 to 19 will compete for \$1,000 for first place, \$800 for second place, \$500 for third, and \$300 for fourth place.

Winners in the Junior competitions age six to 12 will receive \$800 for first place, \$600 for second, \$400 for third, and \$200 for fourth place.

Tiny tots will receive pay-outs of \$10 on Friday and Sunday for their participation.

Competing drum groups will vie for \$2,000 for first place, \$1,500 for second, \$1,000 for third, and \$500 for fourth place winnings. American host drum Hay Stack and Canadian host drum McGilvery Singers will contribute their talent for the event.

Head judge Elmer Balentyne from the Little Pine First Nation in Saskatchewan and master of ceremonies Keith Lapatak from the Saddle Lake

First Nation, Alta. will bring their years of experience to the celebration.

Admission for adults is \$12 per day and \$6 per day for children and seniors. Four-day adult passes will be available for \$40 and \$17 passes for children. Aboriginal Elders and children under seven years of age will attend free.

In addition, a princess pageant and 25-year princess reunion will take place. The organizing committee has also extended a multicultural invitation to encourage community unity and participation.

"We are hoping to have staged events for different ethnic cultures like East Indian, Chinese, and Philippines to show their traditional dance and culture," said Williams.

Grand entry will be held Thursday at 7 p.m., Friday and Saturday at 1 p.m. and 7 p.m., and at 1 p.m. on Sunday.

"We are expecting a lot of people," said Williams.

For more information call (604) 826-1281 or email lorana@idmail.com.

COYOTE ZEN

Blood of Many Nations

A 10 Song Journey for Mind & Spirit.

"...awesome!" - John Gregg Sr.,
Host/Producer, Native Sounds - Native Voices

Available on CD and Cassette
Wherever Fine Music is Sold.

DustBowlRecords.com Toll Free 877-733-3478

Art Contest \$500.00 Prize

Nechi Institute and ARCH Psychological Services invite interested artists to submit a drawing suitable to appear on the front cover of a program manual. The drawing should reflect the program's goal of healing from sexual abuse.

Themes: Hope, Unity, Strength, Sharing, Personal/Family/Community Healing

Size: Black and White drawing, 8 1/2" x 11" on white paper

Deadline: August 15, 2000

Submit drawings by mail only in 9"x12" envelope to:
ARCH PSYCHOLOGICAL SERVICES
#39, 9912 - 106 STREET, EDMONTON, AB T5K 1C5

Include your name, phone number, mailing address and email address

Winner to be announced in September, 2000

All submissions become the property of Nechi Institute and ARCH Psychological Services

Káxláya Gvılás

"the ones who uphold the laws of our ancestors"

AN EXHIBITION OF HEILTSUK ART AND CULTURE

Opens June 21, 2000 - National Aboriginal Day

Experience the rich cultural and artistic heritage of the Heiltsuk people of British Columbia's Northwest coast, in a unique exhibition that brings together traditional and modern-day works.

Royal Ontario Museum
Bloor St. at Avenue Rd.
Toronto, Ontario
Museum Subway Stop
416-586-8000
www.rom.on.ca

This exhibition was co-organised by the Heiltsuk Tribal Council, the Heiltsuk Cultural Education Centre, the Royal British Columbia Museum and the Royal Ontario Museum.



Ceremonial Box. Photo: Brian Boyle

ROYAL ONTARIO MUSEUM ROM

The ROM is an agency of the Government of Ontario.

ESSENTIAL ABORIGINAL
ENTERTAINMENT
RESOURCE
www.ammsa.com



A
featuring
This

En

a

P.

pl

Video Production H

Advisory Com

Sour Gas: Health, Safety You A Call for Participation

We invite you to share your views on the current regulatory framework. Help us identify possible solutions to the public safety issues related to sour gas.

The Mandate of the Commission on the Review of the EUB through public consultation. We will evaluate existing standards and regulatory findings, and give recommendations to the EUB for implementation.

About the Review Process...

In January 2000, the Alberta Energy Board (EUB) initiated a review of the regulatory framework and safety requirements for Alberta's oil and gas facilities. To receive input from the public, the Board has initiated a consultation process. The first stage of the consultation will be held in Discussion Sessions to be held in various communities this June. In addition, the Board has initiated a consultation process in the Prairie Provinces and Metis Settlements. In September, the Commission will come back to Alberta to review a "Directions" document and the Commission's proposed recommendations.

The scope of this consultation includes public safety issues related to sour gas production. It does not include: the review of possible chronic effects of exposure to sour gas on human or animal health; grandfathering, large plant versus small plant; and, compensation related to emergency incidents. The issues being dealt with by other organizations are being dealt with by other organizations.

ley


ation, Alta. will bring
ars of experience to the
tion.
ission for adults is \$12
y and \$6 per day for
n and seniors. Four-day
asses will be available
and \$17 passes for chil-
aboriginal Elders and
n under seven years of
l attend free.
dition, a princess pag-
d 25-year princess re-
will take place. The or-
g committee has also
d a multicultural invi-
o encourage commu-
ity and participation.
are hoping to have
vents for different eth-
ures like East Indian,
e, and Philipppines to
heir traditional dance
ture," said Williams.
d entry will be held
ay at 7 p.m., Friday and
y at 1 p.m. and 7 p.m.,
l p.m. on Sunday.
are expecting a lot of
" said Williams.
ore information call
826-1281 or email
idmail.com.

f our ancestors"

LTURE

Ceremonial Box. Photo: Brian Boyle

M ROM



MBC TV

Capture
your earth,
land and sky
Bringing People
to the People

Begin the journey
Heartbeat of the Earth

A 13 part series coming this fall to **APTN**
featuring the History of Northern Saskatchewan
This half hour series will take you through
the heart of the land.

Embark with us on an exciting journey
to relive the past
and give a shining light to the future.

Check your local listings.

c/o Y'utthe Askiy Productions
P.O. Box 1529 La Ronge, Saskatchewan
ph: (306) 425-4003 fx: (306) 425-3123
e-mail: mbc.tv@sk.sympatico.ca

Video Production House of **Missinipi Broadcasting Corporation**

Advisory Committee on Public Safety and Sour Gas

Sour Gas: Health, Safety and You A Call for Participation

We invite you to share your experiences and issues about Alberta's sour gas regulatory framework. Help us identify and suggest possible solutions to the public health and safety issues related to sour gas.

The Mandate of the Committee is that, through public consultation and analysis, we will evaluate existing sour gas policies, standards and regulations, report our findings, and give recommendations to the EUB for implementation by it and others.

About the Review Process...

In January 2000, the Alberta Energy and Utilities Board (EUB) initiated a review of the public health and safety requirements for Alberta's sour gas facilities. To receive input from the public, the first stage of the consultation will involve Regional Discussion Sessions to be held in selected Alberta communities this June. In addition, the Committee has initiated a consultation process for First Nations and Metis Settlements. In September and October, the Committee will come back to individuals that participated in the June sessions asking them to review a "Directions" document which will outline the Committee's proposed recommendations.

The scope of this consultation is focussed on health and public safety issues related to sour gas and does not include: the review of possible long-term or chronic effects of exposure to very low levels of sour gas on human or animal health; sulphur recovery (e.g. grandfathering, large plant versus several small plants); flaring; and, compensation relating to costs associated with emergency incidents. These issues are currently being dealt with by other organizations or committees.

About the Advisory Committee ...

Our Committee members include representatives from the public at large; government; public health; industry; and experts in risk management.

Providing your Input...

You, or your organization, will have the opportunity to meet with and speak directly to members of the Committee. **To arrange for a meeting time, we request that you contact us to pre-register. Written submissions** are encouraged and can be submitted in person at your Regional Discussion Session or by mail, fax or E-mail to the address below.

Locations and dates for the meetings are:

June 8	Millarville	June 22	Sundre
June 8	Vulcan	June 24	Grande Prairie
June 9	Pincher Creek	June 26	Edson
June 19	Red Deer	June 27	Hinton
June 20	Drayton Valley	June 28	Leduc
June 21	Rocky Mountain House	June 29	Calgary

To pre-register for the Regional Discussion Sessions in June, or request further information please contact us at:

Phone: 1-888-882-1286
Fax: 1-780-425-1423
Email: sourgas-review@praxis.ca
On-line: www.publicsafetyandsourgas.org

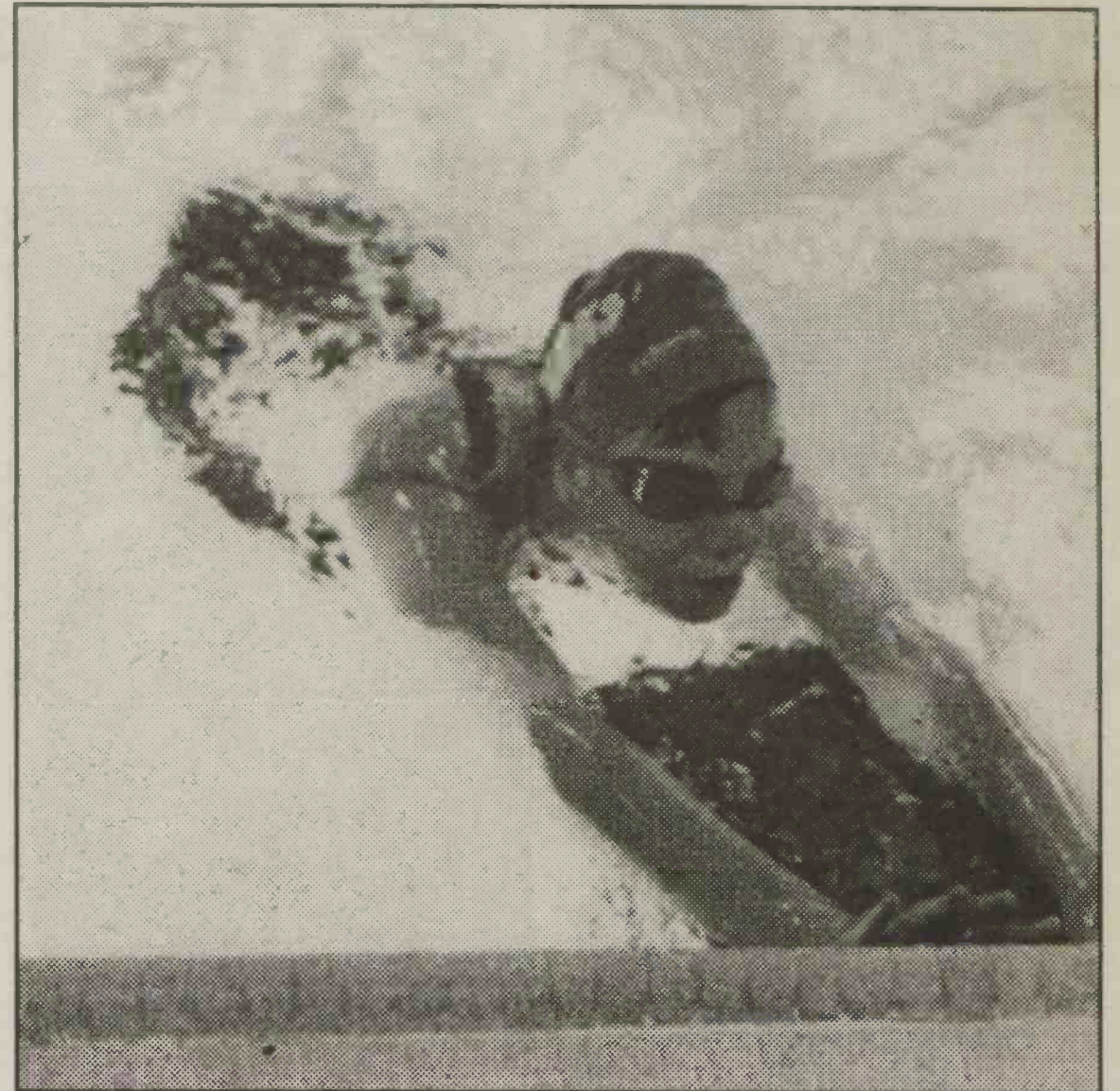
If you prefer to pre-register by mail, please mail your request indicating the location, date and your name, address and phone number to:

Mr. Gerry DeSorcy, Chairman
Advisory Committee on Public Safety and Sour Gas
640-5th Avenue S.W.
Calgary, Alberta T2P 3G4

"Your input is important and will provide the foundation for our Committee's recommendations."

Mr. Gerry DeSorcy, Chairman

Public Safety & Sour Gas



MARJ RODEN

Rose Brass found her real talent in the water.

Get to the Olympics one stroke at a time

By Marj Roden
Windspeaker Contributor

PRINCE ALBERT, Sask.

For 14-year-old Rose Brass she wasn't always the championship swimmer that she is today.

"She tried hockey first of all, then soccer, gymnastics, dancing, and finally swimming," said Giff Brass of his daughter's athletic endeavors. "Swimming seems to be her thing."

Her mother Jean agreed with her husband, adding, "When she first started swimming, her dad would take her to the pool, get her in the water and stuff. She was two when she started."

"She's been in the water for a long time. A little water baby, they all call her, because she so likes the water. Thanks to one of her teachers, Rose joined the Special Olympics swimming program this fall, an avenue her parents were not aware of."

"This is her first year with Special O," said Jean. "It was actually because of an educational consultant, who moved her from the mainstream classroom into a specialized one. Her daughter also competed in Special O, and she just informed us of what was out there. We had no idea that [Rose] would qualify. I always thought Special Olympics was for [people with] severe physical disability. I didn't realize that she would fit into this category."

That was in the fall of 1999. The Special Olympics' swim coach, Cathy Hoffman, recognized Rose's potential, and recommended her to another team.

"Her coach for the Special Olympics team thought that Rose's talent would exceed the capabilities of the team she had there, and then she gave us the number of Gord Shields," head coach of the Prince Albert Sharks Swim Club.

"Her coach brought her here," said Shields, "and we had her try out at a practice and see what we thought. We had a chance to meet the parents and talk to the parents about the program and what we have to of-

fer, and what benefits we would get out of participating in the program, and so it has carried on since then.

"That was about in January of this year."

The end result of the tryout in the New Year was that Rose earned herself a spot on the Sharks' swim team.

Coach Maureen Strathdee, who is also a triathlete and a high school teacher, said, "Rose is a really fun student to have in the class. She tries hard, she wants to learn, and is anxious to do well. She likes to do well, so in that aspect, it's nice to coach someone who is always looking to improve and do well."

Coach Shields said Rose listens, "and she does pick things up fairly quickly. She has the ability to develop because she does take what the coaches have instructed her and put it into practice with what she's doing in the water with her technique."

In a few short months, Rose has earned a lot about technique and has also improved her speed, said Strathdee.

"Rose has really improved because her freestyle speed is getting better and she knew the stroke quite well. For example, she's picked up the technique for the butterfly this year, which is a really hard stroke to learn. So as well as getting faster on the strokes that she did know, she was able to learn some more strokes, and also the racing turns, the starts, relays, and being part of a team."

Then came Rose's first swim meet with Special Olympics, and everyone — including Rose — was in for a huge surprise.

"I think she surprised the coaches, too," said Jean Brass. "They just timed her once, and realized they had never timed her before, so I think that she surprised them too that she already had qualified (for the Canadian ParOlympic Team trials). Nobody was prepared for it, it was sort of 'we've got this kid who can make it,' and no one knew."

(see Little page 27.)

ESSENTIAL ABORIGINAL SPORTS RESOURCE

www.ammsa.com

Woman walks for diabetes awareness

By Yvonne Irene Gladue
Windspeaker Staff Writer

WHITEFISH LAKE FIRST NATION, Ont.

To walk 25 to 30 km a day can be a daunting task for anyone. For Delores Naponse, 50, who was diagnosed with diabetes in 1997, it will become a way of life from May 1 to July 18.

Naponse, of the (Whitefish Lake) Atikmegosheng nation near Sudbury, Ont., began the *Walking for Life, Walking for the Future* diabetes walk 2000 at the Manitoba border and plans to end the walk at the Quebec border in Hull.

"My mother is walking to raise diabetes awareness because of the effect it has on First Nations communities," said Paula Naponse, walk



Delores Naponse.

manager. "She invites walkers to join her on the walk. Right now it is only my mother walking every day.

My father drives the recreation vehicle. Some people from First Nation communities along the way do walk with her as far as they can," she said.

As in a lot of Aboriginal communities across Canada, diabetes is a concern in the community of Whitefish Lake.

"It is a health concern in our area, something like in Native communities all over Canada. In our community we are making progress in self-management. The people who have diabetes are watching their sugar intake and things like that," said Paula. "I do not know everything there is to know about the disease. All I know is what my mother went through. She feels that she wants to do something for our community and the Native people who have diabetes,"

she said.

First Nation communities have donated towards the walk, including the Whitefish Lake First Nation, a number of local business and an insulin company. People who do not have the time to walk or the ability to do so can send a 12 x 12 inch quilt piece to the Whitefish Lake First Nation.

"We will be sewing quilt pieces together to form a large quilt or a wall hanging to have as a permanent example of how everyone participated with the walk," said Paula. "Eventually the quilt may be sent to different Aboriginal communities so that we could show the collective strength we have to fight diabetes," she said.

A celebration is being planned for Delores when she arrives in Ottawa.

"We are starting to plan some sort of celebration. We are trying to get a bus to the community to take members to Ottawa to help her celebrate," said Paula.

Delores is currently employed at the Shawenekezehek Health Centre as the patient transportation clerk. Since being diagnosed with the disease, she has worked on controlling her diabetes through exercise and diet.

"I just think that it is a really positive message that my mother is bringing to everyone. This is the first walk of its kind in the community of Whitefish Lake," said Paula. "I hope that people everywhere would get involved in the cause of diabetes in whatever way they can to show their support towards the awareness of diabetes," she said.

Trauma must be fully understood to treat

(Continued from page 1.)

Hunter argued the treatment of Indigenous peoples by colonizers in his country, a treatment that was similar to that received by Indigenous peoples in Canada, was extremely harmful and has created a legacy of psychological trauma that must be addressed. He said failure to come to grips with the type of harm done has and could continue to prevent physicians from successfully treating that trauma.

He cited several disturbing studies to make his audience take the subject seriously.

"I begin by considering the concept of genocide in Australia. Over the last decade this term has come into common use in Indigenous country, often with reference to the 1948 convention on the prevention and punishment of the crime of genocide in which subclause 2 e) includes forcibly transferring children of a group to another group," he said. "Thus, in *Bringing Them Home*, a recent Human Rights and Equal Opportunity Commission report on the removal of Indigenous children from their homes, the commissioners say the Australian practice of Indigenous child removal involved both systematic racial discrimination and genocide as defined by international law. It continued to be practised as official policy long after it was clearly prohibited by treaties to which Australia had voluntarily subscribed.

"Well, allegations of genocide are now so common that there's a danger, ironically, of trivialization and denial. If these accusations are to be taken seriously, where are the trials? Can we really talk of genocide in living memory and not prosecute? Is it too late?"

To make the point that denial is playing a harmful role he asked a series of questions to underline the point that not taking the allegations of genocide seriously is yet another symptom of the problems that continue to plague Indigenous peoples.

He asked if it was too late to prosecute accused Nazi war

criminals, knowing full well there is a high-profile war crimes case pending in Australia at this moment and concluded that it isn't too late.

"Is it because the accused is above accountability?" he asked, rhetorically, before reminding the audience that war crimes trials have been conducted in the international court in the Haig regarding more recent events in Rwanda and Yugoslavia.

"Is it because the accused would insist that they were following orders and had good intentions? Well, remember Nuremberg, (where the court) dismissed such evasions in laying the foundation for crimes against humanity," he said.

He noted that the international community of nation-states was motivated by the disgust and horror experienced when troops freed the surviving prisoners from the death camps.

"The genocide convention, which was signed in Paris in December, 1948, the day after the adoption of the Universal Declaration of Human Rights, emerged in response to the events of the Second World War," he said.

But even then, some nation-states were wary of putting too many teeth into the international conventions because of the programs they were using as they dealt with the assimilation of Indigenous peoples.

"Many signatories were concerned about trouble in their own colonial backyards," he said. "Minority rights received no mention in either the charter of the United Nations or the Universal Declaration and were not seriously considered for several decades."

Hunter said research has shown that irrational, unexamined racial biases were demonstrated by doctors, politicians and bureaucrats who designed the Lock hospitals and lacerets (segregated hospitals) established to house Aboriginal people in Australia who were thought — wrongly — to be responsible for outbreaks of sexually transmitted diseases.

"How can the events now,



PAUL BARNESLEY

Professor Ernest Hunter.

that have been extensively documented, be overlooked? Well, despite this documented bloody history, many geneticists, anthropologists and psychiatrists have slipped from this dream into the deep sleep of forgetfulness," he said. "Forgetfulness or disremembering. In Australia, a cult of disremembering is how (one academic) describes the great

Australian silence by which the surviving Indigenous people of this land had disappeared from the consciousness of most Australians until recent decades. Silence certainly about the abysmal state of Indigenous health, something of which the medical profession should be ashamed."

He said it is important for all sides that there be "acknowledgement, restitution and reparation.

"A decade ago our prime minister acknowledged. He said, 'It was we who did the dispossessing. We took the traditional lands and smashed the traditional way of life. We brought the diseases and the alcohol. We committed the murders. We took the children from their families,'" Hunter said. "Restitution is restoration of that which can be returned, and in Australia it involved engaging with Aboriginals and Torres Strait Islanders around their just claims for land and resources. To date, this has been contested at nearly every turn. Reparation

— compensation for that which can never be given back — will ultimately be the most difficult and important matter."

Hunter ended by reminding his colleagues that Indigenous peoples didn't ask for the enormous complications that the horrors of colonialism have inflicted on their world. He cautioned his peers to avoid blaming the victims by not being willing to listen to the patients and not striving to understand their pain from their point of view rather than from a western or European point of view.

"Doctors can contribute to blaming the victim. They may do so because they are unwilling to deal with it or are unaware. Perpetrators have their remedy, it's called amnesia. Bystanders may surface only fitfully from the deep sleep of forgetfulness. The people that we work with, our patients, the victims, must live with this today and forever. Unlocking memory in the service of healing demands respect and both professional and personal reflection."

Esso Imperial Oil

IMPERIAL OIL COLD LAKE ABORIGINAL EDUCATION AWARD

Imperial Oil Resources, Cold Lake Operations, offers a one time education award for local Aboriginal students entering a post secondary program (Technical or Community College) leading to a career in the petroleum industry.

The award will consist of:

- \$1,000
- Students will be considered for summer or post graduate employment if opportunities are available

ELIGIBILITY

- Must be an Alberta resident
- Have grade 12 or GED equivalent
- Have proof of acceptance into post secondary education program leading to a career in the petroleum industry
- Be a member of one of the listed First Nations or Métis communities

Application Deadline is June 30, 2000

*Brochures and application forms may be obtained from:
The Education Coordinators at the listed communities or,
Imperial Oil Resources, Box 1020, Bonnyville, AB T9N 2J7
Phone: (780) 639-5194 Fax: (780) 639-5102*

LISTED COMMUNITIES ARE:

- Beaver Lake First Nation
- Buffalo Lake Métis Settlement
- Cold Lake First Nations
- Elizabeth Métis Settlement
- Fishing Lake Métis Settlement
- Frog Lake First Nation
- Heart Lake First Nation
- Kikino Métis Settlement
- Kehewin Cree Nation
- Saddle Lake First Nation
- Whitefish Lake First Nation
- Zone 1 & 2 Métis Association

A Good Step
THE NATIVE
A toll-free ref
fr
1-888
Edmont
The Native
World Vision C

"Tal
Ours
D
T
M
im
base
an
d
Video Price
\$39.95 OR
Phone: (450) 6
Monday — Frid

FAMILY • FRIENDS • YOUR HEALTH
FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH
How much lose before
If Gambling has we provide re outpatient
For more inform contact:
Poundmaker's Gambling Prog
Donna Kaskamin, P
Phone: (780) 458-
Patricia Janiver, O
Ph: (780) 420-6366 or
VOLUN
FAMILY • FRIENDS • YOUR HEALTH

Go Point Equip Walla

The equipment is de
• Replenish retail
• Calculate provin
(First Nations R
• Calculate GST n
• Calculate provin
• Track sales and
• Integrate sales d
back room accou

WALLA
AN INDEPENDENT CANADIAN
Central Office: 544
Phone
Fax:

ESS
ABO
RES
www.

ness

are starting to plan
ort of celebration. We
ng to get a bus to the
nity to take members
awa to help her cel-
" said Paula.
res is currently em-
at the Shawenkezehik
Centre as the patient
ortation clerk. Since be-
gnosed with the dis-
e has worked on con-
her diabetes through
e and diet.
st think that it is a re-
sitive message that my
is bringing to every-
is the first walk of its
n the community of
sh Lake," said Paula. "I
at people everywhere
get involved in the
f diabetes in whatever
ey can to show their
t towards the aware-
diabetes," she said.

creat

ensation for that which
er be given back — will
ely be the most difficult
ortant matter."
er ended by reminding
eagues that Indigenous
didn't ask for the enor-
complications that the
of colonialism have in-
on their world. He cau-
his peers to avoid blam-
victims by not being
to listen to the patients
striving to understand
ain from their point of
rather than from a west-
European point of view.
ctors can contribute to
g the victim. They may
because they are unwill-
deal with it or are un-
Perpetrators have their
y, it's called amnesia. By-
s may surface only fit-
om the deep sleep of for-
ness. The people that we
with our patients, the vic-
must live with this today
ever. Unlocking memory
service of healing de-
respect and both profes-
and personal reflection."


ARD

COMMUNITIES ARE:

- er Lake First Nation
- ake Métis Settlement
- ake First Nations
- eth Métis Settlement
- ake Métis Settlement
- g Lake First Nation
- rt Lake First Nation
- no Métis Settlement
- hewin Cree Nation
- le Lake First Nation
- fish Lake First Nation
- & 2 Métis Association

A Good Step in Your Healing Journey
THE NATIVE HEALING CONNECTION
A toll-free referral line for help in healing
from sexual abuse.
1-888-600-5464
Edmonton area: (780) 433-6286
The Native Healing Connection is a cooperative project of
World Vision Canada's Aboriginal Programs, The Mars Hill Centre.

"Taking the Responsibility to Heal Ourselves: The Kahnawake Schools Diabetes Prevention Project"



This 25 minute video shows how the Mohawks of Kahnawake created and implemented a school & community-based health promotion project to educate and involve community members in diabetes prevention through healthy eating & physical activity.

Video Price \$39.95 ORDER YOUR COPY TODAY!
Phone: (450) 635-4374 Fax: (450) 635-7279
Monday — Friday 8:30 a.m. - 4:30 p.m. (EST)

FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH

How much are you willing to lose before your luck changes?

If Gambling has become a problem in your life we provide residential treatment as well as outpatient counselling and after care.

For more information, contact:
Poundmaker's Lodge Gambling Program

Donna Kaskamin, Problem Gambling Treatment Counsellor
Phone: (780) 458-1884 ext. 312 Fax: (780) 459-1876
Patricia Janiver, Outpatient Problem Gambling Counsellor
Ph: (780) 420-6366 or 1-877-420-6366 Fax: (780) 424-1163


VOLUNTEERS NEEDED.

FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH

Get Your Point of Sale Equipment from Wallace & Carey

The equipment is designed to:

- Replenish retail products via automated order
- Calculate provincial tobacco tax rebate (First Nations Retailers)
- Calculate GST rebate
- Calculate provincial fuel tax rebate
- Track sales and volume by item
- Integrate sales data with back room accounting software

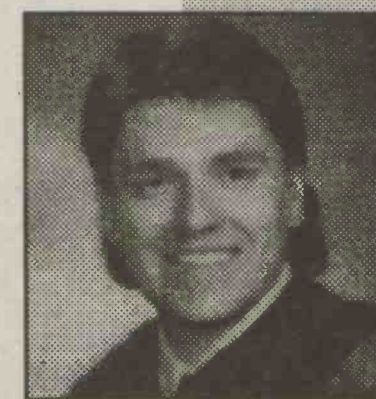


WALLACE & CAREY INC.
AN INDEPENDENT CANADIAN DISTRIBUTOR SERVING THE RETAILER SINCE 1921
Central Office: 5445-8th Street N.E. Calgary, AB
Phone: (403) 275-7360
Fax: (403) 275-3921

ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com

Use RICE to treat ankle sprains

The ankle joint works like a hinge. It can move up and down freely and move a little from side-to-side. Tough ligaments work like straps to hold the ankle in place and strengthen the ankle joint. If your ankle is forced to move from side-to-side, the ligaments may stretch or tear. This is an ankle sprain.



The Medicine Bundle
Gilles Pinette, B.Sc. MD

Ankle sprains are the most common sports injury. Basketball, football, soccer, cross-country running, volleyball, racquet sports, dance, and ballet have the most ankle injuries.

Symptoms

You may have pain in the ankle, swelling, bruising, and trouble moving the ankle after the injury.

Ankle injuries are not all sprains. Bones can be broken or other tendons can be injured. A physician should examine your ankle to help set up your treatment plan. If a broken bone is suspected, an X-ray may be ordered.

Treatment

Initially your treatment should be RICE. RICE refers to the first letters of your treatments.

Rest — rest your ankle. No intense physical activities for the first few days. You may need crutches to help stay off the ankle.

Ice — apply an ice pack or bag of ice to the swollen ankle for 15-20 minutes at a time to reduce pain and swelling. A small bag of frozen peas or corn works well and can be reused. Reapply ice every two hours for the first two to three days after the injury. Don't apply ice longer than 20 minutes at a time or put ice di-

rectly on the skin. This will prevent frostbite injury of the skin.

Compression — an ankle wrap that applies moderate pressure to the ankle will help limit swelling. An elastic compression bandage can be used around the ankle for the first one to seven days.

Elevation — keep the ankle raised up as often as possible. This reduces the swelling.

If your ankle sprain is really bad, you may need to wear a cast for one to two weeks or wear a supporting ankle brace. These treatments keep the ankle stable and allow the ligaments to heal properly. Surgery is occasionally used for completely torn ligaments. Anti-inflammatory medicine (e.g., Ibuprofen) or acetaminophen (e.g., Tylenol) can reduce pain.

Returning to activity

Generally, within two days of your sprain your doctor will advise you to gently move your ankle to keep it flexible. This may be done by drawing the alphabet with your foot while the foot is in warm water. Depending on how bad the sprain is, your time to heal may be from one to 16 weeks. A good exercise program or a referral to a physical therapist may help

your ankle recover more quickly. Strengthening the muscles around the joint can help prevent re-injury.

Ankle injuries cannot always be prevented. Good footwear, stretching, and warming-up prior to exercise may reduce injuries. High-top runners might help reduce ankle injuries during sports. Taping ankles with athletic tape can help stabilize the joint. However the strength of the tape (and its ankle protection) is gone after 20 minutes of activity. Your doctor may recommend a soft ankle brace during sports.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above

Dr. Pinette is a Métis family physician in Manitoba and current host of APTN's Medicine Chest. Contact Dr. Pinette care of this newspaper or email pinette@home.com.

You found it where?

Canvas Tents		<i>"not exactly as shown"</i>	
8x10x4	\$489.98	Bell Tents: 10x10x3.5x7	\$576.98
10x12x4	\$570.98	14x14x3.5x9	\$728.98
12x14x4	\$711.98	Camo Tourist Tent: 9x9	\$249.98
14x16x4	\$894.98		

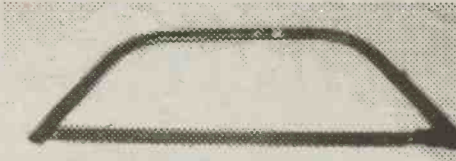


We Carry

A large selection of airtight heaters, folding camp stoves, stove pipe and accessories

We Carry

Axes, bowsaws, machetes, splitting mauls, and a full line of hand tools



Camping Accessories

We have:

- Stoves & Lanterns
- Coolers & Thermoses
- Tents & Sleeping Bags
- Kerosene Heaters

The Smart Stove



"Now in stock"

Cast Iron Cookware

Pots, fry pans, griddles and more



All American Pressure Cookers

(From 7 qt to 40 qt)
We also carry a large selection of stock pots.



Now Open

Ribtor repair department. Bring in your tents or poles and get ready for summer.

New & Used Canvas SPECIALS

Shotgun Flares reg. \$19.98 now only... \$9.99

(403) 262-6994 Find it at...
1-800-909-6994
318 - 11 AVE S.E. CALGARY, AB

Ribtor

Aboriginal women draw attention to HIV plight

By Joan Taillon
Windspeaker Staff Writer

TORONTO

Aboriginal women are at higher risk of contracting HIV and AIDS than Aboriginal men because of gender discrimination, compounded by sexual violence against women, and the lack of gender-specific research into appropriate drugs and treatment.

These findings were set out at the first national conference on women and HIV/AIDS held in Toronto in May. About 500 attended the four-day event, which began May 24 and was organized by the Canadian AIDS Society, the Canadian Aboriginal AIDS Network, the Canadian Treatment Advocates Council and the Community AIDS Treatment Information Exchange. The programs committee consisted of about 50 women of varying backgrounds from women's organizations and AIDS service groups across Canada.

Arlo Yuzicapi Fayant, an Aboriginal AIDS consultant from Regina who spoke at the opening plenary session, said the time had come for women to hold their own conference.

"For years, our particular needs as women, regardless of it's treatment, research, prevention, support, have not really been served in a way that was helping us cope with the epidemic. It's been predominantly very generic or male-oriented, because that seems to be where the disease manifested originally, but over time it became apparent that women were fastly becoming the more infected population."

Delegates explored four major areas of concern. Yuzicapi Fayant said they got "hundreds" of recommendations out of the workshops.

One of the four issues was the question of how to support women who are dealing with sexual violence, sexual exploitation and the spread of HIV in these circumstances.

For example, said Yuzicapi Fayant, "sex trade workers, women in prisons."

Another theme was public policy. Issues included the socio-economic problems that are rampant among people living with AIDS now that AIDS is no longer primarily a disease of single, white males. Women in the sex trade and injection drug users are especially vulnerable, delegates heard. Among Aboriginal women who

"Until there is a vaccine, women need better prevention tools to give them more control over their sexual health."
— Sharon Baxter,
Canadian Aids Society

inject drugs, 58.5 per cent have AIDS.

"Women who use injection drugs may have to trade sex for money or drugs, putting them at risk for HIV infection, said Diane Gobeil-Soirilus, a spokeswoman for the Canadian AIDS Society. She also slammed Canadian drug laws and policies, which she said made it difficult to help injection drug users who have HIV.

The third theme delegates focused on was prevention, where it was determined the realities of partner abuse, prostitution and other violence may prevent women either from protecting themselves against infection or from revealing their HIV status.

Finally, delegates discussed treatment strategies. They concluded researchers are neglecting women, who are sometimes affected adversely by a drug regimen designed for men.

"We've been under-represented in terms of research for sure. There's never been any quality research as to how our needs are different; our biophysical requirements for some of the treatments have never been studied adequately," Yuzicapi Fayant said.

Recommendations arising from the conference included a call for effective HIV prevention programs in prisons, more studies of women's treatment issues, and greater inclusion of women in clinical drug trials. The women urged both private and public sector financial support for research and development of an HIV vaccine.

They also want governments and the pharmaceutical industry to move faster on developing microbicides, which they compare in action to spermicides. Microbicides look promising for reducing HIV and other sexually transmitted infections; however, public funding for this initiative is lagging.

"Until there is a vaccine, women need better prevention tools to give them more control over their sexual health," said Sharon Baxter, executive direc-

tor of the Canadian Aids Society.


Aboriginal people are five times as likely as other Canadians to have AIDS, a bulletin released by the Canadian HIV/AIDS Legal Network states. In addition, Health Canada data from April reveals the proportion of women among Aboriginal AIDS cases is 22.2 per cent, compared with 7.7 per cent among non-Aboriginal AIDS cases. AIDS has more than doubled among all women since 1994 and is now 16.3 per cent of reported AIDS cases. Among new HIV infections reported in 1999, 24 per cent were women. AIDS manifests with numerous health complications including pneumonia and kidney failure that usually occur several years after a person is diagnosed with an HIV infection.

Jake Linklater, executive director of the Canadian Aboriginal AIDS Network, said the AIDS epidemic among Aboriginal people can't be stemmed as easily as just presenting information about the disease in a culturally appropriate way.

"That's usually the perception of people, Linklater said. "How you present it is one thing, but with Aboriginal folks in Canada, there's one thing called the determinants of health. . . . It comes from housing, economic status, gender, genetics, education. All those determinants seem to highlight HIV infection. It's not the same for a non-Aboriginal person. If you take the average and you weigh it against those social determinants or health determinants, you'll see the person who is more at risk is the Aboriginal person."

Yuzicapi Fayant said these factors are even more critical for Aboriginal women, who usually have less money and less mobility than men and may be dependent on abusive or non-supportive partners.

"Racial discrimination against Aboriginal women is made worse by gender discrimination," she said.



**AIDS HOTLINE
DIRECTORY**

NATIONAL ABORIGINAL AIDS HOT-LINE - 1-888-285-2226

INDIAN AIDS HOT-LINE
2100 Lake Shore Avenue, Suite A, Oakland, California 94606-1123
TEL: 1-800-283-2437 • FAX: 1-800-283-6880

AIDS YELLOWKNIFE
Box 864, Yellowknife, Northwest Territories X1A 2N6
TEL: 1-867-873-2626 • FAX: 1-867-873-2626

MIAWPUKIK BAND HEALTH AND SOCIAL SERVICES
Conne River Reserve, Bay D'Espoir, Conne River, Newfoundland A0H 1J0
TEL: 1-709-882-2710 • FAX: 1-709-882-2836

HIGH RISK PROJECT SOCIETY
449 East Hastings, Vancouver, British Columbia V6A 1P5
TEL: 1-604-255-6143 • FAX: 1-604-255-0147

ATLANTIC FIRST NATIONS AIDS TASK FORCE
P.O. Box 47049, Halifax, Nova Scotia B3K 2B0
TEL: 1-902-492-4255 or 1-800-565-4255 • FAX: 1-902-492-0500

**VANCOUVER NATIVE HEALTH SOCIETY/WALK-IN CLINIC
HIV HOME HEALTH CARE OUTREACH & DROP-IN CENTRE**
441 East Hastings, Vancouver, British Columbia V6A 1P5
TEL: 1-604-254-9949 • FAX: 1-604-254-9948

ALL ABORIGINALS AGAINST AIDS
P.O. Box 145, Lennox Island, Prince Edward Island C0B 1P0
TEL: 1-902-831-2779 • FAX: 1-902-831-3153

MANITOBA ABORIGINAL AIDS TASK FORCE
181 Higgins Avenue, Winnipeg, Manitoba R3B 3G1
TEL: 1-204-957-1114 • FAX: 1-204-942-6308

AIDS YUKON ALLIANCE
7221 - 7th Avenue, Whitehorse, Yukon Territory Y1A 1R8
TEL: 1-867-633-2437 • FAX: 1-867-633-2447

ALL NATIONS HOPE AIDS NETWORK
1852 Angus Street, Regina, Saskatchewan S4P 3A2
TEL: 1-306-924-8424 • FAX: 1-306-525-0904

2-SPIRITED PEOPLE OF THE FIRST NATIONS
14 College Street 4th Floor, Toronto, Ontario M5G 1K2
TEL: 1-416-944-9300 • FAX: 1-416-944-8381

NEWFOUNDLAND & LABRADOR AIDS COMMITTEE
P.O. Box 626, Station C, St. John's, Newfoundland A1C 5K8
TEL: 1-709-579-8656 • FAX: 1-709-579-0559

FEATHER OF HOPE ABORIGINAL AIDS PREVENTION SOCIETY
#201 - 11456 Jasper Avenue, Edmonton, Alberta T5K 0M1
TEL: 1-780-488-5773 • FAX: 1-780-488-3735

URBAN ABORIGINAL AIDS AWARENESS
2001, Boulevard St-laurent, Montreal, Quebec H2X 2T3
TEL: 1-514-499-1854 • FAX: 1-514-499-9436

CENTRAL INTERIOR NATIVE HEALTH SOCIETY
1110 4th Avenue, Prince George, British Columbia V2L 3J3
TEL: 1-250-564-4422 • FAX: 1-250-564-8900

HEALING OUR SPIRIT BC FIRST NATIONS AIDS SOCIETY
415 B West Esplanade, North Vancouver, British Columbia V7M 1A6
TEL: 1-604-983-8774 • FAX: 1-604-983-2667 • EMAIL: hosdev@intergate.bc.ca

AIDS - PRINCE GEORGE
1 - 1563 2nd Avenue, Prince George, British Columbia V2L 3B8
TEL: 1-250-562-1172

ONTARIO MÉTIS AND ABORIGINAL ASSOCIATION
P.O. Box 1795, Cochrane, Ontario P0L 1C0
TEL: 1-705-272-2562 • FAX: 1-705-272-2563

MÉTIS NATION ONTARIO
244 - 143 - A Greet Northern Road, Sault Ste. Marie, Ontario P6B 4X9
TEL: 1-800-233-0550 or 1-705-256-6146 • FAX: 1-705-256-6936

ONTARIO NATIVE WOMEN'S ASSOCIATION
914 Armit Avenue, Fort Frances, Ontario P9A 2J6
TEL: 1-807-274-1815 or 1-807-274-4000 • FAX: 1-807-274-1855

CHISASIBI HOSPITAL COMMUNITY HEALTH DEPARTMENT
Chisasibi, Quebec J0M 1E0
TEL: 1-819-855-2844 ext. 4342

MISTISSINI CLINIC
Mistissini, Quebec G0W 1C0
TEL: 1-418-923-3376

ANISHAWBE HEALTH TORONTO
225 Queen St. East, Toronto, Ontario M5A 1S4
TEL: 1-416-360-0486 ext. 251 • FAX: 1-416-365-1083

NECHEE FRIENDSHIP CENTRE
P.O. Box 241, Kenora, Ontario P9N 3X3
TEL: 1-807-468-5440 • FAX: 1-807-468-5340

ONTARIO MÉTIS AND ABORIGINAL ASSOCIATION
Box 111, Wabigoon, Ontario P0V 2W0
TEL: 1-807-938-1165 • FAX: 1-807-938-6334

ONTARIO NATIVE WOMEN'S ASSOCIATION
977 Alloy Drive, Unit 7, Thunder Bay, Ontario P7B 5Z8
TEL: 1-807-623-3442 • FAX: 1-807-623-1104


DZEL K'ANT FRIENDSHIP CENTRE SOCIETY'S HIV/AIDS AWARENESS PROGRAM
3862A Broadway Avenue, Box 2920, Smithers, British Columbia V0J 2N0
TEL: 1-250-847-8959 • FAX: 1-250-847-8974 • EMAIL: healthy_ones@hotmail.com

ASSOCIATION OF IROQUOIS & ALLIED INDIANS AIDS PROGRAM
387 Princess Avenue, London, Ontario N6B 2A7
TEL: 1-519-434-2761 • FAX: 1-519-679-1653

ONTARIO FIRST NATIONS HIV/AIDS EDUCATION CIRCLE
387 Princess Avenue, London, Ontario N6B 2A7
TEL: 1-519-434-2761 • FAX: 1-519-679-1653

COMMUNITY AIDS TREATMENT INFORMATION EXCHANGE (CATIE)
555 Richmond Street West, Box 1104, Toronto, Ontario M5V 3B1
TEL: 1-416-203-7122 • FAX: 1-416-203-8284 • EMAIL: info@catie.ca

Indian
Country
AIDS Hotline
Directory
sponsored by:



MERCK FROSST
Discovering today
for a better tomorrow.



"EMPLOYEE B..."
☆ Group Life & Health
☆ Employee & Family
"Providing Support"
Indian Government
1-800-...
Phone: (306) 763-...
2300 - 10th Ave.
Mailing Address:
E-Mail Address:
www.fir...

Many Nations First

subsidiary of **Many Nations**

- Building Canada
- Many Nations
- PENSION
- Employment
- Individual
- Investment
- Pension
- Regulation
- Registration

Contact the Customer Service
1-800-...

to locate your nearest branch office
www.mn...
"The strength of Many Nations"



Mon. to Fri. 9-5, Sat. 8-3

CROWBEAR SEEDBEADS BUY
1 lb. 1 oz. Bag: Glass Seedbeads
\$13.34, Reds \$13.34, Blues
selections in stock, Seed, Bugle
COWHIDE SUEDE CROWBEADS: Plastic
Iridescent MIX \$9.95
SPAGHETTI BEADS: 10
BEADING THREAD!
500 Metre \$3.99 WHITE E
Pipebeads: Plastic, Real
ORDER HOT LINE 1-800-...
Purchase Orders OAC
NOW OPEN IN...
See us at 545 Pa...



Host Drums: Red Dog -
MA
Jason Goodstriker -
Darrell Goodwill - Window
Bruce Wolf Child

Information on health and wellness is now on-line!

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

For more information...

S HOTLINE
RECTORY

2226

4606-1123

undland A0H 1J0

5

92-0500

INIC
ENTRE

5

1 P0

8

5K8

N SOCIETY

M1

3J3

CIETY
ia V7M 1A6
osdev@intergate.bc.ca

V2L 3B8

ario P6B 4X9
56-6936

74-1855

TMENT

OS AWARENESS PROGRAM
olumbia VOJ 2NO
healthy_ones@hotmail.com

OS PROGRAM

RACLE

CHANGE (CATIE)
M5V 3B1
info@catie.ca

K FROSST

oday
a better tomorrow.

ine!

URCE



**FIRST NATIONS
INSURANCE SERVICES LTD**

"EMPLOYEE BENEFIT PROGRAMS"

- ☆ Group Life & Health Benefits ☆ Group Pensions
- ☆ Employee & Family Assistance Program

"Providing Superior Financial Service to
Indian Governments and Their Employees."

1-800-667-4712

Phone: (306) 763-4712 Fax: (306) 763-3255

2300 - 10th Ave. W., PRINCE ALBERT, SK

Mailing Address P.O. Box 2377 S6V 6Z1

E-Mail Address: first.nations@sk.sympatico.ca

www.firstnationsins.com

Many Nations Financial Services Ltd.

subsidiary of

Many Nations Benefit Co-operative Ltd.

Building Canada's Largest Aboriginal Economic Network

Many Nations Delivers:

- PENSION PLANS AND PENSION ADMINISTRATION
- Employee Benefit Plans
- Individual Life and Disability Insurance
- Investment Services and Products
- Pension and Benefit Seminars
- Regular On-Site Service From Local Representatives
- Registered Education Savings Plans

Contact the Customer Service Centre at
1-800-667-7830

to locate your nearest Many Nations Service Representative
or visit

www.mannations.com

"The strength of Many Nations protecting our future"

CREATING
ART, ACTIVITY & MOOSE HIDE STORE
★ TOLL FREE ★
1-888-468-0322

Mon. to Fri. 9-5, Sat. 8-3 MDT **THUNDER BAY**

CROWBEADS 1000 PC. \$3.75!!

SEEDBEADS BUY BEADS IN BULK & SAVE \$\$\$

1 lb. 1 oz. Bag: Glass Seedbeads 10/0, White \$9.62, Black \$9.38, Yellows \$13.34, Reds \$13.34, Blues \$11.33, Greens \$11.33, etc. Over 180 bead selections in stock, Seed, Bugle, Pony. We welcome custom orders. Phone.

COWHIDE SUEDE SPLITS, DEERHIDE, MOOSE

CROWBEADS: Plastic, 1000 bag \$3.75, 20 colours, Iridescents MIX \$9.95 Neon Mix \$4.99, 'Metallic' \$19.95

SPAGHETTI BEADS: 1000 bag \$5.95 Solid or Transparent

BEADING THREAD! NEW COLOURS! Black or Tan!!!

500 Metre \$3.99 WHITE BEADING THREAD 3500 metre \$10.95

Pipebeads: Plastic, Real Bone, Horn in stock. Call for prices.

ORDER HOT LINE 1-888-468-0322 WE SHIP COD.

Purchase Orders OAC WE PAY NO SECRET COMMISSIONS

NOW OPEN IN BRANDON, MANITOBA

See us at 545 Pacific Avenue, BRANDON, MB

Ontario bands step closer to resolving logging dispute

By Joan Taillon
Windspeaker Staff Writer

TIMMINS, Ont.

It took a hunger strike, a road blockade, a province-wide solidarity caravan, plus the direct intervention of the Treaty 9 grand chief, but two First Nations in northeastern Ontario finally may see the end of a logging dispute that has been escalating for weeks.

As a result of their very public stance on treaty rights, Wahgoshig and New Post First Nations got a mediator this month to help settle logging concerns.

The bands complain that Abitibi Consolidated Inc. is clear-cutting near burial grounds and traplines on their traditional territories. They also contend Abitibi has been stalling their attempts to develop a "co-operative partnership framework agreement" with the company.

The bands say they are not opposed to environmentally sound tree harvesting, so long as Abitibi respects their treaty rights and guarantees them some of the economic spin-off. Nevertheless Nishnawbe-Aski Nation, the umbrella organization of 50 northern Ontario bands, released a statement May 30 reporting that Abitibi walked away from the negotiating table May 23.

"The forestry industry needs to understand that although First Nations are willing to enter into partnerships with the private sector to promote economic self-sufficiency for First Nations and surrounding communities, logging practices must respect First Nation land values associated with cultural and traditional gathering activities," said Nishnawbe-Aski Nation Grand Chief Charles Fox.

As a result, the two bands opted to continue protesting, "until the company has accepted to resolve these issues in

a fair and equitable manner," said Wahgoshig's Chief Paul McKenzie. As well as speeches and blockading roads, the protest included alternating days of fasting among four of the six caravan participants and some of their people at home.

Abitibi isn't saying anything about the protests, and treaty rights do not seem to be under consideration by the company.

Its position is that the First Nations had already been consulted in the provincially mandated 27-month-long forest management planning process, according to Woodlands Manager Dave Chown.

Chown, as Abitibi's designated spokesman, is responsible for "the management of the forest and the supply of appropriate species and quality of wood to various mills in the area," he said.

In Chown's view the two issues at stake are the "economic one" (resource sharing), which he says Abitibi has taken steps over the past five years to remedy, and the provincial forest management process, which he said has to be dealt with by government. He said his firm has had logging contracts with New Post for five years and has been involved in "cultural projects" with Wahgoshig for the past two years. Relations between Abitibi and the two bands has been good until the past couple of months, he said.

Asked what had caused the present conflict and the strong efforts by the First Nations to publicize it, Chown replied, "I don't know."

He said the company is surprised that new areas of concern arise now.

"We had a meeting about two weeks ago with the chiefs," Chown said June 8. "We arranged to look at one of the sites in the field to review each others' concerns. . . . It's an area that was approved in our five-year management plan and went

through the whole consultation process. However, we're not saying that maybe for some reason or other something may have been missed."

Chown said Abitibi also met with the two First Nations on three separate occasions during the consultation period and "at that time nothing specific came up." In addition, he said, "fairly extensive archeological reviews of the area had taken place, and the areas of concern that were identified were excluded from the harvesting plan."

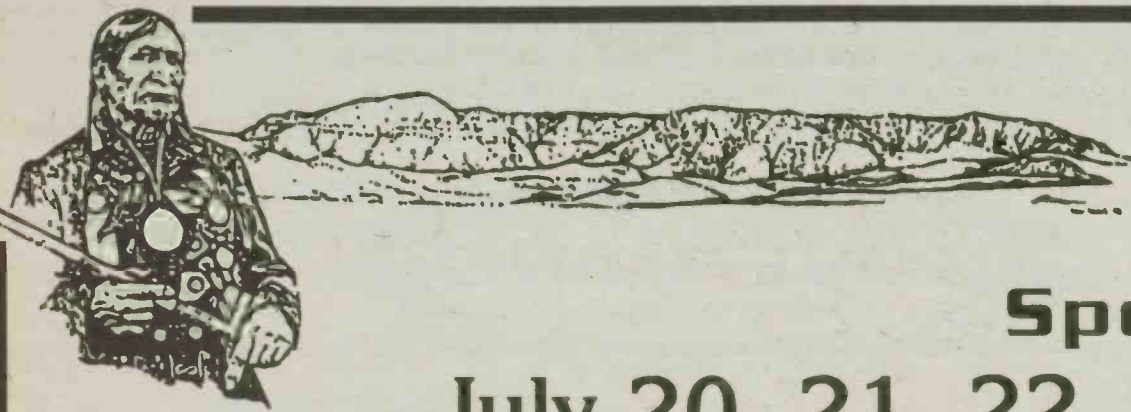
According to New Post Chief RoseAnne Archibald though, only the unions showed up at the last meeting, while Abitibi decision-makers stayed away.

Chown said the most recent site visit with about 12 members of the two communities and representatives from the Ministry of Natural Resources occurred May 25 at Hospital Point on the north shore of Abitibi Lake, at Eades. That's a Wahgoshig burial ground and ceremonial site.

"Subsequent to that, we felt that all the parties had an understanding of what could take place, and I sent our understanding of the results of that meeting to the chiefs. . . . however I haven't heard from them whether we had the common understanding," said Chown.

Chown also said June 8 that it was his understanding that as of the previous day a mediator—Paul Emond and Associates—had been agreed upon. Emond is a law professor at Osgoode Hall with a background in dispute resolution.

Chown said as a result of the current disagreement, Abitibi is proposing that a steering committee be developed to hold monthly meetings among the parties to avert further problems. He indicated Abitibi was talking about expanding the First Nations' role in harvesting operations. Jobs and training opportunities are also on the table he said.



Millennium Fair, Rodeo & Powwow Celebration 2000

Sponsored by: **Kainaiwa Chief & Council**

July 20, 21, 22, & 23, 2000 Red Crow Park • Standoff, AB Canada

COMPETITION POWWOW

CATEGORIES INCLUDE

All Adult, Teen, & Junior Categories

DRUMMING CONTEST

Host Drums: Red Dog - Star Blanket, SK • White Feathers - Stand Off, AB

MASTER OF CEREMONIES

Jason Goodstriker - Kainai, AB • Eldon Weasel Child - Siksika, AB

ARENA DIRECTORS

Darrell Goodwill - Window Rock, AZ • George Growing Thunder - Albuquerque, NM

HEAD JUDGES

Bruce Wolf Child - Kainai, AB • Julius Delaney - Kainai, AB

BLACKFOOT CONFEDERACY DECLARATION

Chiefs, Council Members, & Elders Dance

TEEN GIRLS JINGLE

Sponsored by: 1999 Sr. Princess Jessie Blackwater & Family

LADIES JINGLE DRESS SPECIAL

\$1,000 US + Jacket

Sponsored by: Evelyn Hunt & Family (in memory of Suzie Hunt)

MEN'S TRADITIONAL SPECIAL

\$1,500

Sponsored by: Powwow Committee

EVENTS INCLUDE:

- ✓ Parade
- ✓ Sr. & Jr. Princess Pageant
- ✓ Handgame Tournament
- ✓ Golf Tournament
- ✓ Youth Rodeo
- ✓ Senior Pro Rodeo
- ✓ Gina Heavy Shields Memorial Slow-Pitch Tournament
- Contact: Wade Weasel Head (403) 327-1830
- ✓ I.R.C.A. Rodeo
- Contact: Wayne (403) 737-8149
- ✓ Youth Dance
- ✓ Midway Rides

Free Pancake Breakfast on Saturday at 7:30 am
General Car Pass \$5.00 good for the whole weekend.

For more information, contact Nadine or Shannon: (403) 737-3753

Website: www.kainaiwa.com

Working to improve hiring within the federal government

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

Hiring of Aboriginal employees within the federal public service should see an increase in the future, with the Canadian Human Rights Commission (CHRC) keeping a watchful eye on the government's employment equity initiatives.

Up until 1996, the federal government was tasked with regulating itself when it came to employment equity, with government departments reporting to Treasury Board on progress towards creating a workforce more representative of the Canadian population. That changed, however, in 1996, when a new employment equity act came into being, expanding to cover the federal government.

According to Joan Bishop, chief of the statistical analysis unit with the CHRC's employment equity branch, only about 10 per cent of the total Canadian workforce is covered by the Employment Equity Act. In addition to the federal public service, the act also covers Crown corporations, banks, transportation companies that cross provincial borders, communications, and other federally regulated organizations.

Another change to the act in 1996, Bishop explained, was the inclusion of a method for enforcement, giving that role to the CHRC.

The first employment equity act came into being in 1987, Bishop said, but until 1996, there were no enforcement mechanisms in place.

"I think the thinking at the time was that if they had employers basically report on employment equity and people could see their bad record, there would be public pres-

sure and things would change that way," Bishop said.

"So, with the change in the act in 1996, they basically included the public sector, and for the first time, there is actually an audit process that goes on," Bishop said, adding that the commission is currently in the process of trying to audit all the federal government departments and private sector employers covered under the new act.

"Ultimately, at the end of the day, they're obliged to put in place hiring goals, assuming that they don't have as many Aboriginal people as they should have working for them... and we evaluate them, and then we are going to be monitoring, over the next two or three years, to see if they are meeting their goals, and if they're not, then the commission would have the right to go back in and... begin a new audit to see what's gone wrong," Bishop said.

With the CHRC audits still underway, it's still too early to say whether the changes to the employment equity act will actually translate into more jobs for Aboriginal people within the federal public service or within the federally regulated private sector, but Bishop is hopeful.

"It's going to take a while, I think, before we see whether this actually results in changes in practice. It'll be harder, I think, for the public service, it will be harder for them to avoid action than it was before, because there are very clear goals... they actually have to have a plan... they have to look at their systems to see, are there obstacles there to people, and to remove them, and all that is information that is going to be much more available to employees or to unions or others who want to look at it. So, I think,

in that way, it will be much harder for them than it was in the past when things were very vague. It was kind of a hopeful thing. They were hoping to do better, but they hadn't actually said how they were going to get there. And now there are going to be specific plans and... if they don't meet their hiring goals, then the commission will be able to go back in and look."

In order to meet the requirements of the revised Employment Equity Act, Bishop explained, each department will have to do an analysis of its workforce, then set reasonable goals for hiring of Aboriginal employees. Work will also have to be done to eliminate any obstacles to hiring, looking at everything from ensuring that tests aren't discriminatory, to looking at the attitudes of members of management.

"They're also supposed to put in place very positive, special kinds of measures, because it's recognized you can clean your system up, but it might take a long, long time before that translates," Bishop said.

Some of those special measures will likely include targeted recruiting, with departments working with Aboriginal organizations to reach potential candidates. Departments will also have to look at developing initiatives designed to help retain Aboriginal employees once they are hired, Bishop added, such as mentoring programs and other support systems.

"I think that's been a problem all along, is that even when they've been successful in hiring people, the public service isn't the friendliest place, and people get in and find themselves feeling very isolated or very lost, and they tend to leave quicker," Bishop said.



first nations employment and training centre

Our goal is to increase Aboriginal employment in the oil, gas, and related industries; and will compliment the activities that are currently being implemented in the Aboriginal communities to provide skills and knowledge pertaining to the oil and gas industry.

FNET promotes prosperity for Aboriginal people by ensuring that they have access to high quality and relevant learning opportunities through training & employment initiatives within the Petroleum Industry.

Contact Vanessa Everett, Marketing & Web Administrator at (403) 281-8308; Fax (403) 281-8351; URL www.fnet.ca

Please visit the FNET Website located at



PUBLIC NOTICE

INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 2000/2001 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Aboriginal Urban Affairs Committee are as follows:

Number to be Appointed	Eligibility Qualifications	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
12	50% plus one of total members shall be aboriginal people and one of the aboriginal members shall be a youth member, 16-25. If applying for the youth position, state age in letter.	1 year	12	Monthly (First Wednesday)	2 hours	4:45 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8 1/2" x 11" pages should be attached stating background and experience. Your personal information will only be used by City Council in consideration of committee appointments. If you have questions about the use of this information, you may contact the Deputy City Clerk at 268-5861.

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 2000 SEPTEMBER 15.

Applications should be forwarded to: City Clerk (#8007) The City of Calgary P.O. Box 2100, Postal Station "M" Calgary, Alberta T2P 2M5

Between the hours of 8:00 a.m. and 4:30 p.m., applications may be dropped off at: City Clerks Main Floor, 700 Macleod Trail South Calgary, Alberta

Applications may be FAXED to: (403) 268-2362

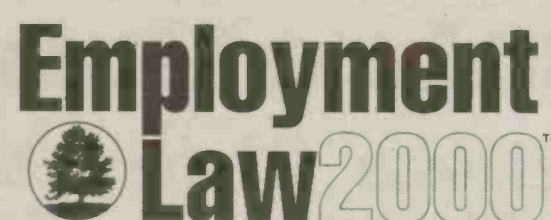
Should you require any further information, please telephone (403) 268-5861.

Diana L. Garner, City Clerk

00C000014

THE FALMOUTH INSTITUTE IS PLEASED TO ANNOUNCE OUR SUMMER CONFERENCES:

JULY 23-26, 2000, RENO, NV



THE EMPLOYMENT LAW AND HUMAN RESOURCES DEVELOPMENT CONFERENCE FOR TRIBAL ORGANIZATIONS™

A MUST FOR:

Personnel Directors, HR Staff Members, Tribal Leaders, Council Managers and Members, Board Members, Policy-Makers, and more!

A growing or changing workforce – whether it be in your casino, tribal government, or other tribal enterprises – means new challenges for the human resource development staff and management. As a professional in the field, you strive to balance the needs of the employee and employer, while meeting the ever-growing demands of federal agencies and outside interests, such as labor unions.

Learn what it takes to hire, train, and retain a top-notch staff that can play a vital role in your organization's economic growth and in the efficiency of your tribal government. Choose from among 16 workshops that include topics such as Privacy in the Workplace, Background Investigations, Indian Preference, Fair Labor Standards Act, Grievances and Appeals Process, Remaining Union Free, Wage & Salary Plan, and more.

AUGUST 20-23, 2000, SAN DIEGO, CA



EMPOWERING TRIBAL LEADERS OF TODAY FOR THE CHALLENGES OF TOMORROW™

A MUST FOR:

Tribal/Band Chairpersons, Council Members, Administrators, Attorneys, Finance Directors, Operations Directors, Managers, and more!

Continuing attacks on gaming, to threats to tribal sovereignty, to ways to improve the tribal economy are all current issues that tribal leaders are confronted with on a daily basis. Lead your tribe in the 21st Century by attending the conference that was called "the most useful conference I have yet attended," by one of last year's participants. "I was very impressed with your staff, they are up-to-date on issues," said another participant.

Select six workshops from among three tracks: Indian Law, Tribal Operations, and Finance. New and revised workshops include Overview of Indian Land & Jurisdiction; Gaming Law and Compliance Issues; Enrollment; Lobbying from the Grassroots to Washington, DC; Revising Constitutions; Outsourcing to Create Business; Access to Capital in Indian Country; Budgeting for Results; The Economic Benefits of a Tribally Owned Bank; Making Money from Tribal ATMs; and more.

TO RECEIVE A BROCHURE AND MORE DETAILED INFORMATION ABOUT EITHER CONFERENCE, PLEASE CALL US AT 1-800-992-4489 AND REFERENCE C60AWS.

Ipperv

(Continued from page 7.)

The Stoney Pointers never got where home was and half a century of waiting government to keep their about returning the land took action and reclaiming camp in 1993. Things more or less peaceful for years until the Stoney Pointers in an attempt to force the government to deal with them, expanded their occupation into the provincial park to the west of the base.

"A lot of people might s



Rose Brass poses with

Little w

(Continued from page 21.)

Thanks to some last-n fund-raising done on Rose half by the Special Olympics and the Shriners of Alberta, Rose was able to for a spot on the Canadian ParOlympic team that was competing in the World ParOlympic Summer Games Sydney, Australia. The ParOlympic games immediately follow the main Olympic Games this September.

"They raised the money," Jean Brass on Rose's first



Seven Generations Institute for Training & Development

We Design Community &

Seven Generations Institute for Training & Development offers skill development, wellness workshop(s) and consulting services to manage the current issues facing Aboriginal Communities today. Services are provided by Aboriginal Professionals.

"Honouring Our Youths' Coming of

3 DAY WORKSHOP

Community Caregivers this one is for

Call Today!

To receive locations of scheduled workshops and registration forms

ADMINISTRATION IS LOCAL

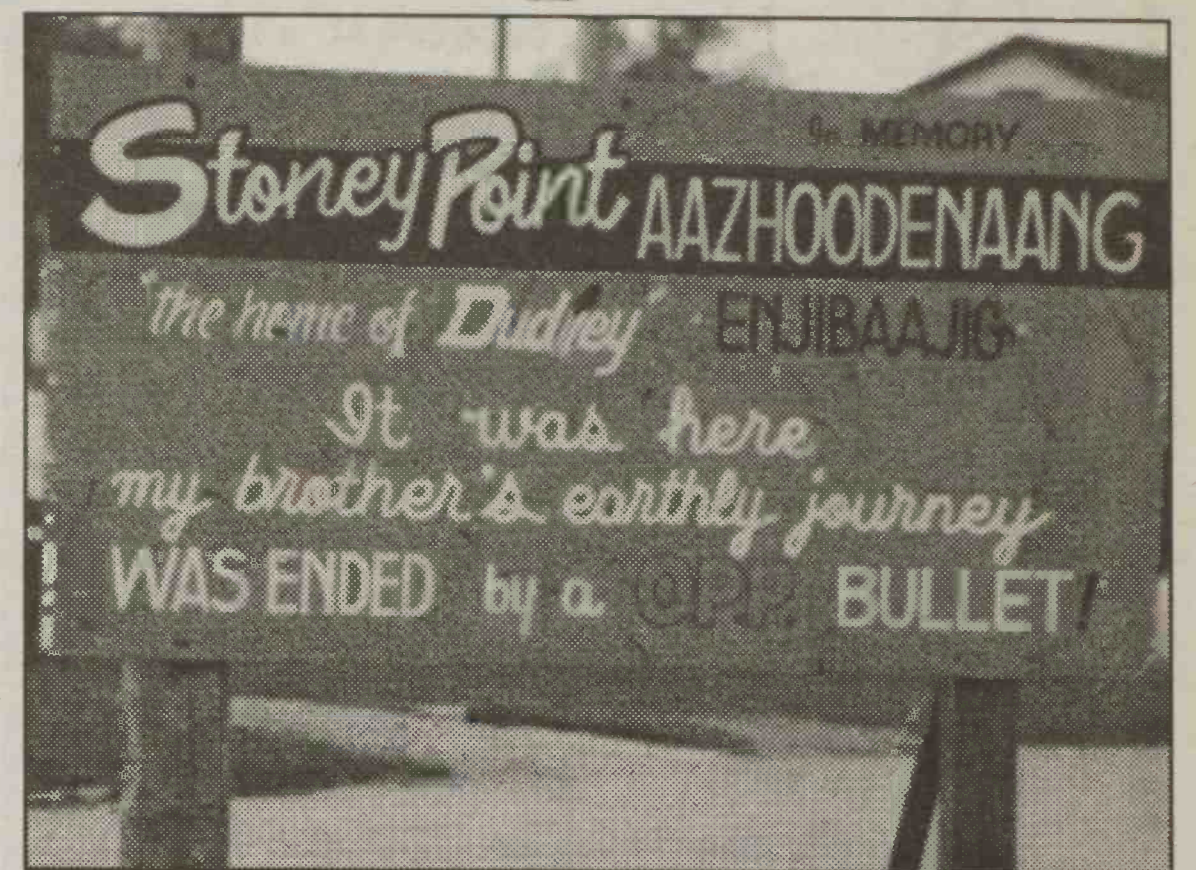
Ipperwash protesters still camped out

(Continued from page 7.)

The Stoney Pointers never forgot where home was and, after half a century of waiting for the government to keep their word about returning the land, they took action and reclaimed the camp in 1993. Things stayed more or less peaceful for two years until the Stoney Pointers, in an attempt to force the government to deal with them, extended their occupation into the provincial park to the west of the military base.

government owns that [the military base]. Well, I say they don't because in 1993 the people moved on there and they never tried to move 'em off. They harassed us at different times. They must know," Pierre George said. "We have a birthright to be there. And I would also say that from a legal standpoint, there's that color of right defence. We know we belong there. And that stood up down at the park, too. They know they can't remove us, we belong there."

stayed away, saying they don't want a confrontation. The state of limbo caused by the lack of recognition of the traditional people, whose claim to the land is disputed by the band council, has left things hanging in a very unsettling way. The band council claims that many of the occupiers are opportunists who have no legitimate connection to the land. George claims that's a smokescreen designed to ensure that any payment related to the restoration and return of the land will go to the band rather than the Stoney Pointers. He said it wouldn't be that hard to trace the family ties and decide who has a legitimate claim to the land.



PAUL BARNESLEY

Stoney Point sign at Ipperwash Camp is a constant reminder for a brother still in mourning.

"A lot of people might say the

The police and the army have



MARJ RODIN

Rose Brass poses with mom Rose and dad Giff.

Little water baby

(Continued from page 21.)

Thanks to some last-minute fund-raising done on Rose's behalf by the Special Olympics and the Shriners of Prince Albert, Rose was able to try out for a spot on the Canadian ParOlympic team that will be competing in the World ParOlympic Summer Games in Sydney, Australia. The ParOlympic games immediately follow the main Olympic Games this September.

"They raised the money," said Jean Brass on Rose's first day of

the team tryouts in Montreal. "It was pretty fast. We were told Wednesday and had to leave Thursday."

Her first event on May 29 was the 100 metre backstroke, and she surprised many people there.

"She took just about 20 minutes off her backstroke time," said Jean in a phone interview that evening. "She made it through all the heats and made it right to the final."

Results of the competition were not available by press time.

their backs on the traditional ways.

"Our people have endured this nightmare for more than 500 years," he said. "We were promised these people would be made peaceful and I know that will happen."

Pierre George shares the distrust of the band council and that's one reason why he won't support his brother's lawsuit against the premier. The lawsuit was financed in part by the band council and he strongly resents his brother for taking that money.

He, along with his sister Caroline, drove his fatally wounded brother to Strathroy Middlesex General Hospital on that fateful night. A half-hour drive in a 1977 Chevy with only three tires — they suffered a blowout early in the journey and had no time to fix it — during which they were shadowed by police officers who did not step in to help. He feels that Dudley would not have approved of accepting the band council's help and he can't bring himself to look the other way.

"Sam and them do not recognize what Dudley was doing there," he said.

Sam George's supporters say he made the decision to get justice for his late brother by forcing the government to be accountable and that kind of a struggle isn't cheap. Members of the coalition pushing for an inquiry into Dudley George's death say Pierre is angry and traumatized by the events of that night but he will eventually reconcile

with his siblings. Sam George could not be reached for comment.

Pierre believes the Stoney Pointers have a right to the land and he'll fight anyone who tries to deny them.

"I have a brother who died for that land," he said.

Glenn George is furious that the band council has been engaged in talks with the government to settle the land question.

"They're treating it like it's a land claim when it's a repossession," he said.

He said he's confident it will eventually come down to talks between his group and the Department of National Defence, who took the land from the original residents so long ago and made the promises about its eventual return.

"When you have an argument it's between two people and in this case it's the people here and DND," he said.

Since the federal authorities only recognize band council governments and have a big political stake in continuing that practice, that face-off with DND isn't going to happen anytime soon.

Asked if he and the others are willing to continue to stare down the government and deal with the constant threat that someone in authority somewhere could at any time decide things have gone on long enough, he shrugs off that risk.

"You take a risk driving down the road these days," he said.

And nobody knows how it will all end.

to increase Aboriginal content in the oil, gas, and industries; and will at the activities that are being implemented in the communities to provide knowledge pertaining to gas industry.

nal people by ensuring and relevant learning payment initiatives within

Administrator at (403) w.fnet.ca

net.ca
of nations employment and training centre

NOTICE

CTIONS FOR COMMITTEE

Council appoints citizens to its

to sit on The City of Calgary 2001 are requested.

s who wish to continue to serve, necessarily reflect the number of

view by City Council.

are as follows:

Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
Monthly (First Wednesday)	2 hours	4:45 p.m.

and service expectations.

I be attached stating

will only be used by City

if you have questions about

City Clerk at 268-5861.

SEPTEMBER 15.

hours of 8:00 a.m. and 4:30 p.m.,

may be dropped off at:

700 Macleod Trail South
Edmonton, Alberta

Telephone (403) 268-5861.

00C000014

ICES:

GO, CA

ODAY

OW™

ators, Attorneys,
s, and more!

ways to improve the tribal with on a daily basis. Lead was called "the most useful" I was very impressed with

tribal Operations, and Fian Land & Jurisdiction; from the Grassroots to Wash-ness; Access to Capital in of a Tribally Owned Bank;

CE,



Seven Generations
Institute for Training & Development

**We Design & Deliver to your
Community & Individual Wellness Plan**

Seven Generations Institute for Training and Development offers skill development, wellness workshop(s) and consulting services to manage the current issues that face Aboriginal Communities today. These services are provided by Aboriginal Professionals.

"Honouring Our Youths' Coming of Age"
3 Day WORKSHOP
Community Caregivers this one is for you!
Call Today!
To receive locations of scheduled workshops and registration form

Services Include:

- Deliver at any location(s)
- Vary in length, intensity or focus
- Cultural Content
- Resource Material with Aboriginal Perspective

R.R. 3 Comp. 10., Grandview Flats
North Armstrong, BC, Canada V0E 1B0
Phone: 250-546-3077
Toll Free: 1-888-257-5415
Fax: 250-546-3227
Email: SevenGenerations@bc.sympatico.ca
Web: www.sevengenerations.com

ADMINISTRATION IS LOCATED AT ROUND LAKE TREATMENT CENTRE

FOUNTAINHEAD COMMUNITY SERVICES

Edmonton, Alberta

Foster Care Support Worker

Fountainhead Community Services is a small, dynamic company providing services in the Edmonton area. We require a Foster Care Support Worker to work within our Foster Care Program. The successful applicant will hold a degree or diploma in the Social Services field and possess social work or child welfare experience. A valid drivers license and a reliable vehicle are also required.

If interested, please fax or mail your resume to:
Connie Campbell, Executive Director
Fountainhead Community Services
Box 67884, Edmonton, AB T5R 5Y5
Fax: (780) 484-4487

(Due to time constraints, only those applicants selected for interviews will be contacted.)

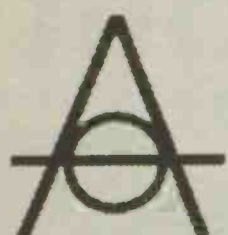
**Are You Ready For
A Challenge?**

Life Skills Training Centres have offered Life Skills Coach Training for over 22 years, providing a unique opportunity to work with people. 12 weeks of extensive experiential training develops skills in:

- Human Relations & Counselling
- Creative Problem Solving
- Family & Group Dynamics
- Process & Evaluation of Relationships

Graduates are employed in counselling, addictions, life skills, mental health, native organizations, corrections, group homes and other people related fields.

**LIFE SKILLS
TRAINING CENTRES
(CANADA) LTD.**
Call Toll Free Anytime
1-888-535-2888
Register Now
Full-time & Part-time
courses available



**A.O. Management Services Ltd.
requires a
BAND ADMINISTRATOR**

A First Nation in the Slave Lake area of Alberta requires a Band Administrator. Qualification preferred are: Post secondary education in commerce, accounting, or business administration; knowledge or experience in First Nations' programs and computerized administration systems; ability to prepare funding proposals; a self starter with good organization and communications skills; and a working knowledge of the Cree language would be an asset. Please provide a resume to:

A.O. Management Services Ltd.
43, 3311 - 58 Street, Edmonton, AB T6L 6X3,
phone (780) 461-3154, fax (780) 465-1035,
or e-mail: aomgmt@telusplanet.net
no later than June 30, 2000.



**Journalism
University
of Regina School**

GLOBAL TELEVISION NETWORK CHAIR IN JOURNALISM

The School of Journalism invites applications and nominations for the position of Visiting Chair, effective January 4, 2001, to spend one term (approximately 13 weeks) on campus during the winter semester. S/he will teach one course (at the fourth year level) which will focus on one of the following: Aboriginal issues in journalism; international indigenous issues; the changing face of the Canadian population; or minority concerns for journalists. In addition, the visiting professor will act as a resource in the School of Journalism and the Indian Communication Arts program at the Saskatchewan Indian Federated College. The person would also organize seminars and act as a guest lecturer.

Candidates should be familiar with the study and practice of journalism and have extensive knowledge of Aboriginal issues, and/or minority rights and cultural diversity. Candidates for the position should have experience in journalism and/or the teaching of journalism, or in a related field. However, life experience and background of each candidate will be considered.

This is a new position within the study and practice of journalism and candidates are invited to submit a short summary outlining their vision for the course. *As well, a curriculum vitae and three letters of reference should be mailed not later than August 1, 2000 to: Dr. Murray Knuttila, Dean of Arts, University of Regina, Regina, Saskatchewan S4S 0A2 or by E-mail to: murray.knuttila@uregina.ca. Further inquiries may be directed to Jill Spelliscy, Head of Journalism (phone: 306-585-4420 or E-mail: jill.spelliscy@uregina.ca).*

The University of Regina is committed to equity in employment. In accordance with Canadian Immigration requirements, priority will be given to Canadian citizens and permanent residents of Canada.



CANADA
SAFEWAY
LIMITED

SAFEWAY



Join Western Canada's Retail Leader
CANADA SAFEWAY

Would you like to be a part of an exciting, growing company? Applications are currently being accepted for the following positions:

- PART-TIME COURTESY CLERKS
- (Days and Evenings)
- CAKE DECORATORS
- MEAT CUTTERS
- BAKERS

All levels of experience welcome.

Applications may be picked up and returned to the Customer Service booth of your local Canada Safeway stores.

Canada Safeway is an equal-opportunity employer & welcomes all applications.

ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com



**Catholic
Social Services**

Invites applications for the following position:

PROGRAM MANAGER

To assist in the day-to-day supervision and direction of residential treatment programs for children and/or youth offered by our Children and Youth Service.

QUALIFICATIONS:

- Master's degree in Child Care, Social Work or equivalent
- Three years experience working with emotionally and behaviourally disturbed children, supervisory experience preferred
- Experience working in an Aboriginal treatment context preferred
- Eligible for Certification with the Child and Youth Care Association of Alberta

LOCATION: Edmonton, Contract (Six months, Full-time)

CLOSING DATE: June 30, 2000

PLEASE SEND RESUMES TO:

Catholic Social Services
8212 - 118 Avenue, Edmonton, Alberta T5B 0S3

*We thank all applicants for their interest, however only those selected for an interview will be contacted.
We are an Equal Opportunity Employer*



**THE MEDICINE WHEEL
FACILITATOR TRAINING**

We will be offering Medicine Wheel Facilitator Training in Vancouver on the following dates:

JULY 24 - 28, 2000

AUGUST 7 - 11, 2000

Some of the topics we cover during the week include:

- ⊗ Smudging and opening and closing prayers
- ⊗ The role of a Medicine Wheel facilitator
- ⊗ The history of Aboriginal people since European contact
- ⊗ Visualizations, how and when to use them
- ⊗ Residential schools and their impact
- ⊗ The story of Turtle Island
- ⊗ The significance of the Eagle landing on the moon
- ⊗ The legend of the White Buffalo Calf & our Sacred Pipe
- ⊗ Explanation of the Sweat-lodge ceremony
- ⊗ Journey around the Medicine Wheel
- ⊗ What is an Elder?
- ⊗ Sharing Circles
- ⊗ Learning to jig, drum and sing
- ⊗ Sharing a traditional feast

To register contact: Kakakaway & Associates

Phone: (604) 251-7081 Fax: (604) 251-7051

or for more information visit our web site: w3.to/medwheel

The course fee is \$500.00. Seating is limited to 12 participants per session.

DIDN'T FIND YOUR CAREER HERE? TRY ON-LINE...

CAREER OPPORTUNITIES

JOB SEARCH TECHNIQUES

EMPLOYMENT RESOURCES

ESSENTIAL ABORIGINAL RESOURCE

www.ammsa.com

First Na

The Fourteenth Annual
**Course for Principals
Nations Schools**

Short Course for Principals
Nations Schools is a
planned for principals,
head teachers and
First Nations Schools

TOPICS:

- Goal Setting
- Professional Dev
- Aboriginal Lang
- School Assessme

INFORMATION →



**SOCIAL WORK
PROGRAM**

**ASSISTANT
PROFESSOR
(TENURE-TRACK)**

**ASSISTANT
PROFESSOR:
CHILD WELFARE
(TENURE-TRACK)**

**ASSISTANT OR
ASSOCIATE
PROFESSOR
(TENURE-TRACK)**

UNBC
UNIVERSITY
OF NORTHERN
BRITISH COLUMBIA

ESSENTIA

Journalism School
JOURNALISM

of Visiting Chair, effective
g the winter semester. S/
the following: Aboriginal
e Canadian population; or
a resource in the School of
Indian Federated College.

have extensive knowledge
es for the position should
lated field. However, life

tes are invited to submit a
vita^e and three letters of
a, Dean of Arts, University
tila@uregina.ca. Further
06-585-4420 or E-mail:

with Canadian Immigration
of Canada.

**WHEEL
TRAINING**

er Training

contact

and Pipe

iates

7051

o/medwheel

ipants per session.

RY ON-LINE...

ES

JES

CES

OURCE

**First Nations House of Learning
announces**

The Fourteenth Annual **Short Course for Principals of First Nations Schools**

Short Course for Principals of First Nations Schools is a practical one, planned for principals, vice-principals, head teachers and administrators of First Nations Schools.

TOPICS:

- Goal Setting
- Professional Development
- Aboriginal Language Immersion
- School Assessment

The Eighth Annual **Short Course for Board Members of First Nations Schools**

The Short Course for Board Members is a basic one, directed toward community members responsible for managing First Nations controlled schools.

TOPICS:

- Goal Setting
- Personnel Policies
- Aboriginal Language Immersion
- School Assessment

INFORMATION →

DATE: July 24 - 28, 2000 at the *University of British Columbia* (both courses)
COST: \$650.00 (per course)

WRITE: First Nations House of Learning
The Longhouse, UBC
1985 West Mall, Vancouver, BC V6T 1Z2
<http://www.longhouse.ubc.ca/>

PHONE: Angie Oleman at (604) 822-8940
FAX: (604) 822-8944
E-MAIL: oleman@interchange.ubc.ca



SOCIAL WORK PROGRAM

Social Work education at the University of Northern British Columbia provides BSW and MSW degrees and is committed to a program of studies informed by a central concern for human rights, personal empowerment, community change, social justice and anti-oppression. Incorporating critical social thinking, the program emphasizes social work in northern and remote communities, aboriginal issues, women in human services and community practice and research through courses that recognize the integration of practice, policy and research.

ASSISTANT PROFESSOR (TENURE-TRACK)

The College of Arts, Social and Health Sciences has exciting opportunities awaiting creative, energetic, and adventuresome social workers who are comfortable working with people from a variety of backgrounds and cultures and who want to contribute to the development of social work education in the three regions served by UNBC. Tenure-track positions are available at the Assistant Professor level in the Social Work Program beginning September 1, 2000 or earlier.

The successful candidates will teach a range of courses in the Social Work Program, as well as be responsible for developing field education opportunities in the regions served by UNBC (Northwest-based in Terrace; the Peace-Liard based in Ft. St. John; South-Central, serving Quesnel and area).

Applicants will possess a graduate degree in Social Work with extensive practice experience, although a doctorate (or a doctorate near completion) with practice and research experience is preferred. Applicants must be able to teach in a range of practice/policy areas including for example child welfare, substance use, aboriginal issues, community development, communications, group work, etc. They must also have demonstrated experience in field education instruction and supervision at the BSW level. Preference will be given to candidates with post-degree experience in social work practice in northern and remote settings and who have taught at the BSW and MSW levels.

Preference will be given to applications received by **June 15, 2000**, however, the competition will remain open until the position is filled.

ASSISTANT PROFESSOR: CHILD WELFARE (TENURE-TRACK)

The Social Work Program in the College of Arts, Social and Health Sciences at UNBC will be offering a Child Welfare specialization within the BSW degree. Applications are invited for a tenure-track position at the rank of Assistant Professor to commence on September 1, 2000. The focus of this position will be on child welfare teaching, research and community service.

Applicants will possess a graduate degree in Social Work with recent extensive child welfare practice, policy and research experience, although a doctorate (or a doctorate close to completion) in these areas is preferred. Applicants must be able to teach in a range of practice/policy areas such as child welfare, substance use, aboriginal issues specific to child welfare, community development, communications, group work, field education, etc. Preference will be given to candidates with post-degree experience in social work practice in northern and remote settings and who have taught and developed curricula at the BSW and MSW levels.

Preference will be given to applications received by **June 30, 2000**, however, the competition will remain open until the positions are filled.

ASSISTANT OR ASSOCIATE PROFESSOR (TENURE-TRACK)

The College of Arts, Social and Health Sciences invites applications for a tenure-track appointment at the Assistant or Associate Professor level in the Social Work Program beginning September 1, 2000.

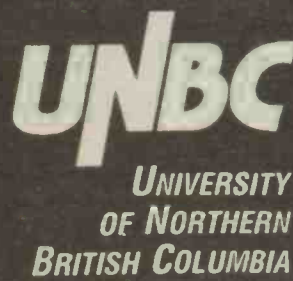
The successful candidate will possess a doctoral degree in social work or related discipline and have at least one degree in social work. Preference will be given to candidates with post degree experience in social work practice and policy in northern and remote settings and who have taught a range of subjects at the BSW and MSW levels.

Preference will be given to applications received by **June 30, 2000**, however, the competition will remain open until the positions are filled.

The Social Work Program is committed to increasing cultural and ethnic diversity in its complement of academic staff and therefore encourages applications that would support this commitment.

Please forward your letter of application, curriculum vitae and the names and addresses of three references (including telephone and fax numbers) by the appropriate closing date to: Dr. Deborah Poff, Vice President (Academic), University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Fax: (250) 960-7300. Inquiries may be directed to Dr. Barbara Heringer, Program Chair, Social Work Program, at (250) 960-6629. E-mail: barbara@unbc.ca.

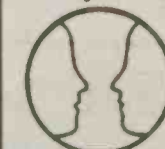
For more information, visit our website: www.unbc.ca



IN ACCORDANCE WITH CANADIAN IMMIGRATION REQUIREMENTS, PRIORITY WILL BE GIVEN TO CANADIAN CITIZENS AND PERMANENT RESIDENTS OF CANADA. THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA IS COMMITTED TO EMPLOYMENT EQUITY AND ENCOURAGES APPLICATIONS FROM WOMEN, ABORIGINAL PEOPLES, PERSONS WITH DISABILITIES AND MEMBERS OF VISIBLE MINORITIES.

COUNSELLOR TRAINING

You can become a Professional Counsellor and help heal the wounds of abuse and addiction. If you are serious about change and willing to help make a difference, we can provide Professional Counsellor training for you in your community. Upon completion, graduates receive a **Certificate of Professional Counselling** and a **Residential School Abuse Counsellor Certificate**, enabling them to offer professional services to the Communities. For more information on bringing this program to your community, on campus or by distance learning, please call Thomas Majcan at



Counsellor Training Institute of Canada
1-800-314-2288

**Ma'mowe Capital Region
Child and Family Services**

Request for Proposals - Family Intervention Services

Ma'mowe Capital Region, Child and Family Services Authority, invites proposals from interested agencies for the provision of Family Intervention Services for children, youth and families residing in the City of Edmonton, St. Albert, Leduc, County of Leduc and Strathcona County.

Applicants must be familiar with the Ma'mowe Capital Region "Working Together for Children, Youth and Families" Service Plan dated March 1998 and the Proposed Service Delivery Framework Consultation Draft, June 2000 (copies are available at the Ma'mowe Capital Region Child and Family Services Regional Office - (780) 422-3355).

Sealed proposals must be received by 1:00 p.m. local time on August 25, 2000.

Late proposals and faxes cannot be accepted.

Agencies wishing to submit a proposal may request an information package after June 23, 2000 from:

Jori Hunter, Administrative Coordinator
Regional Support Unit for Prevention,
Early Intervention and Family Services
10th floor, Baker Centre, Room 1001, 10025-106 Street
Edmonton, Alberta T5J 1G4
Telephone: 1-780-415-4550

The lowest bid tendered will not necessarily be accepted. Ma'mowe Capital Region, Child & Family Services Authority reserves the right to accept or reject any or all submissions in whole or in part.



Child Welfare Social Worker 2-4

Alberta Children's Services, Edmonton - Ma'mowe Child and Family Services Authority is responsible for providing services to children, youth and families in Edmonton and the surrounding communities of Sherwood Park, Leduc and St. Albert. We are currently recruiting Child Welfare Social Workers.

The role of a Child Welfare Social Worker is challenging and requires individuals with a commitment to protecting children, preserving the family unit and participating in community development. This role will give you the opportunity to use your professional skills and knowledge while helping children, youth and families reach their full potential. As a Child Welfare Social Worker your responsibilities may include intake, child abuse and neglect investigations, family support and case management. You may also be responsible for providing foster care and adoption services.

Qualifications: Ideally, you hold a BSW/MSW, however, we will consider a degree/diploma in Social Sciences supplemented by considerable related experience. Experience delivering services to Aboriginal populations will be considered an asset. Candidates who possess post secondary requirements but require additional experience may be considered for developmental opportunities as case aides or trainees.

As the Ma'mowe Authority is committed to delivering culturally appropriate services to Aboriginal populations, we encourage applications from Aboriginal candidates.

Successful applicants will receive a comprehensive orientation. If you would like an information package please call us at (780) 422-7157. Salary: \$32,088 - \$47,508. Classification currently under review. This competition will remain open until a suitable candidate is found.

Please submit your resume quoting competition number 7770-WDSP to: Child Welfare Selection Committee, Shared Services Support Centre, 3rd Floor, Centre West Building, 10035-108 Street, Edmonton, Alberta T5J 3E1. Fax: (780) 427-1018; E-mail: hre-edm@fss.gov.ab.ca (Word formats only). Reference the competition number in the e-mail subject line.

ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com

The importance of showing you care

By Carla Robinson
Guest Columnist

"Blessed is the influence of one true, loving human soul on another."

— George Eliot

How many times have you been told how wonderful, unique or talented you are? How many times have you complimented a loved one with these words? Probably if you're like most people, not that often, if ever.

Yet these are exactly the words we need to hear, and thoughts that we need to believe about ourselves.

When I was about 15 years old, I was lucky enough to persuade my father to come to a self-esteem class with me at the local community college. It changed our lives.

I went in a young, shy Native woman who thought she wasn't worth much, and who couldn't do much either. My 50-something father had been brought up to believe that most things for folks like us were impossible.

Less than 10 weeks later, I started on my dream path — to become a respected Canadian journalist, and my father learned to let go of his fear and support his children's dreams wholeheartedly.

Today, that's how I try to live my life, without fear, and with lots of love. It hasn't always been an easy path. Like many young Native people, I had lots of baggage passed onto me that I had to sort through and deal with.

I had to learn a lot of lessons. Among them the need to accept responsibility, the freedom forgiveness can bring, and that I'd have to love myself before I could



CBC NEWSWORLD

and white, often pessimistic world news, is to always come back to the positive teachings I learned in that self-esteem class.

Everyone is unique, and is born with a gift for the world. We can all change. We can all forgive. We can all love and be loved. We all have something in our history and lives we can be proud of. Living life with these beliefs just

truly love another.

Fortunately, I've had a few wonderful people touch and enrich my life, mostly Native and mostly family, but sometimes people with roots from far off lands who were genuine in their friendship and support.

But I've also learned to value the lessons of those not so wonderful people we meet in life. Like how to remain true to myself in the face of prejudice and jealousy, why it's so important to defend myself. It's not only my rights and dignity that I'm fighting for, but for those of my unborn child and all the younger ones coming up behind me.

One of the survival tools that's helped keep me on track in my work of black

takes a little work, faith, time and patience.

Another tool that helps me stay grounded is remembering the down-to-earth stories of the many funny, loving, and spiritual Native people I've come across in life. While a few of these people were Elders or healers, most were just ordinary people, getting through life with humor and a few grains of salt. They are the true survivors.

So for those of you wondering why should we be positive in this seemingly unfair world? It's that if you love and believe in yourself, and pass that faith onto others, it can make a world of difference.

Carla Robinson is the weekend evening news anchor, CBC Newsworld

We would like to take this opportunity to say
Congratulations to all our Post-Secondary Graduates of 2000
We wish you much success in the future

OLD SUN
COMMUNITY COLLEGE
BOX 1250
SIKSIKA, ALBERTA
T0J 3W0

Congratulations
"Graduates of the Millennium 2000"
OF ALEXIS FIRST NATION

On behalf of the Alexis First Nation Council and Community Members, I would like to send *Special Compliments* to our *Graduates of 2000*: High School, College, University and Trade Schools Graduates.

May your journey in continued learning be successful and may your future be complete with great blessings from Our Creator.

Congratulations!
Chief Francis Alexis
Chief, Francis Alexis
Alexis First Nation

Congratulations

Windspeaker salutes all graduates.

All of you are role models!

Windspeaker

The Tsuu T'ina Education Department wishes to Congratulate all the Graduates of the

TSUU T'INA NATION

Grade 9: Tsuu T'ina Jr./Sr. High School

CHARITY CROWCHILD	JOEL WHITNEY	KEEGAN STARLIGHT	PATRIECE MEGUINIS
TABATHA JACOBS	ROBERT DODGINGHORSE	CALLEN JACOBS	HUGH SIMON
MEGAN ONESPOT	BRIANNE MEGUINIS	DANIEL SIMON	WES TWOUNGMAN
CALEB SEVERITE	MELISSA ONESPOT	TRENTEN HEAVENFIRE	ADAM SIMON
DWAYNE CROWCHILD			IAN HEAVENFIRE

Grade 12:

DESTINY WHITNEY • BISHOP GRANDIN JR. HIGH SCHOOL	SHYANNE BIG PLUME • NORKAM/FOUR DIRECTIONS HIGH SCHOOL
TANUS ONESPOT • LORD BEAVERBROOK HIGH SCHOOL	CARLA STARLIGHT • LORD SHAWNESSY HIGH SCHOOL

Post Secondary Program:

KAREN CRANE • SOCIAL WORK	
AROHA CROWCHILD • BA OF MAORI PERFORMING ARTS	
ROXANNE CROWCHILD • LEGAL ASSISTANT DIPLOMA	
FRIEDA DODGINGHORSE • BA OF SOCIAL WORK	
RON ONESPOT • ARTS AND SCIENCE DIPLOMA	
MARLENE OWL-SIMON • ARTS AND SCIENCE CERTIFICATE	
YVETTE STARLIGHT • BUSINESS ADMINISTRATION DIPLOMA	

Tsuu T'ina Adult Learning Centre:

CERTIFICATE OF ACHIEVEMENT	
PRE-REQUISITES FOR POST-SECONDARY	
CHOSEN PROGRAM OF STUDIES	
LISA STARLIGHT	
LONETTA STARLIGHT	
EMIL STARLIGHT	
BERNARD STARLIGHT	
HOLLY STARLIGHT	

9911 CHULA BLVD., TSUU T'INA, AB T2W 6H6 PH: (403) 281-4455 FAX: (403) 251-9833

You Are U

If you'd like to explore opportunities with Bank Montreal, an organization that will recognize your unique talents and abilities, please forward your resume and covering letter to:

The Post-Secondary wishes to congratulate Graduates Success

POST-SECONDARY
STE. 200 -
MONTREAL,

Consider in Police Corps

There is a strong employment demand for First Nations in Canada's Criminal Justice System. Lethbridge Community College offers a two-year certificate program in Corrections or Policing.

The programs are individually designed to meet each student's needs and combine regular course work with intensive academic assistance.

Employment opportunities are excellent or graduates could continue into diploma or degree options. Call today.

LETHBRIDGE COMMUNITY COLLEGE
1-800-
www.lethbrid

ESSE
ABOR
RESO
www.a

UNIVERSITY OF SASKATCHEWAN
SIXSIKA
opportunity to say
to all our
ates of 2000
ss in the future

ations
ennium 2000"
T NATION
Nation Council and
like to send Special
f 2000: High School,
chools Graduates.
earning be successful
e with great blessings
tor.
ngratulations!
Francis Alexis
Chief, Francis Alexis
Alexis First Nation

ations
eaker
s all
tes.
u are
dels!
er

You Are Unique. SO ARE WE.

If you'd like to explore career opportunities with Bank of Montreal, an organization that will recognize your unique talents and abilities, please forward your resume and covering letter to:

Workplace Equality, Human Resources
Bank of Montreal, 55 Bloor Street West
6th Floor, Toronto, Ontario, M4W 3H5
Fax: (416) 927-5555
Or call us at (416) 927-5560
or TTY at (416) 927-5626.

my bank
Bank of Montreal

The Post-Secondary Program
wishes to extend their
Congratulations to all
Graduates of 2000.
Success to Everyone.

ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
Cree School Board
Commission scolaire Crie

POST-SECONDARY OFFICE
STE. 200 - 277 DUKE STREET
MONTREAL, QUEBEC H3C 2M2

Consider a career
in Policing or
Corrections

There is a strong employment demand for First Nations in Canada's Criminal Justice System. Lethbridge Community College offers a two-year certificate program in Corrections or Policing.

The programs are individually designed to meet each student's needs and combine regular course work with intensive academic assistance.

Employment opportunities are excellent or graduates could continue into diploma or degree options. Call today.

LETHBRIDGE COMMUNITY COLLEGE
1-800-572-0103
www.lethbridgecollege.ab.ca

ESSENTIAL
ABORIGINAL
RESOURCE
www.ammsa.com

Success for Aboriginal college in Vancouver

By Yvonne Irene Gladue
Windspeaker Staff Writer

VANCOUVER, B.C.

The Native Education Centre in Vancouver is a private post-secondary Aboriginal college. From the beginning of a one-room school in 1967 the school is now taught in a West Coast longhouse that holds up to 250 students.

"They developed this school to help Aboriginal people who had a Grade 5 level or whatever to graduate and get a decent job after graduating. It was obviously a good thing, especially with a lot of Aboriginal people coming from the reserves and moving into the city. The attendance grew so about 15 years ago they built this West Coast longhouse and this is where our present day college is," said Christine Piche, marketing director. "As Aboriginal people our history has been that we have never finished high school. A lot of Aboriginal people back then came out of a residential school and a majority of them could not make it in a mainstream school or a university. So there was a need

for Aboriginal people to get their Grade 12," she said.

From its basic upgrading course, the school now offers skills training and a number of university transfer programs.

Other courses include office administration, family and community counselling, Native criminal justice; a course in parole and probation, Aboriginal tourism management; a diploma and university transfer program, Aboriginal land stewardship; courses on environmental issues; sun mask tours; a youth training program and a course in digital video production. Students can also take courses in drum-making, button-blanket making, Aboriginal art history; West Coast art or Aboriginal language. To date, graduates from the school have totaled more than 3,000. Many have gone on to be leaders in their communities as teachers, police officers or counsellors. Many have left with a certificate or a diploma in hand.

"The majority of the instructors are Aboriginal and our board of directors are all Aboriginal and we are quite

proud of this. It is having Aboriginals teaching Aboriginals. It is not unusual for you to see Elders coming in to bless the school. The other day there was a ceremony here with people drumming and singing," said Piche. "Lots of students get to learn about their culture here. Some of them did not get a chance to learn any traditions while growing up because they were either in foster homes or raised in a non-traditional family. Students are so much stronger when they leave here. They get so much pride after they've learned about their background and traditions," she said.

Plans are underway for a graduation ceremony on July 15. The ceremony will be held at the University of British Columbia.

"I would say that we have about 70 students graduating. Some of the courses are longer than others, so it varies. We are still going through the final count of the graduates," said Piche. "They really look forward to the ceremony. A lot of the graduates make their own graduation dresses and wear," she said.

A Family Event for the New Millennium

Back to Batoche 2000

July 24-30th

The Métis Voyageur Games
Action And Extreme Sport with the 450 pound flour sack carry, horseback riding, hatchet throwing and many more skills of the Métis Voyageur of the 1800's. Individual men's and women's Competitions and Provincial Team competitions.

Children's Mini Festival
A week-long festival for the kids. Workshops, music, drama, activities and much more.

The Batoche Musical
Métis Fiddlers and traditional Jiggers in a story of two young lovers caught in the Battle of Batoche.

Rodeo and Wagon Races
Three days of exciting rodeo events with Wagon and Chariot Races on the Batoche Rodeo Grounds.

Ball Tournaments
Three-day tournament for Youth Boys and Girls and Co-ed Slow-pitch as well as Inter-provincial Men's Fastball.

Activities:
Juging
Furling
Square Dancing
Bannock Baking
Jug o' war
Youth Talent Show
Celebration of Métis Writers
Métis Film and Video Festival
Métis Art Exhibition
Introductory Michif Workshop
Educational and Display Pavilion
Cultural Workshops
Craft Market
Paris Canada Tours
Live Entertainment
Mighty Dances

Services:
24 Hour security
Camping and Motor Home sites available
Washrooms and Showers
Food Booths
On Site First aid & Medical

Saskatchewan
SaskTel
Sask Energy
SaskPower
DANKA
The Batoche Theatre Co.

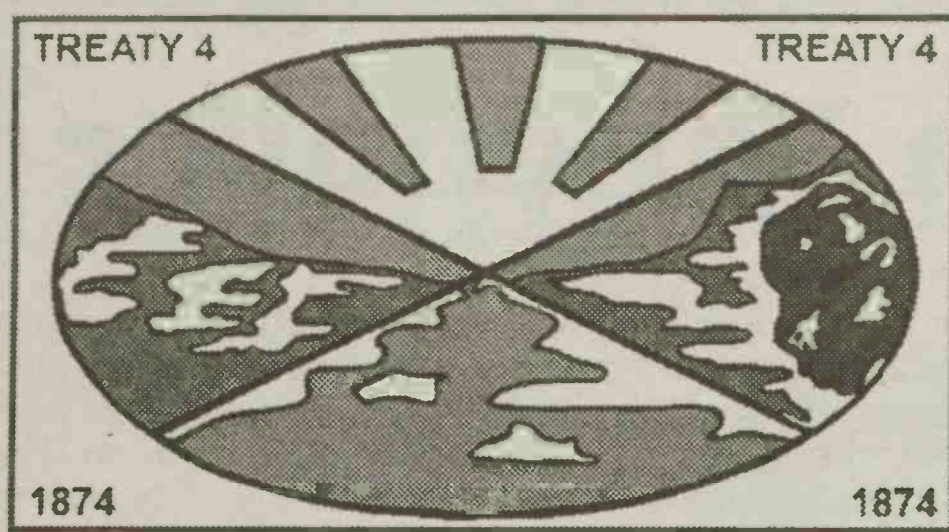
Gate Admission

Festival Pass		Daily Pass	
Individual	\$20.00	Individual	\$5.00
Senior/Under 16	\$10.00	Senior/Under 16	\$3.00
Under 12	Free	Under 12	Free

Contact Info:
For further information Contact Batoche 2000 at Saskatoon 343-8285 or 1-888-343-6667
Or visit our Web Site at www.backtobatoche.com

NO ALCOHOL OR DRUGS - STRICTLY ENFORCED
The Batoche 2000 Committee assumes no responsibility for personal injuries.

NEKANEET FIRST NATION & THE FEDERATION OF SASKATCHEWAN INDIAN NATIONS



present



FIRST NATIONS INTERNATIONAL TRADITIONAL HEALING & MEDICINES GATHERING 2000

AUGUST 21 - 24, 2000

BACKGROUND

Many First people are at risk to a broad range of health problems. As an alternative to contemporary "western" treatment, more and more First Nations people are turning to alternative treatment and, in particular, to First Nations traditional healers and spiritual teachers.

First Nations healing and treatment is based on a "wholistic" balance of physical emotional, mental and spiritual healing, use of herbal medicines and the services of traditional healers.

The goal of this Nekaneet First Nation/FSIN is the wellness of the current and future generations of all First Nations peoples.

This project will provide wholistic/traditional healing to First Nations

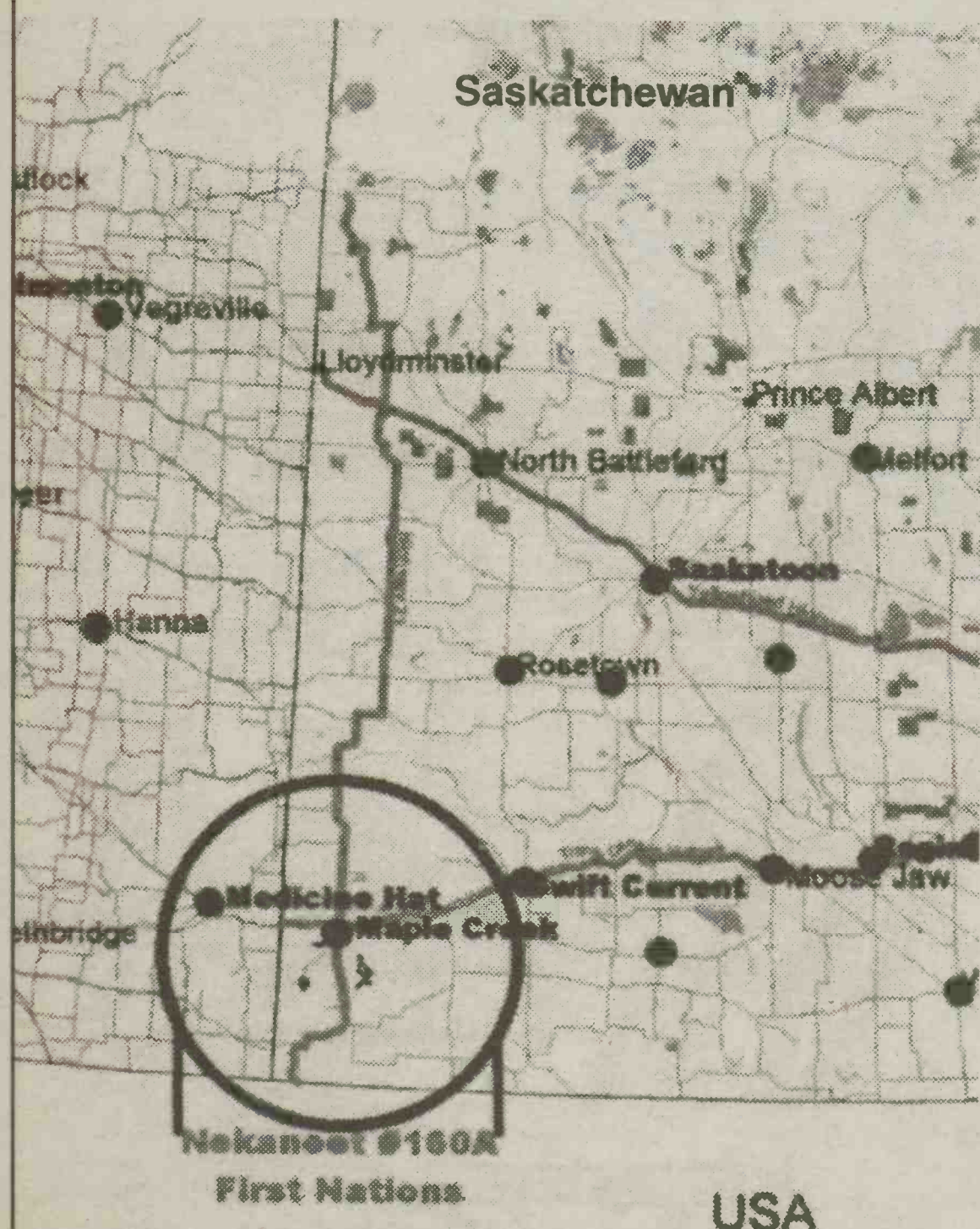
people as a option utilizing the beliefs of the Cree, Dene, Saulteaux, Dakota and Assiniboine traditional cultures as well as those of neighbouring First Nations in Canada and the United States - possibly even extending to traditional healing practices of Indigenous peoples from Central and South America.

The quality of life for First Nations people through traditional treatments and teachings will be enhanced and a broad range of alternative medical options will be made available for each individual to consider as a result of the gathering.

All activities during the gathering will be strongly oriented to indigenous treatment, culture and spirituality.

SCHEDULE

Time	Day 1	Day 2	Day 3	Day 4
Sunrise	Pipe ceremony	Pipe ceremony	Pipe ceremony	Pipe ceremony
8:00	Breakfast - Site #2	Breakfast	Breakfast	Breakfast
9:00	Sweats - Gordon Oakes (others will follow)	Sweats	Sweats	Sweats
10:00	Exchange of medicines (Gymnasium)	Exchange of medicines (Gymnasium)	Exchange of medicines (Gymnasium)	Exchange of medicines (Gymnasium)
12:00 - 1:00	Lunch	Lunch	Lunch	Lunch
2:00	Interpretive Tent begins	Interpretive Tent begins	Interpretive Tent begins	Interpretive Tent begins
5:00	Rattle Ceremony	Chicken Dance Ceremony	Horse Dance Ceremony	Ghost Ceremony
6:00	Supper	Supper	Supper	Closing Feast
8:00 - 12:00	Mini Powwow (welcoming of all guests)	Mini Powwow (dedicated to all residential school survivors and in honour of those who have passed on)	Round Dance & Give away dance.	



FOR FURTHER INFORMATION PLEASE CONTACT:

Nekaneet First Nation
P.O. Box 548,
Maple Creek, SK S0N 1N0

Contact Personnel:
Chief Larry Oakes (306) 662-3660
or (306) 721-5177
Lesley Francis (306) 662-5022
or Fax (306) 662-4160

Federation of Saskatchewan Indian Nations
Suite 200 - 103A Packham Avenue,
Saskatoon, SK S7N 4K4

Contact Personnel:
Vice Chef Lindsay Cyr
(306) 790-4101
Sharon Longjohn, Traditional Gathering Coordinator
(306) 222-9747
Cheryle Brazeau (306) 956-6926
or Fax (306) 244-4413