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Volume 22 No. 4 • July 2004

# Wind speaker

INSIDE: CIRCLE OF TRADE SHOW GUIDE

## LORNE CARDINAL FILLS HIS TANK AT CORNER GAS

**PLUS:** APTN REELING FROM NEAR DEATH EXPERIENCE  
GRIEVING FATHER CALLS FOR PUBLIC INQUIRY  
RAMSEY SENTENCE DISAPPOINTS NATIVE LEADERS



*THE CAST OF CTV'S NEW HIT  
COMEDY CORNER GAS.  
LORNE CARDINAL (FAR RIGHT) IS  
JUST GLAD TO BE  
ONE OF THE GUYS.*

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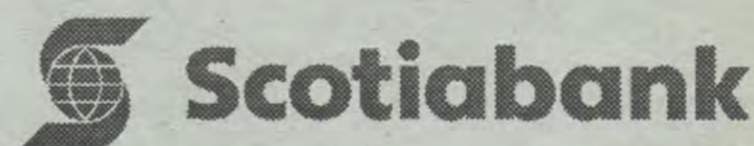
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**Features**

**AFN budget could swell by millions 8**

Assembly of First Nations National Chief Phil Fontaine was happily announcing a slate of new initiatives at the recently held confederacy in Saskatoon. Sources are reporting that the organization's budget could more than double to \$20 million if all project submissions to government get the thumb's up.

**APTN still reeling after near death 9**

The world's first and only Aboriginal television network was just days from being pulled from the airwaves. Overspending on programs to the tune of \$5.5 million had the Aboriginal Peoples Television Network in serious arrears with the company that transmits its signal. With the belt tightening now complete, APTN's CEO says the dark days are behind the organization.

**Ramsey sentence disappoints 10**

A former judge in the British Columbia courts has been handed a seven-year sentence for sexual assaults against a group of Native girls, one as young as 12 years old. The Crown says justice was done, but the Native community is calling foul.

**Top cop has a gas on new comedy 15**

Actor Lorne Cardinal took the scenic route to a successful career, but he's more than happy with the place his travels have led to.

**Inside: Circle of Trade**

**Departments**

**[ rants and raves ] 5**

What does it mean when Aboriginal leadership cries out in support of the Liberal Party in the federal election? Are they battling against a greater evil—the new Conservative Party of Canada—or fighting to keep a comfortable gig? Whatever happened to the guiding principle of the Two-Row Wampum? Are we paddling our own canoe or have we jumped ship?

**[ what's happening ] 7**

Community events in Indian Country for July and beyond.

**[ strictly speaking ] 13 & 14**

Drew Hayden Taylor wonders why a healthy lifestyle in the Native community includes a pack-a-day habit; Inuit commentator Zebedee Nungak thinks it's time to consider electoral reforms; Law columnist Tuma Young strongly urges people to make a will; and Dr. Gilles Pinette explains why doctors do what they do in prenatal check-ups.

**[ windspeaker confidential ] 16**

Métis author, playwright, film-maker and teacher Maria Campbell has done it all, except live off the land and raise horses. Campbell talks about the one goal that remains out of reach, her inspiration and how she hopes to be remembered.

**[ radio's most active ] 16**

**[ rare intellect ] Will return in September**

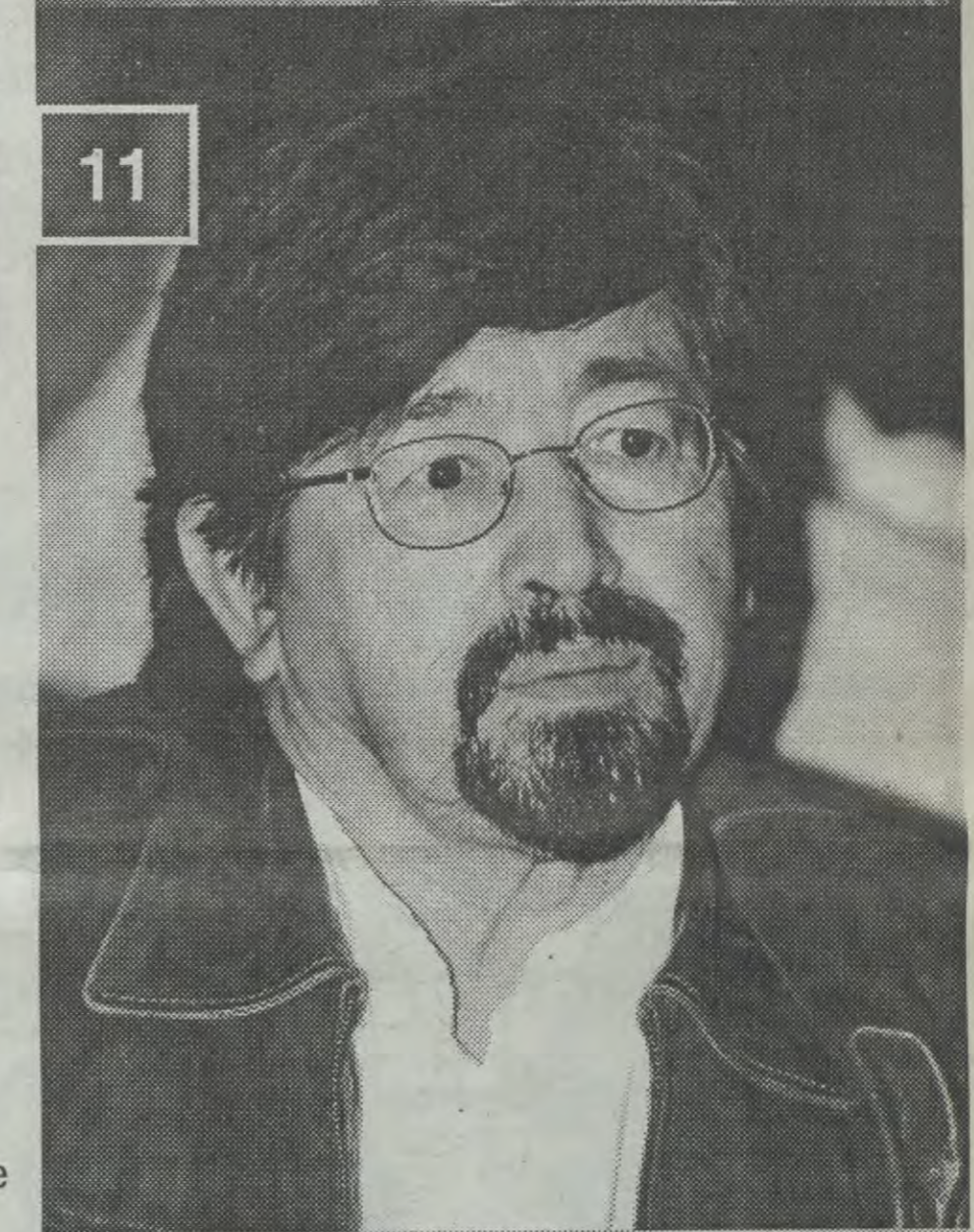
**[ canadian classroom ] Back in September**

**[ footprints ] 22**

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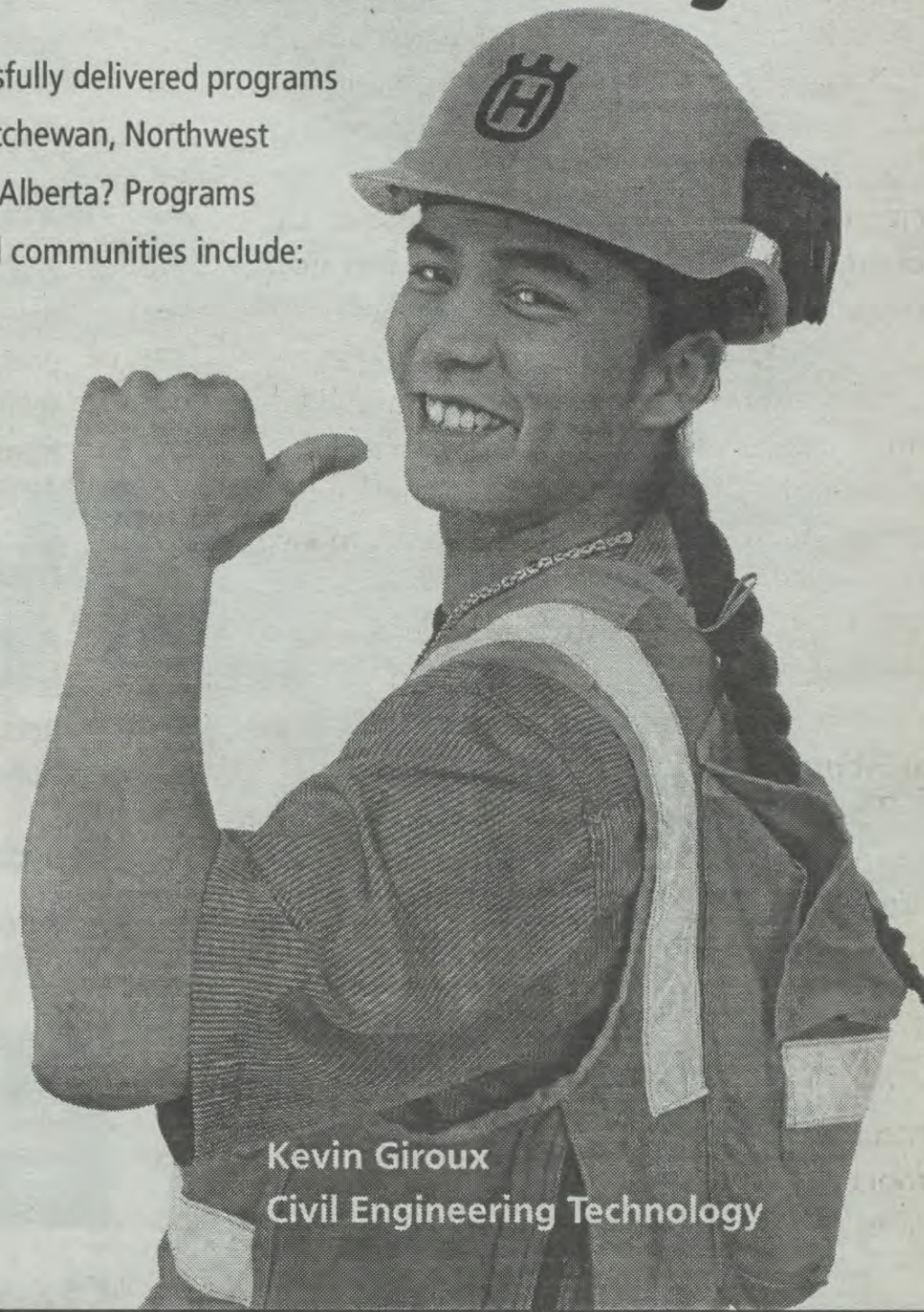
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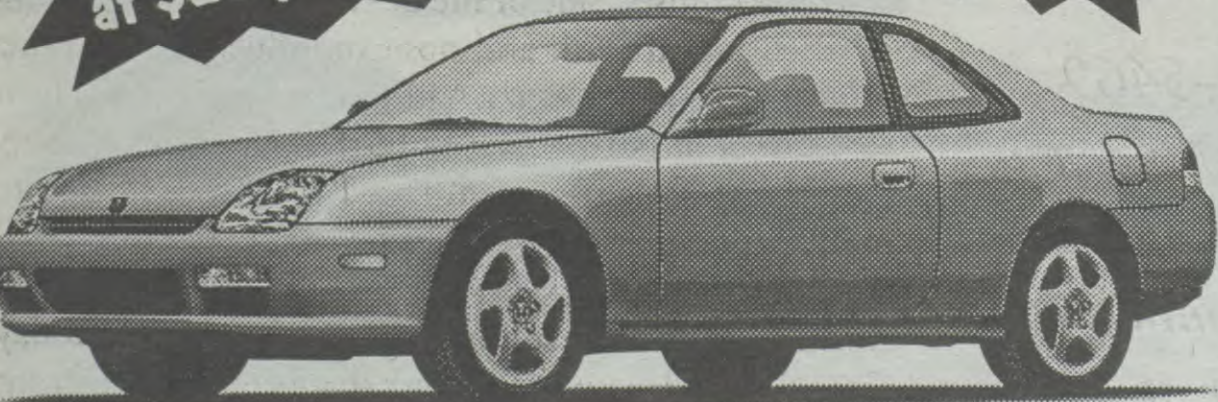
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## Future

By the time you see this yo  
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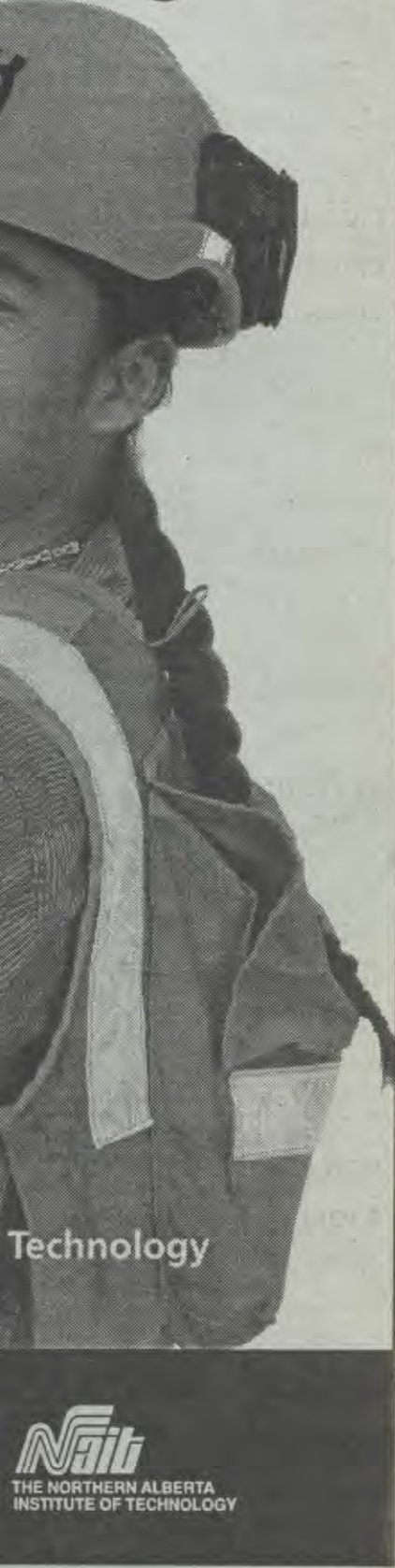
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## Future shock?

By the time you see this you'll know one very important thing that we, as our deadline for this month arrives, don't know: who won the federal election.

Aboriginal people played an unprecedented role in Campaign 2004. Prime Minister Paul Martin put out the call for Aboriginal candidates to run in this election and many answered. Elections Canada information revealed that as many as 10 federal ridings could have been decided by Aboriginal people if those people decided to vote. With things as close as the polls indicated in this campaign, 10 seats was no small difference.

A couple of weeks into the campaign we knew the Liberals were in trouble. Then we watched in a state of mild amazement as one Aboriginal group after another came out officially in favor of the Liberals, trying to throw them a lifeline as they began to swirl down the proverbial electoral toilet bowl.

In each case, this Aboriginal leader or that claimed the Alliance/Reform party roots of the new Conservative Party were showing and they weren't pretty insofar as Aboriginal rights were concerned.

There was a time in our community when the conventional wisdom guiding relations with Canadian governments was the Two Row Wampum—they stay in their canoe and we'll stay in ours and we'll row forward side-by-side as partners.

So we have to ask if the perceived Conservative Party threat was important enough to abandon that tradition as has clearly been done. We've often been told by grassroots people that their leaders do all right in their relationships with government officials, that friendly chiefs are well rewarded personally for going along and getting along. And there always seems to be well-paying jobs on the federal tab for former chiefs who didn't talk too much about rights or treaties, and who didn't mind too much playing the game by the government's set of rules. So we've got to wonder whether the push for Liberal support was in the service of the people or the self-service of the individual.

We have seen, from time to time, hints that some Aboriginal leaders are leaning just a little too far out over the side of their canoes, leaving their passengers feeling mightily queasy. We hope that the move to formally endorse one Canadian political party was really a desperate act against another Canadian political party that is seen as anti-Aboriginal. We also hope it wasn't a desperate, open admission that the leaders had a sweet deal with the ruling Liberals and didn't want a little thing called democracy screwing it all up.

Although we liked the NDP's Aboriginal platform, we're feeling pretty safe in saying that they aren't the government today. The battle was clearly between Stephen Harper and Paul Martin.

If you're the new PM, Mr. Harper, welcome. One wag told us your party's position on Aboriginal issues can be boiled down to four main points: Shut up. Get a job. Move to the city. Assimilate. If that's true then we're probably not going to get along.

We were in a Calgary courtroom in June 2002 when your advisor Tom Flanagan was forced to admit he repeated racial stereotypes about Native people in his Donner Award-winning book, *First Nations? Second Thoughts*, without any critical examination of the information he peddled as fact. If he's asking for a senior position with some kind of influence over Aboriginal issues, just say no. He'll have zero credibility. We're pretty sure that it wouldn't be the first time that someone with a bias against Aboriginal people occupied a senior government position in Canada, but you should want to move Canada forwards, not backwards.

And Mr. Martin, if you pulled it out of the fire in the last few desperate days of the campaign, good for you. Now get to work keeping the long list of promises you made to Aboriginal people over the last year or two. We hope the Aboriginal leaders who came to your aid in the darkest days of the campaign were bright enough to get some firm commitment from you that you would repay that kindness. (Something in writing would have been nice). But even if they didn't, you have a moral obligation to keep your word to the people those leaders say they represent.

—Windspeaker

## Part of the problem

Dear Editor:

An elected Member of Parliament said "I don't think it's a secret to anyone that in Aboriginal societies and in Kanesatake society there is a level of violence that is not found elsewhere." Quebec's Minister of Public Security Jacques Chagnon also told the newspaper that "when a crow flies by (in Kanesatake) and someone isn't happy, they pull out their 12 (gauge shotgun) and fire at the crow. We don't see that anywhere else."

The Royal Commission on Aboriginal Peoples (RCAP) says "... violence within Aboriginal communities is fostered and sustained by a racist social environment that promulgates demeaning stereotypes of Aboriginal women and men and seeks to diminish their value as human beings and their right to be treated with dignity. (RCAP, 1996:54-56)

I have been wondering why there has been no public outcry at Minister Chagnon's comments? Why isn't mainstream media gathering people's thoughts and comments? Is the public not outraged?

Two months ago almost everyone in Canada was in an uproar because a crazy old man who wears funny suits said hockey players from Quebec were wussy because they wore helmet with visors. Cries of racism were heard loud and clear. Demands for Don Cherry's head on a silver platter was heard everywhere. Every radio and phone-in talk show was talking about his comments. Somebody went out and did a quick study of the numbers to prove Mr. Cherry wrong. Heck, I was even stopped by a CBC reporter for an "on the street comment" regarding the issue. Don Cherry's show was put on a time release and his contract with CBC may not be renewed next year.

Calls from the opposition demanded Minister Chagnon resignation, but he says he doesn't need to apologize, let alone resign, because his comments are based on fact. Still not a burp has been heard from the public and not much more is heard from media sources. I think that Minister Chagnon and his "facts" are only part of our problem.

Jennifer Sinclair,  
Ojibway Nation, Ottawa

## Let's put the blame where it belongs

Dear Editor:

Enough already: I am appalled by the ongoing character assassination of Aboriginal people. In reading the newspaper and hearing the radio news broadcast May 26, it was once again affirmed that I, a Mohawk woman of Kanesatake, must endure the omnipresent, institutional racism that exists in Canadian society.

Since 1990, many public figures have taken many privileges in making racist comments and judgments. Here I shall take privilege in naming the problem by making confrontational comments.

Once again, an arrogant, white privileged male has made ignorant remarks concerning the state of affairs in our community. The Minister of Public Security Jacques Chagnon made the following comments:

"We find high levels of criminality in places where Aboriginals live for a very simple reason: more than 55 per cent of the population is under age 25. To put it simply, it is easier to run a seniors' residence than a comprehensive high school. And we are faced with people who are obviously more likely to have less civil attitudes."

It is not a 15-minute drive through the community that will give a person insight or the authority to make such comments. Only one who has internalized superiority can make such blatantly racist remarks.

Since January, the minister of Public Security, as well as other leaders in government, has continuously exploited

## [ talk it up ]

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## [ rants and raves ]

### Dubious authority to speak of Bible

Dear Editor:

In the May 2004 Windspeaker, Prof. Jack D. Forbes alleges, among other things, that the Bible book of Genesis does not give a single "correct" form of marriage. Forbes would have your readers believe that his accounting of the Genesis story is scholarly and reliable. Not so!

Prof. Forbes speaks of Elohim and Yahweh versions of the biblical text. Numerous reputable scholars have disputed the very existence of such versions. This being not the place to go into detail on this issue, I would simply note that the accounts of Genesis 1 and 2 are entirely reconcilable.

The two chapters simply give two different angles on the same one creation story.

Prof. Forbes goes on to assert, "Christian writers of today cannot hark back to the Torah rules unless they can explain why they eat pork and otherwise violate the bulk of Torah." A simple answer to this: read the New Testament. Jesus Christ claimed in Matthew 5:17-19 that he had come to fulfill the law. At the same time, he also preached the continuing inviolability of marriage as a creation ordinance (he appeals to Genesis) in Matthew 19:4-6.

The broader New Testament witness is consistent with this teaching of Jesus.

Prof. Forbes' specialty is Native American studies. He can write with authority on Native American views of marriage in a manner that I cannot. However, his claim to write with authority on what the Bible teaches is dubious.

Sincerely,  
Rev. Wes Bredenhof,  
B.A., M.Div., Th.D. cand.  
Fort Babine, B.C.

Kanesatake with their political posturing to gain public attention.

There is not another place in Canada other than another Aboriginal community where it would be acceptable for the burning of a home. If the mayor of Montreal's home or the mayor of Oka's home would have been set afire, within days legal action would have been taken to bring the perpetrators to justice. Here we are five months later and not one single person has been charged with the burning of Chief James Gabriel's home.

Right now I think the most harmful damage has been done in terms of the social aspect. The interpersonal relationships have been so damaged, I wonder how long it will take to heal. Our strength has been in our kinship. This latest crisis has attacked the very foundation of our kinship. There is no way for a successful political or economic system to function if the social fabric is wounded and trust in one another is misplaced. Once the kinship has been hurt, the oppressor's tactics are successful.

The legacy of Kanesatake has been one of resistance to oppression and assimilation through determination, strength and the fight to maintain our identity as a Mohawk community. Among the people I have seen amazing creativity, a strong commitment to revitalizing our language, a resurgence in cultural teachings and sharing. Notably also is the shift away from alcohol consumption, with many individuals joining the red road to sobriety.

Additionally, many people have broken free from the cycle of domestic abuse and have left abusive relationships or couples have gone into healing together.

The optimistic side of me believes that the legacy, infrastructure, strength and positive influences will bring our community back to a safe and peaceful place. However, this will not happen until the oppressors take responsibility for their institutional racism and begin to make genuine efforts to co-exist on an equal footing. Colonization and oppression is not a thing your white ancestors did. It is something that is ongoing today throughout all institutions. I ask that before any arrogant white leader speaks again about Aboriginal issues, be humble and walk at least 100 miles in our shoes or at least engage yourself in some cultural sensitivity training.

Wanda Gabriel



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INUUVIK - JUNE 15

OPASKWAYAK CREE NATION - JUNE 15

YELLOWKNIFE - JUNE 17

SLAVE LAKE - JUNE 18

HALIFAX - JULY 5-7

WHITEHORSE JULY 8

PRINCE GEORGE - AUGUST 4

KAMLOOPS - AUGUST 25

FORT QU'APPELLE - SEPT 15

SEPT-ILES - SEPTEMBER 28

TORONTO - OCTOBER 6 - 7

VAL-D'OR - OCTOBER 20

MONTREAL - NOVEMBER 10 - 11

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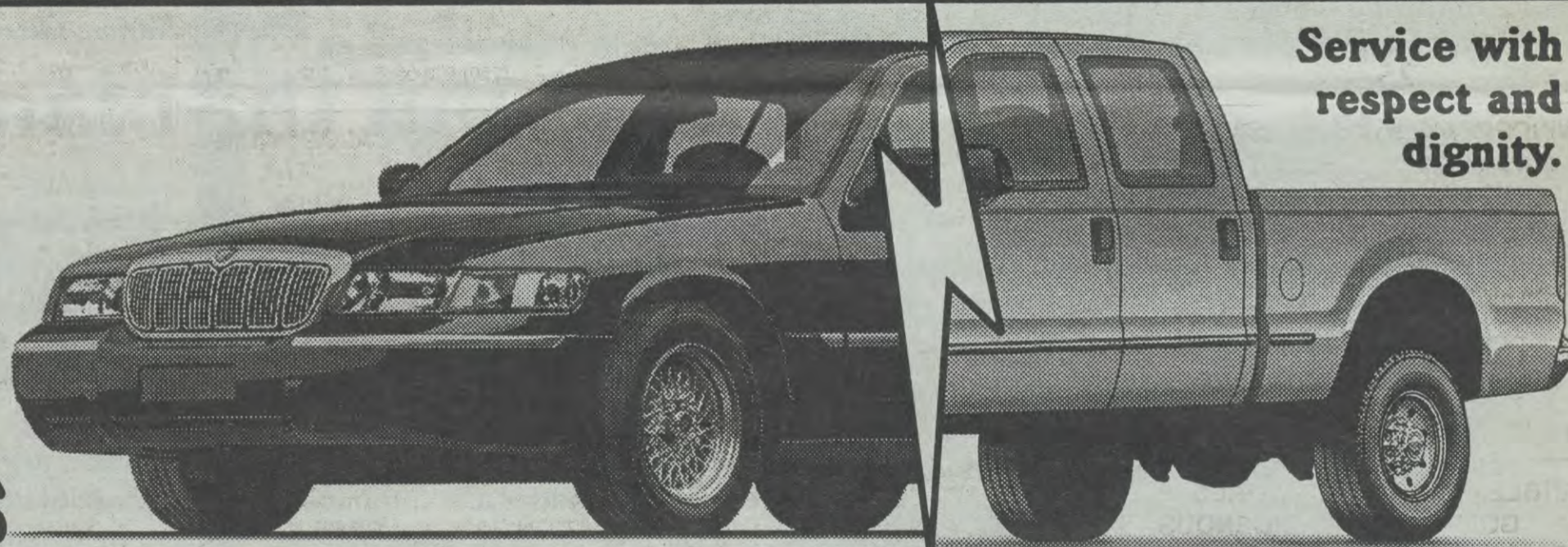


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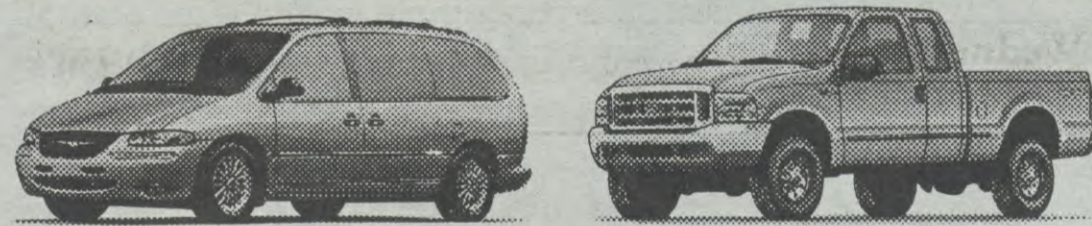
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## New initiatives will cost millions

# AFN budget could swell under new management

By Paul Barnsley  
Windspeaker Staff Writer

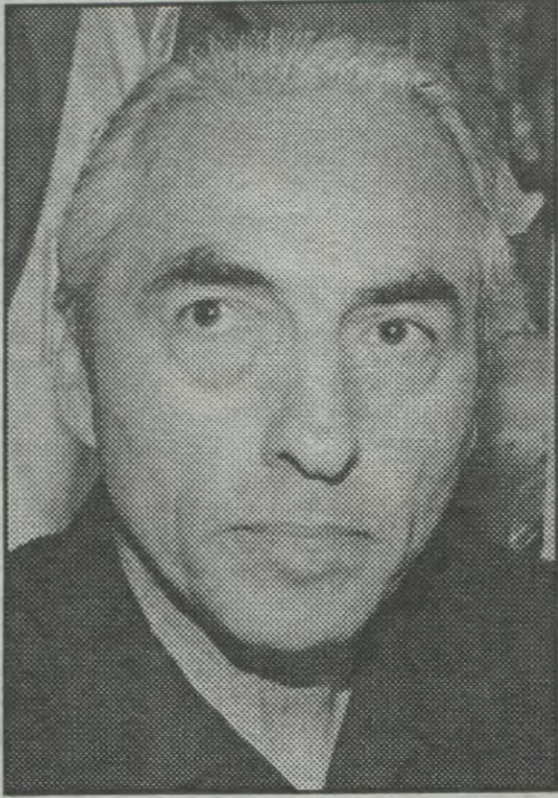
SASKATOON

A long list of new (or newly revived) initiatives that the Assembly of First Nations hopes to undertake over the coming months will cost a fist-full of money, some say upwards of \$20 million.

Inquiries have shown that budgets for few of the initiatives have been finalized, but there is talk that the money flowing through AFN will again swell to an amount not seen since National Chief Phil Fontaine held office in the late 1990s.

The department of Indian Affairs (INAC), which provides most of the AFN's funding, scaled things down dramatically when Matthew Coon Come was national chief. Coon Come claimed it was a government tactic employed to punish him for criticizing the government for its lack of action on treaty and Aboriginal rights.

The AFN budget provided by INAC when Fontaine was elected in 1997 was just \$3.6 million, the highest amount former national



Phil Fontaine

chief Ovide Mercredi had managed to negotiate during his previous three years in office.

Fontaine's first budget with INAC in 1997-98 was \$6.8 million. It rose the next year to \$15 million and then again to \$19.9 million the following year.

In his last year before being defeated by Coon Come, the budget was \$20.4 million. Coon Come presided over a precipitous drop to \$10.7 million and then to \$8.9 million in 2002-2003.

Fontaine managed to get the numbers up slightly after being re-elected last July, but there's a huge number of proposals being

discussed that could raise the stakes significantly.

INAC sources say 2004-05 funding for the AFN from the department is \$9 million, but Dianne Laursen, an INAC communications officer, said negotiation on special programs continues on a project-by-project basis.

During the three-day confederacy in Saskatoon in May, Fontaine said the AFN will create the following positions or programs: an auditor general for First Nations, a First Nations ombudsman and a chief medical officer for First Nations' health matters. He also said he will re-establish the women's and Elders' councils and create an urban desk, a northern secretariat and a Newfoundland secretariat.

Windspeaker asked Fontaine if the announcements were an indication that the AFN budget had been increased.

"Well, it's an interesting question because it took us a long while to resolve budget-related issues the previous year," he replied. "Because I came in mid-stream, so we had Minister Nault for five months, and we didn't conclude our negotiations until recently. And now we're working on . . . well, we have achieved some good

success in terms of the current fiscal year. And we're in a much better position than we were when I was re-elected in July."

During his speech to the chiefs at the confederacy, Indian Affairs Minister Andy Mitchell referred to an AFN document that is currently being developed called Building a Joint Agenda. The minister also said the creation of a joint "AFN/INAC coordinating committee at a senior level is, I think, essential."

The national chief also talked about increased AFN activity at international bodies in Geneva, New York and Washington, and said the AFN was planning trade missions to China and India. Any budget that would allow that to happen has not been disclosed.

One additional item that is part of the budget is the AFN renewal process, which has been funded over two years for a total of \$2 million.

Don Kelly, AFN director of communications, said there was no money yet allocated to most of the new initiatives announced by the national chief in Saskatoon.

He said there were proposals that had been submitted to gov-

ernment for the Elders', women's and youth councils. The women's council "is already active and has been resourced out of our existing budgets" he added, but more money is being sought.

Money for the AFN's health secretariat from Health Canada has not been confirmed and is not included in the global budget figure for this year. In past years, the health secretariat has been funded at about \$2 million annually.

Kelly said it was likely that no funding decisions would be made until after the election because bureaucrats do not want to commit the future minister to any agreements.

"They don't want to tie any minister to any process that he or she may not want to pursue," he explained. "There's meetings going on but progress is sort of incremental."

Money for the planned increased activity at the international level could be sought from the Foreign Affairs department.

Additions to the budget could continue right up to the end of the current fiscal year in April 2005, Kelly added, saying that last year the budget wasn't finalized until the very end of the fiscal year.

## Nations rally against government tactics

By Carl Carter  
Windspeaker Staff Writer

VICTORIA

More than 2,000 Aboriginal people from across British Columbia, tired of having their rights ignored, marched in protest to the B.C. legislature on May 20.

Participants called for changes to provincial forest legislation and agreements that are being offered by government to First Nations that they say would compromise Aboriginal people's rights in exchange for limited economic benefits.

One of the organizers, Chief Stewart Phillip of the Penticon Indian Band, said there were hundreds of drum groups and many Elders who spoke at what he called a "very historic and emotional experience."

"I'm very excited. I'm very overwhelmed. I can't begin to describe the feelings the leaders had when they looked out over the people that had assembled outside the legislature," said Chief Phillip, who is also the president of Union of B.C. Indian Chiefs and a member of the Title and Rights Alliance Steering Committee.

"What concerns us the most here in British Columbia is that the Gordon Campbell government is consumed with the notion of privatizing land and resources to third-party interests and we cannot allow that to happen," he said. "It represents a gross and unacceptable violation of our Aboriginal title interests, not to mention our responsibility



TRAVIS KRUGER

On May 20, more than 2,000 Aboriginal people rallied at the provincial legislature to protest the provincial government's dealings with them over forest land and timber. The Indian nations believe that the government is offering them poor deals that chip away their Aboriginal rights.

ties of stewardship to the land."

Phillip added that the provincial government through Forestry Minister Michael de Jong are using stall tactics and proposing agreements that offer little to First Nations. He said Native people are suffering. Poverty combined with drawn-out negotiations may cause some to sign unfavorable agreements.

De Jong held a press conference in his office before the rally took place. The minister said that some bands have come to the bargaining table and that 48—about a third—signed five-year agreements that provide access to timber land and a share of the \$55.6 million in

forestry revenue. De Jong also said the agreements in no way takes away their Aboriginal rights. There are another 12 agreements pending, but De Jong commented that many Native groups in British Columbia do not want to come to the bargaining table.

"I think for some First Nations it's much easier just to fight and hurl words of abuse. It's just an easier way to lead. It's easier to pick an external enemy and say, 'Those guys don't care about this,' when the evidence is very much to the contrary," said de Jong.

"I think there are some First Nations and some First Nations leaders, unfortunately, who are

mired in the old ways of confrontation. Happily, there are, in increasing numbers, First Nations and leaders who are saying 'No, let's find a new way; let's actually work together to try and find a better way and employment for our people.'"

"The agreements that have been signed are nothing but trinkets and beads," said Chief Liz Logan in a press release put out by the Title and Rights Alliance. Logan is the chairperson of the Treaty 8 Tribal Association.

"We own the resources. Treaty 8 and all First Nations want to be part of decision-making about land and resources."



Wendy Grant-John

## Renewal the goal

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

A total of 17 people showed up over the course of a day-long session of the Assembly of First Nations Renewal Commission held in Edmonton on May 26.

Lewis Cardinal, director of the University of Alberta's Native studies program, facilitated the session. He told Windspeaker the 17 people who attended in Edmonton was more than attended either of the Calgary or Saskatoon meetings.

The renewal process has received \$2 million over two years to travel the country asking Aboriginal people a series of questions regarding the effectiveness of the national organization in order to compile a report for the 2005 AFN annual general meeting.

(see Small page 12.)

## Over-spent

# APTNS

By Paul Barnsley  
Windspeaker Staff Writer

BANFF,

The Aboriginal Peoples Television Network (APTN) within 10 days of disappearing from Canadian airwaves forever, a cash flow crunch put it dangerously in arrears with the company that transmits its signal.

Jean LaRose, the network's executive officer (CEO), reached by phone while attending the Banff Television Festival in Alberta mountain resort town.

"We were within 10 days of pulling the plug. We would have been off air. We had to re-finance to keep the organization afloat. We hadn't we would have taken I'm being brutally honest here. The network was in a very, very difficult financial situation," LaRose said.

APTN board chairperson Catherine Martin confirmed the network had made mistakes during its first four years of life. She had committed to programs that cost, on average, about \$1 million per year more than it had.

LaRose, who assumed the CEO position about 18 months ago, led the board and management team that had to go through a very difficult reorganization process in the year.

He has also had to deal with a barrage of complaints from Aboriginal producers who feel they are not being given the opportunity to get their work on the air.

APTN sent out a letter to producers on Feb. 25 that stated the first five years of its existence. APTN spent and committed to programming projects that exceeded by over \$5 million dollars its actual and projected revenues. APTN was, and still is, in a difficult financial situation because of its commitments and expenditures. Producers have had to deal with that reality because APTN has had difficulty in meeting the financial obligations that had been made the last year, as you are aware. We have had to delay or defer projects that would have been very interesting for the network but APTN cannot afford. We have addressed our financial situation and we have managed to reorganize our financial position to meet the challenge. However, we are still in a tight financial situation and it shows that are currently on air but not proceed or be renewed."

Martin weighed in. "It's fair to tell you that we have a lot of programs that needed to be aired. We purchased programs and we needed to air them. We over-spent on our programming and we needed to come back and get a balance in the expenditures and balance out our assets," she said.

"From my side, as the former manager of the organization, the chair is quite correct in her statement," agreed LaRose. "I do mind putting the numbers out there. I've told it to the producers



# gement

ment for the Elders', women's youth councils. The women's council "is already active and has resources" he added, but more money is being sought. Money for the AFN's health tripartite from Health Canada has not been confirmed and is not included in the global budget figure for this year. In past years, the health secretariat has funded about \$2 million annually. Kelly said it was likely that no funding decisions would be made after the election because bureaucrats do not want to commit the future minister to any decisions.

"They don't want to tie any money to any process that he or she may not want to pursue," he said. "There's meetings going on but progress is sort of incidental." Money for the planned international level activity at the international level could be sought from the Foreign Affairs department. Conditions to the budget could continue right up to the end of the current fiscal year in April, Kelly added, saying that near the budget wasn't finalized until the very end of the fiscal year.



CARL CARTER

ndy Grant-John

## Renewal the goal

Paul Barnsley  
Windspeaker Staff Writer

### EDMONTON

A total of 17 people showed up over the course of a day-long session of the Assembly of First Nations Renewal Commission in Edmonton on May 26. Lewis Cardinal, director of the University of Alberta's Native Studies program, facilitated the session. He told Windspeaker the 17 people who attended in Edmonton were more than attended either of Calgary or Saskatoon meet-

The renewal process has received \$2 million over two years to travel the country asking Aboriginal people a series of questions regarding the effectiveness of the organization in order to compile a report for the 2005 AFN annual general meeting. (see Small page 12.)

## Over-spent by \$5.5 million

# APTN still reeling from near-death experience

By Paul Barnsley  
Windspeaker Staff Writer

### BANFF, Alta.

The Aboriginal Peoples Television Network (APTN) came within 10 days of disappearing from Canadian airwaves forever. A cash flow crunch put it dangerously in arrears with the company that transmits its signal.

Jean LaRose, the network's chief executive officer (CEO), was reached by phone while attending the Banff Television Festival in the Alberta mountain resort town.

"We were within 10 days of having the plug pulled. We would have been off air. We had to re-finance to keep the organization afloat. If we hadn't we would have tanked. I'm being brutally honest here. The network was in a very, very difficult financial situation," LaRose said.

APTN board chairperson Catherine Martin confirmed that the network had made mistakes during its first four years of life and had committed to programming that cost, on average, about \$1 million per year more than it took in.

LaRose, who assumed the CEO position about 18 months ago, said the board and management have had to go through a very difficult reorganization process in the past year.

He has also had to deal with a barrage of complaints from Aboriginal producers who feel they're not being given the opportunity to get their work on the air.

APTN sent out a letter to producers on Feb. 25 that stated "In the first five years of its existence, APTN spent and committed to programming projects that exceeded by over \$5 million dollars its actual and projected revenues. APTN was, and still is, in a tight financial situation because of those commitments and expenditures. Producers have had to deal with that reality because APTN has had difficulty in meeting the financial obligations that had been made. In the last year, as you are aware, we have had to delay or defer projects that would have been very interesting for the network but that APTN cannot afford. We have addressed our financial situation and have managed to reorganize our financial position to meet the challenge. However, we are still in a tight financial situation and many shows that are currently on air will not proceed or be renewed."

Martin weighed in.

"It's fair to tell you that we had a lot of programs that needed to be aired. We purchased programs and we needed to air them. We over-spent on our programming and we needed to come back and get a balance in the expenditures and balance out our assets," she said.

"From my side, as the overall manager of the organization, the chair is quite correct in her statement," agreed LaRose. "I don't mind putting the network on there. I've told it to the producers.

*"We were within 10 days of having the plug pulled. We would have been off air. We had to re-finance to keep the organization afloat. If we hadn't we would have tanked. I'm being brutally honest here. The network was in a very, very difficult financial situation."*

—APTN CEO Jean LaRose

I don't mind if people know," he said. "We over-spent by \$5.5 million in the first four years of operation. That means that this year was a very difficult year. We have had to deal with the fallout of that. We've had to restructure, re-organize, re-define a lot of our priorities to make sure that we would be there for the long run for all the Aboriginal peoples of Canada who are counting on us to ensure that the trust they've placed in us with this unique cultural institution is preserved for generations to come. And that has meant some program-

ming that we would have liked to take on, to license, could not be licensed. Because we just didn't have the money."

Martin said the network has corrected its course and is now in good shape to go before the Canadian Radio and Telecommunications Commission (CRTC) to make the case for a renewal of its licence. APTN is currently drafting its renewal proposal. The network launched in September 1999 with a seven-year broadcast licence. The renewal process takes about two years and is expected to begin this



Anger has been growing in the Aboriginal independent television production community for some time. Many producers looked at the financial statements APTN posts on its Web site and wondered about the money spent on board meetings and travel. APTN, a not-for-profit charitable corporation, where board members are considered part of the volunteer sector Agency Canada Custom and Revenue Agency regulations, spent a total of \$354,610 on board meetings in 2003. There is also a line for board travel expenses totalling \$168,470.

Since APTN's average annual operating budget has averaged about \$23 million a year and since not-for-profit charitable boards are not supposed to be paid, many producers wondered why the numbers were so high.

Windspeaker asked the board chairperson if the board members were being paid.

"No. The board of directors are not being paid to be board members. They get their honorariums and they're compensated for any additional professional services they provide," she replied, and provided an example of such a service.

"The executives and the CEO are charged with evaluation of the CEO. Above and beyond what a director usually does, that's one of the responsibilities they're charged with which requires at least six to 10 more days of your time to evaluate, address it. That's just one of the many other things that boards do that you can't do as a committee, you can't do with 21 members."

LaRose declined to comment when he was asked if that answer didn't mean that some board members are being paid. He said that was a matter for the board to deal with.

The CEO did say that board members and management at APTN have cut costs.

"In the year-and-a-half that I've been there, the organization has recognized that the organization has to live within its means. The board has been doing that. When we travel, we're never going to go to five star or four star hotels. I'm not going to say we're going to the corner motel, because that doesn't suit us for business purposes. We stay in reasonable accommodation. Nobody travels first class; nobody travels business class. If you want to make changes at the last minute, it's at your own expense," he said. "The board works hard to pre-book their meetings a minimum of two weeks in advance to get the best fares. In that regard, the board is making very prudent and judicious use of their travel money and that's why, if you look at the budget from two years ago to last year, you'll see that the travel budget dropped a lot."

Martin defended the board spending, saying the producers don't realize the costs associated with the operation of a board that has several members who live in the far north.

(see Board expenses page 12.)

## B.C. complaints heard

By Paul Barnsley  
Windspeaker Staff Writer

### SQUAMISH NATION, B.C.

Aboriginal people living in British Columbia want more say in the operation of the world's first Aboriginal television network.

That was the general theme that emerged from a four-hour public consultation session at the Squamish Recreation Centre near North Vancouver on June 6.

All 20 current members of the Aboriginal Peoples Television Network's (APTN) board of directors were on hand, as was Jean LaRose, the network's chief executive officer. The board currently has one vacancy.

Union of British Columbia Indian Chiefs president, Chief Stewart Phillip, read into the record a letter he had sent APTN in February.

"It is our view that APTN is not meeting its mandate and therefore not fulfilling its obligations as a national Aboriginal broadcaster in three vital ways," he said.

He listed board membership, accountability to Aboriginal people as a public trust, and the failure of the board to encourage the independent Aboriginal film-making community as the areas of concern.

"As the advocates and rightful representatives of First Nations in British Columbia we hereby declare our grievance in the handling of an important cultural institution," Phillip later added.

A number of independent producers said they were not getting enough access to APTN airwaves. George Henry, speaking on behalf of the newly formed Independent Aboriginal Screen Producers Association, reminded the board that film and television



Chief Stewart Phillip says APTN is not fulfilling its mandate.

production is a billion-dollar industry in B.C.

Stan Dixon, publisher of Kahtou, a Vancouver-based Native newspaper, told the board he supports APTN but was there to deliver a little "tough love."

He urged the board to get to work on raising the quality of programming on the network.

"APTN is the most important vehicle there is for our people to become better than they are," Dixon said, adding that high quality programs will be the start of a cycle that would solve all the network's other problems.

He said people needed "to ache for APTN programs" in order for the network to generate the money it needs to be self-sufficient. Currently, the network relies heavily on the 15 cent per cable subscriber fee that it receives—about \$15 million annually. APTN that tends to be nudged upwards.

"Whatever we ask for is going to be programming-related," LaRose told Windspeaker.

Commercial time sales have not met expectations during the first five years of APTN's existence, so a Toronto sales office has been



Chief Ed John says APTN has a northern bias.

opened.

"We're starting to actively pitch the media buyers, the major advertisers in Canada. We've done the research to show that they have an incredible opportunity to reach the market in Canada that nobody else has tapped into yet. And we hope that this will translate into increased revenues to help us pay for the other things that the network wants to do in the long term," he said.

A number of speakers pointed out that there is no B.C. representative on the board, despite the fact that one-third of the First Nations in the country are located within the province.

First Nations Summit Task Force member Edward John said "I see there's a distinct bias in favor of the North, perhaps to the disadvantage of the South," he added.

The southern perception that the board had a northern bias did not properly take the network's history into account, Martin told Windspeaker. The 10 north of 60 communications societies that have permanent seats on the board, and who vote on who will occupy the other 11 seats, started TVNC long before APTN.

(see Be patient page 12.)



# Ramsay sentence disappoints Aboriginal leaders

By Carl Carter  
Windspeaker Staff Writer

## PRINCE GEORGE, B.C.

Many Aboriginal organizations, including the Assembly of First Nations, are crying foul after former British Columbia Judge David Ramsay was sentenced to seven years in prison (a term they think is far too short) for what they say are race-based crimes.

Ramsay was convicted of one count of sexual assault causing bodily harm, one count of breach of trust and three counts of buying sex from minors. His victims, four Native girls, were teenagers at the time of the incidents and one was just 12 years old. Three had been defendants in Ramsay's court, before and after his sexual encounters with them. Ramsay had access to their files, knew how old they were and the difficulties in their lives.

Ramsay paid the girls for sex. In one case, he smashed a 16-year-old girl's head into the dashboard when she insisted on his using a condom. When one girl threatened to expose his activities, he warned her no one would be-

lieve her if she reported him.

Ramsay could have received a maximum of 14 years on one of the charges, and five years on each of the other four counts. The Crown asked for a sentence of between three and five years. Associate Chief Justice Patrick Dohm tacked on two years to that recommendation.

"I'd like to know how they came up with seven years and why it's so inconsistent. The sentencing is so inconsistent," said Susanne Point, chair of the National Aboriginal Circle Against Family Violence (NACAFV). "[T]his man is a man of authority. He took advantage of that. As far as I'm concerned the man should never get out."

Special prosecutor Dennis Murray said sentences vary because each case is unique and has to be handled as such.

"Sentencing is a complex process. In sentencing proceedings there's so many factors that have to be taken into account to be fair to everybody," he said.

One factor that is often weighed is the remorse of the convicted.

Point said Ramsay apologized for his actions, in what she says was an attempt to ease his conscience.

"How can you say sorry to a 12-year-old girl who's got the rest of her life to go through with her nightmares and dreaming about what you did to her," said Point. "Sorry doesn't cut it. He should have to go through the trauma and the hell that they're going to have to go through for the rest of their life."

The RCMP has been criticized by many for taking three years to charge Ramsay, even though reports had been circulating that a local judge was abusing teenagers. Now, as some Aboriginal organizations and leaders call for a public inquiry into the administration of justice as it affects Aboriginal people, others are saying that the long investigations into Native people's complaints against the justice system are just stall tactics.

"I will not stand for the cover-up and the attempt by the legal system and the RCMP to avoid the implications of the Ramsay case," said Native leader Bill Wilson. "Let's stop procrastinating and get on with it."

Lydia Hwitsum, a member of the First Nations Summit, the province's largest Native organization, agrees with Wilson.

"We need to take the blinders off and address these underlying issues of systemic racism in the justice system."

Murray said he thinks people should view the Ramsay case as a "shining example" of justice served.

"The case went forward and the accused went to the penitentiary and that should never be forgotten," he said. "The reason it shouldn't be forgotten is that everybody focuses on their feeling that the sentence was not good enough and the process didn't work. Then other Aboriginal girls out there who have always thought that the system wasn't there for them and didn't hear their voice will think that's still true, when in fact this case is an example, a shining example, of the fact their voices were heard. And I don't think we should forget that."

Point thinks that more should

be done for the Aboriginal women who aren't coming forward to report the crimes being committed against them.

"What about all the other women who weren't or aren't able to (come forward)? To me that's not a success. It's great that they (the four girls) were able to come forward, but that doesn't mean to say that they all came forward. Now what's set up for them? Are they able to get funded counselling? How have their lives changed? For him, it's over isn't it? If he got seven years, how many years do you think he's going to do and he'll be out? The court system pulls you through; it's a living hell to go through the entire system, especially if you're a victim."

The girls involved with the case are receiving help from Native counsellors. The *Vancouver Sun* reports the girls have been asked by RCMP not to talk to reporters as there is an investigation ongoing with more charges being contemplated against other prominent men in B.C.

# Grievious

By Paul Barnsley  
Windspeaker Staff Writer

## KAMLOOPS, B.C.

Ron Ignace wants some answers. His son is dead and three men who killed him were convicted on a lesser charge as a result of police mistakes during the investigation.

Ignace, the former chief of Skeetchestn Indian Band, has a very heavy heart since his 17-year-old son Gabriel Paul Ignace was killed by three men known to his friends and family as Skooks, was viciously killed on Dec. 30, 2002.

Ignace called *Windspeaker* an hour after sentence was pronounced to tell us of his call for an inquiry into the matter.

British Columbia Supreme Court Justice Richard Blair imposed sentence on three young Native men—Lance Jensen, Raymond Peters, 25 and Tom Saul, 26—in Court 5D of Kamloops courthouse on Dec. 15. The judge was harshly critical of the police for their conduct of the investigation.

Family members say the three men convicted of killing Paul Ignace were originally charged with second-degree murder after his

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Enumeration Project Manager  
NWTMN Negotiations Secretariat  
Box 129, Fort Smith, NT X0E 0P0

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# leaders

done for the Aboriginal men who aren't coming forward to report the crimes being committed against them.

What about all the other men who weren't or aren't able to come forward? To me that's a success. It's great that they (four girls) were able to come forward, but that doesn't mean to me that they all came forward.

How have their lives changed? For him, it's over isn't it? If he got seven years, how many years do you think he's going to do and he'll be out? The court system pulls you through; it's living hell to go through the court system, especially if you're a victim.

The girls involved with the case are receiving help from Native counsellors. The Vancouver Sun reports the girls have been asked by the RCMP not to talk to reporters as there is an investigation ongoing with more charges being contemplated against other prominent men in B.C.

# Grieving father calls for public inquiry

By Paul Barnsley  
Windspeaker Staff Writer

KAMLOOPS, B.C.

Ron Ignace wants some answers. His son is dead and the three men who killed him were convicted on a lesser charge as a result of police mistakes during the investigation.

Ignace, the former chief of the Skeetchestn Indian Band, has had a very heavy heart since his 21-year-old son Gabriel Palmer, known to his friends and family as Skooks, was viciously killed Dec. 30, 2002.

Ignace called *Windspeaker* just an hour after sentence was pronounced to tell us of his call for an inquiry into the matter.

British Columbia Supreme Court Justice Richard Blair imposed sentence on three young Native men—Lance Jensen, 24, Raymond Peters, 25 and Travis Saul, 26—in Court 5D of the Kamloops courthouse on June 15. The judge was harshly critical of the police for their conduct of the investigation.

Family members say the three men convicted of killing Palmer were originally charged with second-degree murder after his body



was found in the South Thompson River. His throat was slashed. He had been stabbed in the heart several times.

But confessions obtained by RCMP officers investigating the deaths were found to have been tainted. The three accused had not been properly informed of their rights.

"I'm in an abyss of grief, I'll tell you that," Ignace said. "The sentence was rendered this afternoon, about an hour ago, by the judge. We were saddened by the fact that the sentence was reduced from second degree murder down to manslaughter. I'll tell you, the way our son was murdered gives new definition to the word manslaughter. Even the judge noticed

*"I'm in an abyss of grief, I'll tell you that...we were saddened by the fact that the sentence was reduced from second degree murder down to manslaughter. I'll tell you, the way our son was murdered gives new definition to the word manslaughter."*

—Ron Ignace

that in his judgement today. But because a deal was cooked between the Crown counsel and legal defence for the killers, the judge was bound by the precedents of law that deal with sentencing around manslaughter. So these guys got seven years, well 10 years, but three years off for time already spent."

It's not enough to satisfy the grieving father, who wanted the men to receive life sentences without parole.

"These guys are going to be 31 or 32 when they get out and our son will never live. Our community and our society was devastated by this," he said. "The judge really, for the first time, he said, in all his years of dealing with

such crimes, really severely criticized the RCMP's handling—bungling—of this. We are calling for an independent inquiry because too many times this has happened."

Justice Blair didn't use the word bungle.

"That's my word," said Ignace. "What he said was very powerful and very dramatic. Never before in his whole career as a judge has he had to make these kinds of statements about a police investigation."

A published report in the *Kamloops Daily News* quoted the judge's remarks.

"The investigatory methods in this case struck me as different from the transparent and well-documented investigation I have observed employed by police when investigating serious crimes like murder," said Blair.

And he criticized the way the officers informed the accused men of their legal rights.

"In this investigation, the warning was casual, cursory and incomplete, and presented Crown with yet another unnecessary hurdle to the prosecution of the accused," he said. "It troubles me I have felt obliged to make these comments about the police investigation. I have in the past 12 years heard a number of very serious criminal trials. I cannot recall ever feeling it necessary to comment negatively on the investigation of the police in any of those cases."

Ignace said the entire justice system in British Columbia needs to be examined. He cited the recent conviction of a Prince George judge who terrorized and sexually exploited young Native women who appeared before him in court. He also mentioned the fact that police inaction allowed more young women—many of them Native—to disappear from the East Hastings area of Vancouver. Robert Pickton is charged with the murders of more than a dozen women who went missing from the downtown eastside.

Ignace believes the strong remarks from the bench will help him put pressure on the provincial government to call the inquest.

"The judge, in his strong condemnation of the police's behavior in conducting this investigation, is more powerful than our... will only strengthen our call for an investigation. And I can't see them not listening to a judge."

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# Grassroots people wanted governance act: Poll

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

A poll commissioned last summer by several federal government departments that asked grassroots on-reserve First Nation people what they thought about the First Nations governance act produced results that might surprise you.

The poll showed that more than half of the grassroots people wanted the legislation. Even more provocative, the poll showed that opposition to the act was high in higher income groups and low in low-income groups.

At least that's what we're told the poll shows. It's a funny thing; the poll supporting the governance initiative was never released.

The fact that such polling was being done under Robert Nault, the former minister of Indian and Northern Affairs Canada (INAC), was not a secret. Departmental staff had advised *Windspeaker* the poll produced some interesting results. But when it became clear that Paul Martin would succeed Jean Chretien as prime minister sooner than the original February 2004 transition date, suddenly the poll with the interest-

ing results went underground.

Martin had made it clear he had been persuaded the well from which the governance act had sprung was poisoned by Nault with his approach of forcing the legislation through Parliament against the wishes of First Nation leaders.

Such was the Martin camp's displeasure with the second longest serving Indian Affairs minister in history, that Nault was forced out of politics and not allowed to run as a Liberal for a seat he had held for the party for more than 11 years.

*Windspeaker* sources say its because of this atmosphere that the government has been suspiciously slow to release the poll results. Dianne Laursen, an INAC communications officer, says there is no funny business afoot. She says the poll will be made public shortly.

"The survey of First Nations people living on-reserve, it was conducted as well by EKOS in October 2003. After further work was done on focus groups, the reports on those survey results were completed in late March. So that one is in the process of being deposited with Public Works. The results will be in the public domain shortly, probably the end of June or early July," she said.

Another EKOS poll, called Re-

thinking Government, was a poll of the general Canadian population.

In that poll, a question was put to the Canadian public, essentially asking people if they approved of the First Nations governance act. Nationally, 33 per cent strongly supported and 39 per cent somewhat supported the legislation.

"The results were deposited with Public Works and Government Services within Treasury Board guidelines. The survey polled 1,501 people during a three-week period June and early July 2003. The reports were completed in September. INAC results were deposited Sept. 10, 2003," she said. "By depositing it, it means it's been made public as copies with the Library of Parliament and the National Archives and is available to members of Parliament and other Canadians."

So the poll that was released took a mere two months to go from completion of the polling itself to public release. The on-reserve poll, if it is released when Laursen said it will be, will have

taken almost eight months from completion of polling to public release.

When the results are made public First Nation leaders will have to deal with statistical information that could support the claim that they have very different agendas from those of the grassroots First Nations people they represent. Some might suggest that those same leaders opposed Nault's legislation only to protect their positions of privilege in their communities.

Don Kelly, spokesman for the Assembly of First Nations had a couple of cautions about jumping to any quick conclusions.

"The one thing I always looked for when the previous minister was in place was that to support the governance act they would do surveys on reserve and they would ask people to rank priorities, including things like governance or accountability. But they always separated governance from things like lands and resource issues or settling claims or implementing treaties. We always thought that's very misleading

because we don't see, and the Harvard project would agree, the Royal Commission, any other number of studies would agree, that claims, access to lands and resources, etc. are not separate from governance. They're all connected," he said.

Kelly said he would have to see the polling questions before he ventured an opinion on the worth of the data.

"I haven't seen it. But if it's a question about accountability, that's fine too. We've always said, under the previous national chief and under the current national chief, that we're willing to work on accountability," he said. "In fact some of those proposals, like the First Nations auditor general and ombudsman, we would really like to pursue those things because it takes the burden off of a lot of our leadership who are unfairly blamed for the fact that not all of this money gets to the communities. Our leadership gets unfairly blamed when we know the department has got its own share of accountability problems."

## Be patient, asks board chair

(Continued from page 9.)

"I would call them founding members," Catherine Martin said. "TVNC, at the time, they were the ones that developed the plan and applied to CRTC with some advisors from the south."

She said the TVNC members "had much to lose by letting go of TVNC and sharing it with the rest," that's why they wanted to ensure they had voting power for membership.

Stewart Phillip argued in his letter that the CRTC had relied on recommendations from the Royal Commission on Aboriginal Peoples when it approved APTN's license. That meant the network has a responsibility to the public for its actions.

Martin said the board and management must conduct business in the way they see is best for the network, but they listen to the public.

"The people spoke and said, 'Yes we want this.' The CRTC spoke and said, 'Yes, you can have it.' Did the CRTC say we're under a public trust? I don't know if that's our agreement, but we are a national network...Symbolically, we are," she said. "The board's responsibility is to the governance of the network, meaning to the commitment we made to the CRTC, which involves a commitment to the public and to the communities, which is why we have a 21-member board of directors to respond to the needs and the wishes of the community."

Phillip criticized APTN for the way it decided which programs were selected for purchase and which programs weren't. He said the process was not transparent.

"Policies are in place. Whether they are followed... that's the job

of the board. To say, 'Have all the programs that were selected, have all the things that have happened this year gone according to policy?' We did have an internal review on that and our findings were that there needed to be much more adherence to the programming policies in the past two years. So as a board we've directed our CEO to make those changes," she said.

"It's taken more than a year to implement the changes. The board is very responsible. They're duly diligent. And it's a large network and a large board and a large staff, so we need to look at our policies to ensure that our CEO, our only employee, is following the strategy and policies.

So I think there's a change. It's slow so it's difficult to see. It takes a while to see what changes are being made."

Phillip's comments weren't all negative. The UBCIC president also congratulated the board on the network's upcoming fifth year anniversary and said, "My favorite program, without question, is the APTN national news."

The session was friendly and respectful throughout as comments ranged from glowing commendations to carefully worded criticisms.

At the end, APTN board chairman Catherine Martin said, "On behalf of the board I ask you for patience."

## Board expenses

(Continued from page 9.)

"The board budget isn't just about board members. It's about professional fees, legal fees. The board of directors receive honoraria for their meetings and they receive travel and for their committee teleconferences, they receive honoraria. So for 21 directors times four three-day meetings across the country, plus we have four committees on the board that meet at least once a quarter," said Catherine Martin.

"Look at all the parts of the country we fly people out of. One ticket for example from a northern point is \$2,000-plus to get them here, takes two to four days to get them there and back. Then they're at the meeting. So some of the directors have to be gone for seven or eight days from their job or their community. I don't think that the honorariums are high. And they're not in relation to other

organizations in the country, especially Native organizations."

Jean LaRose said the darkest days for APTN are over, but he is worried about one other threat to the network. He notes that the Conservative Party of Canada has pledged to scrap the CRTC and allow the broadcast industry to operate free of regulations. The CRTC has created protected places on the dial for channels that serve minority or special interest audiences and it ruled that all cable companies must carry APTN and pay the network 15 cents per subscriber. Each penny equals about \$900,000 for APTN each year.

"If they dismantle the CRTC, which has been instrumental in the creation of APTN and ensuring it survives, if they were to just open it up, cancel everything like mandatory carriage and subscribers' fees, etc., networks like ours are dead," LaRose said.

## Small turnout

(Continued from page 8.)

In December 2003, National Chief Phil Fontaine announced the official launch of the initiative. The commission is made up of two co-chairs, R.K. (Joe) Miskokomon and Wendy Grant-John, and is joined by nine other commissioners who represent different aspects of current First Nation issues.

Commissioners Gregg Smith, current chief executive officer of the Treaty 7 tribal council and a former Alberta AFN vice-chief, and Francois Paulette, a Dene former Northwest Territories AFN vice-chief, were in Edmonton Grant-John.

They asked the audience to answer the following questions:

What can the AFN do to improve its representation and dynamism of First Nations and their citizens?

What can the AFN do to become more supportive of urban First Nation citizens, groups and associations?

What can the AFN do to broaden its role to include all First Nation demographics?

What should the AFN keep, change, avoid, or create?

It quickly became apparent that people feel out of touch with their national assembly. The very first speaker, Albert Cardinal, president of the Aboriginal Disabilities Society of Alberta, brought up that point.

"A lot of young people in the cities, healthy young people, they're lost. They don't have an

identity in the city. They don't have a network of family and support services. There really is nothing happening for them because the communication is not there," he said.

Noreen Samson, who said she was speaking on behalf of Samson Cree Nation Chief Victor Buffalo, questioned the AFN's independence from government.

"I must remind you that it's funded by the federal government. So the AFN is not an Indian organization per se," she said.

She suggested the AFN should restructure to "fight the oppressor with a treaty mandate, not a federal mandate."

Mel Buffalo, president of the Indian Association of Alberta, suggested the AFN needed to change its structure to accommodate the growing urban First Nation population. He suggested there be an urban representative on the AFN board and that satellite offices in major urban centres be established to make it easier for grassroots people to be in touch with their national organization.

The national chief said in Vancouver last year that he wanted a lot of new ideas to come out of the process. He suggested that places could be made within a restructured assembly for urban people and even traditional leaders.

Grant-John made a point of asking people to speak freely, saying the commission was arm's length from the organization and was free to bring any idea to the table.

Assembly of  
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# et: Poll

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Assembly of  
First Nations

# Circle of Trade

Show Guide

## Welcome to Prince Edward Island

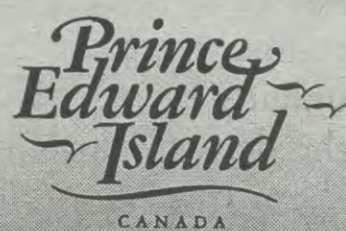


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## Recognizing achievement

Nominations are now being accepted for inductees into the Aboriginal Business Hall of Fame, which will honor the best and brightest Aboriginal people making advances in the business field today.

The hall of fame is an initiative of the Canadian Council for Aboriginal Business (CCAB). Nomination forms can be obtained online at [www.ccab.com](http://www.ccab.com). The inaugural induction ceremony will be held at the Circle for 2015 gala on Feb. 15, 2005 in Toronto. The Circle for 2015 gala is held annually to acknowledge the achievements of Aboriginal business leaders.

"The time has come. We've had lots of Aboriginal business people over the years, but I think there's been a critical mass that's been developing in the last 10, 20 years and we're at the point now where it's really time to recognize and to celebrate the achievements of Aboriginal business people," said Jocelyne Souldre, president and CEO of the CCAB.

Souldre said the idea for establishing an Aboriginal Business Hall of Fame has been around for some time, and came about from hearing success stories at the Circle for 2015 galas.

"We invite people in Aboriginal business to come and speak, and they tell their stories of success and failure and trying again and succeeding, and we've just been so impressed with those stories. It's time to bring it to a wider audience," said Souldre.

Robin Adamson, who works in marketing at CCAB, agrees. It is about time that more is done to honor Aboriginal business people, he said,

because it's a lot tougher for Aboriginal people to succeed or to start their own business.

"The people who have been doing business in the Aboriginal community, some of the senior corporations, have really had a much longer and harder road to travel than virtually every other kind of business in Canada. Given the difficulties of financing, starting up and getting credibility for Aboriginal businesses, the men and women from the Aboriginal business community who would

be candidates for this kind of process have just done unbelievable work," said Adamson. "I don't think the business community in mainstream Canada really has understood how difficult it is to finance, how difficult it is to get access to markets. These are the men and women who really serve as icons for the next generations. They hold out an example of what can be done despite great odds."

William MacLeod, president of Cree Construction and Development Company Ltd., which has been in business for more than 20 years and is owned by the James Bay Cree Nation in Quebec, said the hall of fame is a great idea.

"It's what's required, definitely what's required within not only the communities but within the region. The mission of this company is to promote Aboriginal business as much as possible and to support them," said MacLeod. "I think



Jocelyne Souldre, president and CEO of the Canadian Council for Aboriginal Business.

it's always important to recognize people, especially Aboriginal people."

According to Souldre, the creation of the hall of fame is a natural progression.

"Aboriginal people are a bigger chunk of the labor market itself. Because of the baby boom that's going on, our demographics show that in the next 10 to 15 years in some provinces in Canada, one out of every three new entrants into the labor market is going to be Aboriginal. So for more and more companies, Aboriginals are really the labor pool of the future," said Souldre. "The fact that we feel confident that we can launch an Aboriginal Business Hall of Fame is a bit of a testament to some of the work that we've done, along with others, to really promote economic self-reliance and to take us closer to our goal of having Aboriginal people be full participants in the Canadian economy."

# AFN CIRCLE OF TRADE

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## 25th Annual General Assembly of First Nations





# Abegweit banks on energy

One could say the Abegweit First Nation's economic development plans are very energetic. As you read this, the First Nation—whose land base is spread over three reserves located near Charlottetown—is putting the finishing touches on its latest project, a gas bar scheduled to open at the end of June. The gas bar will boast an Ultramar service station, a convenience store, a craft shop and a drive-through Robin's Donuts franchise.

In the short-term the First Nation is providing members with a place to go to refuel their vehicles, but in the long-term the goal is to develop alternative energy sources on reserve.

Benny Sark, director of economic development for Abegweit First Nation, said one of the projects the band is looking at is setting up a system to save the cost of heating water.

"We're in phase two of a three-phase project on trying to get a hot water heating distribution system set up on reserve here. If you look at your electric bill, 80 per cent of that is your hot water, electric hot water. So if we can eliminate that altogether, there's 80

per cent of your electric bill gone," he said.

"We've identified various communities in Europe and Northern Ontario that have these systems in place. The best ones would be in Sweden because they've had these systems running whole communities for the past 50 years. No sense in reinventing the wheel, right? So right now we're into the feasibility study of the project and the investigative research. So that's where that is right now."

The band is also looking into the feasibility of generating power by harnessing the wind.

"We're slowly working on that. We hope to get a test site on the reserve here next year," he said.

Sark said the idea of developing alternative energy sources has been one that the First Nation has been tossing around for a number of years, but last fall they decided to take a serious look at their options. They've had a couple of community meetings and held some workshops, and now they're looking to see if their plans are feasible, and if there is any money available.

"We need lots of money to get something like this going.

We don't have the money in our back pockets."

The community members are supportive of the idea, Sark said, because it will benefit everyone.

"If this comes about and we're successful, then the whole Maritime provinces could benefit from it," he said.

"Relying on oil, and the price of oil nowadays, it's just crazy. We want to be environmentally friendly and go green."

(see Circle of Trade page 6.)

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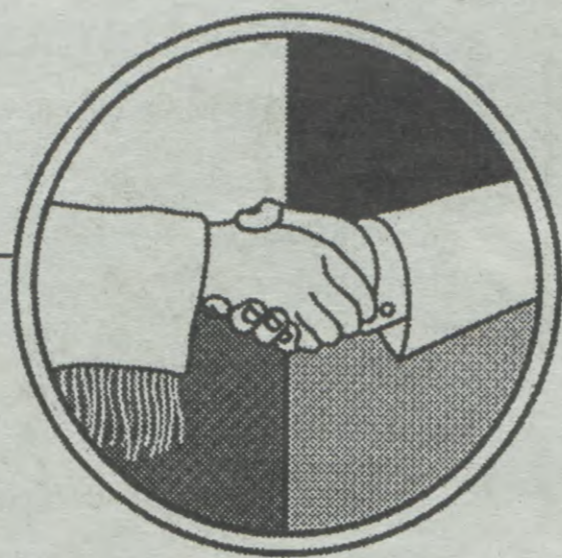
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While First Nations political leaders gather in Charlottetown from July 20 to 22 for the Assembly of First Nations 25th Annual General Assembly (AGA), leaders in Aboriginal business will get a chance to gather nearby. Their goals are as varied as the business fields they represent, but there is one thing for certain, they are looking to catch the attention of AGA delegates in attendance. Circle of Trade offers Aboriginal businesses and organizations the opportunity to showcase their products and services while providing non-Aboriginal businesses and organizations a chance to make some valuable connections within the Aboriginal community.

"I would say participation is very, very diverse," said Myrna Korbutiak, manager of the trade show. "You can have Aboriginal government, you can have economic, non-Aboriginal government departments, education, culture, justice, employment and training. So it's a great place to be, because it doesn't matter what your background is, you can almost always run into somebody that is along the same line as you are." Whichever category they fall within, all the trade show exhibitors reap the benefits of taking part, she said. "Actually anyone that decides to participate as an exhibitor benefits. The arts and crafts

always benefit, of course, because from just the attendees, you know, their business is always very, very interesting to the public. And the exhibitors, they always benefit. It depends on what they're looking for. If they're looking for partnering or if they're looking for new information. A lot of them are new businesses and they're either looking for a partner to joint venture with or they're looking for ideas on how to better their business, or different ideas to bring into their business. And also the organizations, institutions, that attend, they always take away a lot of information."

Korbutiak has been coordinating the trade show portion of the AFN general assembly for several years. She said the event usually attracts about 100 exhibitors and draws quite a crowd. She expects this year's event to be just as successful.

"It's high tourist season. There's a lot of attendees at the AGA. It's right in the same building on the same floor as the AGA again this year, as it was last year, which makes it really, really great."

While exhibitors can book booths at the trade show right up until the event itself, Korbutiak suggests anyone interested in taking part act as soon as possible.

For more information about the Circle of Trade, contact Myrna Korbutiak at 204-372-8848.

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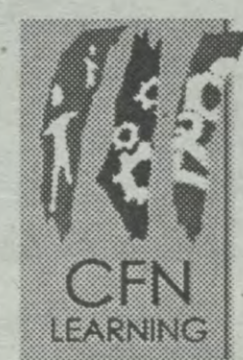
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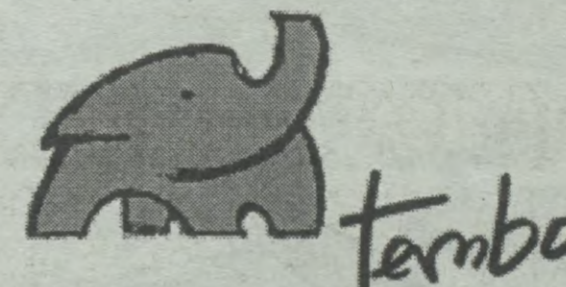


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## Program supports tourism students

Each year, six Aboriginal students pursuing careers in the tourism industry are getting valuable work experience in the field and a bit of financial help, thanks to a partnership between the Canadian Council for Aboriginal Business (CCAB) and CHIP Hospitality, one of Canada's leading hotel management companies.

The CHIP Hospitality-Future Tourism Leaders scholarships have been awarded for the last two years, with recipients receiving \$2,000 to go towards the cost of their studies.

Each student chosen is also hired on for the summer at one of the more than 30 hotels and resorts managed by CHIP Hospitality. The scholarship program is administered and distributed by the CCAB through its scholarship and bursary program.

The company is the management arm of CHIP REIT, the Canadian Hotel Income Properties Real Estate Investment Trust, with hotels and resorts across Canada and into Washington State. CHIP Hospitality launched its scholarship program in 2002 as a way to better reach out to the Aboriginal segments of the communities it serves, said Sharon Mackay, vice president of human resources services

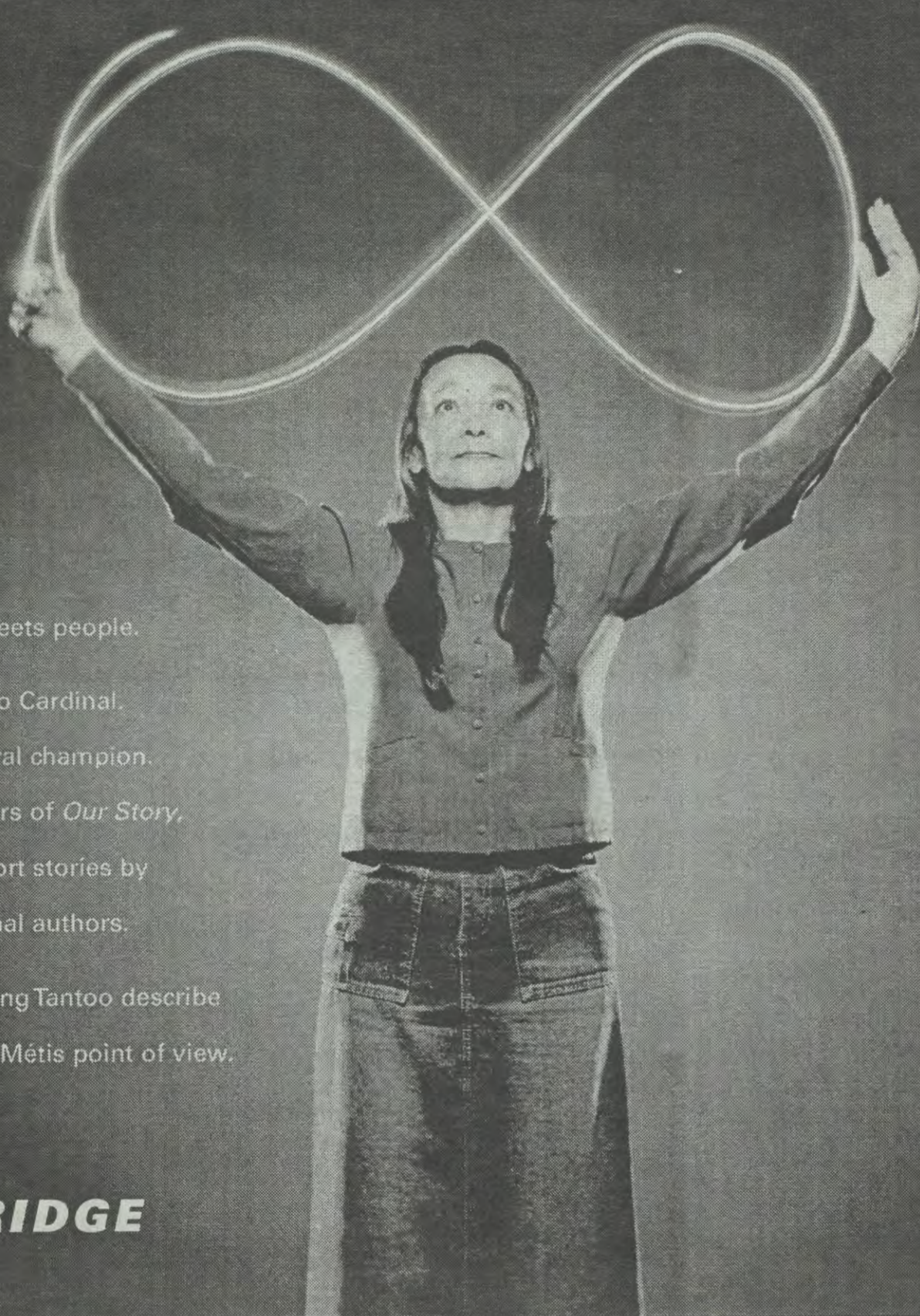
with the company.

"I guess our focus has always been that our hotels, we like to keep them very local. And so when it comes to the associates that are working within our properties, we really want to see some alignment between what we have culturally within our building and what in fact is the community surrounding it. So this is one of the ways that we thought we could do that in those markets where we do have a heavier Aboriginal customer base. We felt that it would be the right thing to do, really, to have that reflected in our staff mix at the hotel," she said.

"Ultimately if this works the way that we'd like it to, then of course we'd like to be in a position where they would stay with us. That's the intent behind this initiative."

While the company's original commitment to the scholarship program was for three years, Mackay doesn't see it ending any time soon.


"I think in terms of the bursary program, I don't see that we would step away from that. It's something that I think we're going to continue to dedicate our resources to. So although it is a three-year commitment I can see that we would be continuing this relationship," she said.



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## Stay and

There is a lot to see and do in the city that will host the 2004 Annual General Assembly of First Nations. Here are some suggestions on places to go for delegates looking to play a part in all the work is done.

### Historic Charlottetown Waterfront

When strolling along this boardwalk, be sure to visit Founder's Hall, a new 21,000 square foot construction that features the "Time Travel Tunnel" that guides you through the history of Canada from 1864 to present. And if a bit of history you're looking for, the Confederation Playhouse offer daily walking tours along the waterfront and provide historical re-enactments to visitors. Stop and shop along the way, or have a bite at the many restaurants and cafes. Peake's Wharf, where you can also enjoy homemade ice cream and stunning scenery.

For more information on hours and admission prices



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## Circle of Trade

# Stay and enjoy the summer in Charlottetown

There is a lot to see and do in the city that will host the Assembly of First Nations 2004 Annual General Assembly. Here are some suggestions on places to go for delegates looking to play after all the work is done.

### Historic Charlottetown Waterfront

When strolling along this boardwalk, be sure to visit Founder's Hall, a new 21,000 square foot construction that features the "Time Travel Tunnel" that guides you through the history of Canada from 1864 to present. And if it's a bit of history you're looking for, the Confederation Players offer daily walking tours along the waterfront and provide historical re-enactments to visitors. Stop and shop along the way, or have a bite at the many restaurants and cafes at Peake's Wharf, where you can also enjoy homemade ice cream and stunning scenery.

For more information on hours and admission prices for

Founder's Hall and the Confederation Players Walking Tours and Re-enactments, call 1-800-955-1864.

### Peake's Wharf Boat Cruises

You may want to add a boat cruise to your "to-do" list when visiting Charlottetown. See the many views of a variety of harbours. Take in the historical points of interest and see a variety of marine life. There are daily sunset and commentary cruises, as well as seal watching tours.

Harbour cruises are scheduled at 1 p.m., 6:30 p.m. and 8 p.m. and cost \$16. Seal watching tours take place at 2:30 p.m. and costs \$22. For more information, visit [www.quartermastermarine.com](http://www.quartermastermarine.com) or call (902) 566-4450.

### Confederation Centre of the Arts

The Confederation Centre of the Arts is the site of the annual summer Charlottetown Festival and



LOUISE VESSEY

The cast of *Anne of Green Gables - The Musical* 2004 Charlottetown Festival. The production runs June 5 to Oct. 2 at the Confederation Centre of the Arts.

offers an array of live entertainment, including the much-loved *Anne of Green Gables - The Musical*, which runs between June 5 and Oct. 2.

From June 17 to Sept. 14, you can also catch the popular *Walk with Patsy Cline*, a stage

production about the late country singer. You can pack a picnic and take in a free lunchtime concert by the Confederation Quintet, whose musical stylings range from classical standards to contemporary pop. If you are an art lover, you

won't want to miss the Confederation Art Gallery, which has more than 15,000 historical, modern and contemporary pieces of Canadian works of art. Guided gallery tours are available.

(See Circle of Trade page 8.)

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RCE



## Community support

(Continued from page 2.)

Abegweit's timing couldn't be better. At the beginning of June the provincial government launched its new Prince Edward Island Energy Framework and Renewable Energy Strategy, designed to help wean the island off of its reliance on fossil fuels. The aim of the program is to increase the amount of renewable energy used in the province, which will have the two-fold result of benefiting the environment and allowing PEI to become more energy self-sufficient.

"While it is too early to say precisely what PEI's energy mix will look like over the next decade, there is no doubt renewables will play an important role in our energy future, given the concerns about the impact of fossil fuels on climate change, coupled with uncertainty about future supply and price of traditional fuels," said Jamie Ballem, provincial minister of Environment and Energy, during the speech he gave unveiling the new strategy.

He added that when it comes to sources of renewable energy, wind power is likely the province's best bet.

"With the cost of wind energy increasingly competitive with that of traditional fuels, there is potential for significant expansion of PEI's wind energy capacity," Ballem said. Currently the province gets about five per cent of its electricity through wind power.

Abegweit is not the first First Nation to explore alternative energy sources. William Big Bull of the Piikani First Nation in Alberta was recently honored for his grassroots efforts to bring wind power to his community.

Big Bull nabbed gold in the climate change category at the Canadian Environment Awards held in Calgary on May 31, winning for his work with Weather Dancer, a wind turbine that supplies 2,960 megawatt hours of clean power per year.

"Wind power is something we've been working on for a number of years," said Big Bull, energy manager for the Piikani Utilities Corporation. "I think, more than anything, it's clean energy. It's something that is sustainable and it also fits nicely with our beliefs, utilizing the natural world."

"These wind power projects are not new," said Big Bull. "But the philosophical ideals of our community as a First Nation in using the natural world, that's not new to us. It fits nicely with our philosophy and also gives us something that we're doing for global warming, doing our part."

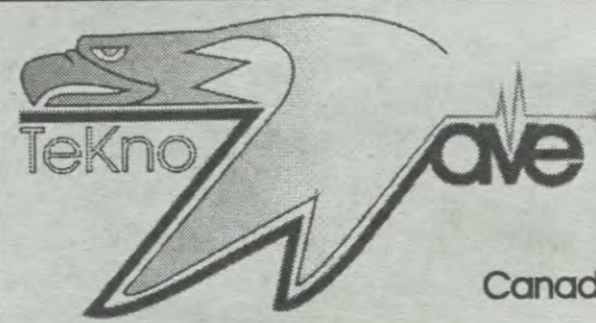
"I think it's quite extraordinary that (Big Bull) works with his community. He has a dream with respecting the First Nation value about the outstanding value of the natural heritage and he didn't want to pollute and he tried to find alternative ways," said Diane Chaperon-Lor, public relations manager with the Canadian Environment Awards. "He found that it fits with their setting and the community and at the same time it's innovative but also high technology and it's cost efficient. So they're winning and also sharing and bringing on board and increasing the value of the power that they generate to serve bigger and better communities."

The three-year-old Canadian Environment Awards work to promote the efforts made by environmentalists at a grassroots level.

Find out more about the curriculum, funding, admissions requirements and locations. Register Now for September 2004 start in Network Administration and Multimedia Web Designer programs offered in Ottawa & Six Nations.

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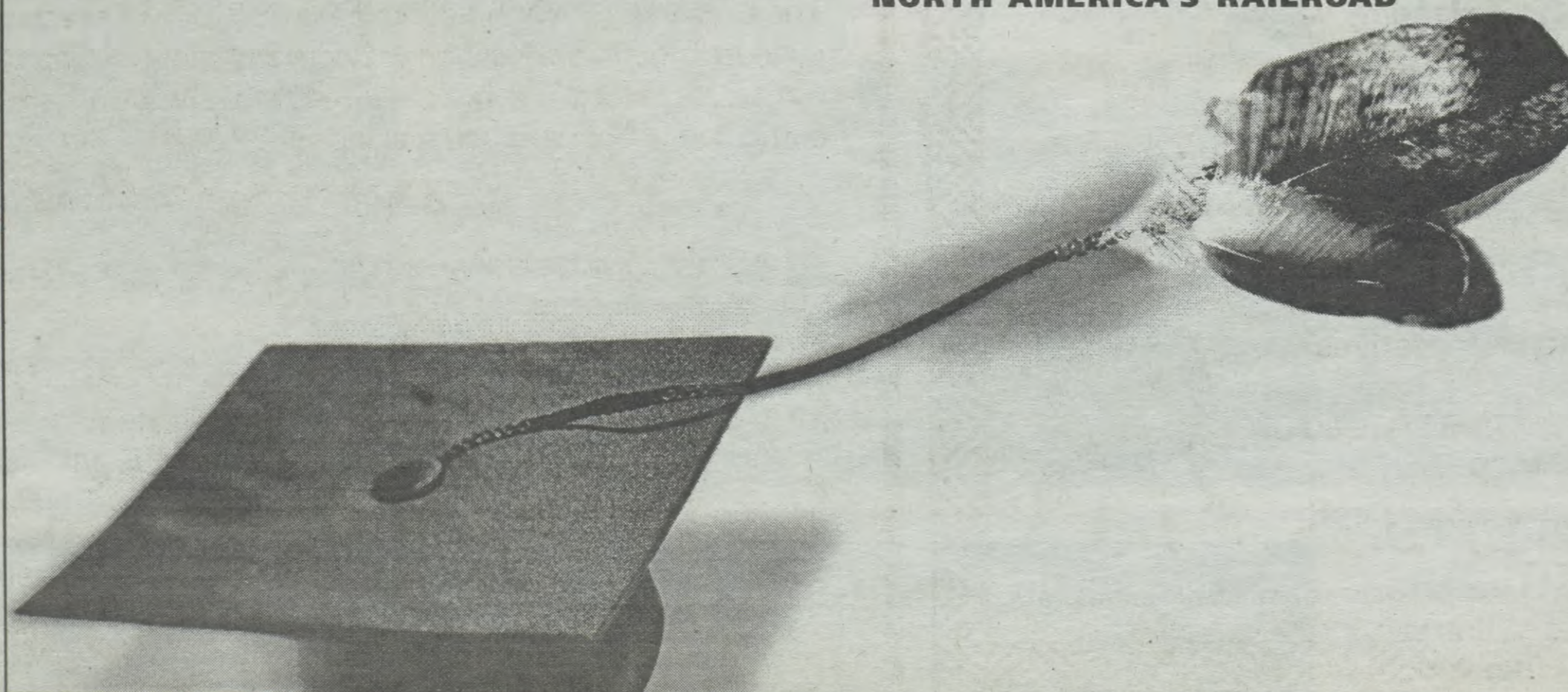
### The CN Aboriginal Awards Program.

The CN Aboriginal Awards Program is committed to providing funding to qualified Aboriginal students enrolled in a recognized Canadian technical institute, college or university. For details on eligibility, call the National Aboriginal Achievement Foundation at 1-800-329-9780 or visit [www.naaf.ca](http://www.naaf.ca) today.

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## Playing is serious business

From jungle gyms to tether ball poles, if you can find it on a typical playground, you can find it at Kan-Go-Roo Playgrounds Ltd., a company owned by Sylvain Lebel in partnership with Eel River Bar First Nation.

Lebel started the business, which manufactures playground equipment, in 1993. In 1998, Lebel went out in search of a partner that would help him reach untapped Aboriginal markets. He found the partner he was looking for in Eel River Bar First Nation.

"For them it was to create jobs and for economic development. And for me it was for the market of the Native community, because it's a market that was not served by the others," Lebel said.

"We create jobs. And we share the profit. And with the profit for them, they use it in the community to organize different things."

Thanks to the partnership, Kan-Go-Roo is now a Native company. This means its products are not only more appealing to Aboriginal communities, but sets the company up when governments start looking for suppliers.

"Because it is a Native company, they take care that we are involved in each project that they want to make," Lebel said.

The long list of products available through Kan-Go-Roo includes a couple of items with

an Aboriginal theme—a circular climbing apparatus called the medicine wheel, and a playhouse in the shape of a tipi. The tipi playhouse has been incorporated into the design of a play structure.

The idea to create products with a Native theme was inspired by customer requests, Lebel said.

"Sometimes they ask us for different products and we look if it's possible to do; because we have a Canadian standard to follow. And sometimes it's difficult to adapt what they want to those standards because the safety of the playground is very important in this industry. That's why we have a few products especially for them. And for the other product, we try to use some colors that mean something for them," he said.

The response to the Native-themed products among the company's Aboriginal clientele has been very good, Lebel said. "They like it because they can find themselves in those products. 'It's made for us,' and that's what they like."

The company shows off its Maritime roots as well, with a lighthouse play structure included among its offerings. Kan-Go-Roo's catalogue boasts swings, slides, teeter-totters, bike stands, sand-boxes, playhouses, monkey bars, basketball nets, benches, and even a grip wall for the

novice climber.

Kan-Go-Roo has managed to hold its own in a market dominated by big, aggressive American companies, and has even seen its market share expanding as more and more people learn about its products. One of the reasons for the company's success is the quality of the equipment they manufacture, Lebel said.

"The products are really good quality. We use only good quality materials and we never cut on the quality of the products. We always try to increase the quality. And that's why I'm still here doing playground equipment."

Another thing that sets Kan-Go-Roo apart from its competitors is the level of service the company provides.

"We spend a lot of time with the customer to determine the needs that they're looking for. And we try to solve their problem at the same time as we sell products," Lebel said. "The purchase is the last thing we do."

You can find Kan-Go-Roo playgrounds from British Columbia to Newfoundland, at schools, daycare centres, parks and military bases, not to mention in a fair number of First Nation communities.

For more information about Kan-Go-Roo Playground Ltd. visit the company Web site at [www.kangoroo.com](http://www.kangoroo.com), or call the company at (506) 789-0990.

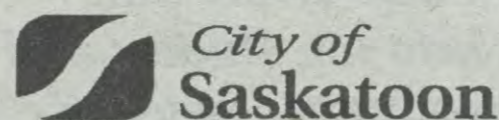


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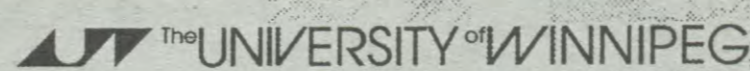
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# Charlottetown festival celebrates 40 years

(Continued from page 5.)

Phone the box office for show times and prices at (902) 566-1267. For more information about the art gallery, call (902) 628-1864.

## Confederation Trail

What better way to soak in the scenery of Prince Edward Island than walking across it? Confederation Trail has 300 km of nature trails that stretch from one end of the island to another. Whether you are biking or walking, this trails gives you an opportunity to see parts of P.E.I. that you might miss if you're driving.

## Festivals and events

Charlottetown has some great summer activities. Celebrating its 40th anniversary, the Charlottetown Festival runs from June 1 to Oct. 16

at the Confederation Centre of the Arts and features a number of musicals, art exhibitions and outdoor concerts. Renditions of popular Broadway tunes in the musical Spring into Broadway and classic Celtic songs in Hot Plaid: A Celtic Musical Tour will be part of the live performances at this yearly event.

## Eastern Canadian Rugby Championships

If you plan to spend time in PEI before the assembly and love rugby, don't miss the action starting on July 15 as athletes from Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland vie for the championship at the Simmons and Colonel Gray Fields. This four-day event will feature both the men's and women's

division, which includes men's under 21 and under 18 categories. The women's categories include the senior division and under 19 division. If you would like more information, call (902) 629-4023.

## Lennox Island First Nation

Stay a little longer after the assembly is over and join the St. Ann's Day celebrations taking place on July 25. Parades, games, live entertainment and a lobster dinner are all part of the biggest community event on Lennox Island, which is just one hour's drive from Charlottetown.

## Lennox Island Mi'kmaq Cultural Centre

Opened in 2000 by Gov. Gen. Adrienne Clarkson, this museum offers visitors a glimpse into the history and culture of



LENNOX ISLAND ABORIGINAL ECOTOURISM

The Path of Our Forefathers Nature Trail

the Mi'kmaq. You can also hike along the Path of Our Forefathers Nature Trail and see historical sites, such as the former home of respected Elders Denny and Matilda Lewis. Guided tours are available.

Can't do it all in one day?

You can always stay at the Lennox Island Hostel, which is part of the Lennox Island ecotourism complex. Here you can stop by the Minegoo Café or book a sea kayaking tour at the Lennox Island Adventure Centre. For more information, call 1-866-831-2702 ext. 2.

## CESO



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**CESO Aboriginal Services** is a volunteer-based, not-for-profit organization founded in 1969 to promote and extend the economic growth and well-being of the Aboriginal peoples of Canada. With seven regional offices, CESA handles requests for assistance from Aboriginal businesses, individuals, organizations and communities.

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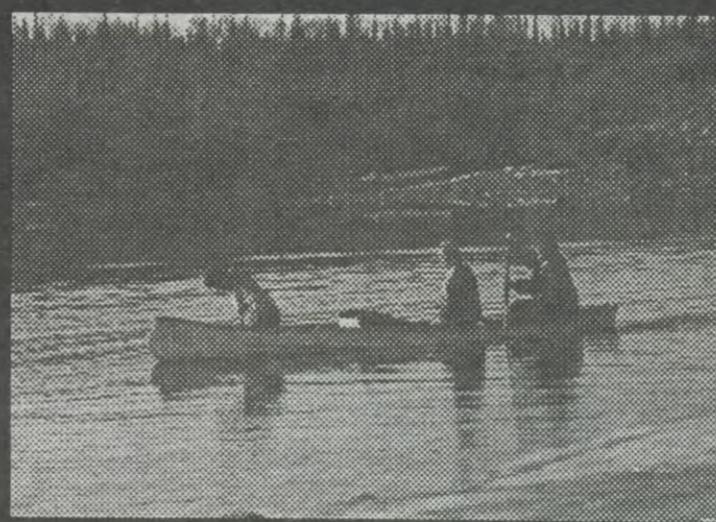
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The information your clinician gets from taking your history a

## If you w

Dear Tuma:

Last month my cousin died and left a will naming me as the executor. I do not have a clue as to what to do. I paid all the funeral expenses, but does Indian Affairs get that? How can I be reimbursed all the money I spent? Now my family tells me that what is in the will is not what he wanted and they know what should go to whom. What should I do?

Under Press

Dear Under:

My condolences on the loss of your cousin and your cousin's death. The right thing by having a will done and this will make your executor's job easier. First, he named you as executor. This means that you are the person in charge of his estate. This means collecting all monies owed to the estate, paying all of the bills (out of the estate, not out of your pocket) and distributing whatever is left to the heirs.

Handling the estate of an Ind

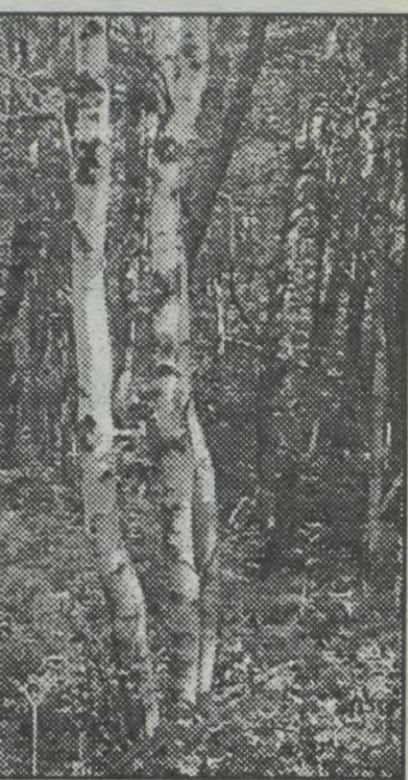
## WANT

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years



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[ strictly speaking ]

# Prenatal care: Why we do what we do?

Most women will see their doctor, midwife or nurse every month or more during their pregnancy. Here are the simple answers to why we do what we do each visit.

**The long first visit**—During your first complete prenatal appointment, your health care provider will determine if you have any significant personal medical illnesses or genetic risks that might affect the baby's health. Your health care professional will also collect information on any past pregnancies you had, your nutrition, whether you smoke, use alcohol or drugs. A physical exam is usually completed.

The information your clinician gets from taking your history and



## MEDICINE BUNDLE

Dr. Gilles Pinette

performing the physical will help identify potential risks that may be present during your pregnancy.

Vaginal swabs and blood work may also be done during this visit. This is to screen for any potential infections that may affect your baby's growth and development.

**Why check BP?**—High blood pressure (hypertension) during pregnancy occurs in six to eight per cent of pregnancies. It is more

likely to occur during the first pregnancy or if you have poor nutrition.

Likewise, it is more common in people who already have diabetes, kidney disease, hypertension or who are carrying multiple babies (e.g., twins). Untreated hypertension during pregnancy can cause seizures or coma in the mother and possibly death of the mother or baby. We can identify and treat this

disease early by checking blood pressures and checking the urine for protein.

**Urine samples**—During pregnancy, the urine is checked for protein or sugar. Protein may be in the urine if hypertension in pregnancy is developing. Sugar can appear in the urine if gestational diabetes occurs. The urine may also be tested if you are having symptoms of bladder infection.

**Checking weight**—The ideal weight gain during pregnancy is between 6.8 to 18.2 kg (15 to 40 lbs). Excessive weight gain or a lack of weight gain during pregnancy may indicate potential health problems for the mother

or baby (e.g., diabetes, growth retardation). However, overweight women should not diet during pregnancy and teenagers and underweight women should eat full and regular meals.

**Measuring your belly**—Your health care provider will use a measuring tape on your abdomen to determine how big your uterus is. These measures can help track the baby's growth.

**Heartbeats and movement**—After 17 weeks, we want to know if you are feeling the baby move every day. A baby in distress usually slows down or stops moving so fetal movements can be an important early detector of trouble. (see Care page 21.)

# If you work, have children or property make a will

Dear Tuma:

Last month my cousin died and left a will naming me as the executor. I do not have a clue as to what to do. I paid all the funeral expenses, but does Indian Affairs pay that? How can I be reimbursed for all the money I spent? Now his family tells me that what is in the will is not what he wanted and that they know what should go to whom. What should I do?

*Under Pressure*

Dear Under:

My condolences on the loss of your cousin and your cousin did the right thing by having a will done and this will make your job easier. First, he named you as the executor. This means that you are the person in charge of his estate. This means collecting all monies owed to the estate, paying all of the bills (out of the estate, not out of your pocket) and distributing whatever is left to the heirs.

Handling the estate of an Indian



## PRO BONO Tuma Young

is a bit different than handling the estate of a non-status. What is important to note is whether the person was living on reserve or off reserve. If your cousin was living on reserve, then you should contact Indian Affairs to see about being appointed executor and obtain the rest of the forms required. If your cousin lived off reserve and held property off reserve, you should contact a wills and estate lawyer to begin probating the estate.

First, get yourself appointed executor by Indian Affairs. Then arrange to collect all monies due to the estate and pay all bills outstanding. You may need to do a final in-

come tax return. Do not forget to check into pensions, life insurance policies, the Canada Pension Plan, bank accounts and take an inventory of your cousin's property (land, house, furniture, anything of value). Now, collect all the bills, such as credit cards, car payments, bank loans, etc and use the money collected to pay off all of the debts. Do not forget to pay off the funeral home and other funeral expenses.

Whatever is left can then be distributed according to his wishes in the will. This is what your cousin wanted and make sure that his final wishes are carried out. If his

family is not satisfied with the will, they can go see another lawyer and challenge the will in court. Make sure that none of the assets are lost or diminished while you are doing this. An example of this is paying the insurance bill on the car while you are arranging for it to be transferred or sold under the will.

As executor, you are not expected to pay for anything out of your own pocket, but that all expenses will come out of the estate. You may be reimbursed for your expense, but keep receipts and records of what you spent on the estate. You can submit a fee for acting as the executor (a reasonable amount). Furthermore, if the estate is large or complicated, you can hire a lawyer to help you.

Finally, I wish to say to everyone, get a will done and update it every five years or whenever your financial situation changes. Folks think that they have very little that it is not worthwhile to do a will, but if you have children, work,

have a Certificate of Possession, contribute to a pension plan, bought life insurance, became married, single, divorced, common law, have a house or for any other reason, you need a will.

Dear Readers:

Please join me in extending congratulations to Cheryl Knockwood of Indian Island First Nation, N.B. and Kenny Loon, Mistissini Cree Nation, Que. Both have just graduated from the Masters in Indigenous Peoples Law & Policy Program at the University of Arizona, the same program that I graduated from. Congratulations and I just may ask them to submit a guest column. Keluk Telaté'ka'og Nitapik

*This Column is not intended to provide legal advice but rather highlight situations where you should consult with a lawyer. Tuma Young is currently studying for a PhD in Law at the University of British Columbia and questions can be sent to him via email at: puoin@telus.net*

# WANTED: Really exciting federal elections!

Now that another federal election is upon us, just how alive and excited are we about this great exercise of Canadian democracy called niruarniq in Inuktitut? What is there in a federal election that would cause an Inuk to pause and exclaim 'Oh, joy! Another federal election!' Searching the political landscape for something that Inuit can directly relate to in federal elections is like searching for a rare animal that is known to exist, but has never been seen. So how can we be as excited as other Canadians about all this?

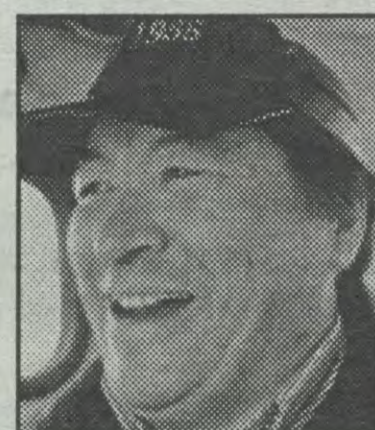
In this age of instant communications, all manner of electioneering is evident long before any official election call. There's plenty of unofficial, non-campaign campaigning. Unsightly battles over party nominations reveal the rough, un-pretty parts of the democratic process. Competing egos clash head-on. Some people, who covet the privilege of representing others in Parliament, exhibit some

amazing intellectual midgetry!

The media may not be clairvoyant, but their foreknowledge of all things electoral seems to be an entirely natural, irremovable part of the electoral exercise. Who will win where and by what margin? The media seems to know all of this beforehand. But do they, really? We've seen how a political scandal can mess up the tidiest of predictions, and produce after-effects that can make an election very interesting.

Pre-election federal spending announcements are so lucrative and plentiful that one strains to think up ways to get some of the boodle directed toward Inuit regions and communities. It boils down to trying to figure out how to get more Inuit Members of Parliament, who could provide a permanent presence in the corridors of power, and hopefully steer some political largesse our way.

The government of Prime Minister Paul Martin was just getting started toward establishing a posi-



## NASIVVIK Zebedee Nungak

tive atmosphere for improving the lot of Aboriginal Canadians when this election was called. If the Liberals are re-elected, Aboriginal leaders will have quite a responsibility to hold them to their word and turn their intentions into tangible actions. Such things would be better assured with more Inuit, and other Aboriginal representatives in Parliament.

The federal election of 2004 is an excellent occasion to point out the need for many more Aboriginal people in the House of Commons. The present electoral system, based on population quotients, can never accommodate the

needs of Aboriginal people to be represented in Ottawa. This makes it necessary to explore innovative ways of fixing this national deficiency and search for solutions which have never been considered.

Previously, Parliament had passed special laws allowing the creation of federal ridings for the sparsely populated northern territories of Nunavut, the N.W.T. and Yukon. So, without having to set legal precedents, other parts of Canada's northern landmass can be beveled into parliamentary representation by special-purpose legislation. Nunavik territory in Quebec, and northern Labrador, now

to be called Nunatsiavut, can be fitted in this way.

To Inuit who live outside of Nunavut, the territory's electoral status as a federal riding represented by Inuit MPs since 1979 is an inspiration. Nunavut is inside the electoral candy store, and those of us outside it have our noses pressed flat against its large window looking into its electoral inclusion with longing envy.

Another possible way to create federal ridings is through land claim settlement areas. Canada has legally recognized these distinct geographic units of interest on the merits of continuous occupation from time immemorial by the people who live there. The recognition and constitutional protection of negotiated treaties in claim areas is already a fully warranted fact of life in Canada's legal structure. Based on this model, it would be possible to have at least four Inuit installed as Members of Parliament.

(see Election page 20.)



[ strictly speaking ]

# Where there is smoke, there is fire

For years, philosophers, Elders and people who work in the membership department at band offices across the country have been battling with the age-old question of what is Native and what is Caucasian. What separates the two and where does one belief system begin and the other stop? Truly complicated questions worthy of serious pondering. Well, I believe I may have the answer. And it's quite obvious. I expect no praise or rewards for my discovery, merely the credit and babes. And maybe some understanding.

The answer came to me while I was working with the Saskatchewan Native Theatre Company in Saskatoon. They're a fabulous theatre company doing fabulous things and I would urge anybody in the area to check them out. But it was the contract I signed with them that may shed light onto this puzzling question. I was there to work with a group of youth, 18 and over. Buried deep within the contract was a small three-line stipulation. Specifically, section two, paragraph A; right there between making all necessary payments to Revenue Canada (money going out), and the copyright and ownership clauses (money coming in).



## THE URBANE INDIAN Drew Hayden Taylor

It states "that as a mentor and role model with the program, the playwright will respect the true intent and spirit of the healthy lifestyles work environment as a component of the Theatre's Healing Journeys Through the Arts Project."

Basically, as I was led to understand, it meant no drinking or doing drugs. Fine. No problem. I understand and fully support a healthy lifestyle. Besides, I have more ... interesting vices. But then I began to notice a slight contradiction in what was perceived as a healthy lifestyle. During the week I was there, we kept taking small breaks during the day, at least twice in the morning and twice in the afternoon (not including lunch hours) for these vitamin enriched, low calorie, no trans-fatty oil, low impact things called cigarettes. Now, call me silly (and I have been called that), but I always believed that smok-

ing was not a part of a healthy lifestyle. Granted, tobacco definitely had Native origins, but I was always taught it was for spiritual and ceremonial purposes. I don't remember hearing about our great-grandfathers having a 20 pipe a day habit or of Tim Hortons having a well-ventilated pipe carrier room at the back of the store. And I understand the tragic history we have with alcohol. Still, why is one equally damaging habit better than the other? Is it a matter of choosing the lesser of evils? If so, why?

And my conundrum was put to the test later that week when I met up with an old friend I hadn't seen in a few months. Somehow we ended up in a bar and the waitress asked me what I wanted to drink. I was about to order a beer when I remembered the contract I had signed a few days earlier... but then I also remembered the image of all those freezing stu-

dents, and several of the staff, huddled outside the office door, smoking and shivering in the winter cold. Surely that couldn't be all that healthy—cigarettes and the Saskatchewan winter. I found myself hip deep in a moral quandary. What to do? I decided to break even. I had a light beer. I figured the less alcoholic content would limit my stay in purgatory. Evidently my word of honor was worth a Blue Light. Now that's sobering.

Smoking, in my opinion, somewhat contradicts the concept of living a healthy lifestyle. Most doctors will agree, and in fact tell you that one to two glasses of wine a day is actually good for you, for your heart and your blood. I'm quite positive the same cannot be said of tobacco. Now do not misunderstand me, I'm not advocating anything here, just making a point. Other Native organizations have had similar stipulations. Until fairly recently, the Aboriginal Arts program at the Banff School of the Arts had a prohibitive drug and alcohol policy. In fact, their lounge was drug and alcohol free, and yet smoking was allowed. Evidently smoking isn't considered part of an unhealthy lifestyle in any of those contracts. That's probably because the peo-

ple who drew up those contracts were smokers.

Yet, out there in the White world, it's practically the complete opposite. You'd have to be deaf, dumb and blind not to notice the gradual tightening of the noose for those who smoke in public. It has become practically impossible to light up in restaurants, in any form of public transportation, in bars, anywhere in public. Tobacco advertising has been officially banned from most, if not all, sporting and entertainment events. I'm sure they would go nuts if they ever saw the air quality at a Native bingo. I've been to some where you need a NASA space suit just to cross the floor to get to the bathroom. But beer and alcohol companies can advertise to their hearts content. I love all those "I am a Canadian" and Blue Light commercials. In the dominant culture's world, you are more of a social outcast if you smoke than if you drink. Notice the contradiction?

So basically, the argument boils down to Native people: smoking okay, alcohol bad. White people: alcohol okay, smoking bad. I guess if you're a mixed blood or Métis, you have the option of picking the best or worst of both worlds.

# Top co

By Stephen LaRose  
Windspeaker Contributor

SASKATOON, Sas

Lorne Cardinal is a happy man. The 40-year-old member of the Sucker Creek First Nation has a steady acting job in the most popular situation comedy in Canadian television history.

Cardinal plays Davis Quinto, the police chief of the fictional town of Dog River. It's the hometown community of Corner Gas, seen on CTV and The Comedy Network.

When producer David Storey started the casting process for Corner Gas, he asked Cardinal to audition for the role of the community's top cop. Usually casting directors follow a simple, unstated rule. Unless the script calls for someone who isn't white and male, a white male actor will get the part. For Corner Gas, the casting was color-blind, Cardinal said.

"It didn't matter who was talking out. It was up to Brent as an executive from CTV to make the final decision. I'm just playing a cop and there's no big emphasis on my heritage. You don't hear the flute or the eagle scream when I come onto the screen," said. "That time has come and gone."

It doesn't mean that Aboriginal people shouldn't be proud of where they are or where they come from, Cardinal said. It means that Ab-

# John K

By Debora Steel  
Windspeaker Staff Writer

TORONTO

John Kim Bell, the founder of the National Aboriginal Achievement Foundation, has taken another step away from the organization he has led for the past decade.

Former chairman of the board, Bill Shead made the announcement in a letter to stakeholders June 11. The letter states that effective May 31, Bell retired as president of the foundation.

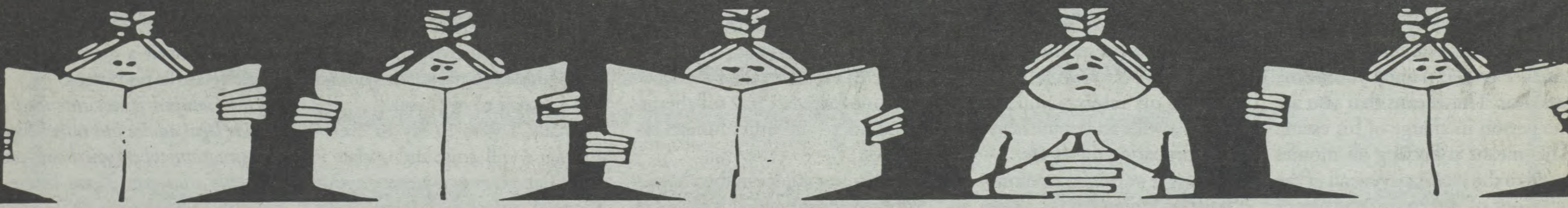
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"I think that he came to the realization that the foundation was large and somebody else is going to have to help him."

When asked if there were opposing views between Bell and t-

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# Top cop having a gas on new comedy

By Stephen LaRose  
Windspeaker Contributor

SASKATOON, Sask.

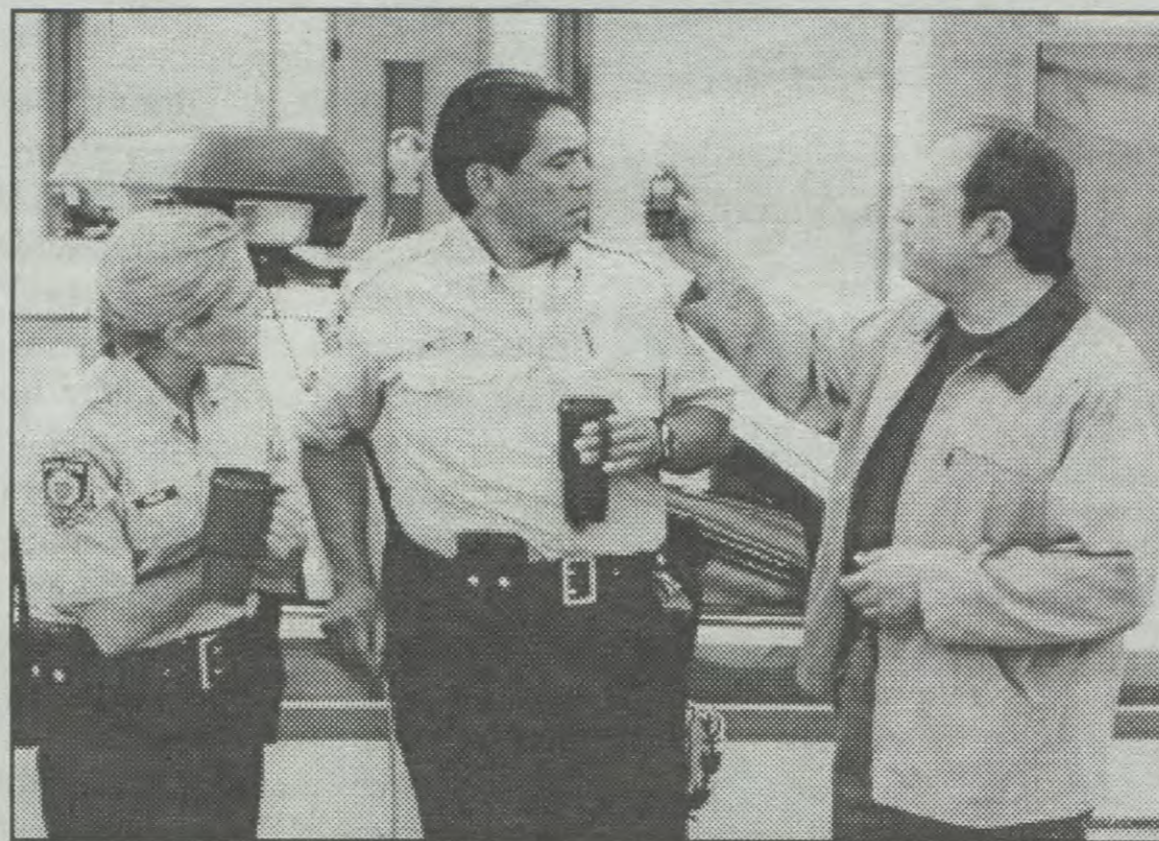
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It doesn't mean that Aboriginal people shouldn't be proud of who they are or where they come from, Cardinal said. It means that Abo-



Lorne Cardinal (centre) plays Police Chief Davis Quinton, the face of the law in the community of Dog River, Sask. on the CTV comedy Corner Gas. Chief Quinton explains the finer points of law to Brent Leroy (right, played by Brent Butt) and Const. Karen Pelly (left, played by Tara Spencer-Nairn).

original people in the arts shouldn't be restricted to playing roles written just for Aboriginal people.

That was the message he brought to Gathering Our Artists in Saskatoon in May. Gathering Our Artists was presented by the Saskatchewan Native Theatre Company, and introduced many Aboriginal young people interested in show business to the cream of the current crop of Canada's Aboriginal theatre community.

"There was David Starlight and Gordon Tootoosis, Tanto Cardinal and Tomson Highway, Maria Campbell ... I was so honored to be included with those people," Cardinal said.

"We did two workshops for the kids, people who are just coming into theatre. We answered some questions and shared some experiences. We want kids to know that there's a huge potential if they make the theatre a career choice, not just in front of the camera but also behind it."

Cardinal took the scenic route to his acting career. Cardinal's parents moved throughout the West with him in tow when he was a child. In the mid-1980s, he was a seasonal worker in Kamloops, looking to do something else with his life.

"I was a tree planter ... at the end of one tree-planting season there was no great need. My other

job was a darkroom technician. With a 17 per cent unemployment rate, Kamloops didn't need another one of those."

So he enrolled at Cariboo College in the faculty of education, hoping to become a teacher. A year later, he transferred to the University of Alberta in Edmonton. But Cardinal became disillusioned with the experience.

"I didn't agree with how the system works kids into trade craft on the basis of their marks. I was one of those kids that they wanted to stream. They wanted to put me into welding because my marks weren't great when I was in high school," he said.

"I didn't know what I wanted to be, but I knew I didn't want to be a welder."

While at Cariboo College, he enrolled in an acting class to score an easy credit. Instead, he grew less interested in teaching and more interested in acting. When he transferred to the U of A, he switched majors, first to history and then to theatre. He graduated in 1993.

When Cardinal graduated, he was in Toronto, already at work. He was a spear-carrier in a Shakespeare in the Park production of Twelfth Night. Appropriate enough for a Shakespeare fan.

"I love the language and the rhythm and the challenge of doing it. And the writing ... the words are so beautiful, the way he crafts them."

Cardinal has kept busy as an actor, both on stage and in the

studio. He's worked with Al Pacino, Robin Williams and Hilary Swank in the thriller *Insomnia*. Cardinal also appears in Susan Sarandon's latest movie, *Icebound*, which has just been released on DVD.

But right now, he's very happy to be the police chief on *Corner Gas*. In the last television season, the half-hour show was attracting a million Canadian viewers. The show is more popular than any other Canadian-made show on Canadian television, except for *Canadian Idol*.

Getting stopped on the street by fans rarely happened when Cardinal was on other Canadian TV shows, and he credits his new-found fame to the writers of *Corner Gas* and CTV's promotional campaign.

"The big difference is that we have a network behind [us]. Global [never did] that for *Blackfly* and *Jake and the Kid* (two other television series in which Cardinal appeared)," he said. "They never promoted the show. CTV has gone out of the way to promote *Corner Gas*, and it shows."

The show is filmed at the Canada-Saskatchewan Production Studios in Regina and on a set in Rouleau, a village outside of Regina. Cardinal is proud of that fact as well.

"It's great that there's an opportunity now to create stories in the West. Not every television show has to be about a doctor or lawyer in Toronto."

# John Kim Bell retires

By Debora Steel  
Windspeaker Staff Writer

TORONTO

John Kim Bell, the founder of the National Aboriginal Achievement Foundation, has taken yet another step away from the organization he has led for the past decade.

Former chairman of the board Bill Shead made the announcement in a letter to stakeholders on June 11. The letter states that effective May 31, Bell retired as president of the foundation.

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At the time, Shead told *Windspeaker* that Bell was "still going to be carrying a high profile" with the foundation. Shead said the work of the foundation had just become too big for one person.

"I think that he came to the realization that the foundation is large and somebody else is going to have to help him."

When asked if there were opposing views between Bell and the

board about the future of the foundation driving Bell's decision to relinquish control of the organization's day-to-day administration, Shead was terse and adamant.

"Nope," he said. "I don't think that he's not prepared to continue on. It's we need more horses to drive this dream forward."

Shead had told *Windspeaker* that Bell was expected to have input into the strategic direction of the foundation and continue to fund-raise for it.

"John Kim Bell has been very successful in raising funds and getting sponsors in support for the foundation and for the show. It's something that he does extremely well and the board wants him to continue that involvement."

With Bell's resignation, it's not clear what the implications are for the foundation or its fundraising efforts. Last year the foundation's revenues totaled \$8.3 million.

*Windspeaker* asked to interview new foundation chair Len Flett, but he declined. Flett was made chair at the foundation's annual general meeting in mid-June. He said he was too new to the job and needed more time than our deadline (June 16) would allow to consider his public response on the subject of Bell's retirement. While new to the chair, Flett has been on the board of directors of the foun-



Founder and now former president of the National Aboriginal Achievement Foundation, John Kim Bell.

dation for several years.

Shead's letter to the stakeholders indicates Bell is not completely out of the picture, however.

"We look forward to an ongoing relationship with him in the production of the 2005 National Aboriginal Achievement Awards," Shead wrote. He said an executive search is in progress for a new CEO.

"In the interim, the board is pleased to announce that Deanie Kolybabi has been appointed acting executive director," though that announcement had been previously made in February.

# New categories

By Sam Laskaris  
Windspeaker Contributor

TORONTO

This year's Canadian Aboriginal Music Awards (CAMA) will be bigger than ever before. Organizers have announced they have added five new award categories—Best Fiddle Album, Best International Aboriginal/Indigenous Album, Best Inuit Traditional Album, Best Jazz Album and Best Aboriginal Music Radio Program.

At last year's CAMA, winners were honored in 17 categories. This year's award presentations will be held Nov. 26 in Toronto. For the second straight year the event will be staged at the John Bassett Theatre, located inside the Metro Toronto Convention Centre.

This marks the sixth year for the awards show. Last year's event attracted a sellout crowd of 1,300 spectators.

Ron Robert, the executive producer of the show, said it was only natural to head back to the same facility this year.

"That was a great show. All the feedback we've had was so positive. We were really pleased with how things worked out there."

As for the new award categories, Robert said organizers felt there was a demand for them. Adding five awards in one year is a significant deal for the CAMA. "This is a big jump forward," Robert said.

Organizers must receive a minimum of six entries in a category to present an award.

Last year organizers received a record number of nominations—180. Now that new categories have been added, Robert is confident a new record will be set.

In addition to presenting various award winners, the CAMA show is also a highlight on the Aboriginal music scene. Each year several nominees perform on awards night.

"We might extend the show a little bit," Robert said. "It's getting so sophisticated now."

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l, sporting and entertain-  
ents. I'm sure they would  
if they ever saw the air  
at a Native bingo. I've  
some where you need a  
space suit just to cross the  
get to the bathroom. But  
d alcohol companies can  
e to their hearts content.  
l those "I am a Canadian"  
e Light commercials. In  
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e of a social outcast if you  
than if you drink. Notice  
tradition?  
sically, the argument boils  
o Native people: smoking  
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okay, smoking bad. I  
you're a mixed blood or  
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# [ windspeaker confidential ] Maria Campbell



**Windspeaker:** What one quality do you most value in a friend?  
**Maria Campbell:** Honesty.

**W:** What is it that really makes you mad?

**M.C.:** What really makes me angry, I guess, is the way that children are treated. I can't think of anything that makes me really angry other than when children are treated badly.

**W:** When are you at your happiest?

**M.C.:** When I'm home.

**W:** What one word best describes you when you are at your worst?

**M.C.:** When I'm at my worst I think that I am pretty sharp. By

Renowned Métis author, playwright, film-maker and teacher Maria Campbell is working on her master's degree, writing a thesis on homeland and identity. A new play and a collection of short stories and poetry are also in the works. Campbell was recently recognized for her contributions to Canada's literary and cultural identity, receiving the Canada Council for the Arts Molson Prize in the Arts.

**sharp** I mean I can be very blunt or cutting. I don't know what you'd call it. Sharp-spoken.

**W:** What one person do you most admire and why?

**M.C.:** I guess the person that I have most admired in my life was my great-grandmother. She's been my most important role model and I've always admired her. She was very strong and she was very gentle. Being able to balance those two things. Because sometimes when people are strong they can be hard. Or else if they're just gentle they can end up being a doormat. She was able to be both. She was very balanced.

**W:** What is the most difficult

thing you've ever had to do?

**M.C.:** I guess letting my children go. Letting them be adults.

**W:** What is your greatest accomplishment?

**M.C.:** I guess my greatest accomplishment is trying to live a good life...

My greatest accomplishment I think is that somehow through all of the things that have happened in my life or things I've done I've been able to be... I think I'm a very good grandmother. I believe that everybody always has a second chance and I think that Creator giving me grandchildren, I am able to do for my grandchildren all the things that I couldn't do for my own children.

**W:** What one goal remains out of reach?

**M.C.:** If I finish my thesis, I've achieved the goals I set out for myself. I guess the goal that would be out of reach, and I don't know if you'd call it a goal, but my dream has always been to be able to live full-time out on the land and to be able to find a way to survive and not have to come into town...

The goal that remains out of reach: You know that's a very difficult one, because I believe that I'm one of those very fortunate people. I've been able to do the things that I wanted to do, to accomplish them. But a horse farm is something that I've always wanted. It's not anything like all the other things, but it's the one thing.

I love the land. I like being able to work outside and I love horses... but it was never a goal. I never set that out as a goal. You know, when I think of goals, I think of these as things that I want to accomplish in my life. But the things I set out to accomplish I think that I did them. Maybe not quite as good as I wanted or could have done, but I was able to do them with the tools that I have available. I think that I did well as a mother, considering. And I always wanted to write, so I'm a writer and I'm known as a writer. I always wanted to go to university. I did that and I teach in a university. My goals have

never been [to be] rich or anything. My goals have always been to be comfortable. And I've always been looked after. The Creator has always given the things that I need.

**W:** If you couldn't do what you're doing today, what would you be doing?

**M.C.:** I would be living on the land. I would raise horses. But that costs a lot of money to do. I would raise horses, live on the land, train them. But I'm too old to do those things and it costs a lot of money. That was my dream. That was always my dream, to be able to have a horse farm. I love horses.

**W:** What is the best piece of advice you've ever received?

**M.C.:** The best piece of advice I've ever received is, it was when I first started to write and a fellow artist who's an old man, passed away now, told me never to believe what anybody wrote about me. That way I wouldn't get swell-headed and I wouldn't be hurt.

**W:** Did you take it?

**M.C.:** Yes.

**W:** How do you hope to be remembered?

**M.C.:** I hope to be remembered as a good person, as a kind person.



**Artist—Eagle & Hawk**  
**Album—Mother Earth**  
**Song—Indian City**  
**Label—Arbor Records**  
**Producer—Chris Burke-Gaffney, Vince Fontaine and Brandon Friesen**

## Mix'n it up with Mother

Mother Earth is the fifth album released by Winnipeg-based Eagle & Hawk and earned the group a nomination in the Best Music of Aboriginal Canada category at this year's Juno Awards. The band's previous album, *On and On*, won in the same category in 2002.

Mother Earth features 11 tracks from the band that has developed a loyal following both here at home and on the international stage.

The album features a mix of rock, traditional and spoken word that keeps the listener guessing at what's coming up next.

The CD starts out with three straight out rock tunes—*I See Red*, *Mother Earth* and—then shifts gears with *Song for Turtle Island*, an interesting mesh of spoken work, rock back-beat and traditional singing. It's followed up with *Circle*, a song featuring traditional singing and drumming that sounds as if it was plucked right off the

powwow trail.

The song *Sundancer* comes up next, a return to the rock style the album began with.

*Indian City*, the seventh song on the CD, kicks things up a notch or two, picking up the tempo and throwing together a mix of funk, traditional and rap.

The pace slows down a bit with the next cut, *You Own This Town*, then picks up again on *Search Injun*, another spoken word number, this time with a definite techno feel to it.

The album has a number of strong and interesting songs and it manages to keep your interest almost all the way through. Whether it's the pacing of the album, or whether the album's producers chose to put the strongest songs first, either way, interest wanes by the time the last two tracks come on. Overall, though, the album is a good one, and should serve to satisfy the band's existing fans and earn them quite a few new ones.

## [ radio's most active ]

# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Donald Bradburn	From The Reservation	Single
Rodney Ross	Proud Indian	Single
Wayne Lavallee	Dusty Warrior	Green Dress
Ray St. Germain	Conchita Kawalski	My Many Moods
Los Lonely Boys	Heaven	Los Lonely Boys
Inside Out Blues Band	Little Lessons	A Full Deck of Blues
Red Thunder	Sacred Circle	Hidden Medicine
Bruce Bell	The Real Me	Single
Stephanie Thomson	Modern Day Attraction	Modern Day Attraction
Indigenous	Want You to Say	Indigenous
Kimberley Dawn	Sorry Won't Do	I'm Going Home
Burnt	Blue Skies	Project 1—The Avenue
Killah Green	Eagles Fly	Single
Dennis Lakusta	Value Village Shuffle	Suusa's Room
Susan Aglukark	Big Feeling	Big Feeling
Carl Quinn	Nipin	Nehiyo
Mitch Daigneault	Close To You	Keep On Believing
Akua Tuta	Katak	Maten
Terri Anne Strongarm	Who I'll Be	Anymore
Tonemah	Grace	A Time Like Now

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4. CHPN, La Loche
5. CIBN, Buffalo Narrows
6. CIBW, Jans Bay
7. CFBB, Cole Bay

Other Dial positions:

1. CIPI, Beauval, 96.5
2. CJLK, Wollaston Lake, 91.9
3. CFDM, Flying Dust, Meadow Lake, 105.7
4. CIBN, Buffalo Narrows, 89.3
5. CFCK, Canoe Lake, 103.9
6. CILX, Ile-a-la-Croise, 92.5
7. Prince Albert, 88.1
8. Camsell Portage, 103.1
9. Deschambeault Lake, 88.9

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# Club blazes a trail at championships

By Sam Laskaris  
Windspeaker Contributor

## ALEXANDER NATION, Alta.

An Aboriginal youth inline hockey team from Alberta is about to make a bit of history.

The Alexander First Nation Braves will compete in the World Inline Cup, scheduled for July 5 to 11 in London, Ont.

The Braves, who will take part in the boys' under-12 category, are the first Aboriginal squad to take part in the six-year history of the tournament.

The Alexander First Nation, located northwest of Edmonton, did not even have an inline team last season. But Braves' coach Jerome (Max) Yellowdirt said one of his colleagues attended last year's tournament in Spruce Grove, Alta, and, after witnessing some of the action, felt a local First Nations club could fare well.

"He felt we had some kids that could compete at this level," Yellowdirt said.

The Braves are currently competing in the Alberta Northern Stars Inline Hockey League. They struggled early on, but the team has been on a lengthy winning stretch since early May when Yellowdirt took over the club's coaching duties.

The Braves posted an 11-0-1 mark during the first 12 games that Yellowdirt was behind the bench.

"All play ice hockey during the winter," Yellowdirt said of his roster, which features 13 players. "Some are not good at roller hockey. But they give it 100 per cent."

The Braves players are pretty excited they will have the opportunity to challenge for a world title in their first year of existence. "They're just ecstatic about it,"

Yellowdirt said. "They're doing everything to prepare for it, physically and mentally."

Regardless of how they fare at the tournament, Yellowdirt believes his charges will take with them some long-lasting memories.

"For these kids to play in a world championship, this is probably something they'll be able to share with their grandchildren some day," he said.

The under-12 grouping at the World Inline Cup will feature at least 11 entries. Ontario will have four squads taking part. There will also be another team from Alberta, one from Prince George, B.C., as well as clubs representing the United States, Great Britain, Australia and Chinese Taipei.

Yellowdirt is unsure of just how good the calibre of play will be at that tournament. After playing round-robin contests, all squads will be reseeded into either A, B or C categories.

"I think we'll do well in one of them," Yellowdirt said. "And we're optimistic about doing well."

Yellowdirt is also hoping his side is a bit of a pioneer. He said he would love to see other First Nations teams in future World Inline Cup tournaments.

So too would Dave Easter, the president and CEO of Canada Inline, the governing body for the sport in the country.

"We're very pleased about (the Braves taking part in the tournament)," Easter said. "We hope it kind of opens up doors for all kinds of other groups in the future."

Besides participating in the World Inline Cup, the Braves will take part in a tune-up event, the Can-Am championships scheduled for July 2 to 4, also in London.

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| 4. CHPN, La Loche                    | 11. Fond du Lac    | 18. Macarthur River |
| 5. CIBN, Buffalo Narrows             | 12. Montreal Lake  | 19. Rabbit Lake     |
| 6. CJBW, Jans Bay                    | 13. Key Lake       | 20. Shoal Lake      |
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| 2. CJLK, Wollaston Lake, 91.9            | 11. Cluff Lake, 104.1     | 20. St. George's Hill, 92.7 |
| 3. CFDM, Flying Dust, Meadow Lake, 105.7 | 12. Southend, 96.5        | 21. Lac La Plonge, 96.5     |
| 4. CIBN, Buffalo Narrows, 89.3           | 13. Kinooosao, Cable 12   | 22. Onion Lake, 97.7        |
| 5. CFCK, Canoe Lake, 103.9               | 14. Stony Rapids, 91.9    | 23. Big River, 95.7         |
| 6. CILX, Ile-a-la-Crosse, 92.5           | 15. Sandy Bay, 96.5       | 24. North Battleford, 94.7  |
| 7. Prince Albert, 88.1                   | 16. Dillon, 91.7          | 25. Janvier, Alberta, 92.5  |
| 8. Camsell Portage, 103.1                | 17. Stanley Mission, 98.5 | 26. Big Island, 92.7        |
| 9. Deschambeault Lake, 88.9              | 18. Duck Lake, 100.7      | 27. Keeseekoosoo, 94.7      |

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[ health ]

# Conference to feature Indigenous viewpoint

By Cheryl Petten  
Windspeaker Staff Writer

EDMONTON

For five days in July people from around the planet will converge on Edmonton to share their knowledge about and experiences with Sudden Infant Death Syndrome (SIDS).

Working Together to Keep Our Dream Alive is the theme of the 8th SIDS International Conference, taking place July 2 to 6 at the Shaw Conference Centre and marking only the second time the conference has been held in Canada. The first SIDS International Conference was held in Toronto in 1974.

A diverse group of people is expected to attend, to look at SIDS from the viewpoints of scientists, health care professionals and of the parents who have lost children to SIDS. For the first time, an Indigenous viewpoint will also be reflected, through a program designed by and for Indigenous people.

The Indigenous program will be divided into four streams. The first, Traditional Health for Grief and Loss, will look at healing and health from an Indigenous perspective, including the use of medicines, ceremonies, songs and teachings. The second stream will look at traditional teachings and the practices in parenting and infant health. Tobacco... The Traditional Path, will look at the link between smoking and SIDS. The fourth stream, Research, Education and Awareness on SIDS in Indigenous Communities, will look at the prevalence of SIDS in Indigenous communities around the world and culturally appropriate ways to address it.

Ruth Morin, chief executive officer of the Nechi Training, Research and Health Promotions Institute, is chair of the conference's Indigenous program. She said it's important to have the

Indigenous perspective included in the program because of the prevalence of SIDS within Aboriginal populations.

"Because the rate of Aboriginal babies dying from SIDS is greater than that of the larger Canadian society ... the stats that I've heard here are anywhere between six and eight times greater than the larger Canadian society," Morin said.

"There will be a focus on Indigenous information. We're hoping that it will stimulate wide interest and awareness in all participants attending this conference through the presence and participation of Elders. They'll be sharing some of their teachings. They'll be doing presentations and workshops on traditional Indigenous cultural and spiritual healing practices. There will be singing, there will be storytelling, there will be an Elders' room which will be open throughout the entire conference where people can go any time to spend time with the Elders and take part in whatever they are doing in their specific room."

The conference is hosted by the Canadian Foundation for the Study of Infant Deaths, a non-profit organization that has been working since 1973 to provide support to families affected by SIDS and to work toward solving the mystery of SIDS through research and education.

Debra Keays-White is the chair of the 2004 SIDS International Conference. She is a past-president of the foundation and is currently regional director of Health Canada's First Nations and Inuit Health Branch in Atlantic Canada.

She said trying to reach out to Aboriginal people has been a goal of the foundation for the past six years or so, since it first became evident that SIDS is a much greater problem within the Aboriginal population. At that time, she said, very little research was being done on SIDS in Canada,

but what was being done showed that a disproportionate number of the infants dying from SIDS were Aboriginal.

"The numbers we were hearing back then were anywhere from three to 10 times higher in the Aboriginal populations of Canada than in the general population, which of course stunned us. And we looked around at our organization and said, 'You know, what are we doing about this and what should we be doing about it?'"

In an attempt to better reach out to Aboriginal people, the foundation redesigned its educational materials to make them more culturally sensitive and relevant. They also decided to include a special focus on Aboriginal people within the international conference.

"There's two to three deaths per week of SIDS in Canada. I believe it's still the number one killer of children under the age of one. And we are only tiny steps closer to solving the mystery."

For more information about the 2004 SIDS International Conference, go to the conference Web site at [www.meet-ics.com/sids](http://www.meet-ics.com/sids), or call 1-604-681-2153.

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# Veteran

By Florence Hwang  
Windspeaker Contributor

NORMANDY, France

There are many more trees on Juno Beach now than there were 60 years ago, observed Native veteran Philip Favel. It's the first time he's seen the beaches of Normandy since World War II, a day in early June. D-Day.

"There were hardly any trees or shrubs back then," he recalled.

Favel, a member of Sweetgrass First Nation (Strike Him On The Back), travelled to Normandy June 6 for the 60th anniversary of a battle that galvanized a world for the allied forces against the Germans who had a stronghold there. George Horse, a vet from Thunderchild First Nation, also went to France for the commemoration. Favel and Horse were among a handful of Canadian

# Gilles S

By Marie White  
Windspeaker Contributor

QUEBEC CITY, QU

Gilles Sioui is a well-known name in Quebec music circles. He is celebrating 30 years in the business with the recent release of his third CD, Old Fool.

This popular bluesman, whose Huron name means rising sun, grew up in Wendake, the Huron Wendat community located a few kilometres north of Quebec City.

He was a sportsman on the brink of a university league basketball career when his path took a wild right turn.

His brother Bruno handed him a guitar. Sioui played three chords and was hooked for life. He practiced upwards of 18 hours

# Legal se

By Suzanne Methot  
Windspeaker Contributor

Toronto

Most artists live well below the poverty line. They create art in a market economy that does not compensate them fairly for the work they produce.

According to a Statistics Canada special report from the late 1990s (the last time the arts sector was surveyed), the median annual income for writers was \$7,500, and for painters and sculptors just \$4,000.

Despite the hardships, artists find ways to survive. But that survival is sometimes compromised. Infringement of copyright, dubious contracts, and being stiffed on the bill for services they provide are among the many problems.

This unfortunate reality is the reason behind the creation of Lawyers for Aboriginal Arts,



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# Veteran remembers the fight for freedom

By Florence Hwang  
 Windspeaker Contributor

## NORMANDY, France

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"There were hardly any trees or shrubs back then," he recalled.

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Philip Favel

dian First Nations veterans who attended the ceremonies.

"It was very nice to be there. It was nice to a lot of people," Favel said.

In 1941, at the age of 19, Favel

enlisted in the armed forces (then called Selective Services). In 1943 he was sent overseas for training. Just before he was sent off to Juno Beach, he trained in England. He was posted as a supply truck driver,

although he had very little mechanical training prior to joining the army. "My point was to go to Bayou and to go back to the beach. That was my orders, to deliver ammunition and gas," he said. Favel can't remember if he ate or slept that day on Juno Beach. He's discovered that many veterans don't really remember much about the war. He said there were many things he wished he could remember.

He returned home to North Battleford July 29, 1945 to his wife Dora and their first child Bernadette. It was the first time he had ever seen his daughter.

"There was a respect among soldiers back then and now 60 years later," he said. "We don't know each other, but we respected each other. That's the way it should be."

While at the ceremony, Favel met with Gov. Gen. Adrienne Clarkson. He told her that if it

weren't for soldiers who were willing to fight for freedom, Canada would not be the nation it is today. Favel said Clarkson just nodded and smiled.

Favel traveled to Normandy with his grandson, Shaun, who felt privileged to attend.

"They were telling me stories, some which I knew already," he said. Favel was nervous about the trip because he realized he was taking part in history. "You could feel the emotion from everybody," said the 37-year-old man. "It was like going back in time."

Favel feels some people, even in the First Nations population, don't have respect for him or First Nations veterans, something that he is puzzled about. He and other First Nations men broke their treaty by joining the army, because they wanted the right to defend their own country.

"Why let someone else do that?" he asked.

# Gilles Sioui: Just an old fool for the blues

By Marie White  
 Windspeaker Contributor

## QUEBEC CITY, Que.

Gilles Sioui is a well-known name in Quebec music circles. He is celebrating 30 years in the business with the recent release of his third CD, Old Fool.

This popular bluesman, whose Huron name means rising sun, grew up in Wendake, the Huron-Wendat community located a few kilometres north of Quebec City.

He was a sportsman on the brink of a university league basketball career when his path took a wild right turn.

His brother Bruno handed him a guitar. Sioui played three chords and was hooked for life. He practiced upwards of 18 hours a

day, teaching himself the techniques employed by the likes of B.B., Freddie, and Albert King.

Sioui spoke French at home and in his community, but his music sprung from the English world. Somehow the music just felt right with English lyrics, especially the music he enjoyed most, the blues.

There was turmoil and the pain of oppression in them. They cried from the heart. This he could relate to and so could his fans.

The blues give him comfort when he can't comprehend his fellow man and the hatred that exists in the world. He could sing his pain into his songs, and bring his heavy heart around to believe in a world of hope.

He thinks that the more an artist is in turmoil, feels insecure in the world, the more he will be

able to touch the hearts of his audience. And it's all about touching those hearts. It's all about feelings and the ultimate experience that comes from sharing his music with a public who accepts and appreciates it.

Sioui is a gentle, sensitive man, described as a lone wolf.

"Although I love people," said the musician, "I still need a lot of solitude to be comfortable." Once he takes to the stage, however, he becomes the singer-songwriter who needs to connect with his people.

His community is proud of him. He has played lead guitar on more than 40 albums with popular groups and singers, Midnight Riders, Florent Volland, Kevin Parent and Bob Walsh included. These days, he is performing and working solo. He will be featured

in a Global TV special this summer called Gilles Sioui: Wendat Land Blues.

Sioui has a simple down-to-earth style. The songs on Old Fool are mellow, at peace with his past. This album is about clarity: clear vision, clear identity and clear sounds.

He lives in the heart of the old city, visits and connects with his community regularly and has found himself in his Huron-Wendat roots. Son of a chief, he has been exploring his heritage more as time passes. His songs speak of the need to care for the earth.

The album and lead song, Old Fool, are dedicated affectionately to an old friend who passed away two years ago, Germain Rouge Lavoie. Sioui said it was his friend's philosophy that he wishes

to honor.

"I really appreciated his vision that no one is higher than another. It's a rare quality to see everyone as equal. I think this was a great quality of his and a sign of wisdom."

Sioui refers to Lavoie in the song as a red star in the sky, watching over us.

The title of the album also refers to the artist himself, who jokes that he too is a fool; a fool for blues.

Longtime Huron-Wendat friend and fan, Pascal Lainé, said "Sioui is a real professional, who meticulously sees to every detail of his work, giving it just the right touches."

This new album proves it: the sound is clear, the instrumental work inspiring and the lyrics well-worth contemplating.

# Legal services for Aboriginal artists available

By Suzanne Methot  
 Windspeaker Contributor

## Toronto

Most artists live well below the poverty line. They create art in a market economy that does not compensate them fairly for the work they produce.

According to a Statistics Canada special report from the late 1990s (the last time the arts sector was surveyed), the median annual income for writers was \$7,500, and for painters and sculptors just \$4,000.

Despite the hardships, artists find ways to survive. But that survival is sometimes compromised. Infringement of copyright, dubious contracts, and being stiffed on the bill for services they provide are among the many problems.

This unfortunate reality is the reason behind the creation of Lawyers for Aboriginal Arts, a

*"We've had DJs come to us seeking to solidify ownership to their original works. We had a folk singer who performed at a festival and who didn't get paid. Other artists have come to us needing help with corporate stuff like letters of agreement and incorporating a business."*

—Clem Nabigon

new program that provides free legal services to qualifying artists and arts organizations in the areas of intellectual property rights, copyright, contract review, payment for creative works or performance, and incorporation.

The program was created by Pro Bono Law Ontario, a non-profit organization that works to increase access to justice across the province, especially in locations where there are no publicly funded legal clinics offering free legal services.

Case intake is conducted by Aboriginal Legal Services Toronto

cases using a mixture of public and private legal service to increase the services we provide."

Lawyers for Aboriginal Arts had its first client in November 2003. Since the start of this year, the program has dealt with 12 cases. According to Nabigon, the majority of artists referred to the program have received service.

"We've had a variety of cases," Nabigon said. "We've had DJs come to us seeking to solidify ownership to their original works. We had a folk singer who performed at a festival and who didn't get paid. Other artists have come to us needing help with corporate stuff like letters of agreement and incorporating a business."

"Private lawyers would charge \$2,000 to \$3,000 for these types of services, and artists can't afford that. This program allows us to provide justice to Native artists who otherwise wouldn't get it," Nabigon said.

Although ALST and Gowlings are located in Toronto, artists can access the program from anywhere in Ontario.

"We've had clients from Manitoulin Island and Sault Ste. Marie," Nabigon said. "Distance has not been a barrier to service."

"A lot can be done by phone, e-mail and fax," agreed Yonit Fuhrmann, the project development co-ordinator for Pro Bono Law Ontario.

Despite the reaches of technology, the program is limited to Ontario at the moment.

"The program might not be relevant to people outside of Ontario right now, because the laws are different across Canada for such things as incorporation," Fuhrmann said.

For more information on Lawyers for Aboriginal Arts, contact Aboriginal Legal Services Toronto at (416) 408-4041.



# Election

(Continued from page 13.)

These need not be the only models of consideration, once this issue gets rolled on to the serious thinking track. New Zealand's practice of including Maori representatives in their Parliament would have to be examined as a practical example of how such things work in other countries. Until their way to Parliament is found, the fortunes of Aboriginal people in Canada will continue to depend on the fluttering whims of different political parties, which is always a highly volatile world of phantoms and shadows.

Aboriginal leaders should work to persuade the next government that the ultimate improvement in federal-Aboriginal relations is not a new program or a new arm of bureaucracy. It is the deliberate exploration of ways to greatly enhance representation of Aboriginal people in Parliament. Such exploration, if undertaken seriously, is sure to result in the discovery of remedies to correct this great gaping hole in Canada's national political fabric.

Once all of this is sorted out, Canada will finally become a complete country, and there would never again be a boring election in Canada!



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If you are up to the challenges of a career in the highly competitive gaming industry, please forward your resume or application no later than Friday, July 9, 2004 to: Human Resources, 983 St. James Street, Winnipeg, MB R3H 0X2, Fax: (204) 774-9555 or careers@mlc.mb.ca

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Candidates must possess post secondary training in a related field such as psychology, sociology, or counselling. Knowledge of the Cree language and knowledge of Woodland Cree history and culture would be an asset. The successful candidate will assist with career counselling and student support at St. Andrew's School. The successful candidate will also act as a liaison between St. Andrew's School and post secondary institutions.

### Holy Family C.R.D. #37 requires a full time Cree Teacher Aide/Liaison at St. Andrew's School in High Prairie

Candidates must display a strong knowledge of the Cree Language and possess knowledge of Woodland Cree history and culture. Post secondary training in a related field such as psychology, sociology, or counselling would be an asset. The successful candidate will assist with Cree language instruction at St. Andrew's School and act as a Liaison between St. Andrew's School and the communities it serves

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e-mail: lamoureux.m@hfcrd.ab.ca

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## CONGRATULATIONS GRADUATES OF 2004

from

### TSUU T'INA EDUCATION DEPARTMENT

#### POST SECONDARY GRADUATE & CERTIFICATE PROGRAMS:

Vanessa Big Plume	Business Administration/General Business Diploma
Edna Watchman	Bachelor of Social Work
Elizabeth Starlight	Certified General Accountants Certificate
Keshia Manywounds	Massage Therapist Program
Kelly Crowchild	Community Health Representative
Pearl Crane	Oil & Gas Administrator Program
Tyler Meguinis	Welding - Trades Program

#### BULLHEAD EDUCATION PROGRAM:

Lillian Big Plume, Waylon Big Plume, Langdon Crowchild

#### GRADE 12 GRADUATES:

Jameson Jacobs	Tsuu T'ina Junior Senior High School
Yvette Meguinis	Tsuu T'ina Junior Senior High School
Eva Omeasoo	Tsuu T'ina Junior Senior High School
Maria Onespot	Tsuu T'ina Junior Senior High School
Hugh Simeon	Tsuu T'ina Junior Senior High School
Wynn Bruised Head	Lord Shaunessy High School
Chelsea Simon Crowchild	Lord Shaunessy High School
Jaye T. Simon	Lord Shaunessy High School
Trevor Zacher	Lord Shaunessy High School
Lacey Runner	Central Memorial High School
Angela Pantherbone	Central Memorial High School
Tacey Wells	Lord Beaverbrooke High School
Ted Manywounds	Lord Beaverbrooke High School
Collin Whitney	George Elliot Secondary School

#### GRADE 9 GRADUATES:

Chelsea Big Crow	Tsuu T'ina Junior Senior High School
Kirsty Big Crow	Tsuu T'ina Junior Senior High School
Carrie Big Plume	Tsuu T'ina Junior Senior High School
Jerreth Crowchild	Tsuu T'ina Junior Senior High School
Skylar Crowchild	Tsuu T'ina Junior Senior High School
Carla Firingstone	Tsuu T'ina Junior Senior High School
Matthew Heavenfire	Tsuu T'ina Junior Senior High School
Denny Manywounds	Tsuu T'ina Junior Senior High School
Kristina Mckay	Tsuu T'ina Junior Senior High School
Allison Onespot	Tsuu T'ina Junior Senior High School
Thor Onespot	Tsuu T'ina Junior Senior High School
Mildred Rowan	Tsuu T'ina Junior Senior High School
Ayla Scott	Tsuu T'ina Junior Senior High School
Travis Simeon	Tsuu T'ina Junior Senior High School
Terrissa Metchewais Wells	Tsuu T'ina Junior Senior High School
Robin Whitney	Tsuu T'ina Junior Senior High School
Frank Big Plume	St. Stephens School
Cash Starlight	St. Stephens School
Declan Starlight	St. Stephens School
Christine Crane	Fairview Junior High School
Blair Crowchild	Fairview Junior High School
Chelsea Onespot	Fairview Junior High School
Justin Simeon	Fairview Junior High School
Jane Starlight	Fairview Junior High School
Niddan Crowchild	Crowchild Academy
Keshia Starlight	Crowchild Academy
Rebecca Jacobs	A.E. Cross School
Amod Manywounds	A.E. Cross School
Catlin Pipestem	S.E. Cross School
Morgan Onespot	Rocky Boy School Division

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# Care fo

(Continued from page 13.)

Most prenatal care providers will use a hand-held Doppler ultrasound to measure your baby's heart rate every visit. The first heart rate should be detected during your first trimester.

Ultrasound—Women should be offered an ultrasound to be performed around their 16th to 20th week of pregnancy. Ultrasound can help verify the expected due date and may detect some early abnormalities in the baby or placenta.

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[ footprints ] Dekanawidah

# the peacemaker inspired democracy

By Cheryl Petten

"I am Dekanawidah and with the Five Nations' Confederate chiefs I plant the Tree of Great Peace." With these words begins Gayanerekowa, the Great Law of Peace, also called the Great Law or the Great Peace, under which five nations—Mohawk, Oneida, Onondaga, Cayuga and Seneca—ended their years of warring to form the Iroquois Confederacy.

The speaker of these words was called the Peacemaker, his name deemed so sacred it could only be spoken at certain times.

Accounts of the life of the Peacemaker show he was destined for great things even before his birth. His mother was of the Wendat Nation, but she and her mother fled from their home during an attack by a neighboring nation. Once they were away to safety, the older woman realized her daughter was pregnant. She was puzzled by this turn of events, as her daughter had never been with a man, but all was explained to her in a dream.

In her dream, a spirit told her the child had been chosen by the Creator to bring a message of peace to his people.

The message he had to share was clear. Even as a young boy he would speak of kindness, understanding, love and respect.

His people heard his words and his call to return to the ways of the Creator, and they took those words to heart. The Peacemaker then turned his attentions to the surrounding nations, who also needed to hear and heed his words. He carved a canoe out of white stone, and his mother and grandmother watched in amazement as he floated down the river in it.

The Peacemaker brought his message first to the Mohawk and then to the Oneida, where his words of peace were ac-

cepted. Two Oneida men were chosen to bring his message to the Cayuga and the Seneca. The message was accepted by the Cayuga, but the Seneca leaders were afraid the other nations would attack them if they listened to the words of peace. When he learned of the Seneca reluctance, the Peacemaker travelled to Seneca territory himself. There he found two warriors who had accepted his message, and he appointed them as representatives of their nation. The two men travelled with him to a special council meeting on Onondaga Lake where representatives from the other nations had already begun to gather.

The representatives then travelled with the Peacemaker to Onondaga territory to confront the great sorcerer who lived there and who inspired fear among all who knew of him. The Peacemaker convinced the sorcerer to accept his message and he became the council's fire keeper and keeper of the wampum.

With eleven chiefs in place in the grand council, The Peacemaker created the laws of the Great Peace and presented them to the council.

Once the laws were in place, the Peacemaker again appealed to the Seneca, who realized that this was a true peace they were being offered and joined the council. With all five nations now represented, the League of the Iroquois Confederacy had come to be. Eventually 50 chiefs would sit as members of the grand council, which would meet at Onondaga, at the centre of the territory of the five nations.

To symbolize the Great Peace and the unity of the confederacy, the Peacemaker chose a white pine tree, one that was tall, with long branches that would cover the nations of the Confederacy, and with long roots that would

reach out to other nations that would hear the laws of the Great Peace and want to follow them as well. Under the tree all the weapons of war would be buried, never again to be used by the nations of the confederacy to do battle against each other. On top of the tree sat an eagle, which would act as a guardian to the Great Peace, watching for anything that might be a threat.

The Peacemaker told the chiefs that the nations were now a family, and would live in harmony as long as the Great Peace was protected. To further cement this unity and harmony, the Peacemaker created a new clan system, with nine clans—Turtle, Bear, Wolf, Heron, Hawk, Snipe, Beaver, Deer and Eel—that would be found across the confederacy. In this way, the Peacemaker reasoned, members of the same clan would develop ties, regardless of which nation they were from.

He told them they now lived as a family in one longhouse, with the sky as a roof and the earth for a floor. The Mohawk would be the keepers of the Eastern Door, the Seneca keepers of the Western Door, and the Onondaga in the centre, keepers of the council fire. It was then the five nations took the name Hodenosaunee, people of the longhouse.

Then, his work for the Creator completed, the Peacemaker went away.

Under the Great Law, the five nations that made up the confederacy were divided into two groups. One group, the elder brothers, was comprised of the leaders of the Mohawk, Onondaga and Seneca. The other group, the younger brothers, included the chiefs of the Oneida and Cayuga. Despite the designation, neither group held sway at the council fire—unanimous support was re-



Artwork titled The Great Peace... The Gathering of Good Minds is by Raymond R. Skye, Tuscarora Nation, Turtle Clan, Six Nations of the Grand River Territory, Ont.

quired in all decisions.

Each topic that came before the council would be introduced by the Onondaga. The issue would be presented to the Mohawk representative. Once a decision was made, the issue would be passed on to the Seneca. Once a decision was reached that all three were in agreement with, their decision would be announced to the others—the Oneida and Cayuga—who sat on the opposite side of the council fire. Once they reached an agreement, their decision would be reported to the Onondaga council leader. If he agreed, the decision would be accepted. If not, the process would begin again. If no agreement could be reached, the issue would be set aside and the council fire covered with ashes.

When the countries of Canada and the United States were being formed and their governments created, the founding fathers found inspiration in the Great Peace, drawing from the Iroquois system the concepts of represen-

tational government and of the division of the governing bodies into two separate entities—in Canada, the House of Commons and the Senate—through which decisions must pass before being acted upon.

Although centuries have passed since the Peacemaker first brought together the five nations to form the Iroquois confederacy, the system he established is still in place today. In the 1700s, the Tuscarora took a seat at the council fire. And the border that runs through the confederacy territory has meant that there are now two confederacy fires, one in Canada on Six Nations of the Grand River territory and one in the United States at Onondaga. But even today, representatives of the whole confederacy still continue to gather around one council fire to deal with issues that affect its people on both sides of the border, continuing to follow the laws set down for them within the Great Peace.

## EMPLOYMENT COMMUNICATION

The Mi'kmaq Confederacy of P seeking a skilled Communication Summerside office.

**Position:** Communications Office  
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- Experience and skills dealing public relations initiatives
- Excellent organization skills
- Demonstrated ability in writing
- Excellent Interpersonal skills

**Preferred Qualifications:**  
• Communications or Public R five years of experience in a r  
• Relevant skills and/or training

Qualified Aboriginal people are enc that demonstrate the required

### Organization:

The Mi'kmaq Confederacy of P

**Start date:** August 5, 2004

(Initial one-year contract position)

**Salary Range:** \$32,000 - \$50,0 (depending on experience & qualifications)

**Deadline:** July 19, 2004

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Gathering of Good Minds Nation, Turtle Clan, Six Nations, Ont.

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**Knowledge and Skills:** The successful candidate should have knowledge and experience in the following areas:

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- Excellent organization skills
- Demonstrated ability in writing and oral communications
- Excellent Interpersonal skills

**Preferred Qualifications:**

- Communications or Public Relations degree or diploma and a minimum five years of experience in a related field
- Relevant skills and/or training in Communications

Qualified Aboriginal people are encouraged to apply, however only those candidates that demonstrate the required qualifications will be granted an interview.

**Organization:**

The Mi'kmaq Confederacy of PEI

**Start date:** August 5, 2004

*(Initial one-year contract position)*

**Salary Range:** \$32,000 - \$50,000

*(depending on experience & qualifications)*

**Deadline:** July 19, 2004

**Please send qualifications to:**

Loretta LaBobe  
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Contact: Brenda Lackie, [blackie@whitemountainacademy.edu](mailto:blackie@whitemountainacademy.edu)  
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### Information Officer

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**Qualifications:** A related post-secondary degree or diploma, preferably in journalism or communication arts, is required. Some related communication or related experience would be an asset. A knowledge of First Nations, Métis, or Inuit culture would be an asset. Equivalencies may be considered.

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If you are up to the challenges of a career in the highly competitive gaming industry, please forward your resume or application no later than Friday, July 9, 2004 to: Human Resources, 983 St. James Street, Winnipeg, MB R3H 0X2, Fax: (204) 774-9555 or [careers@mlc.mb.ca](mailto:careers@mlc.mb.ca)

Manitoba Lotteries Corporation is an Employment Equity Employer and values a diverse workforce. Employment Equity will be a factor in the recruitment process.

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## A career for you. Skills for your community.

**Develop your skills. Expand your knowledge. Help your community.** We're serious about offering employment opportunities to Aboriginal people at CIBC. The CIBC Career Access Program will help you gain valuable skills, secure employment and enjoy a career that makes a difference in people's lives every day.

Our Career Access Program is designed to provide benefits for both you and your community. Here's how it works: with our guidance, you'll take one of four paths based on your interests, abilities and experience. These four paths are: Student Support; Skills Training; Career Development; and Direct-Hire Support. Once you successfully complete one of the paths, you can pursue an exciting career with CIBC.

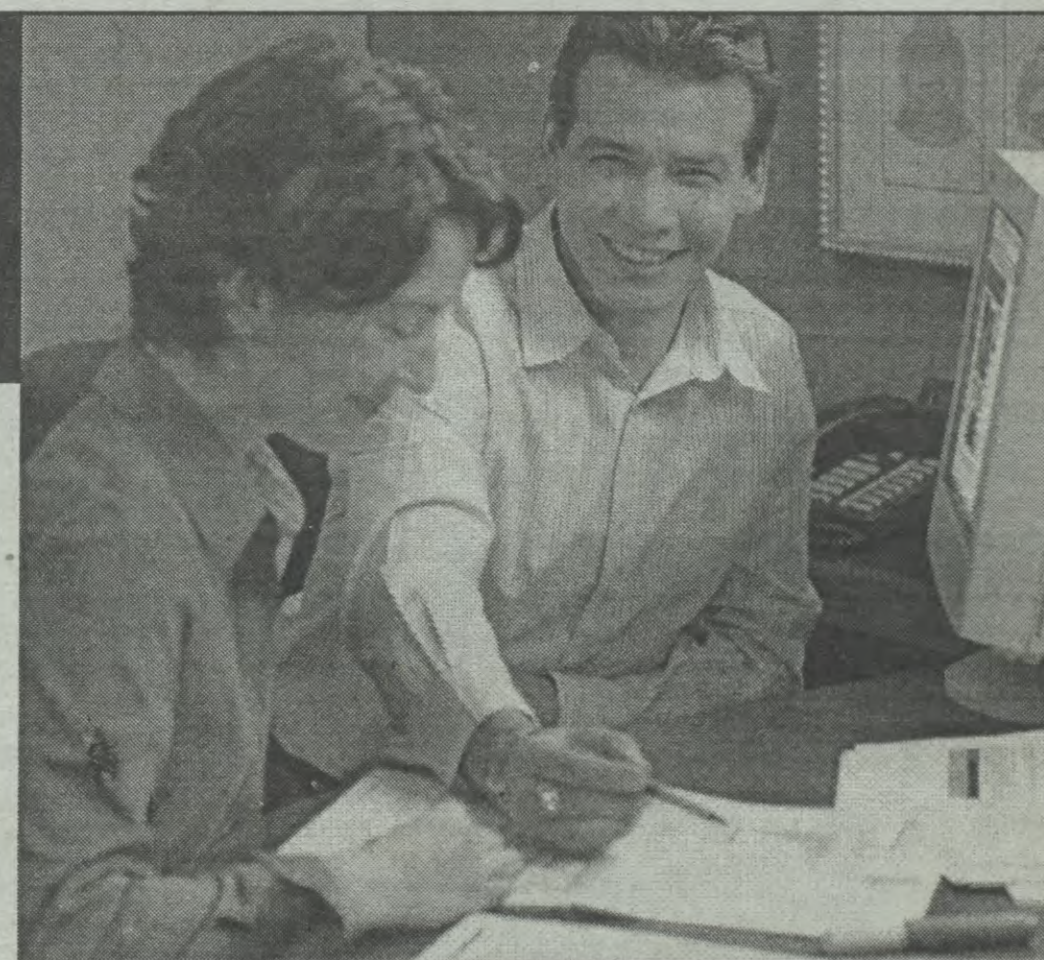
Aboriginal employees have established themselves throughout CIBC in a wide variety of departments and occupations. Many opportunities are available, such as:

- Aboriginal Banking, Regional Manager
- Telephone Banking, Sales Representative
- Human Resources, Consultant
- Technical Services, Developer

So, if it's time to develop your potential *and* give back to your community, then think about a career at CIBC.

Need more information on the CIBC Career Access Program?

Call (416) 307-3208 or e-mail us at [ccap@cibc.com](mailto:ccap@cibc.com)



For what matters.

CIBC thanks all applicants for their interest, however, only those under consideration will be contacted. No agency solicitation will be considered. CIBC is committed to diversity in our workforce and equal access to opportunities based on merit and performance.

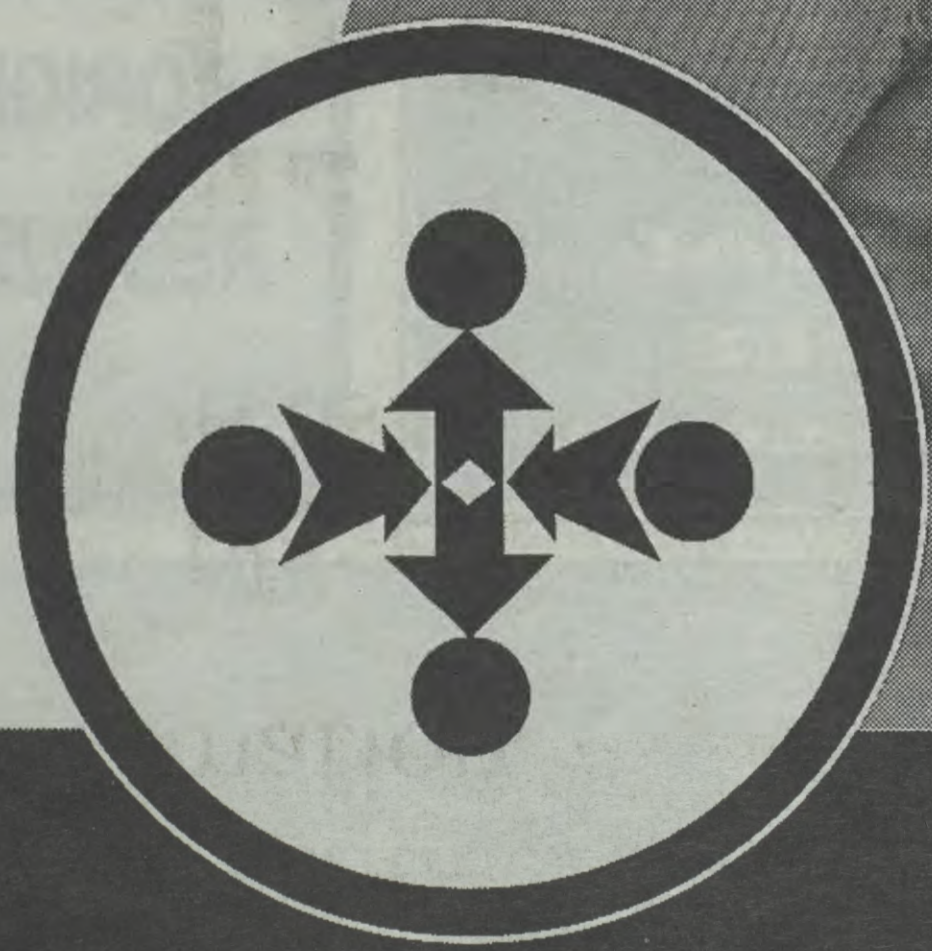


Lisa Meeches | Ted Nolan

In the aboriginal world there is a place where people can go to share important information.

That place is known as...

# THE SHARING CIRCLE



Sundays @ 6:30 on



Sharing Circle is an A-Channel Production Fund Original