

# Windspeaker

March 2000

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## Former cop says FBI/RCMP faked Peltier's arrest

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

A former Alberta police officer claims the FBI staged a show arrest to make Leonard Peltier look bad so Canadian authorities would agree to extradite him to the United States for trial.

In a letter to the president of the United States, (with copies sent to U.S. Attorney General Janet Reno, Peltier, Amnesty International and the Assembly of First Nations) Bob Newbrook, 50, claims he arrested Peltier a day before the date when FBI records say he was arrested.

During a Feb. 21 phone interview from Vancouver, he suggested the FBI and RCMP already had Peltier in custody when they re-arrested him the next day.

The claim, although it checks out on many levels, is disputed by the Leonard Peltier Defense Committee, based in Lawrence, Kansas. Gina Chiala, a LPDC staffer, said Peltier only remembers being arrested once. Contacted on Feb. 22, Chiala said the LPDC was looking into the allegations by Newbrook and had not had a chance to speak personally to Peltier who is incarcerated nearby in Leavenworth federal prison.

During a phone conversation with the imprisoned American Indian Movement activist, Chiala said Peltier said the version of his arrest as detailed in the book *In the Spirit of Crazy Horse* is the version he stands by. Chiala also said that phone conversations with Peltier are always conducted in a very careful fashion because it's believed his calls are monitored by prison officials. A face-to-face prison visit was scheduled for Feb. 25, two days after publication deadline.

Newbrook said he saw the movie *Incident at Oglala* in October and it has changed his life. The former Hinton, Alta. town police department officer told *Windspeaker* he has always had an interest in the Leonard Peltier case because he believed he was the man who captured Peltier at Chief Smallboy's Camp on Feb. 5, 1976. As the years have passed and Peltier's notoriety has grown, Newbrook said he always felt good that he played a role in the arrest and conviction of a man accused of murdering two FBI agents. It was only when he saw actor/director Robert Redford's documentary that dealt with the inconsistencies during the prosecution of Peltier that he realized there might be a problem.

(see Peltier on page 7.)



DEBORA LOCKYER STEEL

### The honeymoon's over!

The honeymoon race, where women pull men on the sleds for a specified distance and then switch places and let the men pull them back to the start, resulted in some serious fun at Bonnyville, Alberta's King and Queen Trappers Day on Feb. 21.

## Deaths point to police racism

By Paul Barnsley  
Windspeaker Staff Writer

SASKATOON

Two significant incidents in Western Canada have pushed the issue of police racism directed towards Aboriginal people into the national spotlight this month.

First, it was revealed that two veteran Saskatoon city police officers have been suspended [with pay] while allegations they dropped a Native man outside the city limits with no jacket in minus 30 degree Celsius weather are under investigation. The bodies of two Native men were found in the Saskatoon area in the first week of February. Several other deaths have been attributed to similar alleged police actions. The investigation began when a

third man, Darryl Knight, filed a complaint, saying he had survived that kind of treatment.

Then, in Winnipeg, after police failed to respond to five 911 calls from the same residence, two Aboriginal women were found killed when police finally attended their home eight hours after the first call for help was placed. It has been alleged they failed to respond to the calls because the women were Aboriginal.

Native leaders all over the province of Saskatchewan say their people know it is standard police procedure in the province to take Native people outside the city and make them walk back to town in sub-freezing temperatures.

The RCMP were asked by Saskatoon police chief Dave Scott to conduct an inquiry into the deaths in his city. That in-

quiry has since spread to the city of Regina.

Saying First Nation/police relations are at a "new and dangerous low," National Chief Phil Fontaine added the incidents add more urgency to his call for a contextual review of the relationship the RCMP has with Aboriginal people. He wrote letters to Saskatchewan Premier Roy Romanow, RCMP Commissioner Phil Murray and the Saskatoon police chief, demanding action.

"On the one hand, I am encouraged by the decision of the Saskatoon police chief and the Saskatchewan Justice minister to request an independent investigation into the matter," Fontaine wrote to the RCMP commissioner. "On the other hand, the appointment of the RCMP will not engender a whole lot of trust in our commu-

nities, given the past history."

He reminded Murray of their Nov. 19 meeting where he said he received assurances of co-operation from the commissioner.

The Federation of Saskatchewan Indian Nations has received hundreds of calls from other Native people who claim to have been subjected to treatment similar to that allegedly received by Knight.

On Feb. 22, the FSIN activated a helpline where people can call and report trouble with police or add to the information already in hand. Sources at the FSIN say the leadership is not completely comfortable with the role the RCMP is playing in investigating the city police service. They say the RCMP have been known to engage in the same kind of activities.

### WHAT'S INSIDE

#### SPORTING NEWS

Justin Cardinal's got an arm on him that's caught the attention of Major League Baseball scouts. The 17-year-old Alberta Cree is warming up to the idea that he's going to the bigs.

—B 1

#### ENTERTAINMENT

Blue Rodeo has been singing the concerns of First Nations people for 16 years. On a nationwide tour promoting the group's latest CD, band members Jim Cuddy and Greg Keelor take time with *Windspeaker* to discuss the motivation behind their pro-land claims message and how their celebrity helps move Native issues into the consciousness of the mainstream population.

—B 7

#### CONTINUED STUDIES

If you are just finishing high school or have been considering heading back to school to advance your education, then *Windspeaker's* Continuing Education focus can help point you in the right direction with information about the latest classes and programs available to the Aboriginal student.

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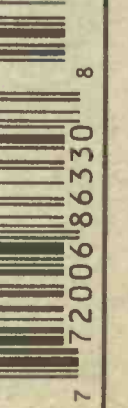
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# Government rushing Indian Act changes

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Lawyers working for the Assembly of First Nations are in the process of analyzing proposed changes to the Indian Act. The changes are addressed in Bill C-23, the Modernization of Benefits and Obligations Act, which received first reading in Parliament on Feb. 11. The Bill is now being fast-tracked through the legislative process.

The changes were made in response to a Supreme Court of Canada decision that ruled gay partners should have many of the same legal rights as heterosexual spouses. Most of the 15 Indian Act changes deal with language—changing references that refer to spouses in a manner that does not allow for same-sex relationships to gender neutral terms as required by the high court ruling.

AFN Grand Chief Phil Fontaine is concerned the government of Canada appears to be pushing the changes through without any consultation with his organization, which is made up of the First Nations chiefs.

On Feb. 10, the AFN received a fax announcing the changes were about to be made. Fontaine fired off an angrily-worded



TREVOR SUTTER

Minister of Indian Affairs, Robert Nault, (second from right) spent the last couple of weeks traveling western Canada with Assembly of First Nations Chief Phil Fontaine (inset). They even took part in a friendly game of hockey in Saskatchewan on Jan. 18. Despite the close working relationship, Nault failed to give Fontaine the heads up on the coming changes to the Indian Act, which has angered the First Nations leader. In regards to the game, the minister's team won with Nault, himself, scoring the winning goal.

press release the next day.

"The federal government is unilaterally announcing changes to the Indian Act that will affect all our citizens in Canada," he said. "First Nations governments had not received any advance notice as to the extent of the changes, their impact on our communities and the resources required to effect

these changes. I am disappointed that neither the minister of Indian Affairs nor the minister of Justice would give us the courtesy of a call to inform us of this legislative change, except for a notification letter, which contained no details, sent to my office late in the day Thursday [Feb. 10]. I hope this is not the government's new approach to

First Nations participation."

AFN staff find the way they learned of the changes to be especially disturbing, because Minister Robert Nault and Chief Fontaine spent several weeks travelling western Canada together just before the fax was sent. The minister made no mention of any intention to make changes to the act during that

time.

Whether it turns out that the changes are merely, as the department of Indian Affairs claims, house-keeping measures designed to update the Indian Act to bring it into compliance with a recent Supreme Court decision or not, the chiefs remember recent history when former Indian Affairs Minister Ron Irwin attempted to re-make the act without including Fontaine's predecessor, Ovide Mercredi, in the process. At that time, Mercredi and Irwin were not on good terms, whereas Fontaine has enjoyed a close working relationship with both Nault and his predecessor, Jane Stewart.

"When it comes to the Indian Act, nothing's insignificant. Look at C-31," AFN spokesman Jean Larose told *Windspeaker*. "We had no prior warning of this. When they talk about modifying the act, what type of changes could go in there that would be minimal?"

Second reading for Bill C-23 was scheduled for the week beginning Feb. 21. Larose said the government's notification letter to the AFN said the government's plan is to quickly pass the bill into law.

Sixty federal statutes will be changed as a result of C-23, including the Indian Act and the Cree-Naskapi (of Quebec) Act.

## Business backs off as land rights proclaimed

By Joan Black  
Windspeaker Staff Writer

TOBIQUE, N.B.

Dan Ennis is a 60-year-old, self-described traditionalist member of the Tobique First Nation in New Brunswick who sees Indian Act-implemented, elected band councils as an extension of colonialist rule.

He and an indefinite number of other members of various Maliseet and Mi'kmaq communities formed a break-away group in 1996 that they call the Wulustuk Grand Council and which Ennis says is a return to the consensus-style government Indians had before European contact.

A Jan. 21 public statement, purportedly from this group but

with Ennis as the only contact, appeared in the February edition of the Mi'kmaq-Maliseet Nations News. It sets out the Wulustuk Grand Council's position on land rights and its relationship with any non-Natives occupying or thinking about occupying what Wulustuk considers traditional Native land.

Ennis says his council held a meeting Jan. 15 wherein it was decided by consensus to issue the declaration on land rights. He said it was published in numerous mainstream newspapers in Eastern Canada and the bordering State of Maine.

Ennis' council operates outside the official sanction of elected band administrations, so it is not recognized by the Canadian government. Ennis

made clear in a Feb. 17 interview this suits him fine. The Wulustuk council also is not recognized by the majority of Aboriginal people who work within elected First Nations' councils, according to one elected band official, who also expressed doubt that 50 to 75 people attend Wulustuk council's monthly meetings, as Ennis claims.

Even so, the Wulustuk press release apparently got noticed. Some non-Natives are said to be rethinking potential land deals in New Brunswick that could set them on a collision course with Natives.

By proclaiming a right to "traditional land," the Wulustuk Grand Council "addresses, challenges and duly forewarns the public regarding the validity

and legality of buying, selling, managing and claiming title to lands that primarily have never been sold, ceded, surrendered, traded, given up, bartered, exchanged or compromised in any way by its original owners and overseers, the Wulustuk people," the statement states.

The document raises a "buyer beware" flag for all land along the Saint John River and encompasses traditional hunting, fishing and gathering territory of the Wulustukyeg (Maliseet) people in New Brunswick, Quebec and Maine.

Ennis says taking this stand shows the Wulustuk council is serious about resurrecting the kind of government his people had for thousands of years before colonial contact.

Another item about the tradi-

tional group, which first appeared in the Wulustuk Grand Council Newsletter, was republished in the January edition of the Mi'kmaq-Maliseet Nations News. It says Dan Ennis was Wulustuk's Tobique Keptin (headman) from 1996 (when Wulustuk was "re-established") to 1999. Then last October he took on the duties of K'Chi Saugam, or grand chief, when the previous K'Chi Saugam, Ervin Polchies, relinquished the position. Ennis insists, though, the grand chief title is a mere formality - "Well, we had to play the white man's game" - and there are no elected positions or lines of authority in the Wulustuk council. All decisions are made by consensus, Ennis says.

(see Traditionalist page 11.)

## Ministry has mismanaged fishery, says MPP

By Roberta Avery  
Windspeaker Contributor

MEAFORD, Ont.

An Ontario member of parliament says he will call for the disbanding of the provincial natural resources Lake Huron unit if a fisheries co-management agreement with two local Native bands isn't reached shortly.

"People are getting very angry about the situation. We need to find a solution, and find one soon," said Bruce-Grey Conservative MPP Bill Murdoch.

Since a 1993 court decision upheld the fishing rights of the Bruce Peninsula's two Ojibway bands, the province and the two First Nations have been unable to reach an agreement on juris-

diction.

Murdoch said the Lake Huron unit has mismanaged the fishery by not coming to an agreement with the Saugeen First Nation and the Chippewas of Nawash, and he is concerned there is potential for violence if the situation continues.

"If we can't get a handle on it, let's get out of the business," he said, adding that he will suggest the management of the Lake Huron fishery revert to the federal government.

In late January, sports anglers were shocked when less than a month into the new year the resources ministry, citing intense fishing activity by Native fishermen, closed the area's whitefish and lake trout fishery for the rest of the year, said Murdoch.

Blake Smith, a spokesman for a coalition of 20 southern Ontario angling clubs, shares Murdoch's frustration with the apparent lack of progress in mediated talks between the two Native bands and the province.

"The whole thing is a shambles. We've been pretty quiet up until now, but sports anglers are so frustrated that it's ridiculous. You are going to see some strong reaction," said Smith.

The Ministry of Natural Resources Lake Huron unit closed the fishery Jan. 26 after the total allowable annual catch of 32,000 kilograms of whitefish and lake trout was surpassed by about 5,000 kilograms.

The ministry based its estimate on reports filed with the ministry by fish wholesalers and by

monitoring the activities of up to five Aboriginal fish tugs operating out of Meaford harbor.

John Perks, who holds the only non-Native commercial fish licence for the zone between Collingwood and Wiarton, is upset at the situation.

"The Natives have scooped all the fish again," he said.

This is the second year Perks has had his whitefish and lake trout quota pulled and he doubts his business, which employs six people, can survive.

"I've been sacrificed on the altar of political correctness," said Perks.

While the salmon and rainbow trout fishery remains open, the whitefish and lake trout closure will impact the "thousands and thousands" of sports an-

glers, said Smith.

"I want to make this clear, we are not opposed to an Indian fishery. What we object to is an unregulated fishery," said Smith.

Chippewas of Nawash Chief Ralph Akiwenzie said his band ordered its fishermen to stop fishing Jan. 20 even though Nawash fish catch data didn't agree with the ministry's.

"We took action to be on the safe side. Our people have been apprised of the situation," he said.

Akiwenzie said his band regulates its fishery by monitoring catches and heeding the advice of the band's biologist.

"Conservation of the fish resource has always been our priority," he said.

# Dirty tricks alleged in residential school lawsuits

By Paul Barnsley  
Windspeaker Staff Writer

REGINA

Tony Merchant sees a pattern in the actions of Department of Justice lawyers as they deal with residential school damage claims and, if the Regina lawyer's charges are accurate, school survivors should know they're under attack.

Published reports in mid-February revealed that the RCMP has been forced to go to court to regain or keep control of records of criminal investigations conducted in response to complaints filed by residential school victims.

## Under attack

On Jan. 7, 1998, then Indian Affairs Minister Jane Stewart apologized on behalf of the federal government to victims of sexual and physical abuse in the schools. But bureaucrats within the Indian Affairs and Justice

departments have gained access to RCMP files and appear to be using the information in the files to help defend the government against civil law suits filed by victims.

Observers say the government is attempting to negate the independence of the national police force for its own purposes, something most law enforcement officials say is a dan-

gerous step. Reform MPs have said the fight between government lawyers and the federal police force raises the spectre of government interference in matters best left to police. Critics say the Liberal government has demonstrated, with the "shovelgate" scandal in the Human Resources Development department, it isn't above mixing politics with government for its own benefit. Mixing politics with police work is something most commonly associated with dictatorships.

## Delay tactics

Author/journalist Paul Palango, in his book *Above the Law*, explored what happened when former Mountie Rod Stamler put together a string of successful investigations of members of former Prime Minister Brian Mulroney's Cabinet. Changes were made that required the RCMP commissioner to report to the attorney general, a move that made it harder for Stamler to investigate corruption. Stamler eventually resigned from the force, saying the police service had been prevented from doing its job for political reasons.

The trouble the RCMP is having in keeping details of its in-

vestigations out of the hands of government lawyers is an important sign that the lawyers have crossed the line, Merchant said.

Merchant, the senior partner in Regina's Merchant Law Group, told *Windspeaker* the conflict between the RCMP and the federal government departments is just another example of an approach that lawyers in his firm have noticed in recent months.

## Intimidation

"It appears to be a stiffening by Justice. It seems to be out of the hands of the political and policy side and Justice seems to be functioning separate from the views of the minister of Indian Affairs and the prime minister and the Cabinet as a whole, so you have this inconsistency," he said.

The apology has not been forgotten by Robert Nault, Stewart's replacement at Indian Affairs, Merchant said, but lawyers and bureaucrats have hijacked the process from the elected officials.

A former Liberal member of the provincial legislature, Merchant doesn't believe the prime minister and Cabinet are aware that the legal landscape has taken this shape. He believes there will be a political price for the party to pay if this trend continues. He hopes to get the chance to re-

lay that message to the prime minister in the near future.

"I've talked with a number of chiefs who, at my urging, have raised this issue with Minister Nault. The Indian leadership and the Elders are convinced that his mind is in the right place and he'd like to bring these cases to a conclusion. That's certainly the direction of the prime minister and the direction of the Cabinet as a whole. So you have the government, the elected officials from the government — particularly from the Prairies — believing that we're moving towards a reasonable, fair and rational conclusion of these cases, and then you have the lawyers working for Justice, where in all the provinces they're hiring all sorts of new lawyers, and the lawyers have taken over," he said.

## Process hijacked

"While they get direction from Ottawa, the direction seems to be very hard-nosed and the direction is no different from some big American insurance company."

Different tactics may be employed in different regions, but Merchant, whose firm is handling thousands of residential school cases in every part of the

country, thinks those differing tactics are driven by one basic strategy.

Small firms can be bullied into settling for too little or even into not accepting residential compensation cases by government delays, he said, because they have to lay too much money in advance of a settlement decision in order to survive the delays.

"I believe that's really part of the motive. The motive is more or less three-fold: First, to just create jobs for themselves. These are the government lawyers.

Many of them are temporary employees hired for a year or two. They were hired for one or two years and they've turned these jobs into five years or nine. Second, there may be some overall plan that says, 'We can pay less if we intimidate some of the law firms that don't have very many of these [cases] and maybe aren't as experienced in how to handle them.' Some people will die, I guess and that'll save them some money. Some people will be softened up and will be apt to settle for less two years from now or four years from now. Third, why pay now when I can pay a year from now or four years from now. Just like any big insurance company or corporation," he said.

"I can fully understand why many of our clients feel as though there's a bias there. It's a bias of misunderstanding, but the effect is still the same."

## Courts fooled

In Alberta, where Merchant Law Group lawyers have filed 1,078 (about half) of the residential school cases, the lawyer said the courts have been fooled into imposing a biased, unfair, collective case management system. Worried that the high number of claims would swamp the court system, Alberta judges have forced all residential school cases to go through one small avenue of access to the courts.

Merchant calculates that each such case in Alberta is allowed just 21 seconds per month under this system.

## 21 seconds each

"If the Royal Bank were suing TransAlta, they'd be furious. They'd say, 'What do you mean 21 seconds.' We are entitled to as much court time, or as much attention by judges, as we need to get this case moving forward. But the judicial system has been taken in by the government to say that these 2,000 cases are going to be treated in Alberta like they're sort of one case," he said. "Well, we do these cases all across Canada and we think Alberta's just going to take forever. This ought to be treated by the court as the most important series of cases they have before them. [At] what other time do you have more than 2,000 indi-

viduals who have the right to go to court? And they're being treated like they're unimportant."

## Court bias

The decision to implement the Alberta system is under appeal, but that hasn't stopped Native observers from concluding there is a bias against their claims within the court system.

"I have had many of our clients, including some chiefs and Elders, say the only logical explanation is there's sort of a bias.

*"This ought to be treated by the court as the most important series of cases they have before them. [At] what other time do you have more than 2,000 individuals who have the right to go to court? And they're being treated like they're unimportant."*

It's not a front-of-the-mind, understood bias. What's happening is the government has convinced some lawyers and the judiciary that you can't tie up the judicial system with these cases. If we allow these 2,000 cases to go forward on a first-come, first-serve basis, that important lawsuit a g a i n s t T r a n s A l t a won't get to court for four years.

"I can fully understand why many of our clients feel as though there's a bias there. It's a bias of misunderstanding, but the effect is still the same."

The result so far has been that the average time required to deal with a case in Saskatchewan is 15 months, whereas in Alberta, statements of claim filed in January 1999 have still to be answered with a statement of defense.

Merchant is convinced the Number 1 priority for Justice lawyers is to delay as long as possible, using whatever means are available.

## Lack of trust

"I now have a total lack of trust of the methods of the government lawyers," he said. "Let me give you an example from a trial in Saskatchewan. The government delayed and delayed, saying they had to search out all these important documents and they needed time. They told us there were 8,000 documents that they brought forward, that they tracked down at big expense, but of importance to our individual client who was going to trial. We kept saying 'why is this case not going to trial?'"

Of those 8,000 documents, Merchant said, a total of five were introduced at trial. Only two were ruled admissible by the judge.

Other lawyers involved in claims against the federal government have talked of the government's "witness destruction program." Merchant was not willing to say that there is a deliberate strategy of waiting for claimants to die, but he noted the government benefits when that happens.

"When people die, their claim

dies with them. We are now up to 16 of our clients who have died and that means they get nothing. I'm not saying the plan is to wait for everybody to die," he said. "Every lawyer working for the government seems to have a schedule of delay, intimidation, the subtle threat — 'I can wear you down, take a long time.'"

## Subtle threat

In British Columbia, federal lawyers tell the courts they need six weeks of court time for each case. Merchant said his firm has found that it is taking, on average, a week and a half. Small-firm lawyers see the government's six-week estimate, do the math and conclude that residential school cases aren't worth their while. The Regina lawyer said it amounts to a very effective indirect way of denying Native clients legal representation and access to justice.

If the average settlement is \$90,000 and the average payment for the lawyer is 35 per cent, when a lawyer mistakenly figures his or her earnings from six weeks of trial and another six weeks of preparation, the final tally [after expenses] comes out to about \$15,000 for 12 weeks of work

"That's \$55,000 a year. They'll say, 'I earn a lot more money than that. Why am I doing these files?' Or they'll say, 'it's worth \$90,000. Maybe the government will [settle for] \$50,000. I'll convince my client to take 50 [thousand] because I can't take all these cases to trial for six weeks,'" he said.

## Justice denied

"I think it's an important thread in terms of perception. The RCMP has come a long way in the way First Nations people think about them. So there you have a federal institution that's supposed to be independent of government but it isn't, and you have a judiciary that is independent of government but it's looking like it isn't," he said. "Again, it's just what the government wants — intimidation. And then they take the RCMP information. They don't give it back. It's not available to the plaintiff. It's only available to the government. They'll use it if it helps them. They won't if it doesn't."

Merchant believes the fight between the government and the churches involved in the operation of the schools is just another smoke screen for a delaying tactic.

## Smoke screen

"They additionally hide behind . . . 'we have to decide if the church pays or the government pays.' I don't care if the churches pay or the government pays. First Nations people don't care if the church pays or the government pays. Lots of times, we don't even sue the church. The majority of times we don't sue. Who cares?" he said "The government was responsible. We didn't sign treaties with the church. The church had no moral and legal responsibility to provide an education in most of the treaties.

(see Dirty tricks page 33.)



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## The bad guys — there's plenty

Just who are these government officials that the Grand Council of Crees is calling treaty busters, and who are the big business cohorts that will be slapping each other on the back when every last tree is cut down in Quebec?

They're educated, but not too smart. Maybe when they run out of secluded places to build their summer mansions and all their docks sit six feet above the water line they'll see the light. When there's no more river to float their bateaux! Lawyers and forest products companies. And two levels of government as enablers.

Do you suppose these people studied biology? They didn't major in ecology, you can bet a plate of poutine on that! Well, what about history and treaty rights then?

You need to know who they are. There's plenty! (Beaucoup!) Most of the time, only one or two names show up in the news. But these are the bad guys and just wait till you find out the lengths they'll go to subvert their own laws to get around the Canadian Constitution, no less.

Let's see now, there's the provincial administrator under Section 22 of the James Bay and Northern Quebec Agreement and the federal administrator — same section, same agreement. Then there's the Hon. Paul Bégin, Quebec Minister of the Environment. Also the Hon. Christine Stewart, Minister of the Environment of Canada — not to be confused with the still Hon. Jane

Stewart, who was in her capacity as the Minister of Indian Affairs and Northern Development when the saplings hit the fan, so to speak. The Hon. Guy Chevrette (now the Hon. Jacques Brassard), Minister of Natural Resources. And plenty of companies: Domtar Inc.; Produits Forestiers Donohue Inc. (including the company formerly known as Produits Forestiers Saucier Inc.); Barrette-Chapais Ltée; Tembec Inc.; Les Chantiers de Chibougamau Ltée; Les Industries Norbord Inc.; Abitibi-Consolidated Inc. (used to be Stone-Consolidated Corporation, also formerly Abitibi-Price and Consolidated Bathurst); Matériaux Blanchet Inc.; Scierie Amos Inc.; Scierie Galichan Inc.; IPB International Inc.; Scierie Landrienne Inc.; Bois KMS (GMI) Ltée; Fournitures Minières Simard Inc.; Produits Forestiers Alliance Inc.; Panneaux Chambord Inc. and Kruger Inc. We've also got the attorneys general of Quebec and Canada, the Hon. John Manley, Quebec's Minister for the Federal Office of Regional Development; the Hon. David M. Collenette, Minister of Transport, La Société de Développement de la Baie James; Rexfor, Normick-Perron Inc., Filifor Inc.; Scierie Senco Ltée; Optibois Inc. (formerly 2541-3998 Québec Inc. (Précibois)); Le Groupe Forex Inc.; Forex Inc.; Bisson et Bisson Inc.; Howard-Bienvenue Inc.; and Compagnie Internationale de Papier du Canada.

Can you believe it! The Crees have five lawyers; the guys supporting clear-cutting Cree territory have 27 at least. Twenty-seven law firms, not lawyers. Vingt-sept! No wonder they have to cut so many trees to prepare all those legal briefs. In both "official" languages. We were told by a spokesman for one offending company the English is for the Crees.

But even with all these lawyers, Justice Croteau of the Quebec Superior Court saw through their schemes. In December he ruled the forestry companies and his own government had violated the constitutional rights of the Cree people, abused and circumvented the spirit and substance of the quarter-century-old James Bay and Northern Quebec Agreement. He said they had to smarten up and he gave them till high cottage season to do it.

As a result, big business is sparing no effort to get Justice Croteau removed from hearing the case. And not just this judge. The rest of the judges too who might recognize a fair deal for the Indians when they see it. These companies want 37 of them stopped from hearing the case of the Crees versus them. They have given the court 37 (trente-sept!) judges' names they don't want. Almost half the judges in Montreal. They've taken more turns through the judicial system than a split-rail fence. But maybe pretty soon they'll run out of wood even for that.

## How do we decide what is fairness in membership policy?

By **Taiiaki Alfred**  
Guest Columnist

Last month I wrote how Canada is attempting to solve its 'Indian Problem' by forcing our communities to adopt policies which, in the long run, will lead to a meaningless notion of being 'Aboriginal' replacing all of our collective national and traditional identities. In the column, I pointed to what many of us see as an insidious tactic used by those who want to see our people assimilated into a Canadian identity — one with no meaningful relation to our own political traditions and cultural heritage. This tactic is called self-identification: the idea that one can simply choose an Indigenous identity with no necessary validation of that choice by a community. I believe this is wrong and that it must be confronted if we are to survive as Indigenous nations.

The only way for Indian communities to resist Canada's efforts to further assimilate our people is to draw membership boundaries between our people and others. This is a political fact. No nation can survive without determining for itself what the criteria are for determining who is and who is not a member. This is the essence of what we say we are striving for in self-determination. But many white liberals and even some of our own people criticize those communities that demonstrate the courage and strength to act on this responsibility to protect



**To:ske**  
**It's true**

our nations from extinction through assimilation.

People and organizations that take a strong position against self-identification are often seen to be acting harshly or treating those who are denied membership in an unfair manner. Never mind the fact that among Indigenous people and organizations in the United States, it is common practice to require demonstrated proof of community membership before being considered Indian. In Canada, we seem to let anyone and their dog call themselves Aboriginal and give whomever full consideration as one of us!

Some think it would be unfair to do otherwise. But is it really unfair to deny someone membership in an Indian community? When commenting on this issue, lawmakers and politicians and journalists often make the mistaken assumption that to deny self-identifiers, or people who have some Indian blood, membership in an Indian community is unfair. I pointed out last month just how deeply racist this assumption is when con-

sidered for what it says to us: a person is Indian strictly based on race. But there is another flaw to this position, and to all the arguments that attack efforts to limit membership in our communities to those who we ourselves define as members; that is, the membership laws enacted by communities meet the criteria for fairness even though they exclude some people.

Our own cultural traditions are clear on this question, but today we are forced to justify our actions in terms of Canada's notion of what is right and wrong. It's not my usual style, but just this once I'll frame my argument to suit the Aboriginal Canadians among us and speak in terms of Canadian law and the white man's mindset. This is just to show that it is Canada's policies and arguments that are wrong; and no matter how you think about it, we are still morally right in our actions to defend ourselves from assimilation. Please excuse this temporary lapse into a colonial mentality.

(see Membership page 14.)

# See you on the road, brother

Dear Editor: *Re: Obituary for Ed Burnstick, February 2000 issue, Windspeaker.*

In May 1999, I invited Ed Burnstick to share his experiences with our class.

"No problem," he said without hesitation. On his way to Montana, he modified his itinerary and schedule to talk to Native media workers who came to Regina from various regions of Canada.

I was lecturing there on international Indigenous issues, a month-long course offered by the Indian Communication Arts program of the Saskatchewan Indian Federated College. I

knew that Ed's experiences and perspectives on journalism and international issues would enrich the participants.

I first met him in 1990 in Ecuador where Indigenous peoples from the Americas gathered to prepare the counter-celebration of the 500th anniversary of the so called "Discovering of the Americas." He was leading a First Nations delegation from Canada.

We met again in Guatemala. He was there with another delegation and American Indian Movement representatives. We kept in touch. Walking the same road, I knew that we were going to meet again.

Months and months would pass without contact and then I would get his phone call at my home in Montreal. We discussed the international Indigenous movement.

When I moved to Listuguj, Que., he tracked me down to renew contact and exchange information on what was going on in Indian Country, a country that goes from the Arctic to the Antarctic. So I was happy when he accepted my invitation to talk to my class.

"I introduce to you a brother whose footprints I found in various countries," I said as part of my presentation. Ed spoke about his experience in journal-

ism, those times when almost nothing was in place to do journalism.

He spoke about the many Indigenous peoples he visited in more than 50 countries. He exhorted the need of covering international Indigenous issues.

Listening to details of his interaction with other Indigenous peoples, one could feel his enthusiasm, his emotions and the need to pursue these interactions.

I last met him on Dec. 14, 1999 in Regina where he was invited, together with other Indian people from Canada working on international issues, for a two-day discussion on the content of

United Nations' conventions that will have an impact on our lives.

He told me he was planning to go to Guatemala for an Elders' meeting in January 2000. He also mentioned the Condor feather I had given him.

I told him about the prophecy of the Condor and the Eagle, whose encounter of both will invigorate our strength as Indigenous peoples - a powerful symbol. I believe in that. He believed in that. He represented that.

So, brother Ed, see you on the road again, you are just ahead of us again.

Felix Atencio-Gonzales  
Quechua Nation

## More thought needed, reader

Dear Editor: Boo-shoo!

I'm writing today to discuss your article "Solving the Indian problem" by Taiaiake Alfred published in *Windspeaker*, February 2000 edition. I have problems with what you are saying about developing our own membership. With your own community as an example, you put forward the question: "Is it wrong to tell your own people they must marry an Indigenous person?" and the other questions in the same line of thought.

I believe that it's wrong to force a person to marry into the community in order to remain a part of it. This seems to be merely reflecting the Indian Act policy of status change where the male could only pass on sta-

tus. By replacing the male with "Indigenous person" you are simply re-enforcing the Canadian beliefs of what a Native is. Although you add a cultural argument, you are simply re-inventing this foreign description of "who is Native" and making it justified in your eyes.

I have some sympathy for your argument that cultural participation is more important than biological blood quota in determining community membership.

Your radical argument has some merit, but I think it needs some "touching" up in regards to your reasoning on how this membership criteria is justified.

*Meeqwetsh!*

Ben McKay — Anishnaabe

## Blaming parents irresponsible

Dear Editor:

The letter "Suicide is the fault of the parent" published in *Windspeaker*, December 1999 edition, really disturbed me.

I suppose it was the parents that told themselves to live in the most desolate and barren lands so they could create a reserve. These people were told to live there and make the best of it. The government made up these reserves. You do not see fresh water lakes, green trees, and fresh green grass here.

I myself contemplated suicide. It was not until I realized who I was that things turned around for me. My parents always told me who I was. I did not accept it. Today, I am an Indian. I was not proud of that at one time.

No, we can't go on blaming

other people for what happened in the past.

What we do today will affect the young people, our children and our future. We have to get up, wipe the dust off our faces, pick up the pieces, and move on knowing that we can change things. We can change things for the better, and for the future of our children.

Many do not see the value of education that encompasses our way of life, language, and culture. This is where the answer is. It is not in religion, and it is not in trying to be like the European culture.

Many parents do not have the opportunity to have their children schooled right on the reserves. They have to send them off to who knows where. They might have schools on the reserves, but you are lucky if you have a teacher that loves to teach

your culture, your language, and way of life, along with the educational requirements to graduate in modern day society.

The challenge is to teach the young children that they are loved, they are accepted, and provide them with the opportunity to learn in their own culture. There is nothing wrong with our culture. It is right. It is what the Creator gave them way back from the beginning of time.

I just know that when one takes his or her life, it is not the fault of the parents. It could be someone else hurting them — like an aunt, uncle, teacher or even a priest. Or the child does not have the opportunity to learn how to survive in this harsh world.

Caroline Ignace-Spade  
Sioux Lookout, Ont.

## Special education and the First Nation student

By Gilbert W. Whiteduck  
Guest Columnist

*From the shade of the mighty pine tree I shall emerge with the gifts the Creator has given me.*

The emergence of First Nations schools throughout Canada since 1973, with the acceptance of the policy entitled "Indian Control of Indian Education," created a situation where First Nations educators came face to face with some very harsh realities.

The semblance of control that First Nations had and have today allowed educators to quickly realize that although all First Nations children were born with gifts, many arrived at the door of their formal education, schooling, with many disadvantages. The disadvantage for many has become the yoke of hopelessness, poverty, loss of self-esteem and, fundamentally, a bleak future.

The disadvantages have been given many labels by many people. They range from children with socio-emotional, behavioral or situational difficulties and on and on. The all-encompassing label in many jurisdictions is "special needs children with special education needs."

The special needs of First Nations children, whether they attend a local community school or

a school under the provincial system, are frequently not addressed. The reason scant attention has been given to this critical issue for many decades is not because of educators, the front line workers who have often worked with great diligence to meet the needs of special needs students in their classrooms or schools, but the arrogant approach by the Department of Indian Affairs officials who refuse to recommend the allocation of financial resources to allow all First Nations children the opportunity and dignity they are owed to be successful. The cost this arrogance and "we know best attitude" has had a devastating impact on our First Nations children.

First Nations children who already have many disadvantages within our community and nation are confronted with a quick realization that the school system, with all its best intent, will be limited in what it will be able to do to help them. The excitement of the early years of school quickly leads to frustration, anger, rejection and of giving-up. This type of impact on First Nations youth, which is unacceptable, is the greatest shame that the Department of Indian Affairs must carry. The arrogance is alive and well. First Nations are speak-

ing, but is anyone listening.

The First Nation Education Council (FNEC), a First Nations education organization from the territory called Quebec, and which represents some 21 First Nation communities from seven different nations, began a concentrated crusade some seven years ago to get the Department of Indian Affairs to acknowledge there were many special needs students within its communities.

FNEC, which had recognized the special education challenges many years ago, undertook a study within its member communities. The data collected indicated that more than 52 per cent of the children in the community schools were special needs. The provincial rate was about 12 per cent.

The Department of Indian Affairs officials who were presented with the data were not alarmed and the, "don't worry, be happy," attitude prevailed. FNEC was told by Indian Affairs' bureaucrats who had no education background or experience that the data was all wrong and there wasn't a problem. The arrogance flowed like someone had cut the main artery.

FNEC persisted by continuing to gather data, lobbying and involving the chiefs in many meetings. FNEC sought support from

other First Nation regions in Canada and, with time, developed alliances with all regions, in particular British Columbia, Alberta, and with the Assembly of the First Nations Education Secretariat.

FNEC pursued its convictions and, after many approaches, got approval some three years ago to launch a three-year pilot special education initiative. This initiative was funded at \$4 million plus per year even though the initial basic costing need was \$6 billion.

The pilot project was to have many objectives. Firstly, the pilot project was to ensure that community schools would be given financial resources to put in place the most needed special education programs. Secondly, the pilot was to gather extensive data to determine for the Department of Indian Affairs that this was a good investment. Thirdly, potentially the pilot would serve as the catalyst for the development of a First Nation national special education policy developed for and by First Nations and funded at the appropriate level.

The FNEC pilot project, which will be completed in March 2000, has demonstrated the impact of special education services. All First Nations schools involved, and who have provided extensive data, have clearly demon-

strated the positive impact through the recorded gains of children, the recognition by parents there is hope, and by communities who are seeing the wilted flower begin to blossom.

Unfortunately, this saga does not have a happy ending. The Department of Indian Affairs is no longer speaking a national policy as a follow-up to the FNEC pilot project. It is recommending status quo in funding to FNEC communities, even though mountains of data demonstrate the need to increase the funding by at least 50 per cent over the amounts allocated in the pilot.

What does the future hold? This is difficult to answer. What is known is that children have now moved from the shade of the mighty pine tree with arms extended ready to take their place in the circle. All First Nations must ensure they are given the necessary opportunities. We all can help by supporting our First Nations schools and the leadership that is trying to get the necessary resources for special education services. We can also help by becoming more familiar about what is special with special education. All First Nations children deserve no less.

For further information, call Gilbert Whiteduck at (819) 449-1798/Fax: (819) 449-5570.

# Membership criteria changes with the times

Dear Editor:

I am writing in reference to Gerald Alfred's *Windspeaker* column of February 2000, and other quotes attributed to him in an article of the same edition, "Membership issues illustrates cultural differences".

In constructing an effective and appropriate response to alleged injustices arising from past federal policies relative to the determination of Indian status and band membership, Alfred describes the implementation of community-based policies and membership criteria which to many are inconsistent with universally accepted human rights standards which hold the principle of individual rights paramount over all else.

On the other hand, there are those who argue that such standards are by no means "universal", in that they origi-

nate from within the paradigm of Western liberal rights philosophy, something totally alien to, and incompatible with, Indigenous notions of collective rights and communal responsibility.

Conversely, there are those who would argue that such principles and ideals of individual liberty are to be found in perhaps a majority of Indigenous societies worldwide. Indeed, an argument may be made that the initial adoption and subsequent elaboration of such ideals by the European West from the time of the enlightenment onward may be traced back to prototypes originating from within the Indigenous cultures of the western hemisphere, to whom early liberal rights philosophers such as Locke and Rousseau looked for inspiration.

Alfred's references to his own community are compelling, for

its circumstances are by no means unique. Issues of identity and membership have been central to the concerns of many communities from an early date indeed. However, allegations of the arbitrary imposition of alien criteria for the determination of Indian status and band membership, and methods of governance for that matter, do not bear close scrutiny.

At Kahnawake, for example, the first band council elections as per the Indian Act of the day took place in 1889 following prolonged agitation by small, but vocal, elements within the community itself that Indian Act elections be applied. Prior to that time, from its original founding in 1668 by French Jesuit missionaries at the seigneurie of La Prairie, community leadership had been selected on a basis of ascription

and consensus more closely akin to a generic democratic-elective process than by "traditional" methods. The selection of hereditary leadership designated by clanmothers based upon clan affiliation was unknown at Kahnawake from the time of its founding onward.

In view of ongoing debates regarding memberships and self-identification, it is perhaps appropriate to pause and reflect upon the activities early last century at Kahnawake of the self-proclaimed *Oghema Niagara* or "Chief Thunderwater".

Thunderwater was a fraudulent nativistic revivalist of African-American descent who from 1915 through 1920 successfully lead a hoax political and revitalization movement, "The Council of the Tribes" (complete with blood-quantum membership criteria, a written constitu-

tion, and extensive by-laws) with enthusiastic community support. In 1920, having solicited upward of \$50,000 in donations from band members, he disappeared, spiraling the community into a crisis of identity confusion which some suggest persists to this day.

Thus issues of identification, membership and belonging, whether originating at the level of federal governments, communities or individual persons, are constantly under revisions and negotiation. They have never been static, but represent transient points along a shifting continuum. They will continue to adapt, contract, or expand to meet the challenges and opportunities of particular times and places.

Sincerely,  
William Noah  
Ottawa, Ont.

## Burnstick greatly admired by former NCP student

Dear Editor:

In your January 2000 issue there was an article about the passing of Edwin Burnstick Sr. He was a great role model and a dedicated leader.

I was somewhat surprised and a little shocked to read about his passing. I am a graduate of the NCP (Native Communications Program) and he was the cultural advisor for the program in 1994. It was here that I learned about Mr. Burnstick and the work that he did. I learned

about the importance of education and writing and the whole idea of communication. He was a kind and caring man who taught me just how important it is to follow your dreams and become who you want to be. He was the most patient person I have ever known.

Without the brief write-up on his accomplishments, I would never have known that he left us for the spirit world.

I just wanted to say thank you for sharing the positive things that he did for us. In a world

where it is so easy to see the negative, the positive is often forgotten. It was nice to see how rich and full his life was. I will miss him but will always remember the goodness he has left behind.

Continue to keep printing those positive stories, for they are inspiring to those of us who sometimes forget to give thanks for all that is. My deepest condolences to all his family and friends.

Sincerely,  
Kathleen Morissette

## Not even miffed

Dear Editor:

On opening February's *Windspeaker*, I was greatly pleased by columnist Taiaiake's promise that many readers would be "spitting mad" by the end of his column, "Solving the Indian Problem." Imagine my disappointment to find myself nodding in agreement over every paragraph, and not even miffed, never mind mad, at the end. Couldn't even muster a little mild irritation.

Not only that, but congratulations on an excellent February edition of *Windspeaker*!

Lynne Jorgesen,  
Merritt, B.C.

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comments to:

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# How about the First Nations' economy?

Dear Editor:

Atlantic Canada continues to reap the benefits of massive offshore oil and gas development. Projects like the Hibernia Project located on the Grand Banks off the shores of Newfoundland, has bolstered the provincial economy by providing much needed employment and business opportunities, as well as resource revenues to the provincial government. A second project, Terra Nova, is scheduled to commence 'first oil' in late 2000 on the second largest oil field offshore Newfoundland.

Likewise, Sable Offshore Energy Project, a \$6.1 billion project, commenced production in 1999 and is expected to run for 25 years. Estimates indicate that more than 85 billion cubic meters of natural gas resources is recoverable. The natural gas will be transported by a sub-sea pipeline to onshore processing facilities in Nova Scotia and will then be transported by pipeline to other destinations.

Figures indicate the project has provided 1,128 direct jobs to Nova Scotians, which translates to 46 per cent of the project's workforce. Other Canadians have benefited as well with 153 people securing work on the project, representing 11 per cent of the overall

workforce. Not only has there been a positive effect on the labor sector of the economy, the business sector has also benefited with expenditures of \$547.1 million in Nova Scotia and \$299.3 million in Canada.

What is the key to economic development in Atlantic Canada? Benefit plans and resource revenue sharing. In the mid-80s, Canada entered into separate agreements with the governments of Newfoundland and Nova Scotia to jointly manage the development of offshore oil and gas resources. The Canada-Newfoundland Offshore Petroleum Board, an independent joint board, is responsible for regulating petroleum activities and resources offshore Newfoundland. The Canada-Nova Scotia Offshore Petroleum Board manages oil and gas offshore Nova Scotia.

One of the most important features of these joint initiatives is the requirement of a benefit plan before any activity starts. The objective of the benefit plan is to provide employment and economic opportunities to all Canadians with particular emphasis on providing the local labor and business sectors first opportunity to compete on a full and fair basis.

The federal and provincial governments, through the offshore boards, have vigorously

monitored and enforced the implementation of benefit plans by industry. In fact, the offshore boards have taken an interventionist approach to administering the benefit plans and closely scrutinize the development of procurement, employment and training commitments. In addition to these economic benefits, the provincial governments also receive the resource revenues to use as they see fit.

Where do the First Nations in Atlantic Canada fit in to all of this economic development? It appears that they have been left out. First Nations have not been included in the offshore decision-making process, revenue sharing or benefit plans. In fact, it appears that First Nations have not been included in the onshore oil and gas development.

On-going litigation shows that First Nations have not been adequately consulted regarding oil and gas development. The Union of Nova Scotia Indians has commenced several actions to compel meaningful consultation by the Crown.

Some First Nations have successfully negotiated agreements with industry to benefit from oil and gas development in Atlantic Canada. However, given the fact that Aboriginal and treaty rights are constitutionally protected, ad hoc consultation with

industry is not enough. Cases like Sparrow and Delgamuukw clearly show that the Crown has a fiduciary duty to consult with First Nations when their Aboriginal and treaty rights are affected. The Marshall decision makes it abundantly clear that First Nations have treaty rights in Atlantic Canada that cannot be ignored. For example, in British Columbia the provincial government agreed to negotiate arrangements with Treaty 8 Tribal Council to address its desire to be included in natural gas development.

An easy first step to including First Nations in the offshore oil and gas development is to include First Nations in the benefit plans. In fact, the legislation requiring benefit plans explicitly states the joint boards may make provision for the inclusion of minorities or disadvantaged groups. In the short term, First Nations may be provided access to critical employment, business and training opportunities in the petroleum sector.

An easy second step, and, I argue, a constitutionally required step, is for the federal and provincial governments to consult with First Nations to ascertain their issues and concerns regarding specific offshore oil and gas developments. Some may argue that First Nations must first prove they pos-

sess Aboriginal or treaty rights or title, pre-European contact, and that those rights are being infringed before there is a duty to consult. But one could question how the duty to consult can be interpreted in a proactive and non-litigious manner, other than through the courts, which that may decide that a First Nations has a proven and unextinguished Aboriginal right or title in Atlantic Canada.

Out of necessity, decisions about consultations need to be made now, not in 10 years when a case finally makes it to the Supreme Court of Canada. After all, the Crown must act with honor and good faith when dealing with First Nations, and the courts at all levels have expressed their preference for all parties to negotiate mutually beneficial solutions rather than litigated decisions.

In the long term, more must be done to address Aboriginal and treaty rights in Atlantic Canada. Until steps are taken to include First Nations in natural resource management, conflict and litigation will continue to dominate the economic and social agendas. If the federal and provincial governments can agree to share in the offshore resources, surely there is room to share with the First Nations.

T. Davis, consultant  
Saddle Lake First Nation

# Dancers angry at achievement foundation

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

Germaine Langan feels that the National Aboriginal Achievement Foundation has made a big mistake.

The Vancouver area Native woman was contacted by then NAAF employee, Jacquie Carpenter, on Dec. 7 and asked for her assistance in lining up contemporary Native dancers for NAAF's annual, nationally televised achievement awards gala to be held in Vancouver this year on March 10. She complied, and over the next two months provided several names — including that of her own 17-year-old daughter, Stephanie — to Carpenter.

Video audition tapes were made and shipped to Toronto, where the foundation headquarters are located, for review and approval. A series of e-mail messages and phone calls between Carpenter and Langan (copies of the e-mail messages were provided by Langan to *Windspeaker*) show that four dancers believed they would be part of the show.

Preparations were made for one dancer to travel from Edmonton to Vancouver to prepare

for the performance. The others, who already reside in the Vancouver area, arranged their schedules to be available for a week of rehearsals leading up to the show.

But on Feb. 15, a letter was e-mailed to Langan by Carpenter that informed her that the plans had been changed.

"I am sorry that I haven't been able to get back to you sooner, as the office was away at a conference last week. Since my return to [Toronto], there is a new associate producer working on the show and she has taken the liberty of hiring other non-Native dancers. So it is with regret on my part that Stephanie's services will not be needed. I wash my hands clean of the outcome and the direction that the show has taken," the letter, appearing over Carpenter's signature, read. "I know that this letter is not a positive one, but I hope that I have not inconvenienced you too much. Again, Germaine and Stephanie, I feel badly as to how this has turned out. On a personal note I am flabbergasted with the decisions being made and therefore I have taken the position of production secretary only."

Carpenter is no longer employed by the foundation. Langan discovered this when she

tried to call her at work six days after the letter was received. Reached at her Toronto home, Carpenter declined to comment on how her employment at the foundation came to an end.

The idea that non-Native dancers were hired to displace Native dancers for a nationally televised celebration of Aboriginal achievement is one that Langan finds infuriating.

Although an offer was extended by the foundation to the dancers, inviting them to perform a lesser role in the show, they found the offer to be unacceptable.

"It turns out that they're offering these young girls a part in the show where they carry the torch on stage," Langan said. "They've all turned down that part. They're not taking it. They're very upset because they were led to believe they were dancing. They've gone out and told their families, their friends. They were all so excited. Now they've had to back-track and say 'we're not doing it now. They've replaced us with non-Native dancers.'"

She said she asked why the change was made and was told that NAAF chairman, John Kim Bell, wanted experienced, professional dancers for the performance.

"The message that comes across is that these girls are not good enough," she said. "That's what I asked, 'Why were they cut?' and that's what Jacquie [Carpenter] said, that he [John Kim Bell] said they don't have the proper training. But why would he ask for youth dancers to begin with if he wanted professionals? These girls are coming up in their careers. They're good for their age. But why ask for youth just to shatter their dreams?"

NAAF spokesperson Marlene Finn said John Kim Bell was busy writing the script for the production and was not available to comment. Finn answered questions dealing with the situation. She said the problem was caused because Carpenter did not have the authority to offer the dancers a role in the production.

"She over-stepped her boundaries by letting these four women think that they were signed up when they weren't," Finn said.

She said Bell acted as soon as he realized what was going on.

"Because he wasn't aware, and he found out about a week ago, at that point what he suggested was, you know, by all means because of the circumstances and the confusion and so on, he was quite prepared to honor the obli-

gation, to honor these people and give them a part in the production and he did have a very challenging one for them," she said. "And he offered them this. It was a sequenced piece. It was not a simple, Mickey Mouse appearance on the stage."

Asked about the Native/non-Native issue, Finn said the foundation has no hard and fast policy in this area but "every effort is made to hire Aboriginal people and there are Aboriginal performers throughout the entire production."

Finn would not comment on how or why Carpenter's employment ended.

"All I can say is that she isn't here, any more. I honestly don't know if it was her decision to leave or whether she was asked to."

The NAAF spokesperson said the foundation acted as soon as it realized there was a problem and regrets the misunderstanding.

"As soon as the organization realized what had happened, they made every effort to accommodate these four women," she said. "We're actually very disappointed and we are contacting them one-by-one to tell them that we're very regretful that they've decided not to be part of it."

# Peltier should be freed, says arresting officer

(Continued from page 1.)

"I used to watch the occasional news show and see Peltier again and think, 'Why is it everybody in jail these days is innocent? The guy's guilty, for God's sake. Somebody saw him murder these guys in cold blood.' I would have loved to have killed him myself when I grabbed him. I was looking for an excuse. He killed a policeman. A cop doesn't like it when another cop is killed," he said.

When Langley, B.C. martial arts instructor D. J. Mickael Maillet and his wife Jackie heard Newbrook — his former student — claim to have been the man who arrested Peltier, he didn't believe him.

"I had to confirm this with his wife on the side and she said, 'Oh, yeah.'"

"I'd seen *Incident at Oglala* two or three times. I'd taught several Native people and we'd talked

about Leonard Peltier a lot. So, I think he bought the tape and we watched it that night," Maillet said. "That was it. He was in tears after that."

"Yeah, I watched it and I cried after," Newbrook admitted.

Maillet saw the reaction as very significant.

"I said, 'What do you want to do about this, Bob?' I was serious," he said. "As I noticed what he was willing to do, that's it. I left it with him. If you're committed to this, help free this man because he shouldn't be in jail."

Newbrook said that evening in October was a defining moment in his life. He is now committed to finding a way to force the authorities to take a look at the evidence and what it appears to reveal about the FBI investigation. The key point in the documentary for the former police officer was the official date of the arrest — Feb. 6, 1976.

That date is one day after Newbrook remembers taking Peltier into custody and transporting him to the Hinton lock-up.

Frank and Anne Dreaver head up a Toronto-based social activist group that has been lobbying for Peltier's release for 20 years. Anne Dreaver said her group is looking into the former police officer's claims. She admits it would be a good thing for the movement if his story is verified but said it must be carefully investigated.

The investigation will continue at several levels. It will be a tough exercise in sifting facts and separating them from supposition, determining which are false or erroneous memories and which are accurate recollections, all the while keeping in mind the various conflicting political pressures at work, she said.

*"I used to watch the occasional news show and see Peltier again and think, 'Why is it everybody in jail these days is innocent? The guy's guilty, for God's sake. Somebody saw him murder these guys in cold blood.' I would have loved to have killed him myself when I grabbed him. I was looking for an excuse. He killed a policeman. A cop doesn't like it when another cop is killed."*

— Bob Newbrook

Newbrook is willing to believe he made a mistake about his recollection of the arrest, but

he doesn't think he did. "Even if I'm wrong, I still want to see this man freed," he said.

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## NASA seeks out Aboriginal people's knowledge on climate change

By Cheryl Petten  
Windspeaker Staff Writer

ITHACA, N. Y.

The National Aeronautics and Space Administration (NASA) is looking to the Native community for opinions and information regarding global climate change.

NASA began consultation with representatives from the American Native community in 1998. The consultation process is part of NASA's involvement in the U.S. Global Change Research Program (USGCRP), a program tasked with looking at the impact of climate change in the United States.

Ann Carlson is project manager of NASA's National Assessment program. NASA is one of several American federal departments mandated by congress to continuously assess the state of the country regarding climate change. Each government agency, Carlson explained, is responsible for three or four areas of assessment. One of NASA's areas is Native Peoples, Native Homelands. As part of the assessment process, Carlson said, NASA is involved in ongoing consultation with Native representatives from across the U.S. regarding "climate change, and how it affects their lives."

Carlson indicated this consultation was something that would be an ongoing project within NASA.

The consultation process so far has included a climate change

*"If you make a change in one part, it affects the entire system. That's how we at NASA approach and study the earth system."*  
— Nancy Maynard, NASA

workshop, "Circles of Wisdom: Historical Reminders, Contemporary Issues", co-sponsored by NASA and held in Albuquerque, New Mexico in the fall of 1998. As well, NASA sponsored a special double issue of the journal, *Native Americas*, published by the Akwe:kon Press at Cornell University in Ithaca, New York. The double issue, entitled "Global Warming, Climate Change and Native Lands," featured the articles of 20 Native American writers and scholars on the subject of climate change. The special issue was published in January, and was sent to Native schools, universities, public libraries and media across the U.S., as well as to Congress.

Nancy Maynard is the person at NASA who spearheaded her agency's consultation process with Native Americans. At the time, Maynard was director of application, commercialization and education at NASA's Earth Science Enterprises, but is now at NASA's Goddard Space Flight Centre, heading up a new

initiative on environment and human health.

Maynard said she was attending one of the four regional climate change workshops sponsored by NASA, when she heard a couple of reports by Native Americans on Native issues.

"I had not heard that perspective before. . . I had not interfaced with Native American issues," she said.

Maynard said by listening to the reports, it became clear to her that the Native American perspective on climate change — a holistic view, was the same as NASA's.

"If you make a change in one part, it affects the entire system. That's how we at NASA approach and study the earth system," she explained.

Maynard said she realized the need to include the Native perspective throughout the whole assessment project, looking not just at the scientific aspect, but also at the socio-economic impact of climate change as well. (see Climate page 10.)

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# Forestry fiasco drags on while Crees go hungry

By Joan Black  
Windspeaker Staff Writer

NEMASKA, Que.

The 12,000 member of the James Bay Crees had reason to celebrate Dec. 20 when Justice Jean-Jacques Croteau of the Quebec Superior Court heard a motion and handed down a decision upholding Cree rights under the James Bay and Northern Quebec Agreement (JBNQA).

As a result of his decision, 27 logging and forestry products companies sent a letter to the judge asking him to recuse [disqualify] himself from hearing the main case that is still pending (*Mario Lord et al. v. The Attorney General of Quebec et al.*). The judge refused.

The next move by those aligned against the Crees was to file a motion to have the judge removed.

Associate Chief Justice Deslongchamps was not amused, one of the Crees' lawyers said, that the opposition only served notice of their intent to the Cree side after 11 p.m. on the evening before the matter was to be brought into court. The motion was referred to Chief Justice Lise Lemieux, who heard pleadings for a day and a half, Feb. 16 and 17. Her decision on whether Justice Croteau will continue to hear the forestry case was still

pending at press time.

The Crees have filed many pages of complaints since the summer of 1998 and they all come down to one thing: Forestry operations are rapidly clear-cutting Quebec's forests to death, and with that the Indians' traditional way of life. Judge Croteau apparently saw it that way too.

The forestry companies were joined in December by the governments of Canada and Quebec to oppose the Grand Council of the Crees, which was trying to get the court to enforce the JBNQA requirement for an environmental review of Quebec's five-year and 25-year forestry plans. As signatories to the JBNQA, the provincial and federal governments could be expected to perceive themselves in a conflicted position, but apparently they did not.

That motion put forth by the Crees was heard Dec. 6 to 10 in Montreal. Judge Croteau not only decided in the Crees' favor but said Quebec's Forest Act contravened Cree rights that are enshrined in the JBNQA. He said these rights are protected by the Canadian Constitution, which takes precedence over other laws such as the provincial Forest Act. He said further that the forestry operators were violating the Crees' constitutional rights and they had until July 1 to bring their forestry prac-

tices into line with the JBNQA. If they don't, the Crees could shut down forestry operations on their territory.

"The thing has gotten very complicated," Grand Chief Ted Moses said on behalf of the Grand Council of the Crees [Eeyou Istchee]. "Because it involves a 25-year forestry management plan and a five-year forestry management plan. Under the Quebec forestry act, they have to submit those to the minister by the first of April, otherwise the permits don't get renewed. What we're saying is 'listen, wait a minute. The forestry activities are conducted in the territory contemplated under the James Bay and Northern Quebec Agreement — there is a regime.' And that these forestry operations are therefore subject to a full environmental and social review under the regime set up in the agreement."

Specifically, the Crees have accused the companies of using 1987 amendments to the Forest Act, along with the Act respecting Lands in the Public Domain, to circumvent Aboriginal and treaty rights, in direct contravention of the JBNQA. In addition, the Crees' main case states that an amendment made to the Environmental Quality Act is being used to exclude forestry operators from impact assessments.

Their view is that business interests have worked hand in

glove with provincial legislators to get laws changed so forestry operations can proceed without regard to Native rights, even though the JBNQA states, according to the unofficial English language translation of Justice Croteau's decision, that amendments to Section 22 of that agreement are prohibited.

"Quebec may not unilaterally abrogate or amend the provisions of Section 22 through its legislation." Subparagraph 22.7.10 says Section 22 can only be changed with the "consent of Canada and the interested Native party in matters of federal jurisdiction, and with the consent of Quebec and the interested Native party, in matters of provincial jurisdiction."

Justice Croteau pointed out that the JBNQA takes precedence over all other legislation.

"Since the amendments made in 1983 to Section 35 of the Constitution Act, 1982, the rights under the JBNQA Agreement have received constitutional protection (s. 35(3)) to the same degree as treaty rights. These rights take precedence in the event of conflict with certain legislative and administrative measures."

André Dupras, vice president of communications for Donohue Forestry Products Inc., which is represented by the law firm Ogilvy Renault, said Feb. 18 he had heard nothing about the outcome of the motion to

remove Justice Croteau since Feb. 16. He said he would ask a Donohue lawyer to contact *Windspeaker* to explain their position on this and related matters, but no one did. We attempted to talk to another company's lawyer on the forestry side, but he also did not return our phone calls.

Dupras denied the companies were opposed to full and complete environmental assessments.

"It's not that they don't want that. It's just that what has been done over the last few years is in total agreement with all the papers that have been signed between the companies and the Quebec government, so what we do is in agreement with what we are permitted to do. And I think that these agreements say that the way the environmental effects of cuts or any forest operations, these effects should be evaluated in the same way as the rest of the places where we are allowed to cut wood."

With respect to the move to have Justice Croteau removed from the case, Dupras said, "But you know that the real reason why some companies as well as the Quebec government made this request against Justice Croteau is that he pronounced himself on something else than what he was asked to do."

Justice Croteau isn't the only judge they want disqualified. (see Crees page 18.)

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## Climate change issue published

(Continued from page 8.)

"The experience of Native Americans and also the impact on Native Americans are very key and very relevant issues in our assessment project," Maynard said.

She explained that not many scientists have had an opportunity to interact with the Native community.

"It seemed to me this was something we really should consider very seriously," Maynard said.

As a result, Maynard asked the two Native people who spoke at the workshop if they could help her put together a workshop designed to look at the impact of climate change on Native lands, identifying issues and looking at solutions. The result was "Circles of Wisdom" workshop in the fall of 1988.

"It was a really interesting workshop. . . we brought up many, many different issues that are extremely relevant to everybody across the country."

Jose Barreiro is editor in chief of Akwe:kon Press, publishers of *Native Americas*. Barreiro said he was "very pleasantly surprised" when he learned of NASA's intent to consult with Native people on the topic of climate change. He attended the NASA conference, where Elders suggested Akwe:kon Press be used to get information about climate change out to more of the Native community. He said NASA's involvement in the special publication was to provide funding to produce additional copies, without any impact on the content of the publication.

Barreiro indicated the role of the *Native Americas* publication has always been to try to create a bridge of understanding between the academic and the cultural and traditional, a role it continued through the special NASA sponsored issue. Climate change is a topic his publication will continue to keep tabs on in the future, he said.

NASA will be hosting another climate change workshop involving the Native community in the fall, Carlson said, with work currently going on to try to address the issues that came out of first workshop.

Although not taking place to quite the extent as it is south of the border, Canadian climate

**More information on the national climate change program through the Climate Change Secretariat is available at their web site at [www.nccp.ca](http://www.nccp.ca). Information about the Alberta climate change research is available at <http://www.climatechange.gov.ab.ca>.**

**For more information about NASA's Native Peoples, Native Homelands project, visit the USGCRP web site at <http://www.usgcrp.gov>. Information about the special issue of *Native Americas* is available on the publication's web site at <http://nativeamericas.aip.cornell.edu>.**

change research projects are including some consultation with Native representatives.

The provincial government of Alberta is one of the governments looking at the issue of climate change. The province hosted the Alberta Climate Change Round Table in the spring of 1999. The final report of the round table listed a total of 98 participants in the consultation process. They included among them representatives from business, industry, labor, health organizations, environmental groups, academics, and municipal leaders, as well as those identified only as representatives from the "general public". No representatives from Native groups were included in the listing.

Elaine McCoy was one of the co-chairs of the Alberta Climate Change Round Table. McCoy also chairs the Task Force on Climate Change for the Alberta Economic Development Authority.

Although no individuals from the Aboriginal community participated in the round table, McCoy indicated individuals from First Nations and Métis settlements were invited to take part in the consultation process. McCoy indicated Native input would also be sought as work to address climate change issues continues.

"The Aboriginal community has not been overlooked at all," she said.

On a national level, climate change consultation is coordinated by the Climate

Change Secretariat in Ottawa. The secretariat was set up in 1998 to oversee Canada's climate change program nationally. It includes representation from provincial and federal governments. Through the secretariat, 16 working groups were formed to examine climate change issues in various areas, including transportation, electricity, agriculture, forestry, and industry. Membership in the working groups is made up of 450 experts, including representatives from government, industry, academics, environmental groups, scientists and non-governmental organizations. As part of their work, each working group was responsible for consulting with Canadians who have an interest in the sector it was examining.

Chris Walters is senior communications advisor with the Climate Change Secretariat. According to Walters, most of the working groups wrapped up their work last fall, and many have already completed their final reports.

Although Walters indicated the areas examined by the groups did not include one to deal specifically with Native issues and concerns, as was the case in the U.S., some consultation with representatives of the Native community was part of the process. Although he was unsure of the extent of this consultation, he did know that the group looking at the forestry sector did include a representative from the National Aboriginal Forestry Association.



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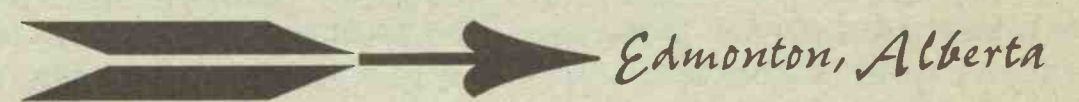
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# Traditionalist causes stir in Eastern Canada

(Continued from page 2.)

The newspaper in which the two items appeared has not published any recent editorial on the Wulustuk Grand Council's credibility or lack of it and wasn't prepared to discuss it.

Tobique First Nation elected band councillor "Scrappy" (Ken) Perly did talk about the widely distributed statement.

"I forget the Latin term of what the meaning of his release was, Perly said, "but I understand the gist of it. He [Ennis] presented me with a copy before he sent it off to the press.

"There is a little group of people that I guess had the desire to form the confederacy," Perly said of Ennis' group. "I guess, more or less, looking back at the processes they used in the past. Whether it's effective politically or any other way, I can't see it. His letter did have an effect, though, on the business-making decisions of some investors on the outside. As a result of that, we've identified that there's one company that was to buy a hydro dam that is now backing away because of that published position of the confederacy," Perly said. "It more or less scared them into rethinking their long-term commitments in New Brunswick."

Perly said this wouldn't hurt Tobique First Nation. He said they now had the opportunity to purchase the hydro dam since they finished second in the bidding process.

"That's common knowledge within the business world that I'm in now, that there's a lot of hesitation on a lot of outside in-

vestment, especially long-term, where they're skeptical or they're unsure of what their futures are in New Brunswick after a declaration such as Mr. Ennis'," Perly said. "Long-term investment, of course, is going to be affected anyway in the business community if there is going to be even a hint of the possibility of the Mi'kmaq and Maliseets retaining their rights to the land in New Brunswick."

Perly said word of Ennis' press release has spread as far as Missouri that he knows of.

"I can't say it's detrimental to us," Perly continued. "If anything, I think it'll be beneficial where people will want to do business with the Indians first."

Ennis said there were numerous public enquiries the day after the statement went out: "every media from here to St. John." He said there was no response from Ottawa, but there was one from Maine. He said some "white individuals" asked him "what does this mean to me as a small, little old landowner here in Wulustuk territory?"

Ennis told *Windspeaker* he was preparing a commentary for CBC radio to deal with that question, and had already spoken to CBC TV since the statement came out.

"As to the concerns expressed to the Wulustuk Grand Council on the impact of this proclamation on home owners and/or small property owners, we can only respond in broad terms. Our primary concerns are the large land holders, be they the government Crown lands or private and large land owners," Ennis said.

"As for the rest, meaning the small ones, the Wulustuk Grand Council will accord as much consideration to the situation of small property holders as your government accords them and their concerns when lands need to be expropriated, and we will accord as much consideration to their concerns as their forefathers gave to our people when they forcibly relocated them away from their traditional lands."

Ennis mentioned the Beothuk of Newfoundland and the Innu of Davis Inlet to illustrate his point.

"That's my response," Ennis concluded.

He said the February statement went to all the mainstream newspapers in New Brunswick and Maine, as well as Ottawa, Toronto, Montreal and "some newspaper in Halifax." Perly said it appeared in the *Globe and Mail*.

"Whether it was costly or not, it had to be done," Ennis answered regarding a question about the expense. "Yeah, it ran into some bucks."

Asked how many people he represents, Ennis said "The Wulustukyeg people, there are nine reserve communities. Probably representing, I'd say the largest is where I'm from, which is Tobique, which is approximately maybe 1,800, going down to the smallest one, which I would guess would have to be Oromocto, which is probably 300, 400 maybe. So, probably . . . 6-7-8,000 people." He said the Wulustuk Grand Council has only recently begun to be revived after being "under-

ground" for a couple hundred years.

The impetus behind the statement appearing now is that although land has been a hot topic for the three years of the council's revival, the New Brunswick government published notice last fall "something to the effect that they were considering selling off all their Crown land properties," Ennis said. "Mainly the N.B. Power, the Crown corporation that owns Crown land, if that's the right term, to private interests." Wulustuk's concern is that if that happened, outstanding land claims would not be resolved satisfactorily.

"One of the prime examples," continued Ennis, "is the Tobique Narrows dam that sits here on our reserve community, put there by N.B. Power back in the 40s, I believe, on some kind of verbal agreement with the chief of the day. The agreement said we would get N.B. Power for our reserve community into perpetuity — oh, boy, what a joke. Free — no cost to us! We have yet to see any free power come from that."

Ennis says his reserve's elected band council attempted to do research on the issue a few years ago, but were denied access (by the New Brunswick government) to "certain pertinent documents with the negotiation, what have you, that went on back then before they situated the dam on our land." He said the people of the day were not sufficiently knowledgeable about their rights to pursue the matter once they were blocked.

Wulustuk Grand Council is

also concerned about the dam at King's Clear. Ennis believes if either dam is sold to private interests Aboriginal people will not be able to get compensation.

He says the provincial government has not responded to his group directly, but has made statements to the mainstream press. He acknowledges his council has not contacted the government directly either.

"I have no reason to contact them," Ennis said.

Asked about Wulustuk's relationship with the elected band councils, Ennis said it was "about the same as other traditional forms of government." He said when they started to hold meetings, they invited elected Maliseet and Mi'kmaq chiefs, who he says "were sort of open to it." But actual participation by elected band leaders has been minimal and inconsistent, Ennis said, as the chiefs allegedly view their own elected form of government as traditional.

"We're not out to pick a fight with our own people," Ennis says, and he insists the invitation is still out to all the bands to participate. At the same time, he says the reason elected councils don't come on side is they're not prepared to give up their generous pay cheques for a more egalitarian system of government. According to Ennis, though, there is quite a bit of grass roots support for his group, especially from the under-25s. He said they are also trying to forge alliances with tribal groups outside their own territory.

Ennis' council has not sought legal advice related to their stand.

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# Men honored for heroic river rescue

By Scott Boyes  
Windspeaker Contributor

LA RONGE, Sask.

On Nov. 25, 1997, Isiah Halkett woke up to a morning much like any other until his brother John called with an emergency. Some children had fallen through the river ice.

Isiah and his brother ran down to the Montreal River at La Ronge, and saw two young bodies floating in the water. Risking their lives, they and three other men - Stanley Ross, Roy Venne and Hubert Ross - went out on the ice, pulled the children in, and helped resuscitate them.

More than two years later, on Feb. 11, Georgina Isbister and brother Cornelius, are alive and well and giving shy 'thank you's' to their rescuers, but they don't remember much about their ordeal. Isiah remembers the morning, though, and he remembers what was going through his head.

"I was just thinking that it could have been my own kids."

The five men were honored for their lifesaving efforts in a ceremony at the offices of the Lac La Ronge Indian Band office. All five received the Priory Meritorious Certificate Risk of Life from St. John Ambulance, as presented by RCMP Assistant Commissioner Harper Boucher.



(From back left) Chief Harry Cook, Roy Venne, Isiah Halkett. (Front) Stanley Ross, Cornelius Isbister, John Halkett, Georgina Isbister. (Absent) Hubert Ross.

Jennifer Isbister remembers looking for her children after they had left a sliding hill, and hearing from a passerby that

some children were down by the river.

"I went down there and I noticed my daughter's body, float-

ing."

As she shouted for help, the Halketts arrived, and Isbister went to call an ambulance.

Using a plank, the Halketts tried to get out to the children, but the ice broke under them. Stanley Ross, who was lighter, decided to try.

"Stanley grabbed the stick and jumped in front of me and grabbed the girl," explained Isiah, who with Roy Venne began CPR to revive the child. "When she started making sounds, she started crying, I felt relieved," says Venne. As it turns out, both Isiah and Venne learned CPR as part of their training as forest fire fighters for Saskatchewan Environment and Resource Management.

Meanwhile, Stanley Ross jumped into the front of a boat that had been hauled to the river, and he managed to grab the boy as well. He passed Cornelius to John Halkett and Hubert Ross who performed CPR until an ambulance arrived.

Does the word hero fit well? Isiah Halkett, for one, doesn't seem comfortable with the title.

"I fell through the ice once, and Mark Quandt was the guy that saved my life," he said.

Venne, too, knows the feeling of falling through the ice. Twice, he has gone in, and twice he has gotten out. It is very cold, he says, and very scary.

Such thoughts were far from their minds at the Feb. 11 ceremony however. Isiah said he was sweating.

"I'm nervous now," he grinned.

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**You know you're old when...**

As winter slowly turns into spring, and the continuous cycle of the seasons completes yet another full year, it occurs to individuals like me that yet another birthday is fast approaching. And you have mixed feelings about it. In your early years, you measure birthdays by different milestones.



**Drew Hayden Taylor**

For instance, you turn 13; you are officially a teenager (parents be afraid, be very afraid). You turn 16; you can get a driver's licence (other drivers be afraid, very afraid). You turn 19; you are practically legal for everything. And conversely, you are responsible for everything you do. You turn 25; you are no longer eligible for youth-oriented job employment programs, the first flaw in your imaginary armor of agelessness. You crest the false hill known as 30, and well... this is a particularly difficult birthday because you now begin to realize that you're getting ever so slightly older. Thirty-three is the age Christ and Crazy Horse died. You wonder, what have you done with your life?

And from here, the years and pounds begin to add up a little too quickly and comfortably. And it's your turn to be afraid, very afraid.

Our culture and teachings have taught us to revere and respect our Elders. That growing old is part of the cycle of life, like the seasons. Sometimes, I have trouble remembering that fact so benignly when it takes at least two days to recover from pushing a car out of a snowdrift. And it was a small car. And it wasn't

a particularly deep snowdrift.

Recently I have begun to notice various and uncomfortable signs that "the times they are a-changin'" (for those old enough to remember that song), and they're a-changin' none too easily. In my own life, I've observed numerous signs from the Creator gently reminding me that I am not a young man any more. At the age of 36, soon to be 37, I am a little over half way past the expected life expectancy of a Canadian Aboriginal male. Evidently, physically, it's down hill from here. The Elder years are fast approaching. Oh good, maybe someone will carry my luggage from now on and people will actually listen to what I have to say.

I have taken the liberty of recording some of those "gentle reminders" for your interest. Feel free to add your own on, or just cry along with me. The choice is yours.

**You know you're old when:**

You realize the Zorro t-shirt you put on might not be appropriate for somebody your age. You begin looking for beer and sport t-shirts favored by your uncles. If you're lucky, you

might be able to find that prized golf or fishing shirt. Welcome to the club. You now dress like your uncles.

You are at the dentist and the dental hygienist is cleaning your teeth, and she comments casually that she saw one of your plays when she was in high school. "But I don't remember which one it was. That was so long ago." You refrain from responding as your heart cries out, because at the moment she has several sharp implements deep in your mouth. You decide to overlook it this time.

Every time you put on a sweater, your girlfriend can automatically tell which decade you bought it in. Nobody told me velour was out!

Your girlfriend steals all your batteries for unknown reasons and refuses to tell you why. And you don't care.

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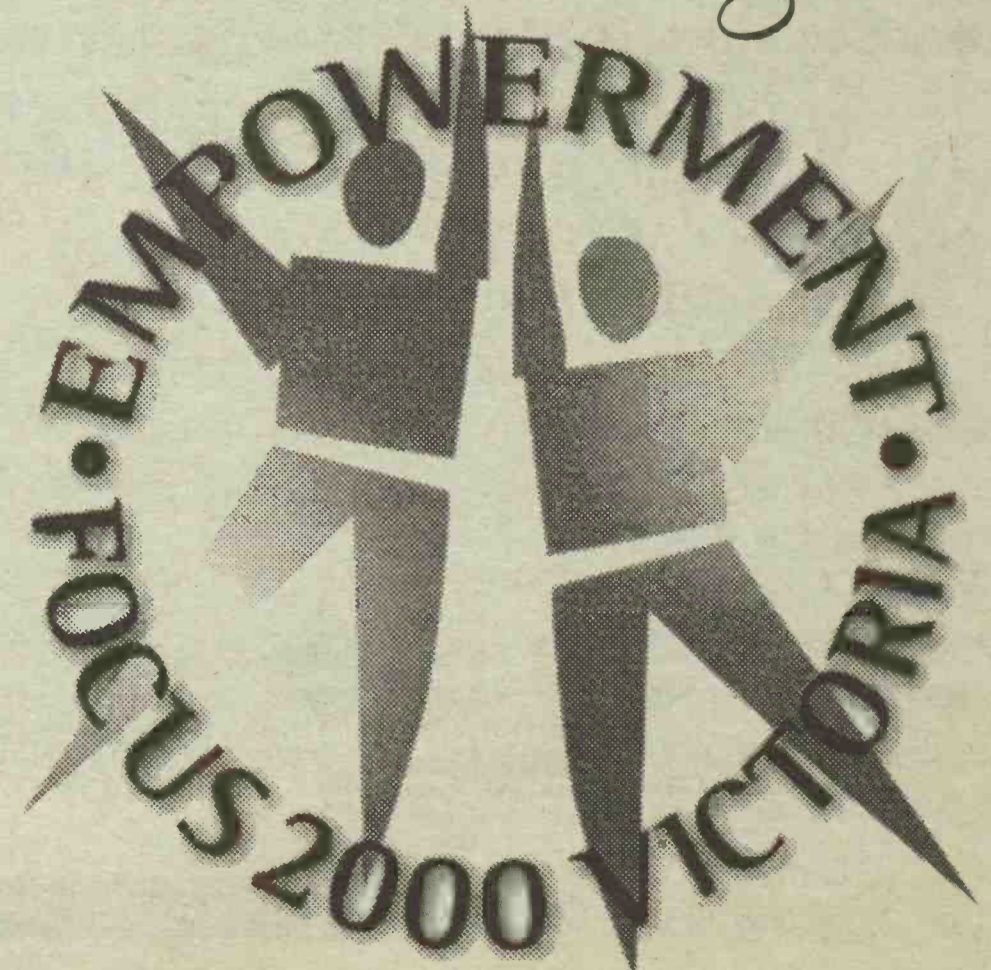
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## Glenbow returns sacred objects

By Bruce Weir  
Windspeaker Contributor

CALGARY

The return of 251 sacred objects from Calgary's Glenbow Museum to the Blackfoot Confederacy marks both an end and a beginning. It is the end of 10 years of negotiations regarding the repatriation of objects vital to Blackfoot communities in Southern Alberta and the beginning of a new relationship between the museum and First Nations people.

The hand-over, which took place Jan. 14 at the Glenbow, brought leaders of the Siksika, Peigan, and Blood together with museum officials and Premier Ralph Klein.

The process of returning sacred objects will be extended to include other First Nations, Klein announced. In the upcoming session of the Al-

berta Legislature, he said "the government will begin a process of consultation that will result in legislation supporting the repatriation of certain sacred objects of all Alberta's First Nations."

The objects returned included medicine pipes, headdresses and ceremonial bundles. Many came to the museum from private collectors but some came from the Blackfoot who were anxious to preserve them during a time when their culture was threatened.

The return of the objects will have a large impact on the members of the Blackfoot Confederacy, according to Frank Weasel Head, one of the signatories of the agreement.

"This is the essence of our lives as Blackfoot people. Our lives begin with these. As children, we connect our spirituality and our everyday life [to the sacred objects] and our

children have sort of lost that," he said.

Like the premier, Weasel Head also has personal knowledge of the value of the sacred objects.

"Before I went to boarding school, I always saw a bundle being cared for by my mom and dad," he said. "They looked after it as they looked after us. They taught us by it, we learned by it, we learned respect, we learned responsibility to help care for it, but that was lost and now we have an opportunity... to regain those things."

This opportunity springs in large part from the respect and friendships that have developed between the Blackfoot Confederacy and Glenbow officials. This new relationship developed during the last 10 years as the Glenbow began lending sacred objects back to the Blackfoot.

## Membership criteria that's fair

(Continued from page 4.)

In Western legal and political theory, there are two fundamental criteria for determining whether something is fair or not: consent, and the right of exit. The first, consent, means that people affected by a decision must be consulted and their agreement ensured through a democratic process. Realising that there are exceptions to this and that there are undemocratic Indian governments out there (I am not defending unjust regimes or corrupt practices), our traditional processes for determining membership satisfy this criterion to a much greater degree than any other government system.

Our processes have a high degree of direct participation and rely on consensus as a model of decision-making. Whether one agrees with the outcome of a decision on membership or not, it can rarely be argued that the community as a whole did not agree with the decision. This is why the opponents of community control over membership rarely use the political process within the community, and most often resort to external processes and laws to try to force the community to go

against its decision - and in doing so they betray the basic principle of democracy.

The second point, right of exit, is often ignored in our own arguments. It means simply that people are not bound to accept the implications of a decision they disagree with. Our membership policies are not formed and do not operate in a political and social vacuum. There is a larger social, political and legal environment. The fact is that individuals who disagree or who have their self-identified rights denied by a community still have the right to exit the community and take advantage of the whole set of 'Aboriginal' rights defined in Canadian law, and to full Canadian citizenship.

Thus, a denial of membership in a community does not, as it is argued by some, constitute a violation of human rights. Simply stated, there is a whole world that exists outside of our communities, people who are denied membership in our communities still have their status and their citizenship, and are free to enjoy those rights.

So the only potential injustice that does exist on this issue is in the denial of community mem-

bership itself - even with the criteria for fairness satisfied, some people could argue unfairness under the Canadian Charter of Human Rights and Freedoms, because of the real effects they claim to suffer from being denied membership in the community. This may seem like a contest between individual and collective rights that is impossible to resolve. But in Canadian law, the collective rights doctrine in both the Charter and as expanded in practice in Québec's protection of the French language and culture provide a way of determining whether the denial of membership is fair or not. Limitations on individual freedoms (such as claims to membership) are justified because our collective identities are still threatened by social and political forces in Canada. Those forces are strongly allied against the resurgence of solidarity and self-determination by our nations. The decisions our nations make on membership are prime acts of self-determination. Thus, for those of us who are concerned with Indigenous survival, rejecting 'self-identification' is an act of resistance that is far beyond fair. It is crucial.

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# Deal to share profits thrashed out by chiefs

By Roberta Avery  
Windspeaker Contributor

## MNJIKANING FIRST NATION, Ont.

A tentative agreement has been reached on sharing \$350 million in net profits from Casino Rama.

The agreement, reached at the beginning of February between the province and Ontario's 134 First Nations, calls for 65 per cent of the profits to be shared between the bands, with the Mnjikaning First Nation at the casino site getting the balance.

That amounts to about \$123 million for the First Nation, located a 90-minute drive north of Toronto.

The \$350 million represents the net profits for three years of operation of the casino. The money was held by the province until an agreement could be thrashed out.

"It's been a long, long process, so we are very pleased an agreement has finally been reached," said Mnjikaning Chief Lorraine McRae.

"The agreement is very specific about how the money will be used," she said.

The deal reaffirms an agreement made during an all-Ontario chiefs' conference last summer that would see each First Nation, including Mnjikaning, spend the money on economic and community development, education, health and cultural endeavors, she said.

The profit sharing will continue on the basis laid out in the agreement until July 2001, when the matter will again be discussed by the Ontario chiefs.

Some of the money received by Mnjikaning will be spent on developing businesses to complement the casino. The band has

already built a retail mall that contains a bank and a pharmacy. It will be looking for other opportunities, said McRae.

Mnjikaning, which beat out 13 other First Nations to become the host site of Ontario's first Aboriginal casino, is also hoping to start construction soon on a 300-room, all suite, four star hotel with a 5,000 seat multi-purpose entertainment centre to equal resort hotels in Las Vegas.

"The primary objective is to promote First Nations training and employment," said McRae.

All this has meant a big change in lifestyle for the band members on the once sleepy reserve where the people have cherished their traditional role as Keepers of the Fish Fence. The weir system of ancient timbers has trapped fish in the Atherley Narrows between Rama and Orillia for more than 4,500 years and is one of the old-

est human developments in North America.

Until the casino, unemployment on the reserve was about 80 per cent, with most of the young families leaving the community to work in Toronto.

Now there's full employment on the reserve with about 600 First Nations people from Ontario also employed at the casino.

Yet only a handful are in senior management positions, which is something McRae would like to see changed.

As part of the casino deal, Mnjikaning negotiated a \$6 million arena and sports complex and a new senior's home to be built in the community at the same time as the casino.

"We have to be mindful of our youth and of our Elders," said McRae.

The increased employment opportunities have brought

young families back to the reserve and, last year, a new eight-room elementary school was opened on the reserve just down the road from the casino. The only school before it closed its doors in the 1950s.

The casino has also provided an opportunity for Aboriginal artists to display their artwork. The Mnjikaning Art Studio decorated the outside of the casino with giant murals depicting traditional art. This custom has continued with Mnjikaning artists invited to paint murals on other buildings in the community.

While economic prosperity has come with the casino there have also been some problems.

Some band members have become addicted to gambling, and others find it difficult dealing with the more than 4.6 million annual visitors to the casino.

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# Treaty process breaks down; bad faith alleged

By Dana Wagg  
Windspeaker Contributor

NANAIMO, B.C.

Dare-devil Evil Knievel would have a tough time bridging the Grand Canyon of chasms separating First Nations, like Snuneymuxw [pronounced Snuh nay mow] on central Vancouver Island, from government negotiators at B.C. treaty tables.

The gulf has emotions running high and both sides are testy. One Native leader, upset by what he feels is a government drive to extinguish hard-won, legally- and constitutionally-protected Aboriginal rights, went so far as to accuse the governments of pursuing a Final Solution. That's a not-so-subtle reference to Adolf Hitler's way of exterminating Jewish people in Germany and Europe during the Second World War.

For their part, government negotiators are especially sensitive as the significance of a 1999 northwestern British Columbia legal decision sinks in. Known as *Luuxhon*, the judgement by Justice Paul Williamson of the B.C. Supreme Court requires Canada and British Columbia to negotiate in good faith with First Nations. While it has often been routine in the past for First Nations unhappy in their dealings with government officials to accuse them of "acting in bad faith," now such an accusation prompts fits and news releases.

The issue emerged last month in Nanaimo, B.C. shortly after Snuneymuxw officials were briefed on the details of a long-awaited treaty offer that was to be made public within days. What happened next now has implications for all talks across the province.

Charges and countercharges flew. Peter Smith of B.C.'s ministry of Aboriginal affairs said Snuneymuxw, after being briefed, held a news conference the next day and "fired off a letter to (DIA Minister Bob Nault) accusing us of bad faith negotiations."

Before the offer could be tabled publicly, a war of words erupted, becoming the top story in the *Nanaimo Daily News* on Jan. 18.

'Bad faith' charge stalls treaty talks, read the page one story. Angry government negotiators pushed their chairs from the table demanding the allegations

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

— Pacheedaht  
Chief Marvin McClurg

be withdrawn before talks resumed. Snuneymuxw senior negotiator Michael Rodger declined to release the three-page letter to Nault from Chief John Wesley, but insisted in an interview with

*Windspeaker*, "We did not allege the government acted in bad faith but that our interest is in protecting good faith negotiations and a level playing field."

That's not how chief provincial negotiator Trevor Proverbs sees it. He said an "extremely serious charge" had been made, which had legal implications "that we were at the table negotiating in bad faith. This was put forward without any evidence provided and we are requesting the Snuneymuxw First Nation withdraw this. We are not standing down. We are simply stating we will not be coming to further negotiations until this issue is resolved."

Proverbs said the letter to Nault included this statement: "We do not understand why the current MOU (memorandum of understanding) should force your government to be dragged into the same acts of bad faith negotiations the provincial negotiator is proposing to commit."

If all went well, Snuneymuxw was hoping it could have a signed, sealed and delivered treaty by 2003, giving the band one of the first urban treaties in Canada — if not the first. Over the last six years, Snuneymuxw has spent about \$3 million chasing a treaty only to receive a long-awaited offer from government negotiators that nation representatives immediately slammed as ridiculous. For instance, the nation was offered ownership of less than one per cent of its traditional territory

*"We've invested a lot in this process and we're committed to it, but we leave our options open. We're committed to pursuing this with vigor and getting a treaty that works..."*

— Snuneymuxw negotiator  
Michael Rodger

as part of the treaty package.

It's part of a pattern that has emerged over the last six months as government has stepped up the pace of treaty offers. No sooner are the offers made than they're rejected by the First Nations as hopelessly inadequate. "We're not expecting that in tabling cash and land offers that First Nations are going to accept immediately and say 'Where do we sign?'" said Smith.

In what appeared to be progress, offers were made recently to Ditidaht and Pacheedaht First Nations on Vancouver Island's southwest coast and to the Gitanyow in north-west B.C. Each was spurned.

The rejection by Pacheedaht and Ditidaht was swift. Pacheedaht Chief Marvin McClurg said he regretted having delayed court action.

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

In another recent example, Sliammon First Nation on the Sunshine Coast, north of Powell River, rebuffed an offer made to them Jan. 28. They, too, were offered ownership of only about one per cent of their traditional lands. Smith of B.C.'s ministry of Aboriginal affairs said the offer was a major step forward.

An offer is pending to Vancouver Island's Nuu-chah-nulth. Archie Little, Nuu-chah-nulth Tribal Council co-chair for the northern region, has said it

will likely be turned down unless changes are made.

"They are not negotiating in good faith," he said.

Surprisingly, there seems to have been little reaction to Little's accusation.

Almost lost in the war of words in the Snuneymuxw situation were some of the details of the federal-provincial offer.

"They had proposed a land and cash package that didn't give the nation the tools it would require for cultural, social and economic sustainability," Rodger said. "The offer would lead to extinguishment of Snuneymuxw rights throughout their terri-

tory."

Existing hunting and fishing rights would be downgraded, he said. Snuneymuxw was offered about 1,800 hectares of land and \$40 million cash. "It was a low-ball offer," Rodger said.

Elders were upset the nation received such an offer after its substantial investment of time and money in the process, he added.

"We became aware they were going to make the low-ball offer weeks before it came down. It's extremely demoralizing for everyone," said Rodger. "We've invested a lot in this process and we're committed to it, but we leave our options open. We're committed to pursuing this with vigor and getting a treaty that works for Snuneymuxw."

Smith told *Windspeaker* the province believes the recent offer is "fair and addresses the economic and cultural interests of Snuneymuxw while balancing the interests of third parties in Nanaimo, which is an urban environment. We want to continue moving forward with negotiations, but we recognize it [the offer] is something with which they have concerns. It's a starting point for advancing discussions further. Snuneymuxw made formal accusations about our negotiations. Those will have to be sorted out before we carry on with negotiations. It has side-tracked things. Hopefully we can deal with it and move on."

Rodger insisted provincial and federal negotiators "want to extinguish Aboriginal title. There's no question. They want to exchange it for something that's very small. This nation views it as disrespectful of their rights, their negotiations and their title," he said. "One thing First Nations have on their side is time. They've been at this 150 years. The issues, if they're not resolved, will have to be in the future. They're not going to go away."

The issue of extinguishment was tackled by the Supreme Court of Canada which, on Dec. 11, 1997, handed down a stunning and unanimous decision in the landmark, *Gitksan-Wet'suwet'en* court case known as *Delgamuukw*. The court said that before Aboriginal title is infringed, a First Nation must be consulted about the use of its traditional lands and it must receive "fair compensation" when title is infringed. The judges described the nature and scope of Aboriginal title, set out rules for proving its existence and ruled it's a constitutionally-protected right.

Among other things, the court also said:

- the federal and provincial governments may only infringe Aboriginal title if they have a "compelling and substantial legislative objective";
- and Aboriginal title can't be extinguished by the B.C. government.

Smith denied the governments are trying to get First Nations to voluntarily give up Aboriginal rights, which the country's highest court has said can't be taken from them. Asked if the province was committed to extinguishment of Aboriginal rights, he said "No, we're committed to certainty."

Asked about the province's decision to appeal *Luuxhon*, Smith insisted it wasn't because it required the province to negotiate in good faith. The province is committed to negotiations, he said.

"There's no second-guessing about that. We've put forward five land and cash offers in the last five months. We are committed to good faith negotiations. But we don't want the court set up as judicial supervisors. It's on that basis we have appealed *Luuxhon*. We feel the decision of the court in *Luuxhon* sets up a process of judicial supervision of the treaty process. If there is court supervision, we think that'll slow the process down."

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# Young women write about body image

By Yvonne Irene Gladue  
Windspeaker Staff Writer

OTTAWA

In the summer of 1998, an advertisement in *Chatelaine* magazine announced a writing competition that invited young women across Canada to write on the topic of body image and self-esteem. The advertisement asked young women to write about peer pressure, the media, eating disorders, sports, relationships, diet, health, and fashion. The writers were to focus on the impact these issues had on their self worth and self esteem.

The competition received more than 600 entries. In 750 to 1,000 words the young women told stories about themselves. In young, vulnerable voices, the women told the public how they were ensnared by images of anorexic women portrayed by the media as having perfect bodies, how they slowly found the courage and determination to accept and love their own bodies and themselves.

These voices are poignant reminders to the public about the difficulties of growing up female in a society that continues in many ways to profit by the exploitation of women's bodies and sexuality.

The entries were divided into

two age categories — 13 to 15 and 16 to 19 — and out of the entries, 32 essays were selected for a book titled, *That Body Image Thing, Young Women Speak Out*.

While the young women were asked to include an opinion or account of a personal experience in the areas of clinical depression, anxiety attacks, eating disorders, physical, as well as, mental self-torture, the most disturbing fact was the number of essays that *Chatelaine* received that were about anorexia and bulimia.

For some of these young women, controlling their bodies was a way of controlling their lives. They wrote about feeling ugly, beautiful, whole, gaining self-confidence and also self-awareness. Some of the writers viewed their bodies as enemies, others as a beautiful sculptures, some as friends with whom to go dancing, running, camping, biking or canoeing. One writer described unrealistic expectations of growing *Baywatch* breasts and looking like celebrities Pamela Lee, Naomi Campbell or Elle McPherson.

"The young women are very clear in the book. The pressures they've got, they got from the media or from magazines that portray women a certain way," said Sara Torres, communications officer, Canadian Research

Institute for the Advancement of Women. "Initially the Canadian Research Institute for the Advancement of Women were expecting to see a number of essays on relationships with boyfriends. Instead the stories were on self-image, parents and friends. We were really surprised at how many young women focused on their bodies, the problems that they had, the complexes or pressures of looking good, problems of how ugly they looked, how big they were or how skinny they were," she said.

These young writers spoke of calorie-reducing tricks, including feeding their dinners to their pet dogs and turning up their stereos to drown out the sound of their vomiting. They wrote about chocolate as a threat. They blamed the media, like music videos or teen magazines. Some blamed teasing by peers and boys at school. Ultimately some of these young women blamed and punished themselves. Despite these weighty issues, many of the young writers have retained a sense of humor that has helped them to survive.

Some of the essays are stories of hope, while others arise from a litany of pain. Many women twice the age of the teenagers, have yet to learn the wisdom and insight these young writ-

ers share.

The picture on the cover of *Body Images* is of a young woman changing into a butterfly. The Canadian Research Institute for the Advancement of Women reported that they used the image because women often change as they mature.

"We look and we learn who we are and hopefully we can all learn to cope with pressures about our own beauty," said Torres. "Our goal at [the institute] is for young women to feel strong, that they can be happy with the bodies they have, that our bodies are beautiful, our bodies take us everywhere," she said.

"We have received a good response from the book. We have gotten comments from B.C. and Nova Scotia. We printed the book last October. When we had the books out for the first time at our annual conference in Sudbury in October, in a short time we sold 100 of the books there" said Torres. "We are receiving orders every day. Our organization at the Canadian Research Institute for the Advancement of Women does research on issues that affect women. We are always looking for ways to make sure we respond to the needs of all women.

"At this moment we are distributing this book out of our

office in Ottawa. We are also presently marketing out books with teachers associations, physical educators and health educators," she said.

The book also contains a resource section regarding books, videos, web sites, educational kits and organizations.

The Canadian Research Institute for the Advancement of Women created this project to start girls talking. Out of the 600 writers, two were chosen to receive a \$2,000 bursary each. Celebrity judges included singer-songwriter, Jann Arden, publisher, Sharlene Azam, actress, Tina Keeper, Olympic medalist, Silken Laumann and journalist, Irshad Manji. Kellogg's Special K, which has been promoting healthy body images through advertisements as seen on TV and in *Chatelaine* magazine and other publications, provided the bursaries.

"With this type of book we just want to say to young women that we are beautiful just as we are. We do not have to be a certain way to be happy or to be loved, or even to love others," said Torres. "We should treat our bodies well. Not just the young women, but all women. This is an issue that not only touches one person, but that it happens to a lot of us," she said.



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For additional information about Amiskwaciy Academy, please call: Dr. Phyllis Cardinal (Head Administrator) at 429-8574.



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# Crees fight back

(Continued from page 9.)

"Obviously, the government treaty busters at the so called federal Department of Justice will jump at any opportunity to attack decisions which uphold treaty rights," executive director of the Grand Council of Crees, Bill Namagoose, said in a press release Jan. 28. "Canada was not even a party to the appeal of the decision that had caused Quebec and the companies so much distress. Still Canada actively pursues the dismissal of Justice Croteau from the main case. Canada, Quebec and the companies have already submitted to the court a list of 37 judges, close to half of the judges of the Court in Montreal, who they thought should not hear the case because of some presumed or real impediment. Now, when they have a judge who was first acceptable to them, they take extreme measures to have him removed," Namagoose said.

Grand Chief Ted Moses also commented on the move by their opponents to have Justice Croteau removed from the case.

"Under the law, the judge is required in a circumstance like that to give his reasons as to why he shouldn't step down from the bench. And he did. He submitted a written declaration, basically saying that 'I have reviewed the James Bay and Northern Quebec Agreement, and the evidence before me is substantial proof that the government of Quebec and the forestry companies — and the government of Canada — are violating the constitutionally protected rights of the Crees under the agreement, every time they issue a permit or approve a forestry management plan to a company.' And he said, 'so for that reason, I refuse to step down from the bench.'"

Moses says that the higher court's ruling regarding the recusal issue could come down in a couple of weeks.

Meanwhile, forestry operations continue 24 hours a day. Chief Paul Gull of Waswanipi First Nation, more than eight hours north of Montreal, is worried about the rapidly disappearing forests while the legal battles drag on. He's even more worried about the morale of his community.

"Right now there's a lot of social impacts related to people being deprived of a way of life, in terms of hunting, fishing and trapping," he said. "Last week, a trapper came to see me — a young trapper. He said 'in the old days, all my brothers — there's five brothers — used to be able to hunt. All of us, on the same trapline. Now, based on whatever's left of the land, only one of us can hunt.'"

"So [people of Waswanipi] have social problems," Gull continued. "They have a hard time dealing with living in the community when these people came from the land. It deprives people of a way of life."

"Presently we have vouchers for food, so that even people that hunt come and ask for these vouchers."

Gull provided details of the situation that has brought the people to this deplorable state in his community.

"We have about 45 traplines in this territory," Gull said. "Out of those 45 traplines, 80 per cent of the traplines have been cut. And we have about seven left that haven't been touched." He says within five years 100 per cent of their traplines will be cut.

"The old growth forest is all going to be gone, within the next five to 10 years. And all you'll have is the commercial forestry that is regenerated by the forestry companies for their commercial purposes only."

"They don't give it [the forests] the opportunity to grow naturally and let all the wood that grows naturally grow. They replant only what is needed commercially."

"Certain kinds of animals won't live in commercial harvesting areas," Gull added. "Right now what we're losing is the rabbit, the marten, the lynx, parts of the beaver family . . . and most likely the moose will be displaced."

Gull went on to say they had a clause put in the JBNQA that forestry had to be "compatible with the Cree hunting and fishing way of life." But they made the agreement at a time when operations were conducted manually.

"Right now it's the mechanical stuff that is just tearing the land apart," he said. "The people say even when they do go hunt and trap the holes that they fall into is hard to walk on if the machine has gone by there. It changes the whole water system too . . ."


He says the land stripped of trees doesn't hold water, so it drains too rapidly out to the rivers, which "go up and down a lot faster than they used to. In the fall, we had about three or four close floods because of the changes in the water."

Gull says they would like to resolve these problems before it is too late for the land and their way of life to survive.

"We're presently trying to get into discussions with either the forestry company or Quebec without prejudice basis so that it doesn't go on for another 10 or 15 years while they're cutting. It will get hotter I guess in the summer months. People are discussing other options locally. But that's for the local people to decide what they're going to do. But for us, we're trying to enter into discussions . . . but at the moment it doesn't seem like it's possible. And you've got the non-Native people who are afraid of what the results are going to be and they do discuss it with us."

Gull says he talks with his non-Native neighbors informally to explain the negative effects of the way business is being conducted now so that people will understand why forestry has to change the way it operates in the territory.

"Right now, the forestry law . . . is not compatible with the hunting, fishing or trapping way of life, and we've got to change the forestry regime to make it compatible. . . . And the government has been told you got six months to change it, and they're not budging at the moment."



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# Alberta Cree hurler rated top prospect

By Paul Barnsley  
Windspeaker Staff Writer

BONNYVILLE, Alta.

If Justin Cardinal picks up a mile per hour or two on his fastball this spring, it'll likely get him a shot at a pro pitching job.

At six-foot-four-and-half inches tall and 211 pounds, the 17-year-old member of the Whitefish Lake First Nation is a bona fide prospect. After just two seasons of serious coaching, his fastball's been clocked at 86 mph — average velocity for a major league hurler — and there are still enough bugs to iron out of his throwing mechanics to convince many scouts he'll eventually crack the magical 90 mph barrier that separates the millionaires from the beer-leaguers.

The right-hander from north-eastern Alberta is currently ranked 14th in Canada by Major League Baseball scouts and this spring promises to provide him with all the opportunities he'll need to move up that list in time for the June draft.

As one of five players from Alberta (out of a Canada-wide total of 26) invited to attend the 10-day training camp for the Team Canada juniors, which starts April 20 in Orlando, Fla., Cardinal believes he's got a good chance to be on the host team's roster when Edmonton welcomes the best 18-year-old players on the planet to the world junior baseball championships this August.

A man of few words, Cardinal admits it's a bit unreal to be talking to professional scouts and to recruiters from American college teams, but the successes he's encountered during the past two seasons have given him the confidence to begin to believe that he has a future in the game.

"I don't know. It's all brand new. It's kind of weird talking to them," he said when asked what goes through his mind when he talks to representatives of the Los Angeles Dodgers or the Toronto Blue Jays.

Asked if he can picture a day when he'll walk to the mound at Toronto's SkyDome or some other big league ballpark, Cardinal admits it still seems like a dream.

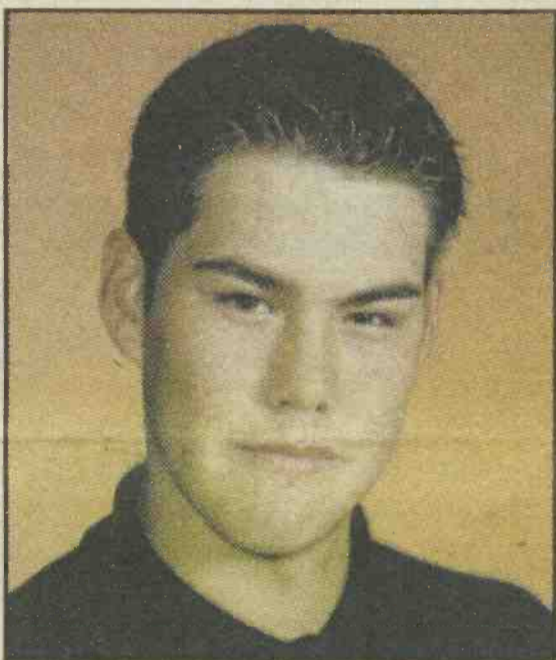
"I don't know if I really believe in it but it's a goal," he said.

Fred Cardinal, the prospect's proud father, believes he made the right move a few seasons back when he gave up the chance to coach Justin on the Bonnyville club and ride his son's strong right arm to a provincial championship in AA or A calibre ball. He wanted his boy to get the kind of coaching that's only available at the top level of competition — the Midget AAA level.

With the short summers and population numbers much lower than established Canadian baseball hotbeds such as Ontario, British Columbia and Quebec, legitimate northern Alberta hardball prospects are rare. Fort McMurray's Joe Young, pitcher Mike Johnson from Sherwood



Justin Cardinal's fastball has been clocked at 86 mph.



Justin Cardinal.

Park (just outside Edmonton) and 1999 all-star Jeff Zimmerman from Cardston are the lone Albertans currently in the Major Leagues.

But the northern part of the province has one high-quality elite Midget league — for 16, 17 and 18 year olds — with several teams based in Edmonton and others in Calgary and Red Deer. And, although the Nor'West Midget AAA League has a 25-year history, it's only in the last few seasons that top level coaching methods have come to be widely available.

The Cardinal family decided the oldest of their four boys had a chance to make it in the game and then discovered that Edmonton, a two-and-half-hour drive away, was the place to play.

"With him being out here, the competition level wasn't... he wasn't learning anything," Fred Cardinal said. "He had to go to a higher league in order to progress and carry on."

Justin attended an indoor winter training program offered by then Baseball Alberta president Doug Boisvert who brought national-level instructors and major league scouts together to provide skill development to the top-rated players in the region. The connections he made in the winter convinced him to transfer to an Edmonton high school and stay with an uncle so he could play in the city. He eventually joined a summer program developed by Boisvert called the Academy where many of the city's

best 16 and 17 year olds played together in the Nor'West league against the best 18 year olds in northern Alberta.

The Academy summer program is a seven-day-a-week program that requires its members to be on the field at 8 a.m. on Saturdays. The program is designed to weed out the dabblers, attracting only very dedicated players.

The younger Cardinal's performance with the Academy team earned him a spot on Team Alberta and a chance to play against other provincial all-star teams at the 1999 Canada Cup in Trois Rivieres, Que. Cardinal made three appearances in that tournament, against Saskatchewan, Ontario and New Brunswick, and came home with two no-decisions and one loss as Team Alberta finished fourth.

It was one of many highlights for the hard-throwing Cree. He also travelled south to the baseball hotbeds of Medicine Hat — for an American Legion tournament — and Lethbridge. He finished the season by pitching in the Arizona Senior Fall Classic, a U.S. tournament involving American high school state all-star teams. There, he closed out a win against defending champions Missouri (Kansas City) and then beat Colorado (Denver).

So far, Cardinal has heard from 10 American colleges who'd like to have him pitch for their team. After the Major League draft and the world championships, should he make that team as expected, he'll have to decide between college ball or pro ball.

At this moment he's projected to be drafted anywhere from the 12th round to the 20th round. A performance this spring, which shows his winter-long strength and conditioning program has paid off, could move him up the draft list considerably.

Fred Cardinal hopes other Native athletes will be encouraged by Justin's success.

"That's right," he said. "Justin could even be used as a role model in some of the communities."

## SPORTS LINE-UP

### Basketball in the mountains

The Rocky Mountain Basketball Championship will be held in Penticton, B.C. at the Penticton High School from March 17 to 19. The championship typically attracts college-aged players from Canada and the United States.

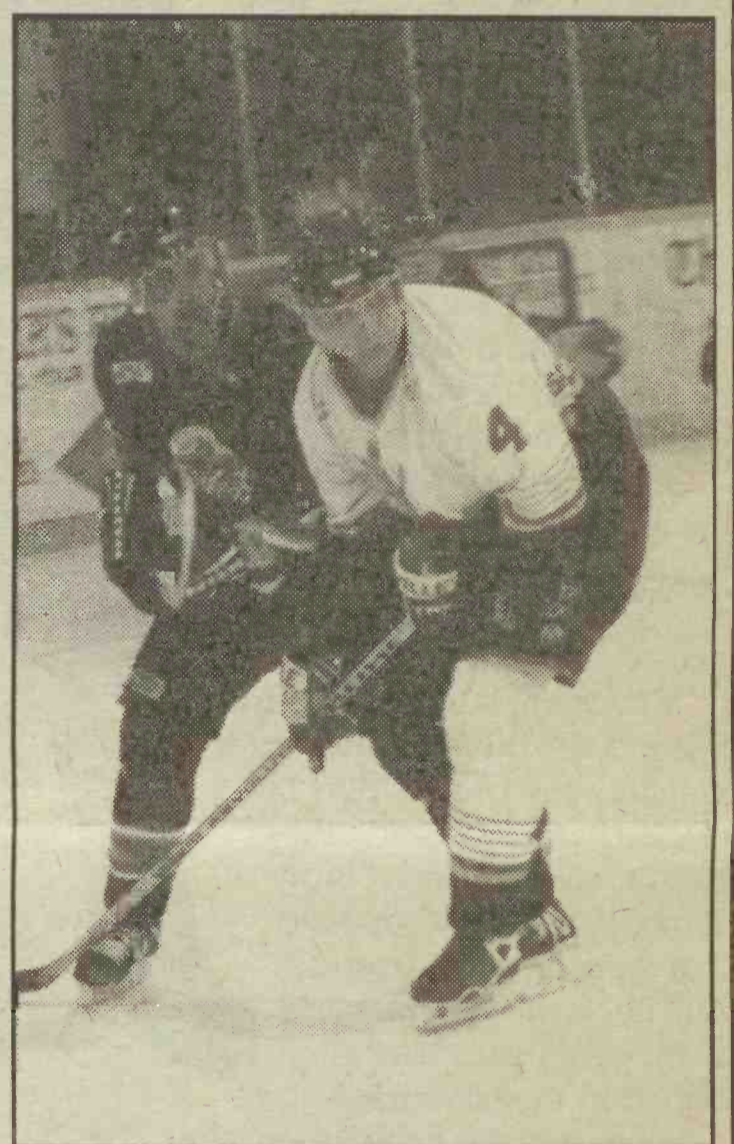
Jay Begaye is the organizer of the event, which is in its eighth year for men's competition and second year for women. This year's championship will see competitors from Wisconsin, North Dakota, Arizona, Prince Rupert, Alaska, and Vancouver Island, among others.

Special entertainment includes Aztec dancers, a three-point shoot-out and slam dunk contests. There will also be an opportunity for players 12 and under to join in the fun between games and compete for medals and T-shirts. There will be a short rap concert during the weekend. Arts and crafts booths will also be on site. For more information call (250) 499-7056.

### All-Native Stanley Cup

The 36th Annual All-Native Hockey Tournament is scheduled for March 31 to April 2 at the North Battleford Civic Centre in North Battleford, Sask., and has a total purse of \$20,000 — \$10,000 for first place, \$5,000 for second, \$3,000 for third and \$2,000 for fourth.

There is a \$750 entry fee for the first 16 teams in the modified double knock-out tourney, which in the past has attracted teams from across western Canada. Tourney coordinator Donovan Arcand said they are



trying to attract teams from as far east as Ontario this year, and last year's champions, Manitoba Keewatin, are back to defend their title. A lot of new teams are showing interest in the tournament, Arcand said.

This is an open tournament with ages ranging from 16 to 40. It is also one of the longest running tournaments of its kind in Canada and is referred to as the all-Native Stanley Cup, said Arcand. In fact, the tournament has seen NHLers in past play, including notable forward Blair Atcheynum.

But not all of the action is designed for the players. Two program-holders will be chosen to vie for as much as \$2,000 in the SIGA shoot-out. Sponsored by the Saskatchewan Indian Gaming Association, the two lucky spectators will each shoot from the blue line to try to get as many pucks in a net in a 30-second time frame. The winner of that contest will get a chance to either keep their prize money or move to the centre line, and, with one shot, double their money by getting the puck in the net.

There will also be a \$1,000 bingo played in between games on the Sunday. So bring your daubers. For more information call (306) 445-8216.

### Curling in Saskatoon

The 2000 National Aboriginal Curling Championships will be held in Saskatoon at the Granite Curling Club from April 20 to 24. Co-ordinator Maynard Whitehead said there are as many as 80 teams expected from across Canada — 40 men's, 24 women's, and the rest junior teams. This is the eighth year for the championships. Registration is \$250 per team for men and women, and \$100 for junior teams. First prize for men is \$4,000 with the following 12 qualifiers receiving prize money. Women's top prize is \$2,000, and again, the following 12 qualifiers are in the money. Juniors will compete for a variety of non-monetary prizes.

While most of the competitors are from Saskatchewan, teams from Alberta, Ontario, British Columbia, and the Northwest Territories are also involved.

"It's a weekend of fellowship, camaraderie, good sportsmanship, friendly competition," said Whitehead. "It's a chance for Aboriginal people to come and show off their skills." For more information call Whitehead at (306) 384-8153 or Martin Aubichon at (306) 554-2182.

# Mohawk woman to play in pro league

By Sam Laskaris  
Windspeaker Contributor

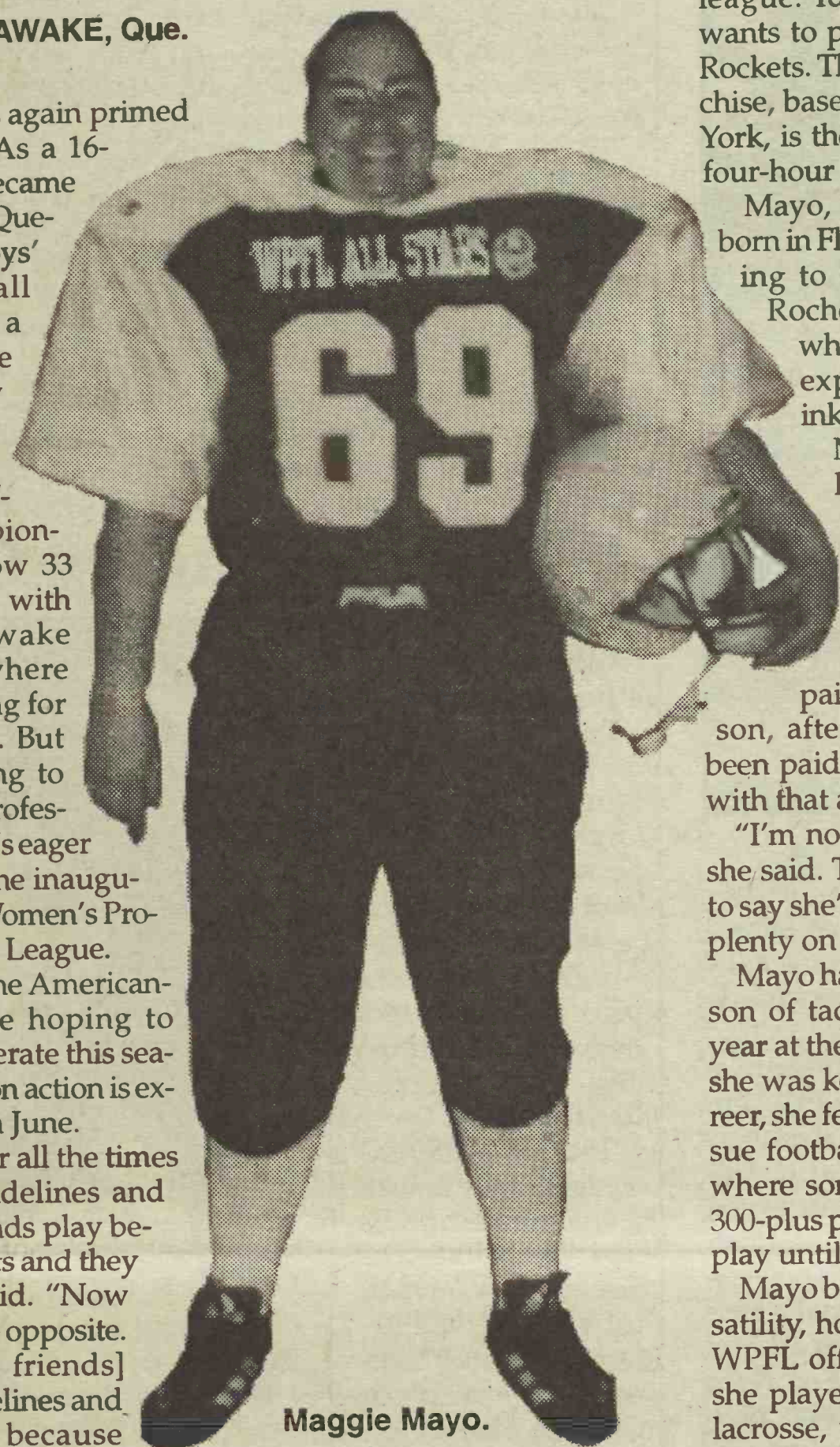
KAHNAWAKE, Que.

Maggie Mayo is again primed to make history. As a 16-year-old, Mayo became the first female in Quebec to play on a boys' tackle football squad. She was a member of the Chateaugay Raiders who captured the Quebec midget (16- and 17-year-olds) championship. Mayo is now 33 and is a corporal with the Kahnawake Peacekeepers, where she's been working for the past 10 years. But she is now hoping to moonlight as a professional athlete. She's eager to participate in the inaugural season of the Women's Professional Football League.

Organizers of the American-based league are hoping to have 10 teams operate this season. Regular season action is expected to begin in June.

"I'm doing it for all the times I stood on the sidelines and watched my friends play because I had breasts and they didn't," Mayo said. "Now I'm hoping it's the opposite. I'm hoping [my friends] will be on the sidelines and they can't play because they don't wear skirts."

Mayo initially heard about the fledgling league through a news story. When she read the WPFL was looking for players, she submitted her sporting resumé to league officials. From that she was invited to a free agent camp in Miami, Fla. in early January. Her performance at that camp earned her an invitation to play in an all-star game on Jan. 22 in Miami. That match, held at the



Maggie Mayo.

Orange Bowl, attracted about 4,000 spectators.

Mayo, an offensive line player who stands five-foot-six and weighs 210 pounds, was on the team that lost 31-6 in the all-star game.

But she received plenty of positive feedback and believes she has what it takes to play in the league this season.

Since she is a free agent, Mayo is free to sign with any club in the league. Ideally, however, she wants to play for the Rochester Rockets. That's because the franchise, based in the state of New York, is the closest one (about a four-hour drive) to her home.

Mayo, a Mohawk who was born in Flushing, N.Y., was hoping to sign a contract with Rochester by mid-March, when that franchise was expected to commence inking deals with players.

Mayo said league hopefuls have been told their traveling expenses will be covered by their respective teams. And players' salaries will be paid at the end of the season, after all other bills have been paid. Mayo is comfortable with that arrangement.

"I'm not in it for the money," she said. The thrill of being able to say she's a pro athlete is worth plenty on its own, she added.

Mayo has only played one season of tackle football, that one year at the midget level. Though she was keen to continue her career, she felt it wasn't wise to pursue football in the junior ranks, where some participants weigh 300-plus pounds and athletes can play until they are 23.

Mayo believes her athletic versatility, however, has impressed WPFL officials. Over the years she played for various softball, lacrosse, volleyball and basketball teams and in golf and bowling competitions.

And she believes the time is now right for women to play pro football.

"I think it's due," she said. "Women athletes have been waiting a long time to get their due time on the field. There's going to be some bumps and hard times as there is with any organization when it starts out. But I'm happy to be a part of it."

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3rd Place.....\$ 750.00  
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ALL DIVISION CASH PRIZES SUBJECT TO CHANGE DEPENDING ON THE NUMBER OF ENTRIES

# Jim Thorpe remembered as one of a kind athlete

By Joan Black  
Windspeaker Staff Writer

PRAGUE, Okla.

He was "quiet, stoic, truthful," could speak the language of his Sac and Fox tribe and took on every kind of Depression-era job he could get, from digging ditches to casting Indian actors for movie parts in order to support his family, Jim Thorpe's daughter Grace says. But mainly she wants him to be remembered as the greatest athlete that ever lived.

The United States Olympic Committee wants to ensure Jim Thorpe's name is not forgotten either, although he died in 1953.

"The greatest athlete of the century," USOC executive director Dick Schultz was reported to say of Thorpe following the unveiling of a bust of the track and field legend at the U.S. Olympic Training Centre in Colorado Springs, Co. on Jan. 13.

That lustrous opinion was reinforced in ABC's Wide World of Sports' internet poll, which ran from Dec. 20 to Jan. 28. Thorpe got 56.7 per cent of the votes for Athlete of the Century, while Michael Jordan was second with 14.2 per cent. The announcement came during the pre-game Super Bowl show Jan. 30 in Atlanta, Ga.

At a Feb. 9 reception in Oklahoma City, Thorpe was recognized by *Oklahoma Today* magazine as one of Oklahoma's 50 most influential people. On Feb. 17, the Jim Thorpe Sports Association in Oklahoma City honored Thorpe's ABC Athlete of the Century Award during its own 1999 Jim Thorpe Award for the nation's best defensive back in football.

May 24, a Jim Thorpe elementary school will be dedicated in Santa Anna, Ca., and May 25 and 26 Carlisle, Pa. will honor Thorpe again during a 250th anniversary celebration. Then May 27 and 28, a powwow at Carlisle Indian school, where Thorpe's athletic prowess first was recognized, will recognize him too. Finally, the Jim Thorpe Sports Hall of Fame, in Jim Thorpe, Pa., where

the athlete is buried, will hold a celebration July 29.

The highlight of Thorpe's varied athletic career was his 1912 Olympic victories in the pentathlon and decathlon in Stockholm, Sweden, where that country's king, Gustav V, told him he was the greatest athlete in the world. Thorpe was and remains the only person ever to win gold in both Olympic events.

"Apparently no one else can ever do it," Grace Thorpe said. "Because they've eliminated one of those (events).

"Gee, they're already giving him the athlete of the millennium, and the [greatest] athlete that ever lived, and you know, comparing him back with the Greek gods in history," she said.

It is particularly gratifying to the Thorpe family that Jim Thorpe is held in high regard so many years after his victories. In 1913, his medals and Olympic standing were taken from him after a sports reporter discovered he had accepted money to play minor league baseball in 1909 and 1910, in contravention of Olympic rules. Other Olympic athletes reportedly did the same thing, but changed their names when they played for pay.

Jim Thorpe attempted to hide nothing, completely in character, which was above all honest, Grace said. After an investigation found Thorpe's amateur status had not been contested within 30 days as the rules then required, his name was reinstated on the Olympic roll in 1982 and replicas of his medals were made for the Thorpe family. Both Thorpe's original and subsequent medals are now on display at the USOC's visitor centre in Colorado.

Thorpe was voted America's Greatest All-Around Male Athlete and America's Greatest Football Player of the Half Century by Associated Press in 1950. For the first award he was ahead of Babe Ruth and Jessie Owens. But the AP poll at the end of the second half of the century put Babe Ruth and Michael Jordan out front, according to one vocal latter-day supporter of Jim Thorpe. Jack Kmetz put the anomaly



down to media and marketing hype, and he is committed to see Thorpe gets his due.

Kmetz is a spokesman from the Jim Thorpe Area Sports Hall of Fame, which is preparing to hold a "Jim Thorpe Athlete of the Century Day" July 29 in the Town of Jim Thorpe, Pa., featuring a parade, festival and visiting sports celebrities.

"There was many polls (for Athlete of the Century)," said Kmetz. "There was one ABC Wide World of Sports held: the voting poll, the people's poll, he won by a wide margin, so this is why we're [holding a day to honor Thorpe]."

Their Hall of Fame organization has 933 members, Kmetz says, "growing all the time," an indication of the importance of sports to the town of about 5,000.

Governor Tom Ridge, some senators and state representatives, and Pennsylvania State University's head football coach Joe Paterno, who Kmetz describes as "an icon here," are on the list of invitees to the July 29 celebration. It is in the early planning stages, Kmetz said, since they only got approval to go ahead from the Jim Thorpe Borough Council on Feb. 10.

Kmetz hopes many of Thorpe's surviving family members will be able to attend. Thorpe had eight children. Gail,

82, and Grace, 78, survive from his first marriage; three boys from his second. There are also nieces, nephews and grandchildren. Grace Thorpe hopes the town will hold a powwow as part of the July 29 celebration, but Kmetz says it's too soon to say if that will be possible. Kmetz says there are 60,000 people in their county within a three-to-five-mile radius, so they expect good attendance.

"I think this'll turn out to be very special," Kmetz said. He added that Carlisle, where Jim Thorpe went to school, is about an hour-and-a-half from the Town of Jim Thorpe.

Thorpe was actually born in Keokuk Falls in "the extreme southeast corner of the Sac and Fox Reservation" in 1888, Grace said. He died at age 64 of a cerebral hemorrhage, which may have been precipitated by a series of heart attacks in his fifties.

She says the way he came to be buried in a town that was renamed in his honor is a case of "truth stranger than fiction."

He died in California.

"My brothers and sisters and I went out there. And he was married to his third wife now. And we talked her into taking dad's body into Oklahoma. So I rode with dad and the widow into Oklahoma, and [people in] Oklahoma had promised . . . to build a memorial for dad. So dad was put in a mausoleum there and she went back to California and none of us were living in Oklahoma at the time.

" . . . So she came back about three months later, and she asked how much money had been raised for the memorial and she found that not five cents had been raised. And then she learned that the senate and the house in the state had appropriated, voted appropriated, \$25,000 for a memorial, and the governor vetoed it. Governor Johnston Murray vetoed it.

"So then she went to the mausoleum and found that she was done for the bill where dad was at the mausoleum. So that was it. She'd had it. She took him off to Pennsylvania and the rest is his-

tory.

" . . . She's sitting in this hotel in Philadelphia, and on television comes this reporter from a village in Pennsylvania called Mawchuck. . . and they're talking about the kids in town after they get through high school all have to leave 'cause there's no jobs there. So he's talking about everybody in town's donating a nickel a day in order to build an industrial park." Grace said at that point it was a dying town with 40 or 50 stores all boarded up. So her father's widow proceeded to go there, look up the reporter, Joe Boyle, and told him they could have Jim Thorpe's body if they changed the name of their town.

"They [had] three different communities there," Grace continued. "Within those three communities there was three different municipalities, each with their own fire department, each with their own police department, each with their own city government, and they had been trying for years to get these three all into one unit. And so this is what did it. They all joined together and became known as Jim Thorpe. That was 1957. Dad died in '53."

Grace Thorpe says her father was amazing. She said he didn't do all that much training for the Olympic events he participated in. "But he was in good physical shape. We always had coon hounds in the back yard, you know, and he'd go coon hunting. And that's not an easy thing . . . you're going through woods and jumping trees and going over fences."

When they moved to California, Grace said her father enjoyed fishing off the piers too in his off-work hours.

"I asked him once what sport he liked the best of all the ones that he'd done, and he said he liked hunting and fishing the best. And I said 'no, dad, I mean like, you know, competitive sports.' And he said he liked track and field. And I said 'why, why track and field?' And he said 'cause it's something he could do himself."

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## ESSENTIAL ABORIGINAL RESOURCE

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# Mi'kmaq people create 21st century opportunities

By Joan Black  
Windspeaker Staff Writer

ESKASONI, N.S.

Anybody who is still walking around with the idea that not much of a business nature is happening in Nova Scotia had better take a second look. And they should talk to Gerard MacAdam, general manager of Eskasoni Development Corporation. MacAdam has two degrees and a diploma in business administration, as well as many years experience working in education and business and as a private consultant in the areas of self-employment and project management. All this before the 10 years with Eskasoni First Nation.

Eskasoni, Atlantic Canada's largest Aboriginal community, is rapidly establishing itself as a leader in the high-tech, information technology-based world of the future we've been hearing about for two decades. What may be the future for some is already becoming routine at this Mi'kmaq community on Cape Breton Island.

Success never comes easy, and Eskasoni Development Corporation is working hard to make sure their impressive list of successful firsts continues. They're astute in picking business partners for a start. Such as Virtual Media Productions Limited, an award-winning media and ani-

mation production company in Sydney. It is housed in the aptly named Silicon Island Arts and Innovation Centre, which meets their requirements for high-tech infrastructure.

In 1995 VMP started with three people. It now employs 18 — soon to be 30. VMP creates computer graphics animation for television, film and the World Wide Web. Their main focus now is web-based products and services.

This is a good fit with Eskasoni's strategy to bypass a faltering industrial economy and help develop more of their people succeed in a knowledge-based one. Like other economic development front-runners, Eskasoni recognized some time ago there is a new way of doing business that levels the playing field for First Nations previously excluded from full participation in the work world because of geography. Access to computers and the internet means people can educate themselves, set up companies, and work schedules that suit them without leaving home.

Eskasoni's well-thought-out development policies reveal they don't have their eggs all in one basket. They're branching out in several areas and developing the educational opportunities to make sure their youth, especially, find their niche somewhere in the burgeoning information technology indus-

tries, with companies such as VMP.

VMP's animation division, for example, is up to the minute in computer graphics production and motion capture technologies. It can point to television, video, corporate and new media credits around the world. Virtual reality, architectural design, animated effects for games and multimedia products and Geographic Positioning Systems are part of what they offer. Their interactive division concentrates on web delivery of new media to entertainment, corporate and government web sites.

To meet the demand for trained workers, VMP designs and teaches animation and web design education programs at Nova Scotia Community College and McKenzie College.

High on the list of Eskasoni Economic Development Corporation and VMP's priorities is a project, now well underway, to develop and produce animated television properties with an Aboriginal theme and focus.

In a community where many people are fluent in their Mi'kmaq language as well as English, it is not surprising that using, developing and promoting culturally based services and products is a source of pride. That is why Eskasoni is looking at meeting the demand for quality educational and entertainment products for chil-

dren.

"We have two series concepts; one that is aimed at the Canadian market and possibly on a wider scale — it's called *The Trading Post*," Gerard MacAdam said.

"We think the *Trading Post* can be an education tool for Native children as well as non-Native children," he added. "Native children on retaining their language, especially the Mi'kmaq children here. And for the non-Native children, giving them a glimpse of what Aboriginal culture is all about. The nice thing about animation," MacAdam said, "is you're able to dub in whatever language you prefer." He sees that as offering "tremendous opportunities" for all communities. The series are aimed primarily at 6-to-12-year-olds.

The other concept MacAdam spoke of is an action adventure series called *Land of the Brave*. MacAdam says it is more commercially oriented.

"It is a series that involves a story line with what we refer to as Aboriginal super-heroes and it's much more of a fantasy-type concept. We think the entertainment aspect probably has a wider scope," MacAdam says in explaining the market they're after. "We see strong possibilities in the European market, in Germany and Scandinavian countries." The story lines are firmed up and they've already

sought a professional broadcast consultant's opinion, which was extremely favorable.

MacAdam and Stan Johnson, the information technology manager at Eskasoni, along with a couple of partners from VMP, Shawn Green and Sean Coyle, put together this particular initiative. Now they've put together a demo model for APTN who gave them an initial positive response and indicated they would like to see a demo on film.

"Now we're waiting for a letter of interest from them that will enable us to go to the various agencies that support this sort of effort so we can put this on film," MacAdam continued. If they still like it, he said, the next step would be to prepare a pilot "which would be a major undertaking." They would consider doing six episodes of each series and if the response to the pilot was positive, they could start "final-end production" and create new story lines each year. He said Shawn and Sean have the expertise to know what industries to approach to invest in their product.

An equally important component of that joint project between Eskasoni and VMP is the establishment of an information technology (IT) training centre for Eskasoni residents to develop high-level animation and new media skills.

(see Eskasoni page B9.)

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## Council releases partnership guides

By Yvonne Irene Gladue  
Windspeaker Staff Writer

EDMONTON

Is a business partnership for you? Ever wonder about the types of businesses that would benefit through partnerships?

Released in November 1999, the publications *Flying Together: A Partnership Guidebook* and *The Unlimited Potential of Limited Partnerships* are intended for anyone who is considering entering a business partnership in the health, education, justice, and economic development fields. It offers solid advice on how to build limited partnerships.

Filled with tips, the guides from an Aboriginal perspective offer help to people trying to understand how to negotiate and foster business partnerships. The books are funded by Indian and Northern Affairs Canada and the Council for the Advancement of Native Development Officers (CANDO). Proceeds from the sales of both books will go towards the National Indigenous Economic Education Fund. The fund's purpose is to raise resources for training and scholarship opportunities for economic development officers.

"People want to know what business guidelines are. They want to know what they should be looking for when they get into a partnership. They want to understand the different types of partnerships, which one would best fit their needs. Partnerships are vital to Aboriginal communities; they help foster, build and maintain all kinds

of partnerships," said Jason Gariepy, CANDO communications officer.

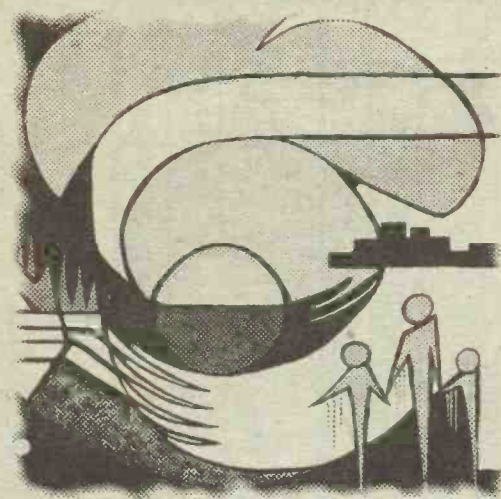
"We call the books tool kits. What they do is provide tools to economic development officers on how to do business in Aboriginal communities. Many Aboriginal organizations and individuals were looking for partnerships to reduce risks and limit costs. These books provide mutual benefits for both parties involved," he said.

When the Council for the Advancement of Native Development Officers saw the need for partnership books they contacted Al Solheim, author of *The Unlimited Potential of Limited Partnerships*, and Flo Fran, who wrote *Flying Together: A Partnership Guide Book* to address the issue of limited partnerships.

"In terms of the areas that are covered and the topic that they address, they are not a hard read. We try to keep them short because we realize that people do not have a lot of time to go through lengthy documents. So we try to keep it concise and to the point, to provide practical information that Aboriginal people can use right away," said Gariepy. "We are not looking at people reading a 1,400 page document. Seventy pages is quite enough for most of us," he said.

So far, book sales have been successful.

"Actually, in January we received an order from the Federation of Saskatchewan Indian Nations for 80 partnership books, which went directly to the chiefs," said Gariepy. "This clearly shows how important partnerships are in Aboriginal communities."



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# The Aboriginal Peoples Television Network Original people. Original Television

## APTN Friday night movies March

March 3 **Silencing the Guns** Two Montagnais fishermen are murdered in Northeastern Quebec while fishing for salmon. Based on a true story, this murder mystery chronicles an investigation and the accusations that were spawned.

March 10 **Lakota Woman** Based during the Siege of Wounded Knee, this is a story of a woman involved in the American Indian Movement.

March 17 **Dancing North** Follow the adventures of a Spanish pop star who moves to a small community in Nunavut to escape his fame and begins to deeply respect the local Inuit people.

March 24 **Crazy Horse** The life and passions of the legendary leader of the Sioux nation and his triumph over general Custer.

March 31 **Billy Jack** An aboriginal ex-Green Beret keeps the peace between a racist town and the Freedom school for runaway teenagers on a nearby Indian reservation.

## Highlights for March 2000

**Sunday** March 5 4:00 p.m. **LIVE SPECIAL** APTN broadcasts the opening ceremonies of the 2000 Arctic Winter Games.

**Friday** March 10 **Metcom (NEW)** APTN presents a series on the issues and culture of the Metis people of Canada.

**Tuesday** March 14 **World Indigenous Television** Even if a hundred Ogres... Sami people celebrate 1000 of Sami history. Filmed at an outdoor theatre at the Olympic winter games in 1994. English

**Saturday** March 18 **First Nations** Boys in the Hood Five aboriginal youth are profiled as positive role models for the majority of youth not involved in any gang activities.

**Monday** March 27 **Medicine Chest** A Mother's Choice This program examines the causes of Fetal Alcohol Syndrome from the perspective of aboriginal mothers.

## Name our Movie Show

APTN's Friday night movie contest is coming to an end. The winner will be chosen in April 2000 to receive a

27 inch Sony TV set. We would like to thank everyone who entered the contest for their clever, articulate, and often hilarious suggestions. Viewers can still forward their entries until April 1 to [info@aptn.ca](mailto:info@aptn.ca), or fax them (204) 947-9307, or mail them to APTN Movie Contest, 339 Portage Avenue, 2<sup>nd</sup> Floor, Winnipeg, Manitoba, R3B 2C3.

## March 2000 Schedule

| Eastern Time | SATURDAY                | SUNDAY                      | MONDAY                  | TUESDAY                  | WEDNESDAY                    | THURSDAY                    | FRIDAY               | Pacific Time |
|--------------|-------------------------|-----------------------------|-------------------------|--------------------------|------------------------------|-----------------------------|----------------------|--------------|
| 9:00AM       | Takuginai (English)     | Takuginai                   | Best of Takuginai       | Takuginai (English)      | Best of Takuginai            | Takuginai                   | Best of Takuginai    | 6:00AM       |
| 9:30AM       | Nanook                  | Nanook                      | Me Ta We Tan            | Shining Time Station     | Légendes Indiennes (FR)      | Tamapta                     | Qaujisaut            | 6:30AM       |
| 10:00AM      | Shining Time Station    | Shining Time Station        | Legends of the World    | La Baie des esprits (FR) | Haa Shagoon                  | Storytime                   | Metcom               | 7:00 AM      |
| 10:30AM      | Distant Voices          | Spirit Bay (English)        |                         |                          | Indigenous Circle            |                             |                      | 7:30AM       |
| 11:00AM      | Gaggig                  | From Spirit to Spirit       | Kippinguijautiit        | TNI Presents             | Window on Nunavik            | Cooking w/the Wolfman       | Our People           | 8:00AM       |
| 11:30AM      | Labradorimuit           | My Partners, My People      | Medicine Chest          | Nunavimuit               |                              | Pulling Together            |                      | 8:30AM       |
| Noon         | First Nations           | Sharing Circle cc           |                         |                          | Aboriginal Voices cc         |                             |                      | 9:00 AM      |
| 12:30PM      | Dene Weekly Perspective | Aboriginal Voices           | First Film Series (NFB) | Nations                  | Invitation Nunavik           | World Indigenous Television | Nunavik Invitation   | 9:30 AM      |
| 1:00 PM      | First Music & Arts      | Nedaa Your Eye on the Yukon | Notre Peuple (FR)       | Wawatay Presents         | Première série de films (FR) | First Film Series (NFB)     | Indian Legends (ENG) | 10:00AM      |
| 1:30 PM      | Distant Voices          | Greenstone                  | Best of Takuginai       | Maamuitaa                | Best of Takuginai            | Takuginai                   | Légendes du Monde    | 11:00AM      |
| 2:00 PM      | Cooking w/the Wolfman   |                             | First Film Series (NFB) | Le Voyage de Kiviu (FR)  | Nunavut                      | Indigenous Circle           | Best of Takuginai    | 11:30AM      |
| 2:30 PM      | Heartbeat Alaska        | From Spirit to Spirit       | First Film Series (NFB) | APTN Presents            | Légendes Indiennes (FR)      | Pulling Together            | Our People           | Noon         |
| 3:00 PM      | Millennium              | My Partners, My People      | First Story cc          | La Baie des esprits (FR) | Haa Shagoon                  | Cooking w/the Wolfman       | NCI Presents         | 12:30PM      |
| 3:30 PM      | Légendes du Monde       | Native Voices               | Notre Peuple (FR)       | Wawatay Presents         | Première série de films (FR) | First Film Series (NFB)     | Nunavik Invitation   | 1:00 PM      |
| 4:00 PM      | First Nations           | Heartbeat of the Earth      |                         | Maamuitaa                | Indigenous Circle            |                             |                      | 1:30 PM      |
| 4:30 PM      | Labradorimuit           | imagineNATIVE               |                         |                          | CBC Iqalaaq                  |                             |                      | 2:00 PM      |
| 5:00 PM      | Heartbeat Alaska        | Nedaa Your Eye on the Yukon |                         |                          | Aboriginal Voices cc         |                             |                      | 2:30 PM      |
| 5:30 PM      |                         | Sharing Circle cc           |                         |                          | Aboriginal Voices cc         |                             |                      | 3:00 PM      |
| 6:00 PM      |                         | Spirit Bay (English)        |                         |                          | Window on Nunavik            | Tamapta                     | Qaujisaut            | 3:30 PM      |
| 6:30 PM      | Movie                   | Aboriginal Voices           |                         |                          | Invitation Nunavik           | Storytime                   | Indian Legends (ENG) | 4:00 PM      |
| 7:00 PM      |                         | Greenstone                  |                         |                          | World Indigenous Television  | World Indigenous Television | Légendes du Monde    | 4:30 PM      |
| 7:30 PM      |                         | From Spirit to Spirit       |                         |                          | Invitation Nunavik           | World Indigenous Television | Metcom               | 5:00 PM      |
| 8:00 PM      | First Music & Arts      | My Partners, My People      |                         |                          | Nunavut                      | Indigenous Circle           | Our People           | 5:30 PM      |
| 8:30 PM      | Cooking w/the Wolfman   | Greenstone                  |                         |                          | Première série de films (FR) | Pulling Together            |                      | 6:00 PM      |
| 9:00 PM      | Qaggig                  | From Spirit to Spirit       |                         |                          | CBC Northbeat                | World Indigenous Television |                      | 6:30 PM      |
| 9:30 PM      | Millennium              | My Partners, My People      |                         |                          | Aboriginal Voices cc         | Our People                  |                      | 7:00 PM      |
| 10:00PM      |                         | Nedaa Your Eye on the Yukon |                         |                          | Invitation Nunavik           |                             |                      | 7:30 PM      |
| 10:30PM      |                         | imagineNATIVE               |                         |                          | Window on Nunavik            | First Film Series (NFB)     | Movie                | 8:00 PM      |
| 11:00PM      |                         | Sharing Circle cc           |                         |                          | World Indigenous Television  |                             |                      | 8:30 PM      |
| 11:30PM      |                         | Native Voices               |                         |                          | World Indigenous Television  |                             |                      | 9:00 PM      |
| Midnight     |                         | Heartbeat of the Earth      |                         |                          | World Indigenous Television  |                             |                      | 9:30 PM      |
| 12:30AM      |                         | Spirit Bay (English)        |                         |                          | World Indigenous Television  |                             |                      | 10:00PM      |
| 1:00AM       |                         | Aboriginal Voices           |                         |                          | World Indigenous Television  |                             |                      | 10:30PM      |
| 1:30AM       |                         | Heartbeat of the Earth      |                         |                          | World Indigenous Television  |                             |                      | 11:00PM      |
| 2:00AM       |                         | Spirit Bay (English)        |                         |                          | World Indigenous Television  |                             |                      | 11:30PM      |
| 2:30AM       |                         | Aboriginal Voices           |                         |                          | World Indigenous Television  |                             |                      |              |

## Programs subject to change

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



# Blue Rodeo: a First Nations favorite

By David Wiwchar  
Windspeaker Contributor

VANCOUVER

*God bless Elijah  
With the feather in his hand  
Stop stealing the Indian land  
Stop stealing the Indian land*  
excerpt from "Fools Like You"  
from *Lost Together* (1992)

Blue Rodeo's active involvement in Native issues has been a thread woven throughout the band's 16 years together. And with lyrics like those from "Fools Like You", it's easy to see why the award-winning Canadian rock band has earned so many dedicated First Nations fans across North America.

"Land claims and First Nations issues are the most fundamental social fabric issues in Canada," said Jim Cuddy, who along with Greg Keelor front Blue Rodeo. "They're also the only political issues that we've consistently been involved with through our music."

Shortly after forming Blue Rodeo in 1984, the band played at a concert to save B.C.'s Stein Valley. It was there they met Chief Ruby Thompson, and their passionate interest in First Nations issues began.

"We learned a lot about land claims from Chief Ruby, and we wrote "Fools Like You" to clearly represent the bands position."

After playing the Stein Festival, Blue Rodeo became involved in the effort to free

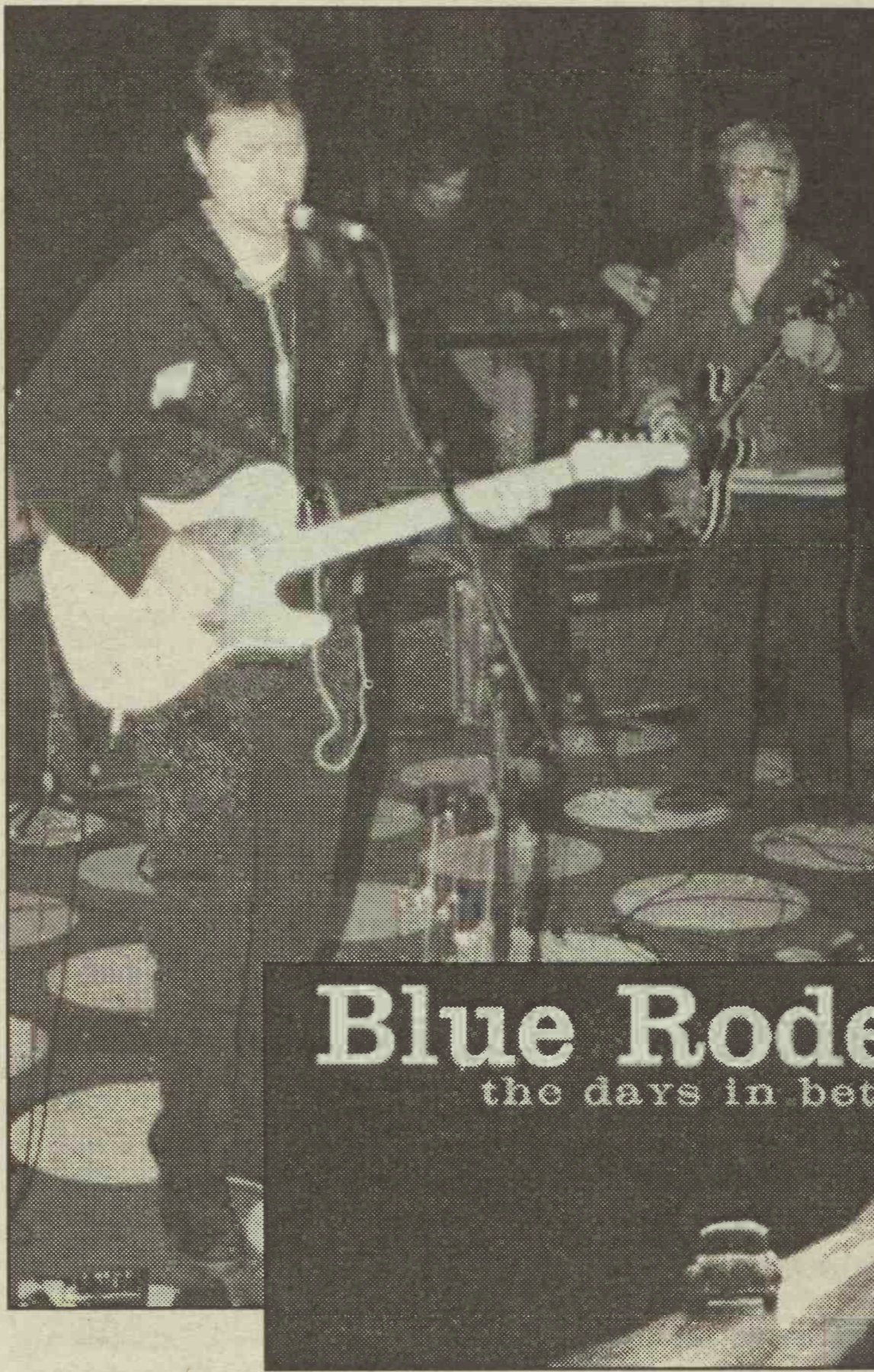
Leonard Peltier, recording an album with Sarah McLaughlin, Tragically Hip, and other Canadian music talents to support freedom efforts in the United States. They also played behind the lines at Oka, and have included many remote Northern First Nations communities in their touring schedules.

"We've been lucky to have an involvement with First Nations people," said Keelor. "It's a real honor to play these small communities often ignored by tour organizers and bands, and you get to meet so many interesting people and are treated so well, you just can't wait to go back again."

Playing these small communities allows Blue Rodeo to see and hear about the issues plaguing isolated communities.

"When you see these places and talk to the people, you can't help thinking, there must be something I can do as a traveling entertainer, musician," said Keelor. "Native people are connected to, and protectors of the planet, and we in the white world are only now just starting to listen to what they have to say."

"If you look at how difficult it is to accomplish something like land claims, you've got to try and help out wherever you can," said Cuddy. "Maybe you just put a face on an issue for people who don't know much about First Nations, but the important thing is that you keep chipping away at the chains that have kept people down for



You realize you have some sort of platform to speak out on these issues, but I don't think we're going to change anybody's mind," he said.

"Maybe we're not going to change anybody's mind, but at least we try to open their minds to these ideas," said Cuddy.

"Yeah, maybe," said Keelor, leaning back in his chair, obviously distraught by Canada's apathy towards Aboriginal issues.

Blue Rodeo, currently on a 40-concert tour of Canada in support of their latest album *the days in between*, continue to support First Nations issues through their music. Proceeds from their concert in Port Alberni, B.C. went to support the Variety Club, and the local Kuu-us Crisis Line, a non-profit organization that offers after-hours counselling to West Coast Native and non-Native callers.

As the band paused between songs for Cuddy and Keelor to switch guitars and adjust their microphones, a voice at the very back of the auditorium screamed out "Fools Like You."

"Yeah, we can do that one," said Keelor, brandishing a wry smile, obviously

pleased that someone would request the band's most political, pro-First Nations song, refuting his belief that no one is listening.

however many hundreds of years." Keelor, often identified as the darker-side of Blue Rodeo because of his rhaspy voice and bit-

ing lyrics, takes a more cynical view of Blue Rodeo's role in bringing First Nations issues to the non-Native Canadian public.

"It's a personal thing for me.

ously pleased that someone would request the band's most political, pro-First Nations song, refuting his belief that no one is listening.

## No Reservations, a new group with a unique style

By Yvonne Irene Gladue  
Windspeaker Staff Writer

Sudbury, Ont.

A group that opened for country and western superstar, Freddy Fender, in Wisconsin at the Indian Days Festival this summer calls Sudbury, Ont. home.

The Aboriginal rock group No Reservations has been perform-

ing since 1995, and their CDs *Necessary* and *Hollywood Indian* have so far been successful.

The unique sound they call rock fusion is actually a creative blend of Native lyrical imagery and spirited organic rock. With the use of loon and raven calls in some of the songs, they surprise with a rhythm and beat that's first similar to Blue Rodeo and then to Burton Cummings.

"I have to describe my music as organic folk rock. It's just music. It is brand new. I call it brand new. Nobody else does this style," said Shawn Corbiere, lead singer. "Everybody else does country, blues or rock. Ours is something new. You can't put your finger on it and say that it sounds like this artist or this artist."

The four members in the group have ties to First Nations

communities, but were raised in urban centres and met at college in Sudbury.

Maniwaki Quebec's Jennifer Brunelle has been a member of No Reservations since 1995. She plays percussion and does some vocals. Founding member Shawn Corbiere, who is lead singer and plays lead guitar, is a self-taught musician who uses his cultural background to in-

spire his music. Kevin Shaganash, guitar and vocals, is Oji-Cree from Constance Lake First Nation. Mark Seabrook, guitarist, is an Ojibway from Sagamok First Nation in Mindemoya, Ont. Seabrook has toured Canada with the Debajehmujig Theatre Group and is also one of No Reservations founding members. (see No Reservations page B 9)

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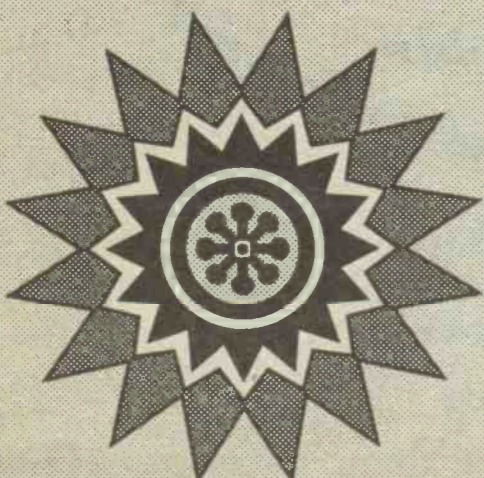
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# Inspiration comes from two worlds

By Yvonne Irene Gladue  
Windspeaker Staff Writer

## HANTSPORT, N.S.

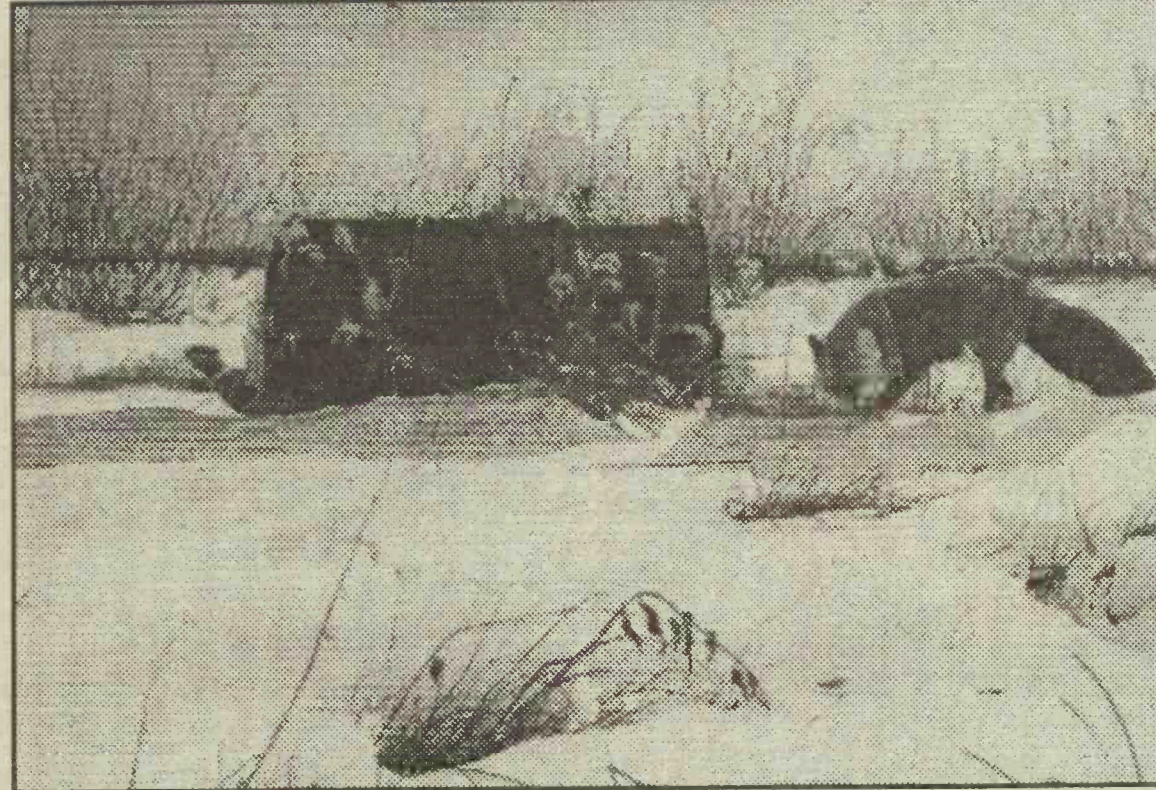
East Coast artist Leonard Paul uses both Mi'kmaq and European styles when painting. He uses the Mi'kmaq style when painting Aboriginal dancers in full ceremonial dress and the European style when painting landscapes.

Paul, a professional artist, uses a glazing technique that was influenced by the 16th century Dutch Baroque period. He had the opportunity to study glazing techniques at Rijksmuseum in Amsterdam; he also studied in France, Germany and in Washington.

"I paint realism, meaning that I paint landscapes, not impressionistic pieces, but very detailed renditions of rivers and brooks, which is my favorite theme. I also enjoy tranquil rural settings, farm scenes and things like that in the countryside," said Paul. "I paint what I see, so I do not paint symbolism, and I do not paint abstract work. I basically paint landscapes, but I also I enjoy painting powwow dancers from various tribes. Some of my paintings take up to three or four months to complete," he said.

Paul, who received his formal education at the Nova Scotia College of Art and Design and Acadia University, maintains he is still a self-taught artist. One of Paul's pieces, Too Close For Comfort, was selected for Ducks Unlimited Canada's art program and was sold at Ducks Unlimited auctions across Canada in 1999.

"I have the best of two worlds. I'm a member of the Mi'kmaq so I have my cultural heritage. I also grew up in the white society and paint



in the European style. I was born and raised in Halifax and grew up in a traditional Mi'kmaq family. I grew up hunting, trapping and fishing with my father," said Paul. "My parents made a decision that I should go to school to get the best education. I became educated, but at the same time I do not have the upbringing of a reservation. I go to the reserve now as an adult. I have a lot of friends up in Eskasoni and I enjoy visiting," he said.

Where did it all begin for Paul? He said his desire to be an artist began when he was very young.

"Nobody inspired me to be an artist. I was just one of those people who was driven. I can remember as a little boy my mom bringing home coloring books and crayons and I can remember coloring in the coloring books and then would discard the coloring books and make my own lines with a black crayon and would draw. So it was in my heart to create, and to this day those feelings haven't left. I did not know that I was going to be an artist. All I knew was that I was just drawing and drawing," said Paul.

"I drew everyday. I've always been an artist. I've always made a living out of my work. When I was young, I drew and I copied things by observing magazines. As a professional artist, I started in the middle seventies. Now I have my own company called Fox Trail Editions Inc. I enjoy it. This is new to me. It is a nice satisfaction because I get to see their faces when they come and see my work," he said.

"While at my studio, I do my water colors right in the gallery, right in the main room, so people can come in and see my work in progress and they can actually meet me," said Paul. "I'm always there to answer questions. I also have my other gallery at home where I do my major oil paintings," he said.

Paul said that his favorite work is called The Raven, a water-color.

"The raven to me a symbol of strength through hardships. I figure that our people are like that," said Paul. "The Natives will never diminish. Our society will always maintain and stay strong. We have harsh winters and yet the raven still survives through all of its tribulations. (see Mi'kmaq page B 9.)

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"General Information" on the side of the 2000 Calendar, under Workshops: The correct area code on the telephone number for nativeculture.com is 561. The registration deadline for the "Tribal E-mail and Web Seminar" has been extended to March 3, 2000. Call 561.852.3502 for more information. The correct Web Site address is: [www.denvermarchpowwow.org](http://www.denvermarchpowwow.org)



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It's tough to put this group in a category. Just call it rock fusion. The groups CDs are expected to be widely available across Canada in the coming months.

## No Reservations

(Continued from page B 7.)

"We came up with the name No Reservations, meaning the four of us never grew up in First Nation communities or reserves. So in that sense we came up with the name No Reservations. In a sense we are urbanized," said Corbiere.

"We all take turns writing songs. For the future we'd like to see us break out into the international market. Not as big as Shania Twain and all those others who are really big out there, but we just want to play and make a living out of it, and tell stories to people, all ages," he said.

What was the band's most memorable concert?

"Opening up for Freddy Fender was one. Opening up for Canadian group April Wine, just outside of Sudbury, and opening up for Buffy Sainte-Marie in 1996," said Corbiere.

"Being nominated for a Juno award and nominated for best rock group at the Aboriginal awards in Toronto was great. Being nominated in these categories is a great feeling. It means that people are listening to our music. Probably by the end of this year our CDs will be available all across Canada."

His words of wisdom to up and coming musicians:

"Stick to what career goals you have in your life and be sure that you want it. Do not go and get into it and start something and you do not want to finish," said Corbiere. "The Aboriginal music scene is coming up. It will probably be [bigger and bigger], and there will be more and more Aboriginal bands performing just as good as anybody else. You have to like what you are doing. I know a lot of people who go to work every day and they do not like their jobs," he said.

## Mi'kmaq paints realism

(Continued from page 8.)

Paul's words of wisdom for up and coming artists:

"Stay tenacious. Keep a firm grip on your own work. Keep going. Stay stubborn with your work. It will be recognized. It will be noticed. There are a lot of artists you read about in magazines and you never hear from them again," said Paul. "For the serious artist, just hang in there. It is like all disciplines in the arts, like musicians. They are no different. They just keep going. Do it for yourself, for the sake of the love of creation. You are only going to get better as time goes on."

"You may eventually get rec-

ognized by different art institutions. Just keep plugging at it. I think that it is important getting your art work out there, not just in a commercial gallery, but in permanent collections too," he said.

So far Paul has made a success at selling his art. He is finding a market for his work, not only in Canada, but also in New Mexico.

"I'm a professional artist and I sell through commissions or people phoning me up and asking me where the gallery is. My market is basically in Eastern Canada — Ontario eastwards. I also have a market in New Mexico," said Paul. "I have a

broker there. He represents my work in Sante Fe. It is called the Wadle Gallery. It is working out fantastic. He sells my powwow dancer paintings," he said.

What are Paul's hopes and dreams for the future?

"I'd like to see my work in major art institutions. That is where I'd like to see it in five years time, like in a national gallery. Right now I'm in discussion of doing an art show, hopefully in the next year-and-a-half or so," said Paul. "There will be between 70 to 100 pieces for the exhibition at the art show. I have an art book out — a coffee table book on my art work," he said.

## Métis to journey to Batoche in historic style

"We will try to capture the feeling of what it was like for our Métis ancestors moving across the land, the water and opening up the west," explained Métis Nation of Alberta Zone 5 vice-president Trevor Gladue as he talked about a trip his people will make this summer. It's a journey that 25 or so Métis will start at the beginning of July and head to Batoche, Sask., some 500 miles away.

The journey, however, will not be by car or truck. The participants will travel in the same manner as their forefathers, by canoe, York boat, wagon and Red River cart, arriving at their

destination on July 27 in time for Back To Batoche Métis heritage celebrations. Gladue estimates an entourage of about 75 to 100 people by the time the travellers hit their final stretch between Carlton and Batoche.

"This voyage is like a pilgrimage for the Métis to retrace their roots," said Brenda Blyan, Métis Nation of Alberta vice president. It is also something of "a healing journey" that will allow people to experience what it was like to travel under yesterday's conditions.

The idea for the trip began last spring, said Gladue, when the Métis staged a re-enactment of explorer David Thompson's trip

to Lesser Slave Lake.

"We thought we should be doing these kind of things to promote and preserve our culture, heritage and lifestyle," said Gladue.

The participants will share various cultural activities with the residents of communities along the route, including traditional storytelling, jigging, singing and feasting.

They will also train Métis people to act as interpreters. They will also produce plays at stopping points and significant sites along the way, she said. They intend to draw visitors into the productions to experience the excitement first hand.

## Eskasoni is making things happen for youth

(Continued from page B 4.)

"The impetus for this is we want to become a 'smart community,' MacAdam said.

He gives credit to a progressive chief and council of Eskasoni First Nation who have invested \$4.5 million in their youth's future by building a high school that houses the best computer and educational software available. A modern experiential approach to learning is emphasized, which develops the confident team players, problem solvers and communicators that businesses are clamoring for today.

"We're producing graduates ... that will have been introduced to the programming software that can lead them into getting into training in this industry," MacAdam said proudly. "They have course options in multimedia design and Microsoft certification, so when they come out they have a real head start on most high school graduates." He says if their animation project pans out, they want to develop some of their own high school graduates to work in that sector at home.

"We can't just sit back and assume they're going to find a job on their own; we have to go out of our way and get innovative and try to do the latest things that'll help," MacAdam, a former high school teacher, said.

Another partnership that is important to MacAdam and the Eskasoni community is the one they have with the firm Jacques Whitford Environment of Dartmouth, N.S.

Marty Janowitz explains his company's relationship with Eskasoni:

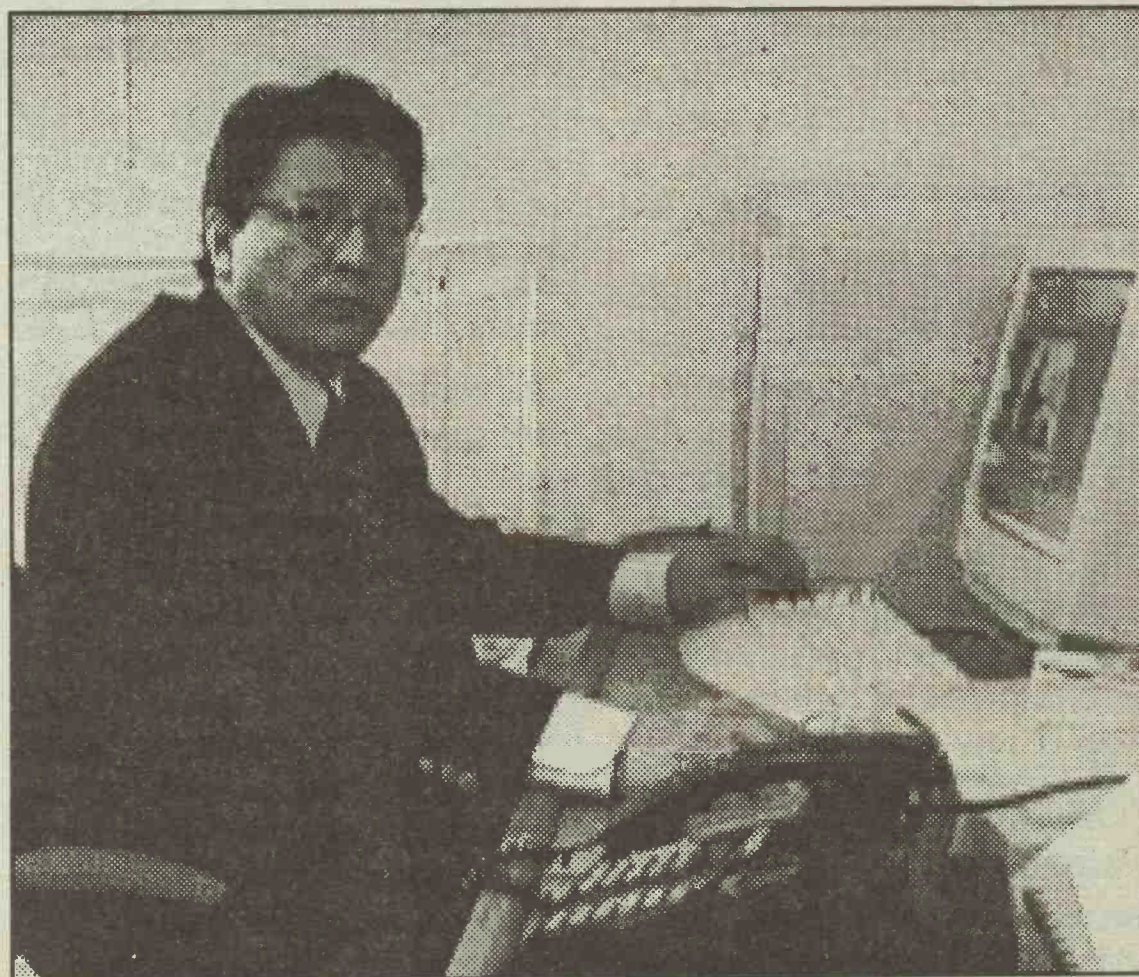
"The short story is we've created a joint venture company. It's called Eskasoni Environmental Services. It is majority owned by the Eskasoni First Nation (55 per cent), and the balance is owned by Jacques Whitford.

"The primary objective is to build an environmental consulting firm, primarily based and staffed with First Nations scientists and staff. And it is headquartered at Eskasoni.

"The role that Jacques Whitford is taking is technical support, business support, training and assistance with marketing and things like that."

Janowitz said another objective is to create career opportunities within the Eskasoni First Nation, and even if it is successful to expand to other First Nations.

He said the business objectives include providing a "fairly broad range" of consulting services eventually. "Initially," Janowitz said, "we're focusing on our traditional ecological knowledge in the context of impact assessment; geographic information



Stan Johnson, information technology manager at Eskasoni.

systems; habit assessment and various field studies. Our view is that the group at Eskasoni have already been doing some really good work in these areas through a non-profit organization they have had, called the Eskasoni Fish and Wildlife Commission, which has been doing various things for eight or nine years. ... So they have a core of people with good skills and we're now working with them to extend those capabilities more into the conventional world of environmental services," Janowitz said.

"We're not focusing on our clients just being First Nations, although obviously a company like this would have some special capabilities with regard to working with First Nations' environmental issues. But we're also looking at resource industries and companies whose projects intersect with First Nations," Janowitz mentioned oil and gas, pulp and paper and mining projects as possibilities.

"We feel that a company like this can kind of bring a sensibility to that beyond just good science ... to be able to un-

derstand these things in a more holistic context."

Last March, to demonstrate at home and abroad that Eskasoni is living its commitment to becoming a national presence in the information age industries, the community held the first Aboriginal Knowledge Fair in Canada. For that they obtained the assistance of Aboriginal Business Canada and Enterprise Cape Breton Corporation to present a day chock-full of information on computer graphics programs, animation, internet possibilities and more. The spin-off from that is the most valuable commodity of all — hope for the community. Many young people and older ones too saw there is a future in the Maritimes after all.

Another factor that is contributing to Eskasoni's success, whether they have recognized it or not, is in the small, intangible components of doing business bound up in the human factor. Polite, interested support staff that ask the right questions to direct your calls appropriately. Managers who take calls and follow up with information as promised in a timely fashion. An openness to sharing information and doing business across linguistic, cultural and geographical borders. All this while remaining committed to their Aboriginal identity. Eskasoni proves it can be done.

## Opening Doors conference helps broaden the awareness of AIDS

By Yvonne Irene Gladue  
Windspeaker Staff Writer

GANANOQUE, Ont.

Eastern Ontario will be holding its eighth annual Opening Doors conference April 6 to 8. The conference, sponsored by the AIDS Bureau and Ontario's minister of Health, is hoping to attract participants from eastern Ontario who are living with HIV/AIDS; family members of people living with HIV/AIDS; caregivers of people living with HIV/AIDS; and health professionals who work with people who live with HIV/AIDS. The three-day event will include a diverse range of workshops and group activities. The location of the conference, the Glen House Resort in Gananoque, Ont., is located 35 km east of Kingston, Ont.

"We have workshops ranging from Women in HIV, workshops on medical treatments being offered to HIV/AIDS patients, workshops that deal with addictions, workshops that deal with trans-gender issues and workshops that deal with care-giver

issues. Some of the workshops get very specific. Some are broad. It depends on the audience that we get," said John MacTavish, regional services co-ordinator, HIV/AIDS regional services, Ontario. "The community of Gananoque is a small community of about 3,000 people. There is a resort there that we use during the conference. We take over the whole resort. The conference normally brings in people from all over eastern Ontario," he said.

First held in 1990, the conference has been working to raise the awareness of HIV/AIDS.

"It is called Opening Doors because it originated around the idea of opening up doors to the people who were providing front-line work to HIV/AIDS patients and to the individuals who need the support," said MacTavish. "So opening up doors and getting the awareness of HIV/AIDS out there in the communities is part of the conference," he said.

This year the conference is hoping to see a good turnout and see a lot of new faces.

"Every year, half of the partici-

pants at the conference are here for the very first time. So for us it is seeing new faces, opening up information, broadening information and giving individuals the support they need, individuals who are trying to cope with the illness, whether living with it or working in it. That is something we are glad to see each year," said MacTavish. "It is when the conference is filled to capacity and people are coming together and finding the support they need, that is number one," he said.

Last year the conference was well attended. HIV/AIDS networks Ontario is divided into five regions; each year each of the regions hosts an Opening Doors conference. The five regions are the Northern Ontario region, the Southwestern region, the Toronto area region, the Central Ontario region and the one in Gananoque.

"This is a provincial conference. Other regions in Ontario have their own Opening Doors conferences that they hold throughout the year," said MacTavish. "The conference changes from region to region," he said.

## Canadian Aboriginal AIDS Network releases bi-annual newsletter

By Yvonne Irene Gladue  
Windspeaker Staff Writer

OTTAWA

From conferences to gatherings, the Canadian Aboriginal AIDS Network has issued an update of projects in its newsletter. The newsletter is released twice a year.

In December 1999, the network updated its web site. It is currently designing a whole new World Wide Web resource guide in regards to the Canadian Aboriginal AIDS movement. The new web site's goal is to have improved communication, bilingual presentations and a promotion of electronic documents.

"We are doing away with the existing frame-based page and that should make it for cleaner and faster presentation," said D. M. Jake Linklater, executive director. "The goal is to have the pages set up by the end of February to act as a structure for upcoming projects to use this information-sharing technology to the full extent that it promises," he said.

Upcoming events promoted in the newsletter include Gathering of Spirit, the Aboriginal People Living With HIV/AIDS

meeting in Winnipeg on March 15 to 20.

"So what is the gathering? First of all it is the first time that Aboriginal people living with HIV/AIDS have been able to meet and consult on a national level. Many times people living with HIV/AIDS are isolated within their communities and respective organizations. Having a chance to talk and share with others is a valuable experience," said Kecia Larkin, co-ordinator of Gathering of Spirit: 2000.

Other dates to remember include the ninth annual meeting of the Canadian Association for HIV Research from April 27 to 30 in Montreal; the National Conference on Women & HIV/AIDS on May 25 to 28 in Toronto, and Beyond 2000: Healthy Tomorrow's for Children and Youth from June 14 to 18 in Ottawa.

The newsletter also contains trivia questions such as:

Which doctor first identified the retrovirus that causes AIDS? or In what year was AIDS first identified?

Answers to the last newsletter's trivia questions have also been included.

The Canadian Aboriginal AIDS Network is a national coa-

*Having a chance to talk and share with others is a valuable experience.*  
— Kecia Larkin, conference co-ordinator

lition of Aboriginal people and organizations that provides leadership, support and advocacy for Aboriginal people living with and affected by HIV/AIDS regardless of where they live. Members of the Aboriginal AIDS Network include First Nations of Quebec and Labrador Health and Social Services Commission, All Nations Hope AIDS Network, Atlantic First Nations AIDS Task Force, and others.

For further information on how to apply for a membership to the Canadian Aboriginal AIDS Network, call 1-888-285-CAAN (2226) or check out their website at [www.caan.ca](http://www.caan.ca)

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# Solutions to bedwetting

Bedwetting is a common problem affecting thousands of children and adults. Nocturnal enuresis (en-yur-ee-sis) is the medical term for bedwetting that occurs while sleeping at night. It occurs beyond the age when a child is expected to stay dry (age five to six).

Nearly 15 per cent of children still wet their beds when they start school. Most will be dry by age 11 without any treatment. Still, one to two per cent of kids will wet their bed into their teens. Bedwetting boys outnumber girls by nearly two to one.

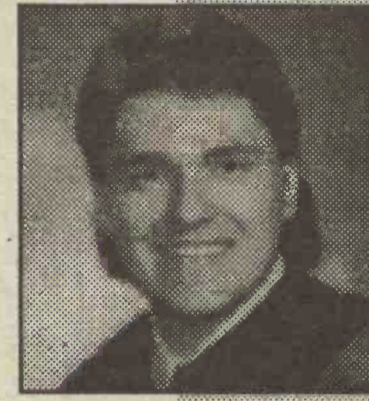
**Bedwetting myths**

Bedwetting is not caused by emotional problems. It is not caused by bad parenting or by learning or behavioral problems. Children do not wet their beds to spite parents or because of poor willpower or laziness. Kids are not to blame. Punishment or making fun of the bedwetting child may make the situation worse.

**Causes**

We don't know all the causes of bedwetting. Some doctors suggest children who wet the bed may have small bladders or may be very deep sleepers and are unable to wake up when the urge occurs. However, kids with normal sized bladders and normal sleep habits also wet their bed.

Some children may have low levels of a hormone called anti-diuretic hormone (ADH) during sleep. ADH helps to conserve water in the body by concentrating the urine. If levels are low, then urine contains more water



**The Medicine Bundle**  
**Gilles Pinette,**  
**Bsc, MD**

and the bladder fills up. If the child does not wake up, the bladder releases the urine and you have a wet bed.

After an interview and physical exam, your doctor can exclude a physical cause. Infection, diabetes, constipation, sickle cell anemia, or structural defects can cause enuresis.

**Treatment**

Treatment success depends on a parent's support and patience. Bladder control exercises and changing your child's eating and drinking routine are helpful. Avoid fluids and caffeine containing foods late at night.

Teaching a child to void regularly throughout the day and waking them a couple of times in the night to pee may work sometimes.

Moisture alarms have a very good cure rate, especially when combined with some of the other treatment methods. The alarms do require a supportive family and motivated child and may take weeks to months to work.

Medications such as tricyclic antidepressants have been shown to work, but they also can have side effects. A very fast and effective medication is DDAVP (a man-made ADH usually given by nasal spray). DDAVP causes the body to make less urine at night and thus the child is less likely to wet the bed. Some children are cured by this medication but many will resume bedwetting once the medication is stopped. DDAVP is useful for special situations like sleepovers and camp where the child may be embarrassed by a moisture

alarm or diaper.

Hypnotherapy has shown good cure rates after several hourly sessions. This method requires a motivated child and well-trained health provider.

Constipation should be treated if present, as it is often associated with enuresis.

Chiropractic treatment is not recommended. Studies have shown that chiropractic treatment is no better than a "watch and wait" approach for bedwetting.

Every child is unique and one or many of these treatments may be required to cure bedwetting.

**When should you take your child to a doctor?**

- If a child is six or older and has never been dry overnight.
- If a child has restarted bedwetting after at least six months of dryness.
- If a child wets their pants in the daytime.
- If bedwetting causes significant distress in child or parent (regardless of age).

Remember, most kids will stop wetting the bed eventually.

*This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above*

*Dr. Pinette is a Métis family physician in Manitoba. Send comments or suggestions for future health articles to Dr. Pinette care of this newspaper or email pinette@home.com.*

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# Youth inoculated against deadly disease

By Cheryl Petten  
Windspeaker Staff Writer

EDMONTON

The recent outbreak of meningococcal infection in and around Edmonton that has killed two teenagers has sparked a move by health authorities to vaccinate area children aged two to 19.

Fifteen cases of meningitis have been reported in Edmonton and surrounding areas since December. The provincial total of reported cases since December 1999 is 19.

The inoculation process was done in two separate phases. The initial inoculation program began Feb. 15, targeting those aged 15 to 19 living within the cities of Edmonton, Fort Saskatchewan and St. Albert, and the counties of Leduc, Strathcona, Sturgeon and Parkland. On Feb. 17, the program was expanded to include children two to 14. The town of Onoway and the areas within the Crossroads Regional Health Authority were also added to the inoculation program on Feb. 17.

For the initial vaccination program, the inoculations were done at the high schools in the affected areas. The expanded program involving the younger children was not school based,

instead requiring parents to take their children to sites within their communities.

Steve Buick is with public affairs for the Capital Health Authority. He said the main reason the inoculations of the younger group of children were offered at the community level is because parental consent is required to vaccinate children under 14. By offering the vaccinations at various community locations, parents could bring their children for vaccinations, and no paperwork would be required.

The second round of inoculations was held Feb. 23 to 28 at 11 locations throughout the Capital Health region, as well as in various locations throughout the other areas involved in the inoculation program.

Buick said there is some increased meningococcal infection risk this year, and a solid statistical basis definitely exists for offering inoculation in the 15 to 19 age group. While the numbers don't bear out the same amount of risk in the younger age group, Buick indicated the younger children were added when parents became concerned once they found out the 15 to 19 year olds were being blanketed by the inoculation program.

"We felt we should offer parents the option," he said.

Eight of the 15 cases of meningococcal infection in the Capital

Health region in the past three months have involved those in the 15 to 19 age range, and both of the children who died as a result of their infection were in the 15 to 19 age range.

Buick said there is no way to know if there is any reason why the meningococcal infection cases seem to be clustering in the Capital Health region, or why they are clustering in the 15 to 19 age category.

He said the Capital Health Authority is hoping to get at least 80 per cent participation in the inoculation program among those 15 to 19. He said that although the concern is centered around inoculating those in the 15 to 19 age category, the risk for those in that group of actually contracting meningococcal infection is "still just a little worse than one in 10,000." That unlucky one out of 10,000 could possibly die as a result of the disease.

Buick said the meningococcal vaccine is "one of the safest vaccines there is", and that negative reactions to the vaccine are "extremely rare." The vaccination provides protection from meningococcal infection for two to three years.

Marion Perrin is Regional Nurse Epidemiologist with Health Canada's Medical Services Branch (MSB), Alberta Region. Perrin has been involved

in co-ordinating the meningococcal inoculation for first nation communities in the counties affected by the immunization program.

Perrin indicated the MSB has been following the same recommendations as Alberta Health and Wellness, the Capital Health Authority, and the other regional health authorities involved.

The MSB is inoculating chil-

dren in five communities that fall within the coverage area: Hobbema, Enoch, Paul, Alexis and Alexander. The original inoculation program for 15 to 19 year olds began February 15 in the communities of Enoch, Paul, Alexis and Alexander. On Feb. 23 inoculation began for children 2 to 14 in those communities, and for children in both age groups in Hobbema.

## Close contact required

According to information provided by the provincial health department, a meningococcal infection is caused by a bacteria, and is spread through direct contact with droplets from the nose or throat of an infected person.

The information states close contact with an infected person is required for the bacteria to spread, and is not generally contracted through normal contact. It goes on to explain that many people who come in contact with the meningococcal bacteria do not become infected, and even those who do become infected often don't develop any disease or symptoms.

The disease can affect anyone, however, the most at risk seem to be those under five, and those between 15 and 25.

Early symptoms of a meningococcal infection are similar to the flu, and include fever and sore throat. The symptoms are usually more severe than the flu, and are quickly followed by a severe headache, stiff neck, vomiting and/or a skin rash resembling small reddish-purple bruises. In young children, the most obvious symptom may be a change in behavior, such as sleepiness, irritability or excessive crying.

Anyone exhibiting these symptoms is advised to contact their doctor immediately, or go to a hospital emergency room for diagnosis. A toll-free information line in Edmonton has been set up to handle questions about meningococcal infection and the vaccination program. The number is 1-877-413-7943.

# Nation hopes to protect its children

By Jolene Davis  
Windspeaker Contributor

THUNDER BAY, Ont.

Yes, there were suicides in the Nishnawbe-Aski Nation back in the 40s and 50s, but by 1986 the rate of suicides in its member communities was epidemic.

Deaths were coming in clusters — especially to the younger population. In 1990, NAN members came together to discuss methods of suicide intervention.

Ten years later, with positive results from their first effort, 350 people from 27 NAN communities gathered in Thunder Bay to host a second conference with suicide prevention as its goal.

Shockingly, a 27-year-old First Nations' man killed himself just one day before the conference opened. His girlfriend attended the conference and was taken into the drum circle and comforted. This event focused all delegates to work even harder at finding solutions to prevent such desperate acts.

"Our communities deal with suicides all the time and boom, it happened next door from our conference. It's very tragic," said NAN Grand Chief Charles Fox.

A thrust of the three-day conference was to give youth more of a voice. It was agreed that youth councils should initiate change and be listened to by leaders.

"We have our own opinions.

They [older people] can't assume they know how we think," said Marcia Sackaney, a youth representative. "They need to ask; they need to meet youth half way." She sees the need to build youth self-esteem as an important issue.

"Don't be afraid to have a voice. Know that you are not alone," is Sackaney's advice to other young people.

"Youth have been told not to wait for government, but to get active and start pushing things on their own," said deputy Grand Chief Jim Morrison. "An outsider cannot come into your community to say you should do this or that [to prevent suicide]. You are here to learn to do this yourself."

Previously, young people have been too shy to speak their minds, but at this conference they spoke openly.

One of the resolutions reached by conference delegates was to improve communities through economic development through business development and job training.

Morrison said it is important to make education and training relevant to the lives of First Nations' people and to give them better access to land.

It was also resolved to establish two holistic healing centres in the region. Morrison spoke of the "piles upon piles of grief" to be healed before individuals, families, and communities could be whole.

"People are still recovering from the colonization process moving them off their land," he said. He explained the "iceberg theory" of suicide where one sees the family violence, alcoholism, and suicide and not the poverty, oppression, and unresolved grief that are the root causes.

"We can't dance around the issues any more. You would think that after all this time, with all the suicides, that family abuse would stop... but it hasn't."

Crisis counsellor, Linda Sackaney, thanked those who attended the conference for their hard work. She called NAN youth "the stars of our communities" and said, "as a mother, this conference gives me hope for my children."

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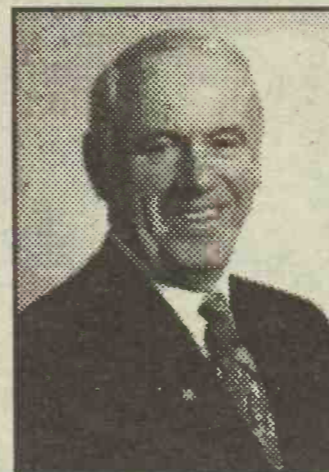
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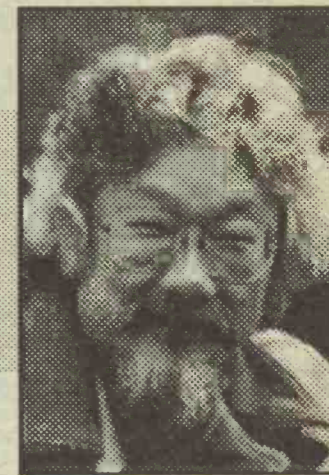


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# Cree improved through McGill program

By Cheryl Petten  
Windspeaker Staff Writer

MONTREAL

A joint project of the Cree School Board and McGill University is giving Cree people in Quebec a chance to improve reading and writing skills in their Aboriginal language.

The board, in partnership with the university's Office of First Nations and Inuit Education, is offering the Certificate in Aboriginal Literacy Education program to Cree-speaking residents. The program allows the students involved to upgrade their skills in reading and writing Cree. The office operates out of the Faculty of Education at McGill University in Montreal.

The Aboriginal Literacy Education certificate is a 30-credit program consisting of 10 courses, with one or two courses offered each year.

Donna-Lee Smith is co-ordinator of the Cree literacy program for the university. About 50 students graduated from the first session in June 1998.

The people taking part in the first program, Smith explained,

were those teaching or planning to teach in the Cree as Language of Instruction Program (CLIP) offered by the Cree School Board. With the board beginning to offer CLIP in its kindergarten and pre-kindergarten programs there was a need to first teach the teachers, she said.

All nine of the communities in the James Bay area of Quebec served by the Cree School Board currently offer CLIP in pre-kindergarten and kindergarten, and, in some, the program goes all the way through to Grade 4.

The newest session of the Cree literacy program began in January 1999, and currently has an enrolment of about 130 students.

For the new session, enrolment wasn't limited to teachers or teachers-in-training, but was open to anyone in the community. The only requirements for enrolment, Smith said, are that students be fluent in speaking Cree, and must be band members.

This time around, Smith said, the students include some teachers, but also daycare workers, administrators, and even parents whose children are enrolled in CLIP and who need to

upgrade their reading and writing skills so they can help their children with homework.

The school board serves three main communities — Chisasibi, Waskaganish and Mistissini— and six smaller communities — Kuujuarapik/Whapmagosstui, Wemindji, Eastmain, Ouje-Bougoumou, Waswanipi and Nemiscau. Smith estimated the total population of the area to be about 9,000.

Three different groups are taking the program in Chisasibi, for a total of 50 students enrolled, while two groups are taking part in Mistissini, with 30 students in total in that community. The remainder of the students are spread out among the remaining seven communities, with one group taking part in each. This means the program has had to find 12 teachers to teach the course. While finding qualified instructors was difficult last time around, this time the course is being taught by graduates from the first offering of the literacy program.

"They are very strong teachers, very good in the language," Smith said.

"I think Cree is one of the three viable Native languages in

Canada. I think this program is important in keeping it viable," she said.

"I think to keep a culture vibrant, I think you need the language."

Mary Bear is an education consultant for the department of professional development in the Cree School Board. As part of her duties, she acts as Cree literacy co-ordinator for the board.

Bear said a lot of the people in the communities attended residential schools so, while they could speak the Cree language, they couldn't write or read it. The Cree literacy program not only allows them to develop their Cree literacy skills, it also helps them to build on their vocabulary as they learn the Cree words for terms like computer and disk, which they previously didn't know, Bear explained.

Bear indicated that, because the students involved in the current session are generally younger than those who graduated from the previous session, program organizers are trying to include teaching of some cultural skills as well. And, with a Cree syllabic font now available for computers, the course is also

trying to build on participant's computer skills.

Bear explained that much of the Cree literacy program is geared toward learning how to teach the Cree language to the children, with some of the activities and assignments involving preparing materials for use in CLIP. Bear said getting sufficient teaching materials in the schools is a problem, because you can't just order Cree teaching materials, and that preparing the necessary materials is very time consuming for the teachers.

Producing these teaching materials serves a dual purpose, allowing the students to use their new Cree literacy skills, while at the same time creating material that will be used within CLIP.

She said another project undertaken by the present students is serving a dual purpose. The students are writing to others who are involved in the program in other communities, once again having the opportunity to use and practice their newly acquired skills, while helping them keep in touch with others enrolled in the program.

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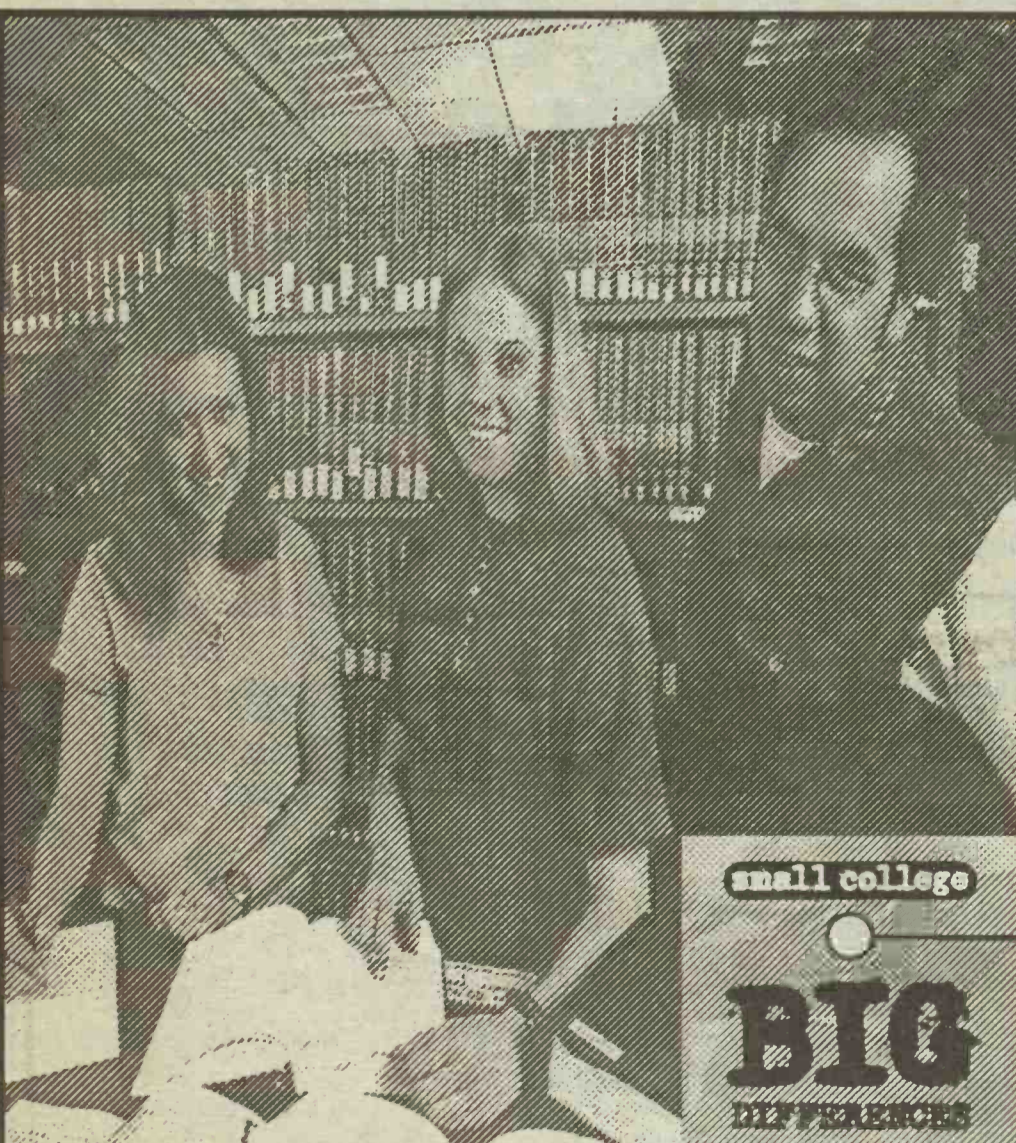
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# Actor gives back willingly

By Pamela Sexsmith  
Windspeaker Contributor

TORONTO

She has carved out a colorful and demanding life in the bright lights of Toronto's theatre community - been given a wonderful opportunity to teach young Aboriginal people to sing, dance, act and find their own cultural voice,

Fulfilling a lifelong ambition, she has also been given a 'big chance to give back'

"Who could ask for anything more?" asked Cree actress Carol Greyeyes.

"I really feel that I have been completely blessed the last few years", said the principal and artistic director of the Indigenous Theatre School in Toronto.

"To be able to teach, write, direct and act on stage with young Native actors in the big city theatre scene is a dream come true."

But like all dreams, artistic success hasn't come without a sacrifice.

"Toronto really does have it all, as the major art, theatre, film and television centre of English speaking Canada," said Greyeyes. "But my heart will always be in Saskatchewan."

Greyeyes was one of the first Native people to finish a Fine Arts degree in Saskatchewan.

After dropping out of high school in Saskatoon, she decided she wanted to pursue a university education, finished her high school and enrolled in education and geography to help with land claims.

Trained as a ballet dancer, along with her younger cousin Michael Greyeyes, Carol had always harbored a secret dream to be an actress. Not sure about what direction to take in her education, she 'danced around' various possibilities until a friend and dancing partner, Allan Lake, gave her this advice: "Carol, when are you going to stop



Carol Greyeyes.

running. You belong on the stage."

Following Lake's advice, she decided to switch to the acting program at the University of Saskatchewan, did workshops in Alberta and Saskatchewan in Native communication, taught in the NADAP and ADAP programs and got involved in a lot of community theatre.

Along with Tantoo Cardinal, Maria Campbell and Ruth Smilely, she helped establish the Native Drama Program at the Native Survival School in Saskatoon in 1981.

She also decided to get an Education degree after Dr. Cecile King started the Indian Teachers Education Program, first at the University of Saskatchewan and then in Regina. Greyeyes taught high school in Saskatoon for a few years and then left to take a Master degree in Toronto, following the advice of her band's chief, Harry Lafond at Muskeg Lake First Nation. He encouraged Carol to follow in his footsteps and pursue a higher Education degree to better serve her own people.

Greyeyes decided to move to Toronto.

"I had two agendas in coming to Toronto. One was to get an MA, the other to work my way into the big city theatre scene. I had always wanted to be an actor in television and

film, after a stint in radio work in Edmonton, but opportunities were limited in the West. I finished the MA, got an agent right away and spent five years working in the industry doing film, theatre and television, including Heart of a Distant Tribe by Ian Ross, The Dreaming

Beauty by Daniel David Moses, Sixty Below by Leonard Linklater, The Baby Blues and Only Drunks and Children Tell The Truth by Drew Hayden Taylor. My big break came when I got a series lead in a show called Blue Hawk, a German/Canadian production, shooting 13 episodes over two years."

Every time Greyeyes talked to people back home, they asked, 'what are you doing out there. When can we see it and when are you coming home?'

"Blue Hawk became my opportunity to show them that I'm actually doing something out here in Toronto. I'm not just making it up, that I am actually pursuing a television career and landed a lead. It's every actor's dream in this feast or famine industry. It represents stability because you are not just going from gig to gig. It's security. It was, my German friends told me, a big hit in Germany and the producers came back and said that they wanted to shoot 50 more episodes. But then we found out that there was some serious legal action being taken against the producers in Germany and that the series would not be finished and would never be broadcast in Canada.

"Everyone was in Blue Hawk, many famous Native and non-Native actors. [It was] shot around 1700, first contact, the wars between the British and the French, a real Canadian historical epic made from the perspective of First Nations people. That was my 'big thing' that never happened," said Greyeyes.

(see Actor page 26.)

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First class of the First Nation Community Wellness diploma program held in January 1998 includes: Back row: (left to right) Micheal Hart (instructor), Ian Fontaine, Johnny Chubb, Stan Kipling, Warren Spence, Fred Courchene, Ken Chalmers, Rodney Spence, Ernest Bruce (visiting student), Middle row: Delores Roulette, Veronica Thomas, Danette McKay, Thelma Beardy, Diane Linklater, Sandra Henry, Julie Hastings, Gertrude Mousseau. Front row: Alex Blacksmith, Richard Ross, Louis Lathlin, Joe Moose, Eileen Moar, Kathy Munro, Darleen Tanner, Trudy Hart

## Wellness focus of program

By Cheryl Petten  
 Windspeaker Staff Writer

### WINNIPEG

Social services providers in Manitoba have an opportunity to gain a better understanding of how to serve their Native clients, while at the same time working toward a Bachelor of Social Work degree, thanks to a program offered by the University of Manitoba.

The First Nation Community Wellness diploma program was created by the university's Aboriginal Focus programs in partnership with the Manitoba Community Wellness Working Group and Yellowquill College.

The 60 credit hours of the program are fully transferable toward a Bachelor of Social Work degree. A total of 45 of the 60 credit hours are also fully transferable toward the Bachelor of Health Administration program offered through Athabasca University, allowing graduates of the Community Wellness diploma program to use distance education to obtain a degree while remaining in their communities.

As well, 33 credit hours are

transferable toward an Arts degree, or could be used to fulfil the elective requirements towards a Nursing degree. Some credits could also be transferred toward the First Nation and Aboriginal Counselling degree program offered by Brandon University.

The courses which make up the Community Wellness diploma program include both those designed specifically to address Aboriginal issues, as well as standard areas of study the course promotional material describes as having been "revised to incorporate an Indigenous perspective on wellness."

The standard courses include such topics as *Interpersonal Communications Skills, Introduction to Psychology and Counselling Skills for Nursing*, while those designed to increase awareness regarding Aboriginal clients include topics such as *Aboriginal Wisdom and Spirituality, Exploring Aboriginal Healing Ways, and Native Medicine and Health*.

The program is made up of 20 three-credit courses, spread over two years. Each course is taught during a seven-day period, with a new course offered

every four weeks.

The First Nation Community Wellness diploma program is currently being offered at the downtown campus of the University of Manitoba in Winnipeg, and in the community of Thompson, in northern Manitoba. According to program literature, the courses can also be offered on-site for organizations or communities with adequate space and administrative support.

The first group of students to take part in the First Nation Community Wellness diploma program were participants in the Winnipeg-based program, who started their first course in January, 1998, and completed their final course this past January. The sixteen program graduates will receive their diplomas at ceremonies to be held in Winnipeg in May. A second group of students in Winnipeg will begin their two years of studies in April.

A second group of students, enrolled in the program in Thompson, began their studies in September 1998, and are scheduled to complete their final course in October 2000.

(see Wellness page 31.)

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- E. Values & Traditions in Contemporary Schools
- F. Board Training Workshop
- G. Best Practices in Reading Instruction
- H. Cultural Skills for Curriculum Building
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Mr. Ron Thorne-Finch  
Mr. Angaangaq Lyberth  
Mr. Wilson Okeymaw  
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Ms. Cathy Ross, M.Ed.  
Mr. William Dumas & Mr. Joe McLellan  
Mr. Art Shofley

### THREE-DAY WORKSHOP J (Wed.-Fri.)

- J. The Teachings of White Buffalo Calf Woman

Ms. Galalisa Stahr

### ONE-DAY WORKSHOPS K-Q (Wed.)

- K. Dealing With Suicide
- L. Adapting Teaching to the Learning Styles of Native Students
- M. Learned Helplessness
- N. Current Issues in Indian Education
- O. Specially Designed Academic Instruction in English
- P. Creating an Environment that Promotes Thinking...
- Q. Strategies that Assist Students to Learn and be Successful

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Mr. Art More, Ph.D.  
Dr. Margaret Pysh & Dr. James Chalfant  
Mr. Randy Johnston & Ms. Julia Johnston  
Mr. Mike Croghan, Ph.D.  
Ms. Judy Rogers, Ph.D.  
Ms. Lesley Tomporowski

### TWO-DAY WORKSHOPS (Thurs. & Fri.)

- 1. Leadership
- 2. Non-Violent Crisis Intervention Training
- 3. Report/Proposal Writing
- 4. Community Development in Language Planning
- 5. a) Finding Success for Children with FAS/FAE
- 5. b) Developing Support Plans for Children With FAS/FAE/ARND
- 47. Special Education...What is it? How Do We Set It Up?

Mr. Harold Mahatoo  
Ms. Winnie Taylor & Ms. Dale Jacobs  
Ms. Rheena Diabo  
Ms. Pat Ningewance  
Ms. Cathy Jones  
Ms. Cathy Jones  
Ms. Lesley Tomporowski

### ONE-DAY WORKSHOPS 6-18 (Thurs. or Fri.) Repeated on Friday

- 6. Creative Relaxation
- 7. The Medicine Wheel: Travelling the Good Red Road
- 8. Setting Classroom Behaviour Expectations
- 9. Special Needs: Developing Effective Assessments & Interventions in First Nations Schools  
Art More, Ph.D.
- 10. Tickling Potential
- 11. Healing Through the Spirit of Humour in the Workplace
- 12. Teachers Helping Teachers
- 13. Healing and Renewal in Aboriginal Communities
- 14. Teacher Evaluation Policies and Practices
- 15. A Sound Workshop (Music in the Classroom)
- 16. Funds of Knowledge: Community Wisdom and Schooling
- 17. Flute of the Room
- 18. Making Connections Between Phonemic Awareness & Early Literacy Learning  
Ms. Rosana Monteburano

Ms. Nádia Ferrara  
Ms. Doreen Spence  
Mr. J. Reid Dingwall  
Ms. Judy Rogers, Ph.D.  
Moccasin Joe  
Dr. Margaret Pysh & Dr. James Chalfant  
Mr. Paul Marchand  
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- 19. Band-Operated Schools and the Law  
Mr. Pier de Paola, Ph.D.
- 20. Enhancing Your Education Budget by Convincing INAC You Qualify for Additional Funding  
Mr. Randy Johnston & Ms. Julia Johnston
- 21. The Sharing Circle: Ancient Medicine for a Troubled World
- 22. Policy Development
- 23. Best Practices in Math Problem-Solving Instruction
- 24. Grieving: Helping Ourselves, Families & Friends
- 25. Inspiring Active Learning Through Literature
- 26. Principles In Resolving Conflict in Our Native Communities
- 27. Developing a Community Early Childhood Program
- 28. Using Art to Teach Math - Closing the Gap Between Math and Art
- 29. Working With Your Community

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Mr. Ron Thorne-Finch  
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Mr. Angaangaq Lyberth  
Ms. Marcia Dean  
Ms. Jamie Lafond  
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- 30. Making Children Successful in Math
- 31. You, Your Family, Your Community, Your Nation & Your World
- 32. Role of the Educaiton Authority (Board Training)
- 33. Sexual Abuse: Recovery & Healing
- 34. Eight Learning Styles & Teaching
- 35. Setting Up a Tutorial Program in Your School or Community
- 36. Role of Elders in Aboriginal Education & Aboriginal Worldview
- 37. Increase Language Learning (ANY Language) in Young Children
- 38. Working With Children Having Social/Emotional Difficulties
- 39. Practical Art History
- 40. Story Telling and Oral History
- 41. Understanding Our People

Ms. Lillian Smith  
Mr. Angaangaq Lyberth  
Mr. Elie Fleury  
Mr. Ron Thorne-Finch  
Mr. Pier de Paola, Ph.D.  
Ms. Cathy Ross, M.Ed.  
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# Circle gives education a boost

By Cheryl Petten  
Windspeaker Staff Writer

## GEORGIAN BAY, Ont.

If you're an Aboriginal person interested in a career in tourism, the gaming and hospitality industries, or health or social service administration, or you just want to build a strong educational foundation before you begin your post-secondary studies, the courses you're looking for are available to you at Georgian College.

The programs are offered through a partnership between the Anishnabe Education and Training Circle (AETC) and the college.

The AETC is comprised of 15 Aboriginal communities and organizations. Membership in the Circle includes: the Barrie Area Native Advisory Circle; the Barrie Native Friendship Centre; the Beausoleil First Na-

tion; the Be-Wab-Bon Métis Association; the Chippewas of Nawash; the Chippewas of Rama First Nation; the Georgian Bay Native Friendship Centre; the Georgina Island First Nation; the Métis Nation of Ontario; the Mohawks of Wahta; the Ontario Métis Council; the Parry Sound Friendship Centre; the Rama & Area Native Women's Association; the Sweetgrass Women's Association; and the Wasauksing First Nation. The mandate of the Circle, according to information issued by Georgian College, is "to provide culturally-appropriate and Anishnabe-controlled post-secondary education."

The Circle's ultimate goal is development of a "Circle of Aboriginal Learning which is spirit centered, culturally driven, and based on holistic learning for the continuation of the Native way of life."

Georgian College is located

near Georgian Bay in Ontario, with campuses in Barrie, Orillia and Owen Sound, and several regional campuses in the surrounding areas.

Brian Charles is Native community liaison for the AETC at Georgian College.

Charles said the partnership between the AETC and Georgian College began in 1992 when the provincial government made funds available for Native education through the Native Education and Training Strategy. To access the money, he explained, institutions first had to be partnered with a community-based Native education circle. The partnership was formed, and the first jointly sponsored program was offered beginning in 1995.

Four programs are currently being offered by the AETC through the college's Native education department: Ab-

original Tourism Management, Foundations of Gaming and Resort Operations, Native Education: Community and Social Development, and the Shki-Miikan Foundation Year program.

The Foundations of Gaming and Resort Operations program is offered at Georgian College's Orillia campus, while the remaining three are offered at the Barrie campus.

The Shki-Miikan (New Road) Foundation Year program, Charles explained, is a one-year certificate program designed for students unsure of what they want to do or where they want to go, or for those who have been out of the education system for some time. Through the program students build a strong educational foundation to help them in whatever they choose to do next, whether it be further post-secondary study or employment.

The Foundations of Gaming and Resort Operations program is another one-year program designed to provide students with the training they need to work in the gaming and hospitality industries. Charles said the program was developed because of the college's proximity to Casino Rama, located about half-an-hour outside of Barrie in the community of Mnjikaning.

The Native Education: Community and Social Development program is a two-year co-op diploma program designed to give students the skills needed to work on the administrative-side in health and social service settings. Charles explained that, although some of the graduates of the program do go on to work on the service delivery side, the main focus is on developing skilled administrators.

(see Gaming page 29.)

## American Indian Institute

at  
The University of Oklahoma

### UPCOMING EVENTS

|   |  |
|---|--|
| <p><b>Cultural Curriculum Development Workshop</b><br/>Focusing on Native Languages<br/>April 23 - 27, 2000 ★ Albuquerque, NM</p> <p><b>2nd National Native American Prevention Convention</b><br/>June 5 - 7, 2000 ★ Norman, OK</p> <p><b>7th National Conference on Gifted and Talented Education for Native People</b><br/>July 30 - August 3, 2000 ★ Hilo, HI</p> | <p><b>Researching &amp; Writing Tribal/Band Histories</b><br/>June 12 - 15, 2000 ★ Norman, OK</p> <p><b>20th Annual Native American, Alaska Native, First Nations Cultural Curriculum Development Workshop</b><br/>July 10 - 13, 2000 ★ Warm Springs, OR</p> |
|---|--|

**For More Information Contact:**  
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The University of Oklahoma  
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# Teachers for the North need particular training

By Cheryl Petten  
Windspeaker Staff Writer

MONTREAL

Teachers working in Aboriginal communities across the province of Quebec are learning the skills they require, thanks to an ongoing partnership between their communities and the Office of First Nations and Inuit Education.

The Office of First Nations and Inuit Education has been providing community-based teacher education for Aboriginal teachers since its creation in the mid-1970s. The office operates out of the McGill University's Faculty of Education in Montreal.

The program began as a joint venture between McGill and the Kativik School Board to help address a growing demand for Inuit-speaking elementary school teachers.

Following the success of the McGill-Kativik collaboration, the Eastern Arctic Teacher Education Program (now the Nunavut Teacher Education Program) based in what is now Iqaluit, approached the university to develop a similar com-

munity-based literacy program for communities in the eastern Arctic. The program is now offered as a full-time, campus-based three-year program at the Nunatta Campus of Arctic College in Iqaluit, as well as through field-based programs in Keewatin, Kitikmeot and Baffin.

Since its inception, the Office of First Nations and Inuit Education has been expanding its programs. It now offers community-based teacher education in several different areas, and in several different Aboriginal languages. In addition to training Inuit teachers in Nunavut and Nunavik, training is also provided in Cree communities in the James Bay area, in Algonquin communities in western Quebec, and in Mohawk communities in the south-western part of the province.

Susann Allnutt is programs administrator with the Office of First Nations and Inuit Education. She said the programs offered by the Office of First Nations and Inuit Education started out as teacher training programs, but after 20 years of activity, have grown into much

**"The Aboriginal Literacy Education program is there not only for teachers, but for anybody who needs to increase their knowledge of their own language."**

— Susann Allnutt,  
programs administrator

more.

Allnutt said the base programs offered by her office are the pre-service programs — those that train people to become teachers. Once a person has become certified as a teacher, in-service programs are available to them, allowing them to continue training.

One of the programs offered by the office is designed for non-Aboriginal teachers who work in the north, or who are interested in working in the north.

"They need more training in a formatted package about the environment they will be working in," Allnutt explained.

The office also offers a Certificate in Aboriginal Literacy Education, which is designed to help people improve their read-

ing and writing skills in their Indigenous language. According to Allnutt, this program is so far only being offered in conjunction with the Cree School Board.

Allnutt said the literacy education program has a broader scope than simply teacher education.

"The Aboriginal Literacy Education program is there not only for teachers, but for anybody who needs to increase their knowledge of their own language... the oral language is very strong, but sometimes the reading and writing literacy isn't very strong," she said.

Another new program being offered by the Office of First Nations and Inuit Education is Middle School Teaching in Ab-

original Communities.

According to Allnutt, the middle school program, designed for teachers of Grade 7 and 8 programs, can be included as part of completion of a Bachelor of Education, or can be taken following completion of teacher training.

Allnutt said talks have begun about the possibility of implementing the Middle School Teaching in Aboriginal Communities program in Iqaluit, where a new middle-school will be opening.

Allnutt indicated initiation of all the various programs offered by her department has been community-led, with the community involved seeing a need, then approaching the university about meeting that need. The programs are developed in partnership, with staff from the Office of First Nations and Inuit Education working with the community to "work out with them what should be in a particular certificate program" then working with the university to put in all together.

She said that, whenever possible, her office also tries to hire instructors from the community involved in the program.

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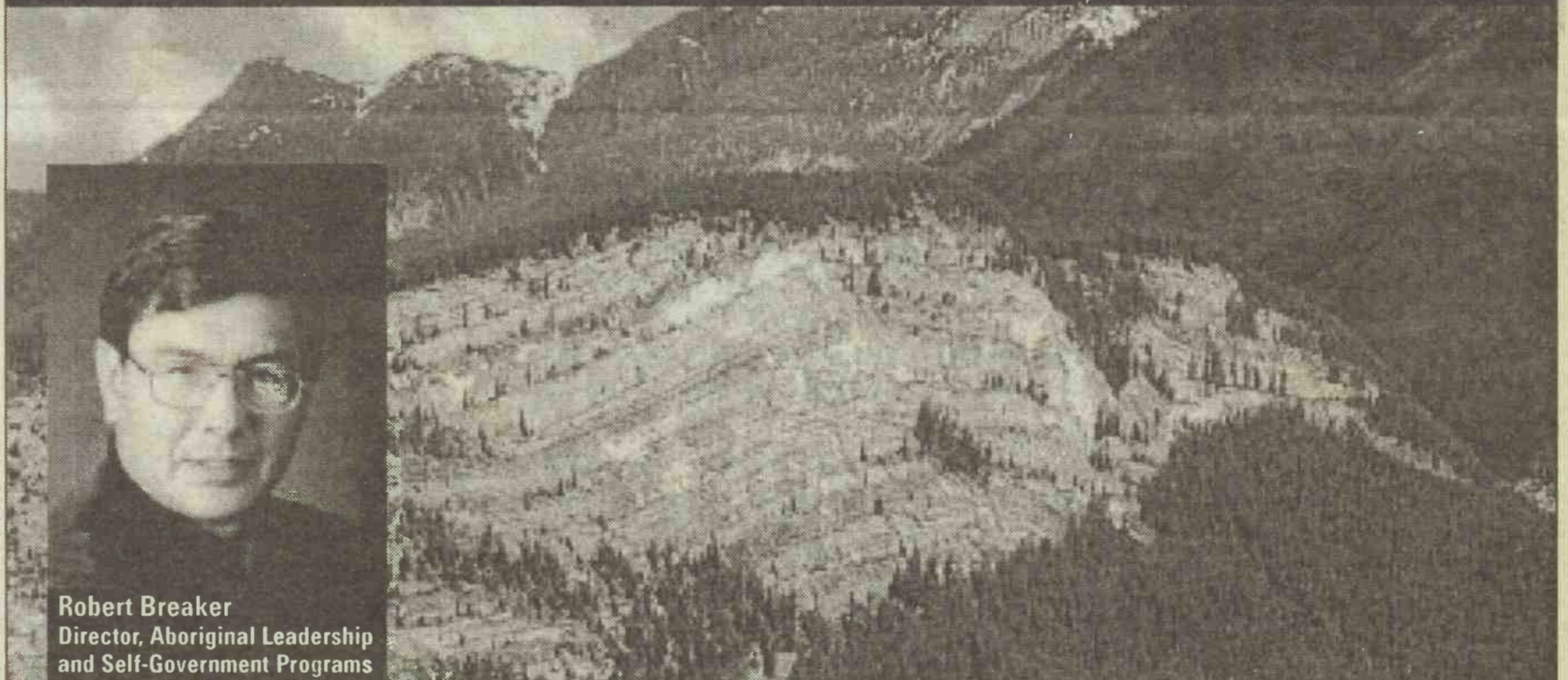
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# Internet links students with Native mentors

By Avery Ascher  
Windspeaker Contributor

BISSETT, Man.

You know something's got to be pretty cool for kids to voluntarily skip recess. But when the afternoon recess bell rang at San Antonio School in Bissett, Man. on Feb. 4, a small group of Grade 7 students stayed right where they were — having a real-time chat with a really cool guy via the Internet.

That really cool guy was Darrick Baxter. Baxter is a young Aboriginal entrepreneur who runs his own company — Virtual Circle Multimedia. The Internet conversation was part of an innovative mentorship project put together by Wardrop Business Solutions Inc. and Frontier School Division. Most of this northern Manitoba division's students are Aboriginal.

Designed to reach students when they are starting to think about career choices, The Wardrop MentorNet program will link Grade 7 students with five Aboriginal role models in the fields of business, science and technology.

"We wanted to fund a charitable donation in an area in which we could make the most impact," said Bob Swain, president and CEO of Wardrop Business Solutions Inc. "As an international company, Wardrop receives applications from many causes. We wanted to do something for the Aboriginal community. We ended up talking with the Frontier School Division."

Other partners in developing the program were the Department of Aboriginal and Northern Affairs, Economic Innovation and Technology Council (EITC), Manitoba Education and Training, Manitoba Education Research and Learning Information Networks (MERLIN) and Kinetix Corporation Inc.

The MentorNet program is structured as a series of five Internet forums. The Feb. 4 forum, Computer Technology and the Internet, was the first. Over the next few months forums will be run in Business Entrepreneurship, Environmental Science, Civil Engineering, and 3-D Computer Assisted Design and Drafting (CADD).

Two schools will participate in each forum. Each forum is hosted by a Wardrop computer professional.

The other school online Feb. 4 was Cranberry elementary school in Cranberry Portage. An archived transcript of this forum can be viewed online at [www.wardropmentornet.com](http://www.wardropmentornet.com).

Here are some excerpts from that transcript:

In answer to a question about how much time he puts in sitting in front of a compu-

ter, for example, Baxter answered "Approximately 10 to 14 hours a day."

Curious students found out what kind of hardware Baxter works with.

"I currently have three computers (2 Pentium 400 and a 333 and two CD burners.)"

They asked some essential questions.

"How much money does your business make in an average month, if you don't mind answering?"

They found out it's never too early to start thinking about a career.

"When I was in high school, I always asked myself, 'what would I be doing in five years?'"

And they found what the key was to making it in the business world.

"Above all, communication skills. You need these in every part of business to be successful."

The students had actually "met" Baxter before the forum. Wardrop Business Solutions Inc. had videotaped a conversation between Baxter and the Wardrop computer host, Chris Dalkie, at Baxter's workplace, where topics such as training and interesting things about Baxter's job were discussed. This video was shown in the classrooms before the forum took place.

Students also filled out entry surveys before the forum. Among the questions, students were asked what came to mind when they thought about careers in business. Some of the answers were jobs in the stock market, sales, police, computers, and "boss of a big company."

The students were also asked "When you think about a career in science or engineering, what kind of jobs do you think about?" Answers here included "scientist," "computer scientist," "person who studies the sky" and "person who studies dinosaur bones."

Colleen Weibel, career and personal awareness coordinator with Frontier School Division, noted that some of the replies to the latter question were "scientist or engineer, just that, nothing specific." Weibel added it's hoped that the exit surveys, completed by the students after the forum, will yield more specific responses.

But it appears the forum has achieved a fundamental goal already, that of sparking student interest in business and technology careers. When it came time to sign off from the Feb. 4 forum and e-mail addresses had been shared all around, the students from San Antonio had this to say: "Thanks. Working for Wardrop or Virtual Circle is a very exciting job we think."

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## Actor loves stage

(Continued from page 20.)

"I have worked with Tantoo Cardinal, Gary Farmer, Gordon Tootoosis, Lorne Cardinal, Darrel Dennis, Jennifer and Tamara Podemski. I have been able to work on some great television and film projects, but because of 'my look' or 'my hit' [Hollywood-speak for stereotyping physical appearance] I have been hard to cast. Of course, now that I'm over 40, it's all moot anyway! But film and television likes its stereotypes and I don't fit the Pocahontas image, so I have always had more success on the stage. That's fine by me because that's the medium I enjoy the most, enjoy teaching. I love the contact with the audience; that spirit to spirit exchange is exhilarating."

Greyeyes had kept very busy during that time, writing for CBC and TV Ontario, along with some directing stints. She was asked by Warran Arcane, artistic director of the Native Theatre School to come up and speak at the summer school. He just happened to be from Carol's home reserve and was looking for a replacement for his position when he stepped down.

"Warren offered me the position and I saw it as a wonderful opportunity to bring together all of the things I'd been doing - theatre, directing, teaching. I also wanted to serve my community, which was kinda my life goal," said Greyeyes.

As artistic director and now principal of the new full-time Indigenous Theatre School, and an artistic associate of Shakespeare In The Red, Greyeyes has found her niche and a way to follow the teachings of her grandfather.

"I have to say that the great-

est influence and source of inspiration has been my grandfather, Joseph Greyeyes. He only had his Grade 3 but he worked hard all of his life, raised all his children and gained the love and respect of all that knew him. He taught me about the valuable things in life: love, honor, hard work and to give whatever you have. Even if it's only yourself, you have to give. He always encouraged me to work hard and respect the family name. 'It's a good name,' he'd say, 'the name you were born with. Respect it. Do your best. Don't put that name in the garbage.'

"That is why I use my mother's maiden name... because of my grandfather's instructions. I have always tried to live up to his teachings as a 'thank you' for all he gave me - his love, his sacrifices, his courage and the dignity with which he lived his life. I miss him daily.

"I feel very grateful for the enormous sacrifice that our parents' generation have made, and the ones before them and the ones before them. The enormous struggle of the rez experience, the alcohol, the poverty, starvation and having everything systematically stripped away from them. And we survived.

"Anything that I can do to repay that and show that I appreciate all the things I have now, I will do. All the things that they went through and suffered enables me to put on a play about Native culture, using Native directors and Native playwrights, many of whom have gone to university and have the freedom to be performers, to have a voice.

"Anything that I can do to encourage that voice and carry on our traditions, any chance I have, I take." Greyeyes said.

## School fans the flame of artistic desire

By Pamela Sexsmith  
Windspeaker Contributor

TORONTO

Landing feet first in the vibrant Toronto theatre scene can be pretty intense, especially if you happen to be a Native student hailing from Yellowknife, Kodiak Island, Alaska or some small reserve in Saskatchewan.

But some people belong on the stage, said Saskatchewan actress Carol Greyeyes, principal and artistic director of the Indigenous Theatre School. They gotta sing, gotta dance, gotta act. It's in their blood as much as it's in their hearts.

"Life in the theatrical world is pretty intense. That's why we encourage anyone interested to try out our summer school. It's residential, everything is provided for you. You are cosseted in this little nest. You get to try it out, see if it likes you and you like it. At the end of the summer session, if you do get the bug, then you can decide to go on, do the 'Full Monty', go for it, the full-time ITS program."

After 25 years as a summer theatre camp and two years as a full-time school, the Indigenous Theatre School is the only dramatic arts school in North America that's sole purpose is to develop contemporary performance art based on a distinctively Native cultural foundation.

And it doesn't just help to be Aboriginal. It's a must. There are no exceptions to the rule. To be a student you have to be Native, treaty, non-status or Métis. The school also takes Indigenous people from all over the world.

"One of our goals is to promote and exchange with Indigenous cultures of the world. We had one girl who was Sami from Sweden who spoke English, Swedish and Sami. When she came to the summer theatre school she was completely overwhelmed because one of our American instructors was Blackfeet. They were doing a cultural teaching and she said that the similarities were astounding between Blackfeet cultural protocol and the Sami ceremonies," said Greyeyes.

(see Theatre page 30.)

## ENGINEERING ACCESS PROGRAM UNIVERSITY OF MANITOBA

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# Today's Native people thrive in the urban centres

By Cherie Dimaline  
Windspeaker Contributor

TORONTO

Lori Sokoluk is going to change the world. At 26 she has worked at Indian and Northern Affairs Canada, the Métis Nation of Ontario and other mainstream and Aboriginal organizations. She has attended seminars, taken courses and sat through lectures. Last year she volunteered at the Canadian Aboriginal Festival to help promote Métis cultural awareness, and she visited elementary schools to teach young children about Canada's Aboriginal peoples. Currently, she is pursuing a degree in Native Studies from Trent University.

Following a study of resistance, both peaceful and aggressive, Lori has decided that public education is the way to make the changes she feels are necessary.

"I haven't completely come

to that place where I know exactly how, but the desire and the need is there. I know it will be through dialogue."

She believes that much of the tensions involved in Native/non-Native relations are due to misinformation and lack of education. Sokoluk wants to help people see another perspective through creative means.

After attending several sweat lodge and full moon ceremonies, participating in women's drumming and obtaining her traditional name from an urban Elder, the Cree/Métis youth is confident that being Aboriginal in the city is achievable.

"Initially I thought it was [impossible] until I met Wanda Whitebird, (a councilor at Anishnawbe Health, one of the many havens for Aboriginal people in Toronto). You have to be innovative and creative about how you live your life and keep your ties to

your traditions and culture."

Lori, like thousands of other young Native people, is away from her rural Native community and even further away from the majority of her family. Being isolated in an urban setting can be intimidating and overwhelming in the best of circumstances. For Aboriginal people, it can be detrimental.

"You have to find a place where you belong," Lori said when asked about the prospects of being a traditional Native in the city. "You have to find that place where you belong and where you're welcome." And as with any young professional, it's difficult to find the time.

"Life seems to go really quickly here. You have to find time to do those things that you need to survive, as well as the things that you want to do, like being active within your community." No matter what the opinion on urban existence may be, living in a metropolis like the Greater Toronto Area

has become a necessity for many young Native people.

The reality of today is that the unemployment rate on many reserves is in the 90 percentile and the jobs are in the city. With bleak prospects back home, many Aboriginal youth are moving to the urban centres seeking education, training and, ultimately, good employment.

So, how do they remain true to their traditions and themselves? How do they contribute and grow without assimilating? One key can be found in Toronto's Native cultural centres and the people who work there. The city offers many options and opportunities for those seeking out their culture in the concrete jungle.

The Skydome festival is a huge example of how Aboriginal people have become visible in the city. With more than a thousand dancers competing for \$75,000 in prizes, the festival, which attracted

40,000 people this year, is the biggest in the country.

This city is full of hundreds of young Native professionals like Lori who manage to practice their traditions, teach the youth their stories and remain true to their beliefs while holding down executive positions. And, in the end, they will be the torchbearers that will ensure that the next generation of industrious Native people get their chances as well.

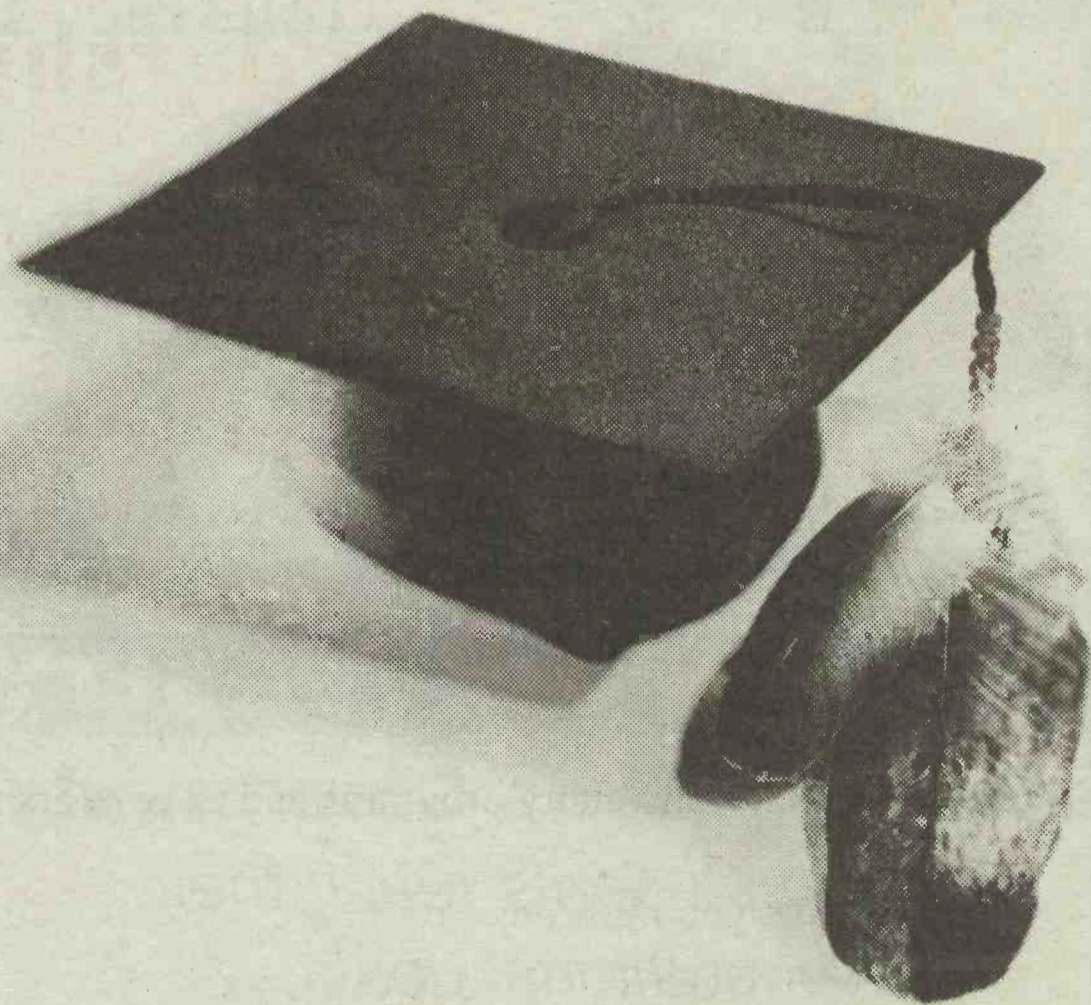
Sokoluk, who moved to Toronto from Alberta in 1998, is quick to point out that she is only at the beginning of her journey to living a good life as a woman, a Native and an urban professional.

"I only have one foot on the Red Road so far."

Lori shrugs when asked how living in the city has affected her sense of self.

"In the end, what's important are the ties that you have to your community, urban or otherwise."

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CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

# Tap into the job market

By Cheryl Petten  
Windspeaker Staff Writer

**SASKATOON**

Aboriginal youth from across the province of Saskatchewan will have a chance to learn more about career choices available to them during a First Nations youth career symposium to be held in Saskatoon from May 10 to 11.

Leadership: Choices 2000+ is a joint venture of the Saskatoon Tribal Council (STC) Urban First Nation Services Inc. and the Federation of Saskatchewan Indian Nations.

More than 3,000 Native youth from across Saskatchewan are expected to take part in the symposium. The event is designed for students from Grade 6 to Grade 12, providing them an opportunity to learn more about their career options.

The symposium will provide those in attendance with information about career opportunities in a number of high growth industries, including forestry, computer and telecommunications technology, science, health, transportation, mining, the public service, the armed forces, policing, trade apprenticeship, and tourism. Representatives from post-secondary institutions are also scheduled to take part.

The symposium will feature informative workshops, as well as inter-active trade show exhibits designed to get participants involved.

Vice Chief Morley Watson of the FSIN spoke of the important role the youth career symposium will play in preparing Native youth for the future.

"As the new millennium ap-

proaches, the leadership of the FSIN feels strongly that in order for First Nations youth to take advantage of career and business opportunities on First Nations lands or, in order to fully participate in the mainstream economy, youth must learn the skills required in a knowledge based economy," Watson said.

"Our leadership is aware of the skills shortage in industries that we have not tapped into in the past. We have a window of opportunity and we want the symposium, as one vehicle, to communicate to our people the vast array of very good career options."

Those views were echoed by Joe Quewezance, tribal chief of the Saskatoon Tribal Council.

"We know that if we can provide the latest labor market information to our youth and encourage them to stay in school, study math and sciences, that their career options and income earning power will increase substantially," Quewezance said. "This forum will benefit our youth who are Saskatchewan's next wave of entrants into the labor market. It will also benefit the education and training institutions and employers who are committed to developing a truly representative workforce."

There is no charge for registration for the youth career symposium. Registrations will be accepted up to a week before the event.

The symposium will be held at Saskatoon Prairieland Exhibition Park.

For more information or to register for the symposium, contact Visions Marketing Incorporated at (306) 934-4706, or toll-free at 1-877-772-7790.

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The theme of the symposium is to promote vital career information and the most viable options in high growth industries such as forestry, computer and telecommunications technology, science, health, transportation, mining, the public service, armed forces, policing, apprenticeable trades and tourism.

The symposium will attract over three thousand (3,000) Aboriginal youth from throughout the province that will be treated to the most exciting and interactive exhibits ever seen. The youth will also have access to informational workshops from Aboriginal motivational speakers and role models from throughout Canada. The event is expecting close to one hundred employers from growth industries to participate, including some of the nation's leading technical schools and universities.

### FOR FURTHER INFORMATION, CONTACT:

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## Aboriginal Studies (with the) Anishnabe Education and Training Circle

### Aboriginal Tourism Management

This program provides students with comprehensive knowledge of the rapidly expanding and challenging Aboriginal Tourism industry. The program will blend contemporary business technology and communication-oriented subjects with Aboriginal-specific subjects. Issues, challenges and opportunities specific to Aboriginal people in First Nations communities as well as in urban community settings, are studied. Cultural code of ethics, community economic development strategies, effective planning, research and marketing tools will serve to nurture entrepreneurial talents. Graduates will be prepared to work in existing, new and developing sectors of the Aboriginal tourism industry.

### Foundations of Gaming and Resort Operations

This one-year certificate program is designed to prepare students for a broad range of employment opportunities in the gaming and hospitality industries. Graduates will develop generic and vocational knowledge, skills and attitudes specific to these industries. Special emphasis will be placed on enhancing graduates' understanding of Native people's participation in gaming and resort operations as a means of economic development, self-sufficiency and maintenance of cultural integrity.

### Native Education: Community and Social Development

Native Community and Social Development is a two-year diploma program designed to teach the skills necessary to plan, develop, evaluate and manage community-based health and social services or work in larger, urban based institutions. The program can open doors for graduates to work in administrative positions in variety of settings, including community health centre, social service organizations, healing lodges and mental health centres.

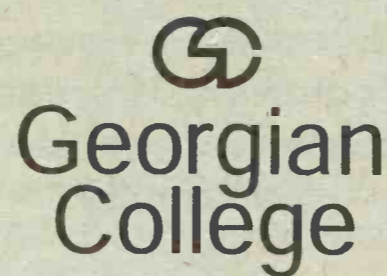
### Shki-Miikan Foundation Year

Shki-Miikan is a one-year, full-time, post-secondary program designed to enhance Native students' sense of cultural identity and develop a solid academic base to succeed in further post-secondary studies.



For more information, contact  
Native Community Liaison  
(705) 728-1968, ext. 1317

Programs are offered in partnership with  
Georgian College, One Georgian Drive  
Barrie, ON L4M 3X9



## Health and education a good mix for conference goers

By Cheryl Petten  
Windspeaker Staff Writer

WINNIPEG

Aboriginal educators and health care providers from across the country are expected to convene in Winnipeg in April to take part in the Effective Strategies health and education conferences.

The first conference is called Effective Strategies — Aboriginal Children & Youth: Empowerment/Self-Determination, the 14th Annual Conference on Native Education. The second is Effective Strategies — Empowering First Nations' Health Committees. Both are scheduled for April 25 to 28 at the Sheraton Winnipeg.

Ron Phillips is the man behind the two conferences. With his wife, Mary Jane McCallum, he works to put both conferences together on an annual basis.

Phillips said he initially started up the education conference in the mid-80s, when he was employed as special education advisor with the Manitoba Indian Education Association. As part of his duties, he traveled all over North America, looking at special education programs offered on reserve. He came up with the idea of holding an education conference, he explained, because he was "tired of being on the road all the time," and saw it as a way to get all the people involved in the various programs together in one place.

The conference was sponsored by the Manitoba Indian Education Association for the first two years. In 1987, however, funding dried up for most education programs, which meant no money for the conference, and no money for his position. When that happened, he decided to run the conference on his own, he explained.

Phillips said the education and health conferences have been held concurrently for the

past two or three years. He said the decision to hold the two conferences together was made because he's found that often bands want to send their health care people for training at the same time as their educators. He said the conferences include many common sessions applicable to both health care and education personnel, including general board training, as well as topics such as suicide, sexual abuse and grieving.

Phillips said that, while larger education conferences have been held by other organizations, the Effective Strategies conference has turned out to be the largest annual conference for Native education in Canada.

The conference consists of one- and two-day long workshops. The longer format provides participants a better opportunity to interact.

"I don't have any 75-minute short workshops," Phillips said. "People come to it year after year because we bring in top speakers," he said.

Phillips said he tries to get as presenters as many people as possible who are working in First Nations schools or tribal councils.

"There are a lot of people doing a lot of great work, and they should be recognized. There are some good programs going on out there, and they should be showcased," he said.

This year's education conference offers more than 50 different workshop topics, running the gamut from strategic education planning and board training, to adapting teaching to the learning styles of Native students, to learning to make a traditional Aboriginal flute and using art to teach math.

Many of the workshops specific to the health conference deal with preparing for transfer of health services to First Nations' control.

For more information about either conference, or to register, contact Ron Phillips at (204) 896-3449.

## Gaming career

(Continued from page 23.)

The program was developed in response to a need identified by members of the Circle, Charles said, who in the past have often had to go outside the community to find people qualified to handle the business side of health and social service programs.

The Aboriginal Tourism Management program is a brand-new, three-year program, being offered.

"We think it is quite unique across the country," Charles said.

The program fills a need for people interested in getting into the tourism industry, and helps them see how it links to economic development.

Whatever form of tourism a person is interested in, from running a gas station or a marina, to getting involved in

eco-tourism, cultural tourism or heritage tourism, the program will help them "to be able to do that, and not sell out their culture or history."

Each of the programs offered by the AETC and Georgian College includes courses with an Aboriginal focus, teaching students about Native history, traditions and culture, and providing a Native framework in which other information in the program can be presented.

For more information about any of the programs offered by the AETC and Georgian College, contact Brian Charles at (705) 728-1968, ext. 1317. You can also e-mail Charles at bcharles@georgianc.on.ca, or access information about the programs at the Georgian College web site at www.georgianc.on.ca.

## Aboriginal Business Leadership Awards

The Aboriginal Business Leadership Awards are offered to Aboriginal students pursuing an education in a program leading to a certificate, diploma or degree in a business or commerce program within Alberta.

Eleven awards in the amount of \$1,500 each were awarded in 1999 to students who met the criteria.

To receive an application for the 2000.2001 academic year, please contact your local Alberta high school, post-secondary institute, or:

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# Theatre school

(Continued from page 26.)

The learning environment at ITS is tailored to fit the needs of Native people. While you don't have to have a high school education, you do have to be at least 19 years old.

"With this type of education, it's very helpful to have an oral background. So much of what you learn, you learn by doing it. You use your body, mind, spirit and heart in order to create the work, the art. We follow cultural protocol by acknowledging our spiritual nature, calling on cultural memory, fitting ourselves into that process," said Greyeyes.

Being a Native organization in Toronto means that you really have to band together as much as possible, work closely with other Aboriginal organizations. The Indigenous Theatre School uses the Native Canadian Centre for fund raisers and socials, the services of Native Child and Anishawba Health which provides naturopaths, chiropractors and health clinics, free for Native students.

"There is a good support system in place when students make that scary transition, like coming out of rural Saskatchewan or the N.W.T. and learning to navigate the Toronto subway system," said Greyeyes.

Toronto has some of the highest rental rates and lowest rates of available accommodation of any major urban city in the Canada, but the Indigenous Theatre School has access to the Ryerson College housing registry and helps each incoming student find a place to live.

The school is right in the heart of the theatre and garment district, a short walk from the CN Tower and Skydome in the downtown. Studio spaces for classroom work are located in the West End in a more residential setting.

Diving headfirst into the full-time ITS scene means learning first year performance arts skills - what Greyeyes calls "hands-on rigorous developmental training."

"It's a real apprenticeship in theatre where you learn voice, dance, acting, improvisation. You are in the studio working on all these things, it's major skill acquisition.

Second year is much more of an application of those skills in a kind of semi-professional situation. The students create, direct and star in their own performance pieces. They also get to strut their stuff in the Spring Showcase, a mentoring situation with professional Native actors as role models and undergoing, as close to a professional show experience as possible, using equity rules, rehearsal and stage performance in a real theatre," said Greyeyes.

"We have a very holistic oral program taught by highly qualified staff: Boye Ladd, champion powwow dancer/teacher; Michael Greyeyes, actor/dancer/choreographer; Muriel Migel (Spiderwoman Theatre); Margo Kane (Full Circle Native Performance); Mark Christmann (Stratford Festival); Jani Lauzon, actor/singer; Sadie Buck (Banff Centre, Six Nations Singers); Lee Maracle, poet/

novelist; and myself Carol Greyeyes, actor/director.

"We really look for people who are masters of their craft, who can empower students to do the kind of art they want to do, give them the confidence to express honestly, creatively and dramatically right across the board, learn those performance skills. They are the kind of skills that can be applied to anything, from play therapy to acting, singing, dancing, writing, directing," said Greyeyes.

From 1974 until 1998, the Native Theatre School provided summer school programming to help develop Native actors, directors and playwrights. Once the full-time program had been established in 1998, the question was raised, 'Do we really need a summer school?'

The answer was a resounding yes, said Greyeyes.

"The summer school provides the opportunity for people to try out the program, a low commitment, low risk, low investment scenario. Some people are just not in the position to move to Toronto, full time. Others get very excited and interested in our full-time program.

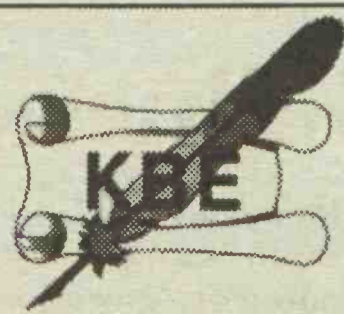
"Traditionally, our students are a mix. They have had a guest spot on North of 60 or landed a role in Big Bear. One of our students from Flying Dust Reserve in Saskatchewan had a small part in Big Bear, very quickly got the acting bug and realized that he needed more training. We also get teachers, social workers and students who always wanted to try acting."

A non-accredited school at this time, ITS is seeking independent Native-run accreditation for political reasons.

"It doesn't make sense for an Aboriginal institution to be judged by non-Aboriginal guidelines. That means you can't get an Ontario government student loan, but for an apprenticeship in theatre arts, a student could apply for training dollars from their band."

Taking the fruits of their theatrical experience back home to the reserves, settlements, small towns and cities, is part of a full circle of cultural learning and sharing.

"I believe that there is a need for communities to have these kinds of programs. At present most have sports facilities, a gym, a rink, but nothing for people who are not athletically [inclined]. Our objective is not to create stars. Students coming to Toronto join the ranks of the unemployed actors. Ninety per cent go back home and apply to their communities what they have learned here, because really, what we teach are skills. They have to get the cultural specifics from where they are from. Whether that means starting up a youth group that does drama, writing a play about who they are, where they come from, starting a radio station or creating a television script, we are the catalyst. They are our emissaries. It is their generation that is going to carry the culture forward. We fan their flames. It is their job to take that creative flame back and spread it out," said Greyeyes.



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**Wellness program offered in North**

(Continued from page 21.)  
Brenda Longclaws is coordinator of Aboriginal focus programs with the Continuing Education division of the University of Manitoba.

According to Longclaws, the Community Wellness diploma program was developed as an initiative of the Manitoba Community Wellness Working Group, which in 1992 was responsible for implementing two federal programs — the Brighter Futures Initiative and Building Healthier Communities — at the community level. The working group was formed by the Assembly of Manitoba Chiefs, through the Chiefs Health Committee.

The working group found a need to train workers in the field of mental health, and found that no training for Aboriginal workers in the mental health field existed in Canada. As a result, Longclaws explained, the working group decided to develop the needed training, and began research and consultations at the community level to determine what was needed. The working group then invited all major post-secondary institutions in the province of Manitoba to see which could help in designing a program, and out of that grew a partnership between the working group and the University of Manitoba.

The two-year Community Wellness diploma program is the first of its kind directed at First Nations in Manitoba, Longclaws said.

The program was developed to help service providers address mental health in a holistic way, looking at physical, mental, emotional and spiritual factors.

The courses in the program are all at the university level, and are drawn from four different faculties — Arts, Social Work, Nursing and Pharmacy. Longclaws said this multi-disciplinary approach is another factor that makes the program unique, as is the way Aboriginal content has been integrated into the courses.

According to Longclaws, all the courses have been revised to bring in Aboriginal content. She said the students have said the revisions are very positive, and are "the strength of the program."

Another feature that makes the program work so well, Longclaws said, is "the way we deliver the courses so people at the community level can stay employed."

"They can't afford for people

to leave their community for four years to get a degree," she said.

Longclaws said the partners have also worked to "redesign and rework the courses to be more practical," allowing the students to apply the concepts they learn to their immediate job situations.

"We really tried to put a practical spin on it," Longclaws said. "We're really trying to take the theory... and say, 'is this theory applicable to your community, or is some of it applicable, or is none of it applicable?'"

The attempt with the program, Longclaws indicated, is to "bring the information down to the community level" and "try to make the learning relevant."

Longclaws said the current Thompson-based program is a more mature class than the Winnipeg-based class, with the average age of the students at 37. She said the experience the students are bringing to the program is being acknowledged.

"We're saying 'you have something to offer'" Longclaws said, adding that, through the program, the students are learning how to integrate the knowledge and experience they already have with what they gain through their university studies.

Longclaws said the length of time between courses doesn't cause a problem for students trying to retain their newly-gained knowledge because the students are able to apply what they've learned as soon as they get back to their communities.

"They retain more, because they apply it," she said.

Another factor that has helped the program along is having a good support system in place for the students, Longclaws said. She added the learning environment itself has even encouraged some of the students to continue on with their education.

Longclaws said although the number of students taking the program in Thompson has been lower than had been hoped, "some unique issues" specific to the north made it difficult for those wanting to attend to take part. Because many of the northern Manitoba communities are fly-in communities, many of the people interested couldn't find the money to cover travel and accommodation expenses, she explained. The fact that the program is so new, and awareness may not be very high yet may also have been a factor, she added.

Longclaws said the communities and the students like the set up of the program, allowing the

students to continue working in their communities, and only having to leave for seven days at a time once a month. Longclaws said this method is "sometimes a little intense," but is a better option than having to leave their communities and their work to pursue additional training.

Longclaws indicated other post-secondary institutes are looking at the way the Community Wellness diploma is being offered, and using it as a possible model for delivery of their programs.

Of the 23 students who started out in the Winnipeg-based program two years ago, 16 have graduated, and the rest are one or two courses away from graduating, Longclaws said.

"I think for a brand-new program — it's only two years old — it's a good start," she said.

Longclaws said there have also been some calls about holding the program at the community level. The program could be offered anywhere across Canada.

Gina Larock is one of the students currently enrolled in the Community Wellness diploma program being offered out of Thompson. Larock is an addictions counsellor with the Kawechetonanow Centre in The Pas, and has been working as an addictions counsellor for the past six years.

Larock said she was just beginning university, working toward her Bachelor of Social Work degree, when she learned about the Community Wellness diploma program. She said she saw the program as a "stepping stone," allowing her to earn the Community Wellness diploma, while at the same time earning credits toward her Bachelor of Social Work degree.

Through the program, Larock said she has increased her awareness regarding Aboriginal issues, and has learned more about Aboriginal culture and traditions. She says she now has "more of a respect for people who follow the traditional way."

"It's taught me so much, and got me to overcome a lot of my personal fears," she said of the program.

Even though she is still months away from completing the Community Wellness diploma program, Larock said her involvement in the program is already making a difference in her work as an addictions counsellor.

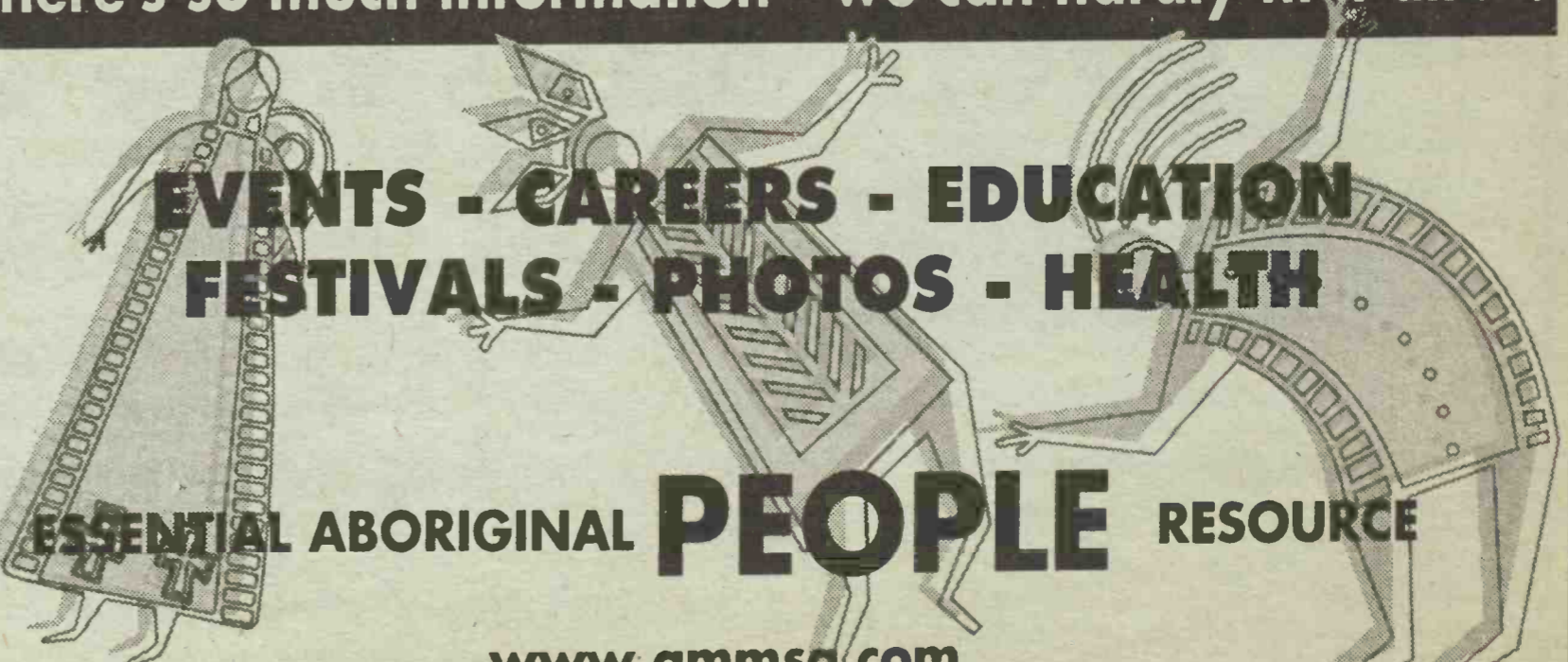
"It's already helping me. When I work one-to-one with a client, I understand more about certain ceremonies, and how it helps in their recovery," she said.

**There's so much information - we can hardly fit it all in!**

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### Application Technologist -

**Lead** Competition #00-01A

Working in a team environment as a coach and mentor as well as a developer, the incumbent will be responsible for leading the architectural design, construction, implementation and support of Oracle components at the CWB. Oracle Financials/Inventory (10.7) and Data Base (7.3.4.4) are currently in use and our direction is to implement Financials 11i, Data Base 8i, and expand our Web development environment.

The successful candidate must have a Computer Science degree or diploma and/or equivalent related experience. Oracle certification and senior level development experience is required. A good working knowledge of Powerbuilder, Sybase, SQR, PL1, and IMS would be a definite asset.

We offer a compensation package consisting of competitive salaries and benefit programs and excellent working conditions. Interested individuals are invited to apply in writing indicating the competition number and include a résumé, references and salary expectations on or before Friday, March 10, 2000 to:

**Human Resources**  
The Canadian Wheat Board  
P. O. Box 816 Station Main  
Winnipeg, Manitoba R3C 2P5  
or fax to (204) 983-1209

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### JOB OPPORTUNITY

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- Participate in training and personal development sessions
- Participate in or facilitate traditional and intensive programs, etc.
- Other duties as required

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- Must have experience and education in program related areas
- Must believe in a (w)holistic healing philosophy
- Must be willing to work flexible hours

**Deadline: Open.**

**Send Cvs to:**

Waseskun, P.O. Box 1059,  
Kahnawake, Quebec J0L 1B0

**Fax: 514-344-7246**

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# ESSENTIAL ABORIGINAL RESOURCE

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## AMISKWACIY ACADEMY

#### The Challenge

Amiskwacyi (pronounced a-misk-wa-chee) Academy, scheduled to open in September 2000, is a new program of choice offered by Edmonton Public Schools. This new high school will appeal to students who are interested in pursuing their studies from an Aboriginal perspective. The school will honour the vision of the Aboriginal community by reflecting Aboriginal culture, values, ancestral knowledge and traditions.

#### The Opportunity

Applications are invited for the following:

- Teaching staff - for all disciplines (valid Alberta teacher certification or eligibility is required)
- Support staff - including teaching assistants, secretaries, clerks, technicians, food preparers
- Custodial staff - to perform light or heavy cleaning duties
- Other staff - such as business manager, liaison worker, network operator, security officer

#### The Requirements

All Amiskwacyi Academy staff will be expected to:

- Participate in collaborative team planning
- Demonstrate a desire to learn about Aboriginal cultures
- Demonstrate a commitment to learning the Cree language

Experience working with Aboriginal cultures would be an asset.

Staff will participate in a retreat prior to the school opening and will be provided with training about Aboriginal cultural values and learning styles.

#### The Application Process

To apply for a position, please submit the following:

- resume outlining experience and qualifications
- recent performance evaluations, if available
- covering letter indicating interest in Amiskwacyi Academy

Although applications will be accepted on an on-going basis, because of the limited number of positions they should be submitted as soon as possible to:

Director, Personnel Recruitment and Staffing  
Edmonton Public Schools, Centre for Education  
One Kingsway, Edmonton, AB, T5H 4G9  
Fax: (780) 426-3946

Applicants not selected for positions at this school may be considered for other district positions. Only those applicants selected for an interview will be contacted.

Edmonton Public Schools serves approximately 80,500 students in 206 schools, including 5,000 self-identified Aboriginal students. Currently, 70 of our schools have a significant population of Aboriginal students. Please visit our web site at: <http://epsb.edmonton.ab.ca> for more information on Edmonton Public Schools.



EDMONTON PUBLIC SCHOOLS



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Aboriginal Media Services (AMS) and Canada's Aboriginal media can open new and exciting opportunities for you. Call us for some free advice. It could save you a lot of time and money. You won't even pay for the phone call, it's toll free at 1-800-661-5469 extension 253.

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# Dirty tricks alleged

(Continued from page 3.)

It wasn't the churches that sent out the Indian agents to round up the children. Maybe some people working for the churches were the agents of the government and if the government wants to go after its agents and say, 'You owe me some money back,' that's up to them. But it doesn't have anything to do with my First Nations clients."

The decision to name the Gordon First Nation in Saskatchewan as a co-defendant in

a lawsuit filed by residential school victims because members of the community participated in an advisory board for the school reveals just how dirty the government lawyers are willing to play, Merchant said.

"What's the motive of the government for doing that? Is it for money? Of course not. The government gives the Gordon First Nation all of its money. So, if we get a judgment against the government for let's say \$500,000 and the government gets a judgment

against the Gordon First Nation for \$500,000, well then Gordon would just add \$500,000 to their financial needs at the end of the year. So, is it about money? Absolutely not. It can only be about one of two things: delay or embarrassing the First Nation. And neither of those things are particularly commendable."

"We're sort of used to thinking that the government is acting fairly. Well, they aren't. We think they aren't," he added.

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### COLLEGE OF SCIENCE AND MANAGEMENT

FULL-TIME SABBATICAL REPLACEMENTS

The University of Northern British Columbia opened in 1994 and is in its sixth year of operation with approximately 3,500 full and part-time students in over 40 academic programs. The University has a regional mandate to serve the northern two-thirds of the province, with regional offices located in Prince Rupert, Fort St. John and Quesnel. The main campus is located in Prince George, B.C. and offers an unbeatable combination: a strong mandate for growth, a modern and attractive campus, and a wonderful setting in the heart of British Columbia.

UNBC requires Instructors to teach courses in the following subjects for the 2000-2001 academic year to replace Faculty on sabbatical leave. Instructors capable of offering some combination of the listed courses in any discipline or across disciplines are encouraged to apply.

**Chemistry:** General Chemistry, Organic and Biochemistry, Environmental Chemistry.

**Biology:** Microbiology, Cell and Molecular Biology, Invertebrate Zoology, Entomology, Plant-Microbial Interactions.

**Forestry:** Forest Health, Forest Soils, Soil Formation and Classification, Biochemical Processes in Soil Systems, Resource Valuation, Natural Resources Management, Integrated Resource Management.

**Environmental Studies:** Introduction to Aquatic Systems, Introduction to Planning, Environmental Impact Assessment, Environmental Law, Advanced Environmental Assessment, Land Use Planning.

**Geography:** Cultural Geography, Geography of Russia, Recreational Geography, Resource Geography, Geography of the Circumpolar North, Aboriginal Geography.

**Resource Recreation and Tourism:** Introduction to Resource-based Tourism, Interpretative Techniques, Organization and Management of Recreation and Tourism, Commercial Recreation and Tourism, Recreation for Special Needs, Parks Planning and Management, Social and Behavioural Dimensions of Recreation and Tourism, Issues and Trends in Resource Recreation and Tourism.

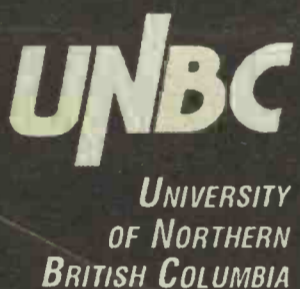
**Mathematics and Computer Science:** Operations Research, Topology, Biostatistics, Applied Mathematics, Computer Programming, Human Interface Design, Computer Applications Programming, Theory of Computation.

**Business Administration:** Introduction to Management Science, Human Resource Management, Production and Operations Management, Management Science, Organizational Behaviour.

Please forward your curriculum vitae, and the names and addresses of at least three references (including telephone and fax numbers) and a statement of teaching interests and philosophy by **March 31, 2000** to: Dr. Deborah Poff, Vice-President Academic, University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Fax: (250) 960-7300. Inquiries may be directed to Dr. Keith Egger, Acting Dean, College of Science and Management at (250) 960-5860, fax (250) 960-5537 or by e-mail at [egger@unbc.ca](mailto:egger@unbc.ca).

For more information, visit our website: [www.unbc.ca](http://www.unbc.ca)

IN ACCORDANCE WITH CANADIAN IMMIGRATION REQUIREMENTS, PRIORITY WILL BE GIVEN TO CANADIAN CITIZENS AND PERMANENT RESIDENTS OF CANADA. THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA IS COMMITTED TO EMPLOYMENT EQUITY AND ENCOURAGES APPLICATIONS FROM WOMEN, VISIBLE MINORITIES, PERSONS WITH DISABILITIES AND ABORIGINAL PERSONS.



The University of Manitoba

### DEAN Continuing Education Division

The University of Manitoba invites applications and nominations for the position of Dean, Continuing Education Division.

Located in the culturally rich and ethnically diverse city of Winnipeg, the University of Manitoba is a large and dynamic institution of higher education. Established in 1877, it is a comprehensive university comprising 16 faculties and four schools offering 78 degrees, diplomas and certificates. The University of Manitoba is committed to a new strategic direction as outlined in the University's Final Report of the Task Force on Strategic Planning: Building on Strengths.

The Division of Continuing Education's mission is to advance lifelong learning in Manitoba and beyond by assisting individuals to achieve personal and professional goals. It pursues this mission through the development and off-campus delivery of degree credit courses, and on-campus delivery of summer session courses. The Division, noted for its variety of non-degree courses and programs designed to meet the needs of special groups, presents opportunities for innovative program development and delivery. The Division's annual operating budget is approximately \$10 million, it registers about 23,500 students annually, and comprises about 116 FTE academic staff and more than 70 FTE support staff.

Candidates should have a doctorate in Adult Education or a related field, a record of success in teaching and research, and a demonstrated commitment to adult and continuing education. It is expected that the new Dean will build on what has been achieved within the Division's collegial environment and provide leadership to carry out the Division's mission through existing and new program initiatives. The successful candidate should have a record of success in strategic planning, program implementation, financial management, and human resource development. In addition to providing leadership by sustaining the vision, articulating plans, mentoring and empowering staff, and encouraging teamwork within the Division, the new Dean will foster partnerships within the University, other post-secondary institutions, and community, professional, and business organizations.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. In accordance with Canadian Immigration requirements this advertisement is directed to Canadian citizens and permanent residents.

The appointment is expected to commence July 1, 2000 and is normally for a term of five years. Applications (including curriculum vitae and the names of three referees) and nominations will be considered commencing April 1, 2000. Please forward in confidence to: Richard A. Lobdell, Vice-Provost (Programs) and Chair, Presidential Advisory Committee on the selection of a Dean, Continuing Education Division, Room 208 Administration Building, Winnipeg, Manitoba, R3T 2N2.

### Ma'mōwe Capital Region

Working Together for Children, Youth and Families

#### Child Welfare Social Workers

Ma'Mōwe Capital Region, Child and Family Services, Edmonton – Ma'mōwe Child and Family Services Authority is responsible for providing services to children, youth and families in Edmonton and the surrounding communities of Sherwood Park, Leduc and St. Albert. We are currently recruiting Child Welfare Social Workers.

The role of a Child Welfare Social Worker is challenging and requires individuals with a commitment to protecting children, preserving the family unit and participating in community development. This role will give you the opportunity to use your professional skills and knowledge while helping children, youth and families reach their full potential. As a Child Welfare Social Worker your responsibilities may include intake, child abuse and neglect investigations, family support and case management. You may also be responsible for providing foster care and adoption services.

**Qualifications:** Ideally, you hold a BSW/MSW, however, we will consider a degree/diploma in Social Sciences supplemented by considerable related experience. Experience delivering services to Aboriginal populations will be considered an asset.

As the Ma'mōwe Authority is committed to delivering culturally sensitive services to Aboriginal populations, we encourage applications from qualified Aboriginal candidates.

Candidates who possess post secondary requirements but require additional experience may be considered for developmental opportunities as case aides or trainees.

Successful applicants will receive a comprehensive orientation. If you would like an information package please call us at (780) 422-7157.

Salary: \$30,852 - \$45,684. Currently under review. Closing Date: Open until suitable candidate selected.

Competition No. 6933-WDSP

Please submit your resume quoting the competition number to: Child Welfare Selection Committee, Shared Services Support Centre, 3rd Floor, Centre West Building, 10035 - 108 Street, Edmonton, Alberta, T5J 3E1 Fax: (780) 427-1018; E-mail: [hre-edm@fss.gov.ab.ca](mailto:hre-edm@fss.gov.ab.ca) (Word formats only). Reference the competition number in the e-mail subject line.

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**NURSING OPPORTUNITY**

Competition # 00-005

Wagmatcook First Nation has an opening for a full-time  
**COMMUNITY HEALTH NURSE**

The successful candidate will work as part of a health care team to develop and implement community based, culturally sensitive, health care programs and services for local Mi'kmaq residents. Including areas of maternal and child health, chronic disease control, communicable disease control, school health programs and nursing care services for elders and disabled residents. Baccalaureate Degree in Nursing and hold a current license or be eligible for registration with the Registered Nurses Association of Nova Scotia.

Interested candidates should submit a current resume, salary expectations, three letters of reference and a one page letter indicating why they are applying for this position to:



Elaine Allison, CHN  
P.O. Box 237  
Baddeck, NS B0E 1B0  
or fax to: (902) 295-1844

Deadline for applications is April 1, 2000

**Making Alberta stronger.****First Nations Child Welfare Specialist**

Alberta Human Resources and Employment, McLennan - The North West Region is seeking a community minded professional with considerable knowledge and experience working with Aboriginal communities and Social Service programs. The incumbent will report to the Manager of the First Nations Unit. The First Nations Specialist will provide advice and support to First Nations Child Welfare and First Nations Bands, and Community Advisory Committees. Responsibilities include policy and procedural consultation, interpretation and development, training, evaluation and monitoring of provincial programs and services that are delivered by First Nations agencies. The incumbent may be required to provide Child Protection Services.

**Qualifications:** University graduation in the Social Sciences, plus three years progressively responsible experience in Social Casework and administration. Considerable experience working in the Aboriginal community, child and family service delivery and community development is necessary. Equivalency: Directly related education or experience may be considered as an equivalency on the basis of one year of education for one year of experience. Computer skills with Microsoft Word would be an asset. Transportation arrangements must meet the requirements of the department.  
Salary: \$41,028 - \$50,784. Closing Date: March 10, 2000.

Competition No. 7273-WDSP

**Aboriginal Relations Advisor**

Silver Birch Child and Family Services Authority, Region 17 - Silver Birch Child and Family Services Authority is seeking an Aboriginal Relations Advisor to work with Aboriginal communities and organizations to plan, develop, implement, monitor and evaluate services for Aboriginal children and families. This is a challenging, community-based position that will support the development and maintenance of the Aboriginal Pillar of the Authority's business plan.

**Qualifications:** High school diploma and five years related experience in program and community development, management and delivery, experience and/or training working with Aboriginal communities, organizations or associations is required. Applicants with the following will be given preference: University graduation in Aboriginal Studies, Social Work, or related field. Ability to speak an Aboriginal language is a definite asset. Salary: \$33,924 - \$41,904. Northern allowance of \$4,800 per year. Closing Date: March 10, 2000.

Competition No. 7346-WDSP

Please submit your resume quoting the appropriate competition number to: Bob Ellison, Human Resource Consultant, Alberta Human Resources and Employment, North West Region/Shared Support Service Centre, Box 326, McLennan, Alberta T0H 2L0 Fax: (780) 324-3262; Phone: (780) 324-3261; E-mail: Bob.Ellison@gov.ab.ca.

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**Alberta**  
GOVERNMENT OF ALBERTA

**CHAIR OF  
COMMUNITY  
HEALTH****COLLEGE OF ARTS,  
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SCIENCES****UNBC**UNIVERSITY  
OF NORTHERN  
BRITISH COLUMBIA

Applications are invited for the position of Chair of Community Health in the College of Arts, Social and Health Sciences. The College is one of two at the University of Northern British Columbia and includes a set of Programs that focus on the development of human resources and quality of life, and are therefore concerned with people, health, culture and values. The College also enjoys close relations with the various communities of Northern British Columbia, including the region's First Nations.

The Community Health program is central to the mandate of the College and to a group of Programs interested in the social basis of health and rural and remote health. Community Health has had a Master's program since the University opened in 1994 with close connections to professional degree programs in Nursing, Social Work, Education and Psychology. Building on this foundation, the Chair will lead the Program in new directions in teaching and research. The University is also involved in a number of promising fund raising initiatives in this area and the Chair of Community Health will also provide academic leadership to this process.

The successful candidate for this position will have a doctoral degree or its equivalent in Community Health or a related field and will be a published scholar, appointable at the rank of Associate or Full Professor. Previous administrative experience is highly desirable and experience working with diverse communities in the health area is also very important. Salary and rank will depend on qualifications and experience.

Candidates interested in this exciting and unique opportunity should forward their curriculum vitae and the names and addresses of three references (including telephone and fax numbers) to: Dr. Deborah Poff, Vice-President Academic, University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Fax: (250) 960-7300. Inquiries may be directed to Dr. Robin Fisher, Dean of Arts, Social and Health Sciences, at (250) 960-5823. Fax (250) 960-5745. E-mail: fisher@unbc.ca. Preference will be given to applications received before April 30, 2000; however, the search will continue until the position is filled. The ideal starting date is August 1, 2000, but this is negotiable.

For more information, visit our website: [www.unbc.ca](http://www.unbc.ca)

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**ESSENTIAL ABORIGINAL RESOURCE - [www.ammsa.com](http://www.ammsa.com)****Saskatchewan Indian Federated College  
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Faculty Positions**

SIFC is a First Nations-controlled University in Canada. We have approximately 1500 students enrolled. Since our inception in 1976, SIFC has earned an international reputation as a visionary academic leader.

SIFC is inviting applications for the following positions: (subject to budget approval)

**SCIENCE:** May 1, 2000 — April 30, 2001

Reporting directly to the Department Head of the Science Department. The successful candidate will have a strong quantitative background in computer science. The minimum academic qualification is a Master of Science. Application deadline: March 21, 2000.

**INDIAN FINE ARTS**

The department of Indian Fine Arts invites applications for a Probationary (permanent track) faculty position at the Assistant Professor level, reporting directly to the Department Head of Indian Fine Arts. The ideal candidate will have a Ph.D, but we will consider someone with a Masters degree who would be willing to pursue a Ph.D. This position will be expected to teach Contemporary Native Art History, Indian Art History after Columbus, and Art of the World's Indigenous Nations. Start date: July 1, 2000. Application deadline: April 24, 2000.

Academic rank and salary commensurate with qualifications and experience. Applicants must be qualified for an academic appointment as a university college lecturer or assistant professor. Teaching experience at the post secondary level and with First Nation's students is highly desired. Fluency in a First Nations language is desirable. Preference will be given to First Nations applicants (S.H.R.C.#E-93-13). Please indicate your First Nations' status on your covering letter.

Interested applicants should forward their curriculum vitae to:

SIFC Human Resources

Room 118, College West Bldg., University of Regina, Regina, SK S4S 0A2  
Phone: (306) 790-2241 Fax: (306) 584-2921

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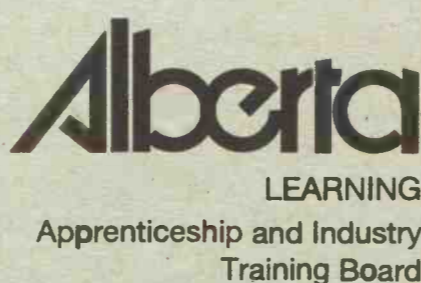
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[www.tradesecrets.org](http://www.tradesecrets.org)

### National Aboriginal Diabetes Association requires an

#### EXECUTIVE DIRECTOR



The National Aboriginal Diabetes Association (NADA) is looking for a dynamic, energetic, and skilled person for the Executive Director position. NADA is a non-profit organization whose mission is to address diabetes amongst Aboriginal peoples by creating networks and opportunities for individuals and communities within their culture, traditions and values. NADA is seeking a qualified person, who under the direction of the Board of Directors will administer the affairs of this fast-growing national Aboriginal organization.

**Major Duties and Responsibilities to include:**

- Management of daily operations
- Supervision and management of organizational finances, includes fundraising coordination, in conjunction with Board
- Coordination and updating of NADA membership files
- Communication with communities and individuals at a national level through print media
- Represent NADA with the private sector, government, and other professional and regulated organizations at regional, national and international levels
- Coordinating regular telephone and face to face meetings with the Board of Directors
- Working in a collaborative manner with all staff and casual employees of NADA.

**Requirements include:**

- University degree in organizational administration, or health sciences with strong managerial experience, or a related field.
- Knowledge of diabetes and its impact in the Aboriginal communities
- Knowledge, and experience, of Aboriginal cultures, their organizations, their structures, and their relationship with the health and social systems.
- Experience in and understanding of organizational administration, financial management, public relations and fund-raising.
- Computer skills (word processing, spreadsheets, data base, publisher, internet operations)
- Excellent communication skills (written and verbal).
- Experience in planning and organizational development.
- Experience working with charitable organizations and volunteer boards is an asset.
- Ability to communicate (speaking and writing) an Aboriginal language is an asset.

The successful candidate must be willing to relocate to Winnipeg, Manitoba. Contract and salary to be negotiated. Salary commensurate with qualifications and experience.

Please submit cover letter, detailed resume and three professional references, with postmark no later than March 17, 2000 to: National Aboriginal Diabetes Association, ATTN: The Executive Director Selection Committee, Box 26093, 116 Sherbrook St., Winnipeg, Manitoba, R3C 4K9, e-mail to [nada@escape.ca](mailto:nada@escape.ca). Those that apply will be acknowledged with a letter.

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(2 POSITIONS)

#### HUMAN AND COMMUNITY SERVICES

The Community and Upgrading Education division at Keyano College has two challenging opportunities in our Human and Community Services department. The mandate of the department is to prepare and deliver instruction in the Native Addictions Worker Diploma program and the Native Child and Family development program in order to prepare graduates for a career in the addictions field or to provide social service programs to aboriginal clients.

**Chairperson:** As the Chair, you will be responsible for providing leadership to the department, faculty and staff including program development and review; representing the department on college, regional and provincial committees; providing mentoring and coaching to instructors; and performing core administrative duties including hiring and supervision of staff and instructors, budgeting, planning, staff evaluation, and scheduling.

The successful candidate will be appointed to a full-time instructional position with an initial three-year term as Chair. **This position commences May 1, 2000 and will be based in Fort McMurray with some travel to Edmonton and surrounding areas within Alberta.**

**Instructor:** Reporting to the Chair, you will be responsible for curriculum development; preparation and classroom instruction; lab and practica settings; student consultation and advisement; evaluation of student and student recruitment as it relates to the Native Addictions Worker diploma program and the Native Child and Family Development program. **This position will commence August 12, 2000 and will be based in Edmonton with some travel to Fort McMurray.**

**QUALIFICATIONS:** Master's degree preferred, Bachelor of Social Work (or equivalent) with successful teaching experience in a post-secondary environment, two to five years' work experience in an aboriginal human service agency. Extensive work with aboriginal communities and an excellent understanding of northern native communities and aboriginal cultures is required for this position. Ability to speak an aboriginal language would be considered a definite asset.

**SALARY:** \$39,873.00-\$68,065.00 plus an annual Chair's allowance and an attractive benefits package.

**PLEASE SUBMIT A LETTER OF APPLICATION AND YOUR CURRENT RESUME TO THE HUMAN RESOURCES DEPARTMENT BY MARCH 24, 2000.**



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Fort McMurray, AB  
T9H 2H7  
Phone: (780) 791-4800  
Fax: (780) 791-1555

We sincerely appreciate the interest of all applicants; however, only those individuals selected for an interview will be contacted.

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