

# Windspeaker



May 2002

AMMSA, Canada's largest publisher of Aboriginal news

Volume 20 No. 1

## WHAT'S INSIDE

### APPROACHES DIFFER

The Assembly of First Nations National Chief went toe to toe with the Minister of Indian Affairs on the proposed First Nations governance act, demonstrating how far apart the two are from finding consensus on an approach that will improve the lives of First Nations people.

.....Page 3.

### DFO RECOMMENDS

A committee set up by the Department of Fisheries and Oceans has released a report that recommends an end to the Native fall lobster fishery on the East Coast.

.....Page 13

### BOOKS

..... Pages 16 to 19

### SPORTS

..... Page 20

### HEALTH

.....Pages 20 and 21

### EDUCATION

.....Pages 25 and 28

### CAREERS

.....Pages 29 and 31

\$2.00 plus G.S.T. where applicable

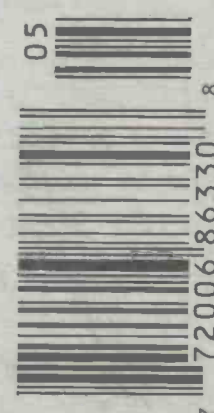
PUBLICATION MAIL REGISTRATION #40063755  
POSTAGE PAID AT EDMONTON

## AD DEADLINES

The advertising deadline for the June 2002 issue is Thursday, May 16, 2002 see page 4 for details.

### ADDRESS:

4587 1 09/30/2002  
National Library of Canada  
Newspapers Division  
100-395 Wellington St  
Ottawa ON K1A 0N4



DAVID WIWCHAR

Guy Louie, Hudson Webster and Sid Sam help drum in the Trek for Treaties group in Victoria.

## Vote "No" trekkers urge

By David Wiwchar  
Windspeaker Contributor

### VICTORIA

Surrounded by anti-referendum placards and signs, the Trek for Treaties group marched onto the steps of the provincial legislature to the beat of First Nations drummers. Started by members of a Nanaimo area church and community groups, the Trek for Treaties group walked from Nanaimo to Victoria in

April to show solidarity with First Nations people in supporting the treaty process. They also provided information that spoke against the referendum on treaty principles.

"The referendum is an insult to First Nations people and a way of obstructing treaties rather than building better relationship through negotiations," said trekker Jim Manly from the United Church, who walked with his wife Eva, and with Gloria Cope from the Anglican Church and Dyane Brown from

the Council of Canadians.

"I was so angry about the racist referendum, which could not have come at a worse time," said Brown. "And it's been great to have so many people support us and join with us along the way," she said.

A number of speakers gathered at the legislature steps to publicly congratulate the trekkers, and urge British Columbians to help defeat the referendum by voting "No" to all eight questions.

## National chief questioned by executive

By Paul Barnsley  
Windspeaker Staff Writer

### OTTAWA

Several members of the Assembly of First Nations executive council travelled to Montreal in the second week of April to meet with the national chief.

"We asked him what his plans were," Manitoba Vice Chief Kenneth Young told *Windspeaker*.

The executive meeting in Montreal on April 8 dealt with the issue of Chief Matthew Coon Come's absence at meetings. Young said it was quite a few meetings, more than the two that have been reported to date.

He said the executive members didn't ask Coon Come to step down, but they did ask if he planned on continuing.

"We had a meeting on a whole



Ken Young

slew of things regarding his performance. The executive really can't say, 'Matthew your goose is cooked.' That's up to the chiefs, the people that elected him. We're in a tough situation when we start demanding his resignation because we didn't elect him," Young said. "I was

concerned. I was on a conference call and no national chief again. I asked where he was and I said 'I'm not staying on the line one more minute.' I suggested that we better have a meeting soon and it happened on [April 8]."

The vice chief said the air was cleared at the Montreal gathering.

"It was actually a good meeting but what comes out of it, I don't know. I've been concerned for quite some time now, but we'll see," he said. "We had a good session there. We came to an understanding. We asked him what his plans were. He said he was going to hang in there. That's fine. We didn't come to any serious blows over that. I actually had thought that he might say that he was leaving."

While the national chief missed the last meeting of the

## Police service shut down

By Paul Barnsley  
Windspeaker Staff Writer

### SIKSIKA FIRST NATION

The federal and provincial governments decided to cut off funding in early April, effectively putting the Siksika Nation Tribal Police Service out of business.

As of the April 1, the officers were stripped of their policing powers and the Aboriginal police department that was started up in 1991 ceased to exist.

Siksika Police Commission director Kathleen McHugh told *Windspeaker* the RCMP took over policing responsibilities for the community.

"The RCMP said the Siksika officers could no longer call themselves police officers, but they could wear their uniforms and ride along with the RCMP. That's an insult. These people are trained, they have gone through the same training as the RCMP and to be treated with such humiliation, it's not right," she said.

Chief and council have shown their support for the officers by keeping them on the payroll until at least September, but they've been stripped of their appointments and are no longer on the job.

(see Siksika page 6.)

# Administrators' accountability questioned

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Chris Rivet, a 39-year-old Métis resident of Edmonton, has been an enrolled participant in the Sahtu Dene and Métis Comprehensive Land Claim Agreement since the beginning in 1994.

While he says getting information about the intricate workings of the many corporate bodies set up to administer the agreement has never been easy, things have gotten worse in the last two years.

He admits he has made himself very unpopular with the leaders that administer the Métis section of the land claim area. Other grassroots members suggest he has brought some of his troubles on himself by making serious, but unproven allegations against at least two prominent administrators.

Whether he's well liked or not, the agreement states in Section 7.1.3 a) "A designated Sahtu organization which administers the capital transfer . . . shall be structured such that: i) all participants have an equal interest therein, as at the date of settlement legislation."

That means, Rivet insists, he has a right to know what the people in charge are doing on his behalf. He claims that right is being ignored.

"I try to get just the basic information and they say, 'Sorry we can't do that.' Or they promise to send it and it never comes," he said.

Rivet provided this publication with a considerable stack of papers that chronicle his attempts to access financial information from the Fort Norman Métis Land/Financial Corporation, one of the many corporate boards that run the land claim area. There are almost 30 of them. The earliest letter in that pile goes back to September 1996.

A series of letters document the path Rivet followed as he attempted to find out what was going on in the North. A letter in October 1996 to the Indian and Northern Affairs Canada (INAC) N.W.T. office brought the reply that only the Sahtu Secretariat Incorporated (SSI) could provide the answers he was looking for.

So he wrote to the SSI.

"I do understand some of

*"I try to get just the basic information and they say, 'Sorry we can't do that.' Or they promise to send it and it never comes."*

—Chris Rivet



your concerns regarding needing more information," a November 1996 letter from the SSI's chief operating officer R.G. Doolittle explained.

"Our administration is going to be reviewing the communications needs of all the land claims organizations/boards and affiliated Aboriginal communities."

Doolittle wrote that the Sahtu Enrolment Board was putting the finishing touches on a database that would make it easier for the board to keep in touch with the land claim participants.

The letter also contained a promise.

"Once the participant database is completed, we will be in touch with our people on a regular basis."

But two years later, Rivet was still trying to find a way to get the information he required.

A response to an inquiry made of INAC's comprehensive claims branch in Yellowknife in August 1998 suggested the problems Rivet was having were due to growing pains and that the situation "would improve with time."

When he wrote to then Indian and Northern Affairs Minister Jane Stewart two months later, the minister replied in writing that "The Fort Norman Land and Financial Corporation is a corporation within the meaning of the Corporations Act. The Department of Indian Affairs and Northern Development has no authority or jurisdiction on the business of this, or any, corporation, therefore we are not in a position to address your concerns."

A couple of weeks later, Rivet was sent a copy of a letter written by lawyer Richard Hardy to the president of the Fort Nor-

man Métis Land Corporation at that time, Eddy McPherson. In that letter Hardy urged McPherson to send copies of the financial statements and a notice of the annual general meeting to the members as soon as the reports had been approved by the board. The lawyer said he had been contacted by Rivet who told him he had been left with the impression that the corporation was not going to provide the financial information.

"The corporations have an obligation to provide these statements to each member and I would urge [you] to comply with this requirement as soon as possible," the lawyer wrote.

Having received no response, three months later, Rivet wrote to the minister of Justice, at that time Anne McLellan. The minister's parliamentary assistant, for reasons that are not stated in the correspondence, sent Rivet a copy of volume one of the land claim agreement and a copy of the act.

Rivet says the federal government's "hands-off" policy makes him wonder what rights he has as a member and who protects those rights. He talked of the "frustration of not knowing" what's going on.

"I think the government of Canada should still be responsible for where tax dollars go," he said. "They're paying so they should be accountable."

The Sahtu Nation Secretariat, the body that receives the federal transfer payments called for in the agreement each year, has taken receipt of \$61,151,838 since 1994. Of that total, \$10,411,101 was returned to Ottawa as payment for the agreement negotiation loan. Other monies from a variety of sources are also forwarded to the secre-

The Sahtu Dene and Métis Comprehensive Land Claim Agreement received royal assent in June of 1994. Bill C-16, the Sahtu Land Claim Settlement Act, was approved by 85 per cent of the Dene people and 99 per cent of the Métis people affected. The agreement was formally signed on Sept. 6, 1993. The area covered by the agreement is in the McKenzie Valley, south of the Inuvialuit Settlement region, and includes Great Bear Lake.

The Sahtu Dene and Métis received ownership of about 41,400 square km. (16,000 square miles) of territory. The agreement also covers limited rights to a total of 280,238 square kilometres (108,200 square miles). The Aboriginal people also gained subsurface rights to 1,812 square kilometres (700 square miles) and the exclusive right to hunt and trap in the settlement area. A \$75 million cash component is to be paid to the Aboriginal people over a 15-year period. Seven Aboriginal communities—four Dene and three Métis—are located within the agreement area.

retariat each year. The tenth annual installment from the federal government—of \$9,634,851—is due to arrive at the Sahtu Nation Secretariat on Sept. 6.

The total membership of all land claim participants (October 2000 figure) is 2,716. Rivet says the size of the payments to the 214 members of the Fort Norman Land and Financial Corporation has shrunk in recent years. This year's payment, set by the board at \$250, was expected last December. Rivet said he and his family members living in Edmonton had still not received their cheques as of April 20. He said he has not been told why the payment is late.

"It seems like it's getting less every year. In 2001, we got \$537. This year we got \$250," he said. "When we ask for basic things like the minutes . . . we're always promised a newsletter's going to be coming out to participants to help us keep informed. They've been saying that since I've been enrolled in the claim and it's never happened."

His relatives who live in the region say there is evidence of economic activity there, something Rivet and other off settlement members might want to take advantage of.

"I'm finding out business is good. I found out when my cousin came down that they're setting up this social service program on the settlement, Elder benefits. But there's nothing for participants off," he said.

Off settlement participants are not benefiting equally, Rivet said. Although his per capita share of the money received by the corporation (not including any profits generated by eco-

nomics initiatives entered into on his behalf as a shareholder) is in excess of \$20,000, he has received much less. The money is supposed to be used to expand the economy in the region and create a source of future earnings for members, but since Rivet has not been informed in detail of what investments have been made, all he knows at this point is that he's not getting his share.

"I think I've made about \$4,000 since I've been enrolled," Rivet said.

He said he would be willing to move to the settlement area if there was housing and a guarantee of employment, but the scarcity of information makes it impossible to know if that's possible.

"If there are job opportunities up there, we should be able to be told," he said.

Calls to corporation president Rocky Norwegian and corporation lawyer Richard Hardy were not returned.

Larry Hutchinson, executive director of the SSI, responded to an e-mail request for information, but did not answer the eight questions put to him.

Hutchinson wrote: "The structure established in the Sahtu is probably one of the most complicated in the N.W.T. and is not an easy one to understand. It is the responsibility of the land corporations to provide their members with information pertaining to the corporation's permitted activities. I have spoken to Mr. Rivet on a number of occasions and advised him of this. You may want to contact Mr. Richard Hardy who has been involved in the Sahtu Dene Métis Comprehensive Claim since it was signed."

# Funding scandal puts good work on hold

By Stephen LaRose  
Windspeaker Contributor

FORT QU'APPELLE, Sask.

Until March 31, George Fayant was co-ordinating a program that provided education and job training to the Métis people of the Fort Qu'Appelle District.

Fayant himself is now out of a job, thanks to a funding scandal inside the Métis Employment and Training Saskatchewan (METSI) program.

Despite a clean audit in the Fort Qu'Appelle operation, Human Resources Development Canada (HRDC) has cut off funding for

all 12 of METSI's regional offices.

Fayant is angry. But, he admits, he's not too sure just who he should be angry at.

"We've done nothing wrong here," Fayant said. "I've been told several times that our office has been the jewel of the program."

"Several of our policies and procedures were used by other regions around the province . . . and yet we're being treated as if we're one of the bad guys."

"We had no political interference from the MNS (Métis Nation of Saskatchewan). We here at this office were allowed to do our jobs. Up until last Friday

(March 31), I had the best administrator, the best employment counselor . . . and they're not here anymore."

And the people the program served—Métis people, who have incomes far below the provincial average and who are more likely not to have the necessary technical skills to get available jobs—are going to be the big losers, he said.

METSI was an affiliated program with the MNS. It was created to administer funds from HRDC that would go to qualified Métis people to get skills and job training through programs.

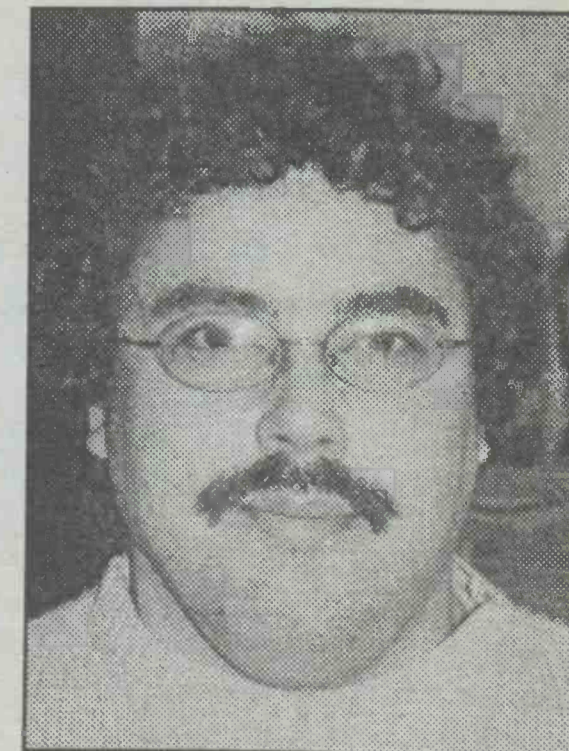
Those eligible would get

money to cover the costs of tuition, books and/or living expenses while taking courses through facilities such as SIAST, regional colleges, private colleges or the Gabriel Dumont Institute.

However, the program, which began in 1997, has been riddled with controversy over the way funds were distributed.

In the last two fiscal years ending March 31, 2001, HRDC estimates that about \$1.2 million of the \$20 million program was spent in "overpayments"—expenses either deemed ineligible or made without documentation.

(see METSI page 26)



STEPHEN LAROSE

George Fayant

# National

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The Canadian Human Rights Commission, in its freshly released annual report, has called for the government and First Nations leaders to come to a meeting of minds on the way to modernizing the Indian Act. In considering the comments made at the Beyond Indian Act conference held in Ottawa on April 17 and 18, the report may be a lot to ask.

Just days after the report's release, the minister of Indian Affairs and the Assembly of First Nations national chief squared off to state their very different approaches to improving lives of Native people.

Robert Nault and Matthew Coon Come spoke on successive days at the two-day conference. The speeches broke a recent in the battle over First Nations governance.

Coon Come presented First Nations Plan, his alternative to the minister's First Nations governance act initiative on the first day. The minister mentioned the national chief's remarks during his speech next day, but only briefly.

The governance battle goes down to money and power. First Nations' leaders say the people were pushed off the land and denied a chance to share in its riches by the newcomers from Europe. The Indian Affairs minister and his depa-

# AFN tre

(Continued from page 1.)

"Since that time, I understand that the AFN executive met to consider your current organizational challenges. I would welcome the opportunity to meet with you and your executive to discuss any conclusions that were reached at this meeting and scope out possible next steps."

Young explained that a number of vice chiefs want to change the way the AFN operates. But the Manitoba vice chief is worried that the minister will provide the money and then insist on controlling the process.

"I actually spoke against the restructuring is not going to solve our problem. The problem we have is that we don't have a plan. Changing the structure is not going to provide a forward motion for First Nations."

Coon Come angered many chiefs when he spoke of changing the AFN charter so that grassroots people could vote for national chief. He said a constituency of a million Native voters would be more credible than a constituency of 633 chiefs. But Young said that's not what the executive has in mind.

"That's not going to happen," he said. "Too many chiefs will argue against that."

Asked what might be on the table in restructuring talks, Young floated a few ideas.

"The only idea that I have at the moment is that we look at the charter and get it amended. The nations should be represented by treaty territories, and where

# National chief, minister spar over governance

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The Canadian Human Rights Commission, in its freshly released annual report, has called for the government and First Nation leaders to come to a meeting of minds on the best way to modernize the Indian Act. In considering the comments made at the Beyond the Indian Act conference held in Ottawa on April 17 and 18, that may be a lot to ask.

Just days after the report's release, the minister of Indian Affairs and the Assembly of First Nations national chief squared off to state their very different approaches to improving the lives of Native people.

Robert Nault and Matthew Coon Come spoke on successive days at the two-day conference. The speeches broke a recent lull in the battle over First Nation governance.

Coon Come presented the First Nations Plan, his alternative to the minister's First Nations governance act initiative, on the first day. The minister mentioned the national chief's remarks during his speech the next day, but only briefly.

The governance battle gets down to money and power. First Nations' leaders say their people were pushed off their land and denied a chance to share in its riches by the newcomers from Europe. The Indian Affairs minister and his depart-



Matthew Coon Come

ment admit this. The fight, it appears, is over how much the government is willing to spend to repair the harm and who gets the final say.

Even though Coon Come believes a constitutional amendment is required to properly recognize the relationship between Canada and First Nations, he said he'd settle for a legislative solution. He also urged the minister to "dust off" the final report of the Royal Commission on Aboriginal Peoples.

Coon Come noted that he was speaking on the 20th anniversary of the Charter of Rights and Freedoms. He noted the 17 words of section 35.1 of the Charter enshrined Aboriginal rights. He added that those 17 words still do not have much meaning in the way the Canadian system functions.

"No other group in Canada has had to wait 20 years before



Robert Nault

they could exercise a recognized right," he said. "Our governance work at the AFN is based on implementing section 35. It is a 'nation-to-nation' approach."

The national chief said the minister is basing his governance approach on Section 91.24 of the Constitution Act (formerly the British North America Act) that gives the federal government, as opposed to the provincial governments, control over "Indians and lands reserved for Indians." There's no mention of any powers given to Indians in 91.24. The national chief argued that a section 35 approach would be less paternalistic.

While the minister only wants to deal with financial and operational accountability, powers and authorities, elections and leadership selection and legal standing and capacity, Coon Come urged a wider approach.

"Our position is that these four narrow areas do not even require a legislative initiative. They can be dealt with through other means," he said.

He noted that previous studies conducted by the government of Canada have already concluded that trying to fix the Indian Act is a potentially dangerous exercise.

"Tinkering with archaic and outmoded legislation is like trying to fix an old, broken-down motor. At some point, you're better off just leaving it alone. It is not a good investment of time, energy or resources. Let's build a new one," he said.

He said the AFN's First Nations Plan would be a better approach.

"It is based on diversity, and provides for First Nations to work on their own priorities at their own pace. It also deals with First Nations standards of consultation and approval. Our principles include informed consultation and consent for outcomes, principles noticeably absent from the proposed governance act process."

The plan looks at "four streams of change"—nation rebuilding, re-distribution of lands and resources, treaty implementation and new fiscal relationships.

Coon Come said the paternalism of Section 91.24 was what had doomed previous efforts to improve the lives of Aboriginal people.

"Let me quote you an observation about the philosophical

underpinnings of 91.24: 'Our Indian legislation generally rests on the principle that [First Nations] are to be kept in a condition of tutelage and treated as wards or children of the state...'

"Harsh words? That is from the Canadian government, from the Department of the Interior annual report for 1876. I paraphrased the term 'First Nations'—the report actually says 'aborigines.' That is perhaps one of the purest, most honest expressions of the 91.24 mentality we have seen. It says we are not nations. Forget about our sovereignty, our political, judicial and cultural traditions," he said. "It says we are children, 'wards of the state.' We must be lifted up out of our misery to a 'higher civilization' so that we can 'assume the privileges and responsibilities of full citizenship.'"

Coon Come said the time to stop fighting over jurisdictional issues is long past.

"We have communities in crisis. Our people are trying to deal with bread and butter issues—in some cases life and death issues. Canada consistently ranks near the top of the best countries in which to live, yet First Nations in Canada rank a distant 63rd on that list," he said. "But the proposed First Nations governance act will do nothing to address these urgent crisis issues. It will not stop one more suicide. It will not build one more house."

(see Governance page 11.)

## AFN troubled

(Continued from page 1.)

"Since that time, I understand that the AFN executive met to consider your current organizational challenges. I would welcome the opportunity to meet with you and your executive to discuss any conclusions that were reached at this meeting and scope out possible next steps."

Young explained that a number of vice chiefs want to change the way the AFN operates. But the Manitoba vice chief is worried that the minister may provide the money and then insist on controlling the process.

"I actually spoke against that. I said restructuring is not going to solve our problem. The problem we have is that we don't have a plan. Changing the structure is not going to provide a forward motion for First Nations."

Coon Come angered many chiefs when he spoke of changing the AFN charter so that grassroots people could vote for national chief. He said a constituency of a million Native voters would be more credible than a constituency of 633 chiefs. But Young said that's not what the executive has in mind.

"That's not going to happen," he said. "Too many chiefs will argue against that."

Asked what might be on the table in restructuring talks, Young floated a few ideas.

"The only idea that I have at the moment is that we look at the charter and get it amended. The nations should be represented by treaty territories, and where

there's no treaties, based on Aboriginal title. That's something that we can work out. Treaty 1 to 11, Robinson-Huron Treaty, Canada's covered with treaties," he said.

Young said the idea to restructure was a response to the failure of the governance workplan where the executive had a deal worked out that they saw as workable only to see it defeated by the chiefs in assembly. His idea would have fewer chiefs involved in the national decision-making process and would, perhaps, mean no surprises on the convention floor.

Other details could be smoothed out if there's a budget for restructuring, Young added.

"I think reorganizing some of the aspects of the charter, for instance, if the national chief is not available, somebody else could chair the meetings. It's there right now that the national chief has to chair the meetings," he said. "And get rid of some of the confederacy meetings. It costs a lot of money. We could hold special assemblies as required."

He said there should be an annual general meeting in July and a general meeting in December.

Attempts to ask the minister's office if he is willing to fund a plan that would lower the number of participants in the AFN decision-making process were unsuccessful due to time differences between Edmonton and Ottawa. Several calls to the AFN Ottawa headquarters this month were not returned.

## Minister's decision angers two bands in Manitoba

By Paul Barnsley  
Windspeaker Staff Writer

DAKOTA TIPI FIRST NATION,  
Man.

A Federal Court judge will hear arguments on April 29 that the minister of Indian Affairs is trampling on Section 35 of the Charter of Rights and Freedoms by using Section 74 of the Indian Act to impose a third party manager on Dakota Tipi First Nation.

Justice Douglas Campbell, who heard the Benoit Treaty 8 tax case in Alberta, will be the judge in Winnipeg. Lawyer Norman Boudreau, acting for Dakota Tipi First Nation Chief Dennis Pashe, will present the case.

Boudreau told *Windspeaker* he will seek to have an order that was issued in late March by Minister Robert Nault quashed and set aside as being beyond the minister's jurisdiction.

Boudreau will also claim Nault "failed to observe principles of natural justice and procedural fairness, based his decision on erroneous findings and acted in a perverse and capricious manner without regard to the facts."

Some members of Dakota Tipi, including the chief's sister and ex-wife, have been engaged in a bitter battle during the last several months, hoping to force Chief Pashe to call an election.

After shots were fired and incidents of violence occurred in the community in January, Indian Affairs sources say Pashe was given 90 days to convince the government that he had broad community support for his leadership. When those 90 days brought no response from the chief, the minister made the decision to force the issue.

The decision to impose a third party manager and force an election at Dakota Tipi came just before the beginning of the Easter weekend.

Meanwhile in Buffalo Point, another First Nation community in Manitoba where the members have also been trying to force an election, there is shock and disbelief at the minister's decision. Several members say they see violence producing results at Dakota Tipi and wonder what message the minister is sending.

Buffalo Point members have been trying to force an election in their community for several years, but Chief John Thunder refuses to call one. Both groups are going to court and, by coincidence, Boudreau is a legal representative in both cases.

"My application in Buffalo Point is quite different than the issue with respect to Dakota Tipi," the Winnipeg lawyer said. He is representing the dissidents at Buffalo Point in an action against the chief under the

Manitoba Corporations Act. He is representing the Dakota Tipi chief in an action against the Indian Affairs minister.

Pashe alleges that the minister has violated the Aboriginal right of the Dakota Tipi First Nation to select its leadership according to its own custom- and that right is recognized and affirmed in Canada's Constitution.

"It's ironic that the minister who is spending millions of dollars to advertise himself as the champion of democracy for First Nations would have acted in such a dictatorial way," he said. "He has acted against the express wishes of the majority of the adult resident members of the reserve. Even his own Manitoba regional office was unaware Nault was coming down with a sledgehammer. He's brought us under the Indian Act, the very law he is telling Parliament is badly out of date because of its colonial origins."

The Dakota Tipi First Nation has 141 adult members, 55 on the reserve. Pashe claims 35 of the 55 have signed a petition supporting his administration.

Dakota Tipi is one of the smallest reserves in Canada—just 30 acres. The first Dakota Tipi reserve was purchased in the 1890s by the ancestors of the current inhabitants from their own earnings as farm workers in the Portage la Prairie area. (see Buffalo Point page 7.)

## tioned

prehensive Land Claim  
une of 1994. Bill C-16, the  
s approved by 85 per cent  
the Métis people affected.  
on Sept. 6, 1993. The area  
McKenzie Valley, south of  
includes Great Bear Lake.  
ownership of about 41,400  
territory. The agreement  
of 280,238 square kilome-  
iginal people also gained  
metres (700 square miles)  
rap in the settlement area.  
be paid to the Aboriginal  
Aboriginal communities  
ted within the agreement

ic initiatives entered into on  
behalf as a shareholder) is in  
ess of \$20,000, he has re-  
ed much less. The money is  
posed to be used to expand  
economy in the region and  
te a source of future earn-  
s for members, but since  
t has not been informed in  
il of what investments have  
n made, all he knows at this  
t is that he's not getting his  
e.

think I've made about  
00 since I've been enrolled,"  
t said.

e said he would be willing  
ove to the settlement area  
ere was housing and a guar-  
e of employment, but the  
city of information makes it  
ossible to know if that's pos-  
e.

ere are job opportunities  
here, we should be able to  
old," he said.

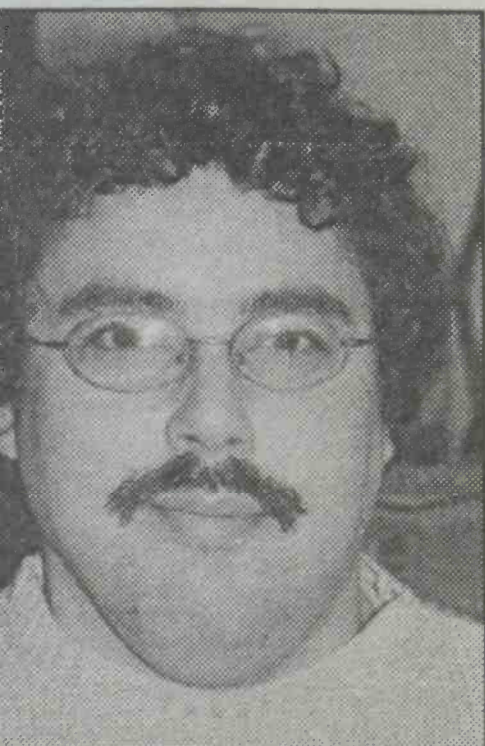
alls to corporation president  
ky Norwegian and corpora-  
lawyer Richard Hardy were  
returned.

arry Hutchinson, executive  
ctor of the SSL, responded to  
-mail request for informa-  
, but did not answer the  
t questions put to him.

utchinson wrote: "The  
icture established in the  
tu is probably one of the  
t complicated in the N.W.T.  
is not an easy one to under-  
d. It is the responsibility of  
and corporations to provide  
r members with information  
aining to the corporation's  
nitted activities. I have spo-  
to Mr. Rivet on a number of  
sions and advised him of

You may want to contact  
Richard Hardy who has  
n involved in the Sahtu Dene  
is Comprehensive Claim  
e it was signed."

## n hold



STEPHEN LAROSE

orge Fayant



~ Established 1983 ~

ISSN 0834 - 177X • Publications Mail Registration No. 40063755  
Published monthly by the Aboriginal Multi-Media Society (AMMSA)**Bert Crowfoot — Publisher**

Debora Steel	— Managing Editor
Paul Barnsley	— Senior Writer
Joan Taillon	— Staff Writer
Cheryl Peffen	— Staff Writer
Vacant	— Production
Paul Macedo	— Director of Marketing
Joann Denney	— Alberta South, Quebec, USA
Keyen Kanten	— Manitoba, Ontario, Maritimes
Mike Windle	— Manitoba, Ontario, Maritimes
Judy Szpreglewski	— BC, Yukon, NWT
Patricia Feduk	— Saskatchewan
Shirley Olsen	— Alberta North
Kim Haynes	— Accounts
Vicki Herron	— Accounts Receivable
Christine Ashley	— Receptionist

Monthly Circulation: 20,000  
Guide to Indian Country (June)  
Circulation: 25,000.

Windspeaker is politically and financially independent.

**AMMSA BOARD OF DIRECTORS**

Joe P. Cardinal	— President
Rose Marie Willier	— Vice President
Chester Cunningham	— Treasurer
Noel McNaughton	— Secretary
Harrison Cardinal	— Board Member
Dan McLean	— Honorary Lifetime Board Member

**MEMBERSHIPS**Native American Journalists Association (NAJA)  
National Aboriginal Communications Society (NACS)  
Canadian Magazine Publishers Association (CMPA)  
Alberta Magazine Publishers Association (AMPA)  
CCAB Membership applied for October, 1998**COPY RIGHTS**

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

Letters to the editor are welcome, and can be sent to:  
'Letters to the Editor,' Windspeaker  
15001-112 Ave., Edmonton, AB T5M 2V6  
E-mail: edwind@ammsa.com**ADVERTISING**

The advertising deadline for the June, 2002 issue of Windspeaker is May 16, 2002. Please call toll free at 1-800-661-5469 for more information.

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

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City/Town: \_\_\_\_\_ Province: \_\_\_\_\_  
Postal Code: \_\_\_\_\_ Phone: \_\_\_\_\_  
Please enclose a cheque or money order for \$40.00+GST or charge to your Visa or Mastercard. Make cheques payable to AMMSA  
Visa/Mastercard #: \_\_\_\_\_  
Expiry Date: \_\_\_\_\_  
Signature: \_\_\_\_\_

Send to: **Windspeaker/AMMSA**  
15001 - 112 Avenue  
Edmonton, Alberta T5M 2V6  
Toll Free 1-800-661-5469  
Fax form to (780) 455-7639  
E-mail: market@ammsa.com**\$40**+GST  
is all it takes to

receive Windspeaker for 1 year (12 issues)!

# Accountability for all

There are a lot of stories about accountability—or the lack of it—throughout this month's issue. It wasn't something we planned. It just worked out that way.

For every story we write on this subject there are as many as a dozen dead end leads we follow where there's smoke but no fire or no way to prove who set the fire. While there is no shortage of stories about band members (and land claim settlement members) complaining about not getting enough information from their elected representatives, we want to emphasize that this is not a First Nation specific problem.

Lest the Indian Affairs minister decide to point to the content in this issue in an attempt to prove his point that First Nations need his governance act, we feel the need to remind him that there were a couple of major accountability stories about his government this month.

On April 17, Dr. Keith Martin, a Canadian Alliance MP, broke a hallowed tradition by picking up the mace and declaring in the

House of Commons that "Parliament is not a democracy anymore."

He did that in protest of a government tactic that suppresses free speech and renders the people's representatives powerless. The Liberals added a "poison pill" amendment to his private members bill to decriminalize marijuana. The intent was to kill the bill by making it unpalatable to government members who might otherwise decide it was worthy.

We're not going to comment on the merits of the bill, but the idea of suppressing debate in private members business, one of the few areas where MPs get to speak their mind and vote their conscience without the restrictions of party discipline, is repugnant to us. We need more, not less free speech—that most basic building block of democracy.

Dr. Martin was suspended from Parliament for his transgression and used the opportunity and his sudden increased notoriety to drive home his point

that Parliament needs to be reformed. The stranglehold of the Prime Minister's Office needs to be broken if the government can ever again be said to be truly representative of the people, he said.

The Victoria area MP will apologize to the Speaker and return to his seat in the green chamber, by and by, but we hope his message will penetrate at least a few Ottawa area skulls.

Canada has nothing to brag about when it comes to accountability. First Nations learned governance at the feet of Canadian parliamentarians and if there's trouble with accountability in some First Nations, that's no coincidence.

The Auditor General's report released this month also pointed out some glaring problems with the way the federal government operates. So please, let's not point the finger at First Nations.

We could all use a little bit more accountability and we'll be more inclined to trust the minister when his government walks the walk.

# War on terrorism a U.S. ploy

By Jack D. Forbes  
Guest Columnist

The so-called war on terrorism has now been changed to an alliance with terrorism and terrorist states, judging from George W. Bush's apparently absolute support of Israeli aggression against Palestinian territory (which each day witnesses new horrors for Palestinian civilians, as well as for foreign observers, news people, medical personnel, and international relief people).

Bush's recent visit to Red China where he sought to develop close ties with one of the most oppressive states on the globe has underlined concern that Bush's "war" is actually a thinly disguised excuse to advance U.S. corporate and military interests without having anything to do with terrorism as such.

The People's Republic of China (PRC) is charged with currently being engaged in terrorism against Tibetans, against Uighur people of Sinkiang, against followers of the outlawed Fulan Gong spiritual movement, as well as against various Christian and other religious denominations. In Tibet, for example, the Indigenous culture is being actively suppressed by armed force while Chinese settlers are moved in. The Chinese are reportedly already a slight majority but new plans indicate a big push to move more settlers in. Discrimination against Tibetans is enforced by terror.

But Bush's love affair with Beijing is not his only collaboration with terrorism. In the Middle East, the U.S. supports Israeli expansion into what was to be Palestinian territory, in violation of international law. In fact, Palestine is like the "Old West" with Israeli settlers being moved by the tens of thousands into armed settlements in the West Bank and Gaza, constantly forcing the relocation of Pal-

estinians to ghettos or "reservations" (refugee villages), with the seizure of Palestinian fields, trees, and water resources.

These Israeli settlers, like white settlers in the Old West, are often armed and are always protected by the troops of the Israeli Army (in tanks and in "Apache" helicopter gunships, instead of on horseback).

The push of settlers into the West Bank and Gaza, which has already taken up a great part of these areas, is precisely like white settlers moving into U.S. or Canadian Indian Country and, in fact, the Palestinians are now "Israel's Indians."

This aggression is apparently supported by Bush, perhaps because it so nicely mirrors Texas' policy towards Native people (which was, very simply, "ethnic cleansing"). As governor of Texas, Bush was hostile towards the states' two surviving Native communities.

Of course, the Israeli settlers are being attacked by Palestinians, just as white settlers along the frontier were attacked sometimes by Native Americans, but in both cases, the settlers could easily remove themselves from the zone of conflict by leaving the others' homelands alone. (I do not condone the slaughter of innocent civilians by either side, but the armed settlers do have a choice, after all, which the defenders do not. That is, they can stop being armed invaders).

Bush has also developed apparently good relations with Russia, a country with a very grim record of terrorism against the Chechen people.

The Chechens wanted an independent state of their own, after a long period of Russian imperial rule. The refusal of Russian leaders to allow the Chechens the self-determination favored by international law has resulted in a bitter struggle with terrorism on both sides. More recently, brutality has typified the Russian military behavior with terror

used as an ordinary mode of operation.

The U.S. under Bush is also maintaining or even strengthening ties with several other states guilty of repressive and/or terrorist policies. This list includes Colombia where right-wing paramilitary forces, allied, it is said, with the army, have massacred large numbers of Natives and others. Even worse is Turkey, a consistent recipient of U.S. aid, where the Kurds and other non-Turkish groups have been viciously suppressed by years of terrorist oppression. But we never hear Bush criticizing Turkey as a part of an "evil axis" even though the treatment of the Kurds (such as even forbidding the use of the Kurdish language or the name "Kurd") goes far beyond the crimes charged to bin Laden and Al Qaeda.

The United States long supported Indonesia in its armed terror attacks upon the East Timor people. Even now, Bush does not speak out against the Indonesian suppression of the rights of the people of Irian Jaya (Papua New Guinea). Nor do we hear him mentioning the Burmese war against the Karen people nor many other examples of the use of terror for political purposes by powerful military cliques or colonizing governments.

Indeed, by Bush's embracing and support of oppressive regimes practicing violence he has brought an end, morally speaking, to the "war on terrorism."

It's all over but for the burial of dead victims of violence and expansionism—Jews, Christians, Muslims and others going into the Mother Earth together, all victims of the blindness of rage, greed, and fanaticism.

Professor Jack D. Forbes, Powhatan-Delaware, is the author of *Red Blood, African and Native Americans, Apache, Navaho and Spaniard, and other books*. He is professor emeritus of Native American Studies, University of California, Davis.

# My Eldo

It seems that in the simple world of Eldership, there is a hierarchy that I was not aware of. This came to my attention recently when I was involved in a conversation about this certain Elder that will soon become apparent.

This one individual opined that this person would be considered a wise and respected Elder, citing the fact that he once was a raging alcoholic. "He was the worst drunk in the village!" this person said with conviction.

Now, it's no surprise to anyone how your past experiences and mistakes can follow you the rest of your life... Elders are no different. Mistakes are built on the river of life. They can help you navigate the river and send you up the creek with a paddle.

But I didn't realize those mistakes can also negate the positive achievements a person could accomplish during their remaining years of his or her existence. I was truly surprised to find out that only those who have never had a drink in their lives, never lied, never abused tobacco, never swore, walked counter-clockwise at a clockwise ceremony, or, in other

# Charges

Dear Editor:

As a Wikwemikong band member, I have always honored and appreciated our belief systems, our language, our healing and herbalists, our customs and our way of life on Manitowish Island.

In our community Wikwemikong, we have various beliefs and practices including our Anishnaawbe way of living, of which I have always maintained my respect for. I have never relied on any healers (imported) to do what our local resources have traditionally undertaken.

Firstly, when the Ecuadorian healers came to our community around September 2001, I wrote a letter (dated Sept. 26, 2001) to our health director, and provided a copy to our Wikwemikong leadership. My letter specifically asked if certain procedures were followed and if there was any support for follow-up, medical procedures adhered to before the commencement of the Ecuadorian healing ceremonies. To date, I have not received a reply to my concerns.

Secondly, the comments by one of the organizers of Association in Support of Indigenous Medicine International, who claims the present court case with the Ecuadorians is an attack on Indigenous medicine. I believe this information is inaccurate and there is no proof to substantiate these statements.

According to Kath Wakeford, Ontario's Aboriginal Wellness Program manager (April 2002 Windspeaker), "there is a recognition of traditional medicines that has not changed." There is no mention to regulate or legislate our medicine.

or all

Parliament needs to be re-  
d. The stranglehold of the  
Minister's Office needs to  
ken if the government can  
gain be said to be truly rep-  
ative of the people, he said.  
Victoria area MP will  
ize to the Speaker and re-  
his seat in the green cham-  
and by, but we hope his  
ge will penetrate at least a  
tawata area skulls.  
ada has nothing to brag  
when it comes to account-  
First Nations learned gov-  
ce at the feet of Canadian  
mentarians and if there's  
e with accountability in  
First Nations, that's no co-  
nce.  
Auditor General's report  
ed this month also pointed  
me glaring problems with  
ay the federal government  
es. So please, let's not point  
ger at First Nations.  
could all use a little bit  
accountability and we'll  
ore inclined to trust the  
ter when his government  
the walk.

.S. ploy

as an ordinary mode of op-  
n.  
U.S. under Bush is also  
aining or even strengthen-  
es with several other states  
of repressive and/or ter-  
policies. This list includes  
mbia where right-wing  
ilitary forces, allied, it is  
with the army, have massa-  
arge numbers of Natives  
hers. Even worse is Turkey,  
istent recipient of U.S. aid,  
e the Kurds and other non-  
sh groups have been vi-  
y suppressed by years of  
rist oppression. But we  
hear Bush criticizing Tur-  
s a part of an "evil axis"  
hough the treatment of the  
s (such as even forbidding  
se of the Kurdish language  
e name "Kurd") goes far  
nd the crimes charged to bin  
a and Al Qaeda.  
e United States long sup-  
d Indonesia in its armed  
r attacks upon the East  
r people. Even now, Bush  
not speak out against the  
nesian suppression of the  
s of the people of Irian Jaya  
ua New Guinea). Nor do  
hear him mentioning the  
ese war against the Karen  
le nor many other exam-  
le of the use of terror for po-  
l purposes by powerful  
ary cliques or colonizing  
rnments.  
eed, by Bush's embracing  
support of oppressive re-  
s practicing violence he has  
ght an end, morally speak-  
to the "war on terrorism."  
s all over but for the burial  
ad victims of violence and  
ansionism—Jews, Chris-  
y, Muslims and others going  
the Mother Earth together,  
ictims of the blindness of  
y, greed, and fanaticism.  
rofessor Jack D. Forbes,  
hatan-Delaware, is the author  
ed Blood, African and Native  
ricans, Apache, Navaho and  
aiard, and other books. He is  
essor emeritus of Native  
rican Studies, University of  
ornia, Davis.

# My Elder is better than your Elder

It seems that in the simple world of Eldership, there is a hierarchy that I was not aware existed. This came to my attention recently when I was involved in a conversation about this certain Elder that will remain nameless, for reasons that will soon become apparent.

This one individual openly scoffed that this person would be considered a wise and respected Elder, citing the fact that he once was a raging alcoholic.

"He was the worst drunk in the village!" this person said with conviction.

Now, it's no surprise to anyone how your past experiences and mistakes can follow you for the rest of your life... Elders are no different. Mistakes are buoys on the river of life. They can help you navigate the river or send you up the creek without a paddle.

But I didn't realize those mistakes can also negate the positive achievements a person could accomplish during the remaining years of his or her existence. I was truly surprised to find out that only those who have never had a drink in their lives, never lied, never abused tobacco, never swore, walked counter-clockwise at a clockwise ceremony, or, in other



Drew Hayden Taylor

words, were never human, could be considered the only real Elders. I learn something new every day.

I guess priests and nuns who hear the call late in life can't really become true priests or nuns, since more than likely, sometime in their past, they've taken the Lord's name in vein or had sex with a Protestant, or sampled some Devil's Food Cake. Maybe all three at once.

It's also no secret that the best drug and alcohol counselors are usually those people who have lived on the dark side of life and know from what they speak. Otherwise it would be like learning to waterski from somebody who's afraid of the water. You can read all you want, take as many workshops as you'd like, but unless you've wrestled with those demons yourself, there's only so much you can bring to the job.

That's why I'm puzzled by this reaction to Elders who had a life before they became Elders. Handsome Lake, a Seneca of the late 1700s, is considered by many Iroquois to be the second great messenger, after the Peacemaker himself, sent to his people by the Creator to teach the wisdom of the Great Peace, part of the Iroquois philosophy and belief system. However his visions came to him during a four-day coma induced by a rather severe bout of drinking. The point being made here is that Handsome Lake cleaned up his act and became a very well respected orator and teacher.

Gandhi, a very different type of Indian, but I'm fairly certain he can still be included in the classification of "wise Elder", was a lawyer before he became THE GANDHI. Now that's a hell of a bigger obstacle to over-

come than alcoholism if you want to be a holy man.

Buddha was a spoiled prince before he saw the light, walked his path of wisdom and developed his big belly.

Perhaps it was Nietzsche, who may or may not be considered an Elder, who said it best when he wrote "that which does not destroy us, makes us stronger." Maybe Nietzsche was an Elder because it certainly sounds like many an Elder's story I've heard.

The fortitude of many Elders can sometimes only be forged from experience and pain.

I believe it was William Blake who coined the term "The palace of wisdom lies on the road of excess." Wisdom comes from experience. Experience comes from trial and error. And sometimes error means waking up one morning in a place you don't know, and realizing you might not have many more mornings left to wake up. You have to travel before you know the countryside.

Several years ago, I attended an Elders conference. There were a bunch of us in a large room waiting to be filled with knowledge by this visiting Elder whose name, I'm ashamed to say, I have forgotten. Several

young people took out their pens and paper, ready to take notes. But this method of learning was not to be. The Elder quietly asked them to put their note pads away.

"Writing something down is permission to forget it" was what he said, and it made sense.

Not more than a few days ago, I came across a quote in a newspaper. The newspaper was misplaced in the madness of Christmas but I think the quote was from Plato, that ancient Greek philosopher-dude from 2,500 years ago. And it said, "Writing is the instrument of forgetfulness." Sound familiar? Two wise individuals from primarily oral cultures. It seems that great minds do think alike.

What is an Elder? How do you define one? I don't know. Some say you can't be one until you are a grandfather. Others say it has to be bestowed on you by the community, not merely by self-identifying. I've heard some people say there is an inner glow that you recognize. But perhaps the more important question is who has the authority to say somebody isn't an Elder?

Let ye who is without wisdom, cast the first doubt.

## Charges serious

Dear Editor:

As a Wikwemikong band member, I have always honored and appreciated our belief systems, our language, our healers and herbalists, our customs and our way of life on Manitoulin Island.

In our community of Wikwemikong, we have various beliefs and practices including our Anishnaawbe way of living, of which I have always maintained my respect for. I have never relied on any healers (imported) to do what our local resources have traditionally undertaken.

Firstly, when the Ecuadorian healers came to our community around September 2001, I wrote a letter (dated Sept. 26, 2001) to our health director, and provided a copy to our Wikwemikong leadership. My letter specifically asked if certain procedures were followed and if there was any support, follow-up, medical procedures adhered to before the commencement of the Ecuadorian healing ceremonies. To date, I have not received a reply to my concerns.

Secondly, the comments by one of the organizers of Association in Support of Indigenous Medicine International, who claims the present court case with the Ecuadorians is an attack on Indigenous medicines, I believe this information is inaccurate and there is no proof to substantiate these statements.

According to Kathy Wakeford, Ontario's Aboriginal Wellness Program manager (April 2002 Windspeaker), "there is a recognition of traditional medicines that has not changed." There is no mention to regulate or legislate our medi-

cines in these comments.

The public has to know these Ecuadorians have been charged with very serious criminal offences, including using foreign substances that are illegal in Canada. All in relation to the passing of one of our respected Elders during her participation in these Ecuadorian-held ceremonies in Wikwemikong. I think people forget very easily why these people have been charged and why they are going through this judicial process.

Thirdly, contrary to what has happened, it is my belief that it is our community that has been assaulted. This has happened through negligence, lack of leadership intervention, disruption and disrespect to our community's belief systems, ceremonial practices and way of life. I am clearly disappointed there was no accountability or intervention with this situation. I will be expecting justice to be served towards these individuals and nothing less than that.

I will welcome any public inquiry relating to this incident at the conclusion of the court process.

In closing, there has not been any accountability where this incident has occurred, and I believe this situation has discredited the viability of our local herbalists and healers, not only in Wikwemikong, but at the national level as well.

I will continue to support our herbalists, medicine people and our spiritual advisors who have sustained and maintained our way of life wherever they might be.

Sincerely,  
John Fox  
Muqwa, Loon Clan

## Referendum offend First Nations

Dear Editor:

I take offense at various media attempts to minimize the effects the referendum will have on First Nations rights. For example, BCTV news writers claim that none of the questions are explosive, but I greatly disagree.

The referendum questions are explained as somewhat misleading, and that the package is somewhat laborious. There is a failure to interpret the sense of urgency and the monumental and detrimental effect that the potential results will have on the hard-won rights of the First Peoples.

If you look at the hand we have been dealt throughout history, and if you look at our losses of freedom, opportunity, land, use of our oceans, forests, and waterfronts for food gathering, hunting, fishing, traveling, and if you look at the genocide, you must accept that the referendum is yet another imposition and block to our natural and entrenched rights.

The government push for so-called public consultation is to

consult those who have no understanding of the complicated process that First Nations leaders have been negotiating through for decades. The general public is going to respond from an emotional level, not as objective and informed. This appears to be obvious to the Campbell party, who are treating British Columbians as goons.

Unfortunately many British Columbians believe that what Campbell is doing is best for all. But, if we were to take a step back and look at the overall, it appears that Campbell's Liberal government is adhering to the Darwinian approach of survival of the fittest, or Hitler's Neitchian ideology. Get rid of the weak, the poor. The heck with the sick, and cannibalize the rights of the ones who pose the most risk to the regime of capitalistic supremacy.

Since first contact, First Nations have suffered through one loss after the other. Look at some of the words we have learned since first contact: Deception, destruction, suppression, exploitation, segregation, condemnation, re-

pression, and, of course, now justification. Where in all of this do you see fairness? The structure of the laws that govern Aboriginal peoples have always been based on racism and serves to control all facets of our lives.

First Nations are offended, disappointed and frustrated. We have survived throughout the Canadian government style of apartheid and the constant change of legislation and this new tactic is another slap in the face to our basic Indigenous and human rights.

In one of our local Native publications they have published a list of questions that parallel the Referendum questions. One question: do you believe that the government can simply ignore and violate its own laws when it is politically expedient to do so? Another: Do you want to see British Columbia viewed in the international community as a pariah regime where the government actively commits and encourages human rights abuses?

Kathie Norris

## How does it feel?, asks reader

Dear Editor:

I am writing to your newspaper in the hope that some of your readers may be able to pass on to me their opinions and feelings on the growing number of non-Native people in my country who continue to exploit Native Canadian culture.

I admit, as an English, non-Native person, I am not best equipped to comment on the following issues, but I have been dedicated to furthering my understanding of Native Canadian tribal histories and cultures for many years and greatly respect

the Native Canadian people and the diversity of their cultures. So it bothers me to see how some of my own countrymen and women continue to misrepresent Native Canadian culture.

The New Age movement, of course, has a lot to answer for and in England numerous groups exploit Native Canadian spirituality. The leaders of these groups often purport to be part Native or have "trained" with Native medicine people. They play a dangerous game, these white medicine lodge leaders, and in most cases it is highly unlikely

that they have any Indian blood at all.

I would very much like to know how your readers feel about the above and how they find it affects Native culture. To learn of Native people's opinions on these subjects would be of great interest and benefit my own learning.

If anyone wishes to comment, please write to

Mrs. Susan Dewey  
45 Park Road  
Gosport, Hampshire PO12 2HQ  
England  
E-mail: deweymail@cwctv.net

# Siksika police service sent packing April 1

(Continued from page 1.)

There have been troubles in the police service. Allegations of financial mismanagement in the southern Alberta community, located about 100 km east of Calgary, were reported in the press as far back as 1997. Some community members have been calling for the RCMP to take over policing for some time now. In 2001, a petition calling for the removal of the entire police commission was circulated in the community. Several former and current employees contacted this publication several months ago to bring their grievances to our attention.

Although provincial and federal officials won't confirm it—in fact both governments are being extremely secretive about their reasons for making the decision—some of the band members' complaints must have had some impact on the decision to end the policing agreement.

The federal and provincial governments gave Siksika notice of their intentions on March 8 and then followed through 23 days later. The Siksika council challenged the decision, saying the move violated the terms of the policing agreement. Band council resolution 01-118 of the Siksika council stated the council believes the policing agreement "does not expire until at least Sept. 30, 2002 and will be renewed pursuant to a further negotiated policing agreement and, the appointments of each police officer do not expire until that time."

A letter from Siksika police commission chairman Roy Little Chief and Siksika Chief Adrian Stimson to the federal and provincial officials in charge of Aboriginal policing in Alberta added more details.

Citing Section 4.2 of the agreement, Little Chief and Stimson stated their consent was needed in order to end the agreement before "a new agreement comes into force or until Sept. 30, 2002, whichever comes first."

Garnet Lewis, assistant director with the Alberta Solicitor General's Office, offered few details about his government's interpretation of the agreement, but he said it's over.

"Our position is that the agreement expired on March 31," he said.

Despite the fact that the March 30 letter was addressed to Jim Nichols, Alberta's deputy solicitor general, Lewis said he was not aware of any legal action or formal challenge of the province's position from the band council.

When asked for reasons why the province made that decision, Lewis provided an answer that was short on details.

"The federal solicitor general and Alberta solicitor general determined that outstanding administrative and operational concerns about the Siksika Nation Police Service were such that the only choice was to allow the agreement with Siksika by which they operated their own police service to end. The agreement expired on March 31 and as of 12 a.m. April 1, the RCMP assumed responsibility for policing the Siksika Nation," he said. Pressed for more information, he provided little.

"My understanding is that the federal government did an audit of this First Nation which uncovered some concerns," he said.

First Nation policing sources across the country worry that the move is a sign that Alberta has lost interest in First Nation policing. Lewis said that's not the case.

"The provincial government still strongly believes in First Nations policing," he said.

Several members of the federal solicitor general's office and its Aboriginal Policing Directorate were contacted for comment. Although communications staff promised Blaine Harvey, the department's director general of communications would call, he did not.

*Windspeaker* obtained a six-page document titled "Management action plan-audit of the Siksika Nation tripartite agreement on policing" that shows many aspects of the operation of the police service were not satisfactory to federal auditors.

The areas that were red-flagged are: financial management of the police service, utilization of contributed funds, inadequate segregation of duties, payment to vendors, general insurance, automotive insurance,

compensation of employees, maintenance of personnel files, safeguarding of assets, payment of honorariums, travel expenses, retention of financial records, budgets and use of surplus funds.

McHugh said that is ancient history and is just a pretext for another, hidden agenda.

"The audit that everyone is talking about is from 1997 to 1999. The audit report was presented in January of 2000 and a management action plan was set up between the three parties. The management action plan addressed the concerns as a result of the audit," she said, adding that was looked after before the end of the previous three year policing agreement.

If that wasn't the real reason, why was the decision made, she was asked.

"The only thing I can think of is the agenda that the province has as far as regionalization of policing. That has an impact on First Nations policing that puts us directly under the provincial government. So it's political now because it deals with jurisdiction," she replied. "Whatever the province is doing they haven't included us. They haven't sent us any documentation, they haven't addressed First Nation issues. They're going about their planning without the participation of First Nations."

Kelly Breaker sees this as a vindication of sorts. He is a former police dispatcher at Siksika who was fired on April 7, 2001 and has since led a stubborn campaign to force reforms. He was handed the pink slip after he successfully challenged the police administration on a variety of labor code violations involving length of shifts, paid holidays and other matters.

It would be easy to dismiss Breaker as a disgruntled ex-employee except that so many of his criticisms of his former employer are easy to verify. Minutes of police commission meetings show the commission members discussing his situation and admitting that he had forced them to provide back pay to police dispatchers who were not paid overtime for working 12 hour shifts and not paid overtime for working on holidays. He said he had raised the is-

sue with the police chief and the police commission without success before he contacted labor officials.

"They pretty much make up the rules as they go along," Breaker said.

Breaker said the police commission, the band council and federal solicitor general offices passed the buck back and forth in response to his complaints. He was left wondering whom—if anyone—was accountable to the public for the operation of this vital service.

McHugh wouldn't discuss the details of Breaker's situation but she did say it was possible that the outside governments used his many complaints as a reason to pull the plug on the Siksika police.

She said it was observed that the RCMP added manpower to surrounding detachments well before March 31, a sign the decision had been made well before it was revealed to the First Nation.

"The letter the federal representatives faxed to the nation on March 8, we received it on March 12. All he said in that letter was based on the inability to resolve these issues—and he didn't say what the issues were—the federal government will not renew the agreement. We went to Ottawa the next day and Senator [Thelma] Chalifoux arranged a meeting with the solicitor general of Canada. So the deputy minister—three members came and met with Siksika. They were uncooperative. They did not want to listen to Siksika. They had only listened to their federal representative who, obviously was giving only his version of the agreement relationship. The meeting was not very fruitful," she said. "We set up a meeting to try and get an extension of the agreement prior to March 31. The province phoned back and arranged a meeting for March 28. We had a binder prepared for everyone who was at that meeting and in that binder it addressed every concern of the management action plan and what we did to resolve that issue. The federal representative didn't even open that binder. He just came in and said, 'My message to you is that we are not renewing this agreement and

there will no further dealings with Siksika as far as policing goes.' That was it."

She claims the fact the First Nation police commission made a decision that the other parties didn't agree with might have been the main reason the agreement was ended.

"One of the other issues that the provincial government was concerned about was the chief of police who had been appointed by the commission. The concern was that he was not qualified to be a chief of police," she said. "The story behind that is that Bernie Bearhat was our sixth chief of police within 10 years. So, obviously there is no stability. Three of the other chiefs of police had been terminated and the other two were secondments from the RCMP. The RCMP didn't renew their secondments."

The commission asked for financial help to develop a chief of police who would be willing to make a career out of working for Siksika. But the other parties said there was no money.

"So the commission said, 'Enough of this, we'll appoint a Siksika member who has his loyalty and his commitment to Siksika.' That's a requirement that was not on their list of qualifications," McHugh explained. "The list of qualifications that we got from the provincial government was that this person has to have a minimum of 15 years of police experience. They had eight qualifications. As far as Siksika is concerned, Bernie met seven of the eight. But they would not be flexible, they just refused to acknowledge him as the chief of police. So we said, 'Send a secondment as an advisor to Bernie so he can go for training... let's invest in our own, that's what the commission said, rather than hiring people who are only there for a year or two and then they're gone.'"

She said it all came down to who was in control.

"It was an agreement as long as they were in control. As long as the federal and provincial representatives were calling the shots, it was an agreement. But the moment that Siksika exercised any kind of independence, it was no longer an agreement. It's an old story," she said.

# Buffalo

(Continued from page 3.)

Then in the 1950s, to move Dakota people out of the town of Portage, their urban lands taken over by the government and they were moved to current 30-acre location on outskirts of town.

Manitoba Vice Chief Young thinks Pashe has a legitimate argument.

"I support Dennis Pashe's argument. That community, in 1972, has opted to have band council elections," Young said. "Dennis is not a hereditary chief as people have said he is. The press have said that. He says a band council elected chief. There's no election as long as the chief is in place. 95 per cent of the community supported him being the chief. Including the councillors that were there. That's the way they always viewed their government there. It's a consensus by 95 per cent of the people living on the reserve."

He believes the band has the right to limit its custom council leadership selection to only reserve members even though the Supreme Court of Canada struck down the section of the Indian Act that prevents off-reserve members from voting.

"I also agree with him on the issue of the (Corbiere) decision that says off-reserve people can be given the opportunity to vote. I don't think the court said that. It's a carte blanche right. I believe that a community can put a restriction on a right to vote. Let's say in my community. My community can say, 'Mr. Young, you can vote. We're not barring you from ever voting but you have to have residence here. You want to vote for chief of council.' That makes sense to me because I can't go into Regina and vote for the mayor there when I'm living in Winnipeg," said.

# Gang C

By Paul Barnsley  
Windspeaker Staff Writer

DAKOTA TIPI, M

A former employee who successfully sued the Dakota Territory First Nation for unjust dismissal testified during the labor arbitration hearing that people e

## Specialized Tribunals & First Nations Legal Institutions

Indigenous Bar Association Conference  
Radisson Hotel, Saskatoon, Saskatchewan  
MAY 29 - 31, 2002

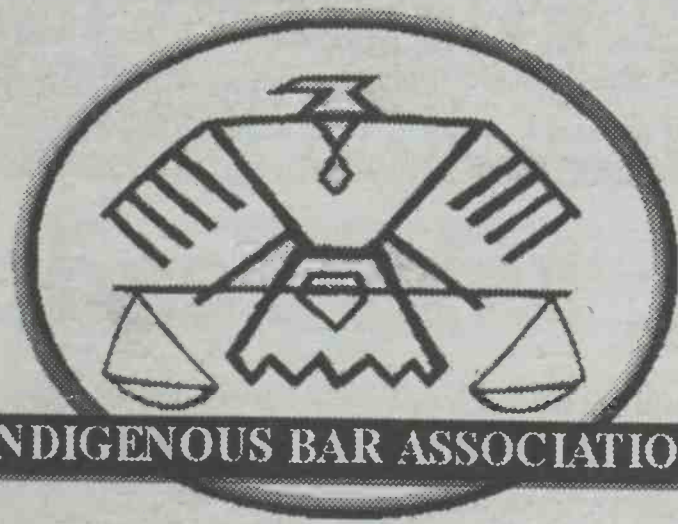
- May 29, 2002: • Business Development • Employment Law • Labour Law
- May 30-31, 2002: • Use of Specialized Tribunals • Experiences with Claims Commissions  
• Creating a First Nations Court • New First Nations Legal Institutions  
• Building a New Specific Claims Tribunal
- June 1, 2002: • Golf Tournament

### ATTENDANCE:

Indigenous Scholars, Lawyers, Academics, Judges, First Nations Leaders, Government Officials

Please see our website at [www.indigenousbar.ca](http://www.indigenousbar.ca)

To discuss sponsorship opportunities, memberships or more information contact our conference coordinator  
Tel: (604) 951-8807 Fax: (604) 951-8861 or Email: [germainelangan@shaw.ca](mailto:germainelangan@shaw.ca)



INDIGENOUS BAR ASSOCIATION

#### REGISTRATION FEES:

\$300 (IBA members); \$500 (non-IBA members); students \$50 -plus G.S.T.

Gala Banquet on May 30th included, (extra banquet tickets are also available for purchase.)

#### Cancellation Policy:

Must be submitted in written form on or before May 19, 2002 and registration fee will be refunded less \$50.)

#### Radisson Hotel Saskatoon Reservations:

Telephone: 1-800-333-3333

Code: Indigenous Bar Association



Now you can b  
lease returns & oth  
thousands b



April 1

will no further dealings Siksika as far as policing. That was it." He claims the fact the First Nations police commission made a decision that the other parties didn't agree with might have been the main reason the agreement was ended. One of the other issues that the provincial government was concerned about was the chief of police who had been appointed by the commission. The concern was that he was not qualified to be a chief of police," said. "The story behind that was that Bernie Bearhat was our chief of police within 10 days. So, obviously there is no stability. Three of the other chiefs of police had been terminated and the other two were removed from the RCMP. The RCMP didn't renew their appointments." The commission asked for financial help to develop a chief of police who would be willing to make a career out of working in Siksika. But the other parties there was no money. So the commission said, "Enough of this, we'll appoint a Siksika member who has his loyalty and his commitment to Siksika." That's a requirement that was not on their list of qualifications," McHugh explained. "The list of qualifications that we got from the provincial government was that a person has to have a minimum of 15 years of police experience. They had eight qualifications. As far as Siksika is concerned, Bernie met seven of the qualifications. But they would not be able, they just refused to acknowledge him as the chief of police. So we said, 'Send a settlement as an advisor to me so he can go for training and let's invest in our own, that's what the commission said, rather than hiring people who are only there for a year or two then they're gone.'" He said it all came down to control. It was an agreement as long as they were in control. As long as the federal and provincial representatives were calling the shots, it was an agreement. But the moment that Siksika exercised any kind of independence, it was no longer an agreement. "It's an old story," she said.

# Buffalo Point dispute attracts AIM's attention

(Continued from page 3.)

Then in the 1950s, to move the Dakota people out of the town of Portage, their urban lands were taken over by the government and they were moved to their current 30-acre location on the outskirts of town.

Manitoba Vice Chief Ken Young thinks Pashe has a legitimate argument.

"I support Dennis Pashe's argument. That community, since 1972, has opted to have band custom elections," Young said. "Dennis is not a hereditary chief as people have said he is. The press have said that. He says I'm a band custom elected chief. There's no election as long as 51 per cent of the community has supported him being the chief, including the councillors that are there. That's the way they have always viewed their governance there. It's a consensus by 51 per cent of the people living on the community."

He believes the band has the right to limit its custom consensus leadership selection to on-reserve members even though the Supreme Court of Canada struck down the section of the Indian Act that prevents off-reserve members from voting.

"I also agree with him on the issue of the (Corbiere) decision that says off-reserve people must be given the opportunity to vote. I don't think the court said that's a carte blanche right. I believe that a community can put a limitation on a right to vote. Let's say in my community. My community can say, 'Mr. Young, yeah you can vote. We're not barring you from ever voting but you have to have residence here if you want to vote for chief and council.' That makes sense to me because I can't go into Regina and vote for the mayor there when I'm living in Winnipeg," he said.

Boudreau said the two communities have different ways of selecting their leadership and that fact is key to understanding both situations.

"In Dakota Tipi, the leadership is elected pursuant to custom. The custom is the consensus of the band members residing on the reserve who appoint their own leader. In Buffalo Point, the chieftainship is being passed from father to son. It's a true hereditary system. A custom system, but true hereditary," he explained.

Henry Boucher has been a vocal opponent of the John Thunder administration for several years. A Buffalo Point member who lives just across the Canada/U.S. border in Warroads, Minnesota, Boucher puts a lot of time into raising awareness of what he sees as a great injustice.

"There hasn't been an election and Chief Thunder has not been elected, he was appointed by his dad—since 1941," he said.

Boucher said his people have refused to employ violence and they can't believe that violence at Dakota Tipi appears to have gotten the results there that they want.

"That's the thing about Dakota Tipi. They are mad. We are doing this in a peaceful manner and we always will. At Dakota Tipi, they burned places down, had road blocks, shots fired. We are doing this in a peaceful manner. It's our inherent right. Of all the people that are on the INAC list, 70 per cent—all the Indians out there—want a democratic election," he said. "I'm overwhelmed. I think democracy should rule. We live in a free society. It's like Canada is a Third World country, but they don't know it because of the racism and the discrimination against Indian people. It's appalling."

Ernest Cobiness said he was appointed the interim chief by the community last summer, although he has been fighting beside Boucher for many years.

"I don't know what it takes. For the last 30 years we've been fighting these people for an election and the last 10 years we've been trying to get an election and haven't had a minister that'll even look our way," he said.

Cobiness said demonstrations and peaceful sit-ins haven't stirred the minister to action.

"At Dakota Tipi, they've been trying less than a year and all of a sudden they've got third party pushed onto them for the funding and they've got an election. What does it take for us to do? At Dakota Tipi, I was talking to the chief and he said somebody shot up his house and there were burnings, basically Nault is trying to tell the public that it's OK to be violent to try and get things done."

Cobiness said 78 per cent of the band membership at Buffalo Point supports the call for an election.

"That's basically all the Indian people," he said.

He believes the department likes Thunder because he doesn't cause problems, whereas Pashe took part in the 1999 Pan Am Games protest in Winnipeg and challenged the provincial government's jurisdiction by allowing unlicensed gaming in his community.

"You're either a good Indian or a bad Indian. You stay home and take orders and take your funding and be a nice little good Indian. That's what the government wants. They say I'm causing trouble while everything's supposed to be OK and then we're called the bad Indians because we stick up for our rights and our people," he said.

Indian Affairs spokesman

Mike Murphy said the Buffalo Point people should not jump to the conclusion that violence is the answer. He says the two situations are quite different.

"Obviously we would not support violence under any circumstance," he said. "Our position on Buffalo Point is they've got an accountability framework in place there. The chief and council do hold office by unwritten custom. As a matter of policy, the department views this as an internal dispute and won't become actively involved in it unless both parties agree to give us a role."

Action was taken at Dakota Tipi, he said, because of "political instability."

While few examples of the minister using Section 74 of the Indian Act to impose a third party manager have been made public, creating the impression that it's a power the minister almost never uses, Murphy said it's more common than most would think.

"Our policy is not to talk about those First Nations that are in third party management, not to identify them unless it's out there in the public, unless the First Nation has taken it upon themselves to make that identification. Ten to 15 per cent of First Nations who are in third party management are in that circumstance for reasons other than financial," he said, adding most "would fall largely under the heading of governance."

Terry Nelson has also taken an interest in the Buffalo Point situation. He is the only Canadian on the board of directors of American Indian Movement. He said the leaders in the United States are willing to go to Buffalo Point and help, but so far they're respecting the Elders wishes to not escalate the situation.

Pashe said he is confused by the apparent inconsistency in the

minister's actions.

"There is a difference there and this is what makes me wonder. Over there they have over 75 per cent of the people want an election and Indian Affairs won't do it. In my case, I have over 60 per cent who don't want an election and Indian Affairs is trying to force one on us," he said. "It sure makes me wonder. I'm flabbergasted. What Minister Nault is doing is capitalizing on our situation. No one from the media has come to our community; no one from Indian Affairs has come to our community, not even the regional director general, and nobody from Bob Nault's office. So they've basically got their heads in the sand because they have a different agenda. Their agenda is to move band custom, which is almost 300 First Nations, into the Indian Act because he wants to fit us into the governance act. His position in the governance act is there's no room for custom. He has said that."

He believes the minister has encouraged violence.

"That's what he's saying. 'Go shoot up the chief's house and you'll get whatever you want. Go and burn [it] down and you'll get whatever you want,'" he said.

When Boudreau was asked if he would argue in Federal Court on behalf of Pashe that the minister was ignoring Section 35, he answered, "That's right."

"It's clear from where he's trying to go with this governance act that there's no place for custom bands in this new act. He says there's some place but everything is regulated and everything has to go through the new governance act. If he's able to remove a band which is protected by Section 35 of the Constitution and at his whim, at his discretion, make it under Section 74, then all the custom bands across the country are really in danger."

# Gang connections alleged against chief

By Paul Barnsley  
Windspeaker Staff Writer

DAKOTA TIPI, Man.

A former employee who successfully sued the Dakota Tipi First Nation for unjust dismissal testified during the labor arbitration hearing that people em-

ployed by Chief Dennis Pashe attempted to intimidate him. The testimony also states that those people had Manitoba Warrior Society tattoos.

Gerald Lomax was suspended from his job as education director for the Dakota Tipi First Nation on Oct. 5, 1999. He testified that he came to believe he was

suspended because his uncle Chief Dennis Pashe believed he was writing and circulating letters that were critical of the chief. Lomax also testified that he believed he would be fired when his suspension ended on Oct. 20.

In her summary of testimony in the case, heard in Winnipeg in April, May and June of 2000, ad-

judicator A.W. Yost wrote that Lomax testified, "that in the summer of 1997 Chief Pashe hired as security officers some persons who carried weapons, had 'MW' tattooed on their hands and wore clothing bearing the logo of a group known as the Manitoba Warriors gang. Mr. Lomax found them intimidating, frustrating

and annoying."

Lomax is the son of Marjorie Prince, the chief's sister who has been waging a campaign to force Pashe to call an election. Pashe says he is chief by the consensus and doesn't need an election to know that the majority of the community supports him.

(see War of words page 24.)

Institutions  
ce  
wan  
w  
Commissions  
al Institutions  
overnment Officials  
onference coordinator  
@shaw.ca

## AUTO ACCEPTANCE GROUP

ABORIGINAL AUTOMOTIVE CENTRE

### BANK REPO & OFF-LEASE \$59 SUPERSALE

# \$59 DELIVERS...

ALL YOU PAY IS \$59\* THEN START MAKING PAYMENTS

Now you can buy quality bank repos, lease returns & other used vehicles for up to thousands below normal values.

Aboriginal Automotive Centre is here to assist in the disposal of 300 Bank Repossessed, Off-Lease and other Used Vehicles. These vehicles have been acquired at incredible savings from banks, auctions and other sources, AND NOW THEY MUST BE SACRIFICED IMMEDIATELY - REGARDLESS OF LOSS OF PROFIT!

\* MUST BE NEW BUSINESS  
\* O.A.C.

1-888-398-6789

**Indian  
Country  
COMMUNITY EVENTS**

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

**ONTARIO NATIVE EDUCATION ASSOCIATION'S ANNUAL EDUCATION CONFERENCE**

May 2 - 4, 2002 Sault Ste. Marie, ON (705) 692-2999

**YOUTH CONFERENCE ON SAFE COMMUNITIES**

May 6, 2002 Fort Frances, ON 1-800-465-8502, Crystal

**OPPORTUNITIES 2002 CONFERENCE ON CAREER DEVELOPMENT**

May 8 - 10, 2002 Hamilton, ON (416) 591-7151 ext.227

**HONOURING OF MOTHERS, GRANDMOTHERS & RESIDENTIAL SCHOOL SURVIVORS POWWOW**

May 10 - 12, 2002 Winnipeg, MB (204) 940-4240 Michael or Carl

**ABORIGINAL LITERACY GATHERING**

May 14 - 16, 2002 Fort Qu'Appelle, SK (306) 543-5880

**ABORIGINAL COMMUNITY ECONOMIC DEVELOPMENT CONFERENCE**

May 15 - 16, 2002 Winnipeg Convention Centre, MB

**DE ANZA COLLEGE POWWOW**

May 17 - 19, 2002 Cupertino, CA (408) 864-5448, Gerri or Leslie

**HEALING GATHERING FOR PELICAN LAKE RESIDENTIAL SCHOOL**

May 26 - 29, 2002 Sioux Lookout, ON (807) 737-7922, Lorraine

**NATIONAL FIRST NATIONS CHILD & FAMILY SERVICES CONFERENCE**

May 26 - 29, 2002 Edmonton, AB (780) 481-7390 ext. 248

**REDISCOVERY: LEADERSHIP AND OUTDOOR TRAINING**

May 26 - June 1, 2002 Personal Growth and Professional Development June 1 - June 7, 2002 How to Start and Operate Youth and Healing Camps Victoria, BC (250) 391-2420

see ad page 9

**TRAIN THE TRAINER WORKSHOP**

May 27 - 31, 2002 Fort St. John

June 3 - 7, 2002 Williams Lake

Oct. 7 - 11, 2002 Westlock

(250) 614-4414

see ad page 29

**THE MEDICINE WHEEL FACILITATOR TRAINING**

May 27 - 31, 2002 Vancouver, BC (604) 251-7081, 1-866-222-8272

**INDIGENOUS BAR ASSOCIATION CONFERENCE**

May 29 - 31, 2002 Saskatoon, SK (604) 951-8807

see ad page 6

**WILDEARTH GATHERING**

June 1 - 7, 2002 Slocan Valley, BC (604) 682-3268 box 1716

**CHILDREN - FAMILIES - COMMUNITIES 2002 CONFERENCE**

June 2 - 5, 2002 Prince George, BC (250) 964-1003

**CIRCLE OF HONOUR AWARDS**

June 5, 2002 Saskatoon, SK. (306) 665-1215

**FIRST PEOPLES' FESTIVAL 2002**

June 10 - 21, 2002 Montreal, QC

see ad page 19

**NATIONAL YOUTH EMPOWERMENT AND EDUCATION SYMPOSIUM "THE FUTURE IS YOURS"**

June 12 - 14, 2002 Edmonton, AB (780) 993-1814

**NATIVE RESEARCHERS' CANCER CONTROL TRAINING PROGRAM**

June 16 - 29, 2002 Portland, OR (503) 494-2947

**WILDERNESS GUIDÉ TRAINING**

June 17 - 28, 2002 Alberta (403) 270-9351, Tim

see ad page 17

**CULTURE-BASED CURRICULUM WORKSHOP**

July 15 - 18, 2002 Baraboo, WI (405) 325-4127

**WHITESAND FIRST NATION TRADITIONAL POWWOW**

June 20 - 23, 2002 Near Armstrong, ON (807) 583-1505, Thomas

**CAN-AM NATIVE CO-ED SLOW PITCH CHALLENGE**

June 29 - July 1, 2002 Winnipeg, MB (204) 989-7117-day, (204) 779-0604-evening

**NATIONAL CONFERENCE ON GIFTED AND TALENTED EDUCATION FOR NATIVE PEOPLE**

July 20 - 23, 2002 Baraboo, WI (405) 325-4127

**RESEARCHING AND WRITING TRIBAL/BAND HISTORIES WORKSHOP**

July 20 - 23, 2002 Baraboo, WI (405) 325-4127

**MOOSEHIDE GATHERING**

July 25 - 28, 2002 Dawson City, YK (867) 993-5385

**2002 NORTH AMERICAN INDIGENOUS GAMES**

July 25 - Aug. 4, 2002 Winnipeg, MB 1-877-682-2002

**MOHAWK IDEALS, VICTORIAN VALUES**

Through August 2, 2002 Royal Ontario Museum, Toronto, ON (416) 586-8000

**SHINGWAUK 2002 - CHILDREN OF SHINGWAUK ALUMNI RESIDENTIAL SCHOOL GATHERING**

Aug. 2 - 5, 2002 Sault Ste. Marie, ON (705) 949-2301 ext.217

**WORLD INDIGENOUS PEOPLES CONFERENCE ON EDUCATION 2002**

Aug. 4 - 10, 2002 Calgary, AB (403) 212-2676

**RED PHEASANT FIRST NATION COMPETITION POWWOW**

Aug. 9 - 11, 2002 Red Pheasant First Nation, SK (306) 937-7717

**WOOD BLOCK MUSIC FESTIVAL**

Aug. 9 - 11, 2002 Fort Good Hope, NT (867) 598-2009, 598-2114 Sareta or (867) 598-2413, 598-2154 Edna

**FIRST NATIONS CUP 2002 TEAM GOLF CHAMPIONSHIP**

Aug. 9 - 11, 2002 Ironhead Golf Course, AB (780) 487-1776

**NATIVE RESEARCHERS' CANCER CONTROL TRAINING PROGRAM**

Oct. 6 - 11, 2002 Tucson, AZ (503) 494-2947

**NATIONAL ABORIGINAL WOMEN IN LEADERSHIP TRAINING CONFERENCE**

Oct. 17 - 19, 2002 Vancouver, BC (250) 652-7097

**Aboriginal community says  
goodbye to respected Elder**

By Cheryl Petten  
Windspeaker Staff Writer

STURGEON LAKE, Alta.

When Dan McLean passed away on April 9 at the age of 89, his passing left a void in the lives of many people.

Described by some of those who knew him as a trailblazer and a progressive thinker who was dedicated to making things better for his people, McLean was also remembered as being a man that was filled with humor, who never failed to make those around him feel good.

McLean was an honorary lifetime member of the Aboriginal Multi-Media Society (AMMSA) board of directors, publisher of *Windspeaker*, but that was just one accomplishment in the long list of accomplishments and contributions he made to the Aboriginal community over the years.

Chester Cunningham, founder of Native Counselling Services of Alberta, and another member of the AMMSA board, said he first met McLean in the mid-1960s.

"He was on the band council with Sturgeon Lake. And I always felt that Dan was the most progressive leader up there," Cunningham said. "It seemed when you went to meetings, it was Dan who was putting forth the ideas. And he really cared about his people, and realized that his people



Dan McLean

were going to have to move ahead to survive."

And when oil companies came to the reserve wanting to drill, McLean was very much involved in negotiations, Cunningham said.

"Dan was at the forefront of all of the discussions. And he could see ahead. He was the visionary, really, I guess, seeing what could happen."

When Cunningham created Native Counselling Services in 1970, McLean was one of the first people he put on the organization's board.

"And he always came with new ideas. He was a bit more than a board member; he also went out and did a lot of public relations. But he was a real Elder," Cunningham said. "He was always, right up to the end, he was always con-

cerned about the plight of his people."

McLean was one of the founding members of the Native Federation of Alberta in the late 1960s.

"It was sort of the organization that kind of spearheaded all the programs for Aboriginal people in Alberta," Cunningham explained.

"We were always trying to get one organization to provide services for all organizations. When the federal government refused to fund the Native federation, we kind of split off. And also they were involved in recruiting both Harold (Cardinal) and Stan Daniels to run for their respective organizations, because we felt that the organizations needed to move forward to a political group rather than just more of a social thing. And as a result, Native Counselling got going, Native Outreach, Canative Housing... the communication network. And they all more or less got their jump-start as a result of the Native Federation of Alberta. But Dan was always involved, and was really level headed with all of his decisions, and you could tell any of the decisions he made were well thought out. And he listened to people," he said.

Jim Badger, former grand chief of the Lesser Slave Lake Indian Regional Council got to know McLean through the council.

(see Respected page 13.)

**Bill C-**

By Cheryl Petten  
Windspeaker Staff Writer

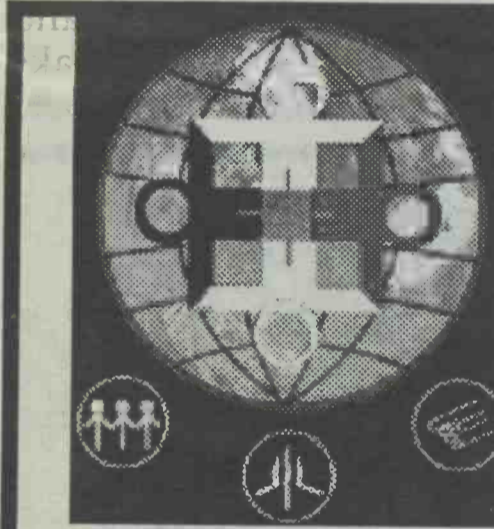
National Aboriginal organizations are once again their support behind Bill C- proposed Species at Risk after amendments to strengthen Aboriginal involvement and protection of Indigenous knowledge received government support.

Some Aboriginal leaders threatened to pull their support of the bill when the parts of the bill dealing with those issues were watered down by the government at the report stage.

Those amendments were received with less than enthusiasm with the opinion being that reversed the work done on the bill by the Environment and Sustainable Development Standing Committee.

Rick Laliberte, Member of Parliament for Churchill River, is a Liberal backbencher member of the standing committee, which consulted with a number of interest groups including Aboriginal organizations, and reported back to the House with a long list of amendments to the bill. The bill as suggested by the standing committee report tabled in December, however, was not the bill presented to the House for debate this spring.

Laliberte took advantage



**Who Does This P**

Anyone interested in th

- 1. Personal Gro
- 2. How to Start

(Cost: \$850 Cdn. p

• began 25 year



NAIT | bring on the future

Considering **Upgrading?**

Did you know?

Many of today's careers are in a science-based economy. NAIT upgrading and bridging courses, including Pre-Tech, College Preparation and Chemistry, will get you started working toward a career.

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

*The Pre-Tech program at NAIT allowed me to get into Construction Engineering, and today I own my own business building houses.*

~ Ken Shirt  
Small Business Owner

Interested? Please call ...  
Stephen Crocker, Manager  
Aboriginal Training Projects  
Phone: (780) 491-3986  
Fax: (780) 471-8993  
E-mail: scrocker@nait.ab.ca

40 YEARS OF EXCELLENCE 1962-2002

**NAIT**  
THE NORTHERN ALBERTA INSTITUTE OF TECHNOLOGY

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



# ity says d Elder

ed about the plight of his  
ple."

McLean was one of the  
nding members of the Na-  
Federation of Alberta in  
late 1960s.

It was sort of the organiza-  
t that kind of spearheaded  
the programs for Aborigi-  
people in Alberta,"  
ningham explained.

We were always trying to  
one organization to  
e services for all organiza-

s. When the federal gov-  
ment refused to fund the  
ive federation, we kind of  
t off. And also they were

olved in recruiting both  
old (Cardinal) and Stan-  
iels to run for their respec-

organizations, because we  
that the organizations  
ded to move forward to a

tical group rather than just  
e of a social thing. And as  
esult, Native Counselling

going, Native Outreach,  
ative Housing... the com-  
munication network. And

y all more or less got their  
p-start as a result of the  
ive Federation of Alberta.

Dan was always involved,  
was really level headed  
a all of his decisions, and

could tell any of the decis-  
ns he made were well  
ght out. And he listened

people," he said.  
m Badger, former grand

of the Lesser Slave Lake  
ian Regional Council got to  
w McLean through the  
ncil.

ee Respected page 13.)

# ing?

ding and bridging  
get you started working

ckly to the needs of

rogram at NAIT allowed

Construction Engineering,  
n my own business

~ Ken Shirt  
Small Business Owner

d? Please call ...

rocker, Manager

Training Projects

(780) 491-3986  
(780) 471-8993

scrocker@nait.ab.ca

**NAIT**  
THE NORTHERN ALBERTA  
INSTITUTE OF TECHNOLOGY

www.nait.ab.ca

# Bill C-5 MP amends the amendments

By Cheryl Petten  
Windspeaker Staff Writer

OTTAWA

National Aboriginal organiza-  
tions are once again throwing  
their support behind Bill C-5, the  
proposed Species at Risk act, af-  
ter amendments to strengthen  
Aboriginal involvement and pro-  
tection of Indigenous knowledge  
received government support.

Some Aboriginal leaders had  
threatened to pull their support  
of the bill when the parts of the  
bill dealing with those issues  
were watered down by the gov-  
ernment at the report stage.

Those amendments were re-  
ceived with less than enthusiasm,  
with the opinion being that they  
reversed the work done on the  
bill by the Environment and Sus-  
tainable Development Standing  
Committee.

Rick Laliberte, Member of Parli-  
ament for Churchill River, Sask.,  
is a Liberal backbencher and  
member of the standing commit-  
tee, which consulted with a  
number of interest groups, in-  
cluding Aboriginal organiza-  
tions, and reported back to the  
House with a long list of amend-  
ments to the bill. The bill as sug-  
gested by the standing commit-  
tee report tabled in December,  
however, was not the bill pre-  
sented to the House for debate  
this spring.

Laliberte took advantage of a

procedural loophole to address  
that situation, and on March 21  
introduced two amendments to  
the bill that come close to restor-  
ing the proposed legislation to  
what was intended by the stand-  
ing committee.

One of the amendments by the  
standing committee was a clause  
that would create a National  
Aboriginal Council on Species at  
Risk made up of the federal min-  
isters of the Environment, Fish-  
eries and Heritage, along with six  
Aboriginal representatives, to be  
selected by the minister of the En-  
vironment. The role of the coun-  
cil under the amendment would  
have been to advise the Canadian  
Endangered Species Conserva-  
tion Council.

But when the bill came back to  
the House at the report stage, the  
National Aboriginal Council as  
originally proposed had been  
changed to a committee, and its  
role was changed to advising the  
Environment minister rather  
than the Canadian Endangered  
Species Conservation Council.

Laliberte said he was surprised  
to see the amendment to this par-  
ticular clause.

"Because it had unanimous  
support from the standing com-  
mittee, and it also was the exact  
wording that the minister had  
negotiated with our office when  
I presented the amendment. So  
that was the surprise," he said.

Another change to the clause  
that raised concerns was that the

wording was changed from stat-  
ing that the minister "shall" es-  
tablish the council to that the  
minister "may" establish the  
committee.

"Why use 'may' when the law  
will create the council. So you're  
supposed to use 'shall'. Because  
some day a minister might  
change. It could be a new gov-  
ernment with a new agenda,"  
Laliberte said. This minister may  
be well intentioned to create the  
council, but if a new minister,  
some time in the future, if you  
give them the 'may' power, they  
could strike the committee after  
it's been established."

The amendment put forward  
by Laliberte effectively reverses  
two of the three impacts of the  
earlier amendments, reinstating  
the national Aboriginal advisory  
group as a council rather than a  
committee, and changing the  
wording from 'may' back to  
'shall'."

Laliberte's amendments don't  
quite return the clause back to the  
way the standing committee en-  
visioned it, however.

According to Laliberte, the  
original clause envisioned a Na-  
tional Aboriginal Council made  
up of three federal ministers and  
six Aboriginal leaders. Under the  
amendment introduced by  
Laliberte on March 21, the coun-  
cil would be comprised solely of  
six Aboriginal representatives,  
who would advise both the En-  
vironment Minister and the Ca-

nadian Endangered Species Con-  
servation Council.

"Through the deliberations, I  
think that would have been test-  
ing the very structure of the gov-  
ernment, because you're dealing  
with the powers of ministers in  
equal comparison to the powers  
of Aboriginal leaders," Laliberte  
said of why the clause was likely  
amended.

"It's a worthwhile debate, but  
to make this bill workable we had  
to work within the parameters of  
the amendment, and it was to  
have the Aboriginal leaders, in  
and of themselves, advise the  
council, the Canadian Conserva-  
tion Council, and then advise the  
ministers on administration of  
the act."

Another clause that came out  
of the committee process dealt  
with protection of traditional  
knowledge. Laliberte said the re-  
port stage amendment to that  
clause was flawed, in that it con-  
travened the United Nations  
Convention on Biodiversity.

"The report stage amend-  
ments, it must have been a typo,  
or a legislative error. The legal  
team that drafted the final  
amendment must have misun-  
derstood the intent of that clause.  
Because it was intended to define  
the ways of sharing traditional  
knowledge, which are intellec-  
tual property rights. Instead of  
finding ways, they said sharing  
traditional knowledge, and that's  
totally against what the UN Con-

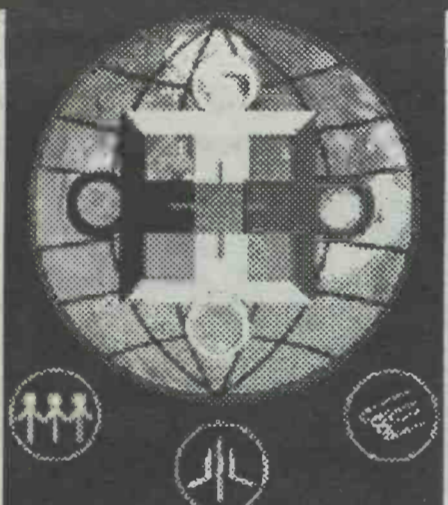
vention on Biodiversity says. The  
traditional knowledge holder still  
retains title to that knowledge,  
until you negotiate how you  
want to share that knowledge.  
This one would have inevitably  
given the power to the govern-  
ment to share all our knowledge  
for free, to anybody. And that's  
totally against the UN Conven-  
tion."

Laliberte said he has received  
assurances from the Minister of  
Environment, David Anderson,  
that there will be government  
support for his two amendments.

Bill Stevenson chairs the Aborigi-  
nal Working Group on Spec-  
ies at Risk, which has been  
working with the standing com-  
mittee on Bill C-5. The working  
group is made up of representa-  
tives from National Aboriginal  
organizations, and has also in-  
volved regional Aboriginal  
groups that are already working  
to preserve species at risk at the  
local level.

Stevenson said the minister's  
support of Laliberte's amend-  
ments to the bill is good news,  
although those amendments  
don't give Aboriginal people the  
level of involvement they would  
have had under the standing  
committee amendments. How-  
ever, the renewed commitment to  
set up an Aboriginal Council is  
enough to keep Aboriginal  
groups involved in the process,  
he said.

(see Species page 19.)



## 12th Annual Rediscovery Leadership & Outdoor Training

*nestled in a rain forest beside the sea*

250-391-2420 (ph) or 250-391-2412 (fax)  
rediscovery@pearson-college.uwc.ca

Who Does This Program Benefit?  
*Anyone interested in the future of our youth*

For course information contact [bjohnsonbj@hotmail.com](mailto:bjohnsonbj@hotmail.com)  
or visit our website [www.rediscovery.org](http://www.rediscovery.org)


To register contact:  
Meira Mathison  
Rediscovery International  
Foundation Guide Training  
LB Pearson College  
650 Pearson College Drive  
Victoria, BC V9C 4H7

**1. Personal Growth and Professional Development—May 26 - June 1, 2002**

**2. How to Start and Operate Outdoor Youth and Healing Camps—June 1 - June 7, 2002**

*(Cost: \$850 Cdn. per course or \$1,600 for both—includes all meals/shared accommodation/books, tuition & GST)*

• began 25 years ago in Haida Gwaii • over 40 Rediscovery camps worldwide • beautiful training setting





## No helmet. No bike. It's the law.

As of May 1st, it will be illegal for anyone under the age of 18 to ride without a bicycle helmet. A properly worn bike helmet can reduce your risk of brain injury by 88%!

Parents: research proves that when children see you wearing a helmet, they will too. Set a good example!

Parents may be fined if a child under the age of 16 rides without an approved bicycle helmet. Young adults aged 16 and 17 who ride without an approved bike helmet could be fined directly.

For more information, or to find out how to recognize an approved bicycle helmet, please visit [saferoads.com](http://saferoads.com), call (780) 422-8839 or, outside of Edmonton, call toll-free 310-0000.

# Protesters picket Wikwemikong band office

By Margo Little  
Windspeaker Contributor

MANITOULIN ISLAND, Ont.

Signs of frustration with the leadership have been evident on the Wikwemikong Unceded Reserve in recent weeks and emotions have been running high.

One of the more dramatic manifestations of discontent occurred March 25 when several people carrying placards descended on the band administration building.

The protesters called for the resignation of Chief Gladys Wakegijig, who had been elected in a byelection Sept. 15, 2001.

Chanting "No more chains, no more lockouts," the demonstrators criticized the chief for what they termed unilateral decision-making.

"There's no accountability; lack of information is a big problem," said John Fox, one of the organizers of the picket. "We need answers. Even the council members have a hard time because there's no input into the agenda."

He listed the island land claims process and the impending governance changes as important concerns. He explained that the demonstration was staged to "raise awareness about what is going on. Folks here want action. Our main concern is the overall direction of the community," he said.

"The chief is inaccessible when we try to ask her questions. We don't get any satisfaction on getting basic information," Fox said.

Jean Trudeau, also took to the picket line.

"We hope this is a wake-up call for other band members to realize what is going on before our next election Aug. 26.

"Traditionally band members have always had a voice at the council table. The chief doesn't allow us to speak at council; people feel oppressed and dictated to."

She said the community needed a commitment that the council would work as a team.

"They are all mature adults so they should be able to work together. If it is not resolved, there will be more frustration for band members and frustration in turn creates anger. The system isn't working now."

The roots of the dissatisfaction expressed in late March can be traced back to Feb. 1. On that date, according to the *Wiky News*, the Wikwemikong Development Commission (WDC) was "closed until further notice" by Chief Wakegijig. Staff members were perplexed to find a chain and padlock barring their place of employment.

The next day the barricade was removed by former

Wikwemikong Chief Eugene Manitowabi, the *Wiky* newspaper reported.

There has also been an on-going dispute in the community over the band's offer to purchase the financially troubled Mnidoo Valley Golf Course. The facility had been put on the auction block by the Business Development Bank of Canada after accumulating a \$1.7 million debt. Wikwemikong council voted Feb. 27 to acquire the course for \$785,000.

Faced with a stalemate on the band governing body, five members of the Wikwemikong Council resigned April 8. According to one former councillor, Donald Trudeau, the elected representatives had come to feel like "puppets" on council.

"We were prevented from doing our jobs; we are not going to be a part of this anymore."

From Trudeau's perspective, "The chief's unilateral actions are a detriment to the community. We have had to deal with bombshell, after bombshell, after bombshell," he said. "I am not going to legitimize it by



MARGO LITTLE

John Fox, Jean Trudeau and Nikki Trudeau joined a demonstration held at the Wikwemikong Unceded Reserve administration building March 25. Protesters were calling for more input into band council decisions.

staying on."

Trudeau said he knows how democracy is supposed to work.

"The chief is supposed to be a spokesperson for decisions made by council and to work to make them a reality. To stay on would be to enable the dysfunction to continue. If we kept our positions we would be masking the undercurrents of an agenda and actions we don't agree with. It may look like business as usual to outside observers but it is anything but

business as usual."

The way to resolve the situation, he believes, is to declare an accelerated general election. "What is happening is not in the best interests of the community," he said. "Things are not going well so we should go to the ballot box again. Let's have a fresh start with a brand new chief and council."

*Windspeaker* attempted to speak with the chief, but she was unavailable.

## ABORIGINAL AUTO CONNECTION

TOLL FREE 1-866-328-5070 OR FAX 1-204 667-9381  
OVER 1000 NEW & USED CARS, TRUCKS & MINI-VANS

Payments starting at \$39<sup>00</sup>\* / week!

FINANCING THROUGH:  
FORD CREDIT, GMAC, ROYAL BANK  
SCOTIA BANK, TD AND OTHER LEADERS.

DELIVERY IN 3 WORKING DAYS  
ASK ABOUT OUR REFERRAL FEE



Type of vehicle required: Car  Truck  Van  SUV  Own A Vehicle Now: YES  NO  Trading In Yes  NO

Name (first) \_\_\_\_\_ (middle) \_\_\_\_\_ (last) \_\_\_\_\_

S.I.N.# \_\_\_\_\_ Birthdate (day) \_\_\_\_\_ (mon.) \_\_\_\_\_ (year) \_\_\_\_\_ Status # \_\_\_\_\_

Mailing Address \_\_\_\_\_

Home Ph # \_\_\_\_\_ Work # \_\_\_\_\_ Cell# \_\_\_\_\_

Employer \_\_\_\_\_ Address \_\_\_\_\_

How Long On Job \_\_\_\_\_ Wages \_\_\_\_\_ Any Previous Credit? \_\_\_\_\_

I, the undersigned, warrant the truth, accuracy and completeness of the following information and hereby take notice that the dealer proposed to procure or cause to be prepared a consumer report, and the dealer is authorized to: (1) investigate my credit and employment history; and (2) procure or cause to be prepared a consumer report or personal investigation; and (3) release information about it's credit experience with me.

DATE: \_\_\_\_\_ Applicants Signature: \_\_\_\_\_

\*Finance plans provided OAC - payments based on 60 month term at an annual finance rate of 7.9% APR. Financing example \$10,140 at 7.9% per annum with a down payment or trade equivalent of \$3,000 equals \$39 per month for 60 months. cost of borrowing \$1,785.07.

Windspeaker - National

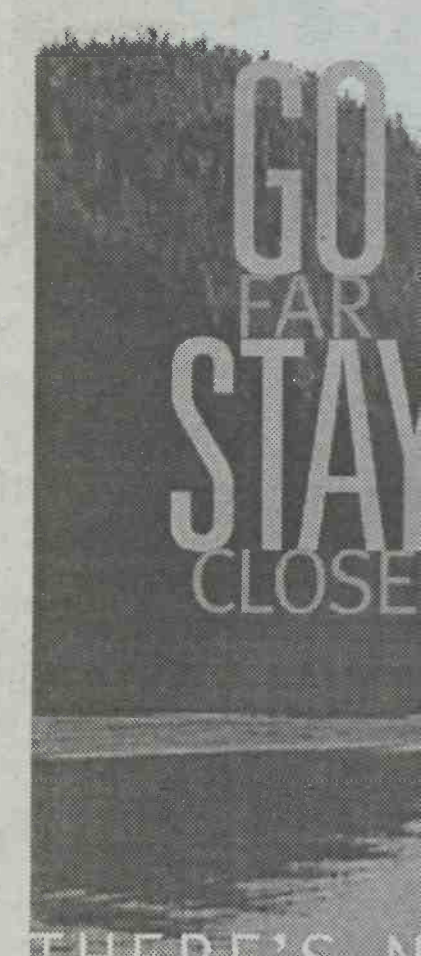
# Governm

(Continued from page 3.)

"The process willfully ignore previous consultations with Nations. It ignores the broadest most comprehensive consultation ever: the federally funded \$58 million Royal Commission on Aboriginal Peoples report ignores Indian Affairs' own survey of First Nations people said they want to talk about communities and their quality of life. They want to talk about protecting rights, not enforcing laws."

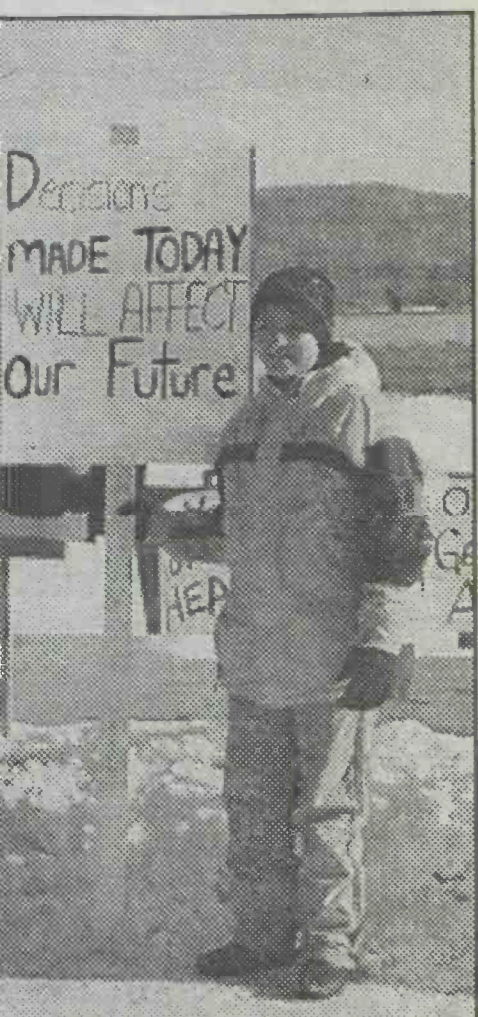
He said the minister's priorities are out of step with First Nations priorities and goals.

"It would be irrelevant



™ Trademark owned and used

# office



MARGO LITTLE

...a demonstration held in front of the administration building March 10 to band council decisions.

...ness as usual." The way to resolve the situation, he believes, is to declare an accelerated general election. What is happening is not in the interests of the community," he said. "Things are not going well so we should go to the ballot box again. Let's have a fresh start with a brand new council and council." Windspeaker attempted to talk with the chief, but she was unavailable.



In Yes  NO   
Contact # \_\_\_\_\_  
Consumer report, and the dealer is credit experience with me.

# Governance issue still a deep divide with leaders

(Continued from page 3.)

"The process willfully ignores previous consultations with First Nations. It ignores the broadest, most comprehensive consultation ever: the federally funded, \$58 million Royal Commission on Aboriginal Peoples report. It ignores Indian Affairs' own survey of First Nations people, who said they want to talk about their communities and their quality of life. They want to talk about protecting rights, not enforcing by-laws."

He said the minister's process is out of step with First Nation priorities and goals.

"It would be irrelevant except

for the fact that it is dangerous. It is a threat to our inherent rights and our treaty rights. The minister says this is not the case. Yet whenever we ask him to back up that claim with a legal analysis or opinion, his officials tell us 'there isn't one.' So either the claim is baseless, or they won't share whatever analysis they have. We take little comfort from either scenario."

Coon Come said the 91.24 approach does not give proper recognition to Aboriginal and treaty rights, will not pass tests set out by the Supreme Court of Canada and will lead to more, not less, litigation.

Nault has repeatedly said he is looking for a way to relieve the court of having to decide basic questions.

"The minister would have us believe the First Nations governance act is the only game in town. If that's the case, it is a dangerous game," Coon Come said. "It will not pass the Supreme Court test. And if we hold it up against our plan, it will not pass the First Nations test."

The next day, the minister's remarks were clearly aimed at countering some of the national chief's criticisms.

"No one would be happier than I would be if tomorrow

every First Nation in Canada signed self government agreements that would allow us to relegate the Indian Act to the dustbin—a relic of an earlier time and outdated ideas," the minister said. "But wishing won't make it so. We can't afford to wait another 60 years for such agreements to be negotiated or for new treaties to be worked out. We can't wait, and the younger generation of First Nations peoples will not wait, for inherent rights to mean more than words on a page."

He focused on the problems with the Indian Act at first and then turned his attention to parts

of the AFN plan.

"The fact is that this act never contemplated the day when First Nations would stand as partners in our society, when they would take their rightful place and play their full part in the life of this country. The Indian Act took away traditional systems of Aboriginal government and replaced them with one alien to their culture. And because it was premised on the assumption that First Nations would gradually be absorbed into the larger Canadian society, the act was silent on many key areas," he said. "This isn't just my opinion or the opinion of the government of Canada; it is the opinion of First Nations themselves. In a recent poll of First Nations, 71 per cent of respondents agreed that providing the tools for good governance will improve conditions for economic and social development. And 68 per cent agree that conditions for economic and social development will be improved by strengthening the accountability of First Nations leaders."

He said he could fix the act and make progress on treaty rights.

"And let's take a closer look at just what setting aside the Indian Act would mean in real terms. It would mean perpetuating the vacuum of governing structures in the Act. In other words, we would continue with a system under which there is no requirement for a band council to have an annual budget; no requirement for conflict-of-interest guidelines; no provision making First Nations legal entities and therefore unable to borrow money on better terms. It would mean leaving in place a system, in which there are no rules protecting band public servants, who can be hired and fired at the whim of each incoming council. It would mean perpetuating a system with no redress for anyone who disagrees with a band council's decision, other than by going to court," he said.

"Some might argue that we should simply implement Section 35 of the Constitution and Inherent Right Policy. As I said earlier, we are moving forward on this front, but anyone who has spent five minutes at the negotiating table knows that Section 35 and the Indian Act are not like a light switch."

He urged First Nation leaders to work with him.

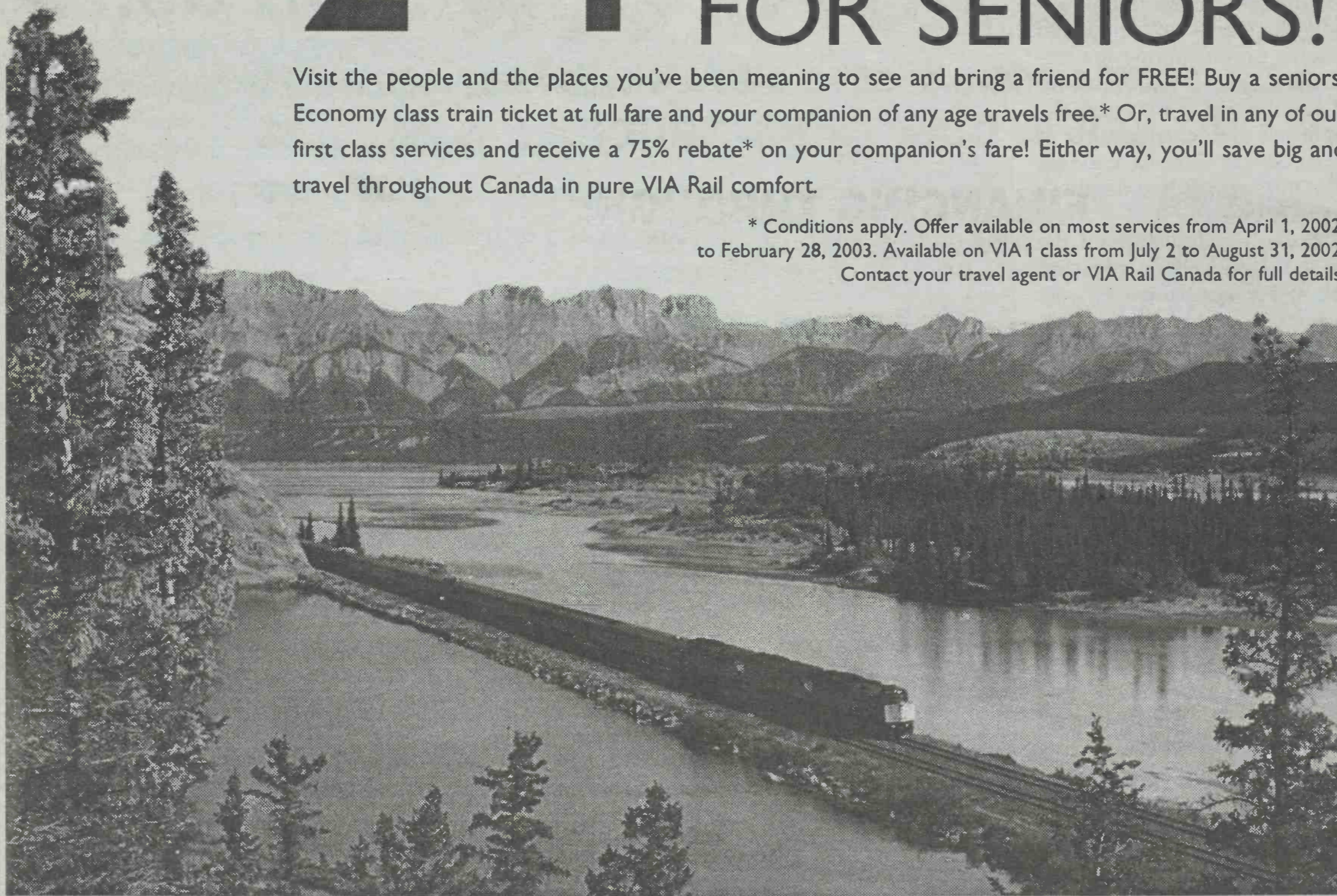
"There are some Aboriginal leaders who have suggested that we fight it out in the courts, perhaps they were encouraged by recent decisions from the Supreme Court. And you'd find a few non-Aboriginal leaders who might agree, but they would be encouraged by decisions like the Mitchell case," he said. "But let's think about that for a moment. Consider the millions of dollars spent by both sides and the Canadian taxpayers—many of whom are Aboriginal. Consider the time and effort both sides have put into developing and researching their cases. And consider that every dollar spent on researchers, witnesses, judges and courtrooms, is one dollar less spent on housing, health, and economic development. And consider that there are already over 200 cases challenging the act."



## 2 FOR 1 TRAIN TRAVEL FOR SENIORS!

Visit the people and the places you've been meaning to see and bring a friend for FREE! Buy a seniors' Economy class train ticket at full fare and your companion of any age travels free.\* Or, travel in any of our first class services and receive a 75% rebate\* on your companion's fare! Either way, you'll save big and travel throughout Canada in pure VIA Rail comfort.

\* Conditions apply. Offer available on most services from April 1, 2002, to February 28, 2003. Available on VIA 1 class from July 2 to August 31, 2002. Contact your travel agent or VIA Rail Canada for full details.



www.viarail.ca  
**VIA**   
VIA Rail Canada

Book online, contact your travel agent or call  
VIA Rail Canada at 1 888 VIA-RAIL (1 888 842-7245)  
TTY 1 800 268 9503 (hearing impaired).



Discover our true nature  
For free Canada travel guides:  
1-888-456-5555  
www.travelcanada.ca/stay

™ Trademark owned and used by VIA Rail Canada Inc.

# MP wants Liberals to question budget cuts

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Deborah Grey reacted strongly when she heard the Assembly of First Nations national chief allege that his organization's budget was cut mainly because it opposed the First Nations governance act initiative. The Edmonton North MP urged the Liberal members of the Standing Committee on Aboriginal Affairs, Northern Development and Natural Resources to question their government and look into the accusation.

At that time, the AFN budget had been slashed from a total of \$19 million to about \$11 million for the fiscal year 2001-2002 with core funding of \$2.1 million. Indian Affairs sources say the core funding for this fiscal year has been set at \$2.09 million. Additional monies for programs will raise that figure, but negotiations aimed at finalizing which programs the government will agree to fund have not been completed. Some recent published reports have mentioned \$6 million as a total figure, which would mean a dramatic drop of another \$5 million in total funding.

Grey heard the allegation that compliance to government wishes was connected to funding levels when Chief Matthew Coon Come, Quebec Vice Chief Ghislain Picard and the national chief's special assistant Richard Powless appeared before the standing committee on Feb. 28. A transcript of the session was circulated widely in April. An assistant in Grey's office told *Windspeaker* on April 19 that none of the government members of the committee responded to her challenge.

"One year ago, I probably wouldn't have believed it possible that if one voiced concerns and opposed something, they would think they could pay a price for it. But I am troubled by what I'm hearing about your concerns about budget cuts. I don't know if we can get to the bottom of this. But if that is going on, I'm going to ask the government members on this committee to get to the bottom of it, because you certainly have the ear of the minister more than the rest of us," said Grey. "So I'm going to ask you folks to do that, on behalf of everyone in this committee. If there is any correlation to that, just because someone speaks out against it, that is deplorable."

Coon Come raised the issue in response to a question from Richard Marceau, Bloc Quebecois MP for Charlesbourg-Jacques-Cartier.

"It's probably a combination of many things why our budget was cut. First of all, it probably had to do with some of the comments I made in the world conference against racism. I felt I was misquoted, when I was only quoting from documents of the federal government—from RCAP and the Human Rights Commission. These are reports in which Canada is involved and that Canada paid for, like RCAP,"



Deborah Grey

*"...I am troubled by what I'm hearing about your concerns about budget cuts. I don't know if we can get to the bottom of this. But if that is going on, I'm going to ask the government members on this committee to get to the bottom of it..."*

— Alliance MP  
Deborah Grey

the national chief said. "I think the message of the minister of Indian Affairs and Northern Development is if you are opposed to the legislation, your budget is cut. The Native women's association opposed it, then a new national women's organization was created. The minister had funds for that. Right across this country, the people who are participating in the process somehow have the ear of the minister. I thought those days were gone."

Marceau also questioned the fairness of the government tactics that the AFN representatives were describing.

"Consequently, the overall process is invalid, since if you do not agree with the government position, your funds are cut and organizations that do not have the same political clout as yours does are set up. That's just a way for the government to divide and conquer and to create stakeholders.... The stakeholders will put forward a position that is in line with what the department wants to hear. That's what you're telling us, isn't it?" he asked.

The Quebec vice chief answered him in very direct terms.

"I am presenting a very clear message here. What I'm saying is that if we happen to decide to oppose an approach put in place by the department of Indian Affairs, the minister of Indian Affairs or the federal government, then our wings are clipped. It's as simple as that. That is what is happening, as a matter of fact," Picard said. "In my opinion, even when the minister is in the wrong, at the end of the day, he's in the right, and it is the Assembly of First Nations which has to back down. This is despite all the various government policies in which we have participated in good faith over the past four or five years."

## L&L BEADS AND MORE



3 cut beads, size 10 - now available in 41 colors  
3 cut beads, size 12 - now available in 35 colors  
Charlotte cut beads, size 13 - now available in 37 colors

Leo & Leona Thiessen  
Phone & Fax: (780) 352-0168  
1-800-386-7251

5419 - 36th Avenue, Wetaskiwin, AB T9A 3C7

## ESSENTIAL ABORIGINAL RESOURCE

## DFO con

By Paul Barnsley  
Windspeaker Staff Writer

OTT

A panel created by the Department of Fisheries and Oceans (DFO) has concluded that the fall lobster fishery conducted by the Bay of Fundy Church First Nation is a threat to lobster stocks. The report recommends that all parties in the region share in the costs of the fishery and that the federal government should take

## Respect

(Continued from page 8.)

"When it was first formed, I think he was one of the key players in the 1974 start-up of the Lesser Slave Lake Indian Regional Council. And he was instrumental," Badger said. "I have to realize in those days there was no sort of formal organization, no formal meetings, how to do things, how to meet. So he came to me during a really hard time."

McLean was with the council when Badger first joined the organization, and was still there when Badger had climbed the ranks to grand chief.

Badger described McLean as a trailblazer, both in his work with the council, and in his work with the early days of Native Counselling Services of Alberta.

"Because in those days, as a member, relations were not that good with the police and with the Indian people. I see as a trailblazer, working with Chester in terms of developing a system like that. And to this



# Get a FREE NIGHT on us.

Stay for 3 nights, and the 3<sup>rd</sup> night is on us.

If it's just around the corner or across the country, make your next getaway an affordable one at your favourite hotels and resorts in most cities across Canada.

With rates as low as

# \$79

Limited Availability

and 30 GREAT DESTINATIONS to choose from, you can pack-up your family for an affordable getaway today.

GreatCanadianHotels.com  
1.888.4.CANADA (1.888.422.6232)



(select hotels only)

30 DESTINATIONS - ENTER TO WIN A TRIP FOR 4. Visit GreatCanadianHotels.com or call 1.888.4.CANADA and ask for our Great Canadian Getaway rates.

\* Per room per night, 3rd night free must be consecutive with 2 paid nights. Great one night rate available. Rate valid on stays booked and used by Dec 28th, 2002 at participating hotels. Maximum 4 guests per room. Limited rooms available. Rates may vary by room type and season. This offer is available at select brand locations only. These fine hotels managed by CHIP Hospitality.

Discover our true nature  
For free Canada travel guides:  
1-888-456-5555  
www.travelcanada.ca/stay



# DFO committee makes sweeping recommendations

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

A panel created by the Department of Fisheries and Oceans (DFO) has concluded that the fall lobster fishery conducted by the Burnt Church First Nation is a threat to lobster stocks. The report recommends that all parties in the region share in the spring fishery and that the federal government should take dras-

tic action to bring peace and stability to the region.

"Science is on the side of the non-Native fishers on the conservation issue, so are the courts, which have made conservation and the impact on other communities sharing the resource key considerations in working out agreements. If that were not enough, the virtual certainty of further social unrest should be sufficient to bring about a change in course. It would be unfortunate, if administrative expediency re-

*"My problem with it is to achieve peace, why do we as Indian people have to give up what is rightfully ours?"*

—Lloyd Augustine

sulted in the criminalization of whole communities of normally law-abiding citizens," the report states. "The panel firmly believes that the situation has been allowed to deteriorate to the point where there is an urgent need to wipe the slate clean in order to allow for a fresh start."

The Panel on Community Relations—former New Brunswick First Nation chief Roger Augustine and Guy Richard, former chief justice of New Brunswick's Court of Queen's Bench—assessed the relationships in Aboriginal and non-Aboriginal communities in the Miramichi Bay area. Their report was released in mid-April. The panel was expressly precluded from addressing the question of treaty rights.

"We sent letters to every licensed fisher in the area inviting them to talk with us and giving them a full description of the mandate. We had a secretariat phoning individuals and encouraging them to meet the panel. The results exceeded our expectations. More than 150 individuals and groups answered our call," the report reads. "We had the privilege of listening to the views of citizens, fishers and women's groups in both communities. We also heard from First Nations Elders and law enforcement officers, RCMP officers,

DFO personnel, representatives from the Miramichi Chamber of Commerce and the local members of parliament and provincial legislature, and municipal councils in the region."

The panel members concluded the problem in the region "runs much deeper than lobster fishing and conservation."

"The non-native communities view the situation strictly as a fisheries management problem. They are concerned that their livelihood will be threatened if a second fishing season is introduced in Lobster Fishing Area 23. Over time and with effective enforcement measures, they learned that conservation pays," the panel members concluded. "Lobster is now the principal source of income for professional fishers in this district. Other species round out what most would call a 'moderate living.' For them, conservation means a ban on lobster fall fishing in the Miramichi area."

But they noted that the Burnt Church First Nation sees an opportunity to use the Sparrow and Marshall rulings "as strategic bargaining tools to gain the maximum political autonomy possible."

"Thus, on the one hand, francophone and anglophone fishers are not willing to jeopardize the resource to accom-

modate righting of past wrongs done to the First Nations people no matter how understanding they may seem. Non-Native fishers generally don't feel individually and personally responsible for the actions of Canadian authorities over the years. The most they are willing to concede is that Native fishers, who have a license to fish, are welcomed to do so on the same terms as they enjoy," the report states.

The panel concluded that some effort must be made to bring the two sides together. They conducted a detailed socio-economic analysis using census 1996 data. The analysis revealed serious disparities between the Native and non-Native communities.

Lloyd Augustine, a keptin or traditional leader of the Mi'kmaq Grand Council had harsh words for the report.

"My problem with it is to achieve peace, why do we as Indian people have to give up what is rightfully ours?" he asked. "They're not asked to give up anything; we are. We're asked to give up our fall fishery. We're asked to subject ourselves to fishery policies, their rules, regulations as a nation that's always claimed we haven't given up any of our sovereignty over our territory which is unceded. Our treaty rights, that's pretty well all vanishing. We're expected to pretty well give that all up."

Attempts to get a response to the report from the minister of Fisheries and Oceans were unsuccessful.

## Respected Elder

(Continued from page 8.)

"When it was first formed, I think he was one of the key runners in the 1974 start-up of the Lesser Slave Lake Indian Regional Council. And he was very instrumental," Badger said. "You have to realize in those days, there was no sort of formal organization, no formal formats on how to do things, how to run meetings. So he came to it at a really hard time."

McLean was with the council when Badger first joined the organization, and was still there when Badger had climbed the ranks to grand chief.

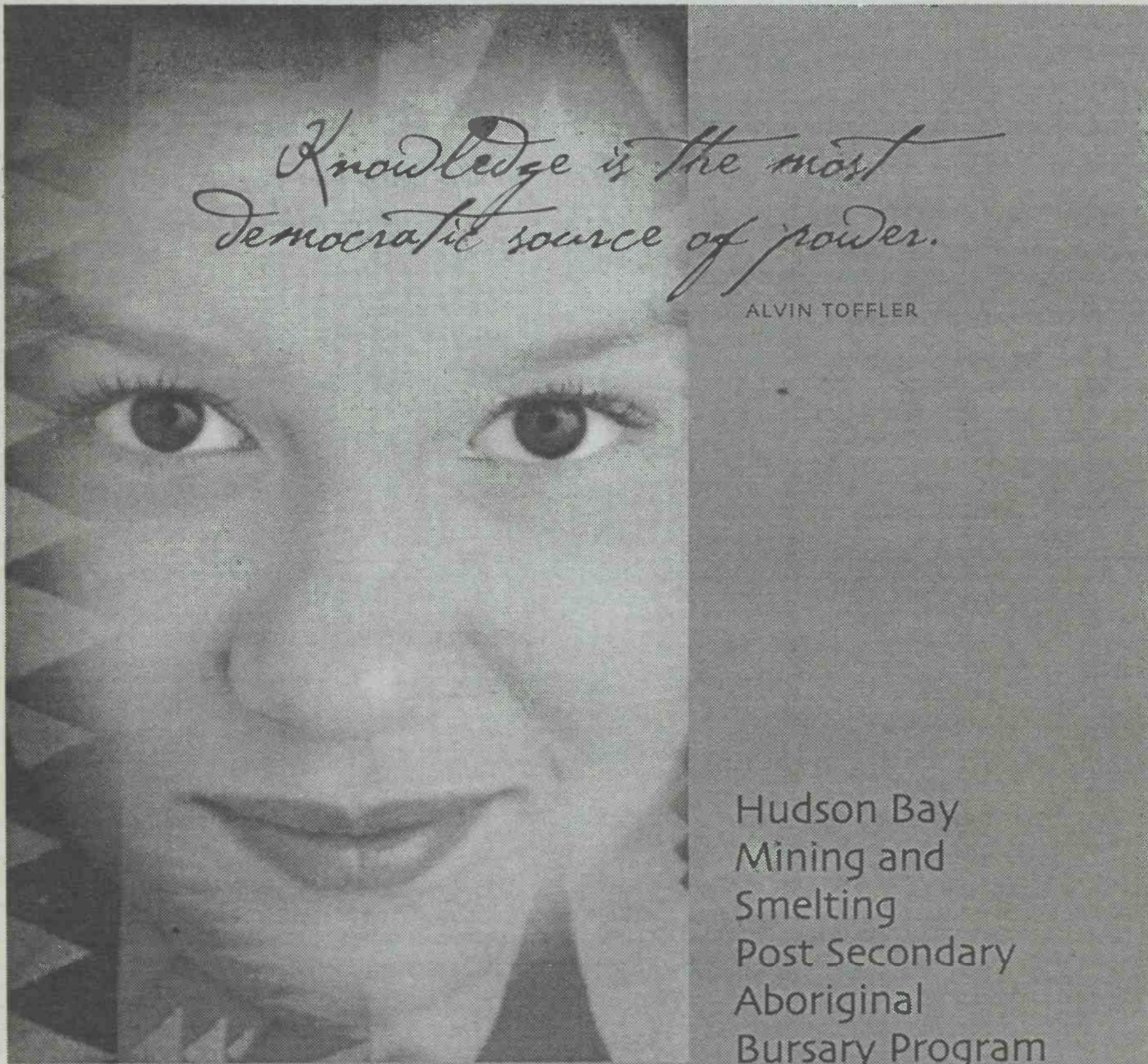
Badger described McLean as a trailblazer, both in his work with the council, and in his work in the early days of Native Counselling Services of Alberta.

"Because in those days, remember, relations were not really that good with the police and with the Indian people. I see him as a trailblazer, working with Chester in terms of developing a system like that. And to this day,

we have grown. Now you see First Nations controlling their own enforcement arm of the RCMP, their own system, and their own processes. And it is going to go further starting from that point," Badger said.

"For the short time that I knew Dan, he was the type of person that liked to tell jokes. He had a lot of humor. Gentle. Kind of the old-fashioned type of person that you just got to know the first time you met him," said AMMSA board member Rosemarie Willier.

Dan McLean is survived by his wife Eliza, son Arnold and daughter-in-law Ernestine, son Paul, daughters Christine, Martha, Rosie, Beverly, Ann, Ruby and Shirley, daughter Carol and son-in-law Lawrence, daughter Doris and son-in-law Robert, daughter Sharon and son-in-law Clarence, daughter Annette and son-in-law Billy Joe, as well as 62 grandchildren, 14 great grandchildren, and three great, great grandchildren.



Hudson Bay  
Mining and  
Smelting  
Post Secondary  
Aboriginal  
Bursary Program

Congratulations to the 2002 Award Winners:

- Adelaide Saunders (York Landing, Manitoba)
- Billie-Jo Albert (Norway House, Manitoba)
- Jo Anna Sanderson (Prince Albert, Saskatchewan)
- Kathy Dusterdeck (Pelican Narrows, Saskatchewan)



## Make a Difference



Volunteer overseas with CUSO

Contact us for:

- Two-year professional postings
- Short-term youth internships

Agriculture - Capacity building - community development - environment - forestry - gender - human rights - non-formal education - technology

For current postings call  
1-888-434-CUSO (2876)  
or visit [www.cuso.org](http://www.cuso.org)



ESSENTIAL ABORIGINAL RESOURCE  
[www.ammsa.com](http://www.ammsa.com)

ESSENTIAL  
ABORIGINAL  
RESOURCE



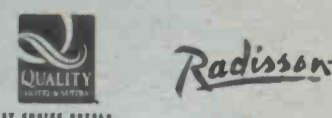
us.

night is on us.

s the country, make  
e at your favourite  
ss Canada.

away today.

anHotels.com  
A (1.888.422.6232)



Canada  
discover our true nature  
free Canada travel guides:  
1-888-456-5555  
[www.travelcanada.ca/stay](http://www.travelcanada.ca/stay)

# National Métis youth role models announced

By Inna Dansereau  
Windspeaker Contributor

VANCOUVER



Melody Mercredi

She has been acutely aware of her culture since a very young age. She has cherished this knowledge and passed it on to other youth. Her name is Melissa Bromley.

The 21-year-old from Sudbury, Ont. is one of five 2002 Métis youth role model winners announced at the National Métis Youth Conference in Vancouver April 26.

Bromley, the winner in the Métis culture and heritage category, is a student in the Native Child and Family Worker program at Cambrian College.

She also works at the Sudbury Métis Youth Centre where she is the youth facilitator for the Youth-to-Youth Environmental Health Audit.

Bromley said she weaves the Métis culture into their meetings because she believes it is important for the youth to know their culture.

"I do what I do because I respect youth, I learn from them and they never fail to teach me something new. I teach them the Métis culture because you have to know where you come from before you can know where you're going. For me, learning my culture has helped me grow and become a proud Métis woman," said Bromley.

Bromley's co-worker, Patsy Mott, nominated her for the program. Mott said Bromley was one of the first youth who participated in the centre's program and has had big impact on youth.

"She is very proud of her culture. She's very-very enthusiastic young lady," said Mott. "She's a great role model for the youth."

Jason Mercredi, a Grade 12 student from La Ronge, Sask., is the model of the personal achievement.

"I am not quite sure of any awesome gifts that I possess. I've won such awards as the northern student achievement award, and the John Paul Proficiency Award and Baptist Ratt Trophy, both are awards which are given to students of Aboriginal ancestry who excel at academics, leadership, athletics, role modeling and overall commitment," he said.

"I tutor kids in high school and junior high. I helped coach various basketball teams until I injured my knee. I ref children's basketball at the local elementary schools. I am a member of the 2002 Indigenous Games Team Saskatchewan basketball team. In the past, I have done volunteering at the local retirement home."

The academic achievement role model is Terry Brown, 22, from Winnipeg.

"I was born with a clubbed foot. I went through operations, I think, 13 of them happened till I was 18...I wasn't really active in sports because of it. I took more of an interest in academics," said Brown.

In May, he's graduating with the Bachelor of Commerce Degree from the University of Manitoba. He is majoring in

marketing and Aboriginal business studies.

"I will be the third graduate from the faculty with that major (Aboriginal business studies) as opposed to three- or four-thousand graduates with marketing."

Brown worked with the Royal Bank for five years while at school. He has volunteered for various clubs and organizations, which brought him to the national youth volunteer summit in April 2001.

"I was fairly surprised that I won...it was a bit of a shock," Brown said. "I think it's a very good thing, very inspirational to myself. It gives me huge boost to my self-esteem."

"To be a role model, I never saw myself in that until some-

body told me I was."

Melody Mercredi, 23, from Vancouver is this year's role model in the career advancement category. She completed her bachelor's degree in opera performance at the Vancouver Academy of Music last year.

"I sing because nothing else is more fulfilling. I have always loved to sing and have always loved a challenge. Opera is by far the most difficult genre to sing. To sing opera requires great technical ability, vocal stamina, good sense of character, and the most important ingredient—passion," said Mercredi.

"I performed in the trio The Prayer on the 2001 National Aboriginal Achievement

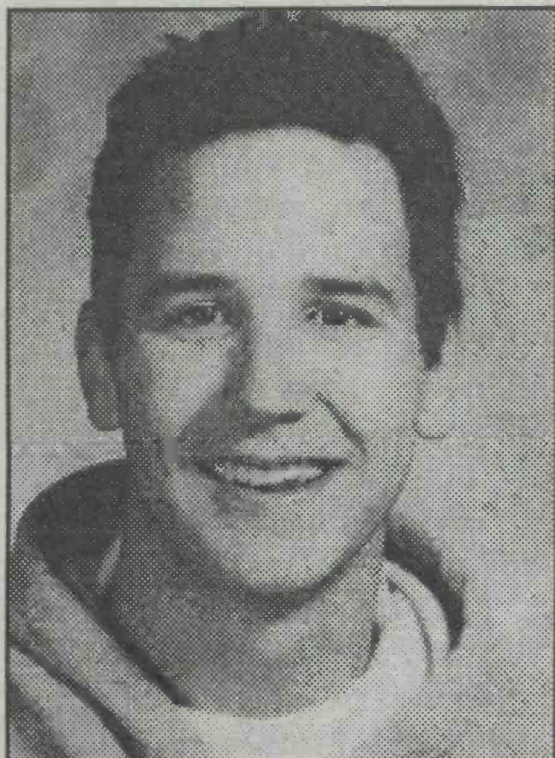
Awards along with fellow Native singers Carey and Marion Newman. It was a fabulous experience," she recalled.

"My teacher David Meek has been working with me for only a year and with his professional training I feel I am on my way to becoming a great opera singer. In the summer, I will be performing the role of Giulietta from Offenbach's Les Contes d'Hoffman in Vancouver, B.C."

Mercredi calls herself a very hard worker who is dedicated to her art.

Fauna Kingdon, 17, from Igaluit, Nunavut, the role model in volunteer service, will be graduating from Inuksuk high school next year.

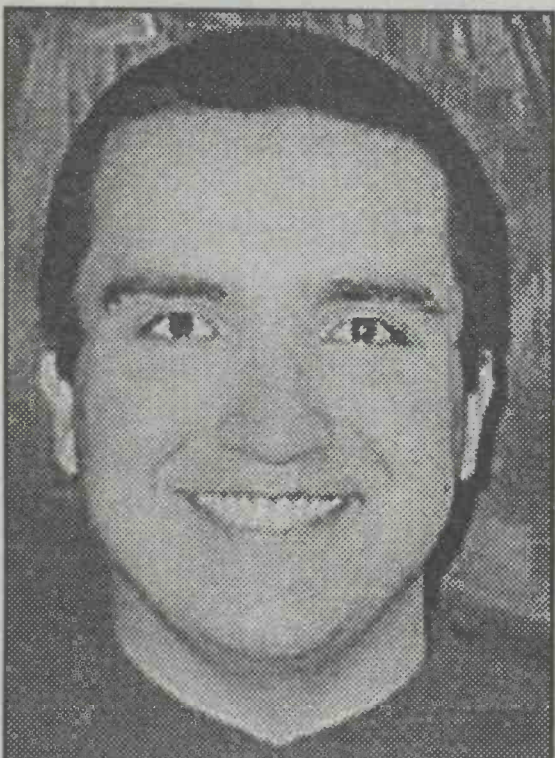
(see Role models page 31.)



Jason Mercredi



Melissa Bromley



Terry Brown



Fauna Kingdon

**EUB Alberta Energy and Utilities Board**  
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

**NOTICE OF APPLICATION**

**ATHABASCA OIL SANDS AREA  
ALBERTA ENERGY AND UTILITIES BOARD  
APPLICATION NO. 1261126  
ALBERTA ENVIRONMENT  
ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT  
APPLICATION NO. 001-146883  
WATER ACT FILE NO. 00184135  
AND ENVIRONMENTAL IMPACT ASSESSMENT REPORT  
RIO ALTO EXPLORATION LTD.**

Take Notice that Rio Alto Exploration Ltd. (RAX) has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct and operate a modified steam-assisted gravity drainage (SAGD) project in the Kirby Area. The proposed thermal project is located in Townships 73 and 74, Ranges 7 and 8, West of the 4th Meridian, which is approximately 85 kilometres (km) northeast of the town of Lac La Biche, Alberta. The proposed scheme will be known as the Kirby Project and developed in four phases. The project is designed to produce up to 4770 m<sup>3</sup> of bitumen per day (30 000 barrels per day) and is expected to have an economical life of approximately 20 years. Start-up and initial production is scheduled for 2004.

The proposed project would include:

- the drilling of multiple horizontal well pairs from pads and the use of SAGD as the recovery process;
- steam generators and major process equipment, which will be located on a common lease; and
- heat recovery equipment and a water recycling system.

**Nature of the Application**

In support of the proposal, RAX has prepared and submitted the following applications:

- Application No. 1261126 to the EUB under Section 10 of the *Oil Sands Conservation Act* to authorize the proposed Kirby Project. RAX has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Director of the Regulatory Assurance Division (AENV). The EIA forms part of the application to the EUB.
- Application No. 001-146883 to AENV under the *Environmental Protection and Enhancement Act* (EPEA) for construction, operation, and reclamation of the Kirby Project.
- An application (File #00184135) to AENV, pursuant to Sections 37 and 50 of the *Water Act* (WA), to authorize water management plans including the diversion of water up to 1,300,000 cubic metres annually from groundwater and the construction of a storm water retention basin.

**To File Submission with the EUB**

Take notice, if you have an interest and wish to make a submission regarding Application No. 1261126, please state in writing your reasons for objecting to or supporting the application by no later than July 8, 2002. The Board will evaluate the submissions received to determine if any of the submitters may be directly and adversely affected by the decision of the Board on this application. Send one copy of your submission to the applicant at the name and address below, and seven copies of the submission to:

Frank Levstik  
Alberta Energy and Utilities Board  
640 - 5 Avenue SW  
Calgary, Alberta T2P 3G4

Any submission filed shall contain information detailing:

- (i) the desired disposition of the application;
- (ii) the facts substantiating the position of the submitter; and
- (iii) the reasons why the submitter believes the Board should decide in the manner advocated.

**To File a Statement of Concern with Alberta Environment**

Further take notice that pursuant to Section 73 of the EPEA and Section 109 of the WA, any person directly affected by the EPEA application may submit a written statement of concern to:

Director, Northern Region  
Alberta Environment  
Regulatory Approvals Centre  
Main Floor, 9820 - 106 Street  
Edmonton, Alberta T5K 2J6  
Telephone: (780) 427-6311  
Fax: (780) 422-0154

Statements of concern under EPEA and WA must be submitted by July 8, 2002. Failure to file a statement of concern may affect the right to file a Notice of Objection (on appeal) with the Environmental Appeal Board. Please quote Application No. 011-146883 (EPEA) or File No. 00184135 (WA) when submitting a statement of concern. If no statements of concern are received, the EPEA and (WA) applications may be approved without further notice. Note that any statements filed regarding these applications are public records and therefore accessible by the public.

**Additional Information**

To obtain additional information or a copy of the application and EIA report, free of charge, contact:

Rio Alto Exploration Ltd.  
2500, 205 - 5 Avenue SW  
Calgary, Alberta T2P 2V7  
Attention: Grant Harms  
Telephone (403) 716-6378  
Fax: (403) 716-6646

E-mail: KirbyProject@rioalto.com

For information about EUB procedures, contact

Resources Applications  
Attention: Frank Levstik  
Telephone: (403) 297-8497

Copies of these applications and the EIA report are also available for viewing at the following locations:

Alberta Energy and Utilities Board  
Information Services  
640 - 5 Avenue SW  
Calgary, Alberta T2P 3G4  
Telephone: (403) 297-8190

Alberta Energy and Utilities Board  
2nd Floor, Northlands Development Building  
209, 4901 - 50th Avenue  
Bonnyville, Alberta T9N 2G4  
Telephone: (780) 826-5353

Alberta Energy and Utilities Board  
2nd Floor, Provincial Building  
9915 Franklin Avenue  
Fort McMurray, Alberta T9H 2K4

Alberta Environment  
Regulatory Approvals Centre  
Main Floor, 9820 - 106th Street  
Edmonton, Alberta T5K 2J6  
Telephone: (780) 427-6311

Alberta Energy and Utilities Board  
10th Floor, Hong Kong Bank of Canada Building  
10055 - 106 Street  
Edmonton, Alberta T5J 2Y2  
Telephone: (780) 427-4901

Lac La Biche & District Public Library  
10307 - 100 Street  
Lac La Biche, Alberta T0A 2C0

This Notice of Application is being distributed to advise interested persons that the applications are available and the EUB and other Government Departments are now undertaking review of the application.

Dated at Calgary, Alberta on April 15, 2002.

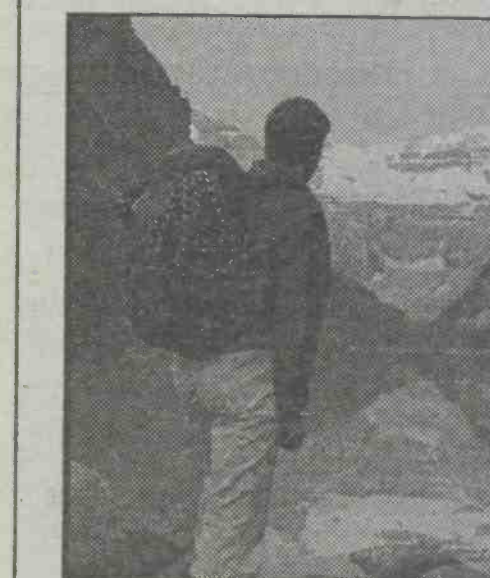
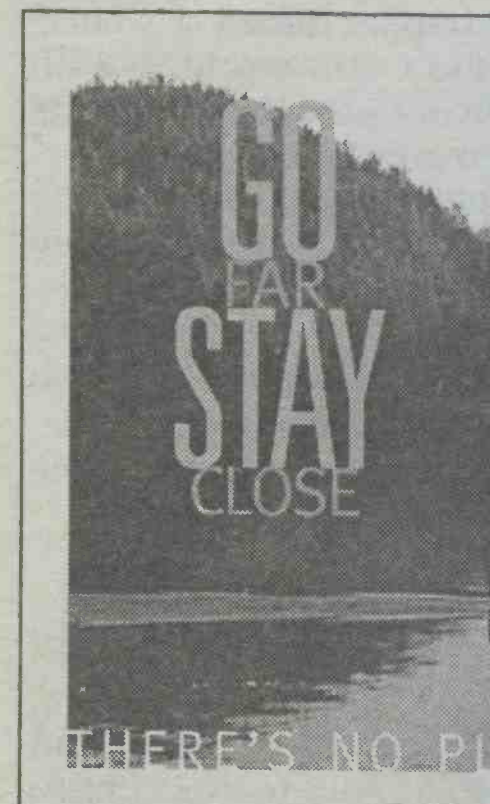
Michael J. Bruni, O.C., General Counsel

# Artist

By Heather Andrews Miller  
Windspeaker Contributor

EDMONTON

Joanne Swanson first picked up a paintbrush at the age of 10, but she has quickly joined the ranks of accomplished artists who started their careers m



GREAT ESCAPE

For a welcome break year-round, especially for Albertans in Calgary and Edmonton.

THE...  
From...  
From...  
Su...  
Great Urban...  
\$30 dinner c...  
THE...  
BAN...  
From \$...  
Room...  
includes: Gourmet...  
Grill, valet pa...

Breakfast at t...  
Poppy Brasserie

Ask for the R

Fairmont Hotels & Resorts  
All rates are per person, based on...  
Upgrades to suites



# ounced

s along with fellow Na-  
ngers Carey and Marion  
an. It was a fabulous ex-  
ce," she recalled.  
teacher David Meek has  
orking with me for only  
nd with his professional  
g I feel I am on my way  
oming a great opera  
In the summer, I will be  
ning the role of Giuletta  
ffenbach's Les Contes  
man in Vancouver, B.C."  
credi calls herself a very  
orker who is dedicated  
art.  
na Kingdon, 17, from  
Nunavut, the role model  
unteer service, will be  
ating from Inuksuk high  
next year.  
Role models page 31.)

d Alberta Environment (AENV) for  
The proposed thermal project is  
es (km) northeast of the town of Lac  
project is designed to produce up to  
ily 20 years. Start-up and initial

posed Kirby Project. RAX has also  
Assurance Division (AENV). The EIA  
onstruction, operation, and

re water management plans including  
orm water retention basin.

state in writing your reasons for  
is received to determine if any of the  
opy of your submission to the

ected by the EPEA application may

concern may affect the right to file a  
3 (EPEA) or File No. 00184135 (WA)  
itions may be approved without further  
by the public.

# Artist inspired by her Eskimo roots

By Heather Andrews Miller  
Windspeaker Contributor

EDMONTON

Joanne Swanson first picked up a paintbrush at the age of 41, but she has quickly joined the ranks of accomplished artists who started their careers much

younger.

Today her contemporary and traditional paintings depicting village scenes and portraits are included in both private collections and Native-owned corporations and businesses across the north.

Swanson was born at a fish camp in the community of

Shaktoolik, which is a coastal village located near the Norton Sound in the Bering Sea in Alaska.

"Our village population was about 120 Inupiaq Eskimo," she said. Although she had no desire to paint as a youngster, her memories of the sunlight playfully peeking from behind the

trees and other scenes of the north are never far from her consciousness and appear often in her paintings.

"My inspiration comes from having lived in rural Alaska. My ideas are endless," she said.

An childhood experience told her that she was destined to become an extraordinary person. At the time she didn't know what form that would take.

"I was picking berries one evening when I was seven. I was alone, as my mother and sisters had already left to return to camp," she recalled. Suddenly she had a thought, as if God was speaking to her. She could see herself as someone special.

"Later I realized that I wanted to be a painter."

She graduated from Unalakleet's Covenant High School in 1971, never having taken an art class. She married Lee Eckels, a pilot, and the couple soon became parents to son Jason.

"My husband encouraged me to excel at whatever my interests were at the time, and I gained self-confidence in myself during my marriage," she explained. When he was killed in a plane crash in July 1980, she was shattered.

The couple had planned for her to enter Alaska Pacific University in Anchorage that fall.

"I carried on with my plans, but it was difficult. In 1985, I graduated with a degree in education," she said. "I've always been able to pull myself up by my bootstraps, whether it's a daily thing or something bigger."

In 1990, she married again, to Evangelical Covenant Church of Alaska (ECCAK) minister Chip Swanson, and soon a daughter was born.

"It was about this time that I realized I wanted to paint," she remembered. She spent almost two years reading and studying everything about painting that she could find. Then she bought her first watercolour paints and brushes at a garage sale and tentatively applied what she had learned. She painted her first work, a scene of people outside the church, as a Christmas gift for her husband.

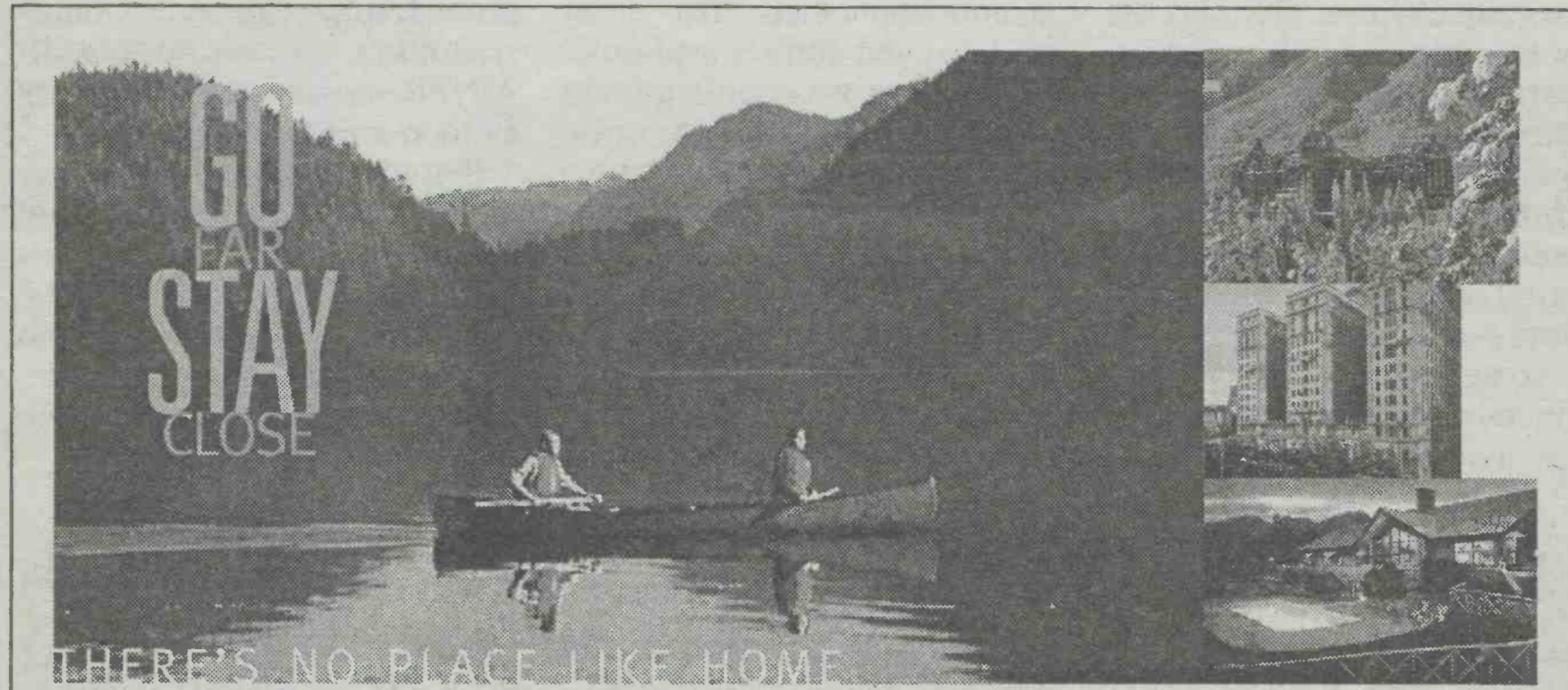
Slowly, her work became known to family and friends and they started asking to buy them.

"I knew then that my time had come, that I was going to become an artist," she said. With her family's encouragement, she began painting in earnest. "Sometimes I'd only paint for 10 minutes, or sometimes a whole morning," she said.

The hardest thing about painting in the far-off reaches of North America is the lack of fellow artists to talk to. "I phone artists around the country for support," she said. As a Native Alaskan expressing herself with watercol-

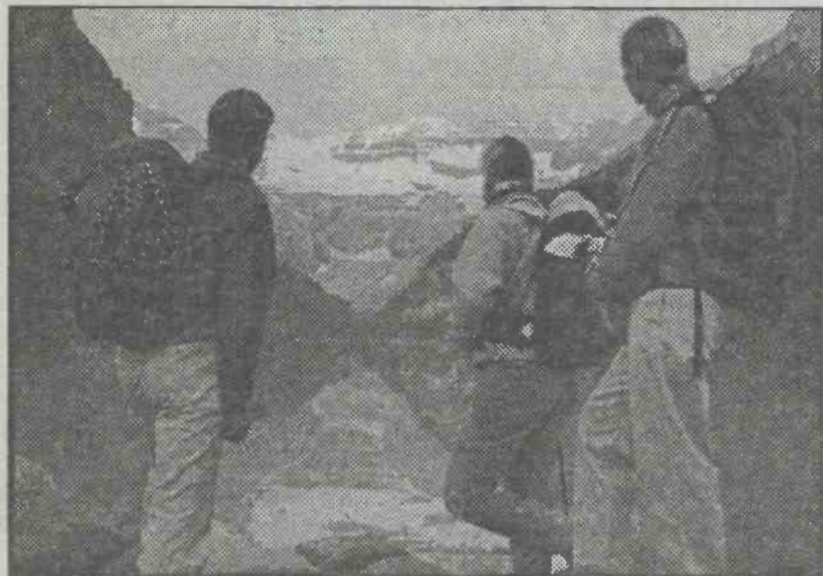


Joanne Swanson



GO FAR  
STAY CLOSE

THERE'S NO PLACE LIKE HOME



## GREAT ESCAPES ARE SPRINGING UP ALL OVER ALBERTA.

For a welcome break you'll never forget, Fairmont Hotels & Resorts has created an irresistible spring escape especially for Albertans. Choose mountain holidays in Banff, Jasper, and Lake Louise, or great urban getaways in Calgary and Edmonton. Relax in legendary comfort at prices that are a definite advantage.

### THE FAIRMONT PALLISER

From \$69 per person  
Friday and Saturday  
From \$99 per person  
Sunday to Thursday

Great Urban Getaway includes:  
\$30 dinner credit and valet parking.

### THE FAIRMONT HOTEL MACDONALD

From \$69 per person  
Friday and Saturday  
From \$89 per person  
Sunday to Thursday

Great Urban Getaway includes: \$20 food and beverage credit, and valet parking.

### THE FAIRMONT BANFF SPRINGS

From \$145 per person

Room with Breakfast includes: Gourmet breakfast in the Bow Valley Grill, valet parking and all gratuities.

### THE FAIRMONT JASPER PARK LODGE

From \$109 per person

Room with Breakfast includes: full breakfast in Meadows Restaurant and all gratuities.

### THE FAIRMONT CHATEAU LAKE LOUISE

From \$119 per person

Breakfast at the Chateau includes: Gourmet Alpine Swiss Guides buffet breakfast in the Poppy Brasserie or romance in the privacy of your room with breakfast at your bedside, valet parking and all gratuities.

Ask for the Room with Breakfast or Great Urban Getaway Packages.

Fairmont Hotels & Resorts: United States, Canada, Barbados, Bermuda, Mexico, United Arab Emirates  
All rates are per person, based on double occupancy in a Fairmont Room, and are subject to availability. Rates do not apply to groups or convention delegates.  
Upgrades to suites available at an extra cost. Children under 18 stay free in parents' room. Taxes not included. Valid until April 30, 2002.



1 800 497 3533  
www.fairmont.com



Discover our true nature  
For free Canada travel guides:  
1-888-456-5555  
www.travelcanada.ca/stay

# King's a mystery, and so is his new book

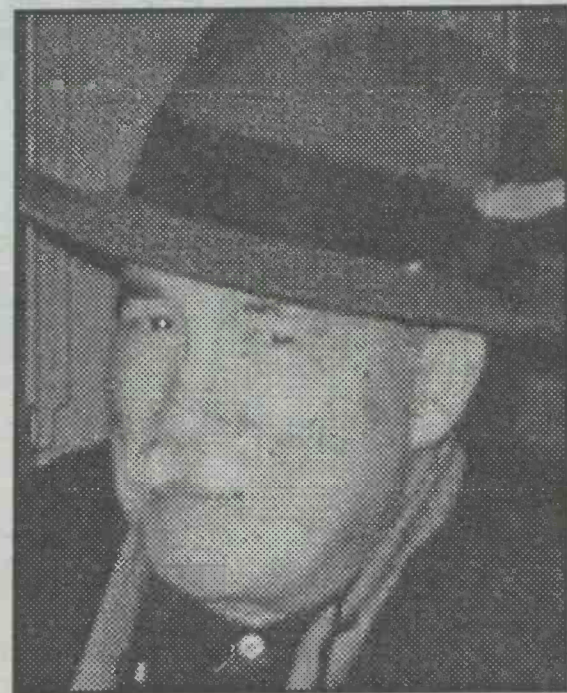
By Katherine Walker  
Windspeaker Contributor

TORONTO

Who is Hartley GoodWeather?

According to Tom King, author of six award-winning books of fiction, and creator/host of CBC Radio's Dead Dog Café, GoodWeather just penned the new mystery novel, *DreadfulWater Shows Up*.

"A few years ago he [GoodWeather] came to me and said he'd like to write anything but a literary piece, and he wanted to make a lot of money from it," King said. "And I thought that'd be the end of it, and he'd be good and forget all



Tom King

about it. But he didn't."

Funny though how GoodWeather looks an awful lot like King dressed-up in a feath-

ered fedora and an 82nd Annual Crow Fair 2000 jacket.

OK, time to fess up. GoodWeather is actually King's alter-ego, and a clever marketing idea for King's foray into the mystery genre—mysterious author writes mystery book.

King's book was recently reviewed in the *Globe & Mail* by Margaret Cannon. She said the book set in a small, western town and featuring a cast of Native characters, was "a very good (but not great) first mystery by a writer to watch." She praised the author for "setting out to make some realities of Native life clear and topple some stereotypes."

Tackling outdated ideas and misconceptions about Native

people is something King does on purpose in his writing.

"A lot of times, what I like to do is set up a stereotype and get the reader nice and comfortable with it, and then jerk it out from under their feet," King said. "It does a couple of things. It's an occasion for humor, but it also quietly points up some of the racism that exists. The quiet kind that you don't hear about."

King grew up poor in a town where class and racial lines were clearly drawn.

"I didn't know upper middle-class white people," King said to a group of about a hundred people gathered at the University of Toronto's Alumni Hall to hear him read from his new novel.

"I just imagined how they lived," he laughed. "The people I knew growing up worked on railroads, or fixed breaks and engines. These are the people I always go back to."

King/GoodWeather has already started his second mystery novel featuring Thumps DreadfulWater, an ex-cop and photographer turned ace detective. He's also working with APTN to create a Dead Dog Café cartoon series for television.

His advice to up and coming Native writers, like Hartley GoodWeather?

"Write whatever you want," King said. "It's a matter that you write well, not what you write. Some people will like it, some people won't."

# Author struggles with his place in the world

## REVIEW

By Suzanne Methot  
Windspeaker Contributor

*Lake of the Prairies: A Story of Belonging*  
By Warren Cariou  
Doubleday Canada  
318 pages, (hc)  
\$32.95

*Lake of the Prairies* is, first, a story of a man and the forces that have made him what he is today. It is also a nuanced portrait of Meadow Lake, Sask., the author's hometown and the place where he grew into adulthood.

Warren Cariou currently lives in Winnipeg, but he has also lived in Saskatoon, Regina, Toronto, London, Ont. and Van-

couver. In *Lake of the Prairies*, Cariou explores the ideas of memory and belonging by discussing a place he has now lived half his life away from but to which he still feels attached.

In his search to make sense of the idea of home—and its shifting terrain—the author discusses the in-between place Meadow Lake plays in terms of its geography (not Prairies but not the north), his own in-between place as a person of Métis ancestry, and the in-betweenness of truth as revealed in the real and imagined stories of a place and its people. (As a child, Cariou remembers finding arrowheads and other artifacts, which were never connected to the Cree of the nearby Flying Dust Indian Reserve, whose history played no part in the glorious settler narratives the local whites told as their version of

history.) Cariou doesn't just use his own story to illustrate how place and personal story become intertwined and irreducible from one another. The author discusses race relations in Meadow Lake, and the way skin color, class distinction, and special talent (an excellence at sport, for example) determined and conferred acceptance. His memories of Clayton Matchee, the Meadow Lake-born former Canadian Airborne soldier involved in the torture and murder of Somali citizen Shidane Abukar Arone, serves as a particularly chilling reminder of the effects of racism. To Cariou, Matchee committed the torture and killing because he wanted to fit in. He saw that fitting in meant not being Native, so, Cariou said,

Matchee internalized the racism he suffered growing up in Meadow Lake and acted just like the racist non-Natives of his youth, essentially becoming, Cariou said, an honorary non-Native in his treatment of the darker-skinned Abukar Arone.

*Lake of the Prairies* takes care to point out the role our stories play in locating and grounding us. Cariou's father was a teller of tall tales and mythic family stories, and this led to Cariou's intense interest in his place in the family, and his family's place in the world (surely the first sign that he would become a writer).

The book also illustrates the confusion and questioning that occurs when those stories change: Cariou only found out he was Métis when he was in his late 20s. The author still struggles with this new-found

knowledge and by the end of the book comes to no clear understanding of his place, only a superior understanding of the power of labels.

*Lake of the Prairies* is perfectly paced and expertly structured. The author weaves personal anecdote, historical detail, and meditative remembrance together to form chapter-by-chapter explorations on various subjects, but also presents a linear autobiography that functions as the main narrative. Cariou also has a dry wit and a sure eye for the comedic, which balances the book nicely.

Like every good memoir, Cariou presents his story and the story of Meadow Lake as a mirror through which readers might reflect on their own history and place in the world.

*Lake of the Prairies* is storytelling at its absolute best.

# Cozy up with a good book this month

Canada Book Day was celebrated on April 23, and *Windspeaker* would like to join in the celebration of the printed word and present some books that have arrived, some recently, some not so recently, through our door for review.

We've had the opportunity to do some larger work on a few of them, as you've noticed in our coverage this month, but these are a few we haven't been able to get to for a full accounting. We hope you find something among them that piques your interest enough to find you choosing to spend your quiet moments with a good book.

*Building a Birchbark Canoe: The Algonquin Wabanaki Teiman*  
By David Gidmark  
Firefly publishers  
147 pages (sc)  
\$19.95 (US)

*Building a Birchbark Canoe* shows readers the practical process of the construction of a birchbark canoe, at the same time as demonstrating the cultural significance of an elegant and practical craft that might otherwise be lost to history.

*Mikmaq Treaties on Trial: History, Land and Donald Marshall Junior*  
By William C. Wicken

University of Toronto Press  
301 pages (hc)  
\$55

The book explores the historical basis of the Mikmaq's claim by analyzing the context in which a treaty signed in 1726 was confirmed and later renegotiated in 1749, 1752, and 1760.

*Selling the Indian: Commercializing & Appropriating American Indian Cultures*  
Edited by Carter Jones Meyer & Diana Royer  
University of Arizona Press  
320 pages (sc)  
\$22.95 (US)

*Selling the Indian* shows that commercialization and appropriation of American Indian cultures have been persistent practices over the last century and constitute a form of imperialism that could contribute to the destruction of the American Indian culture and identity. The collection of essays offers a means toward understanding this complex process and provides a new window on Indian-white interactions.

*Yuwipi: Vision & Experience in Oglala Rituals*  
By William K. Powers  
University of Nebraska

112 pages (sc)  
\$6.95 (US)

*Yuwipi* is the present-day Oglala Sioux version of an ancient ritual in which the shaman is bound and, in the darkness, calls spirits to come and free him and to communicate with his audience. The author shows how this ritual is related to two other old institutions, the vision quest and the sweat lodge.

*Muskekowuch Athinuwick: Original People of the Great Swampy Land*  
By Victor P. Lytwyn  
University of Manitoba Press  
304 pages (sc)  
\$24.95

The original people of the Hudson Bay lowlands, often known as the Lowland Cree, were among the first of the Aboriginal peoples in northwest North America to come into contact with Europeans. Their own oral histories recount thousands of years of living in the region.

*The Great Peace of Montreal of 1701: French-Native Diplomacy in the Seventeenth Century*  
By Gilles Havard  
McGill-Queen's University Press  
308 pages (sc)

\$24.95

In the summer of 1701 in Montreal, 40 First Nations met with the French to end persistent, bloody conflicts between the Iroquois confederacy and the French and their Native allies. Elaborate, month-long ceremonies culminated in the signing of the treaty that effectively ended the Iroquois wars.

*Iroquois Culture & Commentary*  
By Doug George-Kanentio  
Clear Light Publishers  
224 pages (sc)  
\$14.95 (US)

The author offers a portrait of the Iroquois that touches on a multitude of topics, beginning with Iroquois beliefs concerning their origins as a people and their spiritual, communal and family traditions. Stories of Iroquois leaders and heroes include historical figures such as Handsome Lake, as well as Elders whom the author knows personally.

*Learning by Designing: Pacific Northwest Coast Native Indian Art Volume 1*  
By Jim Glibert and Karin Clark  
Raven Publishing  
224 pages (sc)  
\$24.95 (US)

A comprehensive study of the

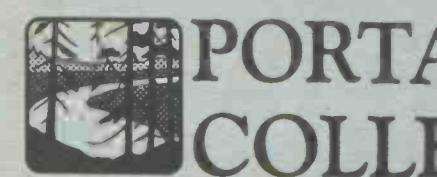
Pacific Northwest Coast art styles. Attempts to help the reader understand and recognize the essential differences in the four major styles of this region.

*With Eagle Tail*  
By Colin F. Taylor and Hugh Dempsey  
Key Porter Books  
128 pages, 100 b/w photos (hc)  
\$21.95

*With Eagle Tail* is the story of a young newspaper photographer, Arnold Lupson, who left his home in England after the First World War to live with the Native American tribes of the North American Plains. His images offer a glimpse into the culture and day-to-day endeavors of the members of the Sarcee, Blackfoot and Stoney tribes.

*Tom Three Persons*  
By Yvonne Trainer  
Frontenac House  
71 pages (sc)  
\$14.95

*Tom Three Persons* was created as a one-person oral performance piece by Yvonne Trainer in the early 1990s. It has been defined as a biography in verse, a work of Prairie realism, a postmodern long poem, and a postcolonial text.



Keep the  
Native Art

Learn to successfully make a product lines or others in school

Portage College communications, success.

### NATIVE CULT

Become a trained crafts. You will receive training in and marketing tech

NOT ON  
EL

Portage  
Lac La Biche, Alberta



ANCIENT PATHWAYS

particular programs, ing with A

Technical management,

• Op

(Hi

• Op

(Ab

Non-Tech

programming, solo under the

• Da

• Co

specialized equi

24 hour  
Share  
H

## Missinipi



La Ronge Broadcast Cen  
Box 1529

Ph: 425-4003  
Fx: 425-3123

Prince Albert Sales Office  
#77 - 11th Street West

Ph: 922-4566  
Fx: 922-6969

Toll

Reaching Northern a local happenings. Co  
MBC. Informative, pro  
Radio, keeping the lin



book

imagined how they laughed. "The people growing up worked on for fixed breaks and these are the people I back to."  
oodWeather has al- ed his second mystery featuring Thumps er, an ex-cop and turned ace detec- so working with e a Dead Dog Café for television.  
to up and coming ers, like Hartley r?  
atever you want," s a matter that you ot what you write. will like it, some

world

nd by the end of nes to no clear un- of his place, only a lderstanding of the els.  
e Prairies is per- and expertly struc- uthor weaves per- te, historical detail, ive remembrance form chapter-by- orations on various also presents a lin- graphy that func- e main narrative. as a dry wit and a e the comedic, which book nicely.  
y good memoir, ents his story and Meadow Lake as a gh which readers t on their own his- ce in the world.  
e Prairies is story- absolute best.

nth

thwest Coast art empts to help the stand and recognize l differences in the tyles of this region.

il Taylor and Hugh

books 00 b/w photos (hc)

le Tail is the story of wspaper photogra- d Lupson, who left n England after the War to live with the erican tribes of the rican Plains. His im- glimpse into the cul- ty-to-day endeavors bers of the Sarcee, and Stoney tribes.

Persons Trainer House

ree Persons was cre- one-person oral pe- piece by Yvonne he early 1990s. It has ed as a biography in rk of Prairie realism, ern long poem, and al text.



Keep the Tradition Alive

Native Arts and Culture Programs

Learn to successfully make and market your own product lines or to teach Native Arts and Crafts to others in school or community settings.

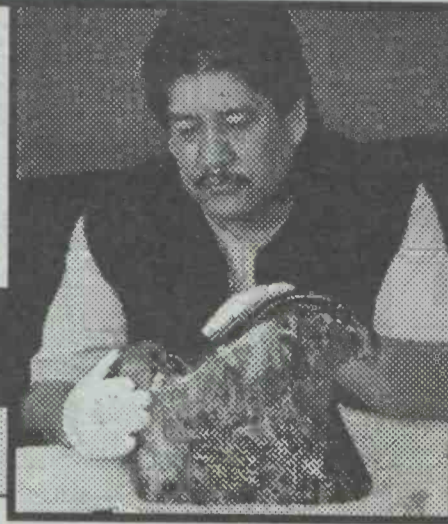
Portage College provides training in marketing, communications, and computers to aid in your success.

NATIVE CULTURAL ARTS INSTRUCTOR

Become a trained Instructor of Aboriginal arts and crafts. You will receive hands on instruction in tradition and contemporary Aboriginal arts forms and receive training in teaching competencies, computers and marketing techniques.

**NOT OFFERED ANYWHERE ELSE IN CANADA!!**

Portage College, 9531-94 Avenue, Box 417  
Lac La Biche, Alberta T0A 2C0 Ph: (780) 623-5580 Fax: (780) 623-5519



NATIVE ARTISANS PROGRAM

Develop, design, and market your own line of Aboriginal arts and crafts. Learn how to produce and market top-quality hand-made Aboriginal arts and crafts. No other program in Canada gives you the training in computers and marketing that can lead to greater success.

Learn to make the Native arts and crafts from communities across Canada.



Learning Makes The Difference  
Website: www.portagec.ab.ca

Book/exhibit tell of Inuit weavers

By Cheryl Petten  
Windspeaker Staff Writer

Nuvisavik—the place where we weave Edited by Maria Von Finckenstein Canadian Museum of Civilization/ McGill-Queen's University Press 202 pages (sc) \$45.00

For more than three decades, artists and weavers in Pangnirtung on Baffin Island have been working together to create colorful tapestries that capture images of traditional Inuit life, preserving them for future generations. Now the images of those tapestries have been captured in a book.

Nuvisavik—the place where we weave, features a history of the Pangnirtung Tapestry Studio, where the weavers of the community learned and perfected their craft, along with reproductions of some of the tapestries created at the studio since it first opened its doors.

Each tapestry represents a team effort, with a member of the community first creating a drawing. Once the drawing is complete, the weaver takes over and translates the drawing into a tapestry.

The book also includes information about the artists—the creators of both the drawings and the tapestries—alongside images of the works they've created.

The 49 tapestries featured in the book are currently on display at the Canadian Museum of Civilization in the exhibit Nuvisavik, The Place Where We Weave: Inuit Tapestries from Arctic Canada. The exhibit opened in February, and will run until Sept. 8, 2003.

The Pangnirtung Tapestry Studio was created in 1970 by the federal government. Throughout the 1960s the Inuit were a people in transition, being forced to leave behind their nomadic life as hunters. They went from living on the land to living in settlements like Pangnirtung. In an attempt to make the change easier, the government started up arts and crafts projects in the new communities. Donald Stuart, an artist-weaver, was asked to go to Pangnirtung to teach the women to weave.

The women of the community were quick to learn the craft, building on their skills in sewing that had been taught them by their mothers.

The women began by weaving sashes, blankets, scarves and parka braids, but as their talents grew, they began to weave tapestries, translating drawings done by local artists into woven works of art.

Thirty years later, members of the studio are still creating tapestries, and selling their creations across Canada and in the United States.

As the book explains, the drawings on which many of the tapestries were based were created by people representing three different generations—Elders who spent most of their lives living in hunting camps; the transitional generation, those who were born in the camps and grew up there, but who moved into Pangnirtung in their twenties; and the younger generation, who have never known camp life.

The overall theme of the work remains the same from one generation to the next, the depiction of traditional Inuit life; life before settlement. But the way each generation of artists represents that life is different.

As Maria Von Finckenstein, curator for contemporary Inuit art at the Canadian Museum of Civilization explained, the drawings done by Elders are usually line drawings, and often show objects drawn from different perspectives in one work.

"So you have to sort of twist your brain around. One object is shown from above, the next object in the same drawing is shown from the side, and so on."

The work of the second generation—the transition generation—shows a transition in the art as well, Von Finckenstein said.

"They are sort of caught between the two cultures. They grew up on the land until their early twenties. And so they are fairly comfortable in both worlds but don't really belong in either. And their drawings are still very highly stylized, but of one perspective, and a little bit more kind of an attempt to place figures in a landscape instead of free floating space as in the first generation."

The work of the third generation—those who grew up in Pangnirtung—shows the impact of outside culture.

"They've grown up with television, and school, and videos, and magazines, and comic books. And their drawings are very similar to what we're used to. They're totally very realistic, with shading and perspective and everything."

As Von Finckenstein explained, the Nuvisavik exhibit and book were put together to focus some long overdue attention to the work of the tapestry studio.

"I think that there has been virtually no attention paid ever to these wall hangings. For reasons that I don't quite understand, because they're very beautiful. And a fair amount has been done on prints and sculpture by Inuit, but never anything on these," Von Finckenstein said.

The seed of the project was planted a few years back, when Deborah Hickman, who had been general manager and artistic manager of the tapestry studio in the early 1980s approached Von Finckenstein about putting together something on the studio.

(see Inuit weavers page 29.)

**WILDERNESS GUIDE TRAINING**

**Ghost River Rediscovery**

Renew your Vision! Develop your Skills! This unique wilderness-based course is of particular relevance to those working in culturally-based outdoor education, Aboriginal youth programs, wilderness therapy and at-risk youth programs. It combines professional skills training with Aboriginal traditions. All students receive training and practice in the following areas:

**Technical skills:** (includes: Outdoor leadership skills and standards; bear safety, camp set up, risk management, emergency response and survival, program organization and development.)

- **Option I: Backcountry Leadership and Travel.** (Hiking and backpacking leadership in remote terrain.)
- **Option II: Red Cross Wilderness First Aid.** (Aboriginal instructor. Certification valid for three years.)

**Non-Technical Skills:** (includes: Facilitation & counselling skills, Aboriginal traditions, cultural programming, rites of passage, Rediscovery games and philosophy. All students have the opportunity to undertake a solo under the guidance of an Elder.)

- **Days: June 17 - 28, 2002 (12 days)**
- **Cost: \$850.00** (Includes food, accommodation, transportation from Calgary, instruction, use of specialized equipment, course manuals, certification costs.)

For more information, contact Tim at:  
**(403) 270-9351**  
www.ghostriverrediscovery.com

**24 hours a day in English, Cree and Dene**  
**Share the Vision of Communication**  
Heard around the world [www.mbcradio.com](http://www.mbcradio.com)  
"Bringing People to the People"

**Missinipi Broadcasting Corporation**

Inviting everyone to tune in to enjoy great Northern Saskatchewan hospitality and the wonders of Mother Earth.

M.B.C. Communities - 89.9 on your dial:

1. CJLR, La Ronge (Broadcast Centre)	8. CPAT, Patuanak	15. Garson Lake
2. CJCJ, Cumberland House	9. CFNK, Pinehouse	16. Descharme Lake
3. CIAZ, Pelican Narrows	10. Turnor Lake	17. Timber Bay
4. CHPN, La Loche	11. Fond du Lac	18. Macarthur River
5. CIBN, Buffalo Narrows	12. Montreal Lake	19. Rabbit Lake
6. CJBW, Jans Bay	13. Key Lake	20. Shoal Lake
7. CFBB, Cole Bay	14. Sucker River	21. Red Earth

Other Dial positions:

1. CIPI, Beauval, 96.5	9. Deschambeault Lake, 88.9	17. Stanley Mission, 98.5
2. CJLK, Wollaston Lake, 91.9	10. Uranium City, 99.8	18. Duck Lake, 100.7
3. CFDM, Flying Dust, Meadow Lake, 105.7	11. Cluff Lake, 104.1	19. Sled Lake, 94.9
4. CIBN, Buffalo Narrows, 89.3	12. Southend, 96.5	20. St. George's Hill, 92.7
5. CFCK, Canoe Lake, 103.9	13. Kinooosao, Cable 12	21. Lac La Plonge, 96.5
6. CILX, Ile-a-la-Croise, 92.5	14. Stony Rapids, 91.9	22. Onion Lake, 97.7
7. Prince Albert, 88.1	15. Sandy Bay, 96.5	23. Big River, 95.7
8. Camsell Portage, 103.1	16. Dillon, 91.7	24. North Battleford, 94.7
		25. Janvier, Alberta, 92.5

**La Ronge Broadcast Centre**  
Box 1529  
Ph: 425-4003  
Fx: 425-3123

**Prince Albert Sales Office**  
#77 - 11th Street West  
Ph: 922-4566  
Fx: 922-6969

**Toll Free Request Line 1-877-425-4101**

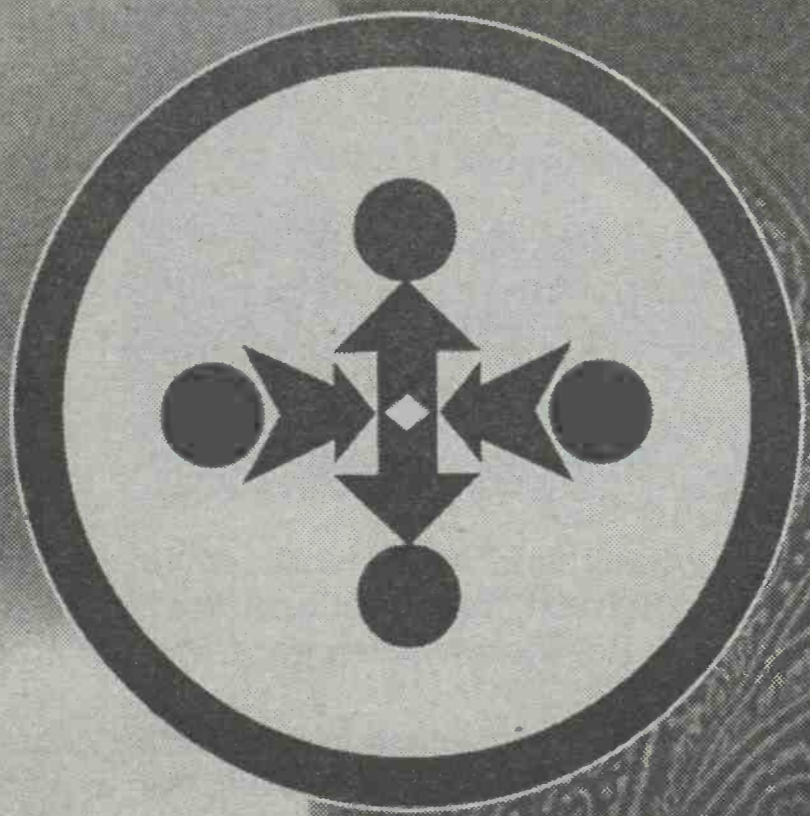
Reaching Northern and Central Saskatchewan with up to date news, views and local happenings. Connect with your news, connect with your world, connect with MBC. Informative, professional, and in touch with you, the listener, MBC Network Radio, keeping the lines of communication protected, preserved, open.

# Lisa Meeches

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

That place is known as...

## THE SHARING CIRCLE



### Alberta

Sunday's @ 6:30

### Manitoba

Sunday's @ 5:00



WWW

12<sup>TH</sup> A

FIRST P

Aboriginal fin

Film and vid  
of the three  
featuring th

TOURISME  
Montréal

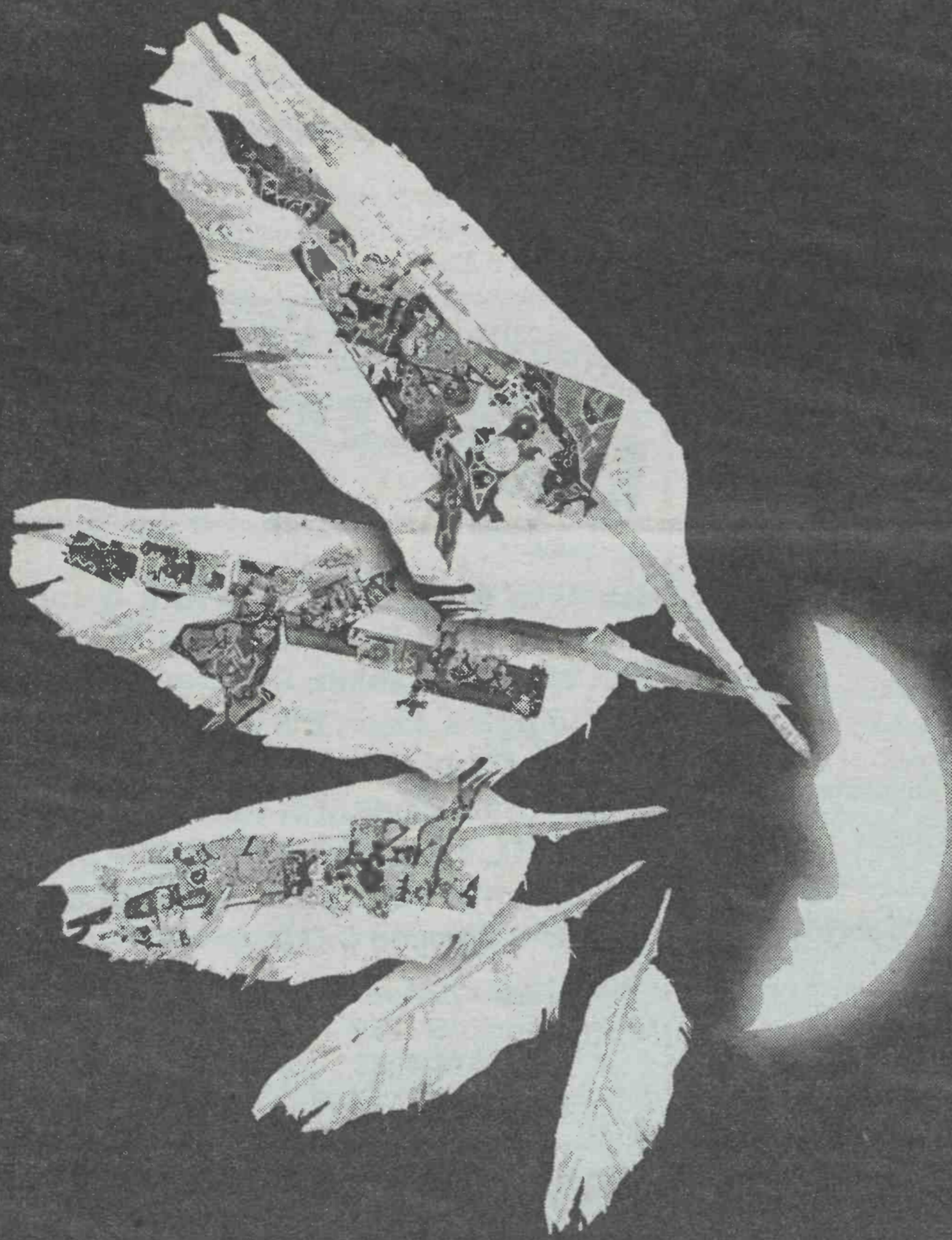
Québec

ACTIVISION

www.nativelynx.qc.ca

TERRES EN VUES  
LAND InSIGHTS

12<sup>TH</sup> Annual Edition of MONTREAL'S  
**FIRST PEOPLES' FESTIVAL 2002**  
JUNE 10th TO 21st

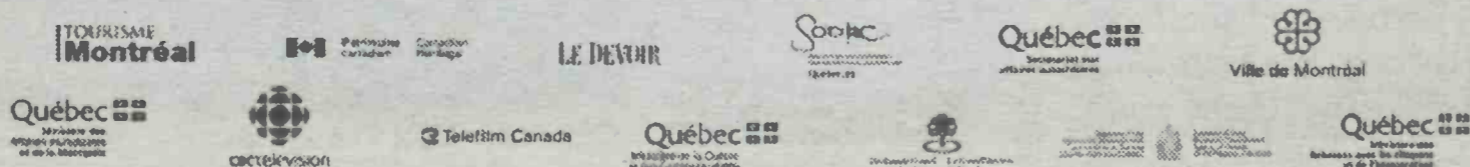


Authentic ancestral craft techniques

Aboriginal fine art exhibitions

Traditional dancers and drummers

Film and video screenings from indigenous filmmakers of the three Americas, prestigious Award ceremony featuring the Rigoberta Menchu Award for best film



## Young dancer inspires changes in one man's life

By Crystal Morton  
Windspeaker Contributor

THUNDERCHILD, Sask.

Sometimes it only takes 30 seconds for your life to change.

When Travis Youngchief, 31, attended a powwow almost three years ago in Frog Lake, Alta., he had no idea his life would go in a new direction.

As he watched young boy, Sundance Wapass, who was about seven years old at the time, celebrate his Aboriginal culture by participating in the event, Youngchief felt a spark inside his own spirit.

"I only caught him dancing for about 30 seconds," said Youngchief, but it was all the time he needed. "He inspired me."

Growing up in Kehewin, Alta., Youngchief was always interested in music and dance, but he studied square dancing, the fiddle and guitar, instead of his own traditions.

"I didn't feel right about myself. I never felt accomplished," he said. Since Youngchief's awakening in 1999, he has begun a new journey into the spirit of himself.

"The last few years of my life have been totally beautiful," he said. "I have no other way to explain it."

After seeing Wapass dance, Youngchief decided he too wanted to begin powwow dancing.

As he started to research the costs and who could make him powwow regalia, he found that he had more knowledge than he realized.

Not able to find any one who could make his regalia at a cost he could afford, he started to explore how he could do it himself.

"I decided to dance. I didn't decide to make all this stuff, but I couldn't find anyone to make it," said Youngchief, adding that all of the items he needed for his outfit seemed to fall into place.

"What I needed I found."

However, he couldn't find any instructions on how to actually make the items, such as a feather bustle, a tail fan, or a

the man's breast plate.

Even without this direction, Youngchief was able to produce all of these items. It just came naturally to him.

Youngchief knew this gift may have never been discovered if it wasn't for young Sundance and his dedication and love for his culture.

This is why on March 14, when Youngchief officially launched his book *Wolf Creations, How to Make a Traditional Native Feather Bustle*, he did so in Thunderchild where Sundance called home.

Youngchief wanted to present to Sundance the original feather bustle he describes how to make in his book, but he had to make that presentation to Sundance's younger brother Montana. Sundance died in a motor vehicle accident a short time after Youngchief saw him dance. Sundance was gone before Youngchief could share with the boy the story of how much he inspired him.

"I was looking forward to looking at him grow over the years because he was so into his culture," said Youngchief about the sorrow he felt after the boy's death.

Youngchief did, however, name his new born son after Sundance, the day after he gave the bustle to Montana.

"I did it to show Thunderchild that these two little boys inspired me just by the love and effort they put into their culture," said Youngchief.

Youngchief's book is the first of a three-part series he will be writing on how to make a variety of regalia, including the tail fan, wing fan, men's and ladies' traditional breast plates, feather hat, war bonnet and porcupine head-roach.

After spending hours researching his heritage and making this book, Youngchief said he feels at peace with himself.

"I feel whole," he said. "Proud of who I am and proud to be Native."

To order *Wolf Creations*, phone (780) 826-7729 or e-mail Youngchief at [travis\\_youngchief@hotmail.com](mailto:travis_youngchief@hotmail.com).

## Species at risk

(Continued from page 9.)

At press time debate over the two amendments introduced by Laliberte were wrapping up, but debate over the next group of amendments, those dealing with the contentious issues of compensation, were still to come, meaning a Commons vote on the proposed legislation is still a way off.

The government's last two attempts to enact legislation protecting species at risk—Bill C-65, the Canadian Endangered Species Protection act, tabled in 1996, and Bill C-33, the Species at Risk act, tabled in 2000—both died on the order paper when

elections were called and Parliament was dissolved.

"The other bills, I think, were just victims of time," Laliberte said.

Laliberte said this proposed Species at Risk act will be a positive thing for Aboriginal people, as long as the Aboriginal participation guarantees and protection of traditional Aboriginal knowledge within the bill remain intact.

"It created a vehicle where we play a major role. And that's light years ahead of all other legislation that I've seen. Especially when you deal with environment."

## Lumbee basketball coach voted best in NCAA

By Sam Laskaris  
Windspeaker Contributor

NORMAN, Oklahoma

His team came up a step or two shy of a national title this year, but as far as Kelvin Sampson's peers were concerned, he was tops.

Sampson, a full-blooded Lumbee Indian, is the head coach for the University of Oklahoma Sooners men's basketball squad. After guiding the Sooners to a 31-5 record this season, he was selected as the top coach in the NCAA Division 1 ranks. He was presented with the National Association of Basketball Coaches (NABC) coach-of-the-year award.

The Sooners made it to the

NCAA's Final Four tournament held in Atlanta. Oklahoma's national title aspirations, however, were vanquished after they were defeated by the Indiana Hoosiers 73-64 in their semi-final contest held on March 30.

The Maryland Terrapins then defeated the Hoosiers 64-52 in the national final staged on April 1.

The Sooners were making their first Final Four appearance since 1988. Sampson said he'd gladly give up his award for another shot at a national crown.

"I'd trade it in a minute, as well as any other awards I'd win in the future," Sampson told *Windspeaker*, in a phone interview from his collegiate office. Sampson was also chosen as the Chevrolet Coach of the Year, an

honor that is voted on by personnel from CBS Sports.

Sampson added he was somewhat puzzled to be presented with his award.

"I've always said any individual award is always a misrepresentation," he said. "I don't know how you can win an individual award in a team sport."

Sampson then took time to credit those around him.

"I have a great staff," he said. "And obviously we have some talented players that have bought into our system."

As proof, Ray Lopes, Sampson's assistant coach for the past eight years, was hired to be the new head coach of California's Fresno State.

This marked Sampson's eighth year at Oklahoma. He

had not received any national coaching honors since 1995, his first season with the Sooners. That year he earned three accolades, including being selected as the top coach by the United States Basketball Writers Association.

Others who dubbed Sampson as the best collegiate coach in '95 were the news service *The Associated Press*, as well as the periodical *Basketball Weekly*.

Sampson had led the Sooners to a 23-9 record in '95. During his eight-year career at Oklahoma, Sampson has an impressive over-all record of 187-74.

Prior to joining the Sooners, Sampson had coached at Montana Tech and Washington State. In total he's coached 19 years in the NCAA ranks.

Sampson hails from Laurinburg, North Carolina.

"We didn't grow up on a reservation but we were very proud of our heritage," he said.

Sampson added he frequently speaks to Native groups in Oklahoma.

"There are 49 tribes in Oklahoma and I deal a lot with Native American groups," he said. "I do plenty of speaking engagements with them."

Sampson said Oklahoma University has a large enrolment of Native students—as many as 2,500—but there is one thing he has never done during his university career.

"I've never coached a Native kid in 19 years," he said. "I'd love to have a Native kid that was good enough to play at this level."

## Toronto Rock back on top with lacrosse final

By Sam Laskaris  
Windspeaker Contributor

ALBANY, NY

Thanks in part to the Squire brothers, the Toronto Rock are once again the National Lacrosse League champions.

Six Nations of the Grand River First Nation members Kim (Kid Rock) and Rodd (Moose) Squire, who live on the reserve in Ohsweken, Ont., are members of the pro squad that won this year's NLL title. The Squires and their teammates edged the host Albany Attack 13-12 in the league championship final staged on April 13.

The Squires were also members of the Rock when they captured back-to-back NLL championships in 1999 and 2000. Toronto also advanced to last year's final, which was won by the Philadelphia Wings.

The Rock players believe they have a dynasty in the making. They were obviously glad to recapture the league crown.

"It meant a lot," said Kim Squire. "And we proved a lot of people wrong."

Many league followers thought the Rock would fall a notch or two this season. That's because several of their key performers from previous seasons were either traded or scooped up by other franchises in league

expansion drafts.

The NLL, which featured nine franchises during the 2000-2001 campaign, grew to 13 clubs this season.

The Rock posted a somewhat disappointing—for them at least—11-5 regular season record. Toronto still had the second best record in the league, behind the 14-2 Attack.

But Toronto and Albany never faced each other during the regular season.

Kim Squire said the Rock players did see some videotapes of a few of the Attack games this year.

"I wasn't concerned," he said. "I sort of thought we had a better team than (Albany)."

Both Rock and league officials would have preferred to have the final game in Toronto. In previous years, the league staged its final in the city (from the two finalists) that had the best regular season attendance. But this year it was awarded to the club with the best regular season record.

No doubt a sellout of more than 19,000 fans would have been at the final if it had been held at Toronto's Air Canada Centre. As for the Attack, they averaged about 3,000 fans during the regular season.

But they managed to attract 9,000-plus fans to the final.

A good chunk of those fans—

maybe as many as 1,500 of them—drove to Albany from Toronto, an eight-hour trip.

"It didn't matter where we played," said Rodd Squire. "It would have been better for us to have the game in Toronto. But that's OK because we still had a loud cheering section there for us."

The Squires were key reasons why the Rock advanced to the final. In 16 regular season games, Kim Squire racked up 55 points, including 27 goals. Rodd Squire, a face-off and defensive specialist, chipped in with nine points in the 12 regular season matches he suited up for.

Rodd Squire also had three assists in the Rock's 12-11 overtime victory against the Washington Power in their semi-final match. Kim Squire had a goal in that contest.

It might be several months now before the Squires suit up for another game. Kim Squire had toiled for the Western Lacrosse Association's Coquitlam Adanacs, who won the 2001 Mann Cup. But he's uncertain if he'll return to the WLA this year or whether he'll play anywhere in Ontario.

"I don't know yet," he said a few days after the NLL final. "I've got a few minor sores and bruises. I don't want to think about lacrosse for a bit."

Rodd Squire certainly won't

be playing during the next few months.

"I just golf in the summer time now," he said.

The Squires were the only Native players on the Rock roster this season. Albany's roster in-

cluded back-up net minder Jake Henhawk, but he only appeared in one game this year.

Between the pipes, the Attack primarily relied on Rob Blaisdell, who was selected as the NLL's top goalie this season.



### HALFORD HIDE & LEATHER CO. LTD.

"Ask for our FREE catalogue!"

**Buffalo Rugs on Sale While Quantities Last**

See us for all your traditional Powwow needs

White Buckskin, Deer, and Elk Rawhide

Jingles, Deer, Elk and Moose Leather,

Drum Frames, Drum Frame Kits

Hair Pipes, Tin Cones & Feathers

**MAIL ORDERS: 1-800-353-7864**

WE BUY ANTLERS, RAW HIDES & FURS.

Orders Shipped C.O.D. or use Visa/Master Card

8629-126 Ave. 2011 - 39 Ave. N.E.  
Edmonton, AB T5B 1G8 Calgary, AB T2E 6R7  
(780) 474-4989 (403) 283-9197  
Fax: (780) 477-3489 Fax: (403) 270-9389

### EDMONTON

#### Landlord and Tenant Advisory Board

Call 496-5959

Call if you are a landlord or a tenant that needs:

- Advice in residential tenancy matters
- Mediation in a residential tenancy dispute
- Education courses or workshops
- To purchase the Question & Answer Booklet or Forms
- Free Landlord and Tenant fact sheets

Some topics on the information line include:

- General Information
- Laws and Tips
- Security Deposits
- Starting a Tenancy
- Agreements
- Inspection Reports & Security Deposits
- Resolving Disputes
- Notices

Find information fast using The Landlord and Tenant Information Line 24 hours a day.

Call 496-5959; press 2, then press 1 and follow the instructions.

City of Edmonton, Landlord and Tenant Advisory Board  
Main Floor Chancery Hall  
#3 Sir Winston Churchill Square  
(Corner of 102A Avenue and 99 Street)  
Edmonton, AB T5J 2C3



## Prairie rinks take top spots

By Ross Kimble  
Windspeaker Contributor

SASKATOON

An unseasonably late snowstorm raged outside, but the ice inside Saskatoon's Hub City Curling Club on the evening of April 1 was smooth sparkling. After four days of intense competition, the 2002 National Aboriginal Curling Championship had reached its final draw, and no one was too concerned with the weather as the men's and women's finalists prepared to do battle.

On the men's side, the Marshall Bear rink from Little Pine, Sask. faced Gerald Regnier's squad from the

Makwa Sahgaiehan First Nation near Loon Lake, Sask. Both rinks had won the event twice before (Bear in 1996 and 2000, Regnier in 1994 and 1997), adding to the excitement and tension of the showdown. As expected from such high calibre teams, the final was a tight, hard-fought affair.

After a cautious start that saw two blank ends, play opened up in the third when Regnier was forced to draw for a single. Bear countered with two in the fourth. Regnier scored two in the fifth. And Bear took another double in the seventh. After trading singles in the eighth and ninth, the score was 5-4 for Bear going into the final end. Needing a steal to force an extra end, Regnier came up

short on a difficult draw, giving Bear his third national title.

The winning rink—made up of skip Marshall Bear, third Earl Nighttraveller, second Mark Kennedy, and lead Marcel Bear—took home \$4,000 for their efforts.

The women's final also featured two talented rinks, with Loretta Meade's foursome from Winnipeg facing Renee Sonnenberg's rink from Beaumont, Alta. From the start, Sonnenberg's squad proved they were too strong for Meade. Opening with a double, the team stole singles in the next two ends, then sealed their victory with three in the fifth. With the score 9-2 after eight ends, Meade conceded defeat. (see Curling page 31.)

## What?

Hepatitis C is a virus that causes liver disease. Less than one per cent of Canadians carry the Hepatitis C virus, but most don't know they have it. Aboriginal people are being infected with Hepatitis C at seven times the rate as non-Aboriginal Canadians.

### How do I get it?

The virus is transmitted through a person's blood. Prior to 1990, the Canadian blood supply did not screen for the Hepatitis C virus. Anyone who received blood or blood products before 1990, or who has had transfusions before 1990, may have been exposed to the virus. People who use injection drugs, or share cocaine snorting equipment can be at risk. Tattoos, body piercing, and acupuncture with dirty (not sterile) equipment can spread Hepatitis C. Prisoners have a higher risk of Hep C.



Becoming a Health T...  
Community Health

"Promoting well-being for individuals and communities"

As a Community Health T... you will play a role in ensuring people in your community have a role in providing health services, preventative health services, and groups to encourage awareness for health related programs.

- Develop and deliver programs:
- Prenatal education
  - Disease prevention and control
  - Diabetes education
  - Environmental health

Portage College, 99 Lac La Biche, Alberta T0A 2C0

## HOME HEALTH

### WE OFFER

- Walkers & Crutches
- Ostomy Supplies
- Mobility Aids
- Mastectomy
- Braces/Soft Supports
- Exercise Balls
- Sports Medicine
- Incontinence Supplies
- Bathroom Equipment
- Certified Surgical Fitters
- Diabetic Supplies

Free Delivery in Alberta  
AADL/WCB/DVA Vendor

Hours:  
Monday to Friday  
8:30 am - 5:00 pm  
Saturday  
10:00 am - 2:00 pm

"Your Aboriginal Own"

# NCAA

son hails from  
urg, North Carolina.  
didn't grow up on a res-  
n but we were very  
of our heritage," he said.  
son added he frequently  
to Native groups in  
na.

are 49 tribes in Okla-  
d I deal a lot with Na-  
merican groups," he said.  
nty of speaking engage-  
with them."

on said Oklahoma Uni-  
as a large enrolment of  
students—as many as  
ut there is one thing he  
er done during his uni-  
areer.

ever coached a Native  
9 years," he said. "I'd  
have a Native kid that  
d enough to play at this

# Final

ack-up net minder Jake  
k, but he only appeared  
me this year.

en the pipes, the Attack  
relied on Rob Blaisdell,  
s selected as the NLL's  
e this season.

# HIDE & CO. LTD.

E catalogue!"

quantities Last

www needs

lk Rawhide

Leather,

me Kits

Feathers

353-7864

ES & FURS.

Ma/Master Card

- 39 Ave. N.E.

y, AB T2E 6R7

(3) 283-9197

(403) 270-9389

# What's the fuss about Hepatitis C?

Hepatitis C is a virus that causes liver disease. Less than one per cent of Canadians may carry the Hepatitis C virus and most don't know they have it. Aboriginal people are becoming infected with Hepatitis C at over seven times the rate as non-Aboriginal Canadians.

### How do I get it?

The virus is transmitted when your blood is exposed to an infected person's blood. Prior to 1990, the Canadian blood system did not screen for the Hepatitis C virus. Anyone who received blood or blood product transfusions before 1990 may have been exposed to the virus. People who use injection drugs or share cocaine snorting equipment can be at risk. Tattoos, body piercing, and acupuncture with dirty (not sterile) equipment can spread Hepatitis C. Prisoners have a higher risk of Hep C.

### What are the symptoms?

Most people have no symptoms. Some will get a mild flu-like illness when they are first infected. Nearly 85 per cent of people will develop chronic Hepatitis. People may feel generally tired, muscle and joint pains, nausea, trouble concentrating, decreased appetite, or hair loss. Yellowing of the skin and eyes (called jaundice) occurs in 25 per cent of people.

### The worst that can happen

The liver helps us remove toxins from our body, create new proteins, and helps in our body's growth, development, and survival. Hepatitis C causes inflammation in the liver, leading to liver damage and scarring.

About 85 per cent of people who have Hepatitis C infection will develop chronic liver disease. About 10 per cent of people with Hepatitis C will develop Cirrhosis of the liver. Cirrhosis is

extensive scarring that prevents the liver from working properly. Some people with chronic Hepatitis C or Cirrhosis will develop liver cancer. Death can occur from Cirrhosis, liver cancer, or liver failure.

### Is there a treatment?

Yes. Interferon is a natural chemical produced by the body that can destroy viruses. Ribavirin is a virus-fighting medication. When these two medicines are used together, they can destroy most or all of the virus in about half of all people.

It is also important to eat a balanced diet, get regular exercise, stop drinking alcohol (which can damage the liver), stop smoking, and avoid certain liver toxins (e.g., paint fumes).

Avoid putting others at risk. Do not share razors, toothbrushes, nail clippers, or scissors. Do not share needles or piercing supplies. If you are



## The Medicine Bundle

Gilles Pinette,  
B.Sc., MD

Hep C positive, you have a one to three per cent risk of spreading the virus to your partner through sexual intercourse. Use condoms to protect against the virus. Do not donate blood or organs if you have Hep C.


Pregnant women with Hepatitis C occasionally will spread the virus to their unborn child. However, women with Hep C do not seem to pass the virus to their infant through breastfeeding.

If you think you might be at risk of having Hepatitis C, see your family physician. A blood test will detect the virus.

Contact the Canadian Liver Foundation or [www.liver.ca](http://www.liver.ca) for more information.

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

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at [pinette@shaw.ca](mailto:pinette@shaw.ca).




## Become a Vital Part of the Health Team in Your Community

### Community Health Representative (CHR) Program

*"Promoting wholistic health for individuals, families and communities."*

The CHR program is accredited by the Government of Alberta and is a recognized occupation in the health care field.

For more information on the programs and services available at Portage College, please call 310-0000, then enter 623-5580.



*Learning Makes The Difference*  
Website: [www.portagec.ab.ca](http://www.portagec.ab.ca)

Portage College, 9531-94 Avenue, Box 417  
Lac La Biche, Alberta T0A 2C0 Ph: (780) 623-5580 Fax: (780) 623-5519

## The Native Healing Connection

1-888-600-5464  
Edmonton: 780-433-6286

The Native Healing Connection links adult survivors of childhood or adolescent sexual abuse with trained helpers nation-wide. When you call we connect you with counsellors and others who will help you understand how past sexual abuse can effect your life now.

Call toll-free for help in healing from sexual abuse

The first step in your healing journey

A project of World Uskon Canada's Aboriginal Programs

\* FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH

\* FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH

### POUNDMAKER'S LODGE TREATMENT CENTRES

If alcohol/drugs/gambling have become a problem in your life, we provide residential treatment for both adults and adolescents; outpatient counselling and aftercare.

**For information:**  
**MAIN OFFICE-Adult Treatment Centre**  
**TEL: (780) 458-1884 or Toll Free 1-866-458-1884**  
**FAX: (780) 459-1876**  
**Outpatient Centre**  
**A/D (780) 420-0356**  
**G.A. (780) 420-6366**  
**FAX: (780) 424-1163**  
**Adolescent Treatment Centre (St. Paul)**  
**TEL: (780) 645-1884 or**  
**Toll Free 1-866-645-1888**  
**FAX: (780) 645-1883**

VOLUNTEERS WELCOME!

\* FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH

\* FAMILY • FRIENDS • YOUR HOUSE • YOUR CAR • YOUR HEALTH

## HOME HEALTH STORE

**WE OFFER**

- Walkers & Crutches
- Ostomy Supplies
- Mobility Aids
- Mastectomy
- Braces/Soft Supports
- Exercise Balls
- Sports Medicine
- Incontinence Supplies
- Bathroom Equipment
- Certified Surgical Fitters
- Diabetic Supplies

  
**Walkers**

  
**Supplies**

  
**4-Wheel Scooters**

  
**Lift Chairs**

Free Delivery in Alberta  
AADL/WCB/DVA Vendor

**Hours:**  
Monday to Friday  
8:30 am - 5:00 pm  
Saturday  
10:00 am - 2:00 pm

**7917 - 106 Avenue  
Edmonton  
Phone: (780) 469-8499  
Toll Free: 1-877-417-9106**

"Your Aboriginal Owned Home Health Care Supplier"

## AMERICAN INDIAN INSTITUTE

### College of Continuing Education University of Oklahoma

#### Upcoming Conferences and Workshops

**22nd Annual Culture-Based Curriculum Development Workshop**  
Ho-Chunk Casino Hotel and Convention Center, Baraboo, Wisconsin  
July 15-18, 2002 Registration Fee \$550 (PIF#532-0015-301)  
This week-long program teaches participants (both native and non-Native) how to develop and refine the skills to develop tribal-specific curricular lessons and materials, which are then developed and published in a cultural booklet.

**8th National Conference on Gifted & Talented Education for Native People**  
Ho-Chunk Casino Hotel and Convention Center, Baraboo, Wisconsin  
July 20-23, 2002 Registration Fee \$350 (PIF#532-0062-301)  
The only one of its kind in the nation, this gathering of participants from the continental US, Hawaii, Alaska, and Canada is dedicated to examining the challenge of providing appropriate education for gifted and talented Native children and youth.

**Researching and Writing Tribal/Band Histories**  
Coeur d'Alene Inn & Conference Center, Coeur d'Alene, Idaho  
July 23-25, 2002 Registration Fee \$450 (PIF#532-0004-301)  
This series of workshops is designed to train tribal/band people, as well as other researchers, in special techniques for locating published/unpublished documents about one's tribe or band. Participants learn about collecting oral history from elders; organizing and compiling information; and writing up their research in book form.

**Need more information: Contact us at:**  
555 Constitution Street, Suite 237, Norman OK 73072-7820  
Office: (405) 325-4127 (800) 522-0772 ext. 4127 Fax: (405) 325-7757  
E-mail: [aai@ou.edu](mailto:aai@ou.edu) or visit us at our website: [www.occe.ou.edu/aai](http://www.occe.ou.edu/aai)

**Register by phone, fax or mail:**  
College of Continuing Education  
Central Registration  
1700 Asp, Norman, OK 73072-6407  
(405) 325-2248 (800) 522-0772 ext. 2248 Fax: (405) 325-7164

# Aboriginal health research strengthened

By Cheryl Petten  
Windspeaker Staff Writer

OTTAWA

Aboriginal health researchers will have an easier time accessing both funding and training, thanks to the creation of four new centres across the country dedicated to supporting increased Aboriginal involvement in health research.

The four new ACADRE (Aboriginal Capacity and Developmental Research Environments) centres are being funded through the Institute of Aboriginal Health, one of 13 member institutes of the Canadian Institutes of Health Research (CIHR).

The ACADRE centres have been formed to serve four main purposes—to support Aboriginal students wanting careers in health research; to assist scientists doing health research to do so in partnership with Aboriginal communities; to give Aboriginal communities and organizations a say in decisions about what areas of health need to be researched; and to make the results of research being done available to the community, and others who can benefit from it.

A total of \$12 million in grants were given out to establish the centres, with that funding spread out over six years. The centres will be set up at the University of Manitoba, the University of Alberta, at the Saskatchewan In-

dian Federated College (SIFC) in partnership with the University of Regina and University of Saskatchewan, and at the University of Ottawa in partnership with CIET (Community Information and Epidemiological Technologies) Canada.

Of the four ACADRE centres, the Ottawa-based centre is the only one that has a national focus.

Dr. Neil Andersson is executive director of CIET Canada, and an adjunct professor of International Health with the Faculty of Medicine at the University of Ottawa. Andersson founded the international CIET organization in 1985, and the Canadian branch in 1994. CIET's mandate worldwide is to support community involvement in health research projects. Since starting up, CIET Canada has worked extensively with Aboriginal communities, and in many ways, the organization had already begun fulfilling many of the ACADRE mandates long before the centre was launched in March.

"It's probably fair to say that we've been part of the biggest and most extensive studies done by Aboriginal people. Others have studied Aboriginal people, but in a sense, we've trained Aboriginal people to do it themselves," Andersson said.

To date, more than 200 Aboriginal community-based researchers from across the country have received training through CIET.

"I think the orientation is probably as important as the capability. Because the capability is not startling. It's just off the shelf, hardcore, modern research methods that we use. So we're not really inventing too much there. But by attuning those to Aboriginal paradigms and to ways of life, and training Aboriginal people to do the work, I think that's the real value that we bring to it. And the insistence that that happen. The insistence that they are the owners of the data, and that sort of thing," Andersson said of what the CIET will contribute to the ACADRE partnership.

The University of Ottawa brings its own strengths to the mix, thanks to the holistic approach to health of its Institute of Population Health (IPH). The IPH, which will be partnering with CIET in operating the ACADRE centre is made up of seven different faculties—law, science, social sciences, health sciences, medicine, administration and engineering.

"So it means that it takes health planning, and the kind of stuff we do, which is community-based health planning, it takes it out of the ghetto, you might say, of medicine," Andersson said of the IPH.

"So many things that you can do, whether they're in the economic sphere, like employment, or in the education sphere or in the legal sphere, have health as an outcome. And that's the per-

spective, I think, the IPH brings very strongly to the project," he said. "It's an unusually holistic view of health. It's just unusual to find an institute that does do that far beyond the boundaries of medicine as traditionally defined."

The university's involvement in the ACADRE centre will also benefit Aboriginal researchers by giving them better access to training, and research opportunities.

"Apart from the formal qualifications of masters and doctoral programs, it also means that researchers that are associates with us have a track into university mainstream, so to speak, without getting hived off into a sub-department of Aboriginal studies or something like that. Aboriginal researchers can work in the mainstream, hold their own, and compete where appropriate. And we think that's really important."

The Ottawa ACADRE centre is now working on setting up its advisory board, which will have representation from a number of national Aboriginal organizations, including the Assembly of First Nations, the Métis National Council, the Inuit Tapiriiksat Kanatami, the Congress of Aboriginal Peoples, and the Native Women's Association of Canada. It will be the advisory board's job to decide how the money will be spent.

"They won't be there to con-

sider its scientific merit. That will be part of what my job is, to make sure what goes forward to them has scientific merit. But they would be deciding on its social relevance, and whether it fits with what their organizations believe ought to be done," Andersson explained.

Once the advisory board is in place, the work will begin on deciding who will receive the available funding. The centre will be funding studentships for summer students, masters students, and doctoral students, and will also be funding research projects.

"We're, if you like, almost a sort of small society of groups that are promoting Aboriginal health research," Andersson said of the ACADRE network, which in the future is expected to grow beyond the four centres now being set up.

"What we're looking at, and what we're slowly starting to talk about as we're all getting our shows on the road, is how we can use our strengths. They're not the same strengths. We're particularly strong at the field of community-based epidemiology. Another group is particularly strong with cardiovascular and thoracic. Another one more social capital and governance issues. If you put all of those together, that's a very strong faculty in Aboriginal health research. And I think that that's really worth having. That's a big step forward."

## Healers' legal defence fund nets Sudbury support

By Margo Little  
Windspeaker Contributor

SUDBURY, Ont.

The plight of two Ecuadoran healers awaiting trial on Manitoulin Island, has struck a sympathetic chord with some professors and students at Laurentian University in Sudbury. Juan and Edgar Uyunkar, father and son medicine men from the Upper Amazon, were recently invited to share their cultural traditions

with students in the bachelor of social work program.

About 80 spectators attended the session held in Canisius Hall, said Sharon Corbiere Johnston, an instructor in Native Human Services.

Corbiere Johnston helped arrange the speaking engagement after she heard about the serious legal problems confronting the Ecuadoran visitors in her home community of Manitoulin. Some of the "negative, degrading coverage in the press" motivated her to help the

defence cause in some way. In her view, "Juan and Edgar had helped many people and had done some positive things for Wiky."

The Uyunkars and their interpreter, Maria Ventura, were arrested Nov. 24, 2001 after a ceremony in which Elder Jean (Jane) Maiangowi, 71, died after ingesting a liquid made from South American plants, tobacco and water.

The practitioners of Indigenous medicine and their assistant must answer to a number of charges

including criminal negligence causing death, possession, administering and trafficking in a controlled substance.

The presentation at the University of Sudbury March 21 was entirely educational in nature, Corbiere Johnston emphasized. References to the ongoing case were avoided.

Drawing upon his 36 years of experience as an uwishin or natural healer, the elder Uyunkar introduced the assembly to the cosmology of the Shuar and Putukmai peoples. Although he

guided the audience through the basic tenets of Shuar beliefs, Corbiere Johnston stressed that, in the time allotted, it was only possible to skim the surface. A return visit would be needed to delve further into the pharmacology and ethnobotany of the rich tradition in the Amazon.

In conjunction with the lecture, staff and students made donations to the Uyunkar Defence and Support Fund.

A preliminary hearing will be held on May 14 in Wikwemikong.

Imagine the medical miracles these eyes will see



We're Pfizer.

We're developing the cures of the future.

We put heart and soul into our search for the wonder drugs of the 21st century.

It is our greatest hope that someday soon, the only place you'll find cancer

will be on a history exam,

or that Alzheimer's, the disease that

robs memories, will itself fade into the past.

At Pfizer, we look to the future

with the knowledge that the only thing

that is incurable is our passion.

©2002, Pfizer Canada Inc.  
Kirkland, Quebec H9J 2M5



Canada's Research-Based  
Pharmaceutical Companies



Life is our life's work

www.pfizer.ca



BD, BD Logo and Ultra  
©2000

ned

scientific merit. That will of what my job is, to make that goes forward to them scientific merit. But they be deciding on its social ce, and whether it fits hat their organizations e ought to be done," son explained.

the advisory board is in e work will begin on de- who will receive the avail- ding. The centre will be g studentships for sum- dents, masters students, ctoral students, and will unding research projects. e, if you like, almost a sort society of groups that are ng Aboriginal health re- Andersson said of the RE network, which in the s expected to grow be- e four centres now being

t we're looking at, and e're slowly starting to talk s we're all getting our n the road, is how we can strengths. They're not the rengths. We're particu- ong at the field of com- -based epidemiology. r group is particularly with cardiovascular and Another one more social nd governance issues. If i all of those together, very strong faculty in al health research. And hat that's really worth That's a big step for-

upport

he audience through the nets of Shuar beliefs, Johnston stressed that, ne allotted, it was only to skim the surface. A isit would be needed to ther into the pharmacol- ethnobotany of the rich in the Amazon. nction with the lecture, d students made dona- ne Uyunkar Defence and Fund.

iminary hearing will be on May 14 in ikong.

We're Pfizer.

of the future.

r search for

1st century.

veday soon,

find cancer

story exam,

disease that

to the past.

o the future

e only thing

ur passion.



Life is our life's work

www.pfizer.ca



# Comfortable Needles. To Maintain Good Health.

Believe it or not, injections can become a comfortable part of your routine. BD offers a complete line of insulin syringes, pen needles and lancets to make your diabetes care more comfortable. We have the thinnest, shortest needles on the market, and that means more comfort for you. Try them for yourself. And see how BD has taken the fear out of injection.

**For your free sample call 1.877.bdsample.**



For more information please write or call:

**BD Consumer Healthcare**  
2771 Bristol Circle  
Oakville, Ontario L6H 6R5  
tel: 1.800.268.5430  
www.bd.com

BD, BD Logo and Ultra-Fine are trade-marks of Becton, Dickinson and Company ©2000

# Who takes care of royalties?

By Ann Brascoupe  
Windspeaker Columnist

A music composer derives income from five sources, one being performance royalties. The performing rights of the copyright owner are a significant part of their right to reproduce or copy their works and to control such recordings, including how such recordings will be transmitted or used.

Under the Copyright Act in Canada, copyright owners license their musical works for a public performance fee that generates performance royalties for the composer. In order to administer these rights, there are a number of performing rights societies in Canada, namely AFM, SOCAN, CMRRA, and SODRAC. All are national, non-profit organizations that derive their operating budgets from the nominal commissions or membership dues.

The American Federation of Musicians (AFM) is a professional association advocating on behalf of 18,000 Canadian musicians by protecting their members' rights through collective agreements and musicians' contracts for hire.

The AFM (Canada) has 28 locals collecting royalties, providing pension plans, arranging work visa permits and instrument insurance among many other benefits to their members. The local AFM union in Montreal is *Guilde des Musiciens* and their site is [www.guiledesmusiciens.com](http://www.guiledesmusiciens.com). The national office's site is [www.afm.org](http://www.afm.org) and may be contacted in Toronto at (416) 391-5161.

The Society of Composers, Authors and Music Publishers of Canada (SOCAN) is a copyright music collective acting in the interests of their members by administering performing rights royalties. Their mandate is to authorize the performance rights of their members to the public through music licenses and collecting royalty payments.

The onus is on the member to inform SOCAN of a public performance at a SOCAN venue. For example, a recording drum group performing at the Sky Dome or the Museum of Civilization, for example, would fill out a notification of live performance form, including the titles



## MUSIC BIZ 101

and composer(s) for each song within six months of a performance. Proof that the SOCAN member performed at a specific event may include a poster, ad or newspaper article. Each province has a provincial office with toll free phone numbers. SOCAN's website is [www.socan.ca](http://www.socan.ca) and their toll free number is 1-800-557-6226.

The Canadian Musical Reproduction Rights Agency Ltd. (CMRRA) is a licensing agency for synchronization licenses, mechanical licenses, and other musical reproduction rights uses. Synchronization licensing refers to authorization licenses for film, television and audio visual productions whereas mechanical licenses refer to licenses authorizing the reproduction of compact discs, cassettes and LPs.

The operative word here is issuance of licenses to music users of the reproduction right for music that has been fixed mechanically or copyrighted. Their members are music copyright owners, including music publishers.

Royalties are paid according to CMRRA royalty rates and the royalties are then re-distributed to their members, the majority of them being music publishers. The music publisher gets their 50 per cent share of the publisher/songwriter share for each song, and royalties are disbursed to the songwriter.

If five people co-wrote the song, the 50 per cent songwriter share will be divided up five ways. These royalty rates differ depending on the telecommunications technology (commercial radio, television, etc.) that is used in the transmission of the reproduced music. More information is available at [www.cmrra.ca](http://www.cmrra.ca) or by phone at (416) 926-1966 in Toronto.

The Society for Reproduction Rights of Authors, Composers and Publishers Inc. in Canada (SODRAC) is another reproduc-

tion rights society. SODRAC collects and distributes royalties for reproduction worldwide and collects the newly instituted levy on blank CD and cassette recording sales. Through collective agreements, SODRAC negotiates individual and collective agreements with sound, video recording, radio, television, and other producers through a blanket license to users. Through its collective agreements, SODRAC grants a blanket license to the music users for a lump-sum payment that is redistributed to its members on a quarterly basis. As the name implies, any author, composer and/or publisher is eligible for no fee registration membership. Their website is [www.sodrac.com](http://www.sodrac.com) and phone number is (514) 845-3268 in Montreal.

In the end, the onus is on the author, composer and/or music publisher to monitor their performing rights and the context in which it is performed. A publishing agreement can exclude certain situations where a songwriter does not want their music played. A few years back a drum group unknowingly recorded a studio session for a well-known beer company.

Drum groups are not immune to the business side of the music industry whether they are active participants or not, and next month's article will cover pow-wow music and traditional copy-right.

*This column is for reference and education only and is not intended to be a substitute for legal advice. 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.*

Ann Brascoupe owns *What's Up Promotions*, a company specializing in promoting booking, and managing aboriginal artists across Canada. She can be reached at [abrascoupe@hotmail.com](mailto:abrascoupe@hotmail.com)

they're saying. Well, if I'm in the warrior society, why haven't the people I hang around, why haven't they been arrested when they had that big warrior sweep two years ago?" he asked.

The chief suggested it was some members of the other side of the dispute who were associating with Warriors and Hell's

Angels. He claims his leadership is being resisted because he is trying to get people in his community off welfare and either into school or into jobs and they resent that.

Yost found that Lomax was wrongfully dismissed and awarded him in excess of \$40,000 to cover lost wages, expenses and interest.

# War of words continues

(Continued from page 7.)

The fight has become bitter with both sides making serious accusations against the other. During the Christmas season, shots were fired on the reserve and violence broke out. Both sides blamed the other.

Pashe strongly denies any gang connection.

"Yeah, right, that's what

its all at: [www.ammsa.com](http://www.ammsa.com)

### Are You Ready For A Challenge?

Life Skills Training Centres have offered Life Skills Coach Training for over 22 years, providing a unique opportunity to work with people. 12 weeks of extensive experiential training develops skills in:

- Human Relations & Counselling
- Creative Problem Solving
- Family & Group Dynamics
- Process & Evaluation of Relationships

Graduates are employed in counselling, addictions, life skills, mental health, native organizations, corrections, group homes and other people related fields.

### LIFE SKILLS TRAINING CENTRES (CANADA) LTD.

Call Toll Free Anytime  
1-888-535-2888

Register Now  
Full-time & Part-time courses available



Tribal Custom Insurance Services Inc.

"Our Vision - Your Well-Being - Our Coverage"

### Expanding our vision and Insurance products

- First Nations Insurance Programs
- Group Health Benefits
- Surety Bonding
- Housing Program
- Business Insurance
- Directors & Officers

Phone our toll-free number  
1-888-511-2060

\*coming soon to Saskatchewan

\*TCI is Aboriginal - owned



## FIRST NATIONS INSURANCE SERVICES LTD

### "EMPLOYEE BENEFIT PROGRAMS"

- ☆ Group Life & Health Benefits
- ☆ Group Pensions
- ☆ Employee & Family Assistance Program

"Providing Superior Financial Service to Indian Governments and Their Employees."

1-800-667-4712

Phone: (306) 763-4712 Fax: (306) 763-3255

2300 - 10th Ave. W., PRINCE ALBERT, SK

Mailing Address P.O. Box 2377 S6V 6Z1

E-Mail Address: [first.nations\\_fnis@sasktel.net](mailto:first.nations_fnis@sasktel.net)

[www.firstnationsins.com](http://www.firstnationsins.com)

### Many Nations Financial Services Ltd.

subsidiary of **Many Nations Benefit Co-operative Ltd.**

Building Canada's Largest Aboriginal Economic Network



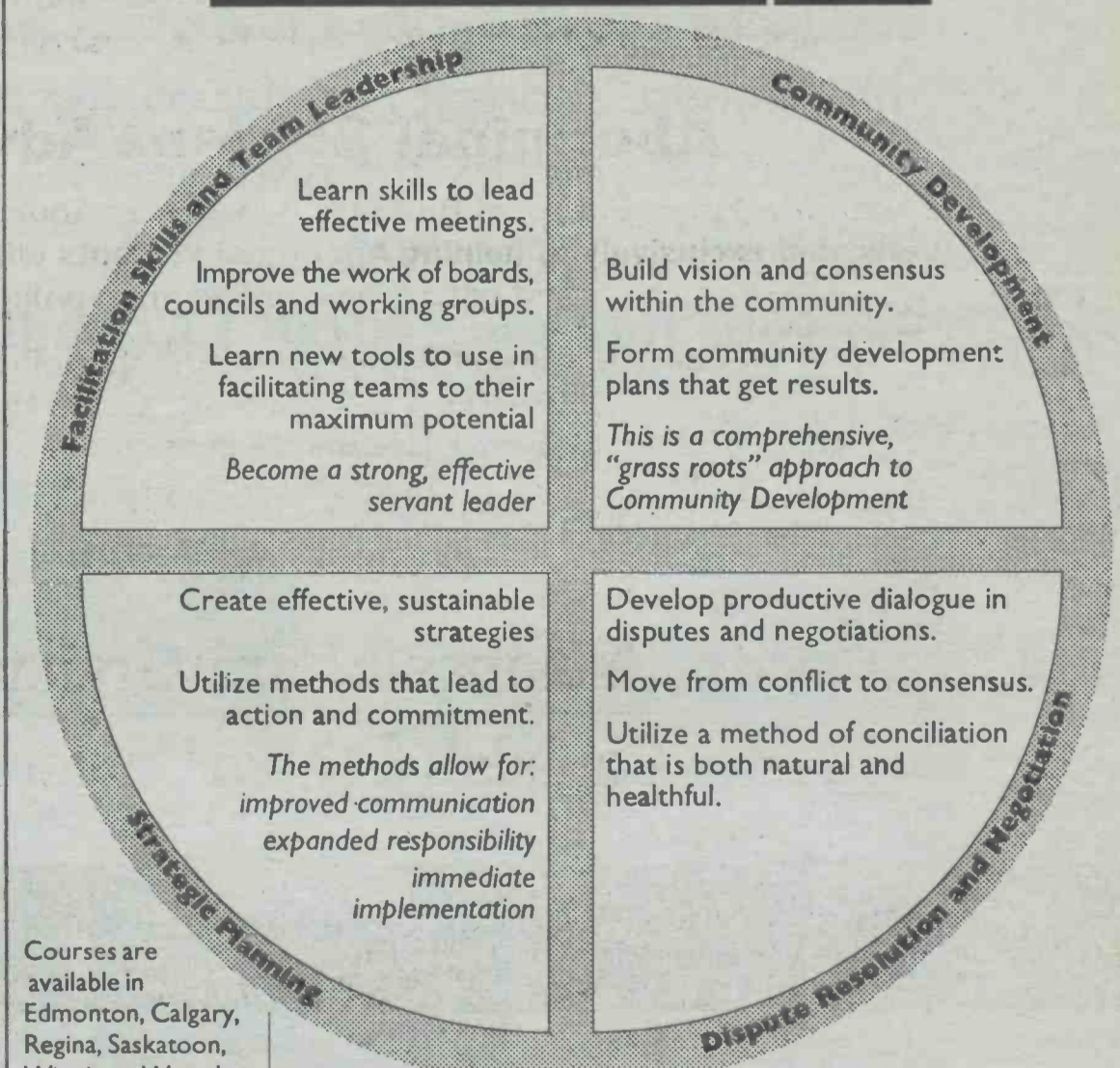
- Pension Plans and Pension Administration
- Employee Benefit Plans
- Individual Life and Disability Insurance
- Investment Counseling Services and Products
- Regular On-Site Service From Local Representatives

Phone: 1-800-667-7830 or (306) 956-4669

[www.mannations.com](http://www.mannations.com)

"The strength of Many Nations protecting our future"

### ICA Associates Can Help You



Courses are available in Edmonton, Calgary, Regina, Saskatoon, Winnipeg, Waterloo, Toronto, Ottawa, Montreal.

All of our courses have one hour of FREE coaching within 6 months of your taking the course.



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

## Educ for

If you you The Co You may re or an e- instructor in the work set schedu For a list visit t

The Univer dedicated ex

For Info

ES



**ci**  
Insurance Services Inc.  
Your Well-Being - Our Coverage

ending our vision  
insurance products

ations Insurance  
ns  
Health Benefits  
Bonding  
g Program  
s Insurance  
s & Officers

ur toll-free number  
**8-511-2060**  
g soon to Saskatchewan  
Aboriginal - owned

**TIONS  
RVICES LTD**

**ROGRAMS"**  
Group Pensions  
ce Program  
ervice to  
mployees."

**12**  
5) 763-3255  
BERT, SK  
6V 6Z1  
psasktel.net

**ices Ltd.**  
**o-operative Ltd.**  
al Economic Network  
dministration  
nsurance  
ces and Products  
Local Representatives  
956-4669  
ng our future"

**p You**

Community Development

and consensus  
community.  
community development  
at results.  
prehensive,  
approach to  
Development

ductive dialogue in  
negotiations.  
conflict to consensus.  
ethod of conciliation  
natural and

ore information.  
ther Janis or Wayne at:  
of Toronto:  
(1-877-691-1422)  
416-691-2316 FAX 416-691-2491  
an.ca  
website at www.icacan.ca

# Ose'chikew

## Aboriginal Arts Summer Session


July 28 - August 2, 2002

**Bead Work  
Quill Work  
Fish Scale Art  
Moccasin Making**

FOR MORE INFORMATION CONTACT:

**CATHY WILCOX**  
Ose'Chikew Program Coordinator  
Address: Bag 3000  
Grouard, Alberta TOG 1C0  
Toll Free: 1.866.NLC.3456  
Fax: 780.751.3386  
Email: wilcox@yourfuture.ab.ca

Each of these courses runs for a full week, to give you in-depth, hands-on instruction in the craft.



# Graduate returns to teach at home

By Yvonne Irene Gladue  
Windspeaker Contributor

FORT CHIPEWYAN, Alta.



Irene Flett-Redwood

For 47-year-old Irene Flett-Redwood, going back to school as an adult was not easy, but she graduated from the Saskatchewan Indian Federated College in Regina in May 2001 with a bachelor's degree in education.

A mother of five and a proud grandmother of 10, Flett-Redwood has come a long way from a life without self-confidence and direction.

"I was afraid to try anything. I never really thought that I could do anything; mainly because of the low self-esteem that I had in myself."

Others recognized her abilities. "My former boss, Dale Awasis... said that I could be a teacher, and he kept encouraging me to take the entrance exam for the bachelor of education program."

"Although I took the test, I still did not believe in myself. When my tests revealed that I had a high score, it was something concrete so I began to have confidence," said Flett-Redwood.

"Just going back to school was hard; I was not used to studying or researching for anything, and I had poor study habits. During my time in school I had to deal with the deaths of my younger sister and my dad. It was also a financial struggle, not enough money most of the time, but I kept pushing myself. It was such a good feeling when I finished what I'd set out to do."

Her sister is proud of her. "The whole family is," said Christina Simpson. "I always knew that she could do it."

Alcohol and motherhood provided some obstacles that had to be dealt with before Flett-Redwood could achieve her goals.

"After I dropped out of school in Grade 11, I did not think that education was my world anymore. Alcohol was one of the things that stopped me from getting an education and obtaining my dream."

"Getting pregnant at an early age, and raising my children, I did not really focus on me," she added.

Born and raised in Fort

Chipewyan, Flett-Redwood did not think that she would have to move to a city to complete her education. She signed up for a program at home; however, after two years the students were given the option of moving to Fort McMurray, or to Saskatoon or Regina in Saskatchewan.

She chose Fort McMurray, but encountered problems with the new program, so "switched back" to the Saskatchewan Indian Federated College courses and moved to Regina.

"Moving was a big step for me, it was scary, not knowing anyone, being so far from home," she said. But "it was a rewarding and good experience."

The courses had an Aboriginal content, which "helped me learn how to teach and made me aware of who I am."

Numerous cultural events, a supportive Elder and instructors, along with the backing of Mikisew Cree First Nation all helped her succeed, she said.

Today Flett-Redwood teaches Grade 7 in her hometown.

"When I came back to Fort Chipewyan I felt really good because I like being close to Mother Nature and I wanted to help the younger students. I want to help make a difference in their lives," she said.

The new teacher said age is not important when deciding to pursue your goals.

"Give yourself a chance, you will never know until you try. Go toward your dreams even if you are older... I think that if people believe in themselves the sky is the limit," she said.

## Education Bursary Available for Aboriginal Students

If you are a non-status, Inuit, Métis, or status Aboriginal person, you may be eligible for an education bursary to take business courses at Athabasca University.

The University may provide up to 50% of the cost of tuition. Computer and modem purchases may also be subsidized.

You may register in an individualized, online study course that is self-paced or an e-Class. In a 15-week e-Class, a group of students work with an instructor in a paced electronic study environment. Completed at home or in the workplace, e-Class is designed for students who like the discipline of a set schedule and the support of others while working through the course.

For a list of business courses and a demonstration of e-Class delivery, visit the School of Business website at <http://vital.athabascau.ca>

### Aboriginal Student Advising

The University's School of Business now has an Aboriginal Student Advisor dedicated exclusively to helping Aboriginal students with funding applications and educational program planning.

For Information, contact Pauline Windsor, Aboriginal Student Advisor  
Phone: 1-800-788-9041, ext. 6149  
E-mail: [paulinew@athabascau.ca](mailto:paulinew@athabascau.ca)  
Fax: (780) 675-6338

**Apply Today!**

**Athabasca University**  
Canada's **Open University**  
inquiries: [www.askau.ca](http://www.askau.ca) website: [www.athabascau.ca](http://www.athabascau.ca)

### YOUTH EMPOWERMENT ABORIGINAL RECREATION SOCIETY PRESENTS...

#### NATIONAL YOUTH EMPOWERMENT AND EDUCATION SYMPOSIUM

June 12 - 14, 2002



"The Future is Yours"

Fees: \$250.00 before May 31, 2002  
\$275.00 after May 31, 2002

This will include 3 lunches and 3 dinners  
Clipboard, Pen, all conference activities and seminars

The Ramada Hotel Conference Centre

Edmonton, Alberta, Canada

Contact: Dennis Arcand

Phone: 780-993-1814 Fax: 780-418-1204

PO Box 3573

Morinville, AB T8R 1S3

**ESSENTIAL ABORIGINAL RESOURCE**  
[www.ammsa.com](http://www.ammsa.com)

## Language kept alive

By Margo Little  
Windspeaker Contributor

SAULT STE. MARIE, Mich.

Seven hundred delegates participated in the eighth annual Ojibwe language conference held in Sault Ste. Marie, Michigan on March 27 to April 1.

The yearly assembly was first organized by language instructors as a forum for networking and sharing of resources, said Sam Senecal, conference planner and co-ordinator. A conscious effort is now made to involve a broader range of people, including youth and Elders, in the sessions. Workshops involve teachers, students and the general public.

As program director for Anishinaabemowin Teg, Senecal maintains an office at the Ojibwe Cultural Foundation (OCF) in M'Chigeeng, Manitoulin Island in Ontario. The annual conference is funded by a partnership of stakeholders, including Indian and Northern Affairs Canada, the Ontario Ministry of Education and Training, the Union of Ontario Indians, Sault College, Cambrian College and other First Nations in Michigan.

Twenty-eight presentations and workshops were offered. Topics ranged from the study of basic everyday phrases and root words to the evolution and revitalization of the language.

In his fourth year as a presenter, Alan Corbiere of M'Chigeeng shared his discoveries of historic documents written in Ojibwe.

"Often there's the assumption that we never used the language in written form," he said. However examination of university and national archives reveals letters and petitions written in Ojibwe. "These letters were requests or inquiries or instructions in a number of different handwritings. Clearly, quite a few of the people had this skill," he said.

From Jesuit and United Chiefs and Councils records, Corbiere

identified documents that confirm "there was a high level of fluency in Ojibwe in both the oral and written form." Some Manitoulin chiefs wrote to urge the Indian agent or the governor general to honor their promises and treaties. Other written messages were directed to other chiefs or to priests, Corbiere said.

At the conference his presentation was well received, he feels, because many people are unaware that the Anishinabe people communicated in writing about treaty provisions.

Like many First Nations youth, Alan Corbiere has been striving to achieve the fluency he admires in his ancestors. As a student at the University of Toronto, he longed to learn Ojibwe but found very few resources available. Eventually he took responsibility for his own learning and taught himself the basics using distance education materials.

"In Toronto I felt part of my identity was missing," he explained. "I wanted to learn, but I really had to dig around and get materials. I really worked at it on my own. It was all informal at the time. I knew a lot of words but I couldn't put them together properly. Then I began to tape-record the Elders and I listened to language tapes over and over, especially on long drives."

At present he is working on a co-operative venture with his father, Ted Corbiere, in the collection of Ojibwe stories. The purpose of the project, called Teaching Each Other, is to "share the history and the language of Anishinabe life with each other," he said.

In future, he aspires to teach history in Ojibwe since it is mostly done in English now.

Corbiere said there were many positive outcomes of the annual language conference.

"It is valuable for sharing resources, for practicing the language and for finding out what special projects are going on in other communities. The camaraderie is great too." (see Ojibwe page 30.)

## Metsi funding on hold by HRDC order

(Continued from page 2.)

An audit completed last year indicated that much of that "overpayment" was spent by regional offices on goods and services that had nothing to do with the METSI program.

These overpayments ranged from paying for lawyers, advertising, printing a magazine, a Métis citizenship registry, expenses related to the Métis Nation of Saskatchewan assembly, consulting fees charged to a former MNS president getting money for lobbying, paying a METSI employee's mortgage, and buying goods such as framed artworks, printed mugs, and laser-engraved pens.

In a press conference last week in Saskatoon, MNS president Clem Chartier estimated the overpayments at between \$300,000 to \$400,000.

Details of the audit that prompted HRDC to pull the funding plug on METSI were first leaked to a Saskatoon

newspaper. Those documents showed that no such overpayment problems existed in the Fort Qu'Appelle branch.

But HRDC couldn't restart funding to the Fort Qu'Appelle METSI branch even if it wanted to, said Brian Harris, HRDC's regional director for Saskatchewan.

"The problem is not with the Fort Qu'Appelle office, but with the Metis Nation of Saskatchewan," he said. "Some of the regions have significant amounts of overpayment, and some have very little problems."

"But HRDC did not sign a funding agreement for the METSI program with the 12 different regions. We signed it with the MNS, and all the problems have to be resolved before we can move on to the next phase."

Fayant expressed frustration with the political and organizational leadership of the MNS executive and many of its regions, which appeared to allow the overspending to continue until

HRDC pulled the plug.

"Up until last year, the flexibility in funding was a lot greater than it is now," Fayant said.

"It's unfortunate that the flexibility had been abused."

Overall, the \$10.3 million METSI program provided financial assistance to 1,308 primary clients throughout the province last year.

As well, the Fort Qu'Appelle METSI office formed partnerships with educational institutes, which allowed the program to send more students to classes with the same funding dollars, Fayant said.

"We had a lot of plans for this (upcoming) year, and obviously they're all on hold. Our office went out of our way to create some very good partnerships—Parkland College, Southeast College, SIAST ... and they're stunned by this as much as we are."

"They're affected by this. Their reputations are on the line as well."

## Group warns of charlatan healer

By Margo Little  
Windspeaker Contributor

SUDBURY, Ont.

A group of Elders, health and justice workers, and victims of abuse gathered at N'Swakamok Native Friendship Centre on April 17 to send a warning about the existence of a man operating in the Sudbury area as a healer, who, they say, has sexually abused his clients.

The open forum allowed community members to share their stories and generate ideas on how to protect the community through a system that would validate the credentials of those who advertise themselves as spiritual advisors.

"Telling my story here helps with my healing," said one woman who told her story of deception and assault at the hands of the so-called medicine man. "It makes me feel a little

stronger. It is important to let the Native community be aware of these characters out there."

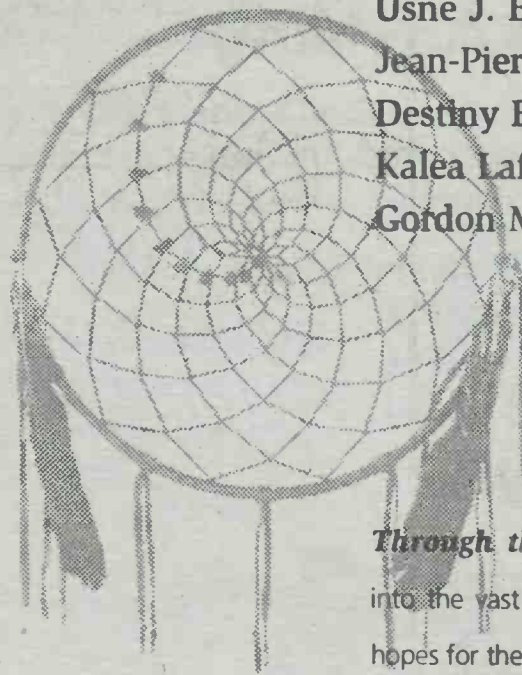
Susan Hare, a M'Chigeeng lawyer and director for the Aboriginal Healing Foundation, said that steps are being taken to establish lists of trusted traditional medicine people in each area.

The safety net, however, is "not foolproof," she cautioned. "Some charlatans could still slip through the system."

## Catch Your Dreams

Congratulations to the Winners of the  
RBC Royal Bank Native Student Awards

Usne J. Butt, Saskatoon, Saskatchewan  
Jean-Pierre d'Entremont, West Pubnico, Nova Scotia  
Destiny Elcock, Winnipeg, Manitoba  
Kalea Lafontaine, Regina, Saskatchewan  
Gordon May Jr., Chelmsford, Ontario



Through the dream we seek our visions as a rite of passage into the vast and exciting expanse between youth and elders. Realizing our hopes for the future and holding close the teachings of the past to guide us on our voyage. This special journey is at the heart of RBC Royal Bank's commitment to Aboriginal communities, people and businesses.



For more information call 1-800 ROYAL\*9-9  
or visit our web site: www.rbcroyalbank.com/aboriginal



Make the most of your dreams™

\*Registered trade-mark of Royal Bank of Canada. \*\*Trade-mark of Royal Bank of Canada.

**How to Make a Traditional Feather Bustle**  
— The Instruction Manual —

**\$20** plus \$5.00 shipping & handling  
Send cheque or money order to:

Wolf Creations  
Box 7  
Kehewin, AB  
TOA 1C0

e-mail: travis\_youngchief@hotmail.com

**Doing research  
on Aboriginal issues/topics?**

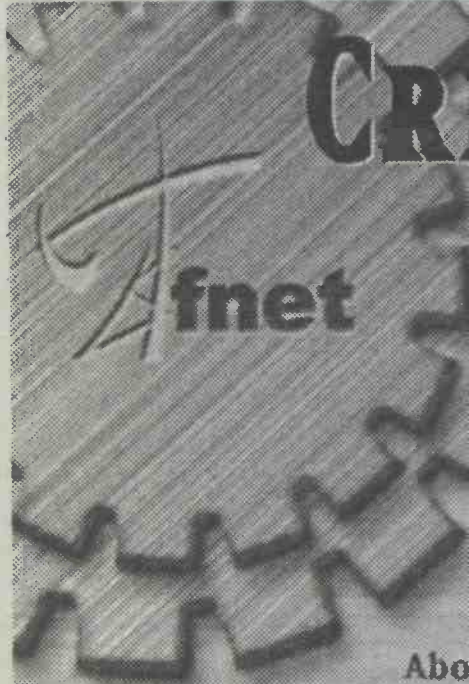
**AMMSA online archives  
now have more than  
6750  
full text articles available!**

**ESSENTIAL ABORIGINAL RESOURCE  
www.ammsa.com**

Fourth Annual  
CANADIAN  
ABORIGINAL  
MUSIC AWARDS

Music entry forms are available at:  
of Ontario/Festival/  
friendship centres, or  
our website.

For more information...

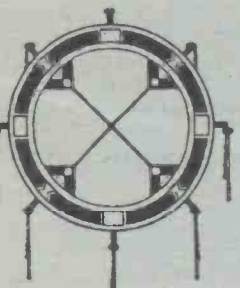


The partnership is a  
Petroleum Land  
including royalty verification  
First Nation employment.

First Nations Employment and Training

For information contact: Peter K. Manly  
Tel: (403) 238-6097 Fax: (403) 281-8351  
www.fnet.ca

ABORIGINAL  
EDUCATION  
PROJECT



Mount Royal College  
Faculty of Continuing Education & Extension

Aboriginal Education Project  
Rm A146 Mount Royal College  
4825 Richard Road SW,  
Calgary, AB T3E 6K6

www.mtroyal.ca



We encourage  
to continue

An experiential  
skills in preparation  
college or university  
employment fields  
& Programs

## DC order

pulled the plug. Until last year, the flexibility in funding was a lot more than it is now," Fayant said.

Unfortunately that the flexibility had been abused. Overall, the \$10.3 million program provided financial assistance to 1,308 participants throughout the province last year.

Well, the Fort Qu'Appelle office formed partnerships with educational institutions which allowed the province to send more students to the same funding source, Fayant said.

They had a lot of plans for the coming year, and obviously they're all on hold. Our way out of our way to come very good partner—Parkland College, East College, SIASST ... they're stunned by this as we are.

They're affected by this. Reputations are on the line.

## Healer

It is important to let the community be aware of the characters out there."

Hare, a M'Chigeeng and director for the Aboriginal Healing Foundation, said steps are being taken to publish lists of trusted traditional medicine people in each community.

A safety net, however, is not foolproof," she cautioned. "Charlatans could still slip through the system."

*Fourth Annual*  
**CANADIAN ABORIGINAL MUSIC AWARDS**

deadline date is June 30th, 2002

Music entry forms are now available at Indian Art-I-Crafts of Ontario/Festival/Music Awards office, band offices, friendship centres, cultural centres, or download from our website at [www.canab.com](http://www.canab.com)

**For more information call (519) 751-0040**

**CREATE YOUR OWN ENERGY COMPANY**

**FNET**

FNET in partnership with SAIT is offering a one-week introductory course with the petroleum industry to Create Aboriginal Owned Energy Companies.

The partnership is also offering a ten-month Petroleum Land Administration course including royalty verification for interested First Nation employees.

First Nations Employment and Training Centre - FNET

For information contact: Peter K. Manywounds - President/CEO  
Tel: (403) 238-6097 Fax: (403) 281-8351 Cell: (403) 819-8018  
[www.fnet.ca](http://www.fnet.ca)

**ABORIGINAL EDUCATION PROJECT**

The Aboriginal Education Project offers an Upgrading/College Preparation Program (UCEP) located at Mount Royal College in Calgary, Alberta.

- ▶ This program offers quality education to adult students of Aboriginal Ancestry
- ▶ We are currently accepting applications for the Fall Semester 2002, which starts in September
- ▶ Weekly information sessions are being held for prospective students
- ▶ Deadline for applying for the Fall Semester is May 15, 2002

For more information, or to book yourself into an information session, please call (403) 240-6285.

**Mount Royal College**  
Faculty of Continuing Education & Extension

Aboriginal Education Project  
Rm A146 Mount Royal College  
4825 Richard Road SW,  
Calgary, AB T3E 6K6

[www.mtroyal.ca/aboriginaleducation/](http://www.mtroyal.ca/aboriginaleducation/)

**RED CROW COMMUNITY COLLEGE**

Cardston, Alberta  
(403) 737-2400  
[redcrow@upanet.weth.ca](mailto:redcrow@upanet.weth.ca)

**We encourage Students to continue their Education!**

An experiential atmosphere for adults to learn skills in preparation for further education at the college or university level or for entrance to the employment field. Post-Secondary Courses & Programs of study also available.

# Sisters work to put the Native in graduations

By Cheryl Petten  
Windspeaker Staff Writer

LITTLE PINE RESERVE, Sask.

Through her company Muskwa Designs, Adele Pete creates graduation gowns that have a little Native flair, incorporating appliques of feathers, eagles, bears, and buffalo into the design.

The company is a family affair, with Adele's two sisters, Yvonne Pete of Little Pine, and Loretta Hall of Saskatoon, taking part in the business. Yvonne helps with the design and sewing, while Loretta, the computer whiz, maintains the company's Web site. The three women divide their time between Muskwa Designs and their other endeavors. Adele is a teacher at Chief Little Pine School. Yvonne is a homemaker. Loretta has a Web site design and hosting company called Eagle Feather Data Exchange (EFDX).

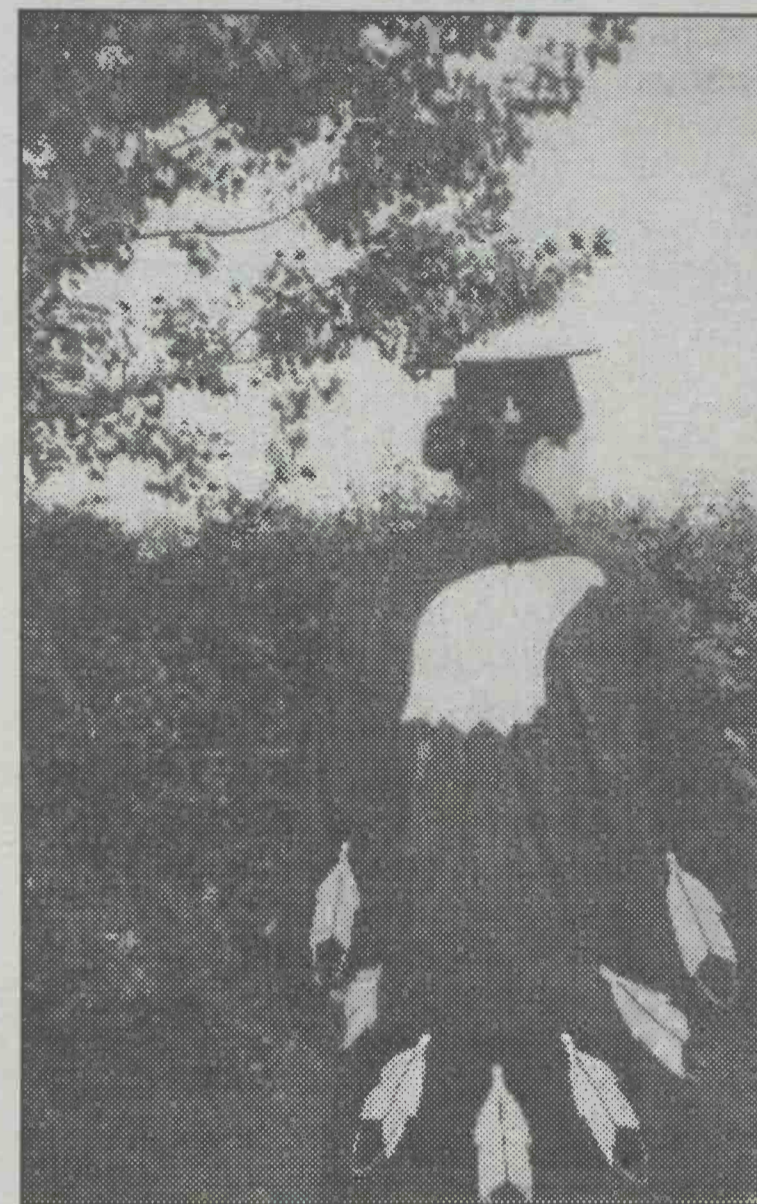
Adele and Yvonne designed their first Native graduation gown a few years back, when Adele was an administrator at the Chief Little Pine school.

"And when we got in there, being a Native person, I thought we should be doing things the Native way, the traditional way, even having a traditional graduation, with drumming and giving away feathers, and so forth." And with that in mind, they made their first grad gown.

Although the women got a positive response from the first Native-inspired gown, to start a company that would supply them wasn't something Adele had planned on pursuing seriously. Not until a couple of years ago, after she became ill.

"I had a dream about this one graduation gown that I was to make, with an eagle design in the back, with the feathers," Adele said.

"During my sickness and my



culture, and our traditions. And I believe more and more people are geared towards having a Native grad, and having Native grad design gowns."

Customers interested in having a Native design graduation gown can either choose from one of the designs that have already been created, or a gown can be custom designed.

"It depends also what the customer wants, and we design that. They could be designed with feathers, eagles, buffalo, bears, bear claws. It all depends on the person. And we don't

have an inventory. It's just custom-make how they want it. Because if we were to design them and have them on hand, I don't think we could be able to fit the sizings and whatever to people's needs."

The price range for the graduation gown varies, depending on the material used, and how many designs are added. Gowns start at about \$35, and can go up to \$75 for a satin gown, Adele said.

The amount of time it takes to fill an order for graduation gowns depends on the number required. For an order of around 50 gowns, at least a couple of months' notice would be required. For around 30 gowns, at least a month's notice would be needed, Adele said.

As more and more people learn about Muskwa Designs, the demand for graduation gowns grows. Requests for information about the gowns have come in from as far away as Ohio.

"Because of the traditional, getting back to the roots of who we are as First Nations people. Being proud of our heritage and

(see Grad gowns page 31.)

## SUCCEED with Portage College



Portage College has a 34 year history in meeting the education needs of Aboriginal people.

We understand the culture, traditions and values of Aboriginal students and our programs are designed to provide you with the skills and knowledge you need to succeed.

You will be treated fairly and with respect in an environment where you can feel comfortable and safe. And, you'll meet other Aboriginal students from communities across Canada. On-site housing and childcare facilities are available for your convenience.

Portage College has over 30 certificate and diploma programs that can open the doors to careers in a broad range of occupations. We also offer academic upgrading programs from adult basic education through high school completion to help you on your road to success.

- Aboriginal Counsellor
- Elder Visits
- Annual Round Dance
- Aboriginal Awareness Committee
- Sweatlodge
- On-site housing and childcare
- Over \$90,000 in scholarships and bursaries
- Five ACAC Athletic Teams (volleyball, golf, running, skiing and curling)

- For more information or to register, call the Regional Service Centre nearest you:
- Lac La Biche Campus (780) 623-5580
  - St. Paul Campus (780) 645-6214
  - Cold Lake Campus (780) 594-3255



Learning Makes The Difference

# Survivor series given a First Nations twist

By Cheryl Petten  
Windspeaker Staff Writer

## WAYWAYSEECAPPO FIRST NATION, Man.

First Nations youth are being invited to star in their own version of Survivor this summer, spending a week living off the land in the northern Manitoba wilderness.

Each week throughout the summer, two six person teams from different First Nations will be transported to Waywayseecappo First Nation, where each team will be given a small amount of food, materials to build a shelter, and little else.

Unlike the Survivor television series, however, the aim of this Survivor experience isn't survival of the fittest, but learning how to survive as a team.

Anishinabe Survivor is the brainchild of Greg Mentuck, a member of the Waywayseecappo First Nation, who has been working with the youth of the community for all of his adult life. It was those youth that inspired him to come up with the program, he explained.

"I guess it came from the fact that there was a lot of youth in my community, in Wayway. There were a lot of youth that weren't doing too much, especially during the summer. I've supervised kids before, when they were doing their summer jobs. And a lot of the time, a lot of them ended up doing very menial jobs. So I tried to think of what would be the best things to do for them, the most productive things to do with them during the summer."

The result was Anishinabe Survivor.

While the program was initially inspired by the Survivor television show, Anishinabe Survivor takes a different approach, Mentuck explained.

"I decided to totally change the idea around. In our culture, nobody is eliminated from anything. That's how the show Survivor goes. Usually they eliminate somebody once a week from their own tribe. But I took a new twist on that. I said, 'What happens if they go tribe to tribe... and what they'll do is they'll get stuff to help them make it through, because we don't give them anything. We just give them a little tiny bit of food, and enough materials to build their own shelters. And that was it,' he said.

As with the TV version of Survivor, Anishinabe Survivor participants will take part in challenges to earn rewards such as food, tools or equipment. Participants will take part both in tribal challenges, in which one tribe competes against the other, and reward challenges, where each participant is in competition against the others.

"I thought it would be a good idea to turn it into something that teaches them about leadership and team building. Because I thought that's what's lacking in a lot of communities, is that there's not enough focus on youth, for stuff of this nature anyway."

The Anishinabe Survivor camp is set up within the Waywayseecappo reserve, which is located in northwest Manitoba, about a three-hour drive from Winnipeg.

Mentuck did a trial run of Anishinabe Survivor last summer, running one Survivor program for boys and one for girls. That's when he came up with the idea of videotaping the program as a way to show the organizations funding the participants what they're getting for their money. All participants in this summer's Survivor program will receive a videotape—a compilation of highlights from all eight weeks of the program edited into a one-hour presentation—as will their band, or whichever organization gave them funding to attend the program.

Mentuck is inviting First Nations from across Alberta, Saskatchewan, Manitoba and Ontario to take part in Anishinabe

Survivor by selecting a team of six youth age 14 to 17 to take part in the program. Eight separate sessions will be held throughout the summer, with half the sessions designated for male participants, and the other half for female participants. The cost of the program is \$6,500 per six-person team. The First Nations are also responsible for transportation costs for getting the participants as far as Winnipeg, where Mentuck will be picking them up in the band-owned bus and transporting them to the Survivor camp site.

Participating First Nations are welcome to send chaperone's along with their team members if they wish, but are responsible for their travel arrangements as well.

"A chaperone would stay out there and basically help, if they wanted to chaperone their kids. But we've got a pretty tight crew to look after them,"

Mentuck said.

Mentuck has hired some youth to work with him in running the program, and while Mentuck doesn't go in to the survivors' camp itself, he said he always knows what's going on there.

"We do have security during the night to watch. We have a pretty big acreage where the Survivors are. It's in the middle of a valley. So it's pretty much contained, and we know if something's happening. And we set up perimeters. And the youth, we tell them to be careful during the night, and they do," Mentuck said.

"They're supervised. We're not actually at their camp, but we know exactly what's going on."

While the participants will be required to sign a waiver, acknowledging the limits to the organizer's liability for any injuries, Mentuck said precautions are taken to help ensure

the safety of the youth, including putting out tobacco to help ensure only good things happen during the program.

"It's pretty safe out there. There are animals out there, and you can never be too careful, because there's coyotes out there, and bears, and everything like that. But what we teach them, we teach them that these things are part of our lives. They always have been," Mentuck said.

And if anything does happen, help is never very far away, Mentuck explained. The Survivor camp site is located on reserve, and a nurse is always on call, he said. The reserve also has a volunteer fire department and ambulance service, and both the neighboring communities of Russell and Rossburn have hospitals. Last year, during the Anishinabe Survivor trial run, the most serious thing the nurse had to deal with was a case of poison ivy.

(see Survivor page 30.)

## Your way. Successfully.

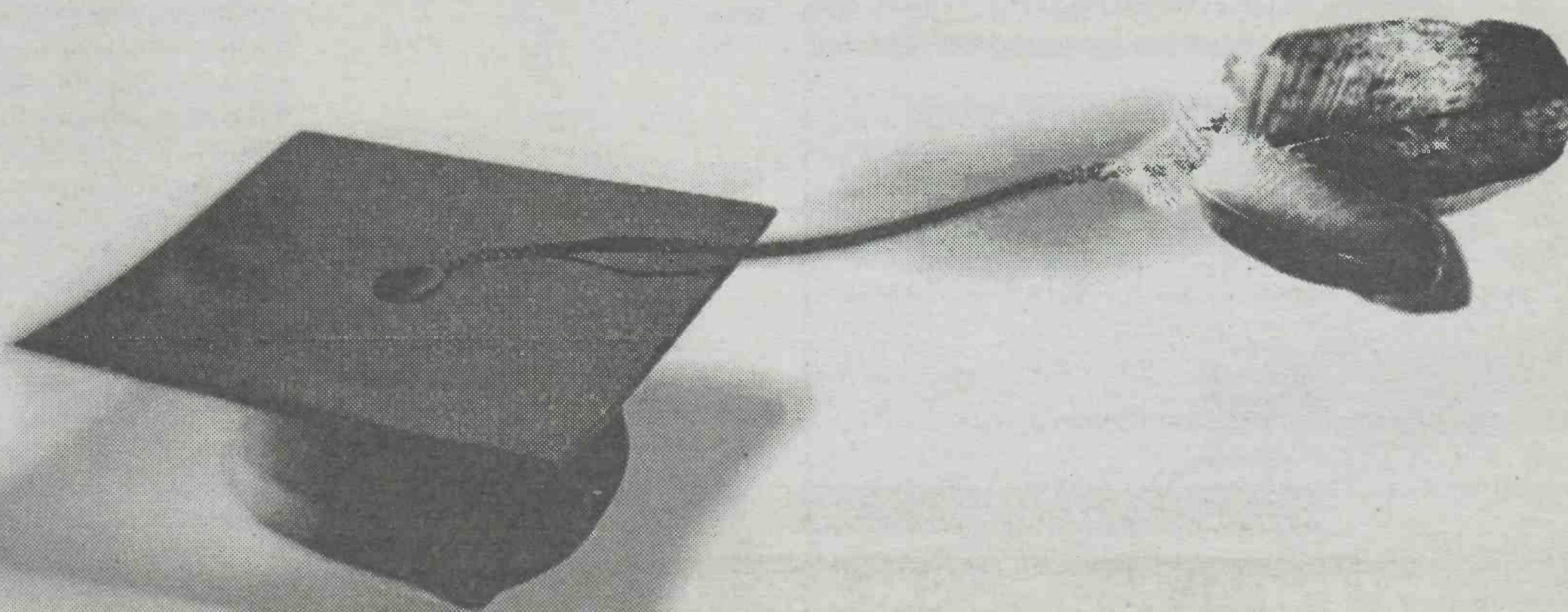
### The CN 2002 Aboriginal Awards Program.

The CN Aboriginal Awards Program is committed to providing funding to qualified students enrolled in a recognized Canadian technical institute, college or university. To apply, and for details on eligibility, call the National Aboriginal Achievement Foundation at 1-800-329-9780 or visit [www.naaf.ca](http://www.naaf.ca) today. Application deadline: June 1, 2002.

[www.cn.ca](http://www.cn.ca)



NORTH AMERICA'S RAILROAD



# Award

By Heather Andrews Mill  
Windspeaker Contributor

Four Aboriginal people are happy to be the recipients of the Paul D. Fleck Fellowship Arts awards because it will allow them to further their work.

The Fleck Fellowship is offered by Alberta's Banff Centre and the talented four are among 15 recipients who will enjoy a creative residency at the centre, exploring and researching their respective areas of endeavor.

Among the four is Lee Martin of Ottawa. "It's a wonderful opportunity for me professionally to work at the

Experience...  
C

Deliv

[www.maa](http://www.maa)



Seating  
Call us today



**BRANDON  
UNIVERSITY**

Founded 1899

"Something Special"

Contact:  
Dr. Thomas B. MacNeill  
Dean  
Faculty of Education  
Brandon University  
270-18th Street  
Brandon, Manitoba  
Canada R7A 6A9  
Tel: (204) 727-9656  
Fax: (204) 728-3326  
[macneill@brandonu.ca](mailto:macneill@brandonu.ca)

For more  
information visit:  
[www.brandonu.ca](http://www.brandonu.ca)

twist

ety of the youth, including g out tobacco to help en- nly good things happen y the program. pretty safe out there. There imals out there, and you ver be too careful, because s coyotes out there, and and everything like that. hat we teach them, we hem that these things are f our lives. They always een," Mentuck said. if anything does happen, s never very far away, ck explained. The Surviv- mp site is located on re- and a nurse is always on said. The reserve also has nter fire department and nce service, and both the poring communities of and Rossburn have hos- Last year, during the nabe Survivor trial run, st serious thing the nurse deal with was a case of ivy. (Survivor page 30.)

# Award allows curator to complete project

By Heather Andrews Miller  
Windspeaker Contributor

**BANFF**

Four Aboriginal people are happy to be the recipients of the Paul D. Fleck Fellowship in the Arts awards because it will help them to further their work.

The Fleck Fellowship is offered by Alberta's Banff Centre and the talented four are among 15 recipients who will enjoy a creative residency at the centre, exploring and researching in their respective areas of endeavor.

Among the four is Lee-Ann Martin of Ottawa. "It's a wonderful opportunity for me professionally to work at the Banff

Centre and with the Aboriginal Arts Program," said the curator. "It will give me an excellent opportunity to work on several projects, including an international exhibition of Aboriginal art. I can do the research and develop the various funding structures that are required to accomplish these undertakings," she said.

Martin is currently working on an exhibition entitled Mapping Our Territories which will feature the work of four Alberta Aboriginal artists at the Walter Phillips Gallery in the Banff Centre. The exhibition will be held at the same time in August at the World Indigenous Peoples Conference on Education at nearby Morley. She is also work-

ing on an exhibition of Aboriginal art scheduled to begin an international tour in 2005.

"I'm working with three other Aboriginal curators—all women—from Australia, New Zealand, and the U.S.A., to organize this exciting show," she said. The Banff Centre has already committed to a residency in the fall of 2003 for the artists who will be involved in this exhibition, so it's all part of a huge project, she said. Entitled Jesus Loves Me, This I Know, the international exhibition will reflect the artists' viewpoint on how Christianity has affected the Aboriginal Peoples of the world. "There will be both pros and cons. We have to look at all sides," she said.

During her residency at the centre, Martin will also be involved in other exhibitions, bringing in guest curators who are looking at other themes, and the organization of these events will take up a large part of her time. Altogether, her work will spread over two or three years.

"Then we'll see where it goes from there," she said.

Martin especially enjoys the multi-disciplinary aspect of her residency at the Banff Centre. "You have visual artists, musicians, theatre people, writers. The creativity is very energizing," she said. The centre is also very helpful in providing resources, such as research assistance.

Martin's family is from the Mohawk community of Tyendinaga. She lived for 11 years in the United States, where she completed a bachelor's degree in art and anthropology from the University of Maine. She later attended university in Toronto, earning her master's degree in museum studies.

The future of Aboriginal art is exciting, she said.

"A lot of pioneer artists have broken many barriers, creating a fertile base for artists to develop their personal styles, looking at their own identities and histories. It's very exciting and healthy and the maturity of the arts today promises a great fu-

ture which can't be ignored any longer," she said.

Also granted residencies within the Fleck Fellowship program were the co-founders of the Spiderwoman Theater in New York. Muriel Miguel, a choreographer and dancer, Lisa Mayo, an actor and singer, and actor Gloria Miguel have a long history of individual accomplishment in addition to their combined efforts.

Marrie Mumford, artistic director of the Aboriginal Arts Programs at the Banff Centre sums it up.

"These three created Spiderwoman Theater, the longest-running Native theatre in the world, and they celebrated their 25th anniversary last year," she said.

During their residency in Banff in February, they created the Persistence of Memory, a multi-media theatre production.

"We were honored with their presence. They brought New York theatre to the centre," she said. They also went out to do workshops with Nakoda high school students in nearby Morley, sharing what they had been given through the Fleck Fellowship.

The fellowships provide senior artists with resources and a creative environment at the centre to create their new work, she explained.

Experience... Capacity



**Train the Trainer**

Deliver dynamic presentations with confidence and style!


[www.macrolink.bc.ca](http://www.macrolink.bc.ca) Fort St. John: May 27 - 31  
Williams Lake: June 3 - 7  
Westlock: Oct 7 - 11

Early bird registration discount! We will bring a workshop to you! Call now for individual or group rates

Seating is limited! Call us today 1-250-614-4414



**MACROLINK**  
Administration Ltd.  
[www.macrolink.bc.ca](http://www.macrolink.bc.ca)



**BRANDON UNIVERSITY**  
Founded 1899

## DIRECTOR OF PENT

Brandon University is a leader in providing high-quality education to over 3,000 full- and part-time students in arts, sciences, education, music, and health studies. Based in southwestern Manitoba, Brandon University also offers pre-professional and Masters programs, as well as innovative and award-winning outreach programs in a personalized learning environment.

The Faculty of Education at Brandon University offers both a concurrent program and an after-degree program in the Bachelor of Education. The Faculty also offers a Master of Education program with specializations in Curriculum Studies, Educational Administration, Guidance and Counseling, and Special Education.

The Faculty operates a number of teacher-education programs which are designed to meet the needs of schools in specific regions of the province as well as providing access for specific groups of people. The Program for the Education of Native Teachers (PENT) is seeking to fill the position of Director. This is a probationary (tenure-track) position.

**"Something Special"**

**Duties:**  
The successful candidate will be responsible to the Dean of Education for the administration of daily operations, including making contractual agreements within the program; employment of all faculty and support staff; supervision of personnel; development and implementation of operational policies and procedures; budget proposals and implementation; program planning and delivery; supervision of field experience; and liaison with government, local agencies and authorities, school officials, and students.

**Qualifications:**  
Applicants should possess a completed doctorate (or ABD) in an appropriate area of study with expertise and successful experience in teaching in public schools. Applicants must meet the Manitoba qualifications for a teaching certificate. As Brandon University has a rural, Aboriginal and northern mandate, experience or preparation in these areas is valued.

**Contact:**  
Dr. Thomas B. MacNeill  
Dean  
Faculty of Education  
Brandon University  
270-18th Street  
Brandon, Manitoba  
Canada R7A 6A9  
Tel: (204) 727-9656  
Fax: (204) 728-3326  
[macneill@brandonu.ca](mailto:macneill@brandonu.ca)

**Starting date:** July 1, 2002

**Deadline for applications:** June 1, 2002 or when position filled

**Rank and Salary:** Commensurate with qualifications and experience.

Applicants should submit a copy of their curriculum vitae, transcripts, a statement of writing and research interests, copies of relevant publications, and the names and addresses of three referees.

*In accordance with Canadian Immigration Regulations, this advertisement is directed primarily to Canadian citizens and permanent residents. Both women and men are encouraged to apply.*

## Inuit weavers

(Continued from page 17.)

"And so we found an Inuk curator, somebody who grew up in Pangnirtung, outside and in the camp at Pangnirtung, and he joined our team and away we went."

That co-curator is July Papatsie, who brought to the project not only a knowledge of the culture and a link to the community, but also experience as an artist and previous experience as a curator.

Papatsie contributes one chapter to the book, full of interviews with community members who share their recollections about the way life used to be, and about the effects of the forced settlement on the people. He also provides descriptions of the tapestries, which are featured prominently throughout the book, and even more prominently in the museum exhibit.

The reactions of the people that have visited the exhibit have been very positive, Von Finckenstein said.

"Most people are totally surprised that these have never been shown before, or very little published on them, and are absolutely delighted. They look great. They really do."

Von Finckenstein has one theory as to why other Inuit art forms, such as print-making and sculpture, have received so much attention, while tapestry weaving has been under-appreciated.

"I think there's a resistance because, although print-making obviously was never part of Inuit culture, it was introduced fairly early on. The earliest print collection from Cape Dorset came in 1958. So over the years people had time to get used to

the fact that Inuit did print-making. And sculpture, of course, for some reason, was always from very early on, considered something Indigenous that the Inuit have done over centuries. Which is a myth. But still, people's perception was that sculpture, because they use materials from the land, they use bone, and antler, and stone, that this is somehow a traditional activity. Now, the stretch to make that weaving is also a genuine expression of Inuit culture, even though it uses foreign materials and a foreign technique, maybe that was too big of a leap for people to make.

"But our whole point in the exhibition, our big idea behind the exhibition, and anybody walking in there would agree, is that these tapestries are a genuine expression of Inuit culture. And yes, they use a foreign technique that was introduced to them, and a foreign material—wool, which doesn't exist in the north. But, you know, you wouldn't call a Canadian painter who uses acrylics from the U.S. and a canvas from England, you wouldn't say that this is not authentic Canadian art. So I think we have to learn to apply the same to Inuit art. Inuit art is art made by Inuit. Whether it uses bones from the land or wool from Iceland has nothing to do with the fact that this is art made by Inuit, and that this is a genuine expression of Inuit culture."

For more information on Nuvisavik—the place where we weave, see the Web site at [www.civilization.ca](http://www.civilization.ca). To order a copy of the book, visit [cyberboutique.civilization.ca](http://cyberboutique.civilization.ca) or call toll free 1-800-555-5621.

RAILROAD



# Ojibwe language

(Continued from page 26.)

"It's great to see a whole banquet room full of like-minded people dedicated to a particular cause. We can see how the language is evolving, adapting and growing. And we can draw upon the energy, enthusiasm and the commitment of others for our on-going language work."

Senecal shares Alan Corbiere's mission to advance language immersion programs. Plans are underway to conduct week-long language programs in 16 Ontario First Nations in the summer of

2002. The intention, said Senecal, is to bring language instructors from all the participating communities together for training and planning sessions this spring.

He said family involvement will be encouraged in the immersion programs. As always the Elders will be consulted on dialect variance and accuracy.

Eventually, Senecal hopes to develop a data base of Native language instructors for boards of education to use in developing immersion classes in both Canada and the United States.

# Survivor week

(Continued from page 28.)

As part of the program, participants are taught things that will help them during their week in Wayway, including how to make bannock, and basic water safety. But the focus of the program goes beyond learning basic survival skills. Mentuck explained.

"During the evenings at tribal council, I try to teach them a little bit about the land, especially its historical relevance. Today, especially, that's all you hear about, is land claims, and the resources off our land. That's what First Nations want. We want a share in the resources of the land. We try to bring these issues to them. And they're very important to First Nations people. That's one of the elements of the tribal council.


"We also teach them about cooperation and team building and cohesion in a group, and getting along. And that everybody has a part to do," he said. Cultural components, such as sweats, are also available to youth wanting to take part.

"It wasn't too long ago that we were all living like this, with barely anything, out on the land. A lot of it is history. And a lot of it is self-realization, too."

The Anishinabe Survivor program is being run by Mentuck through the company he formed, Maiingun and Associates. The company also does work helping First Nations set up new programs, helps them evaluate existing ones, and organizes workshops and seminars. Right now, though, Mentuck is concentrating all his efforts on the Anishinabe Survivor program.

"It's needed. I see a lot of youth out there who are lost. I see a lot of identity crises, too. A lot of youth don't know about the issues—don't find out about the issues until they're adults," Mentuck said. "So I want the youth to know, because it's going to be tougher in the future. It's going to be very tough on the Indian people. And I think somebody has to be out there to teach them the basics of what we're going to be dealing with. And what's important to us, and that's living on the land, getting back to our roots, and finding out who we are as people."

More information about Anishinabe Survivor can be found on the Web at [www.maiingun.com](http://www.maiingun.com), or by calling Greg Mentuck at 1-866-206-5651.



### F/T Home Care Nurse

Poplar River First Nation is currently seeking applications for the position of a f/t Home Care Nurse to work for the Home & Community Care Program

**Qualifications**

- Registered Nurse (Active CRNM registration) or License Practical Nurse (Active CPNM registration)
- Experience with First Nation Home Care would be an asset, but not essential.
- Manitoba Valid Driver's License
- Excellent interpersonal and communications skills

**Deadline for Applications: June 3, 2002 by 5:00 pm**

**Please submit resumes to Ernest Bruce at:**

Poplar River First Nation  
Neginan P.O. Manitoba ROB OZO  
Telephone: (204) 244-2267  
Fax: (204) 244-2690  
Email: Ernest\_C\_Bruce@hotmail.com

*Applications considered for position will be contacted by phone for interview dates*



## First Nations Assistant Professor Two Year Term Appointment

The University of Victoria, School of Social Work, invites applications for a First Nations limited term Assistant Professor for a two year term commencing **August 1st, 2002.**

The School is committed to providing all its students with an understanding of First Nations issues, policy and practice expectations. For First Nations students it is introducing a First Nations Specialization directed to preparing students for leadership roles in First Nations organizations.

The teaching responsibilities of this position are to teach five half courses/year, both on campus and in distance education. The courses will be chosen from courses in First Nations social work practice and policy, child welfare, and field practice. This position involves academic advising to First Nations students enrolled in various BSW degree program modes and collaborative work with Aboriginal groups primarily in Victoria and on Vancouver Island to develop sound community relationships and responsive social work education programs. The position may also provide an opportunity for curriculum development.

### Qualifications

An MSW degree (completed or in progress) or a BSW degree and a graduate degree in a related discipline; knowledge of and practice experience with Aboriginal peoples, preferably in BC; teaching experience preferred; and, intimate knowledge of culture and tradition.

In accordance with the University's Equity Plan and pursuant to Section 42 of the BC Human Rights Code, the selection will be limited to Aboriginal peoples. Aboriginal candidates are encouraged to self-identify.

**Salary:** \$45,000/year

**For further information or enquiries please call:**

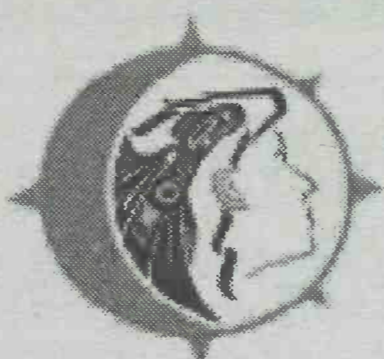
**Robina Thomas, First Nations Assistant Professor at (250) 721-6298**  
**e-mail: [robinat@uvic.ca](mailto:robinat@uvic.ca)**

Please submit a letter of application, resume and the names and addresses of three references to:

**Leslie Brown**  
**School of Social Work**  
**University of Victoria**  
**PO Box 1700**  
**Victoria, BC V8W 2Y2**  
**Fax: (250) 721-6228**  
**[www.uvic.ca/socw](http://www.uvic.ca/socw)**

**Deadline for application: May 10th, 2002**

## Announcing a Call For Presenters, Guest Speakers and Entertainers for the....



### 3rd Annual National Aboriginal Women In Leadership Training Conference

*"Our Rights, Our Roles, Our Responsibilities"*  
**October 17 - 19, 2002**

Ramada Plaza Hotel, Vancouver, British Columbia

Discussions and Workshops will be offered which will motivate, inspire and support women in their roles within their communities.

### Any Topics Related to Aboriginal Women's Rights, Roles and Responsibilities:

- Education
- Politics
- Media and Public Relations
- Land & Resources
- Child Care
- Personal Growth and Development
- Health Care
- Lands, Trusts and Wills
- And any other topic related to Aboriginal Women In Leadership.

Please submit the title of your presentation, a one page summary and a completed resume to the address below. **Deadline: Friday May 24, 2002.**

### Entertainers:

- Singers - Traditional & Contemporary
- Musicians
- Dance Groups - Traditional & Contemporary
- Comedians
- Drum Groups
- Bands
- Any other kind of Performance Groups

Please submit a maximum of one page on your performance or group to the address below.

**Deadline: Friday May 24, 2002**

**Trade Show:** We are accepting applications for Trade Show Tables. Artists, Commercial and Non-Commercial Exhibitors are encouraged to attend.

**Deadline: Friday June 28, 2002.** There are a limited number of tables available, so book early! For more information on being a Presenter, Entertainer or reserving a table for the Trade Show, please contact the organizers:

**First Nations Training & Consulting Services**  
P.O. Box 69, Saanichton, B.C., V8M 2C3  
Ph: (250) 652-7097 Fax: (250) 652-7039 Email: [fntcs@telus.net](mailto:fntcs@telus.net)  
Visit our Website: <http://www.firstpeoplescanada.com>

**ESSENTIAL ABORIGINAL RESOURCE**  
**[www.ammsa.com](http://www.ammsa.com)**



**PORTAGE COLLEGE**

Salary commensurate with position. **One year term position**

Portage College is seeking a Native Arts and Crafts program located at the main campus, Native Artisans and Crafts and traditional Native Arts and Crafts.

The program coordinator will be responsible for the program. The ideal candidate will have the following qualifications: The candidate will be required to complete the following components of the program: recruitment and promotion of the program.

- Additional responsibilities of the position include:
- demonstrating sound instructional skills
  - conducting student evaluations
  - communicating effectively with students and staff
  - coordinate ad hoc programs
  - program area budget and financial management

As a faculty member of Portage College, the candidate should possess strong communication skills and exhibit strong organizational skills. Knowledge of the program is a plus.

**Qualifications:** Completed a Bachelor's degree in a related field. Experience in teaching adults would be an asset. Knowledge of the program is a plus.

**Submit applications to:**  
Portage College  
Box 1000  
Lac La Poudre, CO 80501  
TO: 303-661-1000  
Attention: Human Resources  
Phone 781-2345  
FAX 781-2345  
Email [hr@portagecollege.edu](mailto:hr@portagecollege.edu)



**Grant MacEwan College**

"Inspiring and enabling individuals to succeed in life through career and university studies"

Apply to:  
Human Resources Department  
Grant MacEwan College  
Jasper Place Campus  
Room 430, 10045-156 Street  
Edmonton, Alberta  
T5P 2P7  
FAX: (780) 497-5430  
PHONE: (780) 497-5419  
E-mail: [millse@macewan.ca](mailto:millse@macewan.ca)



**SASK**

SIFC is currently seeking a reputation...

Under the direction of the Dean is responsible for...

The successful candidate will have a minimum of 5 years experience in First Nations, with a strong background in human relations and experience working in a superior communication decision-making, and...

The successful candidate will have a minimum of 5 years experience in First Nations, with a strong background in human relations and experience working in a superior communication decision-making, and...



**PORTAGE COLLEGE**

**PROGRAM CO-ORDINATOR  
Native Arts and Culture**

Salary commensurate with education and experience

**One year term position**

Portage College is seeking to recruit a Program Coordinator for a one-year term in the Native Arts and Culture program located at the main campus in Lac La Biche, AB. The Native Cultural Arts program consists of two areas of study, Native Artisans and Native Cultural Arts instructor. These unique programs offer instruction in contemporary and traditional Native Arts and Crafts.

The program coordinator provides effective administration, leadership and instruction to the Native Arts and Culture program. The ideal candidate will be experienced with the methods of traditional and contemporary aboriginal arts and crafts and will have the skills to pass along their knowledge to the instructors and students of this program. The candidate will be required to instruct native studies, instructional techniques, and marketing and native art history components of the program. The candidate will be expected to provide field placement supervision, including recruitment and promotion of the Native Arts and Culture program.

Additional responsibilities of the Program Coordinator will include:

- demonstrating sound instructional leadership, by preparing and presenting classes in both classroom and lab settings
- conducting student evaluations and maintaining progress reports
- communicating effectively with the staff they supervise by setting and evaluating goals.
- coordinate ad hoc programming
- program area budget and expenditures

As a faculty member of Portage College the successful candidate will have excellent oral and written communication skills and exhibit strong leadership skills. The candidate will be committed to student achievement, be able to work independently and effectively with students, faculty and staff.

**Qualifications:** Completed certificate, diploma or degree in Native Cultural Arts. Must have experience in beadwork, carving, hide tanning, basic sewing, porcupine quill work, tufting and nature crafts. Experience in teaching or tutoring adults would be considered an asset. Candidates should have excellent supervisory, communication and organization skills. Knowledge of the budgetary would be beneficial. Must be proficient in MS Word.

**Submit resumes to:**

Portage College  
Box 417  
Lac La Biche, Alberta  
TOA 2C0  
Attention: Human Resources  
Phone 780-623-5598  
FAX 780-623-5721  
Email hr@portagec.ab.ca

**Competition Number 02-5502-1-WS**  
**Closing date: May 17, 2002**

*The College appreciates the interest of all applicants, however, only those selected for an interview.*



**Grant MacEwan College**

*"Inspiring and enabling individuals to succeed in life through career and university studies"*

Apply to:  
Human Resources Department  
Grant MacEwan College  
Jasper Place Campus  
Room 430, 10045-156 Street  
Edmonton, Alberta  
T5P 2P7  
FAX: (780) 497-5430  
PHONE: (780) 497-5419  
E-mail: millse@macewan.ca

**Instructor  
Mental Health Program  
Health and Community Studies Division**

The Health and Community Studies Division is seeking a full-time sessional instructor for the Mental Health Diploma Program offered at our South Campus. The individual will be responsible for teaching and coordination of field placement experiences for students. To facilitate the coordination of field placements, the individual will also be expected to liaise with Aboriginal communities and agencies that provide mental health services to Aboriginal people; this may include travel outside the City of Edmonton. The individual will report directly to the Program Chair of Mental Health. This is a one-year full-time appointment with a start date of July 1, 2002.

The successful candidate must have a baccalaureate degree in one of the following: nursing, social work, family structure, psychology or related field. A Masters degree is preferred. The applicant must have direct work experience in the field of mental health and experience working with First Nations and Metis communities. A strong understanding of Aboriginal culture and issues impacting the mental health of Aboriginal people is required. A good understanding and experience in cross-cultural training is also required. Previous teaching experience with Aboriginal students is an asset.

**Salary:** Based on education and experience.

**Closing Date:** Friday, May 3, 2002 at 4:30 p.m.

**Quote Competition No.:** 02.04.043

Grant MacEwan College thanks all applicants for their interest in employment, however, only those selected for interviews will be contacted.

Grant MacEwan College employment opportunities can be viewed by visiting our website at [www.macewan.ca](http://www.macewan.ca) Click on Jobs at MacEwan.



**SASKATCHEWAN INDIAN FEDERATED COLLEGE  
Dean of Saskatoon Campus**

SIFC is a First Nations-controlled University with approximately 2000 students currently enrolled. Since our inception in 1976, SIFC has earned an international reputation as a visionary academic leader.

Under the direction of the President and in consultation with Elders, Faculty and Administration, the Dean is responsible for all aspects of the Saskatoon Campus operations.

The successful candidate will have a graduate degree in an appropriate discipline and a record of achievement in First Nations University education, demonstrated commitment to advancing the goals of First Nations, strong administrative skills or experience in an academic setting, outstanding human relations and leadership skills, several years senior administrative experience and experience working in a university environment. As well the successful candidate will have superior communication skills, proven skills in budget management and control, administrative decision-making, and policy development. Proficiency in a First Nations language is desirable.

The successful candidate for this position will commence duties **September 1, 2002**. Salary will commensurate with experience and qualifications. Applicants interested in the position should submit their resumes with a covering letter as soon as possible to:

**Dr. Eber Hampton, President  
Saskatchewan Indian Federated College  
CW 118, U of R Campus  
Ph: (306) 546-8476 Fax: (306) 546-8470**

**Grad gowns**

*(Continued from page 27.)*

Adele is working on filling an order of graduation gowns for the school in Loon Lake, Sask. And the women have already filled gown orders for schools in Thunderchild First Nation, Little Red River, Sturgeon Lake, and three separate orders from Chief Little Pine school. One girl from Fort McMurray, Alta. wore one of the creations when she graduated from university.

"So it's getting out there. People are hearing about us, so that's good," Adele said. "It can be anywhere from one gown to, like I say, 50 gowns. Which is neat. And I love doing that anyway."

That love of sewing is something the three women got from their mother while they were growing up, Adele explained.

"That's how we grew up. Our mother taught us to sew, to knit, to quilt, to crochet. We made our own socks, our own mittens, our own scarves. We made our blankets. So thank you to my mom, who is no longer with us. She taught us a lot of things."

Although the graduation gowns make up a big part of the orders the women receive, they are far from being the only thing Adele creates.

"I do wedding dresses, traditional dance outfits, jingle dresses, ribbon shirts. At the moment, I'm beading. I'm making a cape for myself. I make a lot of my own dresses. And also

I've been asked to make jumpers and dresses with feathers and bears, and things like that, through some of my teacher friends and so forth. And then they tell their friends, and then they want some shirts made," she said.

"And I also do shawls as well... I designed a butterfly shawl for my niece when she graduated last year, and I guess she got good rave reviews about that as well. That's nice to hear, when people are satisfied and happy about the product."

One of the most challenging orders the women have had to fill involved the creation of four formal gowns for a wedding.

"And that was quite a challenge, because the people lived in the north, and we had no contact with them. We don't know who they are, and we had to do phoning for sizing, things like that. It was quite a challenge," she said.

"As a matter of fact, one of those gowns showed up in the Aboriginal Achievement Awards on TV last year, and I was just shocked. I said to my husband, 'That's one of the gowns we designed. Awesome.'"

For more information about the graduation gowns or any of the other products being created by Muskwa Designs, visit the company Web site at <http://www.muskwaholdings.com> or fax your requests to 398-2022.

**Curling champs**

*(Continued from page 20.)*

Sonnenberg had experience on her side. With a different team, she twice skipped Alberta at the Scott Tournament of Hearts (in 1999 and 2001). For this event, Sonnenberg played with her mother and two sisters, something that made the victory especially sweet.

"It's just fun to play with family. It was one of Mom's dreams to play the four of us together, so this was a great event to come to," said the skip. "This is the best we've ever curled together as a team."

The women's champion team for 2002 was made up of sisters skip Sonnenberg, third Nikki Smith and second Christina Bird. Mother Simone Handfield rounded out the team as lead. The win paid \$2,000.

The winners in the junior divisions were the Jordan Henry

rink from Prince Albert, Sask. on the men's side and the defending champ Sasha Yole rink from Ile-a-la-Crosse, Sask. on the women's.

In total, 91 teams from across Canada took part in the 2002 championships, the largest number yet for the growing event, first held in 1993. More than a prestigious competition, the event is an opportunity for participants to gather in the spirit of friendship and fun.

"We come here every year. We keep coming back to renew old friendships, visit old acquaintances and have some fun curling," said Marvin Aubichon of Regina.

"It's a fun annual event for us," agreed Robert Kytwayhat, a member of the men's finalist team from Loon Lake. "It's the only time the four of us get together."

**Role models announced**

*(Continued from page 14.)*

"I feel it is important to volunteer in order to give back to one's community," she said. "Helping others is a positive activity because it creates a more complete and selfless person. I feel it is an incredibly important part of being a young person today in order to create a positive portrayal of youth in society."

Kingdon is a lifeguard at the Iqaluit Municipal Swimming Pool. She is also a volunteer coach for the Iqaluit Junior Breakers Swim Team.

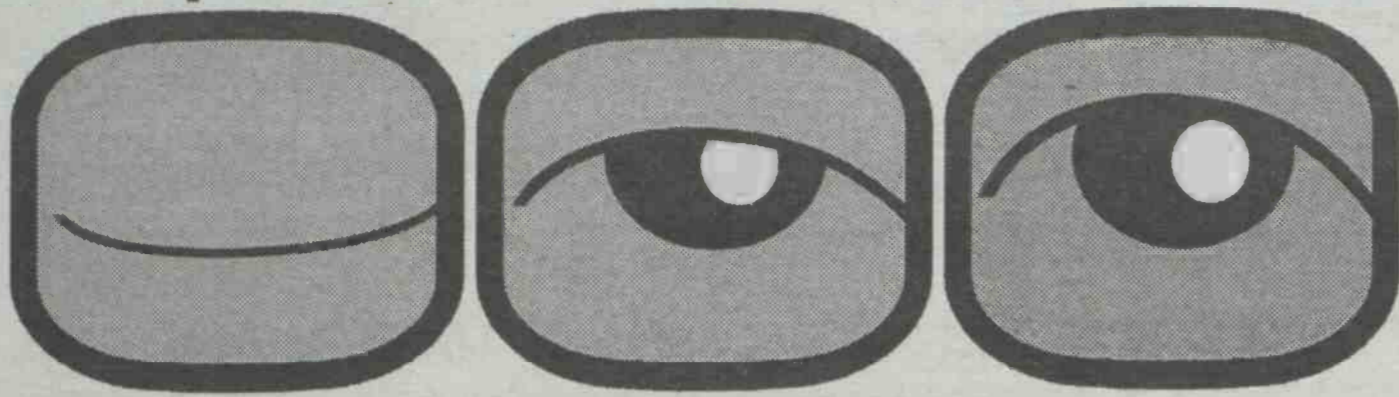
Kingdon is a member of the Youth Court Advisory Panel which assists in the rehabilitation and sentencing of young people

in Nunavut youth court cases. She volunteers for the Nunavut Kamatsiaqtut Help Line and the Nunavut AIDS Line.

Kingdon was a delegate to several Canadian conferences on business, political, community and youth issues. She was also a volunteer missionary to Ecuador and Costa Rica in the summer of 2000. She has participated in the Europe Trip 2000 with her school where she assisted in fundraising events.

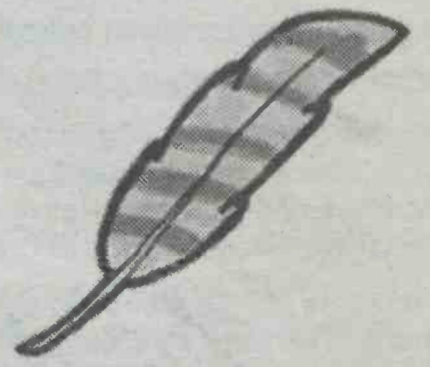
Kingdon also represented Nunavut in Whitehorse, Yukon, for the 2000 Arctic Winter Games as skip for the junior ladies curling team. And she took part in local musical production.

# optic nerve



The Peterborough Moving Media Series

Submit or get more information at:  
**Optic Nerve**  
c/o The Peterborough Arts Umbrella  
PO Box 823  
Peterborough, ON  
K9J 7A2(705) 749-3220  
www.optic-nerve.ca  
pau@pipcom.com



## ACCEPTING SUBMISSIONS UNTIL JULY 31ST FOR OUR GALA SCREENINGS IN SEPTEMBER

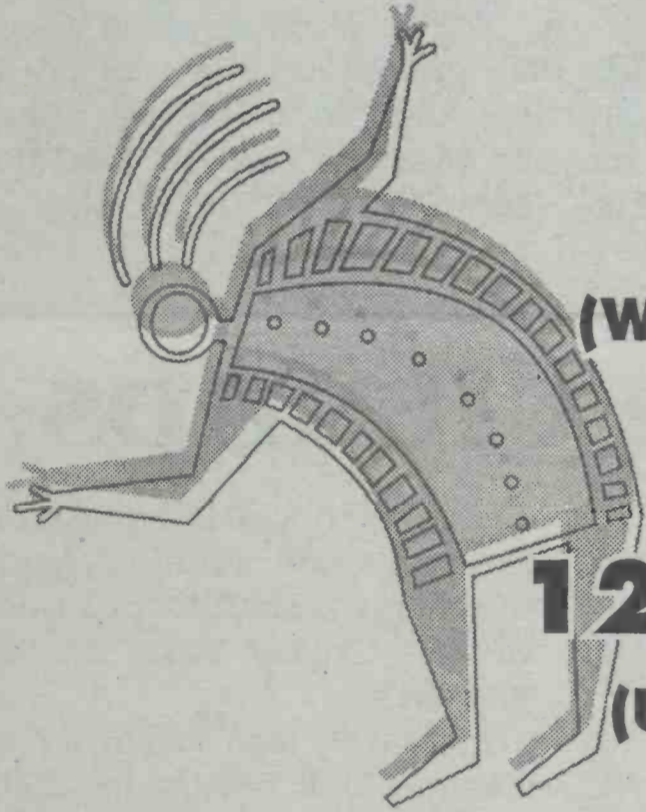
# www.ammsa.com

**1 Aboriginal Radio Station**  
(CFWE - FM)



**6 Aboriginal Publications**

(Windspeaker, Alberta Sweetgrass, Saskatchewan Sage,  
Raven's Eye, Ontario Birchbark, Buffalo Spirit)



**12 Aboriginal Career Opportunities**

(Updated every day. Check regularly for new postings)

**150+ Community Events**

(Find out what's happening in Indian Country this summer!)



**150+ Top Aboriginal Links**

(Not satisfied with our web site? - We'll link you to 150 more!)



**580+ Aboriginal Scholarship Listings**

(Canada's most comprehensive and up-to-date scholarship list for Aboriginal students.)

**6,800+ Full Text Articles**

(Get some research done with AMMSA's full text archives - all indexed and searchable.)



**28,000+ Visitors Per Month**

(We just need one more visitor - you!)

Find out what you've been missing at [www.ammsa.com](http://www.ammsa.com))



# Essential Aboriginal Resource

[www.ammsa.com](http://www.ammsa.com)