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Volume 22 No. 2 • May 2004

# Wind speaker



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## HISTORIC DAY?



Rt. Hon. / Très hon. Paul Martin

Audrey Poitras

Canada—Aboriginal Roundtable  
April 19, 2004

Photo by Russell Diabo

1/2 (G) 09/30/2004 4587 1

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*Is this the beginning of a new relationship with government or the beginning of an election campaign?*



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Publisher  
Bert Crowl

Editorial

Editor-in-Chief

Debora Steinhilber

E-mail: [edwind@arizona.com](mailto:edwind@arizona.com)

Senior Writer

Paul Barnard

Staff Writer

Joan Taillon • Cheryl

Yvonne Irene Gladue •

Production

Judy Anon

Advertising

1-800-661-5111

E-mail: [market@arizona.com](mailto:market@arizona.com)

Director of Marketing

Paul MacEachern

Southern Alberta, Calgary

Joeann Demko

Alberta North

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Manitoba, Ontario

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Debora Steel

E-mail: edwind@ammsa.com

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Paul Barnsley

*Staff Writers*

Joan Taillon • Cheryl Petten  
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**Features**

**Historic day? 8**

Many are hailing April 19 as an historic day in relations between the government of Canada and Aboriginal peoples. But sceptics say the hoopla surrounding the Canada-Aboriginal Roundtable and the promises made to the Native leaders invited to take part in it and discuss issues of concern with federal Cabinet ministers is nothing more than pre-election pandering for votes.

**Fighting extradition 9**

The murder of American Indian Movement member Anna Mae Pictou-Aquash remained unsolved for more than 25 years. In February Arlo Looking Cloud was found guilty of aiding and abetting in her execution-style slaying. At his trial, Looking Cloud accused John Graham of shooting the woman. Now Graham may be extradited from Canada to face the charge.

**Indigenous Games cancelled again? 13**

First it was the Fargo games in 1997, and now it could be the Buffalo games in 2005. The North American Indigenous Games Council may have to pull the plug on next year's event, postponing them until 2006, or worse, cancel them until 2008.

**Departments**

**[ rants and raves ] 5**

Say it ain't spin. We aren't making a giant leap to the Liberal government's band wagon quite yet, despite the pretty words and the lofty goals expressed at the Canada-Aboriginal Roundtable held in Ottawa April 19. Call us a bunch of cynics, but we've heard a lot of it before, and there was no money attached to the promises....hmmm, curious.

**[ what's happening ] 7**

Community events in Indian Country for May and beyond.

**[ rare intellect ] 15**

The people of the Western Arctic are resilient. While facing the harsh climates of the North, they had to concern themselves with the European influence from the south.

**[ radio's most active ] 17**

**[ windspeaker confidential ] 20**

Wheelchair basketball player and Paralympian Richard Peter says the hardest thing he's ever had to do was speak in public.

**[ strictly speaking ] 21 & 22**

The Aboriginal media were just whistling Dixie; Be a squeaky wheel; If it walks like a duck and talks like a duck, is it really a duck?; Learn to assess speech delays in children; Going to A.A.—Academia Anonymous.

**[ buffalo spirit ] 27**

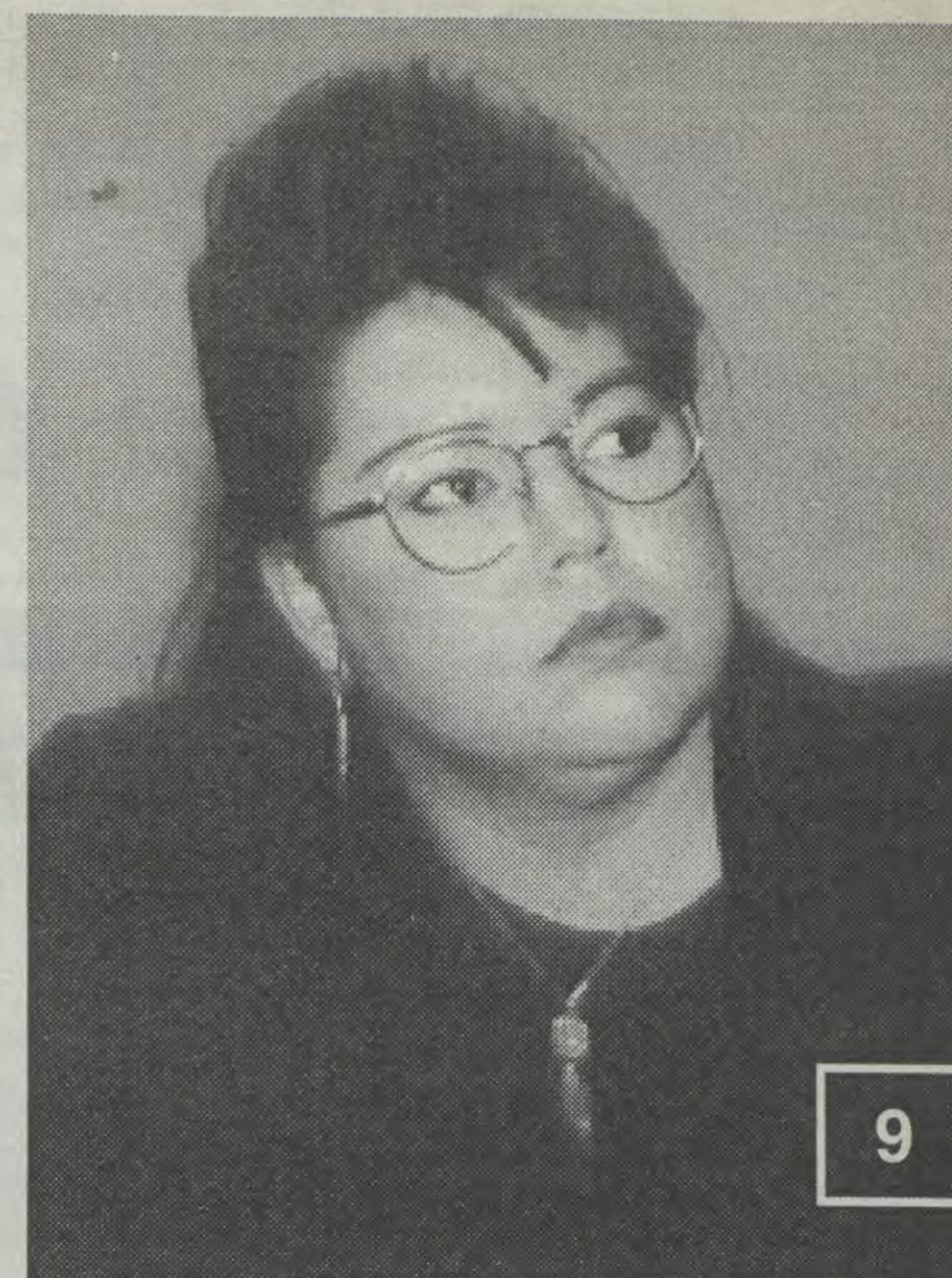
"American heritage" as defined by the right wing in the United States is going to be used as an excuse to define marriage as union between a man and a woman, but any talk of American heritage should include the Native American experience. What were the historical attitudes among Natives about coupling?

**[ canadian classroom ] 29**

May 3 marks World Press Freedom Day, an occasion that allows the world to condemn countries that limit press freedom, and pay tribute to journalists who died in the struggle to get the story no matter the personal cost. This issue we examine press freedom in Canada and in Indian Country.

**[ footprints ] 34**

Jean Goodwill had a difficult beginning to her life. Her mother died of tuberculosis just after she was born, and in her teenage years Goodwill was sent to a sanatorium herself after she contracted the disease. It was this experience with health and healing that galvanized her will to transform Native communities by eradicating poverty and providing quality health care.



9



18



23



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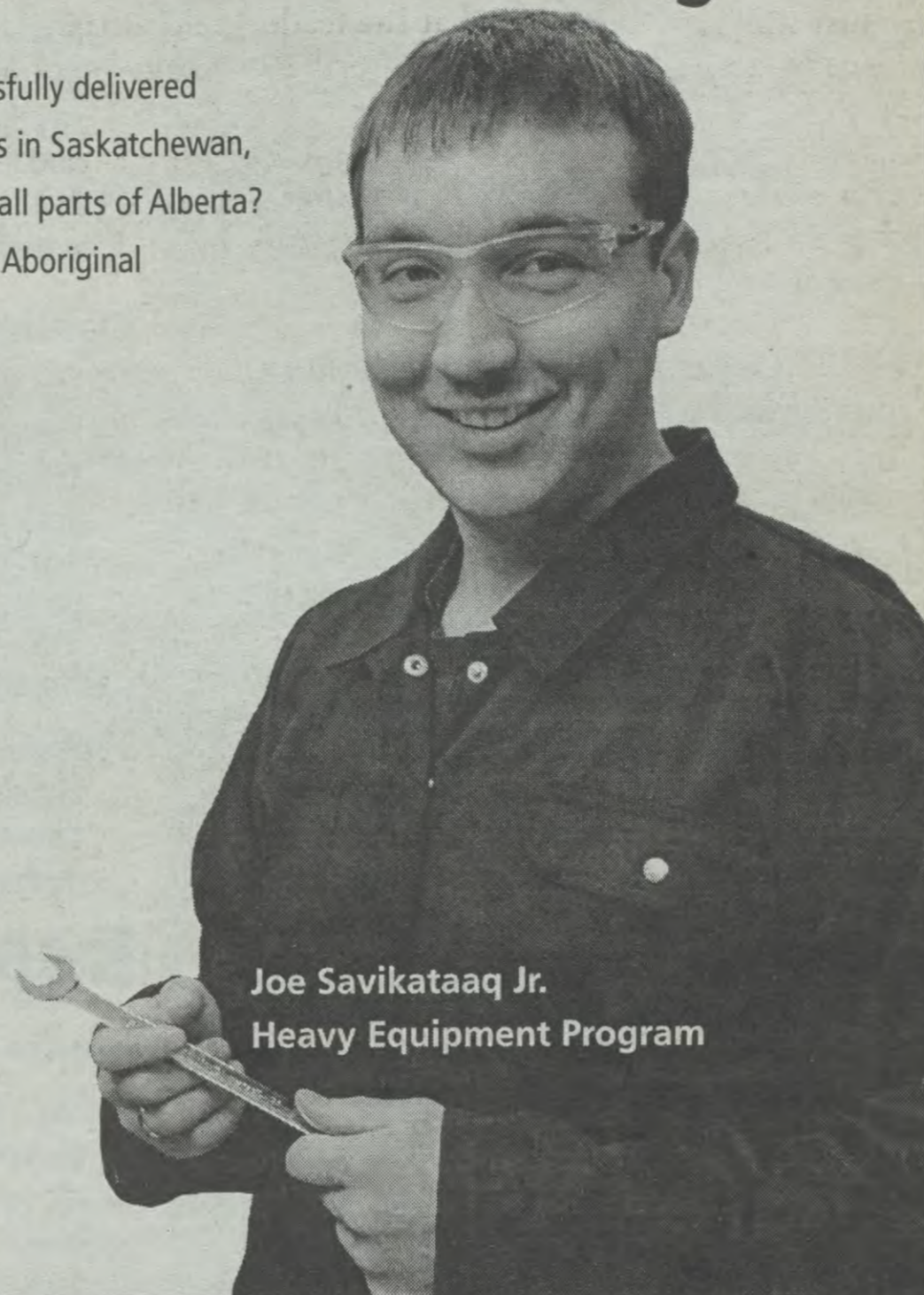
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## Cautious Optimism

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## Cautious optimism here

Just simply telling you what the leaders said at the Canada-Aboriginal Summit on April 19 is really not enough.

What the prime minister and the Indian Affairs minister said was, essentially, that things are going to change. Martin was asked "When?" And he said "as early as tomorrow."

Spin doctors make us form mental images of what we think they're telling us so we'll like them at least until it becomes clear that we heard something quite different from what they actually said. And the key is that we can't figure out what it was that was really going on until it's far too late.

Given the history, it's only prudent of us to assume we're being spun. In order to convince us that that's not the case, here's what we think the change will have to look like if the government's actions at the April 19 summit in Ottawa are going to match their words.

Canada Customs and Revenue Agency will immediately stop issuing policy bulletins that erode or ignore the tax-exempt status of First Nation people.

Even as the prime minister was saying all those progressive sounding words at his summit about housing and self-government and education, we were receiving calls from around the country from Native people who are being told their post-secondary education allowances are now considered taxable income.

That's not exactly a fit with this new era of partnership and detailed consultation, unless the government managed to find a First Nation person who told them he's not paying enough tax.

And Justice is going to have to stop employing "expert" witnesses who get well paid to put forward 19th century, colonial-minded ideas to Canadian courts that are weighing points of law that affect Aboriginal rights.

Canada's going to have to stop plotting to limit Indigenous rights and attempting to maintain the nation-state's supremacy over Indigenous peoples at the United Nations and the Organization of American States.

Ottawa's going to weigh in courageously the next time a province tramples on Aboriginal rights or Aboriginal people. The inquiry into the wrongful death of Dudley George started around the same time as the summit. The inquiry could have started years ago if the federal government had called it a day after the Ontario government refused.

The Treasury Board review of Aboriginal funding should stop right now. Since Martin and Mitchell both admit the way things work right now is not good, the idea of further restricting the flow of funding to Aboriginal issues is just plain wrong.

The government's going to have to scrap and review its self-government policy and its comprehensive claims policy. They're out of date with current court decisions and they represent the "old way of thinking."

Canada's going to have to tell the resource companies that they must consult with First Nations before harvesting natural resources on traditional lands and that the stockholders must share a significant part of the wealth generated from that harvest.

There should already have been some major work started to make sure that the Aboriginal partners have the same constitutional legitimacy in the Canadian system as do the feds and the provinces.

Paul Martin said some truly progressive words and so did Andy Mitchell, finally, after circling the issues for months without landing. If Aboriginal people could take them at their word, then people across this country might consider sharpening their voting pencils in anticipation of the day they could vote to give Martin his new mandate. But we're all too cynical for that. We sure hope electioneering wasn't at the heart of what April 19 was all about.

We'll remain cautiously optimistic that this isn't a pre-election strategy or an exercise in optics; that it isn't another big lie. The fact that no new money accompanied the new announcements is a big concern because we know nothing the government does comes cheap and they say they're going to be doing quite a lot.

But we'll watch and wait and ask questions and by and by we'll issue a little report card of our own.

—Windspeaker

## Siksika chief responds

Dear Editor:

In the *Windspeaker* article "The legacy of inadequate housing" (December 2003 edition), the Siksika Nation chief and council are accused of using housing as a "political tool." Had *Windspeaker* performed due diligence on the subject, it would have been realized that council was only looking out for the best interest of the Harry Good Eagle family.

Siksika Nation chief and council, the Siksika Housing Department, and the Public Works Department made every effort to accommodate Mr. Good Eagle when his house was flooded, including offering alternative housing units, but until recently he refused all offers.

Numerous attempts were made by the housing department to gain access to the house to assess the damage and determine what caused the flooding. When the department finally gained access it was determined that ruptured frozen pipes had caused the flooding and not "spring thaw" as was stated in the article.

Also not mentioned was that the house in question was built approximately 50 years ago and the cost of renovating the condemned house was projected to cost well beyond its assessed worth.

Water tests conducted in the area where the house was situated indicated the water was not conducive to human habitation. The iron, manganese, alkalinity and total dissolved solids were in excess of allowable limits and sulphate was close to the maximum limit. And up until the time of the flooding, an expensive iron filter and water distiller that had been installed did little to mitigate the problem.

The decision made by chief and council to encourage the Good Eagle family to take up another residence was based on health concerns for the family, as well as economics. In fairness to *Windspeaker*, it did identify the federal government and its limited housing budget as the source of contention concerning First Nation housing.

As mentioned earlier, Mr. Good Eagle has accepted to take up residence in another area of the reserve in a new home with much improved water conditions and we wish him well in future endeavors.

Siksika Nation chief and council will continue to make decisions some will consider controversial, but those decisions will, again, be based on what is in the best interest of Siksika Nation and its members.

We are currently researching alternative methods, similar to those mentioned in the article, to address housing problems. They include studying the feasibility of establishing independent home ownership for both on- and off-reserve members.

I want to extend a personal invitation to *Windspeaker* to visit Siksika to report on these initiatives and to hear the housing situation from a First Nation leadership perspective.

Siksika Nation chief and council has no interest, nor could they afford, to play "political football," a game played with human lives and emotions.

Sincerely,

Chief Strater Crowfoot  
Siksika Nation chief and council

## She never thought

Dear Editor:

I lived in poverty with my three babies in both The Pas and Thompson (Manitoba). I did not think of anything when I went to do laundry in the morning and had to step over a middle-aged Native man who needed somewhere warm to sleep for the night. I would just say, "Excuse me."

—Carolyn

## [ talk it up ]

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## [ rants and raves ] Action: magic word

Dear Editor:

For some time I have had concerns with the justice system. It seems to me that every time an Aboriginal person comes in contact with justice officials it becomes a safety matter.

There have been harrowing stories of brutality and police initiatives known to target Aboriginals.

For the most part, I am interested to know about the quality of cultural sensitivity training police offers undergo, its effectiveness and the screening of police officers. Do our police leadership do their share to weed out racists from their force and stop racial profiling and initiatives that harass and brutalize our people? All levels of government should take a national microscopic examination of any police force associated with questionable harassment or racism issues.

The Aboriginal leadership should be more active about racism and advocate tirelessly for the quality of life, both at the community level and in the urban centres, because we want our fair share of resources.

Let's all start talking openly about racism, what we can do about it and the issues that affect our lives.

For the ignorant who cloak themselves comfortably in denial, yes, we are first peoples. We are the keepers of the earth and this is our land. It is our responsibility to care for this land and to ensure modern technology does not destroy it.

I am asking all people to dedicate your gatherings this year to strengthening and empowering our communities and to celebrate our accomplishments and to stand together on issues affecting us. To participate once yearly in a poorly attended flag raising ceremony in honor of elimination of discrimination day will not make this issue go away or minimize it. The magic word here is action, and this is our responsibility for the sake of our society.

J. T. Fox

Thunder Bay, Ont.

## Women's stories

Dear Editor:

Current scholars on the Second World War have overlooked the Aboriginal experience, both in combat and on the home front, when examining the 'national' experience. Indeed, only two publications focus on the Aboriginal population in all of Canada's wars and these are *Forgotten Soldiers* (Fred Gaffen, 1985) and *Native Soldiers: Foreign Battlefields* (Janice Summerby, 1983).

Scholarly work on Canadian Aboriginal servicewomen during the Second World War is virtually non-existent. Where are the voices of Aboriginal women? What were their experiences?

As an MA student in Native Studies, my intention is to gather the women's stories by interviewing Canada's Aboriginal Second World War servicewomen and recording their oral histories.

Of approximately 50,000 Canadian women who made a tremendous contribution in land, air, and sea duties, 72 were known Aboriginal women.

Since there was no record of race or ethnicity within the enlistment papers, the Department of National Defence, Veterans Affairs Canada and the National Archives can supply no names.

It is time-sensitive to locate these women and chronicle their stories. Their voices and stories deserve to be heard and it is hoped that willing Aboriginal servicewomen or their surviving families will share stories and provide photographs of service years.

I am willing to travel to any location within Canada to meet with the women and may be reached at: Grace Poulin, 136 Ridgecrest Rd., Thunder Bay, ON. Or call collect at (807) 346-8940 or e-mail me at [grace\\_poulin@hotmail.com](mailto:grace_poulin@hotmail.com)

## www.ammsa.com

Dear Editor:

I am very impressed with the articles presented on your Web site. I am currently studying for a BA in Native Studies, and learning Cree, and find your Web site complimentary to my learning.

I try to read and understand what is written with the deep spiritual awareness of the Native culture. I don't know if that is possible for a white woman. I do truly respect and connect with the spirit of humanity in your culture.

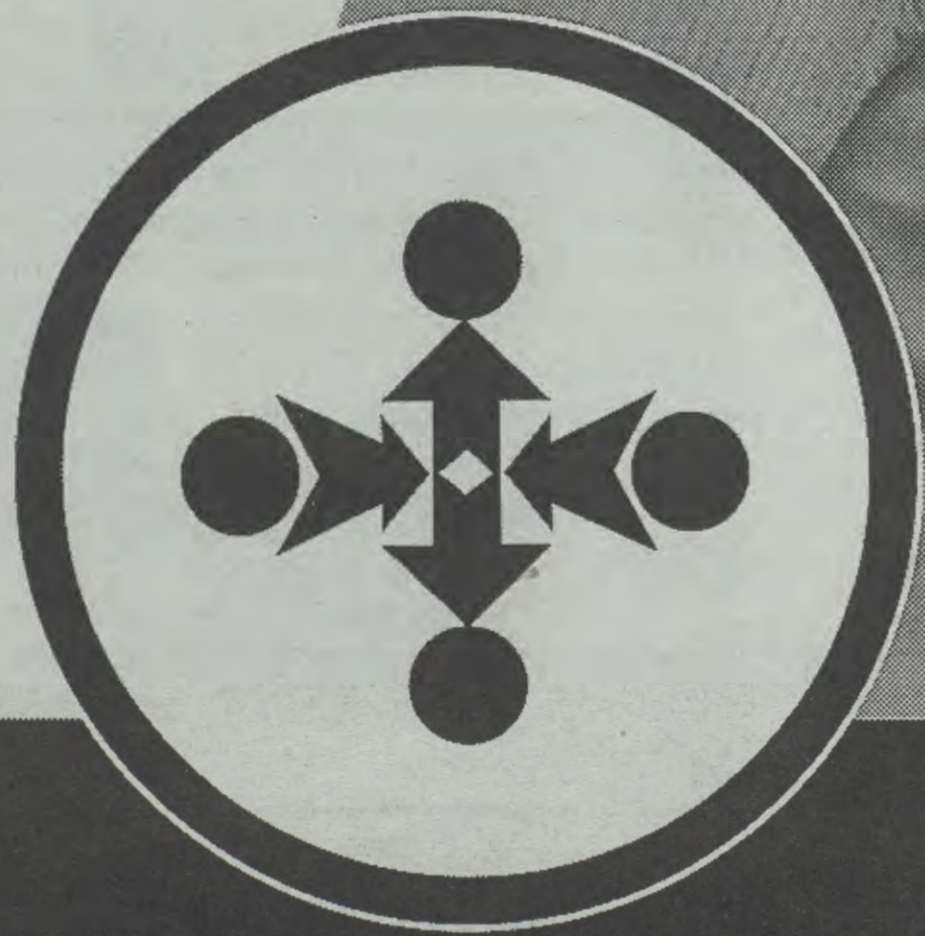
Keep up the good work. This is a great site!  
—Donna

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<p>6</p>	<p>7</p>	<p><b>NATIONAL ABORIGINAL INJURY PREVENTION CONFERENCE</b> June 9-12, 2004 Winnipeg, Man. (450) 632-0892 ext.22 (see ad page 25.)</p> <p>8</p>	<p><b>HAPPY BIRTHDAY ACTOR RYAN BLACK (DANCE ME OUTSIDE, THE REZ) &gt;&gt;&gt;&gt;</b> June 10</p> <p>10</p>	<p><b>NATIONAL ABORIGINAL INJURY PREVENTION CONFERENCE</b> June 9-12, 2004 Winnipeg, Man. (450) 632-0892 ext.22 (see ad page 25.)</p> <p>8</p>	<p><b>HAPPY BIRTHDAY ACTOR RYAN BLACK (DANCE ME OUTSIDE, THE REZ) &gt;&gt;&gt;&gt;</b> June 10</p> <p>10</p>
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**FIRST NATIONS NUTRITION AND HEALTH CONFERENCE**  
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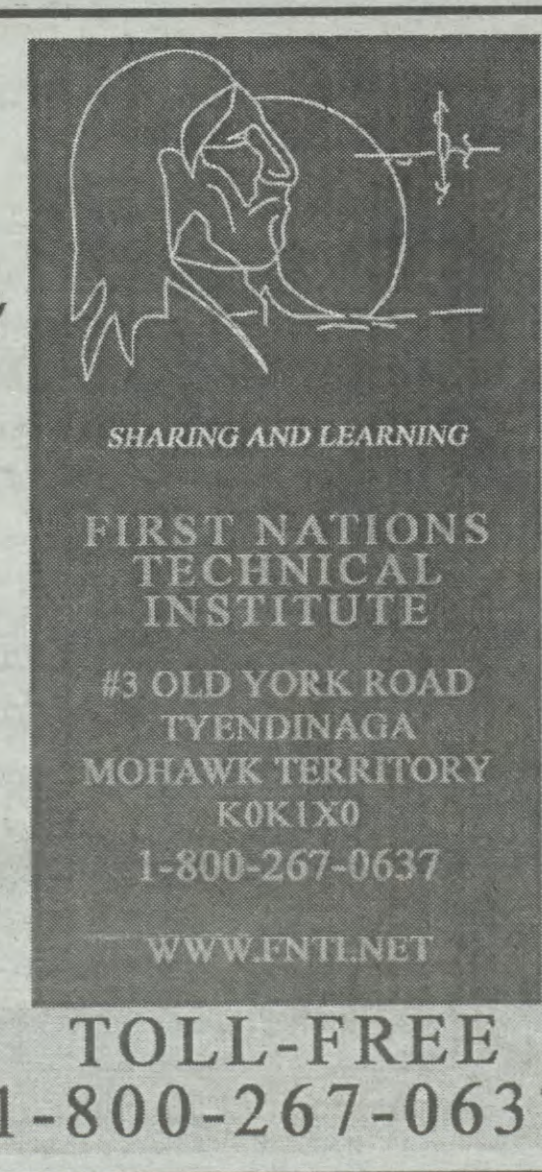

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# HISTORIC DAY?

## Some are optimistic, while others remain sceptical

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

More than 70 Aboriginal leaders spent the day with almost as many senior government officials on April 19 at the Government of Canada Conference Centre in Ottawa. The all-day "Canada-Aboriginal Roundtable" saw the leaders of the major national Aboriginal organizations sit down with more than 20 Cabinet ministers and their staff at the invitation of Prime Minister Paul Martin.

At a press conference at the end of the day, the Prime Minister called it "a truly extraordinary event."

"Today confirmed our collective commitment to making tangible progress, to making changes that could be measured concretely in terms of education, health care, housing, living conditions on reserve, employment, economic development, the special plight of urban Aboriginals and the unique needs of Aboriginal women and youth," Martin said.

Martin committed on four next steps. His officials will produce a "what we heard report" and the prime minister "will convene as soon as possible a meeting of the Cabinet Committee on Aboriginal Affairs with Aboriginal leaders to bring further detail to our plan of action."

He will also ask "individual ministers to conduct a series of policy roundtables in partnership with Aboriginal peoples on key elements of the plan."

Perhaps still stinging from Auditor General Sheila Fraser's criticism that federal bureaucrats tend to list activity when accounting for how they spend their time rather than listing accomplishments, the government also committed to produce what the prime minister called a "report card."

"The report card will be an important tool to use in keeping us focused. It will tell us and all Canadians how we're doing, what progress we're making and where we simply have to do better if we're to deliver our objective of closing the gap in living conditions for Aboriginal Canadians," he said.

The theme of the day was that Martin would provide leadership, while working in partnership with Aboriginal leaders, to "transform" the way government deals with Aboriginal issues. Martin admitted it would not be an easy task.

"That being said, let's not underestimate how much work we have to do, but let's not shrink back from it," he said. "Our efforts may encounter doubt because people are used to too little. Well, let's turn this doubt to our purpose. Let it become our motivation. It's time to show people who think the challenges that we face are insurmountable that they're wrong. Let's commit to move forward at a pace that will



PHOTOS BY RUSSELL DIABO

Prime Minister Paul Martin and Assembly of First Nations National Chief Phil Fontaine stand for the pipe ceremony that opened the Canada-Aboriginal Roundtable in Ottawa on April 19.

*"Our efforts may encounter doubt because people are used to too little. Well, let's turn this doubt to our purpose. Let it become our motivation. It's time to show people who think the challenges that we face are insurmountable that they're wrong. Let's commit to move forward at a pace that will surprise."*

—Prime Minister Paul Martin

surprise."

The Aboriginal leaders received a number of key commitments and seemed generally optimistic that Martin would follow through.

"This has certainly been much more than a photo op," the national chief of the Assembly of First Nations said. "This has been a good day and we're extremely pleased with the opportunity that was afforded us today to engage in real and serious discussions with the government. Thank you, prime minister," said Phil Fontaine.

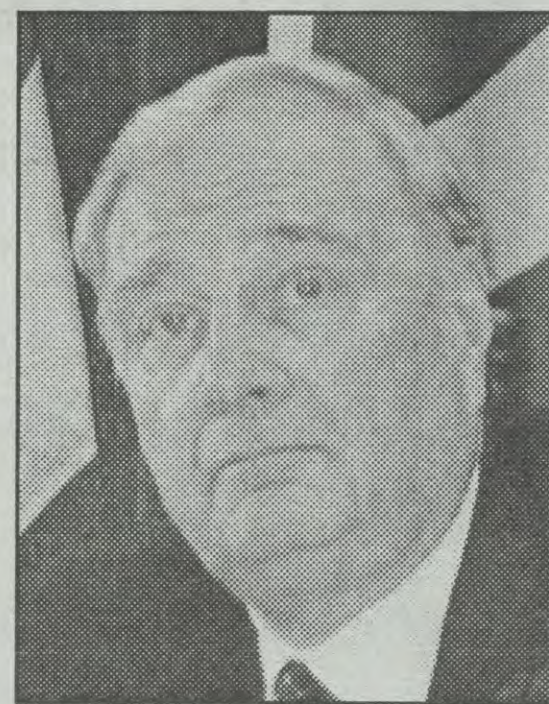
While previous national chiefs have sat outside the rooms where key decisions affecting First Nations' people were being made, Fontaine said he believed Martin was serious about including First Nations' people from now on.

"Today's meeting showed the value of the prime minister's statement about, and I quote, 'Ensuring a full seat at the table.' We take this to mean full involvement at all processes, including first ministers' conferences and other processes," he said, as he stood next to Martin at the press conference. "It is important we be fully represented at these very important discussions. Aboriginal peoples include First Nations, Métis and the Inuit. We have some common values and some common processes, but we are not seeking a common pan-Aboriginal agenda. Our diversity must be respected and reflected."

Not everyone who wanted to be at the roundtable was able to get in. Fontaine posted a letter on the Assembly of First Nations

Web site saying "It is a government of Canada meeting, not a First Nations or an AFN meeting. Therefore, the attendance at this meeting is limited to the people who have been invited by the prime minister. First Nations representatives will include the national chief and the AFN executive committee."

Six Nations Chief Roberta Jamieson, one of the national chief's most vocal opponents, was not invited, nor was Union of British Columbia Indian Chiefs President Stewart Phillip, another persistent thorn in the side of the cur-



rent leadership.

Most Aboriginal leaders were cautiously optimistic about the day's events, but Phillip worried about the lack of details and the fact that Martin is preparing for an election and might be using Aboriginal leaders to help his party's chances of winning.

"From what I've seen from the Prime Minister and our national chief, I have to say that I am personally not satisfied nor the least bit impressed. Our people deserve more specifics about the Martin government's plans for First Nations. While the prime

minister was holding his 'summit' his government continues to press forward with Bill C-23, legislation that was rejected by a majority of First Nations across Canada time and time again," he said.

"As well, the prime minister continues with his unilateral program spending review. First Nations want concrete changes to the federal government's 1995 Aboriginal self-government policy and their comprehensive land claims policy. We didn't hear the prime minister say he was changing those immoral and illegal policies to at least reflect the current case law. What the prime minister seemed to suggest was that his government is going to ignore the direction set out by recent Supreme Court of Canada in the Delgamuukw and Haida cases, because the 'courts do not define relationships—people do.' Paul Martin is going to continue to keep the B.C. treaty process alive using outdated land claims policy which our members have categorically rejected at its outset."

(see Roundtable page 12.)

## Changes coming: Mitchell

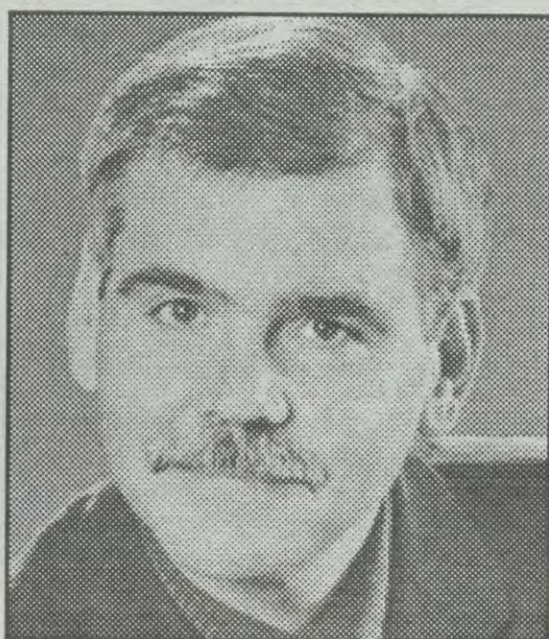
By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

A senior government official warned us a week before Indian Affairs Minister Andy Mitchell's speech at the Canada-Aboriginal Roundtable meeting in Ottawa on April 19 that it would be a "launch pad" for the Paul Martin agenda.

It was. The Indian Affairs minister laid out a number of details about what his department will be doing to further the prime minister's plan to make Aboriginal issues a government priority.

"Today we are talking about developing new approaches—as the Prime Minister says, transformative change, fundamental change," Mitchell said. "That's hard work because we have to do something very, very difficult yet very impor-



FILE PHOTO

Indian and Northern Affairs Minister Andy Mitchell

tant. We need to remember the past. We need to understand it. We must never lose it. But at the same time, we need to shift our gaze forward and to chart that fundamental change, to chart that transformation that we want to make, building upon all of the experience, building upon our history and moving forward."

Mitchell was appointed to handle a portfolio that Martin and his advisors repeatedly said would experience profound changes. Backroom players in Ottawa in the days and weeks before Martin took over from former prime minister Jean Chretien talked a lot about "changing the machinery of government," government lingo for transferring responsibilities from one ministry to another or taking away or adding authority to a government department.

There was talk about hiving off northern development into its own ministry and creating a ministry of Aboriginal affairs that would assume responsibility for First Nations, Métis and Inuit matters.

One step in that direction was made early in the day, when Martin announced the creation of an Inuit-specific secretariat within the Department of Indian Affairs.

(see Transformative page 10.)

# Accused Jo

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

On Feb. 6, after a three-month trial, Arlo Looking Cloud was convicted of aiding and abetting in the murder of Anna Pictou-Aquash.

Now there's another trial may soon be heard in regard to her death, and a man was charged in Vancouver under house arrest to see if Canada will ship him across the border to face prosecution in a United States court.

Looking Cloud's sentencing hearing was scheduled for April 23, two days after *Windspeaker's* publication deadline. American law calls for a minimum 25-year sentence for his part in the election-style slaying of Pictou-Aquash, a member of the American Indian Movement (AIM) in the 1970s.

In February 1976, a Mi'kmaq woman from Nova Scotia was found dead in a car on the Pine Ridge Indian Reservation in South Dakota with a bullet in her head. More than 25 years later, in March 2003, federal prosecutors in the United States secured murder indictments against Looking Cloud, a Canadian citizen named Graham.

Looking Cloud, an alcoholic living on the streets of Denver, Colorado, was arrested and extradited immediately. Graham, 41, a Tutchone from the Yukon, was arrested in December 2000 in Vancouver.

He will attend Federal Court in Vancouver on April 30 to set a date for a hearing where American prosecutors will try to convince a Canadian judge to extradite Graham to the United States. The actual extradition hearing is not expected to take place until the fall.

It's a case that has many supporters wondering what happened back in the hey-day of their time of influence in the '70s. Hoping to be able to line up the facts, *Windspeaker's* interviewed both Graham and Denise Maloney Pictou, daughter of Anna Mae.

Maloney Pictou and her sister, Debbie Maloney, an RCMP officer, have been vocal in demanding that Graham stand trial.

"Please represent to your members that our bottom line is we just want to see Graham stand trial, and for a jury to hear the evidence and whatever defence he has, and for the jury to decide—but he has to be extradited for that to happen," Maloney Pictou said.

Graham said his lawyers oppose the extradition, which falls under the Patriot Act in the United States.

"The whole extradition procedure, the Patriot Act, it's all





PHOTOS BY RUSSELL DIABO  
pe ceremony that opened

As well, the prime minister continues with his unilateral program spending review. First Nations want concrete changes to the federal government's 1995 original self-government policy and their comprehensive land claims policy. We didn't hear the prime minister say he was changing those immoral and illegal policies to at least reflect the current case law. What the prime minister seemed to suggest was that the government is going to ignore the direction set out by recent Supreme Court of Canada in the Igamuukw and Haida cases, cause the 'courts do not define relationships—people do.' Paul Martin is going to continue to keep the B.C. treaty process alive using outdated land claims policy which members have categorically rejected at its outset."

(see Roundtable page 12.)

## Mitchell

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# Accused of murder, John Graham fights extradition

By Paul Barnsley  
Windspeaker Staff Writer

## VANCOUVER

On Feb. 6, after a three-day trial, Arlo Looking Cloud, 49, was convicted of aiding and abetting in the murder of Anna Mae Pictou-Aquash.

Now there's another trial that may soon be heard in regards to her death, and a man waits in Vancouver under house arrest to see if Canada will ship him across the border to face prosecution in a United States court.

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In February 1976, the Mi'kmaq woman from Nova Scotia was found dead in a ditch on the Pine Ridge Indian Reservation in South Dakota with a bullet in her head. More than 25 years later, in March 2003, federal prosecutors in the United States secured murder indictments against Looking Cloud and a Canadian citizen named John Graham.

Looking Cloud, an alcoholic living on the streets of Denver, Colorado, was arrested almost immediately. Graham, 48, a Tutchone from the Yukon, was arrested in December 2003 in Vancouver.

He will attend Federal Court in Vancouver on April 30 to set a date for a hearing where American prosecutors will try to convince a Canadian judge to order Graham extradited to the U.S. The actual extradition hearing is not expected to take place until the fall.

It's a case that has many AIM supporters wondering what really happened back in the chaotic hey-day of their time of influence in the '70s. Hoping to be able to line up the facts, *Windspeaker* interviewed both Graham and Denise Maloney Pictou, the daughter of Anna Mae.

Maloney Pictou and her sister Debbie Maloney, an RCMP officer, have been vocal in demanding that Graham stand trial.

"Please represent to your readers that our bottom line is that we just want to see Graham stand trial, and for a jury to hear all of the evidence and whatever defence he has, and for the jury to decide—but he has to be extradited for that to happen," said Maloney Pictou.

Graham said his lawyers will oppose the extradition, which falls under the Patriot Act in the United States.

"The whole extradition procedure, the Patriot Act, it's all un-



APTN NATIONAL NEWS  
The daughters of slain AIM activist Anna Mae Pictou-Aquash, Denise Maloney Pictou and Debbie Maloney, want John Graham (top right) extradited to the United States to face prosecution in their mother's murder.

*"If the FBI had been responsible for my mother's murder, they would have known who she was and how she died. So they would not have wanted a second autopsy, and they certainly wouldn't have wanted a pathologist employed by [the Wounded Knee Legal Defense Committee] and AIM to perform that autopsy and to discover how she died."*

—Denise Maloney Pictou

constitutional," said Graham, hinting at the grounds on which his lawyers intend to fight his removal from Canada. "It violates everybody's human rights. Since 9/11, they've been doing this everywhere. So we're going to argue that whole extradition law, the constitutionality of it all," he said.

Those who have long memories will recall that in the mid-1970s, AIM activist Leonard Peltier was extradited from Canada to the U.S. by a Vancouver judge. The affidavit produced by the FBI in that hearing turned out to be based on false evidence. Peltier was soon convicted of murdering two FBI agents during a shoot-out at the Jumping Bull compound at Oglala on the Pine Ridge Indian Reservation in South Dakota. He has been in jail for almost 29 years, despite world-wide calls for his release.

There were many irregularities during his trial and many believe he was falsely convicted. His latest appeal for parole was rejected by the United States Supreme Court in April. U.S. authorities believe the deaths of the two FBI agents and the killing of Pictou-Aquash are linked.

Graham said he fears that he has been targeted by U.S. officials because he was in the Jumping

Bull compound around the time when the agents were killed, and will suffer the same fate as Peltier. "I'm very concerned because this whole thing has been a game by the U.S., by the state, right from the start. From the time of the first and second autopsies [of Pictou-Aquash] they've been bungling and fumbling this case," he said.

The first autopsy performed on the frozen body was badly bungled. FBI coroner W.O. Brown, missing the bullet in the body's head, concluded the death was due to exposure. The John Graham Defense Committee (JGDC) allege Brown's coroner reports were routinely used to minimize or conceal the causes of deaths resulting from police/paramilitary attacks during this time of turmoil in U.S.—Indian relations.

More than 60 members or associates of AIM were killed on Pine Ridge between 1973 and 1976. The JGDC alleges that many of those deaths were at the hands of Bureau of Indian Affairs (BIA) police and GOONS—Guardians of the Oglala Nation, a tribal police force employed by tribal president Dick Wilson.

In order to identify the body, the coroner cut off the hands sent

them to an FBI lab in Washington, DC for fingerprint analysis. Still unidentified, the body was buried in Pine Ridge on March 2, 1976. The next day, the FBI identification division revealed the body to be that of Anna Mae Pictou-Aquash.

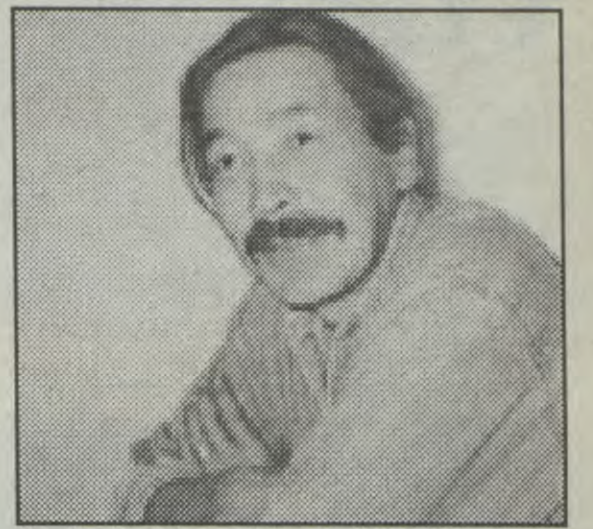
The JGDC Web site states that on "March 5, her family in Nova Scotia was notified, and they demanded a second autopsy."

But Maloney Pictou told *Windspeaker* it was the FBI that demanded the second autopsy.

Dr. Garry Peterson, a doctor that worked in the area and was recommended by the AIM members, conducted the second autopsy. "From that day to this he has been questioned about this theory that FBI collusion led to the 'botched' first autopsy and that it was part of an FBI cover-up, a theory Dr. Peterson has dispelled and consistently said that he does not believe," said Maloney Pictou. "Dr. Peterson's testimony at Arlo Looking Cloud's trial reflected that, and I think his expert opinion is more credible than that of the John Graham Defense Committee," she said.

"If the FBI had been responsible for my mother's murder, they would have known who she was and how she died. So they would not have wanted a second autopsy, and they certainly wouldn't have wanted a pathologist employed by [the Wounded Knee Legal Defense Committee] and AIM to perform that autopsy and to discover how she died. For the record, W.O. Brown, who performed the 'botched' first autopsy, was contracted by the BIA to perform autopsies on Pine Ridge and his contract was cancelled after the autopsy he performed on my mother's body."

The night of Pictou-Aquash's death, the FBI alleges she was taken from a house in Denver by AIM members Graham, Looking



JOHN GRAHAM DEFENSE COMMITTEE

*"I'm very concerned because this whole thing has been a game by the U.S., by the state, right from the start. From the time of the first and second autopsies [of Anna Mae Pictou-Aquash] they've been bungling and fumbling this case."*

—John Graham

Cloud and a woman named Theda Clark, who has not been implicated in the murder. The FBI asserts she was driven to various offices in Rapid City, South Dakota. One of these included the legal offices of the Wounded Knee defense committee. From there, it is alleged Pictou-Aquash was taken to houses on Pine Ridge and then executed.

The FBI alleges that Pictou-Aquash was suspected by the AIM membership of being an informant and knew sensitive information related to the Oglala shoot-out where the FBI agents died, and because of this knowledge she was killed.

Graham has always maintained his innocence, and admits to driving Pictou-Aquash from Denver to Pine Ridge, where she was left at a safe house. He claims he was her friend and only learned later that she had been killed.

He was asked why Anna Mae's daughters seem to believe he and Looking Cloud are guilty.

"They're being led to believe that. I imagine they are feeling resentment or anger towards AIM as a movement for their mother being involved," he said.

Maloney Pictou said that the only things that lead her to believe Graham is guilty is the evidence that came out at Looking Cloud's trial, and a conversation she had with Looking Cloud himself.

Maloney Pictou alleges that during a phone conversation with Arlo Looking Cloud, he told her and her sister that John Graham "shot our mother" and that Looking Cloud was an eyewitness.

(see Extradition page 11.)



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YVONNE IRENE GLADUE

At a gala in Edmonton on April 3, Susan Aglukark was presented the Juno in the best Aboriginal recording category for her recently released CD *Big Feeling*. Earlier in the day she performed at a gathering that celebrated all the nominees in her category.

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## Extradition fight

(Continued from page 9.)

Although the JGDC disputes the reliability of it, there is a video-taped confession by Arlo Looking Cloud that was shown at his trial. The JGDC points out that on the video Looking Cloud admits he'd been drinking.

"In his videotaped admission Arlo states... 'John Graham shot Anna Mae in the head as she was praying,'" Denise Maloney Pictou said.

Graham said that as a hard-core alcoholic who had been living on the streets for many years, Looking Cloud could have been easily confused and manipulated by the police and prosecutors.

"The feds, the state has been doing this on AIM for years now. Disinformation, misinformation and putting out false memos, rumors and innuendoes. It's still being done today," he said. "They've got conflicting reports about the whole thing. This whole case is just haywire. The fact that the FBI and the GOONs have distanced themselves from any involvement and they're getting away with it, that blows me away. And I cannot understand why the daughters would agree that, with Arlo, there was a trial that took place there, that there was any kind of justice. That was a manufactured, guaranteed conviction for the state. That's all that was."

He was asked why he believed that.

"There was 1,001 questions that were never asked. He had no defence. The defence lawyer was a state-appointed lawyer that was working for the state. They were going to convict anybody. They did it with Leonard, they did it with Arlo and I know they'll do the same with me. There's no chance I'll even be able to present a defence," he said.

Maloney Pictou believes the evidence that came out at trial was

convincing.

"Twenty-three prosecution witnesses, the most damning being former AIM members, all provided sworn testimony that demonstrated Looking Cloud's complicity and guilt in the murder of my mother," she said. "Looking Cloud's defence was that he didn't shoot her or know that she was going to be shot." In his sworn testimony, Looking Cloud said he was surprised when Graham shot Pictou-Aquash. Maloney Pictou said Graham's supporters and attorney are trying to deal with that testimony by creating a controversy about the quality of the Looking Cloud defence at trial.

"Looking Cloud was found guilty by a multi-racial jury (Lakota, African-American, and white) after seven hours of deliberation," she said.

Graham insists this is a cold-blooded, long-term FBI plan to avenge the death of their two brother officers at Oglala.

"Look at the players now. All of the agents that are retired now that are coming after me that were involved with the Oglala shoot-out. This is like a vendetta that they're carrying out against AIM," he said.

He said he was at Jumping Bull "before and after" the shooting and is associated in the minds of the FBI agents with the deaths of the two agents.

"In the Oglala shoot-out, they've come up with a list of names, the FBI did. Forty-seven names of people that they believed to be in and around that area of the shoot-out. And those are the people they're coming after."

Maloney Pictou will have none of that.

"Graham talks about being 'railroaded' and 'sham' trials, but what kind of trial did our mother get?"

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# Roundtable discussions

(Continued from page 8.)

Phil Fontaine's political enemies in British Columbia are a little upset that Fontaine represented them at the summit without first seeking their input.

"National Chief Fontaine said today that AFN wants to get rid of the Indian Act and the Department of Indian Affairs. In principle we agree with his statement of that as a goal. But unless the Assembly of First Nations starts acting properly and involving our organization and our membership in the process before they make proposals or 'plans' to the federal government we will not allow the AFN to say they speak for us in federal 'summits' or otherwise," Stewart Phillip said.

"[Deputy Prime] Minister [Anne] McLellan asked us 'Do we want to get rid of the Department of Indian and Northern Affairs?' For the Assembly of First Nations the answer is yes," Fontaine said. "There can be no single timeline established to do this but if we can create the momentum to build our own institutions, to renew our government-to-government relationship, then we will establish the pace by which we can achieve this change. As previous national chief George Erasmus pointed out during our discussion, [the Royal Commission on Aboriginal Peoples report] identified the tools for renewing that relationship through specific legislative instruments that include recognition, power sharing and capacity building. And clearly, as First Nations peoples we are pressing to re-establish our land base and just access to resources in our traditional territories to generate the wealth to sustain our communities."

Fontaine proposed another attempt be made to deal with the Indian Act. He said First Nations should be involved at every step.

"[Indian Affairs] Minister [Andy] Mitchell spoke of the Indian Act and said that he wants to

re-engage us in the consultative process. Let me be very clear on this: we cannot re-engage because we were never engaged in the first place," said Fontaine. "We do not want to amend the Indian Act. We want to eliminate the Indian Act. We want it repealed," he said. "We are proposing a national dialogue among First Nations on the requirements to facilitate and foster First Nation governments. We can eliminate the Indian Act and move beyond in a new era by building our capacity, our institutions and securing recognition of our government's jurisdiction through a renewed government-to-government relationship."

Fontaine was asked if he expects to be at the table when the prime minister meets with the premiers on health.

"We need to be at every table," he replied. "We need to represent ourselves."

Emphasizing that his government is making all Aboriginal issues a priority, not only First Nation issues, Paul Martin also announced that the government will deal with a matter that is of crucial importance to Métis people.

"There is... a great deal of interest in our caucus to basically have a very tangible recognition of Louis Riel's contribution, not just to the Métis Nation but to Canada as a whole," he said.

Since it appeared that the prime minister was prepared to take another look at the Indian Act even though he came out against the First Nations governance act during his run for the Liberal Party leadership, Martin was asked what would be different this time around.

"The difference is the way in which it began and, in fact, the way in which it was imposed. And what we said is that you cannot do this, you simply cannot do it without full consultation," he said. "And that's the first. The second is that a number of the Aboriginal leaders

said also it has to be capacity building and that's why at their suggestion we're setting up the Centre for Good Governance in order to build up that capacity."

He also said he supported the abolition of the Department of Indian Affairs (DIAND).

"I think it really is the ultimate goal of everybody to see that happen. But again, I think there may well be in the interim amendments to the Indian Act to essentially get us closer and closer to our goal," he said.

It was announced during the day that a new Inuit secretariat within DIAND would be created.

Inuit leader Jose Kusugak was delighted by the announcement.

"When we translate the Indian and Northern Affairs in Inuktitut to what it is supposed to be, in our opinion we call it Inuit-specific department of the federal government," he said. "And at that we've been lying to our people and there was not a single individual in any part of the bureaucracy that deals specifically with Inuit issues."

He said he'll be able to hold the government accountable more easily now.

Fontaine reminded everyone that moving forward in partnership and respect would require a dramatic break from established Canadian traditions.

"Indian Affairs was designed to eradicate any sense of Indian-ness in the country, to eliminate our people. And I don't see one good reason why we should keep things in the Department of Indian Affairs as it is today," he said. "That's not to suggest that we eliminate the legal responsibilities that the federal government has towards First Nations people, the fiduciary responsibility. That's out of the question. As far as the Indian Act, the Indian Act is an archaic, racist piece of federal legislation and we have absolutely no desire to maintain that."

# Grand chief admits guilt

By Paul Barnsley  
Windspeaker Staff Writer

WINNIPEG

After proclaiming her innocence for almost a year, Grand Chief Margaret Swan changed her plea to guilty in late March.

The Southern (Manitoba) Chiefs Organization grand chief stood accused of misappropriating \$61,000 from her band two years ago when she was chief of the Lake Manitoba First Nation.

When she pleaded guilty to theft over \$5,000, a fraud charge was dropped.

Swan was arrested and charged days after last July's election for national chief. She had been a vocal member of the implementation committee that lobbied aggressively in Ottawa and across the country against the First Nations governance act.

After admitting her guilt, Swan was put on administrative leave—suspended with pay. She will be sentenced on May 20.

Her lawyer, Winnipeg criminal defence attorney Greg Brodsky, asked the judge to grant a conditional or absolute discharge, a move the Crown opposed.

Because of the guilty plea, evidence was not presented in court and details of the crime have not been made available. It's expected those details will be revealed during the sentencing hearing.

If no conviction is entered, Swan would be able to fight to remain in politics. But many chiefs in the province are saying there's no room in First Nation leadership circles for a convicted criminal.

Sandy Bay Chief Irvin McIvor is the chair of the Dakota Ojibway Tribal Council. He also sits on the Assembly of Manitoba Chiefs' executive. He's among the chiefs who

are calling on Swan to step down.

"She pleaded guilty. She actually changed her plea at the last minute and the chiefs are wanting her to step down," he said. "We have a summit coming up in May after her sentencing. From what I'm hearing, everybody wants her to step down. She should just step down instead of prolonging the agony. She's suspended with pay so we're giving her a paid holiday, I guess."

Continuing on in a position of leadership after admitting to a criminal act can only reflect badly on all First Nation leaders, he added.

"I think her lawyer's trying to get her a conditional discharge, which would mean she won't have a criminal record so she could stay on. But that's still neither here nor there. You did the crime and just because you only got a slap on the wrist doesn't mean you didn't do the crime," he said.

Not all chiefs are calling for her to resign.

Rolling River First Nation Chief Morris Shannacappo suggested that Swan may have entered a guilty plea as part of a legal strategy. He said he will wait until he sees more of the evidence before he makes up his mind.

"I still support her and I'm still standing behind her," he said. "It's unfortunate she said she was guilty, when she tells me she's not guilty. I'll wait and see."

Grand Chief Swan said that, on the advice of her legal counsel, she could not comment on the case until after May 20. She said she would make her case at a Manitoba chiefs' summit scheduled for May 27.

"I'll be doing some major stuff with the media after May 20, and at the summit on May 27, I intend to try and have that open to the media," she told *Windspeaker*.

# Buffa

By Paul Barnsley  
Windspeaker Staff Writer

MARYSVILLE, V

The decision to cancel the 2005 North American Indigenous Games (NAIG) was set to be made by the governing council on April 20, two days after *Windspeaker's* publication deadline.

Although the bid committee had made its recommendation, the full NAIG Council did not call on April 20. Council President Harold Joseph could not disclose what decision had been made until the April 23 meeting.

The council rescinded the bidding rights that had been awarded to the Buffalo Sports Authority (BSS) on March 26. Joseph said the NAIG was considering other options. It will either go with another host in Buffalo for setting strict guidelines for the new host post a performance bond of \$1 million, or NAIG will open the bidding back to other potential hosts. A national alternative is to take the games and focus on the "The games were taken

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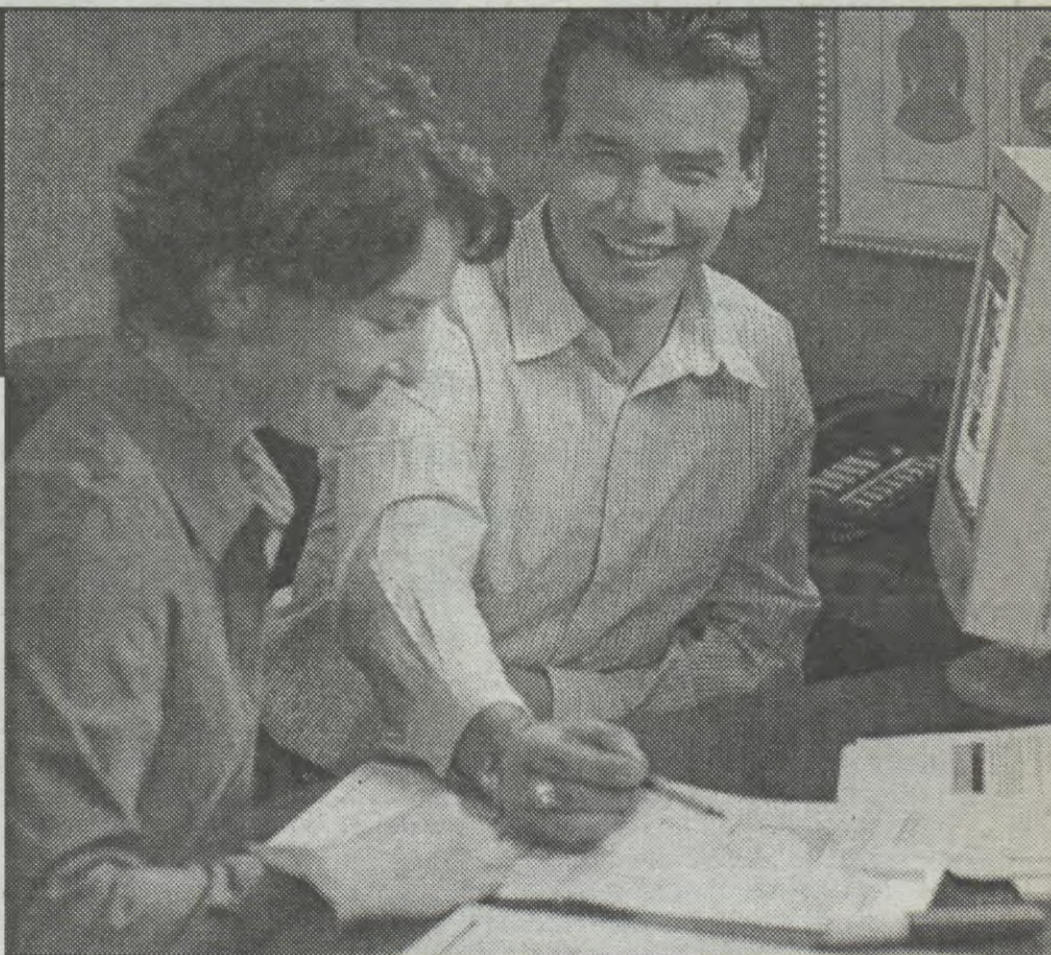
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calling on Swan to step down. She pleaded guilty. She actually changed her plea at the last minute. The chiefs are wanting her to step down," he said. "We have a commitment coming up in May after sentencing. From what I'm hearing, everybody wants her to step down. She should just step down instead of prolonging the trial. She's suspended with pay so she's giving her a paid holiday, I think."

Continuing on in a position of leadership after admitting to a criminal act can only reflect badly on all First Nation leaders, he said.

"I think her lawyer's trying to get a conditional discharge, which would mean she won't have a criminal record so she could stay on. But she's still neither here nor there. It didn't do the trick and just because she only got a slap on the wrist doesn't mean you didn't do the job," he said.

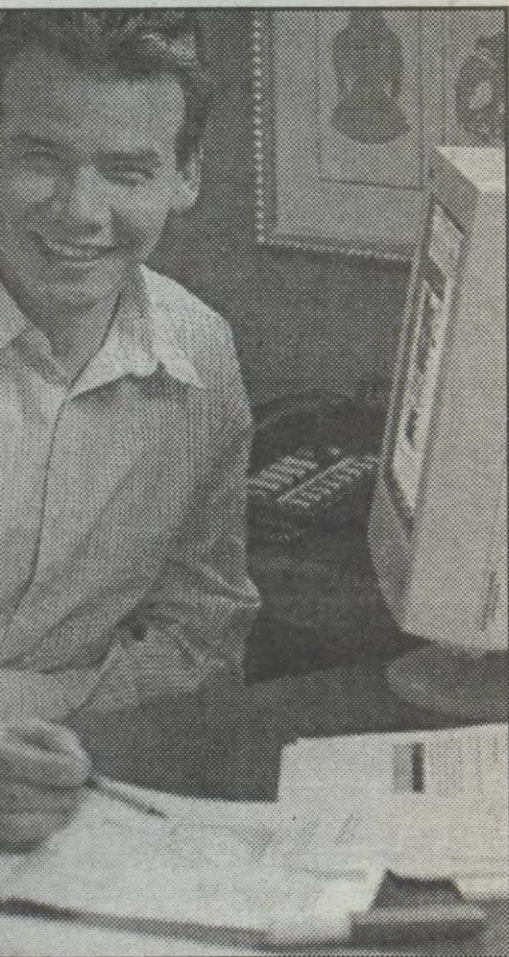
Not all chiefs are calling for her resignation.

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"I'll be doing some major stuff after the media after May 20, and at the summit on May 27, I intend to speak and have that open to the media," she told *Windspeaker*.



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## Buffalo Indigenous games in jeopardy

By Paul Barnsley  
*Windspeaker Staff Writer*

MARYSVILLE, Wash.

The decision to cancel or not to cancel the 2005 North American Indigenous Games (NAIG) was set to be made by the games' governing council on April 23, two days after *Windspeaker's* publication deadline.

Although the bid committee had made its recommendation to the full NAIG Council during a conference call on April 20, council President Harold Joseph said he could not disclose what decision had been made until after the April 23 meeting.

The council rescinded the hosting rights that had been awarded to the Buffalo Sports Society (BSS) on March 26. Joseph said NAIG was considering three options. It was either go with another host in Buffalo for 2005, setting strict guidelines for operation, including a requirement that the new host post a performance bond of \$1 million, or NAIG will open the bidding back up and have the games in 2006. The final alternative is to take the loss of the games and focus on 2008.

"The games were taken away

*"They were supposed to have \$1 million in bank and they didn't have, but they had a promissory note from a Native-owned bank in New York. We let that deadline pass and then the next deadline came and went."*

—NAIG council  
President Harold Joseph

from the Buffalo Sports Society because of lack of documentation, actually," said Joseph during a phone interview from his office on April 16. "In the bid process for the North American Indigenous Games, there's a process that you have to go through. If you bid, you get a bid package from the council. In it, it states exactly what you need for a bid. You have to put up so much money to make a bid, non-refundable. And then you have a deadline for when you have to have your package in."

In the 14-year history of the games, Canadian cities have fared best when it came to playing host. The last U.S. attempt to host the games in Fargo, N.D. in 2000, was unsuccessful. While the games are supposed to be held every three years, alternating between Cana-

dian and U.S. locations, the Fargo failure meant there was a five-year gap between the 1997 games in Victoria, B.C. and the Winnipeg games in 2002.

With the last two Canadian hosted games considered major successes, the pressure was on the U.S. tribes to come up with a winning entry. Four bid packages were submitted in 2001 for the 2005 games. Eventually, the field was narrowed to Oklahoma and Buffalo, New York.

"The initial \$1,000 that everybody put up to be in the running, everybody put that money up. Then when it came time to get your package in, I think it ended up only being two—Buffalo and Oklahoma," said Joseph. "When it came time to do presentations to the council, New York was the

only one that was still in the running. So it was sort of a unanimous decision."

That presentation by BSS to the NAIG council was made in Saskatoon in 2002 and the society was awarded the games.

Thousands of athletes and cultural participants are attracted from across North America to the games, and hosting the event requires extensive planning and no small amount of organization. The NAIG council spelled out what it required of the successful bidder. It did so by setting a series of deadlines for the creation of organizational charts, a business plan, letters of intent for transportation, housing athletes, cultural villages, support from Native communities in the state and from government officials at the city, state and federal level. Commitments for corporate sponsorship and concrete marketing plans were also required.

"When the first deadline came [BSS] had some of that stuff," Joseph told *Windspeaker*. "They were supposed to have \$1 million in bank and they didn't have, but they had a promissory note from a Native-owned bank in New York."

The council allowed the process to continue.

"We let that deadline pass and then the next deadline came and

went," he said. "In December, the council came up with an [memorandum of understanding] with BSS that they had to have these eight action items done by early February. That deadline was getting close and they weren't getting close to it. They asked for an extension. We extended it out to March 2. At that time, we got a letter from BSS that if we pulled the games away from them they'd go into litigation for money that they lost. When March 2 came and they were supposed to have all that stuff, well, we hired an attorney and she faithfully went to the lawyer for BSS and started negotiating with them, getting all that information to us. Well, when it came time for them to give us the information, BSS actually came back saying they wanted a letter signed by each member of NAIG council saying that we wouldn't discuss any of the materials that they would give us. None of the council members was going to agree to that. We ended up taking the hosting rights away on that basis. But that was just taking the hosting rights away from that group, not taking the games away from Buffalo for 2005." (see Options page 25.)

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## Battle over voting rights to resume in Saskatoon

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

A Chiefs of Ontario letter shows that the fight over who votes and who doesn't at the Assembly of First Nations' twice-annual confederacy meetings will resume at the next chiefs' meeting in May.

National Chief Phil Fontaine sent a letter to all First Nation chiefs and councils on March 18, announcing that "the next Confederacy of Nations to be held at Saskatoon, Saskatchewan on May 18, 19, 20, 2004 will be conducted in accordance with Article 11 of the AFN Charter."

Article 11 states the "the Confederacy of Nations shall be composed of First Nations representatives of each region on the basis of one representative for each region plus one representative for each 10,000 First Nations' citizens of that region."

A two-page letter written in response on March 19 by acting Ontario Regional Chief Earl Commanda (who was filling in for Vice-chief Charles Fox while Fox was on leave seeking, unsuccessfully, the federal Liberal Party's nomination in Kenora-Rainy River) urged all Ontario chiefs to attend the meeting in Saskatoon. Since there are 134 chiefs in Ontario and the province has been allotted just 18 votes under the charter, that's a call to arms.

"The Political Confederacy of Ontario met March 15 and agreed that Ontario's position would remain that all chiefs and proxies in attendance would retain the right to vote at this AFN confederacy," Commanda wrote. "The rationale for applying the AFN charter and breaking with convention and tradition that chiefs in assembly have come to expect is unclear."

British Columbia and Ontario chiefs waged the same battle during the December confederacy meeting in Ottawa. The chiefs of British Columbia wanted the assembly to operate according to the charter with a set number of voting delegates for each region. Ontario led a group of chiefs that wanted things to continue as they have for the last dozen or more years with every chief in attendance entitled to vote. Since many chiefs had travelled to Ottawa intending to participate as voting delegates and had not been given notice they would not be able to vote, B.C. backed off after a heated three-hour debate.

The issue exposed a number of the organizational problems the AFN faces. Aside from the fact that the organization has openly failed to follow its own written rules, the problem of who is in charge of the chiefs' organization was also highlighted. Although a national chief is elected, he is expected to be only a spokesman for the 600-plus other chiefs and to take direction from

them. Last year, Fontaine sought to take the lead on an issue and publicly endorsed the federal government's proposed First Nations financial institutions legislation. He was brought into line when chiefs opposed to the legislation reminded him he must do what the chiefs in assembly tell him to do. This edict from the national chief's office about reverting to the charter is being seen as another attempt to assert authority over the chiefs in assembly by Fontaine and will be contested, Ontario sources say.

The confusion over voting started when AFN rules for annual general meetings (held every July) were applied to confederacy meetings (held every spring and in December). At the AGM, the charter calls for all chiefs to have a vote. Chiefs who attended the confederacies also wanted to vote and the rules were ignored but never formally changed.

For an organization to follow its own charter rules would seem to make sense but the AFN has not done so in recent memory, so it has become accepted practice for all chiefs who attend confederacy meetings to vote. This practice has become a key part of the political strategy employed by competing factions when debating contentious issues: if you want to ensure a favorable outcome on a vote, bring as many delegates as you can find and outnumber the opposition. Sources in B.C. say that since most meetings are held in Ottawa, Ontario chiefs have an unfair advantage because it's far less expensive for them to get to the meetings. AFN executive sources have said that tactic frustrates the will of the majority of chiefs and allows a small group to dictate the national agenda.

The AFN is currently involved in a renewal process led by Wendy Grant-John and Joe Miskokomon. That process is far from complete. Commanda asked why the national chief and executive have decided to make a major change to the way the organization does business before the renewal commission makes its recommendations.

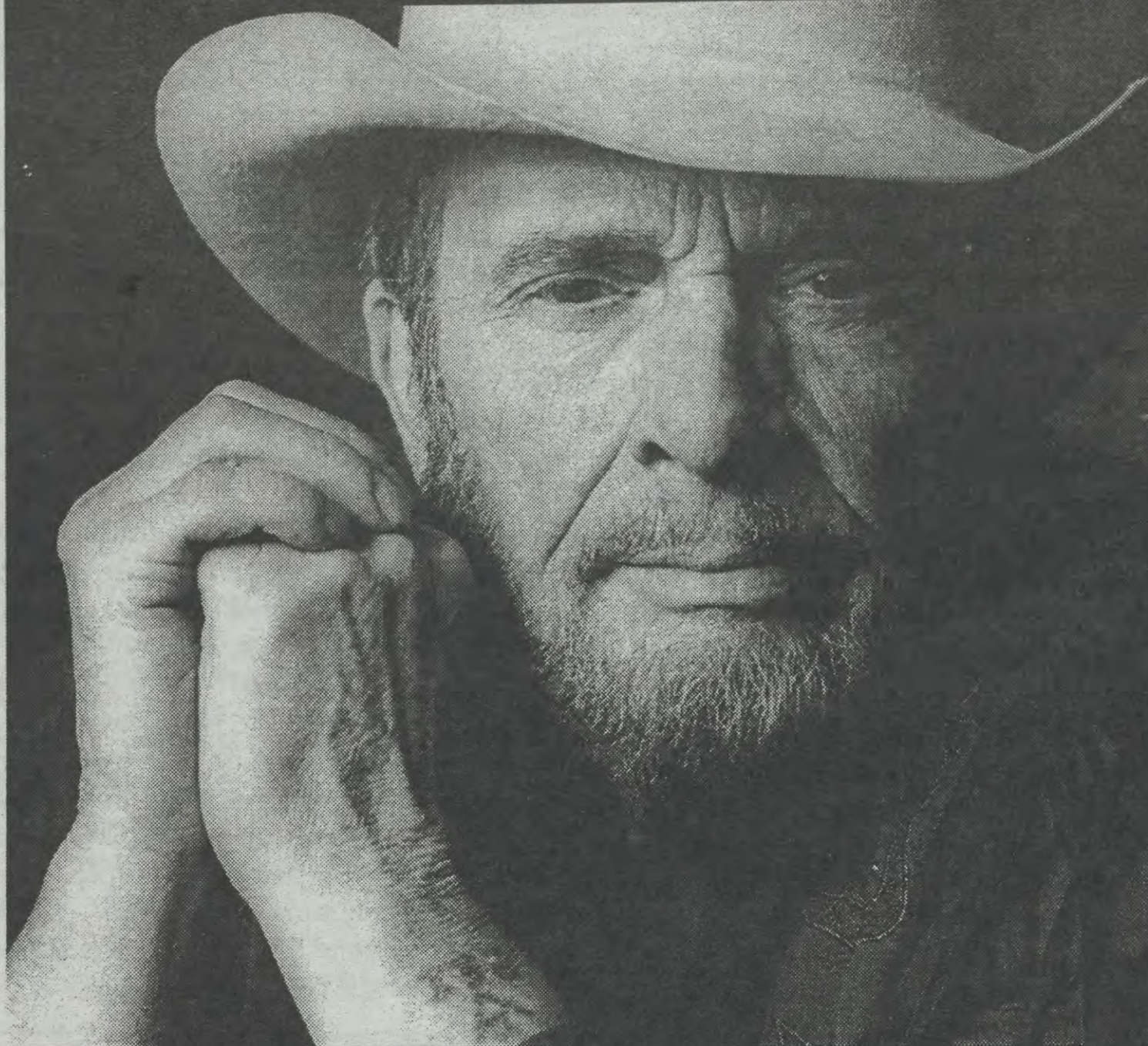
That question will be asked again on the floor in Saskatoon.

Fontaine's letter stated that "representative status accords members the right to vote, move or second resolutions and speak." The national chiefs' letter does not explicitly say that other chiefs who attend who are not recognized as delegates—or other observers—will not be allowed to speak.

Based on the most recent statistics and the application of the rules in the charter, the total eligible for voting purposes is 88, Fontaine's letter said. The allocation of representatives by region is: Nova Scotia/Newfoundland, two; New Brunswick/PEI, two; Quebec/Labrador, seven; Ontario, 17; Manitoba, 12; Saskatchewan, 12; Alberta, 10; British Columbia, 12; Yukon, one; N.W.T., two and the national executive, 11.

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## Book exp of a resili

*Across Time and Tundra: Inuvialuit of the Western Arctic*  
By Ishmael Alunik, Eddie Kolausok and David Morrisson  
Raincoast Books  
230 pages (hc), \$65.00

For centuries the Inuvialuit people have called the Western Arctic home. Their traditional territory ran from Barter Island in the west to Franklin Bay in the east, the Mackenzie River runs through the centre.

Sandwiched between Alaska to the Eastern Arctic, the Inuvialuit homeland was rich in resources people needed for survival: bearded seals, caribou, muskoxen, polar and grizzly bears.

Most of the territory is located below the tree line, and provides vegetation and a long summer.

*Across Time and Tundra* tells the tale of the Inuvialuit people and their early ancestors, the Thule who emigrated into the region, placing the Tunit who had lived there before, to the situation which the people find themselves today, examining how life has changed by the arrival of outsiders and how the Inuvialuit have struggled to survive those changes.

The book tells of the hardships brought by European explorers, missionaries and fur traders who almost wiped out the Inuvialuit the fur and whale trades that decimated wildlife populations, government policies that encouraged the people to abandon their land and move into urban centres, and the introduction of alcohol to the region, which continues to take its toll on Inuvialuit society.

In recounting the hardships, the book paints a picture of the Inuvialuit as a people who have faced the dire situations forced upon them and have found ways to survive and even prosper. As the book presents the image of a people who have come full circle, who, through land claim settlements, self-government negotiations and efforts to preserve and promote traditional culture, are working towards



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## Book explores history of a resilient people

*Across Time and Tundra: The Inuvialuit of the Western Arctic* By Ishmael Alunik, Eddie D. Kolausok and David Morrison Raincoast Books 230 pages (hc), \$65.00

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Sandwiched between Alaska and the Eastern Arctic, the Inuvialuit homeland was rich in resources the people needed for survival: beluga and bow head whales, ringed and bearded seals, caribou, muskoxen, polar and grizzly bears.

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The book tells of the diseases brought by European explorers, missionaries and fur traders that almost wiped out the Inuvialuit, the fur and whale trades that decimated wildlife populations, the government policies that encouraged the people to abandon life on the land and move into urban settings, and the introduction of alcohol to the region, which continues to take its toll on Inuvialuit society.

In recounting the hardships, the book paints a picture of the Inuvialuit as a people who have faced the dire situations forced upon them and have found ways to survive and even prosper. And it presents the image of a people who have come full circle, who, thanks to land claim settlements, self-government negotiations and efforts to preserve and promote traditional culture, are working towards a re-

turn to the way things were, when Inuvialuit people alone decided how they would live.

The book is the perfect amalgamation of viewpoints, looking at the history from inside and outside of the culture.

Two of the book's authors—Ishmael Alunik and Eddie D. Kolausok—are Inuvialuit. Alunik is an Elder who has works to preserve and promote the culture of his people and Kolausok is an author and publisher. The third author is David Morrison, an archaeologist with the Canadian Museum of Civilization who has conducted a number of archaeological studies of the area the Inuvialuit call home.

That balanced view is present throughout the book in both text and illustrations. While the book includes historical photographs and drawings of the Inuvialuit taken and drawn by outsiders, it also includes reproductions of Inuvialuit stencils and stone cuts that tie in with the narrative as it unfolds.

The authors try to provide that balance in the history as well, alternating between information gleaned from the journals of explorers and missionaries, fur traders and whalers, and the remembrances of Elders and the retelling of stories passed down from one generation to the next.

One complaint: Interspersed throughout the book are sections that relate to the chapters in which they appear, but are not part of the chapter text. They detract from the narrative. It almost seems like the authors finished writing the book then realized they had all this other information they wanted to include, so they placed it haphazardly throughout.

While the style in which parts of the book are presented can be annoying, it is hard to find fault with the substance, which provides a balanced, interesting and educational overview of the history of the Inuvialuit people. The book is a companion publication to an exhibit by the same name that opened at the Canadian Museum of Civilization in Ottawa in November and runs until Jan. 9, 2005.



Carol Greyeyes  
— Performer/Writer

**Recommends:**  
*The Hundred Secret Senses*  
By Amy Tan  
Vintage Books, New York—1996

A friend gave me this book last Christmas and I only got around to reading it now. Maybe it's because I have lost loved ones recently, but I was so moved by this story about sisters, loyalty and families, love and death. *The Hundred Secret Senses* covers the lives of two women and several genera-

tions of relationships.

Amy Tan's vivid writing engages all five of your senses, as well as the 100 secret ones. I laughed and cried and by the last page felt reassured that love is all that really matters and that only it truly lasts forever.



Carol Morin  
—Host, Canada Now/Northbeat  
CBC TV North

**Recommends:**  
*Angel Wing Splash Pattern*  
By Richard Van Camp  
Kegeedonce Press—2002

It's not often that I sob out loud and out in public, but that's how moved I became reading this book of short stories by N.W.T. Dogrib author Richard Van Camp. I was on a plane flying from Edmonton to Yellowknife when I met the unsavory and drunken Torchy in Van Camp's book.

I didn't like Torchy; too much of a loser for me. He knows very little about Aboriginal culture and spirituality. He knows even less about respect. I mean, for gawd's sake, the guy goes to a medicine person to have his hands blessed so that he can win at bingo?

Then there is the foreshadowing that Van Camp so masterfully excels at. We know that Torchy is a pyromaniac, but is he also a pedophile? That underlying premise creates gut-wrenching tension for the reader, after Torchy finds himself alone in a run-down apartment with a young Native girl. At her age, she should be out on the street only to sell Girl Guide cookies. Instead, Van Camp has her picking up the drunk Torchy outside a downtown bar. She brings him home to sleep it off.

Torchy wakes up to the young girl touching him. She's putting Barbie Band-Aids on his feet and arms. "Doesn't she know who I am? And why is she alone? Where's her mom?" The words resonate as you realize that a drunken stranger is alone in a room with a young girl. She's defenseless and utterly alone. But is she in danger?

Yes, but the threat does not come from Torchy. It is, instead, neglect, apathy, dysfunction. As a reader, I felt the young girl's loneliness. That's when I cried. Her story was there in the pages of Van Camp's book, but I have seen it too many times in real life.

Then there's the twist, as Van Camp takes us deeper into the psyche of both characters. It is a story of belonging, tenderness and acceptance of circumstance and self. Of course, not all the stories in *Angel Wing Splash Pattern* touch your heart in this sadly, profound way. A lot of them made me laugh out loud—a belly laugh. You'll have to pick the book up for yourself, and enjoy.



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wishes to welcome as new associates in the firm:

— **Renée Pelletier** —

Renée is of Maliseet ancestry, and was called to the Bar in 2002. She will continue her practice in Aboriginal rights law. She is fluently bilingual in English and French.

— **Maggie Wentz** —

Maggie is a member of the Serpent River First Nation, and was called to the Bar in 2003. She has a joint LL.B./M.S.W., and has been a senior editor of the Indigenous Law Journal.

Renée and Maggie will join the partners **John Olthuis, Nancy Kleer, Roger Townshend**, and associates **Kate Kempton** and **Lorraine Land**. OKT primarily provides legal services to First Nations, especially in connection with Treaty and Aboriginal rights.

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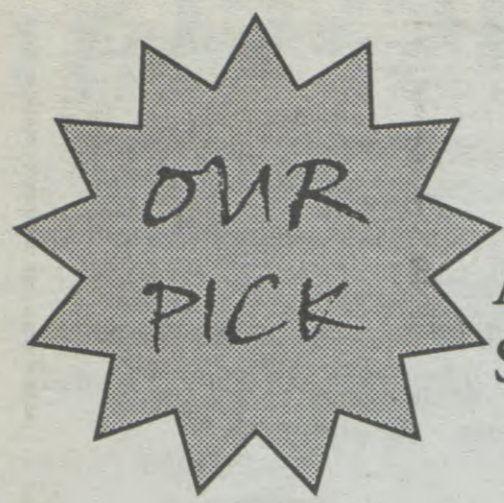
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Artist—Ray St. Germain  
Album—My Many Moods  
Song—For a Piece of Land  
Label—Arbor Records Ltd.

## Album combines new songs with old favorites

Ray St. Germain has had a long, successful career in the entertainment industry. He first took to the stage at the tender age of 14 and in the years since he's released numerous albums and has been a fixture on Canadian television as both a guest and host.

St. Germain's newest album, *My Many Moods*, is a collection of personal and fan favorites that span both St. Germain's impressive career and the many styles he's made his own. From the original recording of the first song he wrote and recorded, *She's a Square*, from 1958, to four new tracks, the 15 songs on the CD represent some of the highlights of St. Germain's career. And with song stylings ranging from 50s rock and roll to gospel to country ballads, it becomes obvious where the name for the album came from.

The album also includes a



number of songs that give a nod to St. Germain's Métis heritage, including *I'm Mighty Proud I'm Métis*, *For A Piece of Land*, *The Métis* and *Whatcha Gonna Call Me*. It also features the song *Sweet Innocence*, which St. Germain calls his personal favorite, and the fan favorite *Dynamite Woman*, as well as *Memories*, the theme from St. Germain's TV series *Hits of Yesterday*.

[ radio's most active ]

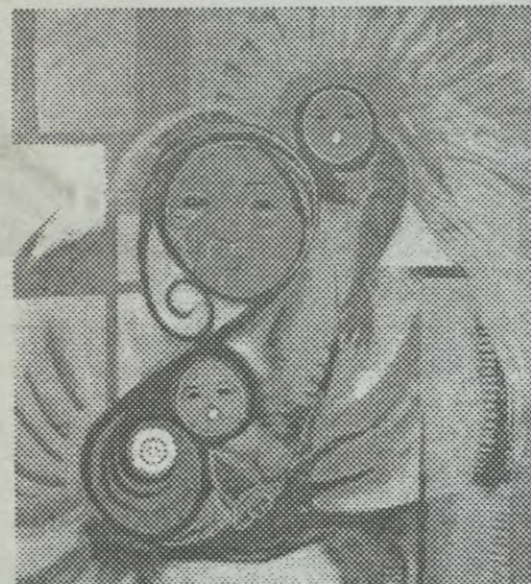
# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Akua Tuta	Katak	Maten
Martin Klatt	It's Not Your World	Single
Rodney Ross	Proud Indian	Single
Donald Bradburn	From the Reservation	Single
Inside Out Blues Band	Little Lessons	A Full Deck of Blues
Ray St. Germain	Conchita Kowalski	My Many Moods
Mitch Daigneault	Close To You	Keep On Believing
Chester Knight	Cochise Was a Warrior	Standing Strong
Tonemah	Grace	A Time Like Now
Kimberley Dawn	Sorry Won't Do	I'm Going Home
Red Thunder	Sacred Circle	Hidden Medicine
Susan Aglukark	Big Feeling	Big Feeling
Remedy	Freedom	When Sunlight Broke
Burnt	Blue Skies	Project 1 - The Avenue
Jay Ross	Molanosa	Old Town
Killah Green	Eagles Fly	Single
Carl Quinn	Nipin	Nehiyo
Dennis Lakusta	Value Village Shuffle	Suusa's Room
Kinnie Starr	Dreaming	Sun Again
Heritage	Your Love	Single

CONTRIBUTING STATIONS:



## Yellowhead Tribal Services Agency May 31 - June 3, 2004



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### KEYNOTE SPEAKERS:

**Cindy Blackstock**  
Executive Director, FNCFCs  
**Wilton J. Littlechild**  
I.P.C., Indigenous Peoples' Counsel  
International Chief of Treaty 6  
Barrister and Solicitor  
**Phil Fontaine**  
AFN National Chief

### WORKSHOPS AND FACILITATORS

- ◆ "Healing Our Past, Breaking the Silence" - Facilitator: Ms. Adrienne Yellowdirt, Probation Worker, Yellowhead Tribal Council Corrections Services
- ◆ "Sexual Abuse: Making the Court System More Accommodating" - Facilitator: Linda Halliday-Sumner, Sexual Abuse Consultant
- ◆ "Sexual Abuse: Interviewing the Victim & Information Gathering" - Facilitator: Linda Halliday-Sumner, Sexual Abuse Consultant
- ◆ "What Do I Do With A Child Like This?" - Facilitator: Katherine King, Bosco Homes
- ◆ "Behavioral Assessment: Understanding Who to Know How" - Facilitator: Deb Milne, Behavioral Consultant, Edmonton & Area CFS Region 6
- ◆ "All Stressed Up and No Place to Go!" - Facilitator: Barb Van De Kemp, Behavioral Consultant, Edmonton & Area CFS Region 6
- ◆ "Families and Schools Together Canada" - Facilitator: Betty Lepps, National Training Coordinator & Julie Rousseau, Supervisor F&ST Program Calgary
- ◆ "Family Reunification Program" - Facilitator: Elizabeth Hall
- ◆ "Repatriation Program" - Facilitator: Eva Wilson-Fontaine, Southern Manitoba First Nations
- ◆ "Eagles Around the Word: A Journey of Self-Discovery" - Facilitator: Tony Alexis, Aboriginal Cross-Cultural Facilitator
- ◆ "Preserving Cultural Identity for Aboriginal Children Adopted by Non-Aboriginal Families" - Facilitator: Linda Lucus, Executive Director FNCS, and Joanne Mills, Trainer, CFNCS
- ◆ "What is Tourette Syndrome" - Facilitator: Deb Milne, Behavioral Consultant, Edmonton & Area CFS, Region 6
- ◆ "Autism" - Facilitator: Deb Van De Kemp, Behavioral Consultant, Edmonton & Area, Region 6
- ◆ "Custom Adoption" - Facilitator: Linda Borle, YTSA Program Supervisor & Phyllis Whitford, YTSA Adoption Coordinator
- ◆ "Keeping Our Children Home" - Facilitator: Bill Gillespie & Lorraine Naponse, Nog-Da-Win-Da-Min Family & Community Services

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# Elegant gala pays tribute to achievers

By Debora Steel  
Windspeaker Staff Writer

CALGARY

The National Aboriginal Achievement Foundation set up shop in Calgary April 4 to pay tribute to 14 accomplished members of the Native community in Canada.

The foundation's annual achievement awards gala was a lavish affair, bringing together a who's who of the Aboriginal elite and the corporate connected.

Playing host to the foundation's guests were legendary Tennessee singer Rita Coolidge and musician/actor Tom Jackson, a veteran of six of the 11 award shows the foundation has held.

"I'm always excited about doing the work, but there is a different kind of connection that happens in this community that is unlike other awards shows," said Jackson during a question and answer session with media at the dress rehearsal April 3. "It's not the kind of award that you get because you are the best singer in the limelight (for example). This award comes from the ground up and it maintains that integrity, and I think that's the most exciting thing about this process."

Jackson was also pleased that he was hosting the event that would honor his North of 60 co-star Tina Keeper. Keeper received the 2004 National Aboriginal Achievement Award in the arts and culture category.

Coolidge was invited to co-host after her performance at last year's gala in Ottawa, the 10th anniversary



PHOTOS BY DEBORA STEEL

Singer Andrea Menard has some fun at rehearsals for the National Aboriginal Achievement Foundation's gala show that showcased the achievements of 14 people from the Native community. The gala was held in Calgary on April 4.

sary award show. She said that Canada is head and shoulders above the rest in the way it includes Aboriginal people when giving recognition for achievement.

"I can only speak for a U.S. citizen and watching Canada, the fact that Canada has had categories for Native music in the Juno awards for many years and then this event celebrates the achievements of people from all walks of life. You know, it has gone on for many years, and we are still struggling to get that together in the Native community in the United States. It feels like there is such a community here," said Coolidge, who described the gala as very elegant, adding that she had never worked harder on a show.

The well-heeled audience was treated to the duo's medley of Coolidge's hits from days gone by, *The Way You Do The Things You Do* and *Higher and Higher* among

them.

Stunningly beautiful in a red gown for her performance of the 1930s Harold Arlen classic *I've Got The World On A String* was the stunningly talented Andrea Menard, whose performance kicked off the gala evening. Menard later appeared in a sultry gold number for her rendition of the Gershwin hit *I've Got A Crush On You*, directing at the end of the song a coy comment to award winner Basil Johnston ("Hey Baz, do you like jazz?") and to lifetime achievement award winner Andrew Delisle ("I will, if you will," she said with a wink.)

For the "whisper-to-a-scream" crowd was a performance by Juno award winner and alternative rock artist Holly McNarland, who appeared with her band to sing *Do You Get High*.

At the heart of the evening were the award winners, and here the

foundation struck a fine balance this year between honoring their achievements and thanking corporate Canada and government for their financial support to do so.

Video presentations that highlighted the lives of the award winners came in bunches of four throughout the evening and between musical performances, leaving the video histories of the lifetime achiever and the youth achiever until near the end of the show.

A small complaint from observers, and no different from complaints lodged in years past, is that there was no time between one video history and the next for the audience to properly acknowledge the individual award winner. Applause overlapped the next video to be shown, so the audience missed the beginning of three out of every four histories shown.

The audience got a good chance to show their respect for and approval of the award winners near the end of the show, when each of them was brought to centre stage individually to receive an award. (see Peace page 19.)

# How mu

By Debora Steel  
Windspeaker Staff Writer

TORONTO

This year's National Aboriginal Achievement Awards show held in Calgary April 4 cost an estimated \$3 million, reports the foundation that puts together the gala awards night. That's double from last year, when the foundation held its 10th anniversary show in Ottawa at a cost of \$1.5 million.

The National Aboriginal Achievement Foundation annually pays tribute to the accomplishments of 14 people from the Aboriginal community in a public celebration. The show, complete with elaborate costumes and performances by Aboriginal musical artists, is taped for television and later aired to a national audience, this year simulcast on APTN and CBC on June 21.

Foundation chair Bill Shedd said the gala night creates role models for young Aboriginal people from coast to coast.

"No matter what field of endeavor a young person is trying to strive for, there will be an example of an Aboriginal person who has made a significant contribution to life in that field," Shedd said in an interview with *Windspeaker* on April 20.

But at what cost, some observers have asked.

"I don't think it's a good use of money to be spending that much on the annual celebration and so little on actual benefits to young Aboriginal people trying to move forward with their careers," said Pat Martin, Member of Parliament for Winnipeg Centre. He was concerned with the nearly \$3 million it cost to hold the show in 2003.

Martin said that money represented a year's worth of tuition for about 1,000 students. In fact, the foundation distributed \$1.5 million in the form of scholarships and bursaries this year, an average of about \$3,500 for each of the 574 students who received benefit from the scholarship program. The cost of last year's show represents scholarships for other 1,300 students, and more modest spending this year represents about 850 students.

Shedd was sympathetic to the perspective.

"I see your point exactly, and this is what the board of directors is coming to grips with," Shedd said, adding that some members of the board are posing similar concerns and a "strategic review" of all the foundation's programs is underway.

But he explained that the dollars raised for the different programs run by the foundation can just be converted into scholarships.

"For example, we'll go out and raise money specifically for Blueprint for the Future [a career fair held in different locations across Canada each year] or for other programs, so you can't really redirect those funds to scholarships."

The 2004 award recipients are (from bottom of photo array up) Dr. Carl Urion—Education, Muriel Stanley Venne—Law and Justice, Pearl Calahasen—Public Service, Basil Johnston—Heritage and Spirituality, Sheila Watt-Cloutier—Environment, Suzanne Rochon-Burnett—Media and Communications, Dr. Lee Wilson (with son Quinn)—Science and Technology, Clarence Louie—Business and Community Development, Susan Point—Arts and Culture, Andrew T. Delisle, Sr.—Lifetime Achievement, and Kristinn Frederickson—Youth. Missing from the photo array are Osuitok Ipeelee—Arts and Culture, Tina Keeper—Arts and Culture, and Dr. Stanley Vollant—Medicine.



# Believers

audience got a good chance to show their respect for and approval of the award winners near the end of the show, when each of them was brought to centre stage individually to receive an award. (See Peace page 19.)



# How much does it cost; how much is it worth?

By Debora Steel  
Windspeaker Staff Writer

## TORONTO

This year's National Aboriginal Achievement Awards show held in Calgary April 4 cost an estimated \$3 million, reports the foundation that puts together the gala awards night. That's down from last year, when the foundation held its 10th anniversary show in Ottawa at a cost of \$4.5 million.

The National Aboriginal Achievement Foundation annually pays tribute to the accomplishments of 14 people from the Aboriginal community in a posh public celebration. The stage show, complete with elaborate set and performances by Aboriginal musical artists, is taped for television and later aired to a national audience, this year simulcast on APTN and CBC on June 21.

Foundation chair Bill Shead said the gala night creates role models for young Aboriginal people from coast to coast.

"No matter what field of endeavor a young person is going to strive for, there will be an example of an Aboriginal person who has made a significant contribution to life in that field," he said in an interview with *Windspeaker* on April 20.

But at what cost, some observers have asked.

"I don't think it's a good use of money to be spending that much on the annual celebration and so little on actual benefits to young Aboriginal people trying to move forward with their careers," said Pat Martin, Member of Parliament for Winnipeg Centre. He was concerned with the nearly \$5 million it cost to hold the show in 2003.

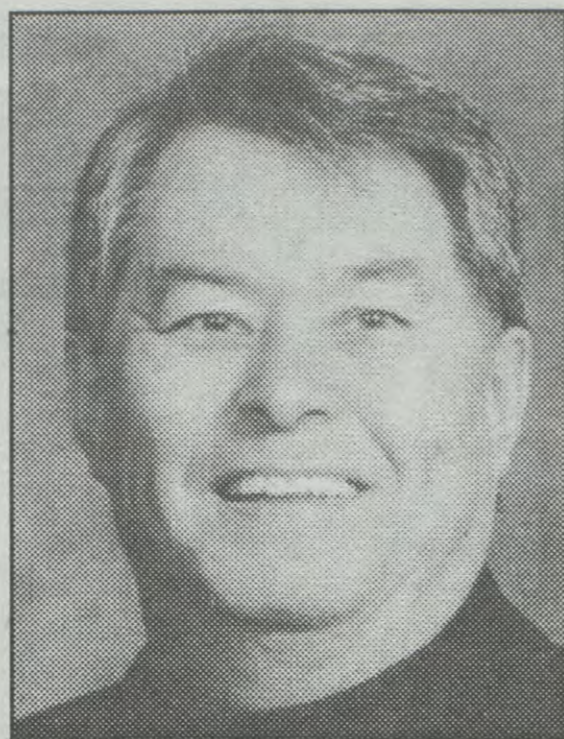
Martin said that money represented a year's worth of tuition for about 1,000 students. In fact, the foundation distributed \$2.1 million in the form of scholarships and bursaries this year, an average of about \$3,500 for each of the 574 students who received benefit from the scholarship program. The cost of last year's show represents scholarships for another 1,300 students, and the more modest spending this year represents about 850 students.

Shead was sympathetic to that perspective.

"I see your point exactly, and this is what the board of directors is coming to grips with," he said, adding that some members of the board are posing similar concerns and a "strategic review of all the foundation's programs is underway."

But he explained that the dollars raised for the different programs run by the foundation can't just be converted into scholarships.

"For example, we'll go out and raise money specifically for Blueprint for the Future [a career fair held in different locations across Canada each year] or for our other programs, so you can't really redirect those funds to scholarships."



Bill Shead

He said the money raised for the National Aboriginal Achievement Awards actually underwrites the administrative costs of running the scholarship program.

"That allows 100 per cent of all of the corporate government sponsorships that we receive for scholarships to go directly to the recipients without any administrative overhead," Shead said.

"Quite frankly, we see a great deal of value in the show. Not only do we raise money for some of our administrative overhead, but it is an opportunity to showcase Aboriginal talent and to support Aboriginal people involved in the arts in terms of what goes on in the show. And that may be a little bit more expensive than putting on other shows, I don't know... but the observations that you've just made when you look at the gross figures and the effort that's represented by putting on the National Aboriginal Achievement Awards show, is it something that the foundation will continue? Maybe, maybe not. Maybe there is a better way of doing it, and we are certainly going to be reviewing that as part of our strategic review."

Martin may be calling for a review of his own. He is a member of the government operations committee, an oversight committee for foundations that recently reviewed the millions of dollars in spending by Governor General Adrienne Clarkson.

Martin said he would personally call for a comprehensive review and audit of the budget and estimates of the Aboriginal achievement foundation when that committee reconvenes.

"I think it's overdue, and I think that they owe it to Canadians to give a full accounting and full justification."

Shead said Martin need look no farther than an evaluation that was recently done by an independent auditor with the Department of Indian and Northern Affairs.

"We just went through a comprehensive review by the government of Canada, and I've seen a copy of the report and as I recall the report was quite positive and quite laudatory about the work of the foundation. And the fact that we were able to do it with a fairly efficient administrative overhead in comparison with other organizations involved in similar work."

*Windspeaker* attempted to obtain a copy of the document in question, but Indian and Northern Affairs Canada would not make it public. The department's communication spokesperson stressed, however, that it was not an audit, but an evaluation of the foundation, though she was not able to address what the differences were between the two categories, nor would she discuss any details contained in the evaluation. She said the document would become public in time, though she could not say when that would be.

Shead didn't discount the MPs' concerns, however.

"I know that whatever criticisms have been directed at the foundation over the past number of years, they have not gone unregistered by the people who are involved. We are aware of them and over the next little while we will be coming to grips with them. We have been coming to grips with them, and over the next little while we will resolve them and I think that you will see, in the very near future, a slightly different National Aboriginal Achievement Foundation than what we have been involved in over the past few years."

One big change for the foundation took effect on Feb. 23. John Kim Bell, though he remains as founding president and executive director of the achievement awards show, is no longer in charge of the day-to-day operations of the foundation. He is replaced by interim executive director Deanie Kolybabi.

"John Kim came to the board with a concern that he would like to reduce his workload, and over a period of several weeks we had a discussion as to what those arrangements might be. And we came to a mutual conclusion that this would work for him and for the foundation," said Shead in an interview just weeks before the awards show.

He said that with the steady growth of the foundation, Bell had found his responsibilities getting too much for him; that he was starting a family with his new wife and would like the to pursue other opportunities.

"John Kim has dedicated himself to that growth and it's probably not known that he has been so wound up in the foundation that he has really had little time for some of the other interests that he has. And I think that he came to the realization that the foundation is large and somebody

else is going to have to help him...And with the change in his personal circumstances with his marriage and coming family, I think that this was the right time to do it."

Shead told *Windspeaker* in that earlier interview that the foundation was going through a considered re-organization. In our most recent discussions he elaborated on why it was necessary.

"The achievement foundation has had some phenomenal growth over the past 20 years. It started out as a very small foundation and every year that we have taken on a new initiative and found it successful, we've grown, and over the last little while we've been struggling with this. And we've managed to keep the foundation operating almost in the same sort of small atmosphere that we had when we first started, but I believe that the board has come to realize that we really have to look at our future in a much more considered point of view. We've been struggling with that over the past couple of years and certainly the last nine months or so we've been making a more considered attempt to address the strategic purpose and strategic plan for the foundation."

# Peace and prosperity for Nations

(Continued from page 18.)

While the show's script did not allow for speeches from the recipients, with the notable exception of the lifetime achiever, one recipient (Chief Clarence Louie of the Osoyoos Indian Band in British Columbia) upon receiving his award couldn't contain his enthusiasm. He raised his fist into the air and yelled "Okanagan."

Lifetime achiever Andrew Delisle, former chief of the Mohawks of Kahnawake, came before the audience with a wampum belt draped across his arm. Flanked by current Kahnawake Grand Chief Joe Norton and national chief of the Assembly of First Nations Phil Fontaine, Delisle explained that the two rows of the wampum belt spoke about two nations traveling separately but in the same direction, and respect for that teaching would bring peace and prosperity to Canada and Native nations. He received a standing ovation for his message.

The gala ended on a musical high with the song *Time to Say Goodbye* performed by soprano Mavis Callihoo, baritone Carey Newman, and coloratura soprano Minda Forcia.

Forcia floated above the stage in a 10-foot-long white dress. She emerged from the centre of a water-encased-in-plastic sculpture, which was inspired by artist Susan Point, said the show's executive producer John Kim Bell. Point was also a recipient of a 2004 achievement award in the arts and culture category.

In his message to the audience in the show program, Bell explained the set as a series of discs

and circles, angles and planes.

"They are tilted and juxtaposed to each other representing the journeys that one takes on the road to self-improvement and growth. As depicted in art and music, beauty is created through tension."

Maxine Noel, foundation board member, artist, gala set director and Aboriginal design artist for the show, is given credit for

having "taken Susan's stunning work and rendered it into the gorgeous shapes and colours that grace our stage," Bell wrote.

One of Noel's paintings was presented to lead corporate sponsor CIBC in appreciation for this year's contribution of \$100,000 to the foundation's scholarship fund, the presentation of which was made before the audience to foundation chair Bill Shead.



DEBORA STEEL

Singers Rita Coolidge and Tom Jackson compare awards during a rehearsal for the National Aboriginal Achievement Awards show. The duo sang a medley of Coolidge's hits, including *The Way You Do The Things You Do*.

## [ windspeaker confidential ] Richard Peter

**Windspeaker:** What one quality do you most value in a friend?

**Richard Peter:** I guess honesty.

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

**R.P.:** Oh, that differs each day. I guess impatient people. So wherever that happens, whether it be driving or just in a line-up somewhere.

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

**R.P.:** I don't know. I guess when everybody else around me is happy also. So whenever I'm around a lot of people, all my friends and family and they're having a good time, then that's when I'm having a good time.

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

**R.P.:** I hear I get grumpy.

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

**R.P.:** I guess that would be my mother. She's taught me a lot of things that I still use in life now.

Actually, to go back to the one question earlier, about impatient people, she's always taught me to be patient and also very helpful and giving ... I always definitely try to get out there and help as many people as I can. So she really just told me to be very giving and kind. So most times I am.

**W:** What is the most difficult thing you've ever had to do?

**R.P.:** I guess I would say learn to public speak. I'm a very quiet person most times, and when somebody phoned and asked me to come out and talk about wheelchair sports for the first time at an [annual general meeting], I couldn't even look up. I was just

sitting there, reading from the paper. So it was quite hard for me to learn how to public speak and talk in front of a lot of people.

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

**R.P.:** Well, there are definitely different levels, like I could have a good accomplishment for wheelchair sports, and I could have a personal accomplishment. I guess right now the two big ones that come to mind in those areas are: one for basketball and sports is, you know, of course, winning the gold medal at the Sydney Paralympics in 2000 for the men's team. So that was really good for us, for wheelchair basketball. And then the other one was, I guess, when I just quit drinking a year-and-a-half ago. So that was a big accomplishment for me personally, and a move forward. I know I'm looking to start a family, so that's definitely a big accomplishment for me to make my first step toward that.

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

**R.P.:** Winning the lottery? Let's see. I don't know. I am very happy where I am right now. I guess being one of the top basketball players was one of my goals and I've reached that. Of course, you can always get better and continue it. I guess starting a family is one of the main goals that I want to start right now, and hopefully be a good parent. So that'll be one of my next goals, I guess.

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

**R.P.:** I'd probably be playing a

different sport and probably [be] a construction worker. I'm very good with math and my dad was a carpenter also, so I'd probably be into carpentry.

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

**R.P.:** I don't know. I guess basketball-wise ... I was always taught to challenge myself ... not accepting, I guess, where my level is and that I can always achieve another level above that. So to keep on working harder and the benefits will come at the end. And also just to reiterate the stuff with my mom. She had more or less done the same thing too. Growing up as a kid, she always kicked me out the door to go out and play sports or go out and do what I enjoy. So she always did the same, sort of in a different manner and just told me to get out there and do the things that I enjoy ... sit back and have a good time, I guess. I've never really been one to get too stressed out. I've been relaxed and calm with most things. So I guess she ingrained that in my mind also.

**W:** Did you take it?

**R.P.:** I don't know if it was an actual comment that was told to me, but things that I was taught. So yes, I've always pushed myself quite hard at times and try to help out whenever I can, as much as possible.

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

**R.P.:** I think just as an easy-going and fun-loving kind of a guy. You know, that's always been a very hard question for myself to talk about. I guess it is with anybody,



Richard Peter, a member of the Cowichan Tribes, is a program co-ordinator with the B.C. Wheelchair Sports Association. As a member of the Canadian men's wheelchair basketball team—gold medal winners at the 2000 Paralympic Games in Sydney, Australia—he will compete in Athens, Greece this summer, as that city hosts the Summer Olympic and Paralympic games.

talk about their personal things. I do know that I'm seen as a very hard-working and easy-going guy in the same sentence. I will definitely

put myself before myself, my needs. So I'll definitely try to help you out as much as I can. I guess that's about it.

### The Natives ARE restless...find out why!

#### 1 Aboriginal Radio Station

Check out CFWE- FM's locations, frequencies and on-air schedule

#### 5 Aboriginal Publications

Access free articles posted from  
Windspeaker, Alberta Sweetgrass,  
Saskatchewan Sage, BC Raven's Eye, Ontario Birchbark

#### Aboriginal Career Opportunities

New listings posted daily - check it often.

#### 580+ Aboriginal Scholarship Listings

Canada's most comprehensive and up-to-date scholarship listing  
specifically for Aboriginal students of all ages.

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## Aborig

In mid-January, Kanehsatake exploded in the national consciousness once more. Looking back at the media coverage of the events, familiar patterns emerge.

Major Canadian news organizations immediately pumped the volume by resurrecting images of the 1990 Oka crisis: masked Mohawk warriors and a They soon transformed the story into one of criminals versus crime-fighting chief. Then journalists painted Kanehsatake as a community with never-ending problems, doomed by petty family squabbles. The Montreal *Gazette* finally declared the story a small-town drama or farce." For journalists, including Aboriginal journalists, looked much deeper into the story or deviated from these easy stereotypes.

Kanehsatake Mohawk Territory is dysfunctional. It has

## Be a squ

Dear Tuma:

I am trying to help my cousin register her kids to our band, but I am having a great deal of difficulty as the band registry says that the kids are non-Native. I believe that this is wrong.

Years ago when a woman married a non-Native she lost her status, but when a Native man married a non-Native woman she received full status and their children did also. Then Bill C-31 came in and the Native women got their status back, but yet their children are considered non-status and their children get no status. Why? To me it still seems like the good old double standard where as woman we still are not treated equal as men. What about non-Native women who married and divorced Native men and remarried non-Native men? Their children can gain status.

## Aborigin

"Aboriginals to join MP panel: Five Groups Grant Permanent Status". The title of this recent newspaper article perked my attention to file alert. As a keenly interested observer of such developments, it sounded to me like history being made. Or at least, being sneaked in through a side door beyond the scrutiny of its supposed beneficiaries—the Aboriginal people of Canada.

The article reported that, "Aboriginal leaders will now sit side by side with MPs in the study of legislation, after being made permanent members of the Committee on Aboriginal Affairs committed through a motion passed last week behind closed doors."

Now, this could have been a real milestone, a reason for dancing in the streets of Aboriginal communities. However, any excitement to celebrate was dampened somewhat by a key paragraph in the article.

"The aboriginal leaders will

# Aboriginal media just whistling Dixie

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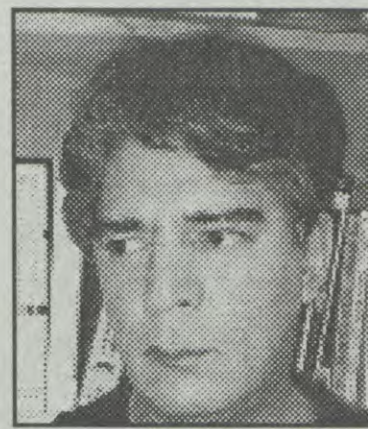
Major Canadian news organizations immediately pumped up the volume by resurrecting images of the 1990 Oka crisis, masked Mohawk warriors and all. They soon transformed the story into one of criminals versus a crime-fighting chief. Then journalists painted Kanehsatake as a community with never-ending problems, doomed by petty family squabbles. The *Montreal Gazette* finally declared the story "a small-town drama or farce." Few journalists, including Aboriginal journalists, looked much deeper into the story or deviated from these easy stereotypes.

Kanehsatake Mohawk Territory is dysfunctional. It has a

population of about 2,500. It's millions of dollars in debt. It has escalating legal bills in excess of \$1 million, thanks to the endless court fights between various factions on band council. It can't afford the \$1.5 million it takes to run the community. Services have been cut or cut back drastically.

Teachers worry about jobs. The school is in jeopardy. Parents worry about their children. Families that should have had homes must wait because monies earmarked for housing, education and social services have been diverted to cover the on-going mismanagement at the band office. Yet, reporters didn't ask why this community is in such bad shape or why the federal and provincial governments not only support Chief James Gabriel, but throw more money at him.

The Department of Indian Affairs put Kanehsatake under



## MEDIUM RARE

Dan David

third-party management late last year. However, this didn't prevent the federal solicitor general from signing a secret deal with Chief Gabriel on Christmas Eve, when offices were closed and no one was watching, worth \$900,000 to bring into the community 60 Native cops from across the province to take over from the local police force. Nobody asked what happened to that money since those Native cops were sent packing.

Residents have accused PricewaterhouseCoopers, the third-party manager, of withholding payment on a variety of necessities in the community until Chief Gabriel first approves of the expenditure. People complain that some bills were paid while others were not depending upon which side of the political fence one sat. But journalists weren't interested in pursuing these stories nor were the people at Kanehsatake surprised. They'd seen it all before.

Take that policing deal, for example. For months, they'd heard rumors about it. They'd asked, but "King James," as people began to call him, refused to explain. He operated in secret, even with most of his council. People at Kanehsatake only learned details of the policing deal when an outsider obtained a copy of the agreement from Ottawa.

Ever since taking office, the chief wanted to settle a deal with the federal government over lands it had purchased for the community. In late 1999, he had an agreement-in-principle, negotiated again in secret and never fully disclosed to the community.

So it came as a surprise to many when, in March 2001, then-minister of Indian Affairs Bob Nault introduced the "Kanehsatake Interim Land Base Governance Act." (see Real story page 23.)

# Be a squeaky wheel to make Indian Act changes

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## PRO BONO

Tuma Young

I strongly believe that as Native women, we are still being treated unequal and the double standard is being passed on. I am still trying to help my cousin register her children here at our band, as they deserve to be. There has to be a way to help our people and help get them registered.

Bill C-31 Cousin

Dear Bill C-31 Cousin:

I do not believe that there is an Indigenous family in Canada who has not been affected in one way or another by Bill C-31. The passage

of Bill C-31 may have taken away discrimination against women who married non-status men, but has transferred that discrimination to their children and grandchildren.

Simply put, a woman who lost her status due to marriage to a non-status regained it after the passage of Bill C-35, under section 6(1) of the Indian Act. Her children also gained status, but under section 6(2). [One parent has to be a registered status Indian where they are given status, but may not get band membership

depending on whether the band has its own membership code.] If the children have children with a non-status person, then they are no longer eligible for status under either 6(1) or 6(2). It is possible that a non-Native woman who gained status before 1985 can marry another non-Native man and their children can gain status under 6(2).

There are a number of ways to help your cousin. Support her in her efforts to register her children. Recognize and treat her children as Native. Appeal the decision of the registrar and ask your band if it has a membership code. Lobby the government to change the Indian Act to eliminate the discrimination against children and grandchildren. Join your local Native organization that fights against this discrimination—the Native Women's Association of

Canada comes to mind. Speak up and remember the squeaky wheel gets the grease.

Dear Tuma:

My child attends university and is funded by our tribal organization. This year the government has stated that students have to declare their living allowances so they have received a T4 for the year 2003. It is too bad that they have to declare this money as they attend school full time and are limited to working part-time. This will mean a tax bill at the end of tax season. My question: Is the tribal organization required by law to deduct income tax off the living allowance? If income tax is deducted at source, it will be a lot better for the students especially at tax time.

Taxed Out Momma

(see Tax exempt page 26.)

# Aboriginal invitees to Parliament—defective duck

"Aboriginals to join MPs' panel: Five Groups Granted Permanent Status". The title of this recent newspaper article perked my attention to full alert. As a keenly interested observer of such developments, it sounded to me like history being made. Or at least, being sneaked in through a side door beyond the scrutiny of its supposed beneficiaries—the Aboriginal people of Canada.

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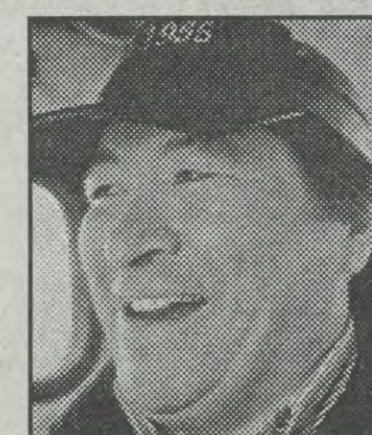
at the committee table and will have the same rights as MPs to ask questions of witnesses, but they will not be allowed to vote." So, any "Glory Be!" to be expressed would be highly conditional.

NDP MP Pat Martin is reported as citing last year's bitter committee debate over the failed First Nations governance act as a basis for supporting the motion to include Aboriginal leaders.

"It was so obvious to me that a bunch of white men in suits were sitting around the table passing laws affecting lives (of Aboriginal people) and they were waiting their turn for a lousy five minutes at the table as witnesses."

"There's no genuine participation of Aboriginal people in the crafting of Aboriginal legislation, and it's offensive. It smacks of colonialism. It's just fundamentally wrong," he said.

On the other side of the question, Conservative MP John Duncan, who voted against the



## NASIVVIK

Zebedee Nungak

motion, said "it sets a legislative precedent almost unheard of in the democratic world. I was completely astounded that the motion carried...these people are not elected to our House," he said. "Committees are there to bring in people as witnesses, not as active participants. This will create a very divisive situation."

Diversity in the House of Commons ensures Parliament represents the views of all Canadians, he said, noting two Aboriginal MPs already sit on the committee. My! Aren't we fortunate to have two Aboriginal MPs sitting on that committee? And, will we rest until we get many, many

more?

Far from enhancing Aboriginal representation in Parliament, this provision looks like an attempt to put Aboriginal make-up, not on Parliament itself, but on one side-room of it. Instead of a genuine, deliberate make-over, of designing room for a sizable Aboriginal presence among the seats occupied by MPs, this ends up looking like a clumsy attempt to apply runny, water-based Aboriginal mascara on one small spot of Parliament.

The measure they've adopted appears to be a classic "We'd really like to have you around, but as much less than equals. In fact, you can come only as invitees

with no vote!" It is a tiny, tentative, shuffling step toward limited, conditional inclusion of Aboriginal people in the legislative process. It is not the fundamental leap that will eventually be necessary to get full-fledged, equal footing in Parliament for Aboriginal representatives.

Being non-voting invited guests of the legislative process will only whet the appetite of the Aboriginal participants in this half-measure process, designed by a well-meaning "bunch of white men in suits...sitting around the table passing laws affecting lives of Aboriginal people." This may, in the end, serve to pave the way by default for a far-reaching, fundamental reform which will one day see a contingent of Aboriginal MPs in numbers sufficient to have their influence fan out to all corners of Parliament, not just in one committee.

(see If it quacks page 26.)



the Cowichan... inator with the... association. As a... en's wheelchair... dal winners at... es in Sydney,... te in Athens,... t city hosts the... ympic games.

t yourself before myself... s. So I'll definitely try... out as much as I can... at's about it.

why!

K OUT... YOU'VE... SING!

m

[ strictly speaking ]

## Learn to assess speech delay in children

The first few years of a child's life are very important in the development of speech and language. In today's society, the ability to communicate effectively is closely tied to your success.

### Causes

Children learn to speak by mimicking sounds they hear and by practicing the sounds out loud. A delay in speech development may occur because of hearing loss from repeated middle ear infections. Speech delay often occurs when two languages are spoken in the home or if a child does not talk with adults enough. Other causes of speech delay include slow development, mental retardation, cerebral palsy, autism, or being a twin. Some children just don't want to speak in school or public, but may talk when they are on their own or with well-known friends or family.

### What's normal?

What should you expect your



### MEDICINE BUNDLE

Dr. Gilles Pinette

child to say? Here are some easy clues to evaluate if your child is on track with their speech development.

An infant less than six months of age should be reacting and turning towards sounds and may babble, giggle, cry or fuss when happy or unhappy. Children six to 12 months old will understand "no" and may try to communicate with gestures (e.g. point at bottle). This child will babble words such as "ma-ma" or "ba-ba" and may try repeating your words and sounds.

By age one, your child will likely turn to her name and may speak her first word.

Children ages one to two can

follow simple commands and use words or gestures to indicate what they want. They can point to body parts, make animal sounds and answer simple questions.

By age two, children may put two words together, identify common foods and use the "mine" or "no" phrase more often. Kids will speak 40 to 50 words by age two. Between the ages of two and three, children will sing songs and make two or three word phrases (e.g.: "Me want that").

By age four, children should hear you well and can make most speech sounds. The most difficult sounds to master are l, r, s, sh, ch, y, v, z and th. Some of the sounds (r, l, th, s) may not be mastered

until the age of seven or eight.

### When to worry

If by age three your child only speaks one or two words at a time, speech is difficult to understand or the child does not initiate conversations or answer simple questions.

If by age four the child only speaks in two- or three-word sentences, words are jumbled or hard to understand or the child cannot answer simple questions or follow simple commands.

If by age five, the child only speaks in three- or four-word phrases, speech is still difficult to understand, or can't answer questions asking "how".

### What to do

When speech is delayed, your family physician or pediatrician should assess their development. Children should be checked for any medical reasons causing the speech delay. Sometimes a speech and language pathologist will be

come involved to help the child develop better speech. Teachers and parents should be part of the team to help the child develop their speech.

Start teaching good speech and language skills early by reading with your child regularly, by discussing what you read and by clearly pronouncing the words your child has difficulty with. If you are a good model of proper speech, your child's speech will also improve. You can start reading to your child as early as six months old.

*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. Contact Dr. Pinette at pinette@shaw.ca.*

## Going to A.A.—Academia Anonymous

Not that long ago, I found myself walking the halls of one of Canada's newest universities and its first Aboriginal one, logically enough named First Nations University, but affectionately known as FNU. (As we say in the humor business, the jokes about the acronym just write themselves.)

The gentleman who was giving me the tour bumped into some of the faculty and introduced me. One woman said she didn't have to be introduced. She knew me, and my work. In fact, she said, "I use him in my Human Sexuality class."

My first thought was, "As well you should." Alas, she was referring to some articles I had written about my research into Native erotica for a proposed National Film Board documentary. To me, though, it was another example of my tenuous and undefined relationship with the world of higher education.



### THE URBANE INDIAN

Drew Hayden Taylor

I have two years of community college under my belt. Some might argue that it's not as good as four years of university, but at least it's better than two years less a day of someplace else. But because I am a writer (with my fourteenth book expected out this summer), I find myself constantly being pulled into the world of academia.

Once when I was up in Prince George, B.C. lecturing at the University College of the Caribou, I casually mentioned to a sea of fresh-faced students that I had no idea what post-colonialism or post-modernism are, nor did I

care. It wasn't important to me. When I'm writing stories about my childhood, my family or my adventures, putting technical or academic tags on them somehow makes them less interesting or personal.

It's a straightforward case of "I don't know how I do what I do, I just do it." How many traditional storytellers can deconstruct their pre-contact oral narrative? Perhaps the better question is, how many would want to?

My point being is that after telling the English/Canadian lit class this, I got a surprising, rousing round of enthusiastic applause;

about 40 seconds worth. Evidently, the students loved my disregard of what the professors were trying to drill into their young, impressionable minds.

Afterward, like a bad boy, I was metaphorically called into the principal's office. This one professor chewed me out for flipantly dismissing two important components of modern English study. Evidently, I was being blasphemous.

To the best of my knowledge I did not urge them to hang William Shakespeare or Michael Ondaatje in effigy. But this man with letters behind his name did not like what I had said. In fact, he felt as though I was implying that all this stuff the teachers were attempting to teach these kids was irrelevant and unnecessary. There was a chance, I was told, that they might believe me.

This situation reminded me of a man I once met who told

me he never takes medicine when he is sick. He just doesn't believe in it. He trusts aspirin less than he trusts a cold. I, on the other hand, who heard him say these things, still take an aspirin when I get a headache, or talk to an academic who puts way too much emphasis on what I say. But what do I know? I've never been to university.

Another time, I was at a birthday party for a professor at York University in Toronto. This was a few years back when I only had a half-a-dozen books or so published. This professor, who was understandably well lubricated at his own party, stopped me on my way to the potato chips and engaged me in an interesting bit of conversation. Basically, he asked "How can you, as a leading Native playwright and writer, validate your literary existence without having any academic credentials to support you?"

(see Academia page 26.)

## Protect the innovations of First Peoples

By Lucien Lazarus  
Guest Columnist

Many homes in the Aboriginal, Métis or Inuit communities, or in a number of non-Native homes elsewhere possess some kind of Native creative and interesting artwork items.

The one item that truly interested me, due to its interesting outward appearance, unique aroma and the regional materials that are used to make it. This thing is made of tamarack and sinew. These common shapes that are crafted from tamarack are recognizable and various figures are crafted differently, whether the shape is flying, sitting or in standing form. Many Native

people of the James Bay region will know that the shapes crafted are of the Canada geese, the traditional food of most of the Native tribal bands of our country.

I do believe that these kinds of artwork are all over Canada and most likely in some other rich countries. Ending up in other countries perhaps may have meant that it was probably purchased for a price within our country. Nevertheless, where did this idea come from and who was responsible for this inspiration of art-making?

My only guess is it was probably made where the tamarack was abundant. I have known a couple of persons in our area who used these kinds of artwork for their

annual spring hunt. Making and using them meant that they have saved a lot of money because factory prepared decoys were too expensive to purchase, especially when you were not employed. Besides these were windproof and theft proof.

Creative ideas like these certainly mean a lot of wealth and the ideas and artwork of our First Nations people should be protected and preserved. A major step should be seriously considered and taken by our regional leaders or officials to protect these kinds of creations by our own, and patents should be well thought out. Look at theoccasins or the other Native-style copied items that are presently factory

made and that are priced in catalogs for purchase.

Our Native inventors should be submitting applications to the Canadian patent office and setting out the details of their inventions and the reasons why the inventors believe it to be a major step forward in their art. If successful the patentees may receive the exclusive rights to produce these inventions, which I believe is good for twenty years or so, whether it be artwork or traditional medicines.

Industrial giants are now currently exploring and staking land claims in our regions seeking their wealth and as well, our traditional lands are also being negotiated, lost and taken away.

Attawapiskat First Nation of Northern Ontario is at the moment in this uncertain situation with mining and may be losing a lot of wealth from their ideas of traditional artwork and medicines of their lands.

Like the Nishnawbe-Aski Nation deputy grand chief Dan Kooses of Northern Ontario had said in the April 8 issue of the *Wawatay News* of Ontario: "For the Cree, the mining money will never last. The land, that's the Cree riches." You know what, Chief Kooses? I concur with you 110 per cent on this proclamation of yours and from this we should be carefully making wise decisions to protect our riches for our future generations.

## Reggie

By Keith Solomon  
Windspeaker Contributor

### NORTH BATTLEFORD Sas

There were moments during the old-timers Native hockey tournament in Saskatchewan March that he looked just like he did all those years ago helmetless, hair flowing in the wake of a powerful stride. Just like back in the day when he controlled right wing on the Stanley Cup champions Philadelphia Flyers.

But oh, how looks can deceive because deep inside, The Reggie Leach, is very much changed.

The 54-year-old was home to the Prairies to visit a couple of his schools in the North Battleford area and share a few stories about his life. He is hoping that the time spent with the students there will help them avoid making the same mistakes he did.

Leach was one of the great players ever to suit up for the Edmonton Bombers. He was born in Riverton, Man. in 1950, a member of the Barrens River (Ojibwa) First Nation.

First spotted by an NHL scout when he was just 13 years old, the boy who would later become known as 'The Rifle' because of his blistering slap shot, was drafted by the Boston Bruins in 1970. He played for four NHL teams in his 13-year pro career, but Leach is best remembered for his eight seasons with the Flyers—and especially one magical year, 1975-76, which he scored 19 goals in 19 playoff games, an NHL record that stands to this day.

But while Leach was enjoying

## Real st

(Continued from page 21.)

The minister didn't go to the House of Commons with it, which is full debate of the act might have taken place. Instead he took it to the Senate, an unusual move for a bill with far-reaching implications for Aboriginal and treaty rights.

Over the next few months, Bill S-24 was rushed through hearings, most held in camera away from prying eyes. The Senate Aboriginal affairs committee tabled a report, but kept it quiet. On May 15, 2001 the House of Commons passed Bill S-24 on its third reading. Some MPs had asked questions, but they did not have much information to go on. On June 14, Bill S-24 became law.

It took three months, an amazing—almost unheard-of—feat. Ellen Gabriel, one of the few Mohawks to attend those Senate hearings, urged caution about the deal, about her cousin, James Gabriel, and of the consequences the deal had for the people back home.

"Within the band council system

# Reggie Leach, the Rifle, shoots from the hip

By Keith Solomon  
Windspeaker Contributor

NORTH BATTLEFORD,  
Sask.

There were moments during the old-timers Native hockey tournament in Saskatchewan in March that he looked just like he did all those years ago—helmetless, hair flowing in the wake of a powerful stride. Just like back in the day when he patrolled right wing on the Stanley Cup championship Philadelphia Flyers.

But oh, how looks can deceive, because deep inside, The Rifle, Reggie Leach, is very much changed.

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But while Leach was enjoying

great success on the ice, he was struggling in his personal life.

"I am an alcoholic, and I had a lot of problems with it when I was playing," Leach said. "In fact, I started drinking when I was 12 years old."

Leach has spent the past 10 winters traveling North America to speak with children in schools, and he does it entirely on his own dime.

He said his message has a special resonance with Native kids, as they face many of the same pressures that he faced while growing up.

"When people ask me about my junior career, they always ask me about racism," he said. "Because, back then, there weren't that many Natives in the league. But at 16 years old, I was already used to being called a 'dirty Indian' and everything like that, because I grew up in a Métis community."

"There were Icelanders and Ukrainians and all that in our town, and we had our little fights at times when they were calling names. So by the time I got to Flin Flon, it really didn't bother me."

Leach said he got into some fights on and off the ice in Flin Flon, because of racial epithets thrown his way. But he soon



The Rifle, Reggie Leach.

learned to regard them almost as a compliment.

"What I was always told by Pat Ginnell, my coach, was 'Don't mind the people in the stands, because if they're calling you names, you must be doing something right on the ice.' So I paid attention to what he said, and I tried to turn everything into a positive."

Leach doesn't feel his alcoholism resulted from the pressures he faced, either as a Native person or as a hockey player. He said during the 1970s, alcohol abuse was widespread throughout pro hockey and he simply let his drinking get out of control.

"I don't hide anything from the kids," he said. "Anything they ask me, I tell them the truth. I tell them how alcohol took control of me, how it cost me my marriage and ended up hurting my kids. It

shortened my career, and it probably cost me a chance at getting into the Hall of Fame.

"If I hadn't been drinking I could have definitely played two or three more years, and I probably would have been in the Hall of Fame because I would have probably scored 400 goals and that mark will usually get you in. But instead I ended up with 381. But what happened, happened, and I explain to the kids that the reason I'm not in the Hall of Fame is because I made bad choices. And you have to live with those choices. Now I'm hoping some of these kids can learn from my mistakes."

"If I can get through to some of the kids, and have them listen to where I went wrong, then that will make a difference," he said. "I always say if I talk to a 1,000 kids and get a couple of them to listen, then I did my job."

One thing he doesn't preach, however, is total abstinence.

"I don't tell the kids not to drink, because they are going to try it," he said. "The main thing is they've got to make the right choices. Life is all about choices, and if you make the right ones, everything will go fine."

The key, as Leach sees it, is discipline. He said one of the main reasons many good young Native hockey players don't succeed is because they haven't had enough discipline along the way. Then when they face some adversity, they take the easy way out and quit.

"There are so many young Native kids who are talented hockey players," he said. "Yet when you look at how many Native players there are across Canada, we don't have nearly the percentage that we should have playing in the National Hockey League. And I

think the reason is they just don't have the drive to get over to where you have to be to make it to that next level, whether it's semi-pro or the pros."

"People get mad at me for saying this, but this is what I feel. To me, it always seems like they're bailing out when the work gets too hard."

Leach acknowledges that it can be very difficult for Native kids to leave their reserves or home environment to live the life that junior hockey provides. But he stressed that if the dream is strong enough, and the discipline stronger, anything can be achieved.

He's living proof of that.

In the years since he quit drinking, Leach has found much to be thankful for. He's established strong relationships with his children, and watched with pride as son Jamie won two Stanley Cups with the Pittsburgh Penguins in the early 1990s. He beams with pride as he explained that he, Jamie and daughter Brandy all represented Canada at the national level—Reggie in the 1976 Canada Cup, Jamie at the junior nationals, and Brandy in women's lacrosse. All three, he said, wore number 28.

Leach has maintained strong ties with the Philadelphia Flyers organization, and credits old friend and teammate Bobby Clarke for helping him get back on his feet. He continues to play for the Flyers alumni team, both in their regular scrimmages and at a various fundraisers.

"Only now they don't call me 'The Rifle,'" Leach said with a laugh.

"I can't shoot the puck like I used to anymore. It's more like 'The Popgun' now."

## Real story missed in favor of stereotypes

(Continued from page 21.)

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It took three months, an amazing—almost unheard-of—feat!

Ellen Gabriel, one of the few Mohawks to attend those Senate hearings, urged caution about this deal, about her cousin, James Gabriel, and of the consequences the deal had for the people back home.

"Within the band council sys-

tem." Ellen testified, "there is a group of people that makes unilateral decisions on behalf of the whole community. The whole community does not know what is going on. It only knows what is happening when James Gabriel calls a press conference."

In late 2001, somebody shot at Kaneshatake's police station. In the past, it was "never-will-be" warriors shooting up the place. Something was different this time. It wasn't gang-related. It was politically motivated. It came after Chief Gabriel signed the agreement that transferred \$14 million worth of land purchased by the federal government to the control of a private corporation—not the band—called Kaneshatake Orihwa'shon: a Development Corporation.

Two band councilors—Pearl Bonspille and John Harding—were listed as directors of this company and involved in the negotiations. Rumors circulated about shady dealings, conflict of interest and corruption. Nothing could be proven; everything was

done in secret.

The only band meeting about this deal ended suddenly when one of the leaders of a rival faction in the community assaulted Chief Gabriel. A few months later, Chief Gabriel pushed through, and narrowly won, a referendum to accept the deal despite a massive boycott by band members who demanded more information first. The vote was 239 to 237.

No one had explained to the people of Kaneshatake that Chief Gabriel's deal would turn their lands into "fee simple" ownership, remove tax exemption, require "harmonization" of band by-laws with the town of Oka. Or that the "Kaneshatake Interim Land Base Governance Act" was the first step in turning Kaneshatake Mohawk territory into a municipality.

Everyone was asleep at the switch while this was going on, except for people at Kaneshatake. But they couldn't get anyone's attention. Federal Indian Affairs Minister Andy Mitchell and the

Quebec government support Chief Gabriel and his faction no matter how serious the situation at Kaneshatake gets or how many lives are affected. They'll overlook serious problems with band officials in order to prop up this system.

Where was the Assembly of First Nations or other Mohawk communities? Phil Fontaine (and Matthew Coon Come before him) and his Quebec lieutenant, Ghislain Picard, won't say or do anything. As an "organization of chiefs," they say they can't interfere in the internal affairs of a band. Better to support a ridiculous chief at the "Laval band office," a hotel near Montreal, than protect the welfare of the people at Kaneshatake.

Joe Norton of Kahnawake spoke up, but only because S-24 also affected lands held jointly between his territory and Kaneshatake at a northern reserve called Doncaster.

True, a mob burned Chief Gabriel's house, threatened his family and his life, drove him into

exile. The people responsible for that must be charged and, if found guilty, suffer the consequences. But neither the federal and provincial governments, nor Aboriginal leaders, have acknowledged that the tribe has spoken on numerous other occasions and in more peaceful ways saying they don't trust Chief Gabriel or the band council.

Everyone had, and still has, an excuse for doing nothing—including the Aboriginal media. It isn't difficult to understand why. This was never a story about a chief abusing authority, in love with secrecy, distrustful of his people, responsible for rendering it dysfunctional. Instead, the media was mesmerized by age-old stereotypes that portrayed the Mohawks at Kaneshatake as little more than feuding families unable to run their own lives. The pity is that in doing so, they missed the real story.

Editor's note: *Windspeaker* columnist Dan David is a Mohawk journalist from Kaneshatake working in Ottawa.

[ sports ]

# Tom Longboat awards presented

By Sam Laskaris  
Windspeaker Contributor

TORONTO

One is a talented lacrosse player who has made his mark on the world scene. The other is a teenaged track star who has shone nationally and is hoping for glory outside of Canada some day.

Both share one thing in common. They were named the 2003 winners of the Tom Longboat Award.

Delby Powless and Deanna Sullivan were presented with their awards as the country's top Native athletes during the 31st annual Canadian Sports Awards. The event was staged March 23 in Toronto.

The awards are named in honor of Tom Longboat, a Native man from Six Nations, Ont. and one of the best runners the world has ever seen.

Powless won his award in large part because of his superb play at the inaugural world indoor (box) lacrosse championships, held at various southern Ontario locations last spring.

He led the Iroquois Nationals entry to the silver medal at the six-team world tournament. His efforts earned him a spot on the tourney's all-star team.

Powless, a 23-year-old who is also currently the captain of the New Jersey-based Rutgers University men's field lacrosse team, was thrilled to win the Tom Longboat Award for several reasons.

"It means a lot to me considering it represents my Native background," Powless said.

Previous winners of the award include Powless' great uncle Ross Powless, as well as Ross' son Gaylord, Delby's cousin. Both Ross and Gaylord died in recent years.

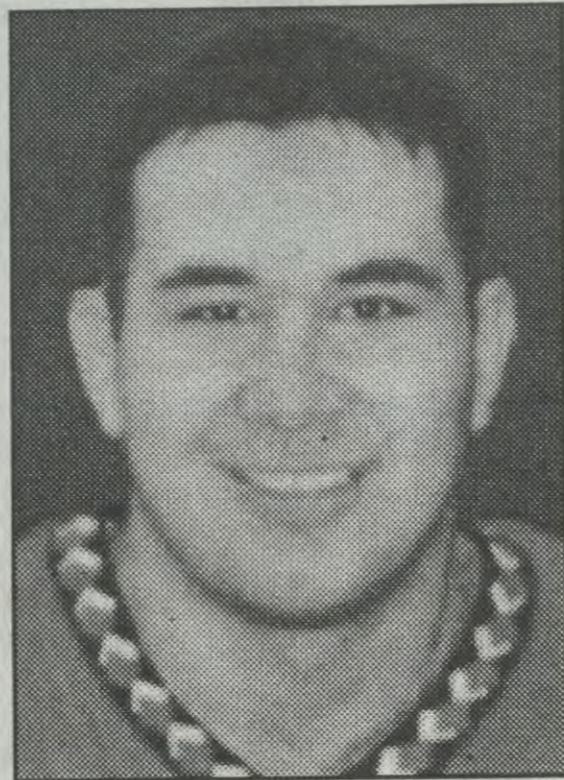
"Because both of them had won it before, it means a lot to my family to win this award," Powless added.

Another reason he was excited to win is because he also calls Six Nations home.

"It's something you learn about in school," Powless said of Longboat's career. "You learn about how he won the Boston Marathon and that he represented Canada in the Olympics."

Since he is on an athletic scholarship at Rutgers, despite the fact he is one of the better players in the world, Powless was not allowed to play professionally in the National Lacrosse League.

Various pro clubs have expressed interest in his services, but he would have been forced to give up his athletic scholarship had he played even one NLL game. As he is in his final year of college eligibility, Powless is now hoping to toil in the pro league starting with



Delby Powless



Deanna Sullivan



Tammy Martin



Dave Canadian

the 2004-05 season, which begins this December.

He'll undoubtedly be an early pick in the NLL draft held later this year.

As for Sullivan, she estimates she's about 10 years away from reaching her peak in her sport. The 15-year-old resident of St. Albert, Alta. excels in sprint events on the track.

(see First Albertan page 28.)

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# Native Stanley

(Continued from page 25.)

The collision left Gardipy shaken, but it did give his team a five-minute power play. Unfortunately for them, however, Wagner and the Redskins defence remained rock solid.

Wagner was named the tournament's top goaltender, but surprisingly, he was the only one of the Redskins to make the tourney's all-star team.

Burnstick bankrolls the Redskins and serves as their manager.

Formed about three years ago the Redskins are composed of players from across Western Canada. Many have played pro or semi-pro.

The Redskins' existence as a team was in part the result of a conversation between Burnstick and his good friend, former NHL coach Ted Nolan. Both felt Native hockey players deserved more credit for their abilities. And both felt Native hockey players needed to take the game more seriously.

By Keith Solomon

# If it quacks

(Continued from page 21.)

A duck, it is said, has to quack like a duck and waddle like a duck in order to be called a duck. This measure to include Aboriginal leaders in one committee room of Parliament is a duck, which can quack like a duck only when invited. It can waddle like a duck only when specific legislation requires it to do so. It is a duck highly restricted to doing what nature has designed it to do: to quack and waddle to its heart's content like the duck that it definitely is.

In between waiting for invita-

tions to be part of proceedings of the Aboriginal Affairs Committee, the five on-again, off-again non-voting members can serve a very important purpose. They can formulate proposals on how Canada can design places in its Parliament for Aboriginal representatives in ways that reflect the geography and circumstances under which their people live.

As a model for getting many more Aboriginals in Parliament, I'd be dusting off the New Zealand model of Parliamentary representation for the Maori people as an example to start with.

# Tax exempt

(Continued from page 21.)

Dear Taxed Out Momma:

Scholarships and bursaries are considered taxable income and educational living allowances can be considered taxable income. However, personal property of a status Indian is considered tax-exempt under section 87 of the Indian Act. The living allowance from the tribal organization would be considered non-taxable as it is paid by a First Nations organization to a status person. Your child does not have to declare the income as taxable because it may be considered exempt so long as the income is located on a reserve (where the tribal organization is located).

There are other facts you should consider. Your child can

use the moving expenses as deductions from the living allowance and the tuition credits even if the tribal organization paid for the tuition. Only the student can claim the tuition credit and if the student cannot use it then it can be transferred (up to \$5,000) to either a parent or a spouse who then can use it to reduce their taxes.

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

# Academia calls

(Continued from page 22.)

My first reaction was that I wished I'd gone for the popcorn instead of the potato chips, because they were in a completely different room. My second reaction was to say "Well, for one thing, I prefer to work for a living," but I figured that sounded too mean-spirited. And God only knows, I wouldn't want to start an all-out academic bawl. There'd be dangling participles, deconstructed paradigms and theoretical pedagogy splattered on the walls before you knew it. Instead, I excused myself and went to the bathroom where I wrote a treatise (as opposed to a treaty) on social birthday discourse, and the effects the in-

roduction of alcohol has on such discourse. I'm hoping to get an honorary degree for it.

The bizarre thing is, I support, encourage, and celebrate all forms of higher education. Learning and achievement should never be discouraged. But neither should somebody be asked to rationalize a career or have somebody sit in judgment of the direction a career is taking.

Should the day come when I have children, damn right they're going to university. Then maybe they'll explain to me what post-modernism and post-colonialism are. It will give us something to talk about over the holidays. Until then, I can wait.

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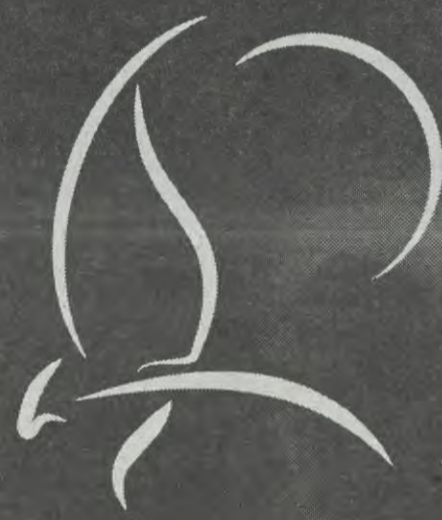
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By Jack D. Forbes  
Guest Columnist

It is apparent that the right is getting ready to pour on the recent success of gay lesbian couples in the courts launching a campaign to officiate limit marriage to the bonding a female with a male.

Of course, they plan to refer frequently to "the American heritage" and to "what the Bible says" in order to galvanize their followers.

Many writers usually forget that "the American heritage" is a Native American heritage 30,000 or 40,000 years old. Certainly, the "common law" First Americans should dominate any discussion, but is normally ignored.

## Personal choice

Every tribe had its own special traditions, but more important every mature individual was guided by his or her own dreams and personal spiritual convictions. Native communities usually were generally accepting of individual choices, so long as they not serve to damage others or well-being of the whole. This meant that many tribes allowed couples wide latitude in choice of how they decided to become bonded and with whom they would share their life (lives). Plural marriage was common (usually one male, ten older, with several women was the marriage of young men and women with older women and men, the age of their grandparents. In the latter case, young partners would of

## Tough

By Stephen LaRose  
Windspeaker Contributor

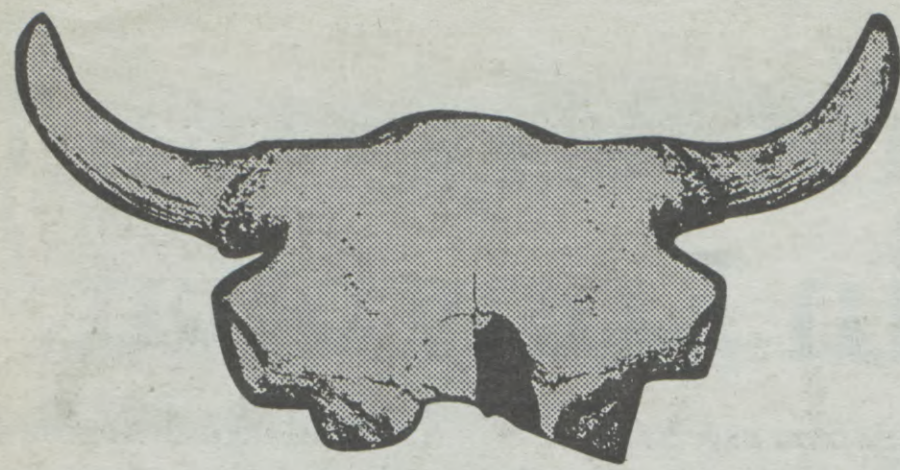
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It's not just a clash of cultures but also a clash of ideas.

That's the message Catherine Bell delivered in a speech on protection and repatriation of First Nation cultural property, given about 100 people at Luther College's Rex Schneider Auditorium at the University of Regina on March 18.

Bell, a professor at the University of Alberta's law school in Edmonton who specializes in Aboriginal and intercultural issues, said one of the biggest flash points in Aboriginal/non-Aboriginal relations will be the reclamation of sacred objects.

Many of these objects, she said, lie in museums in Canada and



## What is marriage? A Native American view

By Jack D. Forbes  
Guest Columnist

It is apparent that the radical right is getting ready to pounce on the recent success of gay and lesbian couples in the courts by launching a campaign to officially limit marriage to the bonding of a female with a male.

Of course, they plan to refer frequently to "the American heritage" and to "what the Bible tells us" in order to galvanize their followers.

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marry someone younger or the same age after their older, first mate had passed on.

### Rules for all?

Couples of the same sex also were recognized as legitimate in many or perhaps most tribes. This style of marriage may not have been overly common, but it is certainly noted for a number of American Nations. As such, it forms part of the "common law" of North America and of the United States in particular.

Some writers in "letters to the editor" columns and articles are making statements such as that "God created marriage" or that the rules of marriage were laid down "in the Bible" for all time.

It is interesting as to how some people believe that "God" laid down rules in c. 2000 BC for a few thousand desert tribesmen, refugees from a highly-organized Egypt, who were wandering around in the Sinai Desert; and then made those rules binding upon all of the other hundreds of millions of humans living elsewhere on Mother Earth (but who were not told about the Jewish rules for another 2,000 and more years).

And stranger still is the fact that the Egyptians and millions of other Africans, Asians, Europeans and Americans had been practicing their own forms of coupling in marriage for untold tens of thousands of years before the days of Torah, the Jewish law!

But the book of Genesis (Birth, Origins), which contains two separate accounts of the creation of man and woman, tells us very

*Every tribe had its own specific traditions, but more importantly, every mature individual was guided by his or her own dreams, visions and personal spiritual calling. Native communities usually were generally accepting of individual choices, so long as they did not serve to damage others or the well-being of the whole.*

clearly that the Creator did not initiate a "correct" form of marriage.

### Adam and Eve

In the Elohim version, Elohim (plural deity, probably male-female) creates a man and a woman after "our likeness." The plural Creator "blessed them, and said unto them: Be fruitful and multiply." In the separate YHWH (Yahweh) version, Hawwah (Eve) is created from Adham's rib and they are a couple without any blessing or ceremony. Subsequently, the children of Hawwah ("Life") and Adham bond with women without any known origin and without any ceremony. A very long period then goes by until the Jewish marriage rules are finally promulgated by male priests following after Moshe (Moses). Thus marriage among the Israelites, as among other peoples, seems to have evolved according to changing cultural norms, with plural marriage being practiced for a time during Abrahama's (Abraham's) epoch.

But the rules developed by Jew-

ish male priests at a late date need not be regarded as any more worthy of emulation today than the dietary and other laws developed by the same priests, most of which are ignored by Christians and even by many modern Jews.

Christian writers of today cannot hark back to the Torah rules unless they can explain why they eat pork and otherwise violate the bulk of Torah. So far as we know, Maryam (Mary) and Yosef (Joseph) were not formally married in any ceremony and Yehoshu'a (Jesus) is not recorded as having ever married formally (even if some writers have argued that Maryam of Magdala [Mary Magdalene] was his wife and intended successor).

### Pledge or gift

Most of the terms that we now use to refer to marriage, such as wedlock, matrimony, marriage, etc., do not refer to a formal ceremony but either to a pledge and gift, or to motherhood (matri as in matrilineal), or to a male (maritus, marido). In other words, if we look at Anglo-Germanic or Latin-Mediterranean

roots we seem to find that the coupling of persons has evolved over time, with elaborate ceremony and public exchange of vows as only one possible form.

Of course, the "official" Chris-

### Magic formula?

tian Church, after it became a supreme power in much of Europe (300 century) sought and obtained control over the coupling rituals, wiping out all prior forms of bonding although never being able to prevent the informal coupling of persons, especially among the poorer classes or in remote areas.

The truth is that there is no magic "divine" formula that describes all forms of marriage. The orthodox Christian view is only one such model, and one that is actually less "traditional" here in North America than other, more varied forms.

(Jack Forbes is professor emeritus of Native American Studies at the University of California, Davis. He has many published works, including *Red Blood*, *Native Americans of California and Nevada*, and *Only Approved Indians*.)



## Tough row to hoe to reclaim sacred objects

By Stephen LaRose  
Windspeaker Contributor

### REGINA

It's not just a clash of culture, but also a clash of ideas.

That's the message Catherine Bell delivered in a speech on protection and repatriation of First Nation cultural property, given to about 100 people at Luther College's Rex Schneider Auditorium at the University of Regina on March 18.

Bell, a professor at the University of Alberta's law school in Edmonton who specializes in Aboriginal and intercultural issues, said one of the biggest flash points in Aboriginal/non-Aboriginal relations will be the reclamation of sacred objects.

Many of these objects, she said, lie in museums in Canada and

around the world, but are actually important cultural and religious objects.

About a century ago, museums in Europe and eastern Canada began collecting objects and goods from First Nations people in northern and western North America. In some cases, the goods were presented as gifts from Aboriginal peoples, but in most cases they were just taken, most often without permission.

Many of these appropriations were done with the belief that the Aboriginal cultures were dead or dying, Bell said. The anthropologists of the time wanted to keep the material in order to preserve the remnants of what they considered to be a dead culture.

However, she added, many Aboriginal people today would challenge that belief and many Aboriginal political organizations have made getting their sacred

objects back to their home communities a priority.

So, how does a First Nation get its cultural artifacts back from a museum?

With great difficulty, Bell said. The process is slow, and requires a determination of who actually owns what.

Different cultures have different concepts of ownership, she said. In many cases, the idea of ownership—especially ownership of something of religious or cultural importance—differs between Aboriginal and non-Aboriginal cultures.

While the Canadian and American legal systems traditionally look at an object as being owned by a person or a stockholder, Aboriginal cultures tend to regard objects as being owned by the community. This means that the courts are left to decide the issue of ownership.

"The existing legislation by federal and provincial governments fails to protect First Nations on cultural matters," she told the audience.

In most cases the only way a First Nations can legally reclaim a cultural or religious artifact is to purchase it from the museum that's currently holding it, she said. The First Nation must also prove they will be able to care for and preserve the object, usually in a museum-like setting. This means, in practice, that the band has to purchase the object and then has to spend even more money to keep it preserved. Without grants from the federal or provincial governments, many can't afford to do this.

This doesn't mean that First Nations are alone when it comes to reclaiming these parts of their culture, Bell added. Federal leg-

islation requires that anyone trying to export any cultural good first obtain Ottawa's permission. There is also a waiting period during which a Canadian group that might also want the artifact can make a competing bid.

The system works better in theory than in practice, Bell said, adding that the federal government is under no obligation to notify anyone if the object is being sold.

She praised the Alberta government's initiative to return sacred objects to the Blackfoot Nation. Through a program begun in 2000, more than 250 sacred objects that once were on display at the Royal Alberta or Glenbow museums have been returned. The Alberta legislation doesn't cover private collections, non-sacred relics or material that have been taken out of the province.





# certan to boat

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h of the past two summers.  
e won a bronze medal in the  
s 14-15 division in her 400-  
re race at last year's meet in  
terloo, Ont. And she just  
sed out on another medal,  
cing fourth in her 200-metre

hough she didn't qualify for  
finals, Sullivan took part in  
Canadian junior nationals in  
atoon last summer, competi-  
in both the 200-metre and  
-metre races. That event pri-  
ily featured 18- and 19-year-  
athletes, but Sullivan was al-  
ed to take part since she had  
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ullivan is hoping to garner an  
etic scholarship from an  
merican university.

"I'm kind of more interested in  
States because there's a lot  
n there," Sullivan said.

ummy Martin and Dave Ca-  
an were selected as the female  
male Native coaches of the  
and presented their awards  
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artin, a member of the  
aga First Nation, has coached  
all for the past eight years.

2003 she led her squad to a  
r medal at the Ontario cham-  
pionships, the first time an all-  
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## [ careers & training ] Seeking solutions

(Continued from page 28.)

Mark Stevenson illustrated the institutional racism that exists in Canada by using examples such as residential schools and unsettled land claims.

Former British Columbia premier Ujjal Dosanjh said "the role of politics and government is very important" when fighting hate and racism. Dosanjh encouraged Aboriginal people and minorities to seek influential positions in government so they can make a difference. He said "politics is power" and "power equals change."

Concerns about the lack of practical solutions and action coming out of past anti-racism conferences were expressed by some participants. "We need to find practical solutions," said Dianne Corbiere, president of the IBA. "Something that hasn't been done that well up to the present." Corbiere, along with

many other participants, agreed that dialogue between all NGOs must continue to formulate these solutions.

Conference organizers say they will encourage and work to keep the communication lines open between all conference participants and will continue to discuss, plan and initiate strategies discussed at the conference to bring practical solutions to the problems of hate and racism.

About 200 people took part in the conference.

Speakers and panelists included lieutenant-general (Retired) Romeo Dallaire; the Minister of Justice and Attorney General of Canada Irwin Cotler; and president of the Law Commission of Canada, Nathalie Des Rosiers.

Mohawk Elder Alex Sonny Diabo of Kahnawake performed the opening and closing ceremonies.

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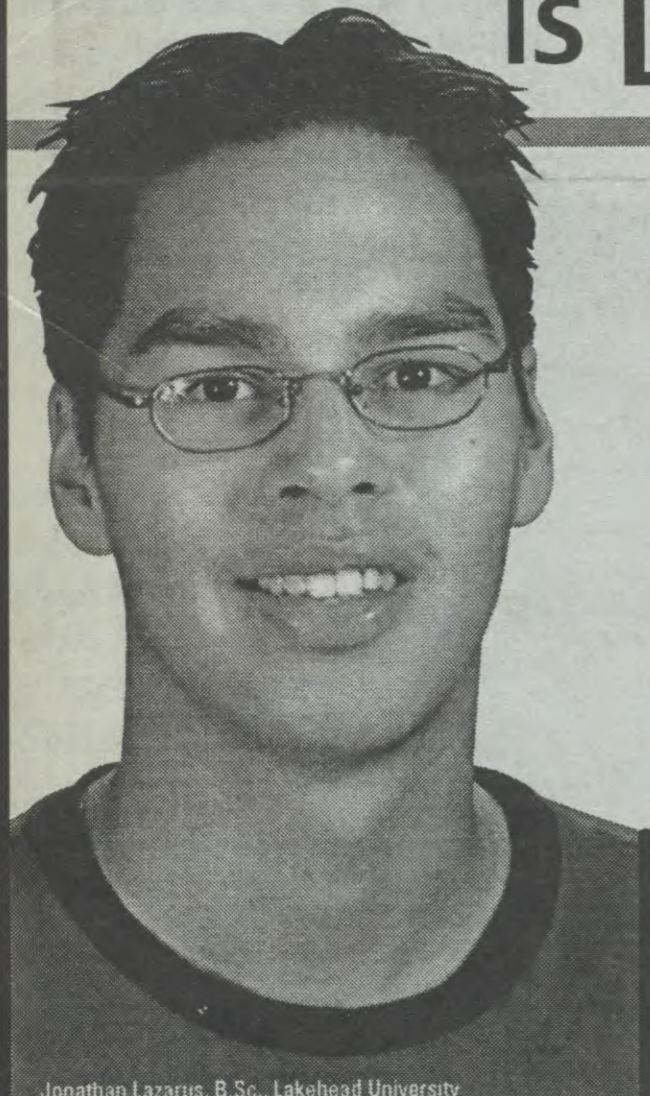
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The competition will close May 15, 2004.

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Jonathan Lazarus, B.Sc., Lakehead University

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# Violence and anger dominate coverage

(Continued from page 32.)

The Mi'kmaq set lobster traps out of the season prescribed by the Department of Fisheries and Oceans (DFO), claiming they were exempt from the regulations. Angry non-Aboriginal fishermen protested by destroying the traps and fish plants. Threats of violence from both groups brought in law enforcement officials and government negotiators, filled front pages of newspapers and opened national newscasts.

Another incident that Williams can recall was the recent situation in Kanesatake in Quebec. In January, the home of Grand Chief James Gabriel was burned down during a standoff where Mohawk residents protested the firing of the police chief. "I remember we were out in Burnt Church and the reason why we were out there with the videotapes and everything else was that the DFO was chasing other boats around. There was action. We covered Kanesatake too, because the chief's house got burned down."

The scenes of violence and anger in those stories help fuel the negative perceptions about Aboriginal people and are the kind of hot button topics that attract viewers and readers.

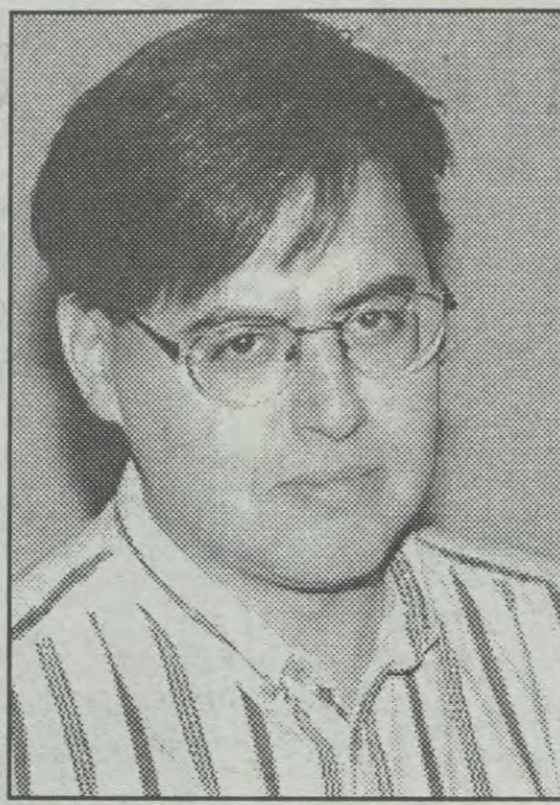
With an Aboriginal press, it has allowed for more voices from Native communities to be heard. Because many Aboriginal journalists are informed of the history of Aboriginal people in Canada, there has been more of an opportunity to explore issues from an Aboriginal perspective.

However, getting access to Aboriginal sources is not any easier for an Aboriginal journalist working for the Aboriginal media than it is for reporters in the mainstream press. Williams remembered the



*"I think issues need to be aired and both sides need to be heard. At the end of the day, the people in the communities will decide which view they subscribe to."*

—Stewart Phillip,  
chief of Penticton  
Indian Band



*"No one can be really truly the arbiter of what the truth is. I think if you just stick to one side of things, then that's all you're going to get. . . I don't think looking at a lot of different sides loses your own perspective. I think it helps you focus your own, because you see where everyone else is coming from, whether you like it or not."*

—APTN reporter Ken Williams

problems he experienced when he tried to speak to Ovide Mercredi, the former chief of the Assembly of First Nations and the strategic advisor for the Burnt Church First Nation council during the lobster wars there. Williams contends he had to corner Mercredi in a restaurant before he would provide comment on the situation.

Williams said some Aboriginal leaders are reluctant to talk to Aboriginal reporters because they will ask tougher, more informed questions than mainstream reporters will.

Not all Aboriginal leaders subscribe to the "no comment" policy, however. Stewart Phillip, the president of the Union of British Columbia Indian Chiefs and chief of the Penticton Indian Band, believes that all sides need to be heard in order for communities to make informed decisions on issues.

"Our senior political organizations sometimes really take issue with the fact that the media are doing their jobs and covering both sides of an issue and take offence because their views aren't consistently supported in the press by virtue of having contrary views recorded. I think issues need to be aired and both sides need to be heard. At the end of the day, the people in the communities will decide which view they subscribe to. But for organizations to attempt to suppress reporting on controversial issues, I don't think that's right at all. I'm a great subscriber to the notion that any press is good press," said Phillip.

While government censorship of the press may not be a widespread problem in Canada, self-censorship on the part of the reporter may result when an issue has an effect on the lives of people living in the communities they cover.

Doug Cuthand, a Saskatchewan-based freelance writer and independent film-maker, can recall when he had to hold back on his negative views of casinos that were springing up in the province when writing his column for the Saskatoon *Star Phoenix* and the Regina *Leader Post*.

"The casino issue has been one that's been hotly debated. I imposed a little bit of censorship on myself on that one because I'm not a gambler and I don't like casinos. They tend to suck money out of communities and then

they make a big splash of putting a little back in. But on the other hand, there was a strong move by Indian leadership out here to get these casinos. We've got close to a thousand people working in them right now. You're dealing with employment and people's lives and it's hard to really come on strong. I'm lukewarm about promoting them, but there are a lot of people who want me to do a lot of articles promoting the good things that are done by casinos. That's one area I've had troubles with," he said.

While Cuthand can express his opinions in the columns he writes, objectivity in reporting is something that all journalists strive for. Tanya Churchmuch believes that while objectivity is the goal for most journalists, it is never really attained.

"I think it's at least the responsibility of every journalist to try to be as fair as possible. But whether we actually are able to [be objective] 100 per cent of the

time, I think it would be naïve to say that nothing of who we are slips into [the work]. But I think it is our role to do it as well as possible," she said.

Williams said there is a belief among his mainstream colleagues that Aboriginal reporters will inevitably be biased in their coverage of Aboriginal issues. He dismisses that idea and maintains that Aboriginal reporters are best suited to the job of covering Aboriginal issues, because they have a better grasp of their complexities.

"There is a perception amongst mainstream news staff that because you're Aboriginal, you're just going to be so blindly following the talking heads of Aboriginal politics that we can't cover it because we're going to be so biased. Well, no, we're going to be the best informed," he said.

Kelly can recall when he was a journalist working at the Rapid City *Journal* in South Dakota that he was pulled off stories regarding Aboriginal issues because of

his heritage.

"I have been told in the past that I can't report on a subject because I'm Aboriginal. They say I'd be biased. That is so backwards," said Kelly. "What I would have loved to say to the editor was at that point, 'Excuse me, but I don't think that John Jones over there should be reporting. It's about white culture and he's white.' It doesn't make sense when it's in reverse."

Time and space restrictions and the sources used are factors that influence the way a story is told. Because of these limitations, the onus is on the consumer to consult different media to gain a better understanding of any issue that concerns them.

"No one can be really truly the arbiter of what the truth is. I think if you just stick to one side of things, then that's all you're going to get. Just for me, personally, I think that obviously narrows your thinking. You don't get a bigger perspective. I don't think looking at a lot of different sides loses your own perspective. I think it helps you focus your own, because you see where everyone else is coming from, whether you like it or not," said Williams.

## Do an audit of your local newspaper or newscast

The sources used to build a story determine the perspective from which a story will be told. Here's a way to determine if your local newspaper or broadcast group is allowing the a wide range of voices to be heard in the work they present to the public.

Take today's paper and choose three or four stories at random to read. As you are reading, write down what you learn about the sources they use. Are they male or female, old or young, rich or poor? What race are they? What part of the country are they from—north, south, east or west? Do they belong to a political party?

Other things to note: How much space did they give to one source as compared to another? Was there a balance of opinions? Do you believe the sources used were best suited to speak to the issue, or did the writer choose sources that supported his or her own theories?

You can do this with tonight's news broadcast, too.

If you do an audit of your local newspaper or newscast a number of times over the course of a month, you might be able to see a few patterns emerge.

Audit this month's *Windspeaker* and let us know what you find.



Some leaders treat the press as an annoyance that must be tolerated. Others embrace the concept of a free and independent media and recognize it as a pillar of a democratic society. We are fortunate in Canada to have freedom of expression and the press comparable to the best in the world. But has that freedom been eroded since 9/11?

[ footprints ] Jean Goodwill

# health care worker encouraged youth

By Cheryl Petten



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When people speak about Jean Goodwill, words like "trail-blazer" and "role model" are bound to come up. Other words you are likely to hear are "dedicated", "courageous" and "healer."

Goodwill was born Jean Cuthand on Little Pine First Nation in Saskatchewan in 1928. Her mother died of tuberculosis shortly after Goodwill was born, and she was raised by her mother's sister Harriet Cuthand and her husband Jose.

Many of Goodwill's teenaged years were spent in a sanatorium in Prince Albert, north of Saskatoon, where she was sent after she too contracted tuberculosis.

After recovering from her illness, Goodwill decided to pursue a career in nursing. Her decision was partly influenced by the time she spent in the sanatorium, but was also a result of a childhood spent observing Harriet Cuthand, who was both a midwife and a medicine woman.

Goodwill studied at the Holy Family Hospital in Prince Albert and graduated in 1954—the first Aboriginal person in Saskatchewan and one of the first in the country to become a registered nurse.

Goodwill worked at the Indian Hospital in Fort Qu'Appelle in southern Saskatchewan, then moved to La Ronge in the far north where she was in charge of the nursing station. The nearest doctor was miles away in Prince Albert, and responsibility to provide health care for the community fell to Goodwill and a nurses' aide. Goodwill delivered dozens

of babies during her first year there. She also developed an impressive collection of fishhooks, which she added to every time she

had to remove one that had become embedded in a child or an American tourist and once, even in a dog.

The frontline of health care provision in La Ronge was stressful and when she left, she worked as a nurse in the King Edward VII Memorial Hospital in Bermuda. While such a move likely would have been seen as extraordinary at that time, Goodwill came from a family where for generations members had routinely travelled throughout Canada and the U.S. and such explorations of the world were common and not to be feared.

When she returned to Canada, she rededicated herself to Aboriginal issues. She moved to Winnipeg, where she was executive director of the friendship centre. And she became involved in the World Council of Indigenous People, broadening her focus and working to improve the health of Indigenous people in Canada and beyond.

Her work as a nurse gave Goodwill a first-hand look at the health conditions in First Nation communities, and many of the problems she saw she blamed on the poverty people were forced to live in. She realized that as a nurse, she could help people deal with the effects of that poverty, but the poverty would still remain. What was needed, she knew, were changes to the way the government addressed the problem. That was how her career in the public service began.

She married Ken Goodwill in 1965 and the following year they moved to Ottawa. The next year, she began working within the federal government.

Goodwill's career in the public service included positions within the Department of Indian Affairs and Northern De-

velopment, Secretary of State and the Department of National Health and Welfare. Eventually, she was appointed as a special advisory to then-health minister Monique Begin, charged with helping the minister and First Nations work together to address health problems within Indian communities.

Goodwill worked within the public service for two decades, during which time she greatly improved relations between the federal government and Aboriginal people, and played a role in the development of a number of programs, including the Native Alcohol and Drug Abuse Program.

Her work on behalf of Canada's Aboriginal people went beyond just being a job. She was also involved in getting a number of organizations launched, including the Native Women's Association of Canada, and was president of the Canadian Society for Circumpolar Health.

She was also a member of the board of directors for the Canadian Public Health Association and during her time with the association worked to bring more attention to the health issues faced by Aboriginal people. She chaired the association's Aboriginal working group, and also chaired its Aboriginal youth committee, which looked at ways to encourage Aboriginal youth to choose careers in health care.

Goodwill dedicated much of her time to increasing the number of Aboriginal people working as health care professionals. She was a founding member of the Aboriginal Nurses Association of Canada, created in 1975 under the name Registered Nurses of Canadian Indian Ancestry. She also

helped develop an Indian and Inuit access program to nursing at the University of Saskatchewan and the health sciences program at the Saskatchewan Indian Federated College (SIFC), now the First Nations University of Canada, and acted as department head for the SIFC's Indian health studies program.

Goodwill also found the time to write four books, including a profile of Indian and Inuit nurses of Canada, and a biography of her father, John Tootoosis, a Cree leader from Poundmaker First Nation in Saskatchewan who worked to have First Nations land and treaty rights recognized by the federal government.

Even after she and her husband retired to his home community of Standing Buffalo First Nation in southern Saskatchewan, Goodwill continued her efforts to improve the lives of Aboriginal people, teaching Aboriginal health at SIFC and sitting on the board of the Fort Qu'Appelle Indian Hospital.

The health problems that caused her such difficulty at the beginning of her life resurfaced. The tuberculosis returned, followed by leukemia. Goodwill died in the early morning of Aug. 25, 1997 at the age of 69.

All of Goodwill's efforts did not go unnoticed. In 1981 the Manitoba Indian Nurses Association created the Jean Goodwill Award, to be given to members in recognition of outstanding contributions to the health

care of Native people. Goodwill herself was the recipient of the first award. In 1986, Goodwill received an honorary doctorate of law from Queen's University and in 1991, she was appointed to the Order of Canada in recognition of her work to improve the health of Canada's Aboriginal people. In 1994, she received a National Aboriginal Achievement Award in the health services category. And in 2000, three years after her death, Goodwill was named recipient of the Ron Draper Health Promotion Award, given out by the Canadian Public Health Association. The award recognizes those who have made a significant contribution to health promotion.

Difficulties with her own health prompted Jean Goodwill to become a nurse. While working in the Aboriginal communities in Saskatchewan she quickly learned that health issues were related to poverty, so she tackled that at the source.

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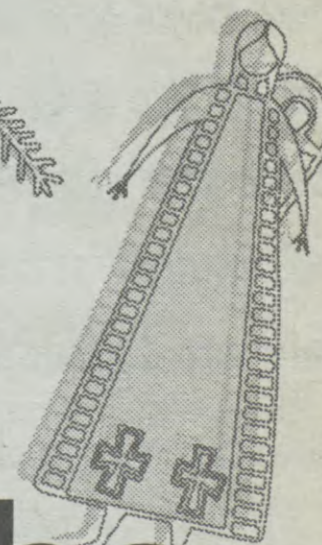
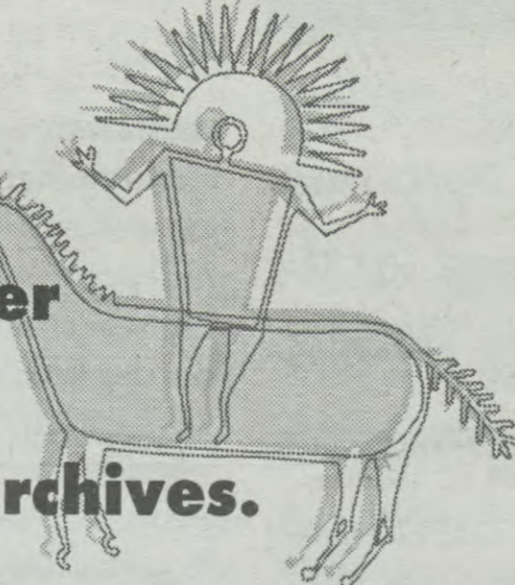
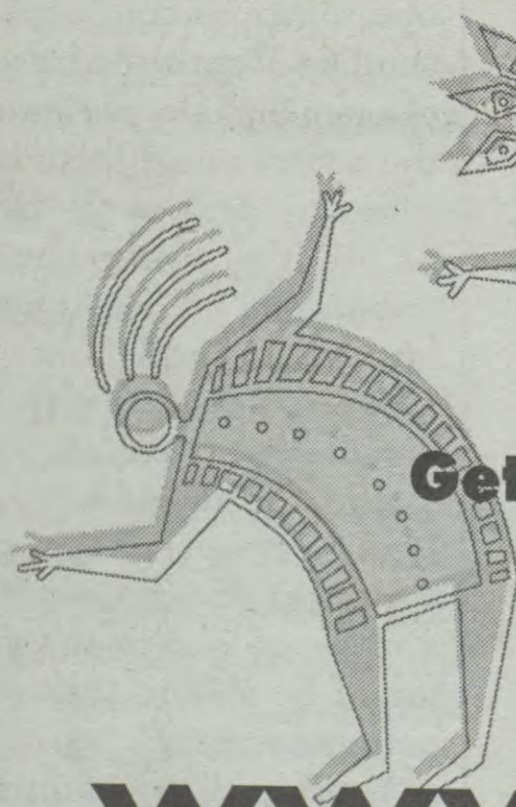
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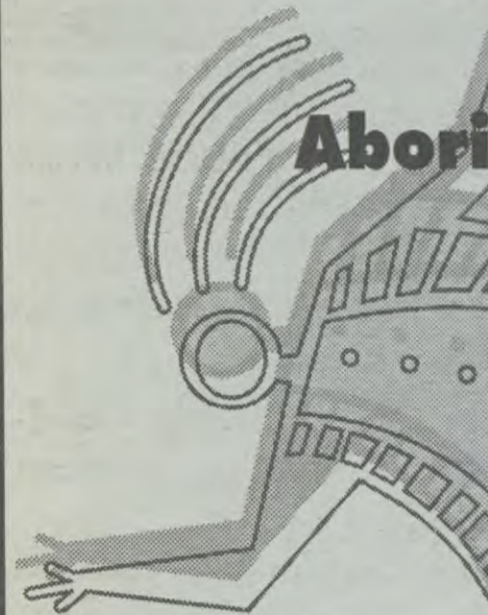


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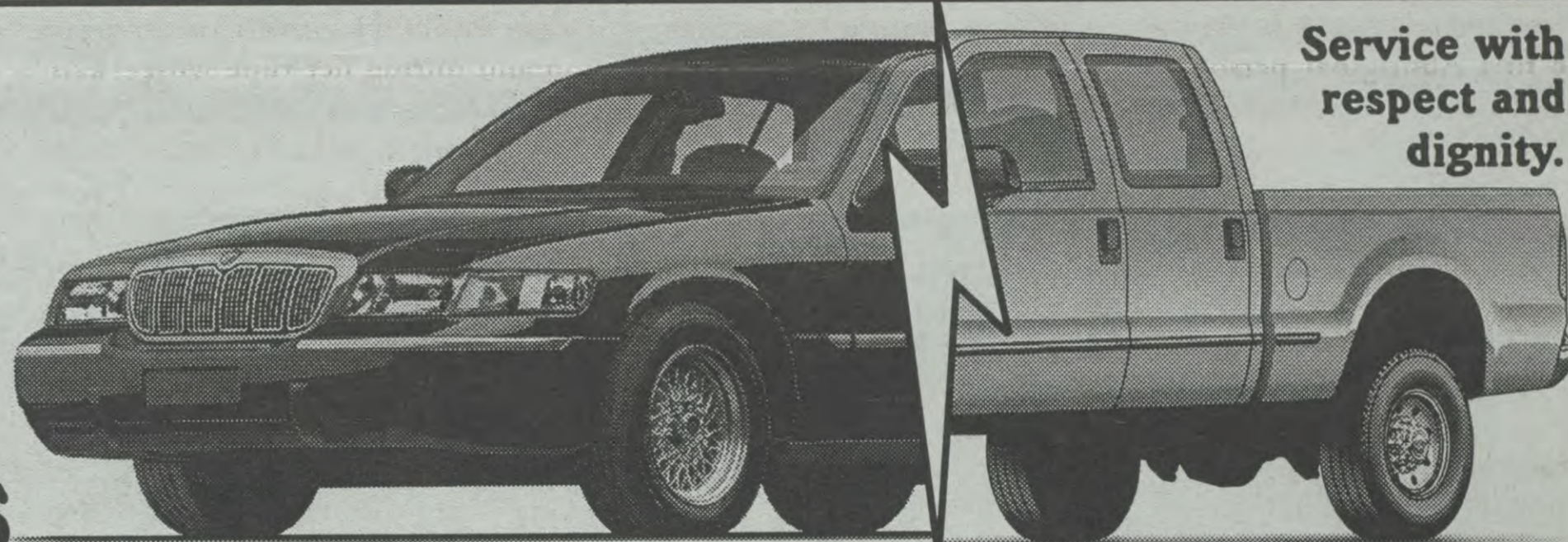
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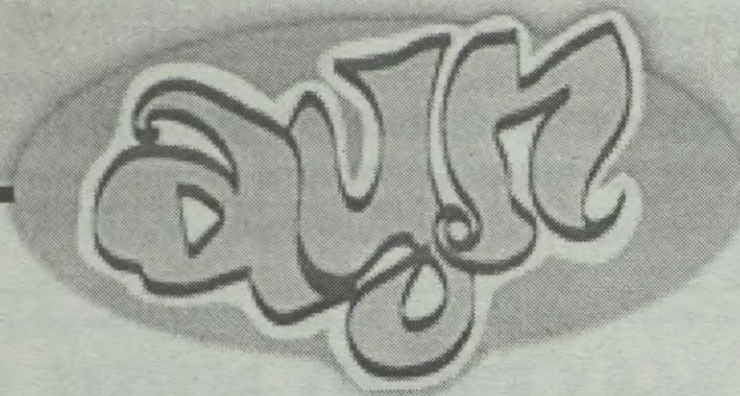
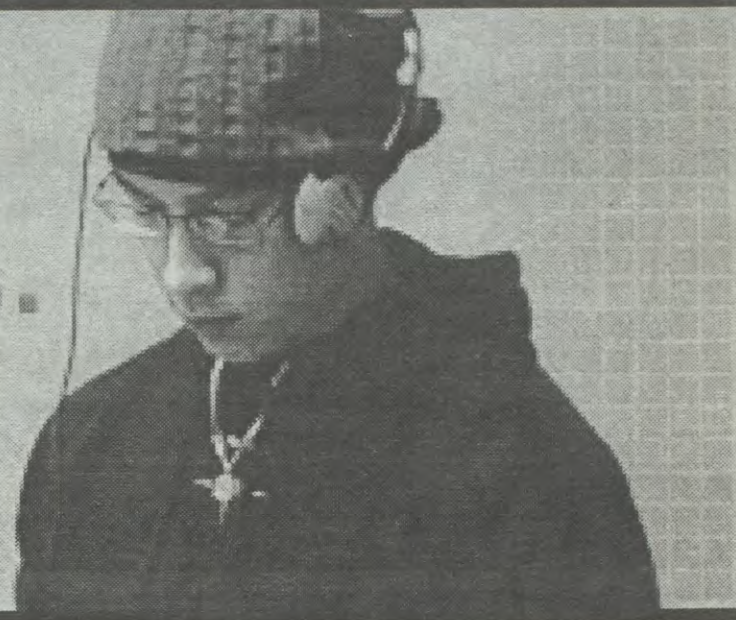
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## HOW TO GET INVOLVED...

If you are an Aboriginal youth and are interested in sharing your personal experiences, ideas, stories or opinions make sure to contact the AYN staff at: [siteadmin@ayn.ca](mailto:siteadmin@ayn.ca) or phone 1-800-459-1884. We invite you to send us your community events, rants, stories, postings or even information on your youth group! If you are a professional who works with youth, you will find this is a great information resource and online referral.

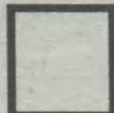
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