

# Windspeaker

October 1998

Celebrating our 15th Anniversary

Volume 16 No. 6



PAUL SINKEWICZ

## Trip of a lifetime!

A group of teens and Elders from Black Lake, Sask. located 100 km from the Northwest Territories and 180 km from the nearest highway to the south, recently completed a 10-day canoe trip. The jaunt was an attempt to help preserve the Dene culture, under attack with construction of a seasonal road to the community, and to stress the importance of that culture to the youth. See page 20 for story.

## Publisher leads attack on Nisga'a agreement

By Rob McKinley  
Windspeaker Staff Writer

### VANCOUVER

The Assembly of First Nations wants British Columbia publishing magnate David Black to make some room on his mantle for an annual journalistic "booby prize."

Black, who owns three companies that control 60 newspapers in British Columbia and one Alberta newspaper, has told his editors that any editorials and opinions in their papers on the Nisga'a Final Agreement can only contain anti-treaty sentiment.

Canada, British Columbia and the Nisga'a Tribal Council initialed the final agreement earlier this summer. Nisga'a people are expected to vote on it in early November. The deal has been heralded as the first modern-day treaty in the province. Nisga'a people will receive a land claim settlement worth close to \$200 million and the agreement provides for the other parties to recognize a form of Nisga'a self government. In exchange for that, the people

must relinquish their Indian Act rights to be tax-exempt.

Black, who is no relation to the newspaper owner Conrad Black, has also contracted book author Mel Smith to write eight columns detailing the background of the Nisga'a treaty process. Smith's articles will appear in all 60 newspapers, even those not writing editorials on the Nisga'a agreement.

Maurice Switzer, spokesman for the Assembly of First Nations, said Black has his vote for the Native American Journalists Association's annual award for the silliest action taken by a non-Native person on a Native issue.

"NAJA has the Columbus award," Switzer said. "Well, we don't have anything like that up here, but I think we have — in fact, I'm sure we have — a winner."

The AFN communications boss said he was serious. He said he planned to organize a special ceremony to present the award to Black.

But not all of the assembly's remarks on the issue were based in humor.

National Chief Phil Fontaine

held little back in his scathing response to the Black's initiative.

"We've been criticized for saying Indians are still targets of racism," said Fontaine, "but in recent months we've heard politicians deny our treaty rights, and media commentators contest our inherent right to self government. Now they're trying to deprive us of our right to free speech. If this isn't racism, I don't know what else to call it."

Black knew he was going to stir up a hornet's nest with his edict. He isn't, however, prepared to be called racist.

"I'm not against the Nisga'a people and I'm sure as hell not racist," he told *Windspeaker*. Black just wants people to realize that 90 days isn't enough time to decide on an agreement that will change Aboriginal and non-Aboriginal lives forever.

Members of B.C.'s First Nations Summit feel that Black is abusing his right as a newspaper owner. An abuse that is being carried out at the expense of the Nisga'a people and everyone else who believes in free speech.

"It's as if we were back in the Wild West all over again," said

Grand Chief Edward John, First Nations Summit Task Group member. "It is very troubling to think that many communities in B.C. which rely on these newspapers for objective journalism are being provided anything but when it comes to reporting on First Nations issues."

Black said the decision to insist that his own opinion be put into all the newspapers was a tough thing to do. He said he knows what the dangers of forcing an opinion on people can be. But in his mind, the Nisga'a agreement is not the best deal for the Nisga'a people or the province right now.

"It was tough. It's the first time in 23 years [in the newspaper industry] that I've done this," he said "The treaty as proposed now is not acceptable."

Black said the provincial government is pushing the agreement onto the Nisga'a people without the majority of the people knowing what the deal means. The non-Native people in the province haven't been educated enough on the deal or the background either, he said.

(see Nisga'a page 3.)

## WHAT'S INSIDE

### QUOTABLE QUOTE

"We assumed from the beginning that documents would disappear, but we have reason to believe there are people in the civil service who believe a terrible wrong was done and are willing to speak out."

— Lawyer Murray Klippenstein on the investigation into the death of protester Dudley George at Ipperwash Provincial Park three years ago



### A ROSE FOR BUFFY

Singing sensation and social activist Buffy Sainte-Marie has her own rose, thanks to a man in Coquitlam, B.C. After hearing Buffy sing at a 1994 concert George Mander knew that the next rose he created would be for her.

.....Page 18.

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# Delgamuukw: Nobody seems to get it

By Paul Barnsley  
Windspeaker Staff Writer

WILLIAMS LAKE, B.C.

Governments are resisting the new reality of Aboriginal title and they're getting away with it because Aboriginal people aren't being aggressive enough, a British Columbia chief says.

Chief Ray Hance, a Tsilhot'in National Government co-ordinator, believes it's make-it-or-break-it time for First Nations. His tribal group of six British Columbia Interior First Nation communities, with offices in Williams Lake, B.C., is making plans to turn up the heat on the provincial and federal governments.

"All my life, I've been fighting for the recognition of Aboriginal title," said Hance. "Now, I don't have to. Now, I have to fight for proper implementation of Aboriginal title."

It's a fight that has been waged in a fragmented, disorganized way all over the country in recent months. Confrontations between First Nations and resource sector companies have become a regular occurrence in various parts of the country despite the fact that most companies have made great efforts to avoid costly mill closures, roadblocks, demonstrations or court fights. All summer long, newspaper headlines reported disputes in New Brunswick, then Quebec, then British Columbia, Saskatchewan, Ontario and Alberta, as well as the northern territories, all have situations that could easily boil over.

Aboriginal leaders say these confrontations can be traced back to one thing: Governments are unwilling to face limits on their control of the land within their jurisdiction, even when the highest court in the land has ruled the law says they must.

On the surface, it appears that the companies are the problem, Hance said, because every confrontation pits a company



DEBORA LOCKYER

Above: A rally was held in Vancouver in October 1996 to protest logging on Nuxalk land near Bella Coola. Above right: Two Elders participated in a protest last month designed to stop gas well drilling on sacred land.

against at least one First Nation. Hance said you have to look more closely to see what's really going on.

"That's the way governments do it. They shove somebody between themselves and the problem," Hance said. "It's a classic, classic war tactic that's been used for thousands of years — divide and conquer. Well, we're prepared to reverse that divide and conquer. Instead of the government pitting the companies against the Indians, we're going to pit the companies against the government."

The Tsilhot'in tribal chief said his organization is working as part of the recently established Interior Nations Alliance. The 83 communities represented by the alliance are formulating a strategy they think will force the government to pay more attention to the Supreme Court of Canada ruling. Hance would not disclose the details of that strategy, but he provided a hint with his later remarks.

"We've told the government they've got to get serious about jurisdiction or everything's going to stop in our territory," he said. "We've told the companies

that regardless of what permits they receive from the provincial government, if they don't make agreements with us directly, they're not going to work in our territory."

He said Aboriginal people haven't yet fully grasped the extent of their rights under *Delgamuukw* and it will be an important part of the leadership's job to make the people more aware.

"It's a really frustrating time, but a really exciting time," he said. "At one time with Aboriginal title, you could just barely see the sails over the horizon. Now it's at the dock. Now we got to make something of it. And we've got to inform, teach, convince people that what we're doing is right."

Others have made a similar observation. Chris McCormick, an anti-tax specialist with Ontario's Association of Iroquois and Allied Indians, told *Windspeaker* of a situation that occurred during a border crossing at Sault Ste. Marie in early September.

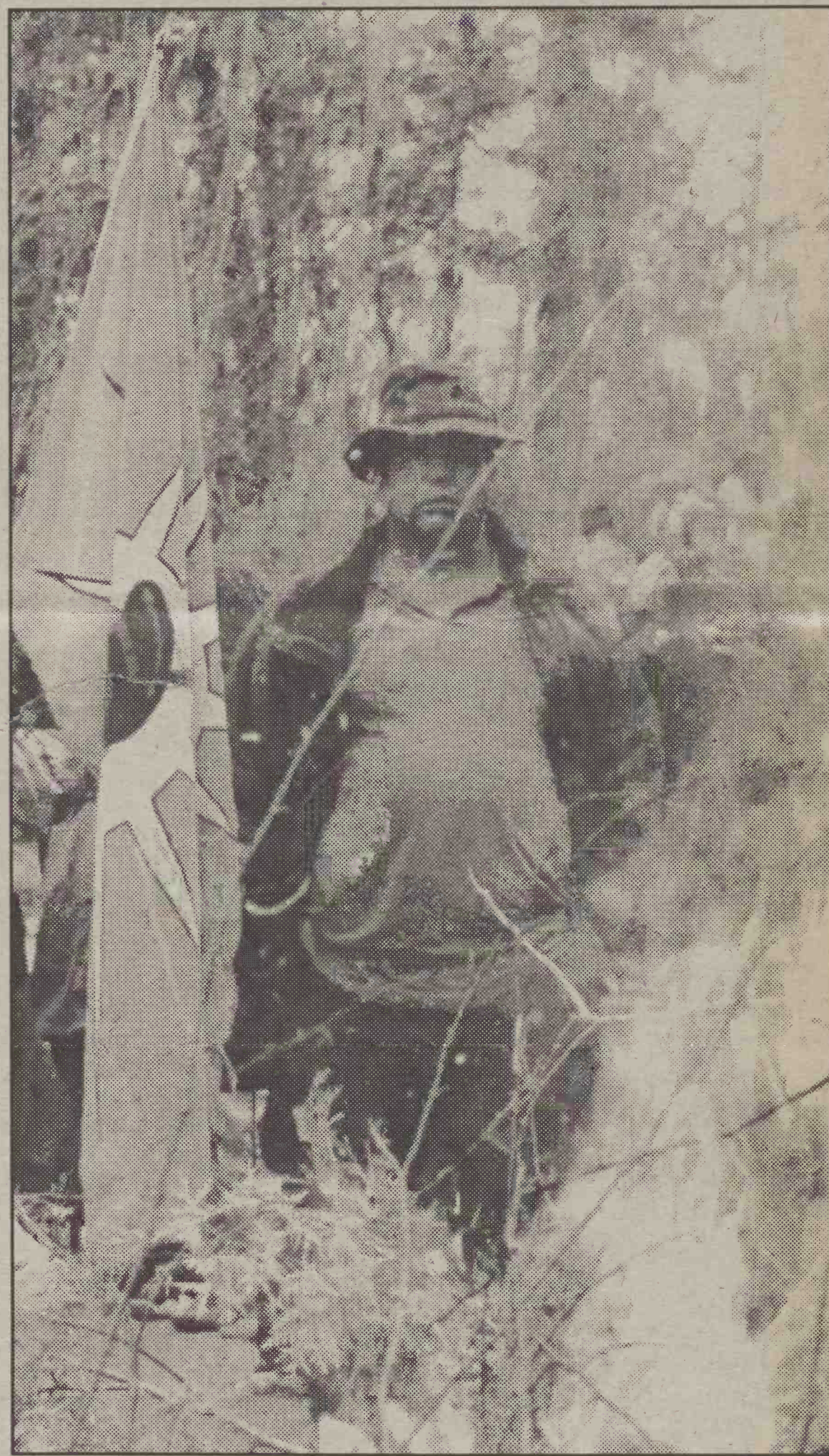
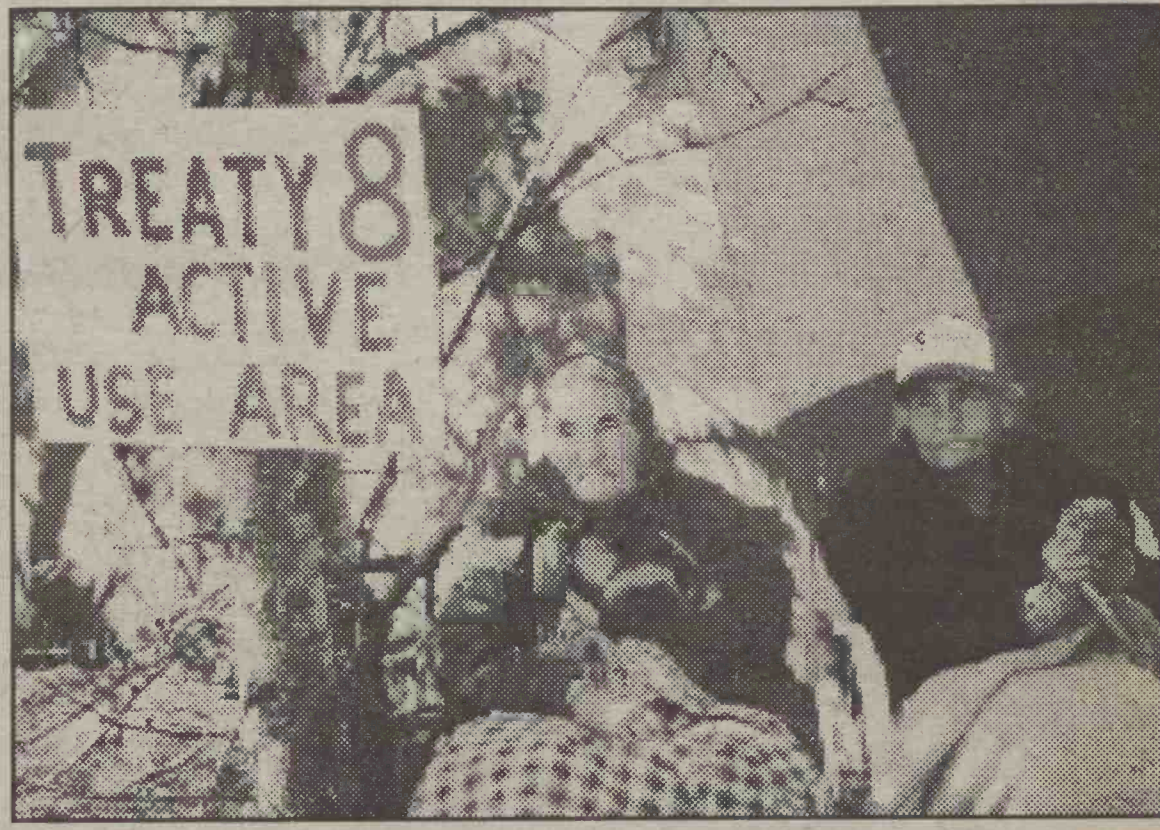
An Aboriginal man who crossed into Michigan from Ontario and then purchased a set of tires before joining the procession back into Canada, a demonstration against Canada's failure to recognize the Jay Treaty, asked McCormick if he should throw a tarp over the tires so the Customs officers wouldn't ask him to declare them.

"I told him, 'No!' That's the whole point of us doing this," he said, laughing.

Convincing Aboriginal people that they have these legal rights and convincing them to be aggressive about enjoying and utilizing their rights isn't going to come easy, Hance and McCormick said, but it needs to be done.

Hance said he and his fellow chiefs will take on the government but they need the help of all First Nations chiefs and grassroots members to make any progress.

"People who are willing to cooperate are treated differently," he said, adding that he believes the public governments use preferential treatment to divide



NOEL CHENIER

New Brunswick's Aboriginal loggers rallied in mid-May to show the provincial government they won't come out of the woods. All summer long, newspaper headlines reported disputes in New Brunswick, then Quebec, then British Columbia, Saskatchewan, Ontario and Alberta, as well as the northern territories, all have situations that could easily boil over.

the Aboriginal community and the only smart move is to reject such offers.

In order to force the province to recognize how much the court decision has changed the rules or convince the federal government to honor the spirit and intent of treaties, Aboriginal people need a united front, Hance said.

"Even though *Delgamuukw* told the province it doesn't have the constitutional authority to limit Aboriginal title, the province is still doing it through their agency staff," he said. "I believe

they're coaching the line agency staff to freeze out Aboriginal people."

By sticking together and stubbornly insisting that governments honor their legal obligations, Hance believes victory is possible.

"I've been chief since 1973," he said. "The government used to refuse to even consider Aboriginal title. They said they did everything out of the goodness of their heart. Now we know we have Aboriginal title and we have to implement it to its fullest capacity."



BERT CROWFOOT

Confrontations between First Nations and resource sector companies have become a regular occurrence in various parts of the country despite the fact that most companies have made great efforts to avoid costly mill closures, roadblocks, demonstrations or court fights.

# Nisga

By Paul Barnsley  
Windspeaker Staff Writer

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# Nisga

(Continued from page...)

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# Nisga'a deal becomes political football

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

It seems like the entire province of British Columbia is distracted, maybe even obsessed, by the Nisga'a Final Agreement.

The owner of several newspaper chains has banned any positive mention of the deal in any editorials. Publisher David Black (no relation to Conrad) says the Clark government has disseminated enough propaganda in favor of the deal by placing (very lucrative) information ads in the papers, which Black, strangely enough, said he has no intention of refusing. First Nations leaders don't believe the ban is an attempt at editorial balance. They believe it's an attempt at censorship. The hiring of Mel Smith, a man notorious in the province for his lack of sympathy for Aboriginal people, to "explain" the Nisga'a deal to the readers of Black's 50-odd weekly newspapers, makes Aboriginal leaders doubt the publisher's claims that he wants them to get a fair deal.

The national media carried the news about Black's decision. But people who live to the east of the Rocky Mountains might



DEBORA LOCKYER

**There is a lot of noise being made about the Nisga'a Final Agreement, initialed on Aug. 4 in New Aiyansh, B.C. As the Nisga'a people prepare to vote on the fate of the agreement, British Columbia's heaviest-hitters, for and against the agreement, are waging a war of words trying to gain public support of their positions.**

not detect, as they read, watch or listen to those reports, that the Black story is a symptom of the larger story. The Nisga'a debate is becoming intense.

Published reports suggest Premier Glen Clark may decide to call a snap election on the issue because popular support (if the polls are accurate) for the

deal is running at 40 per cent. Compare that with the 20 per cent his NDP government is currently scoring, you can see it's a temptation for Clark. An election on the Nisga'a deal would be a chance to ride the sentiment that many British Columbians share — that it's time to bring certainty and finality to treaty talks — to a renewed mandate.

During the agreement's initialing ceremony in New Aiyansh on Aug. 4, the premier said he didn't want the Nisga'a deal to become an election issue, but the political situation has become so heated and unpredictable that it can't rule it out.

The NDP has gone so far as to file a lawsuit against the *Vancouver Sun*. The NDP alleges that the daily plays up the negative stories about the government and plays down all positive stories and is generally biased against the NDP, which has made ratification of the Nisga'a agreement its main priority.

The Liberal Opposition is lobbying hard for a referendum on the Nisga'a deal, something Clark said won't happen as long as he's premier.

The Nisga'a people are scheduled to vote on the agreement in early November. Nisga'a

leaders have been using the 90 days between the initialing ceremony and the Nisga'a referendum to register voters and attempt to explain the mammoth document to those must decide its fate. As heated as the debate has become in the mainstream, it is just as intense within the Nisga'a community and within the non-Nisga'a Aboriginal communities.

Aboriginal leaders who oppose the deal are consulting lawyers and making plans to discredit the deal if it is approved.

Chief Ray Hance of the Tsilhot'in National Government, which represents bands in the central Interior, won't even grant what supporters call the first modern-day treaty the status of a treaty.

"Our lawyers tell us it won't be a treaty," he said. "It will be a domestic land use agreement. Treaties are negotiated nation-to-nation. It's the difference between international law and domestic agreements. B.C. is part of Canada. B.C. shouldn't be there, if this is a treaty. That's what it says in the Royal Proclamation of 1763 and the Supreme Court of Canada recognized the Royal Proclamation in *Delgamuukw* less than a year ago."

## Nisga'a deal painted 'Black' by B.C. publisher

(Continued from page 1.)

"The government is trying to force-feed it. They are selling it to the people with half truths, as opposed to educating the people about what's in it," he said.

A primary vehicle for the government's campaign to promote the Nisga'a agreement is paid advertisements in the majority of Black's newspapers. Papers under his control have also printed opinion pieces from government sources in favor of the agreement.

Black said his actions are just a way to present the other side to the public.

"Let's get an educated public here. This is too complex and there's too many issues," he said.

Although he is against the current agreement, Black said he would like to see an agreement negotiated with the Nisga'a. He would like to see the negotiations on a new agreement start up soon after the current agreement is voted down.

"I'm not saying let's turn the clock back," he said. "We need to get this done as rapidly as possible and then get on with things."

If the Nisga'a agreement is voted down by the Nisga'a people, Black's 60 newspapers will again form a united front and lobby for those new negotiations, he said.

"It should be resolved and my papers will be at the forefront saying that this has to be resolved," he said.

The Canadian Association of Journalists has come down hard on Black, calling his actions an attempt to "censor open debate on the B.C. treaty-making process."

Black said he hasn't restricted news coverage of the agree-

ment, just the opinions expressed on the editorial page.

Trudi Beutel, secretary for the Canadian Association of Journalists, said Black has gone too far in trying to influence an issue.

"Black is saying the public has the right to know only what he wants them to know," she said.

Beutel said Black's intention to only influence the editorial page of the newspapers and continue to write fair and unbiased news stories on the treaty process is walking a thin line.

"The opinion/editorial are his words... but what's the bigger picture," she asked. "How will Black's mandate affect letters to the editor? How will it affect how the reporters write their news stories. It's a trickle-down effect."

Boni Fox, a board of directors member of the Canadian Association of Journalists also said the "trickle-down effect" could taint the objectivity of the paper.

"It can't help but be a suppression of fair and balanced coverage on this issue," said Fox, a television reporter who has worked in Edmonton and is now a freelance reporter working with CBC in Vancouver.

Even if the papers can continue to write fair and objective articles on the treaty process, Fox said, the public may question their objectivity. She said Black's mandate could not only give those B.C. newspapers questionable credibility with the public, but could also give the whole journalism industry a black eye.

As one of the editors of a paper owned by Black said, "They'll be talking about this in journalism schools for years to come."

"I think it is not helping the industry any," said Fox, adding



DEBORA LOCKYER

**The Nisga'a people are tentatively scheduled to vote on the Nisga'a Final Agreement in November, but publisher David Black says he's already decided the agreement is bad news for the people of the Nass Valley as well as the rest of the people in the province.**

that many people already feel there is a bias in the media. "Something like this can't be helping our cause at all."

Despite the concerns, Fox said Black's initiative may result in an ironic twist. She said that despite his insistence to express only anti-Nisga'a sentiment on his newspapers' editorial pages, his actions have focused a lot of attention on the Nisga'a Final Agreement across the country and in particular in British Columbia.

That attention to the issue is just what Black wants.

His own opinion that the reserve system isn't working and hasn't for a hundred years is a part of his desire to turf the Nisga'a agreement.

He said the agreement is just a continuation of the reserve system. It will lead to more problems and more barriers between Native and non-Native people.

"You can't separate people based on their race or religion and give them a separate piece of geography," said Black, a firm believer in equality for all.

He said it will produce more

ill-will between the two groups of people.

"It will feed racism for a long time," he said.

Although proponents of the agreement say it will break the reserve system, Black believes the treaty process will instead create "a society of 50 or 60 homelands in B.C." further increasing the diversity between Aboriginal and non-Aboriginal cultures.

Attempts to reach Nisga'a Tribal Council President Joe Gosnell for comment on the issue were unsuccessful.

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NOEL CHENIER

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# Federal Court of Appeal hears Mitchell case

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

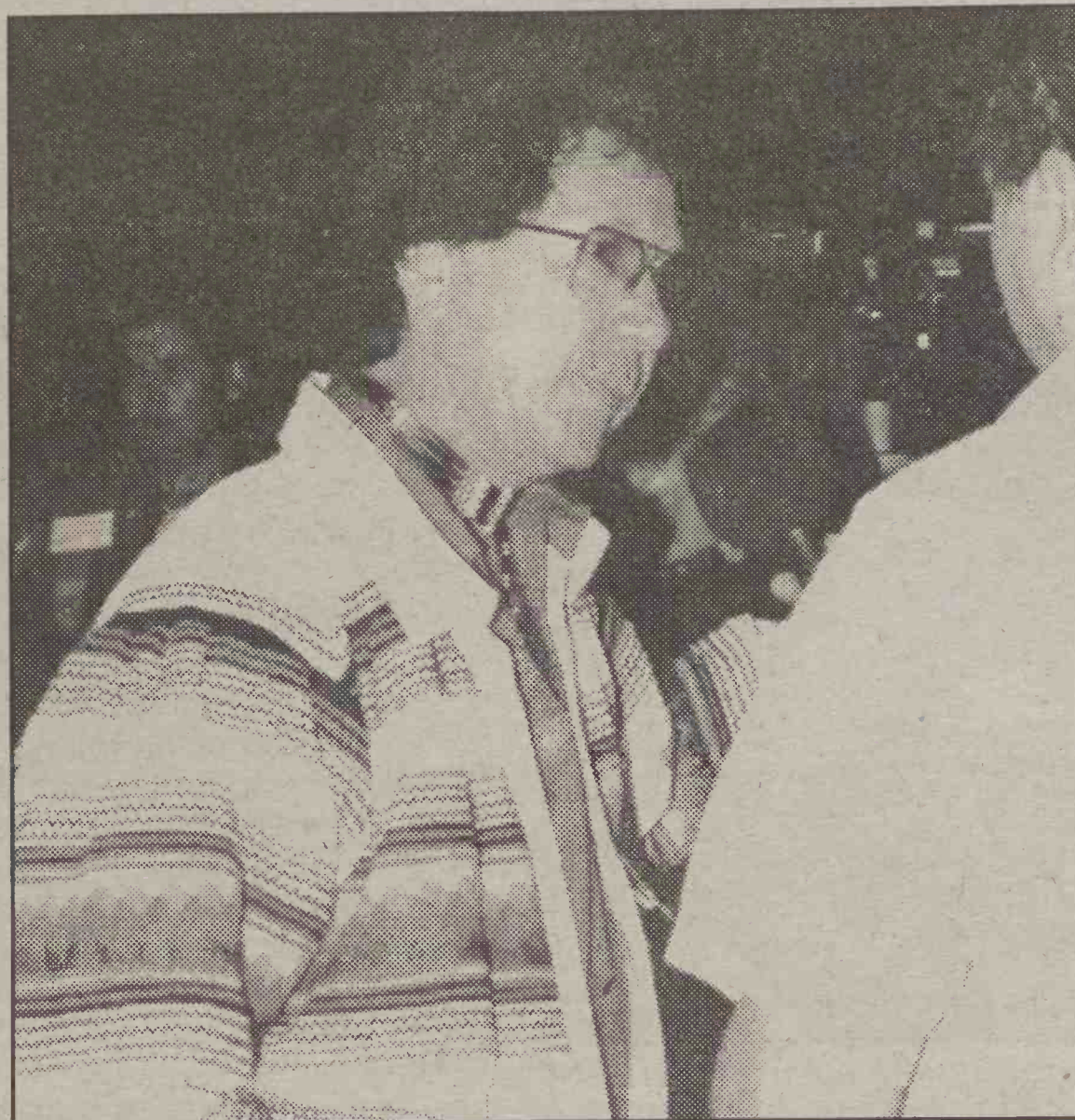
The Federal Court of Appeal spent five days in mid-September listening to arguments from federal government lawyers who urged the court to set aside the Federal Court decision handed down in June 1997. The decision stated that the Mohawks of Akwesasne have the Aboriginal right to carry non-commercial goods across the border without paying duty.

Last Sept. 25, three months after losing the *Mitchell* case, lawyers working for the Ministry of National Revenue filed a notice of appeal of Judge William P. McKeown's 105-page decision in favor of Akwesasne Grand Chief Mike Mitchell. The judge ruled on June 27, 1997 that Mitchell did not have to pay the \$361.64 in duties that Customs officials had billed him after he carried a load of goods across the border into Canada from the United States. McKeown ruled that the Mohawks had a constitutionally-protected Aboriginal right to freely cross a border that was drawn through their traditional territory by the colonial powers.

The judge's decision limited the constitutional protection for the duty-free importation of goods to those goods used for personal and community use.

Mitchell consulted with chiefs and Elders in his community before deciding on which types of goods he would use to test Section 135 of the Customs Act. No goods that could be considered harmful to the community (such as alcohol, drugs or firearms) were included.

The Ministry of National Revenue



DEBORA LOCKYER

**Mitchell consulted with chiefs and Elders in his community before deciding on which types of goods he would use to test Section 135 of the Customs Act.**

has spent at least \$293,991 so far trying to collect that \$361.94 bill from Mitchell. The larger figure represents the legal costs the judge ordered Canada to pay after he rendered his decision. Legal costs have increased as federal government lawyers spend time developing arguments that will be aimed at trying to overturn the decision.

Ontario lawyer Paul Williams, a treaty and land claim specialist, is a member of the Mitchell legal team. He told *Windspeaker* the three judges who heard the case spent a lot of time quizzing the government lawyers about their arguments, but he isn't prepared to speculate on the outcome of the

court's deliberations.

"The court is going to think about it for awhile," he said when asked if a decision was expected soon. "I really don't know when we'll hear."

The Crown's argument centred on four main points:

- the government objects to what it maintains is a global approach to border crossing rights taken by the trial judge, that is, that rights specifically belonging to the Mohawks of Akwesasne have been extended to all First Nations;

- that Canada's sovereignty is threatened by the decision;

- that the trial judge overlooked certain evidence;

- that the border crossing right

was extinguished by the Customs Act.

Sources in Ottawa who followed the trial expect a compromise decision will be handed down by the court, but no one knows exactly what to expect.

Williams, after listening to the government's case, believes it was mostly about limiting the damage done to the government's ideal position by the original decision.

"I see it as an attempt to limit the impact of the judgement," he said.

The judges' questions to both sides explored in-depth the limits of non-commercial trade, which suggests that is an issue the court will focus on.

"The court wanted to know if non-commercial trade means Mike Mitchell can sell cars in the Yukon, or is it limited to trading baskets with other Mohawks," Williams said.

Williams, who lives near Six Nations and has worked as an unofficial legal advisor to chiefs of the Iroquois Confederacy council, admits he's not sure what the government's political motivation for pursuing the appeal may be. He and his colleagues on the Mitchell legal team believe the issue should be negotiated, not litigated.

"Why spend millions on a case involving customs and duties when NAFTA will eliminate all customs and duties within a few years?" he asked. "It doesn't make sense. This is a case crying out for negotiation."

He pointed out that Mitchell went out of his way to be reasonable in what he brought across the border to test the Customs Act, and added that the Akwesasne council is more than willing to negotiate a deal that would respect Canada's needs

for a secure border. Williams said the government's insistence in pursuing this matter in court is actually making the border less secure.

"Canada doesn't seem to recognize that as long as it refuses to keep the Crown's promises regarding the Jay Treaty and the Treaty of Ghent, the people running cigarettes and things across the border can continue to pretend to be heroes," he said. "Legitimate Indigenous governments can't do anything as long as Canada's not keeping its promises."

A call to the Justice ministry, for the government's point of view of the appeal led to a return call from a senior Department of National Revenue spokesman. Michel Cleroux said the government viewed the *Mitchell* case as a test case and was only appealing the decision to get it clarified.

"The original case requires clarification," he said. "A lot of questions aren't answered. The appeal is consistent with a test case. Canada's Aboriginal people and all Canadians deserve a certain amount of certainty in this area."

Since the government claims to be using the case to clarify the law for the public good, Cleroux said, the government will pay a portion of Chief Mitchell's legal costs.

"The government has agreed to pay all reasonable legal costs he will incur as a result of the appeal," the Revenue official said.

Cleroux could not say if the legal fees for the original trial would be included in that announcement, suggesting that the government only adopted the test case approach after losing at trial.

## Victims face their abuser at Alberni trial

By David Wiwchar  
Windspeaker Contributor

NANAIMO, B.C.

Plaintiffs in the Alberni Indian Residential School trial prepared to face a monster as they walked up the steps of the Nanaimo courthouse on Aug. 24.

The night before, the plaintiffs had gathered in a healing circle

to prepare themselves for the challenge of seeing their abuser again as former dormitory supervisor Arthur Henry Plint was scheduled to be brought down from Mountain Prison to testify.

A hush fell over the courtroom as deputy sheriffs led the 80-year old Plint to the stand. This was the first time many of the plaintiffs had seen him since their student days at AIRS.

Dressed in prison greens, he spoke with a rough voice, his hands nervously tapping, touching and twitching in front of him.

Although tufts of stark white hair now forms a ring around his aging, bald head and he needs the assistance of a hearing aid, a cane and reading glasses, Plint remains sharp, answering lawyers questions before they even had the chance to finish them.

But despite this mental sharpness, Plint claimed to have forgotten ever beating or sexually molesting students. Even though he pled guilty to numerous charges of buggery and sexual assault, Plint now claims he cannot recall any of the events that led to his 11-year prison sentence.

Nor did he admit to remembering children being given squirts of cod liver oil at break-

fast or how they were not allowed to speak their Native languages or the frequency of his assaults on students.

Plint said he has "tried to forget what happened at the Alberni Indian Residential School."

His victims, however, say they are unable to forget the pain, torture and humiliation they were forced to endure at his hands.

(see Plint page 10.)

### FIRST PEOPLES ARTS CONFERENCE

hosted by the Canada Council for the Arts

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24 - 27 September 1998, Ottawa, Ontario

To receive the final report on this significant national gathering of First Peoples artists and celebration of First Peoples arts, please send your name and address to:

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DES PREMIERS PEUPLES  
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THE CANADA COUNCIL  
FOR THE ARTS  
SINCE 1957

LE CONSEIL DES ARTS  
DU CANADA  
DEPUIS 1957

## Invest

By Rob McKinley  
Windspeaker Staff Writer

WHI

Native leaders in want answers after a man was shot and Whitehorse RCMP.

According to RCMP had to use lethal force old Harley Clayton Jones was also known Timmers, after the tw scuffle and Timmers ing the officer.

The RCMP report early morning hours the officer, Cst. Wa was in pursuit of a had been reported to a high-speed pursuit, vehicle crashed off the driver ran into a n housing development under construction.

The lone officer cha pect. RCMP report eventually turned to ficer and raised a weapon. The two scu to the ground, and the overpowered by the s began choking him f

The RCMP report t

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By Paul Barnsley  
Windspeaker Staff Writer

Three years aft George died as a resu Provincial Police Acti Kenneth Deane's act negligence, a lawyer the George family's wrongful death la they're almost ready

George's survivors provincial premier, general, the then-co of the OPP and other ants in the legal acti ily has offered to d claim if Premier Mike a public inquiry int shooting death Potawatomi land cla

Deane is appealing tion. The Crown is a sentence, saying the community service deder to perform is cient punishment.

Lawyer Murray K said he and his

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secure border. Williams the government's insistence on pursuing this matter in is actually making the border secure.

Canada doesn't seem to recede that as long as it refuses to keep the Crown's promises in the Jay Treaty and the Treaty of Ghent, the people of the north and things across the border can continue to be heroes," he said. "Let the Indigenous government do anything as long as Canada's not keeping its promises."

to the Justice ministry, the government's point of view of the appeal led to a reversal from a senior Department of National Revenue spokesman. Michel Cleroux the government viewed the case as a test case and is appealing the decision to be clarified.

The original case requires clarification," he said. "A lot of questions aren't answered. The case is consistent with a test case Canada's Aboriginal people and all Canadians deserve a certain amount of certainty in the law."

The government claims the case to clarify the public good, Cleroux the government will pay a portion of Chief Mitchell's legal

government has agreed to all reasonable legal costs incurred as a result of the case," the Revenue official

Cleroux could not say if the fees for the original trial would be included in that agreement, suggesting that the government only adopted a test case approach after loss of trial.

trial

how they were not allowed to speak their Native language or the frequency of his visits on students.

Deane said he has "tried to forget what happened at the Indian Residential School."

victims, however, say they are unable to forget the pain, torment and humiliation they were forced to endure at his hands. (Print page 10.)

Investigation demanded in northern shooting

By Rob McKinley  
Windspeaker Staff Writer

WHITEHORSE

Native leaders in the Yukon want answers after an Aboriginal man was shot and killed by Whitehorse RCMP on Sept. 8.

According to RCMP, the officer had to use lethal force on 22-year-old Harley Clayton Johnnie, who was also known as Harley Timmers, after the two got into a scuffle and Timmers was choking the officer.

The RCMP report that in the early morning hours of Sept. 8, the officer, Cst. Wayne Foster, was in pursuit of a vehicle that had been reported stolen. During a high-speed pursuit, the suspect vehicle crashed off the road. The driver ran into a neighboring housing development that was under construction.

The lone officer chased the suspect. RCMP report the suspect eventually turned to face the officer and raised a bottle as a weapon. The two scuffled, falling to the ground, and the officer was overpowered by the suspect who began choking him from behind.

The RCMP report that Cst. Foster,

nearing the point of unconsciousness, drew his gun and fired toward his attacker. Two shots hit his attacker, but did not stop the assault. Foster fired once more. This shot, according to the RCMP report, "glanced off the top of the driver's head at which point he released his hold on the police officer."

The suspect was flown to a Vancouver hospital where he died a short time later.

Three RCMP officers from Vancouver's serious crimes squad were dispatched to Whitehorse to assist in the police investigation of the shooting. The use of outside assistance is to ensure the investigation is fair and unbiased.

But it doesn't sit well with Grand Chief Shirley Adamson of the Council of Yukon First Nations. Since the shooting, she and other Aboriginal leaders have been trying to get their own answers into what happened.

"A number of questions have been raised," said Adamson.

Some of those questions include why a lone police officer would pursue a suspect in the dark, take part in a high speed chase through residential areas, and why the victim wasn't identified before he was shot.

"All of the questions are plaguing the family and the community," said Adamson.

A week and a half after Timmers was shot, Native leaders and police began negotiations about an independent investigation. Adamson said it took a long time to come to an agreement. She said the family and Aboriginal community deserve answers and those answers need to come from people they trust.

"They are not believing that it [the truth] is going to come from an RCMP process," she said. "It was two people in the dark. That's all we know. Somebody has to tell Harley's side of the story."

Assisting the northern Native leaders are representatives from the Assembly of First Nations. Assembly Grand Chief Phil Fontaine pulled no punches in his reaction to the news of the shooting. He questioned the race relations between Aboriginal people and police agencies and recommended better cultural sensitivity training for police.

"We are not questioning

whether the law should be upheld and enforced. What disturbs us is the callous, unreasonable and reckless use of force that we are experiencing, seemingly on the basis of race," said Fontaine.

Maurice Switzer, spokesman for the assembly, said his organization is watching this case very closely as it is similar to the March shooting death of two Tsuu T'ina First Nation residents in Alberta by an RCMP officer.

"Our role is to defend the interests of First Nation people in all parts of the country," said Switzer. He said many Aboriginal people are marginalized, living in poverty, and this has been true since European settlers first came to Canada. Frustration and oppression can lead people into some very unfortunate situations, he said.

"When any segment of a society has been marginalized, sometimes the consequences of that marginalization are tragic," he said, adding that these types of incidents won't go away until everyone recognizes the troubles Aboriginal people face.

"There never will be a happy

ending if society continues to tolerate poverty and marginalization of some of its citizens."

He said the incidents of clashes between Aboriginal people and police forces are growing.

"Our information is that the relationship is very strained in many communities across Canada," he said.

Switzer said he hopes that the Whitehorse RCMP will be willing to provide an independent investigation team with all the records of the incident.

Neither the Assembly of First Nations or the Council of Yukon First Nations could present a timeline for an independent investigation. Adamson said she wanted it completed "as soon as humanly possible."

The Whitehorse RCMP said there were no timelines for when their investigation would conclude, but said information would be released once it had wrapped up.

In Alberta, the investigation into the shooting death of Connie Jacobs and her son, Ty, on the Tsuu T'ina First Nation is being reviewed by the Criminal Justice Branch of the Attorney General's office in British Columbia.

Ipperwash stonewalling a 'stinking mess'

By Paul Barnsley  
Windspeaker Staff Writer

TORONTO

Three years after Dudley George died as a result of Ontario Provincial Police Acting-Sergeant Kenneth Deane's act of criminal negligence, a lawyer working on the George family's \$7 million wrongful death lawsuit said they're almost ready for court.

George's survivors named the provincial premier, the attorney general, the then-commissioner of the OPP and others as defendants in the legal action. The family has offered to drop the civil claim if Premier Mike Harris calls a public inquiry into the police shooting death of the Potawatomi land claim protester.

Deane is appealing the conviction. The Crown is appealing his sentence, saying the 180 hours of community service he was ordered to perform is not a sufficient punishment.

Lawyer Murray Klippenstein said he and his colleague

Andrew Orkin expect the civil action against the Ontario government will begin to heat up in November. But readers of Toronto-area newspapers might be surprised to hear that, because reports in the *Toronto Star* and *The Globe and Mail* indicate the heat is already turned way up.

Both papers had filed information requests and then published stories about the Harris government's lack of co-operation. Requested files have disappeared and attempts to obtain information about government actions during the occupation of Ipperwash Provincial Park that led to the confrontation when George was killed, have been unsuccessful despite the intervention of the province's Privacy Commissioner who oversees Freedom of Information Act compliance.

The *Globe and Mail* reported that its first request for records kept by OPP Superintendent, Ron Fox, while he was on a temporary assignment with the provincial solicitor general as a specialist in First Nations issues at

the time of the shooting, yielded three pages. Two hundred more pages surfaced after the newspaper appealed to the Privacy Commissioner. Only 85 of those pages were released by the ministry, and half of those pages were blank or heavily censored.

The government was almost maneuvered into dealing with the issue just before the legislature rose for the summer when Peter Kormos, the NDP member for Welland-Thorold, invoked a rarely-used standing order to put the matter before the government's Justice committee. But the government took unprecedented — and some observers say, desperate — measures to keep the spotlight off of its own actions in relation to the shooting.

Officials have deflected calls for a public inquiry by saying they can't comment or provide information because the matter is still before the courts. But Patrick Macklem, a respected law professor at the University of Toronto, analyzed the law surrounding public inquiries and

concluded the government "faces no legal barriers to the establishment of a public inquiry to identify the causes of the death of Mr. George."

Klippenstein said he is not surprised by the difficulty he has faced in accessing government information.

"We assumed from the beginning that documents would disappear, but we have reason to believe there are people in the civil service who believe a terrible wrong was done and are willing to speak out. They're bound by their oath, but they're awaiting a summons to appear in court."

The lawyer said many senior government officials cannot legally aid the George family's quest for answers, because civil servants swear a confidentiality oath. But, once summoned to testify in court, they will no longer be bound by the oath and the truth will start to emerge.

"A lot of people in Queen's Park [the Ontario legislature] know this stinks to high heaven," he said. "The excuses have

reached the point of being a stinking mess and some people are just waiting for the summons so they'll have a chance to do what they can to set it right."

All parties must file a list of the sworn documents they will present during the civil hearings by the end of October. After that deadline passes, the George family's lawyers will schedule examinations for discovery. During discovery, lawyers are allowed to question witnesses to obtain information that they can use to prepare their cases for court. Klippenstein said he will make a special court application to have the discovery questioning held in public. That's significant because Premier Harris and Attorney General Charles Harnick have been summoned to appear.







"If it happens, it will be unprecedented," Klippenstein said. "Discovery is usually done behind closed doors because lawsuits are seen as a private matters between the parties involved. But the whole point of this case is the public interest."

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**Publisher betrays public trust**

A good newspaper is willing to anger an advertiser by going after the news, no matter what. A bad newspaper isn't.

That's the best test for any publication and it looks like British Columbia publisher David Black failed that test miserably.

When he banned opinions in favor of the Nisga'a Final Agreement from his 60 weeklies, it was hotly debated across the country, giving Black a certain unenviable notoriety.

A newspaper publisher is an important figure in a community, sought after and well-connected with all the prominent people, especially the business owners who keep the newspaper in business by purchasing advertising space.

Black's papers are located in communities where the resource sector is king. That sector is wary of the Nisga'a deal because Aboriginal governments might take away the free hand they've enjoyed so far. Aboriginal governments believe that conservation is as important as exploitation.

A newspaper publisher is also a businessperson and moves in a circle of, and is influenced by, business people. But the public trusts newspaper publishers to promote the open discussion of ideas, not just the business agenda. The public trusts publishers to be the champions of a free press and the pursuit of truth.

If Black is tired of publishing government ads which trumpet the merits of the Nisga'a accord, he can refuse to run the ads. But taking the money from the government, and then saying that the editorial space has to be limited in order to provide balance, is hypocritical, and it's an abdication of the journalist's time-honored responsibility to put the public good before his or her own interests.

We're going to give Mr. Black the benefit of the doubt and say we believe his decision wasn't racially motivated. But it could easily be seen as racist and it is seen that way by many people.

If Black read *Windspeaker* he would have known that now is not a good time to fiddle with

the press when it comes to First Nations issues. He ran head-on into the Assembly of First Nations' initiative to fight back any time the press shows bias against Aboriginal people. The AFN hit back hard and called on all its friends to do likewise.

On the surface, it looks like Black has put himself in the same class as the Soviet Union's state-controlled *Pravda*, as the AFN's Maurice Switzer said. But there's a difference: He is making his move to spite a government, not to serve a government. He gets some points for that. A journalist's job is not to serve as a lapdog for those in power. Where Black loses those points is when he serves those in the province who may not hold political power at the present time but still represent the establishment, the conservative forces of British Columbia.

If you're in the news business, Mr. Black, print the news — all of it!

If you can't or won't, you don't belong in the club and we don't want you.

**A hero's fall from grace****GUEST COLUMN**

By Steven Point  
*Windspeaker* Columnist

While listening to the news about the whole President Clinton sex scandal recently, it occurred to me how much we normal people need heroes to idolize. We need people we can look up to in order to make sense of our own lives.

Throughout history, many different people have stepped forward to satisfy that need. If our plight on earth is to live and learn, there really seems no better way to do so than by picking a role model and following in his or her footsteps. This situation is sometimes referred to as mentoring. Mentors, however, are real people that we can meet and talk to from time to time when the need arises.

Super-human heroes like the President of the United States are unreachable for the common folk. These people step in different circles from the rest of us, yet they somehow serve a much needed function in our modern society. Perhaps our world is getting much too complex and busy. Maybe we need very visible people who represent popular ideals like honesty, integrity and fairness.

These values must need to be personified in one person so that their presence can be felt in a real way and not just seen in books or movies. Somehow our heroes provide us some comfort in a world that seems to be dominated by negative values associated with money, power and greed.

I remember how sad I felt when I heard the news about Mother Teresa's death even though I had never met her. My daughter did get to shake her hand when Mother Teresa vis-

ited our territory a few years ago. We were all very thrilled.

It's reported that when the Pope visits a city in the United States, the crime rate takes a dramatic fall. Something about his presence seems to impact our behavior in a positive way. I wonder how we would be impacted if we heard news that the Pope was involved in some scandal. Wouldn't we feel that the world was going downhill, that somehow

we collectively had been downgraded as people?

We need our heroes as a physical reminder of our own desire for improvement. We need our heroes to be perfect in every way because, for some reason, it makes us feel safer, better or closer to our Creator. When one of our heroes falls from grace, it has an impact on the social conscience of the followers. The leaders of a country like the United States have a duty to live exemplary lives, but we shouldn't expect that they will be perfect or that they will not do wrong. They are, after all, only human and subject to the same temptations as the rest of us. It is we who have cloaked them in the hero's cape. It is we who have put them above. So if we are angry or hurt because he falls, shouldn't we take some of the responsibility for the distance he falls?

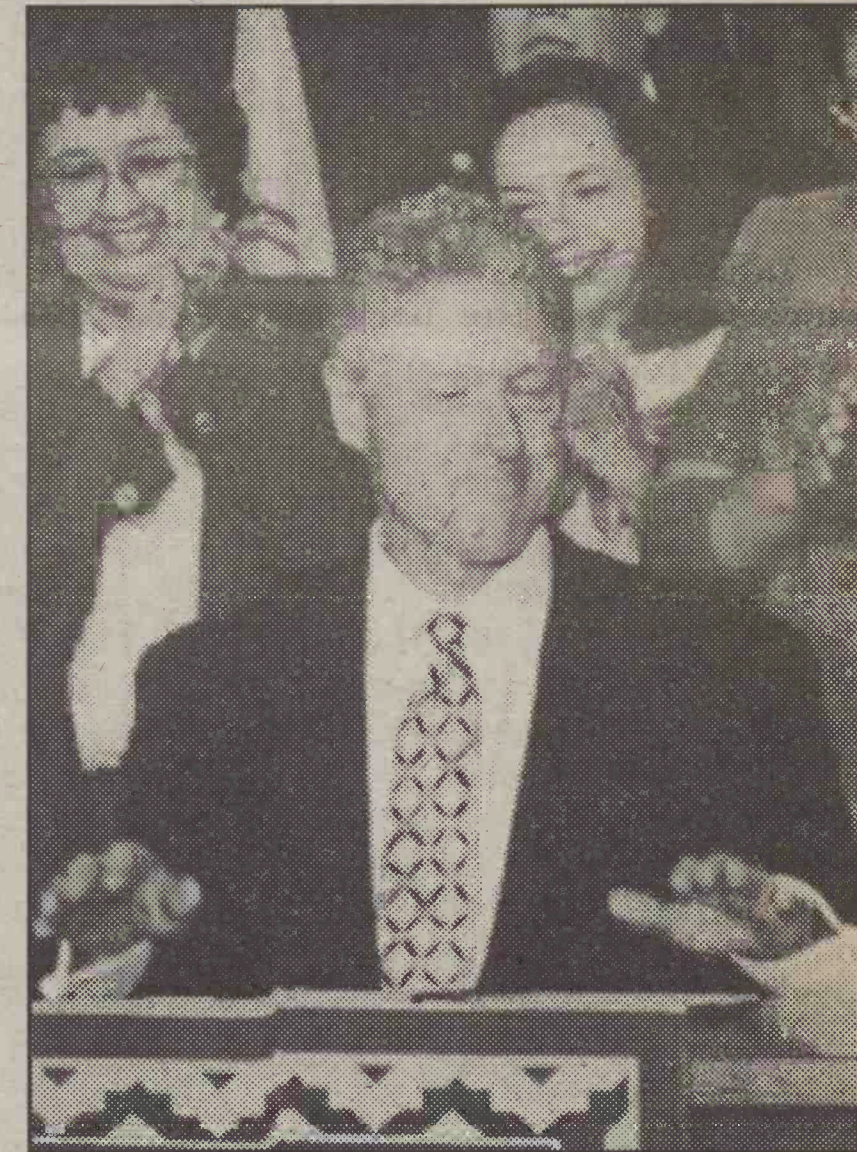
It is a crazy world that makes heroes out of paper and when they stain we burn them. President Clinton should have been

faithful to his wife — no question. He let his wife down. But has he also failed his country?

He has two roles to play that should not necessarily inform each other. But in today's media mania world, image on television is everything. We believe more in the image of the man than in the man himself. It is no wonder that our heroes let us down every now and then. They aren't real to begin with.

I submit that the president is guilty of being a weak male who should get some counseling. His presidential record, however, should speak for itself.

I just wonder who the next hero will be and if the people can find someone who is perfect enough to fit the hero's cape? I'm sure that if you were to examine the lives of most men in the way that Clinton's life is examined now, perhaps the truth would emerge that our heroes are made, not born. We generally, I think, prefer mythology to reality and woe to the man who would wake us up to reality.



United States President Bill Clinton.

**Equal**

Editor's note: This letter in response to an editorial published in the *Ottawa Citizen*. Mr. [Name] has requested that *Windspeaker* print this letter in response.

**Dear Ottawa Citizen**

I am writing in response to your editorial entitled *Under The Law* which appeared on June 5, 1998 to say that on a reservation, there is no justice in this country.

The only place in the Canadian justice system that has such things as equality before the law is in the minds and hearts of a few privileged urban people.

There are many examples of this fact throughout the history of this political illusion called Canada, for many different classes of people call Canada their home. Walter Stewart's book *Canada, for an eye-to-talk to some of the ways we live in this country*

**Can****Dear Editor:**

I am researching the life of my great-grandfather. The search has led me to Brunswick, Canada.

I talked to George Panopscot reseau in Maine, near where my great-grandmother and great-grandfather lived. He said that the name was common among the Natives by George.

I am looking for a Brooks born in the area who died about three years ago and was 95 years old.

I believe my

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# Public trust

ess when it comes to First Nations issues. He ran head-on into the Assembly of First Nations initiative to fight back any time the press shows bias against Aboriginal people. The president hit back hard and called on his friends to do likewise. On the surface, it looks like Clinton has put himself in the same class as the Soviet Unions and the state-controlled Pravda, or AFN's Maurice Switzer. But there's a difference: Clinton is making his move to spite the government, not to serve a public interest. He gets some credit for that. A journalist's job is not to serve as a lapdog for those in power. Where he loses those points is when he serves those in the power who may not hold real power at the present but still represent the establishment, the conservative elite of British Columbia. If you're in the news business, write, print the news — all

you can't or won't, you don't belong in the club and we don't want you.

# grace



President Bill Clinton.

al to his wife — no question. He let his wife down. But he also failed his country? Clinton has two roles to play that he did not necessarily inform the other. But in today's image-obsessed world, image on television is everything. We become more in the image of the president than in the man himself. It's hard to wonder that our heroes let us down every now and then. They aren't real to begin with. I submit that the president is a product of being a weak male who needs to get some counseling. His presidential record, however, speaks for itself. I just wonder who the next president will be and if the people will choose someone who is perfect enough to fit the hero's cape? I hope that if you were to examine the lives of most men in power, you would say that Clinton's life is extended now, perhaps the truth will emerge that our heroes are made, not born. We generally think, prefer mythology to reality and woe to the man who would wake us up to reality.

# Equality under the law a fallacy in Canada

*Editor's note: This letter is in response to an editorial published in the Ottawa Citizen. Mr. Dan Ennis has requested that Windspeaker print this letter in response.*

Dear Ottawa Citizen Editor:

I am writing in response to your editorial entitled *Equality Under The Law* which appeared on June 5, 1998 to say, without reservation, there is no such thing in this country.

The only place in the Canadian justice system there is any such thing as equality under the law is in the minds and rhetoric of a few privileged upper class people.

There are many examples of this fact throughout the history of this political illusion that is called Canada, for many of the different classes of people who call Canada their home. Read Walter Stewart's book, *But Not in Canada*, for an eye-opener. Or talk to some of the women who live in this country and hear

their stories about being relegated to second class status in this country.

Look at the situations faced by poor people, people who were forced into poverty by a country driven by the concepts of profit-margins, competition and dog-eat-dog economics. This is the same system that buys and sells lawmakers, judges, police officers, and lawyers. It creates a multi-tiered system of justice that no one can deny has been operating in this country since its birth, and continues to operate in this country today.

There is one tier for the rich and connected, one for the poor, one for women, one for people of color, and the list goes on. There is definitely one for the lowly Indian, who is not white or not rich, and one who is considered by many not to be human enough to require equality under the white man's law. Read *Pagans Amongst Us* for an eye-opener.

Think about it. Consider the Indian Act. Is there a French Act or a German Act or an Irish Act or a Chinese Act? Is there any other such government law in place to control other ethnic groups in this country? Is this your idea of equality under the law?

Please don't tell me this Indian Act was created to preserve my culture. I've heard other EuroCanadians use that kind of justification of this racist law. That is wrong. The Indian Act is similar to the Jim Crow laws of the U.S. or the Apartheid laws of South Africa.

Read the Hansard report or the Privy Council Report, or the early writings of any of your Canadian heroes to find out the real purpose of the first Indian Act. It's expressed purpose was to eliminate Indian people, my people, once and for all. It was to rid Canada of its "Indian problem" and bring about a final solution.

When you speak about equality under the law with respect to the Indian people in this country, you must first read that section of the Human Rights Act which exempts Indian people from such human rights protection.

Or look at the New Brunswick ruling where they ruled that New Brunswick Indian people were exempt from provincial sales tax at the point of sale, but the province continued to collect the tax at those points of sale right up until the time that the Supreme Court of Canada issued its ruling. But, when the New Brunswick Appeal Court ruled against Indian people in the Thomas Peter-Paul Crown lands logging dispute, the government acted immediately to force Indian people to cease cutting on Crown land, even though the decision was being appealed in the Supreme Court. Where is the equality there?

There are also Indian-owned

businesses in New Brunswick that have employed non-Natives for the past five years who are now being forced to fire those non-Native employees as a result of government policies and actions which have come out of the Crown land logging issue. Where is the equality under the law in these cases?

Equality under the law is an illusion. It is a good concept that has been perverted and corrupted over the past 131 years here in Canada. It began in the feudal systems of European where kings and lords ruled, where landowners and wealth defined equality under the law. It was imposed upon this country when those Europeans came to these shores and we, the Indian people and other minority groups, have paid dearly for it ever since.

*All My Relations,  
Dan Ennis  
Tobique First Nation  
New Brunswick*

# Can you help?

Dear Editor:

I am researching my great-grandfathers roots. The search has lead to New Brunswick, Canada.

I talked to George at the Panopscot reservation in Maine, near where my great-grandmother and great-grandfather met, and he said that the Brooks name was common among the Natives by Gagetown.

I am looking for Edward L. Brooks born in the 1900s. He died about three years ago and was 95 years old.

I believe my grand-

mother knows more, but changes the subject whenever I have spoken to her about her mother and father.

Edward married Bertha Pearl Sutton who died in 1945 of congenital heart failure. Edward had the following siblings Harry Brooks, Alfred Brooks, Nell Brooks.

Thanks for any information.

*Rona Moore*

Please send any information to the editor at Windspeaker.

# Skating for others!

National Hockey League star Sheldon Kennedy roller-bladed onto the Siksika Nation in southern Alberta in August. Kennedy was greeted by Rev. Arthur Ayoungman and the Siksika Nation contributed more than \$5,000 in donations and souvenir purchases to the Sheldon Kennedy Skate Across Canada campaign designed to raise money to open a ranch in British Columbia for victims of child abuse.

"This is an issue the effects all walks of life in our society," said Kennedy.



PAUL MELTING TALLOW

# OTTER

By Karl Terry



*K. Terry (17) Sep. © at Colwpaix 98@ AOL.COM*



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Oct. 19 - 21, 1998 Calgary, AB (403) 531-8080

**EFFECTIVE STRATEGIES NATIONAL NATIVE EDUCATION CONFERENCE**

Oct. 21 - 23, 1998 Winnipeg, MB (204) 896-3449 see ad page 36

**OUR LAND IS OUR FUTURE - UNION OF BC INDIAN CHIEFS - 30TH ANNUAL GENERAL ASSEMBLY**

Oct. 20 - 22, 1998 Vancouver, BC (604) 684-0231

**SHARING FOR STRENGTH: INTERDISCIPLINARY STUDENT CONFERENCE ON COLLABORATIVE PERSPECTIVE ON NORTHERN & ABORIGINAL PEOPLES, PLACES & PHILOSOPHIES**

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Oct. 25 - 29, 1998 The Pas, MB (204) 623-4226 see ad page 26

**BC ABORIGINAL NETWORK ON DISABILITY SOCIETY CONFERENCE**

Oct. 26 - 28, 1998 Victoria, BC 1-888-815-5511

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**12TH NATIONAL CONFERENCE ON CHILD ABUSE & NEGLECT**

Nov. 16 - 21, 1998 Silver Spring, Maryland, USA (301) 589-8242 see ad page 23

**CANADIAN ABORIGINAL FESTIVAL & INTERNATIONAL POWWOW**

Nov. 20 - 22, 1998 Toronto, ON (519) 751-0040

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## Dene man makes career out of tricking people

By John Zapantis  
Windspeaker Contributor

EDMONTON

Keeping an air of mystery shared by performers in his line of work around the world, Napoleon Rivetti doesn't reveal his trade secrets or his real name.

Rivetti is a magician, a professional in the art of illusion. He has a mixed Aboriginal background. His father is Dene from the Northwest Territories and his mother is Irish.

Rivetti was born in Edmonton and is proving that the hand is faster than the eye to audiences in and around the Edmonton area for more than 17 years.

From the age of nine, Rivetti felt the call of the art of magic and illusion. Attending a magic show at the provincial museum, he was spellbound by the tricks. His particular favorite is the "head-box illusion." In this illusion, a person is lying flat on a table with his head, arms and legs visible from inside separate boxes. Then the head box is covered and removed, while the rest of the body stays in full view.

Amazed by the spectacular illusion, Napoleon realized he wanted to be a magician.

His first teacher and mentor in the world of magic was Edmonton's Fred Willard, the owner of Willard's House of Magic. Willard, who has practiced the trade for 50 years and performed with the touring illusionist group Ring 62, boosted Rivetti's knowl-



JOHN ZAPANTIS

Rivetti incorporates some of his culture, like an eagle feather, into performances.

edge of the craft.

"I went to Willard's House of Magic in 1976 and got involved. Since then my world of magic has opened many doors," said Rivetti.

Rivetti took his magic to the streets — literally, with daily performances on the corner of Jasper Ave. and 101 St. In 1981, he was proclaimed as Edmonton's first, publicly recognized street performer. Four years later, he was the house magician at West Edmonton Mall, where he

treated thousands of spectators.

Rivetti now has a traveling show and is available for private bookings.

Rivetti, a Grade 9 drop out, has educated himself and been a teacher to thousands of people over the years in the school of wonder and amazement.

"I do it for the fulfillment and to see the look of astonishment on people's faces," he said. "I truly believe that my gift is magic, and magic to me is like the fourth of July."

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• Aboriginal People's Television Network • Aboriginal People's Television Network •

## Inuit

By Rob McKinley  
Windspeaker Staff

NAIN,

As many as 900 people thought of themselves may now be wondering if their Aboriginality is gone.

Since 1992, the Inuit Association is slimming its 5,000 membership list to suit eligibility criteria determining land claim deals with the province and the federal government.

With a decision made by the association's board of directors, letters were sent to its members, informing them that their membership had been revoked.

Lisa White, a mother of three now in Edmonton and going to the University of Alberta, was one of those members.

The letter to White stated that under the "Community" section of the association's membership criteria, she was no longer a member. Labrador Inuit Association, since she is no longer a member, her uninsured benefits from Health Canada and her post-secondary funding from Indian Affairs had also been revoked. She wonders if she is still Inuit.

Calgary  
Winnipeg  
Edmonton  
Ottawa

**INTERNATIONAL**

**Sunday, October 19, 1998**

8:00 am  
8:30 - 9:30 am  
**Plenary Session**  
9:30 - 10:00 am

10:00 - 11:45  
11:45 - 12:15  
12:15 - 1:30 pm  
1:30 - 3:30 pm  
3:30 pm  
4:00 - 5:30 pm

6:30 pm  
7:00 pm

**PHONE**



# Inuit ancestry lost with the stroke of a pen

By Rob McKinley  
Windspeaker Staff Writer

NAIN, Labrador

As many as 900 people who thought of themselves as Inuit may now be wondering where their Aboriginal ancestry has gone.

Since 1992, the Labrador Inuit Association has been slimming its 5,000 name membership list to suit new eligibility criteria determined during land claim discussions with the province of Newfoundland and the federal government.

With a decision made by the association's board of directors, letters were sent to some of its members, informing them that their memberships had been revoked.

Lisa White, a married mother of three now living in Edmonton and going to the University of Alberta, is one of those members.

The letter to White told her that under the "Connection to a Community" section of the membership criteria, she was no longer a member of the Labrador Inuit Association. Since she is no longer a member, her uninsured health benefits from Health Canada and her post-secondary education funding from Indian Affairs had also been revoked.

She wonders if that means she is still Inuit.

According to the new criteria, a membership can be revoked if a person has no direct Inuit blood and if they or their parents were not born in the Labrador land claim area. If there is Inuit blood, it has to be at least one-quarter in order to maintain membership.

White is sure she has one-quarter Inuit blood. Her father's mother was 100 per cent Inuit.

To prove that, however, White must appeal to the Labrador Inuit Association — a process she fears could take several years.

Much like the Aboriginal women who had to meticulously show blood line ancestry when applying for Bill C-31 status since 1985, White can no longer just say she is Inuit — which she has believed herself to be since birth.

She can't understand how she used to be an Inuit member, eligible for uninsured health benefits from Health Canada and education funding through Indian Affairs, and now has to prove that she is still Inuit. While the funding and health care was nice to have, White said she can do without it. She is more concerned about her loss of Inuit ancestry.

"I still consider myself to be Inuit," she said. "I don't agree with it at all. They can't take the blood out of my veins."

Now she is looking for a

way to get her status back. She has turned to Indian Affairs, but was told the department can't help.

Unlike Treaty Indians who are registered directly with Indian Affairs, Inuit people do not have such a registry. Indian Affairs relies on numbers sent to them by the Inuit association.

Indian Affairs spokesperson Lynn Boyer told *Windspeaker* that the Labrador Inuit Association is in charge of its own membership. Despite the fiduciary responsibility of Canada to all Aboriginal people, including the Inuit, the federal government has left it up to the association to tell them who is and who is not Inuit.

Boyer said there is no act to legislate matters regarding the Inuit. There is only the Indian Act. For the Inuit of Labrador, that responsibility lies with the Labrador Inuit Association.

"The position of the federal government is that it is their right to define who their membership is," said Boyer. "We go on the information they provide."

And according to that information, there were 834 people in the middle of September who were no longer recognized by Indian Affairs, Health Canada or the Labrador Inuit Association as Inuit.

An employee with the Labrador Inuit Association who

didn't want her name used said the association was reducing its membership to only the purest forms of Inuit people before the Labrador land claim settlement is made.

"We settle the land claim, we don't want anyone there that shouldn't be there," she said. "We want to clear up our membership."

Joe Dicker, the former vice-president of the Labrador Inuit Association and the man whose signature is at the bottom of many of the revoked membership letters, said that when the association began in 1973, the membership application process was very lax.

"In the beginning, when the direction was on to recruit, the eligibility of enrolments wasn't very clearly defined," he said. "There were a lot of people not supposed to be members who got in."

It wasn't until the late 1980s and the early 1990s that the association, along with the province of Newfoundland and the federal government, began to look at the criteria as part of land claim negotiations.

At an open meeting in 1990, the new criteria were announced, voted on and accepted by majority. Dicker said those people who were living away from the community were able to send a vote by proxy.

At that point, the association began to streamline its

membership.

Dickers said the process has been fair and, while there were a few complaints at the beginning, the majority of the people in the dozen communities served by the association have accepted it.

Dickers said the people removed from the band list haven't necessarily lost their Inuit ancestry, just their association membership.

For Lisa White, there is no difference between the two. She is baffled.

"I don't know what I am," she said. "It's like we suited their policy once, but now we are no longer up to par."

All that is left for White is to take legal action. According to Indian Affairs, the Labrador Inuit Association can determine its own membership as long as they don't contravene the Charter of Rights and Freedoms.

White is going to see if she can challenge the association and also the federal government for giving up on her. She wants to tackle the decision to dump her from the membership list as a human rights violation.

"I'm not going to let them get away with that," she said.

According to the Labrador Inuit Association, there are still more people on the current membership list who will receive notice that they will be removed.

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JOHN ZAPANTIS

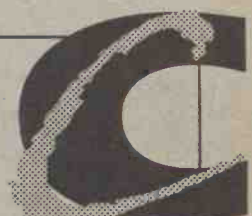
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- The Creation of a First Nations Trade Group •

### PRELIMINARY AGENDA

**Sunday, October 18, 1998**

8:00 am Trade Show Opens  
8:30 - 9:30 am Grand Entry/Call to Order Opening Prayer  
**Plenary Session I**  
9:30 - 10:00 am Keynote Address  
• Premier Ralph Klein  
10:00 - 11:45 am Panel Presentation: NAFTA - First Nations Perspective  
11:45 - 12:15 pm Break  
12:15 - 1:30 pm Luncheon - Keynote Speakers  
1:30 - 3:30 pm Panel Presentations  
3:30 pm Break  
4:00 - 5:30 pm • Mr. Brian Malrone, Former Prime Minister of Canada. "First Nations - The Governments and NAFTA."  
• Mr. Phil Fontaine, Grand Chief AFN.  
6:30 pm Reception - Banquet Hall  
7:00 pm Keynote Address - "Historical Trade"  
Banquet - Mr. D. Starlight, Mr. W. Wattunee

**Monday, October 19, 1998**

**Plenary Session II**  
9:00 am Opening Prayer  
9:15 - 11:30 am Panel Presentation  
Free Trade & First Nations: Free Trade Zones, Taxation & Constitutional Rights, Border Access  
11:30 - 12:00 pm Break  
12:00 - 1:30 pm Luncheon  
1:30 - 3:30 pm Panel Presentation  
3:00 pm Trade Show Closes  
3:00 - 3:30 pm Break  
3:30 - 4:45 pm The Future of Tribal Trade  
Establishment of First Nation Trade Policy  
Panel Presentation  
4:45 - 5:30 pm Closing Ceremony  
\* - unconfirmed

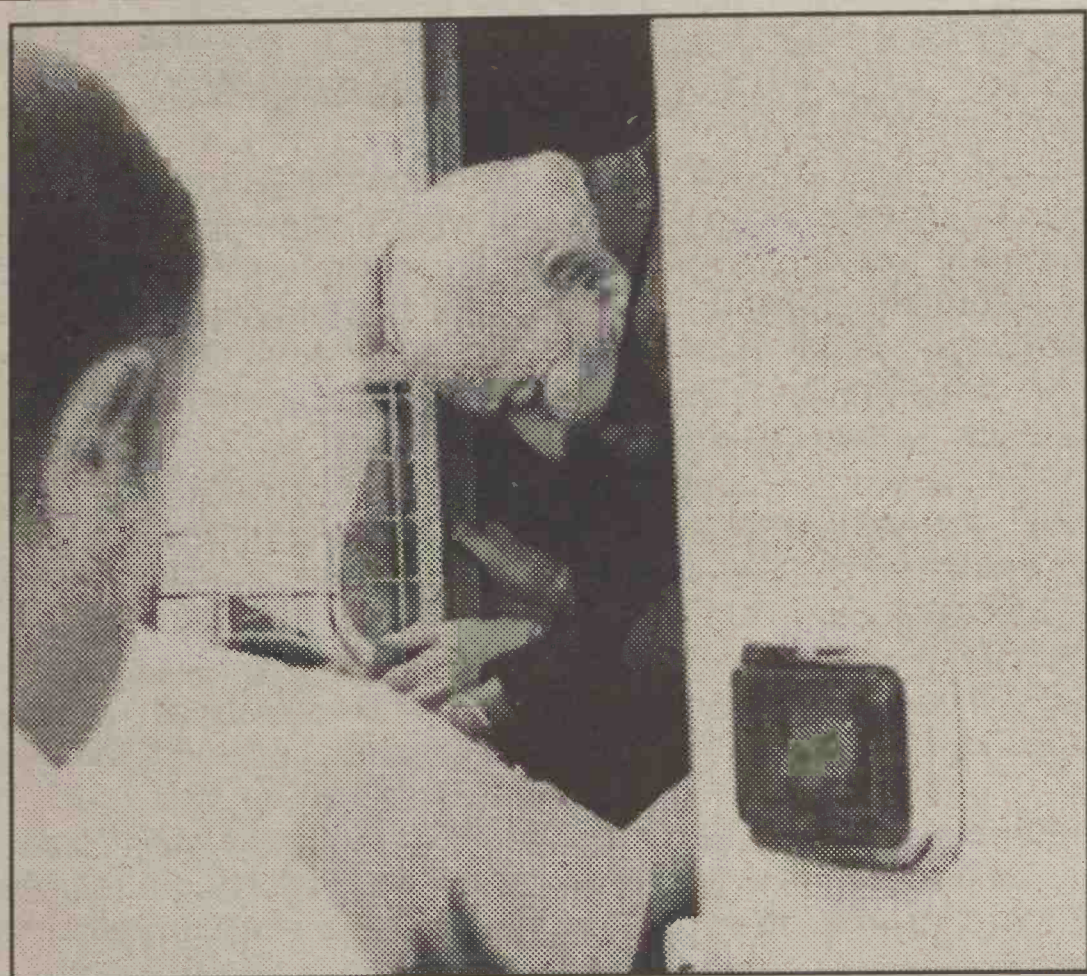
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DAVID WIWCHAR

Arthur Henry Plint is taken from the prison van into the Nanaimo, B.C. courthouse for his testimony in the Alberni Indian Residential School liability trial.

# Plint testifies

(Continued from page 4.)

"I felt like a little kid in there," said plaintiff Melvin Good. "Seeing him made me feel scared and ashamed. When he looked across the courtroom at me I couldn't help but feel like that little kid again; immediately looking

for someplace to run and hide from him."

Others echoed this sentiment throughout the day, saying that facing their abuser had sent them back into their childhood, bringing back the painful emotions that they experienced while at AIRS.

# Clark calls fishery inquiry

By Malcolm McColl  
Windspeaker Contributor

CAMPBELL RIVER, B.C.

Premier Glen Clark, responding to growing protests from the commercial fishermen on Vancouver Island, arrived in Campbell River, B.C. on Aug. 27 to diffuse the threat of shipping blockades.

The premier met with Campbell River First Nation Chief John Henderson and Campbell River Mayor Jim Lornie. Later that day, the three called a press conference that was attended by hundreds of fishermen and their families.

At the press conference, Clark accused the federal government of ignoring the concerns of West Coast fishermen.

"I am deeply disappointed with [Department of Fisheries and Oceans Minister David] Anderson," Clark said. "The ferry blockade in Alaska had the same cause. There is a wealth of intimate knowledge being ignored here. Anderson's absence causes deep concerns."

Clark found a receptive audience for his next announcement. "A full inquiry into the Fraser

River fishery crisis is being launched and the loss of millions of fish will be investigated," he said. "What has happened using DFO conservation methods amounts to incompetence. They know test fisheries were high. The federal department made grievous errors in calculations."

Clark promised to conduct the inquiry within five weeks and appointed Brian Peckford, the former premier of Newfoundland, to head the investigation.

The premier arrived in time to end local threats of a shipping blockade in the inside passage. He pledged to, "put food on the table, put people back to work and put hope in people's future."

"It's a situation where the writing has been on the wall for three or four years," Henderson said. "There is a large abundance of fish. The Adams River [summer] run has come through the Georgia Strait in its 20-year cycle."

But the Adams River run was entirely closed to the fishermen of the inside passage. "This cycle is well known to the Elders of our nations," Henderson said. "The run in 1958 was big and the fish were big. The run in 1978 was big once more. The Elders said another

historic run would occur in 1998."

Sure enough, the Adams run was large and the fish were 20 to 40 per cent larger than usual. They were coming back, 10, 11, and 12 lb. sockeye salmon," he said, adding that the normal sockeye run contains fish averaging six lb.

Henderson said the Elders know plenty about the fish because their people have observed them since ancient times. He was angry that federal officials ignored the Elders' advice.

"Our ancestors tell us this and no one is listening," he said.

He brandished the DFO reports that were delivered to his office.

"Look at the DFO's numbers. Escapement levels at Mission were 5.9 million sockeye, measured late in July," he said. "They have never had that many fish before. The run size they expected was exceeded by 156 per cent."

Helplessly watching such an opportunity swim past them to be taken by Americans in the Strait of Juan de Fuca, or not taken at all, was too much for the local fishermen to stand, said Henderson.

# It los

Several nights ago, at the home of a coupriates, throwing back and discussing a poteness project we were ested in. It was one of cepts that, if pulled of could be quite fun and make history. But do rectly, well, let's just s blow up in our hand us a lot of embarrass no doubt, a lot of mon also made the startlin ery that the more bee drinks, the rosier and timistic things appea if we were the first t that.

So, basically, my wanted to know if I' ested in writing a Na cal with them! You k singing Indians, br tions, and a dance r beat all hell! I had rows and rows of da riginals, probably sca

# We m

By Richard Wagam  
Windspeaker Column

Now that the bar down in Micmac ter the inevitable predi Oka-like eruption o Coast dismantled wi of us can breathe a l Another summer h and the apparent se rest in Indian Coun

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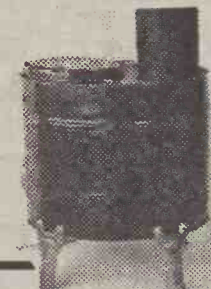
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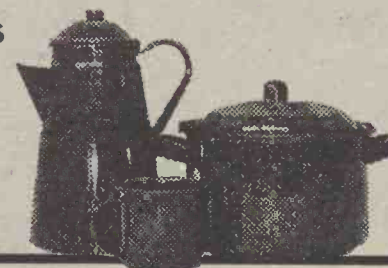


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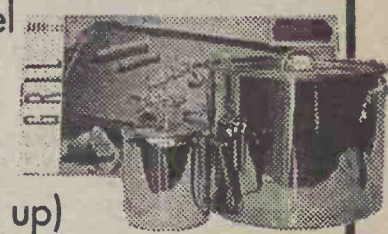
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# Inquiry

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at all, was too much for the  
fishermen to stand, said  
erson.

# It loses something in the translation

Several nights ago, I was over at the home of a couple of associates, throwing back a few beer and discussing a potential business project we were all interested in. It was one of those concepts that, if pulled off properly, could be quite fun and maybe make history. But done incorrectly, well, let's just say it could blow up in our hands, causing us a lot of embarrassment and, no doubt, a lot of money. But we also made the startling discovery that the more beer a person drinks, the rosier and more optimistic things appear. I doubt if we were the first to discover that.

So, basically, my friends wanted to know if I'd be interested in writing a Native musical with them! You know, with singing Indians, broad emotions, and a dance number to beat all hell! I had visions of rows and rows of dancing Aborigines, probably scantily clad,



**Drew Hayden Taylor**

kicking their feet in rhythm as they danced to the beat of the traditional orchestra. The kind of show that would have feathers and fluff flying for sure. Now the ironic thing is, I don't know if that image excites or scares me!

Now, other than the fact that I don't write or read music, I don't even own a stereo for that matter, I thought this could be fun. It wasn't long before all the little wheels in my head began turning. After several decades and centuries of cultural appro-

priation, I was in a position to turn the proverbial tables on the appropriators.

I immediately started thinking of potentially viable Native interpretations of very successful and popular musicals already in existence, ones I could raid — I mean liberate — and give a good and cultured home on some far off reserve.

For instance, a few of my favorites would include:

*Phantom of the bingo hall*, the charming story of a demented and disfigured bingo caller.

*Showcanoe*, a period piece about when Native people canoed across the Great Lakes in search of great blueberries.

*Jesus Christ Superchief*, Jesus Christ arrives on an Ontario reserve only to find that people fight there more than in the Middle East.

*Ever Crazy For You*, a Vegas musical with scantily clad girls (I told you), done Aboriginal-style, taking place at Casino Rama. The reason the girls are scantily clad — they lost their shirts.

*Oka-Lahoma*, (where the wind goes whistling through the Pines), fun, laughter and romance with the S.Q. at the barricades.

*West Bay Story*, the riveting story of love amidst opposing clans fighting it out on Manitoulin Island.

*Elijah*, the political musical biography of a powerful man, featuring the hit song, "Don't

Cry For Me, Manitoba."

*Skirmish Line*, picture a chorus line of warriors at Oka, all in fatigues, kicking up a fuss.

*Miss Sagamok*, where a giant canoe floats down from the ceiling to the floor to save all the inhabitants.

Other potential Aboriginal adaptations include *Joseph and the Amazing Technicolor Ribbon Shirt*, *Mii-Da* (an Ojibway word meaning animal fat or "grease"), *H.M.S. Chichiman*. I know the possibilities are endless but... I don't know, they all sound kind of hokey. But essentially, most musicals are.

Of course I could try adapting something from another medium for the musical stage. How about *Dances with Wolves* as a musical? Then again, I doubt all the buffalo would fit on stage for the stampede. Besides, I don't think the stagehands have it in their contracts to clean up after buffalo.

# We must prepare the warriors of tomorrow

By Richard Wagamese  
Windspeaker Columnist

Now that the barricades are down in Micmac territory and the inevitable predictions of an Oka-like eruption on the East Coast dismantled with them, all of us can breathe a little easier. Another summer has passed and the apparent season of unrest in Indian Country is over.

As we move into the autumn season we can be grateful that no one died in the Micmac dispute over logging rights and none of our people had to endure the indignity of imprisonment.

Still, the echoes of hostility, mistrust and suspicion linger over the land. Where, we wonder, will the next eruption flare? Who will be next to challenge the

might of the white over rights we have paid dearly for the opportunity to exercise?

For me, after watching images of masked and camouflaged warriors confronting authority in Restigouche, and hearing Mohawk warriors state their preparedness to support the Micmacs, the most pertinent question remaining from this summer is this: What manner of

warrior will emerge to fight the next fight? Because there will definitely be another battle somewhere, another scrape in which the inherent rights of our people are trampled by the assumed rights of capitalists, tunnel-visioned politicians, narrow-minded opportunists or all of the above. Who, I wonder, will step up to protect Aboriginal interests and what weapons will

they bear?  
According to numerous prophecies across our nations, we live in the days of great change. Mother Earth is groaning from the tremendous wounds inflicted on her and all of nature is in the process of rebelling against the onslaught of technology and a sin called progress.  
(see Warriors page 17.)

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# Northern clean-up continues, but toxic risk still present

By Rob McKinley  
Windspeaker Staff Writer

CAMBRIDGE BAY, N.W.T.

Potentially dangerous chemicals and pollutants, including polychlorinated biphenyls, PCBs, are being cleaned up from de-commissioned military sites across Canada's eastern Arctic.

The Department of National Defence and Nunavut Tunngavik Incorporated — the corporation that implements land claim settlements in the region on behalf of the Inuit — have reached an agreement on the environmental provisions for the clean-up of 15 Distant Early Warning (DEW) Line radar sites within the Nunavut area.

Rob Martel, the clean-up project manager from the defence department, said the sites were radar installations which served as a first alert of any aggressive military action coming into North America over the pole. The Cold War era stations were de-commissioned in the 1990s after more than 30 years in operation.

Martel said each site contained a barracks for up to 50 people, a radar dome with electrical rooms, maintenance shops, garages, fuel dumps, sewage lagoons, an airstrip and years of discarded materials dumped into landfill sites.

Some of those materials, like heavy metals, corrosives from batteries or liquids from fuel bar-

rels, could pose a hazard to the soil, water, wildlife and, eventually, the human population of the area if they seeped out of the landfill sites.

"There are environmental concerns and that's why we are cleaning them up," said Martel.

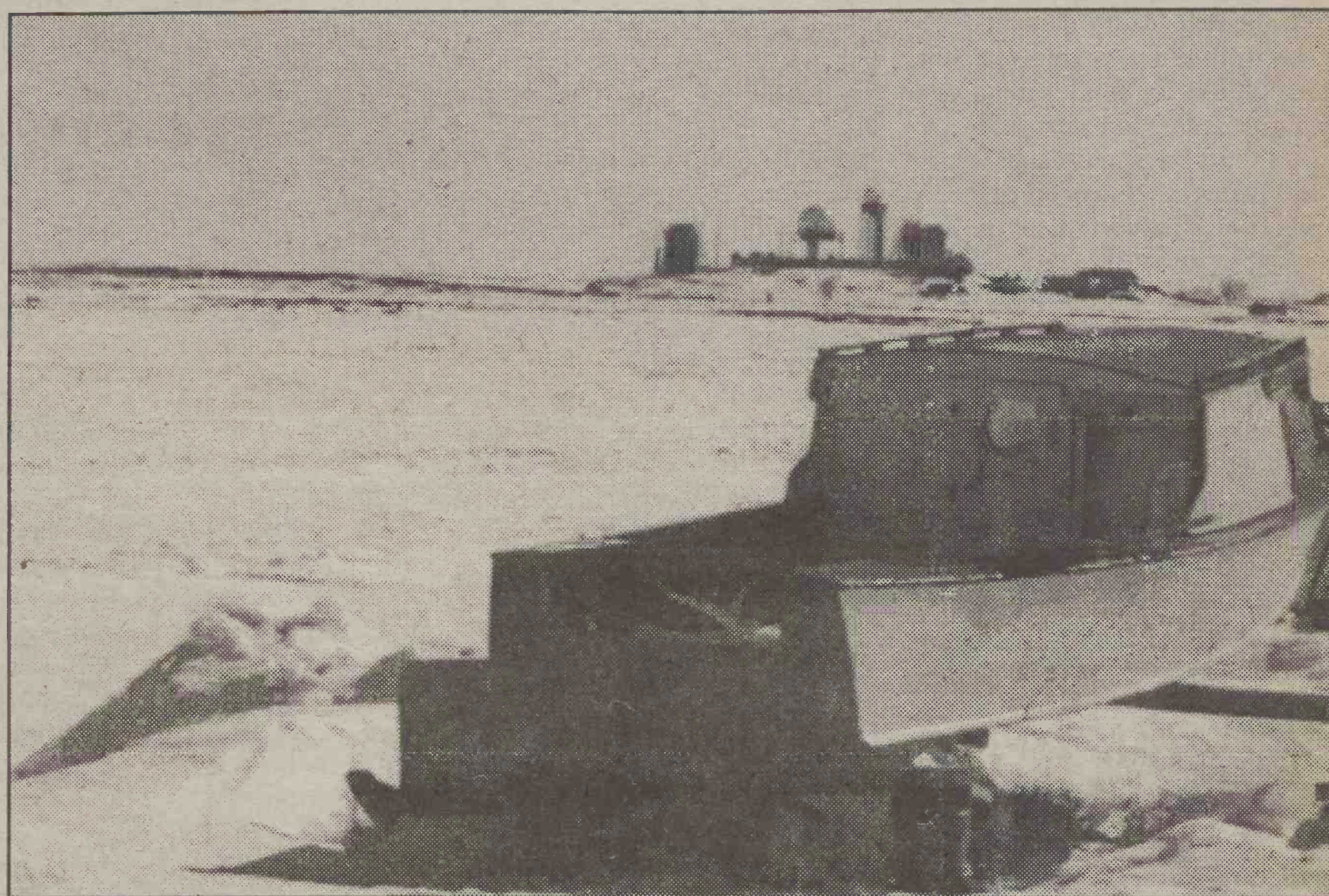
The agreement, signed on Sept. 1, outlines how the sites will be cleaned and addresses the environmental issues of demolition, landfill repair, burial, the removal of hazardous materials, and monitoring of the cleaned up sites. Further negotiations are continuing between the two parties to determine economic provisions for the Inuit working on the project.

Tony Downs, director general for the environment with the defence department, said the Nunavut agreement will see the last 15 sites of the 21 under defence department control taken care of. In early 1996, a similar agreement was reached in the Inuvialuit region to clean up six sites.

When asked if the north had been used as a dumping ground for toxins and pollutants, Downs said "no." He said that, although it is remote and desolate in many areas, there are always people watching.

"You are just not going to get away with that sort of thing," he said.

He said standards within the defence department toward environmental issues are the best of



DEBORA LOCKYER

With a new agreement with the defence department, 15 DEW Line sites, like the one pictured in the background, will be cleaned up over the next 10 years.

any government department. In the case of the DEW Line clean up, he said, requirements included consultation with numerous community members and environmental groups.

"You don't do anything without consultation in the North," he said.

Since 1989, \$12 million of research has been compiled on the sites. That research pin-pointed several sites where toxic seepage

was a concern. Those sites were cleaned up immediately.

"If they were left there for the long term, [pollutants] would get into the food chain," he said.

Allan Maghagak, spokesman for the Nunavut Tunngavik Incorporated said many people in the north believe toxins may already have entered the food chain. He said their own testing leads to those conclusions.

Maghagak said he is happy

that part of the clean-up agreement includes the monitoring of the sites for an extended period of time after they have been cleaned up.

After all, he said, demolishing buildings, fixing some landfill sites and burying others may not be a long term solution. Toxins could still leak out and enter streams and rivers and get into the food chain.

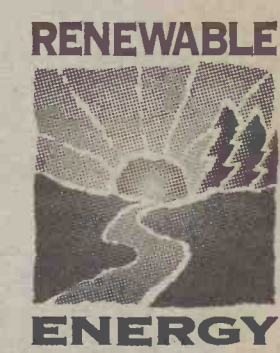
(see Clean-up page 13.)



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# Clean-up

(Continued from page 12.)

"Just because you buy doesn't mean that is what is going to end," he said.

Maghagak hopes future environmental studies to track effectiveness of the clean up done by trained Inuit people.

The agreement guarantees 80 per cent of the labour provided by Inuit and 60 per cent of the companies contracts be Inuit.

Pleased with the agreement which could cost between \$1 million and \$300 million in total, Maghagak said the potential for specialized training is a very important off-shoot.

"The training component is very important," he said.

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Clean-up page 13.)

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# Clean-up could take up to 10 years to complete

(Continued from page 12.)

"Just because you bury it, that doesn't mean that is where it's going to end," he said.

Maghagak hopes future environmental studies to trace the effectiveness of the clean up will be done by trained Inuit people.

The agreement guarantees that 80 per cent of the labor will be provided by Inuit and 60 per cent of the companies contracted will be Inuit.

Pleased with the agreement, which could cost between \$150 million and \$300 million to implement, Maghagak said the potential for specialized training is a very important off-shoot.

"The training component is very important," he said. "We

don't have environmental scientists within the Inuit community."

Maghagak said the heavy equipment operation and labor jobs will be welcomed, but it is the long-term possibilities for specialized training that will make a difference in the future.

He hopes to see Inuit scientists studying rock sediments, wildlife and the waters of the north in the years to come.

More local environmentalists are just what Pam Miller would like to see. As the founder of Alaska Community Action on Toxics, she has been fighting for the clean up of the north for years. She credits Canada for taking steps to clean up its environmental messes.

Miller, who was involved with Greenpeace for a number of years before starting up the toxic-watch association, said Alaska is home to more than 650 military sites, including bases, airstrips and 30 of its own DEW Line sites.

The big difference is that the U.S. sites have not been cleaned up, and it seems they won't be anytime soon.

"The U.S. government, in contrast with Canada, has been completely remiss in not doing the studies and the research," she said, adding that the same toxic waste, including PCBs, is present at the Alaskan sites. "In the Alaskan Arctic, we don't have as much of a handle on it."

That concern should be shared

by Canadian residents as well. Contaminants from the United States could easily make their way to Canadian Arctic communities, she said, since some of the American sites are within 100 km of the Canadian border.

"Canadian and Alaskan people share the same migratory animals for survival and I think [contamination] is very possible," she said.

An international environmental conference held in Alaska this month will draw members of the scientific and environmental communities, as well as leaders from the north. That meeting is the first step toward documenting and researching the dangers of dumping in the north, she said.

The bottom line is that the peo-

ple of the north need to monitor and evaluate the situation themselves, instead of relying on governments.

"We need to begin to address how people can take control of these studies, so they are not waiting for the white coats to show up and do the work."


Indian Affairs has responsibility for 21 DEWLine sites in the Canadian Arctic, three of which have been cleaned up because they posed some environmental threat, and like the defense department sites, there are plans to have the remainder of these sites cleaned up within 10 years. None of the remaining sites is believed to be an environmental danger.

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# Film evokes images close to home

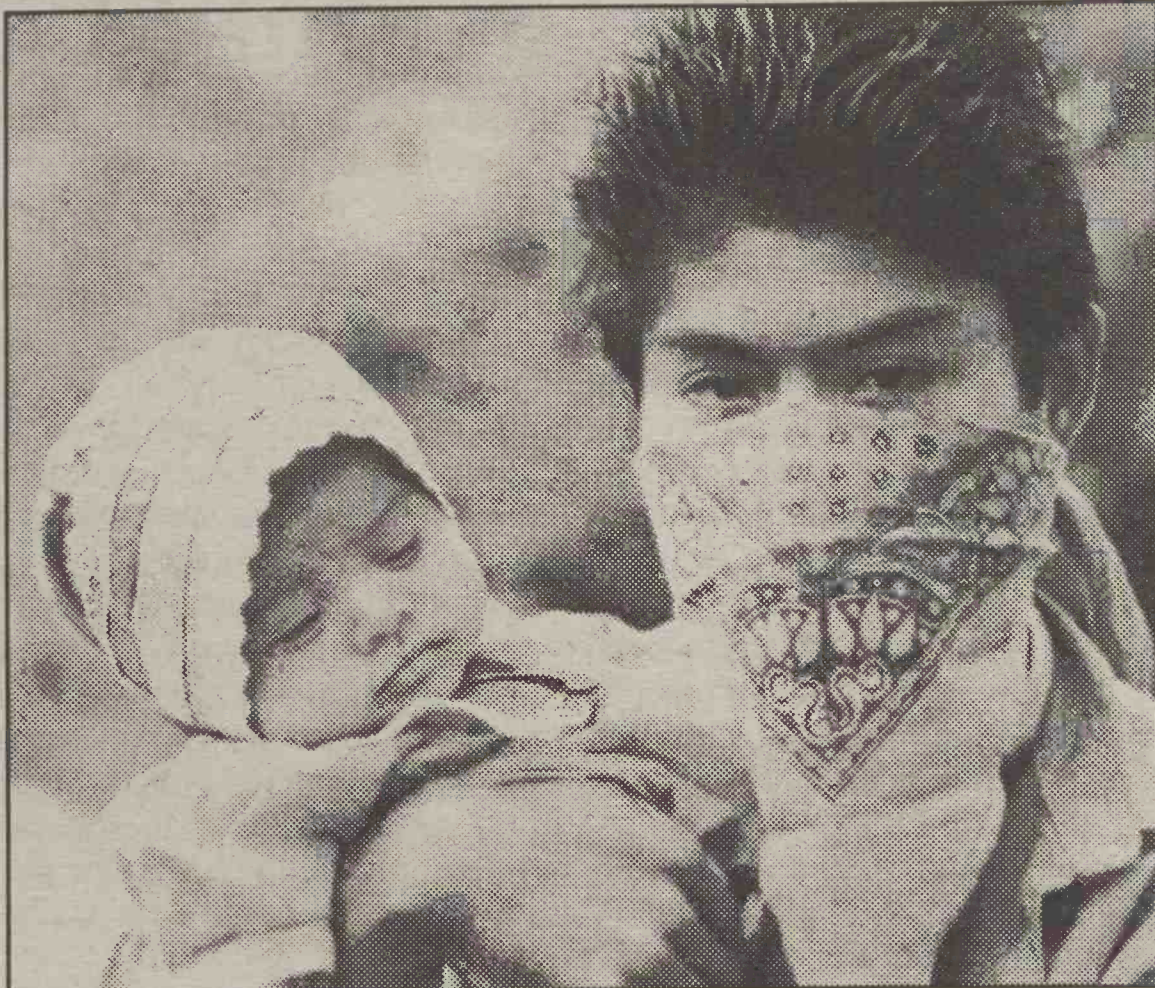
By Jackie Bissley  
Windspeaker Contributor

LA RAEIDAD, Mexico

In the opening shot of *A Place Called Chiapas*, there's an eerie sense of déjà vu — juxtaposing images of Wounded Knee and Oka flood the mind. Under the cloak of darkness, army tanks roll down the dirt roads of Mexico's most impoverished and remote state with the ominous presence of an impending military invasion.

As Canada and its free-trade partners, the United States and Mexico, ushered in the new year on Jan. 1, 1994 with celebrations and promises of bringing Mexico into the modern industrial world, the Zapatista National Liberation Army (EZLN), an armed Indigenous army, descended from the mountains of Chiapas and seized five towns and 500 ranches in the surrounding area.

Intrigued and captivated by



NETTIE WILD

The struggle of the people of Chiapas is closely paralleled with the struggles of Aboriginal people in Canada.

the EZLN's communiqués sent via the Internet, Vancouver-based film-maker Nettie Wild traveled 3,000 miles to the heart

of Zapatista territory. Using the En Cuentro gathering in 1996 for the setting of the film, Wild and her Mexican/Canadian

crew, confronted the myriad complexities that permeate Mexican politics and blur the reality of the Chiapas crisis.

En Cuentro was a gathering organized by the Zapatistas to draw international attention to the movement. Held in the village of La Realidad (Reality), it succeeded at attracting more than 2,500 international visitors, mainly journalists and activists, who spent five days debating, philosophically, the road to democracy. But outside of the media's limelight, and hidden from the camera lens of mainstream photojournalists, Wild went to the victims caught in a deadly crossfire — refugees from a covert war. Border towns to the north of Chiapas have been targeted by paramilitary groups like the Paz y Justicia (Peace and Justice) that, protected and supplied with arms by the Mexican government, systematically terrorize local pro-Zapatista campesinos with intimidation, violence and death.

Mexico is home to the largest Indigenous population in the Western hemisphere, and the issues and concerns that dominate the Zapatista movement are familiar to Indigenous people, north and south of Chiapas, who struggle with the legacy of colonization. For viewers who have little, if any, knowledge of the Indigenous uprising in Mexico and its' aftermath, *A Place Called Chiapas* opens a much needed door to a world that is connected to Canadian audiences in more ways than one.

The most chilling moment of the film may be the closing frame where, without the background of exotic jungles and the penetrating eyes of soldiers in balaclavas, the audience reads in silence that on Dec. 22, 1997, paramilitary groups massacred pro-EZLN supporters, 10 men, 21 women (four of whom were pregnant) and 14 children. This is the reality of *A Place Called Chiapas*.

## Film-maker Nettie Wild talks about Chiapas

By Jackie Bissley  
Windspeaker Contributor

VANCOUVER

Jackie Bissley: You had obviously done research before you went to Chiapas, but what was the thing that caught you most off guard, the thing you were not expecting?

Nettie Wild: Well, the big thing was that we went down to cover one war and stumbled upon another.

JB: You mean to cover the war between the Mexican army and the Zapatistas?

NW: Yeah. That's what interested me, the Indigenous uprising, the peculiar chemistry between non-Native and Native people.

[Zapatistas Subcomandante] Marcos told me at one point that he thought the Zapatistas wouldn't exist if it were just one or the other, that it was the alchemy of the two. And that was really neat because that allowed me a way in. There was a place for me. But it also tossed the ball back to me by saying, "The Zapatistas is about you as much as it is about Indigenous people, and what are you going to do about it?"

But when we went down there and started filming, the Zapatistas, in the official peace talks which was in the middle of an official cease fire in what I call the official war, lo and behold what happened was we stumbled upon an ongoing war. One that no one was owning up to and a whole lot of people were disappearing, houses were being burned and refugees were being created.

At first I didn't want to go near it because it was so complicated and these foreign eyes and this foreign brain was having trouble just trying to sort out the official war. At first it felt apart from the main issue, but I believe that when you're getting embroiled in contradictions, then you're getting close to the reality the

people are facing on the ground.

Almost invariably, what you see at first is not the way it is and we nosed our way into it more and more, mostly because we met people who really touched us and it became impossible to ignore their stories. Then we realized, not only is this another important story, it's the same story.

It's the very real government reaction to the Zapatistas and making damn sure that the Zapatistas remain encircled. And if you are a villager living outside of that circle and you start to sympathize with the Zapatistas thinking — "Hey these are good ideas, schooling kids in their own language, having enough food to eat, having my child live past five years old..."

JB: In other words, people organizing.

NW: Yeah, once you start getting on board, then the "Zapatismo" is spreading out of the territory. If you really look at the political activities that have been happening, the harassment, it's in those border communities. That's where the paramilitary groups are carrying out the government's agenda.

Ultimately, it's about a government that's starting to crumble. It's about terror and fear and those people having the guts to stand up to that. And, there are contradictions within that. The refugees who stand up are abandoned, certainly by the government over and over again, and even the church, that tries to help but can't get near them, and then the Zapatistas are stuck, because they're not in power. That's always the big dilemma in a revolutionary movement, that in a certain sense, you can't deliver.

JB: What was your feeling about the gathering at En Cuentro?

NW: Mixed. I mean it was hilarious to have all these people from different cultures all

together, there was humor everywhere and the Zapatistas, and especially Marcos, shared that. It was also very sincere: people weren't in Cancun, they were slugging their way through the mud in La Realidad. En Cuentro was important because you could see the message getting out, but in one way it wasn't very effective. This was the second gathering, and the government was really putting the screws on the Zapatistas and people were just getting tired. A weariness sets in as talks drag on and on. But there was a real interesting mix of Indigenous and non-Indigenous people. There was the real concern that once the international guests left, the army would attack.

JB: So how does this film differ than your other films beyond the obvious Mexican context of *A Place Called Chiapas*?

NW: I have never been in a situation where people were so frightened to speak and that was the hardest thing. In the Philippines, [for the documentary *A Rustling of Leaves: Inside the Philippine Revolution (1989/90)*] we were in more physical danger, in the *Blockade* [the film which examines logging right for the Gitksan and Wet'suetan nations in Canada] up north it was my home territory and it was difficult for me in lots of ways, because I had to figure out where do I stand in all of this, but in Chiapas, no one wanted to talk.

They were either scared, and, in some cases, even on the Zapatista side, there were people I was allowed to interview, but they were so formal, so indoctrinated, that I knew the interviews would be on the cutting room floor. That was the challenge here. In a militarized society, how do you get the voice out there so

they touch people's hearts?

I like to follow characters in the community, because they'll take you somewhere you'd never find on your own; they'll surprise you. I think there are other videos and papers that have been written that can give people a more profound grounding in the points of the Zapatista agenda. I think my job became, how do we story-tell in a way that will capture the essence of the struggle?

JB: So far, how has the film been received?

NW: Well, it's always interesting. For people who are really politically involved, it's just not enough of an articulation of what the Zapatistas are all about.

On the extreme right, it's a puff piece on the Zapatistas. Then someone who's very close to the situation has said that the Zapatistas may feel I've been too critical of them because I asked questions that needed to be asked, and then I've heard that "clearly the film-maker is blinded by her ideology."

The straight press kind of loves it because there is confrontation and debate in the film, so that makes it intriguing and safe for them because they don't feel it's propaganda. The extreme right wing media hasn't slammed us yet, but I'm sure that's coming.

JB: If there is a lesson in your film, what do you think it is?

NW: On a concrete level we're being told an official story, that the official war is



JACKIE BISSLEY

Nettie Wild went to Mexico to film one war and stumbled into another.

over, that there is a cease fire and that Mexico cares about peace. I think the reality is much different and the film shows that.

On a deeper level, I hope it gets people thinking about these people who had to change their world in order to survive it. And saying to [Canada's Foreign Affairs Minister] Mr. Axworthy, human rights should tie to foreign policy. I think in Canada, it's possible to look at the film and hear all the First Nations voices that we hear here, except that in this film they're in Spanish.

When you talk to people in Chiapas about Canada, and that there are Indians here, there's that moment of recognition that is very healthy.

JB: It's all one America.

NW: Exactly! I really got that feeling in Mexico that I've never had before. I didn't feel like I was on foreign turf. I know that sounds weird, but I really thought we have a shared history here and we haven't explored it. I haven't and it's time to do it and I had fun, doing it too!

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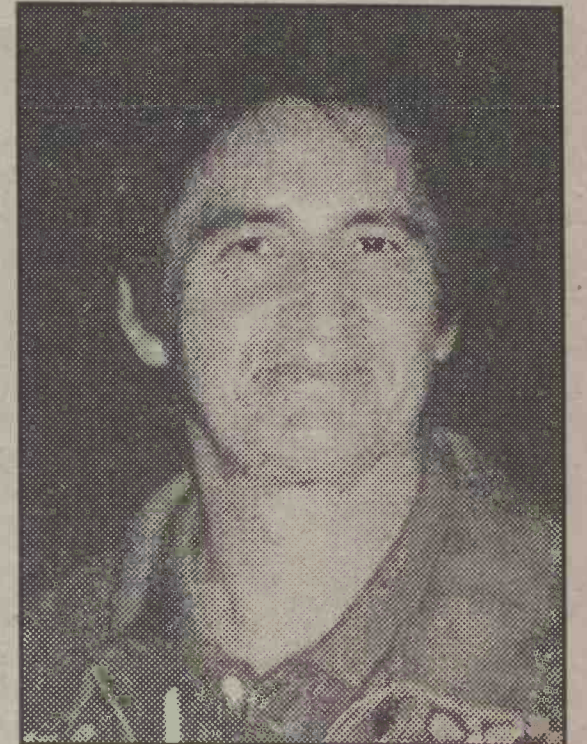
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Urban treaty rights should be a priority

By Philip N. Plessis Windspeaker Contributor

WINNEPEG



Ovide Mercredi.

"It's not too late to do something about it." That was the message former national chief of the Assembly of First Nations told an audience of about 100 people on Sept. 11 in Winnipeg about urban treaty rights.

"When I first came here [to the city], I couldn't understand why I ceased to be an Indian. I was an urban Indian," Mercredi, now a special adjunct professor at Laurentian University in Sudbury, Ont., told the audience.

"Rights belong to every Indian person. It doesn't matter where you live."

Mercredi said education rights were something not everyone had access to in the cities. Denial of education rights was something that was in violation of the treaties.

"If you believe in that right, we should make the government pay. It would mean an end to the discrimination of our peoples."

Mercredi said Aboriginal people would be the most educated segment of society if the treaties were honored.

"We would be satisfied. We would be the richest people. We would have our own universities in Western Canada."

Interpretation of the treaties was the main focus at the gathering. In emphatic fashion, Mercredi asked the audience if they had read their treaties. After only a handful of hands were shown he said, "If you don't know your treaty you can't fight the government."

He went further by saying that the treaties must be given life by the government. In the past, federal law was stronger

than the treaties. The current situation was developed by a government that was used to extinguishing treaty rights.

"In less than 100 years we lost our political power. Who gave them that power? These are the people that speak of democracy," said Mercredi.

The former national chief also expressed gratitude to previous leaders, going back far into history.

"They were better than John A. Macdonald, who saw Indians as an obstruction. Our chiefs were smart enough to deal with white society beforehand."

Mercredi expressed his regret that he did not have the chance to learn traditional Indian knowledge.

"Educational institutions are focused on white culture. They can only teach us what they know."

Mercredi advised that Indian people come together to protect treaty rights.

He quoted former prime minister Brian Mulroney who said "If you don't use it, you will lose it," Mercredi added, "and then we will have no one to blame but ourselves."



TED SHAW

Bishop Gordon Beardy (left) of the Muskrat Dam First Nation, and co-walker Solomon Beardy, of Lac Seul First Nation, get ready to set out from Owen Sound, Ont. on the next leg of the sacred walk.

Sacred Walk for Healing!

Bishop Gordon Beardy, of the Anglican Diocese of Keewatin, is on the road again to raise awareness about sexual abuse.

The Sacred Walk for Healing was first held in 1996 when the Bishop decided to show solidarity with survivors of abuse. After 20 years of service to the Anglican church, Beardy had heard story after story about the

pain and despair resulting from such abuses, much of which was inflicted upon innocent children in residential schools.

"Walking and talking to people about this problem, it was at least something I could do," said Beardy about the walk.

This year the walk began at Lac Seul, north of Sioux Lookout, Ont., on Aug. 3 and will conclude in Ottawa in October.

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JACKIE BISSLEY

It was difficult to keep up with Ulali this summer. Pura Fe, Soni and Jennifer were busy performing at various festivals throughout Canada and the United States, including the Vancouver Folk Festival. The women a cappella group recently signed a multi-album deal with Sony Music and are slated to start recording in October with Branford Marsalis as producer. The most exciting buzz around Indian Country is that Miramax Films (the distributor of the film *Smoke Signals*) is pushing hard for Ulali's song "Wahjeeleh-Yihm" to be nominated for an Oscar next year.



JACKIE BISSLEY

Three generations sit at the drum. (Right to left) Michael Edmunds (Dahnosay) and Derek Edmunds (Tewinin) join 80-year-old Randlett Edmunds to sing songs from the Southern Plains. Randlett is a member of the Caddo Nation and came all the way from Oklahoma City to perform at the Vancouver Folk Festival. He appeared with his son and grandson as the singing group Dahnosay. "I'm about the last one who knows all the songs in my tribe. Anyone who wants to learn should do it when they're young. It's like a language, singing. It's easier to sing than it is to say words. I learned mostly on my own from playing around at the dances. My grandma used to take us to them in the summers. Back then, our people lived on their allotment lands. We didn't call them powwows, we called them dances. My grandma would hitch up a team of horses and take us out to someone's land where there was a dance and we'd stay a couple of nights. I didn't sing since back then most of the singers were elderly men. I guess all that time I was playing around, I was listening and that's how I learned."

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Warrior

(Continued from page 11.)  
Soon, we will all be confronted with the real picture of the universe and our lives will be stressful and hard.

If you respect those prophecies, and the teachings beneath them, you can realize that there is a great future for a new kind of warrior emerging from our circles because the prophecies say Indigenous peoples will find the way to a new harmony, a new balance, and a new stronger relationship with the earth. In that light, we need to

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# Warriors will fight different kind of battle

(Continued from page 11.)

Soon, we will all be confronted with the real power of the universe and our lives will be stressful and hard.

If you respect those prophecies, and the teachings that lie beneath them, you come to realize that there is a great need for a new kind of warrior to emerge from our circles, because the prophecies say that Indigenous peoples will lead the way to a new harmony, a new balance, and a newer and stronger relationship with all. In that light, we need to begin

preparing ourselves to fight a new kind of fight and become a new kind of warrior. When nature flexes its muscles and creation braces itself for survival at all cost, the power of men with guns become irrelevant.

All the floods, droughts, famines, altered seasons, and earthquakes point to a fulfilling of the prophecies. No one can shoot a heat wave nor can all the barricading in the world prevent a swollen river from running where it wants to run. The weapons we will need to carry as Aboriginal people are spir-

itual weapons and the armories where they are stored are our traditions and teachings.

This is not to say that in a conflict over the trammeling of our rights that our resistance needs to be limited to placards, chants and speechmaking, because there is still a need to stand strong against oppression.

But we also need to begin taking responsibility for passing on the intent of those traditions and teachings to those who have not been graced with them. Honoring the gift of

teachings means sharing them, passing them on, spreading their influence like a healing hand across an aching body.

The Elders have spoken about the prophecies and urged all of us to begin training our children to become spiritual warriors. Our greatest gift to the next generation is not an armed victory but a humble triumph.

When we can stand shoulder to shoulder in the face of adversity and not crumble from our traditions and teachings, we have scored that triumph and we can pass on that strength to

our young. Resilience lies within us like a latent gene and it is this that arms us for the battles ahead and arms our children.

Be grateful no one had to die this summer in our defence, and be grateful that we can enter a new season with the knowledge that our warriors are there for us when needed. But be mindful too, that prophecies are being fulfilled around us every day and the new warriors looking up at us with the eyes of innocence need us to teach them how to fight.



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Buffy Sainte-Marie rose.

By Allison Kydd  
Windspeaker Contributor

COQUITLAM, B.C.

When George Mander and his wife, Ingrid, heard Buffy Sainte-Marie in concert they decided then and there to name George's next rose after her.

Not only did they enjoy Sainte-Marie's singing, but also her sense of humor and her outspoken commentary on current events. They were impressed because she composes her own music and writes her own lyrics.

Up until that point they hadn't known much about her. However, after the concert in April 1996, they became experts on her many educational and humanitarian achievements. Sainte-Marie's Order of Canada is the second highest award that can be given in Canada and her Cradleboard Teaching Project aims to create awareness of contemporary Native cultures and to build bridges between Natives and non-Natives. Ingrid

# Tribute to Buffy

wonders why so little of Sainte-Marie's achievements are publicized in the mainstream media.

When the concert was over, the Manders went back stage to meet the star and were surprised by how approachable she was. Though busy signing CD's and autographs for other fans, Sainte-Marie took the time to talk to them and seemed delighted by the idea of being a rose's namesake. In fact, she would have signed a permission form right there. George, however, suggested they wait six months until he could see whether he had a new rose which would be worthy of the honor.

George, a retired machine fitter, has been cross-breeding hybrid roses (hybridizing) for 29 years. He specializes in floribundas and miniature roses. The Buffy Sainte-Marie rose is a floribunda, but has strains of miniature parentage as well. The mature plant will produce blooms three or four inches in diameter, either in sprays (several blooms per stem) or single blooms, if pinched.

The rose is light red, changing to salmon, then to pink, with golden yellow highlights on the reverse and at the base of the petals.

Ingrid is impressed by her husband's dedication to the hybridizing process. She points out that George has introduced a half dozen new varieties to the hybrid rose market in the past 12 years. Considering he germinates his seeds under grow-lights in their basement and that it takes at least six years - often closer than 10 - to properly develop, test and register a new rose, this seems a considerable achievement.

The Buffy Sainte-Marie rose comes from a batch of 14,000 seeds (1,500 rose hips) which were produced when George cross-pollinated two hybrid roses in June 1994. In fall of the same year, he harvested his bumper crop of seeds and stored them in a cool location until February 1995. Usually only 10 to 25 per cent of the seeds germinate, said George. But in this case, 4,750 seeds ger-

minated. Of those, he pruned out all but the best 100. Typically, his rose seedlings first bloom within about 10 weeks of germination. At that time they are only six to 10 inches tall.

Still the process is far from finished.

"At the end of the growing season [of the third year], another 50 to 70 per cent may have to be eliminated because of poor growth and health," said George. Or "blooms that do not stand up to wet weather or hot sun, or do not open at all because of too many petals." Often only two to five seedlings are worth keeping, he said. However, from this crop, about a dozen survived the elimination process.

By the autumn after the Manders met Sainte-Marie, they were certain George had a good rose, so Ingrid contacted Sainte-Marie and got the permission papers signed. They also promised to send the singer two sample bushes, one to be planted in her mother's garden and one at Sainte-Marie's home in Hawaii.



Buffy Sainte-Marie.

At the same time, George was ready to offer the rose for registration by the official International Authority for Roses. That meant having it tested by nurseries across the world. Last year, George sent cuttings of his rose to Ontario, Oregon and Bulgaria. This year it is being tested in England and California, as well.

Not only has the Buffy Sainte-Marie rose been commended wherever it has been tested and registered with the American Rose Society, which serves as the International Registration Authority for Roses, it also won the award for Best Floribunda Bloom at the Annual Seattle Rose Show held last June 13. It is being grown at several nurseries in Canada and should be available commercially by the spring of year 2000, here, as well as in England and the United States.

By that time, the Buffy Sainte-Marie Rose Bed - 20 plants make a bed - in the Centennial Rose Garden on Burnaby Mountain near Simon Fraser University, should be ready for viewing.

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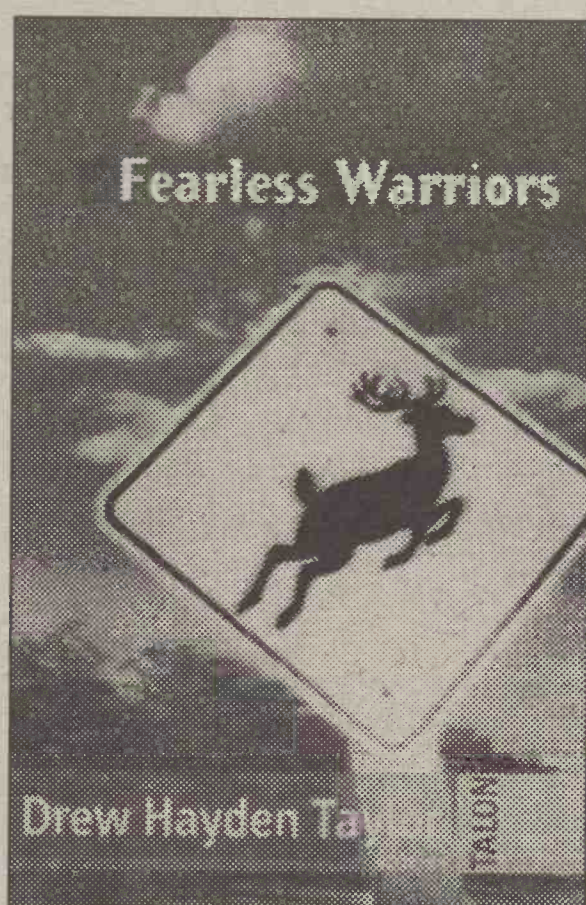
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Sainte-Marie.

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## Shop around for best journalism school

By Paul Barnsley  
Windspeaker Staff Writer

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PAUL BARNSELEY

INN's Robbie Robertson.

The president and general manager of a private Winnipeg-based vocational school has a plan that may open up the door to success in the media world for many young Aboriginal people.

Or it may turn out to be a colossal waste of time and money — eleven months and \$15,000 per student, to be exact.

Robbie Robertson (not the well-known musician) operates Media Arts and Education, The Communications College. He's one of the driving forces behind INN — the Indigenous News Network. He admits, right now at the very beginning of his plan, that there are some bugs to be worked out, but he believes you have to start somewhere.

"This is a bullet version of a journalism course, yes," he said, during a promotional stop in Edmonton in early September. "There are better, longer-term courses out there. But the goal of any journalism course and the most important thing for any journalism student is to get published, to get on the air. We're aiming to establish an effective network across the country with 40 really good reporters and that's better than what's happening now."

If all goes according to plan, by Sept. 28, as many as 120 students will have arrived in Southport (one-half hour south of Winnipeg) to start a 12-week journalism course. At the end of those 12 weeks, the survivors will head out into the world to complete an additional 34-week field placement. Most will return to their home communities and file news reports to newly-licensed Winnipeg radio station CJAE, Arts and Education Radio on 92.9 FM. By placing these freshly-trained correspondents in as many First Nation communities as possible, Robertson hopes his network will grow to become the country's leading voice for grassroots First Nations radio news. Robertson wants to market daily Aboriginal news packages to radio stations across the country. For now, he'll start with reports on the lone Winnipeg station.

But, while the idea of finding a way to fast-track Aboriginal hopefuls into jobs in broadcast journalism might seem to be a great idea with exciting possibilities, there are those who say you'd better take a very close look at the course before signing up.

Shannon Avison, director of the Saskatchewan Indian Federated College's school of communications, which offers university-recognized journalism courses available in a two-year program, advises students to do a little comparison shopping when selecting a school.

"INN sounds too good to be true," Avison said. "I'm not trying to shoot it down. I hope it works. But it's a new program and it's coming out of the chute

at 100 miles per hour."

The entrance requirements for INN are practically non-existent. A salesperson who answered the school's 800 phone line told a *Windspeaker* staff member who expressed interest in enrolling in the course that an aptitude test contained in the school's promotional package would only be used if there were too many applicants from a given community. It would then be used to decide which applicants would be chosen to represent that community. That salesperson also said that as of Sept. 18 (10 days prior to the first day of class) only 40 students were committed. He also provided the caller with a list of funding agencies to approach and said the school does not arrange funding.

Most educators say a 12-week course without any academic pre-requisites is not going to produce a graduate who is ready for the workplace.

"You need basic skills for post-secondary education," Avison said. "If you're not screening out those who don't have those basic skills, you'll end up pushing someone into a position where they're considered trained people but they're not ready to do the job. That can be very hard on the individual."

Another important aspect that those who are considering INN must be aware of, educators say, is portability. If you finish near the bottom of the INN class and don't get a full-time job with Robertson's network, you really have nothing to show for your time at the school, because it isn't recognized by other schools or by the industry. At SIFC, for example, courses completed in the communications program are credits towards a degree. And employers have dealt with previous graduates of the school and have an idea what to expect when they see it listed on a resumé.

Comparative cost should also be considered, Avison said. For \$15,000 a student could pay for both years' tuition at an accredited college (averaging \$3,500 per year) and have money left for housing, books and other living expenses.

Perhaps the most important consideration for the Aboriginal students who have been targeted as possible INN enrollees is the scarcity of post-secondary funding.

(see Journalism page 23.)

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# Canoe trip proves to be a learning experience

By Paul Sinkewicz  
Windspeaker Contributor

PRINCE ALBERT, Sask.

A group of teenagers and Elders from Black Lake, Sask. have completed a 10-day canoe trip through the wilderness of northern Saskatchewan that was designed to help them preserve their Dene culture.

The trip was planned by band councillor Freddie Throassie as a response to the threat posed by the new Athabasca seasonal road, which is currently under construction.

According to Dan Robillard, band personnel director, the road is seen by many in his home town, only 100 km from the Northwest Territories and 180 km from the nearest highway to the south, as the possible death knell for the way of life his people know and cherish.

"A lot of things will change the Elders are saying. The drugs and booze will come in. It'll change the people," said Robillard. "Everything will change when the road comes in. There'll be more people, more tourists."

Robillard said his people also fear traplines will be disturbed and outside hunters and fishers will come in when the road is completed, further changing the community.

Despite the worries, more than 90 per cent of the band voted for construction of the road in a

plebiscite two years ago in the belief that the road would bring more good than bad.

But one thing Robillard and Throassie don't want to give up in the exchange is the culture of the band's youth.

"This younger generation, it's right next door to them but they really haven't learned how to skin [the caribou] or hunt them," Robillard said.

Despite the difficulties of living in the isolated community of 1,500 people, Robillard said life has improved since his days as a young man. Yet the down-side is the children are no longer in contact with the land and know how to survive on it as their forefathers did. Throassie agrees.

"Today's kids have only been taught to watch T.V.," he said.

Throassie's upbringing taught him how to live off the land in harmony with nature, as was the practice of his forefathers.

"Myself, I've been taught to do that," he said. "When I'm in the bush, I have my sense of direction. All the Elders believe that. These kids nowadays don't have that anymore."

To help teach the children of the community about their cultural heritage, 10 canoes were purchased in Prince Albert, Sask.

At Points North, a group of 12 boys and eight Elders began a journey of several hundred kilometres by river, lake and portage to their home community of Black Lake.

**"It was a really good bear. A fat bear. When a bear gives himself up to you it's a good sign."**

**— Councillor Freddie Throassie**

Throassie said only three days supply of food was taken, with the intention that along the way the Elders could teach the youth, aged 15 to 18, about the traditional ways of the Dene people - hunting, fishing and skinning to name a few.

The trip proved to be both challenging and exciting right from the start. After spending the first few days learning how to handle the canoes, the flotilla of paddlers came to their first two sets of rapids.

The second set got the better of one of the canoes and the group spent several anxious minutes waiting for one of the boys and one Elder to surface and make it to shore.

There they dried off and set about to use their fishing net to replenish their dwindling food supply.

An Elder showed the boys how to make floats out of willow trees and weights out of stones. The nets were then set for the night.

Throassie said it was about midnight when a roaring noise could be heard in the camp. He investigated at a hilltop and saw

the unmistakable and frightening red glow of a forest fire on the horizon. He said he then saw a rolling ball of fire narrowly avoid the camp by only a few kilometres and be pushed off into another direction by the wind.

A watch was kept for several hours to make sure the fire didn't double back on the camp.

By morning only four fish were netted, and only two were big enough to eat. Throassie cooked the meagre breakfast up for the boys.

It was then that the Creator stepped in, said Throassie.

A two-year old black bear was attracted to the smell of the fish and came to the river bank where the canoes were stored.

"It was a really good bear. A fat bear," he said. "When a bear gives himself up to you it's a good sign."

The bear was shot and the group gave thanks to both the Creator and the spirit of the bear for giving itself up for the group.

The Elders taught the boys how to singe the hide and how to make dried meat from the bear. "This bear that we killed

opened everything up for us," Throassie said. "So that supplied us for a couple of days," Throassie said.

By the seventh day the group was ready to hunt again and Throassie took them to an area he knew to be popular with moose.

"Sure enough, there was a moose there. So we shot it and the kids were so happy," Throassie said. "By the time I got there everyone was there and they had the cook pot out."

The Elders showed them how to gut the carcass and prepare the hide with a traditional tool fashioned from a hind leg bone.

"So the kids experienced everything first hand out there."

Throassie now chuckles at the memory of how the boys acted as individuals at the start of the adventure. They had brought their own food and tobacco and would dip into their bags for themselves during the first few days. But he said at the end of the trip everyone was opening their bags to the group and sharing what they had.

Now the band has the canoes, Throassie would like to make the trip an annual event. He said the trip was everything he had hoped it would be for the boys.

"Doing something for yourself makes one feel proud," he said. "These kids, it shows on their faces that they enjoyed themselves. They experienced first hand what our ancestors experienced traveling these routes."



## NOTICE OF HEARING

FORT MCMURRAY ALBERTA ENERGY APPLICATION NO. 970588 SHELL CANADA LIMITED MUSKOGEE RIVER MINE

Take Notice that the Alberta Energy Services Board (AESB) has received an application from Shell Canada Limited (Shell) for a licence to operate a mine and extraction facility on the Northwest side of the Regional Municipality of Wood Buffalo, Township 95, Ranges 9 and 10, approximately 20 182 h development would include:

Lease 13, to produce approximately 100,000 tonnes of oil sands annually. The proposed development includes:

- an oil sands mine,
  - an oil sand extraction facility,
  - infrastructure, roads, and water and tailings management,
  - an integrated reclamation plan.
- In support of its proposal, Shell has filed an application for a licence to operate a mine and extraction facility on the Northwest side of the Regional Municipality of Wood Buffalo, Township 95, Ranges 9 and 10, approximately 20 182 h development would include:

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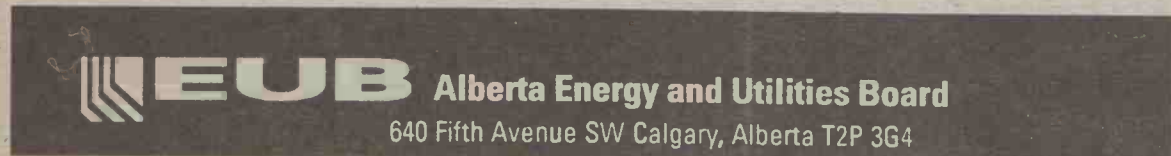


Eagles look similar to vultures



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NOTICE OF HEARING

**FORT MCMURRAY AREA  
ALBERTA ENERGY AND UTILITIES BOARD  
APPLICATION NO. 970588  
SHELL CANADA LIMITED  
MUSKEG RIVER MINE**

Take Notice that the Alberta Energy and Utilities Board (EUB) will hold a public hearing of Application No. 970588 at the Nomad Inn, 10006 MacDonald Avenue, Fort McMurray, Alberta, on Monday, 16 November 1998, at 9:00 a.m.

**Nature of the Application**

The proposed mine and extraction plant are contained within lease 7277080T13 (Lease 13), in the Regional Municipality of Wood Buffalo approximately 70 kilometre (km) north of Fort McMurray in Township 95, Ranges 9 and 10, West of the 4th Meridian. The proposed development covers an area of approximately 20 182 hectares, and is referred to as the Muskeg River Mine. The proposed development would include the mining and processing of oil sand from the western portion of Lease 13, to produce approximately 8 700 000 m3 of bitumen product per year.

**The proposed development includes:**

- an oil sands mine,
- an oil sand extraction facility,
- infrastructure, roads, and utilities associated with the mine and facility,
- water and tailings management plans, and
- an integrated reclamation plan.

In support of its proposal, Shell Canada Limited (Shell) has submitted the following:

- Application No. 970588 to the EUB under the Oil Sands Conservation Act to authorize the proposed Muskeg River Mine project. Under section 48 of the Environmental Protection and Enhancement Act (EPEA), Shell has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Director of Environmental Assessment, Alberta Environmental Protection (AEP). The EIA report forms part of the application to the EUB.
- Application No. 001-20809 to AEP under EPEA for construction, operation and reclamation of the Muskeg River Mine project.
- File No. 60330 under the Water Resources Act to authorize water management plans related to site drainage and approval of water management plans requiring:
  - a net surface diversion of approximately 64 857 acre-feet of water annually from the Athabasca River and 7569 acre-feet annually from site run-off, and
  - an annual diversion of approximately 3 260 acre-feet from the depressurization of the basal aquifer.

The water management plan includes the use of water for industrial processing, potable water supply, and site drainage. The sources of water that will be affected include the Muskeg River, unnamed creeks, local surface run-off, and groundwater, allocated within Township 95, Ranges 9 and 10, West of the 4th Meridian.

**Additional Information**

To obtain additional information or a copy of the application or EIA, contact:

Shell Canada Limited  
400 - 4 Avenue SW, Calgary, Alberta, T2P 2H5  
Attention: Mr. Rob Seeley, telephone (403) 691-3392, Fax (403) 691-3099  
The application is available for public viewing at the following locations:  
EUB Information Services, Calgary Office  
Main Floor, 640 - 5 Avenue SW  
Calgary, Alberta T2P 3G4

or  
EUB Fort McMurray Office  
2nd Floor, Provincial Building  
9915 Franklin Avenue, Fort McMurray, Alberta

or  
EUB Edmonton Office  
10th Floor, Hong Kong Bank of Canada Building  
10055 -106 Street, Edmonton, Alberta T5J 2Y2

or  
AEP Regulatory Approvals Center  
Main Floor, 9820 - 106 Street, Edmonton, Alberta  
Any persons having questions regarding EUB procedures, should contact:  
Resources Division, Mine Development Group  
Attention: Andrea Larson, telephone (403) 297-8161

**To Participate in the Hearing Process**

If you have a bona fide interest and wish to participate in the hearing process, submit a notice of intervention setting out, in a general manner, the nature of your interest and how the application may impact you, by not later than 1 October 1998. Send one copy of your notice of intervention to the applicant at the name and address above, and fifteen copies of your notice of intervention to the attention of:

Michael J. Bruni, General Counsel  
640 Fifth Avenue SW  
Calgary, Alberta T2P 3G4

If there are no bona fide interventions received, this hearing may be cancelled and the EUB will continue to process the application without further notice or without hearing.

If you wish to submit a submission at the hearing, please state in writing your reasons for objecting to or supporting the application, by not later than 3 November 1998. Any submissions filed shall contain information detailing:

- (i) the desired disposition of the application;
  - (ii) the facts substantiating the position of the submitter; and
  - (iii) the reasons why the submitter believes the Board should decide in the manner advocated.
- Send one copy of your submission to the applicant at the name and address below, and fifteen copies of the submission to the attention of Michael J. Bruni, General Counsel, at the address noted above. Issued at Calgary, Alberta, on 4 September 1998.

Michael J. Bruni, General Counsel



PAMELA GREEN

Twins Patrick and Patricia get a helping hand with their homework from dad Clifford Moyah. Clifford took the Aboriginal Literacy Program at the Lloydminster Friendship Centre and went from a Grade 2 reading level to a Grade 6 reading level.

Father determined to read

By Pamela Green  
Windspeaker Contributor

LLOYDMINSTER, Sask.

When 15-year-old Clifford Moyah first moved into Lloydminster, Sask., after living most of his life on a reserve, he found that he was truly a stranger in a strange land.

Town life was not only scary and confusing, to be a fluent Cree speaker in an English speaking world, unable to read, write or even ask for directions in English, it was also very intimidating.

Moyah soon adjusted, however, learning bits and pieces of English, but he still found it very difficult to express himself or communicate in his new language.

At the age of 26, he became a single parent, the proud father of a set of twins. He sought advice from his family on how to best raise his sons and daughter on his own and made a pledge that his children would grow up equally fluent in both Cree and English.

The twins, Patrick and Patricia, are bright, happy children who presented no

real problems for their dad, until they started kindergarten.

When the twins brought home a letter from school and a homework assignment from their teacher, Moyah found himself way out of his depth.

"I remember that it was scary and I didn't know what to do. My twins brought a letter home and I couldn't read it. The teachers wanted me to help my children with their homework, and I didn't want anyone to know that I couldn't read or write." Moyah felt so bad that he cried.

After going to an interview with the teachers at the children's school, Moyah came home with a plan. The teachers had encouraged him to take the literacy course at the Lloydminster Native Friendship Centre and become a reader, both for himself and for his twins.

Moyah enrolled in the 26-week literacy course and, although he found it difficult in the beginning, he soon learned to juggle his job as a janitor with his schooling and his life as a single parent.

Lessons in reading, writing and arithmetic, tied in with a curriculum full of life skills,

were beginning to give Moyah an edge he had never had before.

Going to the bank and into stores became much easier and far less intimidating because he was learning to count, add and subtract.

Taking his reading to a Grade 6 level from a Grade 2 level empowered him to do something he had only dreamed of before - take and pass his beginner's test for a driver's license.

Learning new life skills, taking field trips with his classmates and buckling down to a routine of challenging work and discipline, gave his self-esteem a big boost and solidified his desire to carry on and learn as much as he could, said Moyah.

Best of all, he can go home after school, take good care of his twins, and help them with their homework after supper.

It was during graduation ceremonies of the Aboriginal Literacy Program that Moyah got his biggest surprise. He was presented with two awards, one for best attendance and the other for most improved student in his graduating class.

(see Literacy page 22.)

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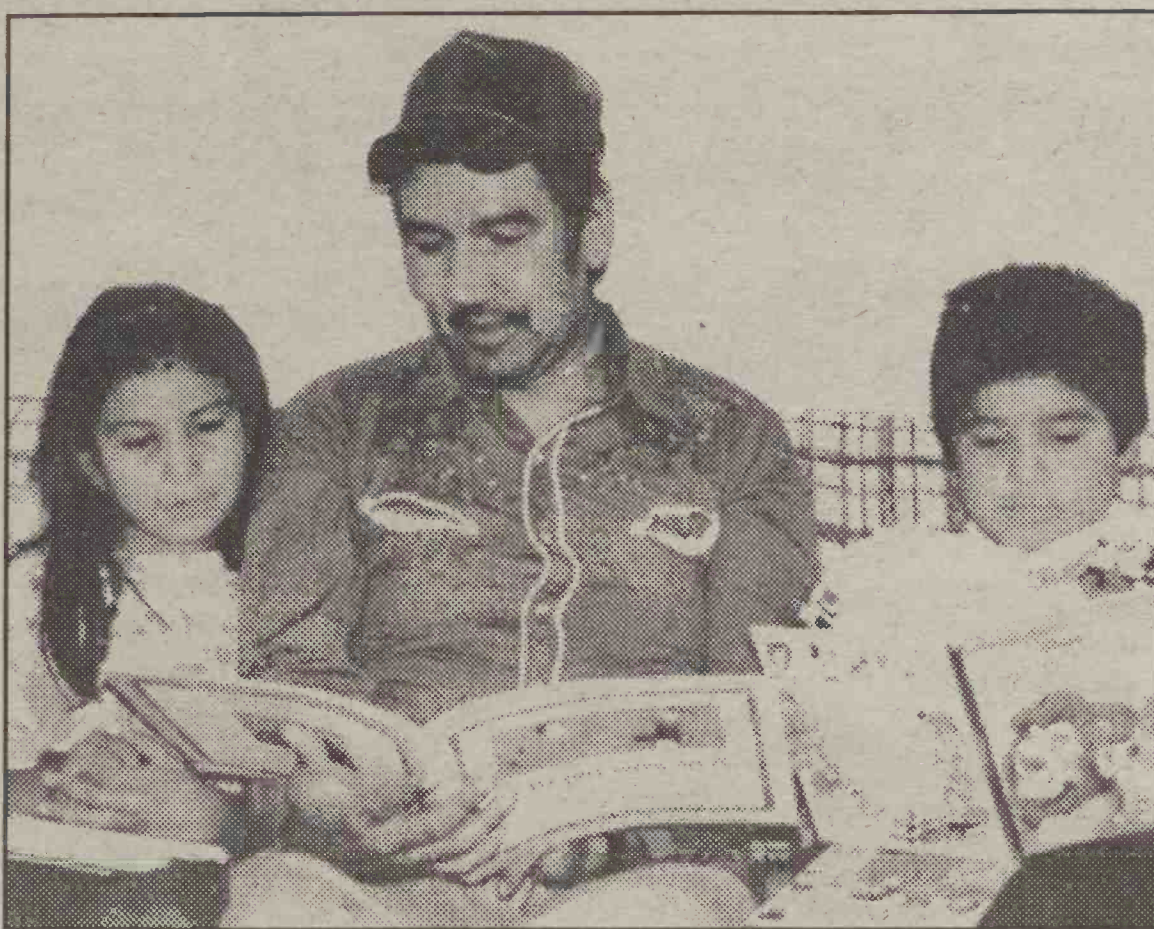


# Literacy program helped dad

(Continued from page 21.)

"Learning to read and write makes you feel much better about yourself," said Moyah. "When you think about the way you were before, and what you can do now, you can really see a big change. I hit rock bottom when I couldn't help Patrick and Patricia with their homework last year, and now this year, I can."

"What's also great is that I can even read them a bedtime story now, something I couldn't do before. If you can't read or write, don't be embarrassed or scared. Take a course and you will feel better about yourself, and if you have friends who can't read or write, encourage them to take a literacy course like I did."



PAMELA GREEN

Clifford Moyah can now read to his son and daughter and help them with their homework.

# Education scholarships available to families of Aboriginal veterans

By Marie Burke  
Windspeaker Staff Writer

TORONTO

The National Aboriginal Achievement Foundation has awarded scholarships to the descendants of Aboriginal war veterans. It is the first time that the foundation has awarded these scholarships.

The scholarships are available to the extended family members of Aboriginal veterans. This includes veterans' children, grandchildren, aunts, uncles and cousins.

More than 100 scholarships were granted to post-secondary Aboriginal students from across Canada for a total of \$254,831. The scholarships were awarded based on academic merit, dedication to the completion of stud-

*A special jury interviewed and selected applicants, giving the human touch to the application process.*  
— Ken Williams,  
director of Public Affairs.

ies and financial need.

On the June 15 deadline, the foundation had received more than 400 applications for this, their newest, scholarship trust. A special jury interviewed and selected applicants, giving the human touch to the application process, said Ken Williams, director of Public Affairs for the foundation.

The \$1.5 million grant to the scholarship trust came from the federal government in response to the need for better benefits for

Aboriginal veterans and their families. It was part of an ongoing situation. The National Aboriginal Veterans' Association wanted to have something for their families, said Williams.

To ensure the original \$1.5 million grant will never run dry, it is the interest generated from the fund that goes to scholarship recipients. This will guarantee the scholarship fund will be available to future generations of Aboriginal veterans' families.

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<b>Jennifer Dent</b> Business Administration Georgian College	<b>Christa Gould</b> Computer Information Systems SAIST Pälliser Campus
<b>Joseph Sillito</b> Bachelor of Science Engineering Grant MacEwan Community College	

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Established in 1988, CN's Native Educational Awards program provides scholarships to assist and encourage First Nations students who are studying for a career in transportation. Applicants must be Status Indians, Non-Status Indians, Inuit or Métis enrolled in a Canadian post-secondary educational institution.

For more information about CN's scholarship programs visit our website at <http://www.cn.ca>

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**Dreamcatchers conference offers  
inspiration, support and fun**

By Allison Kydd  
Windspeaker Contributor

EDMONTON

Imagine the smell of smoked leather and sweetgrass, the rhythmic pounding of the drum, the clatter of many eager pairs of Adidas on stairs and along hallways, shiny dark heads bent over supple willow twigs, laughter, excitement and shyness as young people take healthy risks and expand their worlds.

Whether it's a step towards a career they've always dreamed of or a chance to learn the Red River Jig, young people are encouraged at the Dreamcatchers Aboriginal Youth Conference to follow their dreams.

According to Carolyn Chartrand, outreach assistant at Grant MacEwan Community College in Edmonton, this is the sixth year of the conference, held this year from Oct. 14 to 16 at the college's City Centre Campus. Though the majority of delegates come from First Nations communities in western and northern Canada, in previous years, delegates and mentors have also come from much further afield, such as from the United States, South America, England and even New Zealand.

The conference was the brainchild of Aboriginal students enrolled in the Grant MacEwan Child and Youth Care Program. Identifying both the hardships and the advantages of their own childhoods, they imagined a

gathering that would reach out to youth during the vulnerable and formative adolescent years. This year's conference emphasizes the importance of family ties with the theme "The Heart of Our Nations: The Family."

The dreamcatcher is a powerful symbol. It protects by separating what is loving and nourishing (the good dreams or positive influences) from what is frightening or destructive (the bad dreams). The good knows its way through the web, while the negative influences are trapped and cannot reach the dreamer. Like the dreamcatcher, the conference seeks to channel healthy influences to the young.

Many of these influences come in the form of successful adults, from Elders to popular entertainers, sports personalities to teachers, to childcare workers, to game wardens. These role models demonstrate how taking responsibility for our behavior and making choices that broaden our horizons helps make dreams come true.

Facilitators have always emphasized the importance of choosing a healthy lifestyle.

In his 1996 workshop, athletics coach, teacher, inspirational speaker and former long-distance runner, Allan Beaver, told how alcohol was once a problem for him. He chose to give it up and said "Sobriety changed [my] outlook on life."

Beaver also knows first-hand how important it is for those who dream of highly-competitive careers to first build them-

selves a solid educational foundation. In 1994, a serious accident ended his long-distance running career, but he had the training and the right attitude to transfer his energy into coaching and public speaking.

An innovation at this year's dreamcatcher conference is the career fair which will give participants the opportunity to explore career options.

Another new feature is artists at work. Half a dozen artists will share works in progress, so the delegates can see the tools and materials they use, as well as their methods and special techniques. One of this year's artists will demonstrate birch-biting.

Learning and mind expanding demands some time to relax and have fun as well, so the conference promises to maintain what have become traditional rites for the three-day event: the Friday night dance and the Saturday night minipowwow.

As usual, there are a number of impressive names on both the facilitators and the entertainers lists. Just a few of those names are Asani, a women's capella group, Aboriginal game wardens from Elk Island Park, and Marcel Pelletier who takes part in a forum entitled "Helping our Youth Reach the Future. The Master of Ceremonies is Bob Maracle of Health Canada.

Please phone (403-497-5040 or 403-497-5730), fax (403-497-5150) or write: Grant MacEwan College, 10700 - 104 Avenue, Edmonton, AB T5J 4S2.

**Journalism school offered across country**

(Continued from page 19.)

"There is a treaty right to education, but it's a very limited pie," Avison said. "Before you spend \$15,000, look very carefully at what you're getting. If you're lucky enough to get a chunk of money, be very careful how you spend it because you're going to the very bottom of a long list. The second chunk doesn't come as fast as the first, even for people in graduate programs."

Students have to be careful because, with the cost of post-secondary funding, they may not

get another chance, Avison said. A businessman with a new idea, like Robertson, doesn't have as much at stake, she believes.

"They take the risks, knowing full well what they are," she added. "But the students aren't always so discerning and post-secondary education is a major opportunity that they can't afford to risk."

Robertson acknowledged his idea is going to take time to perfect.

"Are any of these reasons for not going ahead?" he asked. "I

believe the thing that pushes a good idea is the thing itself. We've got Tom Jackson as our spokesperson. We've got 37 billboards around Winnipeg introducing our new radio station which goes on the air Oct. 12. We're only going to recover our investment over the long term. Our goal is to establish a nationwide network where Aboriginal people get the last word. That isn't happening now. It's an exciting time and we're going to do the best we possibly can to make it work."

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CANADA'S NATIONAL ABORIGINAL NEWS SOURCE



# Indigenous Theatre School first of its kind in Canada

By Marie Burke  
Windspeaker Staff Writer

TORONTO

To be or not to be, Native, that is. It's the question the Centre for Indigenous Theatre will be asking of its students as a requirement to take part in the its newest program, the Indigenous Theatre School, which opened its doors to Native students from across North America on Sept. 14.

It is the first year-long program in the centre's 25-year history as a summer theatre camp.

The program is based on Native cultural traditions and combines these traditions with contemporary theatre techniques, including media training. The centre operates the only Native theatre school in North America that has programming based on Aboriginal culture.

Originally the centre's sights were set on having 12 students in the opening classes, but the talent and brilliance displayed by the 17 students that applied to the program, moved the number up. The school's staff is almost entirely comprised of Native instructors with professional backgrounds in the arts. Michael Greyeyes, choreographer-actor, and Daniel David Moses, playwright, are working with the school.

"The idea is to provide high quality Aboriginal performers and artists that can do a whole range of skill, to be leaders in their communities," said Carol Greyeyes, artistic director at the school.

The need kept coming up for the school to expand on its summer camps. At the end of the summer, it was sad because the students couldn't go on and continue the learning that takes place in a unique atmosphere, said Greyeyes. Last year, the artistic faculty and the directors felt the time was right to move ahead and set up a program

**"Our goal for the students at the end of the year, is openness of mind, to be able to be open to the processes of creation and knowledge in artistic expression."**

— Carol Greyeyes, artistic director.

with a purpose.

In Toronto, for eight months, students will have the opportunity to actively participate in performance art that is based on the cultures of various Aboriginal nations. Greyeyes said the strong inclination towards mentoring and professional development at the school will provide a rare learning opportunity. The students will produce and perform in at least three productions this year.

"Our goal for the students at the end of the year, is openness of mind, to be able to be open to the processes of creation and knowledge in artistic expression," said Greyeyes.

Greyeyes is positive about the future success of the school and its unique Aboriginal base for theatrical arts. It could be a school that is on the competitive edge, comparable with one of the most prestigious theatre schools in Canada, the National Theatre School.

"Any institution offering a creative force and outlet based on culture is good," said Perry Schniederman, English artistic director at the National Theatre School in Montreal. He wasn't familiar with the new Indigenous Theatre School.

The National Theatre School offers an intense classical training program based in western theatre that is three years long. Schniederman admits his school doesn't actively recruit Aboriginal people. In the last seven years there has been one Aboriginal graduate of the program, Alanis King of the Odawa Nation, who graduated in 1992.

She has since gone on to form her own company, Kingfisher Productions.

"I am totally 100 per cent in support of a school like Indigenous theatre," said King. The credibility and authenticity of the school is the primary consideration that the school will need to have, she added.

King once attended the summer theatre camp at the Centre for Indigenous Theatre and she wished they would have called her to be part of their school faculty.

Another goal is for the school to become a post-secondary vocational school and offer a three-year program. Plans to proceed with the expansion are being considered, but Greyeyes is moving slowly, because of the limited funding that is available. Funding for the school has come from the National Aboriginal Achievement Foundation, Laidlaw Foundation, Canada Council, the Ontario Art Council and Toronto Art Council, and Human Resources Development Canada.

The school's precarious funding situation may be, in part, because it has yet to be accredited by the Ontario Ministry of Education. Greyeyes said for that to happen the school must make application in May after the first class graduates. The application must provide proof of the program's viability and method of study. After that process, Greyeyes said the school may be able to access more secure funding from the Department of Education.

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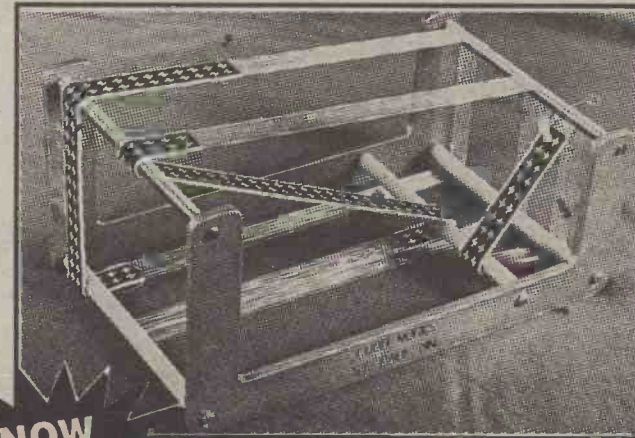
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**EMBRACING THE CHALLENGE  
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# Bridge to independence built with courage

By Pamela Green  
Windspeaker Contributor

LLOYDMINSTER, Sask.

It takes a lot of courage to go back to school when you are an adult. And maybe even more to stick it out, stay on course and see it through to the end.

For the 14 students who completed the 26-week Aboriginal Literacy Program at the Native Friendship Centre in Lloydminster, Sask., graduation ceremonies held on Sept. 4 meant much more than a diploma and celebration of a job well done.

The real meaning of the graduation, said Literacy facilitator, Dianne Ryma, lay in the fact that the Aboriginal Literacy Program helped to build the bridge to independence.

The Aboriginal Literacy Program, which blends academic upgrading and cultural studies with basic survival skills like banking, job interviews and time management, was also geared to give the students a chance to work in a chosen field within the community.

One of the most important things about the Aboriginal Literacy Program was the tremendous amount of support that was received from within the Lloydminster business community, said James McAra, the new executive director at the friendship centre.

"With over 14 practicum placements in 15 businesses, our ALP students were able to gain real working skills in a real environment, something that put their new skills into perspective as part of a larger picture."

The students ranged in academic abilities from Grade 2 to Grade 11. The program focused on reading, writing and arithmetic, as well as basic life management skills.

Additional support and preparation for job applications, resumes and mock interviews were given by program coordinators Roger Chickeness, Correen Klotz, teacher's aid Christine Wilson and facilitator Ryma.

The dual reality of being Cree speakers who had to tackle the real world with a solid working

*"The picture isn't complete without our own Native traditions and spirituality."*  
— Opal Fraser, Cree instructor

knowledge of English under their belts was addressed, and balanced by a cultural immersion in traditional values and a strong focus on reinforcing the Cree language, explained Cree instructor Opal Fraser.

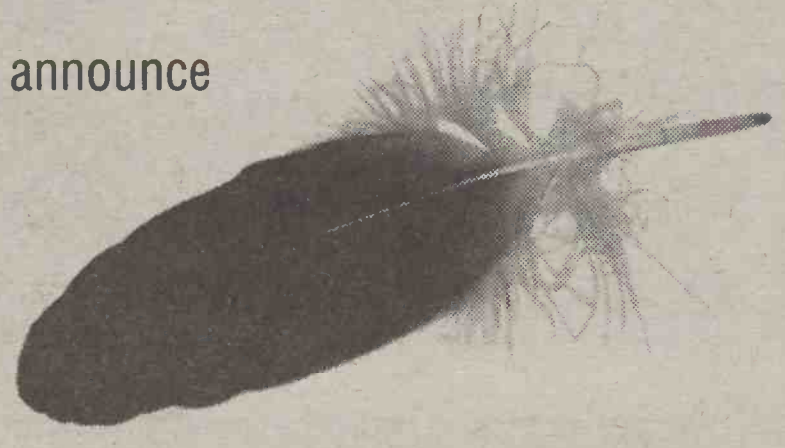
"The picture isn't complete without our own Native traditions and spirituality," said Fraser. "And that means finding our own identity and language, something that is very beneficial for our students."

The social and cultural picture was also rounded out with trips to personal garden plots, Internet adventures at a local café, and a day trip out to Fort Pitt and Frenchman's Butte to learn about history (the Northwest Rebellion of 1884-85), land claims and treaty rights from an Aboriginal perspective. The students also took the opportunity to visit a statue of Cree leader, Big Bear.

Part of the positive outcome for the program has been job placements for five students, one apprenticeship in auto mechanics and an opportunity for further upgrading for several of the students at Lakeland College.

And on a more personal note for some of the literacy graduates, just knowing they can count their own change at the store, understand and respond to a letter sent home from their children's teachers and, finally, be able to read and pass a driving test, have all been powerful stepping stones on the road to independence.

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Further information on the Awards program is available by contacting:

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# Saskatoon hosts successful sports conference

By Terry Lusty  
Windspeaker Contributor

## SASKATOON

The Saskatoon Tribal Council and the Assembly of First Nations joined forces to present Canada's first National Sports, Culture and Recreation Conference at Saskatoon's Ramada Inn from Sept. 1 to 3.

Organized by Eugene Arcand and Duke Peltier, the conference drew upon the knowledge and expertise of some of North America's outstanding Aboriginal athletes who spoke about athletic development and achievement and about positive lifestyles through sport.

The conference also, of course, provided an opportunity for those in attendance to rub shoulders with elite athletes.

The impressive array included retired track star Angela Chalmers, who medalled at both the Olympic Games and the Commonwealth Games; National Hockey League player Blair Atcheynum, who was with the St. Louis Blues last year and is now with the Nashville Predators; the Canadian cruiserweight boxing champion, Willard Lewis from Alberta; and Vancouver Canuck scout, Ron Delorme.

Chalmers told of her vision, her training regimen and the supports she needed and relied upon as she moved from one stage of her career to another. Important

through all of this she stated, is the need for absolute discipline and dedicated preparation.

"It is better to be ready for an opportunity that doesn't present itself than not be ready for one that does," she said.

Atcheynum echoed Chalmers' sentiments when he said believing in himself was very important to his success.

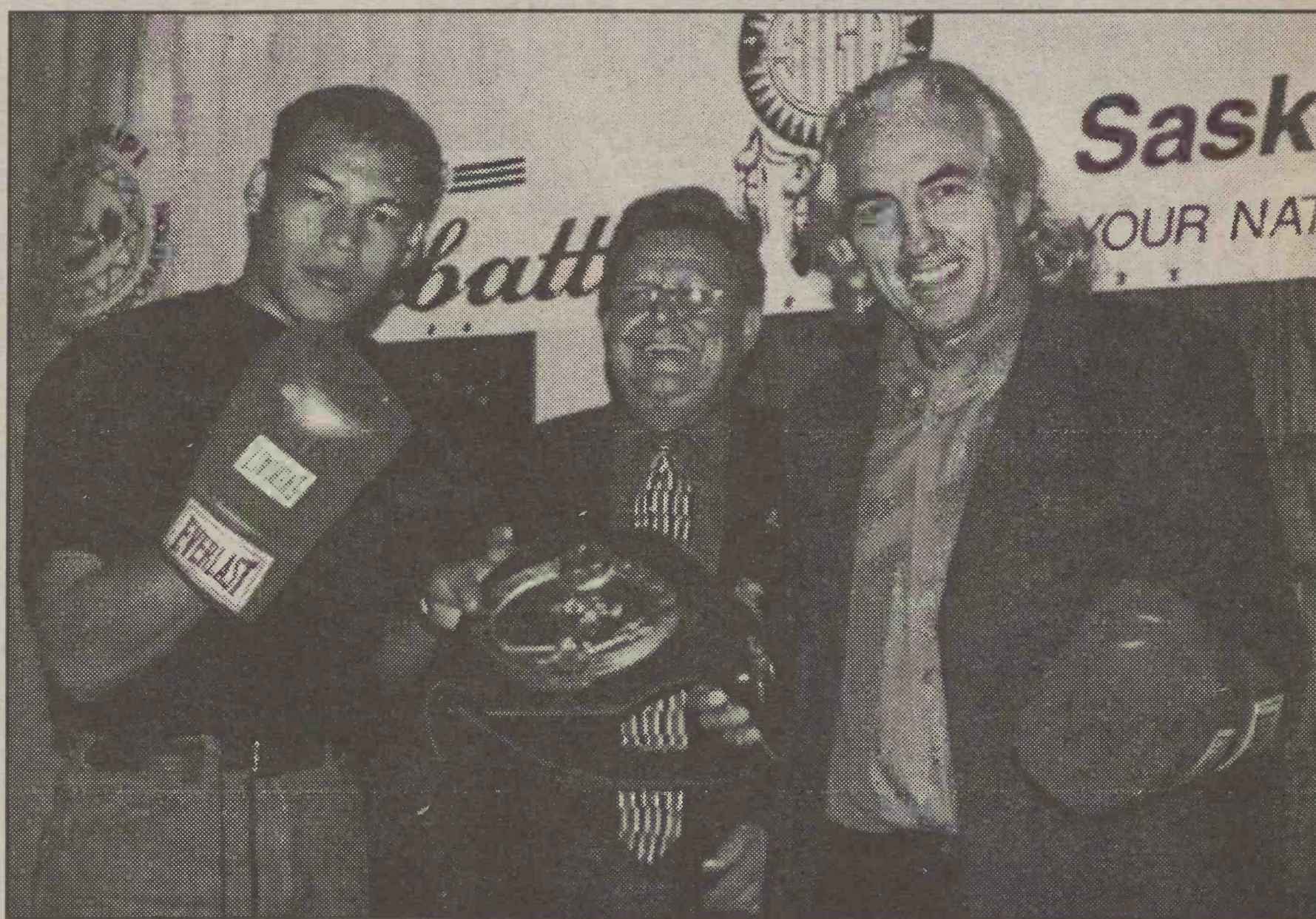
Additional presenters at the conference included the NHL's first Treaty Indian hockey player, Fred Sasakamoose.

The barriers Sasakamoose had to overcome in being first not only had to do with the extreme poverty of his early years, but also with the culture shock and loneliness of leaving his community to play in the NHL.

Sasakamoose told his story to young Aboriginal hopefuls and was honored as a pioneer, as someone who has made it easier for younger generations, when one of his rookie hockey cards was auctioned for the princely sum of \$2,200 in a seesaw battle between Saskatchewan's Grand Chief Perry Bellegarde and National Chief Phil Fontaine.

Although Fontaine lost out in that bidding war, he later acquired a pair of autographed boxing gloves that had been worn by Willard Lewis during a win. The gloves went for \$625.

Fontaine also presented several national awards at the conference banquet,



TERRY LUSTY

Canadian boxing champ Willard Lewis poses with auctioneer Garney Hewitt (centre) and AFN Grand Chief Phil Fontaine (right) who purchased Lewis' gloves for \$625.

which was attended by more than 400 people.

Creating a bit of a stir at the conference was a phone call from Lou Duva who handles world champion boxers such as Evander Holyfield and Lennox Lewis. Apparently, he telephoned to invite Lewis to one of his training camps down in Florida.

While Lewis represented the west, from the eastern part of the continent came a professional lacrosse player in the person of Derek General who plays with the

Rochester Nighthawks of the National Lacrosse Association.

Also in attendance were Albert Doxtator, a wrestler from Ontario, and Joey Tetarenko from Saskatchewan, a NHL draft selection of the Florida Panthers.

Harold Burden, General Manager of the first North American Indigenous Games, and volleyball coach Colleen Venne, also made presentations. The presentations also included two Aboriginal people from the

southwestern United States — Cory Witherill, a Navajo Indy racing car driver from California, and Delmar Jones, a pro golf instructor.

One of the few non-Aboriginal resource people at the conference was Sherry Bassin, who managed the Canadian Jr. World and the Memorial Cup championship hockey teams.

The conference moves on to Calgary for 1999 and Fontaine said the Assembly of First Nations will again commit itself as a co-sponsor.

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The Minister responsible for the administration of the Métis Settlements Act invites applications for Albertans interested in serving on the Métis Settlements Appeal Tribunal (MSAT). Established in 1990 by the enactment of the Métis Settlements Act, the MSAT is a quasi-judicial body which, in its decision-making, operates independently from government to resolve disputes on Métis Settlement issues. It is empowered, through meetings and panel hearings, to hear evidence and make decisions on matters in relation to membership, land dealings, surface rights for oil and gas exploration activities, and, any other matter affecting Settlement life if the parties involved agree to let the Tribunal resolve the issue. As a member, you will adjudicate at hearings, draft written Tribunal Orders and deliver oral decisions. You must also be able to find common ground in arbitration, mediation and conciliation processes.

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Interviews will be held between October 12 and October 23, 1998. For more information, contact Andre L'Hirondelle at (403) 427-9433 or 427-8407.

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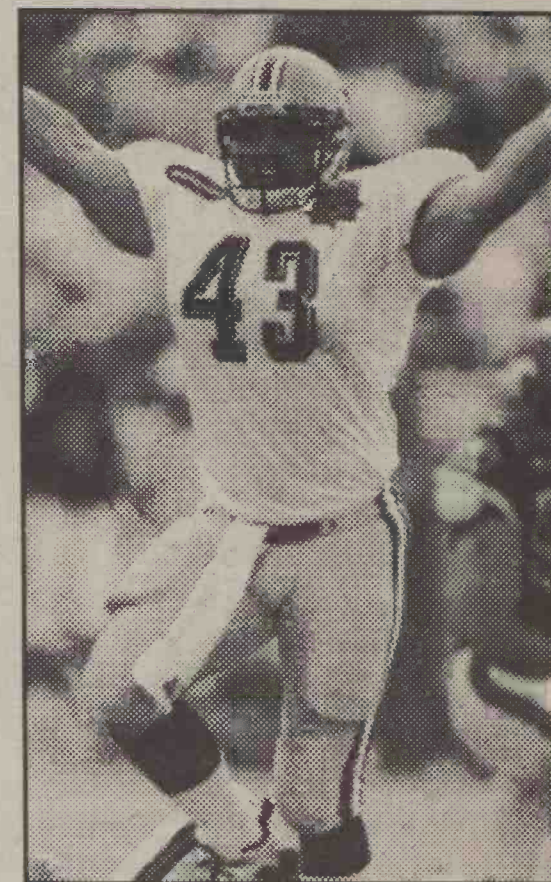
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**CFL father and son tackle Native issues**

By Rob McKinley  
Windspeaker Staff Writer

EDMONTON



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Edmonton Eskimos lineman — Jed Roberts

It takes a lot of muscle, heart, soul and determination to play pro football. Those same qualities are also handy when it comes to being a role model like Jed Roberts.

Roberts, a nine year veteran with the CFL's Edmonton Eskimos, uses just as much energy wrangling monster-sized opponents on the line of scrimmage as he does teaching Native youth about the importance of self-esteem and getting an education.

The defensive lineman has traveled to hundreds of schools and community centres across the province, making presentations to his younger fans.

Roberts, who has some Sioux blood coursing through his towering frame, said his desire to help people comes from his father, Jay Roberts, who played for the Ottawa Rough Riders in the 1960s as a tight end, and helped his team to back-to-back Grey Cups in 1968 and 1969. He also helped his impressionable son to see not only football as a career, but also the importance of his Indian ancestry.

Jed said his dad used to work for the Métis Association of Ontario and would travel to many settlements.

Before that, Jed said, he didn't know much about Aboriginal culture or the people, because he was brought up in a predominantly white society.

"I had no Native awareness," he said.

His dad agreed, saying because his was born in Ottawa, he was basically raised in a city culture.

And despite an admittedly loose connection with their Sioux ancestry, Jay said he knew he and his son had a lot to offer to Aboriginal people.

"We have something to give and always have felt that we have had something to give," he said.

Jay Roberts now works for the Department of Indian Affairs in Ottawa and advises Aboriginal business owners as they go through the process of attaining government contracts. He believes that any Aboriginal person who has something to offer the younger generation should do so.

"I've always felt that Aboriginal people in Canada who have made it to some degree of success, have a role to throw the rope back down," he said, hoping that others will take that "rope" and climb to their own successes.

Jed, following in his father's footsteps, not only teaches young Native kids to grab that rope, he has taken hold of it himself.

"I do this as much for my-

self as I do for the kids," he said, explaining that the visits allow him to see more of the Aboriginal culture he missed when he was growing up. The visits help to fill a void in himself.

"It's good for me to experience. There's a lot of lost time."

Roberts has done a lot with his life, including a near-completed education degree, his football career, raising a family, working at Edmonton's Stan Daniels Centre and talking to thousands of children. Roberts has done all that and done it with a smile. And he has done it while being deaf.

Although he didn't touch on it, his dad said Jed's deafness is just another hurdle his son has overcome which has made him stronger.

"It's always been a motivator for him to overcome things," said Jay.

Jed just hopes to motivate some young minds to stay in school and respect their Aboriginal culture.

"I want to let them know what's important in life and to respect their Elders and stay in school, because that's what my father taught me," said Jed.

And despite his successes, Jed also tells them they don't have to run for touchdowns or sack a quarterback to be positive role models.

"Sometimes they are surprised to hear that they are already a role model — to their little brothers or sisters," Jed said.

Next up for Jed, after his career in football, may be a teaching job. He left school just shy of his Education degree, but is planning to take up where he left off and teach English or History — and of course coach the football team.

But his career isn't quite over yet. He'd like to put a second Grey Cup ring on his finger before he hangs up his helmet for good.

That desire may be another goal spurred by his dad's influences, this time in the form of good-natured ribbing.

"I won two, in '68 and '69, which is still one more than Jed's one," said Jay.



# Navajo Indy racer courts casino sponsors

By Leonard Linklater  
Windspeaker Contributor

## VANCOUVER

Cory Witherill's got what it takes, said Genoa Indy Lite racing team manager, Ed Nelson.

The 26-year-old man of Navajo ancestry is the United States champion in stadium off-road racing and he has just moved into the Indy Lite series. The Vancouver Indy on the Labor Day long weekend was only his second race on that circuit.

"The fact that he's found a way of winning in that type of racing means he should be able to find a way of winning in this type of racing as well," said Nelson.

From practice, to qualifying, to race day, Witherill has been getting faster each time he's on the track. But there is a lot more to winning in racing than driving faster than anyone else. It also takes a good team, testing and money. Money is what the team feels the most urgency about.

Witherill only has two more Indy races left this season. Team manager Nelson said ideally they would like to start testing right after that to prepare for next season so they can be ready for the full slate of 15 races.

All of that takes money. About \$1-million a year. That means raising money and the Indy Lights racer wants Native-owned casinos to hop on the bandwagon.

Witherill believes that casinos do more good than harm for Na-

tive communities, many of which are mired in social problems.

"It's not so much about casinos. It's more about sovereignty and self-reliance," Witherill said. The 26-year-old man, who was adopted as a baby, said that many U.S. casinos' profits go to help reservations with things like welfare, housing, electricity and education.

California governor Pete Wilson is looking to ban casinos in that state. A California resident, Witherill has become a spokesperson in the fight against that possibility.

"What casinos do is provide job opportunities for Natives," he said. Witherill points out that a sheriff in Riverside County supports them.

"He hasn't seen crime rates go up."

The first to jump on the bandwagon has been the Saskatchewan Indian Gaming Authority which has put up \$25,000 for the last 5 races. He appreciates the help but he knows he has to find more sponsors.

"That's not even enough to cover all the entry fees," said Witherill's publicist, Judy Rosales.

The young racer grew up in a home where the parents had two of their own children before adopting another eight kids from many different ethnic backgrounds including Mexican, Hawaiian and black.

"We were kinda like the Brady Bunch," he said.

Witherill has been thinking

more and more about his Aboriginal ancestry, recently. He hasn't learned much about it, having other interests throughout his life so far. But, now that he is maturing, he said he'd like to know more.

"I do wanna go back," he said.

Witherill recently had ten days off between races and was thinking of visiting a Navajo reservation. He didn't make it.

"I don't know what to do, or how to go about it," he said, regardless of the fact that every First Nation that he has encountered through his travels has been welcoming. They tell him he's welcome in their community if he can't find his own community.

"I've always been welcomed with open arms," he said.

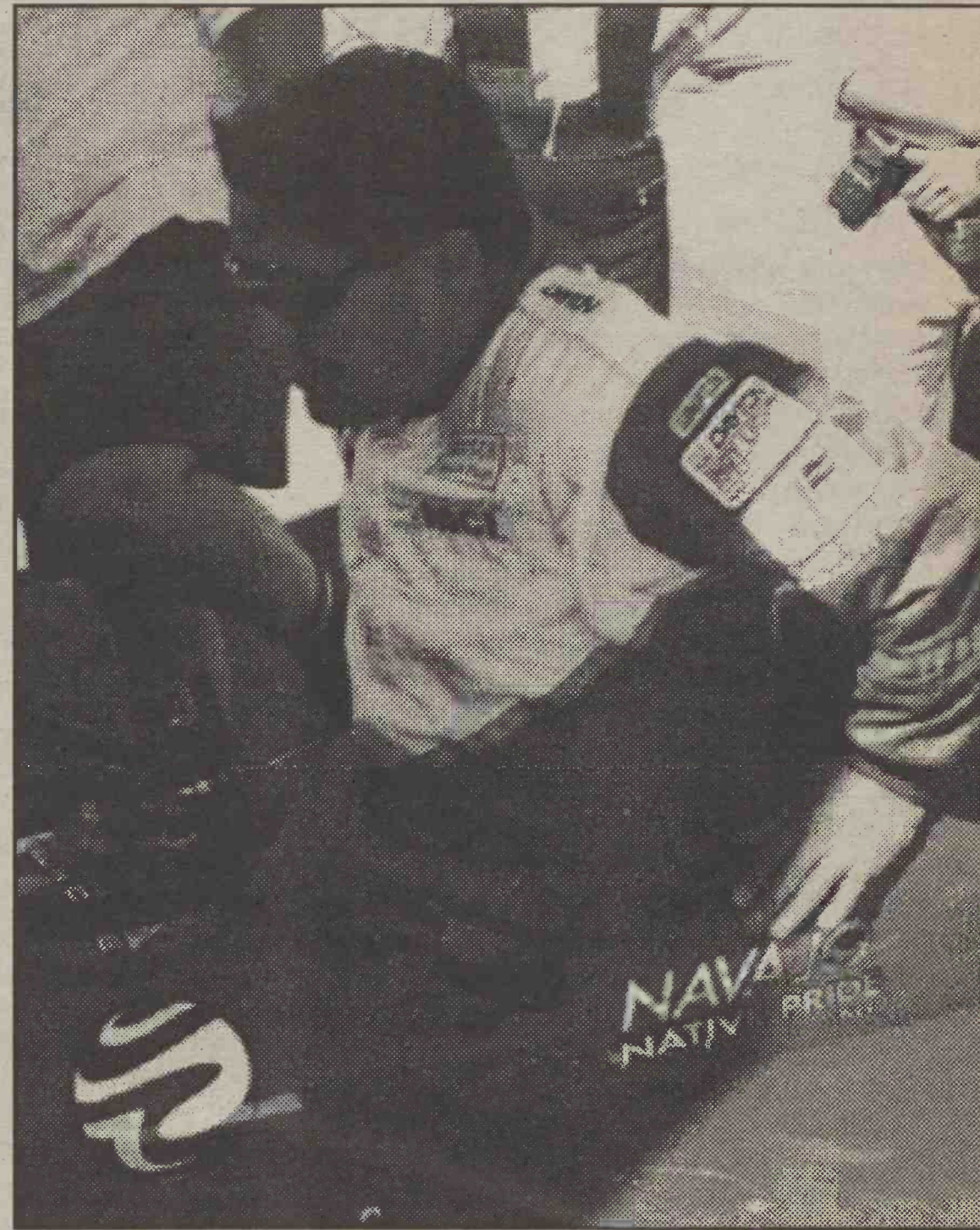
Witherill believes his potential involvement with First Nation casinos may create opportunities for kids in those communities to get into racing as well.

"I want to try get a few of them to come work on the race team, learning what to do," he said, "Maybe someday they may want to become a mechanic or drive a big truck, or work in marketing."

It takes a lot of skill and a lot of courage to compete at the high level at which Witherill now finds himself. In Vancouver, he finished 17th out of a field of 22. He finished 13th in his first race.

All teams in the Indy Lite class race with the same spec engine, a Buick V-6 that unleashes 450 horsepower.

"It's like wrestling a bull



LEONARD LINKLATER

Cory Witherill climbs out of his Indy Lite race car after finishing 17th in the Vancouver Indy on the Labor Day weekend.

around the track, since the car has no power steering," Witherill said.

The bigger Indy cars have different engines which produce up to 900 horsepower but the design of all the Indy Lite cars is essentially the same. So success comes

down to driver skill, getting a feel for the car and adjusting to the various tracks.

There's also the element of danger. Witherill broke his back in Phoenix last year and was only released by his doctor six months ago to race again.

# Zack w

By Sam Laskaris  
Windspeaker Contributor

## KIMBER

Darren Zack is king once again.

The Garden River pitcher led the Tar Smokers to this year's National Softball Congress title. The 48-team ISOC event was staged in Wisc. from Aug. 14 to

The Smokers won their matches at the knockout tourney. ended up being the championship final, Tampa Bay The Farm, a Madison club, 4-2.

Zack, who entered championship final in the winning with the score down at 1-1, earned the win

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# Zack wins another world fastball championship

By Sam Laskaris  
Windspeaker Contributor

KIMBERLY, Wisc.

Darren Zack is king of the hill once again.

The Garden River, Ont. pitcher led the Tampa Bay Smokers to this year's International Softball Congress world title. The 48-team ISC tournament was staged in Kimberly, Wisc. from Aug. 14 to 22.

The Smokers won all six of their matches at the double-knockout tourney. In what ended up being the championship final, Tampa Bay downed The Farm, a Madison, Wisc. club, 4-2.

Zack, who entered the championship final in the third inning with the score deadlocked at 1-1, earned the win.

"There's nothing like winning the final," Zack said.

He should know. He's had this on-top-of-the-world feeling twice before. The 38-year-old Aboriginal pitcher won his first ISC world crown in 1993 as a member of the Toronto Gators. The '93 event was also held in Kimberly. Zack also led the Gators to the 1995 world title in Sioux City, Iowa.

Before rebounding to pick up the win in relief against The Farm, Zack did have some anxious moments. He threw a wild pitch the first time he wound up for a delivery. And that error gave the opposition a 2-1 lead as a player from The Farm scored from third base.

After that Zack settled down. "I got in a nice groove and kept going," he said.

The Smokers, who also won



Darren Zack

FILE PHOTO

the 1996 ISC crown (Zack wasn't with the club then), were one of the pre-tournament favorites.

"We had a good team," Zack said. "There's no reason why we didn't think we could win it."

Zack said the Smokers' cause was undoubtedly helped be-

cause it didn't lose a match early on. He recalled the 1995 ISC tournament when the Gators lost a game rather early. That loss relegated the club to the losers' bracket and then the Gators had an uphill battle the rest of the way. Though that Toronto team ended up winning the championship, it had to play a total of 12 exhausting games.

That's twice as many outings as the Smokers required to capture this year's title.

Zack has long been one of the continent's top softball hurlers.

Besides the Gators and Smokers, he's also suited up for several other top-notch senior outfits including teams in Ohio and Massachusetts in the past dozen years.

Some folks are surprised he's still chucking with the best of them. But others aren't.

"I don't think anybody knows how old I am," Zack joked.

The world-class hurler found it a bit difficult to pinpoint which of his three world titles was more significant to him.

"The first one you win is always special," he said. "And the middle one was great. But this one feels pretty good, too."

Zack has shown few signs of slowing down. And retirement is not something he's contemplating yet.

"I don't feel any older," he said. "And I'm doing something I love. This has been my passion since I was growing up."

So is he doing anything differently now that's he much closer to 40 than he is to 30?

"I guess as you get older you get a little bit wiser and your pitch selection gets a bit different," he said.

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# Prevention needs to play a bigger role

By Marie Burke  
Windspeaker Staff Writer

EDMONTON

Prevention is a key factor for First Nations in battling diabetes. At a time when First Nations people are five times more at risk than the general population to get the disease, awareness is important. The National Aboriginal Diabetes Association and the different Aboriginal Diabetes Wellness programs in each province believe prevention is the key.

"The comment we frequently hear is, 'I'm too old to be jumping around,'" said Linda Brazeau, manager of the National Aboriginal Diabetes Association. Brazeau has worked with the group Strategies for Undermining Glucose in Aboriginal Races that started in Manitoba in the early 1980s. The group saw a need in the Aboriginal communities for more awareness about diabetes.

The exercise factor in prevention does not need to be difficult. In terms of exercise it can be as simple as walking 30 minutes a day to prevent or improve a diabetic condition. Brazeau believes that a long time ago, Ab-



original people used to walk everywhere. They were healthier, stronger. People don't realize that even when you go shopping or take children out for a walk that it's exercise.

To Aboriginal people, family is a big thing and if a per-

son with diabetes doesn't want to do it for themselves, then consider the family.

"The main risk factors for getting diabetes is obesity, the type of diet, and activity level of each individual," said Kathleen Cardinal, diabetes outreach worker at the

Aboriginal Wellness Program in Edmonton.

Food plays a very important part in life. Being able to eat the food that could help in preventing diabetes seems simple. Yet diet is an overwhelming concern among health caregivers

who deal with diabetes and prevention. The factors that affect eating habits with First Nations stem from their history. First Nations people were very active people. Their survival depended on it.

However, today, most Aboriginal people do not need to fish, hunt or trap to survive. The metabolism and make up of Aboriginal people has not changed, but their lifestyle has.

The changes that have happened to the traditional lifestyle of Aboriginal people can help them understand why they are more prone to diabetes.

We also need to understand that it is a disease that can be managed and prevented, said Cardinal. When people are under stress with life situations, food can become a source of comfort. Eating improperly and lack of exercise can lead to health complications such as diabetes.

Cardinal also noted that the different stress levels of each individual is a contributing factor in health. If a person is worrisome and fearful, it greatly affects their ability to cope with a disease like diabetes.

# Pregnant women more at risk for diabetes

By Marie Burke  
Windspeaker Staff Writer

EDMONTON

The changes that happen in a woman's body during pregnancy don't happen at any other time in her life. Pregnancy puts women more at risk of developing diabetes.

Risk factors, such as, obesity, having a history of dia-

betes or having large babies, make a pregnant woman more susceptible to the disease. With gestational diabetes, the extra risk is unseen and 50 per cent of women do not have any risk factors.

During pregnancy, between 26 and 28 weeks, the placenta takes over hormone production and its levels in the body. At that time, the placenta gives off a certain type of hormone that is anti-

insulin and is only present during pregnancy. The body needs to produce more insulin to fight the anti-insulin hormone and sometimes the pancreas is unable to produce more.

"It is critical for fetal outcome to be tested during pregnancy," said Rhonda Stevens-Knapik, nurse at the diabetes outpatient clinic at Edmonton's Royal Alexander Hospital. It becomes

critical for the baby's internal development.

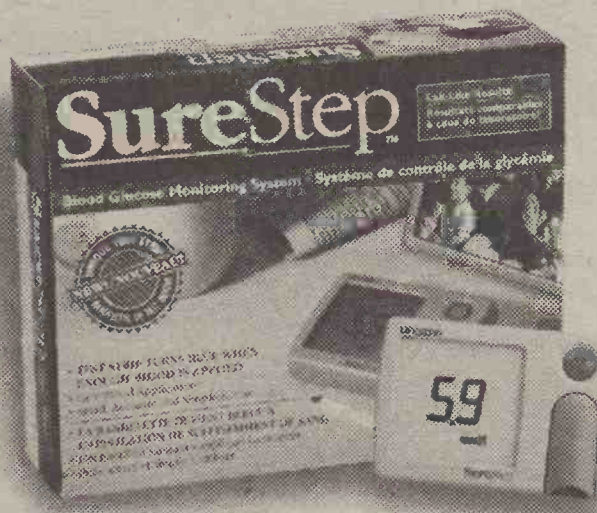
When diabetes goes undiagnosed, it can lead to complications for the baby. With gestational diabetes, the baby grows much larger than it usually would, but its internal organs are still under developed. Even though a baby will have grown full term the result could be a premature birth of a baby with immature

systems.

If a woman is diagnosed with gestational diabetes, insulin may be needed to keep glucose levels within an acceptable range.

Knapik said a baby born to a woman with diabetes won't be born with the disease. Having diabetes during pregnancy increases the chances for the mother and the baby of developing diabetes later.

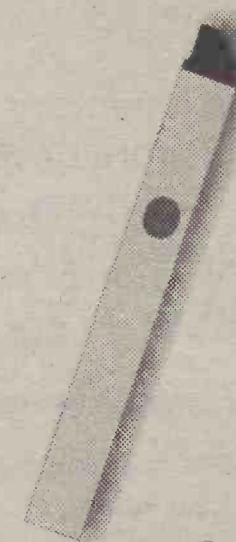
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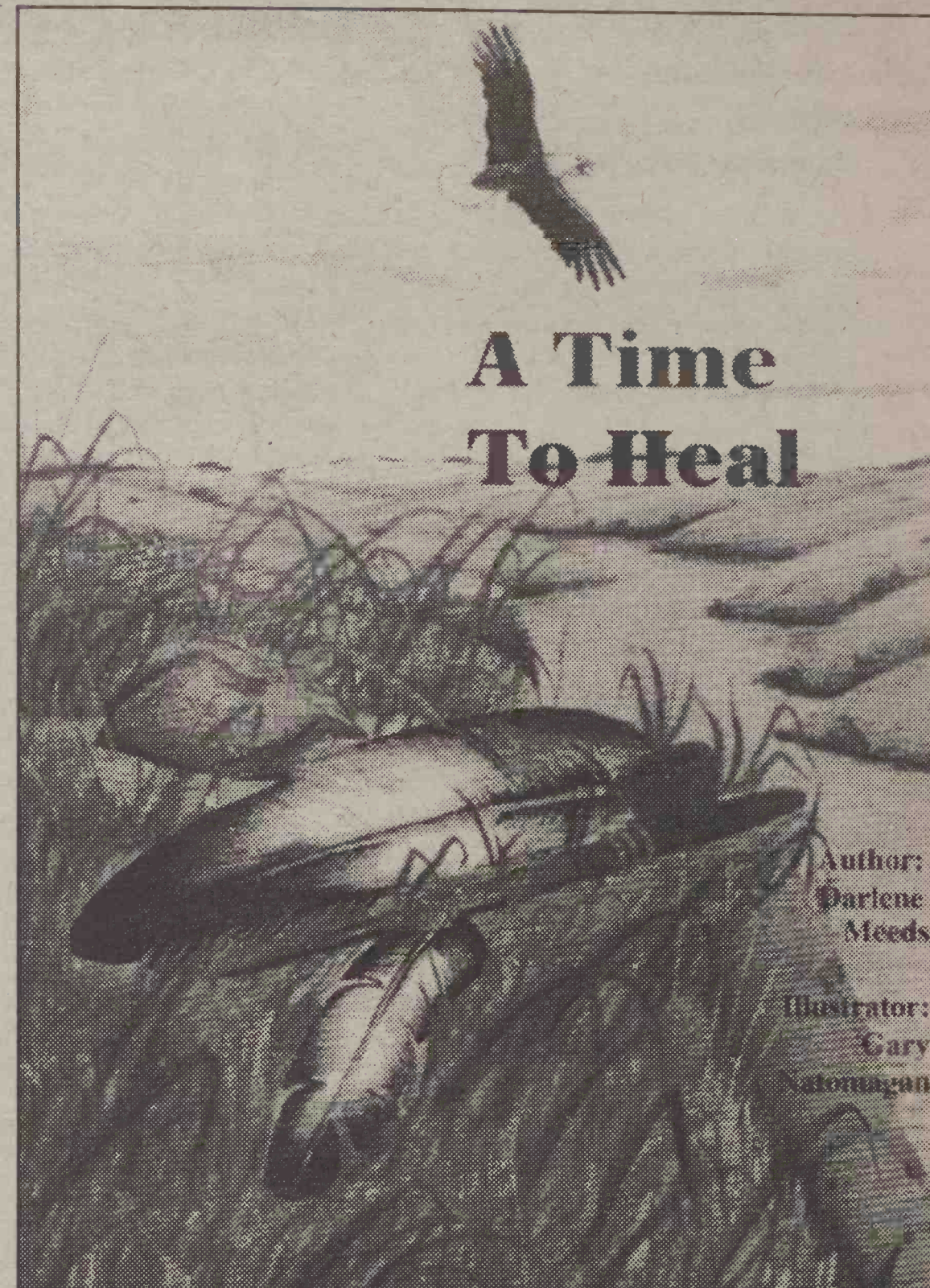
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**A Time To Heal**

Author:  
Darlene Meeds

Illustrator:  
Gary Natomagan

**Real life crime revealed in book**

**REVIEW**

By Pamela Green  
Windspeaker Contributor

*A Time To Heal*  
By Darlene Meeds  
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Sexual abuse is not racial or culturally specific. It's a crime that has been committed by people in all cultures throughout every generation. It has lasting effects on both the victims of the abuse and their families and causes physical and emotional wounds that can scar for life.

Entering the sexual abuse territory is like walking through a war zone or a minefield. There are no winners, only survivors. Sexual abuse is a real life crime that won't go away unless it is faced, dealt with, and stopped dead in its tracks, because running away won't solve the problem and healing takes a long, long time.

"Sexual abuse must be stopped, and that's something that will only happen if we all work together to help the victims, the abusers and the families to rid our cultures of sexual abuse," said author Darlene Meeds.

In her latest book, *A Time To Heal*, Meeds is to be commended for having the courage to tackle this subject head on, with no holds barred.

She tells the story of Brenda, a 12-year-old girl from a First Nations family who has to find the courage to stop the cycle of sexual abuse within her own family, and how the family weathers the difficult storm that follows.

Brenda, a young Cree girl, illustrated in the book by Native

artist Gary Natomagan, has a dark, painful secret in her life. It's a life that's been filled with guilt, shame and horrible nightmares since she was seven years old.

Small for her age, she had not been able to protect herself and her younger sisters from the sexual advances of their Uncle John, an alcoholic who had been physically and sexually abused at residential school.

When Brenda finally does find the courage to tell her family about her uncle's activities, no one will believe her except her grandmother.

It is only within the warm sanctuary of her grandmother's cabin that she finally finds someone who believes her, and let's her know that the abuse is not her fault.

It is also her grandmother who helps her to find the right path, talk to the authorities and join in a healing circle with a wise Elder and member from three generations of her family.

*A Time To Heal* is the story of Brenda's journey to reclaim herself, her own happiness and sense of self worth by finding the courage to say "no." It's also about how Brenda comes to understand that she has a right to be angry and has an important responsibility to release that anger in a positive manner.

Cultural, emotional and legal issues are solidly addressed in this book.

Meeds, a mother of two who has worked as an environmental health officer and health educator for the last 14 years, has also included a helpful teachers guide and information package at the end of the book. This makes *A Time To Heal* an even more valuable addition to the arsenal in the ongoing battle to help protect children and stop sexual abuse.

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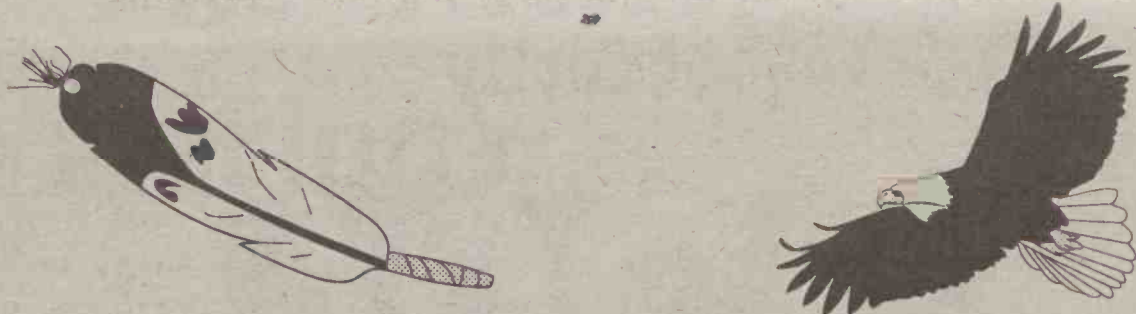
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screen





# Reserve reaps benefits from *Big Bear* film

By Pamela Green  
Windspeaker Contributor

PASQUA NATION, Sask.

Film-making is the stuff that dreams are made of for most Native kids these days, unless of course, you happen to be living on the Pasqua Reserve in Saskatchewan.

And for community members and some of the lucky kids chosen to play extras in a major television film production of *Big Bear*, life will never be quite the same. They've spent months on a huge movie set, dressed up in period costume, working in front of cameras with some of the most famous Aboriginal stars in the industry today.

But dreams do turn into reality and you end up with a whole new 'take' on the film industry when a big production lands on your doorstep.

"The whole reserve has been affected by the experience", said Neil Pasqua, the on-site community co-ordinator for the film *Big Bear*.

"The *Big Bear* production has definitely put Pasqua on the map", he added.

Things got very exciting when actors Gordon Tootoosis and Tantoo Cardinal were on deck along with a big cast,

technical crew and state-of-the-art direction by Canada's own Gil Cardinal.

And even more so when a band of hot headed renegade warriors galloped through the set on horseback.

But there's much more than romance and history involved when a big production does come to the rez, explained Pasqua.

There is an increase in jobs and revenue from land rentals, visible improvements are made like new roads, upgraded facilities and the restoration of historic buildings.

"The economic impact of *Big Bear* has been significant with more than 50 people employed in different capacities from set building to horse wrangling," said Pasqua.

"The community is very comfortable with what's been going on. They know the major players and there's been a high level of respect and positive response."

"Pasqua is very tight knit community and you can't do anything on a reserve without everybody knowing about it, so as far as security goes, we've had no worries," Pasqua said.

With 800 band members on reserve and about 800 more living off, interest has been

high and the whole community has been extremely keen to see what's going on behind the scenes.

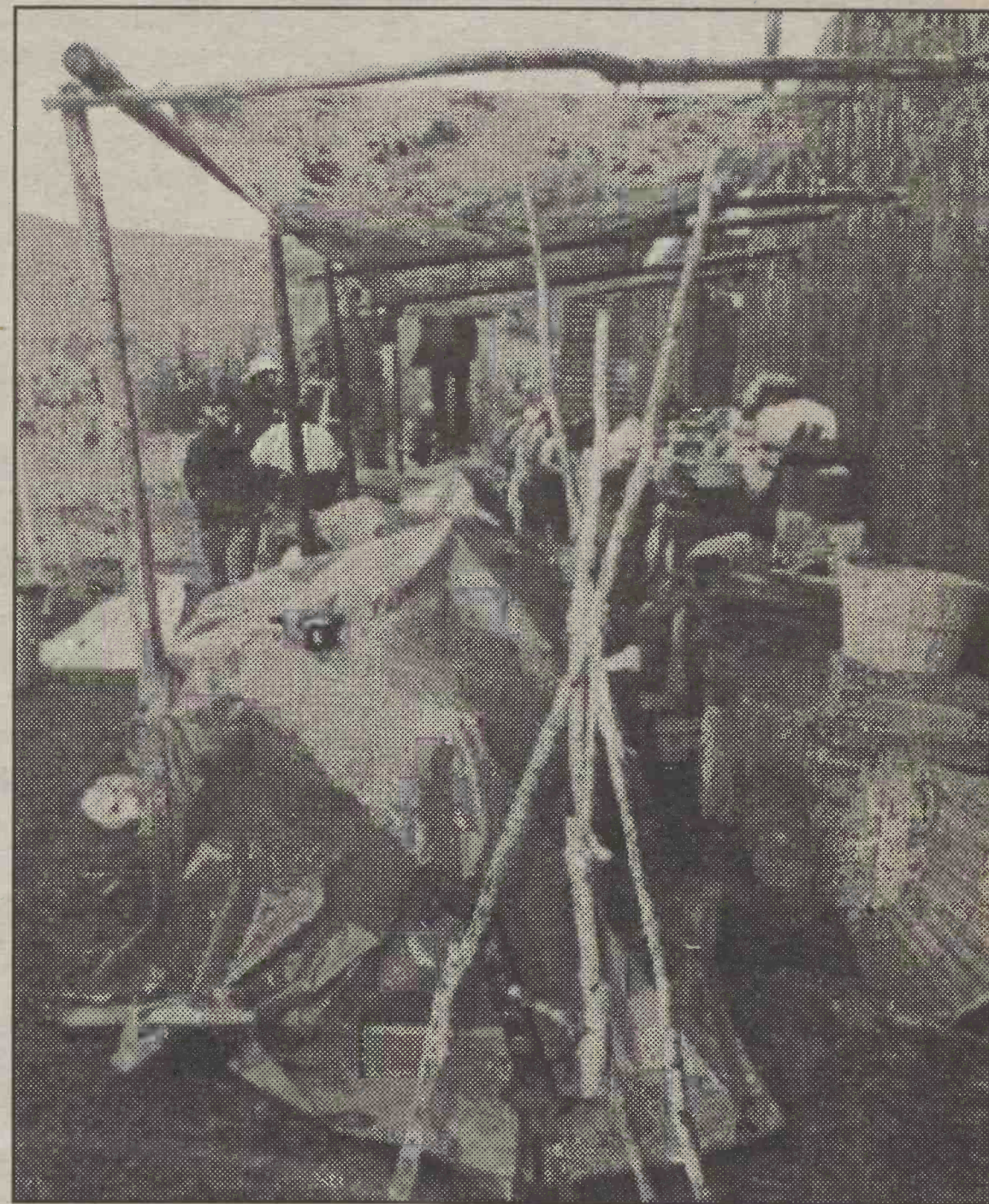
Pasqua said the area's rustic natural setting works well for a 19th century period piece like *Big Bear*.

He indicated that the film production has had a considerable impact on the career aspirations of up and coming young actors in the community, surrounding area and province.

Participants have been given not only a lot of valuable hands-on experience, but also the necessary accreditation and self-confidence to look for employment in other productions.

Chief Todd Peigen and the band council are also discussing ways to develop a permanent Location File to register with SASK FILM, and be able to offer the reserve to other companies for future productions.

Saskatchewan has a big advantage in the film industry because of recently passed legislation, the 35 per cent tax credit offered by the province to perspective employers, a powerful incentive to film producers to leapfrog over Alberta (which recently rejected the same



PAMELA GREEN

Residents from Pasqua First Nation in Saskatchewan saw some benefits during the filming of *Big Bear*.

legislation) and go with a Saskatchewan location.

"The work has been fun and invigorating for the community, with more than a thou-

sand 'extra work days' under our belts, and things look good here at Pasqua for future possibilities in the film industry", said Neil.

"I would personally and other people would organize community for leadership professional development"



LEADERSHIP AND MANAGERS Monday, October Faculty Leader:

GEOGRAPHIC INFO FOR ABORIGINAL INTRODUCTORY PROGRAM Faculty Leader:

GEOGRAPHIC INFO FOR ABORIGINAL ADVANCED PROGRAM Faculty Leader:

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NEW PROGRAM MEDIA RELATIONS FOR ABORIGINAL Friday, November Faculty Leader:

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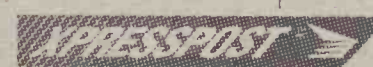


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film



PAMELA GREEN in Saskatchewan saw Bear.

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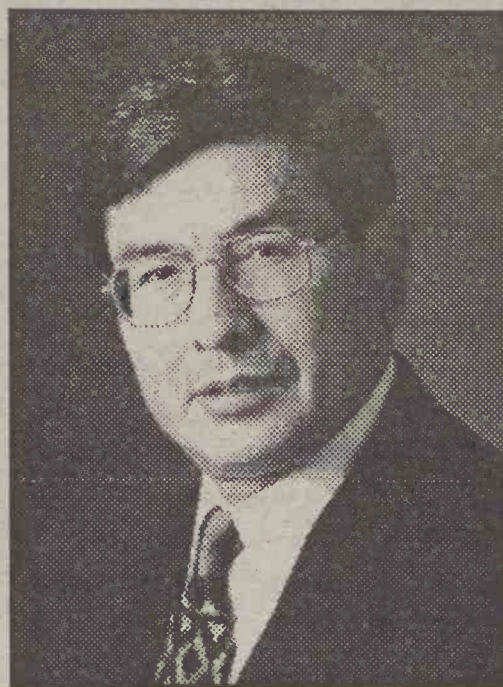
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Robert Breaker  
Director, Aboriginal Leadership and Self-Government



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## LEADERSHIP AND MANAGEMENT DEVELOPMENT FOR SENIOR EXECUTIVES AND MANAGERS IN ABORIGINAL GOVERNMENTS

Monday, October 26 - Friday, October 30, 1998  
Faculty Leader: Cameron Brown

## GEOGRAPHIC INFORMATION SYSTEMS (GIS) FOR ABORIGINAL LANDS MANAGEMENT

INTRODUCTORY PROGRAM: Monday, October 26 - Tuesday, October 27, 1998  
Faculty Leader: Jhon Goes In Centre

## GEOGRAPHIC INFORMATION SYSTEMS (GIS) FOR ABORIGINAL LANDS MANAGEMENT

ADVANCED PROGRAM: Wednesday, October 28 - Friday, October 30, 1998  
Faculty Leader: Jhon Goes In Centre

## EFFECTIVE FINANCIAL MANAGEMENT, CONTROL AND ACCOUNTABILITY IN ABORIGINAL GOVERNANCE

Monday, November 2 - Friday, November 6, 1998  
Faculty Leader: Crystal Many Fingers

## EFFECTIVE FINANCIAL MANAGEMENT CONTROL AND ACCOUNTABILITY FOR ELECTED ABORIGINAL LEADERS

Tuesday, November 3 - Friday, November 6, 1998  
Faculty Leader: Ron Jamieson

### NEW PROGRAM:

## MEDIA RELATIONS TRAINING FOR ABORIGINAL LEADERS AND SENIOR EXECUTIVES

Friday, November 6 - Monday, November 9, 1998  
Faculty Leader: Clayton Blood

For more information regarding any of our programs, registration, or general inquiries, please contact:

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OCTOBER & NOVEMBER 1998 PROGRAMS

## National Aboriginal television network on the horizon

By Marie Burke  
Windspeaker Staff Writer

IQUALUIT, N.W.T.

The dawn of a new age in Aboriginal storytelling is on the horizon. A national forum for Aboriginal people to tell their own stories is almost within reach. Last June, an application to the Canadian Radio-television and Telecommunications Commission for a national Aboriginal television service was made. On Nov. 12, Television Northern Canada will be presenting arguments to the CRTC to establish the Aboriginal Peoples Television Network.

"It's been overwhelming how much support we received for a national Aboriginal network," said Abraham Tagalik, chairman of TVNC. Government and Aboriginal agencies from across Canada have given support to the application. Tagalik said they have made it a point to contact every Aboriginal organization in the country with news about this network.

TVNC's goal is to fill a void that's been left in the current spectrum of television programming. With 90 per cent of the network's programming coming from across Canada, and the rest from producers abroad, there will be great diversity. Tagalik said TVNC is considering Winnipeg as a southern base and satellite uplink centre. The southern base could see 40 people employed to run operations.

The APTN will not just be a specialty channel or service. The APTN will be a competitive broadcasting service.

The belief that the application will be hard to turn down is everywhere. Indeed it may be hard to find any Aboriginal person who would oppose APTN's birth. There are 150 independent Aboriginal producers from across Canada waiting in the wings, ready to take flight with the network.

The APTN will offer the full range of programming that other networks do, including sports, public affairs, biographies, theatre, drama, educational and cultural shows as well as a national daily news service and programs for children. Most of the programs

will be from independent Aboriginal producers.

"We have never been given a priority to develop our own work," said Brenda Chambers, senior producer of *All My Relations*, which has been a recent successful pilot series for CBC. Chambers said the CRTC can't deny TVNC's application for a much needed Aboriginal production network.

The interest she has seen just in the west is tremendous. The Vancouver producer has been a point of contact for TVNC. Chambers has been providing a liaison service with western Aboriginal producers for APTN's possible upcoming production line-up.

Chambers sees the growing pains of starting up a network of this scope as a challenge, but the positive response coming from producers and TVNC makes that challenge sound like a labor of love. "I've got many show ideas that I have already been submitting," said Chambers.

Since 1991, TVNC has been licensed to operate an Aboriginal television network in the north. Its programming has come from eight northern communications societies and some independent Aboriginal producers. TVNC is, and has been, totally government funded for its operations in the north.

In its application to the CRTC, mandatory carriage status is being requested for APTN. This means all cable companies and some direct to home satellite distributors will have to carry APTN as a basic service. With advertising and service fees to subscribers, their revenue to operate is sound.

TVNC is going for an all or nothing bid with their application. Their northern license will expire around the same time as the presentation for APTN. There's a feeling that only extraordinary circumstances could stall the approval of TVNC's national distribution of the largest storytelling circle we might see in our lifetime.

TVNC is asking for letters of support in this initiative. Letters of support must be received at the CRTC and copied to TVNC before Oct. 19. The contact at TVNC is Jennifer David, communications co-ordinator at 1-888-278-8862.

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# All in a day's work

By Paul Sinkewicz  
Windspeaker Contributor

WINNIPEG

Dedication and hard work have paid off for members of the all-volunteer fire department in Black Lake, Sask.

The squad won the prestigious National Aboriginal Fire Fighting Competition - something no other team from Western Canada has accomplished.

Richard Kent, fire prevention officer for the Prince Albert Grand Council, credits the pride and dedication of the Black Lake firefighters for the win.

But it didn't come until after two years of rigorous training and improvements.

"When I went up there for the first time they had no fire hall and their truck was sitting outside under six feet of snow," he said. "I'm very proud of them. Our Black Lake guys have shown that they know what to do. They're the best in Canada."

The national award was won in Winnipeg on Aug. 29 after two days of competition. It comes after Black Lake won the Saskatchewan competition a few weeks earlier - no minor feat in itself - and earned the right to make the trip to the nationals.

Kent is responsible for training fire crews in 23 communities around Prince Albert and in the north.

The 11-year veteran of the Prince Albert fire department began working with the Grand Council two years ago and immediately set about to train the firefighters in each community.

Kent began by giving each squad a crash course in firefighting techniques. Things like how to operate a pumper truck and how to perform an elementary rescue.

He then backtracked to the finer points of the 19-modules training program. Once a firefighter has that completed, he or she earns a Level 1 rating.

The training program has meant lots of travel and there is no road to the community of 1,500 people, so everything must be flown in. A trip to Black Lake costs approximately \$1,400 every time Kent goes for some training, and if he brings in a guest instructor the cost increases.

But it's all been worth it he said, now that the firefighters have

proved the commitment is working.

"I did some training up there, and obviously it worked," Kent said of the Black Lake crew. "We did a lot of training in the past two years and it really shows that they continued training after I was gone."

Indeed, Kent said the team trained in a local school yard so regularly local children would race out to watch them when the alarm went off, and many would be waiting there when the crew arrived.

The national competition was judged by veteran Winnipeg fire fighters, who put teams from throughout Canada through their paces in realistic fire scenarios.

The teams didn't find out until the day before their turn to compete what kind of fire situation they would face.

"So they really have to know their equipment inside and out," Kent said. "They have to know all there is to know about firefighting."

Kent said the other teams from Western Canada were very enthusiastic about Black Lake's win.

"This is the first time that, not only Saskatchewan has won the trophy, but that the trophy's been in the western side of Canada," he said.

"The other western teams were slapping their backs and congratulating them and thanking them."

The team from Black Lake accepted their honor at a closing banquet at the national competition without even any uniforms, Kent said. "But to my way of thinking, it's not how you look, it's how much heart you have."

Despite that, the community of Black Lake is planning to honor their squad with a banquet of its own - and brand new uniforms will be presented to the members then, Kent said, along with shoulder patches that he's had made.

The example the fire department has set is already starting to set in with the local children, according to Kent.

"The last time I was up there I had kids coming up to me and asking if they could join the fire department," he said. "Before it was kind of a struggle to find people to join the fire department. Now they're going to have to pick and choose."

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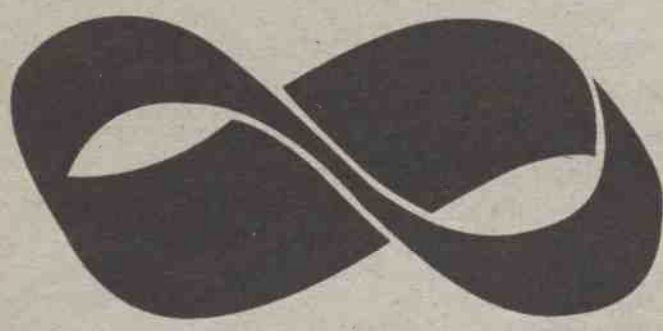
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**A**peetogosan (Métis) Development Inc. (AMDI), an affiliate of the Métis Nation of Alberta Association, is a Federally funded Aboriginal Capital Corporation delivering a range of Financial and Advisory Services to Alberta resident Métis and Non-Status Indians through its offices in Edmonton. AMDI is currently inviting applications for a Board of Director position. Principally, the Board of Directors provides the kind of high quality direction to the total affairs of the business that will ensure the development and growth of the company in products, services, markets, and financial results. Accordingly, this is a volunteer position of considerable responsibility and substance.

**QUALIFICATIONS FOR BOARD OF DIRECTORS INCLUDE:**

- 1) Should be an Alberta resident Métis or Non-Status Indian;
- 2) Must have a successful business and /or related Professional background;
- 3) Must possess exemplary character, integrity and background;
- 4) Willingness to sign oath of confidentiality and undergo external checks as may be appropriate.

Interested parties should submit their resume, together with a brief note clarifying their interest to:



Chairman  
Board of Directors  
c/o Apeetogosan (Métis) Development Inc.  
12527 - 129 Street  
Edmonton, AB T5L 1H7  
Fax: (403) 454-5997  
PERSONAL & CONFIDENTIAL

CLOSING DATE: OCTOBER 19, 1998

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**Director of Finance**  
*The Aboriginal Healing Foundation*

This emerging foundation is seeking a results-oriented professional with the ability, insight and desire to develop the financial infrastructure and implement effective financial management practices to meet the challenges of this vital, exciting initiative.

The mandate of this national non-profit foundation focuses on designing, overseeing and managing healing strategies to assist Aboriginal people and communities affected by the legacy of physical/sexual abuse in the residential school system.

**THE OPPORTUNITY**

Based in Ottawa and reporting to the executive director, your key role will be to lead the implementation of the financial plans and policies of the foundation and maintain the integrity of a range of funding instruments. Specific accountabilities include:

- Exercising leadership and vision, planning and directing the management of change, articulating the principles of comptrollership and promoting commitment by the team members;
- Providing direction to the finance function and promoting efficient financial management; and,
- Ensuring effective expenditure, commitment and budgeting control and the efficient reporting of the same.

**THE QUALIFICATIONS**

You will have a post-secondary education complemented by an accounting designation and a minimum of three years of successful experience as a senior financial officer in a public or non-profit environment. Most importantly, you will demonstrate a strong commitment to the missions, values and philosophy of the foundation. Currently, you are seeking an executive career opportunity which demands well-developed financial skills and offers ambitious goals and objectives.

In meeting with the objectives and philosophies of the organization, preference will be given to individuals of Aboriginal descent with strong verbal/written communication skills in English.

If you are interested in this career opportunity or other financial positions in the foundation, please forward your résumé in confidence to: Brenda Higgins, Consultant, THE BENTLEY CONSULTING GROUP, Suite 201 - 55 Donald Street, Winnipeg, MB R3C 1L8, Telephone: (204) 987-4843, Fax: (204) 987-4846, email: [bentley@mts.net](mailto:bentley@mts.net).



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# EFFECTIVE STRATEGIES

Sheraton Winnipeg, Winnipeg, Manitoba  
 Oct. 21 & 23, 1998 A Forum: Oct. 19 & 20, 1998



## CURRENT ISSUES IN NATIVE EDUCATION: COMMUNITY SCHOOLS/COMMUNITY EDUCATION

### ▶ A FORUM: TOPICS (MONDAY & TUESDAY ONLY)

- |   |   |
|---|---|
| 1. First Nations Parents are Responsible to Control Education More Than Ever<br>Alex McComber Kahnawake Combined Schools Committee          | 7. Urban Aboriginal Education Issues<br>Mr. Kevin Pilon Joe Duquette High School Saskatoon  |
| 2. Land-Based Education and the Band-Operated School of the 21st Century<br>Dr. Pier De Paola Director of Education O'Chiese First Nation   | 8. The Role of Politics in Aboriginal Education<br>Ms. Marion Meadmore Arrowfax Canada Winnipeg   |
| 3. Computers and High Technology in First Nation Schools<br>Mr. Ben Kawaguchi Breaker Bradshaw and Associates                               | 9. What do We Have to Do as Leaders to Kickstart/Recharge Our Educational System?<br>Ms. Kathy Whitecloud Assembly of First Nations Ottawa                |
| 4. Relationship of Aboriginal Languages and Education<br>Ms. Julia Johnston Consultant J and R Consultants Inc.                             | 10. Students' Views on Issues in Native Education<br>High School Students Joe Duquette High School Saskatoon  |
| 5. Reasons Why Indian Governments Encounter Financial Difficulties<br>Dr. Randy Johnston Director of Education Peter Ballantyne Cree Nation | 11. Integrating Traditional Cultures/Teachings into the Contemporary Curriculum<br>Mr. Joe Mercredi Adult Ed. Instructor Nelson House Education Authority |
| 6. The Community School Model: Are Our Schools Community Schools<br>Shariyn Calliou, Ph.D. Ts'kel Programme U.B.C.                          | 12. First Nations Schools and Special Education Services<br>Ron Phillips, Ph.D. Consultant R.S. Phillips & Associates                                     |

### ▶ TWO-DAY WORKSHOPS (WEDNESDAY & THURSDAY)

- A. Current Issues in Indian Education  
 Ms. Julia Johnston J and R Consultants Inc.  
 Mr. Randy Johnston Director of Education Peter Ballantyne Cree Nation
- B. Looking at Traditional Culture in Developing Modern School Boards  
 Mr. Ben Kawaguchi Breaker Bradshaw and Associates
- C. Board Training Workshop  
 Ms. Rheena Diabo Kahnawake

#### NOTE:

- Workshop spaces are limited. Participants are encouraged to register early for their sessions. Spaces are allocated on a first come, first served basis. If your first choice is full or cancelled, you will be placed in your second choice. Workshops may be cancelled due to low enrolment.
- Faxed registrations will be accepted. However, due to problems in the past with no shows, payment must be received by the deadline (Tuesday, Oct. 13, 1998)
- Key-Note Speaker: Friday, Oct. 23, 1998 8:45 - 9:15 am  
 Mr. Joe Mercredi, Adult Education Instructor, Nelson House Education Authority  
 Topic: "Integrating Traditional Culture/Teachings Into The Contemporary Curriculum"

### ▶ ONE-DAY WORKSHOPS (WEDNESDAY ONLY)

- D. Stress Management in the 1990's  
 Ms. Donna Marion Horizon Line
- E. Removing the Cloak of Shame  
 Mr. Ron Thorne-Finch Counsellor
- F. Dealing With Suicide  
 Ms. Nadia Ferrara Art-Therapist Consultant
- G. Recruitment and Retention of Effective Teachers  
 Ms. Jeanette Villeneuve Consultant
- H. Specially Designed Academic Instruction in English  
 Mike Croghan, Ph.D. San Marcos
- I. Band-Operated Schools and the Law  
 Dr. Pier de Paola O'Chiese Director of Education
- J. The Kahnawake Education System  
 Mr. Alex McComber Kahnawake Schools Committee

### ▶ WORKSHOPS (THURSDAY/FRIDAY)

Workshops #1-17 are one-day (5-6 hrs.) repeated on Friday

- |   |   |
|---|---|
| 1. Helping Students Get Jobs: Employability Skills Portfolios (ESP)<br>Ms. Donna Marion Horizon Line  | 13. Teach Your Pre-Schoolers to Read: Give Them a Gift of a Lifetime<br>Ms. Yvonne DePaola Early Childhood Teacher, Dakota Sioux  |
| 2. Eight Learning Styles & Ways They Help Students & Teachers Successful/Positive About Learning<br>Dr. Pier De Paola O'Chiese Director of Education        | 14. Funds of Knowledge: Community Wisdom and Schooling<br>Mike Croghan, Ph.D.   |
| 3. Job Readiness: Practical Strategies/Techniques<br>Ms. Shelley Saje United Native Nations   | 15. Anger & Rage: How Violence Has Shaped Our Lives in Our Homes & Communities<br>Mr. Frank Whitehead Aboriginal A.C.H.I.E.V.E. Systems                                       |
| 4. "Bring Them Back From the Brink: Helping Teens Avoid Loneliness & Suicide"<br>Mr. Francis Strawberry Breaker & Bradshaw                                  | 16. Trail to Freedom<br>Ms. Audrey Breaker Principal  |
| 5. Creating Optimal Learning Environments for All Children<br>Todd Fletcher, Ph.D. U. of Arizona  | 17. Blueprint for Change: The Experiences of the Kahnawake Education System<br>Alex McComber, M.Ed. & Kahnawake Combined Schools Committee Members                            |
| 6. Multi-Media strategy for a Community Oriented Band-Operated School<br>Danny Bradshaw & Rod Kennedy O'Chiese School Administrator & Multi-Media Teacher   | 18. Sexual Abuse: Recovery and Healing After the Trauma (#18 THURS. ONLY)<br>Mr. Ron Throne-Finch Counsellor  |
| 7. Bringing Aboriginal Traditions/Culture into the Classroom<br>Mr. Calvin Pompana Elder  | 19. Is There Community in First Nation Community Schools? (#19 - 23 FRI. ONLY)<br>Mr. Ben Kawaguchi   |
| 8. Gang Workshop - Mr. Troy Rupert Winnipeg Native Alliance   | 20. Suicide Prevention & Intervention: Working With Individuals, Survivors, & Communities<br>Mr. Ron Throne-Finch Counsellor  |
| 9. Adapting Teaching to the Learning Styles of Native Students<br>Art More, Ph.D. U.B.C.  | 21. Bi-lingual and Bi-Cultural, Language and Culture Program Development<br>Ms. Julia Johnston, Mr. Randy Johnston J and R Consultants Inc.                                   |
| 10. Building Respect and Helping Students Spiritually, Emotionally, Physically & Mentally<br>Mr. Kevin Pilon Principal, Joe Duquette High School, Saskatoon | 22. Planning Workshop<br>Ms. Rheena Diabo Kahnawake   |
| 11. Creative Relaxation - Ms. Nadia Ferrara Art-Therapist, Consultant   | 23. Exploring the Medicine Wheel: A Multidisciplinary Approach (Seven Views of the Medicine Wheel)<br>Mr. Joe Mercredi Adult Ed. Instructor, Nelson House Education Authority |

### HOTEL INFORMATION

- SHERATON WINNIPEG \$95 (Single/Double) \$110 - \$115 (Triple/Quad)  
 Phone (204) 942-5300 1-800-463-6400 Fax (204) 943-7975
- PLACE LOUIS RIEL \$69 (Studio) \$79 (1 bedroom suite) \$100 (2 bedroom suite)  
 Phone (204) 947-6961 1-800-665-0569 Fax (204) 947-3029
- CHARTER HOUSE \$65 (Single/Double) \$75 (Top Floor Executive)  
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Call your Travel Agent or

AIR CANADA 1-800-361-7585.

When purchasing your ticket, please ask that

Event Number CV983120 be entered in the Tour Code box.

### Effective Strategies Conference Pre-Registration Form (by October 13, 1998)

Name: \_\_\_\_\_

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

Town/City/Prov.: \_\_\_\_\_ Postal Code: \_\_\_\_\_

Phone: (\_\_\_\_) \_\_\_\_\_ Fax: (\_\_\_\_) \_\_\_\_\_

<b>Forum:</b>	<b>Pre-registration</b>	<b>On-site</b>	<b>Please Check</b>
1. Two-Day (Monday & Tuesday)	\$200.00	\$300.00	_____
<b>Workshop Selection &amp; Registration Fees:</b>			
2. Two-Day (Wed. & Thurs.) Workshops (A - C)	\$200.00	\$300.00	1st _____ 2nd _____ 3rd _____
3. Wednesday Only (D - J)	\$100.00	\$150.00	_____
4. Two-Days (Thurs. & Fri.) Workshops (#1 - #23)	\$150.00	\$250.00	_____
5. One Day Only (Circle day Thurs. or Fri.)	\$100.00	\$150.00	_____
<b>TOTAL ENCLOSED: \$ _____</b>			

\* (PRE-REGISTER BY OCTOBER 13, 1998) All pre-registrants will be notified by mail, phone or fax.

SAVE TIME AND MONEY BY PRE-REGISTERING BY TUESDAY, OCTOBER 13, 1998. Pre-registrations post-marked after October 13, 1998 will not be accepted.

On-site registration will be available on a space available basis beginning at 7:00 am each day in the conference registration area of the Sheraton Winnipeg.

WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs will be honoured only if post-marked no later than October 13, 1998.

To pre-register, mail this completed form along with your cheque, money/purchase order, payable to:

**R.S. Phillips & Associates, 517 Bower Blvd., Winnipeg, MB R3P 0L7**  
**Phone: (204) 896-3449 Fax: (204) 889-3207**