

Wind speaker

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WHAT'S INSIDE

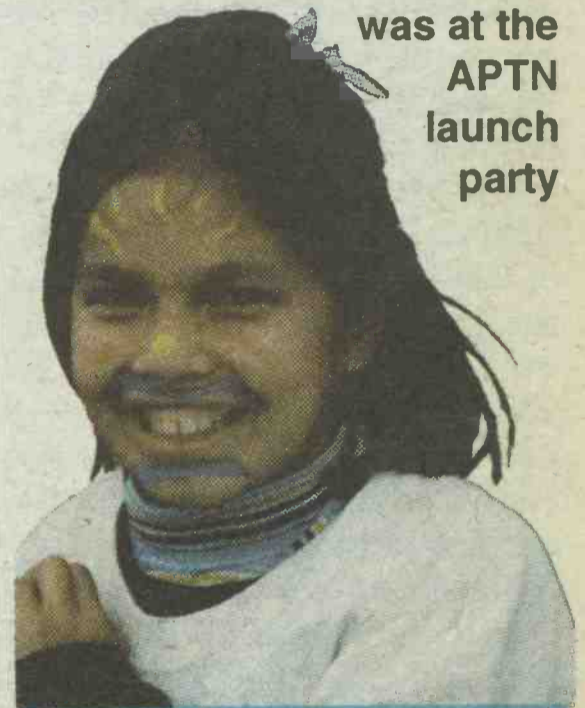
Winnipeg hosts First Nations veterans and the international powwow



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Canada's Aboriginal Peoples Television Network took to the airwaves on Sept. 1.

Windspeaker was at the APTN launch party



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Slain Ipperwash protester Dudley George is remembered with a parade through the streets of Toronto



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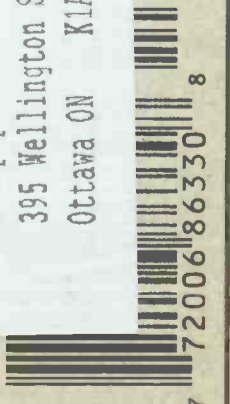
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DEBORA LOCKYER STEEL

Fight to the finish

The soccer tournament held at Poundmaker reserve in Saskatchewan for the nation's Sept. 10 and 11 sports days saw some intense competition from the Sweetgrass First Nation team (light blue jerseys) and the team from Mosquito First Nation. Poundmaker was upset by Red Pheasant First Nation in Sunday's play, ending a winning streak of five years. Top honors went to Red Pheasant in a 2-1 overtime final against Poundmaker. Mosquito took third.

B.C. logging issue on boil

By Tracey K Bonneau-Jack with files from Paul Barnsley
Windspeaker Writers

KELOWNA, B.C.

As the battle lines are drawn over resource extraction from traditional Native lands, it appears the unity that First Nation people in the province of British Columbia have been searching for has become a reality.

In a region where Native politics have traditionally been split, frequently with great animosity, along the line of those who support the idea of treaty-making with the province and those who don't, all the factions have been united behind the actions of one Interior band.

Westbank First Nation's chief and council, in a move they say was aimed at "creating jobs and economic fairness," ordered their loggers into the woods on Sept. 7. Their job was to harvest 25 hectares of timber in what is known to them as Okanagan Nation traditional territory. Under the provincial system, the land was open for bid later in the year and is not yet covered by a provincial timber license. Those licenses are issued by the Ministry of Forests.

Instead, fed up with two years of waiting for the provincial government to embrace the spirit of the landmark Supreme

Court of Canada *Delgamuukw* decision, the Okanagan Nation Alliance, a council made up of representation from all the Okanagan nations, has issued its own cutting permit to the band. The permit requires the band's loggers to adhere to all safety and forest codes and is similar to current provincial regulations.

Shortly after the Westbank loggers took to the woods and the mainstream backlash began, the Okanagan Nation chiefs joined the battle to show support for Westbank Chief Ron Derrickson. As provincial officials issued stop work orders, criticized the logging as illegal, and talk of RCMP intervention began, more and more First Nations and First Nations organizations joined in an unprecedented show of solidarity.

"The harvesting of our timber grew from frustration led on by the province ignoring Aboriginal title and rights under the *Delgamuukw* decision," Derrickson said.

Earlier this year, Westbank tried to find a way to participate in the lucrative billion-dollar forest industry within the province's rules. After attempting to obtain what the band felt would have been a reasonable amount of timber, Westbank was informed they were eligible for 2,000 cu. m. of

"blow down," considered by Native leaders to be a "mere scrap" which would have created only a couple of weeks work for Native loggers.

The remainder of the 7.6 million cu. m. harvested in the Okanagan Valley would remain under provincial control and most likely awarded to non-Native commercial loggers. Local Native observers joke that woodpeckers and termites are getting more wood than Okanagan First Nations, but leaders don't see the humor in it.

"We, as Native people, have an undeniable right to participate in the economic interests of the province," Stewart Phillip, president of the Union of British Columbia Indian Chiefs, told *Windspeaker*. "*Delgamuukw* says we are the owners of this land and that must be fully understood, respected and implemented in all future planning of resource extraction."

Forest Minister David Zirnelt, during an emergency meeting in Vancouver on Sept. 15, told a gathering of Native leaders that the forest industry will continue to be regulated under the current guidelines.

"First Nations groups must go through appropriate channels to negotiate timber extraction rights," the minister said. (see Fight page 2.)

Fishing charges overturned

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Convictions against Donald Marshall, Jr. for illegal fishing were erased when the Supreme Court of Canada rendered its decision on his appeal on Sept. 17.

Since that decision was handed down, East Coast Aboriginal fishermen have taken to the waters to take advantage of their newly-recognized treaty rights, causing a certain amount of consternation in the fishing industry in the region. Native leaders are now meeting with government officials and industry leaders to reassure them that Native fishermen will respect conservation measures.

Five of the seven justices who considered the case agreed that Marshall had a treaty right to do what he was charged with by Department of Fisheries and Oceans officials: catching and selling 210 kg (463 lb) of eels with a prohibited net outside of the fishing season.

Supreme Court Justice Ian Binnie wrote the majority decision for the court.

"The only issue at trial was whether he possessed a treaty right to catch and sell fish under the treaties of 1760-61 that exempted him from compliance with the regulations," Binnie wrote.

In the end, the court decided Marshall did have that right.

While Native leaders in the Maritimes are delighted and National Chief Phil Fontaine applauded the decision, Bruce Wildsmith, the Barss Corner, N.S. lawyer who represented Marshall in front of Canada's court of last resort, cautions the decision is, for the most part, a decision that effects only East Coast Aboriginal people.

"The Marshall decision is based on a series of treaties that were made here," Wildsmith told *Windspeaker* on Sept. 21. "So, it's pretty hard to say that people who are not beneficiaries of those treaties would have the same rights. I hate to be a wet blanket about that, but I think the reality is that these treaties are unique."

But all Indigenous peoples who signed the 1760-61 treaties have been recognized as having a constitutionally-protected right to fish commercially for, as it was stated in the treaty, "necessaries." (see 1760 page 11.)

Fight for the forests of B.C.

(Continued from page 1.)

"Those channels must be negotiated through the current treaty negotiation process. Two thousand cubic metres were offered to the Westbank First Nation under our direct award program and the Westbank First Nation has ignored our offer."

Approximately 80 chiefs and delegates arrived for the meeting, expecting the minister would have something to offer as a way of reaching a negotiated settlement. Shortly after the meeting began, the chiefs walked out, angry and frustrated. Before exiting the meeting, Phillip thanked the minister for "uniting the Aboriginal people in B.C. and across this nation" by not coming to the meeting with more to offer.

The Westbank logging operation has since gained the support of the Assembly of First Nations, the Union of British Columbia Indian Chiefs, the First Nations Summit and the Six Nations Alliance — all the province's major Native political groups — plus a number of individual bands.

The meeting was requested by Derrickson, who invited AFN National Chief Phil Fontaine to mediate. Fontaine opened the meeting by urging the province to bargain in good faith. He criticized the province for releasing media reports that said Westbank "was engaged in criminal activities as an attempt to create fear in the minds of British Columbians."

Fontaine went on to say this issue "is not about criminal activity. It is about the assertion of Aboriginal rights in their traditional territory."

Fontaine said the Native loggers have "rock solid" support from the AFN, adding that a resolution had been passed by the Summit chiefs supporting the logging.

"This is not an isolated incident," he said. "It is reflective of



(From left to right) Chiefs Stewart Phillip, Dan Wilson and Ron Derrickson join a logger at Hidden Creek.

the deep frustration held by many First Nation communities across this nation."

Interior bands have traditionally been less willing to negotiate with the province, saying they're prepared to stand on the legal validity of their claim to ownership of land which was never surrendered. Treaty-making in Canada generally stopped at the top of the Rocky Mountains, leaving title to most of the present-day province of British Columbia in a state of legal confusion. In the *Delgamuukw* decision, Canada's highest court applied the law of the land and decided that Aboriginal title to the land existed and must be dealt with. The Interior bands, their position vindicated by the court, have become more insistent and less patient with a provincial government they believe has al-

lowed the status quo to continue despite the court ruling. Even the less adversarial Coastal bands, which participate in the British Columbia Treaty Commission process as members of the First Nations Summit and are seen as more conciliatory, have had enough.

"First Nations groups have watched as the very lands being negotiated are stripped of resources, which are key to First Nations' future economic stability and self-sufficiency," Grand Chief Ed John, Chief Joe Mathias and Robert Louie, leaders of the First Nations Summit, said in a letter to the editor published in the *Vancouver Sun*. "First Nation groups have asked whether there will be any resources left by the time we finalize out treaties or are we negotiating for nothing more than barren pieces of land?"



Forest Minister David Zirnelt

"First Nations groups must go through appropriate channels to negotiate timber extraction rights."

Although they still prefer the method of achieving reconciliation through treaty negotiation, in the short term the Summit has supported the actions of the Westbank First Nation.

As the logging issue came to a boil, the Union of British Columbia Indian Chiefs held a three-day special assembly in Westbank. The political organization which represents First Nations opposed to the treaty process passed a resolution which could have a serious impact on the forest industry in the province. Borrowing an idea from environmentalists who have made trouble for the British Columbia logging industry in the past, the Union chiefs have resolved to take their grievances to the world stage by calling for an international boycott of British Columbia wood products. Phillip believes the international attention will help his cause in several ways.

"The more Canada and B.C. try to use their courts, police and army to deny our Aboriginal title, laws and jurisdiction, the more evidence we will have to show the international community that Canada's wealth is based upon the theft of our lands and resources which constitutes economic racism against our Aboriginal nations," he said.

With even media commentators like conservative Gordon Gibson struggling with how to describe the Westbank logging — Gibson, the *Globe and Mail* columnist, who is normally unsympathetic to Aboriginal viewpoints, wrote in a column published on Sept. 21 that he isn't sure whether to call the logging illegal or unauthorized — Aboriginal groups have no such trouble with their terminology. They are claiming the province is involved in illegal resource extraction on their traditional lands, an act of bad faith bargaining.

No said to workfare

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Political policy statements were cited alongside legal precedents in a decision rendered Aug. 24 as an Ontario Superior Court justice ruled that provincial legislation cannot be imposed on First Nations without their consent.

The eight James Bay-area First Nations that make up the Mushkegowuk Council filed suit against Ontario and asked the court for an declaration that the *Ontario Works Act* could not be imposed on their communities. The provincial law, enacted by Premier Mike Harris' government in 1997, instituted "workfare," where welfare recipients must work in order to receive their benefits.

Toronto lawyer Murray Klippenstein, who acted for the First Nations, told *Windspeaker* that Justice Romaine Pitt cited, not just case law, but "various domestic and international declarations made by the government of Canada [regarding Canada] recognizing and affirming the inherent rights of Aboriginal peoples to self government and self determination."

Justice Pitt, not a judge known for controversial decisions, handed down a ruling that Klippenstein believes advances Aboriginal law in several directions.

(see Third order page 23)

Jay Treaty border crossing rights implemented

By Joan Black
Windspeaker Staff Writer

SAULT STE. MARIE, Ont.

The first negotiated, tax-free, monthly border crossing between Canada and the United States at the Sault Ste. Marie international bridge took place Aug. 30 without incident and with hardly any notice, according to Association of Iroquois and Allied Indians spokesman, Chris McCormick.

The association bills the planned crossings as "an exercise of our inherent right to pass through our own First Nation territory free from foreign tax or duty," according to documents provided by McCormick.

The exercise is for First Nation people only, who must identify themselves with their status cards in order to bring tax-free goods into Canada.

Chief Lyle Sayers from Garden River First Nation, and Chief Vernon Syrette from Batchewana First Nation in Ontario, as well as the association (representing eight communities), got the ball rolling by meeting with two customs

and immigration representatives July 20. This was the result of seven bands in the North Shore Tribal Council between Sault Ste. Marie and Sudbury, Ont., as well as Ontario Regional Chief, Tom Brissette, urging them to "do more" on the border crossing issue, Syrette said. He pointed out that other jurisdictions such as Akwesasne, Sarnia and Walpole Island have their own agreements in place with the federal government.

They discussed with Canada their rights under the Jay Treaty, signed Nov. 19, 1744 between Great Britain and the United States, and they arranged specific border crossing times in which First Nations could cross the border without harassment and not pay tax or duty on goods.

"We also coupled that discussion with the rights under Section 35 in the Constitution Act, 1982," Syrette continued, "indicating that the Aboriginal right is there as well; that the borders weren't there for our people in the past."

"It's been a long outstanding issue for the communities of

Batchewana and Garden River, because they're right close to the border," Syrette said.

Chief Syrette did not himself participate in the Aug. 30 crossing, but said he heard the event went well. Chief Lyle Sayers said nearby Garden River First Nation did not participate in the Aug. 30 crossing because his people were in the middle of an election campaign.

Until now, border crossing exercises were sporadic events. Syrette said the problems have come more from Canadian officials than American ones, although recent talks with border officials have been congenial. Sayers says Canada's position is that it never signed the Jay Treaty. "They're allowing us to exercise our right. Of course, we don't look at it that way. We're going to exercise our right regardless if they approve of it or not."

He agrees with Syrette that the recent talks with C. J. Collingridge, director of the client services division, travellers directorate, Revenue Canada and Mary Pontoni, chief of operations for the Sault Ste. Marie international bridge, seemed

positive in tone, but no federal decision-makers were at the table.

"I believe they were just trying to appease us because of the Mitchell case," Sayers said, referring to the case, soon to be before the Supreme Court, where Akwesasne's Mike Mitchell crossed the border with community goods and refused to pay duty. "They basically stated they were working on some type of a policy that would include all First Nations across Canada."

"In our particular area, we are in the situation where, for hundreds of years, we have traded with our counterparts across the river here," Sayers said. He added that the First Nations don't want to go to court, but might have to eventually to get their rights fully implemented.

"In the meantime," Sayers said, "we're going to exercise our rights at least once a month."

Syrette said, "Our goal is to get a lane designated and get that recognized on a daily basis. The exercise," he added, "is open to any Aboriginal people that are in the area at the time

and are interested in participating and exercising their right."

Other border crossing exercises are planned for Sept. 30, Oct. 29, Nov. 29, Dec. 15 and Dec. 22 this year. Return time is between 5 p.m. and 6 p.m. There will be a specific lane for participants.

The only items banned from the tax- and duty-free crossing are firearms, tobacco, alcohol, motor vehicles, plants, animals and illegal substances.

The same conditions apply right through the year 2000, when the dates for tax- and duty-free crossings at Sault Ste. Marie are set for Jan. 31, Feb. 28, Mar. 3, April 28, May 29, June 21 and 30, July 31, Aug. 3, Sept. 29, Oct. 29, Nov. 3, Dec. 15 and 22.

"I think we've achieved something, although it's not what every one of our people expect, but . . . we do have a calendar now established," Syrette concluded.

The Jay Treaty was struck to provide for the evacuation of British-held posts near the border dividing the British colony that is now Canada from the United States.

New minister announces policy shift

By Stephen LaRose
Windspeaker Contributor

FORT QU'APPELLE, Sask.

Aboriginal leaders say a federal cabinet minister's speech during Treaty 4 commemorations in Fort Qu'Appelle, Sask. may mean a new relationship between Canada's Aboriginal and non-Aboriginal people. In a speech delivered during the opening ceremonies for the National Treaty Gathering on the morning of Sept. 15, Minister of Indian Affairs, Robert Nault, said he wants the federal government to move towards treaty implementation as a way of defining its relationship with First Nations. Aboriginal leaders, especially in Saskatchewan, have long campaigned for recognition of treaty rights. They maintain that treaties such as Treaty 4 recognized the as separate nations and treaties promised Native peoples such things as education, health care and hunting, fishing and mineral rights. They have long believed that the Department of Indian Affairs and its bureaucratic predecessors were created to, and have acted in ways which would, defeat the treaty process.

Nault, who was appointed minister in a cabinet shuffle last month, said the time has come for treaty implementation. Chiefs and other leaders see this as a drastic change from positions taken by previous ministers.

"It's now time for action and what I would like to do is to implement the treaties, implement the government's intent," said Nault, who is also MP for Kenora-Rainy River in Ontario. "I would like to implement those treaties in order to bring benefits to communities, benefits to people."

The remarks were made during an off-the-cuff speech to about 300 Elders, veterans, chiefs and other conference participants.

"We can come together to put together those kinds of policies that will make things work," he said. "I don't think there is much more room for analyzing; much more room for studies; much more room for people to sit in rooms and try and figure out what Aboriginal people are all about."

Nault's speech drew polite applause from the audience. He left Fort Qu'Appelle early that

afternoon after a private meeting with some of the area chiefs. He was unavailable for comment after the meeting.

In a speech the next day, National Chief Phil Fontaine said Nault "has convinced a number of us that he's committed and he's prepared to bring about the change we've been advocating about for some time."

"If he is committed to giving full effect to our treaties, then we're in a position to make some significant headway," Fontaine added. "We need to ensure government will honor its legal obligations to First Nations people."

Another Aboriginal leader who saw positive signs from the minister's speech was Federation of Saskatchewan Indian Nations Grand Chief Perry Bellegarde.

"We feel that he (Nault) has an open mind and we're optimistic about his comments," said Bellegarde, a member of the Little Black Bear First Nation.

"He talked about treaty implementation with a two-pronged approach. [Treaty implementation] is important to us. There are legitimate grievances, outstanding issues, and that's very important," he added. "He also talked about the other approach — the economic development and self sufficiency, and that's very important as well." Treaty 4 was signed between federal government representatives

and Native leaders in Fort Qu'Appelle on Sept. 15, 1874. The treaty provided land, respect for cultural traditions and economic life for Aboriginal people who took the treaty.

Native leaders today say the chiefs were acting as representatives of sovereign nations when they signed the document. Instead, Native peoples came under increasingly restrictive control of Indian agents through the federal Indian Act. At one time the act made it illegal for people to leave the reserve without the agent's permission or to practice their religious customs. Almost all political, economic and social decisions were subject to the Indian agent's approval.

While much of that restrictive

legislation within the Indian Act has been amended over the years, and chiefs and council have much more control over political, economic and other on-reserve matters, most Aboriginal leaders favor the eventual elimination of the Indian Act, replacing it with relationships outlined in treaties. Whatever Nault says about treaty implementation, his proposals will have to go to the federal cabinet before becoming federal government policy, said File Hills Qu'Appelle Tribal Council Representative President Ron Crowe.

"I think the minister is sincere when he says he would like to see treaty implementation take place," said Crowe. "I think he needs the support and help of the

chiefs and leadership to develop that method. "We've heard similar messages in years past. Most ministers have accepted that there are treaty obligations and provisions. But we've yet to see an actual clear demonstration of that implementation."

If the federal government is moving away from the Indian Act and moving towards treaty implementation, the effort will require the good will needed for both Aboriginal and non-Aboriginal peoples to live in harmony, said Chief Irwin Starblanket of the Star Blanket First Nation.

"I think there's a trend, nationally, at a political level to renew, have a better relationship with First Nations

across Canada. Especially in Saskatchewan there's an effort to address the inadequacies, the wrong doing, that had been done in the past with a view to improving that relationship, through the treaty relationship. Over the past 10 years or so there has been a serious attempt to address the problems of the past. There's a lot of good people out there that want to live in harmony — it's government that is in a kind of backward position right now, not willing to fulfill treaty obligations."

In addition to serving as Star Blanket chief, Starblanket also sits on the Treaty 4 Governance Committee.

Treaty Commissioner David Arnot also repeated the call for treaty implementation.

"The treaties are the fundamental political arrangement between the First Nations and the government of Canada," he said in a speech at the National Treaty Gathering on Sept. 15. "In order to understand the spirit and intent of what was discussed, what was negotiated, we have to understand what the treaty relationship is all about. Treaties are a bridge to the future. Understanding and implementing the treaty relationship is the key to resolving the flawed relationship between the First Nations and other Canadians."

The National Treaty Gathering, hosted by the AFN, was held in Fort Qu'Appelle in conjunction with other activities during the Treaty 4 gathering. In Fort Qu'Appelle on Sept. 18 for the Treaty 4 parade, Regina Qu'Appelle MP Lorne Nystrom also expressed cautious optimism about the speech.

"The time has come to act in terms of making sure we have a system of self government supported by Aboriginal people and the country at large. I'm pleased to see that at least he's moving in that direction," the veteran NDP member said.

Prime Minister Chretien will leave politics soon, predicts Nystrom, and he may want to leave treaty recognition as one of his legacies. "The government will have a throne speech Oct. 12 and if they're serious about this we'll see something in the throne speech. If it's not in the throne speech, this [Nault's speech] is all words."

Treaty 4 members sign governance agreement

By Stephen LaRose
Windspeaker Contributor

FORT QU'APPELLE, Sask.

Chiefs from 30 First Nations across southern Saskatchewan and southeastern Manitoba took a little more home from the Treaty 4 gathering than the traditional \$5 bill, a handshake from a Mountie and a commemorative medallion.

They took home a plaque and a little piece of history. They signed an agreement-in-principle for Aboriginal self government, using Treaty 4 as a basis for its constitution. The covenant says the First Nations that signed Treaty 4 are sovereign nations with all the inherent rights under international law.

"This advances us to the next step, where we start a ratification process amongst our First Nations for Treaty 4 governance," said Fort Qu'Appelle Tribal Council representative president Ron Crowe. "We have succumbed too much to the Indian Act. We have to move away from that. We have to come to our terms. Treaty 4 provides us with that basis. The proclamation is a reminder of our culture, our values, our tradition."

This makes the 1874 document, signed between chiefs and Canadian government representatives, a living document, he added. Thirty of the 34 member bands of Treaty 4 signed the agreement-in-principle.

"Those who didn't sign are looking for ratification from band members. We respect that," said Crowe. "It is necessary to have the backing of the bands' people when you venture into something like this. It is not an all-or-nothing process and we want to be flexible enough to allow First Nations to move at their own pace. Too many times the pace of change has been dictated to the bands. We're not going to repeat the same mistakes Indian Affairs or other governments have made in determining the shape of our destiny."

The signing ceremony was held just after speeches to open the National Treaty Forum, held by the Assembly of First Nations. The agreement-in-principle now goes back to the band members for further discussions and is to be ratified by all bands. Currently about 25,000 First Nations people across a 195,000 sq. km area in southern Saskatchewan and southeastern Manitoba live under terms of Treaty 4.

Port Alberni residential school victim settles

By David Wiwchar
Windspeaker Contributor

VICTORIA

After two days of grueling testimony in a Victoria courtroom, Art Thompson made an out-of-court settlement with lawyers representing former employees of the Alberni Indian Residential School (AIRS).

During the two days of testimony, the noted Nuu-chah-nulth artist described how he was "physically, sexually, and culturally assaulted" while a student at the notorious residential school.

Thompson's evidence

against six former employees of the federal government- and United Church of Canada-operated school went uncontested by lawyers for the defense.

"Being an artist who has represented our country through artistic projects, they didn't want to fight with me," said Thompson. "It wasn't confrontational or adversarial. I just wanted to tell my story, and get this horrible piece of history down on paper."

During his testimony, Thompson compared the Alberni Indian Residential School to a concentration camp, adding even though the church claimed to be messengers of a Christian God

sent to rescue Native people from their 'heathen ways,' "all they did was kill our souls."

Thompson was taken from his home in Nitinaht at the age of five, and remained at the school for the next nine years, until 1963. During that time, Thompson told the court he was abused by more than six people, including the notorious sexual predator, Arthur Henry Plint.

"I have come to terms with my history and, being unable to change it, I recognize it and move on," said Thompson. "The case was about my assailants and that they be held accountable since there has been no defined ownership of re-

sponsibility from any of the people involved in the residential school system."

As the trial in B.C. Supreme Court wrapped up, a deal was struck at the last minute where Thompson was given a compensation package that he "is not at liberty to discuss."

Supreme Court Justice Donald Brenner then adjourned the proceedings, congratulating both sides for negotiating a settlement outside of court.

Brenner is also the judge in the multi-party suit against the United Church and Government of Canada for their complicity at AIRS. The three sides in that trial are currently prepar-

ing for a settlement conference this month, where lawyers will try to negotiate a settlement before the damages and apportionment hearings begin in October.

Meanwhile, all sides are anxiously awaiting Justice Brenner's decision on the seven-weeks of direct liability hearings that concluded last May.

Thompson, who has been involved in the AIRS trial along with other members of his family, expects the next 20 weeks of damages and apportionment hearings to be "a long and drawn out trial that's going to be hard on the plaintiffs."



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No amendment required

Followers of the evolution of Aboriginal law noticed four highly significant words in an Ontario Superior Court decision handed down in late August.

Justice Romaine Pitt wrote in the *Mushkegowuk* decision that there's no doubt Aboriginal governments make up a "third order of government" in the Canadian governance system. Pitt cited the *Coon Come* decision (handed down in French by a Quebec court) and other legal, historical and political documents in arriving at his decision.

Those words immediately make one think of the objections to the Nisga'a Final Agreement raised by the British Columbia Liberal Party and the federal Reform Party. They objected to the self government powers the Nisga'a agreement codifies, saying that a Constitutional amendment is required before the federal government can hand over such authority to a First Nation, that the agreement creates a third order of government.

Federal legal advisors, including law professors and Constitutional experts, said that was just not true.

It looks like the feds were

right on this one. But let's strip away the legalese and try to explain it in simple terms.

The Crown's original relationship with Indigenous peoples are nation-to-nation agreements or treaties, international contracts between two sovereign governments. Only people who are blinded by racist notions of cultural superiority would debate this point, we think.

Since those days, the government of Canada has done nothing in law to change the fact that Indigenous governments have a right to exist. Even when Canadian authorities removed traditional governments by force and replaced them with Indian Act governments, it was still Native people who made up those governments and they still were seen (at least in theory) as having the right to govern their communities as they saw fit. The Indian Act even ordered that provincial governments could not interfere in the operation of Indian governments. There have been attempts to change this state of affairs (e.g. the 1969 White Paper) but the feds always backed off whenever Native leaders yelled loud enough to attract the rest of the

world's attention.

Canada has often shown that a moral obligation to do the right thing is not necessarily a guarantee the right thing will be done. Legal obligations are another matter. A vivid example of the self-centred immorality of those who would seek to unilaterally wipe away the Crown's moral and legal obligations to Aboriginal people for political reasons is that Canada makes Aboriginal people spend millions of dollars proving they have an existing relationship with the Crown that recognizes the legitimacy of Aboriginal governments.

Justice Pitt left politics out of the picture.

It was obvious to him that Aboriginal governments are as legitimate as federal and provincial governments in this country. If the B.C. Liberals, the Reform party and Premier Mike Harris' provincial government believe that a nation's law reflects the moral conscience of its people, we call upon them to prove it by recognizing the legitimacy — and equality — of Aboriginal governments.

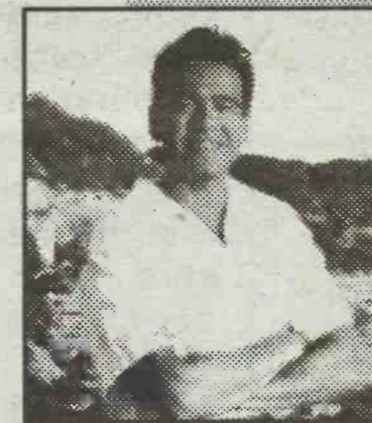
There's only one reason we can see why they wouldn't.

Why play the white man's game?

By **Taiiake Alfred**
Windspeaker Columnist

Where I come from, voting in the white man's elections is taboo; only four people from Kahnawake voted in the last federal election (and word is that they were non-Indians living on the reserve). The reason for this taboo is clear: as Iroquois people, we do not participate in the white man's government system because we are Rotinohshonni, not Canadian. But I have noticed a different opinion among our brothers and sisters in some other parts of Turtle Island where voting, supporting political campaigns and even running for federal or provincial offices is accepted as a good thing. I often ask myself why is it that some Indian people participate in federal and provincial elections?

It seems so clear that participating in the white man's political system goes against the basic idea that we are nations. An Indian giving a vote to a political candidate in a Canadian election is the same thing as giving an "OK" and smiling high five to the whole system that's been created to control us and take away our rights. If one chooses to validate their rule over us in this way, it becomes hypocritical to claim distinct nationhood as "First Nations," treaty Indians or Indigenous peoples. One of the strongest arguments we have against the legality of the white man's Indian Act is that we have never agreed to be subjects of that authority. Our ancestors never signed treaties of surrender, yet by participating in the white man's politics, we are caving in and surrendering and in effect giving the Canadian government the consent it so desperately needs to justify the situation it has created. By casting a vote or taking part in Canadian elections, what Indians are really saying to



To:ske It's true

Canada is "I hereby agree to be part of your system, and accept the authority of your Constitution and your laws over me."

Aside from the contradictions on principle, as a practical matter, Indian participation in the Canadian political system makes no sense at all. Our populations are too small to matter in all but a very few federal and provincial ridings. Even with the rare election of Indian candidates, the Canadian parliamentary system's "party discipline" rule (all members must support the party line) renders this small-scale representation meaningless anyway. Our ability to influence the political decision-making process in the normal Canadian way (by pumping money into a political party, financially supporting a candidate or flexing economic muscle in a riding) is sadly nonexistent. Most often times Indians who do participate in the white man's political system just end up getting used as tokens, political footballs, or worse, as tools in the divide-and-conquer tactics that Canadian governments still use against us. Whether it's the Liberal party's co-optation of Indians through patronage appointments and pay-offs, the ND party's false promises, or the Reform Party's crass manipulation of dissenters, Indians who play political games always end up serving the white politicians rather than their own people.

So why do people do it then? I have to believe that most of the

Indian people who vote in Canadian elections are not consciously betraying principles, but vote simply because they have not considered all of the implications of the act. But I suspect it is a different story for Indian leaders who get deeply involved with Canadian political parties. I may be accused of being cynical here, but let's remember that politics is a very cynical business these days. Most Indian politicians who give their support and allegiance to Canadian political parties do so out of selfishness and greed — they possess a hunger for money and power that drives them to knowingly betray the principles of nationhood in exchange for favors and status within the white man's system.

If we hope to rise above dysfunctional politics imported from the white man's system, rid our communities and organizations of corrupt government and begin to make real progress toward rebuilding our nations, we need to return to our traditional ways and identities. Basically, "traditional" means taking ourselves seriously, being consistent and acting with pride like true nations. As Indian people we must stop saying "OK" to the white man's claimed authority over us, and then complaining about it in loud and empty rhetoric. We need to start putting our faith in true leaders who believe in our nations and who know our traditions, and we need to stop voting for slick politicians who play the games white men play.

Natives must determine immigration policy

Dear Editor:

An unnatural, cold, ruthlessness is entering the innermost parts of Canadian hearts as they reveal a deep reluctance to show compassion in order to save the lives of the Chinese boat people caught at sea while they were being smuggled into British Columbia. Certain imprisonment or death awaits them in Communist China if they are sent back.

How can Canadians say 'Send them back. So what if they're imprisoned or they die. That's their problem. We must stop this flow of illegal immigrants into Canada. Such desperate fear-driven people are not welcome in this country.'

As a Mohawk Indian, my people over the last 500 years have shown great compassion for fleeing refugees coming to the North American shores from all over the world. Our hearts always went out to those running from the deadly persecution in their homelands. The Statue of

Liberty in New York harbor symbolizes what North America has always meant to the world elsewhere, a world too often held in the chains of bondage and totalitarian cruelty. This continent is seen as a haven, a place where freedom reigns, always welcoming those seeking asylum from persecution and death.

During negotiations of treaties that determined land-sharing arrangements between the chiefs of my ancestors, and the spokesmen for the immigrants from across the Great Salt Waters, the parties always acknowledged the God of Creation, and always mentioned Him in the written documents. God was the silent, but always present, third party in the agreements. He acted as surety for these divinely-sanctioned land-use treaties that they would remain in force into the distant future.

The blessing bestowed upon North America is because our people recognized that all bless-

ings come down from above, from the Creator of heaven and earth through His son, Jesus Christ.

North America today is crossed by thousands of miles of modern highways that are surrounded by breathtakingly beautiful green lushness. The transportation system sees endless processions of fast moving transport trucks constantly distributing with unbelievable efficiency this continent's natural bounty. Every day, millions of tons of fruit, vegetables, cattle, meats, poultry, grains and other necessities of life flow quickly to the millions of hungry people living in huge metropolitan cities scattered across this continent.

North Americans live in a paradise. The rest of the world fights poverty, disease, pestilence, famines, death, and wars, while we in North America live in unimaginable wealth, safety and freedom. Everyone in the world, including the Chinese,

wants to partake of this North American paradise.

Television gives the entire world a glimpse of North American opulence, of our material blessings, and they see legal freedoms far beyond anything they could ever hope to see in their own countries. The world marvels, asking "Why is North America so blessed in comparison to the rest of the world?"

North America is a protected place because of "Kanostathon", a Mohawk word meaning "a home with lots of corn." It is a sanctuary, a protected place, where God put His protective hands over the lands as a covering, because the people here continue to recognize God's supremacy in the divine order of things.

Mohawk Pentecostal preacher Rev. Andrew Maracle from the Tyendinaga Reserve near Belleville, Ont. began teaching this divine principle just before he died, saying that as long as we honor God, the Father, and

His son, Jesus Christ, we will be blessed and protected.

Canada is peopled mostly by immigrant stock. These people came to our lands usually because of hardship in their own lands. They prospered here. Now they, as visitors, are trying to assume the position as owners and want to kick out these boat people.

The Indians of North America were given custody and stewardship over the lands by Shonkwaiatishon, whose name means "He who made us" in the Mohawk language. Jean Chretien and his cabinet must go to the Aboriginal peoples and ask them who should be allowed into North America? It is not the immigrants who should determine immigration policy for Canada.

I for one do not want to send these Chinese people back to certain death or imprisonment at the hands of these dictators running China. Let them stay.

Frank Taiotekane Horn

Who's hot and who's not in Indian Country

By Chris Tyrone Ross

Windspeaker Youth Columnist

The influence that Hollywood has on teenagers is overwhelming to a point where people are fighting over *Star Wars* tickets, talking like Austin Powers and killing every good song that comes out of a soundtrack. The summer of 1999 was one season packed with blockbusters starring the best actors in Hollywood. This of course was the time when big movie promoters made the most loot.

It's when we found out: Who's hot and who's not in Hollywood?

But then again, do most of us in Indian Country really care? Many of us were on the powwow trail and didn't have the time to spend eight bucks on every good movie that came out. We do, however have eight bucks for every good Indian taco and burger that can meet our needs during supper break

at a powwow.

Whenever we do have time to look at Hollywood, it's not Hollywood in Los Angeles. It's Indian Hollywood that's spread all over the place. It's also finding out who's hot and who's not in Indian Country. So let's find out. Let's start at the local scene and work our way up to Indian Hollywood.

In Saskatchewan, Don Burnstick is hot. He's like the Indian Jim Carrey. To women he's like the Indian Ricky Martin.

So who's not hot? I would leave that one up to you. I mean, who's old, boring, and basically stinks? You must know someone.

So who's hot and who's not in Canada?

Well, for this answer we should turn our heads to the television and our three favorite networks: CBC, CTV, and Global. I call this Rez-TV; for most of us, this is all we get, and it

sucks. I still can't get over those horrid memories when my mom would say, "Children, gather around the TV, the *Beachcombers* are on."

Many people will probably agree with me when I say, "Canadian television really doesn't live up to its hype. Well, not until the new Native channel got up and running Sept. 1. This will likely add one more channel to Rez-TV. I heard there's going to be powwow pay-per-view, Hockey Night in Nunavut, and Indian-made movies like *Big Bear 2: The European Spy that Snagged Me*. It will be the sequel to the CBC-drama *Big Bear* and a spin-off to *Austin Powers 2*. All of this is not confirmed yet, so don't believe everything I say, I mean, I mean, ... you are getting very sleepy.

Now let's take a look at Indian Hollywood. In the past we have seen many people who have risen to fame and fallen faster than a fancy dancer with

loose moccasins. Look at Native rapper/actor, Litefoot. This guy came along and made a career as the very first Native rapper to make it big. He also hit gold on the big screen with lead roles in blockbusters like *Mortal Combat 2* and *Indian in the Cupboard*. But that was years ago. It makes you want to say, "What ever happened to Litefoot?"

Now, who's hot in Indian Hollywood? None other than Adam Beach from last year's *Smoke Signals*. His career just seems to be getting better every time he makes a movie.

Now let's leave Indian Hollywood and go back to Rez-TV and the new Native channel that everyone is talking about. So far I've heard that Nelson Bird (host of the *Indigenous Circle*) will be an anchor for the daily news. Every week they'll show a feature movie and they may even have sitcoms. Up to now they've kept many things confidential.

If I were the director of pro-

gramming, I would have a Native version of Jerry Springer playing every single day. Don Burnstick would produce and star in his own soap: *Are Those All My Children?*

And children's specials will have Indian muppets singing powwow and round dance songs, kind of like Sesame Street, but one based on the reserve.

Who knows what the future will hold for Native people and communications? We already have newspapers, magazines, and radio stations that serve our needs. Now a new channel will make things all the more great. The question is: Will we ever find out who's hot and who's not in Indian Country? Will we ever come to a point where we can criticize our own people's music, movies and entertainment? It may sound wrong, but like all people, we are not all perfect when it comes to acting, singing, and directing.

Some like it hot — and some don't

I'm sure this is a problem that exists everywhere in Canada, but because of my current geographical habitation, I can only speak on a local level.

Toronto is a very large and prosperous city, the largest in Canada in fact. And I've always prided myself on telling people from across Canada and around the world how metropolitan Toronto is and the fact that if you need something, anything, chances are you can find it somewhere within the city boundaries.

Evidently, I was in error. In this city of almost three million people, it is virtually impossible to get a small air conditioner. Anywhere. I know because I worked up quite a sweat trying to locate one.

My girlfriend and I have just purchased a house and are currently renovating it. For one reason or another, the new bedroom is substantially hotter than the



Drew Hayden Taylor

one we're leaving. (I wish I could take credit for that, but unfortunately I can't.) The logical conclusion was made and off I went in search of an air conditioner, one small enough to fit vertically in the only window available. About five- or six-thousand B.T.U. (whatever the hell those are) would be just about right. Anything higher would trip a breaker switch.

My first stop — Home Depot. They only had 10,000 B.T.U. machines. Same with Canadian Tire. Then I journeyed to the Toronto landmark known as Honest Ed's,

the famous bargain place. The only air conditioner they had cost about \$1,000. I could get a plane ticket to the Arctic for that amount of money. Eaton's doesn't carry them (or anything) anymore, and the venerable Hudson's Bay Co. had only one left in the store, and it was way too big for my needs. I was running out of alternatives, as well as clothes not soaked in sweat.

In this consumer-driven society, I am having difficulty figuring out why a simple small air conditioner is so close to extinction. About 10 years ago, I bought

an air conditioner. That one was to difficult to locate because I bought it during the first heat wave of the summer, when appliance stores were flooded with patrons eager to avoid the summer heat, eager to roll around naked in cool ecstasy. That kind of appliance scarcity I could understand. But here we are, near the tail end of summer, and a good air conditioner is still difficult to locate. It doesn't make sense. There's only a few more weeks of hot weather left so there can't be that big a run on them.

Now I am quite tempted to start a company that manufactures these things because I can't be the only person out there on a mission like this. I know there's definitely a market out there. You would think the existing manufacturers of these mechanisms would plan ahead. This is Canada, a nation of people who love the cold — maybe love isn't

the word — a nation of people who are conditioned (pun intended) to the cold. I personally think air conditioning, next to fire and the wheel, is one of the three greatest inventions ever created.

So now it seems I must move into our new house disheartened. Disheartened and hot, not a good combination for your first home. I know somewhere out there is a small air conditioner with my name on it. I can hear it calling my name across the sweltering landscape. Maybe I'll have to make one of those clandestine trips across the border that the provincial and federal governments discourage.

But what really gets me is the alternative reality of the situation. Believe it or not, it is probably easier in my beloved city of Toronto to get crack cocaine, kiddy porn, and probably a gun, then it is to get a small 6,000 B.T.U. air conditioner.

Welcome to Toronto.

Gathering reunites a once powerful nation

By Roberta Avery
Windspeaker Contributor

MIDLAND, Ont.

When hundreds of descendants of the Huron Wendat confederacy gathered in Midland, Ont., it was for a homecoming that was three-and-a-half centuries in the making.

They reunited in their ancestral homeland on the southern shores of Georgian Bay on Aug. 28 after an absence of 350 years.

They came from far and wide, but from the moment they put their paddles in the river, confederacy members knew that, finally, they were travelling in the wake of their ancestors.

"My ancestors are here, I feel that," said Jim Bland, second chief of the Wyandotte Nation of Oklahoma. His people were one of four groups of descendants of the Huron-Wendat people who were reunited.

They returned to the land known as Huronia from as far away as Alaska, Virginia, California, Michigan and Quebec. It was the first reunion of the Huron Wendat confederacy since their people were dispersed across the continent in



ROBERTA AVERY

The descendants of the Huron Wendat confederacy met in Midland, Ont. at the end of August. The four groups of the confederacy dispersed in 1649 to Quebec, Oklahoma, Kansas and Michigan.

1649 by conflict, disease and famine.

The chiefs and clan mothers of the Wyandot from Kansas, the Huron Wendat of Wendake, Que., and the Wendats from Michigan, joined the Wyandottes of Oklahoma for a ceremonial canoe trip down the Wye River.

The canoes arrived at a landing place on the Wye River, below the

hill-top Martyr's Shrine and a short walk from the reconstructed 17th century Sainte-Marie mission.

The shrine and the mission were built in memory of that fateful year, 1649, when the Jesuits died at the hands of the attacking Iroquois — and Wendat society disintegrated.

The exact number is not

known, but it is estimated there are more than 10,000 descendants of the original confederacy living in the United States and Canada.

There are descendants among more than 50 different Indian nations, such as the Mohawk; the Seneca; the Shawnee; the Delaware; the Ottawa and the Navajo.

"Many years ago when our people left this beautiful land on the shores of Georgian Bay, our hearts were heavy, our people were very, very sad," said Janith English, chief of the Wyandot of Kansas. "Now we can give thanks to the Creator that this healing has taken place."

About 200 descendants wearing traditional dress paddled canoes along the river that was once their people's route to their hunting grounds.

On shore to welcome them was Chief Lorraine McRae of the Chippewas of Mnjikaning at the Rama Reserve near Orillia, Ont. Her people accepted from the fleeing Huron-Wendats the stewardship of the fish weir at Atherley Narrows near Orillia, she said.

"Our peoples met thousands of years ago and I feel so honored to be sharing in this homecoming," said McRae, as the Wendats

symbolically reunited their nation by burning ashes from the ceremonial fires from their villages in Quebec, Michigan, Kansas and Oklahoma.

Spiritual leader Raymond Gros-Louis from the Wendat-Huron Nation of the Wendake reserve at Lorretville north of Quebec City, then led a prayer circle to celebrate the reunification of the confederacy.

Grand Chief Wellie Picard of the Wendat Huron Nation in Wendake told the crowd that the original Wendat confederacy was made up of four nations and had a population of 40,000 people spread out into about 20 villages.

In 1649, "a fateful year in our collective memory, this place witnessed the dispersal of our nations and the fall of one of the most powerful confederations of this continent," said Picard.

Cruelly stricken by epidemics, famines and conflict, they moved away from this country of origin, he said.

"I am happy to walk on our ancestors' soil, to be able, with my loved ones, to weave friendship ties with the proud descendants of those who were, in times past, the undisputed masters of these premises," he said.

Ancestors laid to rest in Ontario homeland

By Roberta Avery
Windspeaker Contributor

MIDLAND, Ont.

The ceremonial reunification of the Huron Wendat confederacy in Sainte-Marie Park on Aug. 28 was in preparation for the highlight of a three-day homecoming reunion — a Feast of the Dead.

The descendants of the confederacy returned to the land known as Huronia from as far away as Alaska, Virginia, California, Michigan and Quebec. It was the first reunion of the Huron Wendat confederacy since the people were dispersed across the continent in 1649 by conflict, disease and famine.

In 1947, archaeologists from the Royal Ontario Museum dug up the skeletal remains of at least 500 Huron Wendats from a burial place near Midland, Ont. where they had been buried together in 1636.

In 1974, Michel Gros-Louis of

the Wendake reserve near Quebec, accompanied by his father, visited the site marked only by a hand-carved wood sign by the side of the road.

He was horrified to learn that his ancestors' bones were on a shelf in a museum some 100 kilometres to the south in Toronto.

He made a promise to his father to get them back and return them to the burial place near the site of the former Wendat confederacy capital of Ossossane.

In 1977, he formally asked the museum to relinquish the bones, the largest collection of human bones it owned.

"It has been my sacred duty," said Gros-Louis. "I believe my ancestors have asked me to give them rest, to give them peace," he said.

Although none has ever been displayed, the museum agreed last year — in a spirit of sensitivity to Native culture — to return the remains.

On Aug. 29, Gros-Louis' promise to his father — now de-

ceased — was fulfilled when Mimi Kapches, the museum's head of anthropology, transported the remains back to the burial place in a rented truck.

One by one, the boxes full of the bones were unloaded from the cube van and carried to the burial pit.

Passed down into the pit along a human chain, each box was smudged with the smoke of sweetgrass, then blessed — with three taps to the lid — by the oldest descendent in attendance, 90-year-old Madeleine Gros-Louis of Wendake, before being opened to reveal human bones sorted by type.

Standing at the bottom of the eight-metre deep pit, Michel Gros-Louis first helped place beaver skins and then artifacts, including copper kettles and shell beads, in the pit. He helped open the boxes and gently placed some of the bones in a circular pile. He appeared at times to be fighting back the tears.

"I feel at peace seeing my an-

cestors returned to their rightful resting place," he said later.

Yellowed with age, the skulls, apparently of small children, were carefully laid to rest next to the larger adult skulls. Rib cages were piled together next to leg bones, and the pile steadily grew larger during the day-long ceremony.

Young and old, some wearing traditional clothes, looked on. For Sallie Andrews of the Wyandotte of Oklahoma, standing by the 20-metre wide circular pit looking at the bones of her ancestors was overwhelming.

"It's an emotional experience of great sadness. It's more than words can say," she said.

Kapches called the ceremony "a very special event."

"It's quite moving," she said.

Attending such a ceremony was a privilege that, centuries ago, was also enjoyed by French Jesuit priest Jean de Brebeuf, whose martyrdom coincided with the Huron Wendat dispersal. de Brebeuf witnessed and

wrote about the 1636 Feast of the Dead burial at Ossossane.

"Our rebirth will come as we return the remains of our ancestors to mother earth," said Stephen Gronda, a representative of the Wendats of Michigan.

"It felt like we were suspended in time and place. I feel a oneness with all my brothers and sisters here with me now, and those who went before," said Janith English, chief of the Wyandotte Nation of Kansas.

The task complete, the people headed off to celebrate the rebirth of their confederacy, leaving two of their members behind to act as guards over the remains until the sandy pit was filled the next day.

The museum not only returned the bones but also handed over possession of the burial ground to Quebec's Wendake band council.

"It's my hope that this place will become a place of peace and healing for all who come here," said English.

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Saskatchewan veterans reach out to country

By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

The Saskatchewan First Nations Veterans' Association is hoping to use its legal action against the government of Canada as a rallying point for First Nations veterans all across the country.

That was the intent of "Keeping Our Strength," a three-day conference held in Winnipeg from Aug. 25 to 27.

Representatives from veterans' associations in Nova Scotia, the Yukon and all points in between responded to the invitation to the conference. From the first hour onwards, it was apparent that many veterans felt under-served by their existing federally-funded national organization, the National Aboriginal Veterans Association (NAVA). Executive members of the Saskatchewan First Nations Veterans' Association, which filed suit against the federal government on behalf of its members last year, made no secret of the fact that they have little use for NAVA or its predecessor, the National Indian Veterans Association.

The conference was initiated by the Federation of Saskatchewan Indian Nations (FSIN) who worked with the Assembly of Manitoba Chiefs to organize three days of meetings. Sixty-nine veterans were included in the crowd of close to 200 people who attended.

Perry Bellegarde, grand chief of the FSIN and the Assembly of First Nations vice-chief for Saskatchewan, holds the AFN's veterans portfolio. He urged the veterans to get organized on a national level and join his province's veterans' association in putting intense pressure on the federal government. Bellegarde explained the legal strategy behind the lawsuit for the visitors from other regions. He said that non-Native veterans who returned from overseas were entitled to a quarter-section of land that they owned outright with fee simple title. Native veterans received a certificate of possession to occupy Crown land on their own reserve.

The non-Native veterans could use their land as collateral for loans to buy more land. Native

veterans didn't receive that benefit.

Returning Second World War veterans received \$6,000 in 1946, a sizable amount of money in those days.

"Indians received maybe \$2,200," said Bellegarde. "Some received less. In the statement of claim we ask the government of Canada, 'Why was there a difference?' That was a large amount of money at that time."

Spousal benefits for survivors of Native servicemen are substantially lower than for non-Natives and access to grants and other benefits was blocked or hidden, the lawsuit alleges.

AFN vice-chief for Manitoba, Dennis White Bird, noted that many Native soldiers also lost their treaty status when they enlisted. He said that Native soldiers were not required to enlist for action because treaties stipulated they not be forced to serve in the armed forces of the colonial powers. Yet Native people enlisted in numbers far higher per capita than those of the general population, said White Bird.

"We want you to know we're proud of you," he told the veterans. "Not because you fought in the war but because you fought for what you believed in."

"You were equals when you were fighting over there," said Bellegarde, "but when you came home, you became Indians again. It's sad that even today — 1999 — you have to fight again."

Three lawyers who have worked closely on many similar fights are representing the Saskatchewan veterans in this matter — Delia Opekokew, Murray Klippenstein and Andrew Orkin.

Opekokew said there were 818 individuals — living and deceased — named as plaintiffs in the class action suit. Others could be added to that list or could file their own statement of claim.

"There are three ways, if you wish to become a party," she said. "One, you can add yourself to our list. Two, you can have the group representing you become a party. Three, you can file your own action."

Klippenstein said that if more groups joined the action, the FSIN would be relieved of some of the burden of paying the legal bills. He warned those contemplating joining the action that if they lost, they'd be on the hook



PAUL BARNSELEY

A half-time show at the Calgary Stampeders-Winnipeg Blue Bombers football game entertained fans at Winnipeg Stadium on Aug. 26. Native dancers escorted Aboriginal veterans as they marched onto the field. The veterans received a standing ovation from the fans, a gesture that many of the warriors said was greatly appreciated.

for their share of the cost.

He noted that Dennis Wallace, associate deputy minister of Indian and Northern Affairs, had already written a letter proposing that the veterans claims could be negotiated on an individual basis. Klippenstein and others believe that is part of a government divide-and-conquer strategy. He advised unity — one suit.

The Toronto-based lawyer said there are three strategies that must be employed simultaneously in such matters. The threat of a lawsuit can force the government to participate in meaningful negotiations, he said. Making sure that the issue gets in front of the general public at the same time will also put pressure on the politicians and bureaucrats.

"I have this deep feeling that the Canadian public knows your cause is just," he told the veterans. "You were wrongfully treated and that must be undone. Canadians know they benefited

from your service and they know in their hearts, this injustice must be undone."

The legal team believes they can prove that Indian Affairs intentionally tried to keep Native soldiers from reaping the full benefits of their service.

"The Indian agent only had to say, 'Why not go to Veterans' Affairs and explore your options?'" Klippenstein said of how Native vets were served by the government upon their return. "That may have happened, but we've never heard of it and we've listened to the stories of many, many veterans. The government was negligent. They were clearly wrong."

On the final day of the conference, Chief Bellegarde tried to close the deal. He informed the audience that the AFN's director of social development, Art Dedam, was now going to take on the task of being the national co-ordinator of veterans issues

and those issues would be looked after through Dedam's Ottawa office. He then asked the representatives from the various regions if there was any consensus on expanding the lawsuit. Many speakers from many regions spoke of being impressed with the Saskatchewan initiative, but none were prepared to commit that morning. Plans were made to use the AFN as a contact point so an organized approach could be developed over the next several months.

Many of the veterans signed a declaration to adopt the Saskatchewan approach in principle. The declaration also "recommends and requests that the Assembly of First Nations, provincial and territorial First Nations organizations and First Nations governments, including chiefs and councils, adopt and provide necessary resources to this common effort in support of their respective First Nations veterans."

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First Nation builds a caring community

By Jolene Davis
Windspeaker Contributor

RAINY RIVER, Ont.

The Ontario Trillium Foundation awards \$20,000 each year to five "Caring Communities." These awards go to communities whose imagination and collaboration have led to specific and long-lasting achievements, especially in the face of limited resources and difficult situations. The Rainy River First Nations, in secluded northwestern Ontario, is one of these exemplary communities. The reserve will put the prize money toward the creation of a new community resource centre.

"It's great to be recognized," said Chief Jim Leonard. He remembers, 30 years ago, when there was little employment in the community and what there was was seasonal. Most families needed social assistance and many just left the community to find work.

"Now, the unemployment is virtually zero and, sometimes, we have to import workers." He attributes this change of fortune to a stable band council that set long-term goals and stayed consistent in its vision.

The types of businesses that have thrived in the area are largely resource-based. A computerized sawmill employs 30 people. The Manitou Fish Hatchery, developed in 1992, has been a great success. It be-

"The community is very proud of the improvements made here."
— Rainy River First Nation Chief Jim Leonard.

gan as a sturgeon research facility and is now a commercial operation to raise sturgeon. There is also a window manufacturing shop and several licensed trades.

Currently, the community is in partnership with the American and Canadian governments, local businesses, and landowners in environmental conservation programs. As a result, the Rainy River Watershed program has been established to oversee the river and wildlife in the district.

Another addition to employment opportunities in the area is the Kay-Nah-Chi-Wah-Nung Historical Centre that opened on May 14. The 15,000 sq. ft. centre is situated on the national historic site of the Manitou Mounds — an ancient burial site on the north shore of the Rainy River. The Ojibway name means a "place at the long rapids." Five galleries display photographs, dioramas, and artifacts. A conservation lab houses more than 10,000 artifacts. The restaurant serves traditional Ojibway

dishes and the gift shop specializes in locally-made arts and crafts. This impressive cultural centre employs a staff of 20 and has the potential to develop into a major attraction for visitors from around the world.

The resource centre that will be completed with the award money is to be a community gathering place. Leonard sees it as a place where Elders will socialize, families will come together, residents will learn to use computers, do research, or get assistance from resource staff. It will replace the gymnasium that was used primarily for sports and recreation.

The Rainy River First Nations has 737 registered members with 253 living on the reserve located between Rainy Lake and the Lake of the Woods. In the last decade, there has been a concentrated effort to work on health and social concerns, as well as improving the spiritual aspects of life.

"The community is very proud of the improvements made here," said Leonard.

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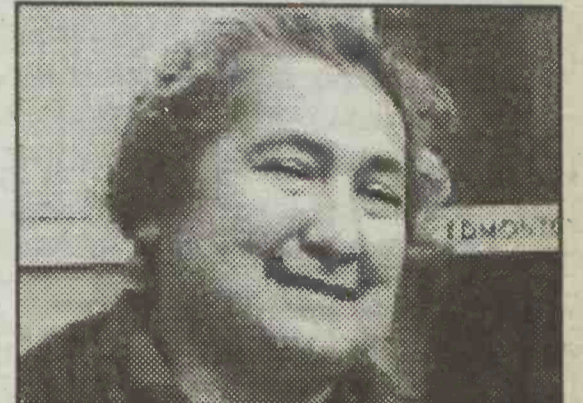
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Video Production House of **Missinipi Broadcasting Corporation**

Justice delayed justice denied, delegates told

By Joan Black
Windspeaker Staff Writer

EDMONTON



Doris Ronnenberg, president
of the Native Council of
Canada (Alberta)

The Native Council of Canada in Alberta hosted a conference Sept. 11 to deal with problems resulting from the delay by First Nations and the federal government in implementing Bill C-31. About 60 delegates directly affected by the 1985 Indian Act amendments attended.

Doris Ronnenberg, president of the council, addressed the assembly regarding the group's 12-year battle to have people's band membership rights restored following the Federal Court of Appeal judgement in the "Twinn" case. Ronnenberg linked denial of band membership rights with denial of women's rights.

"The tragedy," Ronnenberg said, "is that government and the Twinn case is penalizing poor people. If we pride ourselves in being traditional people, we would not discriminate [against our own]."

Delegates, most of whom were familiar with the issues, heard how Walter Twinn, Wayne Roan and Bruce Starlight sued Canada on behalf of themselves and their respective bands — Sawridge, Ermineskin and Sarcee (now T'suu T'ina) — petitioning the court to invalidate the 1985 amendments enacted by Bill C-31. The appellants oppose the reinstatement of full band membership to "C-31s." The most basic issues are who has the right to band membership, who has the right to live on reserve land and who decides the questions.

The appeal court did not dispute the trial judge's conclusions, which upheld Bill C-31; nevertheless it set aside the lower court's judgement and ordered a new trial based on its finding that there was "a reasonable apprehension of bias on behalf of the trial judge." Now some reserves are using the excuse that the case is still before the courts to avoid granting band membership and membership rights to their own relatives, attendees heard.

Richard Long, Native Council of Canada's executive director, also spoke to the delegates. Keith Chief Moon from the Blood Reserve in Stand Off, Alta. chaired the meeting. Special guest was Native Council of Canada's barrister, P. Jon Faulds.

The meeting's specific objective was to seek a mandate from delegates as to how they want the organization to proceed on their behalf immediately, as opposed to waiting until the Twinn case is disposed of by the Supreme Court of Canada, which Faulds estimates could take another four years.

Delegates got an overview of the 18 categories of people who were labelled "non-status" Indians before Bill C-31 was passed, and heard how the legislation has allowed some, but not all of

them, to regain their status as registered Indians where it had been removed, or obtain status where it was previously denied.

The morning was given over to remarks from delegates on how their lives had been adversely affected by their home communities denying them full or any membership rights. They talked about the ways individual bands choose to interpret or ignore the law, denying them housing, education funding, employment or training, economic development opportunities and health benefits.

By late afternoon delegates were putting forth suggestions for action.

Two points dominated. The people expressed "a desire, mandate and wish to have something [done] now," as Richard Long summed it up, and they wanted to know how they would pay for their activism.

Delegates told the Native Council of Canada they want a Native Council of Canada local created in Edmonton to work on C-31 reinstatement issues affecting nearby reserves. People are submitting their names to Ronnenberg and the board for consideration. At press time, Long confirmed that three of the five people needed to initiate the groundwork have been selected, one being a youth. The parent organization will incorporate them as a legal entity that will control its own funds.

The Native Council of Canada is also attempting to form locals in Calgary, Lethbridge and High Level. Fort McMurray already has a local, of which Henry Cook is president. Cook was among the delegates.

Faulds will initiate action in court this month to make the federal government enforce C-31 rights. Minister of Indian and Northern Affairs Robert Nault, or the Justice Department may be named as parties to the suit.

Long said he, on behalf of the Native Council of Canada, will look for financial support from the Court Challenges Program of Canada. He said that program is administered by Heritage Canada, yet is arm's length from government. Up to \$50,000 is available for legal fees for a trial and up to \$30,000 for an appeal, he added.

At the same time, Faulds will interview people who want to sue Her Majesty in Right of Canada, and who will be willing to stick with the case to the end.

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APTN launch a qualified success

By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

Those who made it to the Forks had a great time at the Sept. 1 launch of the Aboriginal Peoples Television Network — until the fireworks were set off.

Close to 6,000 people gathered in the Forks — a national historic site where the Red River meets the Assiniboine River in the downtown heart of the Manitoba capital — and watched an entertaining three-hour live stage show. The rest of the country tuned in to the new network only saw bits and pieces of that show because the on-air television production frequently cut away to interviews or pre-recorded promotional videos.

Just as the stage show was ending, the fireworks anchored on a grassy knoll to the left of the stage were set off and at least one projectile mis-fired and shot into the heart of the audience. Winnipeg police were not called, but Fire Chief Peter Kloos said firefighters did respond. Kloos confirmed there had been a mishap during the fireworks display, adding that there were no serious injuries. The explosives regulatory division of Natural Resources Canada, the government department responsible for the licensing of fireworks displays, continues to investigate the incident.

Calgary-based Fiatlux put on the fireworks display.

"It's incredibly unfortunate and saddening to work up to a climax and then have something go wrong like that," said Racelle Kooy, the APTN communications co-ordinator who also served as the project manager for the inaugural broadcast and celebration.

"The company does the Symphony of Fire and they just did the Pan Am games, so they're a reputable company, but something went wrong."

While the stage show was generally perceived as a success, reviews of the television production have been less favorable. Anchors George Tuccaro and Evie Mark showed their nerves on several occasions and several production mistakes marred the debut.



PAUL BARNSELEY

Yukon favorites Susie and Sarah showed the crowd at the Forks how to skin a rabbit. The comedy team was just one in a long list of impressive acts that helped a crowd of close to 6,000 mark the APTN launch.

But that's the risk of live television, industry insiders say. TV production is an immensely complex and pressure-packed undertaking and, with the rush to get on the air by Sept. 1, APTN was not ready to show its best face to the world on its first official day.

An estimated 30,000 people watched the launch on television.

"That's quite surprising and happy for us considering we weren't in the program guide," Kooy said, adding that cable companies have not given the new network the best spot on the dial. "We're doing the best that we can on that. Our office has a director of regulatory affairs and that's a big chunk of his job. Being low would be easier for everybody but we suspected we would be placed high. If we were placed low, we would have displaced someone."

Kooy said just getting the launch on the air was an accomplishment that many people can take pride in.

"We were facing a very tight deadline and, yes, it was a bit of a scramble," she said. "It's a beginning. We're also growing. This is new. We had great, experienced people working for us or with us and we put it together in six weeks. The decision was

made in the end of June that, yes, we're going to do something. That was a fully fundraised event and I was so amazed with the volunteers. Winnipeg came through for us. In total there were 172 volunteers. When I saw how the Aboriginal community in Winnipeg came out and supported us, I was touched and amazed."

Launch night was an unforgettable occasion for many of the people who have worked for years to make the network a reality. Abraham Tagalik, one of the driving forces in getting APTN on the air, had a look of pride on his face as the dignitaries gathered in a tent a few hundred metres from the stage where the show was scheduled to start a few hours later.

"It's amazing," he said, shaking his head and looking around at his many friends and colleagues crowded inside the tent in formal dress. "Just sensing, here in Winnipeg, how much Aboriginal people are claiming APTN as their own. They see it as a beacon of hope."

Tagalik said the board expects programs that are challenging and exciting to watch will soon hit the airwaves via the new network.

"That'll be a challenge, but we're taking a two-fold approach to it. We want to provide a service to Aboriginal viewers but we also want to inform, educate and entertain non-Aboriginal people. We take both very seriously," he said.

He said there are no pre-conditions imposed as a condition of receiving the CRTC license and that means APTN can — and Tagalik said it will — air programming that shows Canadians some of the less attractive aspects of their nation's history.

The seven-year license guarantees APTN a spot in the basic cable package and an income of 15 cents per household per year. That means the network's operating revenue will be between \$12- and \$15-million annually.

"That's not a lot of money in the television business," Tagalik said. "It will be a challenge to meet our schedule with that amount."

APTN and independent producers working for the network will have to get creative as they raise money for the various productions, but it appears that, now that there is a visible, national market for the work, Aboriginal producers will find it easier to secure funding for their projects.

Telefilm Canada head Laurier LaPierre attended the network launch and Tagalik said he is enthusiastically working with APTN to get some money flowing.

J.C. Catholique, the chairman of the APTN board, smoked a pipe with Assembly of Manitoba Chiefs Grand Chief Rod Bushie just minutes before the show began. Catholique told *Windspeaker* the ceremony was a reminder of the importance of the new network to Aboriginal people.

"We're travelling on a healing journey," he said. "The pipe will help us to stay in focus. We're all from different nations, different tribes but we all want to work together."

Aboriginal writers, producers and filmmakers see APTN as a great opportunity. Catholique said his board has already received between 300 and 500 proposals.

"It's a great opportunity to tell our story in our own way from the Aboriginal perspective," he said, "and not only in Canada. We have relatives all over the world."

Independent Native producer Zoe Hopkins, who worked on segments of CBC-TV's *All My Relations* (which will be aired on APTN), is excited about the new network.

"It's smooth sailing from here on in," she said. "When I develop an idea, I now have a platform to take it to."

She said that will make it easier to get funding for projects and allow her and other Aboriginal film- and documentary-makers to get their ideas down on film or video tape.

The launch may have occurred in Winnipeg, considered a southern base by the people from Television Northern Canada who successfully secured the APTN broadcast license from the Canadian Radio-Television and Telecommunications Commission, but it will be a while before Winnipeg becomes the broadcast centre for the new network. A site is under construction in the city's downtown area but it won't be ready until mid- to late-October. Programming continues to be broadcast from the TVNC's Yellowknife broadcast centre until that time.

Series features land, lives and cultures of northern Saskatchewan

By Yvonne Irene Gladue
Windspeaker Staff Writer

LA RONGE, Sask.

Heart of the Earth, a 13-part, half-hour television series that focuses on the diverse cultures of northern Saskatchewan, will be available for viewing in October. The series is expected to be aired both on Saskatchewan's Communications Network and on the Aboriginal Peoples Television Network. It will explore the people of northern Saskatchewan's ongoing relationship with the land and how the names of the northern towns came to be.

"The series will look at the

history that is connected behind the communities, as in exploring the strengths of their culture, their spirituality and the traditional life and how it is maintained" said Y'Atthe Askiy productions editor, Melanie Jackson.

A comparison of the use of traditional skills and knowledge of yesterday and today will also be highlighted.

"The Elders in the series will be passing on their knowledge of hunting to the children, how to hunt or when to hunt, tips on when to pick berries and types of berries, knowledge you would not find in a book," Jackson said.

The production is a Dene, Cree, Métis and English language production.

The series is directed by award-winning producer Dennis Jackson.

"It is the first time Northern Saskatchewan [people] will be heard through their own production in their own languages," said Jackson. "It was something that Missinipi Broadcasting wanted to do for a long time; for the Aboriginal people of the community to have their say about their own communities, from someone who lives there, instead of someone talking about the history of a community that they are not from," he said.

The story tellers, Elders, youth and the role models of the communities will be the guides as they help the viewers explore the world of First

Nations and Métis people in northern Saskatchewan.

"The people who are really trying to make their communities a better place to live will be interviewed," said Jackson. "All together, 26 communities across northern Saskatchewan will be visited. Some of the communities include Uranium City, Black Lake, La Loche, Canoe Lake, Beauville, La Ronge, Stoney Rapids, Sandy Lake and others," he said.

Jackson, 31, is from Sandy Bay. He picked up a Telefilm award in Banff for his production of *Wapoose Boy*, a short piece using clay animation to tell the story about how a grandfather experiences life as the environment around him

changes.

"I feel the most connected when I go back to my community. I just get a feeling when I go home; the beauty of the land," he said.

Missinippi Broadcasting Corporation in Northern Saskatchewan, which made the transition from radio broadcasting to television, is producing *Heart of the Earth*. Y'Atthe Askiy Productions is the name of Missinippi's new facilities. Y'atthe translated means north in Dene and Askiy means land in Cree.

"We are still editing the finished product. We hope to eventually have it available for the public to view as a series of video tapes," said Dennis Jackson.

1760 treaty upheld by Supreme Court

(Continued from page 1.)

The court interpreted that to mean the treaty allows Aboriginal people to harvest the resource and engage in commercial activity that provides "a moderate livelihood."

"Those treaties are encompassing all of the Mi'kmaq and Maliseet and Passamaquoddy Indians which would encompass all of the Aboriginal people in all of three provinces and pieces of two others. So it's all of Nova Scotia, New Brunswick and Prince Edward Island, plus the Gaspé area of Quebec and the south coast of Newfoundland," Wildsmith said.

National Chief Fontaine sees a carry-over effect from this decision that will help all First Nations in the country.

"The Supreme Court decision vindicates Donald Marshall and all other First Nations citizens by recognizing what we have said all along: our treaty rights recognize our right to harvest, in this case fishing, and to sell the catch to provide for ourselves and our families. The court has also recognized our oral history which has always claimed the treaties had a wider context than the written word," Fontaine said.

Wildsmith believes the court has added to the body of Aboriginal case law, but he believes his client's people will see most of the benefits of this decision.

"The court did a better job than any other case to this point in time in summing up how you go about the process of inter-

preting treaties. And, in particular, one of the loose ends that had been left by earlier treaty cases is whether there needs to be some kind of ambiguity in the formal document itself before you can look at surrounding negotiations, discussions and context. They clarified quite directly that there was no problem in the absence of ambiguity to look more broadly to see, for example, if all of the promises had been written into the text," he said.

The court overturned the lower court decision, saying court erred in not allowing extrinsic evidence — evidence which clarifies a contract that is outside of, or not part of, the actual contract. When that contract is an Indian treaty, Wildsmith said, the court ruled the honor of the Crown requires that all evidence that can help in getting the proper interpretation must be considered.

In many ways, the decision is just a beginning for Maritime region First Nations.

"There are a lot of implications that are not quite clear that you need to work out. The way the Mi'kmaq here are reading this, and I think rightly, is that [the treaty right to fish commercially] can serve as a basis to provide a moderate income for the whole nation," Wildsmith said. "So while you can do it for your own family, the band could have it organized in a way or the grand council could have it organized in a way where the benefits went to everybody in the

community. It's a communal right and it doesn't necessarily have to be restricted to use for just the individual fisherman."

With all the troubles Maritime region fishermen have experienced in recent years, this decision has many non-Native people worried.

"I think it's fair to say that the decision has caused quite a stir with the Fisheries and Oceans Department and with the provincial governments of Nova Scotia and PEI and New Brunswick," Marshall's lawyer said. "The attorney generals have taken the position that they will respect the treaty in terms of harvesting fish and wildlife for commercial purposes and so there are people out now who are doing that kind of activity. Those non-Aboriginal fishermen who have some interest in it now are raising that concern about conservation and I think the Native leadership and the government people are all saying 'Well, we all understand conservation and we understand the need to respect conservation and we're going to go about this in a way that works it out.' But I think there is liable to be some displacement of some fisheries effort in order to make room for new people in a finite resource."

Chiefs in Nova Scotia met Sept. 21 with the president of Clearwater, the largest lobster company in the world. The company and the chiefs have hired a non-Aboriginal facilitation firm to help them in their

discussions.

A meeting with the regional director general for Fisheries and Oceans was scheduled to take place that week, after our publication deadline.

Wildsmith sees the possibility that the treaty right could be extended beyond fish and wildlife harvesting.

"One of the big issues is going to be whether it's only a couple of the commercial resource industries that are going to take the hit on this or whether the pain is going to be spread amongst all conceivable resource extractors," he said, when contacted at a hotel in Fredericton, N.B. "The big controversy at the moment is that we have a logging issue going on here, whether Natives can harvest and sell logs, and the same thing is going on in Nova Scotia. The question is, 'is the forest industry part of this or not?' If the forestry industry is, then they would share in the pain, as it were, but they would relieve the pain of the commercial fishermen because the Supreme Court has said you can harvest these things to get a moderate livelihood, so there's a finite amount of income that can be generated this way and the question is, 'is it only going to be one or two kinds of activities that are going to have to generate that much money or can you spread it amongst things like mining, gravel extraction, natural gas, which is big down here, and forestry?' If you can spread it amongst all

those industries then it may not be such a big impact on commercial fishermen."

Since there is no appeal of a Supreme Court decision, the economic landscape for First Nations in the Maritimes has been altered forever.

"I would put it this way: I don't think there's another Aboriginal nation across the country that's in as good a position as the Mi'kmaq and Maliseet in terms of having a right to exploit resources for this serious income," Wildsmith said.

He added that only the Stolo people in British Columbia, who have established a treaty right to a share of the herring roe and kelp harvest, have similar treaty rights in this area. He particularly pointed out that the Natural Resources Transfer Act of 1930 extinguished all legal hope for prairie region Aboriginal people but then added that the Marshall decision could be raised by prairie leaders in any political discussion aimed at revisiting the issue in Western Canada.

"The only other people that potentially are able to do the same thing are those who have Aboriginal title and, so far, putting aside the ones that have agreements now that have been settled, we're a long way from having Aboriginal title accepted in the areas where there haven't been complete land cessions, such as British Columbia. *Delgamuukw* didn't resolve that for the Gitksan people," he added.

Provincial Liberals court Reform MP Scott

By Jeff Nagel
Windspeaker Contributor

TERRACE, B.C.

Aboriginal leaders who worry the British Columbia treaty process is on shaky ground because of the NDP's woes got a harrowing new scenario to fret about over the summer.

It came in the form of the election readiness activities of the provincial Liberal party.

Widely seen as the government-in-waiting that will eventually replace the NDP in Victoria, the Liberals are positioned a good distance further to the right than their federal namesakes.

Further evidence of that came with revelations in June that a

number of federal Reform MPs are being courted to sign on as high-profile candidates in the coming provincial election.

One of those named in an internal Reform list of MPs at risk of being poached is federal Indian Affairs critic Mike Scott — the leading opponent of the Nisga'a treaty.

Scott's name was also tested

around the same time in Liberal-sponsored polling in his Skeena, B.C. riding to determine how he and other local politicians would fare in voters' eyes as the Liberal candidate.

The Liberals confirmed they've thought about Scott as potential candidate material, and Scott confirms he's been approached about the idea.

"I haven't really given it serious consideration," Scott said. "Who knows what I might be doing down the road at some point?"

Steve Cook, a local organizer of efforts to unite the right, said Scott — who has twice won his federal seat by healthy margins — would be a great choice to take the presently NDP-held seat.



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What is AMS?

Aboriginal Media Services (AMS) is an advertising and public relations agency that specializes in specific campaigns and public relations initiatives designed to reach an Aboriginal audience.

Who Owns AMS?

AMS is a separate arms-length division of the Aboriginal Multi-Media Society (AMMSA). A non-profit Aboriginal communications society incorporated in 1983, AMMSA is Aboriginal owned and is controlled by an appointed board of directors.

Doesn't AMMSA own a number of Aboriginal publications as well?

AMMSA is the publisher of *Windspeaker*, Canada's national Aboriginal newspaper, *Alberta Sweetgrass*, *Saskatchewan Sage*, and BC's *Raven's Eye*. AMMSA also owns and operates a radio station, CFWE-FM, which serves Aboriginal communities throughout Alberta.

Why is there a need for AMS?

AMS was developed in an effort to protect clients from the activities of a few "Native" publications which have caused a great deal of damage to the reputation of all Aboriginal media.

In the early 1990's there were several Native publications that would say anything to clients in order to receive their ad dollars. Circulation claims were grossly exaggerated (70,000 readers was claimed when only 2,500 papers were printed), press releases would be published word for word instead of using original editorial material, drawings and sketches were used instead of photographs; editorial space would be given away with ad purchases; unauthorized ads were placed and invoiced (one newspaper went so far as to invoice its advertisers even though the newspapers were not distributed due to financial problems). These activities left clients suspicious of all Aboriginal media and thinking that Aboriginal media were not capable of doing any better.

Unfortunately, many of these unethical activities were conducted by publications based in Alberta, where AMMSA is also based. Several of these publications were owned and operated by non-Natives who were salespeople first and who saw an opportunity to make a quick dollar from the Aboriginal community by starting up a newspaper.

Many clients started turning to AMMSA to assist them in selecting the most effective Aboriginal publications. AMMSA did this willingly — because ensuring cli-



AMS provides advertising clients with access to most Aboriginal publications in Canada.

ents had a positive experience would mean securing long-term advertising commitments.

AMS was then formed as a formal means to provide advertising clients with a continued high level of protection and assurance.

AMS wants to end the confusion concerning Aboriginal media. It wants to eliminate false or exaggerated claims. That is why AMS insists that Aboriginal publications provide circulation verification (printer statement, Canada Post billing) for all circulation claims. AMS advocates publications that use original material instead of clippings from news services such as Canadian Press (CP), which represents the mainstream media viewpoint without an Aboriginal perspective. AMS verifies that publications are meeting their own publishing and distribution schedules to avoid situations where ads promoting an event are actually in the same issue as coverage of the event. All this is designed to protect clients and promote increased standards throughout the Aboriginal media industry.

Will AMS always use AMMSA owned newspapers to carry my advertising?

AMS has not always used AMMSA publications in media buys. In fact there have been several AMS media placements that did not use any AMMSA-owned publications. AMS' commitment is to the client. It is the client who determines which publications are used for a given campaign.

AMS often uses AMMSA publications with their clients' approval because those publications, as with many Aboriginal publications, meet the stringent criteria set

out by the client and AMS.

It is worth noting that AMS has been formally active for less than one year. Many AMS clients were AMMSA customers long before AMS was developed, so it's not surprising to see many AMS clients still included in AMMSA's publications.

Which publications does AMS regularly utilize in its media plans?

AMS uses its up-to-date list of Aboriginal media in developing its media strategy based on the specific goals and objectives of each client. AMS makes every effort to ensure that every publication on its media list has provided detailed and verified information. That is why full disclosure from publishers is so important.

Isn't AMS just a way for AMMSA to control Aboriginal media in Canada?

AMS is trying to increase the standards for Aboriginal media so that Aboriginal media can tap into the vast marketing campaigns now exclusively using mainstream media.

AMS is trying to work together with Aboriginal media in order to recruit large corporate marketers to consider Aboriginal media. Until recently, Aboriginal publications would approach large national clients individually, without much success. AMS approaches the same clients as a representative of 20 or 30 publications and it has had greater success.

AMS is working to develop new clients who will use Aboriginal media for the first time. Ide-

ally, Aboriginal media will still be able to derive most of their income from their local or traditional advertising clients, but will also benefit from new national campaigns developed and placed by AMS.

AMS will never be able to provide Aboriginal media with the majority of ad placements, thereby controlling them. It's just not possible.

Do I get the last word on how my advertising dollars are spent through AMS?

AMS, in planning stages, offers its expertise in Aboriginal media placement and makes recommendations to the client. The final decision is up to the client to approve, modify or cancel the campaign.

Surely there must be costs associated with AMS' services.

There is a cost. Simply, the more AMS does the higher the associated cost just like an advertising agency. There is a minimum fee attached to each campaign, which AMS would be happy to discuss with a potential client.

What if I just want to consult with AMS on my options — is there a fee for this?

No. AMS provides free client consultations and, within reason, AMS will not invoice the client until a campaign has been developed and implemented. There is no obligation attached to calling AMS for some advice.

Why shouldn't I just handle all my advertising on my own?

AMS offers clients the oppor-

tunity to sit back and relax, knowing that their advertisements are being placed with an emphasis on quality, service, costs and market effectiveness. AMS' one-stop-shopping is designed to be affordable and time-saving, so clients can focus more energy on generating revenue and less on media management.

AMS has developed the expertise and processes that make Aboriginal media placement uncomplicated for the client. Added to this, AMS' detailed accounting of projects assures clients of effectiveness.

Can AMS save me money in advertising costs?

AMS has structured itself on the strength of its parent company AMMSA. Our in-house facilities are state-of-the-art and feature audio broadcast and print creative teams with years of experience in the unique niche field of Aboriginal marketing.

AMS bases its pricing on the same criteria as all other departments within AMMSA, which is the cost of doing business. AMS' use of AMMSA resources is slight by comparison to the rest of the organization, which makes AMS' overhead very manageable. This is a benefit that allows for particularly competitive pricing within the industry.

How is AMS different from other Aboriginal agencies?

There are two key differences. First, AMS is not membership oriented. Publications do not pay or join AMS — they simply provide AMS with detailed information and some issue samples; they will be placed on our media list to present to potential clients.

Membership-driven groups tend to develop in order to serve publishers first. These groups tend to focus on and serve their membership. In other words, some organizations would exclude publications not because of their effectiveness, but because of their lack of membership.

AMS does not exclude placements in any publication affiliation. AMS will only omit publications based on effectiveness, reputation, region served etc.

Second, AMS takes a conservative approach to media strategies. The belief is that quality, reader/listener focused media have worthwhile and valuable advertising space to sell and we are proud and confident to sell it. This means that most AMS placements do not include every possible Aboriginal medium, but they are always the most effective choices possible given the client's specific guidelines.

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Aboriginal Media Services

"The Evolution of the Moccasin Telegraph"

Who really speaks for the Papaschase descendants?

By Joan Black
Windspeaker Staff Writer

EDMONTON

Papaschase band descendants who want to pursue recognition by the federal government and who may be interested in going after compensation for land given up or coerced from them in the last century will want to take a hard look at any group claiming to represent their interests. At least two groups hold themselves out as bone fide in Edmonton.

Audrey V. Gladue identifies herself as the president of the Papaschase First Nation Band #136 Association (also called Papaschase Indian Band Association), a position she has held since June 26.

The non-profit group was registered in 1995. Its goal is to find all the descendants of the original Papaschase Band. The group is conducting genealogical research from their Edmonton office to complete the membership list, which stands now at 2,005. When they "have structure, policy and procedures in place," Audrey said, they will attempt to get the federal government to address their issues.

The association's aims, Audrey says, are to get the government to deal with them and compensate them for land comprising the present day City of Edmonton, which Papaschase ancestors once occupied.

"We're working on getting some land base, but we're not trying to make a reserve," the president said. She explained they may want land to create an his-

"I didn't leave any information about my geneology . . . 'cause I didn't have good trust in either of the sides, because they were so busy knocking each other down. There was no real issues except who was the chief. What about the people there?"
— Rose Bartolon

torical society and annual gathering place, and they may want money, health or social benefits, as yet undetermined. The group is opposed to the idea of forming a chief and council to represent treaty people, since they want a structure that includes all Aboriginal descendants of Papaschase, regardless of status.

Another Edmonton-based group, Papaschase Indian Reserve 136 First Nation (formerly known as the Papaschase Descendants Council), has Shirley Gladue as its most vocal spokesperson and recent interim coordinator, along with Margaret McGilvery, who became chief in a controversial Aug. 21 election. This group sees having a chief and council as the only way to get Indian Affairs to negotiate with them seriously. On the other hand, the member-created election code under which they determined their election result does not conform to the dictates of the Indian Act, according to their former legal counsel, Ron Maurice.

Bitter arguments took place between the two organizations regarding the propriety of holding

the election for chief and council, which Audrey says her group's 60 Elders opposed. Shirley disputes there are 60 Elders; her own group consults different ones.

Both groups alluded to having received a measure of encouragement from Indian Affairs and the Indian Claims Commission, along the road to being recognized by the federal government as a band.

An Aug. 31 letter from Claims Commission lawyer David Osborn to Shirley Gladue and Margaret McGilvery, however, states "it is premature for the Commission to become involved. It remains available, of course, to assist in any activities which the Papaschase descendants and Canada may jointly request it to do." Gladue says she's never seen the letter; McGilvery declined to talk to the press at all.

Indian Affairs' director of communications in Alberta, Glenn Luff, in recounting Papaschase history said most of them accepted scrip and surrendered land in 1887-88, following which a number of Papaschase people were admitted to the Enoch band, located west of Edmonton, which

received money from the sale of the lands. Papaschase descendants filed a claim in 1995, Luff said, which was rejected as "the group is not a band." Enoch First Nation submitted a specific claim in 1973 in regards to the Papaschase surrender, but the government closed the file in 1992.

Luff said that currently none of the Papaschase groups of which he is aware meet the federal requirements for the formation of a new band.

Audrey says one of her problems with the opposing Papaschase Descendants Council is that "people have been promised treaty status," which she doesn't believe all will be entitled to get.

The issue of treaty status, tied to the right to run for the office of chief, has fragmented Shirley Gladue's group. Shirley, who says their established membership is about 700 people, with "thousands" more as yet unidentified descendants, told *Windspeaker* the August election resulted in them acquiring nine councillors and two chiefs — one, McGilvery; the other Rose Lameman. In the end, McGilvery got the nod.

Shirley's explanation for the initial election result is that one candidate for chief "was running on band code and the other was running on the lawyer's code. There was a misunderstanding between the legal counsel (Maurice) and the descendants. The descendants had worked on their own election codes and at the mean time our legal counsel had his own election codes." She would not state definitely whether the lawyer still worked for them or would in the future; she said a different lawyer would attend a Sept. 11 meeting to resolve the issue of who was chief.

Lameman indicated the real problem was that some of the group is prejudiced against C-31 Indians. Shirley Gladue says Lameman is a "Bill C-31." Lameman says she's treaty. Shirley's group's election code prohibits a Bill C-31 Indian from becoming chief. The Indian Act, however, "does not prohibit Bill C-31 registered Indians from running for chief or council," a Sept. 2 letter from Maurice to the Papaschase Descendants Council states.

Shirley said the Sept. 11 meeting would be "public," and urged *Windspeaker* to attend and complained that the press had overlooked their meetings in the past. On Sept. 11, neither Shirley nor McGilvery showed up. More than an hour into an acrimonious assembly, Lameman had our reporter ejected from the meeting.

The day before, Lameman had been more civil. From Calgary, she gave *Windspeaker* her version of the election proceedings. She said on Aug. 21 she won with 51 votes to McGilvery's 49 for the position of chief. McGilvery, however, also ran for councillor, which Lameman said she was not aware she could do, therefore did not. McGilvery's votes for councillor, said Lameman, were added to the votes she received for chief, therefore she was declared as chief.

Lameman read portions of an Aug. 23 letter, allegedly from Maurice, which explained the

basis on which he had prepared an election code at the request of the descendants' council. Maurice apparently stated he had drafted an election code based on instructions from the council's Elders received May 28.

Windspeaker obtained a copy of Maurice's Sept. 2 letter to the Papaschase Descendants Council, in which he withdrew as their legal counsel. On Sept. 14, we also obtained a copy of a band resolution, dated Sept. 10 — the day before the meeting which was supposed to decide who was chief — that did the following:

- stated they did not recognize Ron Maurice's election code and that it did not reflect their collective wishes;

- stated Karen (aka Rose) Lameman was prematurely announced Papaschase chief;

- stated Rose Lameman breached several terms of the descendants' election code and was disqualified for the office of chief or interim chief;

- stated Margaret McGilvery was declared Papaschase chief on Aug. 21 under the Descendants' Customary Council Election Code.

The tone of the Sept. 11 meeting was summed up by Rose Bartolon, who telephoned *Windspeaker* from her home in Prince George, B.C. to express displeasure.

Bartolon and others who had travelled to the meeting from British Columbia at their own expense, were also asked to leave before the end. She said they were told that only Elders, chief and council would decide the chief issue. She also described the rudeness accorded *Windspeaker's* reporter before and during being ousted from the meeting.

Bartolon added the meeting room was so small that "four or five car loads of people" from Prince George never got inside at all.

"We were told (before Sept. 11) we were going down to get our status cards, but we couldn't use them until December, and when the funding is coming in," Bartolon said. "I thought that was very strange."

She said there was a lot of "yelling and screaming" and accusations, a complete lack of organization and no consideration for those who had come to investigate how Papaschase people could work together.

"I wanted to ask a bunch of questions," Bartolon continued, "but it seemed like they didn't pay attention . . . Who do I get the information from and how do I know if it is legitimate or not? And I'm very curious about the different Elders' council that was there [made up of various Alberta band members]; and I was wondering, there was a lot of Elders in their own band-to-be; why not utilize what they had?"

"I didn't leave any information about my geneology . . . 'cause I didn't have good trust in either of the sides, because they were so busy knocking each other down. There was no real issues except who was the chief. What about the people there?" Bartolon asked.

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Two views, one meeting, says AFN

By Len Kruzenga
Windspeaker Contributor

WINNIPEG

A national coalition of First Nation's activists demanding greater accountability from chiefs and councils across Canada say they have finally received assurances from National Chief Phil Fontaine that he will present the group's concerns at a meeting of Canada's 600-plus chiefs slated for later this fall.

"It really surprised me to hear him [Fontaine] finally admit that there is corruption and mismanagement on reserves and that he was prepared to act on the issues we've been raising," said First Nations Accountability Coalition spokesperson Brenda Everett. "Only last year he was telling everyone that we were blowing a few cases out of proportion and simply fueling anti-Indian sentiment."

Everett and co-spokesperson Leona Freed say they received the commitment from Fontaine during a private meeting last weekend in Winnipeg during the coalition's first annual assembly.

But officials at the Assembly of First Nations were caught off guard by reports of the meeting. They later confirmed that an hour-long discussion between the three had occurred, but said



Leona Freed.

Fontaine's account of the talks is substantially different.

"He [Fontaine] says he made no such promise during their meeting. What he told the coalition members was that the chiefs had already instituted a number of initiatives and reforms aimed at providing greater financial accountability and transparency," said AFN spokesperson Jean Larose. "The national chief simply agreed to meet with them [Everett and Freed] again provided that they refrain from using innuendo and unsubstantiated allegations, and stop wallowing in a negative attitude."

The coalition has recently been lobbying Ottawa to appoint an independent Native Affairs ombudsman to investigate allegations of corruption and financial mismanage-

ment on reserves.

The group has received the political backing of the Reform Party, which has hammered the performance of the Indian Affairs department in a number of recent high profile cases where financial mismanagement is alleged, most recently in the case of the Sagkeeng First Nation, which has racked up a deficit estimated at nearly \$10 million.

Although claiming a membership of about 3,000 members, less than 100 coalition delegates attended the three-day assembly held at Birds Hill Park, Man. However Tyrone Tootosis of the Poundmaker reserve in Saskatchewan says the low turnout was simply a reflection that the group is comprised of the "least economically advantaged First Nations' people."

"We are not funded by any political or governmental body. We are the disenfranchised, the poor and the ones who have been cast aside by our own leaders," he said. "Everyone that made it here paid for this trip from their own pocket. So I think the fact that we have people here from B.C., Alberta and Ontario shows there is a lot of support for our cause at the grassroots level."

The three-day event featured speakers from across Canada, including the Reform Party's deputy critic of Indian Affairs,

Myron Thompson, who urged coalition delegates to continue their demand for greater accountability for the nearly \$7 billion spent annually by the federal government on Aboriginal programs and services.

"You need to continue to pressure your MPs to make the government accountable for the money the chiefs and councils receive," he said. "As long as they are able to avoid being accountable they can trample on your treaty rights and continue to deny the rights of off-reserve First Nations people."

It was a point not lost on Frances Roulette, a single mother of three now living in Portage la Prairie, Man., who says she was forced off the O-chi-chak-ko-sipi reserve by its former chief and council.

"They got angry with me because I kept demanding my right for a proper house, because I challenged them over their misuse of funding in our community that should have been going to helping the people."

Since she left her community, Rouellette says the band continues to punish her by denying her children access to programs and funding for education.

"That's why I'm here. Because it has to change somehow for the sake of the future, our children."

Restructuring is underway

By Joan Black
Windspeaker Staff
Writer

EDMONTON

So, what's going on with the Confederacy of Treaty 6 First Nations? One senior staffer has been chopped — will there be more? A call to their office on an unrelated matter brought the response, "Come back in three months when the restructuring is complete."

The restructuring of the confederacy apparently begins with Ron Lameman, the former executive director who got the boot Aug. 27.

Lameman did not want to talk to the press and would only say, on Sept. 7, that he'd received no letter of termination yet and that such a letter should spell out the reason for dismissal and the compensation being offered.

That something is amiss seems likely, judging from the content of the letter Lameman wrote to "All Chiefs and Council Members on Aug. 26.

(see Treaty 6 page 15.)

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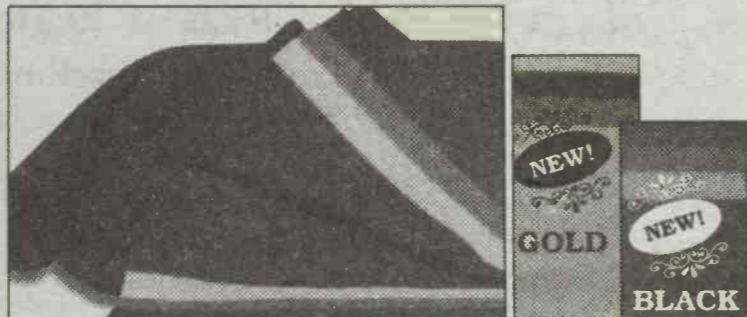
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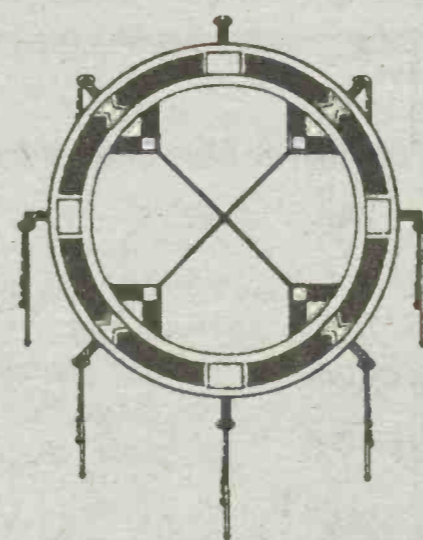
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Treaty 6 chiefs tight lipped on restructuring

(Continued from page 14.)

Either Lameman was unjustly or improperly terminated and the chiefs are covering their actions in a blanket of silence, or there were some serious problems with Lameman's job performance that have led to his dismissal for cause. No one is saying which it is.

Why does it matter and who does it affect?

Well, the level of position and responsibility attached is one reason. The decisions that Lameman could reasonably have been expected to make on behalf of the confederacy on a daily basis would likely have a substantial effect on the stability, prosperity and progress of Treaty 6 First Nations.

On March 10, Lameman sent the chiefs a short letter "Re David Albert Scott." Scott, a disbarred Ontario lawyer, is executive director of the Tribal Chiefs Association, or he was on Sept. 8 when *Windspeaker* talked to him. The letter and attached documentation seemed designed to bring Scott's character into question. Lameman's letter referred to Scott as "the individual that is questioning my honesty and integrity."

Another letter from Lameman to the "Chiefs and Council Members" again says unflattering things about Scott, while mentioning that Scott "is one of

the key proponents of this so-called restructuring of our organization."

Lameman did not provide, or cause to be provided, these documents to the press, and would not discuss their contents. His final comment was "I've never stolen any money (or) misappropriated any funds."

The people who could clear this up aren't talking.

Elmer Gladu, who said he's a councillor at Beaver Lake, expressed some opinions, being acquainted with Lameman. He was asked what the restructuring is about and why Lameman was out of a job.

"One explanation the chiefs came up with is they don't need an executive director. They're restructuring and they're going to have one representative from [the tribal association], [one from] YTC (Yellowhead Tribal Council) and one from Paul band and one from Saddle Lake ... and one representative from the four bands at Hobbema.

"Mr. Lameman has been involved with the confederacy from the start, and I don't know, I think that's a poor excuse, this restructuring, and one of their own bylaws, terms and conditions or whatever you want to call them that govern the confederacy is that

any of the restructuring, hiring, firing, whatever, needs 70 per cent of the chiefs, which is 11.4," Gladu continued. "He was accused of acting on his own and he wasn't taking direction from the chiefs ... and I don't think that's true."

Asked if Scott had something to do with Lameman losing his job, Gladu revealed a study was done "on which way they wanted to go with the confederacy and Mr. Scott was one of the technicians who did the report, and the original report really made it look bad for Mr. Lameman [with respect to the way the office was run]." Gladu suggested the report amounted to an attack on Lameman's character.

Gladu said he didn't have any knowledge of specific allegations against Lameman regarding dishonesty.

The disgust was apparent in Gladu's voice when he said that Lameman was not even allowed to meet with the chiefs prior to termination. He said the decision was made and then "they sent Wilson Bearhead to go and tell him what was done. They talked to him when they hired him — why has the situation changed so much in two years that they can't talk to him when they're going to relieve him of his duties?" Gladu concluded.

David Scott also was asked to

explain why Lameman was terminated.

"The chiefs had a few caucus meetings on it and that's what came out and I guess that's the result of it," Scott said.

He was asked if Lameman was dismissed for dishonesty.

"As far as I understood, they're doing a restructuring of it and that was it," Scott said. He would not comment on Lameman's letters to the chiefs, wherein he, Scott, was alleged to have brought Lameman's character into disrepute.

Regarding the preparation of the report on restructuring, Scott said, "Well, I was appointed to the committee with several other people from the Treaty 6 region, here, you know, and we were asked to do a job and we did it."

Scott was asked if the report indicated that Mr. Lameman had some serious flaws in the way he was doing his job.

"Well, again, I can't really answer that, because that report was to be prepared for the chiefs and we've given it to the chiefs and that's all we've given it to — like as a committee — we haven't shared it with anyone else, because we haven't been instructed to," Scott replied. He said he didn't recall when the chiefs received the report "Probably June — I'm not certain."

Finally, Scott was asked if he was unwilling to comment on

the situation.

"Well, I can't, you know. I'm under my own marching orders here. It's been a chiefs' thing, you know," was his response. Scott said he had no knowledge of whether other positions were being terminated.

Scott had volunteered that the association chairman, Chief Eric Gadwa of Kehewin, is a key decision-maker whom *Windspeaker* should talk to. Gadwa, Bearhead and several other chiefs and band administrators did not return our telephone calls made prior to Sept. 10.

Chief Harvey Bulldog at Beaver Lake said, "I didn't even know they had a vote. First time I heard about it today. I'm just out in the cold for everything. I never got no notice of a meeting."

Chief Morris Monias at Heart Lake said, "I have a lot of respect for Mr. Lameman ... but I guess I'd have to support my fellow chiefs." He said he'd withhold further comment until the next day (Sept. 9), the day after a chiefs' meeting. He said to contact him then. *Windspeaker* did, but he did not return our telephone call.

Chief Francis Alexis at Alexis First Nation said, "I wouldn't know too much about it." He said he's not been chief long and couldn't comment unless someone "updated" him.

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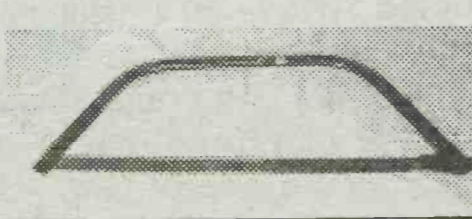
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Coalition joins march to raise awareness

By Cherie Dimaline
with files from Paul Barnsley
Windspeaker Writers

TORONTO

On Sept. 6 about 50 members of the Aboriginal community marched in the annual Labour Day parade through the streets of downtown Toronto to raise awareness about the ongoing issues surrounding the Sept. 6, 1995 shooting of protester Dudley George. While he was demonstrating at Ipperwash Provincial Park, George was shot by Acting Sgt. Kenneth Deane, a member of the Ontario Provincial Police (OPP).

The marchers handed out pamphlets that read "Four Years. No Inquest. No Inquiry. Not Even A Meeting!" Demonstrators joined the city's local union representatives to show their colors and send out their message.

"The unions are here to raise their voices for fairness and equality in the workplace. We are here to raise our voices for fair and equitable treatment in the Dudley George case," said one participant.

The Coalition for a Public Inquiry into the Death of Dudley George is currently seeking support through a letter writing campaign to secure meetings with Jim Flaherty, the new attorney general for Ontario, and Robert Nault, the new federal minister of Indian and Northern Affairs. Letters to the office of Ontario Premier Mike Harris have resulted in a refusal to meet with coalition representatives and referrals to Flaherty's office. The office bases the refusals on the ongoing court cases involving the Ipperwash shooting, including a civil suit for wrongful death initiated by the George family. The officials named in the suit include Premier Mike Harris, Solicitor General Bob Runciman and the former attorney general, Charles Harnick.

George family lawyer Murray Klippenstein told Windspeaker that the first of those three men did not show when called to be questioned by family lawyers.

"The interesting and fascinating and astonishing position we're in right now is that Min-

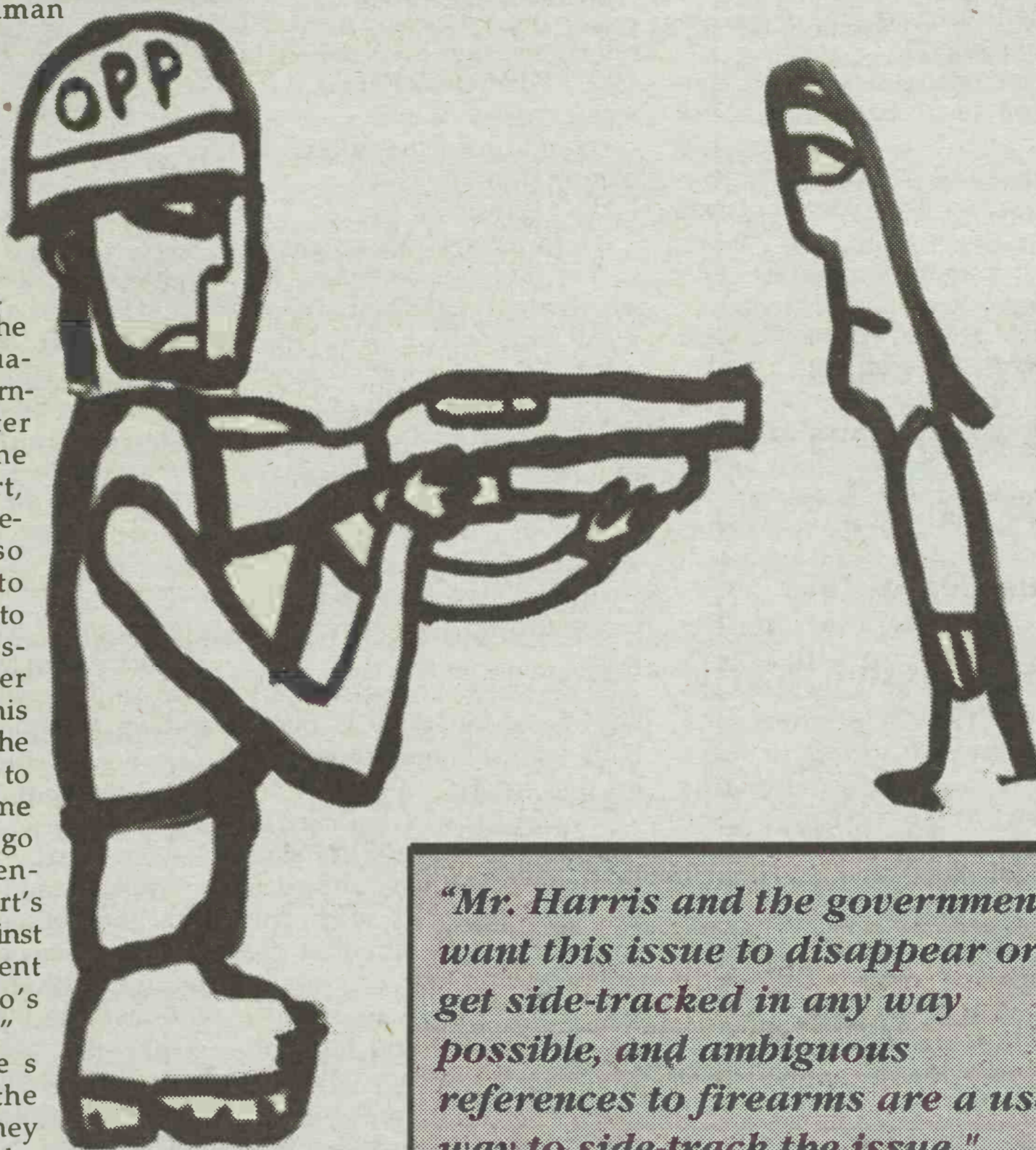
ister Runciman was under a summons to appear Sept. 8 for examinations and defied them and didn't appear," the lawyer said. "So we have the amazing situation of a government minister defying the rules of court, presumably because he's so anxious to avoid having to answer questions under oath. What this does is force the George family to spend the time and money to go to court to enforce the court's own rules against the government minister who's defying them."

Charles Harnick, the former attorney general who chose not to run in the recent Ontario election which saw the Harris government re-elected, is scheduled to appear in October. The premier is expected in December.

Klippenstein doesn't expect either to show.

"We can only speculate, but I feel that Mr. Harnick will also defy the summons. These people have a lot to hide. We're continually amazed at the steps they will go to hide it," he said.

Aboriginal people, including Elders and children, occupied Ipperwash Provincial Park to protest the government's appropriation of the land, which includes traditional burial grounds. On the second night of the protest, the unarmed George was fatally shot and a second protester, Bernard George, severely beaten. One OPP officer was found guilty of criminal negligence in the death and has been sentenced to 180 hours of community service, while retaining his job at full pay. He has since filed an appeal that was



Dudley George, (above) was shot dead by Ontario Provincial Police during a protest in Ipperwash Provincial Park, Ont. in September 1995. A parade through the streets of Toronto on Sept. 6 this year, included a float with the wooden cut-out of an OPP officer taking aim at a civilian (left). Participants in the parade want to keep the outstanding issues of the Dudley George shooting in the public eye, and put pressure on the Ontario government to hold a public inquiry.

"Mr. Harris and the government want this issue to disappear or get side-tracked in any way possible, and ambiguous references to firearms are a useful way to side-track the issue."



Murray Klippenstein.

heard in an Ontario court from Sept. 15 to 17.

Klippenstein was an interested observer of Deane's appeal.

"The whole point of the appeal of Sgt. Deane was that there was evidence of Native guns which the defense lawyer should have brought into court at the trial and didn't, and, in fact, that the lawyer was incompetent because he didn't bring this evidence forward and that's a reason to overturn the decision. It's ironic because the defense lawyer at the trial headed the legal team for General Boyle at the Somalia Inquiry and has written a legal textbook on the use of evidence, and they're now saying he was incompetent. We think he might have been quite smart in not introducing this evidence because it was unworthy and not credible. But this issue of arms is a useful diversion that people who have bigger agendas can

keep bringing up," he said. "Mr. Harris and the government want this issue to disappear or get side-tracked in any way possible and ambiguous references to firearms are a useful way to side-track the issue. It's ironic that it's the family who has been, for years, strenuously arguing that all the facts should come out, including whatever facts there are about firearms, and that on the other side the government, who keeps throwing spurious references to firearms, refuses to call an inquiry which would actually deal with the issue accurately. The party that makes the references to firearms is the party that's refusing to let the truth about firearms come out."

The Coalition for a Public Inquiry quoted Article 50 of the United Nations International Covenant on Civil and Political Rights in their literature, making responsible the federal government for initiating an inquest into the death of Dudley

George. Article 50 states that any federal government must ensure civil, political, Aboriginal, and all other human rights are upheld throughout the country, regardless of federal-provincial jurisdiction.

The parade wound through the downtown core of Toronto ending at the Canadian National Exhibition. Protesters were accompanied by the Turtle Island Drum Circle and included members of the Friends of the Lubicon environment group.

With a small but vocal group numbering about 50, one member of the Aboriginal Rights Movement said, "I'm a little disappointed with the turnout from the brothers and sisters."

The Coalition will be holding events in December and March to continue to raise awareness and push for a meeting with officials. They are also carrying on with their letter writing campaign.

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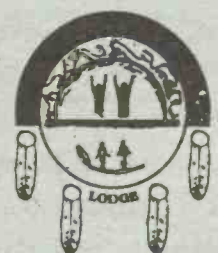
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Belt comes with responsibility

By Raymond Lawrence
Windspeaker Contributor

KAHNAWAKE, Que.

For close to a year, the dreams and visions lingered, but the faith-keeper had no idea what they meant or what he was to do.

Finally, the meaning came. Through his visions, Joe Jacobs, 51, of Kahnawake, Que. was told that he had a message to bring to his people — a process now well underway although only the surface of the task has been scratched.

The message is aimed at raising awareness about diabetes, and it has inspired hundreds and hundreds of people.

At Curve Lake First Nation, nervousness turned to excitement as the day approached when the wampum belt of diabetes awareness would be passed into their hands. The belt, which was made by Jacobs, reads "Our blood runs too sweet," in his Mohawk language and tells its holders that they are responsible for raising awareness about diabetes and responsible for the health of the children. He says the responsibility for diet and fitness is in the hands of parents.

"I think a lot of Native people have forgotten what they were told by our ancestors — to always look to the seven generations. Take care of them, plus the faces that are coming that are not here yet," said the father of three.

After making the beaded belt, Jacobs approached the diabetes organization on his home territory telling them he had a message to bring to a sister Mohawk territory, Akwesasne. They suggested that the message be put before the community, telling them what had to be done.

Although he planned on walking the belt to Akwesasne himself, some 30 people joined him. To date, about 500 people have been involved in carrying the belt through five communities, a distance of about 1,000 km. Jacobs says it has to be carried physically — walked, cycled, canoed and so on — as a reminder of the value of exercise in diabetes prevention.

"We walked about 12 hours the first day, then the second day we continued from that half-way point where we stopped," he said. The response along the way has been a pleasant surprise.

"It feels good, and what I

"It feels good, and what I think the different territories should do is put the focus on the young people because that's our future and that's where we must plant our seeds. We must show them the good eating habits and maybe go back to some of our traditional foods."

— Joe Jacobs of Kahnawake.

think the different territories should do is put the focus on the young people because that's our future and that's where we must plant our seeds. We must show them the good eating habits and maybe go back to some of our traditional foods."

He said fast-food advertising is focused at the young, making it vital for people to do the same for the sake of their health.

"When we pass the belt, I always carry the message on to the chief so, if I'm not there when it's passed, they in turn carry the message on to the next territory," he said, adding he intends to be there every time it is passed.

At a recent diabetes conference in the United States, Jacobs was asked if the belt would be carried across the border so those to the south could also benefit from the message; he hopes this will be the case as it has already been an inspiration to many. A young man who was born with only five per cent vision did one walk, happily telling other walkers that it was the first time in his life he had ever completed anything.

Jacobs says the communities must keep working on raising diabetes awareness and remain responsible for the health of the children, even when the wampum belt leaves their hands. Curve Lake First Nation in Ontario focused on their young, exactly as Jacobs had hoped.

"We focused on the children when [the belt] was here," said Angela Gillies, the manager of Curve Lake Community Health and Social Services. "They were interested in the belt and its meaning and were quite open to learning more about diabetes."

"We have a traditional healer who comes to the community and he had said to us that if we

are to take this belt, then we have to make a commitment to this belt to promote what it's for. The staff has to make a concerted effort to promote awareness of diabetes and prevention of diabetes," she said. The belt welcoming feast was held in conjunction with an evening for their seniors.

"With diabetes being such a major problem in Aboriginal communities, we thought this would be the perfect opportunity to honor our Elders and bring forth the issues of diabetes awareness."

Gillies was among the people who paddled the belt to Rama First Nation, Ont. in mid-August, a 37-hour voyage that included the crossing of Sturgeon Lake and Lake Simcoe, both of which can be quite formidable. The 12-paddler team was supported by another 12 people who paddled in relief, but there were those who did the entire voyage.

"When we accepted it, we agreed to promote diabetes awareness and to continue after it's gone," said Laurie Carr, the community health worker at Hiawatha First Nation who held the belt prior to Curve Lake. Their focus has been on children, encouraging healthy eating habits along with a proper fitness regime. She and her husband set a community example by walking four miles on a daily basis, but Carr has another reason to walk. She was told that because both her parents are diabetic, she has a 75 per cent chance of becoming diabetic.

She says that as well as being highly susceptible to diabetes, Aboriginal people seem to have higher than normal tolerance to the symptoms, which means they may suffer the illness without treatment longer than non-Native people.

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Communities urged to be vigilant about tuberculosis

By Joan Black
Windspeaker Staff Writer

EDMONTON

You don't hear as much about it as AIDS or cancer these days, but tuberculosis is still a major problem among Aboriginal people across Canada. Tuberculosis occurs 18 times as often in Aboriginal people as in Canadian-born, non-Aboriginal people, a 1999 Medical Services Branch (MSB) report says.

Ann Raftery, the Tuberculosis Elimination Program Co-ordinator for Medical Services Branch, Alberta Region, provided *Windspeaker* with a copy of the *Tuberculosis and Epidemiologic Review*, released this year. That report also states reserves currently have about the same incidence of TB as is seen in immigrants to Canada.

TB is difficult to control because of delays in detecting and treating active cases, Raftery said. Also because many people do not stay with the lengthy treatment plan to the end and because incompletely treated people spread the disease to others. Other factors include substandard housing, overcrowded living quarters and poor diet.

In the early 1980s, the rate of TB in the Aboriginal community was at least 10 times higher than in the general population and three to four times as great as in the foreign-born. Treatment

brought the rates down for a while, which prompted governments to pull money out of programs. But by 1992, TB was classified as "epidemic" by healthcare workers and leaders in many First Nations communities.

Even so, between 1991 and 1996, MSB statistics show the incidence of TB in First Nations and Inuit communities decreased from 58.1 per 100,000 to 35.8 per 100,000 population. (MSB data does not always include reactivated old cases, however.)

Dr. Richard Long, contracted with Alberta Health, is in charge of the TB program in Alberta and is on a national committee dealing with the problem.

"I am not convinced it's a sustained drop," Dr. Long said. "I am very worried about the Northwest Territories, which is not handled through MSB; the money is not as dedicated to TB control," he added.

According to the doctor, the rate of TB is highest right now in the Territories' Dene and Inuit communities and in Northern Saskatchewan.

In MSB regions in 1996, Saskatchewan saw 105 cases per 100,000 population. That year, the province reported seven outbreaks of between four and 20 cases in each.

Windspeaker located a N.W.T. community, Lutselk'e (formerly Snowdrift), population 321, that has had an ongoing battle with

"I am not convinced it's a sustained drop. I am very worried about the Northwest Territories, which is not handled through [Medical Services Branch]; the money is not as dedicated to TB control."

— Dr. Richard Long, in charge of the TB program in Alberta

TB for several years. Their Community Health Representative, Alizette Tatsiechele, talked about the struggle the whole community has had to bring the problem under control.

"It started five or six years ago," she said, "when someone turned up with a positive test."

MSB sent five medical staff house to house. They contacted visitors to the community and they tracked down outside and part-time workers who had been in Lutselk'e. An array of x-rays, sputum tests and Mantoux tests were done. A lot more positive tests turned up.

At one point, Tatsiechele said, "150 to 160 in our community were on medication."

They got a lot of resistance from people who did not want

to go for tests, who did not want to take medication. "Especially the old people," Tatsiechele said "it makes them sick and the disease is harder on them."

"Some wanted to quit meds," she added, "and after a while the TB came back. But the chief and council really gave support."

To make sure people completed their treatment, the community enforced Directly Observed Therapy (DOT). This treatment is used more than 90 per cent of the time, the MSB report says. In Lutselk'e it meant giving people their medication twice a week and observing them while they took it.

"We question them before they go on a plane," Tatsiechele said. "On the street and in their

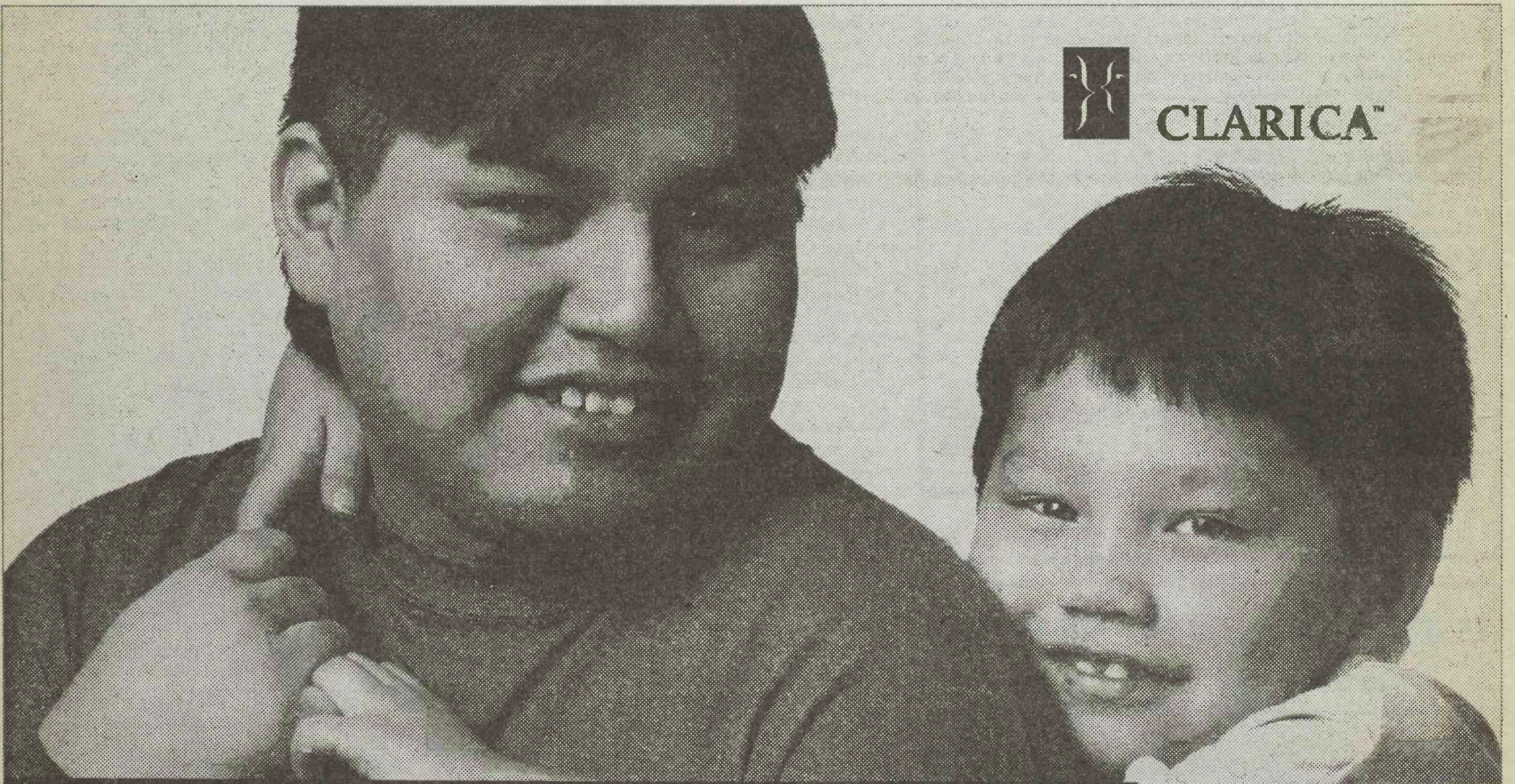
homes. Some would not come to the nursing station." There is only Tatsiechele and one registered nurse in Lutselk'e.

The CHR explained that if they get a call from the infectious disease unit that they've identified a positive test or active TB, the person is masked and escorted by plane to the Yukon, where they are isolated. Usually they remain in hospital one to one-and-a-half weeks for tests. The escort does not leave them until they are admitted to the infection control unit of the hospital, where all visitors must wear masks.

They test every year in Lutselk'e now, and keep a close watch on the children, Tatsiechele said. It's paid off. Today, only three or four people are on medication.

In 1990, the Assembly of First Nations, the Laboratory Centre for Disease Control (LCDC) and MSB undertook a study of MSB's TB program and came up with a strategy to reduce the incidence of TB to fewer than one per one million by the year 2010. The interim target for the year 2000 is to reduce the incidence of TB to 20 per 100,000 population, and to see the number decline by 15 per cent a year.

To pay for the strategy, the Treasury Board approved an increase in TB program money of \$2.8 million a year between 1994 and 1999, bringing annual TB program funding to \$3.8 million.



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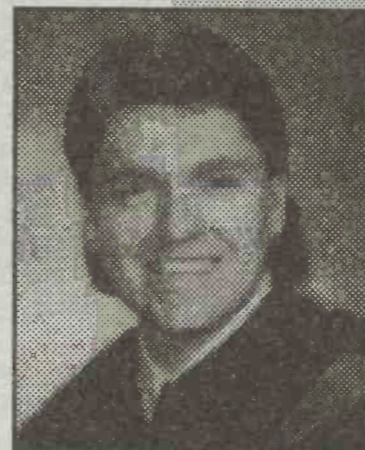


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The ups and downs of blood pressures



The Medicine Bundle

Gilles Pinette,
Bsc, MD

Blood pressure (BP) measurement is an essential part of every complete physical exam. High blood pressures that are untreated for long periods of time may cause damage to the arteries and organs of the body. The heart, brain, and kidneys are the most common organs damaged. The good news is that most damage can be prevented by keeping the blood pressure at normal levels.

Blood within the arteries is under constant pressure. The muscular heart pumps the blood through the arteries, and our arteries themselves acts like elastic tubing, stretching and contracting to maintain the pressure in our blood vessels.

Blood pressure can be easily measured with a BP cuff and measuring device. BP is stated as two numbers (e.g., 120/80 or 120-over-80). The first number is the pressure when the heart pumps the blood (contracts) and the second number is the pressure when the heart relaxes.

Blood pressures can vary for many reasons. BP increases with exercise, anxiety, mental stress, and sexual intercourse. BP may be lower when you rest or sleep.

A low BP can cause symptoms such as lightheadedness or dizziness when standing up, confusion, or blurred vision. Your physician may do an interview, physical exam, and possibly tests to determine the cause and choose an appropriate treatment.

High blood pressure (also called hypertension) is dangerous. Often a person will have a high BP for years without knowing because there are not usually any early warning signs. High BP increases your risk of having heart disease, stroke, congestive heart failure, kidney damage, and death. The risk of these diseases is even greater if you smoke, have high cholesterol, or diabetes.

You may be at greater risk of having high blood pressure if you are overweight, have fam-

ily members with high blood pressure, or drink more than two alcohol beverages every day. Other factors that put you at risk of high BP are a low level of physical activity, high levels of salt in the diet, and a high level of sudden mental stress.

The cause of hypertension is not known in the majority of the people. Less than five per cent of people may have high BP caused by hormonal, kidney, or neurological disorders, drugs or medicines, or pregnancy.

Treatment of high BP is available and does decrease the risks of heart disease and stroke. Weight loss, cholesterol reduction, decreasing alcohol consumption, and increasing physical activity are common suggestions by your doctor that can lower BP. Although smoking is not a cause of high blood pressure, stopping smoking will decrease your risk of stroke and heart disease. Low fat diets and controlling diabetes are also important in heart disease and stroke prevention.

Many medications can decrease blood pressures. Your doctor can choose the medication that best suits your situation.

Cardiovascular disease is the leading killer of Canadians. High blood pressure is one of the major risk factors of cardiovascular disease. BP measurement is important. Ask your doctor for more information.

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

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

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Tribal council rallies forces

By Pamela Sexsmith Green
Windspeaker Contributor

BATTLEFORD, Sask.

The HIV/AIDS epidemic is a global health problem, not something that any First Nation or tribal council can or should have to tackle alone, especially with the limited health care funding available today.

Pooling resources to deliver HIV/AIDS specific health services became the goal of the Battleford Tribal Council Health Services in 1999. A practical, hands-on outreach to the Aboriginal communities of central Saskatchewan that would bring STD expertise right onto the reserves.

"There are 72 First Nations in Saskatchewan, each allotted an annual \$1,900 in funding from Medical Services of Health Canada to specifically address HIV/AIDS. Enough to do a one day urban or regional workshop. Realistically speaking, what could you really accomplish in that amount of time?" said Janice Kennedy, executive director of the BTCHS.

A Regional Project to develop a First Nations Mobile HIV/AIDS Sexual Team using the pooled resources of agency chiefs and tribal councils including Yorkton TC, Saskatoon TC, Touchwood Qu'appelle, Onion Lake, Thunderchild, Beardy's, Joseph Bighead, Okamasis and several other groups, resulted in a five-month outreach project that proved to be very effective and insightful.

"We were fortunate enough to be able to hire a health nurse specialist employed in a STD clinic in Prince Albert along with a health education liaison person to spearhead the Mobile Sexual Health Team. They were able to provide training and HIV/AIDS information to community workers in both urban and reserve clinics. Over the five month period, the health team was able to make contact with 47 different agencies including Child and Family District Services, Corrections, high schools, HIV/AIDS clients, Saskatchewan Health and Penitentiary plus a large number of bands," explained Kennedy.

Staff members traveled around central Saskatchewan, setting up clinics and workshops, using urban and reserve health clinic as the host facilities. Services in the clinics included anonymous testing for HIV/AIDS, STD, Hepatitis, BBP (blood born pathogens), clamidia, contact tracing, referrals to doctors, clinics and returns for testing results.

Healthy lifestyle counselling, including condom use to prevent the spread of HIV/AIDS,

"Elders don't address the HIV/AIDS problem directly. . . . They don't talk about the negative implications of having unprotected sex. They talk to youth about respecting their own bodies, respecting your own health. They teach the young girls to respect themselves as women and not sleep around with everybody."

— Janice Kennedy

was an important component of workshops given to teens and adults, both urban and on-reserve.

The results of the five-month series of clinics and workshops shed some surprising new light and cultural insights on the AIDS/HIV problem among First Nations people in Saskatchewan, said Kennedy.

"We had very mixed reactions from the different bands. Some saw us as very positive. They were comfortable with us and wanted to be able to effectively address the health needs of their band members. We were culturally accepted. Others however, didn't even want us on their reserve, not even to hand out condoms and information. We discovered that there is a real uniqueness in the different communities. Some are ready to face it and some are not," she said.

Windspeaker asked Kennedy if HIV/AIDS was perceived as a real health threat and priority among Aboriginal people in Saskatchewan.

"It is my opinion, as someone working in the health field, that the type of services offered by the mobile sexual health team, are not yet a high priority among First Nations people, not like diabetes, kidney dialysis, arthritis or heart disease. But that may soon change because of the high increase in STD which in a few years could become a major epidemic among our Native people. This is what I have heard and seen attending workshops and clinics. That we are just beginning to see the implications of HIV/AIDS and that people just beginning to want more information and education. Rarely, do we ever have them phoning us for a workshop on HIV/AIDS.

"Right now it is just not seen a lot yet on the reserves, but that too is slowly changing. When one or two people come back to their communities after living in an urban environment and they are dying of AIDS or make it known that they have HIV, that's where we begin to get requests for information. It just doesn't seem to be a priority yet

even though the number of sexually transmitted diseases has risen," said Kennedy.

Results just recently released from a 1998 BTCHS-specific survey done among a cross-section of its membership, show HIV/AIDS was not even perceived among the top eight health problems confronting Aboriginal people in Saskatchewan.

The chilling reality is far different, according to Kennedy.

"There has been a dramatic increase in the number of AIDS cases reported between 1995 and 1997, from nine up to 20, with most of the new cases among women and IV drug users. We cannot tell if the rising statistics are urban or reserve based because most testing is done in urban clinics. The reality is that many individuals can live for 10 to 15 years with HIV virus and it is imperative that we continue to develop strategies like the mobile outreach clinics for optimal care, support and prevention. We haven't seen a connection yet between suicide and HIV/AIDS among Aboriginal youth. Culturally speaking, we try to focus on "Healthy Choices" rather than the HIV/AIDS virus. Like making sure that you wear a condom every time you have sex," she said.

HIV/AIDS is not perceived as a health problem among Native and Métis Elders, according to statistics from the program.

"Elders don't address the HIV/AIDS problem directly. They approach it in a different way as part of their teaching. They don't talk about the negative implications of having unprotected sex. They talk to youth about respecting their own bodies, respecting your own health. They teach the young girls to respect themselves as women and not sleep around with everybody. They approach a healthy lifestyle in a different way but the result is the same in the end," Kennedy said.

"What we are getting now are phone calls from couples, one having tested positive for HIV/AIDS and both needing counselling."

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Grey Owl expected to pique the interest of conservationists

By Yvonne Irene Gladue
Windspeaker Staff Writer

TORONTO

On Oct. 1, Remstar Distribution of Canada will present the film *Grey Owl*. The movie that cost \$30 million to make will be released in theatres across Canada.

"I think that the movie has a wonderful environmental message," said Remstar Distribution's executive director, Andrew Austin. "It is a great movie with great actors, a great cast and a director that delivers a fantastic message," he said.

Filmed in Canada and England, the movie features hundreds of Aboriginal actors, actresses and extras. Ann Galipeau, an Algonquin, plays Anahareo, Grey Owl's wife. Graham Greene plays Anahareo's father. Edmonton's Nathaniel Arcand is Ned White Bear. Jimmy Herman, from the series *North of 60*, is Ned White Bear's father. English actor Pierce Brosnan from *007* fame plays Grey Owl. The movie, expected to be a hit with audiences all across the country, is based on the life of Englishman Archibald Stansfeld Belaney, who was adopted by an Ojibway family and lived among the Aboriginal people in Canada.

During that time Belaney suppressed his English accent, dressed as an Indian and proclaimed Aboriginal ancestry. He learned how to trap, canoe and survive in the wilderness. He later became a voice for the environment, speaking on behalf of the animals that were trapped.

Well-known director and actor Richard Attenborough, who directed the Oscar-winning film *Ghandi*, and the movie *Cry Freedom* was behind the camera for this picture. He was quoted in the *Ottawa Citizen* as saying "I was attracted to this story because of the tremendous work Grey Owl had done over the years, and I think that the audiences would also find his life story interesting. We are short of heroes who fundamentally affect our lives in some way and Grey Owl was a hero in his time," he said.

Belaney, who was born in Hastings, England in 1888, first came to Canada in 1906. He became an environmentalist after he met and lived with Anahareo, a Mohawk woman. She was able to make him see the damage that people were doing to the environment. He soon began to write on environmental and conservation issues. Among his many achievements, as well as writing three best-selling novels, Grey Owl was largely credited with

saving the Canadian beaver from extinction. His writings and his passion for writing to preserve the wilderness caught the attention of the world. He became the first naturalist for Canada's parks. Today, the Grey Owl Nature Trust works towards funding environmental and conservation projects in Canada.

"Grey Owl was a great conservationist. Good for him for sounding the alarm, for people to start looking at the preservation of this land," said Grey Owl Nature Trust's president, Steven Gates. "As the Grey Owl Nature Trust we collect donations for an endowment towards grants that we give away for programs in conservation all across Canada."

Belaney died from pneumonia in 1938 at the age of 50 in a Prince Albert, Sask. hospital. North of the village of Waskesiu, Sask. sits Grey Owl's cabin. The cabin was the last place where Grey Owl and his family lived. He is buried there by the cabin, along with Anahareo and their daughter Shirley Dawn. It is now visited by hundreds of tourists every summer.

His tombstone reads: *Say a silent thank you for the preservation of wilderness areas, for the lives of the creatures who live there and for the people with the foresight to realize this heritage no matter what.*

Awards held with Canadian powwow

By Yvonne Irene Gladue
Windspeaker Staff Writer

TORONTO

The Skydome in Toronto will be the scene of the first Canadian Aboriginal Music Awards presented by Casino Rama on Dec. 2 to 5. The event will run in conjunction with the 6th annual Canadian Aboriginal Festival and Powwow. The awards will showcase and acknowledge the diverse talents of Canadian Aboriginal musicians.

"The casino hopes to provide professional opportunities for Aboriginal musicians in all aspects of the industry," said Casino Rama's vice president Ted Williams.

"Never before has there been a national program that focuses exclusively on Canadian Aboriginal music. People are often surprised when I tell them that this is the first of its kind," said awards coordinator Bobby Robert. "Unlike the Juno Awards where there is usually only one category for Aboriginals to enter, we are offering 23," she said.

The categories include: Best Producer; Best Engineer; Best Album Design; Best Powwow Album — Traditional; Best

Powwow Album — Contemporary; Best Traditional Album — Historical; Best Contemporary Album — Traditional; Best Rock Album; Best Blues; Best Jazz; Best Gospel Album; Best Rap; Best Hip Hop or Pop; Best New Age or Alternative Album; Best Country; Best Folk Album; Best Song; Best Group or Duo; Best Male Artist; Best Female Artist; Best Music Video; Best Instrumental Album; Best Song Writer; and Best Children's Album.

Also included is three award categories based on community nominations — the Keeper of Traditions Award, the Lifetime Contributions Award, and the Music Industry Award.

Three finalists from every category will be invited to attend the awards ceremony in December.

"In mid-October finalists will be announced. Performers for the evening will be chosen from the finalists. Advance tickets for the awards ceremony are available through Ticketmaster in Ontario," said Robert. "Musicians will not know who the winner is until the night of the awards. So a lot of people will be on pins and needles," she said.

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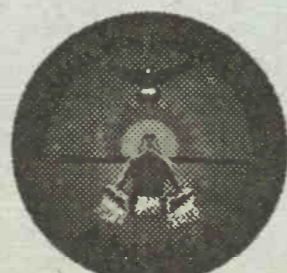


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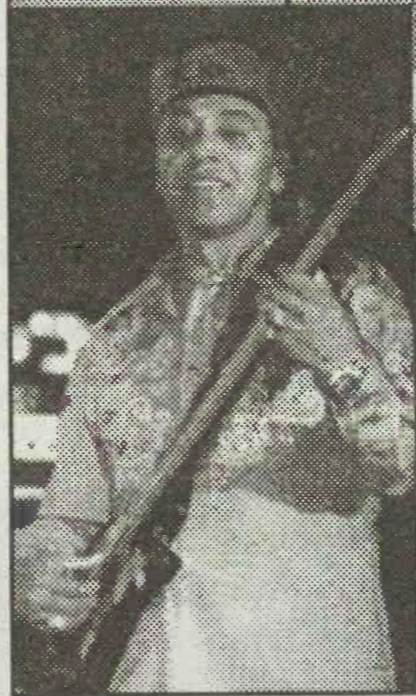
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Assembly of Manitoba Chiefs host powwow



The Winnipeg Arena rocked for two straight days on Aug. 28 and 29 as the Assembly of Manitoba Chiefs hosted their first international powwow. Whether it was the music of the many first-rate drums the event attracted or the tunage provided by Redbone (centre bottom) or the laughs generated by Saturday's masquerade (centre top), a good time was had by all.



Photos by Paul Barnsley and Bert Crowfoot

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Mohawk swimmer preparing for Olympics

By Sam Laskaris
Windspeaker Contributor

KAHNAWAKE, Que.

Waneek Horn-Miller will, in all likelihood, fulfill a childhood dream next year.

Horn-Miller is expected to be on the Canadian women's water polo team, which has qualified to compete at the 2000 Summer Olympics in Sydney, Australia.

The Canadians earned their Olympic berth by winning the gold medal at the recent Pan American Games in Winnipeg.

Women's water polo will make its Olympic debut in Sydney. And Horn-Miller, a 23-year-old Mohawk from Kahnawake, is rather keen to be part of the Canadian entry.

"Ever since I was young I've always wanted to be in the Olympics," she said. "When I was growing up, though, (women's) water polo was not in the Olympics. I just played it because I really loved it. And then when it became an Olympic sport, it was like karma."

Official word that women's water polo would be included at

the Sydney Olympics came in November 1997.

The women's water polo tournament in Sydney will feature six nations. The Netherlands and host Australia are the only two other countries which have been assured spots.

Horn-Miller was a rather accomplished swimmer before taking up water polo 10 years ago. She quit swimming at age 13 and joined her high school water polo club in Ottawa at the urging of her older sister, Ojistoh, who was already playing the sport.

"I just really loved it," she said. "It was different from swimming and a lot more social. It wasn't all work and no play, which is what swimming had become for me."

Horn-Miller has been part of Canada's senior team for the past five years. And prior to that she was a member of the national junior side for two seasons. She's is one of 19 players on the national squad, which has been centralized in Montreal since June of 1998. Canada, however, can only take 11 players to the Olympics. Its Olympic squad is expected to be announced next May.

Horn-Miller, who was a co-captain for the Canadian entry at the Pan American Games and provides plenty of offensive punch from her driver (outside shooter) position, should be among those considered shoo-ins for the Olympic club.

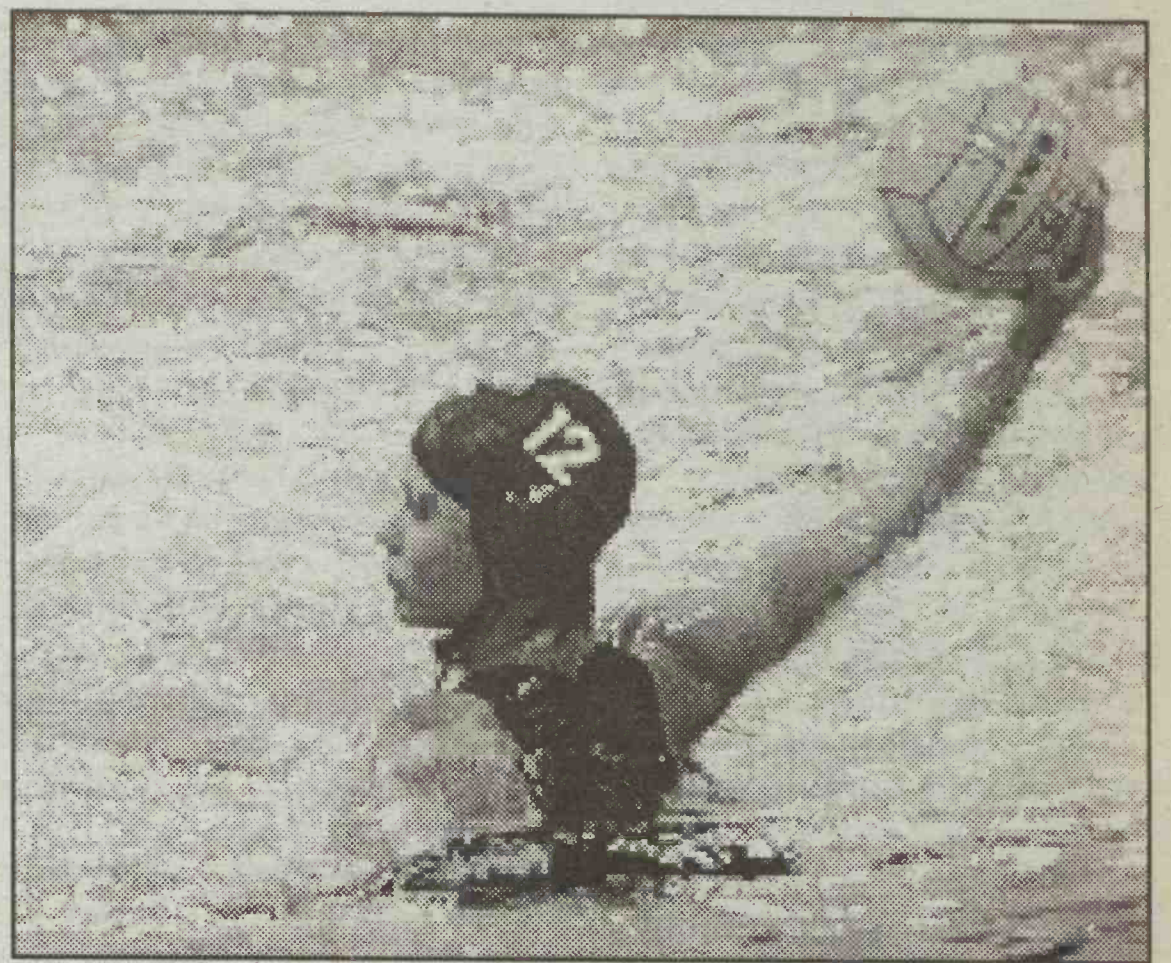
She's now participating in a Montreal women's water polo league during the months of September and October. Members of the Canadian senior and junior national clubs have been divided up among the league entrants.

When this circuit concludes, Horn-Miller will still be rather busy with the sport. In late November, the national side will play host to the Canada Cup, an international tournament in Montreal.

The Canadians are then entered in another international tournament in Long Beach, Calif. in December.

And in the new millennium, the Canadians have already planned trips to Greece, Holland and Hungary where they'll compete at events against numerous foreign foes.

Though these events will be time-consuming and costly,



Waneek Horn-Miller.

Horn-Miller said they are a necessity, especially when building a team for Olympic competition.

"You've got to get as many international games as possible in," she said. "And that's where we have to go to play. It's not like we're in Europe and we can just get into a car and drive to the next

country [to face an international opponent]."

Horn-Miller doesn't mind making plenty of sacrifices in order to be a top-notch player.

"Water polo basically rules my life," she said, adding her hectic athletic schedule means she can only seek the occasional part-time job.

Third order of government recognized by Ontario court

(Continued from page 2.)

"The 'constitutionalization' of Aboriginal and Treaty Rights under s.35(1) of the Constitution Act, 1982 may have been the first explicit legislative recognition of Aboriginal governments as one of three orders of government," reads the decision.

"It was clear that Justice Pitt had not had occasion to become deeply aware of current Aborigi-

nal legal developments prior to this case. He looked at Aboriginal law and 150 years of history, the Indian Act and federal policy statements with a fresh eye and a broad scope," Klippenstein said.

"I think that that wide vision and deep vision allowed him to see the big picture. I think something that was very significant to him was the way in which the reality of Aboriginal self govern-

ing communities has been recognized legally and historically for 150 years, even though it has been suppressed in some ways.

"I think that this is a process of gradual recognition of the third order of government," he said. "But this is the first judicial decision outside of Quebec which is starting to come to grips with that reality."

One other case where a court

ruled that First Nations are a third order of government was issued by the Quebec Court of Appeal in French only and has not gained wide exposure in English Canada. Klippenstein believes this second decision will add considerable legal momentum to the concept that Indigenous governments are, in Canadian law, legitimate governments that must be treated with respect.

The judge's use of the term "third order of government" puts First Nations in a position that is as equally legitimate as the federal and provincial governments and recognizes that provincial jurisdiction cannot overrule First Nation jurisdiction. This could have far-reaching implications.

"That use of that word is very, very significant," the lawyer said, referring to the power that precedents are given when courts consider legal arguments.

Mushkegowuk Grand Chief Lawrence Martin was very satisfied with the decision.

"We are pleased to see the increasing recognition of the historic rights of Aboriginal government in Canada," he said. "This decision is an important step forward in our struggle for self-determination."

The fresh approach applied by the judge is seen by Klippenstein as a vindication of the council's position that existing Canadian law supports its claim for self-determination, whether Canada and Ontario like it or not.

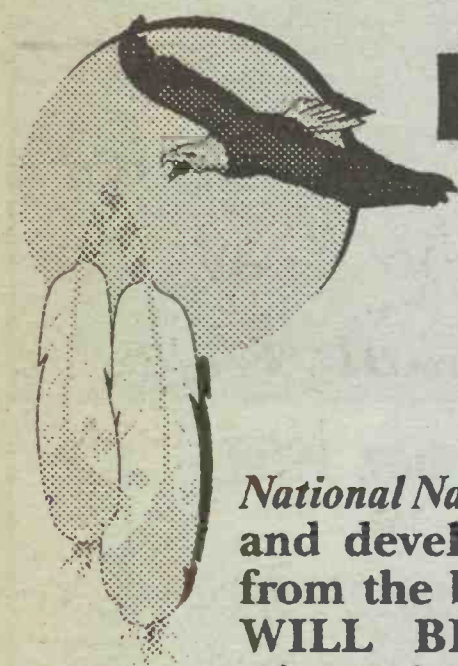
"The Indian Act is a cup that is half full and half empty. So far,

people have only noticed the countless ways the Indian Act represses historical Indian rights and have not noticed the way in which it fundamentally accepts the basic idea that Indian communities are self governing and always have been," the lawyer said. "The government, since before the Indian Act and always throughout the Indian Act, sometimes against its will, has had to recognize that Indian communities are self governing. There's never been any doubt about that. When you look at that half of the glass, as the court did, based on not only the Indian Act but present policy statements and legal precedents, in a sense the judge was stating the obvious."

Premier Mike Harris' Ontario government has a reputation of not being very tolerant of Native rights issues. Klippenstein said the decision should prompt the province to take another look at its approach to those matters.

Harris personally announced his government would appeal. Klippenstein said he hopes the federal government, which appeared in support of the province during the trial, will back away.

"The position the federal government took was a terrible betrayal of its duties and a complete flight from common sense," he said. "The federal government basically was saying that the province can crush Aboriginal self government at will. I hope the federal government comes to its senses and does the honorable thing on the appeal."



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Learn about the work of Bill Reid

By Yvonne Irene Gladue
Windspeaker Staff Writer

VANCOUVER

A two-day symposium in Vancouver will give museum and gallery curators, artists, and the general public a chance to explore the life and works of the late Haida artist Bill Reid.

The Legacy of Bill Reid: A Critical Enquiry will be held on Nov. 13 and 14 at the University of British Columbia's First Nations House of Learning.

Regarded as one of the most important Canadian artists of this century, Reid was known for his bronze sculptures, his Haida jewelry, his carvings, his art work, and his writings.

"He was regarded as an important artist of his time because he brought Haida art to the world's attention," said symposium co-ordinator, Karen Duffek. "When he started to look at Haida art, there weren't many Haida artists at that time," she said.

Reid's bronze casting, called *the Spirit of Haida Gwaii*, "The Black Canoe" a 19-foot-long bronze sculpture, sits in front of

the Canadian embassy in Washington, D.C. Another piece, *The Jade Canoe*, sits in the departure hall of Vancouver's International Airport.

Visitors can also view other Reid sculptures. *The Raven and The First Men* can be seen at the Museum of Anthropology in Vancouver. *The Killer Whale* is located at the Vancouver aquarium's Marine Science Centre.

"People are in awe when seeing the sculpture of *The Raven and The First Men*. It is of a large raven perched on a clam shell, and the first humans are climbing out of the shell" said Duffek. "It brings together a European sculpture tradition and Haida art," she said.

Reid's other achievements include nine honorary degrees from Canadian universities and several awards, including a National Aboriginal Achievement Award, Vancouver's Lifetime Achievement Award and the Architectural Institute of Canada's Allied Arts Medal. In addition, Reid left behind numerous works of exquisite pieces of jewelry, drawings and prints.

He was born in Victoria in 1920. His mother was Haida

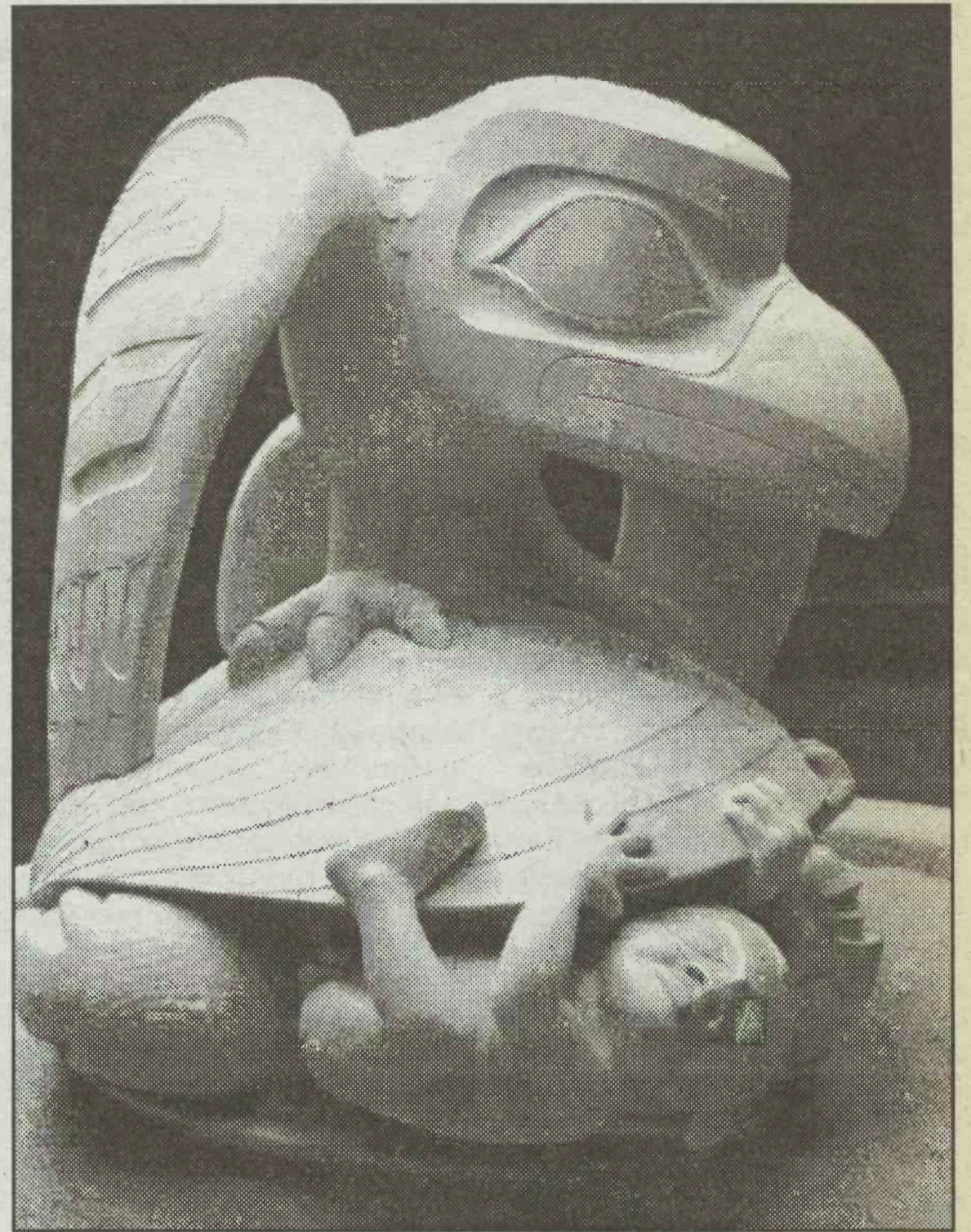
and his father was Scottish/German. By marrying a non-Native, Reid's mother lost her Aboriginal status so he was raised entirely in a European/North American society.

It was not until he was in his early twenties that Reid got to know his Haida grandfather, Charles Gladstone.

Through his friendship with his grandfather, Reid began a lifelong series of visits to the Queen Charlotte Islands. He gradually began to identify with his mother's people, the Haida.

Reid began a career in radio broadcasting which took him to eastern Canada and on to the airwaves of CBC in Toronto. Inspired by the Haida jewelry that his mother and aunts wore, Reid enrolled in a jewelry-making course there. In 1951 he returned to the West Coast and established himself as designer of contemporary gold, platinum and diamond jewelry. He turned the basement of his home into a workshop where he created bracelets, earrings, rings, brooches and carvings with the structure of the Haida form.

(see Bill Reid's page 26.)



The Raven and The First Men by artist Bill Reid.



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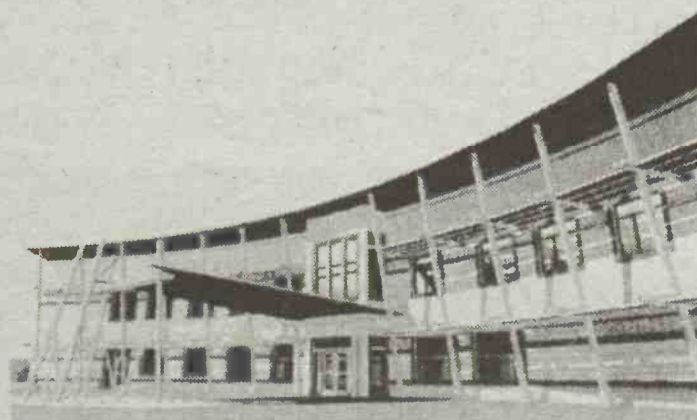
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Healthy breakfasts put students on fast track to success

By Pamela Sexsmith Green
Windspeaker Contributor

LLOYDMINSTER, Sask.

No child should have to go to school running on empty.

Even if they just have time to grab a chunk of bannock with milk before catching the school bus, or a quick piece of pizza with fruit juice before they strap on the rollerblades and hit the sidewalks.

"For the nursery school set at the Aboriginal Headstart Program in Lloydminster, an early bird breakfast really does get kids on track for a good day at school. It helps to make them more alert and able to pay attention," said cook and special care aid at the school, Della Buchta. "Best of all, it's colorful, tasty and fun, especially when the kids have a hand in putting it together. It's a really positive part of our program. And they are more apt to eat it if they help to make it, something creative like apple smiles with marshmallow teeth or celery wagons loaded with cream cheese, peanut butter and carrot slice wheels."

Making breakfast fun is a



A healthy breakfast makes for a good start to the school day.

great way to get kids into the healthy eating habit.

"Children at this age really do seem to go for variety, color and small portions," explained Buchta. "Fruit slices, veggies, dips, cheese sticks, muffins and toast are not just good solutions for an early morning snack attack. They also set the stage for good eating habits, focusing on natural healthy food. The children also enjoy the hands-on approach in our 'Kinder Cooking' program. Having a chance to put together a 'rabbit food'

salad. Making snack trays full of traditional taste treats like bannock, smoked salmon and fresh berries and sharing it with the rest of the class. And they think that it's really cool that boys can learn to cook."

It's all part of a lifelong learning package, focusing on the overall health of the children as well as promoting good dental habits. Fruit instead of candies, muffins instead of sugary cookies. And with an Aboriginal student population of 50 per cent Native and 50 per cent Métis in

the Headstart program, diabetes is always a concern, said Buchta.

"One of the ways that the school addresses the concern of diabetes among three, four and five year olds is a continued strong focus on natural healthy foods served at breakfast, lunch, mid morning and mid afternoon snack."

Lisa Zackowski, executive director of Headstart explained.

"Diabetes is something that is a very important health issue among parents and teachers of Aboriginal children. The real need to address a genetic predisposition to diabetes with healthy dietary habits formed early on in life. The goal being to help keep borderline diabetes from turning into full blown diabetes later on in life. Healthy food served in small portions at regular intervals to keep kids alert, healthy and happy," she said.

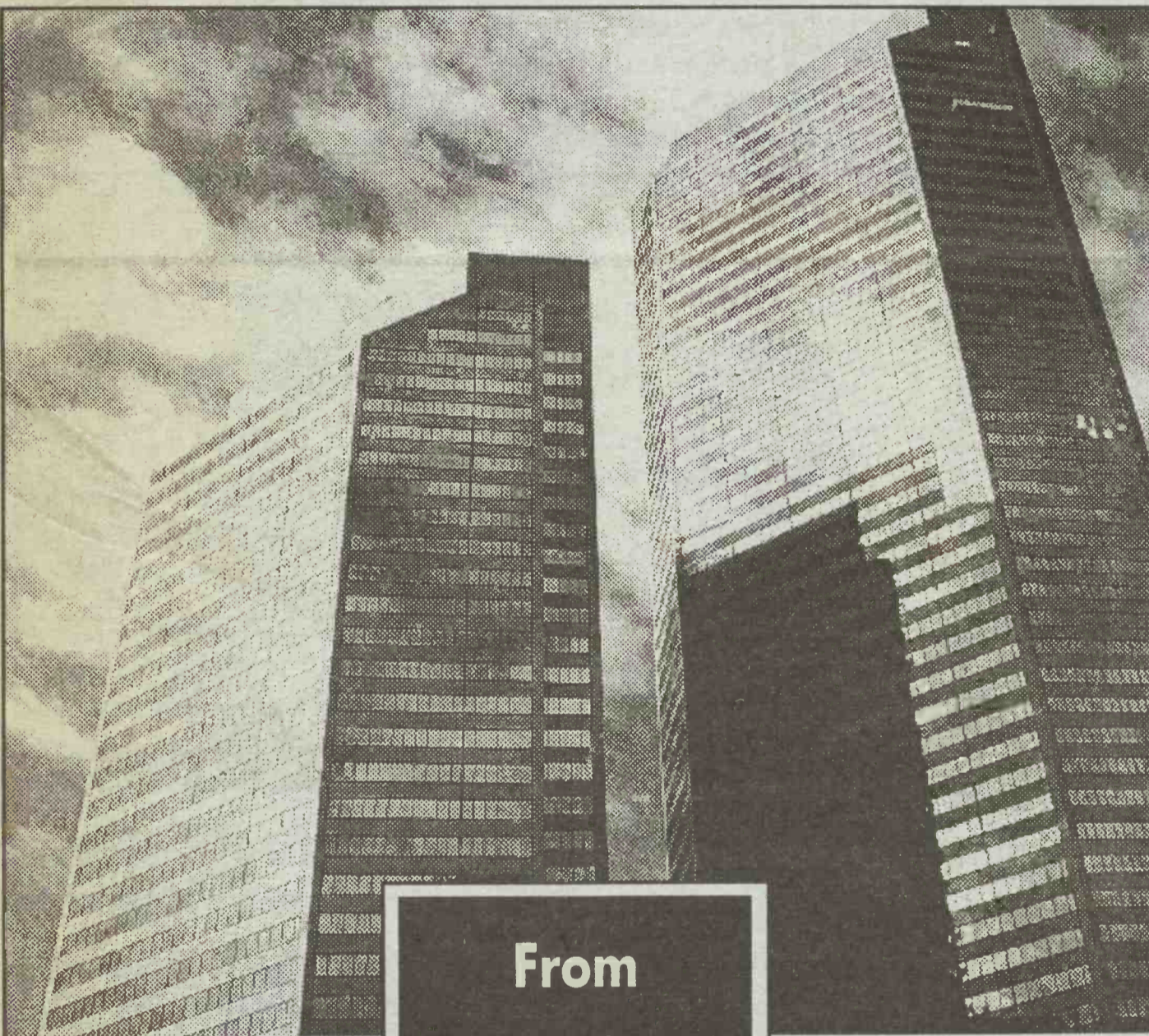
Zackowski was adamant about every child's right to enjoy good nutrition in Canada.

"Child hunger is an issue that Canadians should never have to address. No child in this country should be without good nourishing food. Kids who steal

at a very early age are probably running on empty as far as good food goes. It's a justifiable motive to steal when you are just a kid. When you see that other kids have a good lunch packed for them at home while you are left out in the cold. Right and wrong doesn't mean much when you are hungry," said Zackowski.

"An important part of developing good moral behavior is in the hands of both parents and teachers. Parents sending the kids to school ready, willing and able to learn. Teachers making sure that all the bases are covered, including essentials like breakfasts and hot lunches for kids who really need it.

"A healthy breakfast is so important, because breakfast feeds your brain. Without some energy first thing in the morning, your body just doesn't move," Zackowski added. "Kids who are hungry all day just can't focus. They get tired and grouchy when their tummies are growling and they can't think about much else. That's why we're here at Headstart. To give our Aboriginal kids a real edge, a better chance to succeed in the mainstream.



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to the
twenty-third
floor

In 1994, Floyd Williams, a member of the Wabigoon Lake First Nation, was selected to receive a Petro-Canada Aboriginal Education Award. The second year engineering student literally "jumped three feet in the air".

Floyd, now a full-time Reservoir Engineer in Petro-Canada's Calgary head office, strongly encourages others to apply. "The financial assistance this award program offers creates a real climate of opportunity for Aboriginal students across the country."



Floyd Williams

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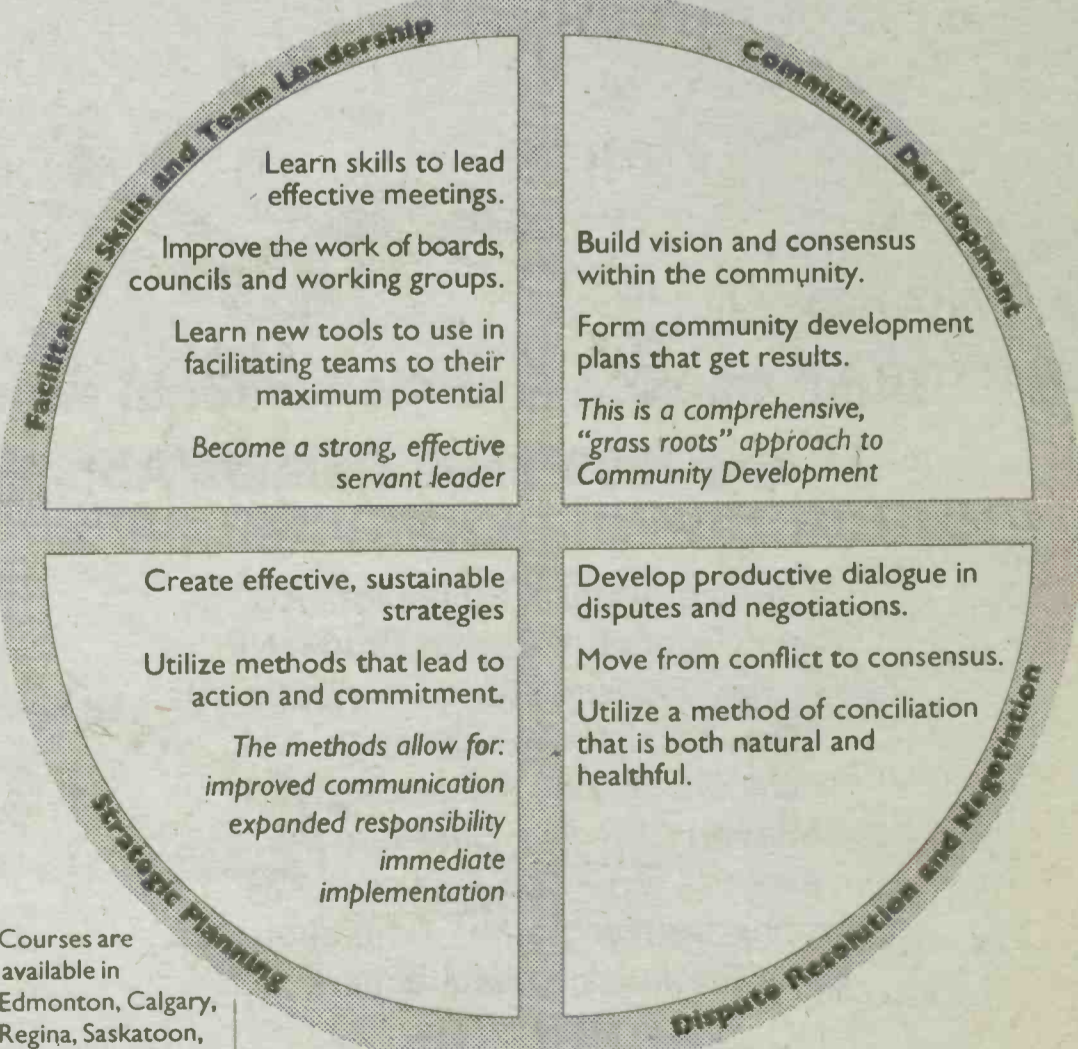
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Bill Reid's work

(Continued from page 24.)

After the death of his grandfather, Reid wrote a piece concerning the Native people of the Northwest Coast. Titled *Totems*, the piece became a television documentary which was narrated by Reid. The film focused on the salvage of totem poles from abandoned villages on the Queen Charlotte Islands.

Reid went on to write and narrate four other films and from 1967 to 1991 he had nine of his works published.

According to Duffek, Reid donated many of his works for fundraisers for local causes and was one of the most generous and accessible artists.

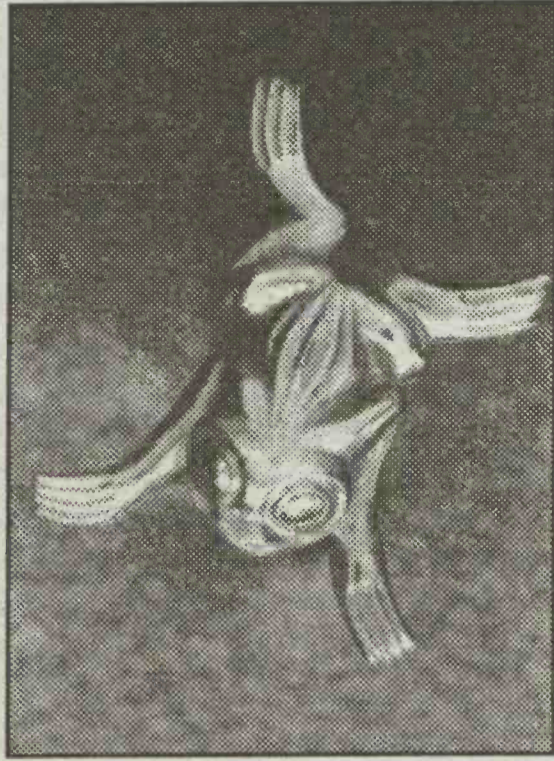
"He was always open to young artists to help them learn new art techniques," said Duffek. "Artists worked and studied with Bill Reid while other artists would drop by his studio to visit and get advice from him," she said.

After a 30-year battle with Parkinson's disease, Reid passed away on March 13, 1998. He was 78.

The symposium hopes to bring a critical perspective to Reid's complex legacy.

"He played such an important role in revitalizing Haida art," said Duffek. "I met him. He was intelligent, interesting and witty. He always had a good joke to tell," she said.

The symposium will be di-



Jewelry by artist Bill Reid was inspired by the Haida people.

vided into four sessions. Session one will explore Bill Reid's life and his evolution to becoming Haida. Session two will look at the issues Reid raised about the quality and the uniqueness of Native art. Session three will look at Reid's role and contribution in reviving Haida art. Session four will look at the differences of tribal identity and modernist autonomy.

"By looking at the differences of tribal identity and modernist autonomy in Bill Reid's art work, people can ask themselves if they look at his work just as Haida art work or do people look at his work as reaching across different cultures as well?" said Duffek.

Celebrate strength of culture

By Yvonne Irene Gladue
Windspeaker Staff Writer

EDMONTON

This year marks the seventh year the Dreamcatcher youth conference will be held at Grant MacEwan Community College in Edmonton. This year's theme is "Dancing our Four Directions: All My Relations." The conference, which is hosted by the college's Child and Youth Care Program, will be held from Oct. 15 to 17.

"We are looking at having four youth representing the four directions at the conference in a youth panel," said conference assistant Carolyn Chartrand. "The presentation will have each of the youth bring life from each direction," she said.

The Dreamcatcher conference is the realization of the vision of Val Courchene, a past graduate of the Child and Youth Care Program. Since she was just 12 years old, Courchene, who comes from the Saddle Lake First Nation, had a dream to reach the Aboriginal youth with a message of healing and hope. She now owns her own business called Youth at Heart Aboriginal Employment and Training in Saddle Lake. She continues to be a

part of the conference and encourages Aboriginal youth and adults to consider enrolling in the Child and Youth Care Program at the college.

One of the highlights of last year's conference was the increased number of delegates from the Eastern Arctic. This year, the conference will include the Northern Lights Games. The history of the Inuit, their sports activities and their culture will be the focus.

"This year the Arctic sports segment is a new highlight," said Chartrand. "We are bringing in a lot of different Aboriginal presenters to try to touch on different issues and cultures," she said.

Also included this year is an Aborigine instructor from Australia who will teach self-defense and holistic healing.

In preparation for the conference weekend, staff and organizers will be participating in traditional ceremonies and prayers to request the help of the Creator to bring strength to the conference.

"The conference has an Aboriginal committee. We already participated in a sweat and then all of us will participate in a pipe ceremony just before the conference," said Chartrand. "We just want to bring a clear sense of culture and protocol to the conference," she said.

The conference is reaching out

to the communities in the hopes that they will send smoked meats and berries to the Elders at the conference.

"During the conference we have an Elders' room that the students can go to. If they have issues to discuss, they can talk to an Elder. As protocol, the gifts that Elders receive are berries and meats," said Chartrand. "We have Elders that basically overlook the conference. If there is any trouble with the youth at the conference, the Elders tend to look after the situation," she said.

A Much Music video youth dance and a round dance will be part of the conference activities. Performances are expected from Edmonton's high-energy dance group, the Red Power Squad Dancers, the Young Souls, a rap group, and Medicine Hat's Oskayisak (Teen) Society — Performing Artists. Comedian Don Burnstick will be the conference's master of ceremonies.

Burnstick, who is from Alexander First Nation, has been involved in the wellness and healing movement for the past 15 years. He has recently appeared on the *Tonight Show* with Jay Leno. Burnstick's play, *I Am Alcohol*, has been seen by thousands of people across the country.

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Plan targets Métis employment

By Joan Black
Windspeaker Staff Writer

EDMONTON

The Métis Nation of Alberta Association announced Aug. 19 that it has signed a five-year agreement with Human Resources Development Canada to implement an urban Aboriginal employment strategy that a senior MNA official characterized as "unlike any other in Canada."

It will deliver a wide range of labor market programs and services to help off-settlement Métis, especially youth, disabled people and women, to prepare for, obtain and maintain employment.

"Sustainable jobs are necessary if Métis people in Alberta are to achieve independence," MNA President Audrey Poitras said. "We now have great potential for generating good employment and training and our urban Alberta clients are coming in to see us for those prospects as a result of our labor market development initiative," Poitras added.

The 1999-2004 Aboriginal Human Resource Development Agreement (AHRDA) replaces the Regional Bilateral Agreement (RBA) that operated since 1996. According to MNA's director of federal-provincial initiatives, Lorne Gladue, the AHRDA puts the responsibility for controlling and administering programs and obtaining results absolutely into the hands of the Métis Nation of Alberta. This is not the case with similar RBAs in other provinces, he stated, where control still rests with HRDC.

Gladue explained that prior to 1990, HRDC delivered labor market training; then, in consultation with its regional offices, came up with the Pathways to Success strategy, which was "the first step towards devolution," he said. Both parties — government and in this case the MNA — decided who would be funded for programs, but the governments still had "80 per cent control." Following structural review in 1995 by the secretary of state, three-year RBAs were created which were "a

complete devolution of administrative responsibility from the federal government to the Aboriginal community to design and deliver labor market programming," Gladue said.

Five of the country's 54 RBAs are in Alberta. In addition to the MNA, the Métis settlements and Treaties 6, 7 and 8 each have their own.

"At this point in time, not only in terms of dollar value, but in terms of the scope of the program, we are the largest RBA in Canada. That means we get a greater share of the total resources, not only within Alberta, but under the national allocation level as well," Gladue said.

Gladue said the MNA had plans and partnerships in place even before signing the new, five-year AHRDA. They also had statistics to prove concrete results. "We... were in a position to have HRDC seriously take a look at us and say 'we think you guys can do this, so we're actually going to channel this funding through your agreement.' Now this is not the case in any other province; in every other province, HRDC drives the process, and if it's not HRDC driving the process, it's the Privy Council in Ottawa. We have a very unique opportunity here, because we Aboriginal people are taking the lead role," Gladue said.

He adds they have the support of a great number of private sector partners such as the Rotary Club of Edmonton, public and Catholic schools, First Nations, and other organizations, such as the Alberta Council of Senior Federal Officials, which consists of 13 federal departments and about five provincial line departments, including Alberta Family and Social Services and Alberta Justice. The City of Edmonton is a partner too.

"The whole idea behind the urban strategy is not only to develop labor market services for Aboriginal people in the City of Edmonton — collectively between the Métis Nation and Treaty 6 and Treaty 8 in Edmon-

ton, and the Métis Nation and Treaty 7 in Calgary — we partner up with the other Aboriginal authorities to address the labor market issues of Aboriginal people in these two cities," Gladue said.

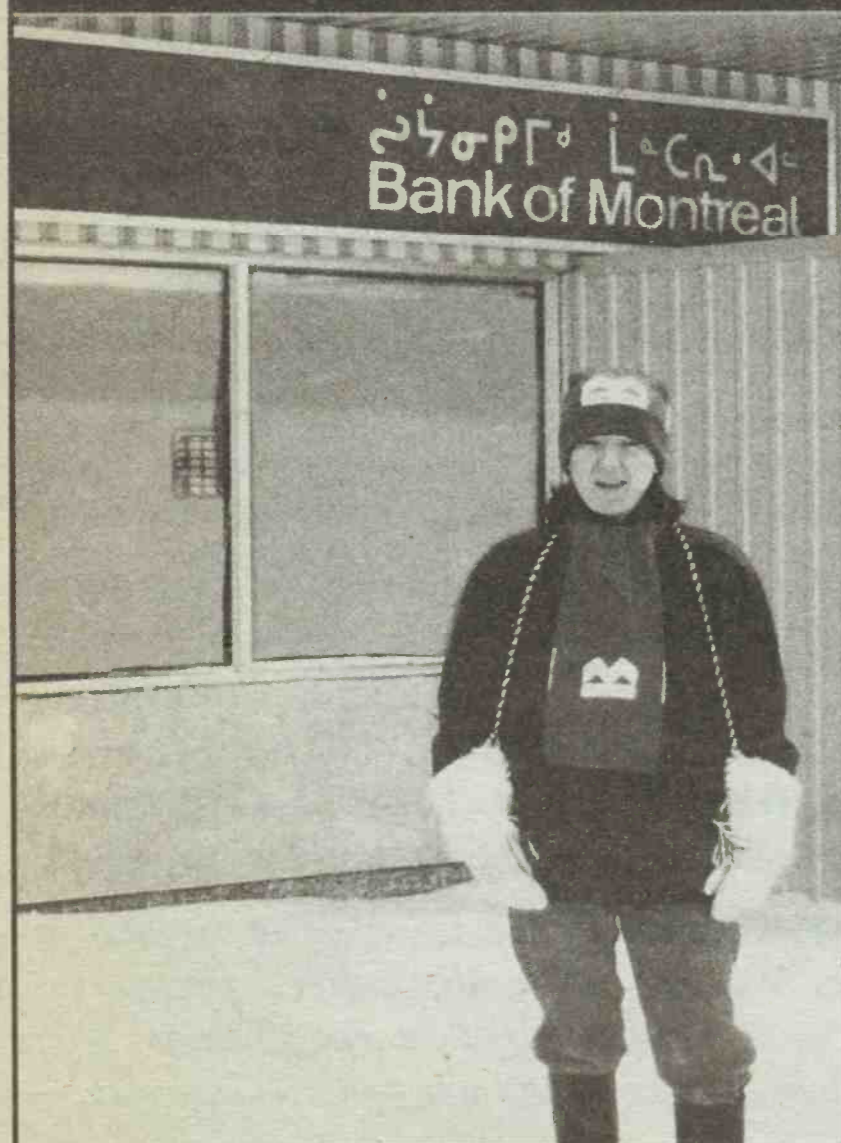
Someone involved with Alberta Justice, for example, may have problems or needs that may have to be addressed concurrently to make them job ready — thus, the "single window" approach to service delivery, he said.

MNA's Bruce Gladue is the only other person in the organization working full-time on the AHRDA, Lorne Gladue said, although they also use the resources of the labor market development unit and its project officer in Zone 4 (Edmonton). Bruce is responsible for research and development; he did not respond to Sweetgrass' request for an interview.

Gladue explained that Aboriginal Centre for Employment Strategies (ACES) under the RBA period was funded about \$300,000 by MNA and treaties 6 and 8. Now they're collectively trying to restructure to provide a broader range of services and to increase staff from seven to 27. MNA and the First Nations will also increase funding to ACES, to approximately \$1.5 million a year and ACES will supply the labor market component of the overall urban strategy, Gladue said.

Management consultant and acting director of ACES 2000, Julie Milne, said in a Sept. 2 interview that she has hired a new executive director, Shauna Simpson. She added that seven more staff would be hired the first of October — counsellors and intake workers — and in a couple of months, probably marketing and placement officers. Milne was a little more conservative than Gladue in stating their start-up budget from MNA and the First Nations' organization, Oteenow, at \$1.2 million. After that, it will be about \$750,000 a year. She said they had six staff now, and would increase to 20 initially.

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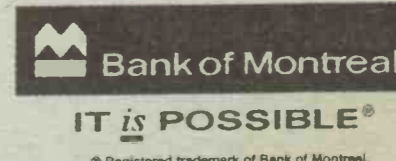
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Correctional service seeks Native applicants

By Joan Black
Windspeaker Staff Writer

DRUMHELLER, Alta.

Correctional Services Canada has got a blitz on to hire 1,000 correctional officers across Canada over the next three years. About 300 of these positions will be located in the Western provinces.

Warden Tim Fullerton at Drumheller Institution in Drumheller, Alta., says there are two ways to enter their employ — as a correctional officer or as a clerk. He says they look for people who can "act as role models and interact and show offenders a different life style."

Tom Ashmore, who formerly was the Aboriginal Recruitment Officer for Drumheller and Bowden institutions and Pê Sâkâstêw Centre, said that an important change has taken place in the occupational requirements that affects First Nations applicants.

The change concerns the qualification standards for Correctional Officer 1 (CX-01) positions.

"The word is official," Ashmore said Sept. 8, "that in the qualifications, it says GCT2 testing for Correctional Officer I — First Nations people do not have to pass that written test now. They need to apply, come for an interview, go through the rest of the process, but not the testing."

"And the reason for that is when I was in the position, we had many, many, exceptional First Nations people, who would do a terrific job and be advantageous to the correctional institute, fail that exam. They went away rejected and dejected."

Ashmore said he used to go (prior to recently resuming work as a parole officer at Drumheller) out to some of the nearby First Nations reserves and encourage applicants to apply again in four months. Just a couple of days before *Windspeaker* spoke with him, however, the requirement for First Nations applicants to write the exam had been dropped.

Ashmore urges all Aboriginal people who have an interest in doing the job but who have failed the written exam to take an advantage of "the window of opportunity" that exists right now.

The difficulty was, in Ashmore's opinion, "a few English words they didn't know the definitions of that could be the difference between five or six points that would get them over that line of a pass or a failure mark."

"I had people with degrees, very bright — I'm sure they could do the job; they'd worked in policing before — that could come on this job and do it, but they couldn't pass that exam."

Ashmore was asked about possibilities for advancement for individuals who have difficulty passing the written test. Training on the job would proceed with the help of job shadowing or mentoring, Ashmore says, which is the concept they favor at Bowden, Drumheller and Pê Sâkâstêw at the Hobbema reserve.

He says a correctional officer

who is sensitive to cultural differences could sponsor the rookie for a couple of months, and at the same time learn from the new recruit.

"Because we're looking for the type of Aboriginal officer that does practise cultural traditions," Ashmore said, "so I would learn while he is learning from me."

He points out they are also looking for people to present Aboriginal programs. There are also opportunities in administration and clerical services, for vocational instructors and parole officers.

"So when you use the term 'advancement,' Ashmore concluded, "I think it's phenomenal for First Nations people at the moment."

Ashmore added a caution at the end of the interview, however. He says he's "out of the recruitment business" now, and adds "I'm excited about it; other people may not be." Nevertheless, eight of 15 people who were invited to write the GCT2 testing on Aug. 6 were First Nations people, Ashmore said.

Brad Richmond is the regional recruitment officer, based at Bowden now, who recruits from all sectors, not just from among Aboriginal people.

He took over the recruiting role from Ashmore in June, and confirmed that "an organization in our outfit, Excom, made a determination that 1,000 positions needs to be filled and there is a shortage of Aboriginal applicants at the entry level."

He describes attractions of the job as secure and steady employment that has "a relatively good salary base to it." He describes it as a career that has challenges and accessibility to promotions.

Richmond adds there are some "stumbling blocks" along the way that prevent people from reaching their goals. "But if those goals are properly put in place and properly time-set, they can probably achieve them," he said.

Richmond said "education is a big factor," with regard to getting promoted.

"If people come into the service and want to take the opportunity to further their education and advance through the system, there is a good possibility that that would be met, if that was their goal," he said.

Fullerton, the warden, is more direct: "If you don't have a degree, you're pretty stymied for advancement," he said.

Richmond said Correctional Services Canada's interviewing format since August 1998 addresses five different areas. The first is respect, where the questions identify the values people have regarding respect. There is an area dealing with a desire to learn and change, an area of integrity, an area of results orientation, "which deals with how they commit to the job, how they meet with time frames, what kind of work they do, how efficient they will be," he said. The last area Richmond listed is teamwork, which he described as "how people work with others and how they view themselves."

Supervisor demonstrates an enthusiastic attitude

By Joan Black
Windspeaker Staff Writer

HOBHEMA, Alta.

Ray Cardinal, the correctional supervisor at the Pê Sâkâstêw Centre at Hobbema, Alta. shared some of his experience to illustrate the opportunities, benefits and requirements of employment in the correctional field.

"Corrections is very social-work oriented," he said.

"I can only relate to my own experience: a desire to work in a good environment and an opportunity to succeed. And of course the willingness to become a loyal company person and fall in line with structure, and reporting to work, and doing your job professionally, and so forth," Cardinal added.

"But there isn't any one thing I can say that's good for Aboriginal people to come and work in the criminal justice system. It's good for everybody to work, whether it's here or somewhere else. I have seen quite a number of Aboriginal people succeed in a structured environment, and I've seen lots of others that failed."

"I chose the criminal justice field when I was 20 years old. I joined the RCMP [1966] and became a regular member with them for 17 years, and then I switched over to Revenue Canada Customs [1983] . . . worked with them for eight years and then I switched over

to the Correctional Service of Canada [1996] — and I love it!" Cardinal enthused.

He comes from a no longer existing Métis colony in northeastern Alberta called Willow Trail, which was about 40 miles north of Bonneyville. Twenty families. The post office was Garth. Garth doesn't exist anymore either.

Oil was discovered on the colony, Cardinal said. Families were moved to other Métis colonies — his to Fishing Lake, where his father could not find work.

"I went through Grade 12. There used to be a school at Willow Trail, a Métis school, but when the colony shut down — about Grade 6 or 7 — of course the school went with it. We were being bused to Iron River Public School. I finished my Grade 12 there, and I think about Grade 11 there was one of these career days, where different organizations like forestry, and the game wardens, they used to call them, and the RCMP came down to do a presentation on careers. There were two members from the Bonneyville Detachment came down in their dress uniforms to do a presentation on a career in policing, and that day I decided that's what I wanted to be," Cardinal explained.

Cardinal finished high school at age 19, applied to the RCMP at age 20 and was sworn in six months later. He went to training, then was posted to Vancouver. When he left RCMP he was working in their criminal intel-

ligence unit out of Ottawa. Cardinal was promoted to corporal in 1975, nine years after he joined; he left the RCMP as a corporal. Then he went to the newly formed Canada Customs Intelligence Division — the same kind of work as the criminal intelligence field.

"The civilian structure was different than the paramilitary one, but the responsibility and accountability to do the job — that doesn't change any. And that was a refreshing change, I suppose, to work for a civilian head rather than a paramilitary one. There was more opportunity to express yourself as an employee and to put forth thoughts and ideas," Cardinal related.

"I was a senior intelligence officer there eight years, then transferred to Calgary as a regional intelligence officer in '87 and left there in '91."

Cardinal took a year off — "R & R". He coached track and field almost full time. Then he went to work for the Missing Children of Canada Society for one year as an investigator, then worked for the Louis Bull Police Service in Hobbema area for two years in uniform as a police officer.

"Then when the Pê Sâkâstêw Centre was being opened, they were looking for employees in the supervisory area, and I got my present position," Cardinal said. "I love every minute of it," he said again.

(see Varied page 30.)



UNIVERSITY OF BRITISH COLUMBIA FACULTY OF LAW

The Faculty of Law at the University of British Columbia invites applications for a Director of First Nations Legal Studies, commencing July 1, 2000. For many years the Faculty of Law has attracted significant numbers of First Nations students, with close to fifty students currently enrolled in the LL.B. and graduate programs. The Director will have academic and teaching responsibilities in the Faculty, as well as responsibilities for the development of First Nations academic programs and curriculum in the Faculty. The Director will also be involved in liaison and program development with First Nations communities and organizations outside the University, as well as recruitment and support of First Nations students. Candidates should be qualified to teach and do research in legal issues relating to First Nations. Experience with First Nations communities, organizations and issues, and a knowledge and understanding of First Nations cultures, are also important. Preference will be given to First Nations candidates.

The position will be filled at the rank of Assistant Professor at a salary commensurate with that rank and with the candidate's qualifications and experience. Appointment at a more senior rank may be considered for a member of a designated equity group with exceptional qualifications.

Applications and curricula vitae for the position, together with the names of three referees, should be forwarded as soon as possible, or by **November 15, 1999**, to **Professor Robin Elliot, Secretary, Appointments Committee, Faculty of Law, University of British Columbia, 1822 East Mall, Vancouver, BC V6T 1Z1, Fax (604) 822-8108, Ph. (604) 822-4232, e-mail elliot@law.ubc.ca.** This position is subject to final budgetary approval.

The University of British Columbia hires on the basis of merit and is committed to employment equity. We encourage all qualified persons to apply. In accordance with Canadian immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

EMPLOYMENT OPPORTUNITY

The Kitsoo Xaixais Public Safety Department is seeking a candidate for the position of Special Constable in the village of Klemtu British Columbia. The village is situated on the North coast about 40 miles north of Bella Bella.

Duties:

Under the direction of the Chief Constable the candidate will be required to perform the duties of a Provincially appointed police officer and will particularly assist in the preservation of Law and Order.

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The successful candidate should have previous police training and experience which would enable them to be appointed as a Special Provincial Constable.

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\$55,4000 per year
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All inquiries and resumes to be submitted by 11 October 1999. Resumes with cover letter can be faxed to the Chief Constable at (250) 839-1275 or mailed to Kitsoo Xaixais Public Safety Department, General Delivery Klemtu, BC V0T 1L0. Phone inquiries should be directed to the Chief Constable at (250) 839-1010.

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The Saddle Lake First Nation Head Start Program is seeking a qualified Cree Immersion Educator/Facilitator for the 1999-2000 operational year.

The successful candidate must possess an ECD or a B.Ed. degree, a First Aid Certificate and a completed Criminal Record Check.

DUTIES WILL INCLUDE:

- Oversee daily operations including program planning and operations.
- Conduct Cree Immersion classroom environment for three year olds and their parents.
- Creating classroom materials and curriculum.

Knowledge and understanding of Cree culture and language and ability to implement culturally relevant ECE experiences are required. Duties to begin October 12, 1999. Wages commensurate with level of education, certification, and experience, however, TQS is not applicable to this position. Suitable candidates will be contacted for an interview.

SEND RESUMES TO:

Head Start Coordinator
Box 130, Saddle Lake, AB T0A 3T0
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Foreign Affairs and International Trade is seeking candidates for entry-level positions as:

- **Trade Commissioners**, promoting Canada's commercial, economic and investment interests;
- **Political/Economic Officers**, promoting Canadian political and economic interests abroad;
- **Management and Consular Affairs Officers**, handling administration, personnel, finance, property, material management as well as consular programs including aid to Canadians abroad.

Citizenship and Immigration is seeking candidates for entry-level positions as:

- **Immigration Officers**, responsible for delivering Canada's immigration program overseas.


Qualifications for the position of Trade Commissioner, Political/Economic Officer, or an Immigration Officer, are Canadian citizenship, and a Bachelor's degree in any field from a recognized university.

To be considered for the position of Management and Consular Affairs Officer, you must be a Canadian citizen and possess, by the end of June 2000, a Bachelor's degree in Administration, Management, Accounting, Industrial/Labour Relations, Psychology or Sociology.

Candidates must take the Foreign Service examinations on October 23, 1999. Information regarding test sites is available on the PSC Web site or through your local PSC office.

We are committed to employment equity. Women, Aboriginal peoples, persons with disabilities, and members of visible minority groups are encouraged to apply.

For more information and an application, please visit your campus career centre or the nearest office of the Public Service Commission of Canada. You can apply on-line through the PSC's Web site at <http://jobs.gc.ca>. The Foreign Affairs and International Trade Web site is: www.dfait-maeci.gc.ca. The Citizenship and Immigration Web site is: cicnet.ci.gc.ca.

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Le ministère des Affaires étrangères et du Commerce international recherche des candidates et des candidats pour combler des postes au niveau d'entrée. Les candidates et les candidats choisi(e)s deviendront :

- **Délégués et délégués commerciaux** (promotion des intérêts du Canada dans les domaines du commerce, de l'économie et de l'investissement);
- **Agentes et agents politiques/économiques** (promotion des intérêts politiques et économiques du Canada à l'étranger);
- **Agentes et agents de gestion et des affaires consulaires** (administration, gestion du personnel, des finances, des biens immobiliers et du matériel, et programmes consulaires, dont l'aide aux Canadiennes et aux Canadiens à l'étranger).

Le ministère de la Citoyenneté et de l'Immigration recherche des candidates et des candidats pour combler des postes au niveau d'entrée. Les candidates et les candidats choisi(e)s deviendront :

- **Agentes et agents d'immigration** (exécution du programme d'immigration du Canada à l'étranger).

Les exigences pour que les postes de Déléguée ou délégué commercial, Agente ou agent politique/économique ou Agente ou agent d'immigration incluent la citoyenneté canadienne et un baccalauréat dans n'importe quelle discipline.

Pour que votre candidature comme Agente ou agent de gestion et des affaires consulaires soit prise en considération, vous devez être citoyenne ou citoyen canadien et détenir, à la fin juin 2000, un baccalauréat en administration, gestion, comptabilité, relations industrielles/de travail, psychologie ou sociologie.

Les candidates et les candidats doivent subir les examens concernés le 23 octobre 1999. Les renseignements concernant l'endroit le plus près de chez vous où se donnent les examens sont disponibles sur le site Web de la CFP ou vous pouvez communiquer avec votre centre d'emploi étudiant ou avec le bureau de la CFP le plus proche.

Nous respectons l'équité en matière d'emploi. Les femmes, les Autochtones, les personnes handicapées et les membres des minorités visibles sont encouragés à poser leur candidature.

Pour obtenir de plus amples renseignements et un formulaire de demande, adressez-vous au centre professionnel de votre campus ou au bureau le plus près de la Commission de la fonction publique du Canada. Vous pouvez aussi présenter votre demande en direct sur le site Web de la Commission, à <http://jobs.gc.ca>. L'adresse du site Web du ministère des Affaires étrangères et du Commerce international est www.dfait-maeci.gc.ca, et celle de Citoyenneté et Immigration, cicnet.ci.gc.ca.

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Varied opportunities

(Continued from page 28.)

Paperwork

"Administration is part of life in any work that you do, especially in the criminal justice system. There's paper, paper, paper. There's no getting around it. Even the entry-level CX-01 is going to have to do some paperwork," Cardinal said.

Typical day

Cardinal said his day now starts with a morning meeting, briefing all the managers and the managers briefing each other of occurrences or things to come. Then signing on to a computer, checking e-mail and seeing if any responses have to be made urgently or immediately. Then dealing with staff situations, inmate problems "and then you might have to get involved in counselling inmates -or staff, for that matter," he confides.

Unique institution

"The inmates are all Aboriginal, but it's not to be confused as an entity unto its own. Because in the corporate terms of the Correctional Service of Canada, it's a minimum security, federal penitentiary," Cardinal wants to remind peo-

ple.

"But to qualify what it is, it's a very unique institution, the first of its kind, but maybe an unconventional approach to corrections in that it also can be a healing centre. The architecture of the place is totally different from any other institution that anybody's ever seen.

"It doesn't look like an institution. The inmates have all kinds of freedom, in terms of their housing. They have their own bedrooms. We issue them with a key so they can go into their room and lock the door. They go out grocery shopping. We allow them all types of temporary absences with escort. . . . We have 300 temporary absences every month, which totals to over 2,000 per year, which is probably 150 per cent more than other institutions," Cardinal asserts.

"Our reason is that, in order to reintegrate an offender safely back into the community," Cardinal continues, "you can't just release him from behind locked doors and say, 'okay, buddy, you're out in the street again.' Here they have the ability to integrate gradually into the community, to go out to the shopping mall

to get a haircut, to go out to the mall to buy a T-shirt, or even to go out to get a coffee at Tim Horton's as personal development temporary absence."

To heal or not

Cardinal agrees when asked if the conditions in jail aren't better than those from which many inmates have come. But he adds that many of the people have been inside for a long time in the big institutions "and they've become institutionalized, and they have this certain inmate attitude, which is 'us and them,' inmates and guards."

What he says next reveals the ultimate professional attitude that Cardinal has cultivated over the years. He'll never be accused of being a bleeding-heart liberal. That would be death — possibly quite literally — in his job, and he knows it.

"They hear about this place and they hear about it as a healing centre, and their version of a healing centre is, I think, totally misconstrued," Cardinal informs us, "because they come here totally expecting something else, when it's not something else.

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SOCIAL WORKER 2 - 4

Sun Country Child and Family Services – Sun Country Child and Family Services seeks motivated, self starting individuals who thrive on new challenges. We require qualified Social Workers to deliver a full range of child welfare services through a multi-disciplinary approach. Involvement will be with children and their families in the provision of children's services. Duties may include: intake, assessing risk to children through the investigation process, family support, case management, foster care and adoptions.

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Qualifications: A completed Degree/Diploma in the field of Social Work or Social Sciences with an emphasis on counselling, family studies or child development plus directly related experience. BSW/RSW is preferred. Experience working with Aboriginal clientele and/or the ability to speak Blackfoot would be a preference as would knowledge of the Blackfoot culture. This competition will be used to fill current and future vacancies in Sun Country which encompasses worksites in the following locations: Cardston, Lethbridge, Taber, Crowsnest Pass and Fort MacLeod. Note: For additional information, please contact Susan Bare Shin Bone at: (403) 381-5543. Salary: \$30,852 - 45,684. **Closing Date: October 8, 1999.**

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As the ideal candidate, you must have graduated with a degree from a recognized university in Urban Geography, Geomatics, Urban Planning, Environmental Studies or an acceptable combination of education, training and experience related to geographical information systems, information management and/or real estate. You must have experience using Geographic Information Systems (GIS) technology. Preference may be given to applicants who have experience in delivering real estate office accommodation business services in at least one of transactions (acquisition, disposal, expropriation), appraisal, geomatics (legal land surveys, business geographics, mapping), leasing, investment analysis, asset management, property assessment and/or taxation.

Proficiency in the English language is essential.

If you are interested in this permanent opportunity, please apply on-line or forward your resume, clearly identifying how you meet positions qualifications, stating your citizenship and quoting reference number **SVC0675LL92-N**, by **October 20, 1999**, to: **Public Service Commission of Canada, Room 830, 9700 Jasper Avenue, Edmonton, Alberta, T5J 4G3. Fax: (780) 495-2098.** If you would like additional information about this position, please contact **Rick Landry** at: **(780) 497-3712**.

We thank all those who apply and advise that only those selected for further consideration will be contacted. Preference will be given to Canadian citizens.

Public Works and Government Services Canada is committed to having a skilled, diversified workforce reflective of Canadian society to the equitable representation of women, Aboriginal people, persons with disabilities and visible minorities, and the reasonable accommodation of special needs.

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EDMONTON (ALBERTA)

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Étant donné que ce débouché permanent sera comblé en vertu du Programme d'équité en matière d'emploi de la Commission de la fonction publique, **seule la candidature des personnes d'ascendance autochtone sera prise en considération.** Si vous êtes intéressé(e) à joindre les rangs d'une équipe dynamique et à travailler en partenariat avec les clients, ce travail est pour vous. Votre défi consistera à concevoir et à fournir un large éventail de services géomatiques liés au domaine des services immobiliers (SI) et au développement des applications et outils géomatiques de pointe. De plus, vous devrez promouvoir auprès des clients les produits et services géomatiques des SI à la faveur de négociations touchant des projets coopératifs et des possibilités de partenariats avec le secteur privé. Vous toucherez un salaire variant entre **52 080 \$** et **55 926 \$**.

Pour accéder à ce poste, vous devez détenir un diplôme d'une université reconnue en géographie urbaine, géomatique, planification urbaine ou études environnementales, ou posséder un agencement acceptable d'études, de formation et d'expérience se rattachant aux systèmes d'information géographique, à la gestion de l'information ou à l'immobilier. Votre feuille de route doit indiquer des antécédents professionnels dans la technologie des systèmes d'information géographique (SIG). La préférence pourrait être accordée aux candidates et aux candidats qui possèdent des acquis dans la prestation de services de gestion relatifs aux locaux pour bureaux dans les immeubles. Ces acquis se rapportent à au moins un des domaines suivants : transactions (acquisition, aliénation, expropriation), évaluation, géomatique (levés officiels, géographie commerciale, cartographie), crédit-bail, analyse des investissements, gestion des immobilisations, évaluation foncière ou impôts sur la propriété foncière. La maîtrise de l'anglais est essentielle pour ce poste.

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Nous remercions tous ceux et celles qui soumettent leur candidature; nous ne communiquerons qu'avec les personnes choisies pour la prochaine étape. La préférence sera accordée aux citoyennes et aux citoyens canadiens.

Travaux publics et Services gouvernementaux Canada entend constituer une main-d'œuvre qualifiée et diversifiée qui reflète la société canadienne; poursuivre une politique de représentation équitable des femmes, des Autochtones, des personnes handicapées et des minorités visibles; appliquer des mesures raisonnables d'adaptation à des besoins spéciaux.

Pour de plus amples renseignements sur les perspectives d'emploi dans notre région, veuillez visiter notre site Internet à <http://jobs.gc.ca>

Nous souscrivons au principe de l'équité en matière d'emploi.

Canada



**SASKATCHEWAN INDIAN FEDERATED COLLEGE
Northern Campus**

FACULTY/PROGRAM COORDINATOR

Prince Albert, Saskatchewan

SIFC is a First Nations controlled University in Canada. We have approximately 1500 students enrolled. Since our inception in 1976, SIFC has earned an international reputation as a visionary academic leader. The SIFC Northern Campus is inviting applications for a Faculty/Program Coordinator position.

The Faculty/Program Coordinator will work at the Northern Campus in Prince Albert and the La Ronge site and reports directly to the Dean of the Northern campus in Prince Albert, Saskatchewan. The successful candidate will work with the communities to develop and implement university courses/programs that meet the needs identified, teach some courses in First Nations communities, oversee the integrity of the academic component of the programs being supervised, provide up-to-date status reports concerning said programs, coordinate the approval of qualified lecturers, and work closely with the site post-secondary counsellors.

QUALIFICATIONS:

- Proficiency in a First Nations language is an asset;
- Must have a minimum Masters Degree, preference will be given to candidates with a Masters degree in either English or Math;
- Must have teaching experience in teaching in a post-secondary setting and/or with adult education and must be prepared to teach courses in English or Math;
- Demonstrable commitment to scholarship, research, and curriculum development from a First Nations perspective is required;
- Program planning and development from a community development perspective and a sensitivity to First Nations cultures and traditions;
- Candidates must be able to work collaboratively with First Nations communities and as part of the team of the SIFC Northern Campus in Prince Albert.

The successful candidate for the position will commence duties as soon as possible. Applicants must be qualified for an academic appointment as a University College Lecturer or Assistant Professor. Academic rank and salary will commensurate with qualifications and experience. Preference will be given to First Nations Candidates (S.H.R.C.#E-93-13), therefore, please indicate your First Nation Status on your covering letter. Applicants interested in the position should submit their resumes with a covering letter by October 12, 1999 to:

Esther Sanderson, Dean

**SIFC Northern Campus, Box 3003, 1500-10th Ave. E., Prince Albert, SK S6V 6G1
Fax: (306) 764-3511 Phone: (306) 763-0066**



**Office of First Nations and Inuit Education
Faculty of Education
McGill University**

DIRECTOR

Office of First Nations and Inuit Education

ASSISTANT PROFESSOR (Special Category)

The Office of First Nations and Inuit Education, in the Faculty of Education at McGill University, is seeking to fill a full time non-tenure track position at the assistant professorship level, for a three-year period (renewable). Starting date will be negotiated.

The Office is responsible for the delivery of field based teacher education programs, both pre service and inservice, in partnership with Algonquin, Cree, Inuit, Mikmaq and Mohawk communities.

The successful candidate should have experience in teacher education programs, particularly those which target the preparation of Aboriginal peoples. This experience should include teaching, student teaching evaluation, and program and course planning, implementation and evaluation.

Applicants should have some administrative experience and have good communication skills since much of the work involves telephone contacts.

Willingness and ability to travel is also important since trips are made to partnership communities on a regular basis. Ph.D. and school teaching experience are highly desirable. The successful candidate will be highly encouraged to further their teaching and research interests.

Major responsibilities include:

Overseeing the development and evaluation of different professional development programs. Working closely and collegially with academic and administrative staff in implementing the programs. Liaising and planning regularly with community partners regarding program and course delivery as well as student progress. Salary will depend on the candidate's qualifications and experience to a maximum of \$50,000.

McGill University is committed to equity in employment. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents of Canada.

A letter of application, curriculum vitae, and the names, addresses and phone/fax numbers of three referees should be sent to:

Dr. James Hanrahan

**Associate Dean Professional Development and Technology
Faculty of Education, McGill University
3700 McTavish, Montreal, Quebec H3A 1Y2
Phone: (514) 398-7041 • Fax: (514) 398-1527**

Review of applications will begin December 15, 1999. The position will remain open until filled.

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NAIT's Aboriginal High-Tech Computer Institute requires highly skilled individuals to teach computer courses in the following programs at the Microcomputer Institute:

- **Computer Programmer Analyst**
- **Webmaster**
- **PC & Network Support**

Knowledge of Cree language would be an asset.

Please submit your resume to:

Mall: Martine Sabatier
NAIT Microcomputer Institute
11762 - 106 Street
Edmonton, AB T5G 2R1

E-mail: martines@nait.ab.ca
Fax: (780) 471-4651



www.nait.ab.ca/mci

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This is a full-time position and the successful candidate must possess strong organizational, interpersonal and communications skills. Will require a strong commitment and must be available to work on some weekends and extended hours whenever necessary. Should have sound working knowledge of Native organizations and how they function.

RESPONSIBILITIES:

- Administer and oversee all Band programs and affairs in education, social development, health, recreation, community planning, archival research, contracts, economic development, financial management and office services. You will answer to the Chief & Council on all matters under their control.
- Administer budgets, finances incl. assembly of accounts for auditing.
- Act as liaison and public relations officer for the band.
- Develop new programs conducive to the growth and well being of the Missanabie Cree Nation, including implementing approved programs and compile reports for appropriate agencies.
- Maintain and develop new human resource practices for the band.

QUALIFICATIONS:

- Provide Canadian Police Information Centre check.
- Business Administration degree/diploma
- 10 years combined experience and education in band administration
- Willing to travel and work weekends
- Must possess a valid driver's license and a reliable vehicle
- Willing to relocate to Missanabie when required
- Knowledge of traditional Aboriginal teachings and culture is an asset.

Interested applicants, mail or fax applications/resume/cover letter quoting competition # 006-1999 to:

**Missanabie Cree First Nation
Band Manager Hiring Committee
R.R. #4, Highway 17 E, Bell's Point
Garden River, ON P6A 5K9
Fax: (705) 254-3292**

Deadline for applications is Friday, October 15, 1999.
Salary commensurate with experience.

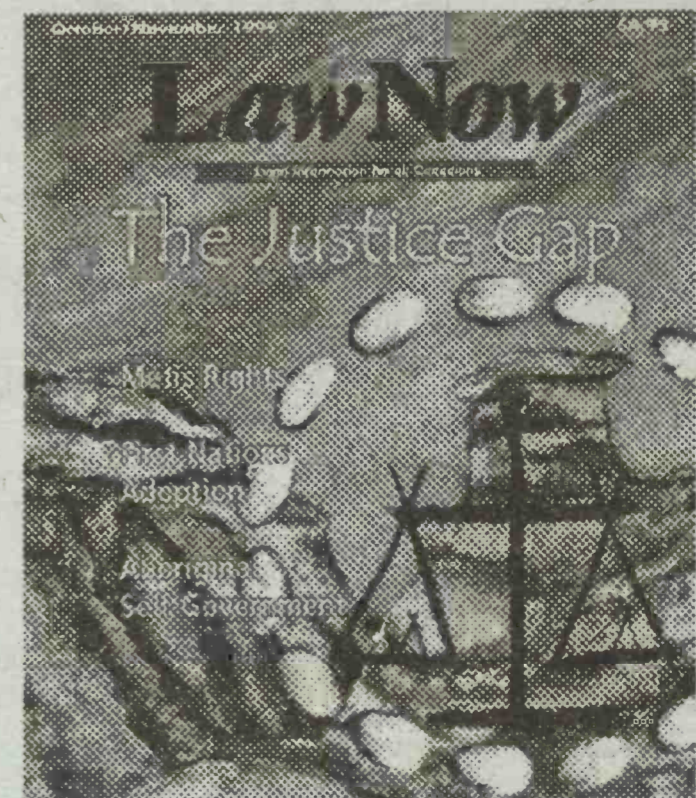


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University of Alberta



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EFFECTIVE STRATEGIES Respecting Traditions:

Bringing Aboriginal Values/Traditions/Languages into the Education System



Sheraton Winnipeg, MB

October 19 - 22, 1999

- TWO-DAY WORKSHOPS (Tue. & Wed.)** approx. 10 hours
- A. **Land-Based Education and the Band-Operated School of the 21st Century**
Dr. Pier De Paola Director of Education O'Chiese First Nation
 - B. **Board Training Workshop**
Ms. Rheena Diabo Kahnawake
 - C. **Suicide Prevention & Intervention: Working With Individuals and Communities**
Ron Thorne-Finch Counsellor
 - D. **Awakening the Warrior Within**
Mr. Frank Whitehead Wa-Wa Tao Cultural & Spiritual Healing Centre
 - E. **Non-Violent Crisis Intervention Training**
Ms. Winnie Taylor & Ms. Dale Jacobs Kahnawake
 - F. **Catching Your Dreams in the Circle - Healing Within**
Mr. Angaagaq Lyberth Lyberth & Associates
 - G. **School Board Training: Roles and Responsibilities**
Mr. Randy Johnston Director of Education Peter Ballantyne Cree Nation
Ms. Julia Johnston Education Consultant
 - H. **Methods of Language Teaching**
Ms. Patricia Ningewance Ojibway Language Instructor
 - I. **Leadership**
Mr. Harold Mahatoo Fisher River Board of Education
 - J. **Proposal Writing**
Mr. Kevin Spice Social Praxis Initiative Hollow Water First Nation
 - K. **Cultural Skills for Curriculum Building**
Mr. William Dumas Nelson House Education Authority
Mr. Joe McLellan Winnipeg Education Centre

- ONE-DAY WORKSHOPS (Thurs. or Fri.)** (Repeated on Friday) 5 - 6 hours
- 1. **Building Respect and Helping Students Spiritually, Emotionally, Physically and Mentally**
Mr. Kevin Pilon Principal Joe Duquette High School, Saskatoon
 - 2. **Exploring the Medicine Wheel: A Multidisciplinary Approach**
Mr. Joe Mercredi Counsellor
 - 3. **The Sharing Circle: Ancient Medicine for a Troubled World**
Mr. Art Shofley Elder (Friday Workshop intended for Students)
 - 4. **Understanding and Managing Behavior from a Wholistic Perspective**
Ms. Jennifer Janzen Behavior Management Specialist Winnipeg
 - 5. **School Board Training**
Mr. Lorne Keeper Director of Education Nelson House Education Authority
 - 6. **Board Training for New and Experienced Members**
Mr. George Crate Chairperson Fisher River Board of Education
Mr. Harold Mahatoo Director of Education Fisher River Board of Education
 - 7. **The Medicine Wheel: Travelling the Good Red Road**
Ms. Doreen Spence Executive Director Indigenous Womens' Resource Institute
 - 8. **The Medicine Wheel and the Cycles of Life**
Mr. Phil L'Hirondelle B.C. Institute of Technology

- ONE-DAY WORKSHOPS (Thurs. or Fri.)** (Repeated on Friday) 5 - 6 hours
- 9. **Empowerment (Workshop for Students)**
Mr. Frank Whitehead Wa-Wa Tao Cultural & Spiritual Healing Centre
 - 10. **Effective Methods of Teaching of Native Studies**
Ms. Cindy Hanson Community Choices Consulting
 - 11. **Bi-lingual and Bi-Cultural, Language and Culture Program Development**
Ms. Julia Johnston & Mr. Randy Johnston
 - 12. **Sexual Abuse: Recovery and Healing**
Mr. Ron Thorne-Finch Counsellor
 - 13. **Principles in Resolving Conflict in Our Native Communities**
Mr. Angaagaq Lyberth Lyberth & Associates
 - 14. **Healing Through the Spirit of Humour in the Workplace**
Moccasin Joe (Mr. Leonard Dick)
 - 15. **Teaching So Students Can Learn and Be Successful**
Ms. Leslie Tomporowski
 - 16. **Finding Success for Children with FAS/FAE**
Ms. Kathy Jones, M.A., R.S.W. WRCFS
 - 17. **The Spirituality of Education**
Mr. William Dumas Nelson House Education Authority
Mr. Joe McLellan Winnipeg Education Centre

- ONE-DAY WORKSHOPS (Friday ONLY)** 5 - 6 hours
- 18. **Removing the Cloak of Shame**
Mr. Ron Thorne-Finch Counsellor
 - 19. **Ideas on Elders/Cultural Programs**
Ms. Cindy Hanson Community Choices Consulting
Ms. Florence Foy Elder Couchiching First Nation
 - 20. **Seven School Strategies for Developing Capable Students**
Pier De Paola Ph.D. O'Chiese First Nation
 - 21. **Community Involvement in Language Planning**
Ms. Pat Ningewance Language Instructor
 - 22. **Anger and Rage**
Mr. Frank Whitehead Wa-Wa Tao Cultural & Spiritual Healing Centre
 - 23. **Planning Workshop**
Ms. Rheena Diabo Kahnawake
 - 24. **Individualizing the Program to Meet the Needs of the Student**
Ms. Leslie Tomporowski Special Education Consultant Prince Albert Grand Council
 - 25. **Brain Gym Basics**
Ms. Gail Holden Brandon
 - 26. **Storytelling and Oral History**
Mr. William Dumas Nelson House Education Authority
Mr. Joe McLellan Winnipeg Education Centre
 - 27. **Healing and Renewal in Aboriginal Communities**
Mr. Paul Marchand NFB
 - 28. **Dealing with Suicide**
Ms. Nadia Ferrara Art-Therapist Consultant

WHO SHOULD ATTEND?

Anyone working with Aboriginal Youth:

- | | |
|-------------------|-----------------------------|
| Parents | Teachers |
| Students | Educational Specialists |
| Counsellors | School Administrators |
| Social Workers | Health Professionals |
| CHRs | School Board Members |
| Psychologists | Crisis Intervention Workers |
| Chiefs & Councils | Tribal Councils |
| Nurses | Child & Family Services |

BACKGROUND

R.S. Phillips & Associates has been providing professional development services in First Nations' education and health for the past 13 years. The "EFFECTIVE STRATEGIES" conferences receive no government support.

We have continually striven to provide professional and practical workshops conducted by well-respected and experienced workshop facilitators. We try to get the best facilitators for the workshops from across North America. They include First Nations and non-First Nations people. Their backgrounds are varied (e.g., university professors, classroom teachers, adult educators, school board members, consultants, administrators and elders, etc.)

HOTEL INFORMATION:

Sheraton Winnipeg (Standard) \$99 (Deluxe/Executive) \$114
Phone: (204) 942-5300 or 1-800-463-6400 Fax: (204) 943-7975
Crown Plaza \$129 Ph: (604) 278-9611 Fax: (604) 276-1121
Place Louis Riel (Studio) \$70 (1 Bedroom) \$80
Phone: (204) 947-6961 Fax: (204) 947-3029
Charter House (Single/Double) \$69 (Top Floor Executive) \$79
Phone: (204) 942-0101 or 1-800-782-0175
AIR CANADA: 1-800-361-7585 Event Number CV993071

REGISTRATION FEES

SAVE TIME AND MONEY BY PRE-REGISTERING BY FRIDAY, OCTOBER 8, 1999. Pre-registrations post-marked after October 8, 1999 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 (2nd floor) of the Sheraton Winnipeg. WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs will be honoured only if post-marked no later than October 8, 1999.

	PRE-REGISTRATION FEE	ON-SITE
1. Two-Day (Tues. & Wed.)	\$250	\$350
2. Thurs. & Fri. (both days)	\$150	\$250
3. Thurs. or Fri. (only one day)	\$100	\$150
4. Students (Thurs. + Fri.)	\$100	
		Total \$ _____

INDICATE WORKSHOP SELECTIONS	1ST	2ND	3RD
1. Two-Day (Tues. & Wed.)	_____	_____	_____
2. Thurs. & Fri. (both days)	_____	_____	_____
3. Thurs. or Fri. (only one day)	_____	_____	_____
4. Students (Thurs. + Fri.)	_____	_____	_____

- * ACCOMMODATIONS: Your registration fee does not include hotel accommodations.
- * REGISTRATION FEE: Includes all conference materials and coffee/tea.

PRE-REGISTRATION

First Name _____ Surname _____

Mailing Address _____

Town _____ Prov. _____ Code _____

Phone _____ Fax _____

All Pre-Registrants will be notified by mail, phone or fax

To Pre-Register or for additional information or a brochure, mail, fax or e-mail this completed form along with your cheque, money/purchase order, payable to:

R.S. Phillips & Associates
Consultants in Native Education
517 Bower Blvd., Winnipeg, MB R3P 0L7
Phone: (204) 896-3449
Fax: (204) 889-3207
E-mail: nativeed@aol.com