

# Windspeaker

October 2000

AMMSA, Canada's largest publisher of Aboriginal news

Volume 18 No. 6

## WHAT'S INSIDE



PETER J. THOMPSON/UPI

### IN THE WATER

Canada's Mohawk pride, Waneek Horn-Miller, leads her team to a fifth-place finish in water polo at the Sydney Olympics in Australia. As in Canada, the Aboriginal peoples of that land have had to struggle for recognition of rights and freedoms. They took the opportunity of having the international spotlight shone brightly on the nation to air a few grievances and tell a few truths to the world.

Olympic coverage:  
.....Pages 16 to 19.

### IN HOT WATER

How are Aboriginal people in Canada doing on the economic front? Poverty, unemployment and lower earnings than the average...but there are some improvements from 1991.

Census says:  
.....Pages 6 and 7

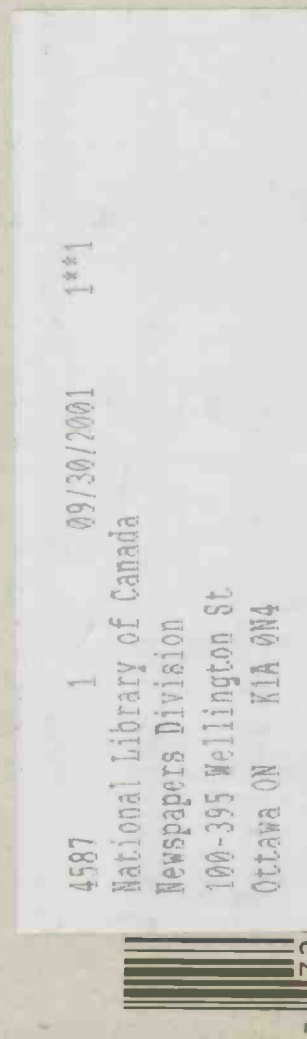
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### AD DEADLINES

The advertising deadline for the November 2000 issue is Thursday, October 19, 2000 see page 4 for details.

### ADDRESS:



A Vancouver protester spits on an inverted Canadian flag while others set it alight to demonstrate their anger over the federal government's "excessive violence" against Mi'kmaq fishermen exercising their treaty right to a commercial fishery in Atlantic Canada.

TROY HUNTER

## From sea to shining sea

By Troy Hunter  
Windspeaker Contributor

### VANCOUVER

It was high noon on a busy Friday when a couple of hundred Aboriginal people took to the streets and marched from the Vancouver Aboriginal Friendship Centre to Harbour Centre, the building where the Department of Fisheries and Oceans (DFO) has their Pacific regional headquarters. The march was to show support of the Mi'kmaq Indians at Burnt Church, N.B. for exercising their treaty right to a

commercial fishery, under seige by the DFO and the Canadian government.

The busy intersection of Seymour and Hastings was completely blocked for more than a half-hour with protesters singing songs, beating hand drums and waving banners in the air.

It was announced that the office of DFO Minister Herb Dahliwahl was occupied, and a list of demands was read out over a bullhorn.

The demands included a call for the resignation of Dhalihwal for authorizing the use of excessive violence against Mi'kmaq

fishermen. Protesters also insisted that DFO recognize and affirm the Mi'kmaq and Maliseet people's legal and constitutionally recognized right to fish, hunt and gather, that the DFO officers be brought to justice, and that the government of Canada recognize the legal decisions of its highest court, the Supreme Court of Canada, and begin implementing the Marshall decision (which affirmed the Mi'kmaq's treaty right), and the Delgamuukw decision in order to protect and affirm Aboriginal rights and title. (see Vancouver page 10.)

## Anger mounts

By Paul Barnsley  
Windspeaker Staff Writer

### BURNT CHURCH FIRST NATION, N.B.

Mi'kmaq lobster fishers are finding themselves in hot water for doing the same thing that the Supreme Court of Canada acquitted Donald Marshall, Jr. of doing a year ago.

After several weeks of mounting tensions in Atlantic Canada after Mi'kmaq fishers began their season in August, things began to heat up in earnest on the morning of Sept. 23 as a deadline imposed by federal Fisheries and Oceans Minister Herb Dhalihwal came and went. DFO officers then began removing traps, prompting a response from Mi'kmaq fishers when DFO officers moved in close to shore on Sept. 26. The federal officers retreated, rather than force a showdown, and at press time on Sept. 27, there was an uneasy standoff in progress.

In the days leading up to the deadline, Native leaders from all parts of the country descended on the northeastern New Brunswick reserve located a half-hour's drive east of Miramichi to show their support. The fight is seen as a pivotal battle in the war to protect gains made by Aboriginal people through a succession of court cases that stretches back more than 10 years. Native leaders complain that federal and provincial politicians refuse to respond to the changes in the law mandated by the high court decisions because they fear a political backlash.

Non-Native fishers did not distinguish themselves with their actions in the days immediately before and after the deadline. Newspapers regularly carried stories with quotes containing obscenity-laden threats delivered by individuals who felt their livelihood had been threatened.

And three non-Native people in a boat were arrested on Sept. 22 after shots were fired on the waters off the Burnt Church wharf. Liquor and drugs were seized and police reported the three men were intoxicated. One man was later charged.

(see Raid page 11.)



## First Nations can't meet Corbiere decision deadline

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The Assembly of First Nations is saying its members can't meet the Supreme Court of Canada's Nov. 20 deadline to accommodate off-reserve residents in band elections.

Canada's court of last resort struck down a section of the Indian Act in the Corbiere case last year. The court delayed the date when the decision would take effect for 18 months in order to give the Department of Indian and Northern Affairs and First Nations' councils time to come up with a non-discriminatory means of including off-reserve members in band politics.

On Sept. 27, the AFN issued a press release saying the government's new regulations, published Sept. 2, will expose First Nations to "lawsuits and potential liabilities as a result of the federal government's flawed handling of this matter."

"First Nations have not been given adequate information or resources to implement the new election regimes that will be in force after Nov. 20," Matthew Coon Come, the national chief, said. "We are suggesting that First Nations turn the problem back to its originator — the federal government."

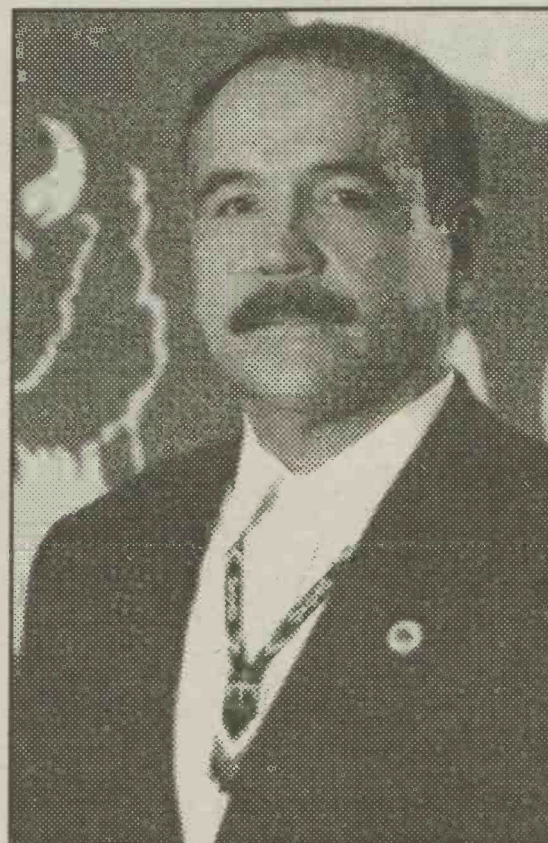
Dwight Dorey, president of the Congress of Aboriginal Peoples, the national organization that represents off-reserve residents, doesn't have much sympathy for the chiefs on this issue.

"My position is that the time allowed by the courts was enough," he told Windspeaker. "The AFN and Indian Affairs just left it too long. I'm adamantly opposed to any delay in implementing Corbiere."

Several court cases are being, have been or soon will be fought over the rights of off-reserve members. In Alberta especially, oil-rich bands are not anxious to have their political control threatened by the inclusion of off-reserve members. Some First Nation political observers see trouble on the horizon for Coon Come since he has strong support in Alberta.

The AFN press release said the organization "welcomes the concept of voting rights extending beyond reserve boundaries. This is consistent with the mobility rights of First Nations' citizens and the idea that First Nation governments represent all their citizens. This strongly held principle is a fundamental part of National Chief Coon Come's platform, the First Nations' Peoples Agenda."

While the AFN claims the government has not provided



Congress of Aboriginal Peoples President Dwight Dorey says he's against delaying implementation.

enough money and expertise to clean up the Indian Act and allow First Nations to deal with the change in the law, Dorey said the government did provide consultation dollars.

He sees the effort to delay the implementation of Corbiere to be a sign that First Nations are resisting the court decision.

"There's been a significant increase of the number of bands that have come up with custom election codes," he said. "That course of action has led to the exclusion of off-reserve members."

## Coming home

By Troy Hunter  
Windspeaker Contributor

HOPE, B.C.

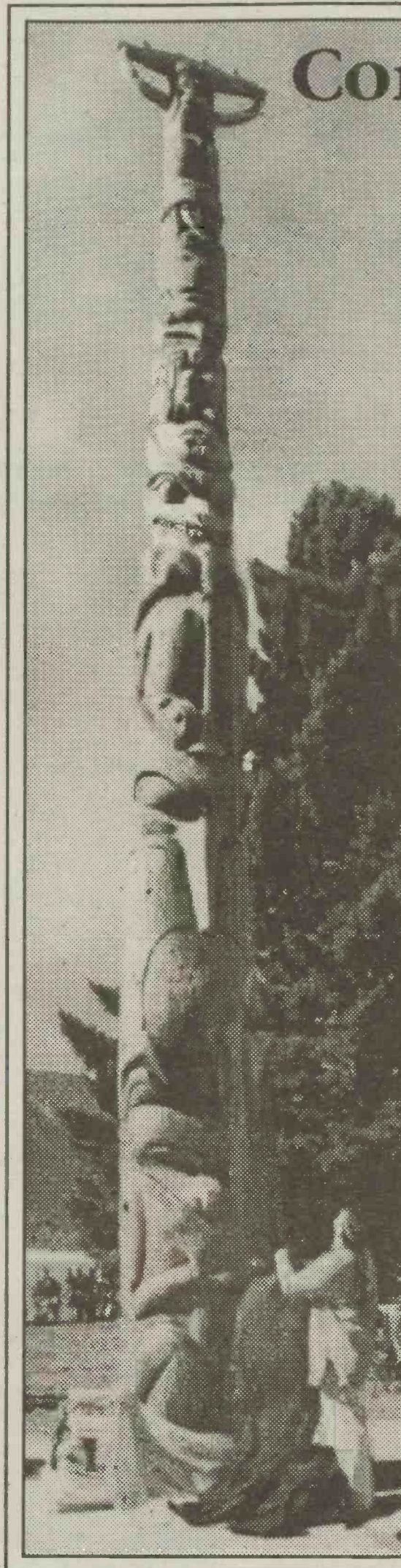
On the morning of Sept. 23, the first day of autumn was greeted with a sunrise ceremony on the banks of the Fraser River. Following the ceremony, a totem pole was unveiled for the new millennium.

Coast Salish carver George Price carved the pole entitled, "Coming Home." It was carved to honor, not only his father and mother, but all Aboriginal women, the non-Native men they married and their children that suffered discrimination through the loss of treaty rights and status.

"My deepest gratitude to Grand Chief Dr. Rose Charlie (who was present and witnessed the pole unveiling) and all women who fought for our Aboriginal ancestral rights through Bill C-31," said Price.

"There are two things about this pole," said Ron John, chief of Chawathil First Nation. "It is an honor of family and that it stands representing Canada's shame over the government's taking away of a nationhood by telling people they didn't belong to a race. It is a very fitting testimony to a dark time of Canadian history. How can you tell another race, they are no longer who they are?"

(see Totem page 25.)



## No teeth, no action, charge First Nations

By Trina Gobert  
Windspeaker Staff Writer

OTTAWA

First Nations are growing impatient with the Indian Claims Commission and its lack of authority and scope in regards to deciding land claim issues.

"Right now the government is the judge, the jury and the whole thing. They've got all the power," said Grand Chief Perry Bellegarde of the Federation of Saskatchewan Indian Nations. "That is not proper. That is not right. So we've got to look at re-vamping to have an independent claims tribunal with some authority and power. Right now they are just a recommendatory body and the government decides in what manner to use their finished reports."

James Prentice, ICC co-chair, said the powers of an independent claims body are subject to negotiation between Canada and the Assembly of First Nations.

"Generally speaking, the difficulty that this commission has is that it doesn't have the authority to make binding decisions," said Prentice. "It can only make recommendations and the commission was set up on that basis."

The Walpole Island First Nation concluded working with the ICC last May on their specific land claim of Boblo Island. The First Nation is pleased with the final report but is still waiting for a response from the government.

"The commission reviewed

and verified our research and validated our interest in Boblo Island, which has never been extinguished," said Dr. Dean Jacobs, director of research for Walpole Island First Nation. "We were pleased with the process. The issue now is they [the government] are saying 'don't call us, we will call you,' and we haven't heard from anyone yet."

Once the ICC releases a finished report to the government, the commission no longer retains any authority in regard to how or if the report is considered, explained Prentice.

"The government, as a courtesy, advises the commission of their position, but then that is the end of it," said Prentice. "We agree it has no teeth and we have been one of the loudest voices in saying that that needs to change. But I wouldn't agree that it serves no purpose, because we have many, many First Nations that come to the commission."

The commission has finished more than 50 inquiry reports for First Nations since its work began in 1991. The ICC's 1998-1999 annual report accounted for three settlements and 21 accepted reports, out of the inquiry reports it presented to the government. Cases relating to fiduciary duty, treaty land entitlement, and prairie land surrender are the main areas in which it operates.

"Those are really the three predominant areas that our work comes from; so in two of the three areas, I think the com-

mission has been very successful," said Prentice. "The government disagrees with the fiduciary duty issue."

"In Saskatchewan alone we have over 500 specific claims," countered Bellegarde. "There is a backlog to our claims here that are not being dealt with adequately. A more appropriate independent, arms-length, mechanism has to be established to be put in place across Canada and they have got to get behind that."

The ICC has most recently disappointed members of Carry The Kettle First Nation. Since 1997 the First Nation has been working closely with the ICC, researching the band's claim that the Cypress Hills area was the selected land that the First Nation and the Crown agreed upon in the signing of Treaty 4 in 1877.

When the Assiniboine people agreed to sign the treaty, they were given the chance to select the land on which to reside. They selected their traditional land of the Cypress Hills. The Crown was in agreement with the selection and a "meeting of the minds" between the two parties was, in the Assiniboine people's viewpoint, established.

"The land was surveyed as the agreed selection. A farm instructor was sent to teach the Assiniboine people agriculture, and they were given treaty payment as residing in that selected area," said Elsie Koochikum, treaty land settlement/specific claims co-ordinator of the First

Nation.

In 1880, the government forcibly relocated the Assiniboine by cutting their food rations. They feared the people would join the Louis Riel rebellion that was going on nearby at the time.

"Big Bear and Sitting Bull were in the area as well. There were around 6,000 Indian people," said Koochikum. "So the government figured that there would be a major rebellion starting up and I believe they had only 55 mounted police in the area."

Although the Assiniboine made efforts between 1881 and 1882 to return to their traditional homeland where they faced starvation, they eventually had no choice but to relocate to the area in which the First Nation is located today.

The ICC concluded their inquiry by stating that the band does not have a reserve in the Cypress Hills and that under Canadian law a reserve is not a reserve unless both the First Nation and the government recognize it as such.

"We asked them to hold off on their report and not to send it, but to come and explain their decision to the community in person," said Koochikum. "It becomes frustrating because our Elders partook in the inquiry for the last three years and for them at the end just to walk away and not even see them, I don't think that is very respectful."

"The report reflects the best job that the commission can do in terms of its thinking, and its

all kind of set out in the report," said Prentice. "I have heard that they are disappointed and I can understand that."

The commission has never traveled to a community and got into a dialogue about its report after the report has been issued, said Prentice. Interpreting the finished report or commenting upon it with others would not be appropriate for the commission to partake in, he explained.

"Our authority is to conduct an inquiry and make a recommendation and once a recommendation is released to the parties, we really don't have any authority."

Bellegarde is disappointed with the recent report that the ICC concluded for Carry The Kettle First Nation.

"Now with the ICC ruling that they don't have a claim, we will be assisting them (Carry The Kettle) to look at other options," said Bellegarde.

"Within the community, our Elders, they are the ones who are heart-broken," said chief of Carry The Kettle First Nation, Kurt Adams. "That is the way they feel because as far as we're concerned, we are trying to get justice done here. We're reaching out for justice but nothing was done."

Carry The Kettle has approached National Chief of the Assembly of First Nations, Matthew Coon Come, in the hopes that he will take their case to the international forum of the United Nations.

## Commun

By Joan Taillon  
Windspeaker Staff Writer

KIRKLAND LAKE, Ont.

Toronto city council is poised to make a decision about shipping more than 20 million tonnes of garbage over 20 years to the Adams Mine site south-east of Kirkland Lake, Ont. as Windspeaker goes to press. Twenty of 36 council members are on record as favoring the proposal, with the vote slated for Oct. 1.

The plan is being vehemently opposed by First Nations on both sides of the Ontario-Quebec border near Lake Timiskaming, and by the majority of non-Natives of the region. Even in the supposed "willing host" towns of Kirkland Lake, Englehart and Larder Lake, the results of Oraclepoll Research show 77 per cent are opposed. In recent weeks, the Quebec government, which has been notably silent about the mine project, has joined them in asking Minister of the Environment David Anderson for a federal environmental review, which is the only way the project can be stopped if Toronto votes yes.

Grand Chief Carol McBride of the Algonquin Nation Secretariat and Timiskaming First Nation, Que., which has been pressuring Quebec, met with Grand Chief Charles Fox of the Chiefs of Ontario, Chief Vernon Roote of the Union of Ontario Indians and other First Nations leaders at the Nipissing reserve Aug. 24.

## Ski resort

By Trina Gobert  
Windspeaker Staff Writer

VANCOUVER

The First Nations of the Interior Alliance and Union of British Columbia Indian Chiefs are offering differing opinions than some of their community members regarding the proposed \$500 million Cayoosh ski resort to be built on unceded Native territory. Some members are wondering why the leaders would oppose a development that could benefit the community directly.

On Aug. 14, the government signed a provincial environmental certificate of approval for the ski resort proposed by developers Nancy Green Raine and Al Raine. The First Nations responded by blockading Duffy Lake Road, near Pemberton, which is north of the proposed site of development.

"Right now there is kind of a lull in the storm. We have been having the odd information checkpoint where we distribute material to passing public on Highway 99," said Chief Garry John of the Seton Lake Indian Band. "We have a petition that they can sign and we try to minimize the delay has much as possible."

The First Nations still have a camp set up in the area to ensure that any development does not take place until the dispute resolved.

"We have from a dozen to two people staying up there at a time," said John. "We have been



# Communities united in opposing Toronto toxins

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**"We are very concerned about the impact this project will have on health and safety."**

**— Grand Chief Carol McBride, Algonquin Nation Secretariat**

"We are very concerned about the impact this project will have on health and safety," McBride told them. "Beyond health and safety . . . we hold Aboriginal title to the lands covered by the Adams Mine site, and the law requires that we have a voice in the way in which our traditional lands are to be used." She added that since neither the Ontario government nor Notre Development was accommodating their environmental concerns and legal rights, "they have left us no choice but to fight this out." Timiskaming First Nation is directly downstream from the Adams Mine.

David Ramsay, MPP for Timiskaming-Cochrane, agrees, and has stated publicly he is willing to go to jail if necessary to stop the garbage leaving Toronto. Federal MP for the area Benoit Serré is also opposed to the project and he expressed concern about potential violence if the scheme goes ahead.

The proponent, Notre Development, is headed by Gordon McGuinty, who detractors say is "at the very least" a good golfing buddy of Ontario Premier Mike Harris, whose record on

clean water issues is already a matter of public consternation.

Notre Development is a member of Rail Cycle North, a consortium of five companies in Harris' North Bay riding, that owns the Adams Mine pit. McGuinty insists that transporting Toronto's untreated waste 367 rail miles north of Toronto via train is safe, and so is his system for treating garbage that even he admits has an "active toxic life" of 120 years and must be monitored for 1,000 years.

He also said in a telephone interview Sept. 26 that an environmental assessment has already been done and that Native groups have been consulted every step of the way, so he doesn't know why there is so much opposition this late in the game. He denied there is any new evidence to hold up the process, although Minister Anderson's press secretary said Sept. 26 that the minister had received new information for consideration in making a determination whether to order a federal environmental assessment and had replied to a letter from Chief McBride on that topic.

According to Timiskaming First Nation's land rights officer Allan McLaren, there has been no proper consultation with Native people. That objection is echoed by Wabun Tribal Council, comprised of half a dozen bands in Timiskaming and Cochrane districts in Ontario.

On Sept. 27 McLaren said there was only one meeting between Notre and the Natives that he is aware of, more than a year ago, and he wasn't even invited to that. Still, he attended what he heard was an "information session" not a formal consultation process, along with a representative of the Beaverhouse Native community of Kirkland Lake, whose traditional territory is located on provincial land several miles upstream of the proposed dump.

Beaverhouse, with fewer than a hundred Native and non-Native members, would not be directly affected if McGuinty's technology—unproved technology, according to McLaren—failed to prevent toxic run-off from the Adams Mine, yet it is the only Native delegate on the community liaison committee that Rail Cycle North was required to establish to gain environmental approval by the province of Ontario.

The committee serves as a "focal point for the local communities and residents" who are "concerned with the operation and impact of the Adams Mine Landfill," according to information on Rail Cycle North's website. Yet Beaverhouse coun-

cillor Wayne Wabie said Sept. 26 that they had "dropped back" from participating on the committee because it appeared the other delegates have been "won over" in favor of accepting Toronto's garbage. He said Beaverhouse has always been opposed.

In Kirkland Lake (pop. about 9,000), where the selling point for the project has been the 80 jobs that are supposed to inject money into the former mining town's dire economy, 62 per cent of residents are opposed and so is their mayor.

Below Englehart in the Lake Timiskaming region, 86 per cent of residents oppose Toronto's plan. About 300 people in the town of 1,670 staged a protest during Englehart's fall fair.

Matatchewan First Nation, a few miles west of Kirkland Lake, is hosting a rally against the mine on Sept. 30. Another well-attended rally was held in Ville Marie, Que. on Sept. 24, according to McLaren. He added that a peaceful "picnic" would be held very near the Adams mine pit the last weekend in September, but they would not be doing anything that would sway a judge not to grant them an injunction to halt Rail Cycle North from proceeding.

Toronto mayor Mel Lastman, who is pushing to move the garbage North, was unavailable for comment the last week of September, but a spokesman for councillor Jack Layton, who was ill, phoned to say Layton remains vehemently opposed.

# Ski resort in limbo despite some community support

By Trina Gobert  
Windspeaker Staff Writer

VANCOUVER

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The First Nations still have a camp set up in the area to ensure that any development does not take place until the dispute is resolved.

"We have from a dozen to two people staying up there at a time," said John. "We have been

working on having some discussions with the provincial government about the process that they used. And the fact that the tribe or Nation does not want the ski resort in the middle of our territory."

John is aware that there are some band members who are in agreement with the development. He explained that since the majority are in disagreement with it, then majority rules.

"I really believe the development would be good and I think there are a lot of other people who do too, but they are scared to speak out," said Russel Adolph of the Fountain First Nation. "A lot of people depend on funding from their reserve and if they speak out they would be cut from funding, plus their relatives and children would be cut from funding too. So they are kind of in a position not to be outspoken."

Al Raine is making efforts to open dialogue to all members of communities to help them be fully informed about the development before making a decision whether to support it or not.

"I'm not trying to put a wedge between families or people or those for or those against," said Raine. "The communities all need to understand what the opportunities are. The people and the kids in high school need to understand what is going to happen, what kind of jobs are available and what kinds of training has to take place. That training can take place prior to the resort opening."

John explained that the First Nations never surrendered or extinguished title to the traditional land and said the destruction of the habitat is a major concern.

"If we get into court on that question that will be the question to deal with," said John.

The Delgamuuk Supreme Court decision affirmed Aboriginal title to traditional territory and that decision would be used in the case if the First Nations choose to litigate.

"We've had promises made to us in the past with the inception of BC Hydro into the territory, there were promises made," said John. "BC Rail runs right through our territory and we've seen land alienated for a variety of purposes, fish habitat, wildlife habitat and entire runs of salmon destroyed for the sake of progress. And we have been told, given assurances that we were going to benefit somehow and we have yet to benefit. We see hundreds of logging trucks full of wood leaving our territory on a daily basis and there is no benefit coming to the communities."

Peter Leach of the Lillooet First Nation is in adamant support of the resort and is working on opening up communication between the First Nations and Al Raine.

"I'm kind of being the middle man in making sure the deal goes through," said Leach. "Because it is a good deal if it is done right. I'm just getting my people in a place right now where they are starting to come around in sup-

**"I really believe the development would be good and I think there are a lot of other people who do too, but they are scared to speak out."**

**— Russel Adolph of the Fountain First Nation**

port of the deal."

Leach feels that the deal is about what is good for the people of the First Nations and it's not just about the benefit of Al and Nancy Raine or the investors.

"To me what this is all about is jobs, period, and that is it," said Leach. "We just found out that there is another company that just put in a proposal to develop in the same area, to develop a ski resort."

The company is based out of Aspen, Colorado and it has Leach concerned because they put in a proposal and the First Nations have not heard from the company at all, explained Leach.

"It concerns me because this group is going to go through without us period, and if that happened it would be a headache," said Leach. "Because our people would keep the protests going on. But our leaders have a responsibility to provide opportunities, and I ask them what do they have to offer their people?"

Raine explained that he is

willing to enter a partnership that would see the First Nations benefit.

"I'm willing to discuss the benefits for all of us and I understand that they would have difficulty trusting because of past experiences," said Raine. "They do have a responsibility to provide employment and a future."

"Everybody wants to talk to us in terms of the economic disparity and the plight of our people and 'why don't you use this as an opportunity' and what I have responded with is why do we have to start here," said John. "What about the timber that is leaving our territory today and what about the water that is being used for hydro electric development? What about the land that is being used for BC rail? What about the lands that were taken and the province of British Columbia and Canada are collecting tax revenues off of? Why don't we get a share of those now instead of pinning all of our hopes on a resort?"





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## Nobody should die for patronage

While Waneek Horn-Miller, someone who has her own memories of the 1990 Oka confrontation, was fighting the Olympic battle in the pool in Sydney, armed forces were preparing for another Oka-style confrontation in the Burnt Church First Nation, N.B.

And here we are, all hoping against hope there won't be another Dudley George or Marcel Lemay.

We knew things didn't add up in the lobster wars. We said that last year when entire forests were sacrificed to produce enough newsprint to carry the endless, often hysterical, coverage of a dispute that boiled down to—for mainstream Canada—the slightly unpleasant fact that the British Crown had entered into, and benefited from, a treaty with the Mi'kmaq people that allowed them to take a tiny, tiny share of a \$500-million-a-year resource. Last October, we couldn't figure out why the Canadian political

and business establishment was so outraged by the news they were going to have to honor their contract and share less than one per cent of the wealth with Native people. Don't they always say a deal's a deal? Isn't that a Canadian value?

This is the same Canadian political establishment that says it respects the inherent right of self government and the rule of law. Isn't the rule of law about following the rulings of the top court in the land? We haven't been able to figure out why Minister Dhaliwal keeps referring to the rule of law. It's a legal concept that many law professors will tell you has been ignored by legislators at the provincial and federal level because politicians know the voters don't care about its finer points. They only want to keep what they've got and try to get more.

Then, along comes an unlikely champion of the Native cause: Lawrence Solomon. This is a guy

who's non-Native and not exactly obsessed with the struggle for Native rights. But he knows how the game of politics is played in this country and he solved the puzzle.

Stockwell Day has got the Liberals in a tizzy. They need Atlantic Canada to keep the Alliance at bay, they think.

Since Indians are in the minority and probably won't be able to make much of a difference in this fall's election, they don't matter. Even if they're right, they're wrong and no one's going to listen to them anyway. Last year's disgraceful performance by the mainstream press proved that.

What if somebody dies during this ridiculous charade that is being played out with real guns in New Brunswick? Who pays the price then?

Stop it now, Mr. Dhaliwal. Nobody should die in the name of Liberal patronage. Nobody should get hurt; nobody should even get wet.

## Upholding the rule of law

By **Taiiaike Alfred**  
*Windspeaker Columnist*

Something wrong is happening out at Burnt Church, and it needs to stop. There are crimes being committed on Miramichi Bay, and immediate action should be taken to stop the criminals from perpetrating further illegal acts. The rule of law must be upheld. The Canadian prime minister and his fisheries minister have pronounced that "the law must be enforced" in this situation. But if that were truly to be the case right now, if in fact the law was being enforced and the rule of law respected, things would be very different than the dangerous farce taking place out there on the water these days.

The time has come to put an end to the criminality taking place in the waters off Burnt Church. The federal government and white fishermen must respect the law and stop attacking Mi'kmaq people in the just and legal exercise of their rights.

What we have in Burnt Church at the moment is a peaceable group of Natives doing what they must to survive and feed themselves, and in doing so facing down the threat of invasion by a greedy and violent horde of white people supported by the paramilitary forces of the state—what else is new? Is this the year 1500 or 2000?

Did I say greedy? White fishermen take 99 per cent of the 'resource' from Miramichi Bay. The Canadians' own high court has recognized the Mi'kmaq's treaty right to earn a livelihood by fishing. Significantly, it also constrained the federal government's power to regulate the Mi'kmaq fishery, stipulating that it may act to limit the Mi'kmaq only in the interest of conservation and after consultation with the Mi'kmaq themselves. With the Mi'kmaq taking a mere one per cent of the "resource" at this point, there is clearly no legal justification in Canadian law for the federal government's acting against the



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

Mi'kmaq fishery.

Did I say violent? The media, in the service of the state and always respecting the interests of their readers, of course has distorted the situation and reversed the truth in its portrayal of the violence at Burnt Church. Capitalizing on the fact that most Canadians instinctually believe that Natives are bad, the media has proffered no shortage of mythical 'warriors' and maligned radical youth to satisfy the fearful mythology of Indian-hating that runs through mainstream culture.

The media portrayals of the white fishermen as (excuse my paraphrase) "hard-working family men just trying to earn a buck and who play by the rules and who won't put up with any unfair special treatment for Indians," their deference to the federal messenger, mediator or whatever, Bob Rae, as thoughtful, reasonable and tolerant, both contrast sharply with the image of the Mi'kmaq as angry, irrational and confrontational. Yet, to date, it seems that the only people who have explicitly threatened violence and who have been proven to wield weapons on the scene are white fishermen.

All of this is sickening, especially considering where it is all headed. But it is just the face of things. The deeper reality is that Burnt Church is about something much larger than lobsters and fish quotas and money. It is all about mass criminality, conquest and survival, the life and death of nations.

There is a word that cannot be spoken in this country, and it is "genocide." Oh, Canada often uses the unspeakable word as a weapon against various Africans, for example, in laying blame for

the horrors of famine and war in places such as Rwanda. Canada has gained much undue respect and unearned credibility internationally by pointing a finger accusingly, and posturing outward as the good, sensible and humane people willing to take on the cause of human rights and to support international law. But there are stains and dirt under Canada's own vigorous fingernail, as the conflict at Oka before it and Burnt Church now is demonstrating.

I spoke the unspeakable word genocide, and in anticipation of being labeled an extremist I offer the following proof of Canada's genocidal criminality.

The 1948 United Nations Convention on Genocide (to which Canada is a signatory and thus bound) defines the crime of genocide as any action taken by a government that involves killing members of a group, causing serious bodily or mental harm to members of the group, deliberately inflicting upon the group conditions of life calculated to bring about its physical destruction in whole or in part, imposing measures intended to prevent birth within the group, or forcibly transferring children of one group to another group.

To be criminal, in terms of international law, a government need only do one of those things. Our sad, collective history of dispossession, police brutality, residential schools, child apprehension, adoption to white families, and forced economic deprivation is well documented. Thus, who can deny that Canada has perpetrated the crime of genocide against Indigenous peoples as defined by the United Nations?

(see Noble battle page 12.)

## Coon Coon

Dear Editor:

I am amazed at the profundity and grasp of significant issues by the chiefs' national leader. I stand in wonder as he pronounces his petulant indignation reminiscent of the malevolent futility of the early and mid-nineties' leadership. During the onset of this ongoing claim to our inherent right to resource (which coincided with the AFN election campaign), the newly minted national chief and his campaign staff deigned to participate in a forum hosted by the Atlantic chiefs. Now, after stamping his feet and proclaiming that AFN's first order of business was to advocate the negotiated right to hunt endangered species, he decided to go where the cameras were.

This seeking of photo opportunities does not serve our people. Had the Burnt Church peo-

## Chippewas Burnt Church

Dear Editor:

Images of Department of Fisheries patrol boats ramming and swamping the smaller Mi'kmaq fishermen's boats sea the hearts of every Native person in Canada. We all feel great sympathy for the Native peoples of the East Coast in their struggle and we stand in support because we have experienced the same kind of hate ourselves. For once it was shown for all to see on national TV.

In 1993, an Ontario court recognized the rights of the Chippewas of Nawash and the Chippewas of Sauguenay on the Bruce Peninsula in Ontario to fish for trade and commerce. It took the Ontario and federal governments until this year to sign an agreement with us that recognizes our rights and admits us as equal partners in the management of the commercial fishery. In the seven years between the court decision and the agreement, our people suffered cut nets, nets forcibly removed from the waters of Georgian Bay by government agents, boats damaged, and physical attacks. As Francis Nadjiwon, a fisherman, said on a show aired by the CBC's 5th Estate, "It's racism. It's not just here. It's all over. No one wants to see us get a resource back."

I am heartened to see that the Canadian Fisheries minister is willing to negotiate an agreement through a mediator. Here in Ontario, we found that such negotiations were the only way we could get beyond positions made harder by confrontation. I am heartened that the Assembly of First Nations is working there in support of the First Nations. The dispute that has focused on Burnt Church is a dispute concerning all peoples in Canada-Natives and non-Natives.

It is useful to look at how the management of resources has been worked out in other areas. Here, in the Bruce Peninsula, the Ontario government finally bought out non-Native commercial licenses to make room for our people. The agreement



## Patronage

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If somebody dies during a violent charade that is being put out with real guns in New Brunswick? Who pays the bill?

Now, Mr. Dhaliwal. No one should die in the name of a patronage. Nobody should get hurt; nobody should get wet.

## Law

## Justice

## Truth

Years of famine and war in which as Rwanda. Canada has had much undue respect earned credibility internationally by pointing a finger at and posturing outward toward good, sensible and humane people willing to take on the issue of human rights and to international law. But the stains and dirt under its own vigorous fingers in the conflict at Oka before the Burnt Church now is demoralizing.

The unspeakable word "genocide," and in anticipation of the 1998 United Nations Convention on Genocide (to which Canada is a signatory and thus defines the crime of genocide as any action taken by a government that involves killing members of a group, causing serious bodily or mental harm to members of the group, or deliberately inflicting upon the conditions of life calculated to bring about its physical destruction in whole or in part, by measures intended to prevent births within the group, or by transferring children from one group to another group. Criminal, in terms of international law, a government that does one of those things is guilty of genocide. Our sad, collective history of dispossession, police brutality, residential schools, apprehension, adoption of children, and forced enculturation is well documented. Thus, who can deny that Canada has perpetrated the genocide against Indigenous peoples as defined by the United Nations?

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# Coon Come criticized for Burnt Church involvement

Dear Editor:

I am amazed at the profundity and grasp of significant issues by the chiefs' national leader. I stand in wonder as he pronounces his petulant indignation reminiscent of the malevolent futility of the early and mid-nineties' leadership. During the onset of this ongoing claim to our inherent right to resources (which coincided with the AFN election campaign), the newly minted national chief and his campaign staff deigned to participate in a forum hosted by the Atlantic chiefs. Now, after stamping his feet and proclaiming that AFN's first order of business was to advocate the negotiated right to hunt endangered species, he decided to go where the cameras were.

This seeking of photo opportunities does not serve our people. Had the Burnt Church peo-

ple any confidence in the new national chief, they would have demanded his ongoing presence in the negotiations from day one. They have not. Sadly, an ex-national leader was sent in the place of Coon Come.

The results? None to date.

This, in my opinion, is a foreshadowing of things to come. While we have heard that First Nations have not agreed to be silent, we have not heard anything of substance from the speaker of this clever witticism. Nor have we heard any proposed government-to-government solutions offered by the AFN.

It is a fortuitous occurrence that Chief Allison Metallic and the Burnt Church leadership have the necessary skills to deal with this issue in the absence of a national leader.

To my mind, a national leader

must do more than blow smoke rings and forget items from a prepared text. During his publicized bombast from the heart of Burnt Church, he wisely proclaims that, "the federal minister of Fisheries says that the events at Burnt Church are about the orderly regulation of fisheries, versus Aboriginal illegality, greed, and refusals to negotiate." But the train of thought stops there. Perhaps he was set up again? We are not criminals. We are not greedy. And we are always masterful negotiators.

I take no comfort in reading the text of this speech. The self-serving, vacuous nonsense that I read will open no doors that have closed. The vapid rhetoric will build no bridges. The assurances that, as long as the cameras roll and the microphones point, the national chief will be there, ring

hollow and are meaningless.

To add insult to injury, whilst Mi'kmaq fishers are being run over by DFO patrol boats, the AFN has the audacity to send over a non-elected "special advisor" to foment controversy and exacerbate deteriorating possibilities to a negotiated settlement. What happened to the national chief? Was he not elected to stand in the First Nations' camp? Why has the AFN hijacked a regional responsibility, despite the presence in the Atlantic of more than capable First Nation leadership and an AFN vice-chief?

It truly seems as if the AFN is rapidly creating a fiefdom, with no room for regional elected officials to act in their mandated capacity. This arrogation of the chiefs' roles in regional issues by the national chief and his barnstorming henchman is a

strong indicator that dark times will befall First Nations.

When the first Mi'kmaq fisher dies as a result of this expression of sovereignty, it is the direct responsibility of the national chief and his advisor. Any injuries incurred by either side of the dispute are intimately attributed to the inability of the national chief and his advisor to function as competent, lucid representatives of First Nations governments.

At this juncture in time, what is explicitly not needed are agent provocateurs dancing around the flames of unrest, irresponsibly dribbling gasoline in a shared hallucination.

I wish the chiefs well. You elected him. He's your leader. Now, you live with him.

Meegwetich  
Mike Fontaine  
Sagkeeng First Nation

## Chippewas support Burnt Church struggle

Dear Editor:

Images of Department of Fisheries patrol boats ramming and swamping the smaller Mi'kmaq fishermen's boats sear the hearts of every Native person in Canada. We all feel great sympathy for the Native peoples of the East Coast in their struggle and we stand in support because we have experienced the same kind of hate ourselves. For once it was shown for all to see on national TV.

In 1993, an Ontario court recognized the rights of the Chippewas of Nawash and the Chippewas of Saugeen on the Bruce Peninsula in Ontario to fish for trade and commerce. It took the Ontario and federal governments until this year to sign an agreement with us that recognizes our rights and admits us as equal partners in the management of the commercial fishery. In the seven years between the court decision and the agreement, our people suffered cut nets, nets forcibly removed from the waters of Georgian Bay by government agents, boats damaged, and physical attacks. As Francis Nadjiwon, a fisherman, said on a show aired by the CBC's 5th Estate, "It's racism. It's not just here. It's all over. No one wants to see us get a resource back."

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It is useful to look at how the management of resources has been worked out in other areas. Here, in the Bruce Peninsula, the Ontario government finally bought out non-Native commercial licenses to make room for our people. The agreement

we signed with Ontario and Canada clearly establishes us as partners in the management of the commercial fishery. Under the agreement, we oversee our own fishermen.

"Troubles" similar to ours in 1995, and those in Burnt Church in 2000, plagued the recognition of the resource rights of Chippewa tribes in American states adjacent to the Great Lakes, and of tribes in Washington State. In both those states, as in Canada, landmark court decisions recognized tribal rights to fish commercially. In the U.S., as in Canada, a vicious backlash boiled over (which continues to simmer). In the U.S., things finally quieted down when state and federal governments partnered with tribes to manage fish and wildlife harvests. One big difference is, however, that the U.S. federal government supported the tribes' bid for recognition of their rights and, later, their bid to be included in the management of the fisheries.

How can we not be included? How else can we be assured we will enjoy our rights unless we have an equal say in how they are managed? The federal government has said it recognizes self-government as a right protected by the Constitution. Are we to preside only over our poverty? Are we not to help manage a resource that will restore our self-sufficiency?

The United Nation's draft charter on Indigenous rights calls for self-government and the sharing of management responsibilities. So does the Royal Commission on Aboriginal Peoples. And the Convention on Biological Diversity—an international agreement which Canada has signed and ratified—enjoins the signing countries to embrace the traditional knowledge that Indigenous peoples possess and accept them as full partners in the management of natural resources.

The path for governments is clearly marked. All they have to do is walk it.

Chief Ralph Akiwenzie  
Chippewas of Nawash

## Author's views appreciated

Dear Editor:

This letter is in regard to the article by Taiaiake Alfred entitled "Who you calling Canadian" published in the September issue.

I found that article very interesting, honest and also heart-touching. I find that everything that the author writes is all about the true meaning of the Aboriginal identity. We do have our own identity, separate from the Canadian identity. I feel that the article gave me a good understanding of the true meaning of Native identities.

Having to feel like you belong in the white society is very frustrating, because of

the past identities put on by Aboriginal individuals and communities by the white society. It makes it harder for the Aboriginal peoples of Canada to take life a step further because of the sacrifice they have to put up with when they leave their communities. The problems that they have to put up with has a lot of pressure and negativity which sends feeling of hatred to that specific Aboriginal individual. This makes that person turn back to their communities and feel unhappy, which would cause a "weak individual" to turn to drugs, alcohol, jail and maybe even suicide.

I feel a lot for our culture and community. I see that huge por-

tion of our culture is being forgotten.

Can you please get me some information on the author and send it to me if it is not out of your way.

I would be greatly appreciated.

Yours in spirit,  
Sheila Janovic

Editor's note

Dr. Taiaiake Alfred is the program director and an associate professor in the faculty of Human and Social Development at the University of Victoria. He is also an adjunct professor with the department of Political Science. He is Mohawk from Kahnawake, Que.

## Chief gets full support

Dear Editor:

Many years prior to becoming a traditional land-use researcher for my own people, I had the privilege of spending some time in the mid-1970s in northern Que., during which the Cree were engaged in stopping Phase I of the James Bay Project and getting the governments of the day to negotiate a settlement. Even then, we heard talk of young Matthew Coon Come as someone to watch. And in the '70s, the majority of Quebec Cree children were still raised in the bush and learn-

ing Cree as their first language before the inevitable trip out to residential school, which made Mr. Coon Come seem even more impressive.

So, please allow me to offer the following for consideration in any discussion of "spirituality." A First Nations individual who has been raised speaking his or her language and who also knows how to survive on the land is by definition practicing "Native spirituality." This is because our cosmology and spiritual values are embedded in the language itself, and in the ways we use our lan-

guages to describe our interactions with and out on the land.

I had many opportunities to reveal the extent of my own internal colonization while with the Cree, yet the universal response to my ignorance was kindness, humor and patience. No doubt Mr. Coon Come will deploy the same techniques when dealing with his political detractors. Our new national chief has my full and unconditional support.

Lynne Jorgesen  
Upper Nicola Band  
Spaxomin, B.C.

## Family value system differs

Dear Editor:

Re: Two days pay deducted because I went to see immediate family member in a serious condition.

Seven months ago there was an accident in Saskatoon involving my niece's baby. I notified the school administration, and I made all the necessary plans, and I did everything that was required. I felt it was my duty to go see my niece's baby and I considered this baby as my immediate family.

The ones who made the decision to deduct my pay are both non-Native. They told me that

this child was considered not my immediate family, which therefore warrants that my pay for two days be deducted; and that my being away, they considered as taking two days holiday. I found out that my niece's baby did suffer serious injury due to the accident, and her surviving through the accident was uncertain.

I believe that the Native and non-Native values in the definition of relationship is totally different. I believe we as Native people still value the extended family system. I consider even my first, second and third cousins as my immediate family. It would

be my duty and responsibility to leave work and go see them.

One Elder wrote down, "those in the camp were considered all of your family members, and it was the duty of everyone to share and care, and make sure no one lacked anything."

I feel that I am a victim of "misinterpretation of the immediate family," as looked at by the non-Native society. I would be happy to get feedback from Elders and other professionals that are in the same situation I am in.

Yours truly,  
Arthur Janvier  
Loon Lake, Sask.



# Census says . . .

By Edward B. Harvey  
and Kathleen Reil

The 1996 Canadian census has revealed persistent patterns of disadvantage for Aboriginal peoples; however, the situation has improved somewhat since the 1991 census. This article compares the results of the 1996 census with the 1991 census to illustrate the economic situation experienced by Aboriginal peoples and show where disadvantage has increased and improvements realized. We were able to examine four different geographic areas: Canada, Ontario, Toronto and Vancouver. In addition, male and female differences will be highlighted.

We examined three measures of economic wellbeing: rate of unemployment, average earned income (in constant 1995 dollars) and poverty (as measured by the low-income cut off level or LICO). This measure of poverty is a complex measure involving family size and size of geographic area of residence. Constant dollars are used to compare income by taking into account changes in prices and wages.

Aboriginal population levels have generally doubled since 1991, yet both the unemployment rates and the wage gap between Aboriginals and non-Aboriginals remain stable. Poverty levels, however, have dramatically decreased — fewer people are living in poverty.

Aboriginal peoples earn two-

## Canada

thirds of the average national income of non-Aboriginal peoples. This represents a marginal improvement over 1991, when Aboriginals earned 61 per cent of that earned by non-Aboriginals. However, when constant dollars are compared for 1991 and 1996, Aboriginal peoples obtained a real increase in income of approximately five per cent, compared with a decrease of approximately 2.5 per cent for non-Aboriginal peoples. This indicates some success of policies and programs targeted



FILE PHOTO

**Aboriginal men experience slightly higher rates of unemployment compared with Aboriginal women.**

to reduce income differentials between Aboriginal and non-Aboriginal peoples.

Unemployment rates have not changed significantly since the 1991 census. They continue to be approximately 250 per cent higher than the national average. Aboriginal men experience slightly higher rates of unemployment compared with Aboriginal women.

While still higher than the national average, levels of poverty among Aboriginal peoples have fallen since the 1991 census. In the 1996 census, Aboriginal poverty levels dropped from 300 per cent above the national average to 40 per cent above the national

average. Aboriginal peoples however continue to live with poverty levels higher than the national average.

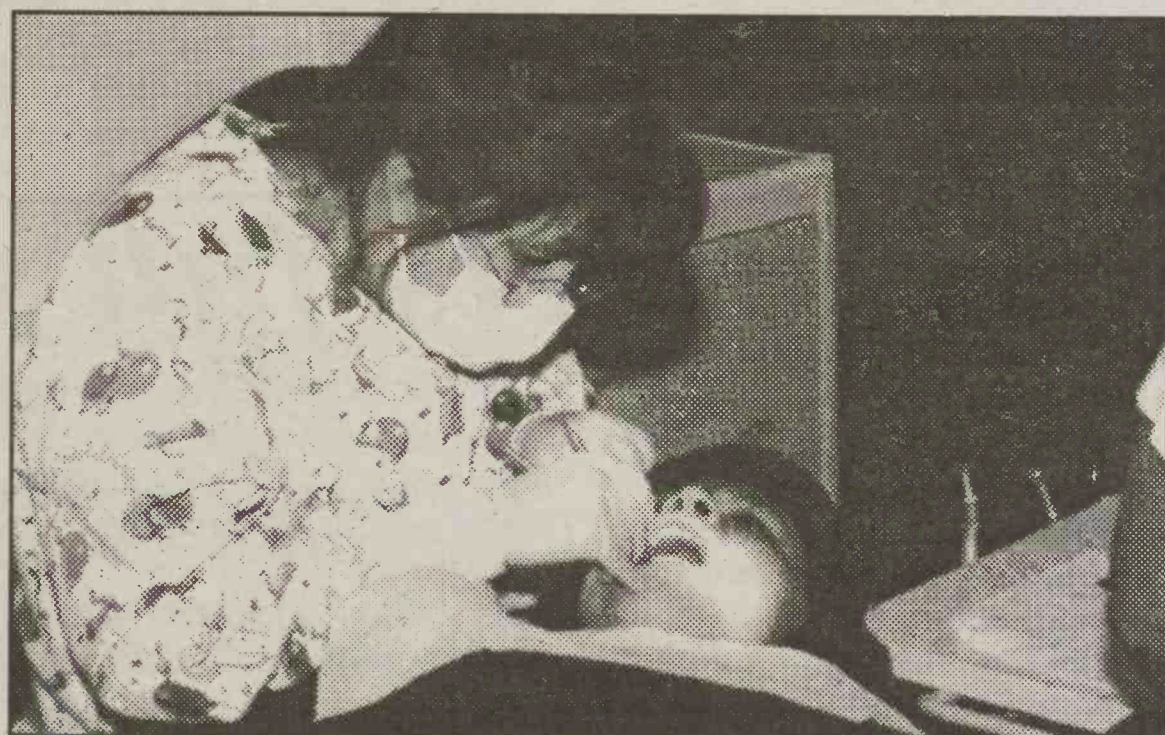
Although Ontario is home to

## Ontario

37 per cent of Canada's total population, it comprises almost 20 per cent of Canada's Native population.

Unemployment rates are almost 250 per cent higher than the Ontario average for non-Aboriginal peoples. This situation remains relatively constant compared with 1991.

The income situation for On-



**When constant dollars are compared for 1991 and 1996, Aboriginal peoples obtained a real increase in income of approximately five per cent compared with a decrease of approximately 2.5 per cent for non-Aboriginal peoples.**

**Aboriginal people continue to earn 2/3 of what**

**non-Aboriginals earn, have higher levels of poverty and have rates of unemployment**

**250 per cent higher than the average**

**— but there are improvements.**

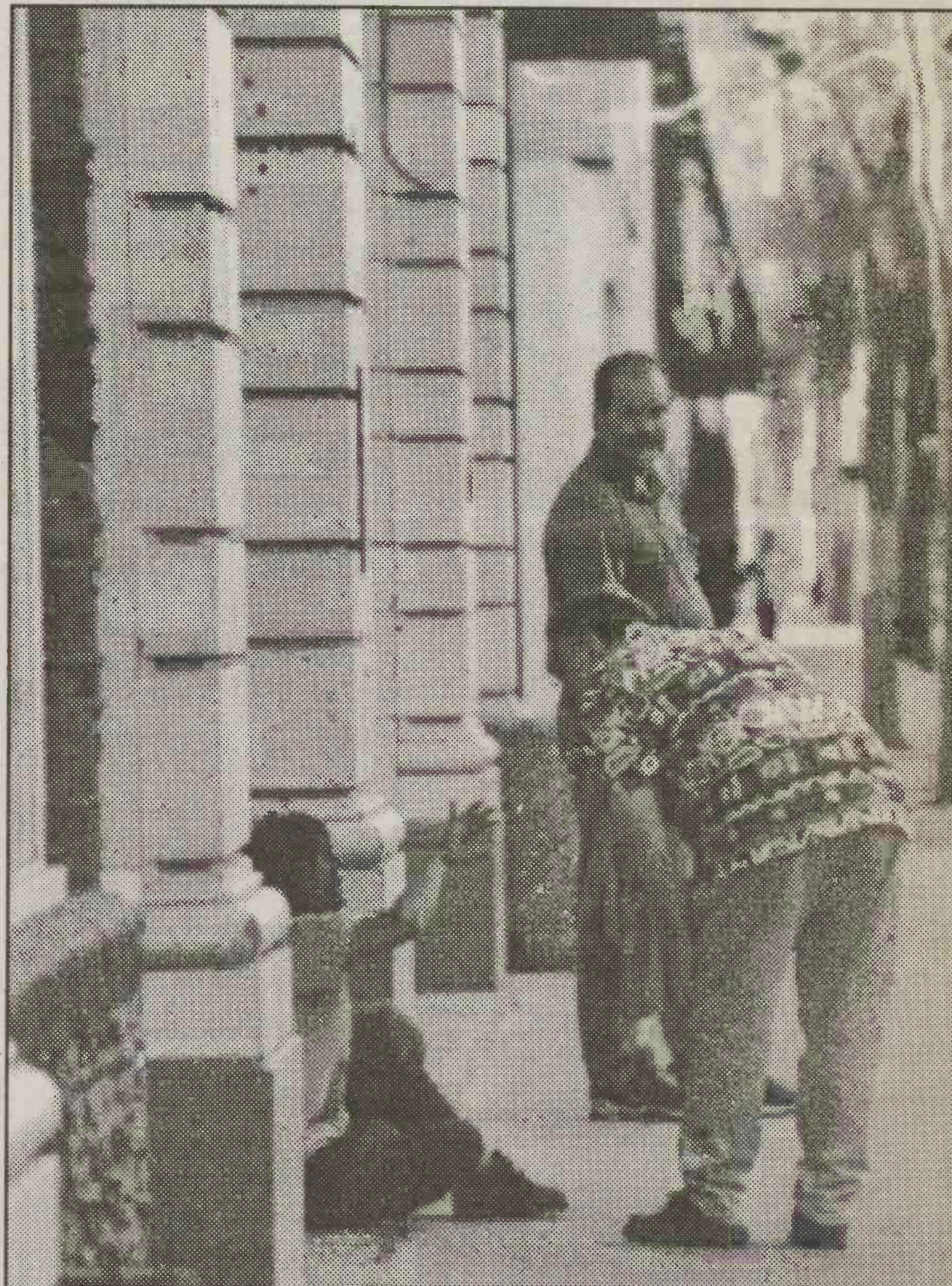
tario Aboriginals is almost identical to Aboriginals throughout Canada. Aboriginal people in Ontario continue to earn just over two-thirds the wages earned by their non-Aboriginal counterparts, however this represents an improvement over the 1991 situation. In terms of constant dollars, Inuit people in Toronto had a real decrease in earnings of over 30 per cent. In other words, their income situation has dramatically worsened from 1991 to 1996.

Similar to the national situation, levels of poverty have shrunk since 1991, however. More Aboriginals in Ontario live in poverty compared with the average for Ontario — over 150 per cent more.

## Toronto

Only 12.5 per cent of Ontario's Aboriginal peoples reside in Ontario.

(see Big city page 7.)



FILE PHOTO

**Unemployment rates for Aboriginals are almost 250 per cent higher than the average for non-Aboriginals living in Ontario.**

# Big city

(Continued from page 6.)

For those who do, their economic situation is improving. Aboriginal average incomes are still approximately 77 per cent of those of non-Aboriginals. This represents an increase over 74 per cent in 1991. The income gap is shrinking; albeit, slowly. However, when constant dollars are compared, incomes for male Aboriginals have decreased between 1991 and 1996 while they increased for female Aboriginals during the same time period.

In terms of unemployment rates, Aboriginal peoples continue to have higher rates than non-Aboriginals. When the unemployment rates are broken down by gender, male Aboriginals had an increase of 12 per cent, while the unemployment



**Aboriginal poverty rates are 60 per cent above the average, yet this is an improvement over 1991. Aboriginal poverty rates were 77 per cent above the average rate.**

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# Toronto

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FILE PHOTO

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# Big city — big problems

(Continued from page 6.)

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rate for non-Aboriginal men, remained relatively constant from 1991 to 1996. The unemployment rate for Aboriginal women decreased from 1991 to 1996, yet it is still almost four per cent higher than the female average for the Toronto CMA.

Aboriginal poverty rates are 60 per cent higher than the average, yet this is an improvement over 1991, where Aboriginal poverty rates were more than double the Toronto average rate.

This suggests that programs and policies need to be examined and/or targeted to male Aboriginals within Toronto area, since this is the only region in Canada where men experienced a real decrease in earnings and a significant increase in unemployment rates.



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## Vancouver

In general, Aboriginal peoples earn more in the Vancouver area than in the other three geographic areas examined. They earn approximately 70 per cent of the wage of the average non-Aboriginal. However, rates of unemployment are more than double the average for this area.



Aboriginal peoples have poverty levels almost 200 per cent higher than the average in Vancouver.

There are significant differences in poverty levels. Aboriginal peoples have poverty levels almost 200 per cent higher than average. This situation remains unchanged since 1991.

What this means is that the comparative situation has worsened for Aboriginals living in Vancouver, because levels of

poverty are higher in comparison to Aboriginals living in the other three geographic regions, where poverty rates have decreased. Similarly, the gap between Aboriginal and non-Aboriginal unemployment rates is wider in the Vancouver area than in the other three geographic areas examined.

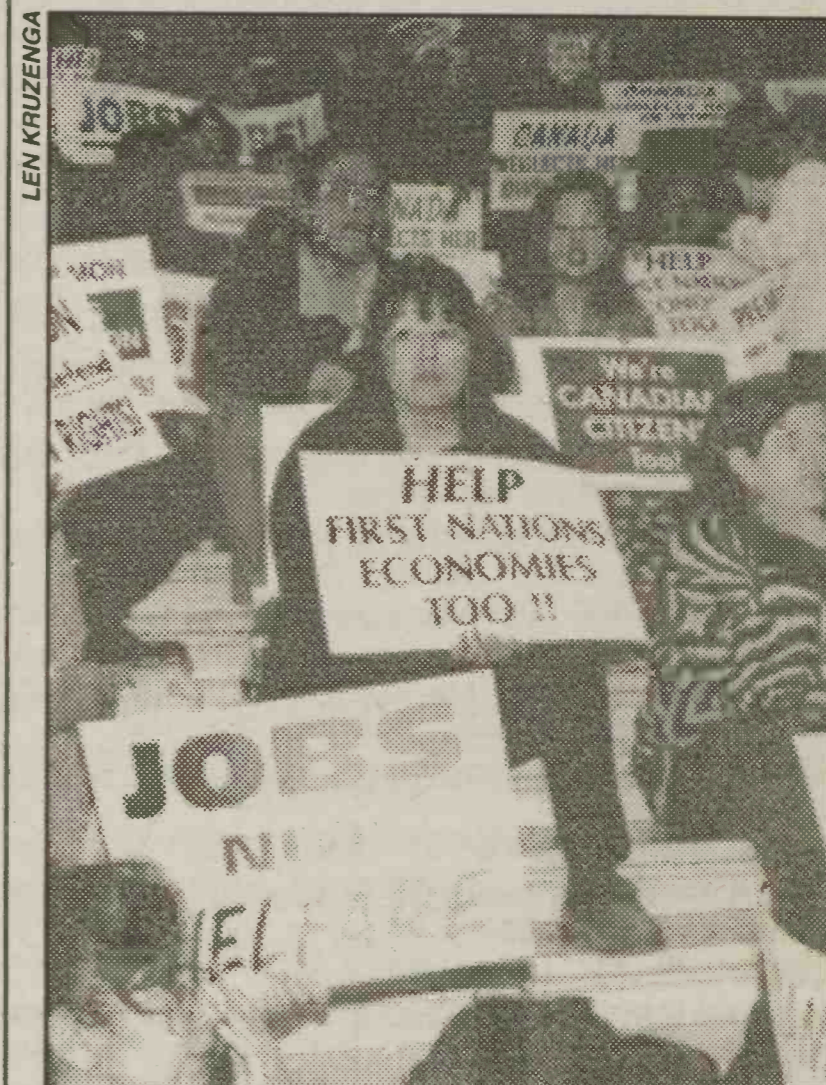
## The overall picture

There has been little change in the face of economic hardship experienced by Aboriginal peoples since 1991. While levels of poverty have decreased, they are still significantly higher than average. The "economic downturn" of the early 1990s has not been reversed.

• Unemployment rates remain almost constant from 1991 to 1996. These rates remain higher for Aboriginals compared with non-Aboriginals.

• Income levels remain lower than those for non-Aboriginals, although the gap is shrinking.

There are few significant gender differences found in Aboriginal and non-Aboriginal peoples. Women, in general, earn less, have lower levels of unemployment and higher levels of poverty when compared with men. Female Aboriginals, however, experience the "double disadvantage" of being both female and Native.



There has been little change in the face of economic hardship experienced by Aboriginal peoples since 1991.

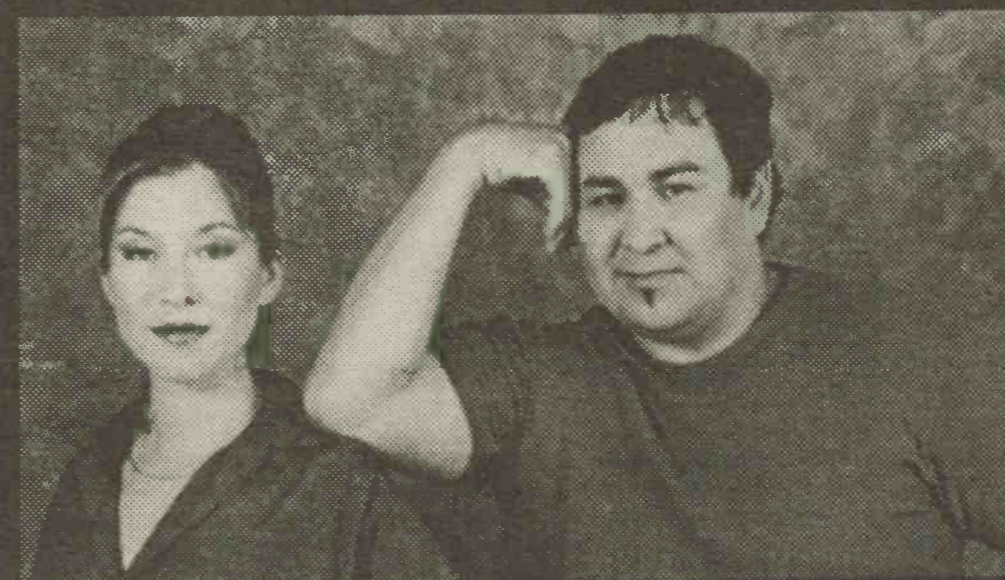
While levels of **POVERTY**  
have decreased, they are still significantly  
**HIGHER** than average.  
The  
**ECONOMIC DOWNTURN**  
of the early 1990s has **NOT** been reversed.

WHAT EVERYONE WILL BE TALKING ABOUT THIS FALL...

# SATURDAY NITE

@ the rising sun cafe

SABRINA WOOD



LEON ANTHONY

Saturday Nite @ 9:30pm eastern/7:30 mountain  
On the Aboriginal People's Television Network



## Indian Country COMMUNITY EVENTS

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

- MI'KMAQ TREATY DAYS & CULTURAL SHOWCASE**  
Oct. 1 - 3, 2000 Sydney, NS (902) 539-4107
- MNJIKANING FIRST NATION ANNUAL THANKSGIVING POWWOW**  
Oct. 7 - 8, 2000 Orillia, ON (705) 325-3611 ext. 1419
- 4TH ANNUAL BREAST CANCER INFO NIGHT**  
Oct. 10, 2000 Vancouver, BC (604) 875-3677 Jacqueline
- THE ISKWEW FESTIVAL: THE FEMINE IN INDIGENOUS FILM & VIDEO**  
Oct. 10 - 15, 2000 Winnipeg, MB (204) 942-2674
- ABORIGINAL HEALING FOUNDATION'S REGIONAL GATHERING**  
Oct. 12, 2000 Winnipeg, MB 1-888-725-8886
- NATIONAL ABORIGINAL POLICING CONFERENCE**  
Oct. 12 - 15, 2000 Regina, SK (306) 780-5896
- NATIVE MENTAL HEALTH ASSOCIATION OF CANADA ANNUAL CONFERENCE**  
Oct. 12 - 15, 2000 Naramata, BC (604) 793-1983
- YOUTH AND ELDERS CONFERENCE**  
Oct. 12 - 15, 2000 Calgary, AB (780) 451-1072 or (403) 569-8800 or 1-800-267-5844 Marlene
- 3RD ANNUAL ABORIGINAL YOUTH AWARDS OF EXCELLENCE BANQUET**  
Oct. 13, 2000 Regina, SK 1-800-873-7573 Joan
- DREAMCATCHER 2000 ABORIGINAL YOUTH CONFERENCE**  
Oct. 13 - 15, 2000 Edmonton, AB (780) 497-5188
- KITUWAH 2000! AMERICAN INDIAN CELEBRATION OF ARTS, HERITAGE & EDUCATION**  
Oct. 13 - 15, 2000 University of North Carolina, NC (828) 252-3880
- SINCE TIME IMMEMORIAL ABORIGINAL PERFORMANCE**  
Oct. 14, 2000 Vancouver, BC 1-800-663-9311 see ad page 23
- CREATING ECONOMIC OPPORTUNITIES AND JOBS, JOBS, JOBS**  
Oct. 16 - 17, 2000 Winnipeg, MB (204) 896-3449
- SASKATCHEWAN'S FUTURE: IT'S YOUNG & IT'S ABORIGINAL 2000 CONFERENCE**  
Oct. 16 - 18, 2000 Saskatoon, SK (306) 787-9080 Shawna
- RESPECTING ABORIGINAL KNOWLEDGE AND TRADITIONS: BRINGING ABORIGINAL VALUES/TRADITIONS/LANGUAGES INTO THE EDUCATION SYSTEM**  
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Oct. 29 - Nov. 2, 2000 Lethbridge, AB (403) 320-7144 see ad page 19
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- 7TH ANNUAL NATIVE WOMEN & WELLNESS EAST CONFERENCE**  
Nov. 3 - 5, 2000 Blue Mountain Resort, ON (705) 725-0790 see ad page 23
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- 1ST NATIONAL ABORIGINAL WOMEN IN LEADERSHIP CONFERENCE**  
Nov. 19 - 21, 2000 Vancouver, BC (250) 652-7097
- ABORIGINAL HEALING FOUNDATION'S REGIONAL GATHERING**  
Nov. 23, 2000 Moncton, NB 1-888-725-8886 ext. 237
- CANADIAN ABORIGINAL FESTIVAL**  
Nov. 25 - 26, 2000 Toronto, ON (519) 751-0400 see ad page 20
- HEALING THE HURT & THE SHAME OF THE INTERGENERATIONAL IMPACT OF RESIDENTIAL SCHOOLS**  
Nov. 26 - 30, 2000 Lethbridge, AB (403) 320-7144 see ad page 19
- 27TH NATIONAL CONSULTATION ON CAREER DEVELOPMENT**  
Jan. 22 - 24, 2001 Ottawa, ON (416) 978-8011
- 1ST INTERNATIONAL RESIDENTIAL SCHOOL CONFERENCE**  
Feb. 22 - 25, 2001 Edmonton, AB (780) 444-9366 Gerald
- FOCUS CONFERENCES**  
Apr. 22 - 24, 2001 Victoria, BC (250) 598-1039 see ad page 22

# Chiefs press for changes at Kenora district hospital

By Joan Taillon  
Windspeaker Staff Writer

## KENORA

Leaders with Treaty 3 Grand Council say they are "frustrated" that suggestions to remedy health care concerns at Lake of the Woods District Hospital in Kenora are not being implemented. The council's Aboriginal constituents have been telling their leaders they lack confidence in the medical treatment they receive there.

Problems such as doctor shortages, transportation, waiting times to see a specialist, lack of modern diagnostic equipment and the health professionals to operate it are old news in northwestern Ontario, but the grand council says that even more basic concerns than these are not being met or understood by hospital authorities.

The chiefs say the tracking of Aboriginal data, mandatory cross-cultural training for all hospital employees, increased Aboriginal representation on the hospital board and an Aboriginal presence in emergency and translation services are requirements that are yet to be met.

These requirements "have been talked about and it's been agreed to, but as soon as you leave the meeting that's as far as it goes," said Treaty 3 Western Region Chief Adolphus Cameron.

Kelvin Morrison, chief of Nicickousemenecanning First Nation and the chief responsible

for health in Treaty 3, said "over the years there has been anecdotal evidence that suggests that Aboriginal people cannot and do not get the same level of treatment, due in part to differences in language and culture. However, the problem is compounded (by) funding issues, treatment styles and a lack of Indian health professionals."

Cameron conceded that some efforts have been made by the hospital and local health care providers to improve things, but the grand council feels that Aboriginal people's needs should be prominent rather than peripheral to the whole question of how to provide adequate health care in tight times, especially since there is a large Aboriginal population in the Kenora region.

"Right now they [the hospital] have two seats in their board for Aboriginal people; one of them is vacant," Cameron said. "They also have a hostel (to house day patients from out-of-town and family members of in-patients at a cost of \$20 per night), but that was through a co-operative effort with the First Nations communities."

He said the hospital also has one person providing cultural liaison between hospital staff and patients.

"When we talked to them, actually we had a pretty good meeting and we are having some follow-up meetings, but under our terms and outside of the hospital," said Cameron. "At our initial meeting we told them we

needed to build partnerships from the First Nation communities and the town of Kenora."

The hospital chief of staff, the board and some staff members expressed a willingness to build such partnerships, but Cameron had to make an hour-and-a-half presentation "for them to understand exactly where we are coming from and what it is that we expect, and what it is that we meant by 'partnership.'"

Cameron said a meeting also was held on these topics with the mayor of Kenora about six weeks ago, and a follow-up meeting is planned with mayors of the region on Oct. 2. Cameron said there has been "a good response to the idea."

"It's not just token representation at a board or token programs in a hospital. Those things have to be meaningful, and those things have to be developed from the communities and those things have to be jointly accepted at the hospital, and it has to go both ways. Both of the cultural teachings."

Once everyone involved understands and accepts there are cultural differences that need to be incorporated into treatment of patients, relationship-building has begun, Cameron believes.

The executive director of the Kenora hospital, Mark Balcaen, was away the week *Windspeaker* contacted his office to discuss Native concerns. The associate director, identified as Mr. Blair by a secretary, did not respond to our request for an interview.

# Inques

By Paul Barnsley  
Windspeaker Staff Writer

## SASKATOON

Chris Axworthy, Saskatchewan's Justice minister has ordered a public inquest into the events that led to the death of Darcy Dean Ironchild earlier this year.

The decision was announced after the provincial public prosecutions office decided there was no basis for the laying of criminal charges in relation to the matter. Ironchild, 33, was found dead of a drug overdose in his apartment Feb. 19, hours

# New Vo For Fir

On November 20, 2000

As of this date, if you are on or off reserve, 18 year Indian Act elections and

## Why the Change?

The voting regulations in the *Corbiere* decision, restricts voting rights to provided the Government changes by November 2

## What are the Changes?

Amendments to the referendum held under process of being finalized will only apply to votes

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# Inquest ordered in Ironchild case

By Paul Barnsley  
Windspeaker Staff Writer

## SASKATOON

Chris Axworthy, Saskatchewan's Justice minister has ordered a public inquest into the events that led to the death of Darcy Dean Ironchild earlier this year.

The decision was announced after the provincial public prosecutions office decided there was no basis for the laying of criminal charges in relation to the matter. Ironchild, 33, was found dead of a drug overdose in his apartment Feb. 19, hours

after being released from police custody.

Ministry spokesperson Debi McEwen wouldn't comment when asked specific questions about the investigation leading to the decision not to lay charges. Asked if the decision means evidence had been obtained that proved that Ironchild took the fatal overdose after he was released from police custody, McEwen said, "I can't speak to that."

She did say that the province's chief coroner will soon announce who will lead the inquest and what guidelines that person will be required to fol-

low.

Native lawyers who have experience with the politics of public inquiries warn that when an inquiry is called it creates the impression that the government is anxious to ensure the truth will come out, an impression that is frequently false, they say. A coroner's inquest, especially, has narrow guidelines and limited powers and can, simply by being forced to stay within certain limits, be steered away from potentially embarrassing political issues.

Donald Worme, a Regina lawyer who has assisted the Ironchild family, doesn't believe

**"It looks good but it's just another cover-up."**

**— Lawrence Joseph, Federation of Saskatchewan Indian Nations' interim grand chief**

the decision to call the inquest is a sign the government is anxious to take a close look at the social issues that may have contributed to the death of a Native man who had been in police custody so soon before his death.

"I think that it is an extremely sad situation," Worme said of the decision to call an inquest. "I don't consider this to be a viable option, whatsoever. I don't see it as being able to get to the truth of the matter, the underlying issues. Frankly, I don't think, at the end of the day, that it's going to be helpful at all."

He pointed out that past inquiries have accomplished little, if anything.

"I mean, we've had many, many deaths in custody. We've had coroner's inquiries around that. If they were so good, why are they still happening?" he said. "They simply do not assist in being able to concentrate societal attention on what the real problems are here."

Worme believes, as do most Native leaders in the province, that anti-Native racism is so firmly established in Saskatchewan that police officers felt safe in taking Native people outside the city to remote areas and dropping them off in extremely cold conditions. The RCMP is investigating the deaths of several Native men whose bodies were found outside of Saskatoon. Two police officers have been charged with forcible confinement and assault after they admitted to dropping off Darrell Night on a night when the temperature plunged to minus 26 degree Celsius. Night survived and filed a complaint. The two police officers, Daniel Hachen and Kenneth Munson, are being tried separately. Munson appeared in court in early September. A publication ban on the details of that hearing was imposed by Judge Patrick Carey. Hachen's preliminary hearing is scheduled for Oct. 2.

Worme is acting on behalf of Night and the others. He said neither he nor the Ironchild family was told why the decision to not lay charges was made.

"I have absolutely no idea," he said. "They released no information. This decision was made completely internal. So far as I understand there was no information shared with any outside bodies, including the family of the deceased. That's not unusual because decisions to lay charges are matters up to the discretion of the director of public prosecutions. There's nothing wrong with that, but I would have thought, given the sensitivity of this matter, that there might have been an attempt to get a little broader, if not input, then certainly communication in making this decision."

Lawrence Joseph, the Federation of Saskatchewan Indian Nations' interim grand chief (with an election coming on Oct. 18, Grand Chief Perry Bellegarde's term has ended although he is seeking re-election) told *Windspeaker* that there was some informal contact between the provincial justice ministry and the FSIN.

He said his organization wants a much broader inquiry than the one ordered by Axworthy.

"We want an inquiry into this whole bloody so-called justice system," he said. "Until we get the questions answered and the truth revealed in some of these atrocities, I think we're going to be like this until hell freezes over. We have absolutely no doubt in our minds that the province and, indeed, the federal government, cannot simply walk away from this with just an inquiry here and a inquest there."

The FSIN wants to take a holistic approach to looking into all social ills suffered by Native people, he said, adding that top FSIN Justice people met with their provincial counterparts and there was talk of a partnership in dealing with the police issues.

"There was some goodwill there and that's a good start. They have not really invited us in written form to actually take part. If we do and when we do, it would be a very cautious partnership. Based on our initial reaction to it, if it's significant and there's to be a recognition of our agenda, then we will go at it. But if it's going to be just another token Indian partnership, there's no way."

Joseph agrees with Worme about the inquiry that has been called.

"It looks good but it's just another cover-up," he said. "If it's going to appease the minds of the family of Darcy Ironchild, certainly that's a start. But we're not going to accept the piecemeal approach that Minister Axworthy has spelled out. Although I think it's an honorable effort, I think it's a veiled attempt to quiet the situation down. It's not going to do it."

The FSIN has hired its own investigators to look into what have become known as the "starlight cruises."

"They're building a case against society in general and that includes the provincial and federal authorities, the municipal authorities, the police authorities, both federal and regional and municipal. We are building a case nobody — no politician, no human being — can say, 'Well, it's just another wolf cry from First Nation people.' It's not a racial issue. It's a human rights issue."

## New Voting Rights For First Nation Members

On November 20, 2000 the rules for voting will change.

As of this date, if you are a First Nation member regardless of whether you live on or off reserve, 18 years of age or older, you will have the right to vote in *Indian Act* elections and referendums held by your First Nation.

### Why the Change?

The voting regulations will be changed because the Supreme Court of Canada, in the *Corbiere* decision, has struck down the existing *Indian Act* wording which restricts voting rights to members residing on reserve. The Supreme Court provided the Government of Canada with 18 months to complete the required changes by November 20, 2000.

### What are the Changes?

Amendments to the regulations on the voting process in elections and referendums held under the *Indian Act* are available. The regulations are in the process of being finalized and will become effective on October 20, 2000, but will only apply to votes held on or after November 20, 2000.

### How to Register to Vote?

To participate in the major decisions affecting your community, your First Nation or Band office needs to know how to contact you. To register to vote, it is important to provide your name and address to your Band office so that they may contact you prior to your Band's next election or referendum.

### How Can I Find Out More?

For a copy of the draft regulations or more information, contact Indian and Northern Affairs Canada at:

- the nearest Regional office or
- Call 1 888 543-0004

Further information is available on the following website:

[www.inac.gc.ca](http://www.inac.gc.ca)



Indian and Northern  
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Canada





The march on Hastings in Vancouver ended at the offices of the Department of Fisheries and Oceans.



Several demonstrators attached the Warrior flag to a light pole and drummed and sang in support of an injunction to halt Department of Fisheries and Oceans' enforcement measures.

## Canadian media hits snooze

By Paul Barnsley  
Windspeaker Staff Writer

### BURNT CHURCH FIRST NATION, N.B.

Human rights activists are saying that, once again, the national press missed an opportunity to take a close look at a problem that is national in scope and of fundamental importance to the way Canadians see themselves.

Rick Dedam handed it to the CBC on a silver platter and the CBC dropped it. Nobody else picked it up.

Dedam is the Mi'kmaq man whose Hitachi 2900A video camera captured the now infamous incident where a Department of Fisheries and Oceans boat rammed a much smaller Mi'kmaq fishing boat with such force that those in the boat had to jump for their lives. Burnt Church Chief Wilbur Dedam later demanded that the DFO officers on the boat be charged with attempted murder. So far, no action has been taken in that regard.

But the images on the videotape are so graphic that many Native observers are comparing it to the Rodney King video; amateur video that showed Los Angeles police officers savagely beating a black man. That video caused a full-scale media storm across the United States and around the world.

There was no such storm in the Canadian media, although a few faint voices were heard. In similar situations in the past, anti-racism workers have pointed to a national case of denial when it comes to facing up to virulent racism in Canada.

Dedam, however, has seen his video make a difference in several individuals, even if the national press or other groups haven't seized on it.

"Yeah, that was mine," Dedam said, brandishing his camera as he stood outside Nenooe Esgol (school) on the Burnt Church waterfront where the Atlantic chiefs converged to

show their support for Burnt Church on Sept. 8. "Some people tell me that that piece of footage woke up a nation. I'm kind of proud of that."

Dedam said he was awakened early one morning and told there was trouble on the waters. He was able to record the incident and then he turned his video over to CBC-TV news. Later, when he saw the tape on the air, he saw that editors had inverted the order of the incidents on the tape and made it look like the Mi'kmaq fishers had started the confrontation by throwing rocks at the DFO boat. Dedam angrily demanded that the error be corrected and, after one newscast, it was.

On Sept. 7, as lawyers argued the Indian Brook First Nation's request for a Federal Court injunction against DFO enforcement measures taken against Native fishers, observers outside the law courts in downtown Halifax noticed a well-dressed non-Native woman emerge from the court building. She looked in the direction of several demonstrators who had attached the Warrior flag to a light pole and were drumming, and then she approached the demonstrators. There were a few tense moments as the demonstrators prepared for a confrontation.

"I've never done this before," the woman said, looking very uncomfortable. "But what I saw on TV the other night mortified me. I cried. I just felt I had to stop and say something. That wasn't right."

Noel Bernard, a band councillor for the Wagmatcook First Nation near Baddeck, N.S., is a former RCMP officer. He said he appreciated the woman's gesture but found it unusual and surprising. His experience has made him believe the racial tensions caused by stereotypes of Native people have a dehumanizing effect that prevent non-Native people from reaching out as that woman did.

"They forget we've got feelings, too," he said.

Far away in Alberta, a weekly

newspaper editorial summed up the thoughts of a lot of Canadians who saw the tape and who may never have given Aboriginal rights issues any serious thought before.

Joan Plaxton, writing in the Valley News, conceded that extraordinary measures have to be taken in explosive situations.

"Extraordinary measures does not mean unreasonable force," she wrote. "[T]he ramming of a boat by a larger vessel is tantamount to premeditated murder. The incident did not appear to be an error in judgment according to eyewitness accounts and video evidence. By resorting to this kind of violence, the DFO gives Canada a black eye in the community. We have rightly earned the reputation of being peacekeepers. Will we be looked at in the same light now?"

National Chief Matthew Coon Come told the Policy Conference of Atlantic Chiefs what he thought of the incident when he addressed them at the Halifax Sheraton Hotel on Sept. 6.

"This is not solely about fish. This is about life, and the land and resources that support our existence and well-being. This is about Canada's persistent policy of dispossession of our lands and resources. This is about a repressive government that has finally showed its true face to the world in the past few weeks," he said. "This is Canada's hidden character. . . . Mr. Dhaliwal, you are responsible for attempts to harm or perhaps even murder our people. Thank God that no one was killed. Your officials tried. That is clear for everyone to see. Nothing could be more obvious—running over our boats, attacking people in the water, sinking boats. What a wanton and sickening disregard for life your troops have shown."

DFO officials said, immediately after the incident, that an investigation would be conducted. The spokesperson said it was possible there was a mechanical problem with the boat or some other explanation.



PHOTO BY TROY HUNTER.

The intersection at Seymour St. and Hastings in Vancouver was completely blocked by protestors in support of the people of Burnt Church, N.B. during the noon rush hour on Friday, Sept. 22, 2000.

## Vancouver protest

(Continued from page 1.)

Larry Wong, an Aboriginal veteran of the Canadian Armed Forces is from the Kitwanga community. He carried an inverted Canadian flag in the rally.

"I am ashamed of this country that I served 22 years in the Canadian Armed Forces, standing on line for Canada only to come back without a uniform," he said. "I have a right to be ashamed of this flag that I fought for."

The flag was burned during the rally. Patricia Kelly from Cheam, B.C., a community that

also recently protested the treatment by Canada in a land rights question by erecting a road blockade, was one of the people who lit the flag on fire.

"I want Canada to stop burning Burnt Church and for Chretien to know we remember the White Paper," she said, referring to the now notorious policy paper presented in 1969 by then-Indian Affairs minister Chretien calling for the assimilation of Native people. "The flag burning is my way of showing support and solidarity for the people of Burnt Church."

# Rai

(Continued from page 1.)

But the root cause of this confrontation, one that has the potential to turn into a clash that could rival the confrontation at Oka, Que. in 1990, is too complex for those without advanced degrees in constitutional law to solve in a reasonable fashion. Government officials, who have that kind of expertise, or at least have access to those who do, haven't made things any calmer with their actions.

Twenty lawyers with extensive experience in Aboriginal law signed their names to a press release on Sept. 7 that stated the Department of Fisheries and Oceans' position on the Indigenous lobster fishery is dead dead wrong.

"The Department of Fisheries and Oceans acts as if it has an absolute right to regulate the treaty fishery in Atlantic Canada," the release states. "In fact, the department has a limited ability to regulate the treaty fishery. In order for it to exercise that function, it must meet specific criteria."

The lawyers go on to say that they've seen nothing to convince them the minister has met those criteria. Quoting from Marshall Two, the Supreme Court's highly unusual clarification of its original Marshall decision, the lawyers say the government can only limit treaty rights if there are pressing and substantial public needs. And even then, the government is required to consult the Aboriginal people involved.

Marshall Two is widely seen as the high court bowing to political pressure. It was issued after violence occurred between Native and non-Native fishers off the Burnt Church wharf on Oct. 3, 1999 and there was widespread anger prompted by the original court decision recognizing the Mi'kmaq's treaty right to fish. Lawyer Bruce Wildsmith, one of the 20 lawyers who signed the release, represented the Indian Brook First Nation in Federal Court as the band tried to convince the court to issue an injunction prohibiting the DFO's enforcement measures against Indian Brook lobster fishers. In court, Wildsmith pointed out that, according to the clarification





# Raid

(Continued from page 1.)

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"The Department of Fisheries and Oceans acts as if it has an absolute right to regulate the treaty fishery in Atlantic Canada," the release states. "In fact, the department has a limited ability to regulate the treaty fishery. In order for it to exercise that function, it must meet specific criteria."

The lawyers go on to say that they've seen nothing to convince them the minister has met those criteria. Quoting from Marshall Two, the Supreme Court's highly unusual clarification of its original Marshall decision, the lawyers say the government can only limit treaty rights if there are pressing and substantial public needs. And even then, the government is required to consult the Aboriginal people involved.

Marshall Two is widely seen as the high court bowing to political pressure. It was issued after violence occurred between Native and non-Native fishers off the Burnt Church wharf on Oct. 3, 1999 and there was widespread anger prompted by the original court decision recognizing the Mi'kmaq's treaty right to fish. Lawyer Bruce Wildsmith, one of the 20 lawyers who signed the release, represented the Indian Brook First Nation in Federal Court as the band tried to convince the court to issue an injunction prohibiting the DFO's enforcement measures against Indian Brook lobster fishers. In court, Wildsmith pointed out that, according to the clarification

of the Supreme Court's decision to overturn fishing charges against Donald Marshall, Jr., Marshall was actually guilty. That leads to the almost farcical situation where the clarification of their decision actually contradicts the original decision even though the court refused to overturn the original decision.

"This is something the Supreme Court of Canada came up with on its own," Wildsmith told Mr. Justice Denis Pelletier in Halifax Federal Court on Sept. 7. "The Supreme Court of Canada is wrong on this one."

"It's one thing for them to say they made a mistake," Judge Pelletier replied, smiling. "It's another for me to say they made a mistake."

But the Federal Court justice did not disagree with Wildsmith. He eventually ruled he couldn't grant the request for an injunction because he would then be deciding the question of rights without hearing full evidence and argument.

Even government employees in other departments are critical of DFO's position on this issue. Bill Montour, the Indian and Northern Affairs regional director general for the Atlantic region, told Windspeaker that the striking down of one line of the Indian Act in the Corbiere decision has created a huge workload for his department. He said DFO has done little or nothing to react to the Marshall decision, a much more detailed and far-reaching decision.

A Toronto researcher penned an opinion piece for the Financial Post that appeared on Sept. 26. Lawrence Solomon, executive director of Urban Renaissance Institute, a division of Energy Probe Research Foundation, specializes in examining resource issues from an environmentalist point of view. He put forth the theory that the government's actions can be easily understood if you have a solid understanding of the political forces at work in Atlantic Canada.

Solomon agrees with the law-



yers that DFO is not acting according to the law of the land.

"I read the court decision," he said. "What struck me about the support that the non-Natives are getting is that it's all based on the notion that the government has the right to regulate. The Marshall decision was, I thought, fairly clear that that right is subject to various conditions and those conditions just aren't being met. He is convinced that, with an election expected as early as November, the politics of patronage is behind the otherwise confusing actions of the federal government.

"The government clearly is concerned about losing Atlantic Canada and wants to regain seats that it lost. The employment insurance clawbacks have been in the news, have been front page news in Toronto, and that's because Chretien wants to go back to the previous regime that didn't claw back as much. Regaining seats is very important in the Liberals' plans and I think it would be very difficult politically for them to do anything to offend the white vote," he said on Sept. 26.

On that same day, the Liberal government announced it would change the employment insurance system by eliminating changes introduced in 1997 that reduced benefits for repeat users — seasonal workers like fishers.

When Minister Herb Dhaliwal claims he's ordering the enforcement measures against the Mi'kmaq for conservation reasons, Solomon doesn't believe him.

"Really, DFO really hasn't been that interested in conservation. It really

runs the department for political purposes," he told *Windspeaker*.

When he was asked whether there was a threat to the lobster stocks, he said yes, but not the way the minister is portraying it.

"I think there's definitely a threat to the stocks," he said. "The threat is primarily coming from the non-Native fishermen who are putting pressure on DFO — and usually being very successful — pressure to keep up the rate of harvesting.

In his piece for the Financial Post, Solomon detailed enforcement regimes in place in other countries and concluded the DFO was doing the worst job possible of conserving lobster stocks. He maintains that using the right to fish as a way to generate political capital is dangerous and has already been shown to be ineffectual in protecting cod and salmon stocks. He said that if fishers were given control of a specific area, they wouldn't be out in the water grabbing every lobster they could get before another fisher beat them to it.

"The best regulatory regime would be to give people secure rights to their fisheries and then you wouldn't need this kind of regulation," he said. "You wouldn't have governments making trade-offs between how much and how far can we push the fishery to create jobs before we take too big a risk. The people in charge of the fishery would

be making those kinds of decision and they would tend to be very conservative, they wouldn't want to take risks because it would be their livelihood. The more local, the better, and even at the individual level.

"The ideal situation would be for DFO to step out of the picture, to give non-Natives as well as Natives all the rights — hand them over. Then there won't be any need to regulate them because they'd do a much better job than DFO would."

When the government announced it would undo the 1997 cuts to employment insurance benefits to fishers, the Opposition howled that the Liberals were buying votes in Atlantic Canada. Solomon agrees.

"It's one factor. The communities that fish, they get their livelihood from fishing, as well as employment insurance. The votes are concentrated. So there are quite a few ridings that would go one way or another depending on how the fishing communities viewed the Chretien policies. The tail often wags the dog in politics. Just a few seats, because those seats are swing seats, the government may want to keep them happy."

He believed the fisheries minister was caught in a political trap and acted in a way that would cost his party the least, even if it meant sacrificing the rights of Native people.

"I think that what Dhaliwal was facing was a lot of bloodshed. I think he recognized the fishermen's union was capable of a lot of violence. He felt he had to take control," he said. "He didn't want to bring in the troops to control the white fishermen but he could appear as a strongman to them by suppressing the Natives and basically pacifying the white fishermen. That's the effect of what he's done. He's wanted to show that he's in charge in order that the non-Native fishermen didn't take the law into their own hands any more than they did. It's sort of a backwards way of preventing bloodshed."

(More Burnt Church page 12.)



drummed and sang in enforcement measures.

## snooze

paper editorial summed thoughts of a lot of Canadians who saw the tape and may never have given final rights issues any second thought before.

Plaxton, writing in the News, conceded that extraordinary measures are not mean unreasonable she wrote. "[T]he ram-

of a boat by a larger vessel amount to premeditated murder. The incident did appear to be an error in judgment according to eyewitness accounts and video evidence. By resorting to this kind of force, the DFO gives a black eye in the community. We have rightly earned a reputation of being bullies. Will we be looked the same light now?"

Chief Matthew told the Policy Council of Atlantic Chiefs what right of the incident when pressed them at the Haligon Hotel on Sept. 6.

is not solely about fish. It's about life, and the land resources that support our life and well-being. This is Canada's persistent loss of dispossession of our land and resources. This is a repressive government that finally showed its true face to the world in the past few years," he said. "This is Canadian character. . . Mr. Dhaliwal, you are responsible for attempts to harm or perhaps murder our people. Thank God that no one was killed. Officials tried. That is clear to everyone to see. Nothing can be more obvious—run over our boats, attacking them in the water, sinking them. What a wanton and sick disregard for life your government has shown."

Officials said, immediately after the incident, that an investigation would be conducted. The spokesperson said it was possible there was a medical problem with the boat. The other explanation.



TOP: Manitoba First Nations and those from many other parts of the country made the trip to New Brunswick to show their support for the Mi'kmaqs.

MIDDLE: Observers from many Non-Native organizations were present to witness any troubles in the Miramichi.

BOTTOM: Mi'kmaq warriors, under careful instructions not to carry firearms, prepare the best they can to defend themselves and their treaty right to fish.

Photos by April Maloney



## Noble battle waged

(Continued from page 4.)

And it continues. Considering the facts of the present situation at Burnt Church, it is apparent that the Canadian government has taken actions in support of the economic interest of white fishermen and to defend the claim of its own authority over the Mi'kmaq nation. These do in fact constitute genocide in its meaning in international law. Federal authorities have attempted to and may yet kill Mi'kmaq, they have caused serious bodily and mental harm to Mi'kmaq, and they are imposing a policy which denies the right of self-determination and the identity of the Mi'kmaq people and whose long-term objective is the destruction of the Mi'kmaq nation.

In this context, it would seem that the Mi'kmaq are entirely justified in defending themselves against the violent attacks by white fishermen, and in resisting the application of violent force against them in support of white fishermen's interests by the Canadian state.

For all the ignorant talk of "one law for all" in this country, people seem to easily forget that Canadian law and policy operate within a larger moral and legal universe, and that the rule of law is not comprised solely in statutes and policy statements passed by the Parliament of Canada or in the political decisions of the prime minister, and not at all in public opinion. There are higher laws that must be respected and enforced. We all have a responsibility to those higher laws, and to the demands moral and international laws place on us, including the responsibility to resist injustice even if that injustice is committed under the cloak and mantle of governmental authority.

There is a basic and essential principle in British common law: unlawful actions are justified by the extremity of the situation. The concept is an ancient one in the British tradition and has been reaffirmed many times over in various courts to vindicate people who have stood against unjust laws and evil intent by rulers. The main idea is that one should not be punished when the act of breaking a law prevents more evil than it has caused. By this principle, the Mi'kmaq and their supporters are perfectly justified in resisting Canadian authority in this case because they have set as their objective the simple exercise of their treaty rights, and in their actions seek only to prevent illegal interference from white fishermen and to stop Canadian authorities from imposing an unjust rule upon them.

There is no aggression on the Mi'kmaq part, and their actions to this point have been restrained and have met even the standard justifications of resistance in the British common law tradition. Specifically: preventing a crime is in fact a reasonable defence in

the law; international law is relevant in Canada; genocide is a crime in international law, and as well the actions of both the white fishermen and federal authorities are illegal in Canada; these crimes have obviously been perpetrated and their continuation is clearly imminent; the Mi'kmaq's actions are intended practically to prevent the commission of these crimes; the Mi'kmaq actions are reasonable under the circumstances, as they have considered and exhausted alternative courses of action to effectively prevent the crimes.

It should hold that if the international and domestic law punishes those who commit crimes, then it clearly authorizes individuals to prevent those crimes. Thus, the justification for Mi'kmaq resistance at Burnt Church is clear. In regards to the federal government, Canada actively promotes a general policy of genocide and disregard for its own constitutional law; both genocide and the current policy are illegal; Canada is committing genocide; and, actions taken to stop Canada's further commission of the crime are justified and legal under international law.

In regards to the organized racists, white fishermen are collectively acting in an aggressive and violent manner toward Mi'kmaq fishermen, having on numerous occasions broken the peace, explicitly threatened the Mi'kmaq's life and property, and interfered with the Mi'kmaq's right to earn a livelihood. The white fishermen's actions are illegal and life-threatening, and actions taken by the Mi'kmaq to protect their lives and property and to prevent the white fishermen's commission of further crimes are certainly justified.

Whatever happens at Burnt Church, let us not waver from the understanding that the Mi'kmaq are the righteous people in this conflict, and that they are being persecuted for simply living as Mi'kmaq in accordance with their traditions, rights and under the provisions of a treaty with the Crown. We should all stand strongly beside them as they defend themselves against aggression, and it should make no difference whether the perpetrators are local fishermen, police officers or high officials of the federal government. Right is right, and sometimes the law is an ass. The Mi'kmaq are standing for justice and the rule of law, for trust among people and for the honor of sacred promises. No treaty, no relationship, indeed, no country can survive long in the want of these things. Put in perspective, there could not be a direr situation than the one we are facing collectively in Burnt Church — Canada's denial of the existence of treaties and of Indigenous nations, and its attempted rationalization of genocide against Indigenous peoples. In the face of such extremity, Mi'kmaq action which on the face of it may be unlawful is not wrong at all, but quite the opposite.

## Student turns fisheries officer

John Paul, 33, is a member of the Burnt Church First Nation. He is in the final year of his undergraduate studies in Native studies and criminology at Fredericton's St. Thomas University, a two-hour drive from his home territory.

Paul spent some time volunteering as a fisheries officer for his band this summer before embarking on a speaking tour on behalf of his chief and council. He was in Calgary the last week in September.

After almost 80 per cent of his community voted to follow their own Esgehoopetij First Nation fisheries policy rather than the DFO policy, he volunteered and worked with the Lustiguj Rangers, First Nation fisheries officers who have been trained to perform the same function as DFO officers.

During his second shift on the water in late August, Paul was on the first Mi'kmaq boat to be rammed by DFO officers.

He also believes that his people are being sacrificed by the government and the non-Native fishers, who aren't being honest about their true motivations.

"DFO offered the union fishermen \$10- to 12-thousand apiece just to stay off the water,"

he said. "That tells me two things: Number 1 is, you're not in there just to get Natives out of the water; number 2, you've got enough money to turn down \$12,000. In a province like New Brunswick?"

He was asked if fear was the predominant emotion in his community as they realize the forces they're up against. He said the time for being afraid was long past.

"It's anger. I hear them saying 10,000 traps, 4,000 traps. Get it right! It's gone beyond feeling like, 'gee, what are we gonna do.' It's gone beyond that. They've pushed so much that nobody's feeling sympathetic for anything any more. I'm not going to say I'm speaking for everybody but I'm speaking for a good majority of my community," he said.

The issue of the number of traps is one that the band appeared to try to get an independent observer to verify. Chief Wilbur Dedam tried to convince DFO to hold off on the threat to remove the traps by arranging for neutral third parties to count the traps. Before the count could be completed, DFO began its enforcement action.

The number of traps DFO has since claimed to have seized cre-

ates the impression the Mi'kmaq were fishing irresponsibly, but Dedam and his council say the numbers are unreliable. Union of British Columbia Indian Chiefs president Stewart Phillip, who was in Burnt Church in late September, accused DFO of fudging the numbers, saying it's a wellknown tactic employed by the government in West Coast fisheries.

On Sept. 8, the Atlantic chiefs moved their policy conference from Halifax to Burnt Church to show their support for the lobster fishers.

The chiefs unanimously supported Dedam and his community in their stand and, Paul said, the community is almost unanimous in its support for the chief and council.

"They are now," he said. "It was questionable at first because we didn't know where he was going, but when he got a hold of James Ward, that's what pulled in his strong back-up. The people are backing him. The council came together and said, 'We've got to fight it. That's all there is to it.' There was two or three against it but the majority spoke. We had councillors on the water and that was impressive." (see John Paul page 13.)

## Circle o

By Pamela Sexsmith  
Windspeaker Contributor

FROG LAKE, Alta

As part of the opening celebrations held Aug. 25 to 27 at the Frog Lake First Nation Millennium 2000 Powwow, several young women from Samsom band in Hobbema, Alta, teamed up to give the crowd a treat.

Creating a circle within a circle, the four female hoop dancers entertained a full house in the open-air arbor.

Braving the gusting winds and late summer chill, world champion hoop dancer Roberta Saddleback led the field. She did not miss a beat, a step or a hoop, and her grand finale brought the large appreciative crowd to its feet. After the spectacular display of showmanship, Saddleback wrapped up in a cozy blanket, tied up her hoops and accepted congratulations from many well-wishers.

The stop at Frog Lake First Nation was part of a day in the life of this busy young hoop dancer whose schedule is crammed with schoolwork, teaching, competition, show dancing and international travel.

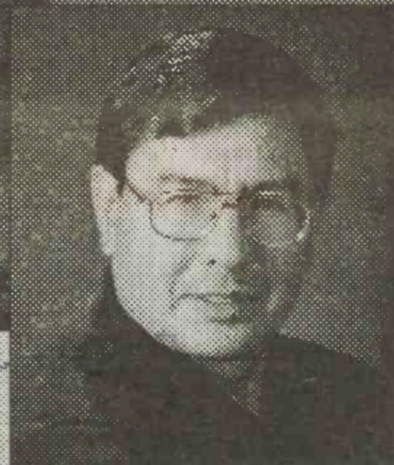
"My grandfather, George Saddleback, has just made the arrangements for my trip to Italy in September. He tells me when my schedule will be, when I start practising and takes care of all the details. I have traveled to Phoenix, Arizona for the world championships and places like Germany, Mexico and Hawaii to give cultural demonstrations of my dancing," she said.

The tradition of hoop dancing is part of a strong circle that ties her family together.

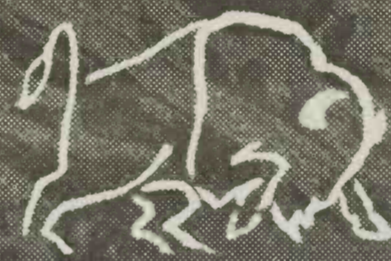
"Hoop dancing runs in my family. I am the fourth generation. I started with the hoops nine years old and am 16 now just finishing high school. I am hoping to attend Arizona State University, where my other traditional grandparents live, to study mathematics and physics," said Saddleback.

Once the exclusive domain of Aboriginal men, the competitive

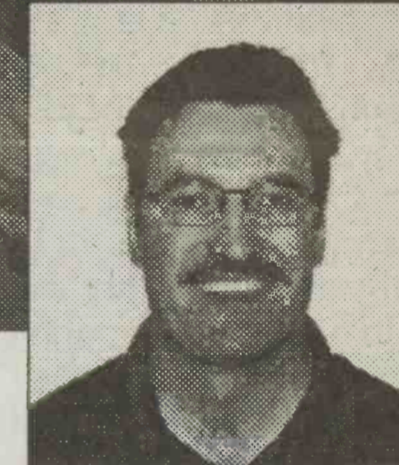
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John Paul page 13.)

# Circle of life celebrated by hoop dancer

By Pamela Sexsmith  
Windspeaker Contributor

FROG LAKE, Alta.

As part of the opening celebrations held Aug. 25 to 27 at the Frog Lake First Nation Millennium 2000 Powwow, several young women from Samson band in Hobbema, Alta., teamed up to give the crowd a treat.

Creating a circle within a circle, the four female hoop dancers entertained a full house in the open-air arbor.

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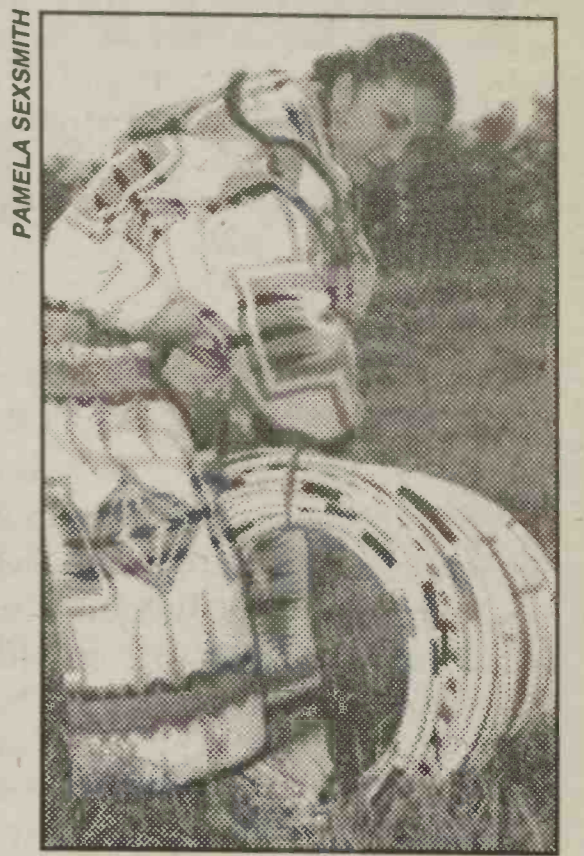
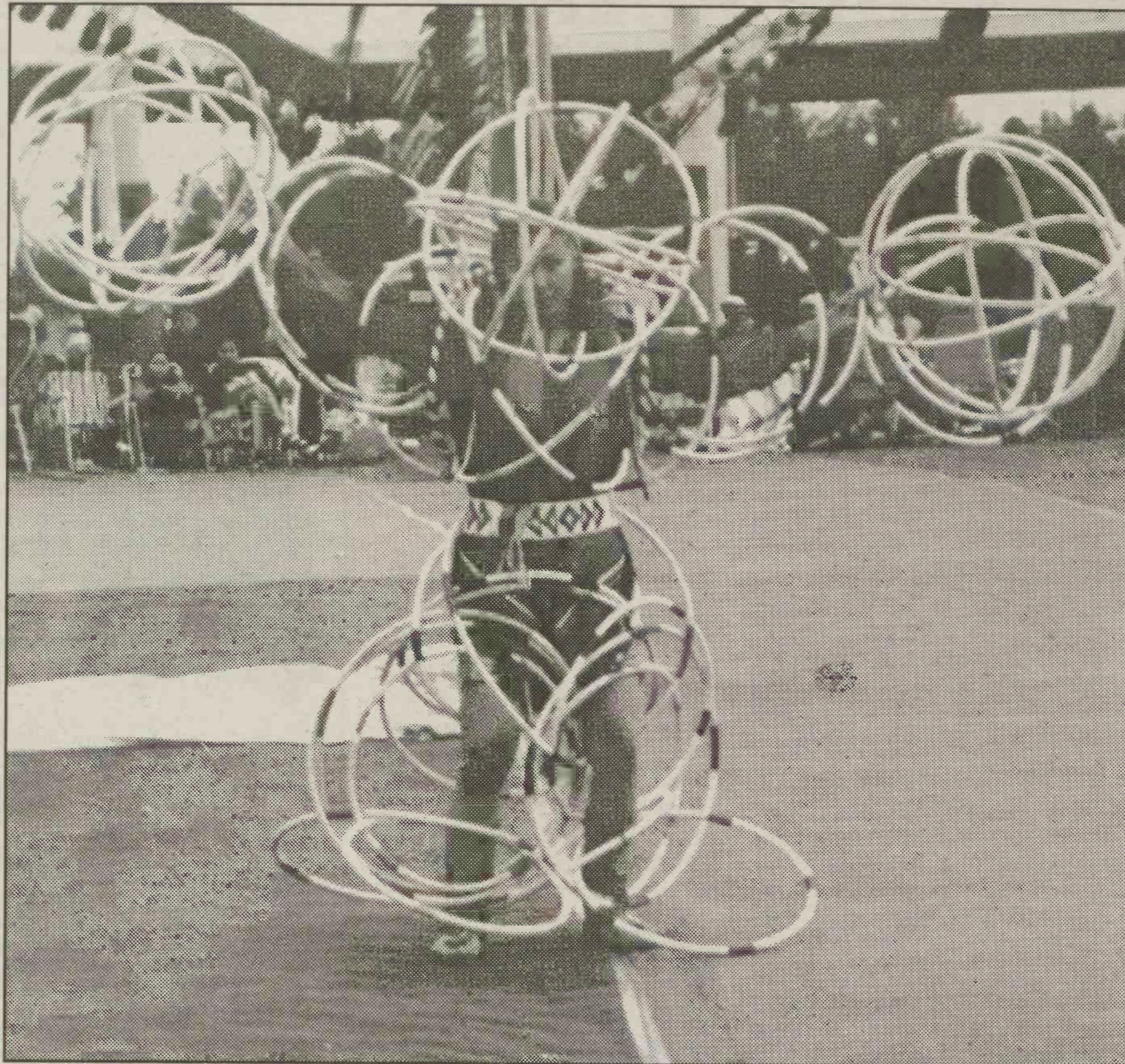
The stop at Frog Lake First Nation was part of a day in the life of this busy young hoop dancer whose schedule is crammed with schoolwork, teaching, competition, showcase dancing and international travel.

"My grandfather, George Saddleback, has just made the arrangements for my trip to Italy in September. He tells me what my schedule will be, when to start practising and takes care of all the details. I have traveled to Phoenix, Arizona for the world championships and places like Germany, Mexico and Hawaii to give cultural demonstrations of my dancing," she said.

The tradition of hoop dancing is part of a strong circle that ties her family together.

"Hoop dancing runs in my family. I am the fourth generation. I started with the hoops at nine years old and am 16 now, just finishing high school. I am hoping to attend Arizona State University, where my other traditional grandparents live, to study mathematics and physics," said Saddleback.

Once the exclusive domain of Aboriginal men, the competitive



Hoop dancer Roberta Saddleback ties her hoops after her performance at Frog Lake First Nation Millennium 2000 Powwow.

Roberta Saddleback dances with 41 hoops to make designs like moon rising and the eagle soaring.

*"I was taught that the hoop is the circle of life; how so many things that are separated can be put back together and make something beautiful. That is how we should treat life."*

hoop dance world has now opened up to include girls and women.

"Some people say that hoop dancing is just a man-thing, but women can do things just as well as men. I am proud of what I do. In our family, the hoop dancing

tradition was passed on by my late great-grandfather to my grandparents, who taught my uncle, who taught me," said Saddleback.

"Women ask me to teach their daughters. I guess younger girls look at me as a role model. It feels really good to know that I can be a good role model, because that was my goal, to be part of a bigger circle, carrying on my family traditions."

The number of hoops used varies with different traditions and individuals.

Ancient Hopi tradition speaks of the sacred number four in hoop dancing; four hoops configured to represent the union of the physical, emotional, intellectual and spiritual realms.

Individual hoops are wrapped

with white cloth or tape and accented with red, black, yellow and white representing the four directions, four winds and four seasons.

Each dancer works with her own set of custom hoops, the size and weight geared to the individual.

"I dance with 41 hoops. There is nothing special about that number. It is what I need to do certain designs like the butterfly, the moon rising, the sun setting, the eagle soaring, the nest, diamond and rainbow," said Saddleback.

Hoop dancing regalia is pared down to the essentials so as not to interfere with the movement of the hoops. Traditional dancing regalia based on ancient Hopi dress with bare arms and legs

gives better traction for the hoops and a more tactile feel for the dancers.

Manipulating 40 to 50 hoops in a fast-moving routine demands keen senses and total focus. Hoop dancing meshes intricate footwork, complex patterns, precision, timing, speed and agility, with an uncanny ability to know where all of the hoops are at any given time.

Different combinations of traditional drum, rattle, flute and singing accompany exhibition and competitive dancing. Choreography reflects ancient myths and new age influences, diverse regional cultures and personal interpretations.

Combining the individual and the universal, no two hoop dances or dancers are ever alike.

"First Nations people have always used circles in their medicine wheels, sundance lodges, powwow arbors, fire pits, sweat lodges, tipis, pottery-making, basket-weaving and round dancing. I was taught that the hoop is the circle of life; how so many things that are separated can be put back together and make something beautiful. That is how we should treat life," said Saddleback.

## John Paul speaks

(Continued from page 12.)

Ward is the security director for the band, coordinating the Mi'kmaq warriors who are working in unison with the council.

Twenty-nine other First Nations in the region accepted a total of \$39 million in exchange for following DFO regulations. Big Cove Chief Robert Levi told *Windspeaker* that those First Nations needed the money in order to establish a fishing fleet and buy equipment, but the deals were only for one year.

"It's going to take a pretty big carrot for us to renew," he said, adding that all Mi'kmaq people believe in fighting to protect their treaty rights.

Paul said reaction to the presence of Ovide Mercredi in his community—he was assigned to be an advisor on behalf of National Chief Matthew Coon Come—is mixed, but Coon Come's strong support for the fishers has won him a lot of admirers.

"Matthew Coon Come can

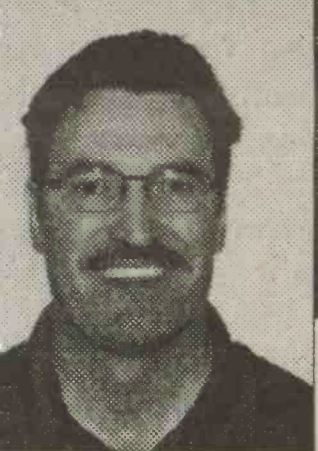
walk on water there. You know what made his speech so impressive? He didn't use acronyms like DFO or RCMP and stuff. He went right to the troops. 'Get your troops off the water.'

People were shocked by the strength of his words, Paul said, and grateful for his support.

The Mi'kmaq student agrees with Solomon's assessment of the situation.

"It's all politics," Paul said. "They wanted a mediator, right? And what happened? Raid. And they said, 'You've got to do something about your season.' We dropped the season by two weeks. What happened the day after? Another raid. Matthew Coon Come came down. Well, actually, he came down first, I'm going backwards. As soon as he stepped off N.B. soil, what happened? Raid. They say, 'Well, you've got to give in a little.' Raid."

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# The Trans Canada Trail now officially open

By Jim Odjick  
Windspeaker Contributor

HULL, Que.

When Deputy Prime Minister Herb Gray proudly announced that the Trans Canada Trail was now officially open, the crowd assembled at Jacques Cartier Park in Hull, Que. cheered and applauded the completion of one of the most monumental projects ever undertaken, the Trans Canada Trail Relay 2000.

The concluding ceremony on Sept. 9 saw the water from the Arctic, Atlantic and Pacific oceans that had been carried cross-country by 5,000 official carriers symbolically poured into the newly built Trans Canada Trail Fountain.

Although the Trans Canada Trail is only about 52 per cent completed, this "official opening" was more of a beginning than the end of building the world's longest recreational trail. What has been accomplished to date is "more than just a path on the ground," said John Bellini, the trail's executive director. With more than 16,800 kilometres through some of this country's most stunning landscapes, the Trans Canada Trail is ready for the world to see and enjoy.

The Trans Canada Trail is a shared-use recreation corridor winding its way through every province and territory. It is the longest trail of its kind in the world connecting major urban centres and thousands of smaller communities from Newfoundland to Vancouver Island and



Elder William Commonda

into the Northwest Territory, Yukon and Nunavut.

The early European fur traders valued the Native peoples of this land for their contributions to the fur trade. The Natives' trails later became major travel routes from Hudson's Bay to the Rocky Mountains. In a sense, these Natives were the original builders of the Trans Canada Trail.

The celebration began with words from three noted dignitaries of the Kitigan Zibi Anishinabeg. Elder William Commonda, (just returning from addressing the United Nations in New York) spoke in both Anishinabe and English. Commonda stressed that everyone must respect one another and work together toward a common goal.

Gray described Commonda's opening address as, "Very moving. Very inspiring." Gray added,

"A spiritual message was the most appropriate to start with."

Pauline Decontie, also of Kitigan Zibi, welcomed all visitors to traditional Anishinabeg territory. Decontie said both the environment and the Anishinabeg language must be protected.

"It's good that the Anishinabeg have this rare opportunity to speak at an event like this," said Decontie.

Gilbert Whiteduck presented the third address by the Kitigan Zibi Anishinabeg.

Spectators said one of the highlights of the evening was the performance by the Kitigan Zibi drummers and dancers. Considering the lights, cameras and crowd, these young performers (Maggie House is five years old) looked calm, relaxed and poised. Their songs and dances showed the world their heritage.



Gilbert Whiteduck

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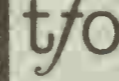
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or written by Aboriginal people. It also  
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*Alacatz is Not An Island* (this will screen  
the filmmaker in attendance; Catherine M  
producer Darlene Napose will be on ha  
new works including a rough cu  
feature film by Jorge Mazano

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**IMAGE NATION 2000**  
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**VANCOUVER, BC CANADA**  
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IMAG - the Indigenous Media Arts Group, is a Vancouver based collective which seeks to bring a refreshing new look at Aboriginal people on the screen and behind the camera. The collective is committed to building up resources for new media producers and by providing professional development opportunities in Vancouver and across Indian country. IMAGeNation 2000 follows on the success of the first two Aboriginal Film and Video Festivals held in Vancouver. Works ranged from gutsy narratives on resistance and strength to lyrical artistic styles, features and hard hitting documentaries.

The festival will share Native Narratives with works that are directed, produced or written by Aboriginal people. It also screens non-Aboriginal productions. Beginning November 1st, there will be 5 days of programming, with opening night at the Vancouver Aboriginal Friendship Centre and in various venues in Vancouver. Shirley Cheechoo will present her new feature film *Backroads* as well as her new documentary *Tracks in the Snow* which will be a Vancouver premiere. Other premieres include: Jim Fortler's new documentary on the 1969 Alcatraz occupation *Alcatraz is Not An Island* (this will be screened as a benefit for Leonard Peltier) with the filmmaker in attendance; Catherine Martin's new work, *Spirit Wind*. Ojibway producer Darlene Napose will be on hand for an artist talk and screening of her new works including a rough cut of her new feature. Also acclaimed feature film by Jorge Mazano, "Johnny Greyeyes" will be screened.

The Reel Warriors program will be back as well as the comedy night and kids program. Other events include workshops and a panel discussion.

This festival has been sponsored by the Canada Council for the Arts and the Indigenous Media Arts Group. Venues include the Vancouver Aboriginal Friendship Centre, VanEast Cinema, and Video In Studios.

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*Truth to tell, we'll tell it well*  
**Museum head assures visitors**

By Joan TAILLON  
Windspeaker Staff Writer

OTTAWA

The capital's Canadian Museum of Civilization has had a new president and chief executive officer for only five months, but it is clear he is putting his stamp on the way our cultures are reflected back to us.

His plans call for adding explanatory text to exhibits that previously was left out or minimized. He wants to showcase history with all the warts included.

Dr. Victor Rabinovitch reflects tremendous pride in being associated with that task. To him the museum is a living entity that he cares for as other people care for their potted plants: feeding, pruning, moving things around to be shown to their best advantage and so that they spend the optimum amount of time in light and in shadow. Most of all, he is positively exuberant when the neighbors line up for a look. What they will notice most is the record of colonial settlers' interaction with Aboriginal cultures they found here.

"A museum doesn't just have to show old things that were gathered from some place," said Rabinovitch.

The museum's spectacular, mirrored grand hall was designed to overlook the Rideau Canal and the historic trading route that is the Ottawa River, and it directly faces Parliament Hill. It is so large it can "comfortably" accommodate 700 people for a sit-down dinner, he said.

"The height of (the grand hall) and the design of it (shows) at full height various totem poles and other West Coast, or, as the Americans say, Pacific Northwest art and artifacts. The idea being... a setting that shows them in glory and that basically gives you this impression of stunning creativity," said Rabinovitch.

He said it is a thrill to work in the morning and see the buses of visitors lined up and to realize that he now has a part in all this. But he makes sure you know that it wasn't him who came up with the original concepts and that it isn't Rabinovitch's museum.

"I don't want to exaggerate to



Dr. Victor Rabinovitch

anybody... You don't come into a museum that is by... many standards, so successful, and just walk in and say 'yeah, well I'm changing... everything.'" Rabinovitch emphasized that not only is he very appreciative of what his predecessors left but also of the job the current staff do. In his view, their job is now grafting onto and fertilizing the contributions of the past, rather than just him taking the attitude "I'm the new broom," and sweeping away others' accomplishments. He said where he's seen new people take that approach, "they are usually not all that creative and all that successful."

Despite his praise, the new curator is forthright in saying that he has walked through the grand hall and said, "I don't like this, because it is overwhelmingly... entirely Northwest Pacific." The previous curator, George MacDonald, was an expert in Northwest. Rabinovitch believes "it is really not representative of the First Nations of Canada. On the other hand, you look at it and then you go down the escalator and walk through it and you can't walk out of there without saying, 'my god, what sophisticated people these are'—sophisticated, creative, artistic—by any measure of, what should we call it, Western civilization."

But even Canada's largest and arguably most popular museum will grow. And grow in a way that will correct the imbalance in the cultures represented. Next June will see the opening of a 40,000 square foot First Peoples

Hall that will house the history of Aboriginal people coast to coast.

"It is focusing on a series of themes. Firstly, the contribution of Aboriginal people. We are contributors, in the present tense... Connectedness to the land as a second theme, that connectedness is an ancient connectedness, as well as an on-going present connectedness... the diversity of Aboriginal people... and the most contemporary part, which is survival and continuity."

The exhibit will include several Aboriginal languages. Apart from the First Peoples Hall, the museum's history department is prioritizing the addition of textual material to other historical material in advance of the start of the tourist season next March.

Rabinovitch said he thinks that part of the reason the last 10 years have seen "very significant changes in the broad, popular attitude of non-Native people towards Native peoples" is the experience of seeing and being persuaded by the museum's holdings. With 1.3 million visitors each year for 10 years, that's 13 million visitors who have had an opportunity to be persuaded that Indian culture is alive and well. Even allowing for repeat visits and visits from foreigners, Rabinovitch estimates "at least five million Canadians" have walked through in that length of time. He believes "a tremendous proportion had to be tremendously favorably impressed and walked out with the lingering message of what sophisticated nations we're dealing with."

Rabinovitch said he believes it is equally important to include Aboriginal people in all aspects of the museum, not just those that deal with their cultures. "What's great about a museum like this is the way it is integrating experience and integrating information and basically building the general message of inclusivity," he said.

There are five First Nations curators in training at the museum now, as well as others on staff, Rabinovitch pointed out. One, Gerald McMaster, recently left to work at the Smithsonian Institution in the United States.

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# Romancing the rock

By Gordon Atkinson  
Windspeaker Contributor

TORONTO

Three Native musicians and a didgeridoo-playing Caucasian say the high note in their Sydney Olympic performances called the Walk About Tour 2000 will come if they stand beside Ayers Rock.

"It's one of the modern wonders of the world," said Dave Delcary. The sacred rock has fascinated the Ojibway man since he was a youngster.

"I hope we go there," he said. "It's something I always wanted to see."

Delcary is a guitar player and keyboardist for a band called Between Heaven and Earth. They performed at some of the venues during the 2000 Olympics.

Delcary said the band will play in most of the big cities and various Aboriginal communities during their time in the Land Down Under. The group performed Sept. 17 at Canada's Olympic Place in Sydney, after which the foursome planned to hop aboard their rented R.V. and head for Melbourne, Perth and the wide open spaces.

At some point during their odyssey, they hope to make a dash for Ayers Rock. Ayers Rock captured the imaginations of the Australian Aborigines for centuries before European settlement. The sacred rock is said to be be-

tween 600 and 700 million years old.

Various Canadian individuals, groups, organizations, government agencies and businesses have sponsored the \$100,000 Walk About Tour 2000, which was co-ordinated by Paula du Hamel of Mosquito Point Productions.

The four musicians will sleep, shower and cook in their rented motor home. The band that plays everything from the Celtic harp to the Australian didgeridoo has received rave reviews of performances given in Canada, including the group's participation in the National Aboriginal Day Gala in Ottawa. That's where they caught the eye of the Canadian consulate and were asked if they would like to perform in Australia at the 2000 Summer Olympics.

Their blend of vocals, percussion, wind and string instruments with the flavor of the sound of a rumbling didgeridoo is something that has never been done before. (A didgeridoo is an Australian wind instrument of a long, tubular shape.)

The band members left for Australia Sept. 12, beginning a trip that would include a 13-hour layover in Hong Kong.

"We are all going to have Chinese food in that city," said Delcary. "That's our plan."

David Maracle, who leads the group, said their purpose is in-



Between Heaven and Earth performed at Sydney Olympic venues in Australia.

spired to interpret through music the essence of partnership, peace, and union with the human, animal, natural and spiritual environment.

Paul Hinger is the non-Native member of the band who plays the didgeridoo and Doreen Stevens is the lyricist and percussionist for the group.

For Delcary, this once in a lifetime opportunity is something he has always dreamed about, but never thought would happen.

Since they've been in Australia, the band has been keeping in touch with Mosquito Point by e-mail.

"They keep sending us e-mail that says 'wow'," said Abby Hagyard, du Hamel's assistant.

"The band is having a wonderful, confusing time. Apparently the crowds are great. Apparently the shows are excellent. Apparently there is all manner of confusion regarding everything that they could possibly be trying to

do," Hagyard said. "One of the things that is so exciting about this opportunity," Hagyard added, is "... this group has basically changed the way the complete other side of the world thinks about Canada and Native culture and our creative community, because this is the first time ever that any group from any Indigenous community in Canada has traveled to a different country for an event of this magnitude."

# Olympics s Aborigine

By Paul Barnsley  
Windspeaker Staff Writer

SYDNEY, Australia

In a country governed by a party that actually tabled a law empowering authorities to shoot protesters who might mar the Sydney Olympics, Australia's Aborigine leaders are hoping to make the world take a close look at the tragic history of Australia and the suffering experienced by Indigenous people in the time since the colonizers arrived.

At the same time, the country's approximately 400,000 Aborigine people don't want to put too much of a damper on "Cathy's games."

The Cathy in question here is Cathy Freeman, an Aborigine woman who delivered the goods on Day 11 of the games by winning the gold medal in the 40-metre sprint.

"It'd be hard to find an Aboriginal person in Australia who wasn't profoundly affected by Cathy's win," said Mindy Thomas, spokesperson for the National Indigenous Media Association of Australia. "We are all very proud of her and feel like she really is 'one of us.' There was some concern before the 400-metre sprint final that all of the expectations placed on her would prove too much, but there was a big sigh of relief when she won. Some Aboriginal people now want Cathy to get involved in politics and Cathy herself has hinted that she might become a politician after she retires from competition. As Aboriginal people say when someone is really good, Cathy is 'deadly.'"


The word deadly has another meaning, however.

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# Olympics showcase Aborigine gripes

By Paul Barnsley  
Windspeaker Staff Writer

SYDNEY, Australia

In a country governed by a party that actually tabled a law empowering authorities to shoot protesters who might mar the Sydney Olympics, Australia's Aborigine leaders are hoping to make the world take a close look at the tragic history of Australia and the suffering experienced by Indigenous people in the time since the colonizers arrived.

At the same time, the country's approximately 400,000 Aborigine people don't want to put too much of a damper on "Cathy's games."

The Cathy in question here is Cathy Freeman, an Aborigine woman who delivered the goods on Day 11 of the games by winning the gold medal in the 400-metre sprint.

"It'd be hard to find an Aboriginal person in Australia who wasn't profoundly affected by Cathy's win," said Mindy Thomas, spokesperson for the National Indigenous Media Association of Australia. "We are all very proud of her and feel like she really is 'one of us.' There was some concern before the 400-metre sprint final that all of the expectations placed on her would prove too much, but there was a big sigh of relief when she won. Some Aboriginal people now want Cathy to get involved in politics and Cathy herself has hinted that she might become a politician after she retires from competition. As Aboriginal people say when someone is really good, Cathy is 'deadly.'"

The word deadly has another meaning, however.

In August, news agency AAP carried a story about Aboriginal

and Torres Strait Islander Commission chairman Geoff Clark describing as 'chilling' the Australian government's decision to review its participation in the UN treaty committee system, Thomas said. "Australia had come under heavy criticism from UN committees over treatment of Aborigines and asylum-seekers. The story said Clark said the decision reflected the siege mentality of the Australian government. It quoted Clark as



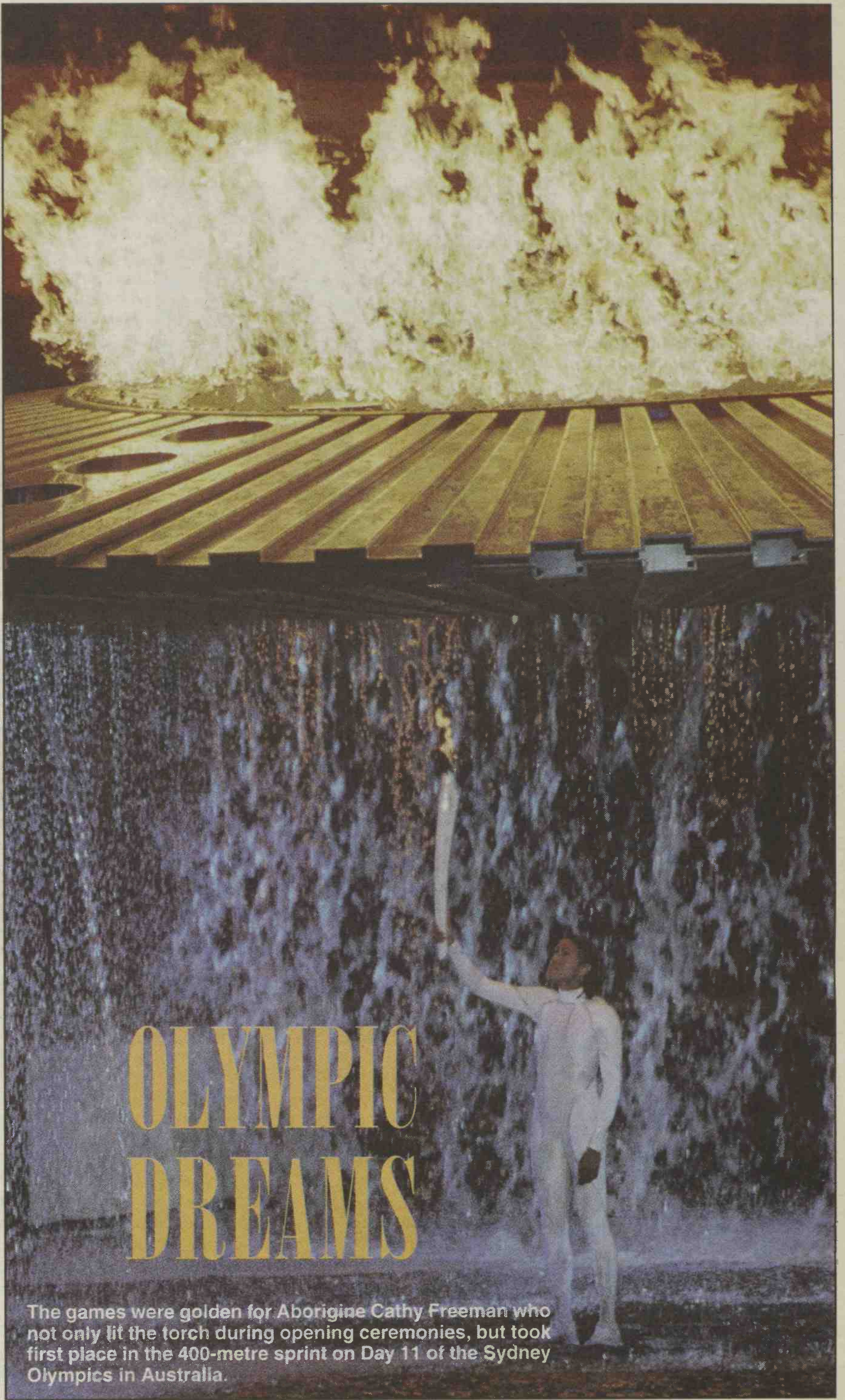
HEINZ RUCKEMANN/UPI

Waneek Horn-Miller(left), a Mohawk from Kahnawake, Que., took to the pool to help teammates take fifth in water polo competition.

saying: 'They are looking at restricting the involvement of those committees' participations and capacity to visit Australia to look at the implementation of the international conventions. This is worrying when you see that there is a new legislation that gives the army the power to remove you from the street and even sort of shoot to kill. I think this is a siege mentality by this particular government in this country, which I think puts a chilling warning to Australians.'"

Extremists are frustrated that protests must be licensed, but knowing the brutal history of Australia's dealings with its original inhabitants, only the most daring would seek to mount a genuine, unapproved act of civil disobedience.

(see Cathy's games page 19.)



The games were golden for Aborigine Cathy Freeman who not only lit the torch during opening ceremonies, but took first place in the 400-metre sprint on Day 11 of the Sydney Olympics in Australia.



n Australia.

Hagyard said. "One of the things that is so exciting about opportunity," Hagyard said, "is... this group has barely changed the way the come other side of the world looks about Canada and Native culture and our creative community because this is the first time that any group from any Indigenous community in Canada traveled to a different country for an event of this magnitude."

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**The fine print:** Entries may be colour slides or prints (no Polaroids, please), not larger than 8" X 10". Subject of photos must be Aboriginal. A maximum of four (4) photo entries per person. Photographs that have been previously published or won a photographic award are NOT eligible. By submitting the photo(s) you confirm that you are the exclusive rights holder of the photo(s). Each entry must be labeled with the entrant's name. This information should be printed on the back of the photograph or on the slide frame (a grease pencil works best), or on an attached label. Hint: To prevent damage, do not stamp or write heavily on the back of your prints. Package your entries carefully in a protective cardboard sleeve. Entries must be accompanied by a list of the pictures enclosed. The list should include your full name, address and daytime phone number. Entrants under 18 must enclose permission of a parent/guardian. Sorry, submitted entries and photos cannot be returned. *Windspeaker* and Scotiabank are not responsible for lost or delayed entries. The selected winning photos shall become the property of *Windspeaker*. Professionals and amateurs may enter. Photographs will be judged on creativity and technical excellence and how they best capture the contest theme. A panel of judges will select the prize winners. Their decisions are final. Winners will be notified by phone. Photo Contest Rules are also available online at: [www.ammsa.com/snap](http://www.ammsa.com/snap)

Send your entry by October 20th to:  
**Windspeaker Photo Contest**  
15001-112 Avenue  
Edmonton, Alberta T5M 2V6



2000 Calendar Photographers: Dennis Okanee Angus and Tim Johnson



# No gold, but Mohawk star shines at Olympics

By Joan Taillon  
Windspeaker Staff Writer

SYDNEY, Australia



Waneek Horn-Miller helps her team take fifth place at the Sydney Olympics.

Waneek Horn-Miller's achievements as an athlete may have finally overshadowed her involvement in the Oka crisis 10 years ago in Kahnawake, Que. At the age of 14, she was in the midst of a volatile confrontation between the Mohawk people, the town of Oka and the governments of the day over the issue of a municipal golf course on Mohawk territory. When she was struck and knocked down by a Canadian soldier's bayonet, the incident made front page news.

Today at age 24, Horn-Miller joins an elite group of athletes who have achieved fame and adulation because they have competed in the Olympics. The Canadian women's water polo team marked its debut at the 2000 Summer Games, where Horn-Miller's team defeated Kazakhstan 9-8 in overtime and finished fifth in the standings on Sept. 22. Australia took the gold. "My mother taught me that being dedicated to something is important. Love the journey, whether you achieve the goal or not," Horn-Miller said prior to the games.

On Sept. 18, the feisty co-captain was one of four players on her team who scored two goals when they defeated Kazakhstan 10-3 in round-robin play. The day before, Canada had tied the United States 8-8 in a second preliminary game. On Sept. 19 the Canadian women lost 7-4 to the Netherlands in round robin play, and by the same margin in the same scenario to Australia on Sept. 20.

"I love the roughness," said the tough competitor about the contact sport, even though her nose has been broken three times and there have been other injuries. Regular swimming with its repetitive practice laps was too bor-

gree in June, and now hosts a weekly television show, First Music and Arts, on the Aboriginal Peoples Television Network.

The water polo star made sure her education had a broad base.

"I took everything," she said in an interview with Windspeaker last winter. "Philosophy, women's studies, religion." She speaks Spanish too.

Horn-Miller is as fearless in front of the camera as she is at her game; she recently

achieved notoriety for a tactful nude photo on the cover of Time magazine's Olympic preview issue. That was with the blessing of her team mates. The gesture was meant to help raise awareness of water polo in Canada, which lags behind other countries in sports funding.

This year, Horn-Miller, who was born Nov. 30, 1975 in Kahnawake, also became the National Aboriginal Achievement Award winner in the youth category.

"I'm going to be an athlete my whole life," she said in February when the award winners were published. She was certainly training that way. Horn-Miller said months before going to Sydney that 25 hours a week she swam, ran and lifted weights, with Thursdays and Sundays off.

She added that although she appreciated the chance to compete in the Olympics, making the team was "no more difficult than the single, young mother who struggles to become a doctor or something."

Always motivated to work hard, Horn Miller, who is a member of the Ottawa Titans Water Polo Club, was already winning medals at the 1986 Ontario provincial championships in girls' under-10 sprint freestyle swimming. In high school she switched to the more challenging water polo and at university she contributed in large measure to her school winning two Ontario athletics titles and a bronze. By 1996 Horn-Miller was on the national senior women's team, which placed fifth in both the 1997 and 1999 FINA Cup meets against the world's top athletes.

It was in 1999 that she qualified for the Sydney Olympics and she cinched that with a gold medal in the Pan-Am Games in Winnipeg the same year. The talented Horn-Miller has distinguished herself in other ways that will ensure she isn't remembered just for her brawn. Although she was a three-time female athlete of the year at Carleton University, she graduated with a political science de-

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by Robert J. Burns with Mike Schintz

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- Question:** Is there a deadline for choosing a retailer?  
**Answer:** Home and farm consumers can choose a regulated rate supplier and pay a regulated rate. Businesses that consume less than 100,000 kWh a year can choose this option for a year. After that, you need to have signed an electricity service agreement by these periods.
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# Get Snack

**The Challenge:** As generations of people have brought back a burden of shame that was to impact their family and community, people have tried to forget, and to shut out the pain. The fact is that we are experiencing today have their roots. The legacy of residential schools, violence, today, includes the following:

- Loss of language and destruction of culture
- Mistrust of leadership and authority
- Lack of initiative and entrepreneurial spirit
- Personal rage, shame and dysfunction
- Political infighting and undermining
- Weak or broken bonds of love, trust and respect
- The physical and sexual abuse of children

**The Workshops:** These workshops are being held at the University of Alberta, Schools and Federal Day Schools on relevant healing and community development and their communities to health and well-being. Thursday, with optional special evening sessions on Sunday to train Group Facilitators or to provide an opportunity to further develop their families.



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- Question:** When can I choose an electricity retailer?  
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- Question:** If I enter into a service agreement with a company, then change my mind, can I cancel it later?  
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- Question:** Is there a deadline for choosing an electricity retailer?  
**Answer:** Home and farm consumers can stay with their existing supplier and pay a regulated rate for up to five years. Eligible small businesses that consume less than 250,000-kilowatt hours of electricity a year can choose this option for up to three years. All consumers will need to have signed an electricity service agreement by the end of these periods.
- Question:** Who do I call if I have a problem with my service?  
**Answer:** If there is a safety problem, power outage, or a problem related to the wires, call your local utility (just as you would today). Any other questions or concerns should be directed to your chosen retailer.

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**Alberta**  
 RESOURCE DEVELOPMENT

**Get Snappin'**  
 (see page 13)

# Cathy's games

(Continued from page 17.)  
 Thomas said the licensed protests are achieving the goal of attracting the attention of the world's press.

"There are four main Aboriginal protest sites in Sydney during the Olympic Games, including a tent embassy at Victoria Park and the Metropolitan Land Council at Redfern Park. All of the protests are trying to draw attention to the situation facing Aboriginal people," she said. "Ironically, there seems to have been an orderly approach to the protests. The local city councils have granted permits for the camps and marches through the streets, the cops have been given cultural awareness training, etc. Everyone is talking about rights to protest — that they're all big and ugly enough to face up to criticism. The Aboriginal community's overall response to the various protests has been one of overwhelming solidarity and support. There've been marches from the protest sites to Parliament House, the prime minister's office, and SOCOG, the Sydney Olympic Games Organising Committee. The international media has picked up on the protests. For example, following the Opening Ceremony, the *Los Angeles Times* ran an article headed 'Original Sin?' which said that while Australians were getting behind Cathy Freeman's gold medal bid, they kept their distance from most of her fellow Aborigines. The paper's sports columnist Bill Plaschke wrote: 'Today, although Aborigines account for two per cent of the country's 19 million residents, they are eerily invisible.'"

The issues faced by Australia's Aborigines make you want to check the calendar; it's hard to believe it's the 21st century when you see what the people are facing.  
 "The protests are drawing attention to the big issues faced by Aboriginal people, including: We never ceded our sovereignty

**"We want reparations for the stolen generation, Australia's version of the sixties scoop, and land rights, including Native title as provided for under the Native Title Act 1993."**  
 — Mindy Thomas

to Australia but have been dispossessed of much of our lands. We want constitutional reform — at least a mention in the preamble to the Australian Constitution.  
 "We want reparations for the stolen generation, Australia's version of the sixties scoop, and land rights, including Native title as provided for under the Native Title Act 1993," Thomas told *Windspeaker*.

One issue seems to be straight out of Charles Dickens.  
 "Australia's northern territory has legislation that requires a jail sentence to be imposed for any third offence, regardless of the offence. This has seen Aboriginal kids thrown in jail for stealing a couple of pens, a packet of biscuits and other trifling items," Thomas said. "Even though Aboriginal people make up less than two per cent of Australia's general population, we are over-represented in jails. On average about 26 per cent, but far higher in some places."

Debate over the wisdom of this practice continues in parliament even though Australia's newspapers frequently feature stories about young Aborigines committing suicide while in custody.  
 As in Canada, health statistics reveal that something is desperately wrong down under.  
 "Aboriginal people generally die 20 years younger than Australia's broad population. We suffer diseases like diabetes, kidney failure and heart problems at alarming rates," Thomas said.  
 Also similar to Canada, Indigenous peoples are often excluded from the economy and left to live in poverty, or offered token work.

Generally-speaking, the Aboriginal employment rate is comparable to broader Australia's unemployment rate — around 10 per cent. Even in government departments, which have EEO [employment equity] policies; Aboriginal people might get employed, but generally only in lower level positions," she said.

Unlike Canada, the Australian government has refused to address its history by attempting to reconcile with its original inhabitants.

"The failure of Prime Minister John Howard to say sorry for the stolen generation and related government policies and practices has been a major source of discontent and distress for many Aboriginal people, including stolen generation members," Thomas said. "Amongst others, Cathy Freeman criticized the government's handling of the issue earlier in the year. Howard has moved a motion of 'regret' about what happened to the stolen generation, arguing that he can't actually say 'sorry' because the current generation isn't responsible. Of course, this is not true, because child removal was happening 20 and 30 years ago. Some people say it is still going on. However, some Aboriginal people like the former Aboriginal and Torres Strait Islander Social Justice Commissioner Mick Dodson have suggested we should let the matter drop because even if Howard did now say 'sorry,' it would be disingenuous."

**HEALING the HURT and the SHAME**  
 of the **INTERGENERATIONAL IMPACT OF RESIDENTIAL SCHOOLS**  
 October 29th - November 2nd, 2000 and/or November 26th - 30th, 2000  
 Sandman Inn, Lethbridge, Alberta

**The Challenge:** As generations of aboriginal children returned from residential schools, many brought back a burden of shame and trauma from the various abuses they experienced that was to impact their family and community life for generations to come. For years, many people have tried to forget, and to shove their hurt feelings into the background so they could get on with everyday life. The fact is, however, that many of the difficulties our communities are experiencing today have their roots, at least partially, in the residential school experience. The legacy of residential schools, which still impacts many of our Aboriginal communities today, includes the following:

- Loss of language and destruction of culture
- Mistrust of leadership and authority
- Lack of initiative and entrepreneurial spirit
- Personal rage, shame and dysfunctional
- Political infighting and undermining
- Weak or broken bonds of love, trust and caring
- The physical and sexual abuse of children, women and other vulnerable people
- Dependency thinking
- Chronic addictions
- Inter-generational abuse
- Interpersonal violence
- Spiritual and cultural shame
- Suicide

**The Workshops:** These workshops will explore the intergenerational impact of Residential Schools and Federal Day Schools on Aboriginal communities and individuals, and the culturally relevant healing and community development processes needed to restore Aboriginal people and their communities to health and balance. The workshops will run Monday through Thursday, with optional special evening sessions. There will be an optional workshop on Sunday to train Group Facilitators on how to conduct Residential School Workshops with the opportunity to further develop their facilitation skills during the regular workshop.

**Who Should Attend:** The workshops are open to anyone affected by or dealing with the effects of Residential Schools: survivors, counsellors, healers, facilitators, health workers and community organizations.

**Workshop Facilitator: Phil Lane Jr. & Respected Elders:** Phil Lane Jr., Yankton Dakota and Chickasaw, the International Co-ordinator of the Four Worlds International Institute, is an internationally recognized leader in human and community development, and has worked with Indigenous people around the world for more than 32 years. Four World's film "Healing the Hurts," made in 1989, was one of the primary catalysts in igniting the Residential School Healing movement.

**Registration and Cost:** \$350.00/person (includes lunch and juice breaks each day) or \$395.00/person that includes the Sunday session. Special group rate for five or more people \$325.00/person or \$370.00/person including the Sunday session. Registration is limited to 60 participants per workshop, first come, first served. Please call Four Worlds at (403) 320-7144 or e-mail us at [4worlds@uleth.ca](mailto:4worlds@uleth.ca) to register and to receive a registration package including more detailed information on the workshops.

**For more information on Residential Schools, Four Worlds, training, curriculum materials, videos and sustainable social and economic development plans please see the Four Worlds website at <http://home.uleth.ca/~4worlds>**

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# Book explores mystery and beauty of inuksuit

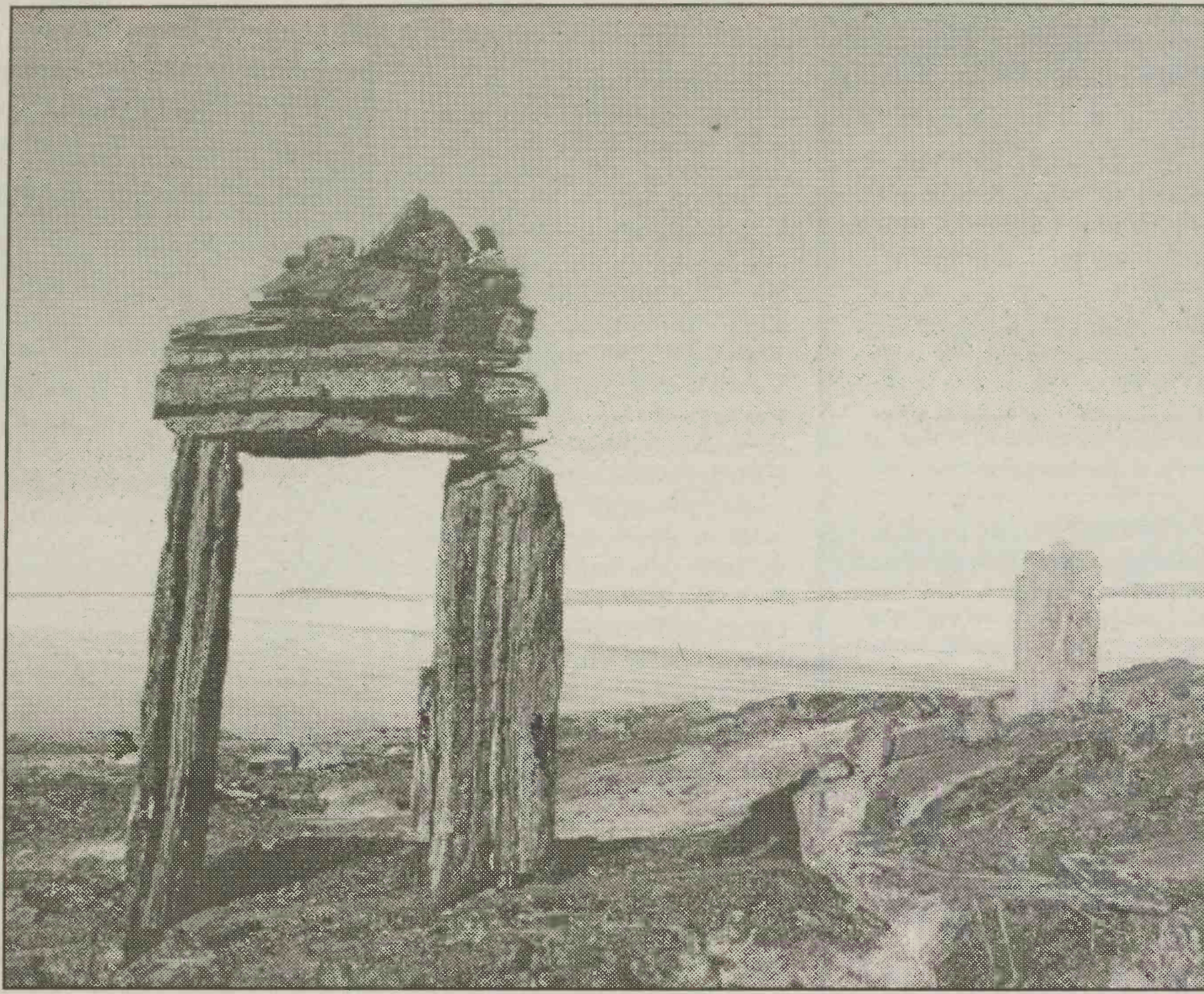
## REVIEW

By Cheryl Petten  
Windspeaker Staff Writer

There is a lot to be found between the covers of Norman Hallendy's book, *Inuksuit—Silent Messengers of the North*, not the least of which are Hallendy's breathtaking photos of dozens of inuksuit, impressive stone constructs standing against the stark, beautiful backdrop of the Canadian Arctic.

Hallendy's biography describes him as an Arctic researcher, writer, photographer, designer, artist and chronicler of Inuit life and northern landscapes. His affiliations are many: fellow of the Royal Canadian Geographic Society, member of the World Archaeological Congress, research associate of the Arctic Institute of North America, and research fellow of the Nunavut Research Institute, the Canadian Museum of Civilization, and the Smithsonian Institution.

In this book, Hallendy proves his talents not only as an explorer and photographer, but also as a storyteller, allowing us to share his wonder each time he makes a discovery or comes to a new understanding about these wondrous stone monuments that continue to stand despite the passage of time and changes to the



northern way of life.

Hallendy has spent four decades as a frequent traveler in the Far North, learning about the lives of the people he met, being welcomed and accepted into those lives.

In the book, Hallendy chronicles his attempts over those

many years to achieve an understanding of the inuksuit (plural of inuksuk) that dotted the landscape through which he traveled. He shares his journey with the reader, recounting stories shared with him by Elders and friends, as well as his own personal experiences.

"Inuksuk" translated means "that which acts in the capacity of a human." Hallendy explains how inuksuit have been used by generations of Inuit as navigational tools, providing information about not only which route is best, but where to find food, and providing information

about hazards best to be avoided.

Before leaving on a journey, Hallendy explains, someone familiar with the area shares their knowledge, sometimes in the form of a song, telling the traveler of the important inuksuit they will encounter on the way, and what their meanings are.

As Hallendy discovered, inuksuit take many forms, ranging from a pile of stones stacked higher than a man, to two small red and black stones placed together on the shore. The stone figures serve many purposes as well, from inuksuit built to drive caribou toward waiting hunters, to those built to show the best route home, or those built merely to pass the time. Hallendy also talks about other inuksuk-like formations, similar to inuksuk but given different names. Many of these inuksuk-like structures have spiritual significance, such as *tupqujaq*, stone doorways through which shaman would enter the spirit world, or *inuksuk nalunaikkutaq pimmariusimajumut*, which mark the location of an important event. The book includes a useful appendix, listing the various types of inuksuk and inuksuk-like figures that appear in the book, each with a specific name describing its origin or use.

*Inuksuit—Silent Messengers of the Arctic* is published by Douglas & McIntyre, and sells for \$45 in Canada.

# Richly as good

## REVIEW

By Suzanne Methot  
Windspeaker Contributor

James Welch, the Blackfeet-Gros Ventre author of *Fools Crow*, *Winter in the Blood* and *Killing Custer*, has once again produced a richly textured novel with vivid locales, nuanced characters and a fast-paced narrative. Like any good novelist, the Montana-based Welch uses the story of one man to illustrate the story of an entire society, in this case, a society undergoing massive and inevitable change.

*The Heartsong of Charging Elk*—which is based on a true story—tells the story of Charging Elk, an Oglala Lakota who resists being settled at the Pine Ridge reservation, preferring instead to stay on the open prairie.

When Buffalo Bill comes to South Dakota in 1889 to recruit young men for his Wild West show, Charging Elk is selected because he embodies the strength and assuredness of a warrior—qualities the reser-

# CANADIAN ABORIGINAL FESTIVAL



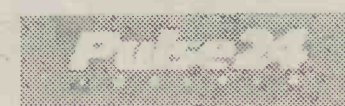
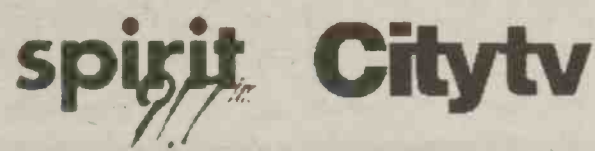
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# Inuksuit

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uksuit—*Silent Messengers of Arctic* is published by Doug- & McIntyre, and sells for \$45 anada.

# Richly textured and as good as books get

## REVIEW

By Suzanne Methot  
Windspeaker Contributor

James Welch, the Blackfeet-Gros Ventre author of *Fools Crow*, *Winter in the Blood* and *Killing Custer*, has once again produced a richly textured novel with vivid locales, nuanced characters and a fast-paced narrative. Like any good novelist, the Montana-based Welch uses the story of one man to illustrate the story of an entire society, in this case, a society undergoing massive and inevitable change.

*The Heartsong of Charging Elk*—which is based on a true story—tells the story of Charging Elk, an Oglala Lakota who resists being settled at the Pine Ridge reservation, preferring instead to stay on the open prairie.

When Buffalo Bill comes to South Dakota in 1889 to recruit young men for his Wild West show, Charging Elk is selected because he embodies the strength and assuredness of a warrior—qualities the reser-

vation Lakotas have lost. Charging Elk leaves America and travels to Europe, but as he lies in a hospital in France, the Wild West show travels on, leaving him behind to fend for himself.

Charging Elk's experiences as a refugee allow Welch to explore three major themes: the notion of exile, the reinvention of self and the idea of cultural identity. He begins by describing the differences between Aboriginal and European cultures—the things that confuse Charging Elk at first, such as language, institutions and religious celebrations—but he soon draws readers into a complex examination of culture that goes far beyond simple comparisons.

Welch challenges readers to break down familiar stereotypes (Aboriginal good, European bad; country good, city bad) and reach for a more complex understanding of what makes up a life and, further, where true culture lives.

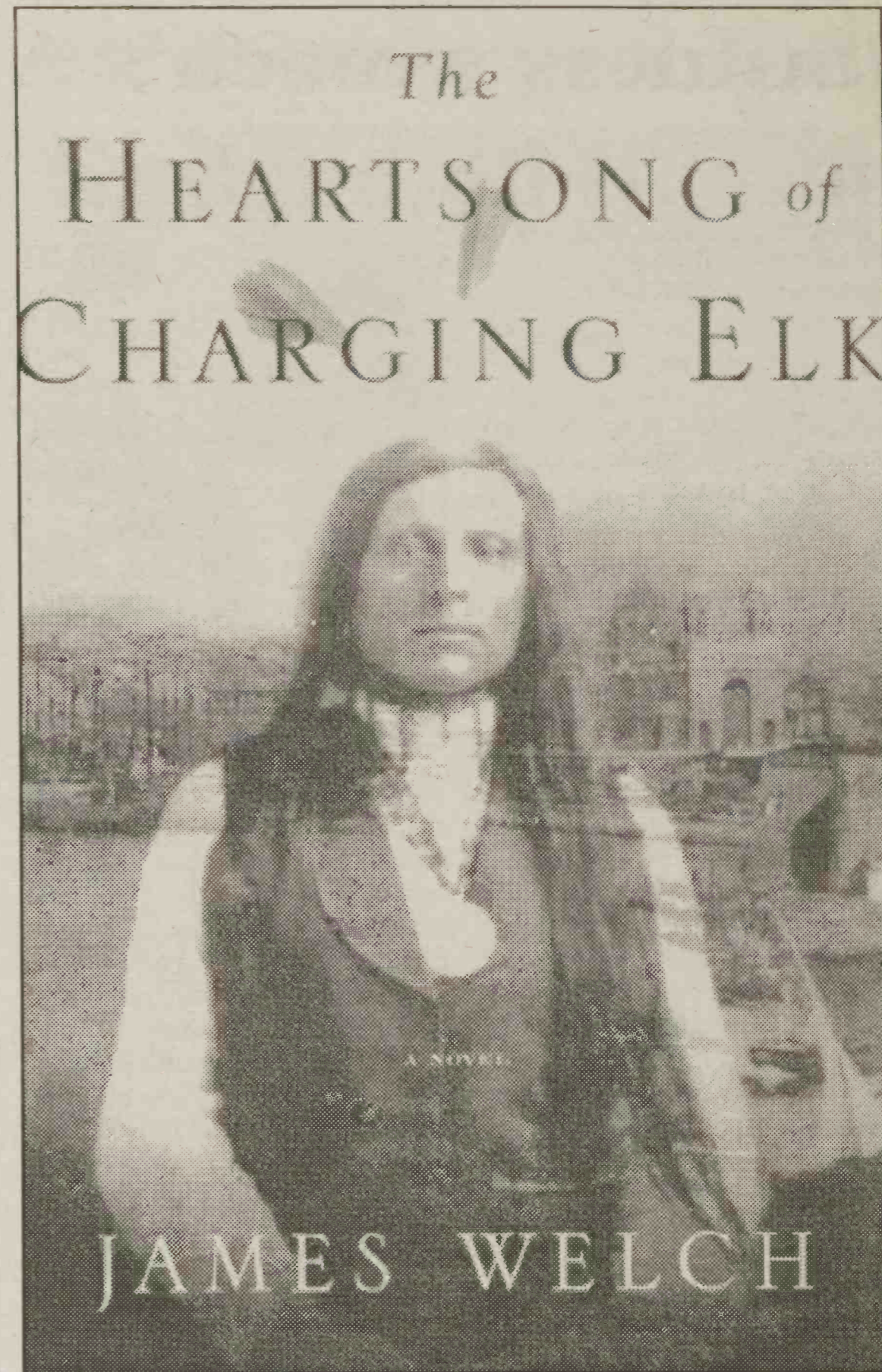
Ultimately, Charging Elk discovers that geography does not define a culture. He is Lakota no matter where he lives, as long as he lives a life of spiritual reflection and re-

members who he is. (When Charging Elk finally meets up with some Lakota, on another Wild West tour, years after he first arrived in Europe, he discovers people who are not like him at all. This novel is also an indictment of reservation life, with its commodity food, sedentary lifestyle and dependence on gambling and cigarettes.)

Welch's main point is this: Home is where we are, inside of ourselves. Despite his European dress, language and other superficial signs of "difference," Charging Elk remains Lakota because of who he is in his heart. Perhaps he is the only true Lakota left in the world, given that he has not fallen prey to the changes wrought by reservation life and residential schools. His exile has ensured his perpetual Lakota-ness, which has itself ensured his perpetual difference.

The *Heartsong of Charging Elk* is skillfully written: the characters all carefully drawn, the changing locations vividly rendered, the narrative both suspenseful and believable. There are no missteps or wrong turns.

Welch's new novel is a mas-



terpiece of layered storytelling and a thoughtful excursion into one man's journey from here to there and back again. This book is really as good as

it gets. *The Heartsong of Charging Elk* By James Welch 352 pages, \$35 (hc) Doubleday

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## Invitation to Aboriginal Youth and Artists Organization for the Advancement of Aboriginal Peoples' Health

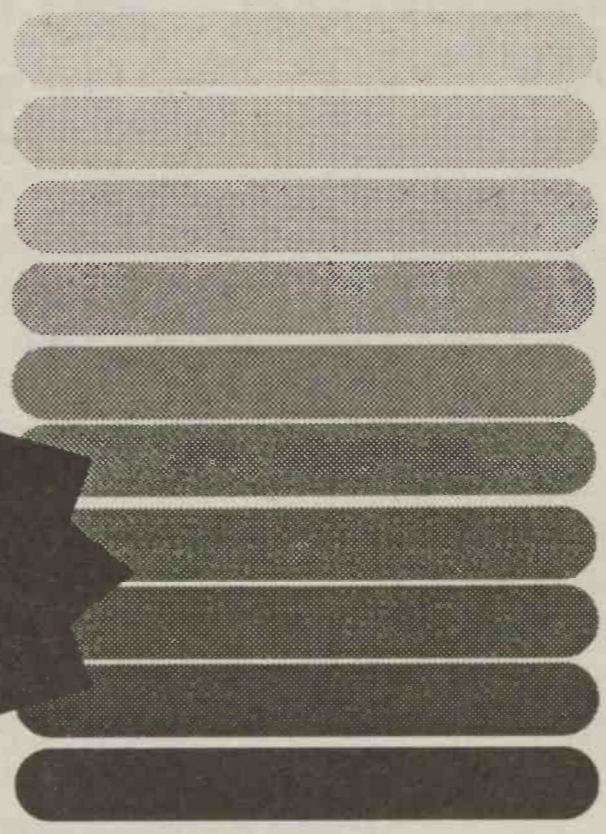
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Deadline for receipt of submissions has been **EXTENDED** to **November 24, 2000**



**Who are we?**

The Organization for the Advancement of the Aboriginal Peoples' Health is a fully \*Aboriginal-designed and controlled body dedicated to improving the physical, social, mental, emotional and spiritual health of Aboriginal Peoples. Belief in the advancement and sharing of knowledge in the field of Aboriginal health is key to empowering Aboriginal Peoples.

**What do we believe in?**

- Health and Healing
- Respect
- Aboriginal Healing Practices
- Working Together

\* Aboriginal includes First Nations, Inuit and Métis

## Organization for the Advancement of Aboriginal Peoples' Health National Logo Search — Entry Form SHOW ME THE LOGO!

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Please check (✓) applicable background and gender:

First Nations \_\_\_\_\_ Inuit \_\_\_\_\_ Métis \_\_\_\_\_

Female \_\_\_\_\_ Male \_\_\_\_\_ Youth \_\_\_\_\_ Artist \_\_\_\_\_

**WE ARE LOOKING FOR A LOGO FOR OUR ORGANIZATION! WE WANT YOU TO PARTICIPATE! WE WANT YOUR TALENT!**

ALL SUBMISSIONS REQUIRE ONE (1) WRITTEN REFERENCE TO QUALIFY, YOU MUST BE ABORIGINAL (Aboriginal includes First Nations, Inuit, Métis)

- All submissions must be original and shipped in tubes or packages which prevent creases or markings.
- All submissions must include the Entry Form.
- All submissions must be suitable for reproduction.
- All submissions will become the exclusive property of the Organization for the Advancement of Aboriginal Peoples' Health.

Submissions may be sent to: SKS Consulting Services  
285 Alfred Avenue  
Winnipeg, MB R2W 1X3

Inquiries: Telephone: (204) 582-2019 (in Winnipeg)  
or Toll Free at: 877-268-2786  
E-mail: dshuttle@mb.sympatico.ca

Submission Deadline: **November 24, 2000**

Detailed Rules: All mediums in two dimensions are acceptable, except for photographs. Sculptures will not be accepted. All submissions will become the exclusive property of the Organization for the Advancement of the Aboriginal Peoples' Health. The finalist of the search agrees to transfer all copyrights in their submission to the Organization for the Advancement of the Aboriginal Peoples' Health and to waive their corresponding moral rights subsisting therein.



# Business women's success highlighted

By Cheryl Petten  
Windspeaker Staff Writer

WINNIPEG

Aboriginal entrepreneur and business woman Leslie Loukianow is sharing her success story, taking part in a project designed to show young girls that opportunities exist for women to have careers in science and technology.

Loukianow's story is part of *Against the Odds*, a video highlighting the achievements of three Canadian women from diverse cultures and backgrounds who have founded successful businesses in the fields of science and technology.

Loukianow is the founder of two successful consulting firms — Loukianow-Miller, a 100 per cent First Nations owned Internet consulting company, and National Business Services, an Aboriginal consulting firm that helps non-Aboriginal businesses and government work with and be more sensitive to Aboriginal businesses. The firm also helps Aboriginal businesses to better work with government and non-Aboriginal businesses.

In the video, Loukianow tells how her determination to succeed helped her overcome the discrimination she encountered in the school system, where the teachers expected little of her because she was Native. A high school drop-out at the age of 17, she returned to school two years later, completing Grades 10, 11



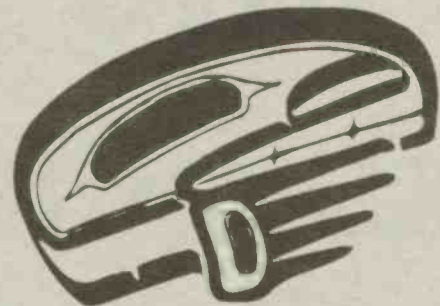
Leslie Loukianow

and 12 at the local community college within three months, scoring between 99 and 100 per cent on her final exams. She studied business administration, and ran a small craft company before deciding to make the jump to an Internet-based business.

"I wanted to do something in business," Loukianow said in the video. "I wanted to make a change. I wanted to be an Aboriginal woman in business. I wanted to be successful at it. That was the goal. And to be part of the change. That's the goal."

In addition to the video, the *Against the Odds* project also features an interactive website — [www.NRGenc.com/against\\_the\\_odds](http://www.NRGenc.com/against_the_odds) — where young girls can access clips from the video, as well as chat with mentors, explore non-traditional fields and develop their business skills.

The *Against the Odds* video will premiere on APTN Oct. 26 at 10:30 p.m.



Helping hand to Justice

## career opportunities CORRECTIONAL OFFICER Pre-Training Program

The NCCABC, in partnership with the Justice Institute of BC and Correction Services Canada are recruiting Aboriginal men and women for the Aboriginal Correctional Officer Pre-Training Program. Upon completion of the pre-training program the successful candidates will be well prepared to enter the Federal/Provincial Correctional Officers Training Programs. This exciting career requires applicants to be highly motivated, physically fit, flexible, tolerant of others and be able to handle a demanding work environment.

**General requirements:**

- Minimum Grade Twelve or Equivalent
- Work Experience/Volunteer Work
- Emotional/Mental Stability
- Support Network/Active Personal Wellness Plan
- Valid BC Drivers License

**Selection Process is based on:**

- Candidates resume and experience
- Interview
- Completion of medical and security clearance

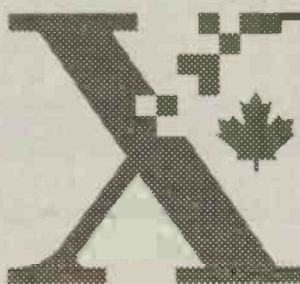
Successful applicants will receive four weeks of intensive training at the Nicola Valley Employment & Training Center Office. Located at 1976 Vought Street Merritt, BC. This Aboriginal Pre-Training Program will provide candidates with the opportunity to explore this career. The participants gain knowledge to enhance their skills to successfully enter into the Correctional Officer Training Program at New West Minister BC or Federal Correction Staff College located in Mission, BC.

Potential applicants will need to apply to HRDC or other funding agencies to have their tuition and living expenses covered. NCCABC will be able to assist you with your funding applications.

**Start date is October 10, 2000.** Applications will be accepted on an ongoing basis. Applicants are urged to apply as early as possible as seating is limited.

Please direct resumes and inquiries to:

**The Native Courtworker and Counselling Association of BC**  
Box 32, 415 West Esplanade Avenue, North Vancouver, BC V7M 1A6  
E-mail: [training@radiant.net](mailto:training@radiant.net)  
Attention: Jeanette Bird  
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## Xerox Canada Aboriginal Scholarships Program

Building a better future through information technology literacy.

As part of its Aboriginal Education Support Program, Xerox Canada's selection committee awards \$3,000 each to eight Aboriginal students who are furthering their education in the field of information technology.

To be eligible, you must be:

- a Canadian citizen; a status or non-status Indian, Métis or Inuit;
- a full-time student at an approved Canadian post-secondary institution; pursuing an academic program (such as computer/math sciences, business administration, commerce or engineering) which could lead to a career in the information technology industry.

Students can apply yearly for up to four years for university programs and three years for college programs, provided that they enroll in their programs for a subsequent year.

**This years winners are:**

**Elaine Brueckel**, of Micmac heritage, enrolled in the Computer Information Systems Networking program at the Nova Scotia Community College. Returning to school while raising a family, Elaine is an active community volunteer.

**Michael Connors**, member of the Mnjikaning First Nation in Ontario, is pursuing a degree in computer science at Laurentian University and also volunteers as a peer assistant for the Native Students Services.

**Darin Hopewood** is a Métis from Radway Alberta who is training at the Northern Alberta Institute of Technology to become an e-commerce specialist. He also has received his bachelor of education degree from the University of Alberta and a French degree from the University of Victoria.

**Marc Lapointe** is a Métis from Bonnyville Alberta, who obtained a degree in instrumentation engineering technology from the Northern Alberta Institute of Alberta and is currently working as an instrumentation technologist in the oil and gas industry.

**Cole Nychka** is Métis from Beaverlodge Alberta, and is enrolled in a five-year co-op program with the Faculty of Engineering at the University of Alberta.

**Teresa Peters**, is a member of the Seabird Island First Nation and is currently enrolled in the computer Information Systems Co-operative Education Diploma Program at the university College of the Fraser Valley and is seeking to complete her degree in Computer Information Systems.

**Shannon Samatte**, is Métis from Cranberry Portage, Manitoba and is enrolled in the advanced networking program at the University of Manitoba. Upon completion of this program she will become a certified network administrator.

**Robert Swanson**, is a member of the Norway House Cree Nation and is attending the University of Manitoba with the intention of entering the Faculty of Computer Science Honors Program. Robert wants to develop a program to teach Native history and languages.

*These deserving winners were also chosen because they have demonstrated role model qualities through their community involvement and extracurricular activities.*

Contact **Wayne Cripps**, Program Administrator, at (416) 733-6837 to request a scholarship application, or visit our web site at [www.xerox.ca](http://www.xerox.ca)

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Panel of Women Chiefs  
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Merle Assance-Bedon  
Surviving Residential Schools

Barbara Hill  
Community Healing

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Embracing Wellness

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Phone: \_\_\_\_\_

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P.O. Box 20103  
For additional in  
Tel: (705) 725-0790

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Acne:  
A treatable problem



The Medicine  
Bundle  
Gilles Pinette,  
B.Sc, MD

Acne is common among teenagers but can affect people well into their thirties and forties. Acne tends to be worse in boys.

Causes

Our body has thousands of hair follicles that produce an oily substance called sebum. Sebum is a natural skin moisturizer that protects our skin.

If a hair follicle becomes plugged by skin cells or sebum, bacteria can be trapped in the follicle. Bacteria cause the follicle to swell and become irritated. Follicles can be plugged by suntan oils, oil-based make-up, cooking oils, hair care gels and sprays, and from machinery oils and tars.

A plugged skin follicle causes a whitehead. When the plug is exposed to air, it turns black and is called a blackhead. Blackheads are not caused by dirt.

If a plugged follicle swells up it can cause pimples, cysts, or nodules under the skin. Cysts can lead to scarring.

Foods do not cause acne. Studies on chocolate, caffeine, cola drinks, sweets, fatty foods and shellfish show they don't cause acne.

Acne can be made worse when you experience stress, guilt, anxiety, or fear. Some women find acne worsens when they have their menstrual period.

Scrubbing acne and squeezing

and picking pimples can make acne worse and cause scarring.

If your parents had bad acne, you may also get bad acne.

Treatment

Start with benzoyl peroxide. This chemical is available without prescription and kills bacteria and helps unplug the follicles. Gently wash the skin with mild soap and water, pat dry, and spread the benzoyl peroxide gel, lotion, cream, or medicated pads over the whole area of the skin. Don't just dab at the pimples. Use it once a day at bedtime. If this doesn't seem to work after two months, see your doctor to help you control your acne.

Antibiotics can be applied to the skin daily to fight the inflammation. Antibiotic pills are often added to improve treatment. Certain birth control pills can make acne worse, and some can improve the acne. A change in pill might be helpful.

Tretinoin is a compound similar to Vitamin A that helps prevent and decrease the number of pimples. It is available as liquid, cream, or gel that is used daily on the skin. Tretinoin takes several weeks to work. You need to wear a strong sunscreen if you use this medicine because it increases your sensitivity to the sun.

(see Medicine page 25.)



Native Women & Wellness  
Conference East

"Embracing Wellness"

November 3, 4 & 5, 2000

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- Panel of Women Chiefs  
Healing in our Communities
- Merle Assance-Beddie  
Surviving Residential Schools
- Barbara Hill  
Community Healing
- Cecelia Firethunder  
Embracing Wellness

BREAK-OUT WORKSHOPS

- Vera Jones  
Adult Children of Alcoholics
- Leanne Douglas/Penny Louttit  
Justice Circles
- Peggy Monague  
An Aboriginal approach to Diabetes
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HIV & AIDS in Aboriginal Communities
- Austin Mixemong \*  
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CONFERENCE REGISTRATION (pick up conference kits) Friday, Nov. 3, 2000.

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For additional information regarding the conference, please call  
Tel: (705) 725-0790; Fax: (705) 725-0893 or Email: fisher@bconnex.net



Get Snappin' (see page 13)



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## Plea for Aboriginal bone marrow donors

By Cheryl Petten  
Windspeaker Staff Writer

EDMONTON

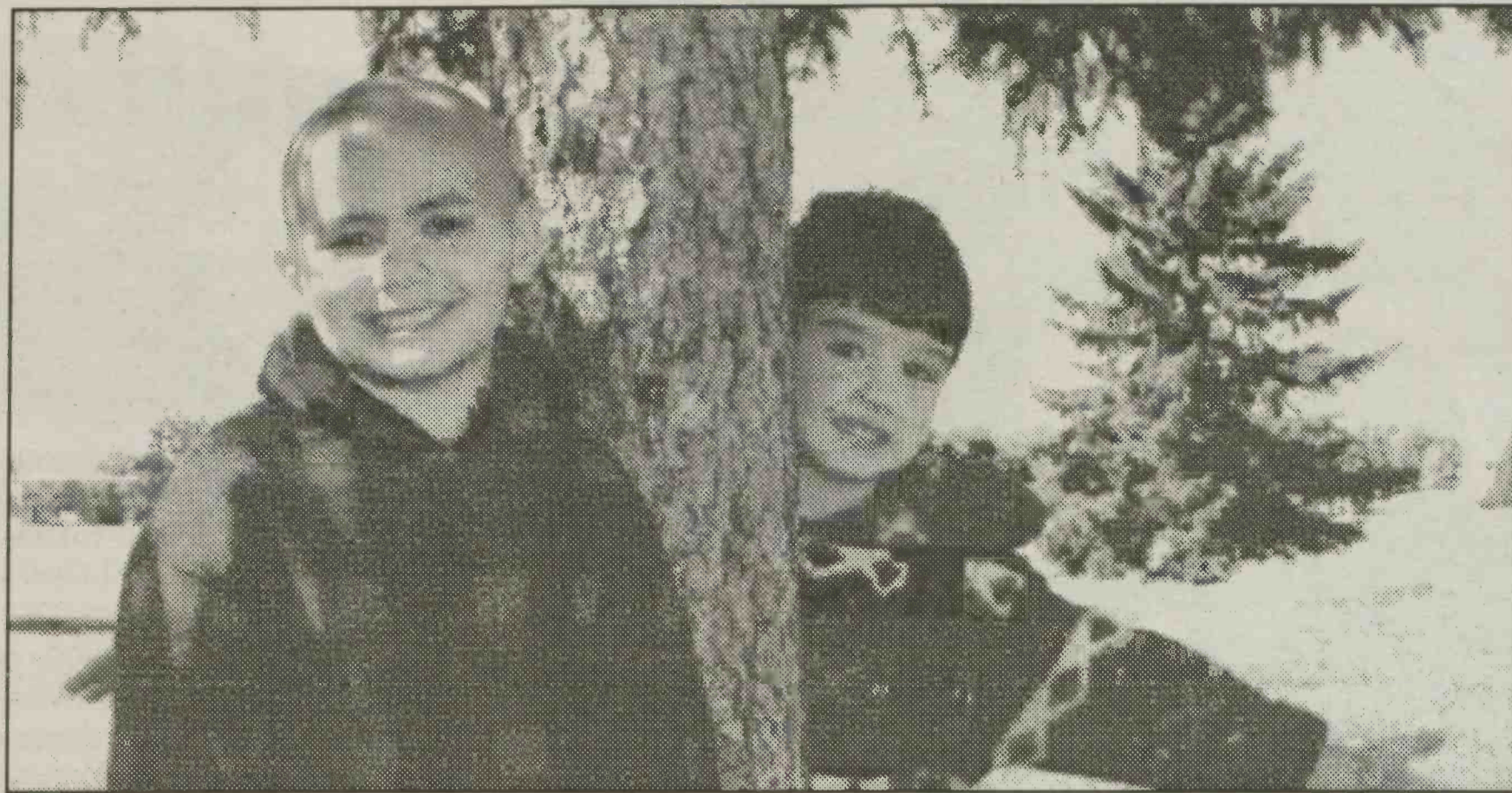
Right now in Canada, there are four Aboriginal people waiting to find compatible donors to provide them with bone marrow for a much needed transplant. One of them is Robert L'Hirondelle.

Robert is seven years old, and was diagnosed with acute lymphoblastic leukemia four years ago. After undergoing two-and-a-half years of chemotherapy, Robert's cancer went into remission. However, during a routine test in June, it was discovered the cancer had returned.

Robert is back in chemotherapy again, but the best course of treatment for him now is a bone marrow transplant. Without it, his chances of survival are at about 10 per cent. A transplant would increase those odds to between 45 and 60 per cent.

No match was found within Robert's immediate family, and an initial search among the 6.5 million people on bone marrow registries world-wide has failed to come up with a match.

Lesly Bauer is communications manager with the Unrelated Bone Marrow Donor Registry with Canadian Blood Services (CBS). Because bone marrow matches are hereditary, Bauer explained, Robert, who is Métis, is most likely to find a compatible donor within the North American Métis or Aboriginal communities. Because of the specific antigens, or genetic markers, in Robert's bone marrow,



Robert L'Hirondelle (left) and his brother Joel urge Aboriginal people to join the Bone Marrow Donor Registry. Finding a donor from this registry is Robert's best chance to get well.

matches would also be likely within the Asian community, or among Aboriginal people in Australia.

There are about 1,700 Aboriginal people registered as bone marrow donors on the CBS registry, but more are needed. Each Aboriginal person who registers as a potential bone marrow donor increases the chances of finding a match for Robert, and for other people within the Aboriginal community who need transplants, either now, or in the future.

For patients waiting for a bone marrow transplant, the procedure is "usually their last and best chance for beating the disease they've got," Bauer said.

To be eligible to join the bone marrow registry, you must be between the ages of 17 and 59 and in good health. The registration process is as simple as

filling out a form and having a blood test.

An information package with registration form is available from CBS on their website, or by calling their toll free number. To register, simply fill out the health assessment questionnaire and consent form included in the package, and mail them in. A blood test will then be scheduled, and the sample will be tested to determine your bone marrow type. Those results will then be posted on the registry, to be accessed during any search for potential bone marrow matches.

If your bone marrow is a match to a patient waiting for a donation, further screening will be done to ensure the match is good, and a date will be set for collection of the marrow.

The bone marrow collection is done as a day surgery, under

general anesthetic or spinal anesthetic, and involves removing bone marrow from your hip bone using a needle. There is usually some soreness in the hip for a few days, and donors are advised to avoid strenuous activities for a few weeks until their body replaces the bone marrow extracted.

As Robert's mother, Patricia, explained, by donating bone marrow, you're really not losing anything, and you could save a life. She hopes people will come forward and sign up with the registry, not just for Robert's sake, but to help anyone who needs a transplant.

For more information about joining the Unrelated Bone Marrow Donor registry, or to receive the registration package, visit the CBS website at [www.bloodservices.ca](http://www.bloodservices.ca) or call toll free at 1-877-366-6717.

## Lakota stories told

An award-winning documentary telling the story of four Lakota families living on the Pine Ridge Indian reservation in South Dakota will be shown on PBS in November.

"Homeland" is a one-hour documentary which follows the families through three years of their lives as they try to overcome the challenges inherent in reservation life. On Pine Ridge, homelessness is at 30 per cent, unemployment is at 85 per cent, and 60 per cent of residents live in substandard housing.

The goal of the documentary is to replace stereotypes about Native Americans with a truer picture of contemporary Native American life.

"We wanted to encourage viewers to look at current realities of reservation life, which are virtually unknown and often very disturbing - severe poverty, homelessness, poor health, alcoholism," said film-makers Jilann Spitzmiller and Hank Rogerson. "But within the harsh conditions of reservation life, you will always find an inspiring and incredible group of people striving to create a better future for their children. They balance between two worlds, encouraging modern education, but also trying to pass along as much tradition as they can, knowing that this is the key to maintaining their identity."

The film recently won Best Short Documentary honors at the Nashville Independent Film Festival.

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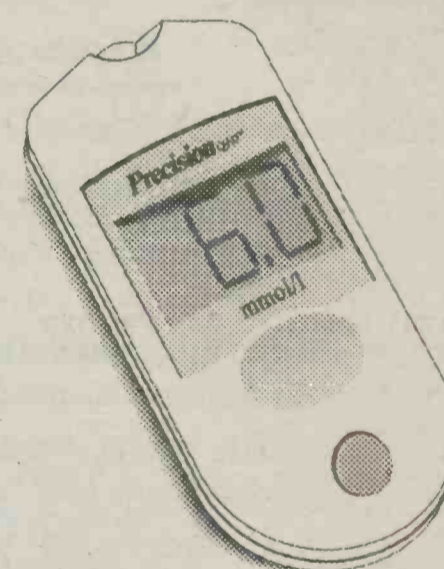
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Get Snappin'  
(see page 13)

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## Lakota stories told

An award-winning documentary telling the story of Lakota families living on Pine Ridge Indian reservation in South Dakota will be shown on PBS in November. "Homeland" is a one-hour documentary which follows families through three years of their lives as they try to overcome the challenges inherent in reservation life. On Pine Ridge, homelessness is at 100 per cent, unemployment is 85 per cent, and 60 per cent of residents live in substandard housing.

The goal of the documentary is to replace stereotypes about Native Americans with a truer picture of contemporary Native American life.

"We wanted to encourage viewers to look at current realities of reservation life, which are virtually unknown and often very disturbing - where poverty, homelessness, poor health, alcoholism," said filmmaker Jillann Spitzmuller and Hank Rogerson. "But within the harsh conditions of reservation life, you will always find an inspiring and credible group of people trying to create a better future for their children. They bridge between two worlds, encouraging modern education, but also trying to pass on as much tradition as they can, knowing that this is the key to maintaining their identity."

The film recently won Best Short Documentary honors at the Nashville Independent Film Festival.

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# AIDS Walk Canada 2000 raises \$2.7 million

By Cheryl Petten  
Windspeaker Staff Writer

Sixty-thousand people from 120 different communities took to the streets Sunday, Sept. 24, taking part in AIDS Walk Canada 2000.

For the first time since the annual walk was begun in 1995, this year's event included participating communities from all provinces and territories. Included among them were several Aboriginal communities.

Twenty-one Inuit communities across the Arctic held events as part of this year's AIDS Walk, as did 19 First Nations communities in Saskatchewan, and 25 First Nations communities in Atlantic Canada.

"It is great to see the addition of new walk sites in a number of Inuit communities, such as Nunavut," said Canadian AIDS Society Chair Paul Lapierre. "Over 50,000 Canadians are living with HIV and an estimated 15,000 Canadians are HIV posi-

tive and unaware of their infection."

The annual AIDS Walk is held to raise money for local AIDS organizations, as well as to increase awareness of AIDS and HIV. All funds raised by AIDS walks stay within the community, to help local AIDS organizations continue to provide education, treatment, support and research programs.

Since 1995, AIDS Walk Canada has raised more than \$15 million.

## Zoccole named as executive director

Art Zoccole, a long time activist and leader in the Aboriginal HIV/AIDS movement, has been appointed as executive director of the Canadian Aboriginal AIDS Network.

Zoccole has worked with HIV/AIDS organizations

since 1993, and has been involved in several Aboriginal AIDS organizations, including Toronto-based 2-Spirited People of the First Nations, Healing Our Spirit B.C. First Nations AIDS Society, and the B.C. Aboriginal HIV/AIDS

Strategy, predecessor of The Red Road HIV/AIDS Network. Zoccole is also a member of the Ministerial Council on HIV/AIDS, having been appointed as Aboriginal representative on the council earlier this year.

## Medicine bundle — acne

(Continued from page 23.)

Accutane is the most powerful acne treatment used when other treatments fail or if you have really bad acne. Accutane is a very effective pill that is taken for four to six months. Side effects are usually mild (dry eyes, dry skin, and chapped lips) and can be managed easily. You will need

blood tests to monitor for more serious side effects, but fortunately they are uncommon. Accutane should never be taken one month before pregnancy or while you are pregnant as it can cause birth defects or miscarriages. Females using accutane should use two types of birth control (e.g., the pill and the con-

dom) or avoid sex.

This column is for reference only and is not intended to be a substitute for the advice of a 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.

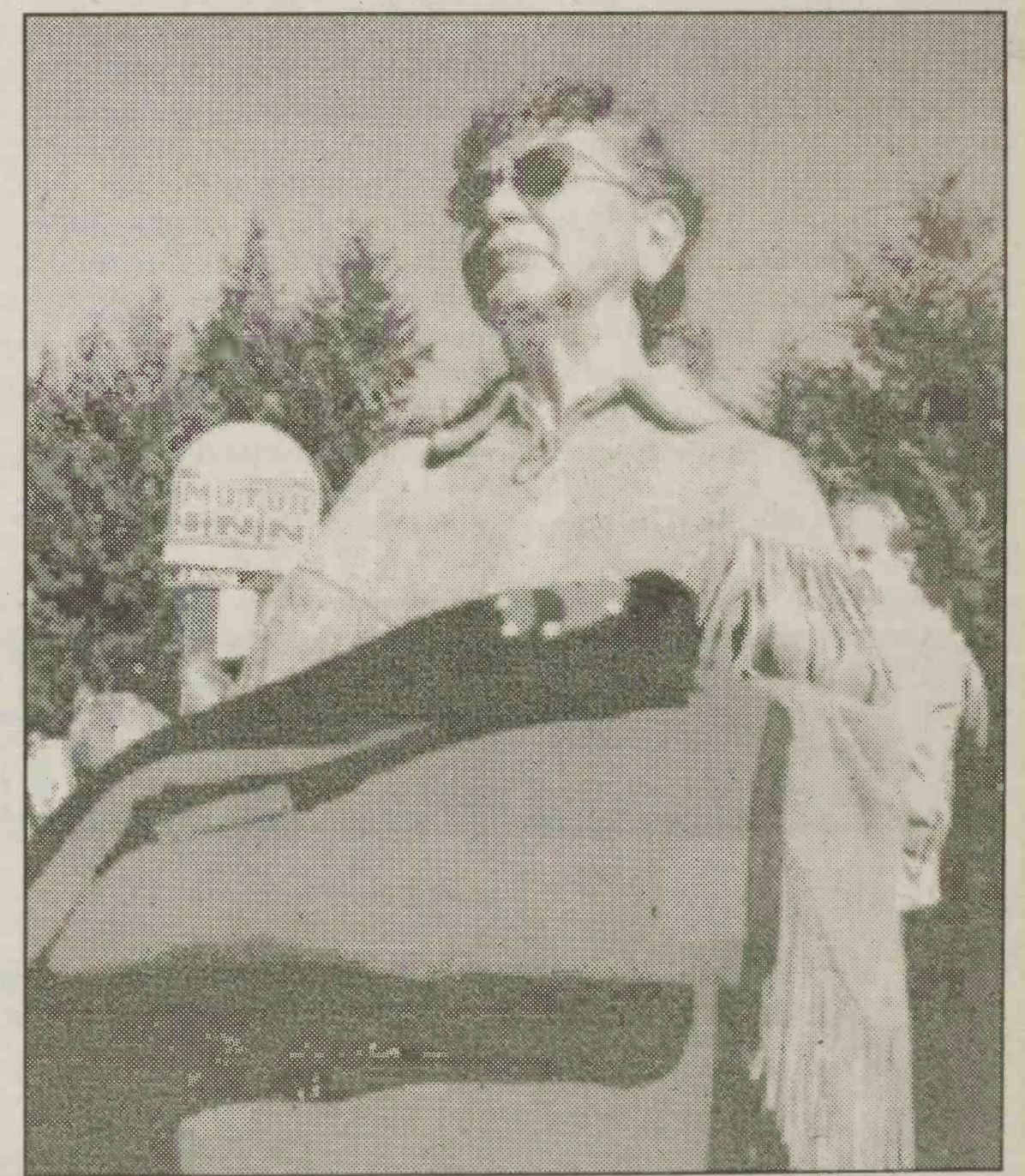
## Totem honors Bill C-31 warriors

(Continued from page 2.)

Dr. Rose Charlie is a Sto:lo from the Chehalis Band. She worked for 25 years to rectify the many injustices that Aboriginal people suffered because of federal and provincial laws and policies in regard to membership.

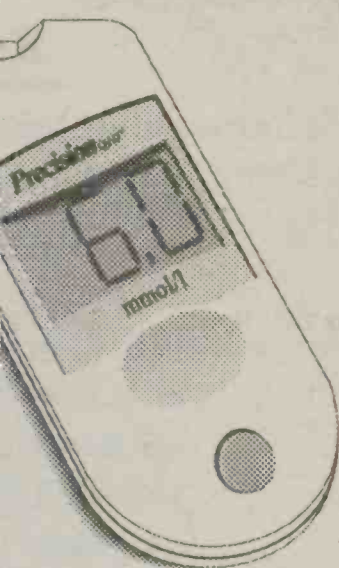
The totem pole, which is in its natural color, features many crests to honor the totem spirits of many bands. There is a bear holding salmon, raven holding spindle whorl, wolf holding eagle talking stick, eagle holding sturgeon, woman holding child, and sasquatch holding canoe. In the canoe are four figures to represent the four races of humans. The tree it was carved from is more than 400 years old and was once struck by lightning.

"This has been a real touching moment for me today," said Audrey Deroy-Gagnon, an Anishnabe and George Price's wife. "My mother went through the Bill C-31 process. Since the tree this pole was carved out of was hit by lightning and it recovered, it is a beautiful symbol of unity, acceptance and healing. This pole is so strong it will pull any negative energy that is around and get rid of it."



Dr. Rose Charlie looks on as a totem pole in Hope, B.C. is unveiled to honor the people who lost Indian status under discriminatory Canadian laws.

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CHERYL PETTEN

Three of the eight recipients of this year's Xerox Aboriginal Scholarships attended an awards luncheon held at the provincial museum in Edmonton. Left to right, Cole Nychka, Elaine Brueckel and Darin Hopegood.

## Xerox scholarships awarded to Aboriginal IT students

By Cheryl Petten  
Windspeaker Staff Writer

EDMONTON

Eight Aboriginal students from across the country have been recognized by Xerox Canada, receiving scholarships through the company's Aboriginal Scholarship program. This year's winners were announced Sept. 12 at a press conference held at the provincial museum in Edmonton.

The scholarships, established in 1994, provide financial support for Aboriginal students enrolled in college or university programs related to information technology. Each scholarship winner receives \$3,000 for each year of their studies, up to a maximum of four years for students in university, and three years for students enrolled in college. The winners are selected based on the degree to which

their studies will lead to a career in information technology, their leadership or role model qualities as demonstrated through community involvement and extracurricular activities, and their prior academic achievements.

Elaine Brueckel of Truro, N.S., was the first ranked recipient of this year's scholarships, receiving the Alan Murray award, named in honor of the man responsible for founding the Aboriginal programs within Xerox. Brueckel is enrolled in the computer information systems networking program at the Nova Scotia Community College's Truro campus.

Also receiving scholarships were Michael Connors of Sudbury, Ont., who is pursuing a degree in computer science at Laurentian University; Darin Hopegood of Radway, Alta., who is enrolled at the Northern Alberta Institute of Technology (NAIT), training

to become an e-commerce specialist; Marc Lapointe of Bonnyville, Alta., who is enrolled in the chemical engineering program at the University of Alberta, specializing in computer process control; and Cole Nychka of Beaverlodge, Alta., who is in a five-year co-op program with the faculty of engineering at the University of Alberta.

Other recipients included Teresa Peters from Agassiz, B.C., who is enrolled in the computer information systems co-operative education diploma program at the University College of the Fraser Valley; Shannon Samatte from Cranberry Portage, Man., who is in the advanced networking program at the University of Manitoba; and Robert Swanson from Norway House, Man., who is attending the University of Manitoba, with plans to enter the faculty of computer science, honors program.



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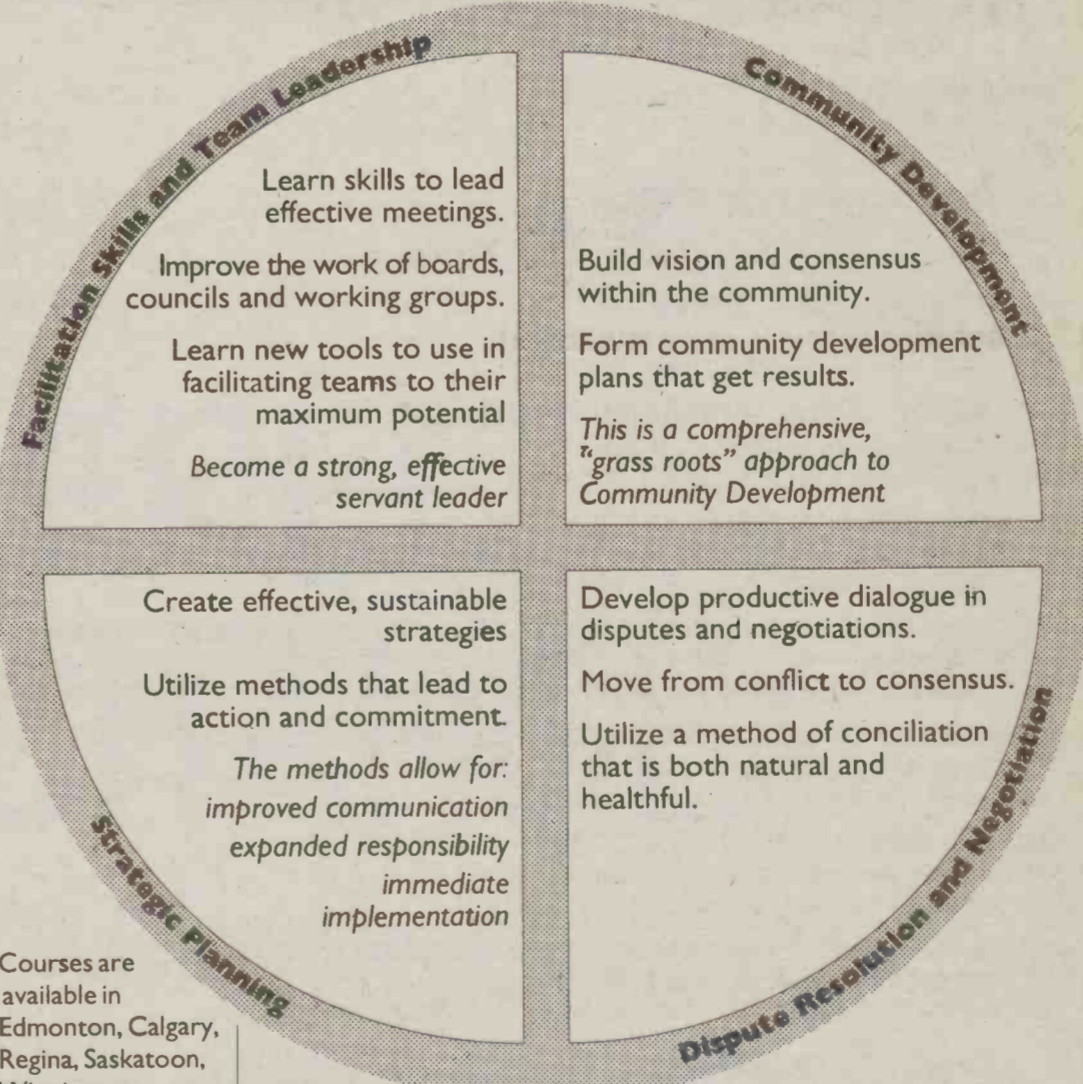
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(see page 13)

## CALL FOR P

### Aboriginal Education Ne School District #91

The First Nations Education Co (Nechako Lakes) is conducting a Assessment Project in the 2000-01 91 has approximately 1150 Aborig Nations and other Aboriginal org attend one of 22 schools in the Fo Lake and Burns Lake, British Co

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e 13)

**CALL FOR PROPOSALS**

**Aboriginal Education Needs Assessment Project  
School District #91 (Nechako Lakes)**

The First Nations Education Council of School District No. 91 (Nechako Lakes) is conducting an Aboriginal Education Needs Assessment Project in the 2000-01 school year. School District No. 91 has approximately 1150 Aboriginal students from 13 local First Nations and other Aboriginal organizations/communities. They attend one of 22 schools in the Fort St. James, Vanderhoof, Fraser Lake and Burns Lake, British Columbia areas.

We are inviting the submission of proposals from individuals or organizations to work with us to complete the project.

Please submit a proposal including a budget, outline of information to be collected, timeline and methodology by Friday, November 3, 2000 at 4 pm.

For additional information and proposal submission:  
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PAMELA SEXSMITH

The Native Theatre School's summer program culminated in a production of *Dancing Spirit* which was performed in Wahpeton First Nation, Sask. at the end of July.

# Summer school a coup for Western Canada

By Pamela Sexsmith  
*Windspeaker Contributor*

WHPETON, Sask.

For the first time in a 27 year history, the Native Theatre School (NTS) left its Toronto operations to establish a permanent summer program in the West.

The four-week program, dubbed a 'summer intensive' by artistic director Carol Greyeyes, was not only a resounding success. It has fulfilled the original mandate of Cree founder James Buller, who envisioned a truly national theatre school that would give First Nation people a strong voice in the arts.

Held at the Wahpeton Dakota Nation (north of Prince Albert, Sask.) in July, the four-week program gave Aboriginal students from across the country a chance to dive headfirst into Native theatre taught by some of the most celebrated names in the arts today.

"Everyone is excited across the country and in the western USA. It certainly changes the picture for Native people in Western Canada," said Greyeyes. "Part of our deal with Saskatchewan was that we would reserve three places at the school for Saskatchewan students."

Reasons Saskatchewan seemed like a natural location were its strong customs, powwow traditions and Aboriginal languages.

"It is very significant that the school was held in a completely Native environment, with Elders, hands-on cultural teachings, and the opportunity to attend a sundance and the Wahpeton powwow. Many students had never been to one," said Greyeyes.

"The Dakota Nation very generously offered their hospitality, with the understanding that we respect their beliefs, how they do things. Our founder, James Buller, from the Sweetgrass First Nation in Saskatchewan, whose

work and philosophy really permeates our organization, has passed on. But I think that he is smiling, because the people in his home province are partaking in his dream and vision. He believed that a school, for and by Natives, would give our people a real voice in the arts, training them to become performers, writers and directors. To create an Aboriginal body of work and talent, and take that word and training back to their own reserves," said Greyeyes.

Marie Mumford, director of the Aboriginal arts program at Banff Centre for the Arts was on hand for the first presentation of the summer program's production of *Dancing Spirit* held July 27 and 28.

The show was the culmination of the intensive theatre training for the 12 Native students, who created the unique work based on their own songs, poetry, dialogue and dances.

"This has been a very exciting evening, historically speaking," said Mumford.

"I am from southern Alberta, Chipewyan-Cree. Because the school is national in scope and we always think of things as happening in the East, it's great to see it come back home to the West, gives students a chance to see it in Saskatchewan on Aboriginal territory. If they wish to pursue full-time theatrical training, they can travel East and study in Toronto. It is also great in the summer school that you have people from different nations to exchange culture, create work and form a national network."

J.net August, who recently completed the four-week residency, is a member of the wolf clan of the Nuu-chah-nulth Nation on Vancouver Island. It is her goal to advocate for Aboriginal peoples raised in adoption and foster care placements.

With a background in dance, theatre and clowning, August studied at Carlton University at

the school of social work, completing her degree with Native studies in Nanaimo, B.C.

After hearing Carol Greyeyes speak about the summer school, August decided to come on board for the July 2000 session.

What surprised her the most was the amount of artistic freedom and responsibility put into the hands of the students.

"The school had us develop our own work for the final presentation. It was exciting to study with Lee Maracle, a Native writer. He taught us how to do group story weaving. *Dancing Spirit* is a shared collaboration of stories, ideas, songs."

There was no star system philosophy promoted at the summer school. The students learned improvisation from Herbie Barnes, how to watch each other's backs on stage and make each other look good.

They learned dance technique from Rosa John, traditional powwow dances from Boye Ladd, who explained the relationship between dancing and spirituality, the sacred and ceremonial.

"Some of us were raised in foster care, so it was really significant to learn how to make a deerskin drum with Terrence Oxebin. It helped us to find our cultural voice, rekindle what we had lost," said August.

The students learned how to round dance and studied the protocol and traditions of the sundance from visiting Elders.

Meeting Sadie Buck from the Six Nations was another powerful cultural experience, said August.

"She helped us come to create our own songs in the play. Our theme song talks about the dancing spirits being happy despite all the darkness that might be behind them. That there is still room for hope and beauty that comes from nature in our culture, what we as Native people have managed to keep alive."

## Metis scholarship available

The deadline for students wishing to apply for the Canatve Scholarship for Metis students is **October 15, 2000**. A maximum of five \$1,000 scholarships can be awarded.

Applicants must provide proof of Metis status and have completed a minimum of three Athabasca University credits where scholarly merit has been demonstrated.

Canada's Open University, Athabasca University is dedicated to the removal of barriers that traditionally restrict access to and success in university-level studies, and to increasing equality of educational opportunity for all adult Canadians.

For more details, students should contact Janice De Girolamo at Athabasca University.

**1-800-788-9041 (ext. 6249)**

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Athabasca University

Get  
**SNAPPIN'**  
(see page 13)



## New school opens at Mathias Colomb Cree Nation

By Avery Ascher  
Windspeaker Contributor

PUKATAWAGAN, Man.

What's a school library without any books?

Phil Cesario and his co-workers at P.M. Associates Ltd. considered the dilemma of the new Sakastew School on Mathias Colomb Cree Nation, and came up with an answer: send the school nine crates of used books, and \$3,000 worth of new ones.

P.M. Associates Ltd. is the Winnipeg project management company that oversaw the building of the school in the community, 820 kilometres northwest of Winnipeg. After deciding they would put the money they would normally spend on advertising toward a donation for the school, Cesario and his colleagues talked to Mathias Colomb's education director.

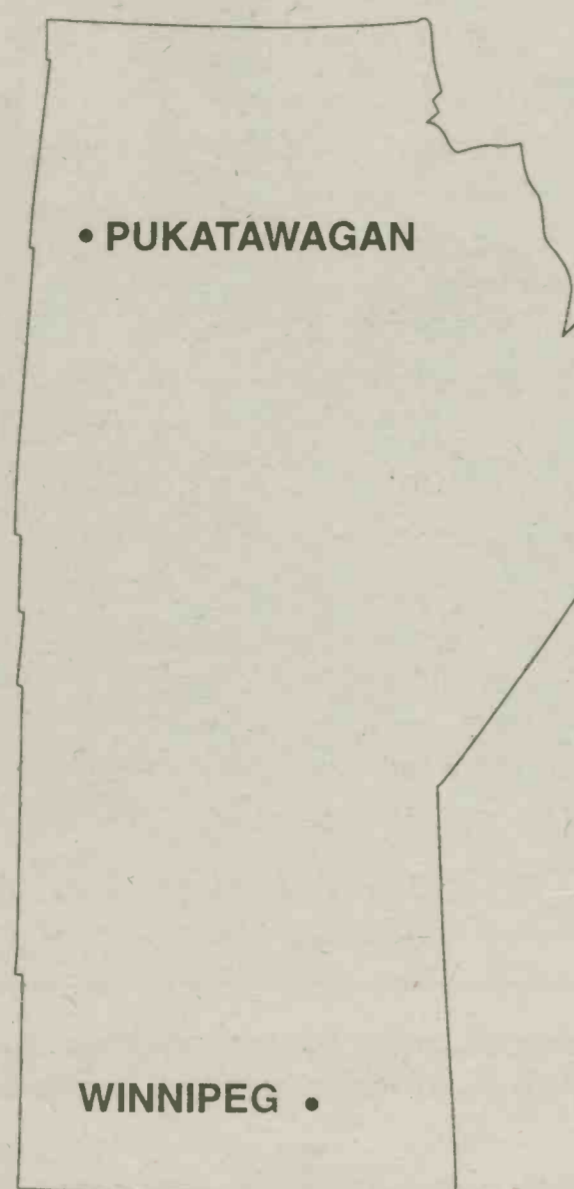
"We bought a selection of books from kindergarten to adult, including some books on Native studies. We dealt with McNally Robinson Booksellers in Winnipeg," Cesario explains.

The move by P.M. Associates Ltd. soon generated a ripple effect. Staff at Indian and Northern Affairs Canada followed suit with a donation of used books of their own. (While the federal department paid the \$16.2 million capital cost of construction, INAC funding did not cover purchase of books.)

And the architectural firm that designed the school, AGB Architect, contributed new toys for the daycare that adjoins the main school building. The \$369,200 cost of building the daycare—a first in the community—was funded by the Assembly of Manitoba Chiefs.

The school project proved a real exercise not only in bricks and mortar, but also in community building.

"We had weekly consultations during the design stage, questionnaires, and interviews



benefit to community cohesiveness, in the eyes of Chief Shirley Castel.

"Until now, we've had to release children at the age of 13 out of the community," Castel explains. "It's an age where it's not good if parents are not there to guide them and provide the authority they need."

And with the new gym, the community is excitedly looking forward to another first - hosting sports teams from other communities like Cranberry Portage, Flin Flon, The Pas, Thompson and Winnipeg.

Mathias Colomb recently held a ceremony to celebrate completion of the school, as well as a new water and sewage treatment system costing \$21.6 million. This expenditure, also funded by INAC, means an end to a recurring problem the community has suffered: a range of gastrointestinal illnesses caused by sewage contamination of the water supply. The new infrastructure also extends water hookups to every household in the community.

More than 59,600 hours of work were logged by local people during construction of the school and sewer and water projects. Skills such as carpentry, electrical installation and facilities management were learned first in a classroom situation and then put into action on site.

"With every project brought onto our nation there has to be a training package. We make that a must," says Castel.

Calling the construction phase "very challenging," Castel has praise for "all the contractors and those who've supported our community to help us get this far."

From P.M. Associates Ltd.'s perspective, Cesario comments that "chief and council were very good to work with, and progressive. The education staff are very dedicated to their students," Cesario adds.

with school staff. It was a very extensive process, including community leaders and Elders," says Cesario.

"During construction of the school especially, we had regular visitors. We were constantly giving tours to parents and kids, and had field trips come from the existing school. At mid-construction, we had an open house and just shut down the site."

In addition to 21 regular classrooms, the school has a range of spaces designed for such uses as science, computer, home economics, business education and industrial arts, and a complete gymnasium. There's also a cultural education classroom, to ensure traditional skills, such as tanning hides, are not lost.

The new building, which can accommodate 640 students from nursery to Grade 12, replaces a mould-plagued collection of trailers that has served as a school for several years.

And when the school bell rang this fall, it marked the first time that students age 13 and over could attend school right in their community — a huge

## Program shares wonder of science

By Cheryl Petten  
Windspeaker Staff Writer

OTTAWA

A new program has been launched to bring culturally-relevant science education programs to Aboriginal communities across the country.

Actua, a national, non-profit organization that offers science programs, has received \$50,000 from Shell Canada to offer the Shell Aboriginal Outreach Program. With the funds, Actua will look at what is already up and running and working within the Aboriginal community in terms of science programs, and will also collect culturally-relevant science curriculum, activities and resources. Training for directors and instructors will also be provided through the funding.

According to Jennifer Flanagan, co-CEO of Actua, the Shell Aboriginal Outreach Program is a new initiative launched

this year, although Actua has been coordinating local education programs for Aboriginal communities for the past 10 years.

What the new Aboriginal Outreach Program will mean is that Actua can now coordinate existing efforts at the national level, providing more resources, support and training, and allowing programs to be offered to even more Aboriginal communities that they were not able to reach out to in the past.

The programs offered through Actua are aimed at children from Grade 1 to Grade 12, with efforts made to tailor the programs to the specific needs and interest of each community.

"It's similar to any program that we would design, because we're really focused on making sure everything is relevant to the group of kids we're presenting to," Flanagan said.

Although the programs are coordinated through Actua's na-

tional office, the programs themselves are run by the local members, she explained.

"This is very, very locally driven and very, very grassroots run, so that they can respond to their local needs and local resources," she said.

This year, through the Aboriginal Outreach Program, Actua coordinated satellite camps in a number of communities, including the Queen Charlotte Islands in B.C., Kuujuaq in Quebec, Iqaluit in the Northwest Territories and Fort McMurray, Alta. In addition, a summer camp was also established in Whitehorse. More than 20 communities were reached through this year's program, benefiting 3,000 youth across the country.

More information about how communities can get involved in the Shell Aboriginal Outreach Program can be obtained by contacting Actua's national office at (613) 234-4137, email info@planetactua.com.

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### Understanding Aboriginal Business Law

The unique legal position that Bands and Indians enjoy on reserves can be used as a catalyst or incentive for promoting business on reserves. Aboriginal Business Law provides an overview of the areas of Aboriginal law that are pertinent to business either under the Indian Act (on reserve) or under the operation of Aboriginal or treaty rights.

You will learn from Robert Reitter, Lawyer, expert on Aboriginal law through his extensive work with First Nations clients across Canada and author of several books on the subject. Topics covered will include:

- Structuring business to limit legal liability
- Business arrangements and how they affect financing
- Joint ventures between First Nations and non-Indian parties
- Elements of the Indian Act that directly affect business operations
- Aboriginal rights and treaty rights as they relate to business

Fee: \$300

Dates: October 21 & 22 or November 18 & 19

To find out more or to register for

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Phone: (780) 471-8675

Fax: (780) 471-8993

E-mail: jallen@nait.ab.ca



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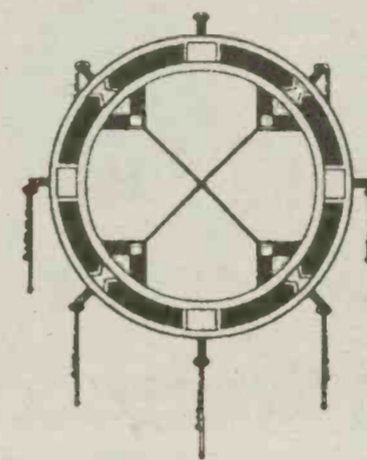
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- ▶ This program offers quality education to adult students of Aboriginal Ancestry
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- ▶ Deadline for applying for the Winter Semester is November 15, 2000

For more information, please contact us at (403) 240-6285 or e-mail sleicht@mtroyal.ab.ca



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Faculty of Continuing Education & Extension

Aboriginal Education Centre  
Rm A146 Mount Royal College  
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www.mtroyal.ab.ca/lifelong.htm

## Management Seminar

for ABORIGINAL MANAGERS  
Health Care and Human Services

November 14, 15, 16, & 17, 2000  
Edmonton, Alberta

This is a three and-half days SEMINAR for Aboriginal MANAGERS and DIRECTORS, working in HEALTH CARE and HUMAN SERVICES fields at the community level.

**Seminar Topics:** Financial Planning, Policy Development and Program Evaluation.

**Who Should Attend:** Managers, Coordinators, Nurse Managers, Directors, Program Administrators, Non-Managerial Staff who are in line for promotion.

**Registration Fees:** \$1,000 includes seminar, hotel accommodation for 4 days and meals. \$600 without accommodation. Registration is LIMITED to the first 30 Participants.

Registration deadline is October 27, 2000.

For further information and registration forms, contact:  
Ed Hall at  
(780) 478-7308 ph/fax or (780) 435-4861 ph/fax  
Email: edhall@connect.ab.ca

## Get Snappin'

(see page 13)

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Closing Date: As so



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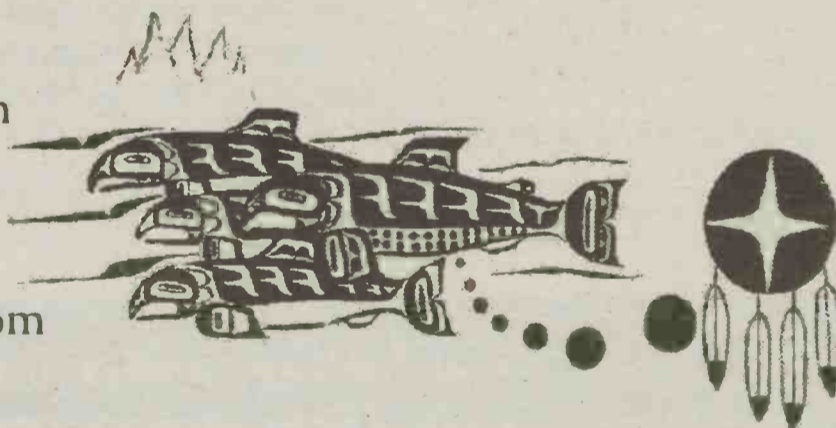
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## HERITAGE FAMILY SERVICES

has openings for the following positions:

► **THERAPIST or CHARTERED PSYCHOLOGIST** at the Rocky Mountain House treatment centre. Assessment and treatment take place in a residential setting where the psychologist/therapist provides individual, family and group counselling for emotionally disturbed youth (ages 12 to 17). This is not a live-in position. Other duties include acting as an integral part of the management team. Therapist must have Master's Degree and a professional affiliation. Applications from provisional psychologists also accepted; supervision for chartering can be arranged.

► **YOUTH WORKER** at a remedial group care facility located 15 minutes west of Nordegg on the Bighorn Reserve. Preference given to those with extensive knowledge of Aboriginal culture and who are fluent in the Cree or Stoney language. Hours consist of one week on, one week off.

Please submit resumes to:  
**HUMAN RESOURCES  
HERITAGE FAMILY SERVICES  
300, 4825 - 47 STREET, RED DEER, AB T4N 1R3  
FAX: (403) 343-9293**

Closing Date: As soon as suitable candidates can be found.

## employment opportunity DIRECTOR OF HEALTH

Stoney Nakoda Nation

A challenging management position is available for a qualified team player and leader to work in a critical role as part of the Stoney Nakoda Management Team on the Stoney Reserve, 45 kms, west of Calgary. The successful individual will administer various health services programs on the Morley Reserve.

The job requires a broad range of experience in managing health services and an ability to work in a complex environment. An ability to work as a mentor and team leader as well as knowledge of Sioux culture are an asset for this position. Management skills and applicable health services management training are also important assets.

Reply with complete resume and cover letter stating salary expectations no later than **OCTOBER 20, 2000** to:

DEPARTMENT OF HUMAN RESOURCES  
P.O. Box 310, Morley, Alberta T0L 1N0  
Fax: (403) 881-3585

Email: [nakodahrd@cadvision.com](mailto:nakodahrd@cadvision.com)

employment opportunity



Onion Lake Family Services

requires

### (2) FULL-TIME FAMILY SERVICES WORKERS

Onion Lake Family Services is located 50 kilometres north of Lloydminster, Saskatchewan along the Alberta-Saskatchewan Border.

**EDUCATION** - Bachelor of Social Work or related degree.

**EXPERIENCE** - Demonstrated Child Protection experience required, Computer skills.

**KNOWLEDGE** - The successful incumbent will have work experience in the following areas:

- Intake and investigations
- Interviewing and assessing
- Crisis intervention
- Legal report writing
- Case management
- Psycho-social assessing
- First Nations socio-economic conditions
- Community development and networking
- Traditional and contemporary child care methodology
- Conflict resolution
- Handling confidential information

#### SKILLS AND ABILITIES

- Report writing
- Assessment skills
- Ability to formulate effective family care/treatment plans
- Interviewing and counselling skills
- Superior communications skills
- Conflict resolutions skills
- Case management and consultation skills
- Mediation and negotiating skills
- Parenting skills

**REQUIREMENTS** - All applicants must successfully undergo a criminal records check and child welfare inquiry systems check. A valid class 5 drivers license is required for this position.

Salary to commensurate with qualifications & experience.  
Application deadline: **October 20, 2000**

Forward resume along with a criminal records check, child welfare records check, and 12 references (6 professional, 6 personal, plus names and phone numbers of previous supervisors) to:

Onion Lake Family Services Inc.  
Attention: C. Matchatis  
Box 29, Onion Lake, SK S0M 2E0  
or fax to (306) 344-4755

No phone calls please.

Only successful candidates will be contacted by phone on or by **October 27, 2000**.

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**Forest Resources Communications and Technology Transfer Position**

The Prince Albert Model Forest Association Inc. is a not-for-profit corporation that receives base funding from the federal government. We are a partnership of government, forest industry, First Nations and local communities. Our goals are to further the management of forested natural resources in Saskatchewan, ultimately leading to: 1) forests forever, 2) forests for all uses and 3) information to forest users.

We are seeking a highly motivated person to develop and implement projects for the communications and technology transfer program. The successful candidate will have superior people skills, be proficient with computers (experience with desktop publishing would be ideal), and have a background in a renewable resource field. Excellent oral and written communication skills are required. Media skills and field experience in forest resource management are a definite asset. This is a strategic position that requires initiative and effective project management skills in a multi-partner environment.

This position is for an 18 month term and will be funded under the Canadian Forest Service/Prince Albert Model Forest Association Inc. contribution agreement. Salary will be determined based on the knowledge, skills and abilities of the successful candidate and will be in line with the salary ranges of our partner organizations.

Interested individuals should apply in writing to the Prince Albert Model Forest Association Inc. by Noon, 12 October 2000.

**PRINCE ALBERT MODEL FOREST ASSOCIATION INC.**  
P.O. Box 2406, Prince Albert, SK S6V 7G3  
Fax: (306) 763-6456 Email: pamf@pamodelforest.sk.ca



**CHIEF EXECUTIVE OFFICER**

The Assembly of First Nations (AFN) is seeking an exceptional and highly motivated leader who can assess the First Nation and Non-First Nation political landscape at the community, provincial, national and international levels. The candidate will have demonstrated sound judgment and can prioritize emerging issues that enable the CEO to develop clear and coherent strategies for multi-dimensional issues affecting the AFN. When dealing with AFN issues the candidate requires the competence to assess the organization's internal resource requirements and the ability to recognize if outside expertise is necessary. A thorough understanding of access to funding from the private sector and different levels of government is required. The talent to mobilize the organization, implement the strategies and evaluate its effectiveness are key in this role.

Reporting to, and working closely with the National Chief and the AFN's Executive Committee, the Chief Executive Officer (CEO) will develop and bring forward strategies for approval. The candidate will take direction and report on their actions to the National Chief and the Executive Committee. It is important that the candidate have a clear understanding of both their political and administrative roles.

The successful candidate's credentials will include solid academic training or equivalent experience in the area of public policy combined with a track record of successful management. The candidate will have demonstrated past success in the areas of strategic planning, financial and human resources management. The candidate's past work experience will be diverse and political in nature. This position demands diplomacy and excellence in: work standards, articulate communication, the ability to execute projects and evaluate results.

The ability to speak a First Nation's language and French would be a definite asset. The appointed leader's skill set will include keen negotiating skills and the ability to act in liaison with the Executive Committee in the promotion and marketing of the AFN at all levels. A remuneration package commensurate with the senior nature of this position is offered.

If you are proactive, able to work with continuous change and qualified, please forward a complete, confidential résumé in support of your candidacy for this executive opportunity located in Ottawa by the October 20, 2000 to:

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51 Falconer Bay  
Winnipeg, Manitoba, R2M 4R6

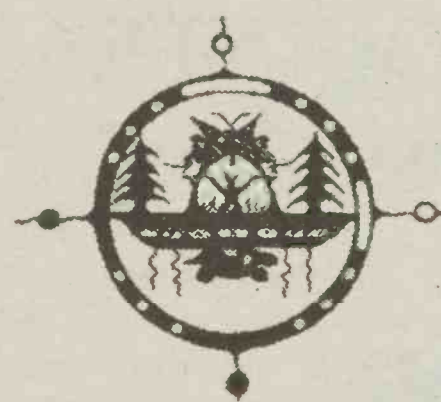
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**Get Snappin'**  
(see page 13)

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**CREE NATION TRIBAL HEALTH CENTRE INC.**

requires a

**MENTAL HEALTH THERAPIST**

Cree Nation Tribal Health Centre mental health services program requires a counsellor/therapist to provide services for three communities in the Swampy Cree Tribal Council region. The position requires an individual who can carry out services in the following areas:

- provide individual, group, and family therapeutic assessment and intervention;
- upon request provide Community Development consultation, or assistance in the area of mental health programming;
- willing to assist community based service providers in enhancing and developing skills as mental health para-professionals in each community;
- liaise and carry out case management process with all other agencies.

**Requirements for this position include:**

- Candidates with a Masters Degree in Clinical Social Work or Psychology will be given first consideration;
- applicants with a combination of a Bachelor's Degree in one of the above disciplines along with 3-5 years experience in professional practice may also be considered;
- ability to speak or understand the Swampy Cree and/or Saulteaux languages would be an asset;
- extensive experience working with First Nations people and communities is important;
- willingness to travel to assigned communities, (100-200 kms) on a regular basis, is required.

Salary to commensurate with qualifications and experience.

Please submit resume with three references to:

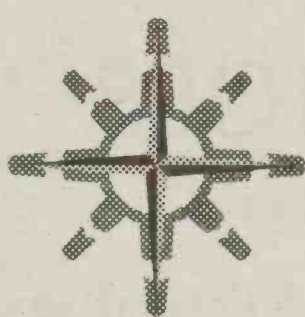
Mr. Garry Munro, Executive Director  
Cree Nation Tribal Health Centre  
Box 2760, The Pas, Manitoba R9A 1M5

Applications may be faxed to (204) 623-7809 no later than 4:30 p.m. on Friday, October 13, 2000.

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**First Nations Chiefs' Health Committee**

**ASSOCIATE REGIONAL DIRECTOR**



First Nations Chiefs' Health Committee

The First Nations Chiefs' Health Committee (CHC) has a mandate to develop political strategies and action plans that advocate and support the development of adequately resourced and responsive health programs and services for First Nations in BC.

The CHC is recruiting for this senior management executive level position. The position will be located in Vancouver, and candidates must be of Aboriginal descent from a B.C. First Nation.

The Associate Regional Director is accountable for the implementation and management of health services delivered to First Nations in B.C. The Associate Regional Director will maintain effective relationships with First Nations governments and associations, government agencies and departments at the federal, provincial and municipal level, as well as professional associations that influence health service delivery to BC First Nations. The Associate Regional Director will be responsible for the promotion of program transfer to First Nations in a manner which will encourage the development of management and delivery capacity within community-based organizations.

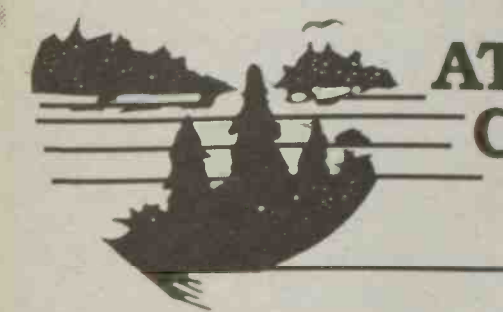
The Associate Regional Director will have specific accountabilities for health services and programs initially including the First Nations Health Information System, National Native Alcohol and Drug Program, Home and Continuing Care, Diabetes, Environmental Health Services, Pre-natal Nutrition Program and Aboriginal Head Start.

Qualifications include a degree from a recognized university, preferably in a health related field of study, as well as extensive experience in a management position that demonstrates the candidate has key managerial competencies of Leadership, Oral and Written Communication, Human Resource Management, Thinking Skills, Team Building and Service Orientation. Candidates must have some experience working directly with a First Nations organization in delivery of a health related services and proven success at building effective working relationships across governments and organizations. As this position also has significant financial and administrative responsibilities, preference may be given to those individuals with strong financial and/or administration skills. Exceptional oral and written communication skills are essential.

The successful candidate will be employed by the Chiefs Health Committee for a period of approximately three years to facilitate senior management expertise and knowledge of the complexities of the health programs and services. It is the intention of CHC that management of the programs and services under the direction of the Associate Regional Director will move to an established First Nations organization within three years.

Interview costs will be paid and relocation expenses are negotiable on appointment. The salary range for this position is \$74,300 to \$87,400 per annum and the salary on appointment will be commensurate with the qualifications and expertise of the successful individual.

Qualified applicants should apply with a detailed resume, copies of educational documentation and covering letter by the closing date of November 3, 2000 to: Executive Director, Chiefs' Health Committee, 708 - 100 Park Royal South, West Vancouver, BC V7T 1A2. Fax: (604) 913-2081. E-mail: smpointe.chc@attglobal.net.



Athabasca Chipewyan First Nation is seeking a position of Band Manager for the community in Northeast Alberta. The Band Manager will be a Chief and Council, the Band Council, and among others:

- Staff supervision and coordination
- Accessing resources
- Supervision of programs
- Communication with the community
- Advising Chief and Council
- Financial management

**Essential Qualifications and Skills:**

- Degree in management
- Ability to relocate
- Excellent written and oral communication skills
- Knowledge of First Nations issues
- Ability to tolerate stress
- Good financial management skills
- Ability to delegate
- High level of energy

**Other desirable qualifications:**

- Small community experience
- Outdoor recreation experience
- Fluency in Chipewyan

Deadline for submission of applications: October 13, 2000.

Please respond with resume to:

John Rigney, Band Council  
Athabasca Chipewyan First Nation  
P.O. Box 366, Fort Chipewyan, AB T0A 0A0  
Tel: (780) 697-3700

**PROG  
ABO**

The Continuing Education Director will be responsible for the development of certificate, diploma and degree programs. The candidate must have a background in the development of Aboriginal community needs of Aboriginal communities. The candidate must have a strong understanding of Aboriginal world views, culture, and post-secondary education. The candidate must have strong negotiating and planning skills. Fluency in Aboriginal language would be an asset.

Responsibilities of the position include: developing and implementing programs, and taking a lead role in the development of Aboriginal people in co-operation with the University. The incumbent must have a strong understanding of Aboriginal programs. Travel (rural, north) will be required.

This is a three-year term position. The candidate must have relevant experience and qualifications. Applications will be received until October 31, 2000 at that date.

The University of Manitoba is seeking members of visible minorities, and individuals with Canadian Immigration requirements for permanent residents.

Please send a curriculum vitae to: Director, Aboriginal Focus Program, University of Manitoba, Winnipeg, MB R6T 2T6. Email: Rainey\_Gaywish@umanitoba.ca

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ay, October 13, 2000.

**Director**

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First Nations in BC.

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708 - 100 Park Royal South,



**ATHABASCA  
CHIPEWYAN  
FIRST NATION**

requires a  
**BAND  
MANAGER**

Athabasca Chipewyan First Nation is seeking a motivated, organized individual for the position of Band Manager. This is a challenging and demanding position in a remote community in Northeast Alberta. Working with a small staff under the direction of the Chief and Council, the Band Manager is responsible for the following general duties among others:

- Staff supervision and training
- Accessing resources, planning and reporting
- Supervision of projects, programs, and assets
- Communication with band council, sponsors, and members
- Advising Chief and Council on management development needs
- Financial management

Essential Qualifications and attributes:

- Degree in management or equivalent education and experience
- Ability to relocate to Fort Chipewyan
- Excellent written and oral communication skills
- Knowledge of First Nations issues and development needs
- Ability to tolerate stress, good negotiating skills
- Good financial management skills
- Ability to delegate effectively
- High level of energy

Other desirable qualifications:

- Small community / cross-cultural social skills
- Outdoor recreation interests
- Fluency in Chipewyan Dene language

Deadline for submission of resumes is November 15, 2000.

Please respond with resume, references, and salary expectations to:

John Rigney, Band Manager  
Athabasca Chipewyan First Nation  
P.O. Box 366, Fort Chipewyan, AB T0P 1B0  
Tel: (780) 697-3730 Fax: (780) 697-3500 Email: [econdev@telusplanet.net](mailto:econdev@telusplanet.net)



UNIVERSITY  
OF MANITOBA

**PROGRAM DIRECTOR  
ABORIGINAL FOCUS PROGRAMS  
Continuing Education Division**

The Continuing Education Division of The University of Manitoba invites applications for a Program Director in the Aboriginal Focus Programs area. This programming area offers a full range of certificate, diploma and degree programs. Applicants will be expected to have a graduate degree and a background in the development and management of adult education programs to meet the needs of Aboriginal communities and organizations. Applicants must have sound knowledge of Aboriginal world views, cultural imperatives, development goals and issues, and perspectives on post-secondary education. The successful candidate should have highly developed interpersonal, negotiating and planning skills, and experience in adult education. The ability to speak an Aboriginal language would be an asset and Aboriginal people are particularly encourage to apply.

Responsibilities of the position include directing a number of off-campus and community-based programs, and taking a lead role in developing and administering accessible, relevant programs for Aboriginal people in co-operation with Aboriginal stakeholders, faculties and other units of the University. The incumbent may also be expected to teach in one or more of the Aboriginal Focus programs. Travel (rural, northern and inter-provincial) will be involved in this position.

This is a three-year term position at the Instructor I level. Salary and rank are commensurate with experience and qualifications. The current salary range is \$33,032.00 - \$50,533.00. Applications will be received until October 31, 2000, and the appointment will begin as soon as possible following that date.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

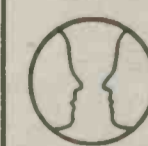
Please send a curriculum vitae and the names of three references to: Rainey Gaywish, Area Director, Aboriginal Focus Programs, 188 Continuing Education Division, The University of Manitoba, Winnipeg, Manitoba R3T 2N2, Fax: (204) 474-7660. Email: [Rainey\\_Gaywish@umanitoba.ca](mailto:Rainey_Gaywish@umanitoba.ca)

**Get Snappin'** (see page 13)

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**Region 14**

Child and Family Services Authority

**Bilingual Social Worker –  
Child Welfare Generalist**

SOCIAL WORKER 2-4

Region 14 Child and Family Services Authority, Peace River – Region 14 CFSA has an opportunity for a bilingual social worker to deliver a range of child welfare services in the francophone communities of our region, and to work with other staff in consulting with the public and working to improve children's services in the region.

As the successful candidate, your responsibilities may include intake, child abuse and neglect investigations, family support, and case management, as well as building community partnerships and participating in consultation to improve child welfare services. Through these activities you will have the opportunity to help children, youth and families reach their full potential. Important to your success will be your commitment to protecting children, preserving the family unit, and developing the community as a whole to respond to children's needs.

**Qualifications:** The ideal candidate is fluent in French and holds a BSW/MSW. Candidates with a diploma or degree in the social sciences with two years of related experience will also be considered. Salary: \$33,372 - \$49,404. This competition will remain open until a suitable candidate is found.

Please submit your resume quoting competition number 9694-WRP to: Jill Tomlinson, Human Resources Services, Alberta Corporate Services Centre, Box 326, McLennan, Alberta, T0H 2L0 Phone: (780) 324-3285; Fax: (780) 324-3262; E-mail: [Jill.Tomlinson@gov.ab.ca](mailto:Jill.Tomlinson@gov.ab.ca)

Visit our web site at:  
[www.gov.ab.ca](http://www.gov.ab.ca)



The Attawapiskat First Nation Maytawaywin Authority requires the services of a

**GENERAL MANAGER**

The successful applicant will be the chief administrative officer of the Attawapiskat First Nation Maytawaywin Authority. He/she will be responsible for the overall administration and maintenance of the new arena/gymnasium centre, and will co-ordinate the programs and functions operated by the Authority. The person selected will be responsible for the Authority's day to day business functions, including operations, maintenance and custodial services. This person will be responsible for implementing the policies developed by the Authority; will act as a liaison between the Authority, the Attawapiskat First Nation Chief and Council, and the Attawapiskat First Nation Education Authority; provide information and reports as requested; and maintain open lines of communication between the Authority, its Partners, and the Community. He/she will also provide assistance and coordination for the fund-raising activities of the Authority to support the recreational facilities and programs.

Applicants must possess a high degree of proven skills in leadership, general management, and business administration; good communication skills to deal effectively with Staff, the Partners, and the Community; and political sensitivity to the needs, objectives and requirements of the Attawapiskat First Nation.

Applications, which may be faxed, must be received by October 16th, 2000 at 4:00 pm; and should be addressed to:

Steve Hookimaw, Chair  
c/o Attawapiskat First Nation Education Authority  
Attawapiskat, Ontario P0L 1A0  
Telephone: (705) 997-2166  
Fax: (705) 997-2419



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