

WHAT'S INSIDE

QUOTABLE QUOTE

"We believe that the premier had a hand in causing my brother's death and notes show that the premier has not been truthful up to now about his involvement."

— Maynard "Sam" George on his belief that Ontario Premier Mike Harris needs to be held accountable for the death of Dudley George

NEW CHIEF ELECTED

The chiefs of the Assembly of First Nations have elected a new chief. Phil Fontaine's rise to power was not an easy one and Windspeaker was there in Vancouver at the end of July to record the struggle between the former Grand Chief of the Assembly of Manitoba Chiefs and the five other candidates.

.....Page 3.

GAMES FEVER

The North American Indigenous Games held in Victoria at the beginning of August proved to be a great success. Windspeaker has the stories and the pictures.

.....Pages 19 to 23.

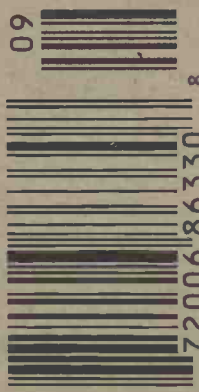
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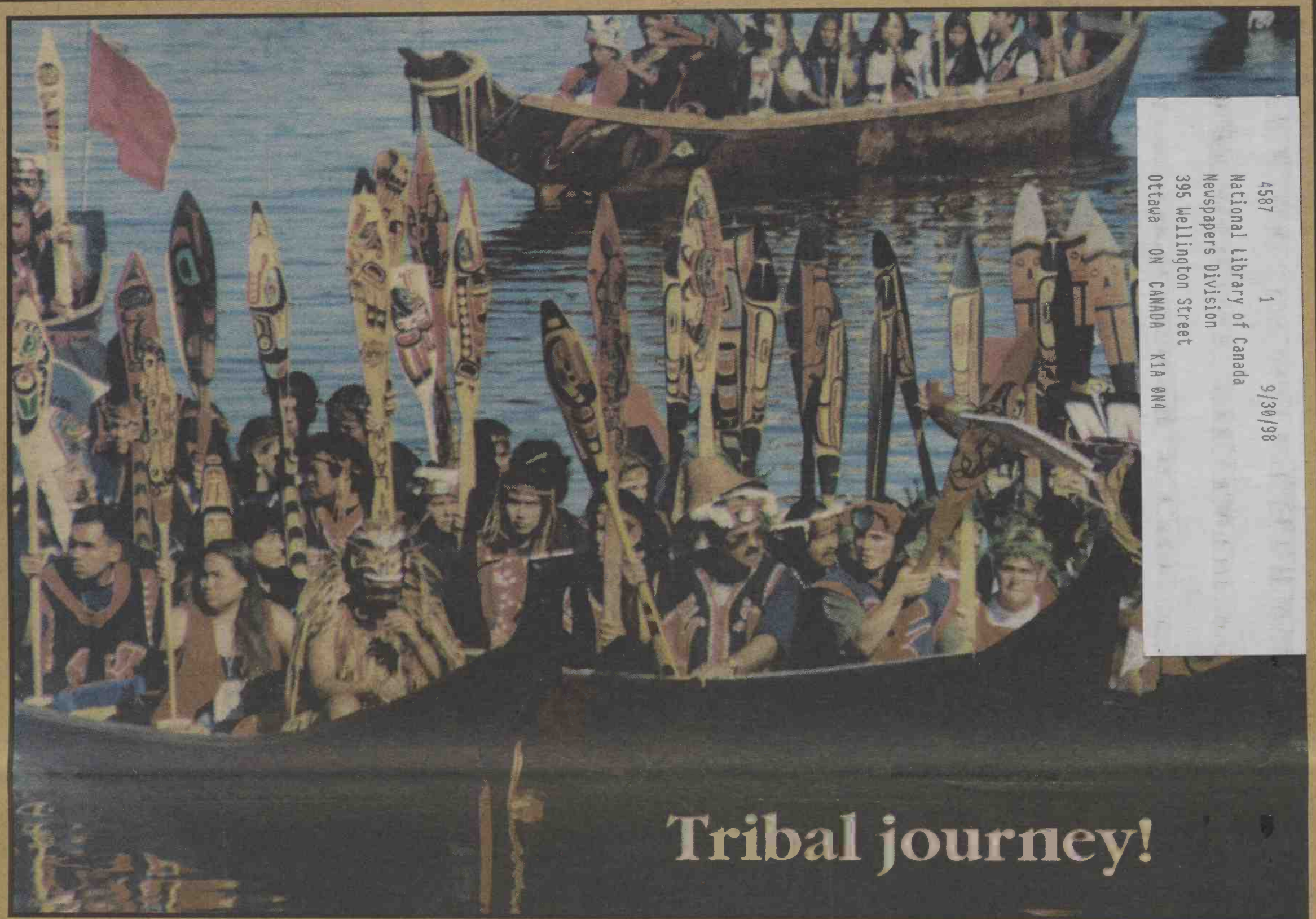


Windspeaker

September 1997

Canada's National Aboriginal News Source

Volume 15 No. 5



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Tribal journey!

Victoria's Inner Harbor hadn't seen a sight like it in 150 years. An estimated 10,000 people jammed the British Columbia provincial capital's scenic downtown core to witness the arrival of paddlers in their traditional ocean-going canoes. First Nations people from communities all along the West Coast carved the canoes in the traditional manner. The Aug. 3 arrival was just part of the cultural pageantry of the 1997 North American Indigenous Games. (More on the games pages 19 to 23.)

Canadian fur exempted from ban

By Kenneth Williams
Windspeaker Staff Writer

OTTAWA

Canadian negotiators were able to earn another exemption from the European Union's import ban on fur from countries that use leg hold traps to harvest wild fur. The agreement allows for Canadian trappers to continue using the leg hold trap for another two trapping seasons, plus one year, while giving five years for Canada to develop more humane trapping methods. The United States and Russia were also able to negotiate an exemption to the ban, which is still in place and could cause future problems for trappers.

This agreement is getting mixed reviews from a variety of Aboriginal and trappers' groups. First Nations representatives are upset that the Europeans negotiated this agreement with the federal government instead with them.

"Cautiously we're giving [the agreement] our approval, but we're not satisfied with the process," said Alan Adam, vice-

chief with the Federation of Saskatchewan Indian Nations. He was part of a Saskatchewan delegation that visited several European capitals last October to get the European Union to reject the ban. Adam, together with Saskatchewan's Northern Affairs Minister Keith Goulet and several Indian and Métis veterans and trappers, met with European members of Parliament and officials and the European media to explain Canadian trapping practices.

"First Nations people have always insisted on being part of the process and not being on the outside," said Adam. "First Nations people are a government too and we do represent the issue of our people under our treaties."

Ainslie Willock, director of Animal Alliance of Canada, disagrees with killing animals for fur, but also feels that Aboriginal groups are being used by Canada's government and the fur industry.

"What I initially thought was that trapping came under Native law. The federal government has no business deciding issues for Native people," said Willock. "I think Native people

would have been far more reasonable than the federal government and the Europeans."

Paul Hollingsworth, an Ojibway from Serpent River, Ont. and a Native Affairs consultant with the Animal Alliance of Canada, feels that Aboriginal people were needed to bolster the case of Canada, but not allowed to participate in the negotiations.

"This is an agreement between three nations and the [European Union] and they keep hiding behind Native people, but not one Native government or organization was allowed in the negotiations and were shut out. When they asked to be involved they were told to go away," said Hollingsworth. "This goes against the Europeans' own regulations — they have a policy in place that if anything effects an Indigenous population, then they have to consult the population that will be affected."

Goulet, however, said he welcomed the decision.

"The European market, which accounts for more than 70 per cent of Canadian wild fur sales, is vitally important to Saskatch-

ewan and Canadian trappers," Goulet said from a prepared statement. "This agreement means that the European Union will not ban Canadian furs and we will be able to continue to do business with this important market."

But Keith Conn, director of health for the Assembly of First Nations, feels that this is also a human rights issue.

"People are trying to protect and maintain a way of life," he said. Canada "saw this as strictly an economic issue — a trade issue."

Adam agrees with Conn. "What is more important here? The value of the dollar or the capability of an individual to carry out his livelihood?" asked Adam.

But Willock sees a danger in this argument.

"I think that if Native people want the international market place, they're going to have to respond to the international marketplace," she said.

Hollingsworth thinks that, economically, trapping for the European fashion market is precarious.

(see European fur ban page 39.)

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

A subdued Ovide Mercredi sat in his hospitality room with a small group of supporters and came to terms with the reality that he had lost in his bid for a third term as Assembly of First Nations national chief.

Only minutes before, Mercredi had made his way across a crowded floor to dramatically withdraw from the race for national chief and throw his support to Wendy Grant-John in what turned out to be an unsuccessful attempt to keep Phil Fontaine out of the national chief's office.

One by one, supporters lined up with campaign posters in hand for an autograph and a few words with the soon-to-be-former national leader. They thanked him for his six years of service as the head of the Assembly of First Nations. Many conveyed thanks from Elders and family members in their communities. They reminded Mercredi of the ways he had helped them and their people. Frequently, the short, quiet conversations ended with emotional embraces. One supporter presented Mercredi with an eagle feather.

The kind words of his supporters brought clouds to the Grand Rapids First Nation Cree man's eyes which turned to smiles as their friendship reminded him of better days in his political career.

"You made people proud to be an Indian," one supporter told him.

That comment broke through the fatigue and disappointment that darkened Mercredi's mood.

"That's a good encapsulation," he said, smiling broadly and playfully gesturing to the *Windspeaker* reporter to write those words down and put them in the paper.

The defeated chief, his spirits lifted by the support, told stories. He remembered things that had happened along the road which finally led him to this disappointing late July night in Vancouver.

"I remember one time I was speaking to a group of kids in Temisgingam, I wanted to get them involved but they were shy. But I was using a microphone and I could see they were fascinated by it. So I asked them to give advice to me about what I should do as national chief — this was in the early days of my first term — and I told them they had to use the microphone to talk to me," he recalled. "That worked. They started to participate. And I remember one kid told me 'Listen to your mother' and that's advice that's served me well."

Both of Mercredi's parents were at the chiefs assembly. He consulted with them before deciding to withdraw.

After consoling his closest supporters with a few more anecdotes, Mercredi returned to the main hall to cast his vote in the fourth and final ballot. Afterward, pursued by a crowd of journalists, he returned to his campaign headquarters to give his last press conference as national chief.

With the votes not yet counted, Mercredi conducted the interview under the assumption that Wendy Grant-John would defeat Phil Fontaine in the fight to replace him. This outcome eventually proved to be false. By praising Grant-John's approach, he delivered what many interpreted as a critique of Fontaine. Those present during the press conference understood more than others the depth of Mercredi's gesture to promote unity when he later embraced Phil Fontaine and called him "my friend" in front of the assembly.

"Wendy Grant is the closest to my philosophy, to my platform and to my style of leadership. She's not going to make deals with government that will threaten treaty rights or Aboriginal rights," he said. "Wendy Grant is also a person that believes in grassroots participation. She'll put the people first. She'll also be one that will carry a lot of the examples that I tried to provide as the chief and that is to go to the communities. She will go to the communities. She's not an elitist."

"What's happening with our people right now is an awareness and an awakening of their place in this country," he added. "And a realization that change is needed. Not incremental reform but fundamental change in terms of how we are treated in this country."

Mercredi was asked if he had any advice for the new national chief.

OVIDIE



on the outs

"Well, because she's new, and because she's not me, she'll obviously have a head start in terms of building a good relationship with the Liberal government. And she has the support of the chiefs. It's important to have the support of the chiefs because that way the government can't go to your enemies or your detractors as Ron Irwin did in my case," he replied.

Mercredi delivered several other political punches to Fontaine during the course of the press conference. When a reporter pointed out to him that all his answers reflected an assumption that Grant-John would win and then asked what would happen if Fontaine was the victor, Mercredi refused to consider that possibility.

"It's not going to happen that way," he said.

Asked about his legacy, Mercredi didn't talk about specifics.

"I think that my greatest achievement is the rapport that I established with my own people. I may not always have won the support of the chiefs, but you can see that the people are very appreciative of the work that I have done," he said.

Asked about regrets, Mercredi chose not to judge his own performance.

"Yes, that's true. I have some regrets. The inability of our country to accommodate my people. That would be my greatest regret," he said. "But I'm not the last person to fight for fundamental changes. Wendy Grant will also fight for those things. Chief Fontaine would have been satisfied with incremental change. He's more like the Prime Minister's step-by-step approach. What we need in this country is a major revolution, not incremental change. Unless there's some serious effort to address the Indian poverty, there's going to be some serious consequences for this country."

Mercredi took advantage of his last appearance in front of a large group of reporters from national media organizations to send a reminder to Canadian politicians and the Canadian public.

"This country has to face the reality that it cannot promote itself as a champion of human rights internationally and fail to respect and implement the fundamental rights of our people. This country also has to wake up to the fact that it cannot celebrate its wealth and its quality of life and take great pride in receiving these platitudes from the United Nations when my people are living in poor housing conditions in poor health across the country. What this country has to realize is that if they want reconciliation, if they want peace, the main issue that they're dealing with is not Quebec, it's First Nations. That's not the case. The politicians in this country still think Canada is white only."

Asked if he believed that Canada would be ready in the foreseeable future to accept his vision of how things should be, Mercredi said no.

"Not without direct action," he explained. "I don't really expect that the white politicians are going to see daylight tomorrow because we have a new national chief. I'm a realist. All I say is that there'll be an opportunity for the national chief to try to make gains for us. But we have to help that national chief with direct action."

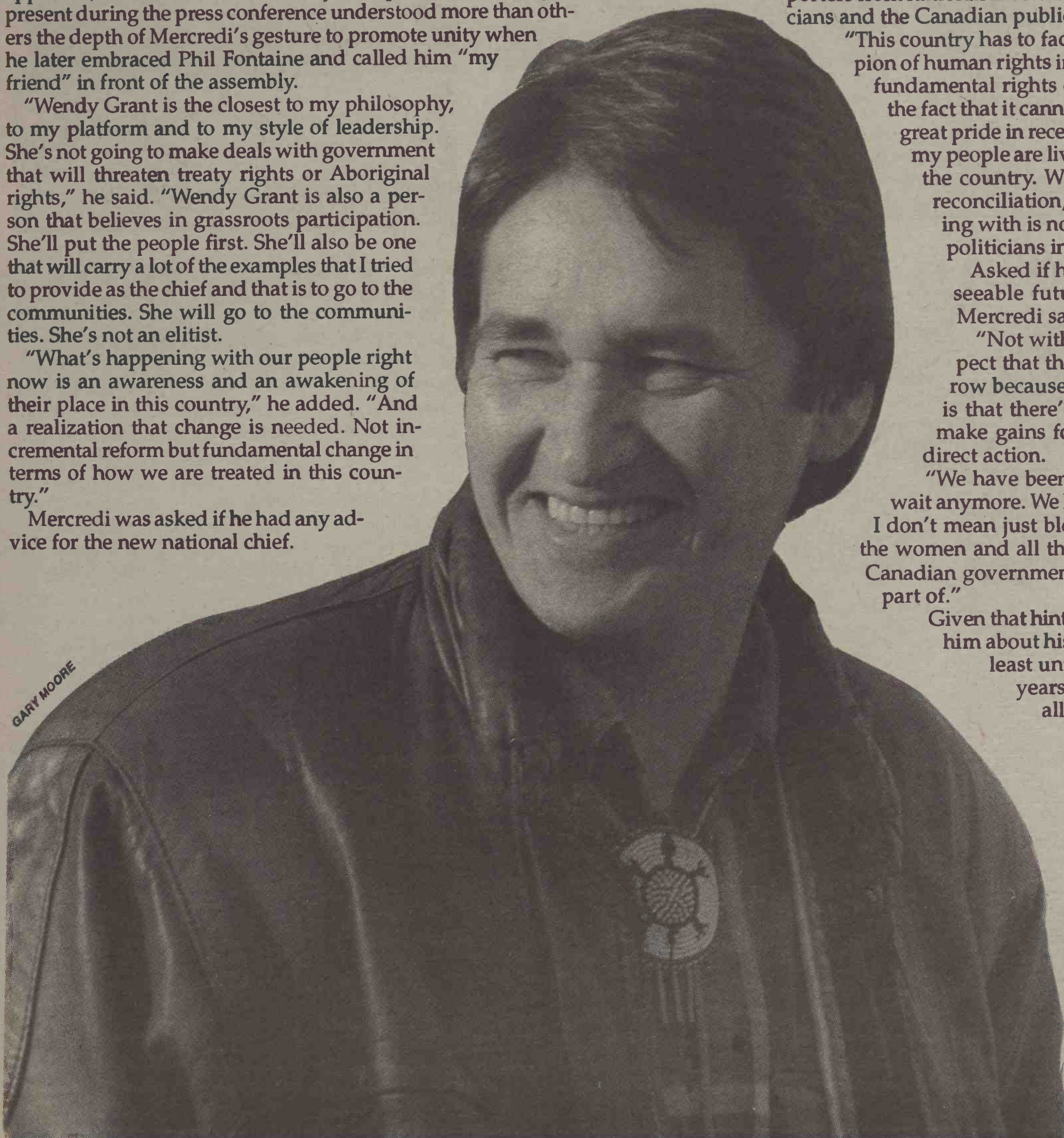
"We have been waiting too long for justice," he added. "We can't wait anymore. We have to now move towards mass political action and I don't mean just blockades. I'm talking about involving our youth, all the women and all the men in some direct action that will embarrass the Canadian government internationally. That's the movement I want to be part of."

Given that hint about Mercredi's future plans, the reporters quizzed him about his post-AFN role. He said he will remain in Ottawa at least until his daughter graduates from high school in three years. He also said he will not practice law. But that was all he would say that night.

In parting, Mercredi urged Prime Minister Chretien to meet with the chiefs. Chretien repeatedly refused to meet with Mercredi, despite at least three very public invitations and much complaining about the lack of access that the national chief was given to the prime minister. Ironically, in the last days of his tenure, Mercredi said, he received a letter from the prime minister stating that Chretien was willing to work with First Nations regarding the report of the Royal Commission on Aboriginal Peoples.

The former AFN chief urged the prime minister to follow through on that offer.

"He should meet with the chiefs. All the chiefs," Mercredi said. "We don't want [Indian Affairs] to do a damned thing on this issue. This is a political process that should be conducted on a nation-to-nation basis."



Fontaine

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

If every decision made by the new chief of the Assembly of First Nations receives the same enthusiastic unified support from the chiefs that his first decision garnered, the next three years will be very productive ones for Aboriginal people in Canada.

Elected after banging out a backroom deal with runner-up Wendy Grant-John — a deal that avoided a fifth ballot which would have been completed around dawn Pacific time — Phil Fontaine's first move as national chief was to postpone the next morning's 9 o'clock meeting.

Voting began early on the morning of July 30 as more than 500 chiefs or their proxies gathered for the AFN's annual general assembly held this year in Vancouver. Some 18 hours after it began, the selection process was completed. Fontaine delivered his victory speech at 3 a.m.

It was an exciting race from start to finish. Incumbent Ovide Mercredi was out in front by a single vote after the first ballot — at 127, he led Fontaine at 123 and Grant-John at 123. But Bob Manuel's supporters chose to shift to Fontaine for the second ballot and the end was in sight for Mercredi.

By finishing sixth and last in the first ballot, Manuel was eliminated. He was followed by Joe Dion after the second vote. Larry Sault hung on for a third ballot despite earning a mere nine per cent of the vote in ballot two. It may have proven to be a shrewd move for the Ontario candidate who found himself in the position of king-maker for the fourth ballot. Both of the surviving candidates caucus with the Ontario chiefs behind closed doors in the second-floor Ontario headquarters just prior



Fontaine chosen to fill top spot

By Paul Barnsley
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to the deciding ballot. In fact, the two leaders arrived at Ontario headquarters within minutes of each other. Grant-John was forced to wait in the hall while Fontaine made his pitch to the chiefs. She followed him after a 20-minute wait.

But while Sault's supporters were important in the final outcome, it came down to Grant-John to make the deal that ended the race.

With just two candidates remaining for the fourth ballot, one of them had to get 60 per cent of the vote to be declared the new national chief. When chief electoral officer Bob Johnson announced the results, Fontaine led 255 to 217. That gave the Manitoba grand chief just 54 per cent of the vote and meant there would be at least one more trip to the polls for the chiefs and proxies.

But Johnson invited the candidates to the dias to meet and see if another ballot could be avoided. The two candidates and their campaign staff met in the front of the room as security guards kept a throng of media members away.

After several minutes of discussions, the candidates left the hall to meet in more private surroundings, but reporters heard that the deal was done a good half-hour before the others in the room. Saskatchewan Chief Blaine Favel walked away from the first meeting

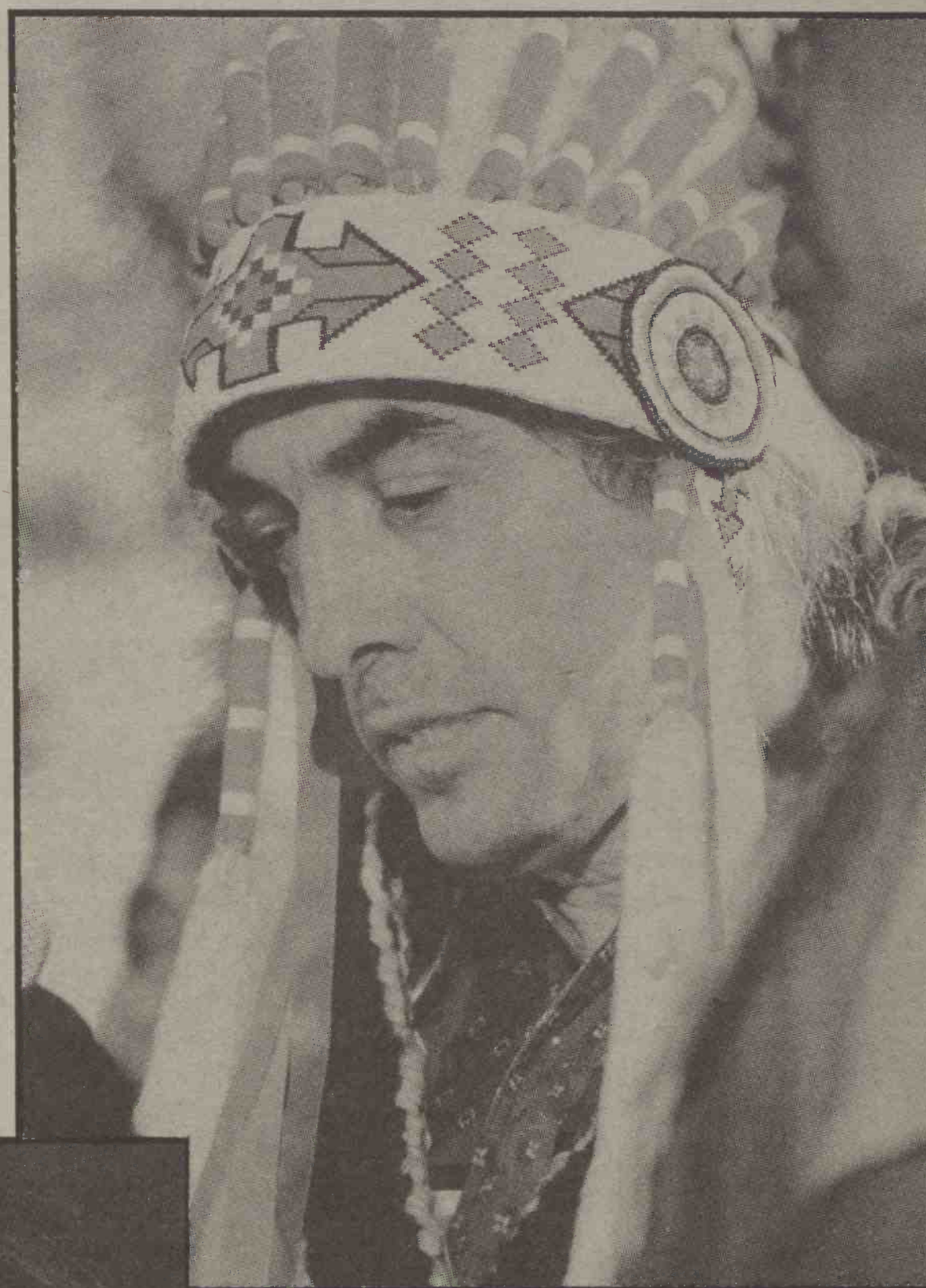
of the candidates and said "It's over. She's going to concede. It'll go to Fontaine."

Favel was immediately surrounded by reporters as he explained what he'd overheard.

Shortly after, electoral officer Johnson told the chiefs what the press already knew, that Phil Fontaine would be the next national chief.

Grant-John apparently asked for one significant favor in exchange for her co-operation. Among Fontaine's first remarks as national chief was a statement endorsing the British Columbia treaty process. Grant-John's husband, Edward John, is the Grand Chief of the First Nations Summit, the organization of British Columbia chiefs whose communities are participating in the treaty process.

But the new national chief also added his thanks to "a small group of chiefs from the interior" of British Columbia in an attempt to avoid alienating other chiefs in the westernmost province who don't support the treaty process.



Long, night, long fight!

It was an exhausting night for candidates and voters participating in the election of the Assembly of First Nation National Chief. From bottom left to top right: While Ovide Mercredi led the race after the first ballot, he would soon come to the conclusion that a third consecutive term in office was not in the cards. Mercredi is seen here walking across the floor to support Wendy Grant-John. It was a night of tough decisions. After the fourth ballot Grant-John trailed leader Phil Fontaine by 38 votes. It was time for a deal. Grant-John would concede the race, if Fontaine would publicly support the treaty process in British Columbia. He did, and then again, he didn't — and won. New National Chief Phil Fontaine has renewed his commitment to First Nations and promised a new improved relationship with the Canadian government.



Assembly asked for unity

Immediately after Phil Fontaine's win was announced, he asked outgoing National Chief Ovide Mercredi to address the assembly. Despite the bitter rivalry that had developed between the two Manitobans, the new national chief paid his respects to his predecessor, introducing him as "my friend, Ovide Mercredi."

"We have to work together," Mercredi told the chiefs. "When I was your national chief I didn't see the unity that I wanted to see. Let's start now! We can't help the people divided."

Mercredi ended his farewell address by asking the chiefs to support "my friend, Phil Fontaine." The two embraced with great emotion before the new national chief continued

with his victory speech.

"I want to thank all the chiefs of this land — this beautiful land which is our land," Fontaine said.

"I want to make it very clear this evening that my responsibility and my commitment is to the First Nations," he added. "I'm humbled, truly humbled, by this experience."

Fontaine dedicated his win to the memory of his mother who died nine years ago. He told the chiefs that she was his inspiration, that she raised 10 sons and two daughters by herself.

The new national chief spoke of the new spirit the election campaign and the assembly seemed to have brought to the AFN. He called the Vancouver gathering an "incredibly wonderful unifying process."

"When we demonstrate solidarity and unity we're speaking not just to each other but to the nation — to the world," he said.

The next day, new Indian Affairs Minister Jane Stewart joined Fontaine at the head table as Stewart congratulated the new national chief and fielded questions from the remaining delegates.

She refused to be pinned down on any of the major issues. She frequently pled ignorance when asked to answer particularly tough questions, pointing out that she had been on the job for less than two months.

The business that the assembly was scheduled to deal with on the final day was tabled and referred to the executive committee.

Operation Rainbow nets offenders probation

By David Stapleton
Windspeaker Contributor

GORE BAY, Ont.

While 21 Native hunters charged in Ontario's Operation Rainbow were given two years probation for violating Ontario's Fish and Game Act, the entire case has put seven First Nation communities at war with Ontario's Ministry of Natural Resources.

Originally, 35 people were charged following what has been described as a sting operation conducted by the ministry. The sting was organized after reports of illegal hunting on Manitoulin Island and developed over a two-year period. It brought nearly 350 charges under the Fish and Game Act, including hunting at night, hunting out of season, trespassing, using a small calibre rifle while deer hunting, careless use of firearms and selling wild game.

All the Native people charged have consistently denied wrongdoing, insisting they were within their rights as Aboriginal people. Allegations of racism, entrapment and the extensive use of alcohol by ministry officers to recruit Aboriginal guides and hunters and encourage them to break the law brought the sting to national attention.

Gore Bay's courtroom erupted in applause, cheers, whistles, laughter and weeping

as provincial court Judge William Fitzgerald brought down his sentences.

Patrick Nadijwon, a defence lawyer, called the ruling "an incredible act of courage" while Crown Attorney Brian Grover hailed it as "creative."

But West Bay First Nation Chief Glen Hare doesn't view the sentence of probation as victory.

"It sure as hell wasn't victory. This was our last shot at this court. We are standing up for our people. We went through turmoil and devastation because of this trial. We spent hundreds of thousands of dollars — what came out of it? Nothing!"

Hare said Native people's anger and frustration is boiling over. The chief said the case is just one more attack in an endless series of government attacks on treaty and inherent rights.

Hare is so angry that he and his council have told tribal police to stop and confiscate any vehicle driven onto the reserve by ministry conservation officers.

"I will burn them if I have to," referring to ministry trucks. The same policy will hold for seven other First Nation communities on the Island.

"The MNR treats us like we are stupid. They know we are getting stronger. We won't run. They have broken our trust and will never get it back," said

Hare. He promises that the current relationship between the ministry and Native people will lead to violence.

Besides Hare, the United Chiefs and Councils of Manitoulin is also convinced the hunters were within their rights to do what they did.

Martin Bayer, tribal chairperson of the organization, said a lack of money prevented further research into Native land treaty rights dating back to 1763 and hampered the defence. The United Chiefs and Councils of Manitoulin hoped to submit documented evidence supporting Native customs and traditions which Ontario law deems unlawful.

Because of the incomplete research, defence team lawyer James Weppier argued that a sentencing circle should be allowed since the Native defendants hadn't been allowed a full and proper defence, adding "the consequences of this case go far beyond this courtroom, historically, socially and politically."

Fitzgerald denied the request saying it wouldn't help the court or rehabilitate those accused, because there was "very live concern" over the defendants' inability to accept responsibility or show remorse for their hunting offences.

Ian Anderson, a ministry conservation officer, maintains the crackdown on illegal hunting in

the area was needed.

"There was a demonstrated problem from our perspective. Something had to be done. In the late 1980s we were receiving over 100 complaints during deer season for poaching and other violations."

Anderson has indicated he had support for the investigation from a cross-section of the Manitoulin public, and that there is a marked decrease in illegal hunting as a result of Operation Rainbow.

Defendant Joe Lafort maintained during the trial's closing days he would ignore the sentence, pay no fine and go to jail if need be.

"I am not guilty and am going to court in protest!" Lafort was convicted of illegally selling deer meat.

As defence lawyers and the Crown argued about appropriate sanctions Olive McGregor, the mother of nine of the defendants, spoke out on the courthouse steps.

"How would you feel if your children had little to eat. With the unemployment on the reserves, if the MNR put that money in front of you, wouldn't you take it?"

She referred to undercover conservation officers who approached Native hunters and offered to buy deer carcasses for up to \$250 each.

Garry Ense, a resident of West Bay said "there's a lot of anger.

Right from the start Operation Rainbow was a set-up. The whole purpose is to discredit the argument for Native hunting and fishing rights. They want that issue to look so bad for Native people that the government will never support it."

"Why did the MNR go after the little guys? They come in plain clothes, offering beer, money, rifles and ammunition. Who will turn that down when you have no money, are poor and have no job?" said Ense.

Gore Bay Mayor Larry Lane, who has 19 years of municipal service, said he took flak from constituents and councillors for a resolution he supported calling for a negotiated out-of-court settlement.

"I don't like that kind of entrapment. I wouldn't want it done to me, and I don't like seeing it done to anybody else."

Lane, thinking of the possible social upheaval from the case, said he can't understand why a negotiated settlement couldn't be reached between Ontario and the Native community.

"More than one-third of Manitoulin's population is Native. Surely we have to find better ways to resolve issues."

Lane wonders in the end what was the terrible crime?

"Nobody was killed. No government secrets passed on. There was white-tailed deer sold. But the Island is not depleted of deer. We still have too many."



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Sensitivity for those in hospital necessary

Dear Editor:

For the last month and to the date of this writing in mid-August, my husband has been in the Intensive Care Unit at the University Hospital in Saskatoon fighting for his life. The following is difficult for me to write, but I feel it is necessary.

All the patients in this unit are in a life-and-death situation and their families are highly stressed. It has been necessary for me to stay at the hospital because I was not sure when he would die and I wanted to be near to him. I also live miles away from the hospital.

I have always respected the Native culture and, some of you will know, have worked to bring back the knowledge of plant medicine, but I must point out to you, the native people, that you must think of others in these situations. The following is what I encountered:

Large groups of family members taking up all seats and couches and taking over

rooms and not making them available to others. Even when I did find a place to sit or lie down for a minute someone would push me away. I had to stand in the hall and sleep upstairs in the main lobby because no one had the sensitivity to make room for me.

I was one person alone.

Also, the patients need to be kept away from bugs and viruses, and with so many people wandering in and out of the unit without washing to sterilize themselves they make the situation worse for the ones they love and the others being cared for.

When I spoke to the hospital administration about this situation they told me that they were afraid of legal problems with human rights. Surely we must work together in these situations.

Please, if you read this, do not be angry because you were hurt by my ancestors. . . I know that. Consider your actions in these situations.

Kahlee Keane



BERT CROWFOOT

Wading into blessed waters

Marie Adel Sha'ouille and Thomas Tsannie travelled from Waterton Lake, Sask. to take part in the Lac Ste. Anne Pilgrimage. The annual event took place from July 19 to 24. Some estimates put the number of people attending the pilgrimage as high as 40,000. Many travelled from across North America to take part in the sacred event. People held hands and prayed as they waded into the cool waters of the lake, located 100 km west of Edmonton. The lake has held strong spiritual significance for Native people for centuries.

Letters to the Editor

The Editorial staff at Windspeaker values reader input and encourages discussion on the issues presented in this publication. If there is something on your mind, write to the editor at 15001-112 Avenue, Edmonton, Alberta. T5M 2V6 Please keep your letters short and to the point. Windspeaker reserves the right to edit for taste, grammar and length.

OTTER

By Karl Terry



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Sept. 12 - 14, 1997 Vancouver, BC (604) 684-6992 or 1-888-450-2696 see ad page 17

ABORIGINAL INTER-AGENCY MEETING

Sept. 16, 1997, 1:15 pm, Edmonton, AB (403) 479-1999

NATIONAL ABORIGINAL SYMPOSIUM ON AGING

Sept. 16 - 18, 1997 Edmonton, AB (403) 476-6595 see ad page 16

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Sept. 17 - 18, 1997 Centre Hall Wheatland Complex, Saskatoon, SK (306) 955-3622 Pat Auger or (306) 933-3727

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Nov. 7 - 9, 1997 Toronto, ON (705) 725-0790 see ad page 13

CANADIAN ABORIGINAL FESTIVAL & TORONTO INTERNATIONAL POW WOW

Nov. 29 - 30, 1997 SkyDome Toronto, ON (416) 870-8000 Ticketmaster

Micmac finds respect in Japan

By Lisa Gregoire
Windspeaker Contributor

RED BAND, N.B.

Tulley Spotted Eagle Boy, 39, is a recovered alcoholic, 13 years sober.

He's a spiritual leader, a Micmac drummer and dancer, a counsellor and, this month, he added a new role to the roster: international Micmac spiritual ambassador.

From Aug. 2 to 4, Tulley attended the Interreligious Gathering of Prayer for World Peace in Kyoto, Japan and discovered something his youthful travels had indicated years before — sometimes you have to leave the reserve to get respect.

"They gave me so much honor there, lots of respect. It was unbelievable. I wish I had everybody here right there with me," he said of his 350 or so friends and family at the Red Bank First Nation in northeastern New Brunswick.

"I sang and played the drum and danced. It was the most exciting thing. I felt like Elvis Presley there." He paused and then laughed. "I felt like a king."

For three days, hundreds of spiritual leaders from around the world gathered in Kyoto and then traveled to Mount Hiei to share their thoughts for a better world and pray for peace.

The tradition began 10 years ago at the beckoning of Japanese spiritual leaders. They promised then that their efforts would continue. So on the 10th anniversary of that first meeting, they put a call out to their colleagues around the world and asked them to return.



Reverend James Parkes Morton of the Interfaith Centre of New York (left) invited Tulley Spotted Eagle Boy to Japan to attend the Interreligious Gathering of Prayer for World Peace.

Reverend Jim Morton, a friend of Tulley's at the Interfaith Centre of New York, had been invited to bring an Aboriginal representative and since Tulley and he had attended other gatherings together before, it was easy to decide where to extend that invitation.

Tulley was not only the only Aboriginal Canadian attending the summit — he was the only Canadian.

"We talked about world peace and how we should work together to strive for world peace. Everybody from different countries had an opportunity to express their ideas and prayers," he said.

"I said we need to mend the sacred hoop, the circle of all peoples, uniting together. And all the people had the same idea."

For Tulley, it was a personal epiphany, the most powerful

event he's ever experienced. And for Aboriginal Canadians, it was a way to gain respect for tradition, for Aboriginal spirituality and for leadership.

"It would make all the people in the Miramichi proud," he said, referring to the nearby non-Native community. "It would make the non-Native people here proud of us. Because people were recognizing our culture there, how unique it is and how important it is."

Japanese newspapers couldn't get enough of him, he said. And children waved and clapped when he drummed and sang.

But while his dress, his songs and his ceremonial dances added a new flavor to this year's summit, his words and his beliefs fit snugly with those of his brethren.

(see Spiritual leader page 40)

Suffer

In the space of a month, the one leading up to my 35th birthday, my life has been turned inside out. Normal complacent existence is no more. I don't know what's happening anymore.

Normally, I like that in life, but this time it's different. It's almost as if the world doesn't like me anymore. I want to make sure I know. It started off like a normal enough month, with the usual flowering of spring, my first official wearing of shorts to welcome the growing warmth and sun.

Everything looked like it would be a fabulous summer and I was eagerly awaiting barbecues, the bike rides and all the other assorted fun activities one expects this time of year. Especially for one's birthday.

And then the fickleness of the Creator made it known that all was going too well. The life of Drew Hayden Taylor. Evidently this has to be stopped. And stop hard. To top it all off, the Creator was very creative and enthusiastic about it and so

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Ms. Julia Johnston Director of Education Montreal Lake Cree Nation

WORKSHOPS

NOTE: Workshops (#1 - #4) are 2 days long. Thursday and Friday

#1 Developing Effective Band-Operated Schools
Mr. Lorne Hooper Learning Sources

#2 Strategic Aboriginal Community Education Planning
Franklin Freeland, Ph.D. Navajo Nation

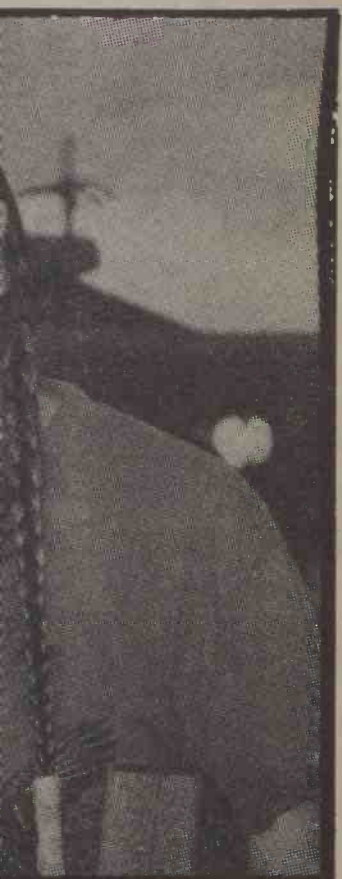
#3 Stretch Your Dollars & Achieve Your Goals
Budgeting & Planning Issues at Band-Operated Schools
Pier de Paola, Ph.D. Mr. Dan Bradshaw O'Chiese Education

#4 Enhancing Your Budget by Convincing INAC You Qualify for Additional Funding
- Budgeting is More Than a Once a Year Exercise

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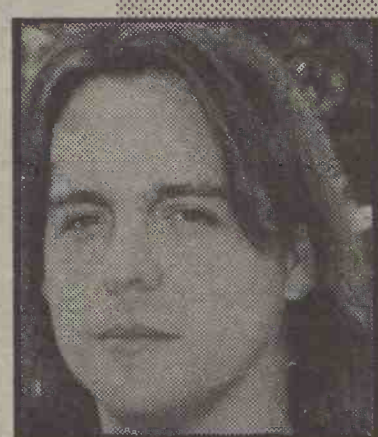
Suffering from the birthday blues

In the space of a single month, the one leading up to my 35th birthday, my life has been turned inside out. My normal complacent existence is no more. I don't know what's happening anymore.

Normally, I like that in my life, but this time it's different. It's almost as if the world doesn't like me anymore and wants to make sure I know it. It started off like a normal enough month, with the welcomed flowering of spring, the first official wearing of the shorts to welcome the growing warmth and sun.

Everything looked like it would be a fabulous summer and I was eagerly awaiting the barbecues, the bike rides and all the other assorted fun activities one expects this time of year. Especially for one's birthday.

And then the fickleness of the Creator made it known that all was going too well in the life of Drew Hayden Taylor. Evidently this had to be stopped. And stopped hard. To top it all off, the Creator was very creative and enthusiastic about it and set it



Drew Hayden Taylor

forth with great gusto. First of all, the wonderful two-storey apartment I have been living in for the last five years, located in a nice house on a beautifully treed street, is now up for sale. I may or may not be sold with the apartment. The future is uncertain, depending on who buys the house and how they feel about Native playwrights as tenants. I promise no Ojibway iambic pentameter after 10 p.m.

Then, to further alienate me from my home and sanctuary, my girlfriend makes the monumental decision to move out. Away. Leaving me alone. In a deserted apartment. The cruelest blow came when she even took our cat. That's cold. Now I'm catless and potentially homeless. What's this

world coming to?

A year-and-a-half ago, she convinced me to go down to the Humane Society with her and get a feline friend. She then asked me to name it, suggesting I give it some sort of Native name having to do with or referring to cats. After some thought, I named our furry friend Attawapiskat (or Attawapiscat) after a small Cree community located on James Bay. Technically the name actually has nothing to do with cats, but it sounded appropriate. That may not be what she had in mind though.

We're still good friends, getting together occasionally for dinner or brunch, and talking quite frequently on the phone.

Unfortunately Attawapiskat doesn't know how to use the

phone or the subway and I'm ashamed to say, I miss the little cougher of hairballs. It's moments like this that make one consider the concept of "rent-a-cats." You know, cats you can hire for an hour or however long you need them, just so you can sit there and pet them, and listen to them purr in your ear. Maybe it's an idea that's time has come.

One would normally think that was enough in the battle against the happiness of a run-of-the-mill writer, but the trump card had yet to be played.

On what I thought was an innocent Friday morning, the Board of Directors of Native Earth Performing Arts (of which I was the artistic director) appeared suddenly in our office and fired my general manager and asked her to pack up and get out of the office within an hour.

Shocked at how this had been so horribly orchestrated, and the fact that I had not been consulted or notified in any way, shape or form (as is the usual procedure with artistic directors), I resigned in pro-

test. Granted it's not as earth-shattering as the events unfolding at Eatons, but it certainly had more of a direct impact on my life, that's for sure. I mean, I can always shop at The Bay but there aren't too many other Native theatre companies out there looking for artistic directors.

So, to recount: I am girlfriendless and catless and living in an apartment for sale where I may not be able to pay the rent should I be allowed to stay. This is now my life. Happy 35th birthday, Drew. I may not make it to 36. Youthful enthusiasm is rapidly evaporating and cynical fatalism is replacing it.

But through all this tragedy and catastrophe, I believe I have caught a glimpse at one singular truth that has resulted from all of this chaos. I may have discovered what the Creator's personal, though ironic, gift was to me on this celebration of my birth. He or She has deemed fit to turn my life into a country and western song.

I would have preferred a book.

EFFECTIVE STRATEGIES

Aboriginal Youth: Healing and Counseling Strategies 3rd National Conference
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PRE-CONFERENCE WORKSHOP October 22, 1997

A. Suicide Prevention & Intervention: Working With Individuals, Survivors and Communities
Mr. Ron Thome-Finch, Counselor

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- #2 Catching Your Dream in the Circle - Helping the Helpers
Mr. Angaangaq Lyberth, Lyberth & Associates
- #3 Suicide Prevention: An Holistic Approach
Mr. Art Shofley, Spiritual Care-Giver
- #4 Working With Sexual Abuse: Impact and Healing
Ms. Cheryl Fraehlich, Counselor
- #5 Creative Relaxation
Ms. Nadia Ferrara, MAAT, Msc, ATR
- #6 Taking the Responsibility to Heal ourselves: Preventing Diabetes
Mr. Alex McComber, Kahnawake Schools Prevention Project
- #7 Suicide Intervention and Prevention for Aboriginal Adolescents
Ms. Veronica Graff, Dawson Creek Aboriginal Family Resources Society
- #8 Transitions
Ms. Bev Malazdrewicz, CPT-P, Choice Counselling Associates
- #9 Healing the Hurts
Ms. Doreen Spence, Canadian Indigenous Women's Resource Institute
- #10 The Medicine Wheel & the Cycles of Life
Mr. Phil L'Hirondelle, Vancouver Aboriginal Friendship Centre
- #11 Anishinabe Kinnemadewin
Ms. Vicky Runearth, Winnipeg
- #12 Anger and Rage: How Violence Has Shaped Our Lives in Our Homes and Communities
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Mr. Ron Thome-Finch, Counselor
- #14 Healthy Sexuality and Responsible Behavior Skills Development for Aboriginal youth
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- #15 Integration of Traditional Beliefs and Values into School Counseling and the Classroom
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(PRE-REGISTER BY OCT. 10/97) All pre-registrants will be notified by mail, phone or fax.

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Pre- Conference/Conference/Workshop Fees (GST included):			
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A. Wednesday, Pre-Conference		\$100.00	\$150.00
B. Conference, Thursday/Friday:	Two days	\$150.00	\$250.00
	One day	\$100.00	\$150.00

Spaces for each workshop will be limited. Each workshop is repeated on Friday. If required additional workshops may be added. Please indicate your choices of workshops. Note: Workshops are all day (5-6 hrs). You will be placed in your choices. Workshops may be canceled due to low registration.

C. Workshop Selection Two days (Please indicate your choices) 1st: _____ 2nd: _____ 3rd: _____ 4th: _____
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Aboriginal rights law slowly evolving

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

When Federal Court Judge William McKeown announced his border crossing decision on June 27, Mike Mitchell, the grand chief of the Mohawk Council of Akwesasne, earned a victory for his people that may eventually represent a stride forward for Aboriginal people in all parts of Canada.

The judge ruled that the Mohawks of Akwesasne have an Aboriginal right to carry trade goods, which are intended for personal or community use, across the international border without being subject to customs duties.

The federal government has not yet announced whether it intends to appeal the decision. If an appeal is filed, the case is still far from finished. However, the 105-page judgement as it now stands is an important new step in the evolution of Aboriginal rights case law.

Paul Williams, one of the lawyers who lent his expertise to Mitchell's legal team, says the courts are looking at each Aboriginal rights dispute they consider on a case-by-case basis. But, he adds, each decision adds another precedent for future judges to consider and helps give shape to this relatively new but steadily evolving area of the constitutional landscape.

Although this was a case that involved Mohawk people in Ontario, Quebec and New York State, there are implications for Aboriginal people all along the Canada-United States border.

"It's a major victory in the sense that other people who can prove the same thing that the Mohawks have proved will be able to fit into the same spot. In that sense, it's a victory for all Aboriginal people," said Williams, a lawyer who specializes in land claims and other cases involving research into treaties.

"If you didn't trade across what is now the border, you don't have that Aboriginal right. It means that some people will probably have this right and some people won't."

The future effects of this court decision are hard to determine because the law is still taking shape. Mitchell, like many other Aboriginal litigants, had asked Canadian courts to decide what the lawmakers really meant when they wrote, in Section 35 of the Constitution Act, that existing Aboriginal and treaty rights were constitutionally affirmed and recognized.

Since 1982, when the Constitution Act became the law of the land, court rulings have been gradually adding to the definition of what was originally described by legal experts as the 'empty box of rights' contained in Section 35.

Each case is a challenge to the status quo in Canada and thus politically highly-charged. But rulings in both the Federal Court and in the Supreme Court of Canada suggest that political concerns are taking a back seat to the rule of law in most court decisions.

Political leaders resist Aboriginal demands for increased political power and an increased share of the profits generated by the resources located on their traditional lands. But in case after case the courts are deciding that the demands for recognition of Aboriginal rights aren't particularly unreasonable when the legal merits of the arguments backing up those demands are considered.

Williams said the court decisions are taking the law in a direction that contrasts with federal government policies. The courts examine each demand for recognition of an Aboriginal right separately, something that appears to support First Nations' claims that each First Nation is a unique and distinct 'nation.' Government policy has been to lump all First Nations into one category which falls under the jurisdiction of the Indian Act, something to which Aboriginal people object.

"The courts haven't but Canada has," Williams said. "The courts have said you take things case-by-case, band-by-band, fact-by-fact."

Early decisions on treaty disputes created one absolutely crucial standard that courts must apply when considering constitutional challenges. In the *Sparrow* case, the judges wrote that the wording of Section 35 left them no choice but to give a "generous, liberal interpretation" to any vaguely-worded section of a treaty and that "any doubt or ambiguity must be resolved in favor of Aboriginal peoples."

That conclusion, the court said, was based on recognition in law that the Crown had a fiduciary (trustee-like) obligation to First Nations and that the honor of the Crown is at stake in dealings with Aboriginal people.

In a more recent decision, *Van der Peet* (1996), Supreme Court of Canada

Justice Antonio Lamer wrote that the perspective of Aboriginal people must be taken into account when the court attempts to interpret Aboriginal rights or treaty rights cases.

"One of the fundamental purposes of Section 35 (1) is to reconcile the assertion of Crown sovereignty with the constitutional recognition that distinctive Aboriginal societies existed before that assertion," Justice Lamer added.

In the *Mitchell* decision, Judge McKeown added: "Therefore where an Aboriginal community can demonstrate that a particular practice is integral to its distinctive culture today, and that this practice, custom or tradition has continuity with the practices of pre-contact times, that community will have demonstrated that the practice, custom or tradition is an Aboriginal right for the purposes of Section 35 (1)."

Williams points out that the law is still so new that the words "integral" and "distinctive" will, themselves, in all likelihood be the subject of further legal argument and judicial definition.

"Nobody knows yet what those words mean for legal purposes," he said. "That's something the courts will have to clarify."

The lawyer who lives near the Six Nations of the Grand River reserve in Ontario added that two key legal points have grown in importance during the last two years. One point is raised by Judge McKeown — that an activity must have been present in Aboriginal communities prior to or at the moment of contact in order for it to qualify as an Aboriginal right. The other is that the courts are starting to distinguish between Aboriginal title and Aboriginal rights.

"One thing the courts have done is they've separated Aboriginal rights and Aboriginal title. So *Adams and Cote*, an Akwesasne case and then an Algonquin case, both said it is possible for people to have Aboriginal rights in places where they don't have Aboriginal title," Williams explained. "Now this is a two-edged sword. The good news is that, in a place where you only visited occasionally, you can still have the right to fish. The bad news is, and the bad news hasn't been clarified yet, it may be that what the court is saying is that only the places that you used and occupied intensively are the ones where you have Aboriginal title; for example, permanent villages. And if you're a people who moved around your territory place-by-place, year-by-year, and never occupied a single place permanently, maybe you've got no Aboriginal title at all. Now that's not something the courts said. That's something that worries the heck out of me."

With the Supreme Court presently considering the submissions made recently by two British Columbia First Nations in the Delgamuuk land claim case — a case where the Wet'suwet'en and Gitksan people are asking the court to recognize that they own and control their resource-rich traditional territory — the issue of Aboriginal title will become a huge legal and political issue. Williams worries that the advances made in the law as it applies to Aboriginal rights may not be available in Aboriginal title cases. He knows that the government members and private landowners do not want to recognize Aboriginal title because huge tracts of land and billions of dollars worth of resources will be taken out of their control. That's a conclusion he reached when he saw how hard the government fought in the *Mitchell* case.

"That's what stunned me about this case. By the time the dust cleared, well over a million dollars had been spent. I'm combining both sides. But people of good will could easily have sat down for two days and negotiated a resolution."

"If you think about it and say, well what are the issues? First of all, people have to identify themselves properly when they cross the border. We will all agree that they shouldn't be bringing in illegal substances: drugs, firearms, steroids, you name it. We can agree to that. That's an immediate concession. In order to prevent people from doing that we have to agree to reasonable searches. Then the remaining issue is: How much of a quantity of something can they bring across before it ceases to be for personal use and becomes commercial? And that's negotiable. That is an issue that's capable of being negotiated. And it's being negotiated in two contexts. One is the need for viable economic bases in Aboriginal communities and the other is that NAFTA's going to make customs duties irrelevant in five years anyways. So there really was no reason why rational negotiations couldn't have taken place. In fact, the reason this case went to court was because Canada refused any negotiations at all. Harry Swain, the deputy minister of Indian Affairs, said — and I was in the meeting — he said 'if you think you have this right, you'll have to prove it in court. We won't negotiate.'"



DEBORA LOCKYER

Mike Mitchell, grand chief of the Mohawks of Akwesasne and one-time candidate for the Assembly of First Nations position of national chief (pictured here at the 1994 AFN election in Saskatoon), helped shape Aboriginal rights law with a victory in Federal Court on June 27. The court decided that Mohawks of Akwesasne who cross the international border do not have to pay customs duties on goods for personal and community use. In 1988, Mitchell refused to pay about \$360 in duty on goods he was bringing into the Tyendinaga territory near Belleville, Ont. The court concluded that these Mohawks had an existing Aboriginal right to cross a border that did not exist before their habitation or control of their current territories.

How one an Aborig

By Paul Barnsley
Windspeaker Staff Writer

CORNWALL, ONT.

Winning a case in a court where your opponent hires a judge, trains the judge, pays the judge, writes the rules of the game and depends on an almost bottomless source of revenue to pay lawyers and experts to outwork you, or think you or outlast you, is a simple feat.

It takes very careful planning and, as one of Chief Mike Mitchell's lawyers said, a certain amount of restraint.

"The cases have to be selected and designed very carefully. They can be won, but if you get greedy or you get stupid you're going to lose," Paul Williams said.

Mitchell and his Akwesasne Mohawk advisors avoided the pitfalls and put together a winning case. In fact, the victory in this case got to court is as interesting as the final outcome.

On March 22, 1997, Mitchell approached Canada Customs officials at the Cornwall, Ont. International Bridge. He brought a load of goods that had been purchased in the United States — one washing machine, 10 blankets, 20 bicycles, articles of used clothing, a case of motor oil, 10 loaves of bread, two pounds of butter, four gallons of milk, six boxes of cookies and 12 cans of soup — and he planned to take those items to the nearby Tyendinaga Mohawk Territory and present them as a ceremonial gift to the people of Tyendinaga. The gift would signify

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CHRISTMAS MEMORIES

All you budding writers, write something for the *Windspeaker* Christmas special!

Windspeaker Christmas special deadline for articles is November 24.

Every hopeful writer should pin just for submission.

The best stories will be in the editorial panel. Send your submissions to:

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NEWS

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How one man proved an Aboriginal right

By Paul Barnsley
Windspeaker Staff Writer

CORNWALL, Ont.

Winning a case in a court where your opponent hires the judge, trains the judge, pays the judge, writes the rules of the game and depends on an almost bottomless source of tax revenue to pay lawyers and experts to outwork you, out-think you or outlast you, is no simple feat.

It takes very careful planning and, as one of Chief Mike Mitchell's lawyers said, a certain amount of restraint.

"The cases have to be selected and designed very carefully. They can be won, but if you get greedy or you get stupid you're going to lose," Paul Williams said.

Mitchell and his Akwesasne Mohawk advisors avoided all the pitfalls and put together a winning case. In fact, the way this case got to court is as interesting as the final outcome.

On March 22, 1988, Mitchell approached the Canada Customs office at the Cornwall, Ont. International Bridge. He brought a load of goods that had been purchased in the United States — one washing machine, 10 blankets, 20 bibles, articles of used clothing, a case of motor oil, 10 loaves of bread, two pounds of butter, four gallons of milk, six bags of cookies and 12 cans of soup — and he planned to take those items to the nearby Tyendinaga Mohawk Territory and present them as gifts to the people of Tyendinaga as a ceremonial gift which would signify that

Akwesasne was about to re-establish trade with its Mohawk neighbor.

Mitchell was presented with an import duty bill of \$361.64. He was ready for that demand from customs employees; Mitchell refused to pay, saying his Aboriginal and treaty rights allowed him to cross the border without paying duty. Mitchell also informed the officers that the Constitution of Canada protected those Aboriginal and

treaty rights. It was a set-up. Mitchell had consulted with the chiefs, Elders and clan mothers in his community before setting out on his challenge of Canada's customs laws. For too long, he believed, his commu-

nity had been inconvenienced by the international border which the colonial powers had drawn through it. Akwesasne straddles the Canada-United States border near Cornwall, Ont. which is about an hour's drive east of Montreal.

The choice of items he carried with him that day was carefully made. He did not carry any goods that might be considered dangerous to Canadian society or that could be involved in large-scale commercial trade.

The demand for payment of the \$361.64 opened the door for a lawsuit that would ask a Canadian court to quash the bill and deliver a ruling that would forever codify in Canadian law his people's right to cross the border without paying duty. Mitchell and his lawyers walked through that door and emerged successfully with a decision in their favor some eight years later.

"The cases have to be selected and designed very carefully. They can be won, but if you get greedy or you get stupid you're going to lose."
— Paul Williams

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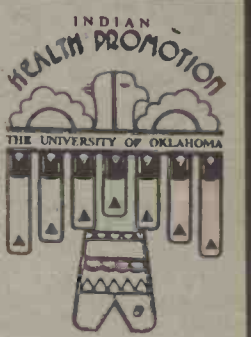
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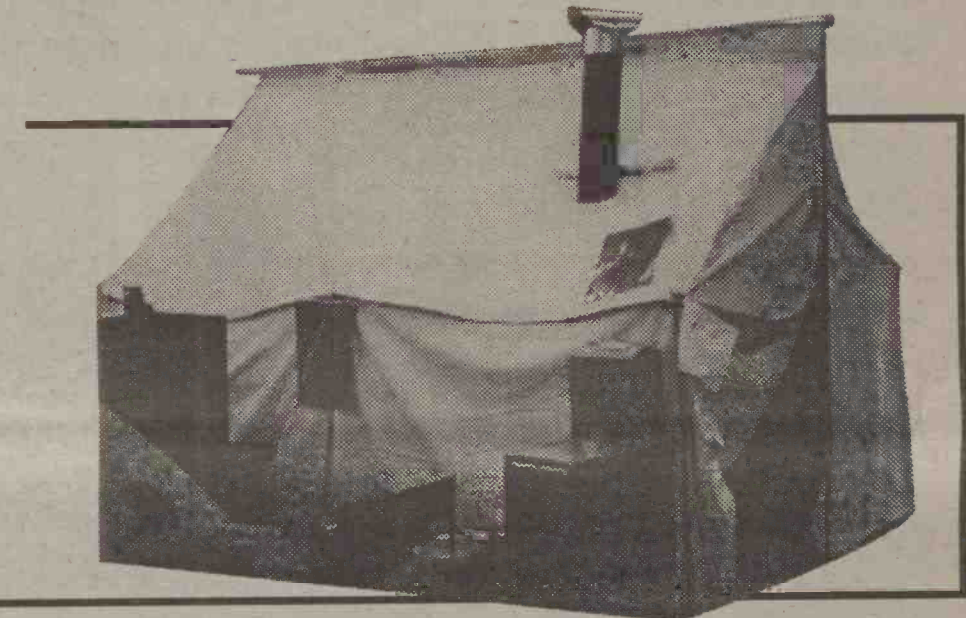
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December 3 - 5, 1997 - San Diego, CA

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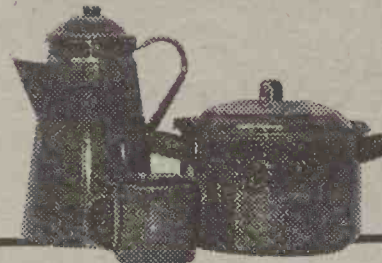


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CHRISTMAS MEMORIES

All you budding Windspeaker writers — this is your chance. Write about your fondest Christmas memory — something that you would like to share with Windspeaker's readers and your story may appear in Windspeaker's upcoming Christmas Special.

Windspeaker's Christmas Special will be published November 24 in plenty of time for Christmas. The deadline for accepting submissions is November 13th.

Every hopeful writer will receive a free Windspeaker pin just for submitting a story.

The best stories published, as judged by our sentimental editorial panel, will receive prizes. Send your submission before November 13 to:

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Via Mail: Windspeaker
15001-112 Avenue
Edmonton, Alberta, Canada
T5M 2V6

Please include your full name and address and a daytime phone number with your submission. Check out our 1/2 page ad in this edition for more!

Aboriginal People and HIV in Prison

A program designed by Aboriginal people committed to seeking solutions through the identification and implementation of practical approaches to the management of HIV/AIDS in correctional institutions.

October 23-25, 1997
Winnipeg, Manitoba

HIV transmission among Aboriginal offenders in Canada's federal, provincial and territorial correctional institutions has emerged as a major issue for inmates, their families, their communities, as well as for Elders working in institutions, correctional and health staff and policymakers. The rate of increase of HIV for this group has become particularly alarming and addressing this issue is of the utmost urgency. The Aboriginal inmate population in Manitoba is greater than 50%, despite the fact that Aboriginal people constitute only 12% of the province's population.

This working conference focuses on the Aboriginal inmate and the institutional and community resources that can be brought to bear on the increasing spread of HIV. Traditional and contemporary approaches to HIV prevention, as well as institution-based education and counselling techniques from across Canada, will be presented.

Key Conference Topics

- the role of Elders in the counselling and education of Aboriginal HIV+ inmates
- promising pilot projects which proactively address the issues around HIV in institutions (transmission, ignorance and fear)
- an overview of facilities, capacities and policies of some institutions across Canada around HIV education and the care, treatment and support of people living with HIV/AIDS
- a survey of educational materials
- the development of strategies to effectively implement policies given the current economic constraints
- mechanisms for community/institution HIV information transfer
- the spoken and unspoken fears of corrections staff and the implicit workplace safety issues
- the implications of Aboriginal women being infected by men released from institutions

Accommodation

A block of guest rooms has been reserved at the Crowne Plaza Hotel. Rates for conference participants are \$89.95 single and \$99.95 double. Please call the hotel directly by September 12 to make your reservation and mention that you are a participant of the Aboriginal People and HIV in Prison conference. Telephone (204) 942-0551; fax (204) 943-8702.

Sweat Lodge Ceremony

Appropriate attire is bathing suits for men and long, loose clothing for women. Please indicate on the registration form if you wish to participate.

Registration

The registration fee is \$160.50 (\$150 plus GST) (luncheon, refreshment breaks and the pow-wow and feast on Thursday are provided). A student rate is available with valid student identification.

To register please complete the registration form provided and fax it to (604) 291-5238, then mail it with payment to "Aboriginal People and HIV in Prison", Public Policy Program, Simon Fraser University at Harbour Centre, Suite 100 - 515 West Hastings Street, Vancouver, BC V6B 5K3.

The registration fee less a \$25 administrative charge will be refunded if notice is given prior to October 16, 1997. Cancellations after that time do not qualify for a refund. Substitute attendees are welcome.

Information

Public Policy Program

Simon Fraser University at Harbour Centre

Suite 100 - 515 West Hastings Street

Vancouver, BC V6B 5K3

Telephone: (604) 291-5216

Fax: (604) 291-5238

E-Mail: Laurie_Wood@sfu.ca

www.sfu.ca/cstudies/pubpd/aids/index.htm

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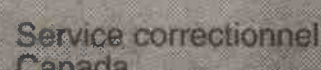
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Manitoba Aboriginal AIDS Task Force
Corrections Manitoba Council of Elders
Simon Fraser University



This project was funded in part by the
National AIDS Strategy, Health Canada,
Correctional Service of Canada and
Manitoba Justice



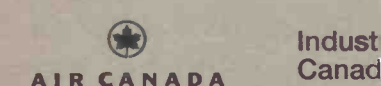
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NATIONAL ACHIEVEMENT AWARDS

DEADLINE:
Friday, October 10, 1997

CALL: 416-921-1111



A project of the National Aboriginal Achievement Awards
Formerly the Canadian Achievement Awards

Suncor Energy Inc. ("Suncor Steepbank Mine and extraction of uranium ore from the Millennium, is located within 100 km of the 4th Meridian.

Alberta Environmental Protection Act, Suncor has prepared an EIA Report ("Proposed TOR")

Copies of the Public Disclosure Register of Environmental Assessment

Copies of these documents may be obtained from:

Mark Shaw
Director, Suncor Energy
P.O. Box 4000
Fort McMurray
Phone:
Fax:
E-mail:

After August 15, the Public Disclosure Register of Environmental Assessment

Persons wishing to provide comments to:
Director, Environmental Protection
6th Floor, Government
9820 - 100 Street
Edmonton, Alberta
T5K 2J6



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A project of the National Aboriginal Achievement Foundation
Formerly the Canadian Native Arts Foundation



Stolen tipi canvas opens up hearts

By Rob McKinley
Windspeaker Staff Writer

EDMONTON

It only took a few days for the goodness of the Aboriginal community to come shining through in the wake of a callous act.

On Aug. 6, the canvas covering a tipi at Edmonton's University Hospital was stolen. All that was left were the 12 poles used to prop up the ceremonial monument.

The tipi was a symbol of the partnership between the hospital and the Aboriginal Wellness Program. It was donated by Aboriginal community Elders just a month-and-a-half before the theft.

Three days after the tipi went missing, a new canvas covering was generously donated to the program from the Northwest Territories Development Corporation.

Rita Makkenaw, the operations co-ordinator of the Aboriginal Wellness Program, said the days following the theft were a roller coaster of emotions.

"The tipi meant a lot to the staff here at the hospital. There was a lot of work trying to reach the Aboriginal people, but they didn't know how. [The tipi] really showed that they were trying," said Makkenaw.

"We all have been trying to establish an atmosphere of co-operation to all work together for better health. The tipi was

a symbol of that."

Glenn Soloy, the president of the Northwest Territories Development Corporation, said he couldn't believe that someone would actually steal something as cherished and valued as a tipi.

"I was sitting at home, watching the news the day after it was stolen and I thought, 'What a horrible thing for someone to do.'"

The image of the skeletal remains annoyed Soloy.

"This is just not right with those empty poles just sitting there," was the thought that triggered his next decision, he said. "There was a symbolism there that was enjoyed," now it had been stolen.

Calling up the Fort McPherson Tent and Canvas Co., a client of the development corporation, Soloy arranged for a replacement canvas to be delivered to the wellness program.

The 35 kg package containing a new tipi cover arrived at the wellness program three days later.

"The problem got solved... and those who took it should really think twice and not take something like this again," said Soloy.

The tipi will be used for special ceremonies and visits by Aboriginal clients in the wellness program as well as patients at the hospital.

Makkenaw said the donation has shown that positive things can come from negative events.

PUBLIC NOTICE

SUNCOR ENERGY INC., OIL SANDS PROJECT MILLENNIUM
PROPOSED TERMS OF REFERENCE ENVIRONMENTAL IMPACT ASSESSMENT

Suncor Energy Inc. ("Suncor"), is proposing further growth of its oil sands operation north of Fort McMurray by expanding the Steepbank Mine and extraction facilities and installing a second upgrading process train. This project, known as Project Millennium, is located within the Regional Municipality of Wood Buffalo within Townships 91 and 92, Ranges 8, 9 and 10, West of the 4th Meridian.

Alberta Environmental Protection has directed that an Environmental Impact Assessment Report be prepared for Project Millennium. Suncor has prepared a public disclosure document ("Public Disclosure") and proposed Terms of Reference for the EIA Report ("Proposed TOR") and invites public review of the Proposed TOR.

Copies of the Public Disclosure and Proposed TOR can be viewed at the Fort McMurray Public Library and, in Edmonton, at AEP's Register of Environmental Assessment Information on the Main Floor, Oxbridge Place, 9820 - 106 Street.

Copies of these documents may also be obtained by contacting:

Mark Shaw
Director, Sustainable Development
Suncor Energy Inc., Oil Sands
P.O. Box 4001
Fort McMurray, Alberta T9H 3E3
Phone: (403) 743-6892
Fax: (403) 791-8344
E-mail: mshaw@suncor.com

After August 15, the Public Disclosure and Proposed TOR will also be available on the Suncor Website at <http://www.suncor.com>
Persons wishing to provide comments on the Proposed TOR may do so prior to September 30, 1997 by submitting written comments to:

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Alberta Environmental Protection
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Fight over fish continues for Nawash

By Rob McKinley
Windspeaker Staff Writer

CAPE CROKER, Ont.

A government study into fish stocks in Lake Huron is doing little to quell years of unrest and tension on the waters surrounding the Chippewas of the Nawash at Cape Croker, Ont.

A long standing battle between the band's commercial fishery, the Ontario government and non-Native sport and recreation anglers on the lake has left many scars. Native people are looking for some control in the waters they fish, the government is trying to keep its sole control of the waters and the anglers don't want to be caught up in the middle of the fight.

The conflict came to a head in 1994 and 1995 when Native owned commercial fishing boats and nets were targets of vandalism. One boat was sunk. After it was brought back to the surface, it was burned.

In the years that have followed, tensions are still high, but incidents against the Native fishermen have decreased, said Dave McLeish of the Ontario Ministry of Natural Resources Lake Huron Unit.

"This summer has been quieter than previous summers," McLeish said. "There have been some ups and down, but no real instances."

McLeish is the co-author of a recently completed 11-year study of the lake, including the Bruce Peninsula, the area extensively fished by the Nawash commercial fishery.

McLeish said the report

shows that whitefish stocks — the main catch for the commercial fisheries — are in decline.

McLeish said the report does not point a finger at the Native fishermen and the declines are due to natural occurrences.

"The [whitefish] stock is as big as it can get... so it has probably reached its capacity."

The government won't be imposing any reduced quotas on the amount of whitefish that can be caught.

Lake trout populations are also a concern, according to the report.

The province has been trying to increase the number of lake trout for several decades, he said, but commercial fisheries on the lake — both Native and non-Native — are making new growth difficult.

"The commercial harvest of lake trout is impairing our rehabilitation efforts in the Bruce Peninsula. There are non-Aboriginal fisheries in the Huron that are also harvesting," he said.

He would like to find ways to continue the harvest of whitefish without the commercial nets also picking up quantities of trout. Trout and whitefish feed and live in the same areas.

McLeish said the Nawash community has been made aware of the trout concerns and seems to want to help the province find answers.

That, however, does not mean co-management of the waters, he said.

Despite Native calls for control over their own fishing areas, the ministry contends that it is provincial water and should be under provincial control.

"Our biologist will be doing a detailed response. The issue is not over by a long shot. There are a lot of things that need to be refuted."

— Nawash Chief Ralph Akiwenzie

The Nawash won't even accept having their fishermen licensed under Ontario's fishing policy. The Nawash have gone ahead, however, with their own community licences. They set their fish quota restrictions on the licences 30 per cent lower than the quotas in the government licences.

Having a licence, said McLeish, does not mean that you are in control.

"It's like a driver's licence," he said. You operate within set rules, you don't get to make them. You don't get to set the speed limits and you don't get to paint the lines in the road."

The lines that are being painted are battle lines. This time around, however, it is a war of words, rather than one where boats are burned and sunk.

Nawash Chief Ralph Akiwenzie said the report was supposed to be on the fish in all of Lake Huron, but the focus is mainly on the Bruce Peninsula.

"We are being unfairly singled out," he said.

It is his people's right to hunt, fish and gather in the waters of the Bruce Peninsula, the chief said.

Akiwenzie said the government report may contain some

errors. He said the community's own fisheries biologist will be making a report to counter many of the claims in the government's study.

"Our biologist will be doing a detailed response. The issue is not over by a long shot. There are a lot of things that need to be refuted."

Fishermen from Nawash don't think they should be the ones blamed for the decreasing trout populations in the lake.

Akiwenzie said salmon, introduced by the ministry of natural resources 20 years ago, are eating all the trout.

"The trout are being gobbled up by the huge salmon," he said.

The government introduced the salmon to combat non-indigenous species of fish that were contaminating the lake and eating food sources of the whitefish and the trout.

The salmon are also drawing a lot of recreation anglers to the Bruce Peninsula area.

David McLaren, communications officer for the Nawash band, said each year thousands of anglers are on the lake, fishing for salmon. They may also be catching trout. There is also the annual fishing derby which draws hundreds of boats onto

the lake near the Bruce Peninsula.

With thousands of lines dropping into the waters, McLaren said the mortality rate of all species of fish grows.

He likened the derby to actions of non-Aboriginals over 100 years ago.

"The sport fishing is obscene," he said. "A good comparison is to the buffalo hunts," that virtually wiped out that species 100 years ago.

Both McLaren and Akiwenzie want all sides in the fish battle to be able to reach an agreement. The Nawash want the government to take advantage of the Aboriginal traditional knowledge of the lake and the fish in it.

"The Native people know the populations. Why would you not want to be partners or be friends with these people and share their experiences," said McLaren. "You would end up with peace in the waters then."

At the ministry, McLeish said he is hoping that all the user groups can meet together to work out a favorable solution, but the main hurdle is not man-caused.

"There's a lake here and you can draw a line down it and say, 'This is your side and that is your side,' but the fish don't necessarily recognize those boundaries," he said.

Meetings are scheduled between the Nawash and the government in the upcoming months.

If the groups can get to the bargaining table, Chief Akiwenzie said, the violence and scare tactics can stop and progress can begin.

Ontario

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Lawyers for Ontario premier Mike Harris and Attorney General Charles Harnick were notified on Aug. 18 their clients will be called to testify under oath about actions concerning the Ipperwash Provincial Park occupation.

The questions will be posed by lawyers who represent the family of slain Chippewa claim protester Duane George in a wrongful death civil action. Harnick is scheduled to appear at a disclosure proceeding on Nov. 19. Premier Mike Harris is slated to be examined on Jan. 8 of next year.

In civil lawsuits, examination for discovery allows lawyers for both sides to question witnesses as they seek information needed to prepare for trial.

George was shot to death by Ontario Provincial Police Sgt. Kenneth Deane on Sept. 6, 1995. Deane was convicted earlier this year of criminal negligence causing death and was sentenced to perform 180 hours of community service. The conviction and sentence have prompted two appeals: Deane has appealed the conviction, he has also appealed the overturned Crown prosecutor's appeal of the sentence, saying it is too light.

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Canada

Ontario premier called to testify

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Lawyers for Ontario Premier Mike Harris and Attorney General Charles Harnick were notified on Aug. 18 that their clients will be called to testify under oath about their actions concerning the 1995 Ipperwash Provincial Park occupation.

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Lawyers for George's bro-

thers and sisters filed the \$7 million wrongful death civil action in Ontario Court (general division) in February of 1996. Harris, Harnick, Ontario Solicitor General Robert Runciman, OPP Commissioner Thomas O'Grady and several police officers are named as defendants in the lawsuit.

"We believe that the premier had a hand in causing my brother's death," said Maynard "Sam" George, the administrator of Dudley George's estate, "and the notes show that the premier has not been truthful up to now about his involvement. These examinations for discovery will allow us to find out exactly what the premier did."

The notes which Sam George referred to were obtained in early August through freedom of information laws. One of the documents is a memo in which Deb Hutton, Premier Harris' executive assistant wrote that Harris wanted the protesters "out of the park

only — nothing else."

George family lawyer Murray Klippenstein said that order made violence inevitable and started the process that ended with the death of Dudley George who was one of the protesters in Ipperwash Provincial Park.

"The note seems to suggest that the premier was taking off the table all the non-violent courses of action," Klippenstein said. "Two separate orders were implied in that phrase 'and nothing else.' One: it had to be done as soon as possible. Two: there were to be no negotiations. That left

the police with only one course of action — the use of force."

The lawyers pursuing the case for the George family expect that Harris and Runciman will use every possible legal resource and every advantage that the power of their positions gives them to avoid having to submit to questioning. During question period in the Ontario legislature on Aug. 20, opposition NDP leader Howard Hampton asked the premier if he would commit to appearing at the examination.

"Certainly I will take the advice of the lawyers in the matter of the civil suit," the premier responded.

NDP leader Hampton compared what he interpreted as the failure of the premier to provide direct answers to his questions to the actions of former United States President Richard Nixon during the Watergate scandal that forced Nixon to resign in 1974. Nixon attempted to avoid disclosing damaging

evidence by invoking executive privilege. In Canada, legal sources say, executive privilege is covered by limits within the freedom of information laws. Two acts of the provincial legislature also protect those on the public payroll from civil liability in some cases.

If Harris appears at the discovery hearing it would be the first time a premier has been questioned under oath in a civil lawsuit.

Opposition party researchers and the George family lawyers expect that it will be possible for the politicians to avoid questioning if they desire to do so.

At this moment, if Harris and Harnick refuse to appear, their defence would be struck and the court would automatically find in favor of the George family. But the government members can apply to a judge for a special order exempting them from examination.

Family lawyer Andrew Orkin believes that's exactly what the two men will do. If that happens then the need for a full public inquiry is even more urgent, he said.

"A public inquiry is the only way the cloud hanging over this tragedy can be removed," said Orkin. "However, the government continues to stall based on groundless pseudo-legal excuses, so the second best option for the truth to come out is examination under oath and a public civil trial."

George family won't profit from lawsuit

By Paul Barnsley
Windspeaker Staff Writer

FOREST, Ont.

Should Dudley George's family successfully sue the Ontario government and provincial police officials, any money awarded by a court will go into a fund that will support the fight for Aboriginal rights.

"The family signed a resolution that if financial compensation is received which goes beyond expenses, the money will go to a fund to advance First Nations rights in Dudley's name," said family lawyer Murray

Klippenstein.

The family is suing for \$7 million. They have offered to drop the suit and forego any claim to compensation if Premier Mike Harris will call a public inquiry into the shooting of Dudley George by an OPP officer.

"The \$7 million is partly symbolic of the enormity of the injustice, but the family is aware that it can leave the impression that they're in this for the money," the lawyer added. "The family has said many times that the money isn't what they want. They've said that they'd never settle for anything less than having the truth come out."

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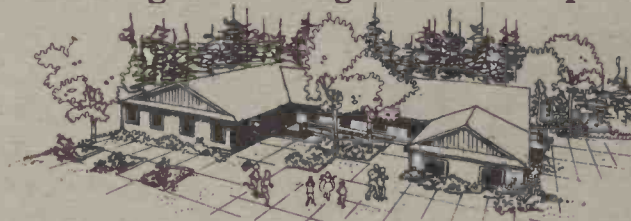
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Debra Sparrow,
Musqueam Nation

UBC Museum of Anthropology
Vancouver, B.C.

'Wacky Native' mascot pushes jungle theme too far



KENNETH WILLIAMS

'The Wacky Native' may be offensive to some, but kids just think its fun.

By Rob McKinley
Windspeaker Staff Writer

EDMONTON

Any disrespect caused by naming a mascot "The Wacky Native" is not intentional, claimed the president of Funtime Concepts from his New York headquarters.

The mascot, resembling an African witch doctor, is part of the jungle theme of the newly opened Congo Bongo children's indoor playground on Edmonton's south side.

"We meant no offense to Native Americans," said Dan Catalfumo of his company that runs a similar playground idea in Statton Island, N.Y. called The Fun Bubble.

Catalfumo said he was very surprised that the mascot could trigger a reaction. He admitted he was also surprised that none of his management teams even considered that 'The Wacky Native' might be offensive.

"It never even crossed my mind," he said. "I'm surprised it

hasn't come up with all the minds we have working here."

Catalfumo assured that he would bring the concerns up with members of the company's board of directors.

If the name triggers any repercussions from the community, Catalfumo said the company may create a "name the mascot" contest for the Edmonton area.

That way, "we could erase any stigma we may have created," he said.

Wendi Reiersen, the manager of Congo Bongo, also said any hard feelings were not intended.

"There was no reference to any particular band or group. It was just a name we gave him," she said from the facility which only opened its doors on Aug. 5.

Reiersen also offered the idea of a name change if the people were offended.

But Malcolm Azania, a Kenyan-born radio announcer at Edmonton's CJSR and an activist for Afro-centric issues, said the whole character should be scrapped, not just the name.

Azania has already contacted the Edmonton business to voice his complaints against what he sees as an exploitive mascot and theme.

"It is a stereotype of African savagery compared to a stereotype of European civilization," Azania said.

He said the company is at fault, but shouldn't be blamed for any perceived wrong doing. Many people don't realize they are offending a particular race until someone complains.

"These are just regular people who had no reason to know why these things are dislikeable," he said. "We all make errors. These people just didn't know."

Azania would like to see the mascot shelved and perhaps replaced with an animal that is native to the jungle instead of a misleading image of the Native person.

Congo Bongo is a giant indoor playground for children, featuring a climbing wall, trampoline and bungee rope, video games, and an elaborate tunnel system.

Report

By Rob McKinley
Windspeaker Staff Writer

FORT MCMURRAY, Alta.

Two months after the fatality inquiry into the death of her 13-month-old son was completed, Angela Watling can't believe that no recommendations have been suggested from a judge's final report on the death.

Skylar Waquan died in Edmonton's University Hospital on Aug. 16 last year after a three-week illness, ending with a diagnosis of the virus associated with the flesh eating disease.

The four-day fatality inquiry was requested by Watling and the Mikisew First Nation near Fort McMurray. Watling and her then common-law husband Edwin Waquan, believed that more should have been done for their son at the Fort McMurray health centre where the young boy's ordeal began.

The boy's condition gradually declined after receiving an umbilical hernia operation in the northern community's hospital. Three weeks after the operation he was dead.

On July 18, a report concluding the inquiry was finalized by Judge Lawrence Nemirsky, who presided over the inquiry. It was hoped the report would provide recommendations to make similar incidents less likely in the future.

Covering the four days of the inquiry in a page-and-a-half report, Judge Nemirsky offered no recommendations. The document made no reference to any fault being attributed to the hospital in Fort McMurray.

"Despite the extensive evidence presented at the inquiry, I can make no recommendations that might serve to prevent similar deaths from this infrequently encountered, extremely aggressive and highly invasive affliction," Nemirsky stated.

The report did note that the young boy died from necrotizing fasciitis, "due to or as a consequence of surgical repair of umbilical hernia."

The still-grieving mother said

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Report comes up short

By Rob McKinley
Windspeaker Staff Writer

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The still-grieving mother said



The inquiry into Skylar Waquan's death resulted in a one-and-a-half page report with no recommendations. The family is disappointed with the findings and is considering a civil suit.

that just isn't enough.

"I was really hurt by what was written in the report," Watling said. "The whole thing they forgot is that a little baby lost his life."

Another forgotten thing was courtesy, said Watling.

She found out about the release of the report through a reporter.

"I got a call from a news reporter in Fort McMurray. What an awful way to find out," she said.

Not blaming her lawyers, who she said were all on holiday at the time of the report's release, Waquan said it was just another thing that made this whole ordeal a real nightmare.

She sat through the fatality inquiry, re-living the last days of her baby's life because she thought the inquiry would make a difference. It hasn't, and the mother of two other children is exhausted.

"I thought this would prevent this kind of thing happening again in the future, but there's no recommendations. . .," she said. "It's going to happen

again, and again, and again."

Virginia May, the lawyer for the Mikisew First Nation and the baby's family at the inquiry, was not satisfied with the report either.

For what the family has been through, to offer a page-and-a-half report with no recommendations is not helpful, she said.

"I was very disappointed with the decision in its brevity," she said from her Calgary office.

The lack of information in the report leaves some gaps that still should be filled, said May.

Recommendations, any recommendations, could have helped the parents and given the hospital direction, May said.

But just because there were no recommendations doesn't mean there are no issues, May said.

"It doesn't mean everyone has to forget what was heard [in the inquiry,] May said.

May, who is still representing the family, isn't ruling out further legal action against the Fort McMurray health system.

"Civil [law suits] are clearly an issue," she said

Inquiry is called 20 years after deaths

By Rob McKinley
Windspeaker Staff Writer

SEPT-ILES, Que.

The bodies of two Native fishermen who died in a Quebec river 20 years ago could be exhumed to assist with a commissioned inquiry into their deaths.

Eric Lepine, the commission lawyer said digging up the graves of Moise Regis and Achille Vollant isn't out of the question during what is expected to be a four-month fatality inquiry.

"They could be exhumed. They might be," said Lepine.

This is the first public inquiry into the June 9, 1977 deaths of the Montagnais Innu men who drowned in the waters of the Moisie River, north of Sept-Iles near the St. Lawrence Seaway.

Three inquests into the deaths have been held by the Quebec provincial police and the Quebec city police. Those inquests came in 1978, 1979 and 1996. The findings and contents of those inquests were never released to the public.

Since the deaths many people on the Malotienam reserve near Sept-Iles have argued that game wardens fought with the two men before throwing them into the water.

"We think it happened like that," said Riel Vollant, the clerk of the Malotienam band.

Vollant said he and a number of other people were on the river at the time of the deaths.

"There are many people. . . that were there when it happened and the commission is looking for their [recollection] of it," he said.

The commission began in early August and isn't expected to wrap up until the end of November.

Lepine said there is a long list of witnesses and experts expected to provide evidence.

"There could be 50 or 100 witnesses," Lepine said.

People taking the stand include oceanographers, game wardens, witnesses, Malotienam band council members, friends and family of the dead men and representatives of the Quebec police force.

The problem with an inquiry dating back 20 years is that memories get fuzzy and evidence is difficult to find, Lepine said.

"The material evidence is no longer available. Some of it is, but many items are not. . . and it's difficult for the witnesses to remember what happened 20 years ago."

Bringing back memories of 20 years ago could also be very emotional, said Lepine. Many people are bringing things back to the surface that they felt a long time ago.

"The emotions are still going to be high," he said. "They are still present."

Marc Brouillette, lawyer for the band council, said the main thing the people of Montagnais want is the whole story. They have received no official information about the deaths since they happened. This public inquiry is the first chance they have had to find out what happened.

"The outcome that the reserve wants to obtain is the full disclosure of all the proof that the previous inquests obtained over the years," he said. "Mainly, they want to obtain the truth. They want to know exactly what went on in the river in 1977."

The fatality inquiry is not to find blame in the deaths of the fishermen, but to find out how the deaths occurred.

Retired Quebec Judge Yvon Roberge will preside over the hearing and produce a final report. That report will be sent to the province's attorney general's office.

Fourth Annual

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Lacrosse Hall of Fame announces inductees



PAUL BARNESLEY

National Hall of Fame member Gaylord Powless.

By Paul Barnesley
Windspeaker Staff Writer

VICTORIA

Lacrosse hall of famer Gaylord Powless, a Mohawk from Six Nations, said he's happy to see that one of his neighbors will join him in the hall later this year, but he thinks more of the great Aboriginal players of yesteryear should be recognized now, before it's too late.

"Some of them fellows are getting on," the former playing great said after watching the Ontario Midget team he coaches lose a heart-breaker to Team New York in the Indigenous Games gold medal game.

Like Akwesasne Grand Chief Mike Mitchell, whose nephew played against Powless' side that final Saturday of the Victoria games, the hall of famer believes the hall governors have to take unusual steps to remedy 100 or more years of exclusion of Aboriginal players.

"I think they've got to change the rules to let more of the older players in,"

Powless said.

Two years of lobbying for more Aboriginal inclusion in the Canadian Lacrosse Hall of Fame may have led to the creation of a new Veteran category of membership in the hall, but only two Aboriginal players were on the 16-name list of inductees that was released in July. Mitchell, a member of the Canadian Lacrosse Association executive board, had urged the hall of fame's governing committee to add up to 200 Aboriginal players to the membership.

Instead, the governors decided to name six new members to the hall's existing categories — the Box Lacrosse and Builders sections — while selecting 10 others as charter members of the Veteran section.

The two Aboriginal inductees — Judy "Punch" Garlow, 87, of Six Nations, and one of his former teammates, Harry "Tonto" Smith (deceased), also of Six Nations — were named as charter members in the Veteran category, which consists of 10 players — five from the east and five from the west — who eluded the attention of hall selectors during careers which occurred

between 1932 and 1960.

Garlow still lives on the Six Nations reserve, just outside the village of Ohsweken. He's a soft-spoken man who loves to talk about his playing days and to show visitors his souvenirs from an impressive playing career, sending those visitors on their way when it's time to leave with a quiet 'God bless you.'

He was considered the best goaltender in the game in the 1930s. He can still vividly recall the world championship game his Atlantic City Americans pro lacrosse club won in Toronto's Maple Leaf Gardens against the lacrosse Maple Leafs in 1932.

Harry Smith was one of six members of the Smith family to play lacrosse at a high level. He achieved world-wide fame through another of his activities, however. His stage name was Jay Silverheels and he played Tonto in the Lone Ranger movies and television series.

Those two and the other new hall of famers will be inducted into the hall officially in Vancouver on Nov. 8.

Hockey school gets a boost from dynamic role models

By Pamela Green
Windspeaker Contributor

LLOYDMINSTER, Sask.

With as many as 100 young hockey players from

five provinces and two territories, and a large team of coaches, talent scouts and well-known stars from the NHL, the sixth annual Aboriginal Role Model School in Lloydminster turned out to be

another success.

There was an electric feeling in the air, as participants shared ice time and swapped hockey secrets with hockey heroes Gino Odjick, Sandy McCarthy, Rich Pilon and Wade Redden.

The first objective of the school has been to provide strong, positive and dynamic role models for the young players as well as a quality on-ice program with lots of one-to-one support.

Over the last six years, many communities and individuals have come to the school on a regular basis, giving it the strong backing and support needed to keep the whole concept going.

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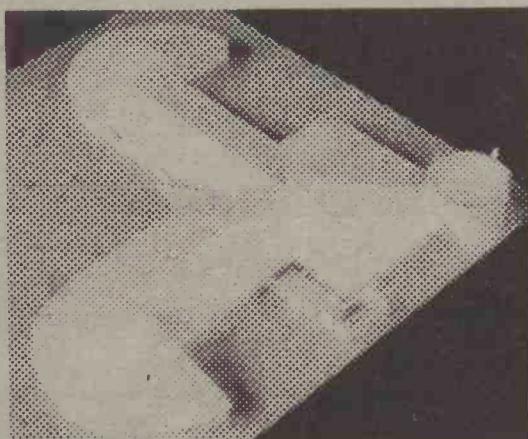


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Team

By Paul Barnesley
Windspeaker Staff Writer

The host team had second place in North American Games even though earned the most goals overall.

Team Saskatchewan letes earned 2,967 points overall team standing their fourth straight

Lacrosse

By Paul Barnesley
Windspeaker Staff Writer

In at least one aspect, the North American Indigenous Games medal game featured class competitors up to, or even surmounting expectations.

Fittingly, that sport — the Cree — the gift from people in North America to the world of team

The age group was 16 and 17 year olds

Team Ontario, the defending Ontario AAA champs from were favored to beat York and take the opponents, a collection of highly-skilled, well-players from K Akwesasne and Ontario different ideas. York had disposed of Yorkers in the previous match-up, beat Mohawk and neighbors by almost. But the underdog By employing superior gamesmanship, he close, catch some capitalize on just mistake by the Ontario New Yorkers beat could stage a big last Saturday of the

To the

Be

you

Team Saskatchewan does it again

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

The host team had to settle for second place in this year's North American Indigenous Games even though Team B.C. earned the most gold medals overall.

Team Saskatchewan's 840 athletes earned 2,967 points in the overall team standings to claim their fourth straight NAIG team

title. The runners-up from British Columbia had 2,477 points earned by 690 athletes.

Alberta was third, then Ontario, Manitoba, Kahnawake and the Yukon, with a very strong showing from a team that arrived in Victoria with fewer than 60 members.

The games kicked off with a spectacular opening day on Aug. 3. Early that Sunday morning the inner harbor in the provincial capital was jammed with onlookers as the tribal journey

made a stop in Victoria before continuing on to Washington state. The ocean-going canoes from various coastal communities paddled into the harbor and were welcomed in the traditional manner by the Coast Salish chiefs.

Later that day, across town at the University of Victoria, the athletes marched — team by team — around the track during the games' official opening ceremonies.

The next morning competi-

tion began. The cultural village in Sidney, a 20-minute drive north of the main games site, opened on Monday as well. The cultural and athletic sides of the Indigenous Games continued throughout the week until the closing ceremonies on Aug. 10, during which the 2,000 volunteers, the 5,000 athletes and the 3,000 cultural participants, 32 games staff and the government and corporate sponsors were honored.

Team Saskatchewan, as the

top team, was presented with a carved wooden paddle which was painted with a killer whale design. NAIG executive director Alex Nelson made the presentation to Saskatchewan Chef de Mission, Lorna Arcand.

British Columbia athletes won a games-high 117 gold medals. Team B.C. also picked up 67 silver medals and 53 bronze.

Next stop for the best Aboriginal athletes in North America is Fargo, North Dakota in 1999.

Lacrosse teams provide world-class NAIG final

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

In at least one age group in one sport, the North American Indigenous Games' gold medal game featured world-class competitors performing up to, or even surpassing, all expectations.

Fittingly, that sport was lacrosse — the Creator's game — the gift from Aboriginal people in North America to the world of team sports.

The age group was Midgets, 16 and 17 year olds.

Team Ontario, the two-time defending Ontario provincial AAA champs from Six Nations, were favored to beat Team New York and take the gold. Their opponents, a collection of highly-skilled, well-coached players from Kahnawake, Akwesasne and Onondaga, had different ideas. Yes, Ontario had disposed of the New Yorkers in the preliminary match-up, beating their Mohawk and Onondaga neighbors by almost 10 goals. But the underdogs had a plan. By employing some skillful gamesmanship, hoping to stay close, catch some breaks and capitalize on just one crucial mistake by the Ontarians, the New Yorkers believed they could stage a big upset on that last Saturday of the games.

At game time, Aug. 9 was a typical, glorious summer day in Victoria. The teams took to the uncovered, outdoor playing surface at the Braefoot Athletic Centre at 2 p.m. and played the final game in the bright sunshine. Both teams looked confident after advancing easily to the championship. Only the Ontario win over New York in the qualifying round marred either team's record.

New York struck first and then built up a 4-1 lead. Ontario carried the play but couldn't solve New York goalie Chris King or his goalposts. During the first two periods, the favorites bounced an even dozen shots off the iron. That would later prove to be a factor in more ways than the obvious reason.

"Those 12 posts in the first two periods demoralized our guys," said Ontario coach Gaylord Powless, a lacrosse hall of fame member. "That led to frustration and a lot of unnecessary penalties."

Just when things looked their worst for the Ontario team members, they showed how a group of players from their relatively small community of 9,000 has managed to hold onto the undisputed provincial title for two years against competition from Toronto teams and other big city competition.

Ontario rallied. They scored on the powerplay, scored while

even, and then scored while short-handed, knotting up the score at seven after two periods.

Early in the final period, the Ontario penalties took their toll. Ontario was two men short but somehow when the ball was faced off, there were four runners on the floor — one too many! That huge mistake meant yet another penalty and, worse, created disarray on the normally well-organized, well-disciplined Ontario bench.

New York scored five straight goals to lead 12-7 with less than 10 minutes remaining. Desperate and sensing that their gold medals were in jeopardy, Ontario again swarmed the New York net. They scored three times to make it close, but time ran out with the score 12-10, leaving Team New York as the North American Indigenous Games champions.

After the game ended, Team New York's manager Richard Oakes, still dripping because his charges had dumped the water jug over his head in a victory celebration, explained how his team had done it.

"We saw in the first game that they really rely on their fast breaks," Oakes said. "So we knew we had to shut that down and work a lot harder in the defensive zone."

Led by Onondaga all-world selection Drew Bucktooth (named to the all-world team at last year's World Junior



PAUL BARNSELEY

Team New York shows its appreciation of manager Richard Oakes by dumping out the team's water jug over his head. New York stole the gold from Team Ontario in an exciting Indigenous Games final. The game may have been the best display of top level talent during the weeklong NAIG event.

Field Lacrosse Championships in Japan) the New York team was able to put up a solid defence around goalie Chris King, an Akwesasne resident.

The New York starting netminder didn't appear during the first meeting of the teams, something the manager admitted was intentional.

"Well, we had to give both goalies a bit of work," he said, smiling to reveal that his club just might have set up Ontario to gain the psychological advantage in the game that really mattered.

"Actually, it was good for us to lose that first one," Oakes

added. "There's nothing wrong with being the underdog when you're playing against a team of that caliber. That way, the psychological advantage went our way."

Ontario players were in shock as the game ended. They couldn't believe they weren't taking the gold medals home with them. Team New York was equally as jubilant, enjoying their well-earned win.

Lacrosse fans were the real winners, though. This game may have been the best display of top level talent anywhere in Victoria during the games.

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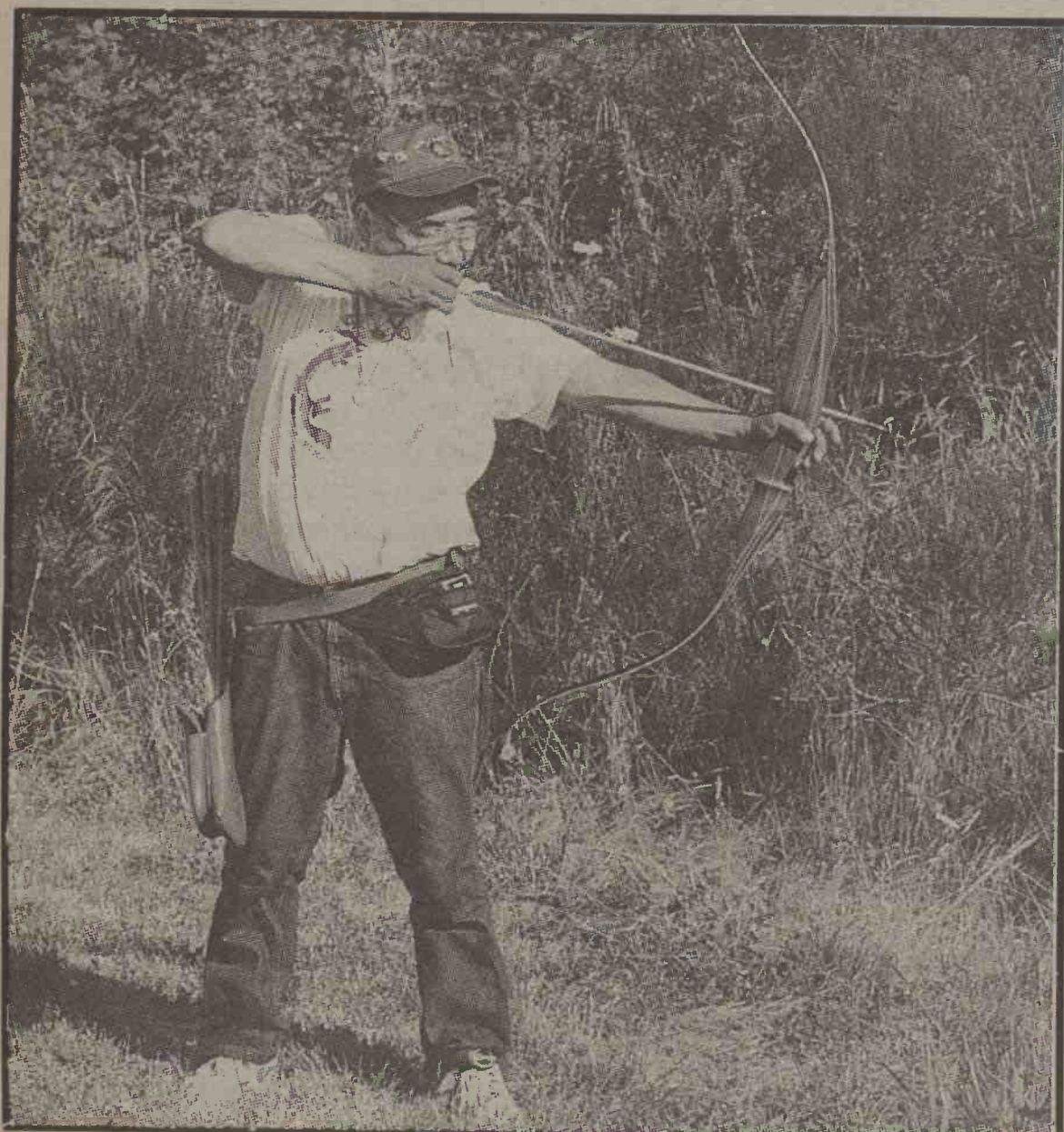
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TERRY LUSTY

Discus throw — Jonathan Kurszewski, 19, of Fort Smith, N.W.T. unleashes a gold medal winning throw. The northern athlete went on to represent his territory at the Canada Summer Games in Brandon, Man. held Aug. 9 to 23.



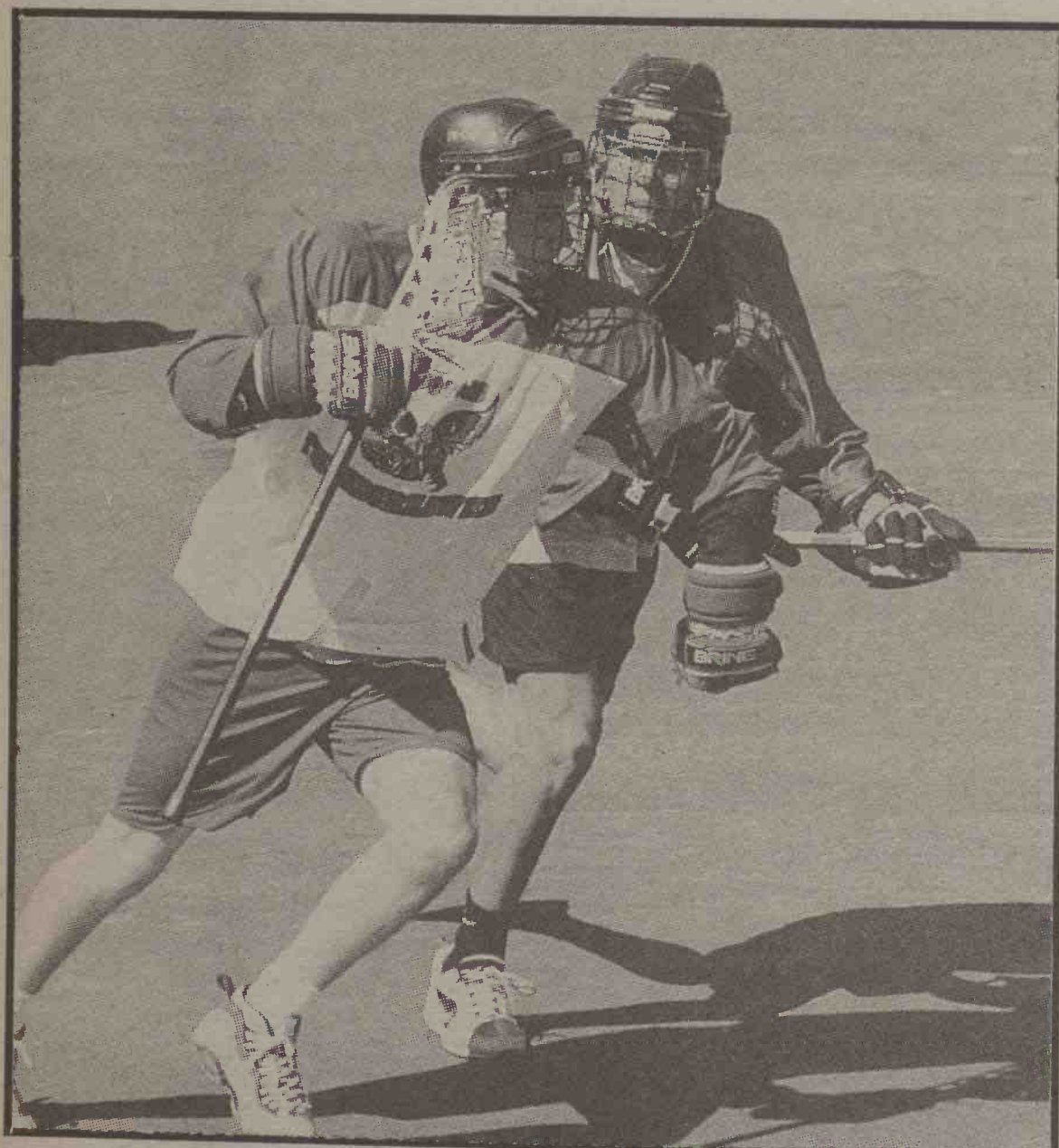
TERRY LUSTY

Traditional archery — gold medalist Sam Johnston takes aim during the traditional bow competition.



PAUL BARNSLEY

New Indian Affairs Minister Jane Stewart shares a laugh during opening ceremonies.



PAUL BARNSLEY

Lacrosse action — A New York player pushes past a Team Ontario member in the Midget final game. New York edged out the favorites for the gold medal.



*Celebrate the Circle
Share the Spirit*

**1997 North American
Indigenous Games**

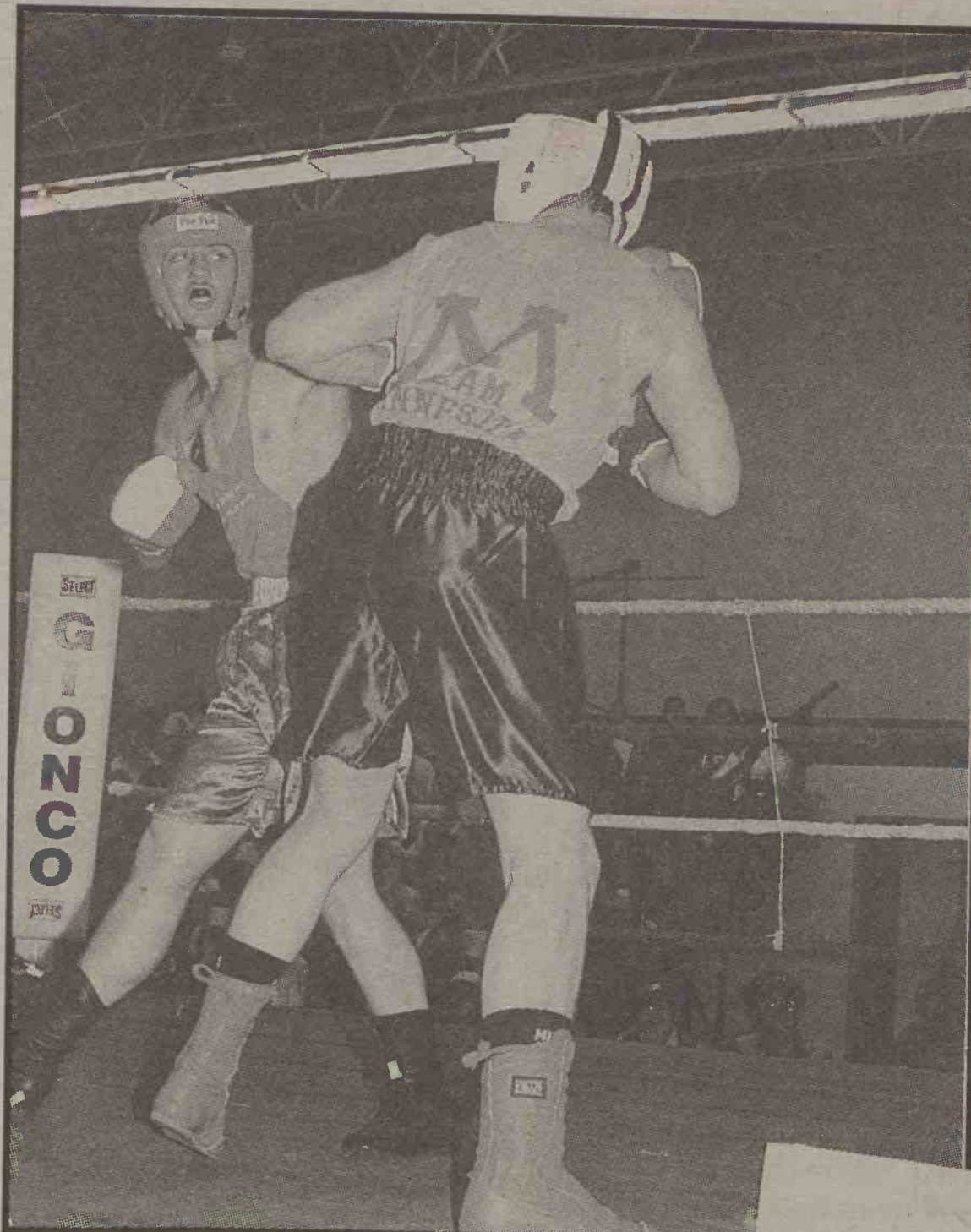
Aug. 3 to 10



The cultural aspect of the games featured many colorful West Coast Aboriginal dances. Left to right: Team B.C. showed the world the local traditions during the opening ceremonies. The cultural village featured Aboriginal cultures from around every corner. The Lekwommen dance group who performed a cleansing dance prior to arrival of the paddlers.

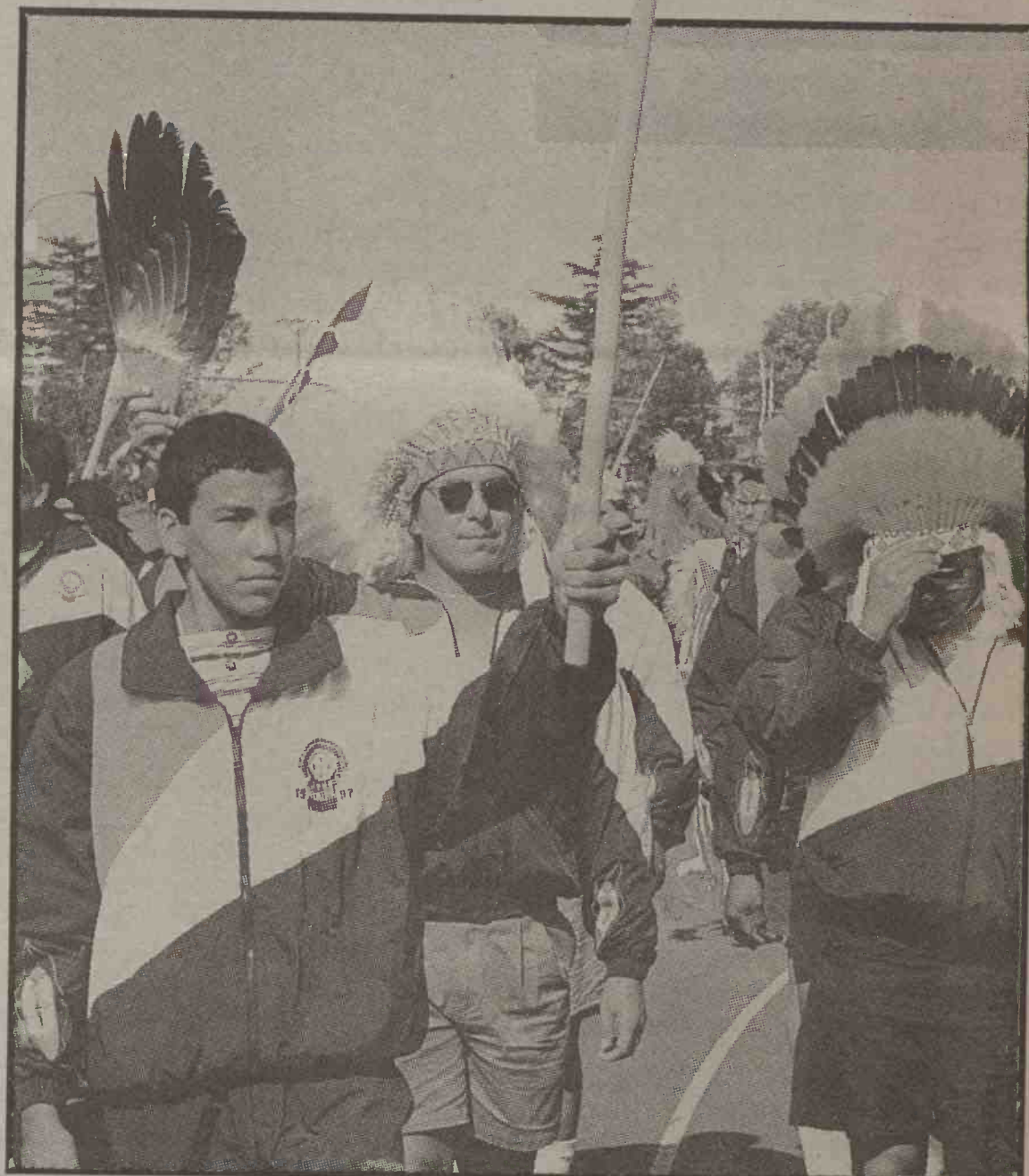
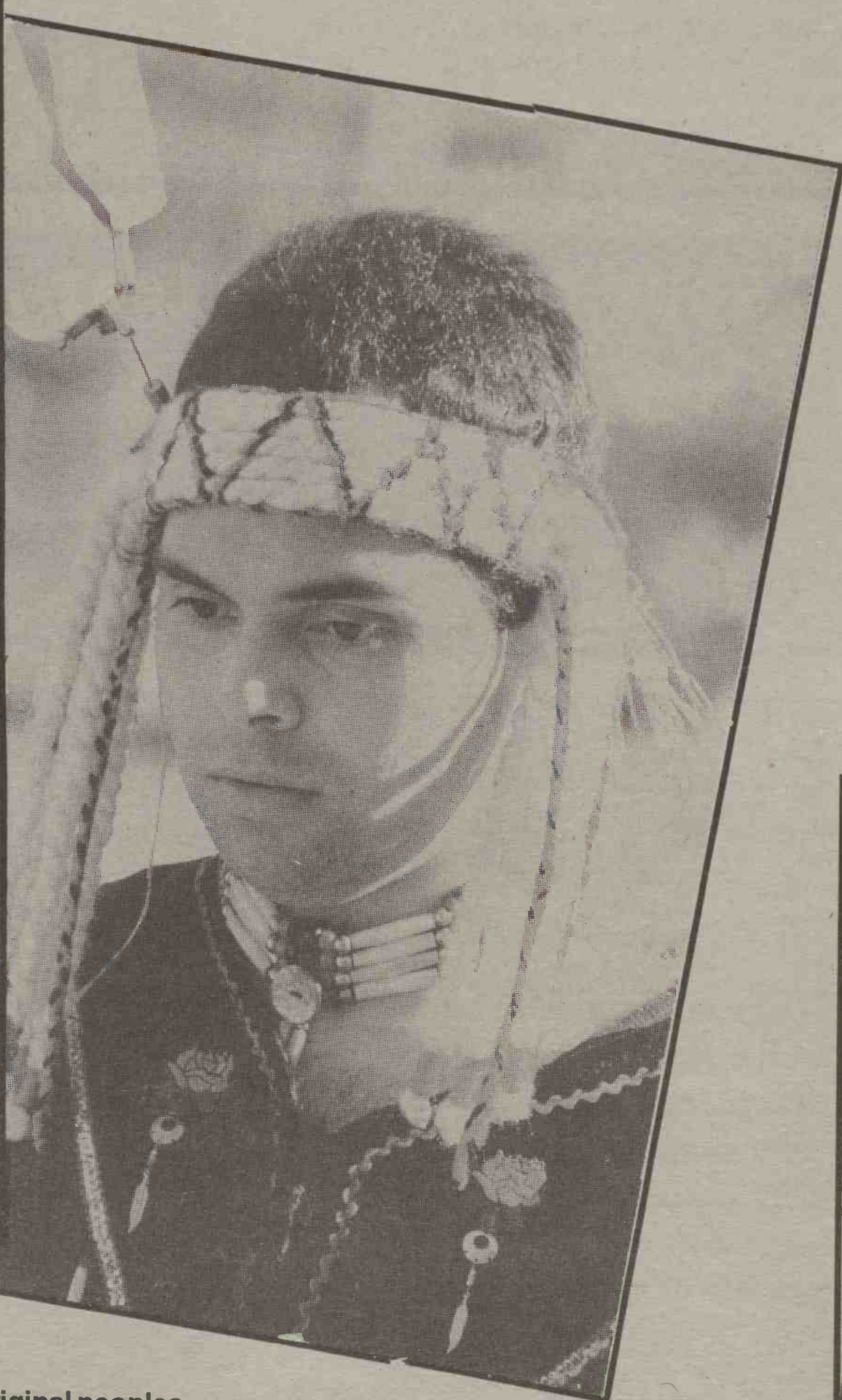


*Celebrate the Circle
Share the Spirit*
**1997 North American
Indigenous Games**
Aug. 3 to 10



TERRY LUSTY
Boxing gold — Alberta's Justin Berger (facing camera) won the gold when he defeated Minnesota's Cory Wvori.

**TEAM
Saskatchewan**



PAUL BARNESLEY
Overall title — Aboriginal athletes from Saskatchewan earned an extension of their reign as champions of the North American Indigenous Games winning a total of 296 medals.



PAUL BARNESLEY
Prone sharp shooting — The rifle shooting was dominated by participants from the Yukon. Entrants had to hit six tiny targets from almost 100 metres.

ect of the games featured many colorful West Coast Aboriginal peoples.
showed the world the local traditions during the opening ceremonies at the
featured Aboriginal cultures from around every corner of the world. A member of
formed a cleansing dance prior to arrival of the paddlers at the inner harbor.

Yukon track team just getting started

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

By the time the next games begin in Fargo, North Dakota two years from now, the 1997 North American Indigenous Games could be remembered by track athletes in the Yukon as the place where it all started.

Encouraged by their unexpected success during the recently completed competition in Victoria, coach Jakub Jirousek and many of his young team members were talking about keeping the old gang together by starting a track club when they arrive back home.

Team Yukon had a memorable six days on the University of Victoria track during this year's games. They came for the chance to compete and be a part of NAIG. They left with several medals and a sense that there's more where those came from.

Coach Jirousek is a big reason why the athletes don't want to see it all end after the closing ceremonies. A very positive, supportive influence, Jirousek made them believe they could compete and, even better, made being at the track one heck of a lot of fun.

Robin Chambers won two gold medals and a silver for the Yukon in Victoria. She's one of her coach's biggest fans. The 19-year-old physical education major who attends classes at Nanaimo, B.C.'s Malaspina College hails from Haines Junction in the southwestern part of the territory. Even though her Team Yukon coach had absolutely no experience in track and field when he accepted the responsibility of overseeing the team, Chambers believes he had a big impact on its performance.

"It's true. I knew nothing at all about track when Nyla [Kugie, the Yukon team's Chef de Mission] asked me to help," he told *Windspeaker* in a trackside conversation that was frequently interrupted by his shouts of encouragement to team member Julius Skookum who was running



PAUL BARNSELEY

Track coach Jakub Jirousek.

the 1,500 metre race.

That remark prompted several amazed questions: "So what did you do? Did you take out a how-to book on track coaching from the Whitehorse library?"

Jirousek laughed at that suggestion. His team members joined in.

"It must have been a good book," triple medal winner Chambers said. "He's doing just fine."

The northern coach actually received some help from some of his contemporaries while in Victoria. He said he spent some time talking to Team B.C.'s Peter Cross, a former Clemson University and Team Canada track coach. They didn't have time to discuss a lot of the technical aspects of the sport, but it was obvious from the Yukon coach's approach that he'd been advised to ensure that his athletes keep a positive attitude at all times.

Julius Skookum, a Carmax resident, was running last as he came around the track again to run past the place where his teammates were standing. He was close to catching the runner in front of him despite looking almost exhausted. That might sound like a disappointing situation to be in for the competitor, but to hear his coach and teammates, you would think Skookum was headed for gold.

(see Yukon track team page 24.)

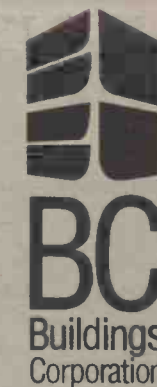
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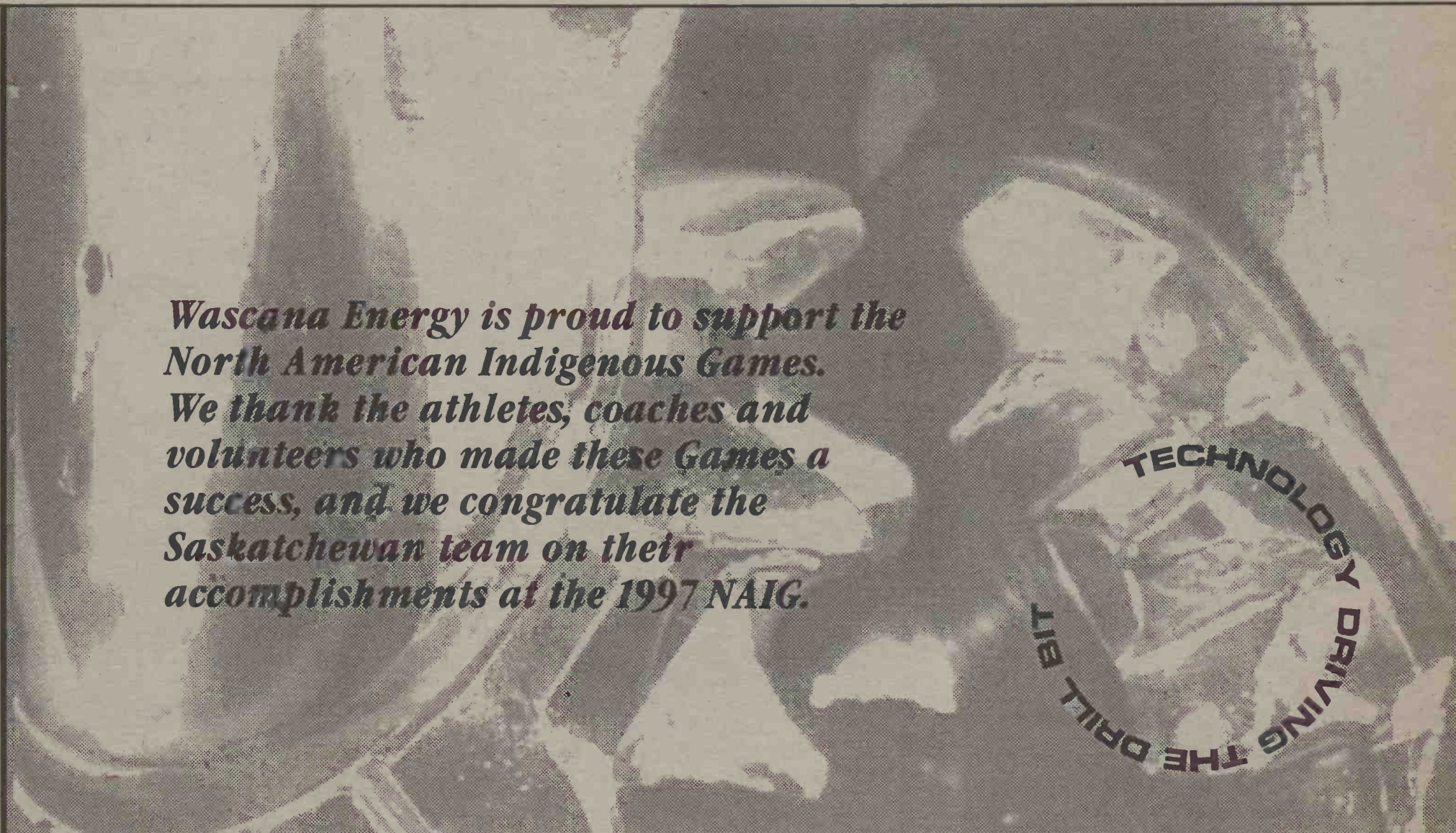
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Team Saskatchewan, what's your secret?

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA



PAUL BARNLSLEY

Team Saskatchewan has won the overall team title at all four North American Indigenous Games so far. They must be doing something right, but what?

All through the six days of competition at the 1997 games, serious sportsmen and women were asking that question, and a couple of others. In fact, the event seems to make sports people, who are prone to analyzing and second-guessing every aspect of their particular sport as they look for a winning edge, ask a lot of questions.

"Why are many of the winning times or results only of average high school caliber?" some asked.

"Is it really smart to celebrate such mediocrity with such an expensive and complicated production as the Victoria games?" asked others.

"Why does Saskatchewan win every time?" asked yet another person. "And what does that mean? What are they doing right or what are the rest of us doing wrong?"

It's a complicated issue, to say the least.

The best athletes at the games all agreed that they weren't going to be pushed to greater heights by the relatively weak competition in Victoria. Jonathan Kurszewski, a Métis national-class discus and javelin thrower with a legitimate shot at representing Canada at a future Olympic Games, was head and shoulders above his competition in both events in Victoria. It seemed that the 19-year-old from Fort Smith, N.W.T. only had to ensure that he was at the track on time in order to claim his two gold medals.

But Kurszewski said there are two aspects to the Indigenous Games: the competition side and the cultural side. While he was using the Victoria meet as a warm up for the Canada Summer Games in Brandon, Man. the following week, he said it was the Indigenous Games that he looked forward to the most.

"I look forward to these games

Jonathan Kurszewski, discus and javelin thrower, said the games provide a chance to meet his people and find out more about his Aboriginal background.

above all the others," he said. "It's a chance to meet my people and find out more about who I am. That's very important to me."

His younger brother Jessie, age 16, is a highly-regarded fastball pitcher whose N.W.T. team didn't make it to the games because of funding problems. Jessie traveled to Victoria anyway and was entered in the javelin throw at the last minute — he won the gold. That speaks volumes about the competition level at the games: a good athlete who doesn't really specialize in a sport can still come out on top. Other gold medalists also told *Windspeaker* that they were only casual participants in their sport, something that once again raises questions about the relative value of the games.

But Jessie Kurszewski wouldn't change a thing. "I enjoy it," he said. "It's not so strict here. It's more about raising your spirits about who you are."

But many of the more hard-headed sports people who attended the games say they worry that giving all the trappings of national or international level competition to athletes who haven't really earned them is not going to help Aboriginal athletes or Aboriginal athletics improve. (see Choosing winning page 24.)

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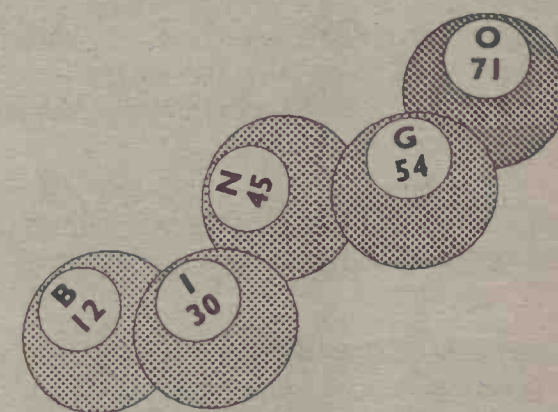
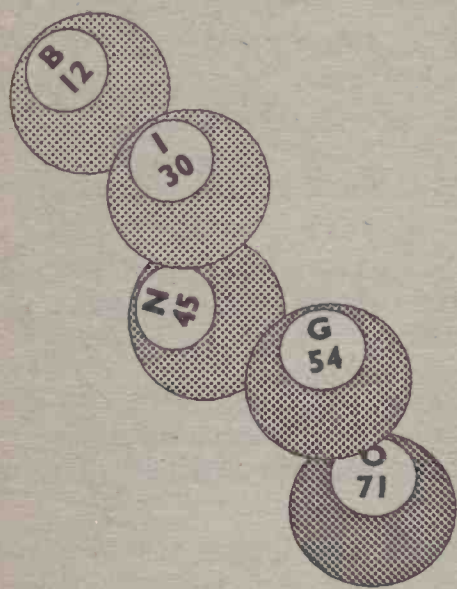
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Yukon track team

(Continued from page 22.)

"Run your own race, Julius," coach Jirousek yelled as the runner ran into hearing range.

It was a message that said: 'Don't be tempted to pass that runner in front and then run the risk of not being able to finish. Pace yourself and get across the finish line. That's a victory all by itself at this stage in your development.'

The teenager heeded the advice and fought through the pain to cross the line.

"That's why we're here!" a jubilant Jirousek said. "That's what these games are all

about. There's all this talk about medals. We didn't come here for medals. We came here for that! There's a guy that's never been in a track meet before. He's never even been at a track meet before, I don't think."

The Yukon track team was together almost all of the time during the games. Despite being from many different parts of the territory, they were talking about keeping the team together after the games. That would give them a chance to continue learning and progressing and perhaps lead to bigger and better things in 1999.



PAUL BARNSELY

The Yukon track team doesn't want the spirit of the games to fade away, so the members are going to organize their own track club.

Choosing winning teams vital to games success

(Continued from page 23.)

Some speculate that Saskatchewan has so much success because they have taken the politics out of the team selection process. More of the best athletes in Saskatchewan actually get to the games. The Federation of Saskatchewan Indian Nations uses revenue from its share of the province's casinos to fund the NAIG team and the selection process. Team Saskatchewan is an independent body that is centrally organized. They keep the selection process above the local level and that helps ensure that only the most deserving athletes go to the games.

Contrast that with Alberta, a more typical example, where in-

dividual communities provide funds for teams and, sources say, expect that athletes from their community will make the team whether they are the province's best or not.

One Alberta organization which decided to try and follow the Saskatchewan formula had a very successful games. The Eagles First Nation Volleyball teams both won gold in Victoria, representing their province in the Bantam and Juvenile age groups. Chris Hollingworth put the Eagles program together. He said the only qualification for trying out for his teams was Aboriginal ancestry. The only qualification for making the final roster was to be one of the best players at

the tryout. Hollingworth and his fellow coaches (his wife Corina, Cree Master of First Nation Education student Tim Magetts, and former University of Alberta volleyball Panda Heather McIntosh) scoured the province looking for talent. The teams were actually forced to relocate from Enoch to Sampson Cree, because not enough Enoch players were kept on the roster.

"There was pressure applied," Hollingworth said. "We weren't allowed to practice in the Enoch gym. But we were invited to come to the Sampson Cree Nation."

Hollingworth said he saw too many teams at the games that were disorganized and lacked

discipline. His teams proved that it doesn't have to be that way, he argued.

The volleyball coach said he felt especially good when players from the Junior Women's gold medal winners congratulated him on the discipline of his teams. That's because Team Colorado was not a typical NAIG entry; every member of the roster plays volleyball for a college team in the United States. Two of the players are the first Aboriginal women to ever play on a Division 1 major college NCAA team. They cruised through the Victoria competition undefeated, rarely even allowing a point against.

The team was well-coached,

well-prepared, strictly disciplined and tightly, professionally organized.

That's the direction Aboriginal athletics should be going and it's going to take some major changes to start down that road, Hollingworth said. Other observers who would like to see the Indigenous Games used as a way to expose Aboriginal athletes to the rigors of elite level training agree.

Hollingworth believes that Saskatchewan has taken the first step in that direction by removing local politics from the team selection process. The four-time champions are leading the way and it makes sense, he said, for the other territories to follow.

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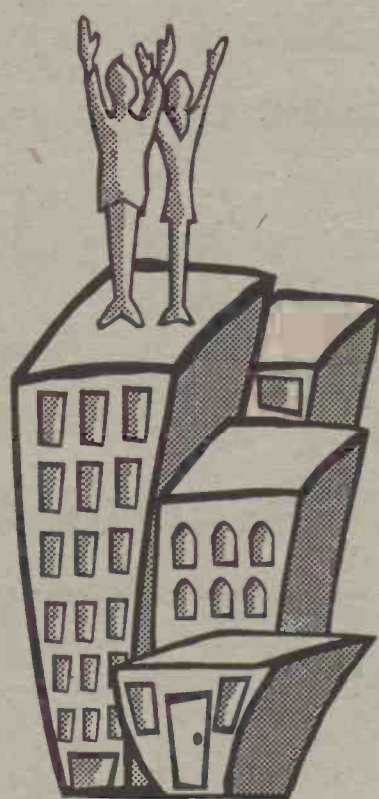
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Play e



By Kenneth William Sage Writer

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By Ian Ross
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Scirocco Drama

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CHRISTMAS MEMORIES

Play examines quest for Indian identity



By Kenneth Williams
Sage Writer

fareWel
By Ian Ross
96 pages
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Welcome to the Partridge Crop First Nation, a fictional Saulteaux reserve in Manitoba's Interlake region. Here we have six characters, Melvin, Nigger, Robert, Rachel, Phyllis and Teddy getting on each other's nerves as they wait for the welfare cheques to arrive.

But the cheques don't arrive and so begins Ian Ross' play about frustration, helplessness, racism, self government and, ultimately, self-determination. Despite the depth of the issues that Ross presents in his play, he does so with humor and honesty. And don't believe that this is an issue-oriented play. These are issues that always arise on reserves whenever there is a crisis which, in this case

is the late welfare cheques. The play's title comes from the characters referring to welfare as "farewel."

This time the late cheques leads to calls for action. And to make matters worse, the chief is off to Las Vegas again. Teddy, the owner of the on-reserve pawn shop, feels it is time for the Partridge Crop First Nation to be a self-governing nation. For him, welfare is a government tool for oppression. He wants Partridge Crop to be self-sufficient but he knows he needs some form of revenue. He figures a casino will do the trick but he has to buy the machines, which is a problem for a reserve that is bankrupt.

But Teddy has a few problems of his own. He doesn't want women involved in the political process, he hates Bill C-31ers, as he calls them, and detests the success of Robert, a self-employed businessman, even though he needs his business acumen and money.

Melvin as a Bill C-31er, is having an identity crisis. He's a Christian but he's also a gas sniffer. He believes in Teddy's dream but resents his bullying and hate for "half-breeds." His big desire is to be able to stand up and say that he's an Indian, but can't because he's not traditional, can't speak Saulteaux

and only got his treaty status because of Bill C-31. Melvin is also torn because he admires Robert's success but refuses to take the job Robert offers him because he's lazy. He believes in Teddy's dream of self government because no one else is demanding it and he's tired of waiting for the welfare cheques.

Phyllis is near the end of her rope because she's out of food and needs the cheque to feed her children. On top of that, there's been two funerals lately and her superstitious fear is telling her that death runs in threes and there's bound to be another dead person soon. She hates herself for being on welfare. Teddy's demand for self government is tempting but she's afraid it will only make things worse and lead to a return of their "heathen" past. Phyllis' best friend, Rachel, is also considering leaving the reserve and returning to Winnipeg, thus leaving her alone to face the hopelessness surrounding her.

Rachel too is suffering an identity crisis. She hates the welfare but the only option she sees is to return to Winnipeg. Teddy's dream of self government is enticing to her but he wants nothing to do with her because of a se-

cret they share about her past. She reaches out to embrace the traditional ways to help her heal her past and give her the strength to face the future.

Nigger is a clown; an indestructible Indian who's been beaten, bitten, run over and shot but is still breathing and drinking on his own power. Nigger's real name is Sheldon, but no one refers to him as that. His dream is to be considered a good man even though he looks like a bum and can only feed himself on the sandwiches that are offered at wakes. His prize possession, a fiddle, sits in Teddy's pawn shop and he can't scrape up the five dollars needed to get it back. But he hobbles along, going where the winds of change blow and gets caught up in the self government dream because it will mean Bazooka Joe comics will be written in Saulteaux. But when Rachel and Melvin are at their lowest, Nigger will be the guide that will lead them to the answers they seek. Unassuming and honest, Nigger just doesn't want to be dead to be considered a good man.

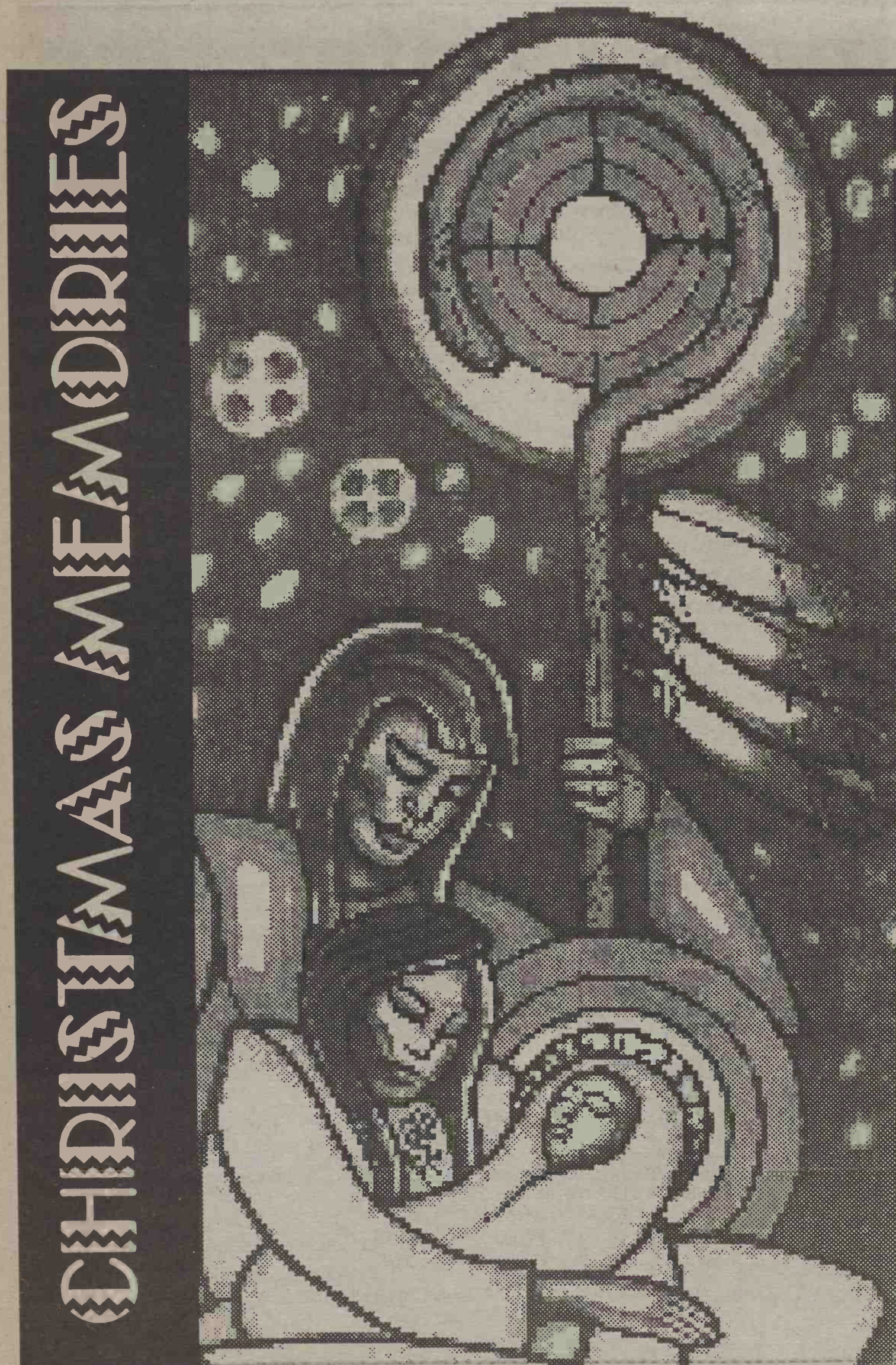
Robert, under any other circumstances, would be considered a successful man. He owns a septic tank cleaning service which earns him

enough money to have his own satellite dish and a new truck whenever he needs one.

But his success also earns the resentment of other people on the reserve. He would think himself to be reasonable and logical. But he's just as much a bigot as Teddy because he sees his own people as nothing more than welfare bums. He's abandoned traditional beliefs for Christianity and feels property is more important than people. Even though he doesn't collect welfare, the frustration of the others will eventually affect him.

Ross honestly portrays people near the end of their rope who are reaching out for some sort of salvation. He's not afraid to show Indian people who are gas sniffers, ex-hookers, bigots and reliant on welfare.

But he's not making fun of these people. They are trapped by circumstances beyond their control and are trying to escape any way they can. He refuses to judge these people and presents them so that we can't judge them either. In the end, we are closer to understanding what it means to be an Indian and that it is something that supercedes any government or band council definition.



All you budding *Windspeaker* writers – this is your chance. Write about your fondest Christmas memory – something that you would like to share with *Windspeaker's* readers and your story may appear in *Windspeaker's* upcoming Christmas Special.

Windspeaker's Christmas Special will be published November 24 in plenty of time for Christmas. The deadline for accepting submissions is November 13th.

Every hopeful writer will receive a free *Windspeaker* pin just for submitting a story.

The best stories published, as judged by our sentimental editorial panel, will receive prizes which include:

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Via Mail: *Windspeaker*
15001-112 Avenue
Edmonton, Alberta, Canada
T5M 2V6

Please include your full name and address and a daytime phone number with your submission.

Windspeaker reserves the right to edit, prior to publication, all stories for length and grammar. For more serious revisions the author will be contacted. *Windspeaker* and AMMSA are not responsible for lost or delayed submissions. Prizes must be accepted as awarded. The decision of the judging panel is final.

Festival offers more than music for the ears

By Jackie Bissley
Windspeaker Contributor

TSAILE, Arizona

When Native American Music Festival co-ordinator Ferlin Clark first put out the call to Native American musicians some three years ago, he had no idea that a fire had just been lit. Not only did artists answer his call, they exceeded his expectations forcing him to expand the initial plan of an afternoon concert into a full-blown two-day event.

Once again, the Ned Hatathli Center, at the Dine College in Tsaile, in the heart of the Navajo reservation, hosted the music festival that took place over the Father's Day weekend in June.

Families, sometimes four generations, sat wrapped in blankets listening to music under the stars — music that sent echoes ricocheting off the canyon walls.

Musicians covering a wide spectrum of genres were included on the festival bill — from Thrash and Heavy Metal to Blues, Rap and Jazz, to traditional singers and dancers, to headliners like Ulali and Bill Miller.

Even though most of the talent assembled was from the four corners area of Ari-



JACKIE BISSLEY

Performing at the Native American Music Festival was female acappella group Ulali.

zona, performers came from across the country to be part of the festival spirit, like blues guitarist-singer Tracy Nelson who drove all night from Los Angeles and Ulali and Bill Miller who flew in late Saturday afternoon from existing tours.

Navajo Nation's own KTNN radio, the festival's co-sponsor with the Dine College, was on hand, as were many of their on-air personalities who served as masters of ceremonies for the event.

Friday night started with an opening prayer, followed by the Apache Crown Dancers, then young thrash bands, Loxx-Ska and Killer 89. Some of the other acts that night included Tsaile's own band Spear, rapper Natay, Bluesman Tracy Nelson, and rock band Nations Ensemble. The night closed to the hard driving sound of Loud Silence.

Saturday's line-up was equally impressive, starting off at noon with James



JACKIE BISSLEY

Thrasher band Killer 89 from Tuba City, Arizona brought some variety to the weekend.

Bilagody and continuing with performances from the Chinle Valley Singers, Rex Redhair (aka Navajo Elvis), Knifewing, Star Nayeaa, and jazz-fusion music from the multi-talented Redhouse Family Jazz Band. Juanito Becenti, a 16-year-old classical pianist, received a standing ovation for his brilliant performance playing his own compositions. Headlining the festival Saturday night was the female acappella group Ulali and

Bill Miller who blew the audience away with his talent and energy. The festival closed with a prayer and an impromptu gathering on stage of all performers to sing the Bob Dylan classic, "Knockin' On Heaven's Door."

Interspersed between acts throughout the two days, local talent was showcased giving novice performers some welcomed exposure, and the audience a preview of some home-grown talent. (see Music festival page 27.)

6th Annual Men's Wellness Conference

September 22 - 25, 1997

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- 1 DAY WORKSHOPS
 - Healing Through Music
 - Leadership: Towards the Future
 - Laughter: Nutrition of the Soul
 - Sharing the Journey: Understanding HIV/AIDS

AGENDA

Monday, September 22, 1997
7:00 - 10:00 pm Registration

Tuesday, September 23, 1997
9:00 am Welcoming Remarks
Planning Committee Chairman - Larry Gauthier
Opening Prayer
Honour Song
Introduction of Conference Hosts - Gordon Tootoosis & Erroll Kinistino
9:30 am Keynote Presentation - Clayton Small "To Nurture Our Spirit"
Announcements
Introduction of Resource Presenters & Conference Rovers
Coffee/Refreshment Break
10:00 - 10:30 am Workshops Begin *See Schedule in your Kit*
10:30 am - 12:30 pm Luncheon Buffet
12:30 - 1:45 pm KEYNOTE PRESENTATION - David Languedoc "Celebrating Our Spirit through Music"
1:45 - 2:00 pm Workshops Continue *Coffee will be available all afternoon*
2:00 - 5:00 pm Evening Program
7:00 pm A musical adventure, toe tapping, hand clapping time... with David Languedoc and Rainbow
Support Groups Begin A.A., G.A., Alanon, N.A
Talking Circles: Elders, Families, Youth, & Women

Wednesday, September 24, 1997
9:00 am Opening Prayer/Conference Hosts Remarks
9:15 - 10:00 am KEYNOTE PRESENTATION - "The Wounded Spirit; Becoming Whole"
10:00 - 10:30 am Coffee/Refreshment Break
10:30 am - 12:30 pm Workshops Continue
12:30 - 1:45 pm Luncheon Buffet - Special Feature: "Vern Cheechoo" "Singing Songs for the Soul"
1:45 - 2:30 pm KEYNOTE PRESENTATION - Duran Jacobs "To Reclaim the Spirit; out of Alcoholism into the Light"
2:30 - 5:00 pm Workshops Continue
Evening Program
6:30 pm Banquet - Limited Tickets
Conference hosts Entertain: Gordon Tootoosis & Erroll Kinistino
Indian Humour at its Finest - Dale Auger; the Kwiasak Pahkiso Man
Home Made Talent Show
7:30 pm

Thursday, September 25, 1997
9:00 am Opening Prayer
9:15 - 10:00 am Wisdom of the Women
10:00 - 10:30 am Break
10:30 am - 12:30 pm Workshops Continue
12:30 - 1:45 pm Luncheon Buffet
2:00 pm KEYNOTE PRESENTATION - Ken Ward & Dave Belleau "Nurturing Our Spirit; Back Home"
3:30 pm Closing Ceremony - Honour songs
4:00 pm Closing Prayer
MAY YOUR TRAVELS HOME BE SAFE, AND MAY YOUR HEART BE HAPPY AND FULL.

CONFERENCE RATE: for hotel rooms is available, call Saskatoon Inn, Phone 1-800-667-8789 and inform them you are attending the conference. Rooms should be booked before September 1, 1997 to assure availability - book your rooms quickly. * Over flow hotel will be the Heritage Inn.

REFUNDS: Refunds will be honoured prior to September 1, 1997. Because the conference relies on the revenue generated from the registration fees, we are unable to refund any fees after September 1, 1997.

SUBSTITUTIONS: We will be having substituting September 20, 1997. Prior to September 20, 1997 written documentation required from participants or sponsor.

SUPPORT SERVICES: Because the workshops tend to generate issues, we have a team of trained counsellors available to assist you; we call them our "Rovers." The conference will also have evening support sessions. We encourage everyone to participate.

TALENT SHOW: It's becoming a tradition at the conference that we sing and jig, tell jokes and laugh. So once again, bring your guitars, fiddles and stories, and sign up for the talent show.

Elders Lounge and Counselling/Debrief Lounge will be available

CRAFT DISPLAYS: Crafts People will have booths set up carrying a variety of gift items, a wide array of beautiful hand crafted gifts and garments.

KEY NOTE SPEAKERS WILL BE FEATURED EACH DAY

BANQUET: Wednesday, September 24, 1997
This year's banquet tickets will be sold separately - (limited seating) \$10.00 Adults, \$5.00 Youth, Children, & Elders

REGISTRATION INFORMATION: \$150.00 fee prior to September 1, 1997. At the door \$300.00

Name: _____
Address: _____
Phone/Fax: _____ Band: _____
Amount enclosed: _____ Paid: _____ Banquet tickets: _____ Cheque#: _____ Dept.: _____

Mail Registration to: Men's Wellness Conference For Information Contact: Dwight Mirasty
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of our readers would recommend Windspeaker to others.

Music festival

(Continued from page 26.) This showcase also provided the stage for some more serious moments. One of the more poignant ones came Friday night when singer-activist Mervyn Tilden sang and spoke about the need for unity and one Nation — bringing awareness to the eminent confrontation with United States law enforcement over the forced relocation of the Navajo people at Big Mountain. There was a visible stillness that rippled through the audience reminding everyone of the urgency of the situation and the work that needs to be done.



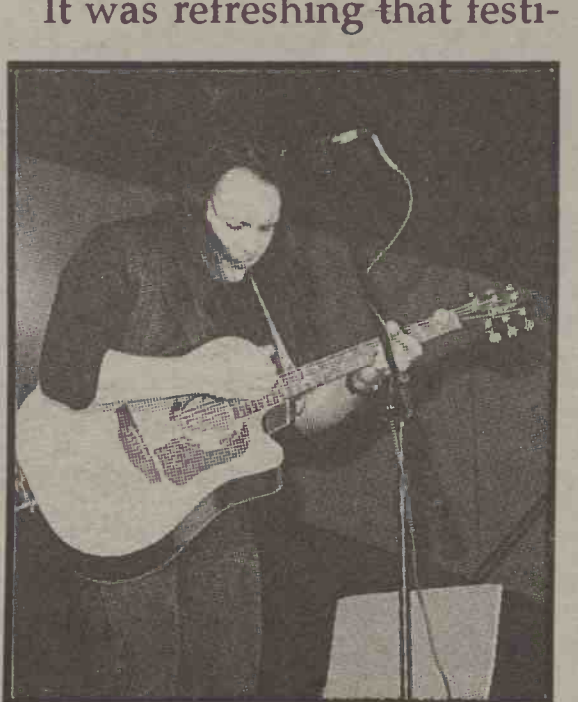
JACKIE BISSLEY

What really came across at this festival was the Navajo Arts and Humanities Council's commitment to include and give Native youth a voice.

Juanito Becenti. val coordinators did not censor music or content and there was no Indian stereotype or pre-defined image that artists had to conform to. This is what makes the festival so inclusive — diversity is celebrated, not condemned.

Young thrash bands like Loxx-Ska and Killer 89 and rapper Natay may initially sound harsh and angry, but these are not a bunch of irresponsible punks hooked on Hollywood or romanticizing about the "rez," but young people who see what's happening, have a vision and have something positive to say and contribute. It's becoming clear that a lot of youth are choosing music or the arts as their outlet for activism, as opposed to the armed struggle that dominated the 1970s. What is exciting about these artists is that, even though they have chosen a more mainstream musical format, their avenue of expression reflects their reality, and their lyrics and energy can not be separated from their experience as Native youth.

The Native American Music Festival in Tsaille feels more like a community gathering than a music concert. Maybe that's because the council puts just as much, if not more, energy into ensuring their own people are equal partners and participants in this event. Also, the staff, made up mainly of dedicated volunteers, must be acknowledged for their excitement and enthusiasm.



JACKIE BISSLEY

Bill Miller.

At a time when tribes across the country scramble to keep businesses from leaving the reservations, the Dine College and the Navajo Arts and Humanities Council emits a bright light across Indian Country by opting not to sell out and do it the easy way by taking the festival to a more profitable bordertown. This council doesn't just say it believes in the people, it proves it by standing on home ground and remaining accountable to its own community members.

"We want to keep our people here in the communities. This festival is about honoring our own and giving artists the opportunity to give something back. It's about volunteering and remembering that there was a time when money was not the motivating factor. You did things from the heart. You did things for your people," said festival coordinator Ferlin Clark.

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University to study Aboriginal issues

By Linda Dumont
Windspeaker Staff Writer

LEEDS, England

A research group at the University of Leeds in the United Kingdom is conducting a study of Aboriginal issues. It is part of a joint venture between the Canadian High Commission and the Foundation for Canadian Studies in England to support the development of sustained studies in contemporary Canadian issues.

"It is particularly timely given the Royal Commission and the changes likely to take place over the next two years," said Michael Hillier from the High Commission.

The University of Leeds was the recipient of an award offered by the High Commission and the Foundation for Canadian Studies for a two year research project. A competition was held and the university's proposal to study Aboriginal issues in contemporary Canadian society won.

According to Hillier, Leeds was successful in winning the competition because not much work has been done in this area of Canadian studies which covers a wide range of social, po-

litical and economic issues.

Universities in the United Kingdom conduct many studies on different aspects of Canada. The universities choose what they are studying, and a number of academics teach about Canada.

The Canadian High Commission and the Foundation for Canadian Studies are concerned with the universities that are teaching and doing research and publication within Britain. They want to encourage people to know more about Canada and Canadian society.

For most studies, the university pays about 80 per cent of the cost, the High Commission pays 10 per cent and the Foundation for Canadian Studies pays 10 per cent. Because they won an award, Leeds University will pay one-third of the costs, the High Commission will pay one-third, and the foundation will pay one-third of the cost for the research project on Aboriginal issues.

The Foundation for Canadian Studies is an educational charity registered in Britain that is recognized in Canada for income tax purposes. Its purpose is to support the development of Canadian studies in the United Kingdom.

Northern students study at La Ronge

By Linda Dumont
Windspeaker Staff Writer

LA RONGE, Sask.

A barrier faced by Aboriginal students from northern Saskatchewan to getting a quality education has been identified. Culture shock and isolation felt while they are attending classes at the two universities in southern Saskatchewan is a big stumbling block.

To eliminate this barrier, Aboriginal students from northern Saskatchewan can complete part of their university education without having to leave the north. The Northern Teacher Education Program (NORTEP) based in La Ronge was established in 1976 in co-operation with the Universities of Saskatchewan and Regina. As a result of the success of the program, the Northern Professional Access College (NORPAC) was established in 1987 to broaden the range of opportunities available to students from northern Saskatchewan.

"It is less of an adjustment for students from the north. It is a smaller community," said Elie Fleury, director of NORTEP and NORPAC. They are with their friends, and they get to go home every three weeks for field placement."

NORTEP offers a four-year teacher training course that is the equivalent of the degree

program offered through the University of Regina and the University of Saskatchewan. Students can specialize in early childhood, primary, the middle years, or secondary education. The students are able to do their field placement in their home communities. In the third year of the program, they are required to spend one summer and one semester at the University of Regina or the University of Saskatchewan. In the fourth year they have internships in a community outside their homes. Most of the graduates find employment in northern Saskatchewan.

NORPAC offers a two-year transfer program. Students can take the first year or two towards an Arts or Science degree at La Ronge, then finish their degree program at the either of the southern universities.

Between NORTEP and NORPAC there is a total student population of 110 to 125 students.

NORPAC attracts from eight to 12 new students each year. Many have an interest in working in the mines or in geology.

Students coming to La Ronge live in apartments rented by NORTEP and NORPAC. They are on campus for three weeks, then home for a week of field placement, so are able to keep close contact with their home communities.

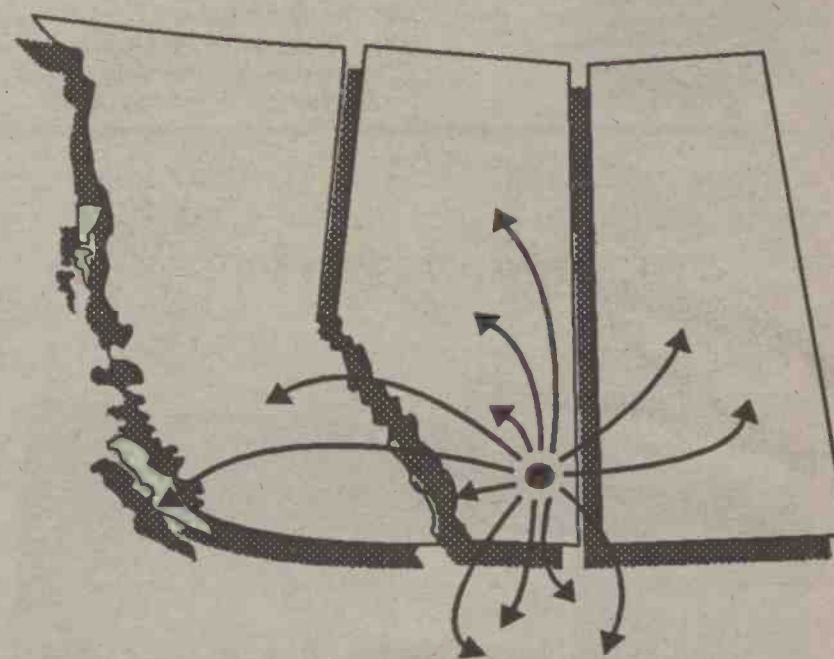
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Check out what Drew has to say...on page 9!



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On-the-job training provided to grads

By Linda Dumont
Windspeaker Staff Writer

PRINCE ALBERT, Sask.

Seven graduates of the First Nation Integrated Resource Management Program will be getting on-the-job training thanks to a new program. The new Resource Management Personnel Program is the result of an agreement between federal and provincial governments and the Federation of Saskatchewan Indian Nations.

The multi-partner program was announced at a signing ceremony at Prince Albert. Participants in the ceremony included Larry Ellis, manager of intergovernmental affairs who was representing Jane Stewart, minister of Indian Affairs; Vice-Chief Allan Adam of the Federation of Saskatchewan Indian Nations; Ross MacLennan, assistant deputy minister of Saskatchewan Environment and Resource Management on behalf of Lorne Scott, minister of Environment and Resource; and Pearl Stockdale Ross representing the Canada-Saskatchewan Strategic Work/Study Program.

The agreement commits partner organizations to a total of \$484,551 in funding and services in kind. Indian Affairs contributed \$90,000, Saskatchewan Environment contributed \$163,651, Canada-Saskatchewan Strategic Initiatives contributed \$175,000 and the Federation of Saskatchewan Indian Nations contributed \$37,900 toward the pilot project.

An additional \$18,000 was provided by the First Nation Forestry Program.

Stewart sees the program as more than an excellent opportunity for First Nations youth to learn skills while achieving individual goals.

"This program is an example of how partnerships among governments and First Nations organizations can realize progress on issues important to all of us," she said. "Today's graduates are gaining important experience in a career field where their skills and background will be invaluable in their communities in the coming years."

Scott praised the program. "Solving many of the province's longer term resource management concerns will require the full involvement of trained, knowledgeable and experienced First Nations' resource managers," he said. "This project focuses on the task of developing key individuals."

Vice-Chief Allan Adam of the FSIN views the project as another step towards a First Nations operated and greatly expanded resource management program. "When self government becomes a reality, regional First Nations will require a large number of individuals with the type of training and work experience this project will provide," he said.

The money goes towards employing and training seven of the 19 First Nations graduates from the resources management program offered through Meadow Lake Tribal Council.

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Commerce

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Environmental Science

Grande Prairie Regional College
Jesse Savard, Horse Lake, AB
Power Engineering

University College of the Caribou
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Robert Belcourt, Kelly Lake, BC
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Returned land to be used for educational purposes

By Eva Weidman
Windspeaker Contributor

WINNIPEG

Empty warehouses and dilapidated garages might not look like a million dollars, but when the row of empty buildings and vacant lots is located on two hectares (five acres) of prime real estate river property in downtown Winnipeg, the value climbs.

Which makes the gift of this parcel of land particularly valuable to the First Nations of Canada since land-owner, Susan Scott, decided her family's property should be given back to the original owners, the Aboriginal people of Canada.

Scott's gift was actually offered to the Assembly of First Nations in 1994, but a ceremony to accept and acknowledge her generosity was held July 25 of this year. Former Grand Chief Ovide Mercredi said the enormity of this "gift of compassion" took some time to comprehend.

"This is a place where we can develop and grow, a place in the city that we can call our own."

The stretch of riverbank property is the last undeveloped piece of real estate on Tache Avenue in St. Boniface, Winnipeg's most historic neighborhood. Across the nearest intersection is St. Boniface Cathedral and the grave site of Métis leader, Louis Riel.

On the other side of the Red River is the Forks, Winnipeg's



EVA WEIDMAN

Former Assembly of First Nations Grand Chief Ovide Mercredi with Susan Scott at the July 25 ceremony that acknowledged Scott's gift of land to Manitoba's First Nations community.

busiest tourist attraction, and directly across from the AFN's new property acquisition is the planned site for a new baseball stadium.

With neighbors like this bringing in a stream of tourists, any number of real estate development companies would have been more than happy with this parcel of valuable land.


But Susan Scott wants her family's land to be used "whatever way you as Aboriginal people see fit. The challenge is now yours — enjoy."

A rock painting by artist Natalie Rostadt-Desjarlais which is displayed at the Westin Hotel was the begin-

ning of a spiritual journey for Scott. Scott also receives teachings from Aboriginal Elders and others in the community.

"It is the simplicity of it all that makes it beautiful," Scott said.

The AFN has established the First Nations Education Trust Inc. to manage the property. The board will include First Nations representatives from across Canada. Suggested uses for the land include a language centre, educational facilities, and other developments. The trust is guided by a broad mandate to use the land for educational events that celebrate Native culture, language and history.



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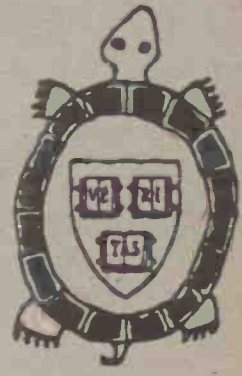
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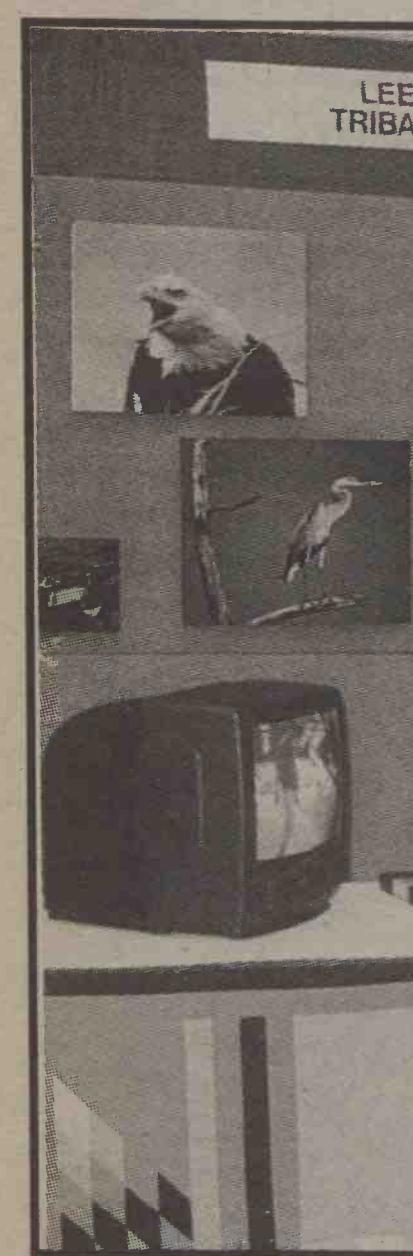
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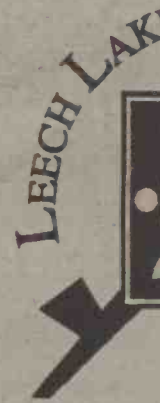
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Consortium ensures miracles continue in education

By Kenneth Williams
Windspeaker Staff Writer

WASHINGTON, D.C.

The American Indian Higher Education Consortium, a co-operative of 31 tribal post-secondary institutions in the United States and Canada, has been in operation since 1972. The goals of the consortium are: to develop and maintain the highest standards of education for American Indians by improving access to education programs; to develop and implement programs that are consistent with the inherent rights of tribal sovereignty and self-determination; to lobby private sources and the federal government to fund consortium programs; to assist consortium members to address the technical and economic needs of their constituent tribes; to promote higher education through a co-operative effort with other organizations; and to represent consortium members within the academic community.

Most of the institutions are community colleges in the United States, but the consortium also includes the Saskatchewan Indian Federated College in Regina and the Red Crow Community College in Cardston, Alta. The consortium's goals are to ensure that these institutions remain open, even though almost all of them are dangerously underfunded.

A two-year study, funded by the Carnegie Foundation for the Advancement of Teaching, reported that 30 tribal colleges across the United States are "underfunded miracles" that provide job-training, cultural awareness and an alternative to welfare-dependency in some of the nation's poorest and isolated communities. The 99-page report, *Native American Colleges: Progress and Prospects*, was released at a Washington, D.C. press conference on May 20, and went on to say that tribal colleges were funded below the average level of community colleges nationally.

Tribal colleges are not eligible for local or state-level education grants. The U.S. Congress has authorized federal

funding for tribal colleges at \$5,820 per enrolled full-time student, but actual funding is about \$2,860. The Carnegie report called for full funding for the colleges.

Despite the lack of funding, the colleges were improving the economic opportunities for their 25,000 currently enrolled students.

"Despite overwhelming obstacles, America's tribal colleges are educating thousands of our people, providing them with perhaps their only chance at economic self-sufficiency," said Dr. Janine Pease-Pretty On Top from a prepared statement. Pease-Pretty On Top is president of the Little Big Horn College in Montana.

As an example, 80 per cent of the new students at the Navajo Community College in Tsaile, Ariz. were unemployed and receiving welfare at the time of enrolment. Following graduation, only 10 per cent were on welfare. Of the rest, 40 per cent found employment and 50 per cent transferred to mainstream four-year colleges.

"Eight years ago, it was the Carnegie Foundation whose original report on tribal colleges that brought our existence to the attention of America at large," said Dr. Gerald Monette from a prepared statement.

Monette is the president of the Turtle Mountain Community College in North Dakota and president of the board of directors of the consortium.

But the need for more funding has been partially relieved by a \$22 million grant over four years from the W.K. Kellogg Foundation.

"These grants from the W.K. Kellogg Foundation are an infusion of funds that will help us survive as we meet the challenges of the future," said Dr. Monette. "Kellogg has shown itself to be a national leader in education. We hope this will encourage others in the private sector to join us in similar partnerships."

The consortium also publishes the quarterly *Tribal College: Journal of American Indian Higher Education* and administers the American Indian College Fund, which has existed since 1989.



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Consortium brings education centres together

By Rob McKinley
Windspeaker Staff Writer

CALGARY

Eight First Nation adult education centres in Alberta are banding together to build a stronger foundation for catering to their Aboriginal students.

The First Nations Adult and Higher Education Consortium is still in the early stages of development. The consortium was created in June of this year and is expected to be op-

erational by the start of the school year this September.

Over the summer, presidents of the eight First Nations education centres have been meeting to iron out the role of the consortium.

Since many Aboriginal centres focus on Native culture and tradition as well as contemporary education classes, the consortium will try to bring many resources to the First Nations in order to make all facets of learning stronger.

The Maskwachees Cultural

College in Hobbema, for example, has a large focus on philosophy, values and wisdom of the Cree culture. It emphasizes culture, family, identity and language. The consortium will be used to find "bridges" between programs offered at Maskwachees and other colleges in the province. The consortium is a sort of networking system for colleges.

Keeping centres from across the province linked to each other benefits the First Nations, the staff and administration, and the

students attending the centres. Each group will be able to learn more about other areas of the province and the programs offered at different colleges.

Vivian Ayoungman, at the Treaty 7 First Nation office in Calgary, said the consortium was developed out of a need to create some uniformity and support between First Nation education centres.

Since the early 1970s, many First Nation colleges have "independently struggled on their own," to offer program-

ming to their students, she said. "Then they began to network informally and they realized that many have the same troubles and concerns."

Funding, curriculum and student services were three areas where schools started to work on a shared work plan.

But because each centre was different, a common networking service was needed. That was the start of the consortium.

"The process began in the early 1990s," Ayoungman said. (see Linking schools page 33.)

Linking

(Continued from page 32)
Over the last several years, bylaws, policy and a date have been created. college presidents and members to operate the consortium.

Meetings from the part of the 1990s call for a consortium to work on a number of issues in First Nation communities.

Some of the issues tackled include promoting training and education programs on each First Nation.

Development of policy to reduce unemployment on reserves and more attention on the part of First Nation students also a goal.

Working together in order to help separate help Native institutions learning to become a strong voice for our First Nations people," Ayoungman.

The colleges involve



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Linking schools part of goal for organization

(Continued from page 32.)

Over the last several years, bylaws, policy and a mandate have been created by college presidents and board members to operate the consortium.

Meetings from the early part of the 1990s call for the consortium to work on a number of issues in First Nation communities.

Some of the issues to be tackled include promotion of training and education programs on each First Nation.

Development of proactive policy to reduce unemployment on reserves and focus more attention on the needs of First Nation students is also a goal.

Working together instead of operating separately will help Native institutions of learning to become a "shining voice for our First Nations people," said Ayoungman.

The colleges involved so

far in the consortium are the Blue Quills First Nations College, Old Sun Community College, Maskwachees Cultural College, Red Crow Community College and Yellow Head Tribal Council Education.

Nakoda Nation Post Secondary Education Centre, Piikani Post Secondary Adult and Career Centre, and the Tsuu T'ina Adult Education Program are also involved.

More First Nation adult education facilities are encouraged to join the consortium.

Each facility pays an annual fee to become a member of the consortium.

The Alberta consortium is based on the American Indian Higher Education Consortium, which has been a successful linking tool for 31 tribal operated community colleges in the United States and Canada since 1972.



Old Sun Community College is part of the new consortium, as is Blue Quills First Nations College, Old Sun Community College, Maskwachees Cultural College, Red Crow Community College, Yellow Head Tribal Council Education, Nakoda Nation Post Secondary Education Centre, Piikani Post Secondary Adult and Career Centre, and the Tsuu T'ina Adult Education Program.



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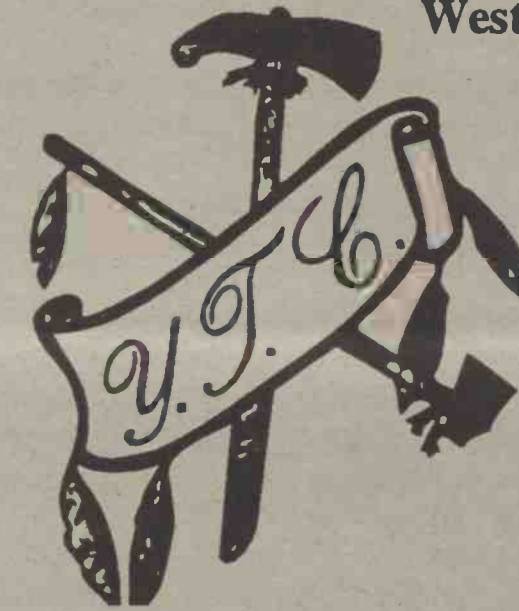
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This is a love story that shouldn't have happened. I'd figured that my journey was safe. I was doing my work and everything was mapped out. My role in society was simply to tell my story. Well... it's not turning out that way. This Blessed Creator has given me more of a challenge. I've got a story to tell... listen on.

I am emotional, however it has become compassion. While visiting some of the jails in Saskatchewan and Alberta, I kept my boundaries. I was safe until... I opened my heart and ears and listened to the Brothers' and Sisters' stories. Their past and present journeys have led me to accept them and allow them to become my friends and extended family.

Now, how does this relate to HIV/AIDS? After hearing that HIV is rising and is now 40 per cent higher per capita per institution than before, and 10 times higher than the street level, I became concerned and I needed to understand why. Little did I know my heart would become a victim of the "why's."

In workshops, the questions came. Where are the target groups who should be at these workshops? They are the labeled, marginalized groups. Some people ask who are they?

It should be clearly understood they are female prostitutes, male prostitutes and inmates. Condoms and needle exchanges are essential to their well-being.

However, I've discovered more that has me emotionally charged. At several recent meetings I've attended, there were tears and frustration displayed by me. I call it a fighting spirit because of the urgency.

With prostitution, drugs and inmates, the three things they have in common is they have all been in jail. Doing time... such a lonely word. I then recognized that the migration of this virus is from the reserve level to the city — why? Living conditions and the demoralizing of the spirit. Move to the city to be away from power and control of local politics and reigning families and find that living in the city is no easier because the opportunities are few. Crime seems to be the available job opportunity and prostitution and drug-related crimes are easily accessible. Until you are caught; then into the system you go.

Once you're released you try not to go to the same crowd, so you are back on the reserve. Nothing has changed and this vicious cycle never stops.



Ken Ward

What happens on this journey? We all become co-dependents and others make our decisions for us. Band offices become Indian Affairs, Welfare Services in the city rule us and, of course, in the jails it's the Bundy's, screws and powers that decide on the inmates' needs.

No direction, no self esteem, because they have been demoralized. As inmates, their spirits are weak. Little do the courts or judges ever read that an inmate has been forced into sex at age five and into prostitution at the age of 10 years old in foster homes. He carries these hurts as a young man at 25 while doing time. His form of escape is to slice wrists countless times just to break free.

Add to this the fact that they are Aboriginal who may be HIV positive. But all they see is charges without consideration.

In the jails stories like this are true. I've heard them and, believe me, I've cried. They are true. This story I've mentioned deserves to be written by a compassionate writer. Anyone who is sincere in his story, call me through the paper. A story and is powerful. Call me.

As for attitudes of inmates, people say they put themselves there. Not really. While there is a lack of programs in the jails and in the local Aboriginal community, resources available come with hefty fees due to lack of funds. We are bound so tight. The inmates are restricted to growth behind bars.

Attitudes of some of the guards demoralize our people every day. Their spirit is being beaten continuously. It's a sad experience to hear. Somehow I believe that Corrections has adopted the model from the Residential School era: Discipline through humiliation, power and control.

Otherwise, alternatives are suicide or jail. What a choice! What a vision for our Brothers and Sisters. And this is why stats are heavy with our people living with HIV. We live in a demoralized society.

What is needed, you ask? Aboriginal people and others of color should be treated like human beings. Programs on job creation and schooling must become available inside and outside. Hard-core drug treat-

ment centres must be developed to deal with Aboriginals and inmates who are not HIV positive. One of the best centres to model these treatment centres is the Last Door Recovery Centre in British Columbia.

It these things don't happen, the cycle never stops and our people will be left worthless and they become the "Silent Voices." Inmates suffer with a lack of nutrition. Expensive chips and chocolate become the substitute but it doesn't ease their pain from abandonment, rape and abuse, and their loss of childhood memory.

Many fall prey to HIV. Jails are death. As one (Native) liaison worker recently told me, "Ken, we're losing our girls!! They're dying, Ken, so fast!" And I could only cry.

My anger then focused on which disease is tougher or uglier — Politics or AIDS.

Recently, Dr. Stan Huston who treats inmates with HIV, commented "You're being set up to fail," referring to the inmates. And now I see it's true.

When it comes to health and attitudes and AIDS, I can see it's reality. "Who cares" because society just doesn't care about the inmates. We have been abandoned once more by our people, by our leaders. Where is our dignity... I cried.

The bottom line is that the leadership has to take a direct action to review the issues and concerns of justice. Build our own jails with compassion and sincerity, not for money. Money kills. If we do not, on our reserves, HIV/AIDS will grow beyond epidemic proportions. Leaders will be held accountable because they have not done enough to prevent this insult of treatment to our peoples, to prevent the virus of HIV in the communities.

To the Dens, Lauras, Kevins, Rockys, and Chrissys — don't let them break your spirit, stay solid and pray that your Silent Voices are heard. And yes it's sad someone like me who has AIDS and has little time left to live has the time for you. And I wonder how many leaders make the time. You're not forgotten... I love you, my family.

Ken Ward

Abor

By Linda Dumont
Windspeaker Staff

The tenth annual lumbia conference AIDS will be held from Oct. 26 through the past 10 years, the conference has addressed, scientific and HIV/AIDS issues. T

Native

By Linda Dumont
Windspeaker Staff

As of July 16, t Women's Assoc Canada has a new Marilyn Buffalo, a the Samson Cree Na berta, was elected t tion at the associa annual general as

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Band hopes to share tax revenue

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

A point that arose during negotiations involving an on-reserve cigarette manufacturer and the federal government could have a positive impact on the economy of every First Nation in Canada.

Grand River Enterprises has agreed to pay federal excise and duty taxes in exchange for a federal manufacturing license. The company plans to meet with representatives of the federal Ministry of Finance to follow up on the possibility that some of that tax revenue could find its way into their local band council's coffers.

"We've agreed to pay the federal excise and duty taxes. We want to be able to pay the band the money," Steve Williams explained.

Williams is the newly-hired president and national sales manager for GRE. The Six Nations of the Grand River, Ont. reserve-based company operated a booth at the Assembly of First Nations annual assembly's trade show to tell chiefs and other First Nation people that GRE is open for business. Licensed production of Sago cigarettes began on July 10.

GRE now hopes to lead the way in making it possible for bands to keep some of the hidden federal taxes paid by people who live in First Nations communities.

"If they finally get an agreement on that issue on tobacco they can do it for everything. Everything that comes into the

community, part of excise and duty tax comes back to the band. So the band wins," Williams said. "That's what we're trying to do: economic development."

The finance department needs to be persuaded it's a good idea before anyone can get too excited about this possibility. Government sources say it's long, long way from proposing such an idea to making it a reality.

The negotiations will be expected to centre around two crucial issues: Can this be done and, if it can, how much of the total excise and duty tax revenue will stay at the band level and how much will end up in Ottawa?

"I don't care if it's 50-50 or 60-40. It doesn't matter to us," Williams said. "We're going to pay it to somebody and we'd rather pay it to the band and they can negotiate [with the federal government.] Finance is saying you have to pay the tax to us and we're saying we want to pay the First Nation. They said nobody's ever asked them to do that before. So, if we can get that approved..."

Williams said that Six Nations Chief Wellington Staats and Minister of Finance Paul Martin will meet to discuss this issue in the near future. He planned to ask local member of Parliament and Minister of Indian Affairs Jane Stewart, to help set up the meeting for sometime in September.

The company gave away almost 40,000 Sagos in Vancouver. Williams told *Windspeaker* that he made a lot of contacts. He said he is discussing distribution deals with First Nations in British Columbia, Alberta and Saskatchewan and expects to

expand his distribution to every province and territory. The company will deal only with distributors located on First Nations so that it won't have any provincial tax problems. Prices are dramatically lower for Sagos than for cigarettes produced by the big companies.

"Our distributors can sell to non-Natives if they want. But they've got to collect the tax. It has nothing to do with us," Williams said.

Tax problems are not new to the three-year-old company. Eight of the original 10 owners are currently facing charges because they operated the company without a federal manufacturing licence for the first two years of production. Williams said that revenue and finance department officials have led him to believe those charges will soon be dropped since the company has acquired a licence and has agreed to pay federal excise and duty taxes.

Williams believes that the news that an on-reserve manufacturer with nation-wide distribution is open for business is a big boost to Aboriginal economic development. But he believes it may eventually be the second-most important development to come out of his company's move towards securing a federal licence.

"There's federal excise and federal duty on everything you get from bread and milk to sugar to... anything," Williams said.

That means that more and more businesses could be welcomed in reserve communities because they will be seen as adding to the collective wealth of the entire First Nation, Williams said.

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You are invited to submit your resume with three references by **September 17, 1997** to:

**The Hiring Committee
C/O Kathy Absolon,
Program Coordinator
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Fax: (705) 746-9590**

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Program Director Chief Executive Officer



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University of Alberta
Edmonton

Director, School of Native Studies

The University of Alberta is seeking an academic and administrative leader for the School of Native Studies. The Director is responsible to the Vice-President (Academic) for the supervision and administration of academic programs, budgets and all activities of the School. The successful candidate will have a strong combination of abilities in the areas of research, teaching, community service and administration, with an academic background in a discipline related to the School's teaching program.

The University of Alberta plays an integral role in the educational, cultural and business life of Alberta through its teaching, research and community service activities. In excess of 4,500 courses are offered in 17 Faculties and Schools where more than 29,000 full and part-time students are enrolled.

The School of Native Studies with a student body of over 200 students fosters the integrated study of Aboriginal experiences with a focus on the Canadian West and North. Drawing upon the philosophies of Canadian and other indigenous peoples, the School's approach is interdisciplinary. The School of Native studies offers a four year program leading to a Bachelor of Arts in Native Studies with specialization in Language and Culture; Land and Resources; Self-Government; and Community Based Research and Applied Skills. This degree program allows students to pursue second areas of concentration in a variety of other fields. A new program combining degrees in Native Studies and Education will begin in the Fall of 1997.

All academic staff of the School are actively engaged in research, teaching, development of curricula sensitive to aboriginal perspectives, and community service. The School expects to hire an individual who has a demonstrated ability and potential for leadership in teaching, research, scholarship and service to lead it into the 21st century. A PhD is desirable and fluency in a Native Language is an asset. Preference will be given to candidates capable of teaching in one or more of the following areas: land/resources/economics; aboriginal self-determination and governance; or community based research/applied studies. The appointment will take effect on July 1, 1998.

Written nominations for the position or applications supported by a curriculum vitae and the names of three referees should be submitted by September 30, 1997 to:

Dr. Anne Marie Decore
Associate Vice-President (Academic)
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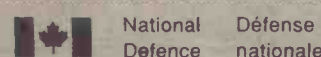
A listing of available boards and application packages are available at the Office of the City Clerk, 3rd Floor, City Hall, 1 Sir Winston Churchill Square, Edmonton, Alberta T5J 2R7 as of August 28, 1997. An application with three current letters of reference should be returned to the Office of the City Clerk by 4:30 pm on October 2, 1997.

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European

(Continued from page 37)
"If the winds of fashion and you don't have the talent for the type of [needed] then you're lost anyway," he said talking about European not a resource that you on a continuous basis land."

Adam wants the new of Indian Affairs, Jane make this a priority.

We plan "to approach" Stewart to deal with sue wholeheartedly and so wild fur harvester



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**Check out Drew Hayden Taylor's
column on page 9.**

European fur ban exemption negotiated without Aboriginal input

(Continued from page 1.)

"If the winds of fashion change and you don't have the environment for the type of animal [needed] then you're going to lose anyway," he said. "We're talking about European fashion, not a resource that you're using on a continuous basis off your land."

Adam wants the new Minister of Indian Affairs, Jane Stewart, to make this a priority.

We plan "to approach Minister Stewart to deal with this issue wholeheartedly and up front, so wild fur harvesters can carry

on their livelihood," he said. "A new plan is needed for that right now."

A plan will hopefully be hammered out when the minister meets with Aboriginal and trappers' groups in Quebec City this month.

"The department is looking at facilitating the requirements of the [EU] agreement and looking at the impact of this agreement which will be looked at in the Quebec City meeting," said Lynne Boyer, spokesperson for the minister.

After that meeting, there will

be a meeting of natural resource ministers in October to see how this agreement will affect the provinces and Canada.

"There has to be some assessment as to what this means to First Nations [wild fur] harvesters. It does mean the ban of the leg hold trap over a period of time, depending on the availability of new traps which have yet to be developed," said Conn. "There's also a mandate of the chiefs in the [Assembly of First Nations] to challenge the original banning of wild fur as a fundamental treaty right that is consti-

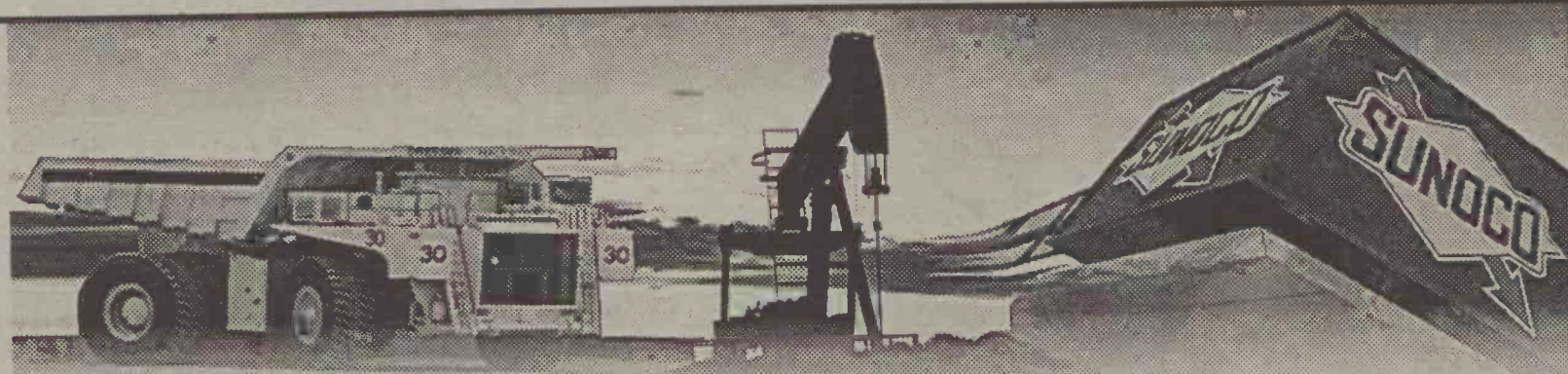
tutionally protected. Treaty rights do not proscribe the method of trapping; this agreement proscribes the method of trapping."

But Conn said that some trappers, and groups such as the James Bay Cree, have already abandoned the leg hold trap in favor of more humane traps. Trapping as a lifestyle for First Nations people must be maintained.

"You're on the land. It's a healthy, spiritual lifestyle that they're maintaining," he said. The trappers are "supplement-

ing their income. It's not the prime source of their income. The economic cost would be much more if they weren't on the land; it would erode the treaty right to trap. It would be an issue of people not using the land. Governments would see this as an opportunity to move in at a quicker, exponential pace."

"I understand that concern, but that's a problem in the way land rights are being negotiated at this point," responded Hollingsworth. "Land claims are inherent, they're not based on the economic usage of the land."



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For additional information on employment opportunities at Suncor, visit our web site at: www.suncor.com.

Suncor Energy is committed to employment equity and encourages applications from all qualified individuals. While we sincerely appreciate the interest of all applicants, only those selected for an interview will be contacted.



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Please include your full name and address and a daytime phone number with your submission.

Windspeaker reserves the right to edit, prior to publication, all stories for length and grammar. For more serious revisions the author will be contacted. *Windspeaker* and AMMSA are not responsible for lost or delayed submissions. Prizes must be accepted as awarded. The decision of the judging panel is final.

Fueling the fire over Cheviot

By Lynn Redl
Windspeaker Contributor

HINTON, Alta.

The battle over the Cheviot Mine project is reaching a boiling point.

A coalition of 16 environmental groups across North America has come together under the banner of conservation. They are fighting the proposed Cheviot Mine project, located near the Jasper National Park. The coalition is part of an international campaign to fight the proposed strip mine from going ahead.

Environmentalists contend the proposed coal mine area is a habitat for several rare plant species, the endangered Athabasca rainbow and bull trout, and a wildlife corridor for wolf, wolverine and the grizzly bear.

Cardinal River Coals has proposed to build a \$250-million open-pit coal mine, which would begin operation in 1999. The mine would replace the existing 28-year-old Luscar mine, which will deplete its coal reserves within the next three years. If approved by the provincial and federal governments, construction could begin as early as this fall. Construction on the new mine will provide up to 300 temporary jobs over the next three years and approximately 450 full-time positions once the mine is fully op-

erational.

Environmentalists fear the decision of a federal-provincial panel in June, giving the project go-ahead, is short-sighted and based solely on money.

"This is about economics, nothing more. It's simply not acceptable in this day and age," said Gray Jones, executive director of the Western Canada Wilderness Committee. "We will do anything it takes to stop this project from going ahead."

Aboriginal groups in the coalition are concerned about the long-term effects in the area. Hunting restrictions near the mine site is just one of those concerns.

Duane Good Striker of the Alberta Treaty Nations Environmental Secretariat said Alberta's First Nations have the right to hunt, trap, and fish in their traditional Treaty areas, as guaranteed by the Canadian Constitution Act of 1982. Good Striker called the project an "illegal transfer of natural resources to the province by the federal government."

"We are talking not only about ourselves, but the generations that follow," explained Good Striker. "This is about the renewal of Mother Earth. This proposal is almost a blasphemous creation."

The word from the company is that any restrictions are because of safety concerns.

"In an active area we can't have

hunting," said Bill Hume, general manager of the mining company "It's simply unsafe and we don't want anyone getting hurt."

The people at the Smallboy Camp, a Native community of 150 people, located beside the proposed site, also don't want to see anyone hurt. But they also don't want to see a large coal mine taking away their rights and hurting their community and traditions. But Bob Logan, senior environmental planner for the mining company, said they aren't looking for a fight. They will listen to all concerns.

In the meantime, the plans for construction are going ahead. As many as 32 pits could be dug in an area as wide as the City of Edmonton.

In the first few years, Cardinal River Coals officials said small vegetation will grow back, followed by larger foliage in a decade or two, which will be beneficial to animals like the elk. But it will take a full 80 or 100 years before the habitat is fully returned to its natural state of dense forest cover.

According to the Alberta Wildlife Association, the Cheviot project could potentially wipe out the grizzly habitat for at least the next 20 years.

Despite being in the hot seat, Cardinal River Coals officials are confident the Cheviot project will go ahead.

Spiritual leader

(Continued from page 8.)

"The most common thing I heard was that we're all praying to the same supreme being: the Great Spirit, Allah, Buddha, Jesus Christ or whatever label we give it. It's the same thing we're praying to," he said.

"It gave me hope. It gave me a lot of strength. It gave me faith. A lot of time we fall into this dry faith. We're stuck with one prayer and it gets stale. But when you get out there and you see all the religious leaders of the world, all of a sudden, you're prayer is answered and you get a boost."

Tulley needs a boost now and then.

For years, he found his inspiration in the bottle and in drugs. Then the bad spirits left.

"I sat here and prayed for guidance and strength because I needed to sober up. I felt a spirit come over me and just lift whatever that alcohol spirit or drug spirit, whatever it was, out of me."

For seven years, he left Red Bank and traveled. Then, when he returned, he had a vision of a beautiful building and hundreds of people gathering together

for healing.

In 1990, he and his family and friends built the Mother Earth Lodge, a spiritual place for counseling and wellness.

But last year, a troubled young man put a match to it and burned it to the ground. First came grief and then a tide of money and able hands to ensure it was rebuilt.

The lodge is now bigger, stronger and even more powerful than before, he said, because of the attention it got and the reputation it gained.

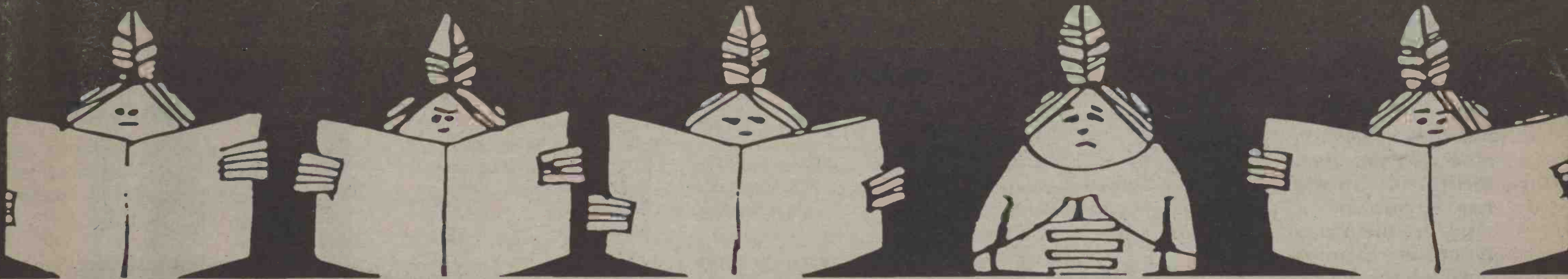
"Just the building itself, you can feel the spirit of it. Sometimes you don't need to say anything. You can just feel the healing in yourself," he said.

Anything can happen, he said. People can change and they can better themselves and those around them. It's all a matter of faith.

"My dream came true. I am an alcoholic. I only went to Grade 4. But when you work with the power of the Great Spirit, you can do anything. I mean, I went to Japan for God's sake," he said, laughing.

"If you believe and you have faith in what you do and you let the spirit guide you, miracles do happen."

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