

Wind speaker

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BERT CROWFOOT

Dazzling smiles!

Dancers Chantelle and Crystal Dustyhorn of Kawacatoose First Nation, Sask. keep the pearly-whites bright with a good brush before grand entry on Aug. 22 at the Nekaneet First Nation powwow in southern Saskatchewan. The powwow was part of the social activities included in the First Nations International Traditional Healing and Medicines Gathering 2000 held in the sacred Cypress Hills. The gathering was attended by hundreds of people on each of the four days from Aug. 21 to 24.

New chief supports Burnt Church

Newly elected Assembly of First Nations Chief Matthew Coon Come made a strong statement of support for the community of Burnt Church, embroiled in a battle of wills with the Department of Fisheries and Oceans over fishing rights. Speaking to the community and the press on Aug. 17, the new national chief stated that he was there to show his unequivocal support.

"I am here to support the people and leadership of Burnt Church," he began. "I am amazed that in Canada in the 21st century I am visiting a place where government agents are confronting Indigenous people, and where last year the flames of burning Native boats and lobster traps lit the night."

He challenged DFO Minister Herb Dhaliwal's blunt assertion that DFO officers were only enforcing the law.

"The federal minister of Fisheries says the events at Burnt Church are about the orderly regulation of fisheries versus Aboriginal illegality, greed and refusals to negotiate. The minister and others are saying that this situation is about the rule of law and about one law for all irrespective of race," he said. "First of all, the people who are saying this is about race-based standards need a basic lesson in Canadian law and their own Constitution. We have always been nations and peoples."

(See Burnt Church page 8.)

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Feds resort to violence

By Paul Barnsley
With files from Trina Gobert
Windspeaker Staff Writers

BURNT CHURCH FIRST NATION, N.B.

Amateur video showing a federal Department of Fisheries and Oceans boat ramming and sinking a much smaller boat carrying three Mi'kmaq fishermen on Aug. 29 leaves very little doubt that government employees are prepared to use violence to enforce federal fishing regulations.

Burnt Church First Nation spokesperson Karen Somerville said the chief and council are demanding that RCMP investigate and charge the DFO agents. She said the video is evidence of attempted murder.

"The DFO boat took two deliberate shots at the boat, completely submerging it, forcing the occupants to jump for their lives on the second attack," she said. "This gesture on the part of the

DFO officers is a flagrant assault that can only be described as an attempt to murder. It is therefore the RCMP's duty to act on this and lay the appropriate charges."

Burnt Church Chief Wilbur Dedam said a failure by the RCMP to lay charges would be a very revealing development in an ongoing battle between First Nations fishermen and government over the interpretation of a Supreme Court decision on the Natives' fishing rights.

"Should the RCMP not proceed with laying charges, we will be left with definite proof that there are two levels of laws in Canada, one for First Nations, one for other Canadians. The DFO officers stated that rocks were being thrown. This is a different level of response to one where an offensive weapon, the boat, is used to attack people. The rocks were a reaction to a direct attack, a very legitimate yet much smaller means of self-defence to an unprovoked attack. Yet our

First Nation members are charged for throwing rocks. We expect the DFO officers will be charged with attempted murder at the very least."

Former national chief Ovide Mercredi, a member of Assembly of First Nations Grand Chief Matthew Coon Come's transition team, has been assigned to serve as an advisor to the Burnt Church First Nation council. He is in Miramichi. He compared the DFO actions to those of the Ontario Provincial Police, which led to the death of protester Dudley George in 1995.

While the majority of the members of the Atlantic Policy Conference of First Nations (APC) have entered into short-term agreements with DFO, Burnt Church has not. Dedam, in a letter to DFO Minister Herb Dhaliwal, told the minister why not.

"Our community takes great exception to your suggestion that we have been 'avoiding' your repeated efforts to negotiate with

us. We were determined not to be forced into a 'template' agreement that was not in our best interests, and your designated negotiator lacked a mandate to go beyond that template," Dedam wrote to the minister on Aug. 25. "We would not enter into inadequate negotiations — but it is not true that we refused to negotiate at all. We have always been open to genuine negotiations."

Later in the letter, the Burnt Church chief asked the Fisheries minister if there was any reason to discuss the issue further.

"You have suggested we resume negotiations with Jim McKenzie (the federal negotiator who was appointed after the Supreme Court of Canada ruled in Marshall that Mi'kmaq people had the treaty right to fish and make a moderate living in the region). Does this mean that he has a new and expanded mandate to deal with our issues?" Dedam wrote.

(see Fishery page 13.)

Manitoba government apologizes to Osbornes

By Joan Taillon
Windspeaker Staff Writer

THE PAS, Man.

Twenty-nine years after the murder of high school student Helen Betty Osborne outside the town of The Pas, her family has received the Manitoba government's apology for bungling its investigation of the case. On July 14, Manitoba Justice Minister Gord Mackintosh admitted that his department's predecessors in the former Conservative government had mishandled the 1971 criminal investigation. As a result, no charges were laid for 16 years. Only one man was convicted of killing the girl from Norway House, although four were directly implicated.

Mackintosh directed his remarks to Cecilia Osborne, Helen Betty's sister.

"On behalf of the government of Manitoba, I wish to express my profound regret at the way the justice system as a whole responded to the death of Betty, and to apologize for the clear lack of justice in her case," he said.

Cecilia Osborne thanked the government for the apology and indicated she was ready to get on with her life.

The minister also announced the government would introduce legislation in the next session of the legislature to establish a \$50,000 scholarship in Osborne's name. Money from the Victims Assistance Fund will provide bursaries to female Aboriginal students who want to work in the education field, starting with the 2001-2002 school year.

"My sister wanted to become a teacher. We are happy that her dreams will help others walk the path," Cecilia Osborne said.

Aboriginal and Northern Af-



FILE PHOTO/MIKE SMITH

Justine Osborne, the mother of slain daughter Helen Betty Osborne, answered reporters questions during a protest march in November 1995 held to bring attention to the parole hearing of Dwayne Johnston, one of her daughter's killers.

fairs Minister Eric Robinson, a long-time friend and advocate for the Osborne family, called on the RCMP and the federal Department of Indian Affairs and Northern Development to contribute to the scholarship fund, but had not received a response by Aug. 22.

Robinson said the Osborne family was appreciative of the apology and it "went a long way, because that's never really occurred. Nobody's ever really apologized to this family for the pain and suffering that they have gone through over these last number of years. Right from 1971 there was hardly any dialogue—I'm talking about any level of justice here—to this family."

Robinson added he believes the legal process, as a result of a 1999 review of the case that determined no more charges could be laid, is over, even

though questions are left unanswered. He said the Osborne family wants privacy now.

He said he is involved with the family in documenting "the healing component" of the meeting between convicted murder Dwayne Johnston and the Osborne family. Robinson said he has gone into sweat lodges with Johnston since 1996 to help bring awareness to Johnston about what he has done and the effect of his actions on Aboriginal people. He said he will not document "a description of the prayers or anything like that." Nonetheless, Robinson thinks the healing initiative between Osborne and Johnston is "worthy of consideration and ought to be considered for other cases of a similar nature." He added that the Osborne family, although they have not embraced Johnston, appreciate his apology to them.

Asked if he thought the government's apology was adequate, Robinson said if the Osborne family is satisfied, nobody else's opinion matters.

On July 16, a celebration that included the Osborne family, Opaskwayak Cree Nation, area residents, Robinson (who delivered a message from The Pas' mayor Gary Hopper, who was in Edmonton) and Conservation Minister Oscar Lathlin, was hosted by Keewatin Community College's Mamawechetot Centre. "A Celebration of Life" marked the occasion of Helen Betty Osborne's 48th birthday.

The highlight of the occasion was the unveiling of a \$9,000 bronze plaque with Helen Betty's picture on it at the former site of the Guy Hill Residential School about 25 km out of town. About 80 people attended the ceremony in Guy

Hill Park.

Lathlin, who is also MLA for The Pas, said the celebration was "a positive step" to help the Osborne family bring closure to the tragedy. He said he hoped it would contribute to the healing of the community.

The students who organized and helped pay for the feast could not be reached for comment.

Mayor Hopper said on Aug. 28 that it is regrettable it took the murder of Osborne and others since then to bring about a change in people's attitudes, but he said change has occurred over the past 10 years. He spoke optimistically about improvements in relations between Opaskwayak Cree Nation (OCN) and the town, which are separated by a bridge over the Saskatchewan River. He said both have done "a 180 degree turn" on attitudes.

From the town side, he said respect has grown for OCN as a result of seeing the economic development initiatives and quality schools they have established.

"A lot of people have changed their views from one culture to the other, looking from the outside in, and as a result of that I think there is a better understanding between our communities. . . . I think (the events surrounding Osborne's death) have just made us work harder to become one community," Hopper said.

For instance, he said there is a joint initiative to help street people. The town is partnering with OCN, the Regional Municipality of Kelsey and the local Anglican Church in hiring Anglican Church Army workers for a three-year pilot project to work with less fortunate community members. Each partner

contributes up to \$25,000 a year to the project. The church workers provide housing, clothing and food, and they provide support to people coming out of jails and detox centres.

"We're already seeing some positive results," said Hopper.

Today there is "a lot of interaction, inviting back and forth from one side to the other, and it's just a common theme that we're one community. The chief speaks that way, I speak that way, and we try to instill it into the young people."

In addition, an active race relations committee makes sure any incidents get dealt with right away, Hopper said.

Chief Frank Whitehead could not be reached for comment.

In 1971 Osborne was abducted by four men off a street in the logging town of 6,000, driven to an isolated location, sexually assaulted and stabbed to death with a screwdriver. The low priority of the case with law authorities and politicians resulted in years of racial tension in northern Manitoba.

That two men finally were tried in court is a credit to the diligence of RCMP constable Bob Urbanoski, said Minister Robinson. Urbanoski took over the Osborne file in 1982 after it had lain nearly dormant for 11 years. Urbanoski is now a staff sergeant with the Winnipeg RCMP detachment.

The trial drew heavy media coverage and notoriety to The Pas, when it was revealed that local people withheld knowledge of the case from authorities.

Tensions were heightened further when a Winnipeg reporter wrote a book called *Conspiracy of Silence*, which was published in 1989. That was followed by a CBC movie of the same name a couple of years later.

'Old Métis warrior' fights program closure

By Trina Gobert
Windspeaker Staff Writer

PRINCE GEORGE, B.C.

Senator Thelma Chalifoux is concerned that Métis-specific programs are being unfairly shut down and she plans to address the federal Liberal Party's national caucus on the issue.

Chalifoux, who is the Chairperson of the Senate Committee on Aboriginal People, personally involved herself when she heard that the Prince George Awasisak Cultural Development Program in British Columbia had been shut down by Health Canada on June 1.

"It appears to me that when you look at the whole story that it almost appears like an attempt to take and shut down Métis-specific programs," said Chalifoux. "There was one shut down in Saskatoon, and one in Prince Rupert. It makes me wonder why. So even if there were personality difficulties, that program didn't have to be shut down. It was classed the top Aboriginal Head Start program in Canada a year ago, and all of a sudden it isn't?"

The Awasisak program, a Métis-specific preschool program, opened its doors in 1995

and was funded by Health Canada through host agency Apehtaw Kosisan Métis Child and Family Support Society.

Murlene Browning, the former executive director of the program, claims the termination of the program stemmed from jealousies and personality conflicts with Health Canada officials.

Browning wrote letters to the host agency, Health Canada and Health Minister Allan Rock and requested an investigation of Health Canada officials in the Vancouver office.

"Our program was not out a penny. There was nothing wrong with it, and then they (Health Canada officials) got a hold of some parents who were disgruntled. And three parents were able to get us shut down. A lot of politics in here," said Browning. "It's very ugly and very sad, and we are now working on a kit to go to human rights. We were the only Métis-specific site still operating. They shut down the other two in Vancouver and we were the only one left."

Three weeks prior to their complaints, these same parents had sent glowing reference letters in regards to the program and only three weeks later they had a complete change of attitude after talking to Health

Canada, said Browning.

"We were jammy enough to challenge the management in Health Canada's Vancouver office and this is what they did to us, get rid of the program. In doing so they killed a program that was servicing so many Métis families and people that really needed it," said Browning. "We always did all of our reports on time, everything was perfect. They fabricated many, many things," Browning said.

Browning is requesting mediation by an unbiased outside group to do an investigation of the closing of the program.

"What good does it do us to have Health Canada staff do an investigation?" said Browning.

Browning claims a Health Canada official had a personal goal of making sure the Awasisak program was shut down.

"She had a vendetta for us to get us shut down. I guess because we challenged their abuse of power and authority," said Browning. "They said that our site was unsafe for parents and children, that we suspended children. That is not true."

Over the last six months, Health Canada received letters from parents claiming that the program lacked parental involvement, said Rose Sones, a

program consultant.

Last March, Health Canada went through a compulsory consideration of the three-year renewal contracts for all Head Start programs.

"We sat down and discussed what were the issues and we gave them a three-month extension with very clear details of what needed to be improved within those three months. We renewed them on April 1 for three months," said Sones.

Within the three months, Sones said Health Canada received additional complaints from parents, some in regards to bus safety.

"We had promised that we would let them know before the end of June because the contract did go to the end of June. Basically, if we had seen the issues of bus safety and parental involvement improve, then we would have gone through a renewal process...and gone on to keep on funding," said Sones. "The issues did not seem to be resolved and we were actually getting worse, so we did terminate them without notice on June 2nd."

When asked if there was a personal vendetta against the program, Sones said no.

"I wanted to see that site succeed. I wanted to. The interesting thing though is the other sites

in B.C. also, there are eight sites in B.C. and they all have a good positive peer pressure, and it got to the point where the other sites in B.C. recommended that this one be closed. They have written a letter to that affect to the Minister of Health Canada and such. They have made it publicly known they recommended the closure of the site."

Sones said they have started to look at a replacement project.

"It looks like there is a very strong community support for it."

On June 28, Senator Chalifoux issued a press release requesting Minister Rock to personally involve himself in what Chalifoux said "has become an embarrassment to his department."

"I have talked to the minister's people and negotiated and argued and they are very, very arrogant and they really don't care," said Chalifoux. "I have done what I could and have brought it to the attention of everybody. I will be bringing it to the attention of the national caucus on what they are doing with Métis."

Chalifoux said that she is an "old Métis warrior" and that she is in a position to open doors and create interest on behalf of Aboriginal peoples.

Nation

By Paul Barnsley
Windspeaker Staff Writer

There were whispers of the campaign trail about the debate started in earnest at the Ottawa Civic Centre on July 12 when Treaty 3 Grand Chief Leon Jourdain, a Phil Fontaine supporter, slammed Mat Coon Come for his Pentecostal Christian beliefs, and a lack of respect for traditional spirituality.

It was a last ditch effort to sway support to Fontaine, who was trailing after the first round in the national chief's election. Campaign watchers had predicted a lull in the cross-hairs weeks, but the Fontaine camp failed to pull the trigger.

During his concession speech, Fontaine said he'd instilled his campaign staff to "take the high road," and that he'd explain why the weapon was used — until it was far too late.

As Jourdain, a follower of traditional spiritual practices, raised the issue with the chiefs, Coon Come was in the middle of the gathering, challenged Jourdain even denying that he had ever been critical of traditional practices.

Cara Currie, then Coon Come's campaign manager, now his personal political attaché, said he never got away from the issue.

"Let's get one thing straight now," she said. "Matthew Coon Come's spirituality from a position of strength, not weakness, didn't shy away from it. He said, 'This is not what I said.' And he said this: 'If you don't vote for me because of my spirituality, that's too bad.'"

Currie said Coon Come had heated words with Jourdain but walked away from the encounter after deciding to put any bitterness behind him.

"On the spot at the election,"

New A

By Paul Barnsley
Windspeaker Staff Writer

While newly-elected Assembly of First Nations Grand Chief Matthew Coon Come travels across the country and beyond the early days of his six-member transition team work in Ottawa re-vamp the structure of the national Nations political organization.

In his first month in office, Coon Come made stops in Alberta, Saskatchewan, the Northwest Territories, British Columbia and Atlantic Canada, and spoke to the United Nations permanent forum in New York.

Meanwhile, AFN interim executive officer Bill Namik and his transition team are taking the organization apart and putting it back together.

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National chief's religion cause for discussion

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

There were whispers along the campaign trail about it, but debate started in earnest outside the Ottawa Civic Centre on July 12 when Treaty 3 Grand Chief Leon Jourdain, a Phil Fontaine supporter, slammed Matthew Coon Come for his Pentecostal Christian beliefs, and an alleged lack of respect for traditional spirituality.

It was a last ditch effort to sway support to Fontaine, who was trailing after the first ballot in the national chief's election. Campaign watchers had the religion issue in the cross hairs for weeks, but the Fontaine camp failed to pull the trigger.

During his concession speech, Fontaine said he'd instructed his campaign staff to "take the high road," and that may explain why the weapon wasn't used — until it was far too late.

As Jourdain, a follower of traditional spiritual practices, raised the issue with several chiefs, Coon Come waded into the middle of the gathering and challenged Jourdain head on, denying that he had ever been critical of traditional practices.

Cara Currie, then Coon Come's campaign manager and now his personal political attaché, said he never shied away from the issue.

"Let's get one thing straight right now," she told *Windspeaker*. "Matthew comes at spirituality from a position of strength, not weakness. He didn't shy away from it at all. He said, 'This is not what I said. This is what I said.' And he did say this: 'If you don't want to vote for me because of what I believe spiritually, that's OK, too.'"

Currie said Coon Come and Jourdain had heated words in Ottawa but walked away from the encounter after deciding to put any bitterness behind them. "On the spot at the election,



PAUL BARNSELEY

Assembly of First Nations National Chief Matthew Coon Come receives a headdress at Ermineskin, Alta. on Aug. 6.

they made up," she said. "Matthew said, 'Come on now, let's agree,' and they shook hands and then they hugged and the people around them applauded."

But talk on the religion question was again provoked immediately after Coon Come was elected. Unlike Fontaine three years earlier in Vancouver, the

former grand chief of the James Bay Crees failed to don a headdress and robe of office for his victory speech and people wondered why.

Coon Come dealt directly with the issue during his victory speech, saying he would fight to defend the rights of traditional people to practice traditional spirituality. He said he strongly

believed in freedom of religion for all people.

By the time *Windspeaker's* reporter returned from covering the election in Ottawa, there was a phone message waiting from a resident of Coon Come's home territory, saying the people should be told the new national chief had little respect for traditional spirituality.

Newly elected politicians usually get a "honeymoon" period with the press. The hard questions wait until the new person has settled into the job. But the whispering campaign seemed to have the potential to become a real threat to his credibility.

Then came a press release from Jourdain that said that although he hadn't supported Coon Come during the campaign, he now offered his "tentative support." In the press release Jourdain again mentioned the issue of religion.

AFN political advisors saw Jourdain's press release as an attempt to mend some political fences.

Coon Come, in an exclusive interview with this paper on Ermineskin Cree Nation territory in Alberta on Aug. 6, stated simply that he was amused people would be willing to make political trouble for him on that front.

"I think that's always the case," he said. "There are people who are pushing their beliefs on other people and their own cultures on other people. We all come from different cultures, different spiritualities and I believe we should be allowed to take our own spiritual journey. That is the reality of the First Nations — we're diversified. We have our cultures, our own language, our own beliefs and our own customs."

His staff had arranged for the interview to take place while he awaited the start of the grand entry at the Ermineskin powwow, an event in which he was to participate. The interview took place inside a tipi while

powwow dancers put the finishing touches on their regalia.

"We don't have powwows like this back home," he said, making his point that there isn't only one Indigenous culture. "So, for me, I respect that and I'm here to participate and it sends strong signals that I'm willing to respect the traditions, customs and cultures of other peoples and be able to help promote that, too."

Asked if he intentionally declined to wear the headdress and robe the night of the election, the national chief said no. "No, it happened so fast," he said.

He said his nominator, Ermineskin Cree Chief Gerry Ermineskin, asked him to attend the powwow and participate in a Plains Cree ceremony.

"I had to go along with Gerry Ermineskin and how they wanted to do it. They were the ones who were spearheading it. I came here for the office and to work, you know? But these are things that come along with the territory."

In other words, since he doesn't have a background in a specific traditional spirituality, he could have selected any traditional culture for the ceremony that marked his elevation to national chief and he chose to show his respect for the people who nominated him for the office.

He said there's no reason he can't represent people of all cultures politically.

"You're bound to hit someone who's not satisfied or feels left out. The same with issues. I can talk about 17 issues and someone will say, 'What about my issue?'"

Coon Come received a headdress at Ermineskin, Alta. after a ceremony conducted by two traditional Elders as he sat on a buffalo robe. He spoke to the people after the ceremony.

"This is a good day," he said. "A time to celebrate and remember who we are. Today you can see our culture's alive and well."

New AFN administration setting up shop

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

While newly-elected Assembly of First Nations Grand Chief Matthew Coon Come travels across the country and beyond in the early days of his mandate, a six-member transition team is at work in Ottawa re-vamping the structure of the national First Nations political organization.

In his first month in office, Coon Come made stops in Alberta, Saskatchewan, the Northwest Territories, British Columbia and Atlantic Canada. He spoke to the United Nations permanent forum in New York.

Meanwhile, AFN interim chief executive officer Bill Namagoose and his transition team colleagues are taking the organization apart and putting it back together.

Namagoose, a well respected administrator on loan from the Grand Council of the Crees who was appointed as the AFN's in-

terim CEO the evening Coon Come was elected, told *Windspeaker* on Aug. 30 that he has been instructed to simplify the structure of the organization and work is progressing.

"We need to make it more efficient," he said. "We've got to get the number of directors reporting to the CEO down to nine. We can't have 18 or 19 directors. It's too many."

He added that that doesn't necessarily mean mass layoffs but there will be a significant restructuring. He couldn't say when the process will be completed but he pointed out that a search is on for a permanent CEO because he plans to finish the task given to him by the national chief and then return home as soon as he can.

"I've told the Crees that I'm staying with the Crees," Namagoose said. "I'm in two canoes now with one foot in each, canoe and it's pretty difficult."

Other members of the transition team include: Richard Powless of Ontario, a former

employee of the National Association of Friendship Centres and more recently a private consultant; Ken Thomas, founding president of Aboriginal Business Canada in Saskatchewan; Sheila Muskwa, the former executive assistant to Blaine Favel when he was grand chief of the Federation of Saskatchewan Indian Nations whose talents as a pollster and organizer are well known; former national chief Ovide Mercredi, and Cara Currie, who is employed by Coon Come (not the AFN) as a personal political attaché.

Currie told *Windspeaker* that the Coon Come team was able to get through the campaign without having to make deals for support and therefore was free to follow its own agenda without distraction.

"There's been no promises made, period," Currie said. "We ran a solid campaign and we worked very hard and we did it with integrity and we didn't have to make deals and promises and it can be done. We need to restore

credibility to these kinds of elections. The people want standards, they want values, they want real leaders. We deserve it.

"We were elected Wednesday and assumed office that night. A CEO was appointed and Friday Matthew met with the staff," she said. "Matthew told them, 'You do not work for Matthew Coon Come, you work for the people and I had better not hear you ever say anything else.'"

Programs established and deals made by the previous administration are being examined.

"Well, if you listened to Matthew during the campaign, he said the money has to go to the people and he re-affirmed that with the directors of AFN. So everything is under review," Currie said.

Coon Come had what his staff describe as a very good meeting with Indian Affairs Minister Robert Nault in Fort Resolution, N.W.T. during the celebration of the 100th anniversary of the Treaty 8 adhesion in late July.

"It was supposed to be just for

10 or 15 minutes but they shoved everybody out and met for an hour and the only reason they stopped meeting was because the celebrations were starting and they were the headliners," Currie said.

In a move that veteran AFN watchers found very surprising, the prime minister called Coon Come shortly after his election. Currie said Jean Chretien congratulated the new national chief and said he looked forward to working with him. Chretien has kept his distance from Indian Affairs for most, if not all, of his time as prime minister, leaving it to the minister to comment on issues on that front.

Although Coon Come is seen as a hardliner on the basic issues that have caused friction between First Nations and Ottawa, sources in the capital city say he is seen in a friendly light by the Liberal establishment because of his success in taking on Quebec separatists during his time as grand chief of the Grand Council of the James Bay Crees.



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Is real change coming?

As the first summer of the new millennium winds down, it's interesting to note that there is a new feeling in Indian Country. Different sounds are coming out of Ottawa where the highest profile Indigenous political organization in the country has recently seen a changing of the guard.

Since Matthew Coon Come is such a charismatic figure and since he has captured the attention of the mainstream press in a way that seems strange after the last three years, we tried to reach out to the other three southern national Indigenous political organizations this month. We have tried repeatedly in the past to contact the Inuit Tapirisat without success.

And of the Native Women's Association of Canada, the Métis National Council and the Congress of Aboriginal Peoples, only the latter responded to requests for interviews.

Because of the AFN's budget and because the mainstream press treats the AFN leader as sort of an Indian prime minister, we thought we should make an effort to reach out to the other organizations and see that their activities are reported as well and not overshadowed by the AFN.

CAP leader Dwight Dorey made time for our readers this month; the other leaders didn't. We hope that changes in the future.

Coon Come, for his part, has — in his first month on the job — already surpassed the three year totals of his predecessor in the amount of access and openness provided to this paper by the national chief. His political staff has promised that inquiries made by us on behalf of our readers will continue to be welcome.

That's a huge (and we think, of course, a positive) step forward in the realm of openness and accountability for First

Nations governments.

Even though we're paid to be cynical and to look for hidden agendas and such, we feel the stirrings of a faint hope.

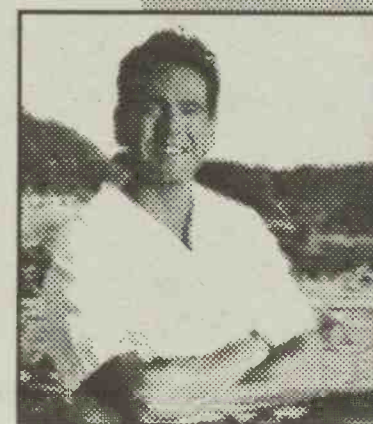
Coon Come's political staff say they're going to do what it takes to get the job done. They say the "big band office" mentality is under seige; the Indian industry is under attack, bureaucratic slowness and inflexibility is out of fashion and productivity is now the main concern. If you're not putting in a full day's work in service of the people then get out. No more soaking up the people's money without results. No more cushy, bureaucratic jobs that create nothing but debit lines on the annual audit.

We'll see.

But we strongly believe that if they accomplish that goal, one of the biggest problems in Indian Country will be gone and the other problems won't seem nearly as insurmountable.

Who you calling Canadian?

By **Taiiake Alfred**
Windspeaker Columnist



To:sk
It's true

AFN chief Matthew Coon Come told the whole world on his first day in office that he is a Cree, not a Canadian citizen. This was no doubt meant to send a message to Canada. Just in case they didn't realize it yet, Coon Come made it clear that the Liberal Party/Indian Industry soft-baller had left the building and had gone back to their government jobs; some new players had taken over, and these guys and gals played hard ball.

You could tell right away that Coon Come's statement sent a shiver down Joe Canada's spine. The thought of a radicalized Indigenous movement is scary to most people: "What the heck happened to our nice Aboriginal Canadians?"

Actually, come to think, people probably didn't get all that intellectual about it. Still collectively jacked up on an 'I Am Canadian' buzz, the reaction was visceral, and the mainstream media was quick to censure and demonize Coon Come as a dangerous radical stoking the fires of ethnic conflict. You could almost hear all those fat old rednecks in Calgary crowing at the radio, like, 'Dang Injun', if he don't want to be no Canadian, send him back where he... umm, came from, eh. Well, anyway, send that traitor somewhere!

Sorry Joe Canada, but this is our country; we've been here forever and only started calling it Canada a few years ago.

Coon Come is right on: we are not Canadians. And why should we be so eager and willing to be citizens of their country? Has the citizenship legally forced on our people a generation ago helped get land back, gain compensation for past injustices, or made our communities healthier? Of course it hasn't (we should also remember that citizenship was rejected by the

Elders in most communities). Forty years of citizenship and we're more assimilated now than ever before, and we're losing our languages and traditions at a heartbreaking rate. What citizenship has done over the years is undermine in people's minds the idea that we have a separate existence and distinct collective rights (witness the recent attacks on Mi'kmaq treaty rights — the ignorant Prime Minister saying the 'law must be upheld the same for all Canadians' — and the ongoing general effort to force taxes and provincial authority on us, for example). No matter what our lawyers argue or what the judges say about 'Aboriginal rights', the tide of public opinion is against us and it's easy to see why the government feels comfortable defying its own Constitution to support the non-Native majority's interest.

The public mind sees a logical contradiction that no complicated legal theory can overcome: how can you be a member of a 'First Nation' and then turn around and say that you are a part of another nation — Canada? You can't—not as a citizen of a liberal democracy based on the principles of equal representation and majority rule.

We play right into this contradiction by watering down our position on nationhood and calling ourselves Canadians. In the generation since citizenship was imposed, our politicians have been leading us down a dangerous path, telling us that we could achieve dignity and respect within Canada. At the same time, they have been trying to convince Canadians that

the only thing that Aboriginal people want is to be treated fairly and to be given equal opportunities to succeed in this society. Canadians are asked only to treat us fairly and to give us equal opportunities, as they would any other person. That sounds nice and our politicians have been successful to a certain degree, but the danger lies in the unspoken premise of this approach: it offers us dignity and respect only as persons — the crucial trade-off being that as our individual rights as citizens are enhanced, we have to sacrifice our collective rights. If we continue on this path, we will soon be asked to sacrifice our nations.

The only way for us to survive the onslaught of the ignorant majority and resist being swallowed up is to preserve the notion of our political independence and demand respect for our rights as peoples in a nation-to-nation relationship with Canada. This is the form of equality, peace and friendship our ancestors fought and died for and what our treaties represent, not subservience or citizenship. History has shown that nations of people can survive war, dislocation, poverty, and disease, but when a nation loses its sense of itself and a connection to its own past—its identity—that nation is truly defeated and not long for this world. Our peoples have been in intensive contact with Europeans for 400 years, most of those years embroiled in conflict stemming from European attempts to change us or to take away what is ours: our land, our freedom, our languages, our names. (see I am not Canadian page 5.)

My 1

In a magazine (that sh... main nameless) specializ... new ways of looking a... there was an ad for a spi... development workshop... Cry for A Vision.

"Join us for four and... days on the land a... traverse the shadow ar... retrieve the light. Cerem... and teachings are bas... ancient shamanic whee... keys. Set your intent fo... coming year and dan... awake."

The last names of th... dancing workshop lea... clude Crystal Light W... and Butterfly Dreamer.

I must say that as a Fir... tions person, reading stu... this makes me wish w... colorful names like that... reserve. I'm almost ask... to say they sound a he... lot more interesting... Taylor, Jacobs or Knott.

With the growing po... ity of New Age and... groups sympathetic... Native cause, taking o... original names and per... seems to be an ongoi... ever-popular hobby a... people searching for... way of looking at life. P... Indian names cur... abundant and prosper... shelves of most book... that have sizable sectio... books of a metaphysic... ture.

It seems odd but only... that after 500 years of... our land, language, c... and ways of life, these... are reduced to now taki... names. Or what they thi... our names. A casual per... titles in a book store s... izing in a New Age lite... provides a cornucop... pseudo-traditional a... names.

Post Del

By **Robin Wortman**
Guest Columnist

National Chief Ma... Coon Come made three... ments at the Assembly o... Nations annual general... bly that set out some para... for the future:

1. The rule of law reco... Aboriginal rights and title... Delgamuukw Supreme... decision.

2. Businesses wanting... tract wealth from First... traditional lands will hav... business with those Fir... tions.

3. First Nations will no... lent about the denial o... rights — the final arbite... international court.

Welcome to the... Delgamuukw era.

First Nations people in... Columbia and across C... are beginning to assert th... gal jurisdiction over acc... land and resources.

There are four catego... land in Canada today:

1. Treaty land — inclu... serves and specific land... areas as well as traditio... ritory.

2. Crown land — inc... lands not under treaty.

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My name soars like an eagle

In a magazine (that shall remain nameless) specializing in new ways of looking at life, there was an ad for a spiritual development workshop called Cry for A Vision.

"Join us for four and a half days on the land as we traverse the shadow and retrieve the light. Ceremonies and teachings are based on ancient shamanic wheels and keys. Set your intent for the coming year and dance it awake."

The last names of the two dancing workshop leaders include Crystal Light Warrior and Butterfly Dreamer.

I must say that as a First Nations person, reading stuff like this makes me wish we had colorful names like that on our reserve. I'm almost ashamed to say they sound a hell of a lot more interesting than Taylor, Jacobs or Knott.

With the growing popularity of New Age and other groups sympathetic to the Native cause, taking on Aboriginal names and personas seems to be an ongoing and ever-popular hobby among people searching for a new way of looking at life. Pseudo-Indian names currently abound and prosper on the shelves of most book stores that have sizable sections for books of a metaphysical nature.

It seems odd but only fitting that after 500 years of taking our land, language, culture and ways of life, these people are reduced to now taking our names. Or what they think are our names. A casual perusal of titles in a book store specializing in a New Age literature provides a cornucopia of pseudo-traditional author names.

Post Delgamuukw partnerships

By Robin Wortman
Guest Columnist

National Chief Matthew Coon Come made three statements at the Assembly of First Nations annual general assembly that set out some parameters for the future:

1. The rule of law recognizes Aboriginal rights and title — the Delgamuukw Supreme Court decision.

2. Businesses wanting to extract wealth from First Nation traditional lands will have to do business with those First Nations.

3. First Nations will not be silent about the denial of their rights — the final arbiter is the international court.

Welcome to the post-Delgamuukw era.

First Nations people in British Columbia and across Canada are beginning to assert their legal jurisdiction over access to land and resources.

There are four categories of land in Canada today:

1. Treaty land — includes reserves and specific land claim areas as well as traditional territory.

2. Crown land — includes lands not under treaty.

Ones that make me wonder "Who the hell are these people and why do they feel the need to mix and match various animal and nature words randomly?"

Personally, I know very few people of Native ancestry who feel the need to write self-help books promising you universal peace and a cosmic path to follow. It isn't exactly kosher. Even if they did, they probably wouldn't do it under pseudonyms that sound like nintendo games—Crystal Light Warrior?

I think you definitely have to be white with far to much time on your hands to have colorful names like that today. Even in this age of political correctness, they're still getting all the breaks. Reading the author biographies in some of these books, its easy to notice how vague many of the bios appear to be, probably on purpose. Lines that say "Hairy Turtle Sneezing lives in the deepest, darkest part of the woods where he communes regularly with nature when not astral projecting".

One cannot help but get the impression that the only Native people most of these writers know are in the Dances With Wolves video tape they keep perpetually cued in the VCR. Names such as Blackwolf, Gary Buffalo Horn Man, Sherry Fire Dancer, White Deer of Autumn and my personal favorite, Summer Rain, with her faithful ectoplasmic Indian companion, No-Eyes, described as "her beloved Indian shaman teacher" (I kid you not!), are just a cross-section.

Mysticism and beliefs in a world outside the physical one we inhabit is a strong and



Drew Hayden Taylor

honored belief among most Aboriginals, but I must have been astral projecting the day they gave out beloved Indian shaman teachers. But luckily, my birthday's coming up. Besides I'm starting to see how this works. My girlfriend is studying for her master's degree in education. That makes her a teacher, not to mention my beloved teacher. She's also Mohawk. So she's a beloved Indian teacher. Luckily she has some Irish blood—so in total, I guess she's my beloved Indian Shamus teacher. It seems to lose something in the translation.

The authors you read about on the backs of book jackets are just the lucky ones with decent publicists. Out there, on the powwow grounds, in the craft shops, and hanging out at the friendship centres, are masses of uniquely named individuals, keeping low profiles, generally hanging out looking for spiritual guidance and, if possible, an even better-sounding Indigenous name.

Cultural envy is not restricted to the Aboriginal world. I've seen people of many different cultures explore and dabble in elements of various other cultures. I have been known to wear Italian leather, eat a lot of Thai food, and dare I say it, wear cowboy boots. But to the best

of my knowledge, my name has always remained Drew Hayden Taylor.

A close examination of those colorful Native names reveals some interesting characteristics. First of all, most of them usually have one of four specific references in them; this includes wind, fire, feather and wolf (a bear or deer can be substituted with proper authorization). Secondly, they're all in English. And thirdly, they're all beautiful, wonderful descriptions of nature/animals turning themselves into human metaphors.

Traditionally, those who were given a special "Indian" name were usually required to only use it on special occasions; it was a personal, private name. Putting it on business cards seems to defeat that purpose. I know many Native people who have traditional names. Sharing it with somebody is a sign of great respect. Putting it on a book to make money is not.

Again, different culture, different priorities.

And let us not forget that in many First Nations communities, "colorful" family names are frequently used. I've known some Whiteducks, Many Grey Horses, NewBreasts, Tailfeathers and the odd Goodstriker to name just a few. But somehow, their attitude toward their last

names were a little less esoteric and a little more natural. There wasn't any "traversing shadow and retrieving the light" involved. Maybe after the occasional beer, but not much.

And, also traditionally, glancing through some history books dealing with Aboriginal history provides some interesting, if not downright ironic, twists. A simple assessment of authentic Aboriginal names of the past reveals such mystical and beautiful titles as Sitting Bull, Crazy Horse, Dull Knife, Bloody Knife, Roman Nose, Old Man Afraid of His Horses, Big Foot, Black Kettle, Crow Dog, Gall, Rough Feather, Wild Hog, Hairy Bear, Lame Deer, Leg-In-The-Water, Low Dog, and Stumbling Bear to name just a few historical Indians. Would you buy a self-help book from Bloody Knife?

But in all fairness, I believe people should be allowed to do whatever they want. And if they can, why can't we? Maybe as a point, I should write my own book. L. Ron Hubbard was once quoted as saying if you want to be rich someday, start your own religion. I can do that. But Drew Hayden Taylor does not exactly exude Aboriginal confidence and ancient shamanic wisdom. I must concoct one of these awe-inspiring names.

My book will be called "Spiritual Enlightenment in the New Millennium — How to Receive Completion of your Spirit's Journey Through The Adoption of Caucasian/Christian Names." It will be written by me, Spread Eagle, with a little help from my girlfriend, Eager Beaver." I'm ready for Oprah (which spelled backwards, is Harpo).

I am not Canadian

(Continued from page 4.)

Those of us who are still here should have learned one thing by now: survival means never giving up.

It wears on the soul to be constantly fighting battles, always embroiled in tension, holding out. So many of us do give up and try to get along because we're tired of all the politics and just want to get some peace in our lives. Some of this has to do with feeling surrounded and afraid, too. It takes guts to go to a hockey game and refuse to stand for the national anthem, with all those

people glaring at you. It's hard to refuse a job because you won't swear an oath to the Queen. But I've been told that being born Indian is to be born into politics; we all make the choices and take whatever stands we have to. But we should not forget that it will be tenacity and the courage of our convictions that will separate those who will survive seven more generations from those who leave nothing for their Canadian children but a psychic longing to know what is to be Onkwehonwe, the real people of this land.

SEND YOUR LETTERS TO THE
EDITOR TO:
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Just the beginning

By Paul Barnsley
Windspeaker Staff Writer

With all the "hot spots" across the country this summer, even the most casual observer should get the point that Indigenous people in this country have had enough.

It may begin in Burnt Church, but it certainly doesn't end there.

From band office occupations designed to put some muscle behind demands by grassroots people for changes in the way band governments are run to the conflicts involving the leaders of those band governments with provincial and/or federal governments, there are so many situations it's hard to keep track.

The most common theme is protection of land and demands for a share of resources. First people battle with companies that have been licensed by provincial or federal authorities to harvest fish, timber or other resources from land under claim or land subject to Aboriginal title.

Native leaders have also been getting involved in the mainstream political process in varying ways to get their point of view on the record.

In British Columbia, where most of the land is not covered by treaty and is open to assertions it remains under Aboriginal title, Chief Arthur Manuel, chairman of the Shuswap Tribal Council and the Interior Alliance, has challenged Stockwell Day to a debate on the Canadian Alliance's Aboriginal Affairs policy.

Day is running in a Sept. 11 byelection in the Okanagan-Coquihalla riding (which includes the city of Penticton). Recently elected leader of the former Reform Party, Day needs to earn a seat in the House of Commons in order to properly lead his party.

"The entire Okanagan-Coquihalla federal riding is subject to the Aboriginal title of the Aboriginal nations that are located here," said Manuel. "We are issuing a direct challenge to Stockwell Day to come and publicly debate the Canadian Alliance's Aboriginal Affairs policy. In

our view, the biggest political, legal and economic issue facing the future in this region is whether Aboriginal title, rights and interests will be recognized and accommodated. Obviously, Stockwell Day has aspirations to become prime minister, so for the First Nations in the Okanagan-Coquihalla and across Canada we want him to explain why the Canadian Alliance is prepared to breach the Constitution and Supreme Court of Canada rulings, such as the landmark Delgamuukw decision. We are giving him until Sept. 5 to respond to our challenge."

Leaders all over B.C. say they are fed up with negotiating modern day treaties dealing with their traditional homelands and watching logging trucks removing valuable timber from that land while the negotiations are in progress. Blockades are cropping up with regularity in the province.

Takla Lake First Nation has blocked a road to stop Canfor from logging in their territory, leaving dozens of trucks stranded in the northeastern town of Fort St. James. The blockade has brought messages of support from neighboring bands and tribal councils. A B.C. Rail line has also been blocked.

"We have a proprietary interest in every tree that leaves our land," said Chief Lana Teegee. "We have never given up our proprietary interest on B.C. Rail's right of way."

All over the province band councils are thinking of abandoning the treaty process. In one case, a band made deals directly with the resource companies. The Hartley Bay band, near Prince Rupert, signed two such deals even as it continues to negotiate with provincial and federal officials.

In the north, Native leaders addressed the Wildlife Ministers' Council of Canada meeting in Iqaluit, Nunavut on Aug. 15. Congress of Aboriginal Peoples president Dwight Dorey gave the ministers an earful, saying Indigenous peoples will become endangered species if Bill C-33 becomes law.

"Bill C-33 is supposed to ad-

dress issues and concerns with respect to endangered species," he said. "As this bill is currently written, that could include the Aboriginal peoples of Canada."

He suggested that the people who will be most affected by the bill have not been consulted by the government, a common complaint from Aboriginal leaders, and introduced 34 amendments the government committee should consider. This could become a major issue, especially in the north, if Dorey's advice isn't heeded.

Meanwhile, in Manitoba, Leonard Daniels was threatening to start a hunger strike until Manitoba Hydro and Indian Affairs take action to address the Mathias Colomb Cree Nation's (near Pukatawagan) many concerns. Daniels, a leader of the Ossitokakiwak Warrior Society said that, in addition to the housing shortages and other problems that commonly plague First Nations, there was a thermal oil spill from an electrical power plant that has contaminated more than 1,000 cubic metres of band land.

In Ontario, the Union of Ontario Indians is ready to do what it takes to stop a plan to ship Toronto's garbage north. Forty-three First Nations in northeastern Ontario have condemned the plan to use an obsolete mine near Kirkland Lake as a megadump.

"Dumping on Mother Earth is not our way," said Grand Council Chief Vernon Roote.

The chiefs don't buy Premier Mike Harris' assurances that the project is environmentally safe.

In Quebec, logging in the LaVérendrye Wildlife Reserve that is located on unceded Algonquin territory has resulted in a standoff north of Maniwaki. Provincial police, loggers and Native protesters have been eyeing each other warily across the barricades for a couple of weeks.

National chief Matthew Coon Come's strong support for the direct action on the waters of Miramichi Bay could encourage other groups to begin direct action to get their particular situation dealt with.

Land talks stalled

By Joan Taillon
Windspeaker Staff Writer

LITTLE BUFFALO, Alta.

FILE PHOTO



Glenn Luff, Indian Affairs director of communications, Alberta.

The often strained relationship between the Lubicon Lake Nation, the Department of Indian Affairs and Northern Development and the province of Alberta has become rockier over the summer and it seems the Lubicon won't be getting the reserve that was promised them in 1939 any time soon.

Land negotiations have reached an impasse because the Lubicons believe both levels of government are circumventing a 1980 social assistance funding agreement between the federal government and themselves. The Lubicons have walked away from talks until they know the federal government will cover social assistance for all their members who need it while the land title question is being settled.

They maintain that stance even though on Aug. 22 Indian Affairs reversed a recent decision to cut social assistance funding to two communities. The department now says it will maintain the status quo until a departmental review is completed. The Lubicon Nation, however, is afraid the government will change its mind after an election, so they won't discuss land issues again until the department makes a final decision whether it will honor the 1980 agreement.

The Lubicon people have always lived on their traditional territory in the Peace River area of northern Alberta, and now their primary areas of settlement are in Little Buffalo, Peerless Lake and Trout Lake.

According to Lubicon Lake Nation spokesman Fred Lennarson, who spoke to *Windspeaker* on Aug. 25, in 1980 the federal government said it would provide funding for all Lubicon members through the Lubicon band council in Little Buffalo, regardless of where they live. This is contrary to the usual federal practice of providing funding only to Indians who

live on reserves. The exception continued until May, when Indian Affairs' regional director general Barrie Robb informed Chief Bernard Ominayak that as of September the Lubicon people residing outside of Little Buffalo would have to apply directly to the provincial government for social assistance. Lubicon people who live in Little Buffalo would still be covered by federal funding.

In correspondence between the Lubicons and the department, Robb said the reason for the reversal of policy was a 1991 agreement Indian Affairs has with Alberta Family and Social Services, which sets out federal and provincial responsibilities for social assistance expenditures.

Yet in 1996, two years after a previous federal review, the department decided to continue support to Peerless Lake and Trout Lake residents.

In a July 20 letter to the chief, Robb stated, "The Lubicon nation has, for several years, been the only First Nation which has been reimbursed for the expenditure of social assistance in areas which fall outside of federal program authority." He cited the requirement "to adhere to financial authorities and policy directions stipulated by Parliament" as the reason for the change this year.

(see Lubicon page 7.)



Lubicon leader Bernard Ominayak, late '80s. In the first year...

Lubicon

(Continued from page 6.)

Ominayak complained to Minister of Indian Affairs and Northern Development Robert Nault that now were the Lubicons not consulted about the 1991 agreement since they are not signatories to Treaty 8 it has nothing to do with them anyway. Moreover, said the department another province have no right to arbitrarily designate Little Buffalo "reserve" without Lubicon consultation and agreement.

In Appendix III to the agreement, Little Buffalo is designated a de facto reserve.

Neither Robb, the Minister of Indian Affairs nor other departmental officials named Lennarson as exerting influence in the situation responding to *Windspeaker's* requests for views.

Ken Boutillier, assistant deputy minister of Aboriginal relations for the province, also named by Lennarson as a key individual involved, wisely could not be reached for comment. A spokeswoman for Boutillier said these matters were within federal jurisdiction.

In a letter to the minister on July 26, Ominayak stated, "I made very clear to Mr. Robb when we met on June 13th that the Lubicon people are concerned about continuing efforts by the Lubicon regional office officials, their provincial governments and the federal government to tear Lubicon society apart, to subvert Lubicon rights and to undermine Lubicon land negotiations."

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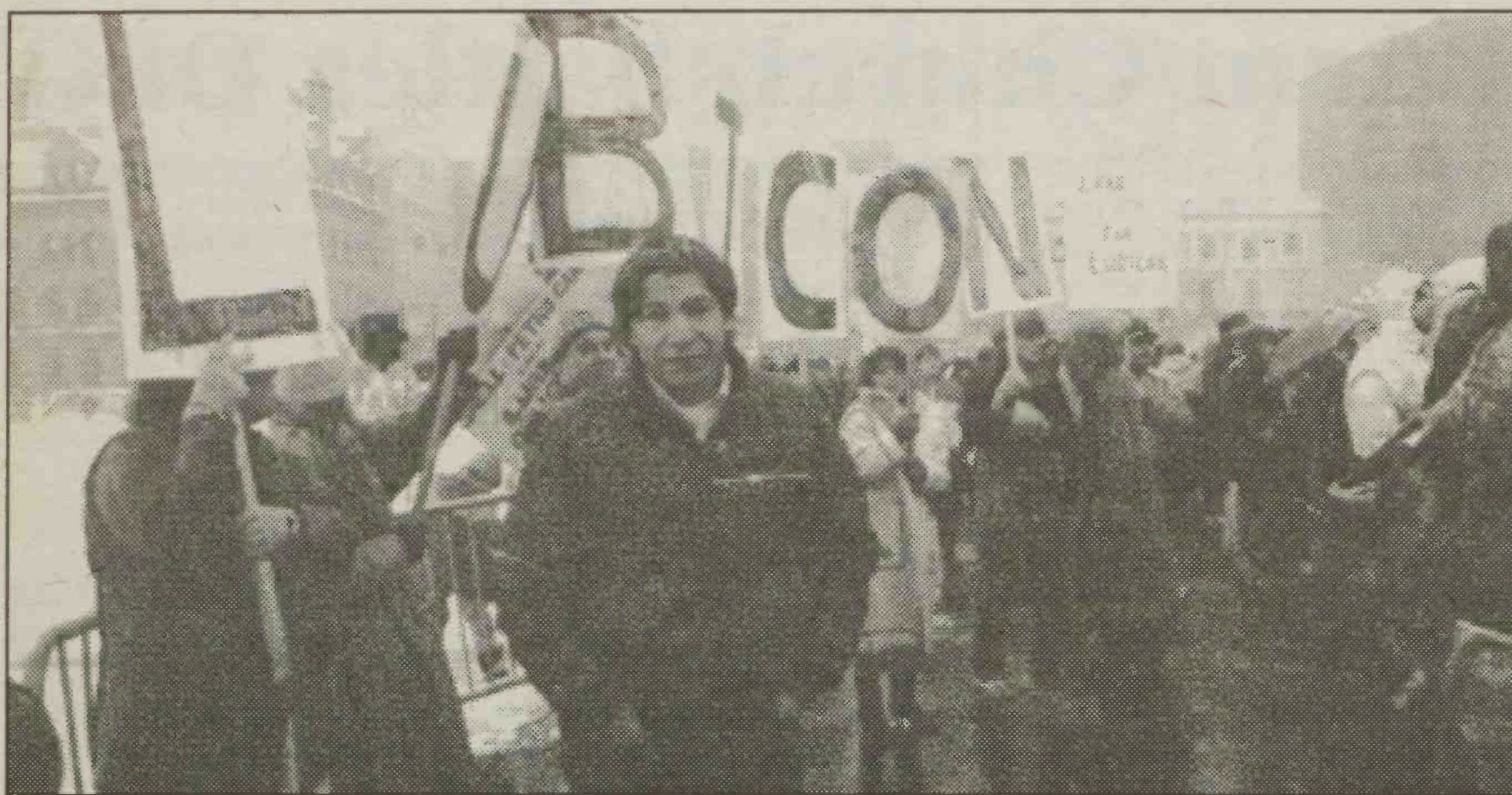
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FILE PHOTO

Lubicon leader Bernard Ominayak helped take his nation's land issue to a public forum in the late '80s. In the first year of the new century, the Lubicon land question remains unanswered.

Lubicon fight never-ending

(Continued from page 6.)

Ominayak complained to Robb and to Minister of Indian Affairs and Northern Development Robert Nault that not only were the Lubicons not consulted about the 1991 agreement, but since they are not signatories of Treaty 8 it has nothing to do with them anyway. Moreover, he said the department and the province have no right to arbitrarily designate Little Buffalo a "reserve" without Lubicon consultation and agreement.

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Ken Boutillier, assistant deputy minister of Aboriginal relations for the province, and also named by Lennarson as a key individual involved, likewise could not be reached for comment. A spokeswoman for Boutillier said these matters fell within federal jurisdiction.

In a letter to the minister on July 26, Ominayak states, "As I made very clear to Mr Robb when we met on June 13th, the Lubicon people are concerned about continuing efforts by certain regional office officials and their provincial government cronies to tear Lubicon society apart, to subvert Lubicon land rights and to undermine Lubicon land negotiations."

With tensions high and Lubicon land rights at stake, the Assembly of First Nations passed a resolution directing the AFN national chief and the Alberta regional vice chief "to intervene with" the minister. They called for the department to honor the 1980 agreement "to reimburse the Lubicon Lake Indian Nation for social assistance provided to Lubicon members wherever they reside pending settlement of Lubicon land rights." They also called for the minister to remove Alberta INAC officials who the AFN said "are working in concert with the Alberta government to subvert Lubicon land rights by trying to use the 1991 social services funding agreement to tear Lubicon society apart."

Powerful unions, including the Canadian Labour Congress, the Public Service Alliance of Canada, the Canadian Union of Postal Workers and others have issued strong statements supporting the Lubicon people.

On Aug. 24, Indian Affairs' director of communications for Alberta, Glenn Luff, said about the call for removal of INAC officials, "I don't think that is likely to happen."

Luff said the 1991 federal-provincial agreement "applies to all treaty areas." He said five exceptions were made to the agreement and Little Buffalo was one of them.

"The main reason for those exceptions being made was because we had members of First Nations living on lands that

were either under negotiation to become reserves, or they were soon to become reserve." Luff said that although the federal government had been paying for Little Buffalo, Peerless and Trout lakes "that is not our practice." He said according to the 1991 agreement Peerless and Trout Lake should not be funded.

Reminded that Little Buffalo is not a reserve, Luff said "that is besides the point; the fact is whether it is a reserve or not, as part of the 1991 agreement... there was an exception made there that social assistance funding would go to Little Buffalo." Even so, Luff said the department had decided that week to continue making the exception for now in the interests of advancing land title negotiations.

Kevin Thomas, a researcher with the Toronto group Friends of the Lubicon, said Aug. 30 that Lubicon supporters would keep the pressure on Minister Nault in his home riding of Kenora-Rainy River, where there is a large Aboriginal population, until the land question is resolved. They kicked off an information campaign Aug. 26 that included a full-page ad in the local paper.

They're not letting the province off the hook either: Thomas said ever since the federal government agreed to 95.4 square miles for a reserve following social protest action by the Lubicon in 1988, "the province has been trying to undermine it."

Nault at fault?

By Trina Gobert
Windspeaker Staff Writer

Frog Lake First Nation,
Alta.

His name is Chief Eagle Feather. It's also Spiritual Walker, but he's better known to the *Windspeaker* readership as the Minister of Indian Affairs, Robert Nault.

Nault attended the Frog Lake Cree Nation Gathering on Aug. 24 and was issued new status as an honorary Cree chief. The minister received a headdress and acquired his Cree name, Spiritual Walker, in a sacred naming ceremony performed by Frog Lake Elders.

"Now if you ask me the question of what the Elders intended by the name, I think it would be unfair for me to say what exactly the Elders had in mind," said Nault. "You'll have to ask them directly what their definition of the rationale for the name. But it is a great honor for any minister or non-Native to be given a name."

Nault views the naming as an invitation from the First Nations to continue to work to resolve relationships and make them more conducive to success.

"We're hoping that by giving the minister a Cree name that he would feel a part of the Cree people since we have initiated him to be a part of the Cree people," said Frog Lake Chief

Thomas Abraham. "This is why we are hoping that he would see the needs of the Treaty 6 people, that he could spend more time amongst our people and see for himself first hand the needs of our Native people."

But Minister Nault may have inadvertently wandered into a controversy. Department advisors had failed to mention that the minister, just the day before had received a Blackfoot name from the Blood First Nation.

"Oh, it was...ah...ah...Chief Eagle...Feather, yeah," said Nault.

Cree Elder, Pete Waskahat from the Frog Lake First Nation who was the head Elder in giving the minister his Cree name was disappointed when informed.

"They should have notified us right away, so they won't give him the name. It won't work," said Waskahat. "Suppose to have only one. That's not right. Should have only one name. They should tell us right away and we would have just done a pipe ceremony for them."

When Waskahat was asked if it was disrespectful, he said "it looks that way."

Chief Abraham was surprised when informed of the two names received by Nault, but disagreed with Waskahat.

"Oh, that's no problem. That's Blackfeet. This is Cree," said Abraham.



Indian Affairs Minister Robert Nault (left) and Frog Lake Elder Pete Waskahat pose for pictures after a naming ceremony lead by the elder for Nault.





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Burnt Church battles DFO

(Continued from page 1.)

"This unique status has been recognized in Canadian law and, since 1982, has been entrenched in Canada's Constitution. One aspect of this status is that we enter into treaties with the Crown. Our distinct rights flow from this unique status. We insist that governments and fishermen's organizations deal with us on a foundation of our inherent Aboriginal and treaty rights."

With all the discussion about the fisheries issue, Coon Come said one telling detail is being left out.

"There is a fundamental question that is not being asked," he said. "How can the people of Burnt Church, and other First Nations people across Canada, survive and thrive?"

He noted that under DFO's template agreement Burnt Church would get 5,000 traps while the non-Native fishermen were allocated 240,000.

"Burnt Church sees this as a gross disparity between the Mi'kmaq and the non-Native fishers in the area and they seem to be right," he added.

The term "gross disparity" was lifted straight from the United Nations report issued in late 1998 that was critical of Canada for its treatment of Indigenous peoples. Coon Come also referred to another historical milestone in the study of problems facing Indigenous people in Canada.

"In 1996, the Royal Commission of Aboriginal Peoples called for a fundamental redistribution of natural wealth and resources in this country to end the cycle of poverty and dispos-

"I believe all Canadians want fair and equitable solutions that will enable our people to get off welfare, get to work, raise our families and build vibrant communities."

— Assembly of First Nations
Chief Matthew Coon Come

session faced by our people. In the Marshall case, the Supreme Court of Canada took a small step in the direction by affirming the Mi'kmaq treaty right to benefit from the Atlantic fishery," he said.

Reminding the crowd that claims by the federal government that it had to enforce its regulations in order to protect the fishery brought a stinging rebuke from the national chief.

"Let us not forget it was the federal government's mismanagement and non-Native fisheries that led to the devastation of the East and West Coast fisheries," he said. "First Nations people are the original conservationist on this continent. Our survival has always been tied to the health of the natural resources on which we depend."

He accused Dhalwal of playing a cynical political game with this issue.

"The minister is now waging a sophisticated fight in favor of the status quo of inadequate First Nations access to resources, in this case the fishery. He is trying to divide First Na-

tions from one another. He is trying to turn Canadian public opinion against us. He is misrepresenting the issues of law, particularly the extent of the federal government's authority in this context. And he is clothing the actions of his government in legitimacy when there is none," he said.

He ended by calling on the minister to re-think the strategy of employing force.

"Mr. Minister, call off your troops," he said. "I have always been opposed to the use of force for political ends, particularly when it is used by governments against Indians. I believe all Canadians want fair and equitable solutions that will enable our people to get off welfare, get to work, raise our families and build vibrant communities. For this to happen, we must regain access and jurisdiction over lands, waters and resources, for more than our people to just scrape by with the bare necessities of life — food, shelter if we are lucky, clothing and a few amenities."

Camp st

Quebec Inuit were promised a gold-plated treaty in the 1975 James Bay Agreement. So why do they have one of the world's highest suicide rates, a plummeting life expectancy and a poorly funded health care system run by outsiders.

By Alex Roslin
Windspeaker Contributor

Sarah Ningiuruvik Pa was 79 when a tragic accident at her camp in northern Quebec took her life last year. The Elder had poor vision and takenly filled a camp stove with gasoline, instead of kerosene. She lit the stove at around 10 p.m., it exploded.

Her son, outside chopping wood, looked up to see his mom's face and clothes catch through the cabin window. Only her feet weren't burned.

He put out the flames with help from three other workers. He then jumped on a snowmobile to get help in the Inuit village of Kangiqsujuaq, 25 kilometers away. What happened next

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PROPOSED AGENDA ITEMS:

Presentation by Grand Chief Matthew Coon Come (invited)
Presentation by Hon. B. Nault, Minister of Indian Affairs (invited)
IRC/FNET Annual Report
Report by the Indian Oil and Gas Canada (IOGC)
Report by the Canadian Association of Petroleum Producers (CAPP)
Report by the Canadian Energy Pipeline Association (CEPA)
Presentations by Earth, Energy and Environment (E³)

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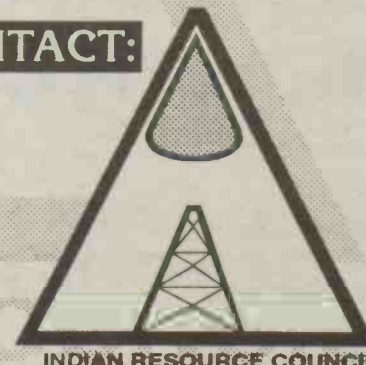
Chiefs representing IRC member First Nations or their designate.

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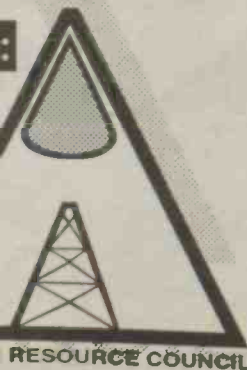
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Canadians want itable solutions ble our people to are, get to work, nities and build nities. For this e must regain ac- risdiction over s and resources, n our people to y with the bare life — food, shel- e lucky, clothing enities."

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Camp stove tragedy sparks Nunavik health debate

Quebec Inuit were promised a gold-plated treaty in the 1975 James Bay Agreement. So why do they have one of the world's highest suicide rates, a plummeting life expectancy and a poorly funded health care system run by outsiders?

By Alex Roslin
Windspeaker Contributor

Sarah Ningiuruvik Paulusi was 79 when a tragic accident took her life last year. The Inuit Elder had poor vision and mistakenly filled a camp stove with gasoline, instead of kerosene. As she lit the stove at around 6 p.m., it exploded.

Her son, outside chopping wood, looked up to see his mom's face and clothes on fire through the cabin window. Only her feet weren't burning.

He put out the flames with help from three other women, then jumped on a snowmobile to get help in the Inuit village of Kangiqsujuaq, 25 kilometres away. What happened next has

sent shock waves through the 14 Inuit communities and sparked a debate on the failings of the Inuit-run health-care system set up under the 1975 James Bay and Northern Quebec Agreement, Canada's first modern treaty.

Paulusi's son rushed into Kangiqsujuaq at 9:30 p.m., and immediately sought out the community's two nurses. But citing internal regulations, the nurses refused to go to the camp to help.

The Elder couldn't be airlifted out, either, because all available pilots said they'd already flown their legally allotted hours for that day; there was no provision for emergencies.

Finally, a convoy of Canadian Rangers and a police officer took off for the camp at 11 p.m. On arrival - after midnight - the officer applied his limited knowledge of first aid and then radioed the village. He informed the clinic the Elder would need to be flown to the hospital in nearby Kuujuaq as soon as she was brought into Kangiqsujuaq.

The group left the camp at 12:45 p.m., but on arriving in the village no plane had been called because of another regulation that requires nurses to visually check patients before ordering a medevac. It was 3 a.m. - seven hours after the explosion.

It wasn't until 9:30 a.m. that Paulusi was finally taken to the

airport. She arrived in Kuujuaq at noon, when she finally got hospital treatment 18 hours after the accident. But the Elder's injuries were so serious it was determined she should be sent to a hospital burn unit in Quebec City. At 7 p.m., she was again put on a plane, arriving at 11:35 p.m. - nearly 30 hours after the explosion. Paulusi passed away in Quebec City at 3:10 a.m., the morning of June 3.

Paulusi's story has sparked frustration and anger about the health-care system in northern Quebec. In a report last April, the Quebec coroner's office slammed the Inuit-run Nunavik Health Board for lacking "good sense" and "compassion" in handling the incident.

Some Inuit say the tragedy is just part of a bigger problem. Twenty-five years after the signing of the James Bay Agreement - in which the Inuit and Crees agreed to end their opposition to Quebec's massive James Bay hydro-electric project - many Inuit say they're still waiting for the promises in the agreement to be fulfilled.

They say the 14 Inuit communities are plagued by substandard, poorly funded health and social services that are controlled behind-the-scenes by non-Inuit managers who are insensitive to local needs. Few Inuit work in the health network as caregivers or managers. Out of

50 or 60 nurses, only three are Inuit.

At the same time, Inuit people's physical and mental health has deteriorated dramatically since the James Bay Agreement was signed in 1975. The agreement brought abrupt changes in the Inuit world with the hunting and fishing way of life abandoned by many.

An alarming 1995 study showed that Inuit life expectancy has dropped to 60 years from 65 years in 1975. This makes it lower than South Africa's and equal to that of India's life expectancy. The average Canadian life expectancy is 77 years.

One reason for the plummeting life expectancy is that Quebec Inuit have one of the highest suicide rates in the world. Inuit in their late teens are 25 times more likely to take their lives than that age group in the general Quebec population, according to the 1995 study.

The same problems - inadequate health care, poor health - have hit the Quebec Crees, too. They now have one of the world's highest rates of diabetes, an illness linked to abrupt changes in their lifestyle. Complaints have also surfaced about the Cree Health and Social Services Board. Last year, Crees held a special assembly on health and social services to air the concerns. The Cree health board vowed to make reforms.

But the Inuit communities are just now waking up to the need for change in their health network. There have been no special assemblies. Reform has been slower in coming, and those who speak out have often faced ostracism or reprisals.

"There is a lot of insecurity among our people. They're afraid to speak," said Lizzie York, an Inuk who was executive director of the Nunavik Health Board for 15 years.

York experienced what happens when someone voices criticisms. For years, she said she silently put up with racist or stereotypical remarks about Inuit staff and clients from the health board's own non-Inuit employees. Then she decided she'd had enough.

"I decided not to put up with racism any more," she said. "If I saw someone being put down, I started standing up for them, if they didn't stand up for themselves. I really started putting my foot down. No more horsing around."

"For all those years, I was just doing what I had to do. I had seen people forced out because they were becoming too close to the Inuit people. The best people were forced out, or were so disgusted they left."

York's change in attitude didn't go over well. Last year her contract wasn't renewed. She is now out of a job. (see Health page 40.)

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HOME TO CANADIANS
Canada

APTN admits it misrepresented Ted Turner

By Trina Gobert
Windspeaker Staff Writer

EDMONTON

The Aboriginal People's Television Network (APTN) will apologize to billionaire and media mogul Ted Turner for a story that aired on its national current affairs program *InVision*.

Comments by Ted Turner used in the story were taken out of context, portraying him as racially insensitive.

Turner is the owner of CNN, a bison rancher, and was a guest speaker at the International Bison Conference held from Aug. 1 to 4 in Edmonton. He took time during a press conference to answer questions about the bison industry, and APTN freelancer Niki Jenkins was there. Her story aired Aug. 6 and included a comment from Turner.

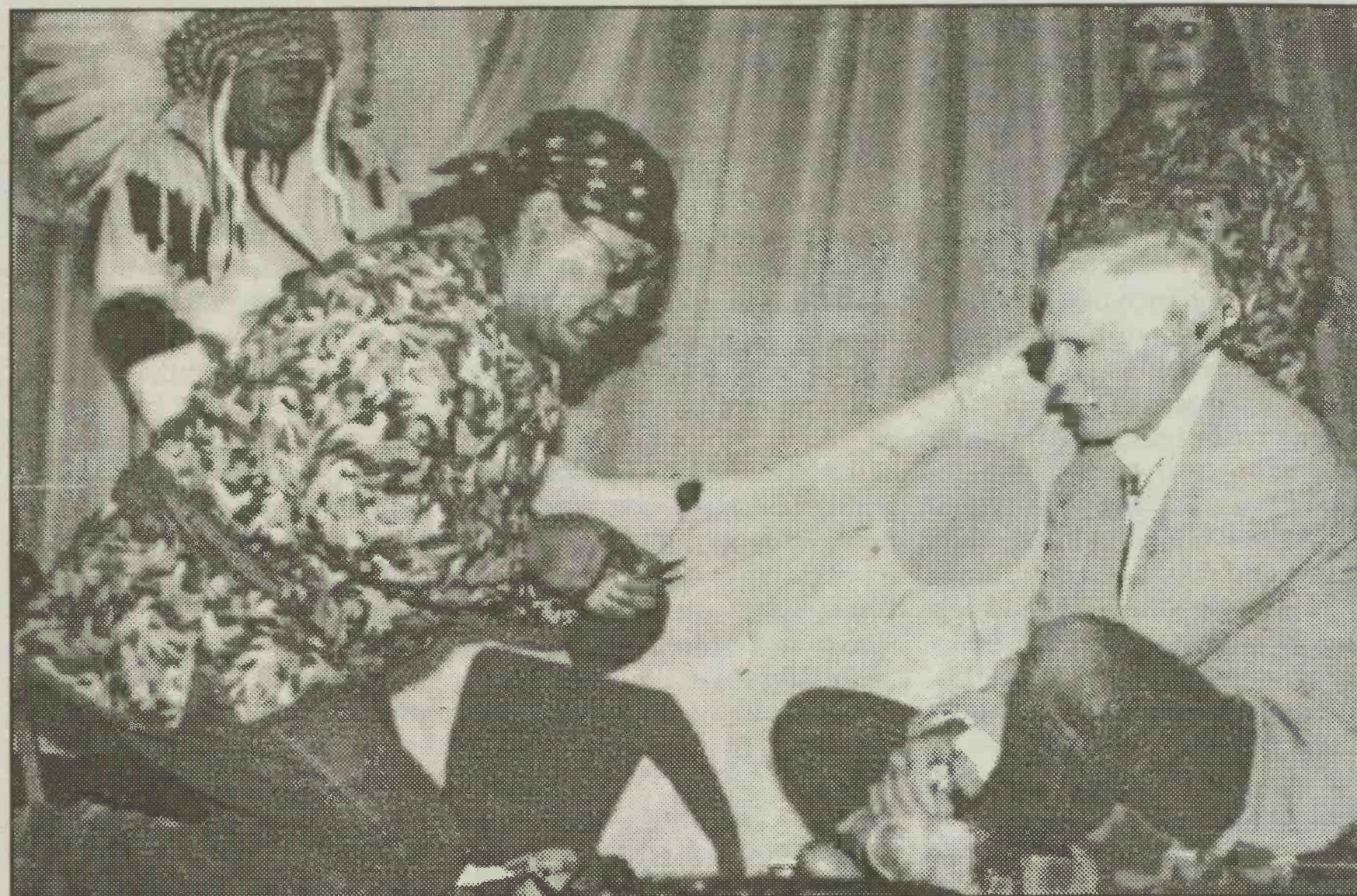
Jenkins reported in a voice-over that "the cost of bison meat places it out of reach for most Aboriginal consumers. But bison producer and billionaire Ted Turner says it can be affordable, if they would change their habits."

What's seen next is Turner saying, "If they drink less beer they can eat more bison. I don't drink any beer so I can afford it."

The reporter's voice is again heard. "That comment has this Native leader outraged." The camera then shows a woman reacting to Turner's comment.

Devalon Small Legs, a cultural advisor from the Peigan First Nation, heard about Turner's comment after he had transferred a buffalo robe to Turner at the closing ceremonies of the bison conference. The transfer was to encourage Turner to consider Aboriginal people and culture in relation to his work to replenish bison numbers.

"It's too bad we didn't know earlier," said Small Legs at the time. "Well, if he said that and meant it in a negative way. . . . We have grabbed him and wrapped him in the robe. The buffalo will hold him and guide



TRINA GOBERT

Devalon Small Legs performs a ceremony to transfer a buffalo robe to media mogul Ted Turner during the International Bison Conference held in August in Edmonton.

him back to do right. If it comes out that he meant it that way, he will apologize. The buffalo will lead him."

But Small Legs had the opportunity to review audio used in the story APTN aired, as well as the unedited, or raw, footage of the questions that the freelance reporter asked during the press conference. He believes Turner is owed the apology.

Windspeaker transcribed the raw footage.

Jenkins: "Does the bison producing industry in any way benefit Aboriginal people?"

Turner: "Absolutely. In fact, there are quite a few Aboriginals here. . . . The Native Americans are finding that it's real good for their culture and children and everything to be involved in bison, because it's historically a great part of their culture."

Jenkins: "Doesn't the high cost of bison, at least throughout Canada, it's very expensive?"

Turner: "Compared to what? Not compared to lobster."

Jenkins: "Compared to beef."

Turner: "That's right, but beef is not good for you, because you'll have a heart attack. How much is your life worth? A few dollars more and bison meat is so rich that you only need about half a slice for a serving. It's pure meat."

Jenkins: "It seems like the average consumer cannot afford to eat bison on a regular basis?"

Turner: "Well that depends. It depends on what else they do. If they drink less beer, they could eat more bison. I don't drink any beer, so I can afford it."

Jenkins: "So are you saying Native Americans drink a lot of beer?"

Turner: "I'm not talking about Natives. I'm talking about all people. Oh, were you talking about Native Americans? Oh, I'm sorry. Well, I don't know what the Native Canadian Americans have, but, as far as money is concerned, but in the United States, believe it or not, government buys a lot of the food for the Indians. Last year the U.S. government bought bi-

son meat for Native American reservations, which they were very happy about. The U.S. government has a large surplus, which they are trying to give back to the rich. I think it would be better if they bought some bison meat and gave it back to the Native Americans. It would be a better use of the surplus."

Small Legs' reaction was swift.

"I am satisfied with what I [heard] in the raw footage, that Mr. Turner did not and has not made derogatory comments respecting Aboriginal people. And as an Aboriginal person, the news agency that aired the story should think twice about what they are putting on the news."

Notice of APTN's retraction came just hours before *Windspeaker* was set to go to press. Until then, APTN was standing firm behind its report.

APTN's news director Dan David said on Aug. 30 that Turner's answers to Jenkins' questions fell within an Aboriginal context.

"I've taken a look at the whole

story and I don't think that it was taken out of context. I think that it was a fair representation of a conversation of questions and answers and it's unfortunate sometimes when people say things where there is a reporter," said David. "The context of the conversation that I saw was by an Aboriginal reporter asking about the industry and how it affects Aboriginal people."

But by late afternoon on Aug. 31, David had changed his tune.

"The conclusion is that there is a very real possibility that the story took the, that particular clip was taken out of context. It gave the wrong impression and our conclusion is that the story was wrong."

David said he had been in touch with Mr. Turner's representatives and an apology would air.

"It was a very short clip and a fairly long exchange that began about Aboriginal people and how they could benefit and it turned into a Ted Turner little speech about how bison meat was better, more healthy for Aboriginal people than beef. He was having a nice time. He was joking and the next question came up and the question didn't mention Aboriginal people at all," David explained.

"We'll dissect the story and explain to the audience why it was wrong," he said.

The Turner Foundation gives financial support to several U.S. Native American organizations. In Canada, the foundation has provided thousands of dollars to the David Suzuki Foundation; EAGLE (of the Semiahmoo First Nation); Ecotrust Canada and the Nanakila Institute in relation to First Nations rights, forestry, fishing, and conservation economic development.

TBS (Turner Broadcasting Station) also developed the documentary *The Native Americans* and the movie *Lakota Woman*, as well as other Native American productions.

Slow

By Joan Taillon
Windspeaker Staff Writer

KENORA, ONT.

The Anishinaabe nation Treaty 3, a territory encompassing 28 communities and 55 square miles, is working on placing an Indian Act governance regime with a traditional one, but it was only last month with five years invested in process, that leaders at the Grand Council's central office in Kenora issued a press release stating their "core governance beginning to emerge."

On July 25, Treaty 3 Grand Council announced it formed an executive branch with purely political functions as opposed to administrative functions, made up of an elected regional chief from each of four regions of Treaty 3. These are Leroy Quoquat (North); Adolphus Cameron (West); Kelly (South); and acting regional chief Richard Bruyere (East). This month someone will be selected to fill Bruyere's temporary spot.

"This is a defining moment in Treaty 3's evolution. A political executive is a requirement of any government. Today we have accomplished the first step," Treaty 3 Grand Chief Leon Jourdain said.

The move conforms to the people's expectations for future leadership and structure as expressed in "extensive grassroots consultation," the press release said. The executive council is charged with developing the Treaty 3 nation, renewing the relationship with Canada and other governments while staying focused on inherent Aboriginal jurisdiction.

The grand council's communications spokesman is Richard White. He said there are many challenges in working governance:

"They're not reaching as many people as they would (and) there is a need to educate people about our history,

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WORKSHOP PRES

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takes on the new role as National Chief
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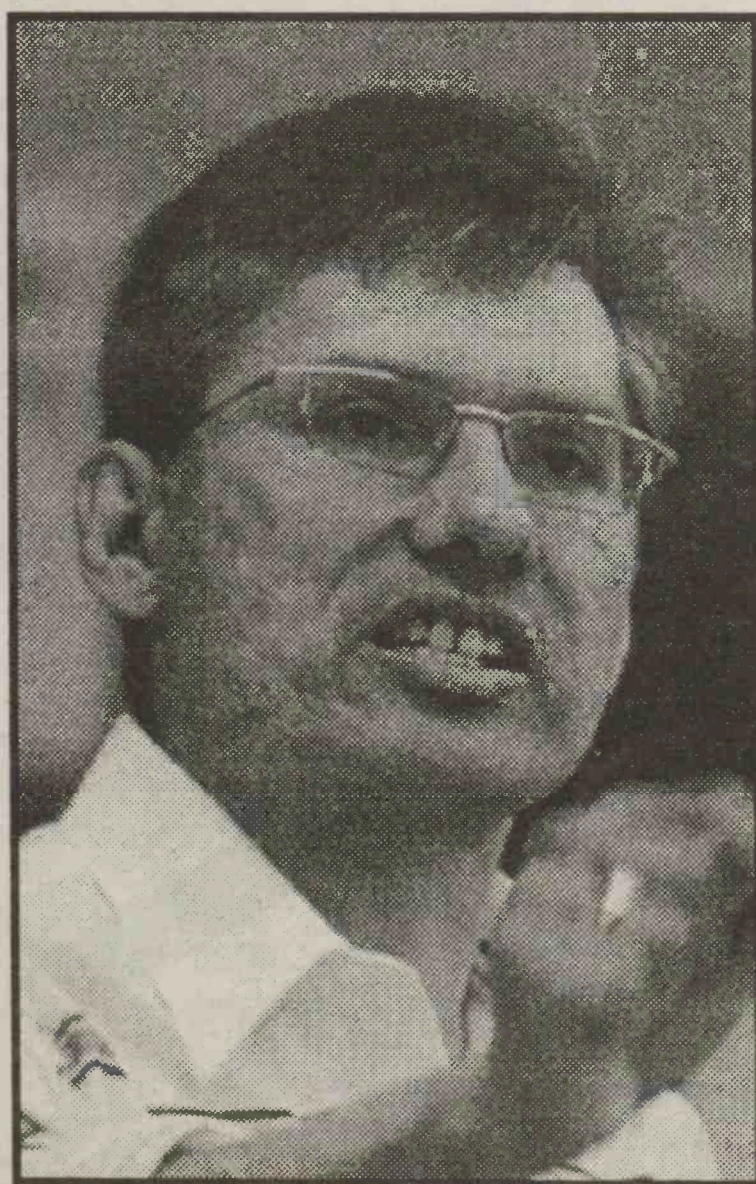
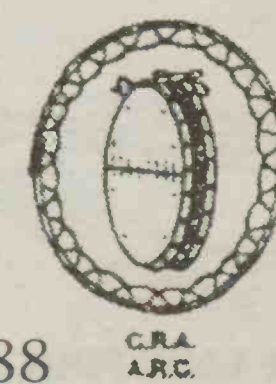
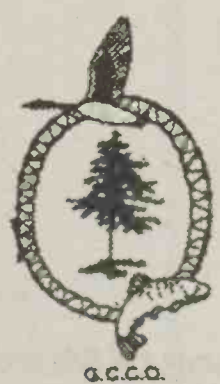
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Turner

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Slow but steady support for change

By Joan Taillon
Windspeaker Staff Writer

KENORA, Ont.

The Anishinaabe nation of Treaty 3, a territory encompassing 28 communities and 55,000 square miles, is working on replacing an Indian Act governance regime with a traditional one, but it was only last month, with five years invested in the process, that leaders at the Grand Council's central office in Kenora issued a press release stating their "core governance is beginning to emerge."

On July 25, Treaty 3 Grand Council announced it has formed an executive branch, with purely political functions as opposed to administrative functions, made up of an elected regional chief from each of the four regions of Treaty 3. The four are Leroy Quoquat (North); Adolphus Cameron (West); Dan Kelly (South); and acting regional chief Richard Bruyere (East). This month someone will be selected to fill Bruyere's temporary spot.

"This is a defining moment in Treaty 3's evolution. A purely political executive is a required element of any government. Today we have accomplished the first step," Treaty 3 Grand Chief Leon Jourdain said.

The move conforms to their people's expectations for "future leadership and structures," as expressed in "extensive grass roots consultation," the press release said. The executive council is charged with developing the Treaty 3 nation, with renewing the relationship with Canada and other governments, while staying focused on "inherent Aboriginal jurisdiction."

The grand council's communications spokesman is Randy White. He said there are two main challenges in working out governance:

"They're not reaching as many people as they would like (and) there is a need to educate people about our history," he

said.

With a young population, many people don't have the memory of how a traditional government worked before the federal government intervened in their affairs, White said.

There are two to four facilitators on each of four teams in the four regions that are consulting people in every community. The "trust-building phase" of this "people driven" process has been underway for two years, and they are now "slowly" contacting off-reserve members.

White also put Bimiiwinitisowin Omaa Akiing, their governance initiative, into historical context.

In April 1996, the chiefs in assembly identified the principles and steps to exercise Anishinaabe governance. That June they got the approval of the Elders to proceed.

Their mission statement is "To give life to the spirit and intent of the Treaty, and to rediscover and relive the life and law of the Anishinaabe through the exercise of our inherent jurisdiction."

In July 1996, the grand chief and the Indian Affairs minister

agreed to work towards "meaningful expression" of the spirit and intent of the treaty. In October, the chiefs in assembly confirmed the "mandates, structure, process and terms of reference for the chiefs negotiating team on governments."

Their guiding principles emphasized the Anishinaabe nation will determine government priorities and create its laws based on community consultation; they will write Anishinaabe nation laws in both Ojibway and English; they will include federal authorities at all levels of consultations, and the nation will adopt Anishinaabe laws that "will be consistent with and will have the protection of the Constitution of Canada."

In May 1997, a "Framework Agreement on an Agenda and Process to Negotiate an Agreement-In-Principle" was signed between the grand council and the minister of Indian Affairs and Northern Development.

Chief Clarence White from Naotkanegwanning (Whitefish Bay) is on the chiefs' negotiating team and is the only chief to respond to our request for an in-

terview. He spoke about the process of returning to a traditional form of governance and the progress they have made so far. Their aim, he said, was to implement treaty-wide core governance in the six broad areas of child care (Chief White is also chairman of the child care committee), land, health, economic development, education and justice.

Under the Indian Act system, he said, "it was only the chiefs that could select a grand chief, and then the next step was that the chief and councillors select the grand chief, and that's where the process is at now. And now the next is that the whole First Nations, all the people, will vote for grand chief."

Chief White said that when Grand Chief Leon Jourdain was elected it was done "with a stand-up vote, the traditional way of doing it." He said in a standing vote, no ballots are cast.

"Whoever is nominated for the position, they just stand up, around after a ceremonial way, and then whoever you want to select, you just go stand behind him. It's an open thing.

"We go by what they say is

that Creation watches. It's transparent. Everything is in the open. There's no secrets. Everybody watches."

Chief White said the process requires people to think seriously about who they should vote for to represent them, in accordance with the Elders' wishes. He said now Treaty 3 is discussing how to "do it as a whole territorial thing" and a number of suggestions are under consideration.

The chief said it could be another five years before they have a governance process that is acceptable to all the Treaty 3 member nations, but they are not going to rush. Their Elders have told them to make sure they consider, consult, and finally include every aspect of governance in a system that respects the diversity of the communities.

"The progress that we're making—I think sometimes we think it's too rapid, moving too fast." He said they are discussing ways to set up their government "maybe through the clan systems or the old traditional way of governing ourselves."

Chief White explained the old way, according to their Elders, was that "the grand chief was the boss of the chiefs. And it changed somewhere around the early '60s or late '50s and now the chiefs are the boss of the grand chief. Because of the distance of people living apart, they had to do it a different way. But now they are looking at ... how it worked before."

In Chief White's community, they had talked about the same issues for 10 years and "it didn't really get off the ground. We'd done it about three-quarters (of the way)" before joining the territory-wide initiative to work out traditional governance five years ago, he said. The biggest challenge is getting the people united, he said. The main problem was not geographical separation but that each community has its own priorities regarding governance.

Self-government agreement initialed

By Judy Manuel/Wilson
Windspeaker Contributor

WESTBANK FIRST NATION,
B.C.

The Westbank First Nations Self-Government Agreement was initialed on July 6 by now former chief Ron Derrickson and, on behalf of the federal government, Senator Ross Fitzpatrick. Simply put, the band will have increased controls over local matters and its affairs in terms of bylaws, land and resource management, Aboriginal language and culture and environment management. The bilateral self-government agreement provides the Westbank First Nation jurisdic-

tion over most matters regulated in the past under the Indian Act. Specifically, lands and lands management, membership, financial management, landlord and tenant issues, resource management, agriculture, environment, culture and language, education and health for its members including enforcement of laws. Provisions in the agreement provide critical governance and land management authority to manage and give certainty to economic development on reserve lands.

Under the agreement, a Westbank constitution will be established that defines practices that ensure democratic elections for chief and council, including fundamental rules ensuring pro-

cedural and administrative fairness with financial accountability, as well as appealing administrative decisions.

Additionally, the Westbank constitution not only ensures political and financial accountability of the Westbank band members, it will put in place a mechanism by which non-Native residents on Westbank lands and those who have interests on Westbank lands may be represented.

With 8,000 non-Native residents on reserve lands and a growing commercial/business sector (which includes more than 100 businesses) on its 969 hectares, the band's interests are now protected under the self-government agreement.



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CAP leader wants a united Aboriginal front

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Dwight Dorey wants all Aboriginal political organizations to pull in the same direction and stop allowing their differences to get in the way.

Since he displaced Harry Daniels as the national leader of the Congress of Aboriginal Peoples, Dorey has made it his first priority to "re-profile" the organization by cleaning up messes within CAP's regional affiliates and attempting to create closer connections with other Aboriginal political groups. He has a good start. His sister, Darlia Dorey, was recently elected to replace Marilyn Buffalo as president of the Native Women's Association of Canada.

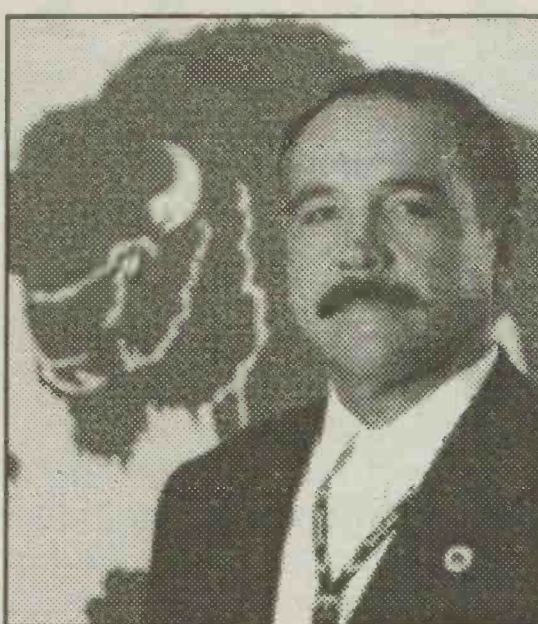
In Edmonton on Aug. 2 to lend his support in Sam Sinclair's fight to keep his status in the Federal Court of Canada — Sinclair is contesting a decision by the Indian Registrar that he should be stripped of his status because one of his ancestors may have been enfranchised — Dorey met with *Windspeaker* to discuss his new

job.

"I think we should all be about providing equitable service to all Aboriginal people," he said. "As a national leader, I see a role for each one of us to play. There are undeniable overlaps in our responsibilities and we have to remember that when we sit down to meet with federal ministers, that the positions we take will impact on the others. Let's not focus on our differences or problems, let's work together."

There has been antagonism between the national organizations in the recent past as the different groups fight for their slice (or more) of a federal funding pie that most would say is already too small. Dorey believes the fight should be with the federal government and not between the Aboriginal groups and he'll resist playing what many Aboriginal leaders say is a divide-and-conquer game.

He knows First Nations chiefs in Ontario saw the *Lovelace* case as an attempt to attack them. *Lovelace* is a recently decided Ontario Court of Justice case where CAP's Ontario affiliate was trying to use a Charter equality argument to gain access to a share of the revenues from Casino Rama.



Dwight Dorey.

"It's unfortunate but that's the impression the chiefs have," he said. "But it really wasn't about getting casino dollars. It was about trying to force the government to treat them equally."

He argues that a short term approach that falls into the government's divide-and-conquer trap is not a smart approach and he hopes that by opening lines of communications with the other national Aboriginal leaders a winning strategy can be formulated.

"The ideal for the federal and provincial government would be for the whole Indian scenario to go away," he said. "That's not gonna happen. But the govern-

ment is still intent on trying to contain its responsibility to First Nations and that's just not practical. Statistics show that wherever Aboriginal people live — on or off reserve — they have social and economic problems that prevail."

Dorey said the funding is far below what the real need is and that's the real issue. He looked at the history of his organization for clues and ideas for an approach and has decided that unity is the only answer.

Originally called the Native Council of Canada, CAP split away from the Métis National Council because so many First Nations people were being disenfranchised or forced off reserve in search of employment that they became a sizeable population with political needs of its own. The organization hit its stride in the fight against Section 12 of the Indian Act, which was eventually replaced by Bill C-31 in April 1985.

Dorey said that fight was only part of the job for CAP.

"There were misconceptions that CAP would dissolve after Bill C-31. Over 100,000 people regained their status but the fight isn't over," he said.

First Nations leaders say the

government promised that the jump in population created by C-31 would never create financial hardships for First Nations communities and that funding would keep pace with the changing numbers. They also say this promise was quickly broken. As a result, C-31s are resented in many communities because they are seen as a drain on dwindling resources. Dorey's organization and its regional affiliates are still seen as the last hope for many First Nations people who can't, or won't, move to their home reserves.

The federal Department of Indian Affairs' policy of only taking responsibility for status Indians who live on-reserve has created divisions between CAP and the Assembly of First Nations. Dorey hopes to meet with new National Chief Matthew Coon Come to discuss a way around that problem.

"The government sees us as an after-thought," he said. "They develop their plans with the AFN and then we're sort of a tag on later. Based on what I've read in interviews with Matthew Coon Come, I anticipate a new relationship between the two groups."

Fishery

(Continued from page 1.)

The impasse over the Mi'kmaq right to fish has escalated to a danger point even though the right is the subject of an ongoing political debate that revolves around the interpretation of a Supreme Court of Canada decision.

As was reported in this paper last October, the Mi'kmaq fishing presence in the region represents less than one per cent of the total fishery and is attracting an inordinate amount of attention from government officials and the mainstream media. Native leaders believe Dhaqin is under political pressure to avoid angering non-Native people who feel threatened by a Supreme Court-sanctioned change to the status quo. On Oct. 3, non-Native people participated in what some observers called a race riot off the Church pier. A spiritual site the reserve was vandalized, violence sent one band member to hospital. More than a dozen criminal charges were laid as a result of that incident.

In this latest violent incident, the DFO boat sailed right to the top of the fishing boat and ended to end. The three Native fishermen aboard were forced to dive into the water to avoid being seriously harmed.

Native activists on the Mi'kmaq River in British Columbia face similar charges against them earlier this year, releasing a boat that appeared to show a boat ramming a Cheam Nation fishing boat. No charges were laid in that incident.

The day after the skiff was rammed in the Miramichi, Namagoose, interim chief executive officer of the AFN, said the federal government's refusal to enter into a fair and equal division with Burnt Church is the root cause of the impasse and may be the main source of blame for any possible injuries.

"For us the issue is access to natural resources," he said. "When the Supreme Court says there is a right to access to those resources and the federal government comes to the table to

Health funding group formed

By Chery Petten
Windspeaker Staff Writer

EDMONTON

Health issues affecting Aboriginal people in Canada will soon be specifically targeted for research funding, as the newly formed Canadian Institutes of Health Research (CIHR) begins to take form.

The CIHR was established in June by the federal government to act as a funding agency for health research, designed to connect and support researchers from across Canada. The CIHR replaces the Medical Research Council, the organization formerly responsible for funding medical and bio-medical research in Canada.

In July, federal Minister of Health Alan Rock and CIHR president Dr. Allan Bernstein announced creation of 13 research institutes that will make up the CIHR. One of the 13 will be the Institute of Aboriginal People's Health, which will support research addressing the health needs of Aboriginal people in Canada.

Other institutes include the institutes of Cancer Research, Circulatory and Respiratory Health, Gender and Health, Genetics, Health Services and Policy Research, Healthy Aging, Human Development and Child and Youth Health, Infection and Immunity, Neurosciences, Mental Health and Addiction, Musculoskeletal Health and Arthritis, Nutrition, Metabolism and Diabetes, and the Institute of Population and Public Health. Each institute will work to fund and coordinate research in its specific coverage area, including bio-

medical and clinical science research, as well as research into health systems and services, and social and cultural factors affecting health.

The institutes are "virtual" organizations, comprised of a network connecting researchers rather than a centralized physical location.

The work of the various institutes will begin once scientific directors and institute advisory boards have been recruited and appointed.

Faye Kert is deputy director of communications for CIHR.

According to Kert, the focus of funding has expanded through the newly formed CIHR, now going beyond the purely medical and bio-medical research initiatives funded through the Medical Research Council.

"We're taking in areas that we've never done before that have relevance to health in a non-medical way," Kert said. Under CIHR's Institute of Aboriginal Health, for instance, those doing medical research will continue to be included within the institute's mandate, but now so will people involved in such things as Native traditional medicines or traditional community healing circles.

Kert said the hope is that all the institutes will be up and running by the end of October, with scientific directors and institute advisory boards in place.

The first series of grants and awards through the CIHR were announced by Minister Rock and Dr. Bernstein at a press conference in Edmonton Aug. 15. A total of \$194 million over the next five years has been earmarked for health research spending, with the CIHR to fund 647 health researchers across Canada.

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4th prize \$500

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4th prize \$75

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Fishery status quo under seige in Atlantic

(Continued from page 1.)

The impasse over the Mi'kmaq right to fish has escalated to the danger point even though that right is the subject of an ongoing political debate that revolves around the interpretation of a Supreme Court of Canada decision.

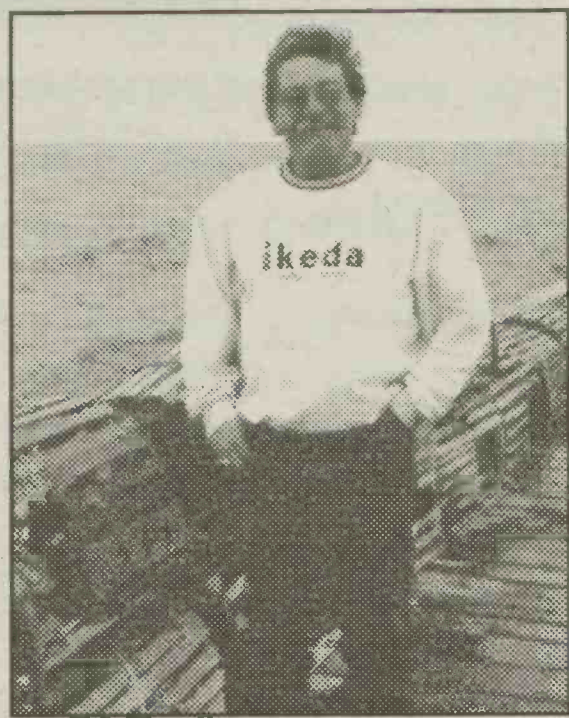
As was reported in this newspaper last October, the Native fishing presence in the region represents less than one per cent of the total fishery and is attracting an inordinate amount of attention from government officials and the mainstream press. Native leaders believe Dhaliwal is under political pressure to avoid angering non-Native people who feel threatened by the Supreme Court-sanctioned change to the status quo. Last Oct. 3, non-Native people participated in what some observers called a race riot off the Burnt Church pier. A spiritual site on the reserve was vandalized and violence sent one band member to hospital. More than a dozen criminal charges were laid as a result of that incident.

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"For us the issue is access to natural resources," he said. "When the Supreme Court rules there is a right to access natural resources and the federal government comes to the table to nego-



Burnt Church Chief Wilbur Dedam.

tiate that issue there must be fairness and equity on the table. What we're seeing now is they're offering 40 traps to a community of 1,300 people. There's got to be fairness and equity. That's a policy I would like to work on for the AFN on these natural resource issues. There's going to be more rulings like this and there's got to be fairness and equity when the appropriate ministers negotiate access to these resources.

"The violence comes from the federal government. Clearly, it's been a show of force right from day one from the federal government, whereas the Burnt Church citizens merely wanted to practice their right as recognized by the Supreme Court and also wanted to make a proposal to the Department of Fisheries to have negotiations on a sort of co-management regime there," he said.

Burnt Church has played host to all the major figures in Native politics in the last few weeks. Coon Come visited the community and expressed his strong support for the people on Aug. 17. Nault visited on Aug. 28 but left abruptly when he discovered he was expected to discuss the issues in front of the press and public.

Namagoose said the people had the right to hear what Nault had to say and criticized the minister for leaving the community and not attending the public meeting.

"He was clearly abandoning his fiduciary obligation to protect

Native people," he said. "That's a constitutional obligation that they have and they should deal with that. Clearly, it didn't show good judgment on his part not to address the members as they had expected him to do. He has a clear constitutional fiduciary obligation to do that. Under the Canadian constitution, that's what he's supposed to do. What other mandate does he need?"

The AFN is worried that the deadlock in New Brunswick could lead to injuries or worse. Namagoose said the AFN is trying to persuade the federal government to re-think its position.

"We're trying to make some effort to contact the prime minister's office and others. It has to be intervention on their side. They're the ones showing the force. They're the administrators of the violence we're seeing now," he said.

Indian Affairs Minister Robert Nault was interviewed by Windspeaker in Frog Lake, Alta. on Aug. 24.

"One of the things I have been doing for the last six to eight months is talking to the APC about the need to get into a negotiating process where we can talk about treaty implementation," he said. "Where we can talk about not just Marshall, but our whole relationship and how we can create First Nation economies. How we can define a moderate livelihood if that is a moderate starting point of our discussions. We have done a lot of work in the last number of months on those particular issues, and we are now getting to a point where we do think we will go to the table and start discussing this.

"My only concern at this point is that I don't have a commitment from the provincial governments. We hope to have a commitment shortly by the Nova Scotia government, but New Brunswick at this point is not ready to come to the table to start discussing with the First Nations, not just fisheries issues, but the whole issue of treaty benefits and what they mean in a more modern context. That is

Quote box with text: "Even though we're changing laws, we need to change laws over a longer period of time. You can't change over 400 years of fishing regulations in one year. If I had the opportunity, certainly, with the chiefs I would advise them to be careful and not put ourselves in a position of hurting people."



Indian Affairs Minister, Robert Nault.

really what we have been doing in other parts of the country and it shouldn't be any different in the Atlantic. So am I going down there with the objective of suggesting more cool heads prevail? Everywhere I go I certainly have that intention of saying to people 'look we can't resolve these things by not talking, people having diverging views.' Even though we're changing laws, we need to change laws over a longer period of time. You can't change over 400 years of fishing regulations in one year. If I had the opportunity, certainly, with the chiefs I would advise them to be careful and not put ourselves in a position of hurting people."

Minister Dhaliwal has been accused by Native leaders of being inflexible and being more interested in using his power than in treating Native leaders with respect. Nault said he would prefer if Burnt Church didn't challenge the Fisheries minister's authority.

"That becomes very difficult

when that starts to occur. When you think about the 29 First Nations that have signed the interim agreement, they are willing to follow the regulatory regime that exists today with the understanding that we will work these things out over a period of time," he said. "And when one community or two communities out of the whole group decide to go a very different direction, it is difficult for all of us. The First Nations that have signed on obviously aren't going to talk against the fact that they signed an agreement. They would be supportive of the direction they have taken in their own communities. And so have been, as you know, very quiet about the conflict on the water at Burnt Church. My only recommendation to Burnt Church is in the short term you sign an interim agreement without prejudice to your position. It gives us an opportunity to sit down at the table and see where we go."

Alberta Indian Economic Development Officers Network A.I.E.D.O.N.

"Achieving self-sufficiency for grassroots First Nations peoples and First Nations through a collective economic development voice"

GOALS AND OBJECTIVES

It is the goal of A.I.E.D.O.N. to establish a mechanism whereby all First Nations in Alberta would have a common source, through which Economic Development Officers would maximize their access to programs, services and opportunities for Economic Growth whether collectively or individually. The objectives of A.I.E.D.O.N. are as follows:

- To set in place a computerized database network comprised of all Alberta First Nation businesses with a homepage on the Internet.
Aim to provide EDO's with training relevant to the use of electronic communications.
To set in place a technical committee, comprised of A.I.E.D.O.N. members, so that their collective expertise would benefit each First Nation and respective leaderships.
To initiate economic alliances amongst First Nations businesses.
To assist in lobbying efforts, when requested to establish economic development training programs and workshops covering topics relevant to First Nations.
To ensure that information on Provincial and Federal economic development programs is provided to First Nations in a timely manner, enabling them to take advantage of new opportunities as they become available.

OPPORTUNITIES FOR GRASSROOTS PEOPLE

The primary purpose for A.I.E.D.O.N. is to promote and assist the First Nations Grassroots People to become an active part of and to enjoy the benefits of the global economic world.

- The grassroots people would benefit from A.I.E.D.O.N. in the following manner:
Provide access to a central clearinghouse for information on employment and business opportunities. Such as: Access to training on business planning and development, specialized job training skills.
Assistance with joint venture, partnership or contracts with other First Nations in Alberta.
Maintain the computerized networking amongst First Nations, as well as providing access to the Internet through A.I.E.D.O.N. sites located in each First Nations Economic Development Office.
Access and referral to the specialized expertise of A.I.E.D.O.N. members.
A.I.E.D.O.N. will pro-actively and innovatively support the grassroots people in their efforts at achieving self-esteem and self-reliance.

HEAD OFFICE: Box 329, Enoch, AB T7X 3Y3

PHONE: (780) 482-5619

TOLL FREE: 1-877-9-AIEDON

FAX: (780) 482-5629

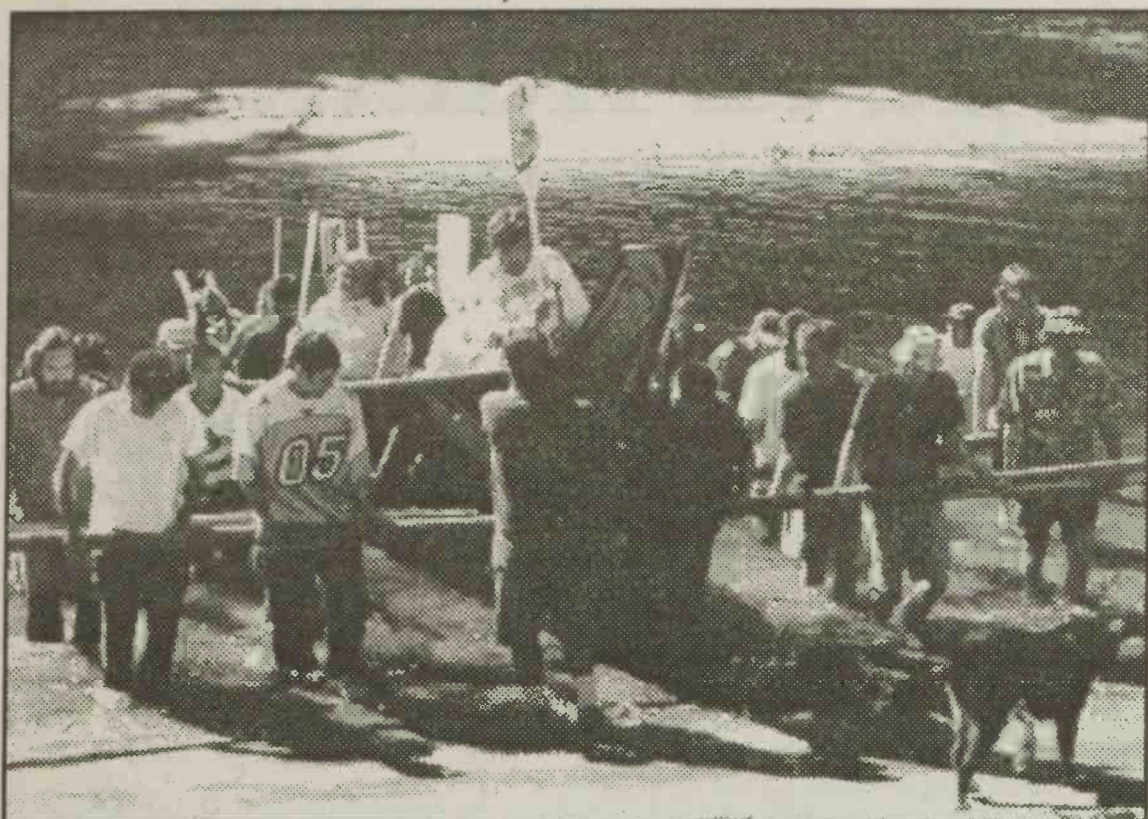
SUB OFFICE: Suite 201, 14020 - 128 Avenue, Edmonton, AB T5L 4M8

WEBSITE: www.aiedon.ab.ca

EMAIL: aiedon@aiedon.ab.ca

CONTACTS: Ruby Stone - Executive Director, Joanna Taylor - Administrative Assistant, Tammy Papin - Computer Technician

WOW CASINO COUSHATTA advertisement with various promotional text and graphics.



DAVID WIWCHAR

Dangerous waters put a damper on a journey that was to celebrate the opening of the bighouse at Huu-ay-aht.

Canoes' journey to Anacla proves dangerous

By David Wiwchar
Windspeaker Staff Writer

Rough waters at Cape Beale proved hazardous for six canoes travelling to Anacla to take part in opening celebrations for the House of Huu-ay-aht. One canoe flipped, and another swamped in the six- to eight-foot cross swells caused by tide change. Four young paddlers were taken to Bamfield Hospital for observation after showing signs of hypothermia. Some people were in the water for close to 20 minutes before being picked up by the Coast Guard and support boats.

Robert Dennis, Jeff Cook, and other support boat skippers

were quick to respond to the rescue of the Mowachaht/Muchalaht paddlers after their canoe tipped just off the rocks at Cape Beale. Unbeknownst to the rescuers, however, paddlers for James Swan's canoe went into the water, swamped by a series of large waves.

Celebrations on the beach were subdued because of the incidents, and counsellors were quick to offer support to the shivering paddlers and their families.

Many people exhibited bravery and courage in rescuing the paddlers on July 14, and were publicly thanked and recognized at the House of Huu-ay-aht's opening ceremony the following night.

Work of Squamish artist graces coin

By Cheryl Petten
Windspeaker Staff Writer

NORTH VANCOUVER, B.C.

A design created by artist Wade Stephen Baker is featured on the newest coin in the Royal Canadian Mint's Millennium coin series.

The design, entitled "The Ties That Bind," is featured on the August 2000 quarter, officially launched by the mint Aug. 1 at the Squamish Nation Recreation Centre.

The coin features a circular double wolf design, with the two wolves coming face-to-face and tails touching.

Baker, a Vancouver-born artist, designed the coin as a tribute to family. Baker said the double wolf design symbolizes "family, togetherness, and the commitment of two souls to bring a child into the world."

"I wanted to create a design that would promote healthy togetherness, commitment and integrity in family relationships," he said.

The design of the coin was inspired by an ancient family crest. Baker's mother, Emily Baker, is a hereditary chief of the Kwakiutl First Nation. His late father, Daniel Baker, was a

Squamish Nation councillor and honorary chief. A self-taught artist, Baker was exposed to traditional art at a young age, watching family members and master carvers Mungo Martin and Henry Hunt at work.

Baker lives in North Vancouver with his wife and daughter, where he designs totem poles, masks, drums, paintings and logos.

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- > Full-time student (1 or 3 days) \$ 80
- > Daily registration \$ 96

To receive a copy of the Preliminary Program and registration form, contact the NATCON administration office:

Telephone (416) 978-8011
Fascimile (416) 978-2271
E-mail natcon.conat@utoronto.ca

The National Consultation on Career Development (NATCON) is co-sponsored by The Counselling Foundation of Canada, Human Resources Development Canada, and the Career Centre, University of Toronto.

Arts Grants Application Deadlines

Individual Assistance Grants Program

For Creative, Professional Development, Research Projects or Travel Requirements in A, B and C categories. Maximum funding levels vary depending on the category. **Application Deadline: Monday, October 2, 2000**

Global Grants Program

Eligible organizations may apply for Annual Program Assistance Grants in the Literary, Media, Multidisciplinary, Performing or Visual Arts for their upcoming fiscal year. For eligibility requirements and applications guidelines, contact the appropriate program consultant. **Application Deadline: Wednesday, November 1, 2000**

Gallery Grant Program

The Gallery Grant Program supports the operations of not for profit art galleries in the province of Saskatchewan which maintain museum standards. For eligibility requirements and applications guidelines, contact the Visual and Media Arts Consultant. **Application Deadline: Wednesday, November 1, 2000**
Sponsored in partnership with SaskCulture Inc. with funding from Saskatchewan Lotteries Trust Fund for Sport, Culture and Recreation.

Project Assistance Grants Program

Project A grants support short-term specific activities or events which benefit the arts and artists in Saskatchewan, and are organized and presented by groups or organizations. Individuals may be eligible for activities which are not eligible under the Individual Assistance Grants Program. Please contact the appropriate program consultant to discuss your proposal.

Project B grants support ongoing programs which benefit the arts and artists in Saskatchewan and are organized and presented by groups or organizations. **Application Deadline: Wednesday, November 15, 2000**

Artist in Residence Grant Program

Funding of up to \$25,000 is available to incorporated non-profit organizations in Saskatchewan to sponsor a residency program which allows a professional Saskatchewan artist to work and reside in any Saskatchewan community for a period of up to one year. **Application Deadline: Monday, October 16, 2000**
Sponsored in partnership with SaskCulture Inc. with funding from Saskatchewan Lotteries Trust Fund for Sport, Culture and Recreation.

APPLICATIONS AND ALL SUPPORTING MATERIAL FOR ALL PROGRAMS MUST BE RECEIVED BY 4:30 P.M. ON THE DEADLINE DATE.

To discuss applications and for other information contact:

Saskatchewan Arts Board
3rd Floor, T.C. Douglas Building, 3475 Albert Street, Regina, SK S4S 6X6
Ph: (306) 787-4056 or 1-800-667-7526 (Saskatchewan) Fax: (306) 787-4199



Métis Nation of Alberta

URBAN MULTIPURPOSE ABORIGINAL YOUTH CENTRE INITIATIVE

CALL FOR PROPOSALS

On February 12, 1999, the Minister of Canadian Heritage, the Honorable Sheila Copps, announced the Urban Multipurpose Aboriginal Youth Centre Initiative (UMAYC).

The Initiative aims to improve: economic, social and personal prospects for Aboriginal Youth 15-24 years living in urban centres outside of Edmonton and Calgary.

Applications for projects should be submitted no later than 4:30 pm, December 1, 2000.

- Applications received by fax and/or email will not be accepted.
- Maximum duration of a project is 52 weeks and must occur during the fiscal period April 1, 2001 to March 31, 2002.
- Multi-year proposals will not be accepted.

For more information about the UMAC program, a proposal package or if you wish to discuss your proposal please contact:

Billie-Jean Hetu, Youth Coordinator
Métis Nation of Alberta
1-800-252-7553 or (780) 455-2200

Get Snappin' (see page 20)

PU

PR
ENVIR

OPTI Canada Inc. ("OPTI") Gravity Drainage (SAGD) kilometres southeast of 30,000 barrels per day of 30,000 barrels per day. Facilities SAGD steam production

The project, known as the of Wood Buffalo in Town Environment ("AENV") prepared for the Long proposed terms of ref public to review and co

Copies of the public di Community Centre, the Centre, the Athabasca Fort McMurray #468 F on the main floor, Oxbr on OPTI's website at h

Copies of the documents

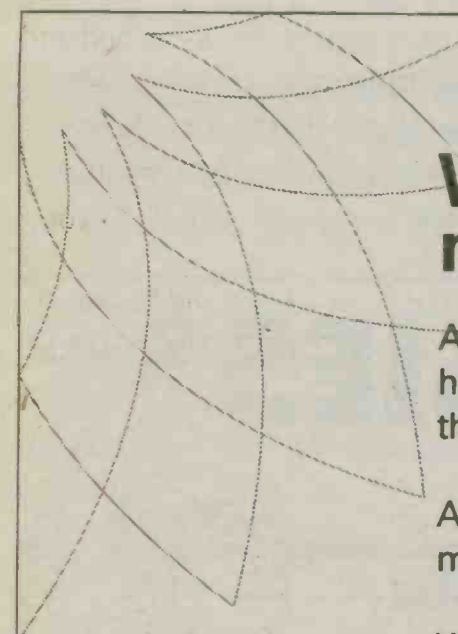
Phil 300, Phone: (403) 249-9

Persons wishing to prov

September 21, 2000

Director, Environn 12th Floor, South P

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PUBLIC NOTICE

OPTI CANADA INC. LONG LAKE PROJECT PROPOSED TERMS OF REFERENCE ENVIRONMENTAL IMPACT ASSESSMENT

OPTI Canada Inc. ("OPTI") is currently assessing the feasibility of a commercial-scale Steam Assisted Gravity Drainage (SAGD) bitumen production and field upgrading project approximately 40 kilometres southeast of Fort McMurray, Alberta. The proposed project would have an initial stage of 30,000 barrels per day of oil production, with subsequent expansion to approximately 60,000 barrels per day. Facilities to upgrade the bitumen, and to utilize the upgrader by-product as fuel for SAGD steam production, are also proposed as parts of the project.

The project, known as the Long Lake Project would be located within the Regional Municipality of Wood Buffalo in Townships 85 and 86, Ranges 6 and 7, west of the 4th Meridian. Alberta Environment ("AENV") has directed that an Environmental Impact Assessment Report be prepared for the Long Lake Project. OPTI has prepared a public disclosure document and proposed terms of reference for the Environmental Impact Assessment. OPTI invites the public to review and comment on the proposed terms of reference.

Copies of the public disclosure and proposed terms of reference are available at the Anzac Community Centre, the Fort McMurray Public Library, the Fort McMurray Oil Sands Discovery Centre, the Athabasca Tribal Council Office at 9206 McCormick Drive, Fort McMurray, the Fort McMurray #468 First Nation Band Office and at AENV's Regulatory Approvals Centre on the main floor, Oxbridge Place, 9820 - 106 Street, Edmonton. Copies can also be viewed on OPTI's website at <http://www.opticanada.com>.

Copies of the documents may also be obtained by contacting:

Phil Rettger, Project Manager, OPTI Canada Inc.

300, 603 - 7th Avenue S.W., Calgary, AB T2P 2T5

Phone: (403) 249-9425, Fax: (403) 225-2606, Email: prettger@opticanada.com

Persons wishing to provide comments on the proposed terms of reference may do so prior to **September 21, 2000** by submitting written comments to:

**Director, Environmental Assessment and Compliance, Alberta Environment
12th Floor, South Petroleum Plaza, 9915 - 108 Street, Edmonton, AB T5K 2G8**

Any comments filed regarding this notice will be accessible to the public.

Who we are, now

Around the world, BP Amoco has marked a significant event in its history with the official unveiling of a new logo and company name that represent a single, global brand...BP.

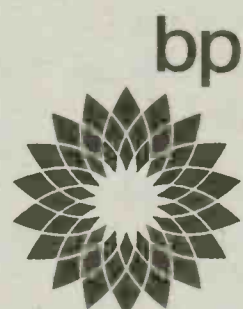
Amoco Canada has made some changes to the legal names of our major operating and marketing legal entities.

We want to assure you, our suppliers, customers, partners, stakeholders and neighbours, that our corporate values are as strong as ever. We remain committed to quality, value, innovation, performance, progressive thinking and environmental leadership.

We'd like to introduce you to our new names:

- Amoco Canada Petroleum Company has become **BP Canada Energy Company**
- Amoco Canada Oil and Gas (Partnership) has become **BP Canada Energy (Partnership)**
- Amoco Canada Resources Company has become **BP Canada Energy Resources Company**
- Amoco Canada Marketing Corp. has become **BP Canada Energy Marketing Corp.**
- Amoco Canada Trading Company Ltd. has become **BP Canada Energy Trading Company Ltd.**
- Amoco Canada Chemical Company has become **BP Canada Chemical Company**

This statement constitutes legal notice of our name change. Please make the appropriate revisions to your records.



Experience real Canadian food

By Trina Gobert
Windspeaker Staff Writer

TORONTO

When Tom Cruise, Robbie Robertson, and Lennox Lewis are in Toronto and have a hankering for Bison steak they know exactly where to get their fix.

The Eureka Continuum, located in Toronto's westend, serves up delicious dishes of Native fusion fare. The specialty restaurant has been receiving excellent reviews since its doors opened last January.

"Robbie Robertson was ecstatic about it because we serve smoked caribou, bison, and bannock," said Duke Redbird, co-owner. "We've had lots of celebrities dine with us."

The restaurant is a joint venture between partners Diane Robinson, Ron LeBlanc, and Redbird.

"We knew there was one in Vancouver, but we heard it closed down. So we thought it was odd that no one was doing it, a Native restaurant, you know the roots of Canada," said Robinson. "We thought this was perfect."

Eureka can accommodate parties of up to 100 people for elegant, relaxed dining.

"We have served several

Aboriginal organizations for group reservations," said Redbird. "We've also served Matthew Coon Come and Phil Fontaine."

Eureka is warmly decorated with Inuit stone carvings and Native paintings, which include some of Redbird's very own artwork.

Guests can choose from a variety of dishes, including appetizers such as sesame roasted mallard duck on grilled bannock, and house specialties like bison and sweet potato frites with pearl onions.

"The presentation is very beautiful," said Redbird. "People always comment on the presentation of our dishes and how delicious the food is."

Guests can also enjoy elegant dishes of venison, caribou, and caramelized salmon, which range from \$12 to \$34.

"Our dishes are very different. It's a true Canadian experience," said Robinson. "We have a beautiful hand-carved soapstone bar and couches throughout the restaurant. It's a very relaxing evening for our guests."

After dining, patrons can enjoy a game of pool in the adjoining Coloured Stone billiards and art gallery. The lounge also offers a more casual menu for an evening out and also includes Native dishes.

Treaty 6 returns to AFN fold

By Paul Barnsley
Windspeaker Staff Writer

ERMINESKIN CREE NATION, Alta.

After an almost seven-year estrangement, the Confederacy of Treaty 6 First Nations have rejoined the Assembly of First Nations.

A political accord was signed and celebrated during a ceremony at the Ermineskin Cree Nation powwow on Aug. 6 near Hobbema, Alta. Newly elected AFN Grand Chief Matthew Coon Come was in attendance.

As the chiefs signed the accord, a confederacy staff member told *Windspeaker* that the new national chief's bottom line position on the nature of the relationship between First Nations and Canada was the deciding factor.

"This should mean there'll be a better working relationship with the AFN for the Confederacy of Treaty 6 chiefs," said Norman Calliou. "The confederacy didn't get along with the position of previous national chiefs and we haven't been involved since Meech and Charlottetown. Previous national chiefs didn't recognize or insist that the relationship must be nation-to-nation, that there's a special relationship. This national chief supports that posi-

tion and the confederacy supports him."

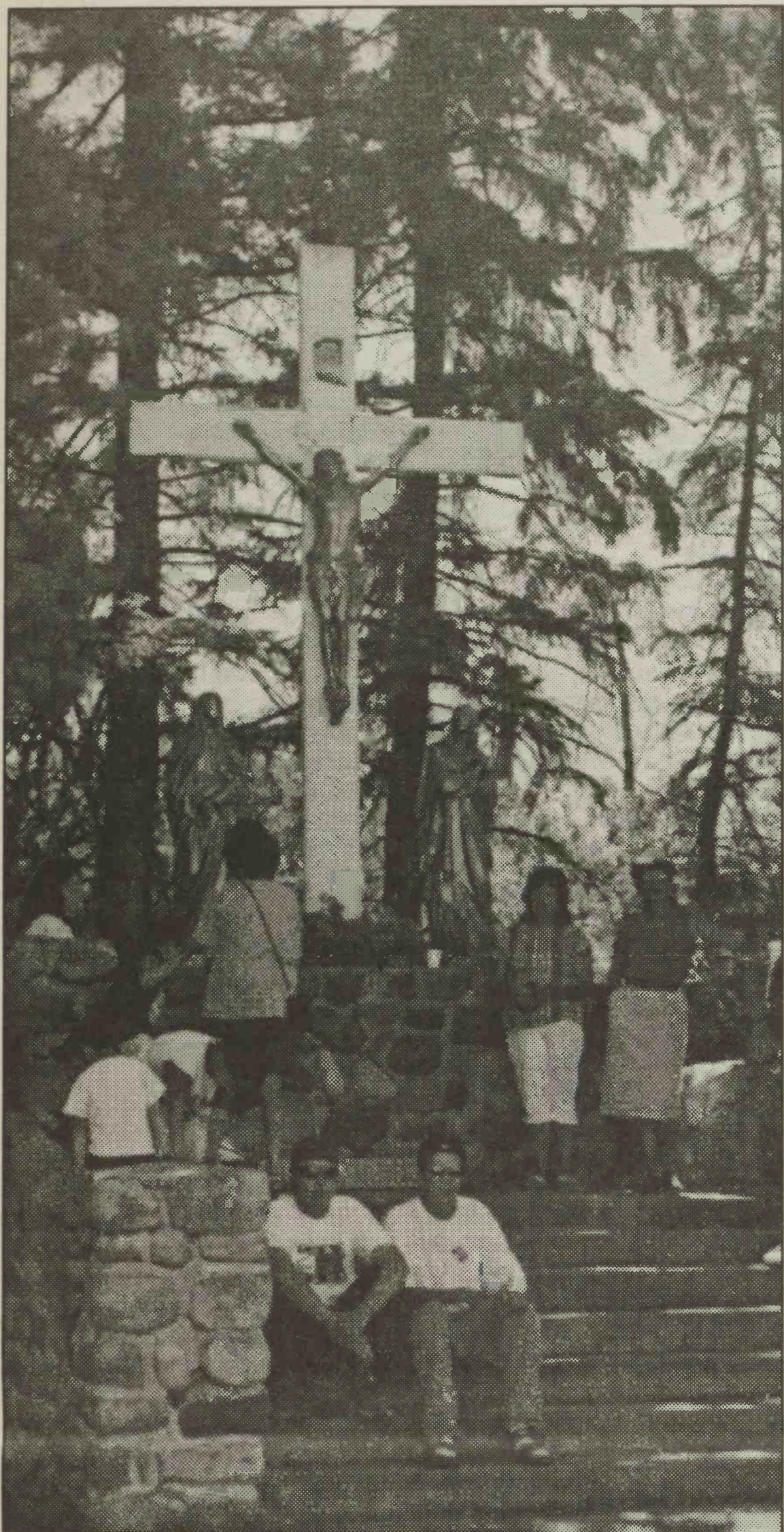
Coon Come has gained an important political ally in Alberta just as the chiefs have found one in the new national chief.

"I think that was one of the questions that only Treaty 6 could answer," the national chief told *Windspeaker* on Aug. 6. "That was: Were they willing to get involved with the AFN? I think the fact that [Ermineskin Cree Nation chief] Gerry Ermineskin had nominated me and that I had met with Treaty 6 and made assurances that I would like to work with them and that they would like to come back and work with AFN and agree to a protocol — which was there before anyways, we just kind of strengthened it so we know where the lines are."

Chief Ermineskin said he didn't expect to get any preferential treatment for his region from the national chief as a result of his nomination of Coon Come, but he did predict that all First Nations would benefit from Coon Come's leadership.

"No. No. Not just for me, for everybody," he said when asked if he expected to gain a lot of political clout as a reward for backing the winner. "This chief is aggressive — not militant — aggressive. He knows how to negotiate."

Get Snappin' (see page 20)



As a part of their Catholic faith, Aboriginal visitors of the Lac Ste. Anne pilgrimage offer prayers at a religious shrine.

Working together

By Trina Gobert
Windspeaker Staff Writer

Lac Ste. Anne, Alta.

With more involvement by Aboriginal people in the direction and operation of the Lac Ste. Anne pilgrimage, the annual trek to the healing waters in central Alberta, located near the rural community of Alberta Beach, has been reshaped to accommodate the ever increasing number of Native visitors.

With more than 40,000 people attending the pilgrimage annually, this year the event, held from July 22 through to July 27, celebrated a new partnership between the Aboriginal people and the Missionary Oblates of Grandin Province.

Last January, a committee comprised of members from First Nations and Métis organizations and the Oblates was formed to initiate the new arrangement.

"The content for Native participation has increased and it will probably continue to increase as the committee will take more control of the pilgrimage and the site itself," said chairman Charles Wood.

Since the Oblates founded a mission at Lac Ste. Anne in 1889, the pilgrimage has been an important Christian tradition. But even before then, Aboriginal people had a powerful connection to the waters.

Oblate minister Camille Piche has served the pilgrimage for the last five years and feels the new partnership is necessary.

"This is a very important site to the Aboriginal people and with the diminishing manpower of the Oblates, the partnership will maintain the pilgrimage," said Piche.

Visitors attend the event to bath in the lake where apparitions of Ste. Anne walking on the water have been seen.

"A part of the history that is not known is that years before even the Europeans came into the territory various tribes of the area used to come to the site for healing and considered it a sacred place," said Wood. "It is not publicized that the Europeans came into the area, because they heard of this sacred gathering place of the Aboriginal people. Our people had seen apparitions and visions there before the Europeans came."

Wood feels it is appropriate that the Aboriginal people have more control of the site because of the deep history it has to the Native people and he is pleased to see more First Nations taking an active involvement in the pilgrimage.

"We had Hobbema, Stoney, Enoch, Ojibway, Cree, Dene, Dogrib, Blackfoot First Nations and the Métis nations and communities host services and masses this year," said Wood.

Saskatchewan veterans air national concerns on provincial tour

By Pamela Sexsmith
Windspeaker Contributor

THUNDERCHILD FIRST NATION, Sask.

On an eight-week tour sponsored by Indian Affairs and the Federation of Saskatchewan Indian Nations (FSIN) members of the Saskatchewan First Nations Veterans Association (SFNVA) have been meeting with veterans from across the province.

Stopping at every powwow and First Nation event that could be crammed into a busy summer itinerary, representatives of SFNVA have been spreading an urgent message to all Saskatchewan First Nations and tribal councils.

SFNVA is seeking the names of the First Nation veterans from World War II and the Korean War, and the names of women dependent on veteran compensation to be used as the basis of a comprehensive compensation package, including spousal benefits, that is being coordinated by the federal government.

Howard Anderson, Grand Chief of SFNVA and National Chief of the Round Table of Veterans of Canada, with FSIN support staff Roberta Soo-Oyewaste, Spencer Greeyes and Kariah Windigo, has been spreading the word in Saskatchewan, seeking information on First Nation veterans.

Anderson, recently re-



Veterans are making special appearances across the province to gather names to be used as a basis for a veterans compensation package.

turned from five months in Ottawa, attended meetings of the National Round Table with First Nations veteran representatives from across Canada.

"We met with Indian Affairs, Veterans Affairs and the Department of Defense. Now they want to make it official, put it in official language, working together so that the veterans can hopefully get a compensation package by Nov. 11.

"We need help and support from everyone who has First Nation veterans on their reserves, in their towns and cities. We need their regimental number and treaty number. Many got enfranchised when they joined the army. They were no longer Indians. We need them too. Some of them might be Bill C-31s. We have to check to make sure that they are part

of this organization," said Anderson.

Many First Nation veterans have testified that the government of Canada made no distinction between Native and non-Native personnel who served in the Canadian Armed Forces. Once discharged, however, First Nations veterans found that they had left one war and come back to another.

Confronted with racial prejudice and inequality, First Nations veterans in Saskatchewan did not receive the same benefits of free grants of land, loans from the government and the advantages of programs designed to assist returning veterans in re-establishing their lives, as were made available to non-Native veterans.

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Learn Successful Employment and Economic Development Strategies

WORKSHOPS - Monday, October 16

Sundown Resources Model: O'Chiese First Nation Goes From Spectator to a Creator of Job Opportunities and Partnerships

Chief Danny Bradshaw

O'Chiese First Nation

How the High School, Adult Training and P/S Programs can Contribute Toward your Overall Jobs Strategy

Pier de Paola, Ph.D.

Director of Education

O'Chiese First Nation

Luncheon Speaker: "Building for Success"

Mr. Bert Crowfoot

Aboriginal Multi-Media Society (AMMSA)

"Successful First Nations Partnerships"

Chief Ron Michel

Peter Ballantyne Cree Nation

Mr. Ron Ray

CEO Peter Ballantyne Cree Nation Development Corp.

The Business Plan: Key Aspects

Mr. Art Merasty

Business Loans Manager

Thompson

WORKSHOPS - Tuesday, October 17

Sustainable Economic Development for First Nations

Chief Frank Whitehead

Opaskwayak Cree Nation

Achieving Maximum Potential: Turning Stumbling Blocks into Stepping Stones

Mr. Bert Crowfoot

Aboriginal Multi-Media Society (AMMSA)

Luncheon Speaker: "Finally Crossing the Bridge"

Mr. Angaangaq Lyberth

Lyberth & Associates

How a Career-Oriented School (K4-12) can cut down on Student Drop-outs and Contribute to Creation of Job Training Opportunities

Pier de Paola, Ph.D.

Director of Education

O'Chiese First Nation

Alderville Learning Centre: The Journey and Success of Rural First Nation Educational and Employment Centre

Ms. Jacqueline Crowe

Co-ordinator

Alderville Learning Centre

For Registration Form, Hotel and Airline Information Contact:
R.S. Phillips & Associates, 517 Bower Blvd., Winnipeg, MB R3P 0L7
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Send

By Jackie Bissley
Windspeaker Contributor

LOS ANGELES, CA

Chances are you've seen Jackie McNeal dozens of times and never knew it. Whether it's a stunt for actors like Stephen Powers, Faye Dunaway, Tando Cardinal, or a stuntwoman can do it all—for McNeal, being thrown down a flight of stairs or left dangling from a helicopter is just another day on the job.

McNeal is San Luis Rey Yurok, Karuk and Shasta. She grew up on the Rincon Indian Reservation in Southern California. As one of two Native American women in the Stuntwomen's Association of Motion Pictures, the LA-based McNeal has been making a name in film for more than 20 years.

Most days, like today, you find McNeal hiking the trails riding her horse Cha Puck in the hills overlooking Hollywood. She's an expert hiker and woman and said she was running before she could walk. McNeal said she's always loved sports and it's that athletic prowess that has allowed her to reach the top of directors' preference lists.

McNeal was in her twenties when she moved to Los Angeles to pursue her dream of becoming an actress, but after a few years of small walk-ons and pounding the pavement for an extra, McNeal befriended a stuntman who took her under his wing and became her mentor.

"Once I got the training started working on film sets, I realized this is what I want to do. You get that adrenaline and I just find the work a physical challenge of stunts, really fulfilling," she said.

And with only a handful of women capable of performing stunts, McNeal's career took off.

With a list of credits that includes *Buffy the Vampire Slayer*, *Wild Wild West* and *Walter*, Geronimo, McNeal said the difficulty and element of danger varies with each call. As a seasoned stuntwoman in that she doesn't take short-

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Send in the stuntman — er, woman

By Jackie Bissley
Windspeaker Contributor

LOS ANGELES, Calif.

Chances are you've seen Joyce McNeal dozens of times but never knew it. Whether it's doubling for actors like Stephanie Powers, Faye Dunaway or Tantoo Cardinal, this stuntwoman can do it all—and for McNeal, being thrown down a flight of stairs or left dangling from a helicopter is just another day on the job.

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Joyce McNeal.

JACKIE BISSLEY

and uses, not only her expertise in the field, but also her intuition when sizing up a job.

"You're either the one in charge or there's a stunt coordinator who will stick up for you. If I don't like the looks of something, I won't do it. I've been really fortunate because that's never happened to me—I've never walked away, but I've heard stories where people have been asked to slide down a banister then jump off a roof 12-foot down to a cement sidewalk with no pad. That's ridiculous," she comments.

In a career that spans over two decades doing what looks like hair-raising stunts, McNeal has never been seriously hurt and she explained that sometimes it's the little things that catch her off-guard.

"The first time I really got to do a good fire burn was in the film *The Witness*," she said nonchalantly, "well opposed to just the explosion kind of stuff!" But, she goes on to say, "I did an explosion once where I was playing a bag lady and the shot was where I open up a bag to look inside and a bomb explodes in my face and knocks me backwards. We did the scene a couple of times and it was great but what happened is someone

helped me put on the clear fire gel that goes on your skin for protection. Because I didn't do it I didn't realize that it wasn't completely on everything and at the end of the shoot I saw that my eyelashes had been singed off. But those things you learn from experience and the next time I made sure I put on my own gel! You want to make sure you've got the right people around you when you're doing these things," she advised.

With the nature of television programming shifting from the action shows of the 1970s to the sitcoms of the 90s, and productions being shot outside of California, work calls have dramatically decreased both for women and men. For those interested in getting into the business, her best advice is to get out and talk to people.

"The best way to get in is to meet a stunt performer and a lot of them are willing to help you. If they can't physically help, they will advise you where to go and not meaning a school—I don't personally recommend that. There are different facilities in their backyards that can train people: they're set up to do high falls and can show you how to do fight scenes."

With over 200 feature films and television credits to her name, McNeal has seen changes come slowly in her industry. For many years McNeal has been a part of the Screen Actors Guild's (SAG) committee that has been advocating casting "real American Indians" for roles, as well as sitting on SAG's Minority Stunts Performers Board.

"We haven't done that much

"A lot of producers are now trying to find Native Americans for Native American roles... We've finally got to that point where there's a lot more understanding and support for ethnic minorities in the industry."

— Joyce McNeal

lately but we did help in getting the film industry using minorities to represent themselves in acting roles but also getting them to use minority stunt performers as the doubles. If you're using a Native American actor then hire a Native American stunt performer—and if you're Latino, you do the same thing. That's what we were pushing for. We want them to use the same ethnic background as the actor."

McNeal says the most notable change since she started out is that stuntwomen are now being taken more seriously and hired to double for women, instead of the old days where the men donned wigs and were decked out in high-heels. Twenty years ago she says it was a different story and she was faced with a double discrimination: not only being a woman but being Native American. And in an ironic twist, years later McNeal found herself being one of the few stuntwomen who actually gets called in to double in for a man. But there's also been another shift in social consciousness; one that hits a little closer to home for her.

"A lot of producers are now trying to find Native Americans for Native American roles. They don't just go and darken someone down, because they used to do that all the time. We've finally got to that point where there's a lot more understanding and support for ethnic minorities in the industry. It wasn't there at all when I started out."

"I remember when I first got into this business and I went out for an audition—this is before Indians were popular—and the producer and director looked at me and said 'You're not Indian.' They laughed at me in my face and said I wasn't Indian because

I had blue eyes. So we have come a long way in that respect. When I go in for an interview, it's one of the things I want people to see, 'Yes I do have blue eyes' and maybe I don't look like your idea of a typical Indian but we don't all look like that stereotype. Sometimes if I'm doing a film like *Geronimo*, I'll wear brown contact lenses because that's what they wanted. Anywhere I go—award shows, or out in public like in the Rose Parade and the interview we did for that—I make sure they can tell I have blue eyes. We don't all have this long black straight hair or dark skin. I try and make that point. Unless the director wants me to wear brown contacts, I don't!"

She says what she would really like to do in her career is become more of a stunt coordinator than performer on projects, as well as working in more Native films.

"That would definitely be a highlight for me. I'd also like to be involved in the production end of things as well. I'm going to start pursuing that aspect of the business."

In the immediate future, McNeal leaves to go on location to Las Vegas where she'll be behind the wheel doing stunts for the upcoming movie *Rat Race*, a remake of the classic comedy *It's A Mad, Mad World*.

Even though McNeal can hold her own in the world of stunts, she said there was one call for work she turned down without hesitating.

"A few years ago I got called to do a scene where tarantulas would be crawling all over me. I could probably handle it now, but at that time there was no way I was going to do it. I didn't have to even think about that one," she laughed.

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Poet inspires new generation

REVIEW

By Joan Taillon
Windspeaker Staff Writer

Paddling Her Own Canoe—The Times and Texts of E. Pauline Johnson, *Tekahionwake* will be a welcome addition to the libraries of Native and Canadian history aficionados and to women's studies courses in universities. Published by the University of Toronto Press in June, the heavily referenced book—a third of its 331 pages comprise the appendix, bibliography and index—is, despite its scholarly approach, immensely readable for an educated general audience.

Most people who have heard of Johnson, a part-Mohawk woman from Six Nations territory in Brantford, Ont., probably have read or have had read to them poems from her acclaimed 1912 book of poetry called *Flint and Feather*. Johnson's "The Song My Paddle Sings" is perhaps her best known poem.

She was also a popular late 19th- early 20th-century stage performer in North America and Britain, who alternately coddled colonial sensibilities and challenged them when they demeaned or repressed women and Native people. She was both a champion of Native and women's rights and of "a perfected Canadian confederation." Her utopian vision "rested with a more inclusive British Empire."

Paddling Her Own Canoe states that "something of a mixed-race aristocracy had emerged in North America" in Johnson's time. The book devotes a chapter to explaining the Johnson family's place both as Empire Loyalists within a class-stratified society and as powerful voices within the Iroquois Confederacy.

Emily Pauline Johnson was born into a privileged middle-class family in Brantford in 1861 and lived until 1913. She was light-skinned: her mother was British, her father mostly Mohawk. Johnson's mother told her children that they belonged to their father's people, and Johnson's writings said little about their non-Native family relations.

"Never let anyone call me a white woman. . . . My aim, my joy, my pride is to sing the glories of my own people," Johnson has been quoted as saying throughout her life. Yet although she claimed to have been taught "the legends, the traditions, the culture and the etiquette of both races," and was evidently raised on the reserve, she did not learn much of the Mohawk language and leaned to Christian rather than Longhouse values.

The poet's attachment to Britain as expressed in "My English Letter," is attributed not only to the influence of her mother but to simple pragmatism. The point is made that her reverence for England is "rooted in the practical reali-

ties of someone trying to make a living as a Canadian writer," with its minor markets and colonial attitudes.

Johnson's ambiguity around her dual identity is cogently uncovered and will resonate with many Métis people today. But Johnson "by not explicitly recognizing the Métis as a major element in the Northwest rebellion, as well as Canada's most visible mixed-race community," reflects her "general indifference to the French-speaking portion of Canada."

In one speech she emphatically states "I am an Iroquois," yet aligns herself with notions of superiority that are usually attributed to Christian colonizers.

"Do you know that the Iroquois have done more in the last hundred years than it took the native Britons all their time to do? Indian families who fifty years ago were worshipping the Great Spirit, in the old Indian way, have turned into professional men and finely educated women who hold responsible positions . . . the Red Man . . . is no savage if only given a chance," said Johnson.

In Johnson's day, for a woman to publish under her own name, much less travel alone as an entertainer, was frowned upon, but Johnson possessed an actor's ability to charm and manipulate and she could enjoin both admiration and sympathy for her causes through the power of her bi-racial mystique.

She did have detractors, including men who believed they had the credentials to define Canada's literary canon. They left Johnson on the periphery or out of the Canadian literary elite altogether; from the 1930s to the 1960s her popularity declined. Its latter-day resurgence may be attributed to the search for Native voices in literature and to feminist scholarship.

The authors of *Paddling Her Own Canoe* are Veronica Strong-Boag, a professor of women's studies and educational studies at the University of British Columbia, and Carole Gerson, a professor in the department of English at Simon Fraser University in British Columbia. They have done an admirable job of piecing together obscure and fragmentary references to Johnson's less-known literary works and performances. They reveal there was much more to Johnson than the Mohawk princess image that stuck to her for decades, an image that Johnson herself exploited when it suited.

Readers who don't remember when "respectable" women could not put themselves forward or even express political opinions publicly, will nevertheless be astonished that Johnson's public persona wasn't quashed. That's to the credit of the authors, who have delivered a succinct sample of the 19th century mores that shaped Johnson's upbringing.

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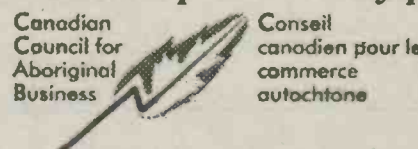
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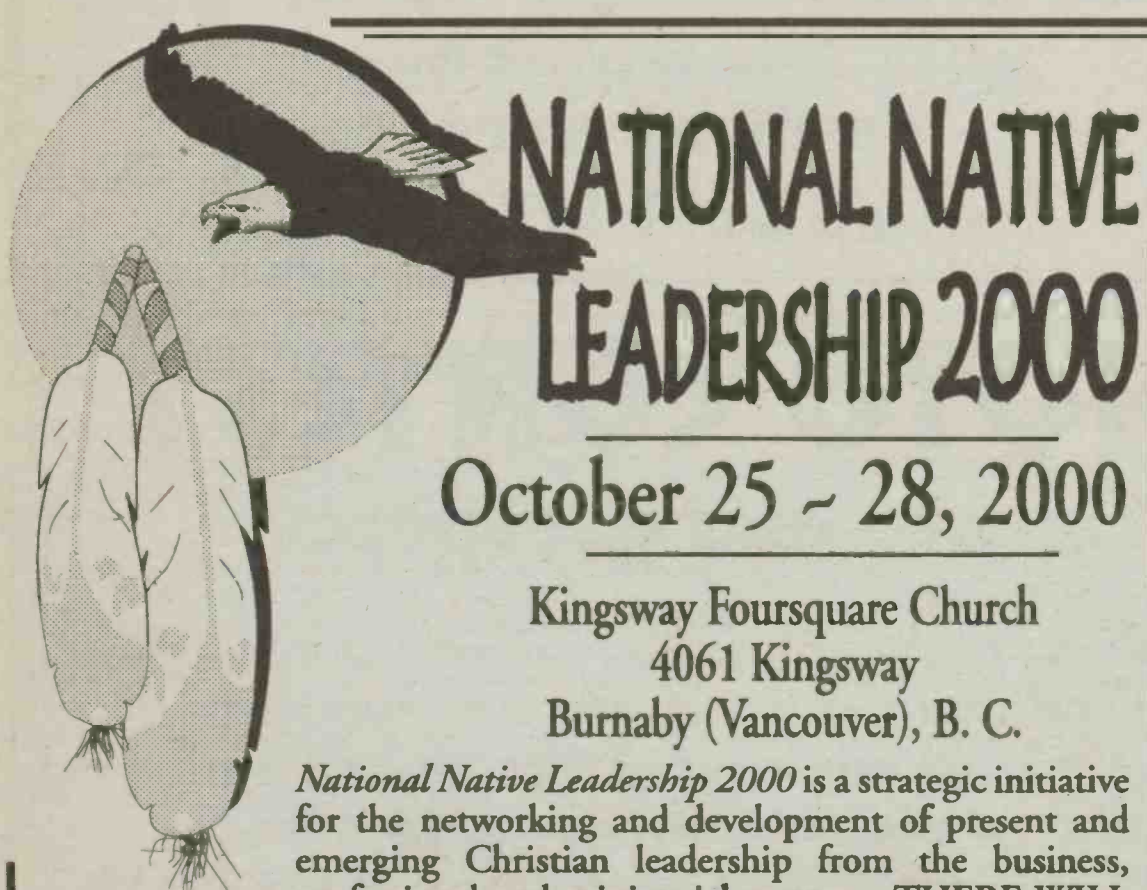
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"CONNECTING AND STRENGTHENING THE HANDS OF NATIVE LEADERSHIP"

Opera challenges traditions

By Trina Gobert
Windspeaker Staff Writer

BANFF, Alta.

Two of Canada's leading theatre directors are using their Aboriginal perspective to reshape modern arts and dance with the production of *Bones: An Aboriginal Dance Opera*.

A workshop production, or a bare bones *Bones*, was presented at the Margaret Greenham Theatre on July 7 and 9 during the Banff Arts Festival. A full-scale production of the opera will premiere at the 2001 Banff Arts Festival.

The production is the result of a collaboration by Sadie Buck, director of Aboriginal Women's Voices, and choreographer Alejandro Ronceria, director of the Banff Centre's Chinook Winds Aboriginal Dance Program.

"Opera is a medium to pass on our stories in new and dramatic scenes," said Ronceria. "In our communities, we have always had music and dance. It is in our genealogy of who we are and how we are suppose to be here on the earth... It is from that, that we are working. We are telling our stories of the earth and reshaping theatre. The whole sophistication is very complex as to our song and dance."

The songs and chants within the three-act dance opera are done in a completely original language created by the directors with the combined influences of Indigenous languages worldwide, explained Ronceria.

"We have worked together for the last five or six years matching up ideology and concepts, studying languages," said Ronceria. "How dance and music fit together and how every note and sound has a reason for being there. We discussed why this is happening here or there within the musical pieces, what it means, and its effect."

Buck feels having a powerful effect on society is a key focus of their work, especially the work's effect on Aboriginal youth.

"I believe in our people and that this is who we should be and that our kids need to realize that we can do anything," said Buck. "We have to open those doors. It is a part of our lives, our cycle to do so. They have all the skills and



(Clockwise from top left) Sid Bobb, Santee Smith Carlos Rivera and Corinna Hunziker rehearse for the *Bones* production.

culture to reaffirm and confirm that we can live the life that we choose. It is important for them on many levels, employment too."

The eight dancers in the workshop production are Iroquois, Ojibway, Pottawatomi/Ojibway, Nakoda Stoney, Nga Puhi/Ngati Tarehape/Mahurhure (New Zealand), Mixteco, Métis/Sto:lo, and Mohawk.

Dancer Corinna Hunziker from New Zealand feels Aboriginal tradition is always changing and moving forward and believes the production is about challenging that.

"For me tradition is keeping that respect for element and the past, however, you choose to portray that you can still keep an element of that sacredness," said Hunziker. "I think it challenges people's perception of tradition. I think it is giving them an initial taste of Indigenous cultures and it is a universal language that has been created. It is more about a universal Indigenous message, about cycles and earth mother. I think it gives non-Aboriginal people a different perception of our traditions and who we are as Indigenous people," she said.

Plans for the full production include construction of a full-size house. Dancers will be airborne



Carlos Rivera and Santee Smith perform in *Bones: an Aboriginal Dance Opera*.

on harnesses in some acts. Ronceria, who comes from Colombia, and Buck, of the Seneca First Nation, invite other Aboriginal dancers and singers to audition for 16 dancer-singer and four musician positions for the full production.

"The full production will be amazing with costumes and lighting. It will include everything," said Ronceria.

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Musical artists represent Canada to the world

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

A handful of Native Canadian performers will be heading to Germany this fall, representing Canada at Worldwide Music Expo (WOMEX) 2000 in Berlin Oct. 19 to 22. The international music expo is the world's largest event dedicated to world, roots, folk, ethnic, traditional and local music.

Five artists and groups from across Canada have been chosen by the Canada Council for the Arts to represent the country at the international music showcase. The performers will be taking part in the WOMEX 2000 Native To Canada showcase, organized by the Canada Council to help Canadian Aboriginal artists launch their international careers. The showcase will take place Oct. 20 at the House of World Cultures, with the artists performing before an international audience of broadcasters, managers, event programmers, artistic directors, presenters, agents and recording company



Calvin Vollrath.

representatives.

The Native To Canada showcase marks the first time the Canada Council has sponsored such an event outside of Canada, and the first time WOMEX has set aside an entire evening for showcasing Canadian Aboriginal performers.

Taking part in the showcase will be Calvin Vollrath, The Whitefish Jrs., Kanenhi:io, Willie Dunn, and Lucie Idlout.

Calvin Vollrath is a Métis fiddler from St. Paul, Alta. Vollrath has composed more than 250 songs and recorded more than 30 albums. He also teaches the fiddle, produces recordings by other Canadian fiddlers, and leads workshops both in Canada and in the U.S.

The Whitefish Jrs. are a drum group from the Big River Band near Prince Albert, Sask. The group, comprised of 10 members from one family, is headed up by lead singer Harvey Dreaver. The group sings in a traditional First Nations style, and is renowned for its vocal strength. The group has won many honors, including being declared World Class Singing Champions at the All Nations Gathering in Albuquerque, New Mexico in 1994.

Kanenhi:io is a musical group made up of women representing seven different nations. Based in the Wahra Mohawk Territory in Ontario, the group performs both traditional chants and original songs. Kanenhi:io's CD was nominated in the best contemporary/traditional CD category at the 1999 Canadian Aboriginal Music Awards.

Willie Dunn has been performing for more than 30 years, and is considered to be one of the pioneers in Aboriginal music. The singer, songwriter and musician, who lives in Ottawa, is known for his contemporary ballads about the history, life and concerns of Aboriginal people.

Lucie Idlout is an Inuk singer and songwriter from Iqaluit. Idlout's first concert performance was during National Aboriginal Day celebrations at the Museum of Civilization in Ottawa in 1998. Since then, she has performed at a number of festivals both in Canada and abroad, and has written, scored and produced two projects for the Inuit Broadcasting Corporation.



The Whitefish Jrs. drum group will take part in WOMEX 2000.

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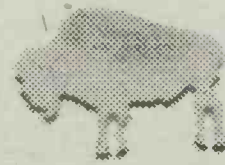
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Hot tin

By Bruce Weir
Windspeaker Contributor

TSUU T'INA,

The 18th annual Tsuu Nation Rodeo was a success and not just because of mild temperatures around 30 C clear skies. For four days at the end of July, Canada's largest Aboriginal rodeo hosted boys from places as far away as Arizona and the competition was as hot as the weather.

Away from the dusty rodeo ground, in the shade of the arbor was a four-day powwow which, like the rodeo, drew participants from a wide area. The Redwood Grounds into a campground and a sea of dancers. The dancers at the powwow were not as focused on the competition as their rodeo counterparts. "I'm not in it for the money," said Jason Twoyoungmen, a 27-year-old traditional dancer from Stoney Reserve. "For me, it's about the spirituality and the different scenery I guess."

Dion Tootoosis was also enjoying the new surroundings the same time as renewing old acquaintances. "I've got relatives here I haven't seen in years and friends that I haven't seen really long time," he said. The 27-year-old Cree Nakota from Saskatoon with



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Hot times at Tsuu T'ina

By Bruce Weir
 Windspeaker Contributor

TSUU T'INA, Alta.

The 18th annual Tsuu T'ina Nation Rodeo was a scorcher and not just because of mid-day temperatures around 30 C and clear skies. For four days at the end of July, Canada's largest Aboriginal rodeo hosted cowboys from places as far away as Arizona and the competition was as hot as the weather.

Away from the dusty rodeo ground, in the shade of the main arbor was a four-day powwow which, like the rodeo, drew participants from a wide area, and turned the Redwood Fair Grounds into a vast campground and a sea of color.

The dancers at the powwow were not as focused on the competition as their rodeo counterparts. "I'm not in it for the competition," said Jason

Twoyoungmen, a 27-year-old traditional dancer from the Stoney Reserve. "For me, it is about the spirituality and the different scenery I guess."

Dion Tootoosis was also enjoying the new surroundings at the same time as renewing some old acquaintances.

"I've got relatives here that I haven't seen in years and old friends that I haven't seen in a really long time," he said. The 27-year-old Cree Nakota drove from Saskatoon with his

younger brother who was also dancing in the competition.

For Tootoosis, passing on traditions to a younger generation is what the powwow is all about.

"One of my main reasons for being here is to educate my younger brother and to perpetuate these kinds of celebrations by passing them on to the youth. When I'm dancing, I'm aware that younger people are watching. It's almost like being a role model. There is nothing like the feeling of helping a younger person follow a path that will take them away from things that will harm them."

It is a path that Tootoosis found with his father's help and which he still values. He has been dancing "since I could walk," and he never tires of the feeling it gives him.

"The competition is a bonus," he said. "The real attraction is not the money. It's the feeling that arises between the spectators, the dancer and the singer. This vibe is created and suddenly I'm in a different world."

It is a world that owes a lot to the past for Tootoosis.

"I'm not a contemporary dancer. I'm not flashy," he said. "It is important to reinvigorate the old styles and traditions through dance. When I dance, it is a positive thing. I'm not dissing any other form of dance because this is what will save us in the end, these drums and this

circle."

The attractions of the powwow even allowed Tootoosis to forget about the hassles he endured trying to get to the fair grounds. His van broke down just outside of Calgary and he had to phone some friends to come and pick him up. He arrived just in time for the grand entry on Thursday evening and only when that was over, did he drive back to where he had left his van at the side of the road and make the necessary repairs.

Some of the rodeo participants also had unforeseen difficulties to contend with. A miscommunication between organizers and saddle bronc rider Cody Black Rabbit nearly cost him his ride. The scheduling confusion was eventually sorted out and Black Rabbit was allowed to compete.

The 26-year-old from Cardston, Alta. is a veteran of the Tsuu T'ina rodeo and got his start at the event as a 13-year-old steer rider. He has been riding saddle bronc since he was 15 and maintains a busy schedule traveling to rodeos in Alberta, British Columbia and Montana throughout the summer. For all his experience, Black Rabbit still looks forward to the Tsuu T'ina Rodeo.

"This is one of the biggest I compete in. The crowd is good for me because having all those people watching makes me dig a little deeper."



BERT CROWFOOT

Ya-bee!

Norman Largo of Cortez, Colorado has a time of 20.88 in the steer roping competition at the Shoshone-Bannock All Indian Rodeo in Fort Hall, Idaho on Aug. 12.

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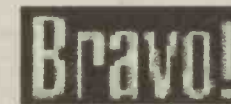
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Team Indigenous wows 'em in Finland



Team Indigenous and Lakehead University members pose for the media before getting down to the real business — hockey. Director of hockey operations, Ted Nolan, is in the middle row.

By Jolene Davis
Windspeaker Contributor

TAMPERE, Finland

Team Indigenous finished the Universal Players Under 20 Tournament in Tampere, Finland with an impressive 4-2 record.

Their last game was a real nail-biter when it came down to a shoot-out between

Canada and the host team Universal Players. Charles Washipabano of James Bay beat the opposing goalie in the tie-breaker after the teams deadlocked in a 2-2 draw.

"I'm so proud of this team," said former NHL coach Ted Nolan.

The Under 20 tournament featured teams from Sweden, the United States, Russia as well as Finland and Canada. Organizers

say it is the toughest junior tourney short of the World Junior Championships.

Team Indigenous brought together players from six provinces plus the Northwest Territories.

Sixteen of the players have experience in one of Canada's three top Junior hockey leagues. Jonathan Cheechoo, a second-round pick of the San Jose Sharks, led this talented

Team Indigenous 2000

- Alan Nolan, Soo Thunderbirds (NOJHA), Sault Ste. Marie, Ont.
- Ronnie Deconte, Rimouski (QMJHL), Kahnawake, Que.
- Clayton Chartrand, Prince Albert (WHL), Winnipeg
- Darcy Johnson, OCM Blizzard (Tier 2), Winnipeg
- Aaron Star, Saskatoon Midgets, Saskatoon
- Louis Alfred, Acadie-Bath. (QMJHL), Kahnawake, Que.
- Lonny Erasmus, Banff Hockey Academy, Yellowknife
- Jonathan Kane, Salmon River (Tier 2), Kahnawake, Que.
- Ian Jacobs, Ottawa 67's (OHL), Wallaceburg, Ont.
- Derek Fox, Soo Greyhounds (OHL), Thunder Bay, Ont.
- K.C. Timmons, Tri-Cities (WHL), Victoria
- Nathan Onabigon, Soo Thunderbirds (NOJHA), Thunder Bay, Ont.
- Jonathan Cheechoo, Belleville Bulls (OHL), Moose Factory, Ont.
- Cody McCormick, Belleville Bulls (OHL), Mount Brydges, Ont.
- Terrance Too Too, OCM Blizzard (Tier 2), The Pás, Man.
- Brandon Nolan, St. Catherines Jr. B, Sault Ste. Marie, Ont.
- Jason Bone, Kamloops (WHL), Elphinstone, Man.
- Hunter Lahache, Cape Breton (QMJHL), Kahnawake, Que.
- D.J. Maracle, London Knights (OHL), Deseronto, Ont.
- Charlie Washipabano, Burlington, Vt. Jr. A, James Bay, Que.
- Tony Williams, Tecumseh Jr. B, Muncey, Ont.
- Presten McKay, OCM Blizzard (Tier 2), The Pas, Man.
- T.J. Aceti, Oshawa Generals (OHL), Sault Ste. Marie, Ont.

crew.

"These young men will travel home with their heads held high knowing that they gave it their best and won the respect of the international hockey community," said Nolan, the director of hockey operations for

Team Indigenous.

Reports say the arena was always full to watch the hard-hitting style of Team Indigenous. Unfortunately they were penalized for what would have been regular play at home. The team finished fifth of 12 teams.



Wild ride!

Kelsey Chiefmoon of Stoney enough for third place at Alberta on Aug. 12.



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BERT CROWFOOT

Wild ride!

Kelsey Chiefmoon of Standoff, Alta. scored 65 points on this ride, good enough for third place at the Siksika Nation Rodeo held in southern Alberta on Aug. 12.

Coaching goal of champ

By Trina Gobert
 Windspeaker Staff Writer

YELLOWKNIFE, N.W.T.



CBCSPORTS

Shirley and Sharon Firth.

It has been 15 years since their retirement, but now they're ready to step back into the competitive world of cross-country skiing.

After dedicating 17 years of their lives to the Canadian National Cross-Country Ski Team and representing Canada in four consecutive Winter Olympics, Sharon and Shirley Firth are planning to start coaching.

"I didn't ski for a while after I finished competing," said Shirley Firth. "I started training five years ago to keep in shape after I had my children."

After Shirley retired in 1984, she raised a family of three daughters in France where she lives today.

"I really don't think there is anyone Aboriginal who does any racing at a national or international level in Canada," said Shirley. "We thought there would be a team after we retired, but there was nothing at all and there should be because the kids are so talented."

The passion for skiing began in 1965 when the girls were only 12 years old. The Gwich'in/Métis twins lived a traditional lifestyle off the land in the small community of Inuvik until they were presented with skis by Roman Catholic priest Jean Marie Mouchet who arrived with the missionary.

The Territorial Experimental Ski Training Program (TEST) was initiated by the federal government. It was through the program that the Firth sisters began competing at a national level.

"It takes sheer determination and you have to love what you're doing because it's a long term commitment," said Shirley. "You have to train on a long term basis. We had to ski and train every day and there were many struggles."

Their determination paid off, acquiring 48 Canadian championships during their careers. The twins qualified for the 1972 Olympics but were shaken when Shirley

was diagnosed with hepatitis just before the games. In 1976 the sisters again led the Canadian Olympic team in competition. As Canada's best cross-country skiing talent, the twins continued and competed in the 1980 games, again suffering a setback upon learning of their mother's death during their training. Their last Olympic stand was in 1984. Shirley then decided to retire from competition and Sharon followed soon after.

"We didn't win a medal but the high note was making all those Olympic teams. It was all so good, that is why we lasted so long. We had endurance," said Sharon. "After the games when you didn't do well it was hard, because there was lots of pressure, but Shirley and I had one another."

The twins believe the hardworking lifestyle of trapping and snaring as children gave them the discipline required to become Olympians. Without the endless support and encouragement from their parents though, both sisters feel they would not have made it as far as they did.

"When we skied we had someone behind us who believed in us," said Shirley. "Our parents were always behind us, encouraging us."

In recognizing the support they received from their parents in reaching their dreams, the twins feel compelled to encourage strong parenting.

(see Firth page 24.)

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A Board of First Nations health and education professionals from across Canada will help to select the three communities.

Bands that wish to participate in the project can write to: The First Nations Youth Anti-smoking Project, Association House, Suite 1110, 130 Albert Street, Ottawa, Ontario K1P 5G4, or fax: (613) 232-7148, or phone: (613) 567-3080 and request application information.

Every application will be reviewed and will be eligible for one of the three awards. Completed applications must be received by Friday, November 17, 2000.

Hall of famers announced

By Sam Laskaris
Windspeaker Contributor

ST. CATHARINES, Ont.

Mike Benedict Jr. has been making a name for himself in lacrosse circles in recent years. For the past half dozen seasons he's been toiling in the National Lacrosse League. During his pro career he's played for the Rochester Knighthawks, Syracuse Smash and New York Saints. Now his father has received some recognition. Mike Benedict Sr. will be one of the newest inductees into the Ontario Lacrosse Hall of Fame.

A total of 13 people — including six Native individuals — will be inducted into the hall this year. Induction ceremonies will be staged Oct. 21 at the Ontario Lacrosse Hall of Fame and Museum in St. Catharines, Ont. The facility opened its doors in 1998.

"It's probably the biggest high of my career," the elder Benedict said about news of his induction. "I was really touched when I found out."

Of the six Native individuals who will be inducted, Benedict is the only one who is still alive. Those who will be inducted posthumously are Abe Thomas, Paul LaFrance, Alvie (Boots) Martin, Garland (Beans) Martin and Max Martin.

Benedict, 50, is very much alive and very much still active in lacrosse. He's the head coach of the Akwesasne Jr. B squad which competes in the Ontario Lacrosse Association. And he still plays himself, with the Akwesasne Oldtimers.

During his youth, the Mohawk man played at the Junior B level with the St. Regis Braves from 1970-74. He then moved up to the Senior B ranks with the Akwesasne Warriors, playing for them from 1975-81. With the Warriors he was twice selected, in 1978 and '79, as the most valuable player in the President's Cup, the national Senior B tournament.

But he considers his latest ac-

colade even more significant. "This is frosting on the cakes," he said. "To me, it's THE thing. What can I compare it to? I guess it's like getting your name on the Stanley Cup."

Benedict, the seventh of 13 children (10 are still alive), is expected to have a huge supporting cast with him at the induction ceremonies.

"I've got seven sisters here in Akwesasne and they all want to go," said Benedict, who is hoping his wife and two children can also attend.

As for Thomas, he was also from Akwesasne. He played for the St. Regis Indians during the 1950s and '60s. He led the Eastern Ontario Lacrosse League in scoring in 1959 and during his career was also a member of eight championship clubs.

LaFrance, also of Akwesasne, was a field lacrosse star from the late 1920s to early '40s. He was a member of the 1935 Eastern Lacrosse Association champion St. Regis Indians. During his career he also suited up for the Cornwall Island Indians and a combined Akwesasne/Kahnawake club.

As for the three Martins, they were all from Six Nations. Boot Martin played field lacrosse in the early 1930s with clubs in Buffalo, Rochester and Atlantic City. And he also played pro with the Rochester Iroquois Lacrosse Club from 1936-39.

Beans Martin was one of the stars for the Six Nations club that won the OLA Intermediate title in 1948. He later played for the Brantford Bills (1950-52) and the Tuscarora Indians (1954-55).

Like Boots Martin, Max Martin also was with the Rochester Iroquois Lacrosse Club from 1936-39. During that stretch Max Martin also suited up for the Iroquois Indians and won a pair of New York State championships, in 1937 and '38. Later on he was a member of the Hamilton Tigers (1940), the Fergus Thistles (1941-42) and Toronto Marlboros (1945).

Firth sisters

(Continued from page 23.)

"Parents play a huge part," said Sharon. "Aboriginal people are still at the bottom when it comes to smoking, drinking, and drugs. This is such a shame. Offer encouragement to our youth. Give them confidence, self-respect. Sometimes it's hard to know who the child is or who the parent is. The roles have been switched."

The twins now want to contribute back some of the experience they received by mentoring, guest speaking, and coaching. Sharon is currently working at receiving her coaching certificate.

"The children need so much guidance and role models," said Shirley. "We talked about role models a lot when we were competing, even within the governmental system, but we were never used for that. Even in the whole of Canada, you need role models for Aboriginal youth."

Last February the twins finished working with CBC Sports on a documentary of their Olympic careers, which aired in March. The film conjured up painful

emotions for the twins, which has given them inspiration.

"When this documentary came out it really hit me. I never really paid attention until I found what the TEST program really meant," said Sharon. "It was to see if Native kids could make it in mainstream. Here we represented Canada for 17 years on the Canadian National Cross-Country Ski Team and we went to four Olympics. As Aboriginal people it is amazing and we proved that we could do it and yet we competed all those years and never received any compensation for it. If I became a drunk like they predicted then maybe we would get recognition. But both Shirley and I live healthy lifestyles and talk to young people."

Sharon and Shirley have plans to write a book about their lives in the hopes to inspire and encourage Aboriginal youth.

"Like my sister Sharon says, we are a part of Canadian history," said Shirley. "We're like the explorers. There are not too many people who have done what we have."

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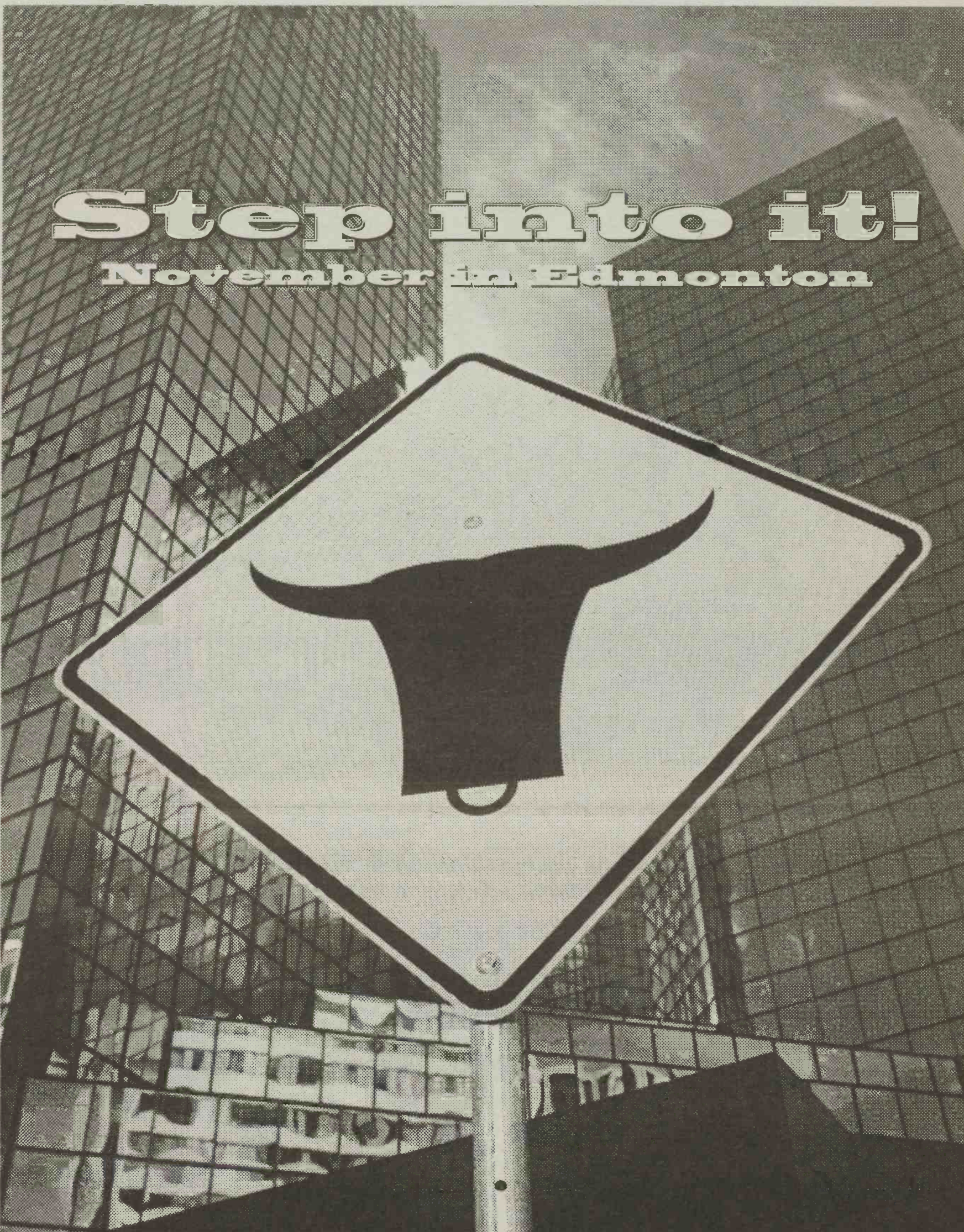
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Making Internat

By Marj Roden
Windspeaker Staff Writer

BRANDON, Man

Three Aboriginal teenagers will represent Canada next August as members of the Manitoba Polar Ice.

That's when the select peewee hockey team will return to defend its 1999 gold medal championship at the Sapporo Cup International Ice Hockey Meet in Sapporo, Japan.

Austin Keshane, of the Island Lake First Nation in Saskatchewan, along with Sage Longclaws and Trevor Catchway of Manitoba, were chosen out of more than 12 players from around Western Canada to play for the Polar Ice. General manager Darryl Wolski said the three First Nation athletes are all welcome additions to the team, and like all the other players chosen, they had to meet certain criteria.

"To be honest, this team is a 14- or 15-month project and there's a lot of factors in picking a kid, and some people think that we just pick all the kids of sheer talent," explained Wolski. "We have to make sure that the whole package is there. Number one, what's he like off the ice? Is he going to be a trouble-

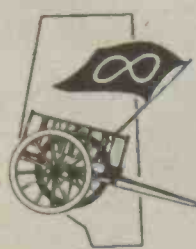


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(MNA)

Making it to International ice

By Marj Roden
Windspeaker Staff Writer

BRANDON, Man.

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maker? What is his family like? All of those things come into consideration."

Each of the players on the roster was selected to fill a specific role.

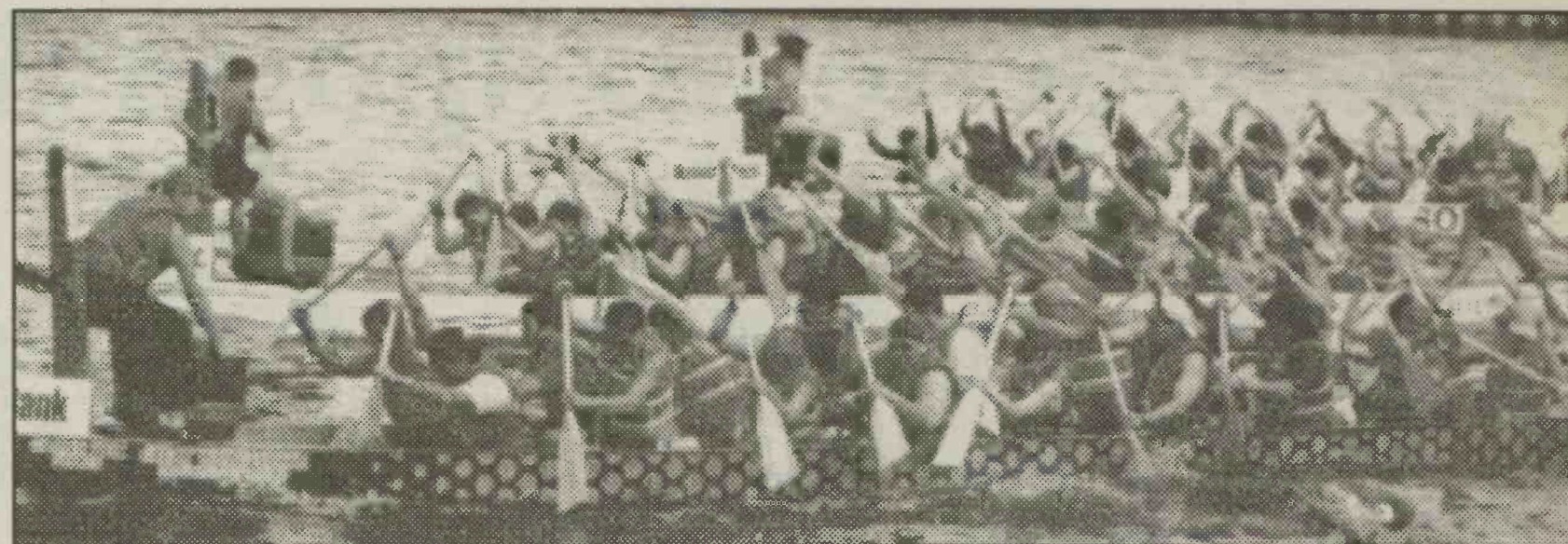
Finding a role for 13-year-old Austin Keshane, who is already six feet tall and about 180 pounds, was not difficult.

"When we go to play international hockey, (the officials) don't like dirty hockey. They like clean hockey, and that doesn't mean that he doesn't play physical. They don't like to see elbows in the face, they don't like stuff like that. Austin is a big menacing player on the ice, but he's not dirty," said Wolski. "We needed a kid with physical presence as well, but if we were going to take a kid that was going to get us into lots of penalty trouble, we probably wouldn't have taken him, but the stuff that he does on the ice is clean and solid."

Another characteristic that Wolski appreciates in Keshane is his on-ice determination.

"One thing I always tell people is: kids can have all the skills in the world, but if they have no intensity, no passion for the game, well, it's all over as far as I'm concerned. They're only going to go so far.

(see Polar Ice page 26.)



PHOTOS BY TED SHAW

(Above) Drummer Anna Desjardine keeps the paddlers in synch with a steady beat. (Below) The Cape Croker Anishnaabek team took part in Owen Sound's Dragon Boat races.

Enter the dragon

By Ted Shaw
Windspeaker Contributor

OWEN SOUND, Ont.

For the second year running, the Cape Croker Anishnaabek team from the Chippewas of Nawash reserve entered competition at the annual Owen Sound, Ont. dragon boat festival held on July 15.

Held on the river in Owen Sound where it enters Lake Huron, about 4,000 spectators enjoyed the races throughout the day. Twenty-seven teams in various divisions took part.

Croker Annishnaabek, in the final of their division, came in a very close second in the 500 meter course, losing by the width of a dragon's whisker.

"That was a photo finish—absolutely," said paddler Nathan Keeshig.

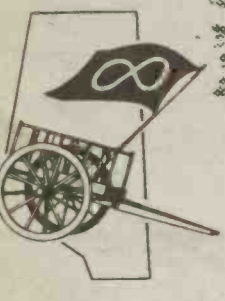
"The essential thing about dragon boat racing is to have



fun, and do a little bit of exercise," said event co-ordinator Ron Davidson

Dragon boat racing has its origin in China of the 4th century BC and upon the death of the poet-statesman QU Juan who vanished into the waters of the Miluo River. Fishermen raced out searching for him. To stop the

waterdragons from eating his body, they made noise by beating drums and splashing with their paddles. They scattered rice upon the river so that his spirit would not suffer hunger. Each following year, the fishermen went out to make a symbolic search. This evolved into races between the boats.



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Polar Ice team sports Aboriginal talent

(Continued from page 25.)

"That's one thing that Austin does have, is the intensity, the perseverance, I believe, and those are the things that you can't teach somebody. Either you've got them or you don't."

Austin's father Frank is thrilled for his son.

"He's really doing well. There's a lot of interest in him right now from a lot of different people, and people treat him good. He's a really good kid and a pretty good role model," he said.

A late starter compared to most elite hockey prospects, Austin is amazing people with his progress.

"He started when he was eight years old. When most kids start, they're about five. His grandmother Dora gave him skates for Christmas. That kicked it all off. It's a really big accomplishment for him to be the only boy from the whole province to make it. There were 42 other boys that tried out, besides him, from the province of Saskatchewan."

Twelve-year-old Sage Longclaws is the team's youngest member. The young Manitoban, who originates from the Waywayisipisco First Nation but now lives in Winnipeg, has also proven to the team's management that he will fill an important role for the team.

"Sage is quite a character," said Wolski. "He brings a lot of humor to the locker room and the coaches. He always has me laughing, anyway. Sage is a smaller kid. I think he's really going to surprise a lot of people down the road. He's got a lot of potential."

Lyle Longclaws, Sage's father, is proud of his son's accomplishment.

"I was open to supporting any of his decisions, and we always have been regarding his hockey. It's difficult for a First Nation player, particularly in the city of Winnipeg, so I always admire his accomplishments because I feel he's had to work twice as hard as any other player in this city," he said.

At first, the 12-year-old didn't realize just what he'd accomplished by making the team.

"When I first got chosen, I thought that it was just like any other team, but then after they showed me that video about going to Japan and stuff, (I realized) we're kind of like Team Canada," said Sage.

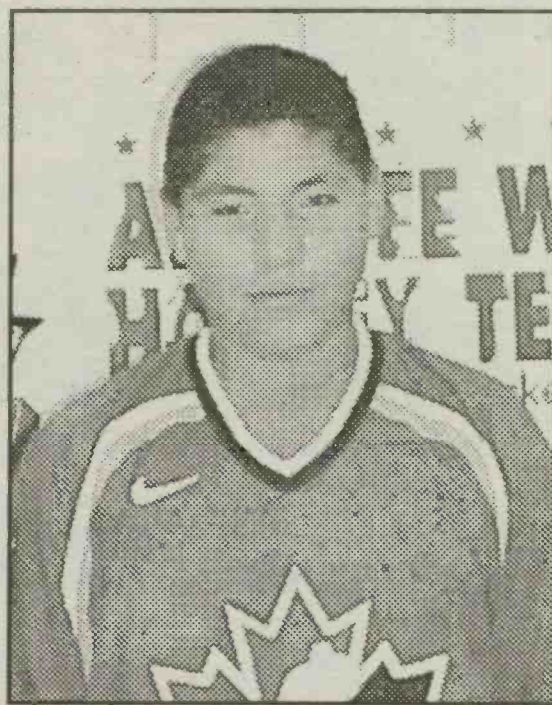
Both Austin Keshane and Sage, who only weighs 115 pounds, admitted to having doubts about making the team.

"I sort of felt like there were other better players than me, because they were older and I'm a year younger. It feels like making any other team with the try-outs. It was pretty hard," said Sage.

"It really boosted his self-confidence because being selected to represent Canada at an international level at a year older than your age, that's really quite something," said his mother, Brenda.

Trevor Catchway, from the Scowman First Nation in Manitoba, impressed the coaches with his scoring ability.

"I've never seen a kid shoot a puck like him — just phenomenal. How he can shoot a puck 75 to 80 miles per hour on the fly," Wolski said. "When we had our



Austin Keshane.

Saskatoon camp, he was by far the best player we saw. He'll be an offensive force for us, no question. He played in the AAA Hockey Challenge in Brandon and he led the scoring for his age group out of all the kids from all over North America."

Considering how hard it can be for young players living on remote reserves to get the same opportunities as city kids, Catchway had already overcome the odds just by being asked to try out for the team.

"He started when he was around eight or nine years old at the skating rink on the reserve," said his father, Bev Catchway. "We then had to travel to Winnipegosis, which is about a 40 mile trip."

Coaches and scouts who see the abilities of the three Aboriginal players who made this team must wonder how many other talented players are out there who don't get noticed or who don't get a chance to play and develop their skills.

When Aboriginal kids make

the team, Wolski does what he can to promote them, to bring attention to a few more young Aboriginal role models who will encourage others to get involved in hockey.

"Last year, we had two Aboriginal kids on the team. This year, we have three, and [one of the kids] we took with us last year, he's probably going to be the number one draft pick in the Western Hockey League (bantam draft) next year, Cory Duchene. I really, really like to promote those kids as much as I can," he said.

For any family, having a child involved in a sport like hockey is a costly venture. Just ask Lyle Longclaws, whose son Sage plays hockey year round.

"The unfortunate part is there's no assistance at all for First Nations players, at least not in Manitoba, so it makes it extremely difficult to fund all these things because basically, Sage has been playing hockey all year round" said Lyle. "Right now, he's trying out for the AAA Monarchs.

Most of them are pee wee, which is 13 years old, and he's the only 12-year-old that's been age advanced into that group. With AAA, it's very costly. It's about four or five thousand dollars, depending on how well the team does. He also plays with the Winnipeg Junior Jets, which is the best of the 12-year-olds, starting in April and plays right until usually the beginning of July, so that's usually costing us about \$6,000. So it's about \$1,000 per month to keep your son in elite AAA hockey these days, which is extremely costly. I think for most First Nations people, it's totally out of their price range, so

I don't think most of our people are able to afford it."

The traveling expenses per player going to Japan will be about \$3,500. However, it will be even more costly when the players' families come to Japan as a cheering section for their kids. The families are trying to fundraise so they can make the trip. The Polar Bears provided a starting point for all parents, but for people in First Nation communities, it proved to not be as effective a fundraising tool.

"I had tried to sell some of the packages that the Polar Ice has, but a lot of the First Nation companies are not dealing in Japan, so as a result, we aren't able to really make use of the packages. I'm trying to move around a bit more in the other organizations who are interested in supporting Native people but that hasn't gone over very well. I can't see us selling \$15,000 worth of chocolates. Chocolates just won't do it," said Lyle Longclaws.

For many, taking pride in their children's achievements also helps parents live out dreams of their own.

"I told him that one of the things I would really feel good about, if he tried his hardest and made this team. It would be a dream come true for me to be overseas sitting in the rink in Japan and watching him play the Russians. That would be a dream," said Frank Keshane. "Now that dream is going to come true. I'm actually going to get to see him play the Russians now. Not too many people get to watch their boys play international hockey overseas, and so it's a pretty big event."

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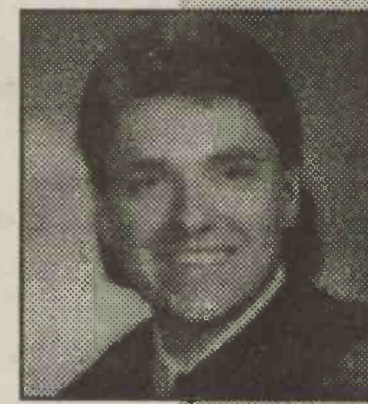
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Prescription for exercise

The most common excuse for not exercising is lack of time. Consider that most Canadians average several hours per week in front of the television. Are you really too busy to take care of yourself?



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Gilles Pinette, B.Sc. MD

Exercise benefits

Regular physical activity can improve your stamina, strengthen your muscles, and lubricate and maintain good joint movement. This allows persons (including the elderly) to work harder, longer, and with less effort than previously. These benefits limit the effects of degenerative arthritis.

Prevent heart disease and stroke

Most people know that stopping smoking and keeping your cholesterol low can reduce your chance of heart attack and stroke. Regular physical activity can also help you avoid heart disease and stroke. Exercise can also lower your cholesterol and help control high blood pressure.

Osteoporosis, diabetes, and cancer

Exercise that requires you to bear weight on your limbs helps prevent osteoporosis. Physical activity helps the body build and maintain the mineral content (and strength) of the bones.

Regular physical activity is one of the treatments for diabetes. Exercise helps the body use insulin better and this in turn helps prevent high blood sugar which can damage the body's organs.

Some studies show that people who exercise regularly are less likely to develop breast and colon cancer.

Makes you feel good

The psychological benefits of exercise are many. Physical activity helps to decrease anxiety and depression in people. Self-esteem improves. Your ability to cope with the stresses of life is better. Memory can be improved in elderly people who perform regular exercise.

Physical activity can help you look better, feel better, lose weight, and improve your sleep at night.

Getting Started

Talk with your physician before starting a new exercise program. Some people may need to take special precautions to prevent injury or worsening of other illnesses they may have.

Make physical activity part of your daily routine. Start by planning. Decide what types of activity you enjoy. Walking, swimming, biking, skiing, golfing, and skating are popular choices.

Where can you fit it into your schedule? Perhaps an after supper walk, a morning swim, bike or walk to work. Get off the bus two stops early and walk the rest of the way. Walk or exercise at lunch break. Take the stairs often. Park farther from the door at the shopping mall. Golf without a ride-on cart. Do yard work and gardening. Join an active group (e.g., sports, mall-walkers, dance).

Stretch your muscles before any activity. The most common exercise injuries are a result of not warming up first. Use good footwear.

Start with 10 minutes of physical activity per day. Increase by five to 10 minutes each week until you reach at

least 30 minutes per day, at least three to five times per week. The more the better. Your heart rate should go up to 60 to 85 per cent of your maximum heart rate during each activity. Maximum heart rate is calculated as 220 minus your age.

Get your exercise whenever you can. Three short 10-minute periods of physical activity done at different times throughout the day gives you the same benefit as a 30-minute workout.

Health Canada will provide a free handbook—Canada's Physical Activity Guide—by calling toll-free 1-800-334-9769.

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

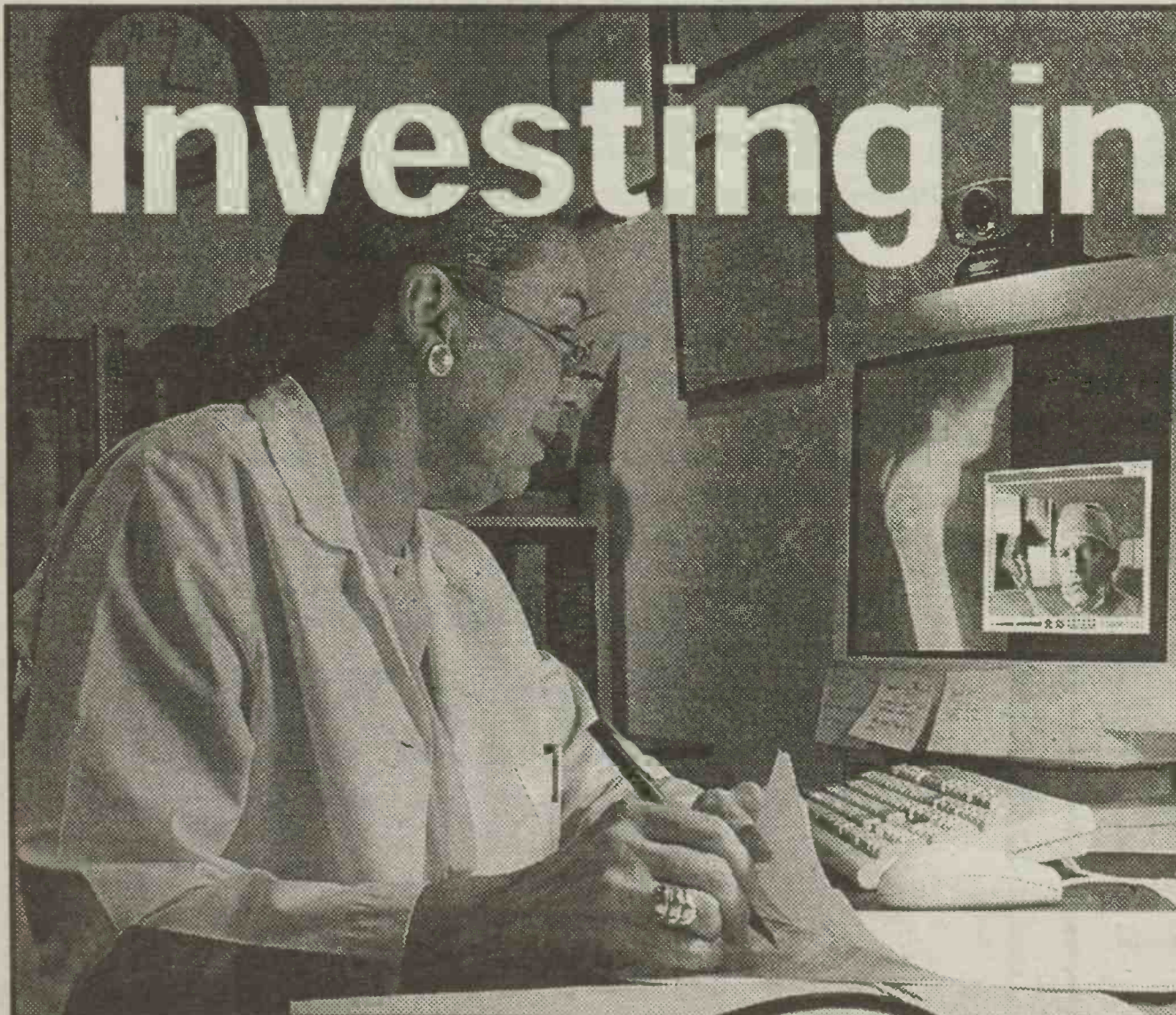
Dr. Pinette is a Métis family physician in Manitoba and current host of APTN's Medicine Chest. Contact Dr. Pinette care of this newspaper or email pinette@home.com.



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Local communities benefit from nationwide event

By Cheryl Petten
Windspeaker Staff Writer

People across the country will take to the streets Sept. 25 for the sixth annual AIDS Walk Canada.

Communities from coast to coast will be holding AIDS Walks as part of the national event, designed both to raise funds for local AIDS programs, and to increase awareness of AIDS-related issues.

This year, almost 100 communities plan to take part in the AIDS Walk. All money raised by each local walk stays within the community. Since the first walk in 1995, walkers have raised

more than \$15 million each year, to be spent on local projects such as support services, advocacy services, and AIDS prevention education programs.

A number of the communities taking part in this year's event are First Nations, holding their walks under the "Healing Our Nations" banner. First Nations across New Brunswick, Nova Scotia and Prince Edward Island are hosting "Healing Our Nations" events, joined by the Conne River community in Newfoundland.

Walks are scheduled to take place in various other communities across the country, with events planned in every prov-

ince, as well as in the Yukon and Northwest Territories.

AIDS and HIV continue to be important issues for the Aboriginal community in Canada. According to information provided by the Canadian AIDS Society, Aboriginal people account for 17 per cent of new cases of HIV infection, although they make up only four per cent of the Canadian population.

For more information on the AIDS Walk Canada Campaign, visit the campaign website at: www.aidswalkcanada.com, call the project coordinator at 613-230-3580, or call 1-800-705-WALK.

HIV video wins award

By Cheryl Petten
Windspeaker Staff Writer

FORT SMITH, N.W.T.

A video about HIV made by young people for young people has been recognized with an Aegis award. *Point of Death*, a documentary dealing with HIV and intravenous drug use, won the award in the training/education category. Aegis awards are handed out annually to recognize excellence in the video production industry.

The video was produced in Fort Smith by 15 local Aboriginal youth. The drama portion of the video was shot in Fort Smith, and the documentary interviews in Yellowknife.

The project was spearheaded by Gary Adkins, who produced the video, and Sarah Daitch, a Fort Smith high school student who co-produced. The two had previously collaborated on a video about suicide.

The cast for the video included nine students from P.W. Kaeser High School in Fort Smith who worked to develop their characters and the script. Four other students were responsible for doing research for the project. The crew was made up of former participants in the local Fresh Start program for youth at risk.

The project was funded by Health Canada through the HIV/AIDS Prevention and Community Action Programs.

The video had its premiere in

April 1999 at a community feast. It has since been presented at the First Aboriginal AIDS Conference held in Calgary in April, and on the Aboriginal People's Television Network.

Adkins has built a teaching package to use with the video, complete with a CD soundtrack featuring anti-drug messages and messages on HIV, AIDS and hepatitis, as well as a 90-minute presentation. Copies have been distributed throughout the North through the Northwest Territories Department of Health and Social Services, and AIDS Yellowknife. The video has also been used by peer educators in correctional institutes in the Northwest Territories.


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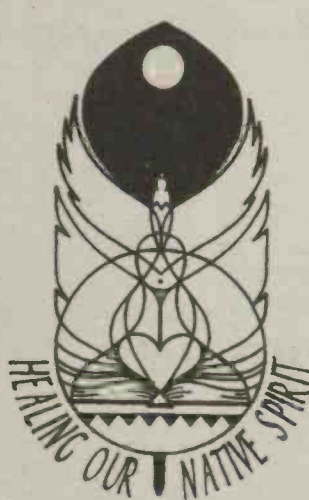
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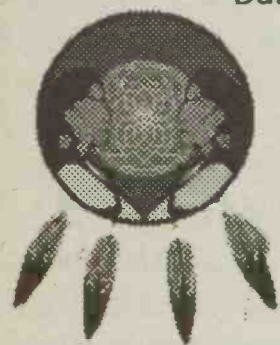
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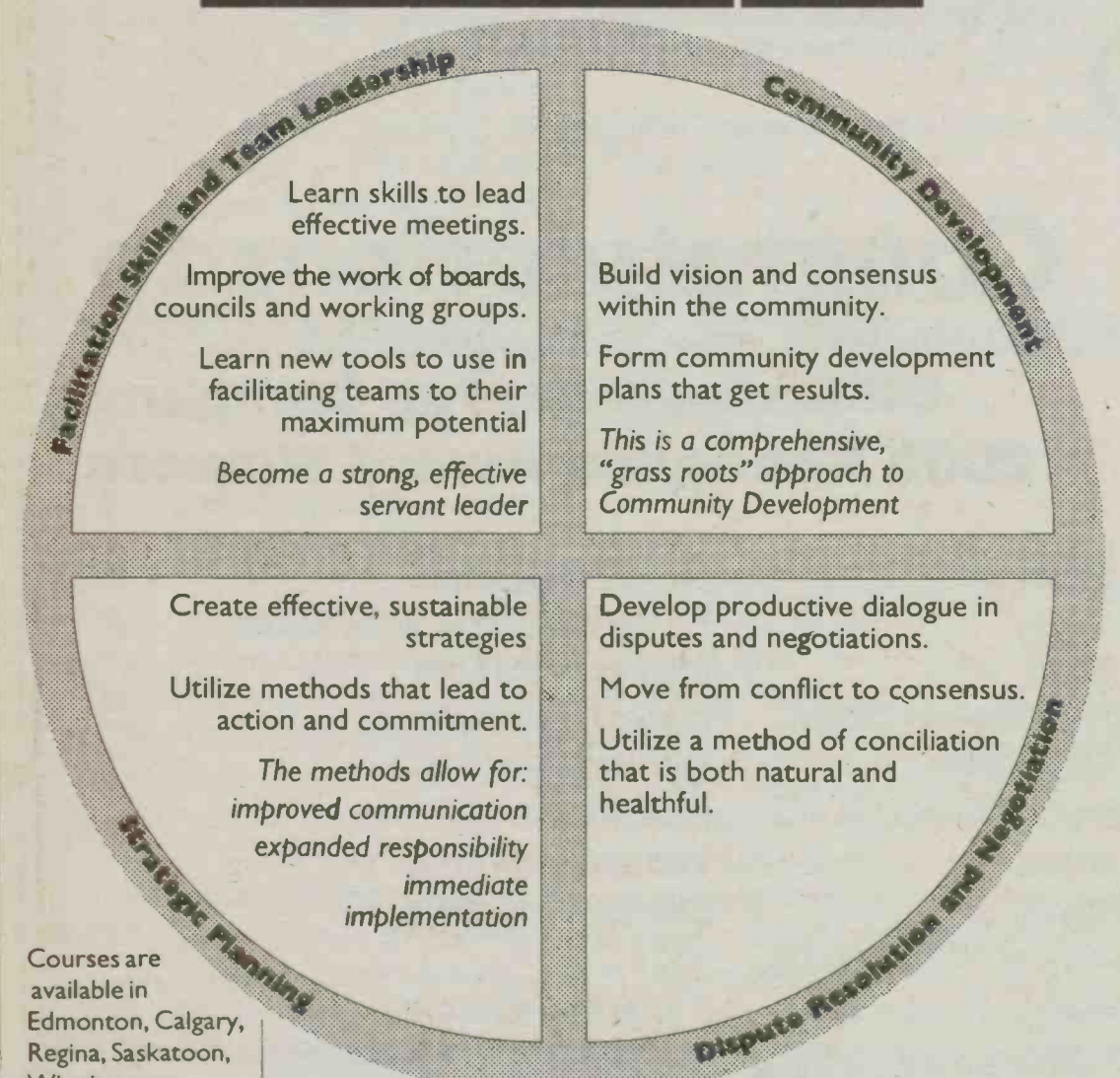
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Respect for environment drives forest company

By Denise Ambrose
Windspeaker Contributor

CYPRESS BAY, B.C.

First Nations leaders, environmentalists, Iisaak Forest Resources staff and several others waited on the Tofino government dock Aug. 22 for the boats that would take them to the site where Iisaak Forest Resources (IFR) planned to fall its first tree.

The groups of people, once bitter opponents, were mingling, chatting, joking and smiling broadly, waiting in excited anticipation.

MLA Gerard Janssen was heard singing to Paul George of Western Canada Wilderness Committee (WCWC), "Paul George took his axe and gave the tree 40 whacks!"

It was an atmosphere of laughter and excitement as the boat made its way through the fog to Cypress Camp.

Iisaak (pronounced Ee-sock) is a Nuu-chah-nulth word meaning respect. The company is 51 per cent owned by five Vancouver Island Nuu-chah-nulth First Nations (Hesquiaht, Ahousaht, Tla-o-qui-aht, Ucluelet, and Toquaht), and 49 per cent by forestry giant Weyerhaeuser.

The occasion marked the beginning of a new era of logging in Clayoquot Sound. IFR will practise small-scale logging in an environmentally-sensitive manner. Rather than clearcut a block, IFR will utilize a variety of harvesting techniques that

will leave at least half the trees in a logging area standing. In its first cut block, IFR will yard the fallen trees by helicopter, reducing impacts on vegetation and the thin, delicate layer of top soil.

For now, IFR will employ six fallers and two supervisors for three to four weeks. Other work will include yarding, sorting, and hauling, and most of the work will be done by local contractors.

About 40 people jockeyed for picture-taking positions after a brief struggle over a trail in the damp, rugged old-growth forest. A red cedar tree was selected for the ceremony. Because the area is within Ahousaht traditional territories, members of that nation offered prayers and gratitude to the Creator for the life of the tree.

Percy Campbell of Ahousaht performed the prayer chant and Louie Frank Sr. offered a prayer in the Nuu-chah-nulth language. Frank explained that he had just prayed for the life of the tree, thanked the Creator for the gifts of resources and he prayed for the safety of all that would work there.

Faller Joe Corlazzoli was introduced as the IFR employee that would make the first cut. Corlazzoli is a former employee of MacMillan Bloedel, Kennedy Lake Division. He was one of many that were laid off after the 1993 Clayoquot Sound protests. Corlazzoli thanked everyone for giving him the opportunity to work in Clayoquot Sound

again. "I was born and raised here and I worked here. I had to leave the area for awhile to find work. Now we're all in this together and we will look after the forest."

Spectators were guided up a hill to witness the falling of the first tree. Corlazzoli took less than two minutes to get the job done which was met with a round of applause.

Adriane Carr announced that WCWC would purchase part of the first IFR log. Four thin slices of the stump will be sanded, dated and made into a commemorative display. A section of the log would be turned over to an artisan who will transform the wood into cedar boxes that will be sold at WCWC offices.

"It feels great to reach this day," said Eric Schroff, IFR general manager. It is a plateau on a journey of challenges. We have the support of five major environmental groups, local communities and the five local First Nations.

"This is a momentous day," said Paul George of WCWC. "Before European contact these forests were heavily used by First Nations but were not wrecked. Logging here will not be driven by what we can take but what the land can let us take."

"This feels great," said Larry Baird, Ucluelet chief councillor. "This is just the beginning for First Nations businesses. Wherever we see the opportunity to make money and create jobs, we'll be in it."

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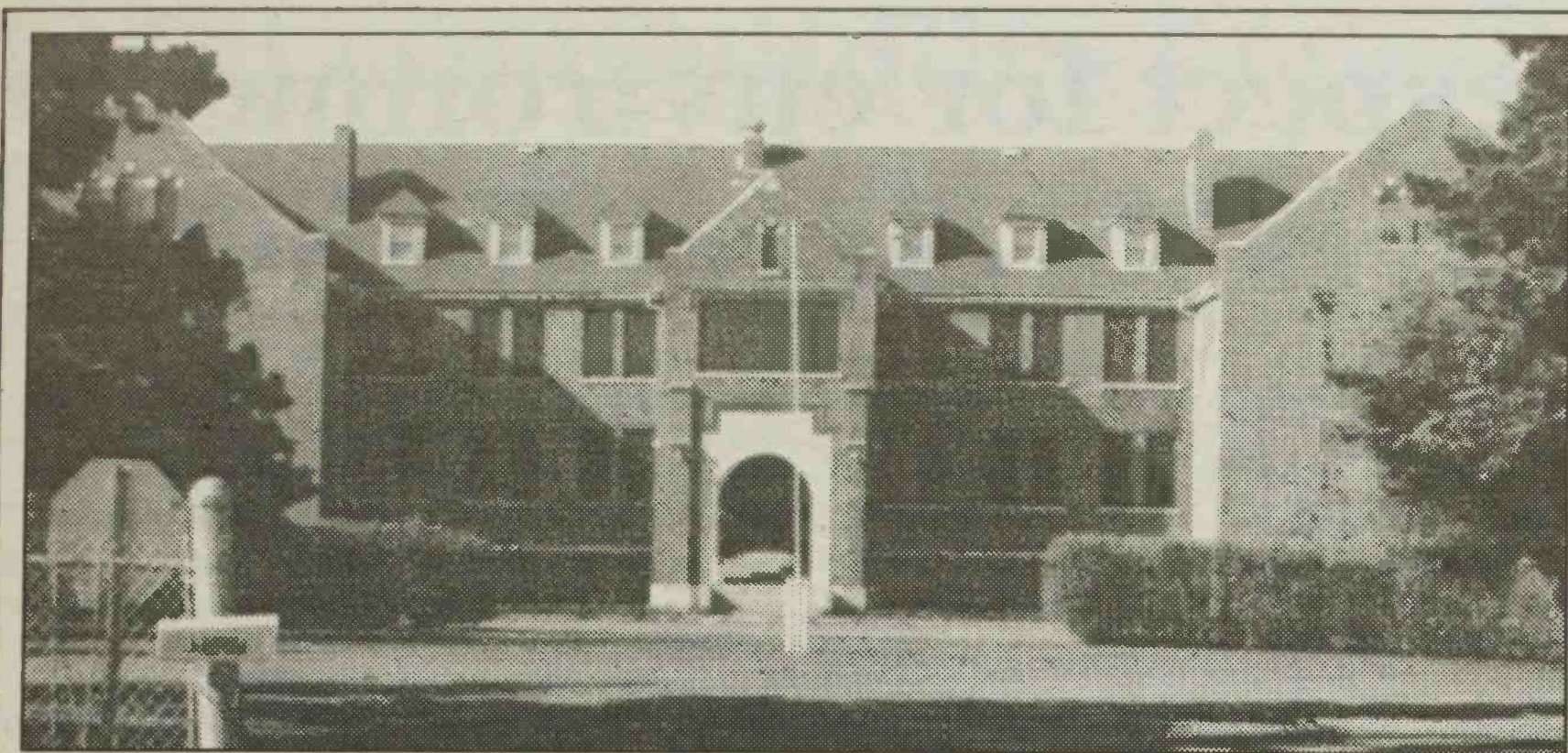
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Before

TERRY LUSTY



After

TRINA GOBERT

If there really were ghosts or spirits haunting the historic red brick school that was the Edmonton Indian Residential School near Poundmaker's Lodge in St. Albert, they no longer do so. All that remains of the structure is the main entrance following a July 16 fire that is being looked upon suspiciously by firefighters who figure arson may have been the cause of the huge blaze. Built in 1923, the school was operated by the United Church and was last used in 1968. It had four levels including the basement.

En'owkin Centre programs offer Native perspective

Nestled between Okanagan Lake and Skaha Lake in the Okanagan Valley in Penticton, a place exists where First Nations people can go to learn how to give form to their creativity, either through words or visual means. That place is the En'owkin Centre, a post-secondary institute for Native students that offers its teachings in a First Nations context.

En'owkin, pronounced en-Ow-kin, is an Okanagan word that means "the process of consensus." The En'owkin Centre was established in 1979 by seven bands of the Okanagan Nation. The centre is a non-profit organization with a mandate to "record, preserve and enhance First Nations cultures through education."

The centre is governed by the Okanagan Indian Educational Resources Society, run by a board of representatives from the Okanagan, Westbank, Penticton, Oosyoos, and Upper and Lower Similkameen bands, as well as from the Upper Nicola band of the Thompson tribe, and from various First Nations service organizations, the Elders Council, the Central Interior Friendship Society, the Round Lake Treatment Centre, and United Native Nations.

The centre is located on Green Mountain Road on land given to the centre by local landowners. The centre has been operating out of its present location

since August 1998.

One of the mandates of the En'owkin Centre is provision of education, offering an Okanagan language program, as well as adult and post-secondary education programs.

Among the education programs offered by the En'owkin Centre is a two-year creative writing certificate program, and a two-year certificate program in visual arts, both offered through the En'owkin International School of Writing.

The School of Writing has been operating since 1989, and has had an affiliation agreement in place with the University of Victoria since 1991. The two programs are accredited through the University of Victoria, with certificates awarded jointly by the University of Victoria and En'owkin.

To qualify for enrollment in the creative writing and visual arts programs, applicants must be of North American Aboriginal ancestry. Prospective students must either be eligible for university entrance, or have completed one or more years of an undergraduate degree, or be eligible for mature student status.

The courses included in the two-year creative writing program cover a variety of formats for written expression, including non-fiction, poetry, writing for children, fiction and drama, all taught from a First Nations perspective.

(see En'owkin page 34.)

Aboriginal

By Erin Taman
Windspeaker Contributor

SASKATCHEWAN

A major factor to the improving quality of on-reserve education in various parts of Canada can be traced back to a floor office in the education building on the University of Saskatchewan campus.

Orest Murawsky, the director of the Indian Teacher Education Program (ITEP), is obviously pleased with the program's results.

"ITEP has been here (University of Saskatchewan) since 1973," he said. "We are a foundational program for First Nations/Aboriginal students."

The program is four years in length and is run out of the College of Education with graduates getting a bachelor of education degree.

"We are funded year by year — for the last 28 years. There is not another program like this. We are an anomaly," he added.

Ken Jacknicke, dean of the College of Education, also believes the program is a leader in its field.

"ITEP is a flagship program."

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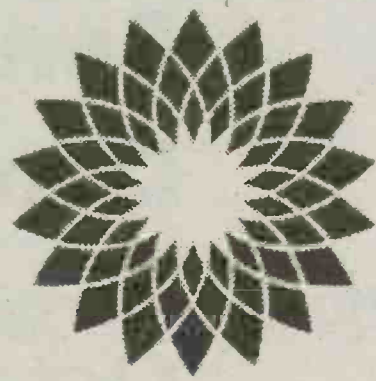
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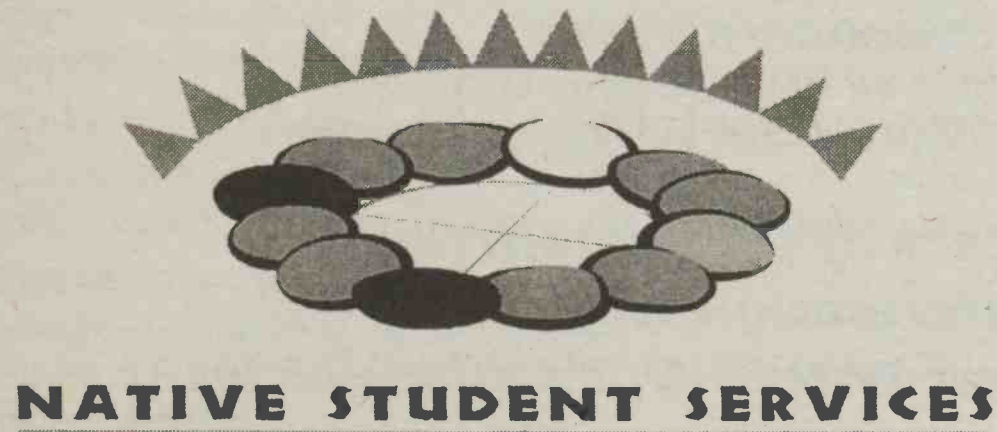
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Aboriginal teachers' program maintains success

By Erin Taman
Windspeaker Contributor

SASKATOON

A major factor to the improving quality of on-reserve education in various parts of Canada can be traced back to a third floor office in the education building on the University of Saskatchewan campus.

Orest Murawsky, the director of the Indian Teacher Education Program (ITEP), is obviously pleased with the program's results.

"ITEP has been here (University of Saskatchewan) since 1973," he said. "We are a foundational program for First Nations/Aboriginal students."

The program is four years in length and is run out of the College of Education with graduates getting a bachelor of education degree.

"We are funded year by year — for the last 28 years. There is not another program like this. We are an anomaly," he added.

Ken Jacknicke, dean of the College of Education, also believes the program is a leader in its field.

"ITEP is a flagship program

for Aboriginal education in this country. It is arguably one of the most successful Aboriginal teaching education programs in Canada," he said.

The ITEP program runs on a budget, which is granted on a year-to-year basis from the federal government. It receives no direct funding from the provincial government, from the University of Saskatchewan or from any First Nation community.

"For the last 15 years, we have received the same amount," added Murawsky.

ITEP has a staff of eight, and the program will take in 75 students again this year. To date, there have been more than 700 bachelor of education degrees conferred upon ITEP graduates and "most have stayed in the province and moved to First Nation controlled institutions," Murawsky said.

The four-year teacher education program has seen its graduates go on to a variety of jobs. Most will return to a reserve to teach, Murawsky said, but "it's not for the tax break."

"We have students that have given up prominent positions to come to school here. Some were directors or high-level execu-

tives but they have made a commitment to their own people — I'm convinced of that."

How do you measure the success of a program that is funded annually?

"Based on our graduates," Murawsky said. "If our grads are successful, that means that we have been successful in training and educating them. The number of chiefs that are graduates of the program is phenomenal and education is always their emphasis. We feel that we have been very supportive of that. We don't measure our success in research dollars attained but in successful graduates."

ITEP does not limit its enrollment to Saskatchewan students.

"We have an agreement with Aurora College in the Northwest Territories which covers the Central and Western Arctic. ITEP has about 20 students a year from Aurora, he said. "This broadens the scope of the University of Saskatchewan to the Western Arctic ocean and we have done this for the last 17 years."

Over the years, ITEP has seen many generations of fam-

"We have had grandparents, then their children, then the grandchildren come through, even aunts and uncles coming here, and sometimes they come at the same time."

— Orest Murawsky, director,
Indian Teacher Education Program

ily members filter through the program.

"We have had grandparents, then their children, then the grandchildren come through, even aunts and uncles coming here, and sometimes they come at the same time," he said.

Murawsky has been with ITEP for nearly 30 years.

"ITEP began with a director and councillors who were all Aboriginal, and this trend has continued today as six of the eight staff are Aboriginal.

"We are a low-key, low-profile program," said Murawsky.

"We are not political. We don't get involved in university, provincial or First Nation politics or research, because our focus is on teacher education and preparation. We follow a triangle model — the program, the teacher and the child. That is all."

He said the future goals for ITEP include tripling the intake of students, expanding the secondary program, having a stronger Elder in residence program and building onto the Native Resource Centre.

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- N. Initiating an Education Project on Reserve
- O. Capital Budget Workshop
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- 26. The Sharing Circle: Ancient Medicine for a Troubled World

▶ ONE-DAY WORKSHOPS (27-34) Fri. ONLY (5 hours)

- 27. Sexual Abuse: Recovery and Healing
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Aboriginal studies program begins in New Year

By Cheryl Petten
Windspeaker Staff Writer

VANCOUVER

Students looking to build a firm foundation of knowledge regarding Aboriginal issues can now do so at Langara College in Vancouver through the school's new Aboriginal Studies program.

The two-year program, launched in January, is offered by the college's Aboriginal Studies department within the Social Sciences division.

Students entering the Aboriginal Studies program can work toward either an Arts and Science diploma or an Associate of Arts degree. Students who already have degrees have the further option of taking the program as a post-degree certificate.

Courses within the Aboriginal Studies Program include the Aboriginal Colonial Experience, Canadian Indian Policy, Contemporary Social Issues for Aboriginal People, the Roles of Aboriginal Women in Canada, The Canadian Constitution and Aboriginal People, Aboriginal

People and the Criminal Justice System, and Aboriginal Community—Applied Research. As well, biweekly seminars are included as part of the program, allowing not only for discussions of program-related issues, but also for establishing a supportive atmosphere for students in the program.

The program also includes courses offered in partnership with the Institute of Indigenous Government (IIG) and taken at the IIG. Those courses include Indigenous Society, Culture and Identity; Introduction of Social Science Research Methods; Introduction to International Indigenous Studies; and Federal Indian Policy in Canada: Historical Development and Contemporary Issues.

The IIG has a wealth of experience in offering such programs. IIG is Canada's first autonomous Indigenous-controlled public post-secondary institution, offering post-secondary programs in the area of Indigenous government studies.

Dave Pearson is co-ordinator of Aboriginal Programs for Langara. He said the new Aboriginal Studies program was

"Students having completed the two years will have the normal skills that post-secondary students have, but in particular they'll have good research skills."

— Dave Pearson, co-ordinator of Aboriginal Programs, Langara.

developed because of a demonstrated need for such a program in the Vancouver area. Pearson said development of the program was partly student driven, partly faculty and administration driven, and partly community driven.

There are 35 students enrolled in the first intake. Pearson estimated about half are from British Columbia, with the other half coming from across Canada. Almost all of those currently enrolled are First Nations students, Pearson said.

He said the program offered by Langara differs from those already offered by the IIG in that the Langara program is broader in approach, and offers an en-

tire semester dedicated to applied research.

The research element of the program is one of the things that will make graduates of the program attractive to prospective employers, Pearson explained.

"We had a number of meetings with both public and private sectors when we were developing the program," Pearson said. "Students having completed the two years will have the normal skills that post-secondary students have, but in particular they'll have good research skills."

Such skills are very much in demand, Pearson said. For instance, he said the Ministry of Aboriginal Affairs is always

looking for co-op students with the kind of background the program provides, and in the private sector, the demand is there for similarly skilled people to act as liaisons between the corporation and community.

Students wanting to continue their education after completing the two-year course at Langara have that option available to them as well. The program is set up so students can take the first two years of a four-year university undergraduate degree in First Nations studies at Langara before transferring to a university.

The Aboriginal Studies program is offered over four semesters, and runs from January to April, then September through December.

The second intake is set to begin in January 2001. Applications for enrollment in the next session will be accepted until late October.

For more information about Langara College's Aboriginal Studies program, call Dave Pearson at 604-323-5645 or Tara Letwiniuk at 604-323-5989, or visit the Langara website at www.langara.bc.ca



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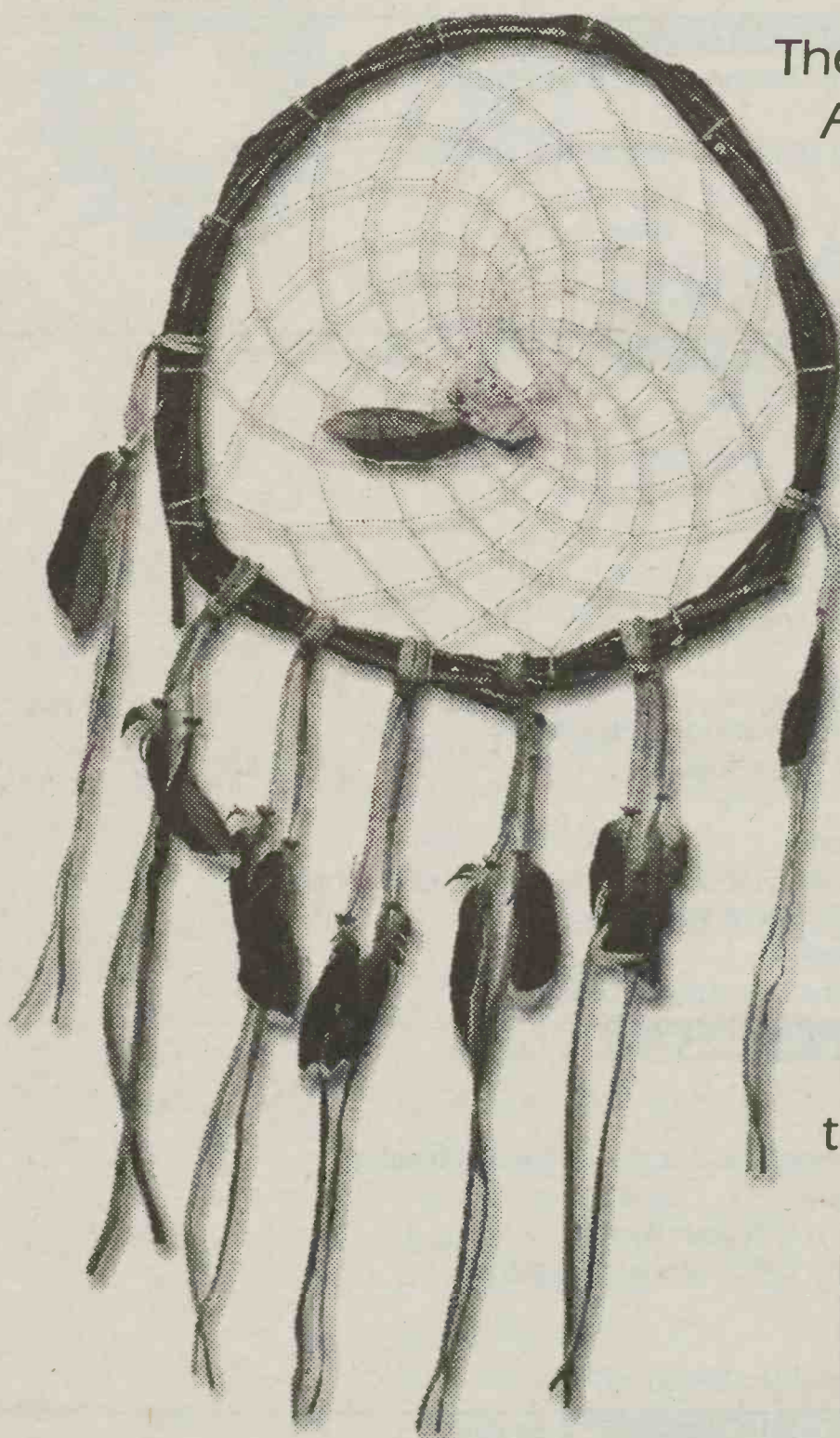
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Youth

By Avery Ascher
Windspeaker Contributor

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Prozzak, the music
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clack! of pool balls
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Youth centre opens on Opaskwayak Cree Nation

By Avery Ascher
Windspeaker Contributor

THE PAS, Man.

Inside the Opaskwayak Cree Nation Youth Centre, the big screen TV pulsates with Prozzak, the music's steady thump punctuated by the clack! of pool balls connecting and ricocheting across the green felt.

The crowd on this afternoon in mid-August ranges in age from about 9 to 15, a mix of boys and girls. Twenty-four year-old Charmaine Sayese runs the canteen, keeps track of the pool tabs (10 cents a minute, or five bucks for an hour), and makes the kids say "please" and "thank you."

With its three pool tables, TV, 10 arcade games and canteen, the OCN Youth Centre is a great place to hang out with friends. But more than that, it's becoming the home base for coordinating a wide range of youth programs and services on Opaskwayak Cree Nation.

Youth employment is one example. The youth centre uses funds from the Work Opportunity Program (WOP),

sponsored by the Assembly of Manitoba Chiefs, to train and help find jobs for people aged 16 to 29. Charmaine Sayese's position as canteen supervisor is one of 10 jobs at the youth Centre being funded by the WOP.

The program has also funded jobs within various administrative departments and businesses on OCN, and at the Henry Budd College for Ministry and Cedar Lake Community Futures Development Corporation across the Saskatchewan River in The Pas.

The centre's director, Mike Ross, said the youth centre also expects to send about 10 young people to the Dreamcatcher conference in Edmonton in October. A fundraising effort in partnership with Joe A. Ross School, the K to 12 school on OCN, is planned.

Ross notes that the youth centre building has also opened up fundraising opportunities for groups like sports teams looking to raise cash.

"Instead of the youth centre just donating money, we help them set up their own event," Ross explains, citing the example of a pool tournament held

The program has also funded jobs within various administrative departments and businesses on OCN, and at the Henry Budd College for Ministry and Cedar Lake Community Futures Development Corporation across the Saskatchewan River in The Pas.

by a soccer team to help fund a trip. Another idea that's worked well is to organize a pay-per-view movie bash on the big screen TV, and charge for the movie, hot dogs, chips and pop.

"Ever since I and other people can remember, we've been trying to get a youth centre going on OCN," said Ross. "But there was no building, no money and no one to get it going."

Those three key elements started coming together late last year. A potential building, an old lumber centre owned by Paskwayak Business Development Corporation, was identified.

A working group that included Chief Frank Whitehead and council began to sketch

things out last December. Ross, a youth worker with OCN Employment and Training, was brought on board.

The building was secured and a proposal for \$120,000 to renovate it put to the Treaty Land Entitlement Board. The TLE Board then put the proposal to a public vote on OCN. The result: an overwhelming thumbs-up. The grand opening was June 21st, National Aboriginal Day.

Ross notes that there have been a few growing pains since then, like complaints from some parents about the pool table rates. He acknowledges the fees might be too expensive for some families, and the centre is looking into the possibility of a sliding scale. "And we throw in a free game

for the regulars now and then," he adds.

Another challenge for the centre at this point is to start bringing the older teens in. So far, Ross said, they just haven't been showing up. "We're looking at different programming, maybe resume writing, looking for jobs, interview skills. I know parents want that. They know their kids don't have experience in that."

Staff from the youth Centre plan to talk to older kids attending the Career and Wellness Fair at Joe A. Ross School on Sept. 13th, to find out what kind of programs they want.

In the meantime, four computers donated by ScotiaBank will be installed soon, and an Internet hookup may be next.

"Maybe that's a way we can get teenagers to come," said Ross. And he's hopeful that the basketball hoops they've ordered will arrive soon — a surefire draw for the older kids.

Ross estimates that about 70 per cent of OCN residents are 29 and under. With those kinds of demographics, the youth centre is bound to get bigger and better.

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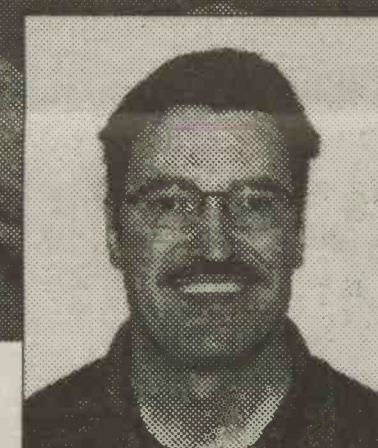
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En'owkin Centre

(Continued from page 30.)

The visual arts program covers drawing, painting, sculpture and printmaking, as well as art theory and history, and interdisciplinary and multi-media courses, again taught in a First Nations context.

Anna Lizotte is executive assistant with the En'owkin Centre. She said the decision was made to offer the two courses through the centre because of the number of stories coming out of publishing houses and various other media being written about Native people by non-Native writers.

"We wanted to have our voice out there, telling our stories our way, through our own voice, through our own experience," Lizotte said, adding that by having Native people writing about Native people, it helps to eliminate myths and stereotypes in stories dealing with Native people and culture.

Although the centre has an affiliation agreement with the University of Victoria, the courses making up the two certificate programs can only be taken by students registered with the En'owkin Centre, and can only be completed on site.

What sets the centre's programs apart from similar programs offered by mainstream institutions is the integration of an Aboriginal perspective within all the normal academic programs.

In addition, all instructors are Aboriginal people.

The quality of instruction is the same as that offered in a university setting, with all instructors for the two certificate programs holding either masters degrees or bachelor of fine arts degrees. As well, students must meet the same academic standards as they would in a mainstream institution.

In addition to learning from an Aboriginal perspective, students at En'owkin Centre also benefit from learning in a small environment, where class sizes are kept under 20, allowing for one-on-one communication between student and instructor.

According to Lizotte, studying at the En'owkin Centre helps prepare students who want to continue their studies in a mainstream university setting, giving them the opportunity to learn all the foundation skills they will need for university, but in a smaller environment where there is more personal contact and instructors can make sure their students fully understand all the information being covered.

Many of the students enrolled in the programs at the En'owkin Centre have used them as preparation for university, Lizotte said, with about half of the student population completing the School of Writing programs going on to further university studies in a mainstream institution.



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Get Snappin' (see page 20)

Film documents healing journey

By Cheryl Petten
Windspeaker Staff Writer

HOLLOW WATER, Man.

A new documentary about the community of Hollow Water and its journey towards healing is now available to the public through the National Film Board.

The community of Hollow Water is a small Ojibway community located 200 km north of Winnipeg on the eastern shores of Lake Winnipeg. Of the 450 residents of the community, about two-thirds have been victims of sexual abuse.

Hollow Water documents the work done by the people of the community to first face, then deal with, years of sexual abuse.

The "struggle to confront the truth" began about a decade ago. The people of Hollow Water were facing a number of problems — including domestic violence, addictions and suicide — which they were struggling to deal with. Yet the problems with sexual abuse remained buried.

Then, some community members took part in an alcohol rehabilitation program in Alkali Lake, B.C., and for the first time faced the truth about the abuse they had endured. They returned to Hollow Water and began holding workshops to deal with the problem and were overwhelmed with the number of people who came forward with reports of sexual abuse.

The question then arose — counselling could be offered to the victims and their families, but what should be done about the offenders?

The choice was made to try to deal with the offenders within the community, relying on traditional methods that had actually fallen out of use to heal both the victims and the offenders.

Community Holistic Circle Healing (CHCH) was formed, with counsellors helping offenders first face up to their guilt, then deal with it through healing circles and sentencing circles.

Bonnie Dickie directed the documentary. She said she decided to do a film documenting the work being done in Hollow Water after she saw a newspaper

article about the first sentencing circle. She had been working on a project in the United States, dealing with restorative justice, and wanted to explore what was happening in restorative justice in Canada. She and Tina Mason, assistant director on the project and narrator for the film, approached one of the counsellors in Hollow Water, asking if they could come to the community to learn more about what was being done. That, Dickie said, "was the beginning of a five year process," that brought her and Mason to the community over a dozen times, and allowed them to create a record of the community's road to healing. Filming started on the project in 1995, and wrapped up in 1997.

Since the end of filming, Dickie said, the CHCH has continued its work, and has now expanded into dealing with family violence. The CHCH now also has its own centre and offices, and is hoping to build a healing centre and a resource centre for the community. More than 200 people in the community are now involved in some sort of counselling through CHCH, Dickie said.

Despite the success Hollow Water has had with its efforts to address its problems, Dickie suggests the work of CHCH should be used by other communities more for inspiration than emulation.

"One thing that Hollow Water has always said... is that this is only one approach. And Hollow Water has always said, that whatever changes come have to come from inside the community. You can't just come and paste what Hollow Water is doing into another community. They're very aware that it has to be sort of a grass roots start, where it comes out of what the community's needs are and the community's own approaches to things. But the ultimate has to be that everybody has to be involved in some way," Dickie said.

"I think, even if the process is different in other communities, it's more, I think, the sense that it is possible,"

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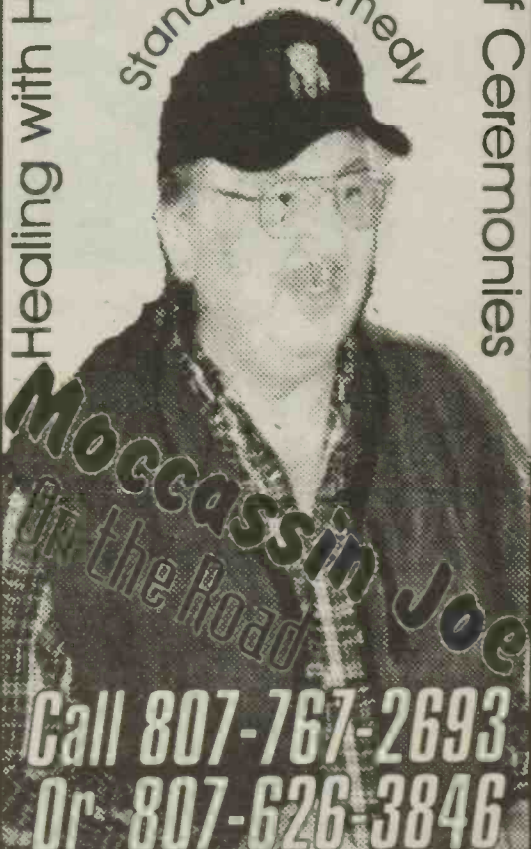
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Salish woman establishes own counselling company

By Yvonne Irene Gladue
Windspeaker Contributor

VANCOUVER

For 44-year-old Joyce Kirkpatrick, coming out of a lifestyle of drugs and alcohol was not easy. But when Kirkpatrick entered a detox centre in 1989, she never looked back. Since then she has become a strong advocate for Alcoholics Anonymous and other self-help groups and has actively been engaged in helping other people tackle their addictions with her business Wild Bear Claw Woman, a name she received in a ceremony. The business was started in 1999 and is conducted out of her home.

Kirkpatrick speaks quietly and clearly from the heart as she describes her past.

"I was very uneducated, very self-centered and stubborn and mean while I was drinking and using. When I finally sobered up and decided to go straight, I did not know what I was suppose to do. I started to learn how to take care of myself. The courses that I took at the Nechi Institute in Edmonton on alcohol and drug addictions helped me get in touch with myself. I learned so much about myself," she said.

Kirkpatrick is Salish from the NLaka'panux Nation in the Interior of B.C. She realized she needed more education so she attended the Native Education

Centre in Vancouver and got her Grade 12 diploma and then took pre-college training and is now ready to enter the Simon Fraser University in Vancouver in January 2001.

"While I was in my addictions, I did not know proper English back then. My mind was saying that I did not need an education. I was taught that if you are a woman, you can find a good man to take care of you and have children, that education was just a waste of time. I believed that then, but I certainly do not believe that now," said Kirkpatrick. "I then proceeded to educate myself through reading. I read a lot of books on alcoholism, and educated myself on the addictive alcohol disease that I had. Today, I can't stress enough on the importance of getting an education," she said.

Since living a clean and sober life, Kirkpatrick has had to face a lot of obstacles, one of which was being diagnosed with diabetes in 1993. She now takes insulin twice a day. In the past, this would have been a reason to start to drink and use, but she did not. Instead it's helped her to deepen and broaden her compassion for others.

"Thank goodness through the Alcoholics Anonymous programs I knew a little bit on how to deal with the term "disease." I was very devastated, but I managed to make it through," said



Joyce Kirkpatrick.

Kirkpatrick. "I also had to learn that everything will come together in its right time. I've been very patient. I'm teaching myself right now how to negotiate in my business. I do have a bit of a problem negotiating. I guess, maybe it is my soft nature. My soft nature—I like to say that now. When I was out there using, I wasn't so soft. I was actually quite hard, but I think that it was because I did not know how to be soft," she said.

In any case, Kirkpatrick is very happy to be where she is in her life.

"If anything happens now in my life, it usually happens for a reason and I'm OK with that," she said.

Management

University student wins competition

By Cheryl Petten
Windspeaker Staff Writer

LETHBRIDGE, Alta.

A resident of the Tobacco Plains reserve was one of the winners in the 1999 "Indigenous Futures 2000" international case writing competition.

Kim Gravelle is a graduate of the university's Aboriginal management certificate program, and is currently enrolled in the faculty of management's Ggeneral degree program at the university. Gravelle won the award for best student submission, as well as an honorable mention in the general awards category.

Gravelle's award-winning entry was a case study of the situation in her home community, located in south-eastern B.C., where a financial and governance crisis led to closing of the band office and an outside accounting firm being brought in to manage the band's finances.

"As a student, I always enjoyed doing cases that were

real life situations/problems. After I graduate, I would like to return home, and once again try to make a difference in our communities," Gravelle said.

The case writing competition is sponsored by the Business Enterprises and Self-Governing Systems of Indian, Inuit and Métis Peoples (BESS) program at the U of L, and is held to give researchers an opportunity to examine Aboriginal individuals, groups or organizations facing challenging management issues.

The BESS program encompasses the Aboriginal management certificate, the bachelor of management degree, and the post-diploma bachelor of management degree. This is the fourth time BESS has sponsored the case writing competition.

Gravelle's case study was one of 27 entered in the competition, with entries coming from Canada, the U.S. and Australia. Gravelle was awarded \$1000 for her winning student entry, and her case study will added to the collection at the U of L resource library.



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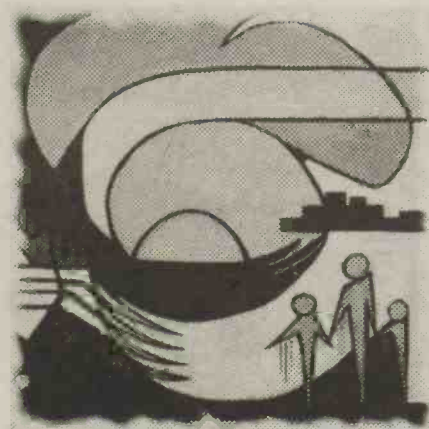
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**Métis culture the focus
of new education tool**

By Trina Gobert
Windspeaker Staff Writer

SASKATOON

The Métis: Our People, Our Story CD-ROM was released on Sept. 1 during the Prince Albert Métis Fall Festival by the Gabriel Dumont Institute (GDI) of Saskatoon.

"It has been quite some time in the making," said Darren Préfontaine, curriculum development officer at GDI.

The release of the CD-ROM comes in conjunction with the 20th anniversary of the Gabriel Dumont Institute.

"We timed it well in that sense because this has most certainly been our most thorough project," said Préfontaine. "It is the project we have worked on the longest. It has involved an incredible amount of work both by ourselves and others."

The development has been a joint initiative between GDI, Arnold Publishing, and the Department of Canadian Heritage since 1995. Numerous contract workers from Labrador to British Columbia, both Aboriginal and non-Aboriginal, contributed to the making of the CD-ROM.

"It's quite comprehensive. We hired over the course of making the CD maybe 15 to 20 different people to write essays, contribute photos, write maps and so on," said Préfontaine. "It's pretty thorough."

The CD provides a view of Métis history and culture by covering community, social, economic, and political life. In doing so the CD utilizes hundreds of visual images, biographies, video clips, music bites, and digital maps and charts.

"We break Métis history down into its several components in the CD," said Préfontaine. "We had people who were anthropologists, archaeologists, historians, and Elders. It was important to get all these diverse views because there is no one voice or perspective you can take on Métis history. It's a very diverse, eclectic combination."

GDI hopes that the CD will be widely used throughout post-secondary schools, institutes, and within Native studies programs to encourage knowledge of Métis history.

"The focus is almost always on the first peoples in Native studies programs," said Préfontaine. "So we hope to spur students to study Métis history, as well as the First Nations history, because the Métis people have a fascinating history and have contributed to Canada's development."

The CD-ROM can be used by both Macintosh and Windows 95 users and is available for \$69.

"GDI is very proud of this piece of work," said Préfontaine.

The Gabriel Dumont Institute trains and educates the Métis people of Saskatchewan for future roles in self-government. Campuses in Prince Albert, Regina, and Saskatoon are affiliated with the universities of Regina and Saskatchewan.

"We are the educational training arm for the Métis people in Saskatchewan," said Préfontaine. "The projects we produce are always geared toward teaching and training in regards to the Métis people and history."

GDI continues to promote Métis culture through research materials development, collections and distributions of cultural Métis materials, as well as through the development and delivery of Métis-specific educational programs and services.

"Our next major project will be to revamp our college and expand it so students can obtain four-year bachelor of arts and go on and do post graduate work," said Préfontaine. "One day we hope to see a lot of Métis trained masters of arts and PhDs go through GDI and then staff the institute. We try to train our graduates and find employment for them. That is our next major project."

GDI is currently working on developing a video series on the Michif language.

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Get Snappin' (see page 20)

Conference attracts celebrity speaker

By Terry Lusty
Windspeaker Contributor

EDMONTON

Yellowhead Tribal Council scored a coup July 17 when Rubin Hurricane Carter made an appearance at a YTC education conference, banquet and fund-raiser where he was the featured keynote speaker.

Carter, now the subject of a full length book, *The 16th Round*, and a movie entitled *The Hurricane*, with Denzel Washington playing the part of the former middleweight boxer, spent more than 20 years in jail for a triple murder he did not commit.

Organizer Anna Demchuk was thrilled they were able to land such a big name for their first serious stab at bringing in a major speaker.

The conference theme, Education Through Justice, covered a broad range of education issues and concerns, with a special focus on programs related to justice.

Thirty seminars were offered to conference goers. Some of the

more popular ones were the ones on racism, the Métis Cultural Dance Society, boxer Crystal Arcand's life story, and Muriel Stanley Venne's discussion of human rights, especially pertaining to Aboriginal women.

According to Cathy Morin, who is in charge of university transfer programs and the criminal justice program, the racism seminar by Tanya Tourangeau was "just packed," and probably the most popular of them all.

Yellowhead Tribal Council has, over the years, offered First Nation management, basic upgrading, a university transfer program, and a university and college entrance preparation program.

It also offers its criminal justice program through the University of Lethbridge, which is a two-year certificate program in corrections and law enforcement that allows for meeting the needs of Aboriginal students. Courses are transferable to the University of Lethbridge as well as to Athabasca University and the University of Great Falls, Mont.



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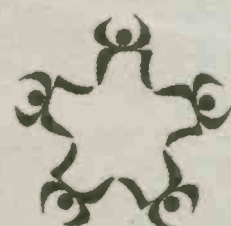
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Native leaders want national gaming body

By Marj Roden

Windspeaker Contributor

PRINCE ALBERT, Sask.

Delegates from across Canada gathered in Prince Albert, Sask. for three days in early August to come up with a plan to create a national First Nations' gaming association.

All delegates received a 10-page draft proposal providing ideas on how to develop the association to take back to their communities for discussion.

The conference chairperson, Assembly of First Nations Vice-Chief Mary Jane Jim from the Chapaynajak First Nation, Yukon, asked the delegates to review the proposal, saying the AFN executive wants to be sure that "we have clear direction to proceed on a national strategy."

"In October, we held a first meeting of those First Nations who would be interested in a gaming strategy. We came together in Saskatoon, and we had five recommendations from that gathering, and essentially, one of the recommendations was to proceed to establish a national association. Basically, you want a national association so you have consistency in regulations, that you have some principle gaming strategy, and that you set up some principles with respect to First Nations gaming," Jim said.

"We're basically asking people to provide feedback, some input, some ideas and suggestions," said Federation of Saskatchewan Indian Nations Grand Chief Perry Bellegarde.

To sum up the hopes and dreams of all the people in attendance, Buddy Gwin spoke to the delegates about his people, the Mashantucket Pequot Tribal Nation. Its traditional land lies in

what is presently known as the New England region of the United States, but at one point, the group came close to being wiped out by illness and ill-treatment by the United States government. Members were shuffled from one small piece of reservation land to the other, and the land itself was poor for growing and hunting.

When there were only two of the Elders left, the government thought it could take the reservation land away. The government was mistaken, and the land remained the property of the Pequot people. Eventually, the piece of land became the site of the Foxwoods Resort Casino, which is now the largest casino in the world.

"Indian tribes, individually, can't get five minutes with any of the senators or congressmen," said Milo Yellowhair, chairman of the National Indian Gaming Association in the United States. "Once we had the trade association, in which all the tribes ran it together, we were able to access that five minutes, and usually, it's a very critical five minutes that we need with these people in order to affect our daily lives. So it's important to have a trade association. I think that's why it's imperative that Indian nations get together at this level."

Assembly of First Nations Chief Matthew Coon Come attended the conference. He noted that success stories from south of the 49th parallel can guide First Nations in Canada.

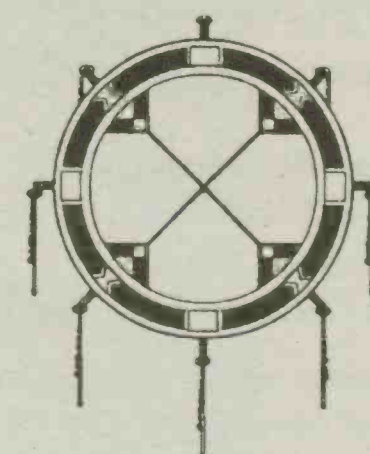
"I think (the American) situation is no different from ours, but they took the initiative," he said. "They went and just asserted their rights and just did it and then challenged their governments."

(see Gaming page 43.)

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Health board needs reform

(Continued from page 9.)

One of the final straws came in March 1999 after a good friend of York's daughter committed suicide in a group home for troubled kids in Kuujjuak. Jackie (not her real name) was left alone in her room around dinner-time, even though group home staff were informed she had expressed suicidal thoughts, according to York and other former health staff. Normally, the staff is not supposed to leave suicidal kids unattended.

"If she was that suicidal, she should not have been by herself. She should have had someone with her all the time until she had calmed down," said York. Another former Inuit health worker familiar with the incident agreed: "They left a child unattended. That's why she was brought to the group home - because she was suicidal."

One veteran social worker said she quit the health board not long after this incident.

"I was disgusted by the health board," she said.

The group home's coordinator didn't return our phone call.

After the suicide, York called in the Quebec Human Rights Commission to investigate. It was a month later that her contract wasn't renewed.

Minnie Grey, an Inuk who replaced York as the health board's executive director, refused to comment on Jackie's suicide, and dismissed criticisms of the health system.

"They have no validity whatsoever. It's disgruntled employees."

If there's anything good to be

found in Jackie's suicide or Paulusi's death, it may be that the tragedies helped galvanize Inuit people's resolve to take action. A petition has circulated calling for changes to the health network, and 85 people have signed so far.

Other top health officials have joined in the criticisms, too.

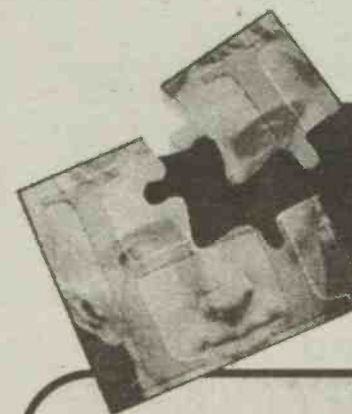
"We as Inuit people are allowing ourselves to be manipulated by non-Inuit who come here and, instead of working for the people, end up working for themselves," said Eli Weetaluktuk, executive director of one of the two Quebec Inuit hospitals.

"In other organizations, we have trained Inuit people to become teachers, navigators on shrimp boats, airline pilots. We don't seem to have the will to train Inuit people to become nurses and doctors," he said.

In a dramatic development in June, health board chairman Jean Dupuis took many by surprise and resigned from his position. The move came after a series of articles in *The Nation*, a Cree magazine, about Paulusi's death and other problems at the health board.

The Nunavik Health Board's board of directors elected the reform-minded Weetaluktuk as its new chair in a vote of nine to four.

That has York feeling cautiously optimistic. She said Weetaluktuk doesn't have time to make any real reforms before his term is up in December, but she added that at least his appointment shows people want change.



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Reporting to the Vice President & Chief Medical Officer, the Director of Spiritual Care is a department head role responsible to provide leadership and direction for a small group of staff spiritual leaders, community spiritual leaders and volunteers. As part of a multi-disciplinary health care team, the department responds to the broad spiritual needs of patients, families and staff of the Centre, respecting their individual traditions, practices, customs and beliefs. The department also provides guidance and support to individuals in crisis, who may be facing difficult decisions related to trauma, transplant and withdrawal of life support. In addition, the department conducts research and provides an

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Kahnawake Economic Development Commission
P.O. Box 1110, Kahnawake Mohawk Territory, QC J0L 1B0

For information on the job description, please contact Nancy Stacey at Tewatohnhi'saktha (Kahnawake Economic Development Commission) at (450) 638-4280.

ESSENTIAL ABORIGINAL
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The University of British Columbia (UBC) is in... (FNHL). The FNHL is in... the University's vast resou... committed to excellence... philosophy and values o... Nations in BC and Cana... world.

The FNHL serves to eno... relevance, and to provide... include, but are not limite... Studies (Faculty of Educa... Nations Interdisciplinary... Applied Science, Agric... Graduate Studies, as we... Director also has respons... Library housed in the Lo...

We strongly seek people... ability to work and comm... an external appointee... department. The appoint... is expected to take offic...

UBC hires on the basis o... persons to apply. Prefe... Canadian immigration r... citizens and permanent...

The position profile is av... will be received until No... Dr. Neil Guppy, Associa... 6328 Memorial Road, V...

The term First Nations is



Ted Fonta
Director

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Ted Fonta... Aboriginal... Centre for... Executive D... maintains a... advisor in t... continues to...

R. Boyd... extensive e... during his 4... directorship... Executive C...

Thomas F... Vontobel, V... attained ex... throughout... several exe...

Peace Hills... Company v... financial ne... 100% owne...



THE UNIVERSITY OF BRITISH COLUMBIA
DIRECTOR
FIRST NATIONS HOUSE OF LEARNING

The University of British Columbia is seeking a Director for the First Nations House of Learning (FNHL). The FNHL is in a spectacular longhouse, and is known for its unique approach to making the University's vast resources more accessible to First Nations peoples and their communities. It is committed to excellence and is dedicated to quality post-secondary education relevant to the philosophy and values of First Nations. Beyond its significant focus on issues and values of First Nations in BC and Canada, the FNHL works collaboratively with indigenous peoples around the world.

The FNHL serves to encourage the development of programs, to facilitate cultural relevance, and to provide a variety of student services. Programs offered by the University's faculties include, but are not limited to, the Native Indian Teacher Education Program (NITEP), Ts'kel Graduate Studies (Faculty of Education), First Nations Legal Studies, the Institute for Aboriginal Health, First Nations Interdisciplinary Program in Arts, and other initiatives in the Faculties of Arts, Forestry, Applied Science, Agricultural Sciences, Science, Commerce and Business Administration and Graduate Studies, as well as general involvement with all areas of post-secondary education. The Director also has responsibility for the S-Takya Child Care Centre, the Computer Lab and the Xwi7xwa Library housed in the Longhouse.

We strongly seek people who have successful work experience with First Nations people as well as ability to work and communicate with First Nations students, organizations and communities. For an external appointee a tenured faculty appointment may be arranged with an appropriate department. The appointment is for a five-year term which may be renewed. The successful candidate is expected to take office July 1, 2001.

UBC hires on the basis of merit and is committed to employment equity. We encourage all qualified persons to apply. Preference will be given to people of Aboriginal ancestry. In accordance with Canadian immigration requirements, this advertisement is directed in the first instance to Canadian citizens and permanent residents of Canada.

The position profile is available on request from the address below. Applications and nominations will be received until November 30, 2000 or until the position is filled, and should be forwarded to Dr. Neil Guppy, Associate Vice President, Academic Programs and Chair of the Search Committee, 6328 Memorial Road, Vancouver, BC V6T 1Z2, or by e-mail to charlotte.passmore@ubc.ca

The term First Nations is meant to be inclusive, and refers to all people of Aboriginal ancestry.

NORTHLAND SCHOOL DIVISION NO. 61
TEMPORARY TEACHING POSITION
TO JUNE 30, 2000
KAPASHKWATINAK YOUTH CAMP, WABASCA, ALBERTA

Working in conjunction with Mistassiniy School and Northland School Division No. 61, this teacher will work with residents of the Kapashkwatinak Youth Camp providing individualized educational programs at the Camp.

The successful applicant will assist in case management for each resident, create Individual Program Plans for each student based on their educational needs, help provide culturally sensitive programs in cooperation with the Camp Director and Society Board and provide transition programs for residents returning to their communities and schools.

Qualifications for the position include a valid Alberta Teaching Certificate, driver's license and vehicle. Training in Special Education, an understanding of Aboriginal Culture and Justice Issues as well as the ability to speak Cree will be definite assets.

Mistassiniy School is situated 130 kilometers from Slave Lake, Alberta. The school serves a student population of 330 in Grades 7-12 and has a teaching staff of 24.

Please submit a recent resume, evaluation reports, a copy of teaching certificate and TQS statement to:



Jerel Gibbs, Principal
Mistassiniy School
Box 750
Desmarais, Alberta T0G 0T0
Phone: (780) 891-3949
Fax: (780) 891-3676
Email: jerel98@yahoo.com

Closing Date: August 31, 2000 (4:30 pm)

Knowledge of and/or experience in Aboriginal communities and ESL training would also be assets for these positions.

A valid Alberta Teaching Certificate or eligibility to obtain same is required.

A full benefit package will be offered. Note: (temporary positions must wait 3 months before benefits apply). Rental housing is provided within walking distance of the school.

Kindly note that offers of employment will be conditional on receipt of a satisfactory check for a criminal record and a child welfare check of the candidate.

If you have a resume on file at the Divisional Office of Northland School Division No. 61, kindly contact us to re-activate your application for the competition. Only those candidates selected for interviews will be contacted.

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Committed to our Future.

SaskTel is looking for qualified Aboriginal applicants to fill various positions within the company. Interested applicants should display flexibility, customer orientation, good interpersonal communication skills, initiative, results orientation and be a good team player.

SaskTel is the leading full service communications company in Saskatchewan, providing competitive voice, data, dial and high speed Internet, web-hosting, QUANTUMLYNX™ Office applications, secure electronic transactions, text and messaging services over a fiber optic-based, fully-digital network. As well, SaskTel offers digital and analog cellular, paging, wireless data and FleetNet 800™ service through its SaskTel Mobility division. SaskTel also maintains investments in companies which provide directory publishing, remote security monitoring, system design, project management, engineering consulting, software sales, multimedia and cable television services. To find out more about SaskTel, please visit us on-line at www.sasktel.com.

Interested applicants should submit a copy of their resume marked confidential to:

SaskTel Human Resources - Selection & Staffing
13th Floor, 2121 Saskatchewan Drive
Regina, SK S4P 3Y2
Phone: (306) 777-2755
Fax: (306) 359-0653
Email: human_resources@sasktel.sk.ca

Or complete our on-line application form at: www.sasktel.com/opportunities/application.cgi

SaskTel is committed to Employment Equity and encourages applications from all qualified candidates including Aboriginal people, persons with disabilities, members of visible minorities and women seeking management and non-traditional roles.



PEACE HILLS TRUST®



Ted Fontaine
Director



R. Boyd Robertson
Director



Thomas F. Amgwerd
Director

The Board of Directors, is pleased to announce the appointment of the following Directors:

Ted Fontaine - is a Faculty Leader and Advisory Board Member, Aboriginal Leadership and Self-Government Programs, of the Banff Centre for Management. Mr. Fontaine previously held the position of Executive Director of the Assembly of Manitoba Chiefs and presently maintains an association with the Assembly of Manitoba Chiefs as advisor in the Residential School Program. Mr. Fontaine has been and continues to be an integral part of his First Nations community.

R. Boyd Robertson - Former senior banking executive. He has extensive expertise and has held many senior positions across Canada during his 49 year career in the financial industry. He has held several directorships and remains active in business as Chairman and Chief Executive Officer of Jachian Enterprises Limited.

Thomas F. Amgwerd - is presently Chief Representative of Bank Vontobel, Vancouver, responsible for Canada and the Far East. He has attained extensive international and domestic banking experience throughout his 29 year career in the financial industry and has held several executive positions.

Peace Hills Trust Company, is a full service, Federally Chartered Trust Company with offices throughout Canada, specializing in servicing financial needs of First Nations and their Communities. The Company is 100% owned by the Samson Cree Nation.



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SOCIAL WORKER

Métis Community Services is the agency responsible for providing family services and cultural support to the Métis people of the Capital Region.

We are seeking an individual with a BSW/MSW or equivalent, and with a commitment to protecting children, preserving the family, and participating in community development which will support Métis culture and traditions. Experience in delivering culturally appropriate services to Aboriginal populations will be an asset. Please submit your resumé to: Executive Director, Métis Community Services, at the address below, or e-mail us at: metiscommunity@pacificcoast.net

Check our web page at metiscommunity.com

412 - 645 Fort Street Victoria BC V8W 1G2
Phone: (250) 480-0006 Fax: (250) 480-0802



www.jibc.bc.ca

Train for a New Career in Child Protection

This opportunity is offered through a partnership of the Justice Institute, the Social Work and Child & Youth Care Consortia, and the Contract Training & Marketing Society.

All applicants must have one of the following degrees:

- B.S.W. or M.S.W.
- B.A. Child and Youth Care
- M.A. (Clinical Psychology) or M.Ed. (Counselling) with practicum experience in a family or child welfare setting.

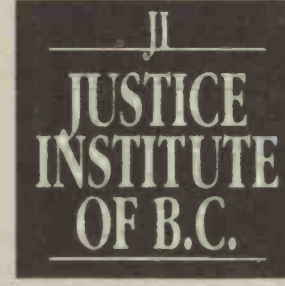


Successful completion of the program is a prerequisite for employment as a Child Protection Worker with the Ministry for Children and Families.

Upcoming Course Dates:

- September 12, 2000 (part-time) Justice Institute of B.C.
- September 18, 2000 College of New Caledonia

For full details about the course and to receive an application package, please visit our web-site or call the Justice Institute of B.C.
Locally: 604.528.5639
Toll-free: 1.877.275.4339
Email: childprotection@jibc.bc.ca



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MINISTRY FOR CHILDREN & FAMILIES

The Ministry for Children and Families offers a wide range of opportunities and support to individuals interested in...



A Career in Child Protection

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- the opportunity for advancement
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- a regional child protection manager and consultants to help support the practice
- competitive salary and benefits packages
- opportunities in both urban areas and smaller communities - to match your lifestyle preference.

You must have a B.S.W. or M.S.W.; or a B.A. (Child and Youth Care); or an M.Ed. in Counselling or M.A. in Clinical Psychology (M.A. and M.Ed. degrees must include the completion of a practicum in child and family welfare).

All applicants are required to have successfully completed the Child Protection Worker Pre-Employment Training Program through the Justice Institute of B.C.

For more information on the Ministry for Children and Families, visit our web-site at www.mcf.gov.bc.ca, or call 250.952.6740 or 1.888.659.8433.

www.postings.gov.bc.ca

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University of Saskatchewan Libraries Head, Research Services

The University of Saskatchewan Libraries invite applications for the position of Head of Research Services in the Main Library. This position reports to the Associate Director of Libraries.

Duties and Responsibilities: This is a new senior administrative position in the Libraries. The Head of Research Services will serve on the Library Management Committee and will be expected to participate on a wide variety of university and library committees. The successful candidate administers the Main Library Research Services Division including resource/collections, reference, user education, off campus and data services. The Head of Research Services provides leadership in planning, implementing and evaluating services offered by the division, which includes 11.5 FTE librarians, and 16.25 FTE library assistants, and develops and maintains positive relations with on and off campus library users, library staff, and the larger university community. This individual will also coordinate either resources/collections, reference, or user education for the University of Saskatchewan Libraries.

Initial duties will include overseeing the merger of currently separate units — Collection Development, Reference, Government Publications, and Special Collections — and planning renovations of facilities to accommodate staff.

Required Qualifications: A degree from an accredited library school; several years of increasingly responsible experience in an academic library; an understanding of the educational vision of a research university within a changing learning environment; demonstrated supervisory and administrative skills, preferably in a unionized environment; ability to work collaboratively in a team environment; excellent written and verbal communication skills; clear public service orientation; and a strong background in either resources/collections, reference, or user education.

Structure of the Position: This is a permanent appointment in the University of Saskatchewan Libraries, subject to a probationary period of three years. Librarians in administrative positions have five year renewable term appointments. Further information on the restructuring process and plans can be found at <http://library.usask.ca/ordp/>

Salary and Rank: Librarians are members of the Faculty Association and terms and conditions of work are determined by the Collective Agreement between the Association and the University. The position is available immediately and will be filled at a rank commensurate with the qualifications and experience of the successful candidate. The salary range is \$43,274 to \$69,416 plus administrative stipend and is currently under review.

The University of Saskatchewan Libraries consist of eight library locations. The collection consists of 1.6 million printed volumes in addition to 2.9 million items in microform, and over 500,000 government documents and pamphlets. The Libraries' 150 FTE staff serve over 20,000 faculty and students. Automated library information systems support includes all modules (monograph and serial acquisition, serials check-in, cataloguing, circulation and online catalogue) of the Innovative Interfaces Inc. integrated library information system, as well as a wide variety of networked and standalone bibliographic and full-text databases and numeric files. The Libraries' home page is <http://library.usask.ca/usearch.html>

Applicants should send a complete resume and the names of three referees by September 30, 2000 to: Frank Winter, Director of Libraries, University of Saskatchewan Libraries, Room 156 Main Library/Murray Building, 3 Campus Drive, Saskatoon SK S7N 5A4, Fax: (306) 966-5932.

This position has been cleared for advertising at the two-tier level. Applications are invited from qualified individuals regardless of their immigration status in Canada, although preference will be given to Canadian citizens and permanent residents (landed immigrants). The University is committed to Employment Equity. Members of Designated Groups (women, aboriginal people, people with disabilities and visible minorities) are encouraged to self-identify on their applications.



Congress of Aboriginal Peoples

Employment Opportunities

The Congress of Aboriginal Peoples (CAP) is the national Aboriginal organization that has represented the interests of off-reserve Indian and Métis peoples living in urban, rural and remote areas throughout Canada for the past 30 years.

The Congress, and its affiliated provincial and territorial member associations deal on a daily basis with a broad range of issues, policies and programs affecting Aboriginal peoples in all parts of the country.

Currently and from time to time the Congress has a requirement for qualified persons with expertise in a number of areas affecting Aboriginal peoples, including:

- human resource development
- social policy
- constitutional issues
- finance and administration
- traditional knowledge
- health care issues
- justice and legal issues
- federal/provincial relations
- environment and natural resources
- demographic and statistical research

CAREER WITH CAP?

If you are interested in exploring opportunities with CAP, please send your resume, along with a covering letter outlining your employment interests and aspirations to:

Lorraine Rochon, Executive Assistant
Congress of Aboriginal Peoples

867 St. Laurent Blvd., Ottawa, Ontario K1K 3B1 Fax: (613) 747-8834

Preference will be given to applicants with Aboriginal ancestry. Ability to speak and write in English and French an asset.

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| ADVISORY BOARD ON SERVICES FOR PERSONS WITH DISABILITIES | EDMONTON TRANSIT SYSTEM ADVISORY BOARD |
| ASSESSMENT REVIEW BOARD | GREATER EDMONTON FOUNDATION |
| BOXING AND WRESTLING COMMISSION | KINSMEN PARK ADVISORY COMMITTEE |
| CAPITAL REGION HOUSING CORPORATION | LANDLORD AND TENANT ADVISORY BOARD |
| COMMUNITY LOTTERY BOARD | NAMES ADVISORY COMMITTEE |
| COMMUNITY SERVICES ADVISORY BOARD | NON-PROFIT HOUSING CORPORATION |
| EDMONTON HISTORICAL BOARD | RIVER VALLEY ALLIANCE |
| EDMONTON PUBLIC LIBRARY BOARD | SNOW VALLEY SKI CLUB ADVISORY COMMITTEE |
| EDMONTON SPACE AND SCIENCE FOUNDATION | SUBDIVISION AND DEVELOPMENT APPEAL BOARD |

Application packages are available as of August 30, 2000 at the Office of the City Clerk, 3rd Floor, City Hall, 1 Sir Winston Churchill Square, Edmonton T5J 2R7 and on the City's Web Site. An application with three current letters of reference should be returned to the Office of the City Clerk by 4:30 pm on September 29, 2000.

For more information, call the Office of the City Clerk at 496-8167 or the Web Site at: www.gov.edmonton.ab.ca/recruitment

Gaming

(Continued from page 39.)

This was one objective many of the delegates and local leaders agreed upon at the conference. Unity is needed to be effective.

"Canada always seems years behind the States," Coon Come. "I think they're setting the pace and I think we're the First Nations here w..."

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FAX: 1-416-291-1111



Ma'mowe Capital Resources
Child and Family Services Authority

Alberta Children's Services has been created under the Child Welfare Act. It provides consultation and assistance to schools and other agencies in addressing emotional/behavioural problems of children and youth. You will be able to provide services to students with emotional and behavioural problems; however, an individualized approach in school settings across the province will provide an integrated service to work flexible hours.

Qualifications: Graduate degree in social work or related field, supplemented by consulting experience in the field. Experience in asset development. Salary: \$42,672 - \$52,800. Positions with the Child Welfare Act of these positions.

Please submit your resume to: Resources Consultant, Alberta Children's Services, Edmonton, Alberta T5J 2R7. Please reference comp...

Gaming conference delegates stress unity

(Continued from page 39.)

This was one objective that many of the delegates and political leaders agreed upon at the conference. Unity is needed to be effective.

"Canada always seems to be 10 years behind the States," said Coon Come. "I think they're setting the pace and I think some of the First Nations here will give

us an opportunity to share and see how we can learn from them and be able to work together."

First Nations leaders seem to be unanimous in their belief that a united front is required if their people are to secure the same kind of opportunities that have benefited U.S. tribes.

"If we're going to find options, respecting and regarding First

Nations' jurisdiction over gaming, we do need a national collective political and legal strategy," said FSIN Chief Perry Bellegarde. "So the best way to do that is through some sort of a formal organization on gaming."

Lawrence Joseph, FSIN vice-chief and one of the three co-chairmen at the conference, also understands the need for unity.

"There's a strong need for that because of the strength that you get from numbers," said Joseph. "I think today, I walk away from this feeling very much encouraged and strengthened. Also, from the statements that were made, we have to unify and also organize to address this important and very exciting issue."

Another co-chairman of the conference was Ted Williams, vice president of human resources and corporate affairs at Casino Rama in Ontario. He understands the jurisdictional is-

ssues surrounding the industry.

"The jurisdictions that we're talking about, that whole issue of jurisdiction, is very key to be able to implement our vision of what needs to take place in gaming in the Native community," said Williams. "We're more than willing to sit down and discuss that, whether it's with the provinces and or the federal government... not to mention the fact that it will bring the Native community together for the purpose of development of our resources in our own home communities."

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"PROUD SUPPLIER & SPONSOR TO THE FIRST NATIONS"

Ma'mōwe Capital Region
Child and Family Services Authority

Emotional Behavioural Specialists

Alberta Children's Services, Ma'mōwe Capital Region, Edmonton – These exciting, new positions have been created under the auspices of the Edmonton Student Health Initiative to provide expertise, consultation and assistance to school principals and school staff in respect to students experiencing emotional/behavioural difficulties. In this role, you will work directly with the children, their families, referring schools and other significant service providers with the goal of improving students' overall potential. You will be responsible for assessment and short-term individual and group intervention services to students with emotional/ behavioural difficulties. You will also conduct workshops that will assist parents, school principals, service providers and teachers to enhance their learning of special emotional and behavioural needs of children. You will primarily be working on site at designated schools; however, an important aspect of these positions will be to establish clear formal and informal linkages with community and mental health resources. Services are being provided to students in their school settings across all school jurisdictions including Early Childhood Services. The intention is to provide an integrated service delivery approach to all schools within the City of Edmonton. The ability to work flexible hours is a requirement.

Qualifications: Graduate level degrees in a related social science, education or health discipline supplemented by considerable experience providing treatment services to children and adolescents is preferred. Experience in a school setting and ability to speak French or another second language an asset. Equivalencies of Bachelor degrees supplemented by extensive experience will be considered. Salary: \$42,672 - \$52,812. Closing Date: Open until all positions are filled. Note: These are temporary positions with the Children's Services Ministry, Ma'mōwe Child and Family Services Authority. The review date of these positions is August 2002.

Please submit your resume quoting competition number 9023-WDSP to: Joyce Zilinski, Human Resources Consultant, Alberta Corporate Service Centre, 3rd Floor, Centre West Building, 10035-108 Street, Edmonton, Alberta T5J 3E1. Fax: (780) 427-1018; E-mail: hre-edm@fss.gov.ab.ca (Word formats only). Please reference competition number in subject line.

COUNSELLOR TRAINING

You can become a Professional Counsellor and help heal the wounds of abuse and addiction. If you are serious about change and willing to help make a difference, we can provide Professional Counsellor training for you in your community. Upon completion, graduates receive a Certificate of Professional Counselling and a Residential School Abuse Counsellor Certificate, enabling them to offer professional services to the Communities. For more information on bringing this program to your community, on campus or by distance learning, please call Thomas Majcan at

Counsellor Training Institute of Canada
1-800-314-2288

University of Alberta
Edmonton

Canada Research Chair

Rural Community Resource Management and Native Issues

Assistant or Associate Professor in Rural Community Resource Management and Native Issues, to be nominated for a Canada Research Chair. This is a tenure track joint appointment in the School of Native Studies (www.ualberta.ca/~nativest/sns.html) and the Department of Rural Economy (www.re.ualberta.ca) of the Faculty of Agriculture, Forestry and Home Economics, University of Alberta.

These units are developing a joint program in Native Studies and Environmental and Conservation Sciences. The appointee will contribute to this program. S/he will be eligible for startup research funding and will have the benefit of the strong linkages that the School and Department have both with Native communities and with local and national resource management agencies and research networks.

Qualifications: PhD in Sociology or Rural Sociology or related field with background and/or field experience in native communities and/or on issues related to Native Studies. The PhD in a Social Science or Resource Management field may be appropriate if all other criteria apply. Expertise or experience in resource management or resource community issues is necessary, as is the ability to apply interdisciplinary approaches to such issues. Also necessary is the demonstrated ability to conduct research of high quality that would serve community needs and to convert the product of applied research into academic and scholarly publishing. Willingness and capacity to develop and deliver new undergraduate or graduate-level courses appropriate to Rural Community Resource Management and Native Issues is also required. The successful candidate must meet all criteria for appointment as a Tier II Canada Research Chair.

In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. If suitable Canadian citizens and permanent residents cannot be found, other individuals will be considered.

A letter of application, including a statement of research, teaching interests, curriculum vitae, copy of PhD transcript and names of three referees should be sent to:

<p>Frank Tough, Director School of Native Studies 11023 - 90 Avenue University of Alberta Edmonton, Alberta T6G 1A6</p>	<p>or Michele Veeman, Chair Department of Rural Economy 515 General Services Building University of Alberta Edmonton, Alberta T6G 2H1</p>
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The CRC nomination requires a 5-page statement of research plans. Applications are due on November 1, 2000. The starting date is January 2001 or as otherwise agreed.

The records arising from this competition will be managed in accordance with provisions of the Alberta Freedom of Information and Protection of Privacy Act (FOIPPA).

The University of Alberta hires on the basis of merit. We are committed to the principle of equity in employment. We welcome diversity and encourage applications from all qualified women and men, including persons with disabilities, members of visible minorities, and Aboriginal persons.

...it makes sense.

UNIVERSITY OF ALBERTA

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Invitation to Aboriginal Youth and Artists

Organization for the Advancement of Aboriginal Peoples' Health

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Who are we?

The **ORGANIZATION FOR THE ADVANCEMENT OF ABORIGINAL PEOPLES' HEALTH** is a fully *Aboriginal-designed and controlled body dedicated to improving the physical, social, mental, emotional and spiritual health of Aboriginal Peoples. Belief in the advancement and sharing of knowledge in the field of Aboriginal health is key to empowering Aboriginal Peoples.

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- Working Together

*Aboriginal Includes First Nations, Inuit and Metis

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**October
13, 2000**



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

PLEASE PRINT CLEARLY

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 E-MAIL: _____

Please check (✓) applicable background and gender.
 First Nations ___ Inuit ___ Metis ___ Female ___ Male ___
 Youth ___ Artist ___ Both ___

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 WE WANT YOU TO PARTICIPATE!
 WE WANT YOUR TALENT!**

ALL SUBMISSIONS REQUIRE ONE (1) WRITTEN REFERENCE. TO QUALIFY, YOU MUST BE **ABORIGINAL**. (Aboriginal includes: First Nations, Inuit and Metis.)

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

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

Inquiries: Telephone: (204) 582-2019 (in Winnipeg)
 or toll free at: 877-268-2786
 E-Mail: dshuttle@mb.sympatico.ca

Submission Deadline: October 13, 2000

Detailed Rules:

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