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WHAT'S INSIDE

QUOTABLE QUOTE

"The use of the healing circle instead of a trial for Bishop O'Connor, the highest ranking church official in Canada to be charged criminally for rape, we fear could set a precedent that allows serious crimes against women to go unpunished."

— Debra Bell, the sexual assault co-ordinator for Slanis Fe Wilnew Lte

TIMES GOT TOUGHER

If you thought that the Jan. 7 apology from the federal government about the abuses in residential schools was going to make everything better, you might want to think again. People are becoming frustrated and angry about the lack of negotiations taking place with the federal bureaucracy regarding compensation.

.....Pages 2 and 3.

BUSINESS MANIA

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The advertising deadline for the September 1998 issue is Thursday, August 20, 1998.

ADDRESS:



Windspeaker

August 1998

Celebrating our 15th Anniversary

Volume 16 No. 4

"Village of widows" wants gov't attention

By Paul Barnsley
Windspeaker Staff Writer

DELINE, N.W.T.

The leaders of the Sahtu Dene people are clinging to the hope that the federal government will live up to the spirit of their treaty and deal with a tragedy within their community in an honorable fashion, but their advisors fear the Dene are in for a disappointment.

Several members of the Deline Dene First Nation travelled to Ottawa for a June 10 meeting with Indian and Northern Affairs Minister Jane Stewart and Ralph Goodale, the minister of Natural Resources. The Dene presented the ministers with *They Never Told Us These Things*, a 106-page document that is a record and an analysis of the "deadly and continuing impacts of radium and uranium mining" on the people who live on the shores of Great Bear Lake in the western Northwest Territories.

A generation of the men of the Deline Dene First Nation have died - or are dying - before their time. The community is convinced the premature deaths are the result of being exposed to radiation while they were working in a Crown-owned uranium mine during the 1940s. They also believe that radioactive waste, which remains in their territory, still poses a serious health risk.

There's convincing evidence they're right. A series of investigative stories by *Calgary Herald* environmental reporter Andrew Nikiforuk, published earlier this year, analyzed declassified United States government documents and concluded that federal officials on both sides of the border were aware of the health risks involved in

uranium mining, yet did not warn the workers.

Nikiforuk unearthed formerly secret documents that showed atomic energy officials in Canada and the United States possessed scientific studies which concluded that even tiny amounts of radon, a radioactive gas which is freed during the processing of uranium ore, causes a wide variety of cancers. Despite being aware of the danger, the documents show, the government officials did not take action.

Sources in Ottawa believe there were several reasons for the lack of action. They believe that, since the company was owned by the federal government, and news that it was dangerous to work in the mine might hurt the business, the government decided to keep the scientific information secret. Documents from the United States reveal that bureaucrats in Washington intentionally hid the danger because they were worried the war effort would be hindered if the information was made public.

Some Dene people believe the Canadian government may have decided to continue pushing the miners to produce, because it was mainly Aboriginal people who were exposed and they were considered expendable.

"While whites were told to shower, the Dene children played with radioactive dust," NDP Indian Affairs critic Gordon Earle said during question period on May 26. "While the community buries its dead, the government is trying to bury the tragedy. Why are the ministers of Health, Indian Affairs and Natural Resources not there right now dealing with this catastrophe?"

(see Men dying page 4.)



DEBORA LOCKYER

West Coast pride!

The third annual National Aboriginal Day (June 21) was celebrated in Vancouver a day early with a parade through the downtown. The ladies waving were waiting at the CBC building on Hamilton Street for the parade to begin.

Newspaper tops among publications

By Debora Lockyer
Windspeaker Staff Writer

TEMPE, Arizona

The staff and contributors of *Windspeaker*, Canada's National Aboriginal News Source, have something to celebrate this month. *Windspeaker* has won first place for General Excellence in the monthly publications category at this year's Native American Journalists Association's annual assembly. *The Circle*, last year's winner, and *Arizona Native Scene*, won

honorable mentions.

The NAJA awards were presented June 19 in Tempe, Arizona. NAJA is based in Minneapolis, Minnesota. Its primary goal is to improve communications among Native people and between Native North Americans and the general public. Member newspapers are located across North America.

The General Excellence award was won for *Windspeaker's* work from April 1997 to March 1998. The newspapers were judged on the consistent quality of the newspaper in that time frame.

"Receiving recognition from other Aboriginal journalists confirms to us that we are on the right path," said Bert Crowfoot, *Windspeaker* publisher. "*Windspeaker* is the culmination of all the energy and ideas of many talented people."

This win comes as *Windspeaker*, and its parent organization, the Aboriginal Multi-Media Society, celebrates 15 years in the publishing and communications industry. The AMMSA family includes four newspapers, *Windspeaker*, *Alberta Sweetgrass*, *Saskatchewan*

Sage, and *Raven's Eye*, the newspaper of British Columbia and Yukon, plus the radio station, CFWE, *The Native Perspective*, serving the Aboriginal peoples of Alberta.

Windspeaker's pursuit of excellence, objectivity and independence has shaped it into an acknowledged and respected authority on the news and issues that impact the lives of the people and communities throughout Indian Country.

"We have high standards and that's another reason we've been successful," Crowfoot said.

Indian Affairs Minister Jane Stewart in the Statement of Reconciliation

As a country, we are burdened by past actions which resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people and by some provisions of the Indian Act.



Criminal Code of Canada

318. (1) Every one who advocates or promotes genocide is guilty of an indictable offence and liable to imprisonment for a term not exceeding five years.

Definition of "genocide"

2) In this section, "genocide" means any of the following acts committed with intent to destroy in whole or in part any identifiable group, namely, (a) killing members of the group; or (b) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction.

(3) No proceeding for an offence under this section shall be instituted without the consent of the Attorney General.

Definition of "identifiable group"

(4) In this section, "identifiable group" means any section of the public distinguished by color, race, religion or ethnic origin.

United Nations Convention on the Prevention and Punishment of the Crime of Genocide — Article II

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Is there really strength in numbers?

There are now well over 1,000 civil lawsuits that relate to the residential school system pending against the federal government.

Class action legislation, a relatively new type of law in Canada, seems to be tailor-made to help those who believe they've been harmed by the school system.

Only three provinces in Canada have class action legislation in place. Ontario's Class Proceedings Act became law in 1993. British Columbia and Quebec have since followed with their own versions. Class action, or mass tort, law is designed to provide access to justice for individuals who might not otherwise be able to afford legal representation. Charles Wright, a lawyer with the London, Ont. law firm Siskind, Cromarty, Ivey & Dowler, a leader in class action cases, explained the law.

"The legislation has three objectives. It provides access to justice for those who can't afford to pursue their own lawsuits by allowing them to join a group. It also provides for judicial economy by allowing the court to decide the matter with one case instead of many similar cases. It also promotes corporate responsibility, the idea being that if a company hurts lots of people a little bit it wouldn't be worth it for, say, one million people to sue for \$50 each. So the company could theoretically get away with a \$50 million mistake or misdeed," he said.

One aspect of class action law that is especially important to residential school survivors is that, unlike in other types of cases in Canada, in class actions lawyers are allowed to accept their fees after the case is completed. "Class actions are an exception," Wright said. "Contingency fees are specifically allowed."

People who reside in provinces that have no class action legislation can join lawsuits that are filed in provinces that do. But ethical restraints placed on lawyers about soliciting business make it difficult for potential plaintiffs to find a lawyer to help them. Wright said his firm was not involved in a residential school case, and he didn't know of a firm that was. But several law firms are rumored to be signing up members for class actions. Those contacted by this newspaper for confirmation were reluctant to comment.

Residential school compensation: Who do I turn to? What do I do?

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Some residential school survivors say Canada's apology for physical and sexual abuse, supposedly a gesture of reconciliation to Indigenous people, has made their lives even harder.

For many, the dizzying landscape of complex choices surrounding the entire compensation issue — to sue or not to sue, negotiation and mediation versus litigation, class actions versus individual lawsuits, healing issues confused with civil law issues confused with criminal matters — is just too much to deal with.

When Indian Affairs Minister Jane Stewart told the many victims of the Indian residential school system on Jan. 7 that Canada was "deeply sorry" for its past actions, it seemed like a breakthrough for the federal Liberal government.

After a federal cabinet member publicly admitted that Native people had been wronged by the government, the victims hoped and expected the apology would mean that Ottawa would be more willing to negotiate just settlements.

"We watched and waited for four to six months after the apology. We were hoping, after the announcement, for some kind of move toward mediation," said Ed Metatawabin, a member of Peetateck Keway Keykaywin (St. Anne's Residential School Survivors group) and the former chief of the northern Ontario Fort Albany First Nation.

"We've been trying since 1992 to sit down with the feds, Ontario and the Catholic church, and it was always the feds that refused, even after the apology. We are interested in mediation over litigation, but nothing has happened. Whatever the minister says is just words. The bureaucrats who work under her haven't changed a bit."

Metatawabin said his group believes the bureaucracy is more reluctant to consider negotiations regarding compensation because of the legal implications of the apology. "It's even worse now," he said.

Last Jan. 16, Assembly of First Nations National Chief Phil Fontaine told *Windspeaker* he was involved in a series of meetings with the minister and her staff. Those meetings were aimed at finding an alternative for victims to seek compensation from the government a way that would avoid the lengthy delays and the high cost of civil litigation. AFN officials confirmed this month that those negotiations are still going on. Sources in Ottawa say the national chief is pushing the government hard to decide in an alternative dispute mechanism. But, after at least six months of talks, neither side is prepared to say when, or if, a resolution will be announced.

Many victims suspect the government's strategy is to delay until a significant number of people with legitimate legal claims either run out of money for legal expenses or die. They say their government, which is supposed to serve them, has instead made them the enemy.

Jeremy Beatty, chairman of the Hepatitis C Society of Canada, said the complaints of residential school survivors sound familiar. The former vice-president of Hewlett-Packard (Canada) Ltd., forced by failing health to give up his job three years ago after being infected by tainted blood he received during a surgical blood transfusion in 1977, has led the fight for compensation for tainted blood victims. The Canadian Red Cross Society is facing \$5 billion worth of civil lawsuits in relation to the blood scandal. The federal government, which is ultimately responsible for monitoring the blood supply, has offered \$1.1 billion.

"There's no compassion in government," Beatty said. "Getting elected is not a compassionate process. I've learned that governments, and individuals within the government, lie. They don't tell you the truth. They never tell you everything they're thinking. They never tell you everything they're doing. They withhold information and make you use the Freedom of Information Act. Their value system is out of touch with regular Canadians who believe that if someone is harmed through no fault of their own, they should be helped. And Canadians don't care if it was an honest or a dishonest mistake. They just think, 'It could have been me.' This government is trying to steal \$3.9 billion by using an out-of-court settlement to give us 20 cents on the dollar. They know the courts would find them guilty, so they've decided they'd be better off to settle for far less."

Minister Stewart told *Windspeaker* in late January that the federal government was already settling cases out of court before the apology, but the apology appears to have made plaintiffs more willing to hold out for larger settlements. That appears to mean the government will be more likely to end up in court if a compensation plan that is satisfactory to the victims isn't devised.

There is danger in using people's pain

Some Indigenous leaders are worried about the prospect of lawyers encouraging survivors to take the government to court.

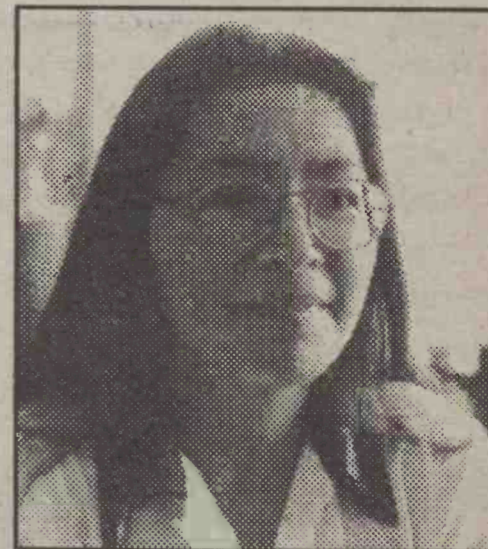
Viola Thomas, president of the United Native Nations of British Columbia, a group which represents the off-reserve residents in the province, cautions that lawyers who are only interested in winning the cases and benefitting from the cash awards that come with them can do a lot of harm.

"We're dealing with people who are already marginalized," Thomas said. "And in some cases they're being encouraged to get rich off their pain. The only reason these individuals should move ahead with these cases is to proceed with their healing. When lawyers are forcing these people to re-live their trauma, they'd better have the proper support mechanisms in place."

Several cases have been documented where school survivors who relived their school experiences committed suicide shortly afterwards. Thomas wants to make sure that doesn't happen to other survivors as they go through the civil litigation process.

Thomas also worries about the lack of coordination of cases. She fears many cases in front of many judges with many lawyers may lead to mistakes which could create case law that would hurt all the other cases. She advocates a national class action representing all survivors and criticizes the national Native organizations for not working to take the confusion out of the situation.

"We're living in very scary times," she said. "Everywhere you look there are assaults against our rights. Where are these political leaders? What are they doing?" (see Who's doing what page 3.)



Viola Thomas.

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OTTAWA

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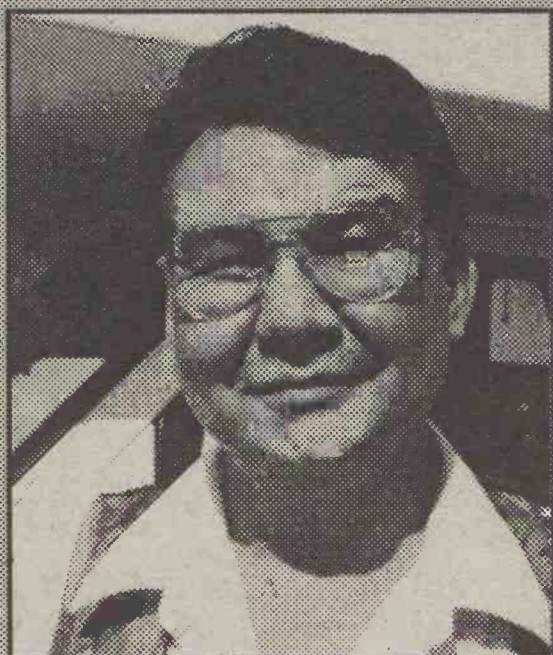
Who's doing what for whom?

(Continued from page 2.)

National organizations consistently say they don't have budgets to deal with problems of this magnitude

Raymond Paskimin, a former member of the Thunderchild First Nation band council in Saskatchewan, is waging a one-man campaign to get people in touch with lawyers and ready to sue for compensation.

"There is a service here that needs to be done," he said. "Of the 10 people in my family who attended residential school, there are three left alive. The system was very devastating to my family. I have an interest in justice being done."



Raymond Paskimin.

Paskimin said he had launched his own legal action relating to alleged sexual abuse he endured during his 10-year stay in the Onion Lake Indian Residential School.

minister made her apology last January. He said the apology just added more incentive for him to continue.

"I blew a fuse when I heard they were going to provide \$350 million for counselling money," he said. "What the hell good is counselling money? Part of the healing is standing up and fighting back. Going for counselling is more like acting like a victim. Fighting for justice is the best therapy. It gives credibility to a person's existence."

Ed Metatawabin agrees. He won't join a class action suit because he wants to take the government on face-to-face.

"Part of the healing is to emerge from the effects of residential schools as individuals," he said. "I don't expect an organization to do this for me. I have to do it as part of the healing."

What can we compare this to?

Like many Indigenous people, Ed Metatawabin recalled the apology to Japanese-Canadians who were placed in internment camps during the Second World War.

"We get different treatment," he said. "We're inmates in this jail system they call the Indian Act."

He said the Japanese-Canadians were treated properly and didn't need to take the government to court but, even with the apology and Statement of Reconciliation, his people have not been treated properly.

"It's all about money," Metatawabin said. "If we don't have the money there is no justice. Litigation is the only option for us."

Information provided by a spokesman for the Association of Japanese Canadians strengthens Metatawabin's argument. The association employee, who preferred not to be named, said there is no apology in the official document which spells out what compensation the government would make to the internees.

"In the initial demand for redress, there was no interest in receiving an official apology," the source said, "and it's not in the formal document. The prime minister's statement was almost a personal apology."

Behind the law, there are the people

Aboriginal leaders point out there have been no similar surprises for Native people from the government. It took intense negotiations, application of political pressure and the wide-ranging studies conducted by the Royal Commission on Aboriginal Peoples to persuade the government to apologize to them.

Victims need advice and legal help, and they need to know where to get it. One woman who attended the infamous Port Alberni school said the scope of what is recognized as damage also needs to be widened.

"I still feel like a visitor in my own community," she said. "Being away for those three years took away the normal bonding with my uncles

and aunts and cousins. I feel like there's nowhere to go for help. I slip in and out of depression. A feeling of despair and anger at times engulfs me, and I feel like I am in the middle of an ocean without a life jacket."

Hayward said she was not sexually or physically abused, so the minister's apology doesn't really apply to her. She feels mentally abused, a victim of an attempt to strip her of her culture and identity.

The RCMP in Port Alberni told her the well-documented attempts to make Native children feel contempt for their own traditions and culture and the



Chief Phil Fontaine.

stern measures used by the school authorities were not criminal acts.

"I have lost my childhood, my people, my culture, my heritage, my spirituality, my pride in myself, and these cannot easily be fixed," she wrote several months ago in letters — so far unanswered — to Minister Stewart, Justice Minister Anne McLellan and Chief Fontaine.



Willie Blackwater and the other plaintiffs in the Port Alberni residential school case aren't interested in an apology or the healing fund established in conjunction with it.



Willie Blackwater.



PAUL BARNSLEY

There have been several unofficial inquiries into the residential school system. Above, Sharon Blakeborough tells a United Nations affiliated tribunal about her experiences in St. Mary's residential school in British Columbia.



BERT CROWFOOT

Charlene Belleau and Fred Johnson testified at the last year's Alkali Lake inquiry. Below: Three Newfoundland lawyers who represented the victims of the Mt. Cashel school volunteered to present evidence at Alkali Lake. Brad Wicks (right) said he was shocked by the stories he heard.



BERT CROWFOOT

Shift in collecting tobacco tax will be fought

By Sabrina Whyatt
Windspeaker Staff Writer

QUEBEC CITY

First Nations people in Quebec refuse to accept the Quebec government's guarantee that a recent change on how tobacco taxes are collected in the province will not infringe on their rights.

Andre Corivelau, spokesperson for the Quebec minister of Finance, insists the change in the administration of the province's tobacco tax law is merely a way of ending tax evasion associated with the illegal trade in tobacco products. She said it will not interfere with the tax-exemption right of Aboriginal people stated in Section 87 of the federal Indian Act.

Chief Phillip Jacobs of the

Kahnawake Mohawk Council is completely opposed to the change. He fears it's just another tactic the provincial government is using to limit the rights of Aboriginal people.

On June 23, the Quebec Sales Tax (QST) was combined with the product tax on all tobacco sales. For Aboriginal retailers, this means a requirement to pre-pay taxes on tobacco followed by reimbursement.

Prior to the change, there were two provincial taxes on tobacco. The tobacco product tax was collected in advance by manufacturers and wholesalers on all sales in Quebec. On reserves, this tax ensured payment to the government for cigarette sales to non-Aboriginal people, while enabling Aboriginal people to claim the exemption from this tax for

their personal cigarette consumption.

There was also the QST. Aboriginal retailers were not required to pay this tax when they purchased tobacco products from wholesalers and manufacturers.

Analysts from the Department of Finance in Quebec say some Aboriginal retailers were selling QST-free tobacco to non-Aboriginal retailers. The non-Aboriginal retailers would sell to customers for full price, pocketing the profit and failing to report the earnings on income tax claims. There was more tobacco being shipped onto reserves than the population could account for.

Jacobs said Aboriginal people are paying the price for a scheme some non-Aboriginal people are involved in to make

more money.

"They tell us this change is to stop non-Aboriginal people from buying tax-free products, but they are really targeting the Native people," he said.

Jacobs is one of many First Nations people to oppose the change. He fears this is only the beginning of an intrusion on the Native communities, but is optimistic the change can be reversed.

"It can be changed. We already made a declaration against it and we intend to continue to defend our rights."

Corivelau said the tax on tobacco products has been shifted to one area to ensure tax will be collected in advance. Retailers will be reimbursed for the money after submitting proof the tobacco was sold to Aboriginal people on reserves.

"The Native people buying cigarettes on reserves will be required to show identification to the retailer. They show a badge with a number given to them by Indian Affairs to prove they are Native. The retailer submits the numbers every month or so to account for the tobacco sold to Aboriginal people, and they will get cheques back," she said.

If the amount of tobacco shipped to a reserve isn't realistic compared to the population, the request for reimbursement of the tax can be denied.

"Having to prove we are Native is crazy. We are fighting to maintain who we are, not prove who we are," said Jacobs. "If we can't cut this one off, we're going to have problems to deal with. It's just the beginning of intrusion on our domain."

Prosecution avoided

By Paul Barnsley
Windspeaker Staff Writer

ALKALI LAKE, B.C.

After spending almost 10 years fighting rape and indecent assault charges, Roman Catholic Bishop Hubert O'Connor publicly confessed and apologized for his crimes on June 15.

The 70-year-old bishop, charged with sexually abusing an Aboriginal woman in a residential school, escaped criminal prosecution by agreeing to participate in a traditional Aboriginal healing circle. After using all legal avenues available to him in Canada's justice system to assert his innocence over a series of three trials in British Columbia's Supreme Court, once an arrangement was struck which removed the threat of criminal prosecution and possible conviction, O'Connor confessed and apologized and then walked away a free man.

Debra Bell, the sexual assault coordinator for Slanis Fe Wilnew Ltd (The Women of Our People Society), a Victoria-based organization which provides victim services to Aboriginal women, thinks the case should have stayed in the courts.

"The use of the healing circles by offenders such as Bishop

O'Connor could be perceived by some survivors as a means of circumventing the justice system, minimizing the pain and trauma that has been caused to them and as an easy way out for offenders," Bell said. "We support the use of restorative justice initiatives for minor offences and property crimes as Aboriginal people are disproportionately represented in our jails. However, the use of the healing circle instead of a trial for Bishop O'Connor, the highest ranking church official in Canada to be charged criminally for rape, we fear could set a precedent that allows serious crimes against women to go unpunished."

Bell said she could understand why the victim would want to get the matter settled through any means possible. She pointed out that criminal trials are very difficult for victims of sexual assault.

A grieving ceremony for the decision was held on July 20. People who disagreed with allowing the bishop to take advantage of the healing circle gathered on the lawn of the provincial legislature to remind the province's attorney general that serious crimes such as sexual assault should not be dealt with in such a manner.

Men dying from radiation

(Continued from page 1.)

The Dene were used as manual laborers to help meet a massive order from the U.S. military for 60 tonnes of uranium oxide. That product was used in the Manhattan Project

which developed the atomic bombs that were dropped on Hiroshima and Nagasaki in 1945. Dozens of Dene men carried the radioactive ore on their backs in gunny sacks. So far, 14 of the 26 men who carried ore during the mid-1940s have died of cancer. A 1991 government survey found the Deline people were twice as sick as any other Aboriginal community in the country. Yet no government study has been commissioned to find out why.

Over a month since the meeting with the ministers, the Dene report no concrete response to the 14-point action plan their delegation presented to them. The action plan asked for immediate crisis assistance, environmental and social assistance, full public disclosure of government actions, cleanup of Great Bear Lake and the surrounding area, acknowledgment that the government is responsible for the situation and funding and assistance for community healing and cultural regeneration.

Murray Klippenstein, a Toronto-based lawyer acting for the Dene, was at the meeting with the ministers and the following meeting with the bureaucrats.

"There were expressions of sympathy and concern from the ministers which I believe were sincere," he told *Windspeaker*. "But after they left, the officials dealt with the Dene in what I believe was a very dishonorable way. They are trying to keep the Dene without independent experts that the Dene trust."

Klippenstein believes the bureaucracy is worried that this case may push the widespread environmental damage done to the north, and the gigantic cost of repairing that damage, into the political spotlight with great potential harm to the government and, perhaps, to officials with the responsibility for this area. He said the officials are prepared to stall as long as possible.

"It's what I call the government's 'Witness Destruction Program' in action," he said. "They are knowingly waiting while the key witnesses are dying of old age and disease."

Deline Dene environmentalist Cindy Kenny-Gilday is a member of her council's committee which deals with the problem. She said the Elders in the community believe the honorable

thing to do is to trust the government to keep its word.

"The Elders look to the treaties," she said. "When we signed the treaties, the government said it would always look after us. If I personally had to choose, I'd do a legal claim, but that's not what the people want right now."

The Elders would see it as a shameful loss of face if the government they trusted lets them down, she said. It would be another blow to a community that is living with the terror of not knowing if they are being exposed to an invisible killer which will strike them and their children, she added.

Kenny-Gilday said her community is in cultural disarray because it is the men who pass on the traditional knowledge and so many of the men are gone.

"There are no fathers, no grandfathers. The young men are lost," she said. "The widows are not willing to give up on the young men. The women are being very strong and carrying the ball, but they need help."

A call to the minister of Indian Affairs office to see what is being done for the Deline Dene was not returned.

EFFECTIVE STRATEGIES

A Forum - Current Issues in Native Education: Community Schools/Community Education

TOPICS:

1. The Community School Concept
2. Twenty Years of Local Control: Success or Failure?
3. Community-Based/Land-Based Education
4. Urban Aboriginal Education Issues
5. How the INAC System Encourages School Failure

Sheraton Winnipeg October 19 - 20, 1998

6. Preparing Band-Operated Schools for the 21st Century
7. Aboriginal Languages in the Schools
8. The Role of Politics in Aboriginal Education
9. Developing Effective Locally-Controlled Schools
10. Parental Involvement

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Ron Phillips Ph.D., R.S. Phillips & Associates, Native Education Consultants
517 Bower Blvd., Winnipeg, MB R3P 0L7 Phone: (204) 896-3449 Fax: (204) 889-3207

Steri

By Sabrina Whyatt
Windspeaker Staff Writer

YE

The Government of Northwest Territories signed a program sterilization victim award.

Between 1928 and 1951, women were sterilized without their consent under the Sexual Sterilization Act. Another 400 women were sterilized in British Columbia under the same law then repelled.

The procedure was performed if the patient was diagnosed with mental illness. It was ordered by a medical board that believed the patient was the best way of producing defect-free children.

Many of these women were sterilized at Charles Camosun Hospital, which was mainly for Aboriginal people. The procedure was operated by

Man

By Rob McKinlay
Windspeaker Staff Writer

Opask

Manitoba's Cree Nation is working with a new drug program. Community members and band leaders are going beyond the "Say No" campaign to drug users to "Just Say No."

Getting caught once nets a war of community spirit cleaned-up. Getting again could be tossed off the Chief William C.

"There's a war and at the same time up a contract for are steps they that they are c ways," he said. "time someone is

If it happens contract is broken no longer welcome flatly.

Several years member band Man. drafted a

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Native people buying cigarettes on reserves will be required to show identification to the retailer. They show a number given to them by Indian Affairs to prove they are Native. The retailer submits the numbers each month or so to account for the tobacco sold to Aboriginal people, and they will beque back," she said. "The amount of tobacco sold to a reserve isn't realistic compared to the population, request for reimbursement tax can be denied. "We're trying to prove we are Native. We are fighting to find out who we are, not prove we are," said Jacobs. "If we cut this one off, we're going to have problems to deal with. It's just the beginning of a revolution on our domain."

iation

to do is to trust the government to keep its word. The Elders look to the treaties, she said. "When we signed the treaties, the government said it would always be there for us. If I personally had to choose, I'd do a legal case, but that's not what the Elders want right now." The Elders would see it as a shameful loss of face if the government they trusted lets them down, she said. It would be another blow to a community that is living with the error of not knowing if they are being exposed to an invisible killer which will take them and their children, she added. "Gina Gilday said her community is in cultural distress because it is the men who pass on the traditional knowledge and so many of the men are gone. "There are no fathers, no grandfathers. The young people are lost," she said. "The young men are not willing to pick up on the young men. The women are being very strong and carrying the ball, they need help." "I'll call to the minister of Indian Affairs office to see what has been done for the Deline reserve was not returned."

Sterilization victims urged to come forward

By Sabrina Whyatt
Windspeaker Staff Writer

YELLOWKNIFE

The Government of the Northwest Territories has designed a program to encourage sterilization victims to come forward.

Between 1928 and 1972, 2,800 women were sterilized in Alberta without their permission under the Sexual Sterilization Act. Another 400 women were sterilized in British Columbia under the same law. The act was then repealed.

The procedure was performed if the patients were diagnosed with mental deficiencies. It was ordered by a eugenics board that believed sterilization was the best way to prevent producing defective children.

Many of these patients were sterilized at Edmonton's Charles Camsell Hospital, which was mainly used to treat Aboriginal people. The hospital was operated by the federal

government and closed in April 1996.

The Northwest Territories government is offering support to Aboriginal women in the province through a program where victims can start an inquiry if they believe they've been wrongfully sterilized.

The program regards highly the confidentiality of the victims, and so far there has been one inquiry, said Joan Irwin, executive assistant of Department of Health and Social Services Minister Kelvin Ng.

"We purposely designed it this way where people can call us instead of going out and finding victims. It's out of respect for people's privacy," she said.

Irwin said the territorial government plans to deal with the situation on a case-by-case basis.

"If a woman who suspects she has been wrongfully sterilized comes forward, the government will provide her with help in gathering information about her situation and how

her consent should have been given before she was sterilized. The inquiries will be dealt with on the merits of each case," said Irwin.

The probe into the sterilization cases began in the Northwest Territories last month after Yellowknife North MLA Roy Erasmus disclosed information that some women from the area had been involuntarily sterilized.

"Priest Rene Fumoleau, who's now retired, wrote me a letter indicating some women from Denendeh came to him with concerns of why they weren't having any more children. When it was checked out, they found that since their last child was delivered at the Charles Camsell Hospital, they were sterilized," said Erasmus.

The letter also stated many of the Aboriginal women at the Edmonton hospital were "not sick or retarded, or in any other dangerous situation."

The Alberta government has paid out almost \$50 million to

500 people who were wrongfully sterilized under the sterilization law. In 1996, an Alberta woman, Leilani Muir, was compensated near \$1 million after a court ruled in her favor that she was wrongly sterilized in a mental institution in Red Deer in 1959. Later tests showed she had no mental defect.

The Alberta government hasn't taken part in the N.W.T. inquiry, but is in the process of forming claims settlement review panel to assist claimants.

Alberta Justice Minister Jon Havelock couldn't be reached for comment, but the department's director of communications, Peter Tadman, said the panel will work with any remaining sterilization victims not included in the \$50 package to negotiate a settlement outside the courts.

He said the government anticipates about 300 outstanding claims, and "it is not certain how many of the cases involve Aboriginal women."

Gary McPherson, who will

chair the five-member panel, said it is an option for claimants to reach a financial settlement.

"They are not obligated to use the panel, but it will be set up for claimants to get a quicker settlement. My guess is that a lot of people will use it," said McPherson.

If claimants choose not to use the panel, they have the option to resolve their case with a government-appointed mediator, or they can proceed through the courts.

McPherson said he anticipates the panel to be up and running in the fall.

Similar sterilization laws existed in Austria, Norway, Switzerland, Finland, Belgium, Sweden and the United States.

In the U.S. from 1972 to 1978, more than 3,400 Aboriginal women were sterilized without their consent to control population on the reservations. At the same time, rates of induced abortions doubled. Between 1970 and 1980, sterilization rates tripled.

Manitoba reserve gets tough on drug users

By Rob McKinley
Windspeaker Staff Writer

Opaskwayak, Man.

Manitoba's Opaskwayak Cree Nation is getting tough with a new drug awareness program. Community members and band leaders are going beyond the common "Just Say No" campaign and telling drug users to "Just Get Out."

Getting caught with drugs once nets a warning and a lot of community support to get cleaned-up. Getting caught again could result in being tossed off the reserve, said Chief William G. Lathlin.

"There's a warning given and at the same time we draw up a contract for them. There are steps they have to show that they are changing their ways," he said about the first time someone is caught.

If it happens again and the contract is broken... "You are no longer welcome in," he said flatly.

Several years ago, the 3,800 member band near The Pas, Man. drafted a declaration to

"Those people have no business being in the community at all. They are trespassing and we'll throw them out."

— Chief William G. Lathlin

fight the growing rate of drug use in the community.

It has always been the intent to do something about the problem, said Lathlin, but it is only now that the whole community is getting behind the campaign.

He said there are services available within the community and surrounding area where people who want to quit drugs can get help. The whole community is trying to help.

"It's no use saying, 'Just quit this,' if you are not providing the services," said Lathlin. "We want to help the people who are trying to make changes in their lives."

For people coming to the re-

serve who are not members and who are caught with drugs, the action is swift, said the chief.

"Those people have no business being in the community at all. They are trespassing and we'll throw them out," he said.

Regional Indian Affairs spokesman Wayne Hannah said that under the Indian Act, the band can eject people who are not members, but to kick out band members is not so easy.

He said in order for the band to do that, a bylaw must be made which then must be accepted by the minister. The bylaw must not restrict any human rights or infringe on

the Charter or Rights and Freedoms.

"We've checked on [Opaskwayak] and we have no bylaws registered to exercise this kind of power," said Hannah.

The community can, however, make life a little difficult for someone who doesn't want to abide by the new drug campaign.

Making access to housing priority lists more difficult or excluding from band operated functions may be equally effective in getting the zero tolerance message out.

Lathlin said a real urgency to take a stance on the war on drugs occurred because the problem has reached the children. He said there have been reports of children using drugs in schools and of parents getting their children to sell drugs. Something had to be done and done fast, he said.

Complaints from the community about suspicious traffic in certain areas have decreased, and a number of people have even contacted the

band office looking for substance abuse help.

"There have been a number of people come forward and express a desire to not use that stuff anymore," said Lathlin.

So far, after a month of enforcement, the new program seems to be working.

"To me, it's working. It's small, but it's noticeable," he said.

The Kawechetonanow Centre, the local counselling and referral service at Opaskwayak, is doing its part to support the community drug campaign.

The centre submits articles to the local newspaper every Thursday about drugs, addiction and recovery.

"Everybody is doing their part to help, and we are doing ours," said Gina Laroque, a spokesperson for the centre.

The community plans to keep going with the program until drug use is wiped out of the area.

"It has to be on a day-to-day basis, and it has to come from the whole community," said Chief Lathlin.

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Which Canada is the real Canada?

There are at least two stories in this month's issue about an apparent discrepancy between what politicians say when the cameras are rolling and what their deputies do or say behind closed doors.

Our sources say you don't have to have an advanced degree in political science to figure this one out. Politicians come and go at the whim of a very fickle electorate. Senior bureaucrats have been around a while and expect to be around for a while longer. They keep their comfortable, powerful jobs as long as they don't make any really big mistakes and leave the wrong politician out in the open. They have to hand-feed new MPs and carefully guide them through the process, all the while letting the MPs think they're the bosses.

Bureaucrats know where the bodies are buried — there's a pretty good chance they buried them. They know where the really big messes are and they have to keep the politicians from stepping in them — even if stepping in it is the right thing to do. Some of our "well-placed sources" in government tell us it's common practice for a bureaucrat who has made a colossal mistake to get involved with and influence an inquiry if it starts to get too close to the truth.

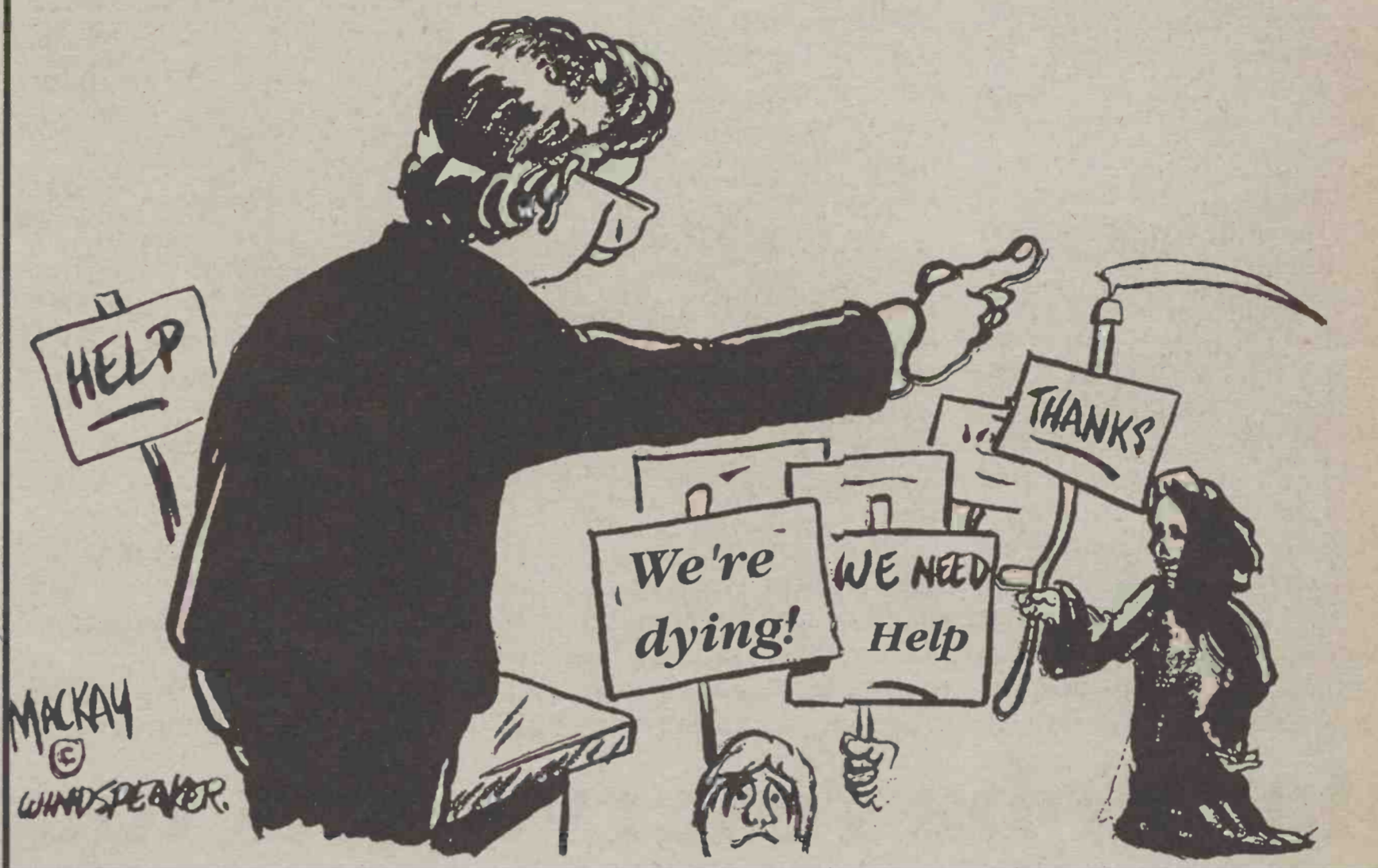
With Canada's colonial (rather than republican) attitude towards freedom of information, this can go on without the public ever knowing about it.

In Canada, you can get very well paid to make a multi-billion dollar mistake and never have to worry about paying for it. If it ever does hit the fan, the taxpayers will foot the bill and some hapless politician will get the boot come election day.

That's not accountability. It's not really even democracy. It's not what the vast majority of Canadians believe in.

If you open up the process, make bureaucrats and politicians personally responsible for their mistakes, colossal blunders like the residential school system, the tainted blood scandal, the scandals in the military, and the radiation poisoning of Dene laborers, the environmental destruction of the north — plus others unheard of as yet — will be much rarer.

NOW, SEE HERE PEOPLE, WE AT THE FEDERAL GOVERNMENT ARE DOING EVERYTHING IN OUR POWER TO SPEED THIS PROCESS ALONG. YOU'LL JUST HAVE TO BE PATIENT.



Collective resolve is what is needed

GUEST COLUMN

By John Ennis
Windspeaker Contributor

Recently, I saw a popular film wherein a white man asked a person of color (never mind which one), "Have I oppressed you?" By way of an answer, I saw another film where a bushman, upon seeing destruction caused by whites, stated simply "The evil ones have been here." That is the nature of oppression, politics and violence, three words that today are almost synonymous.

The evil ones are here, white from some nation in Europe, (never mind which one), and there isn't anything our people can do about it. Is there?

Imagine for a moment that you are leading an enjoyable, meaningful life within your own community, a peace-loving community. There exists a purposeful system of rules for the good of all, and, naturally, you have recourse to them as a citizen of this society.

Now you have met all criteria that would entitle you to rightfully claim ownership of a house in this society. This is everyone's dream in your world, because a house is more than simply a structure that shelters us from the cold. Owning a home gives one a sense of security, a sense that you have a place where you belong and cannot be displaced by anyone. And owning a home requires care and maintenance and you are indeed thankful to have the responsibilities that come with being a homeowner.

One day, out of good Chris-

tian kindness, you lend someone a hand. The poor ignorant chap doesn't even know how to fix a flat, but while you do what you can to help the rather dirty, ill-mannered stranger, a gang of criminals takes the opportunity to sneak into your home where they proceed to torture and kill your family. They stick you in the basement in a corner and order you to stay there. They give you a book of matches in what they consider to be an act of almost grand munificence.

After completely subjugating the rightful inhabitant, the mob begins tearing apart the once beautiful house in order to sell off the pieces. After all, there is only one of you and several of them. When they become cold, they tear away pieces of wood, indiscriminately, for use as fuel, never giving a thought to the stability of the structure. In the minds of the criminals, the house becomes their property. The usurpers are possessed of a certain basic, profound ignorance and are thereby unable to see it any other way. For them, the fact that they were simply able to assert this control made it right.

The house analogy, or some other similar paradigm, is simply unassailable fact in microcosm.

Native North Americans must see that the singular best way to help is to change our attitudes towards ourselves by changing our attitudes towards our oppressors. Reality has very little to do with what is actually occurring, rather it is the perception of what is occurring that is the key to all things.

Words such as justice and equality will have completely different meanings and connotations depending upon the dominant society's needs because the first mandate of any

ruling body is self-preservation. That is, the people in power want to keep their day jobs by staying in power. My people must realize that if a society commits criminal acts, then that society is criminal.

To further lend my position perspective, I submit that my people are indeed oppressed to this day by the very presence of those that invaded our home. Moreover, throughout history there were many holocausts, and one of the first was perpetrated against Native North Americans.

Many NNA's lead very unproductive and unfulfilled lives, and what the white mindset cannot grasp, because of a sort of built-in tunnel vision, is that our suffering is as real as each individual that must face what the dominant society has done to them and their ancestors before them.

White society was built on all the most undesirable human tendencies, and, as I stated before, the best way to help is to simply be aware of these things.

Even the fact that some of their most noted scholars have conceded as must is moot, for a people must, of their own accord, decide in their minds and in their hearts what their lot is before they can realize any true change at all. And my people must say to themselves, we will no longer be dictated to by those that don't have the right to do so. It is this collective resolve that we must embrace as a people. And while righteous indignation does make excellent fuel for the fire, we must first attain a sense of moral outrage over our plight, because there just isn't enough of it.

As one American officer said of the Viet Cong, "It's hard to beat an enemy that believes he can't be beaten."

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PUBLICATION MAIL REGISTRATION #2177 ISSN 0834-177X

**Wind
speaker**

Windspeaker is published by the Aboriginal Multi-Media Society (AMMSA) every month to provide information to Aboriginal people throughout Canada.

Windspeaker has a circulation of 17,000 (Classroom Editions and Guide to Indian Country have a circulation of 25,000).

Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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My dis

An open letter to Ja
minister of Indian af

Not one moment goes by that I don't think of my past. Every day I wonder about how I was not justly done. I did it to them, and the Dionne sisters. I'm sorry for you ladies (blessed souls). Like the Dene, the Japanese and the all were compensated as Natives, are once considered incompetent our own destiny.

At the roundtable and the European Literary Association talk about human rights. Graham, who was at the meeting, or one of the Indian spokespersons, the people at the table that they were shaming giving back the Natives' rights. Well it's not that the shame dies enough. We are still floating around the land base. The ministerial affairs apologetic again we incompetent are told to face mortification.

I would like nothing more than to see and hear the churches apologize. Every church that itself who was involved in abuse, and mental cruelty that was upon us.

The child abuse military way the way we treated us was something. The eight-and-a-half that I spent in this Quill residential school, Paul, Alta., is a real heartaches. Eating toes, drinking milk already separated good milk for the staff and us.

OTTER

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My distorted life with the nuns

An open letter to Jane Stewart, minister of Indian affairs:

Not one moment of my day goes by that I don't think of my past. Every day I sit and wonder about how people were unjustly done, and who did it to them, such as the Dionne sisters. I'm very happy for you ladies (bless your dear souls). Like the Dionne's and the Japanese and the Chinese, all were compensated, but we, as Natives, are once again considered incompetent to handle our own destiny.

At the roundtable, Canada and the European Parliamentary Association gathered to talk about human rights. Bill Graham, who was chairing the meeting, or one of the Canadian spokespersons there, told the people at the roundtable that they were shamed into giving back the Native women's rights. Well it seems to me that the shame didn't go far enough. We are still Native ladies floating around with no land base. The minister of Native affairs apologized and again we incompetent Natives are told to face more rehabilitation.

I would like nothing better than to see and hear the churches apologize to us Natives. Every church knows for itself who was involved in the abuse, and mental and physical cruelty that was bestowed upon us.

The child abuse and the military way the Grey Nuns treated us was something else. The eight-and-a-half years that I spent in this school (Blue Quill residential school) in St. Paul, Alta., is a memory of heartaches. Eating sour potatoes, drinking milk that was already separated — leaving good milk for the staff, cream for the staff and us the left-

ver of one per cent skim milk. Drinking tea that sat in cream cans for weeks on end. The tea was warmed up, and skim milk was put in it, which turned purple. That was our drink with our meals. Meat pies floating in yellow grease was one of the meals. It is just a few things that come to mind.

There is more to be said throughout Canada and United States about Aboriginal people that suffered. Since even though we were just learning the English language we were told we were sinners. We were forced to go to confess whatever sins we committed. In this little closet, the priest would ask us what kind of bad thoughts we had in mind (we didn't have a clue what bad thoughts were in the English term). Since I didn't know English that well I created sins a lot of times just to get the nuns off my back.

I used to suffer with eczema all over my body when I was nine. The nuns used to wash our bodies with disinfectant soap. Afterwards, the nun and the priest would sit there and explore my body. I felt the shame so much. I felt hate and hopelessness. I couldn't go home for 10 months out of the year. If we ran away, our heads were shaved clean and we received 30 lashes for running away. In addition, we had to go eat in the aisle, facing the boys with our plate in our hands to shame us, for whatever amount of days the nun thought we deserved. I hardly missed a week that I didn't feel some nun's whip across my body. For whatever reasons, these nuns had it in for me.

If ever I learned an English word, the word that would be nailed into my head would be

They must or should clear their conscience, and not be trying to rehabilitate us anymore!

exploitation. This word exploitation fits so well with the federal government and all the church abuse. They must or should clear their conscience, and not be trying to rehabilitate us anymore! They should financially compensate those that are still alive, that suffered through the residential school days.

I have been hurt for too long, and I don't want the federal government to rehabilitate me. It just didn't work, especially when we still have no land base, no homes. We need money and a land base, not rehabilitation. If the government can dish out money and land into counseling and etc., they should dish it out to the individuals who need it now.

Canada is always highly praised for human rights and equal rights etc. They always try to help other countries. Well, Canada, please clean up your own dirty backyard before you try to clean up someone else's. And please start with the Bill C31s of 1985.

As far as human rights go, it is not for us Native ladies, our children and grandchildren, for we are always considered to prove ourselves for something that we didn't create. We should be considered top priority, because it is our way of life that was taken from us by force.

From a person that lived it, and is still living it!

Nancy Scanie

Student upset

An open letter to Prime Minister Jean Chretien

Dear Sir:
I am a Native student who has just completed high school and is entering a B.A. program this fall at university. This spring I applied through the Public Service Commission for a summer student position in the Native Internship Program. After waiting until mid-June without getting a reply, I contacted the PSC who indicated that it had no record of my application.

Imagine my surprise when I received a call the next day from a federal office that had my resume in hand, to inquire if I was still interested in a summer position. After replying that, indeed, I was, arrangements were made to travel out of town for an interview. I'm afraid that I was a bit disappointed in the results. The position was to mow lawns.

Forgive me if I am mistaken, but "Internship" brings to mind something a bit more career-oriented and learning-oriented. Indeed, the dictionary states that it is a condition of training leading to an advanced standing.

I can scarcely envision cutting grass, picking up litter and hauling garbage as training leading to an advanced standing in anything.

Interestingly enough, the same type of position was offered last year. At that time, my father chose to complain. This year, I feel I need to do so myself.

If that is your government's idea of making available valuable training opportunities and jobs for Native peoples, then you are sadly discon-

nected from the real world. Such positions are a dime a dozen in the newspapers and at the Student Employment Centre. Such jobs are available from any employer who usually does not give a damn if you are Native or Martian, as long as you work. We do not need an expensive government program to tout employment/training positions that it can not deliver. If you can't deliver a decent program, then don't pretend to.

Cutting grass is scarcely an internist position. I started doing grounds maintenance 10 years ago on our motel and lodge at the age of 17. I don't need to move 150 miles from home for the summer just to cut grass. I can have the same job just down the block.

Having had many years background in history, cultural history, museums, visitor service and office work, I had expected that something more in line with this background might be available, especially considering the terrible programming in Native history and culture that exists in most park interpretive areas. Though I would have preferred some government experience, I do have, in fact, a standing offer from a private museum to join their summer staff as interpretive guide, with training to be provided in research, display development and sales. THAT, I consider to be an internist position. It is regrettable that your government seems to be unable to meet the competency of private enterprise.

Sincerely,
Odin V. Fromhold

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By Karl Terry



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Aug. 9 - 15, 1998 Ile-A-La-Crosse, SK (306) 833-2313 or 833-2222
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Sept. 12 - 13, 1998 Marché Bonsecours, QC (514) 499-1854
- 10TH ANNUAL TRAIL OF TEARS POWWOW
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TERRY LUSTY

Former *Windspeaker* staffer Kim McLain shows his stuff at the Edmonton Art Gallery.

Stance brings McLain home

By Terry Lusty
Windspeaker Contributor

EDMONTON

Whatever became of Kim McLain? Remember him? Between the mid-80s and early 90s, this gifted artist worked in production at *Windspeaker*. At the time, he not only created newscopy, he also drew cartoons, did photography, wrote feature stories and more.

He went on to earn his Bachelor of Fine Arts degree at the University of Alberta, graduating in 1996, then spent one summer at Yale University before moving south to the University of Albuquerque where he is work-

ing on his master's degree.

To support his education, the Cold Lake band helped out, as did the Canadian Native Arts Foundation, the University of New Mexico, and his own three-credit course on drawing (painting, pencil, charcoal, etc.).

A July exhibit of work by nine of his students, whose photo art constitutes the mural project entitled *Stance* now showing at the Edmonton Art Gallery, is a special project that saw McLain return to his home province. *Stance* is a journey of self-discovery and artistic expression created by inner city youth through Aboriginal traditions and led by McLain. "The Edmonton Art Gallery wanted a project with inner city

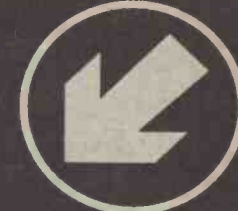
youth," he explained. The gallery wanted an Aboriginal instructor and tracked down McLain after his name had been recommended.

Once selected to lead the project, he started work with 10 students and wound up with nine. Their exhibit, and another featuring several mixed media pieces by McLain (on loan from Kmet-Bugera Gallery), are on display.

McLain's collaborator from the gallery was Heidi Alther, the gallery's complementary programs manager, who he says "was great at getting community support," in terms of equipment, mural space, and so forth.

(see McLain page 10.)

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It was late spring I found myself in West in the hopes of meeting interesting people and finding out why the region is so popular, and so great in the film community.

Yes, it was my arrival at Dreamspeak Film Festival. It was full, with some unusual and not so wonderful surprises. Much like

In its seventh year, Dreamspeak is a ton, and the National Film of Canada, American, and Australian, the opportunity to celebrate growth in Aboriginal production. It also provides a platform to rub elbows with the famous, the promising, the not-quite-as-famous, and the everyday. Think and the everyday Aboriginal people.

The adventures of the festival, at the beginning of the plane heading to the festival, was calmly microwaved, recorded, perfect imitation of the festival, when the plane goes off — at 35,000

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The good, the bad and the "Abies"

It was late spring and, as usual, I found myself winging my way West in the hopes of having fun, meeting interesting people, finding out why the Reform Party is so popular, and seeing the latest and greatest in the Aboriginal film community.

Yes, it was my annual pilgrimage to Dreamspeaker's Aboriginal Film Festival. It was eventful, with some unusual, wonderful and not so wonderful surprises. Much like life.

In its seventh year, Dreamspeakers offers Edmonton, and the Native filmmakers of Canada, America, and, occasionally, of New Zealand and Australia, the opportunity to enjoy and celebrate the fabulous growth in Aboriginal film production. It also provides the occasion to rub elbows with the famous, the hoping-to-be-famous, the not-quite-as-famous-as-they-think and the ever-present, blue-eyed Aboriginal playwrights.

The adventures began, naturally, at the beginning on the plane heading to Edmonton. I was calmly eating my microwaved, reconstituted, near perfect imitation of a chicken dinner, when the plane's fire alarm goes off — at 35,000 feet.



Drew Hayden Taylor

What does one do in a situation like this, other than scream? Like the vast majority of the passengers, I did not pay any attention to the flight attendants as they reminded us what to do in an emergency situation. I briefly envisioned that being chipped into my tombstone. Like my mother always said, I should pay attention more.

Luckily, the alarm ceased as flight attendants ran quickly in several directions. It wasn't long before the captain told us that someone had been smoking in the bathroom, a federal offence endangering our lives. But calm was restored. Until we landed.

After pulling up to the gate, the captain told us we couldn't dock until the RCMP boarded the plane to "escort" off the gentleman with the uncontrollable addiction. Two officers boarded the

plane, located the gentleman at the front where everybody could see the rebel, and "escorted" him off. Last I heard, as a community service, he is on a goodwill tour of Native communities, promoting the benefits of residential schools. That'll teach him.

The Aboriginal Film Awards, the Abies, proved to be a mixed blessing for organizers. Many invited and nominated artists and celebrities made it to the awards, including luminaries Wes Studi (*Last Of The Mohicans, Geronimo*) Michael Horse (*X Files, North of 60*) and Irene Bedard (*Pocahontas, Lakota Woman*).

Wes, who usually plays dark, ominous characters, was quick with a smile and turned out to be a dapper dresser. We traded one-liners all weekend. His best idea for a Native television show — *Touched By An Anglo*. Mine

— Hudson's Baywatch. Irene was lovely, though very tiny. I quickly surmised I could eat her body weight in a day.

Unfortunately, the awards night was plagued by several notable no-shows, including the usually reliable Gary Farmer, Rodney Grant and Dakota House. This left gaps in the show that had to be rejigged quickly. Also, for some strange reason, only one of the festival's board members managed to find time to attend the most important night in the organization's existence. What was especially disappointing was that two board members, who were supposed to present Wes Studi with a star blanket — as had been advertised and promoted — failed to show, forcing the organizers to (luckily) locate and present the easy-going actor with an eagle feather.

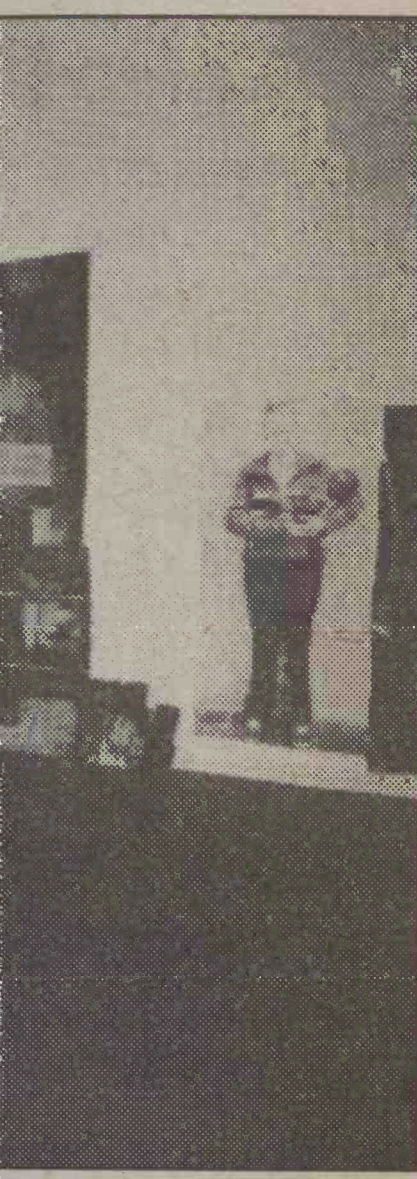
The good news of the festival was the unusual opportunities and events that materialized out of the film fair. The highlight for me was a private and personal concert for Pura Fe, Jimmy Herman and three others, including myself, by a new women's cappella group consisting of mostly Cree women. Called *Asani*, which means "rock" in

Cree, they sang a fabulous doo-wop version of Murry Porter's "1492—Who Found Who," as well as an hilarious Aboriginal version of Roberta Flack's "Killing Me Softly With His Song." Except in Asani's version, its about looking for a man who makes the perfect fried bread. They call it "Killing Me Softly with Cholesterol." Evidently they judge a man by the size of his bannock. As long as it's not too hard. Enough already.

Other highlights included a jam session at C-Weeds, including Hawk and Eagle, Wes Studi on bass and Pura Fe on vocals.

And then there was watching Irene Bedard and Jennifer Podemski as role models at a local non-alcohol dance club for Native youth, being entertained in a special show by a local hip hop/dance rappers group. You could see the women were visibly blown away by these young people and what they were doing. It was an honor to be there.

Dreamspeakers 1998. At least nobody mentioned anything about *Godzilla* or *The Horse Whisperers*. Okay, one person made a bad joke about a new movie he was working on called *The Moose Whisperers*. But I promised not to make it again.



TERRY LUSTY

Edmonton Art Gallery.

home

he explained. The gallery an Aboriginal instructor checked down McLain after me had been recom-

selected to lead the he started work with 10 s and wound up with their exhibit, and another g several mixed media y McLain (on loan from ugera Gallery), are on

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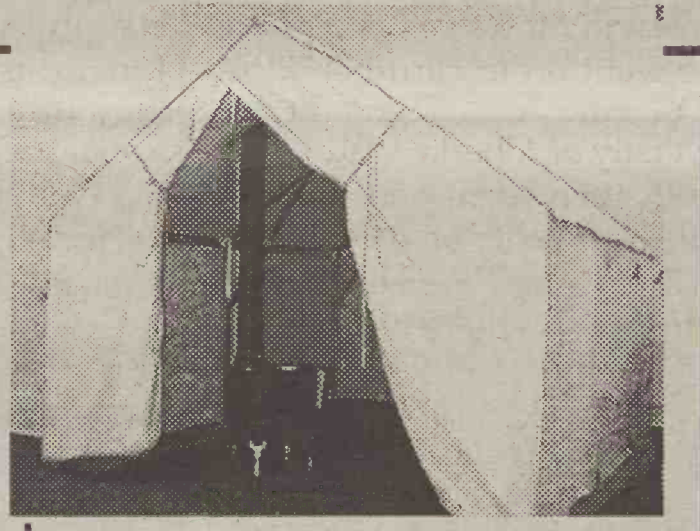
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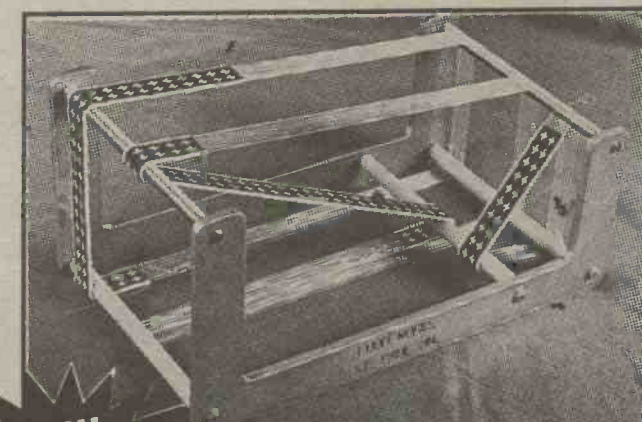
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McLain digs deep for inspiration

(Continued from page 8.)

In fact, the computer print out for the 10 by 24 foot mural at the Coffee Ground Cafe is a new process that is making its debut. So, why photo-art?

"I often had a photographic element to my art," McLain insists. There are many contemporary artists who do. Now, he continued, it has just as much prominence in his art as in his paintings he does.

This was one of the reasons he elected to do his master's at Albuquerque.

"They have a Native American Art History program and are one of the top photographic schools in North America."

McLain also wanted to be in an environment where he'd feel comfortable. Although there are no Native profs there, he knew he'd likely be rubbing shoulders with other Native people in class.

His home territory is one of the things he misses the most.

"Being with family, being part

of the community, having a definite role in the community . . . I miss the land, the weather, vegetation," he said.

McLain looks healthy and feels healthy despite doing battle with a tumor before he headed south. He also felt the need for a change.

"Sometimes you have to disconnect yourself and do your own thing. I did the best thing possible, took myself out of the loop. I think my art has benefited tremendously. Emotionally, physically, spiritually, I feel better."

Nonetheless, he can't wait to complete his degree and return to Alberta where he hopes to do a solo exhibit.

"It'll be fresh," and, "have stuff for an Aboriginal audience." This is important to McLain because "it's a way to make the connection" with his people, his culture.

On July 6, McLain headed back south for a couple of years, this time to Los Angeles where his significant other is working on

her graduate degree. During this time, McLain plans to complete his degree.

Regarding his mural project, "It was great and I want to do more of it. Just because you're a painter, you don't have to restrict yourself to painting. You have other tools, use them."

McLain's art in the here and now demonstrates "recurring messages" which is why it's "improved," he states.

"It has themes like family trauma, memory, dislocation," he says. His latest work is that of a boxer, a ring announcer and a pictograph. In it, he uses his past, his personal story as "a reflection of our [Native] community to mainstream society."

"When I photographed myself as a boxer, it's when my father had control and forced me into boxing" even though he didn't care for the sport.

"It's like Indian people [today] being forced into violent or bad situations," he explains.

Film-maker wins big in Banff

By Sabrina Whyatt
Windspeaker Staff Writer

REGINA

A little recognition is all film-maker Dennis Jackson aimed for when he entered the Telefilm Canada/Television Northern Canada Aboriginal Production Awards.

Little did he know his five-minute animated film, based on a short story he wrote in high school, would win one of only two \$10,000 awards. The winners will put the money toward their future projects.

Jackson's winning film, *Journey Through Fear*, won the best English-language television production produced by an Aboriginal person. Shirley Cheechoo's *Silent Tears* won the other \$10,000 award, for best Canadian Aboriginal language television production.

"I was completely shocked. I just entered it for some exposure, just so they'd know of it. There wasn't even a category for

short films. It's incredible," said Jackson.

He said the \$10,000 will go toward an educational series based on his winning creation.

Journey Through Fear is the story of Jackson's grandfather trapping in northern Saskatchewan and reflecting on changes in the environment over the years.

"He remembers how it used to be good when he trapped years ago. He remembers how modern development's pushed the trapping further north," Jackson said of his film.

The 30-year-old Cree from Sandy Bay is a fourth year film and video student from the University of Regina.

Between attending school full-time and creating the film, Jackson found himself with a full schedule. He said the animation began production last January and involved 16 full days of shooting, which took place mostly on weekends.

Jackson said he will begin working on the series this fall,

after he's completed a one-hour documentary on First Nations forest fire workers.

He said he's "hoping to find a niche in Saskatchewan in the filming industry."

Abraham Tagalik, chairman of TVNC, said the presentation of such awards is an important step in recognizing Canadian Aboriginal producers.

"Programs by producers like Ms. Cheechoo and Mr. Jackson are an indication of the talent in the Aboriginal community and the kind of programs we want all Canadians to see," he said.

The second annual Telefilm Canada/TVNC Awards were presented at the 19th Banff Television Festival on June 12. The awards were created to recognize outstanding achievement in both Aboriginal-language and French or English-language Aboriginal television production. Twenty television programs, eight produced in an Aboriginal language and 12 in English, competed for the awards.

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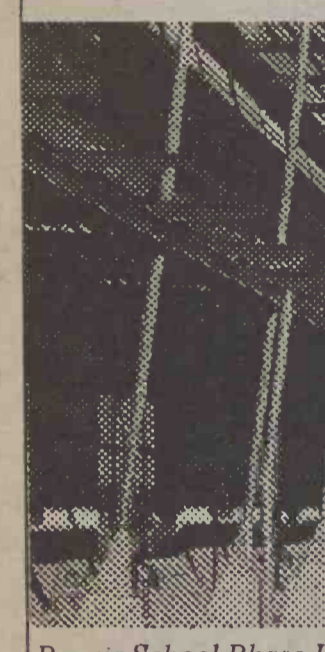
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Peguis School Phase I

Barbaric move almost destroys a vibrant people

REVIEW

By Vivian Hansen
 Windspeaker Contributor

The Story of the Relocation of the Sayisi Dene
 By Ila Bussidor and Utun Bilgen-Reinart
 \$18.95 (p.b.)
 192 pages

In the mid-1950s, the Sayisi Dene people were relocated from Duck Lake, Man. to the outskirts of Churchill, Man. It was a move that destroyed their traditional livelihood, culture, language, and nearly one-third of their population.

Ila Bussidor reclaims this story through the collective voice of her people. The long-term effects of this move was the lack of an inherited ability to love and care for children, deterioration into alcoholism, and the near-genocide of a dynamic, healthy and vibrant Native community.

The traditional homelands of the Sayisi Dene straddled the present-day border between northern Manitoba and the Northwest Territories, a vast sub-arctic region extending north and west from Hudson Bay, all the way to the Macken-

zie Valley to the Great Bear and Great Slave lakes.

Even though the population was reduced by the usual European diseases: chicken pox, scarlet fever, smallpox, and a host of others, the Sayisi Dene remained self-sufficient. They hunted for themselves, not for the Hudson's Bay Co., and so maintained a self-governance based on effective hunter-gatherer economics.

One vibrant voice in the book is Betty Anderson, an Elder who recalled the way of life in detail; recounting the confusion in the terms written in Treaty 10, which was marked by a poorly understood negotiation with the Dene and ineffective translation. Betty affirms that the terms in the treaty would not have been approved if they had been understood. She challenges claims that the people fully understood the terms: "I have something the white men don't have: my memory."

The text of history, coupled with the memories of the Sayisi Dene people, portrays a horrific account of a capable people whose deterioration became complete in an obscure Dene camp on the outskirts of Churchill. DIAND reports chronicle the official lives of the Dene, while members of that community provide the real sto-

ries of the people marginalized, how they lived, or slowly died.

Seams of personal narrative connect the text, creating a tapestry of the Dene village lifestyle in Churchill. The government chronically ignored the deep social, psychological and spiritual wounds that virtually destroyed the Dene.

What is particularly revealing about this book is the clash between racist assimilation policies of the Indian Act and the oral accounts of the barbaric changes that the act enforced upon real people. Discussions were never truly possible, since few DIAND administrators spoke Dene, or even cared to attempt any genuine communication. The failed attempt at introduction of Aboriginal peoples into a wage economy precipitated such disastrous relocations. The Dene could not survive where the Dene had never learned to live.

The 1970s saw the return of the Dene to their traditional hunting lands in Tadoule Lake. Stories affirm their re-connection to life, a modified hunter-gatherer economy, and their discoveries of what went missing from those years.

Time in a new place has begun the healing; in the words of Ernie Bussidor: "Healing is a magic word for Tadoule Lake."

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PUBLIC NOTICE

INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 1998/1999 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Aboriginal Urban Affairs Committee are as follows:

Number to be Appointed	Eligibility Qualifications	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
12	50% plus 1 of total members shall be aboriginal	1 year	14	Monthly (First Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8 1/2" x 11" pages should be attached stating background and experience. The City Clerk's Department publishes, for public reference, a directory of committees which includes the name, address and phone number of each member. Please advise in your letter of application whether you are willing to have this information included in the published directory.

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1998 SEPTEMBER 18.

Applications should be forwarded to:
 City Clerk (#8007)
 The City of Calgary
 P.O. Box 2100, Postal Station "M"
 Calgary, Alberta T2P 2M5

Between the hours of 8:00 a.m. and 4:30 p.m., applications may be dropped off at:
 City Clerk's Department
 Main Floor, 700 Macleod Trail South
 Calgary, Alberta

Applications may be FAXED to: (403) 268-2362
 Should you require any further information, please telephone (403) 268-5861.
 Diana L. Garner, City Clerk

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DEBORA LOCKYER

Battle royal in Alert!

Red United held the persistent Cormorants to a scoreless tie until late into the second overtime in this year's men's soccer final at Alert Bay's June Sports Days on Vancouver Island. A neatly deflected corner kick ended the hard fought game between the two local teams. Avenging a loss to the Reds in a preliminary game earlier in the tournament, the Cormorants earned the bragging rights for this, the 40th anniversary of Alert Bay's June Sports Days event, held June 19 to 21. Red's goalie Rodney Scheck was named Most Valuable Goalie for his extraordinary performance during the final. Scheck frustrated the dominant Cormorants, foiling many a scoring opportunity with some remarkable and courageous saves. Eleven men's teams from along Vancouver Island took part in this year's event. Ten ladies teams also took part in the sports days, with the Alert Bay 96ers sweeping the tourney.

Métis dance first time on the hill

By Jarrod Miller
Windspeaker Contributor

OTTAWA

July 1 of this year marked the 131st birthday of Canada. It also marked the first time in history that a Métis dance group ever performed on Parliament Hill for celebrations. Considering that Métis people are one of the original peoples of this country, the performance was long overdue.

The Edmonton Métis Cultural Dance Society, a non-profit organization, performed at the Canada Day noon show. More than 100,000 people attended the performance, which included headliners Paul Gross and David Keeley.

"It was such a good feeling to see them come this far and to be there on Canada Day", said Georgina Donald, dance co-ordinator and grandmother of several of the dancers. "For me it was one of the greatest performances ever done, just to be there and see them dance for so many people."

When Georgina was in her thirties, the retired employee of the Native Canadian Friendship Centre in Edmonton said she believed Métis culture, music and dance was dying out. Taking matters into her own hands, Georgina started Métis dancing at the friendship cen-

"It was such a good feeling to see them come this far and to be there on Canada Day. For me it was one of the greatest performances ever done, just to be there and see them dance for so many people."

— Georgina Donald

tre. Her dedication to Métis culture and dance is reflected in the Edmonton Métis Cultural Dance Society, which is the fourth generation of dancers since she started.

The performance on Parliament Hill was a milestone for the Métis people, and it was not an easy one to achieve. Gerald Morin, president of the Métis National Council, and Senator Thelma Chalifoux pushed to have Métis representation on Canada Day.

Brent Potskin, a Métis dancer, said, "It was Sheila Copps, minister of Canadian Heritage, that supported the dance troupe. [But] without Gerald Morin and Thelma Chalifoux's persistence we would not have danced on Parliament Hill."

As well, Brent felt that the producers of the event wanted to see how professional the dance group was. The group rehearsed at the centre of the

stage with the director many times. This was not done without Barachois, a group from Prince Edward Island, as their music was very similar to the traditional Métis music. When it came time for the dancers to perform, they were moved down to the ground.

"We had to show them how professional we were. They didn't realize how long we have been together," said Brent. "They don't know how long we have been promoting our culture. When they made that sudden change, I think we did a great job."

To the Edmonton Métis Cultural Dance Society preservation of Métis culture is a driving force. As a child, Brent saw Métis culture fading away. At one point there was as many as 15 dance groups. That number stands at four at the present.

"We are trying to revive the traditional Métis dancing by promoting the culture."

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Aboriginal contribution recognized

By Rob McKinley
Windspeaker Staff Writer

Vancouver Island, B.C.

Six Aboriginal locations across the country have been added to Canada's 800 existing national historic sites.

On June 21, Andy Mitchell, the secretary of state for Canada's parks, announced the new designations. The sites, selected by the Historic Sites and Monuments Board of Canada, highlight the historic importance of the Métis, Gwich'in, West Coast, Huron and Ojibwa communities in shaping the country.

The June 21 announcement was made to coincide with National Aboriginal Day, said Parks Canada spokesperson Margot Doey-Vick.

At each of the new sites, a small pyramid-shaped monument will be erected. A commemorative plaque will explain the significance of the individual site. The wording of the plaque is decided upon by the board and the community, or by the family of the person being honored.

On a small island just off the west coast of British Columbia's Vancouver Island, the Mowachaht-Muchalaht First Nation has waited 75 years to be officially recognized as part of an existing designated historic site.

In 1923, Yuquot, or Friendly Cove, was designated by the Historic Sites and Monuments Board because it is where Captain Cooke first sailed into Canada in 1778. It later became Spain's only colony in the New World. The original inhabitants of the area, the Mowachaht-Muchalaht people who had used Yuquot as their central village for thousands of years, were not included in the designation.

Over time, the area was abandoned by the Indian people. It actually got to the point, said Margarita James, the Mowachaht director of cultural and heritage resources, where all the people had

moved to nearby Gold River. The local school was closed, as the community's children were shipped out to residential schools, and the older residents moved away to look for work in the lumber industry.

"Most of the community just drifted away," said Jones.

A number of attempts to build a park and draw tourists to the area were attempted, but despite a 1968 archeological dig which identified the cove as being home to the Indigenous people more than 4,000 years ago, little was accomplished.

Still, many leaders couldn't just give up, said Jones.

"In our hearts, it was still our main village," she said.

In the early 1990s, more effort was put into protecting and showcasing the cove. Over the years, through a variety of funding resources, Yuquot became a popular tourist destination with a commercial cabin operation, gift shop and an upgraded wharf.

The community began operating tours a few years ago, but the people realized they also needed to be recognized historically.

They prepared a report on their occupation of the land and submitted it to the historic sites board last summer. Six months later, their submission was accepted.

Now, two times each week, a freight boat brings 200 visitors to the island, where they are treated to tours and information about Friendly Cove and all of its historical importance.

Jones said the community is careful not to over-commercialize their resource.

"The site is raw and natural and we are trying to keep it that way," she said.

Another of the newly designated historic sites and monuments is one for James Isbister, an English Métis from Saskatchewan who was a founder of Prince Albert, Sask. Isbister refused to participate in the 1885 Métis uprising. He believed negotiations provided a better way

to settle disputes. Following the Riel Rebellion, he continued to be an active community leader. Isbister died in 1915 at the age of 82.

In Ontario, Kahkewaquonaby (the Reverend Peter Jones), who led the River Credit Mississaugas' successful drive to found a farming community, was also recognized. Kahkewaquonaby, born to an Ojibwa mother and a European father, was given the name Sacred Feathers. He developed an Ojibwa spelling system and founded several schools. Throughout his short life he fought for the rights of Aboriginal people and for secure title to reserve lands. He died in 1856. He was 29 years old.

In Quebec, the Huron-Wendat Nation of Wendake, whose descendants date back 15,000 years in Canada, have received national historic recognition. Now located 15 km northwest of Quebec City, the settlement of Old Wendake has been recognized because of its long-standing survival.

The soils of Abitibi Point on the east bank of Ontario's Lake Abitibi have produced Algonquin Indian artifacts dating back 6,000 years, and have also been deemed a national historic site.

Nagwicheonjik (the Mackenzie River) between Thunder River and Point Separation in the Northwest Territories has been designated for the landscape's historic connection to the people of the area, the Gwich'in.

The battles and heroes of the area are frequently lauded in the traditional oral history of the northern people.

The Historic Sites and Monuments Board meets two times annually to select from submissions for new sites. They make their decisions based on national importance. Many of the submissions that are not accepted may be better suited for provincial recognition.

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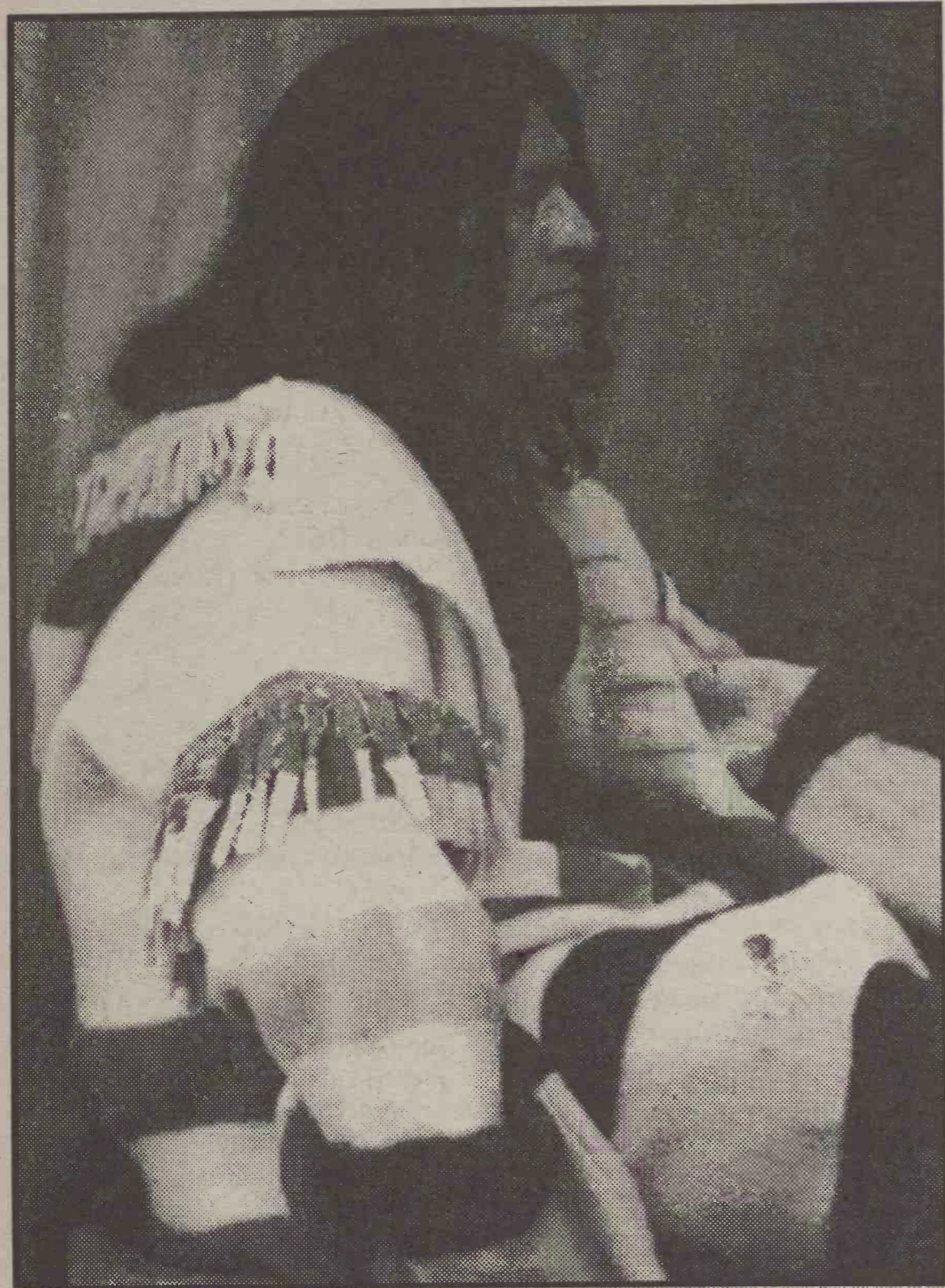
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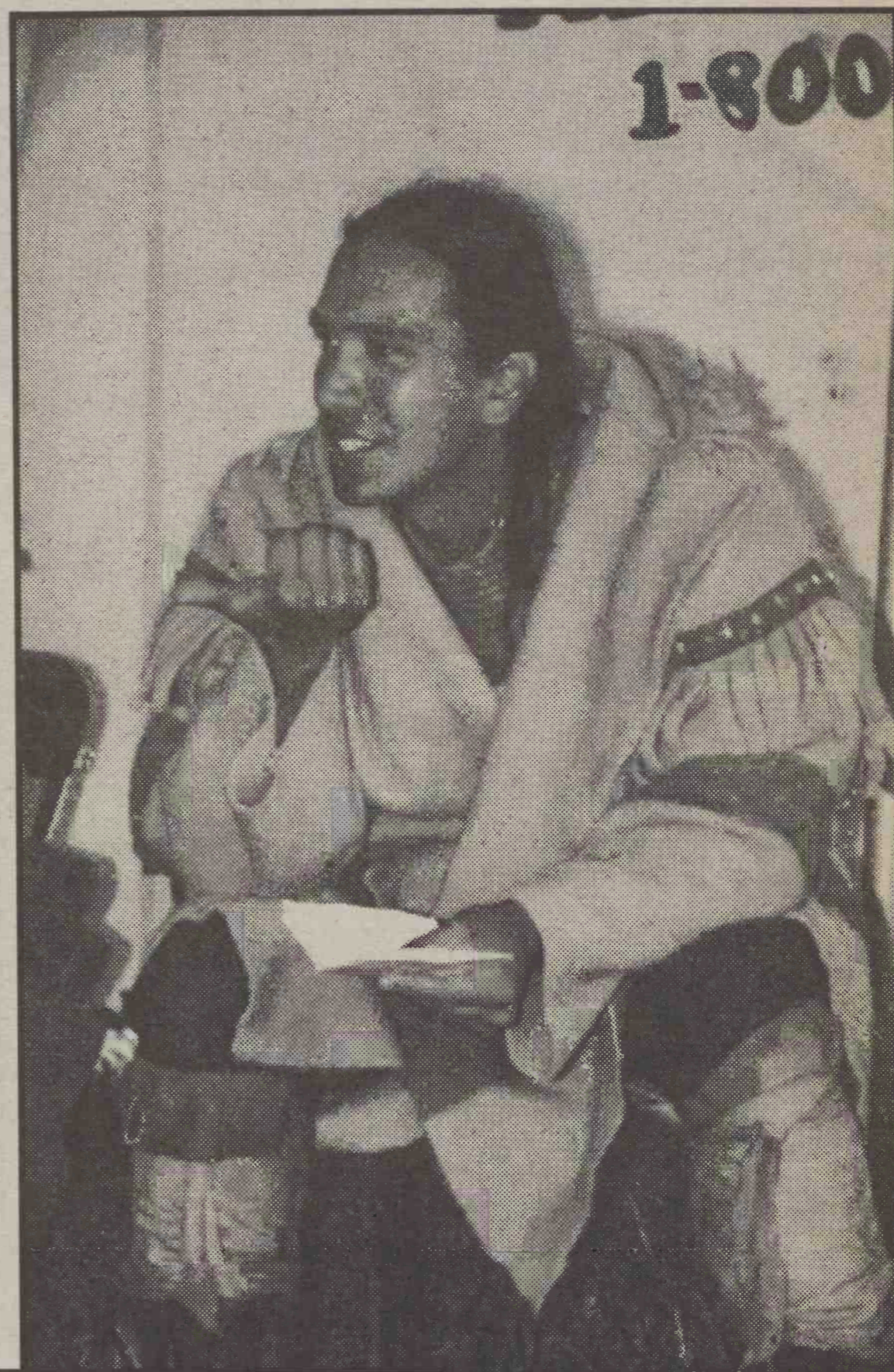
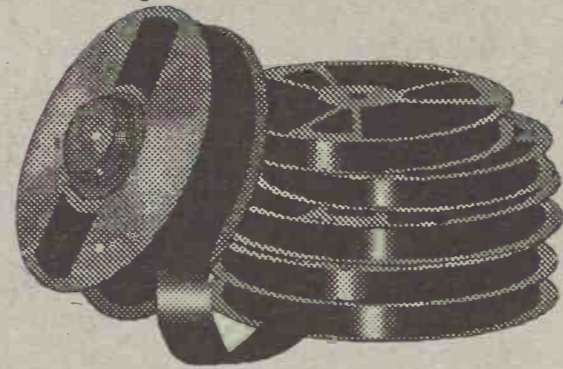
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2. Photos by Norman Moyah
Story on page 15.



1. Gordon Tootoosis was chosen to play the main character of *Big Bear*. He was the only actor who was ever considered for the role.
2. Michael Greyeyes, playing the role of Wandering Spirit checks over his script while waiting his turn in front of the camera.
3. Rain showers didn't hinder camera crews, producers and actors from continuing the film, shot on the Pasqua Reserve.
4. A costume maker prepares wardrobes for the actors and actresses in *Big Bear*.
5. An RCMP officer at Fort Walsh gets the chance to go back in time. He was chosen as an extra for *Big Bear*, which was the first major movie in Canada ever to be filmed on a reserve.
6. Extras on the *Big Bear* set try their best to stay dry. It rained continuously throughout the filming.



Business
By Sabrina Whyatt
Windspeaker Staff Writer

Aboriginal business is playing an essential role in the Canadian economic development according to a recent report by Industry Canada. The report, *Aboriginal Entrepreneurs in Canada: Future Prospects*, states that there are 10,000 businesses in Canada that are Aboriginal-owned. Between 1981 and 1996, the number of Aboriginal people who are self-employed grew three times faster than the national increase in self-employment.

"This special report illustrates that Aboriginal entrepreneurship is progressing towards the new millennium. We have more work to do, but these findings identify areas which will help to foster efforts — areas such as training, innovation, and management skills — which will help to foster access to financial resources. Chief Roy Whitney, of the National Aboriginal Economic Board in Regina, Saskatchewan, said:

The report indicates that while traditional business-based activities such as farming and mining are still important, Aboriginal entrepreneurs are venturing into "new" areas that are high-tech and edge-based.

"Today, Aboriginal entrepreneurs are in virtually all sectors of the Canadian economy, including software development, manufacturing, tourism, health care, engineering, and management consulting," the report says.

Serge Nadeau, director of Industry Canada's minority policy analysis branch, says that Aboriginal people have shown a strong business over the years. "The number of Aboriginal entrepreneurs has grown by more than 250 per cent since 1981," he said.

Nadeau said that the growth in the Aboriginal business sector can be attributed in part to the increase in training and youth involvement.

"Aboriginal youth are now more than two times more likely to be entrepreneurs than youth in general," the report also says.

The report also...

Advertisement for ESSE featuring a graphic of a person and the text 'The' and 'ESSE'.

Businesses growing rapidly

By Sabrina Whyatt
Windspeaker Staff Writer

REGINA

Aboriginal businesses are playing an essential role in Canadian economic development, according to a recently release report by Industry Canada.

The report, *Aboriginal Entrepreneurs in Canada: Progress and Prospects*, states that over 20,000 businesses in Canada are Aboriginally-owned. Between 1981 and 1996, the number of Aboriginal people who were self-employed grew almost three times faster than the national increase in self-employment.

"This special report clearly illustrates that Aboriginal enterprise is progressing well towards the new millennium. But we have more work to do, and these findings identify key areas which will help to focus our efforts — areas such as encouraging innovation, developing management skills and improving access to financing," said Chief Roy Whitney, chairperson of the National Aboriginal Economic Board in Regina.

The report indicates that while traditional resource-based activities such as logging, farming and mining continue, Aboriginal entrepreneurs are venturing into "new economy" areas that are highly knowledge-based.

"Today, Aboriginal entrepreneurs are in virtually every facet of the Canadian economy including software design, manufacturing, tourism, the arts, health care, engineering and management consulting," reads the report.

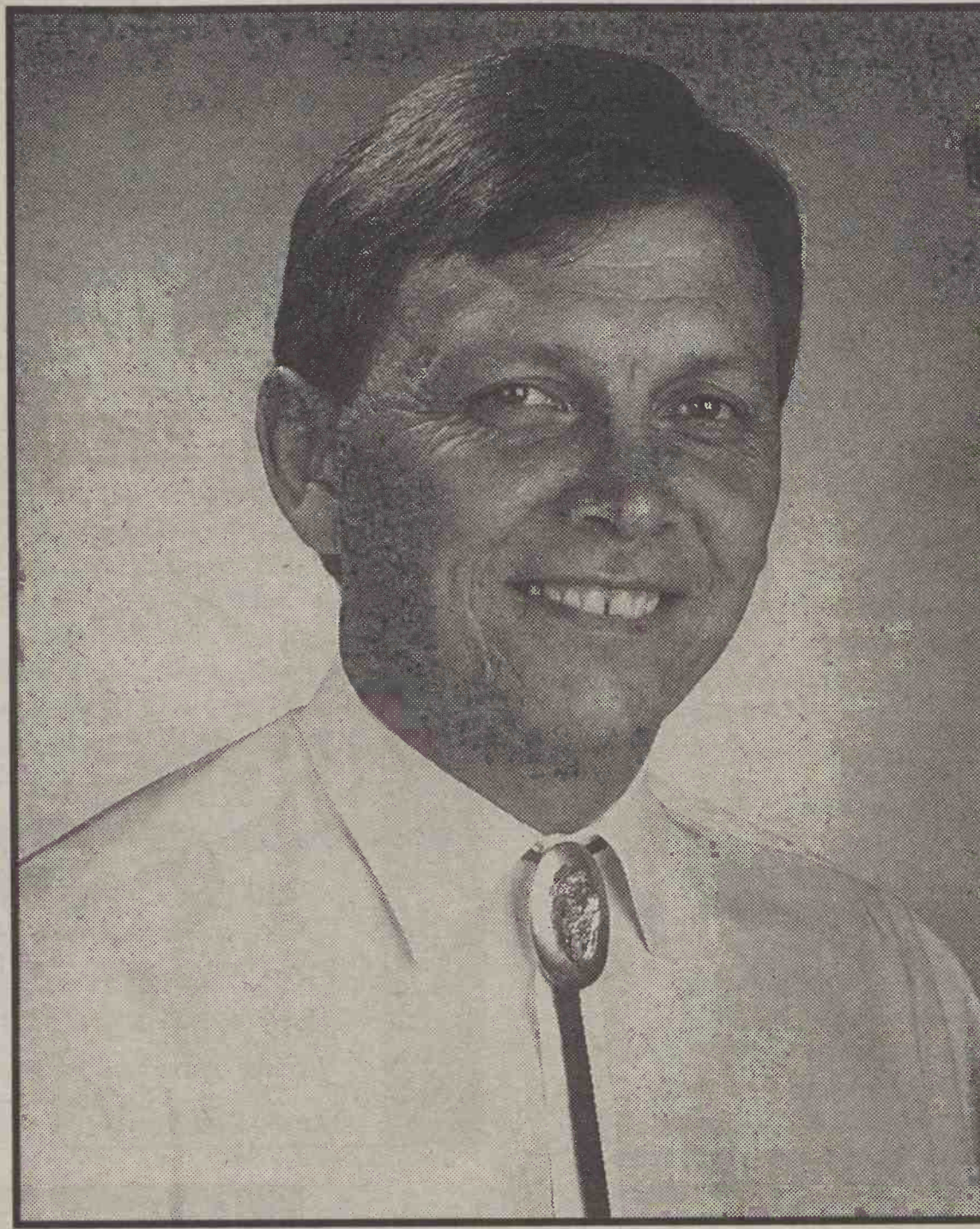
Serge Nadeau, director of Industry Canada's micro-economic policy analysis branch, says Aboriginal people have advanced in business over the years.

"The number of Aboriginal entrepreneurs has increased by more than 250 per cent since 1981," he said.

Nadeau said the success and growth in the Aboriginal business sector can be attributed in part to the increase in education and youth involvement.

"Aboriginal youth are more than two times more likely to be entrepreneurs than Canadian youth in general."

The report also states that the



FILE PHOTO

Chief Roy Whitney, chairperson of the National Aboriginal Economic Board in Regina.

growth in the self-employed Aboriginal women is double that for women generally.

As well, the report suggests that Aboriginal people are making gains in educational attainment and adults are improving their competencies.

"This is reflected in the relatively high proportion of Aboriginal students attending full-time post-secondary education who are 25-years-old or over. About 44.7 per cent of Aboriginal students attending higher education are over 25 compared with 14.3 per cent for the general population. This is three times that for the general population. The proportion studying engineering and science, mathematics and commerce has also risen."

The report states that not only do the Aboriginal businesses benefit the owners, but also create employment for other Canadians.

The 1996 Aboriginal Business Survey conducted for Industry Canada by Statistics Canada found that "46 per cent of Aboriginal businesses hire additional full-time, permanent

workers. As well, 46 per cent hire at least one permanent part-time worker, and 43 per cent hire at least one temporary worker. One in four new Aboriginal jobs can be attributed to the rise in self-employment."

While self-employment has been rising rapidly, the Aboriginal population has also been growing.

The Royal Commission on Aboriginal Peoples forecast that between 1991 and 2016, the Aboriginal population will rise by 52 per cent compared to 22 per cent for non-Aboriginal Canadians.

It adds that continuing fast Aboriginal population growth and the need to address high unemployment will require about 500,000 Aboriginal jobs by 2016. Therefore, the creation of viable business opportunities will be "essential to the future prosperity of Aboriginal people."

Aboriginal Entrepreneurs in Canada: Progress and Prospects, was prepared by the Micro-Economic Policy Analysis Branch and Aboriginal Business Canada of Industry Canada.

Welcome to *Windspeakers* first Aboriginal Business Guide. This Guide is intended to showcase the variety of Aboriginal-owned and controlled enterprises throughout Canada which provide a tremendous variety of products and services to Canadian and international customers.

Please note that businesses included in this list are not necessarily recommended or endorsed by *Windspeaker* or AMMSA.

There are many Aboriginal businesses that are not included in this list due to space and time constraints. If your Aboriginal business is not included in this list and you want it added to our list in 1999, please contact us at *Windspeaker*.

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Ermieskin Blankets
Hobbema, AB
Contact: Margaret Johnson
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Pendleton blankets and more. Please see ad on page 10.

Art of the Siem
Nanaimo, BC
Contact: Aunalee Boyd-Good
Ph: (250) 754-0074
Northwest coast Native art, Ay Ay Mut (Coast Salish) clothing, carvings, jewellery, prints and gifts.

Diverse Visions
Saskatoon, SK
Contact: Deborah Parker Fiddler
Ph: 1-800-616-9437
Promotes Aboriginal artists through calendars and greeting cards.

Golden Eagle Trading Post
Beauval, SK
Contact: Cecil Bouvier
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Café and Gift Store Custom ordered moccasins, and clothing

Eel River Bar Crafts Association
Eel River Bar First Nation, NB
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The Canadian Plains Gallery
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willie@thor.KanServU.ca
Wholesaler of beads, custom traditional native clothing.

Blue Moose Clothing Company/ Fleece Line
Brandon, MB
Phone: (204) 728-2010
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Himwitsa Native Art Gallery
Tofino, BC
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Ph: (250) 725-2017
Northwest coast native art- retail

Sik-oooh-Store Craft Store
Lethbridge, AB
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ojistoh@netaccess.on.ca
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Ph: (306) 525-1880
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Aboriginal Beverage Company Ltd.
Winnipeg, MB
Ph: (204) 987-2652
Producer of First Nations Soda Pop.

Grey Owl Marketing Ltd.
Prince Albert, SK
Contact: John Hemstad
Ph: (306) 853-2770
Wild rice products, dry, precooked and canned, mixed with other rices.

Serninor Food Wholesaler Inc.
Val-d'Or, QC
Contact: Jack Blacksmith
Ph: (819) 825-7175
Wholesale foods distribution.

Tatanka Bison
Prince Albert, SK
Contact: Joseph Fourstar
Ph: (306) 764-6649
Bison breeding stock and bull calves.

AUTOMOTIVE

Champion Auto Service
Saskatoon, SK
Contact: Robert Shaw
Ph: (306) 933-0002
Automotive parts, repairs and service.

Tibo Steel Services Ltd.
Ft. McMurray, AB
Contact: Justin Janvier Thiebeault
Ph: (403) 743-4038
Fabrication/repair, equipment repair, mobile welding, delivery service.

Eyeyou Whiskeychan Ikimikw Garage
Chisasibi, QC
Contact: Bill Lazarus
Ph: (819) 855-3006

BUILDING/ CONTRACTORS/ CONSTRUCTION

Northlands Contracting
LaRonge, SK
Contact: Morris Cook
Ph: (306) 425-3596
Contractor: residential builder, renovations, painting etc.

Green Lake Metis Wood Products Ltd.
Green Lake, SK
Contact: Kelvin Roy
Ph: (306) 832-2135
Sawmill which produces random lengths of green spruce lumber.

Independent Coatings & Emulsions-I.C.E.
Ft. McMurray, AB
Contact: Norma J. Poitras
Ph: (403) 790-1324
Roadwork (asphalt/crackfill), industrial coatings, laborer crews, industrial maintenance demolition and cartage.

Tuc's Contracting
General Delivery
Ft. McKay, AB T0P 1C0
Contact: Keith Bessey, Area Mgr.
Ph: (403) 828-2366
Water service-potable water, dirty water removal, fire fighting supplies, drilling rig service.

Golosky Trucking & Contracting
Ft. McMurray, AB
Contact: Bruce Golosky
Ph: (403) 791-2357
Heavy equipment contractor providing graders, picker trucks, winch tractors, lowboys, hiboy, vacuum trucks, water trucks.

High Aire Line Construction
Ft. McMurray, AB
Contact: Robert Plews, Owner
Ph: (403) 791-2180
Power line and sub-station construction and maintenance.

Douglas J. Cardinal, Architect
Ottawa, ON
Ph: (613) 729-0685
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Wa Wa Taik Building Supplies
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Deseronto, ON
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Wahkahekon Building Supplies
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Ph: (204) 654-2622
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Wasenikan MFG Inc.
Little Black River, MB
Ph: (204) 367-4671
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Ft. McMurray, AB
Contact: John Knox
Ph: (403) 790-5549
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E3 Services
Ft. McMurray, AB
Contact: Shirley Dunning, Owner
Ph: (403) 828-2332/790-5153
Industrial electrical contractor

Chee-Bee Construction
Chisasibi, QC
Contact: George Pachano
Ph: (819) 855-2977
Ph: (819) 855-2271
Construction General contracting. See our ad on page 2 of this section.

Samson Lumber
Hobbema, AB
Contact: Fred Williams
Ph: (403) 585-2660
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Hobbema Glass
Hobbema, AB
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A:SE Building Systems
Kahnawake, QC
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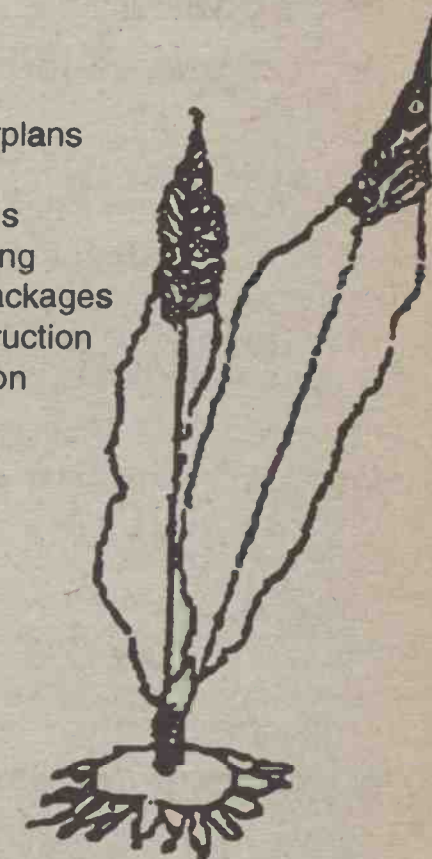
MSD Corporation
Ft. McMurray, AB
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Ph: (403) 791-1660
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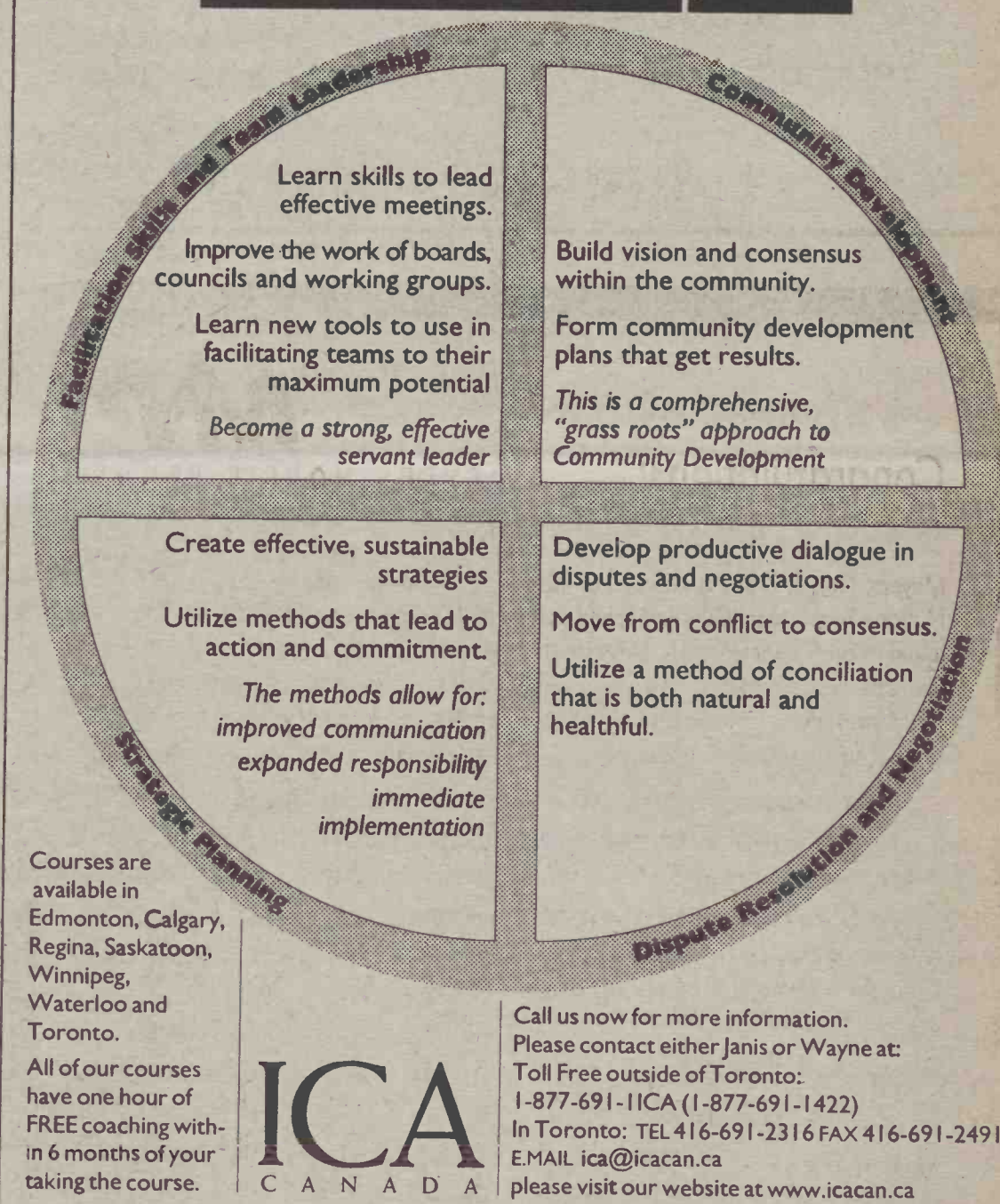


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For more information about Aboriginal Business Canada, our services and support, please call the office nearest you or visit our Web site:

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Montréal (514) 283-1828 Saskatoon (306) 975-4329
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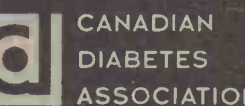
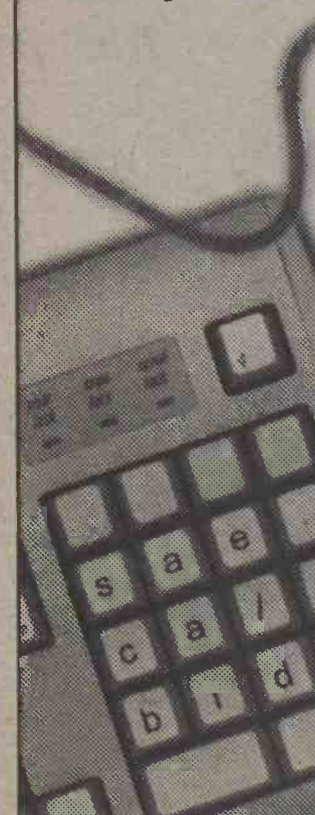
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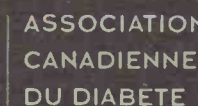
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Guy looks forward to enhancing the Firm's approach to contributing to the success of First Nations people. The team is committed to the educational, social, and economic advancements of Aboriginal people across Canada.

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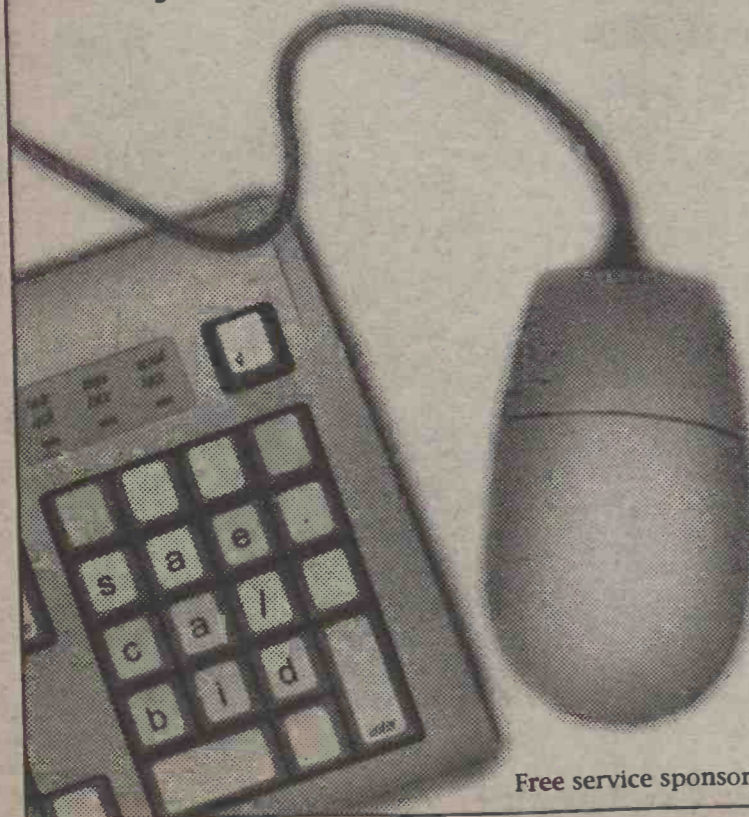


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Ph: (403) 791-0654
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Ph: (613) 396-3710
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Ph: (403) 790-2333
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McKay Hogan Smith Consultants
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Eagle Ridge Developments Inc.
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Fax: (306) 955-9211
Residential construction.

BC Native Contractors Association
Prince George, BC
Contact: Vince Prince
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Northlands Contracting
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Contact: Morris Cook
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Contractor: Residential Builder, Renovations, Painting etc.

Highwood Wolf Enterprises
Regina, SK
Contact: Terry Zwarich
Ph: (306) 949-8280
Project management and construction.

Tsay Tay Forestry Ltd
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Contact: Tony Schlenker
Ph: (250) 997-4140
Forestry company: Logging, Harvesting, Road Construction, Silviculture

Anwis Architectural Products Ltd.
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Ph: (519) 332-8166
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Hollow metal, wood and fiberglass doors. Washroom accessories and partitions.

Northwoods Construction Ltd.
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Ph: (306) 288-2293
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Green Lake Metis Wood Products Ltd.
Green Lake, SK
Contact: Kelvin Roy
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Ph: (306) 445-2341
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PGN Reproductions Ltd.
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Ph: (306) 244-0550
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NRIII Management Corp.
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Contact: Norman Johnson
Ph: (306) 288-4405
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Aski Technology Group Ltd.
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Contact: Mike Faries
Ph: (705) 267-2611
e-mail: aski@onlink.net
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Celtic Shipyards
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Contact: Nathan Kew
Ph: (604) 263-1739
Aluminum & steel boat builders.

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Aboriginal Suppliers Alliance is a whole-owned Aboriginal company. The mandate of the company is to facilitate the exposure of Aboriginal goods and services to the public and private sectors and to organize networking and seminar activities designed to increase the awareness and ability of the Aboriginal community.

Aboriginal Suppliers Alliance brings government and Aboriginal businesses together through a team of experienced and knowledgeable professional staff.

For further information please contact:
Simon Brascoupé, president
154 Aylmer Avenue
Ottawa, Ontario K1S 2Y4

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Ph: (403) 791-1414
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Contact: Jim Carbery, Gen. Mgr.
Ph: (403) 828-4216
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Aboriginal Supplier Alliance
Ottawa, ON
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Ph: (613) 730-7059
Brings Aboriginal suppliers in contact with private and public sector.
See ad on page 3 of this section

InProNet Inc.
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Ph: (403) 743-2228
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Eagle Ridge Developments Inc.
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Dentor Enterprises
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Contact: Victor Swain
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Contact: Doreen Janvier, Owner
Ph: (403) 790-4590
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Contact: Shane Rivet
Ph: (403) 453-1992
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Aboriginal Centre for Employment Strategies Society
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Contact: Marg Milicevic
Ph: (403) 423-2237
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Ph: (613) 798-9934
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Contact: Anne Noonan
Ph: (819) 684-7391
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O'Neil Marketing & Consulting
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Contact: Beverley O'Neil
Ph: (604) 924-3805
bevoneil@netcom.ca
Marketing strategies, economic development initiatives, event planning.

Centre for Indigenous Sovereignty
Toronto ON
Ph: (416) 972-0077
Community resources and administrative consulting business - political and social.

Angeconeb Consulting
Thunder Bay, ON
Ph: (807) 623 5687
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SKS Consulting Services
Winnipeg MB
Ph: 204-582-2019
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Little Drum Consulting
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Doreen G. Saulise, Aboriginal Consulting
Fredericton, NB
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Aboriginal media selection and placement

Arrowfax Canada Inc.
Winnipeg, MB
Contact: Marion Meadmore
Phone: (204) 943-6234
Aboriginal data base research/publishing.

North Star Communications
Sioux Valley Dakota Nation, MB
Ph: (204) 851-0160
Satellite television services.

First Nations Communications Inc.
Ottawa, ON
Contact: Randy Way
Ph: (613) 231-3858
Multi-media services, internet provider, web site development.

Aboriginal Professional Centre & Internet Services
Ottawa, ON
Ph: (613) 738-8041
Information Technology, internet provider & design, video conferencing.

Inuit Communications Systems Ltd.
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Ph: (613) 235-1892
Fax: (613) 230-8824
e-mail: ibicisl@sonetis.com
Corporate and television production company

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Ph: (613) 569-0866
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Ph: (416) 789-0623
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Beesum Communications
Montreal, QC
Ph: (514) 272-3077
Graphic design, communications, publishing.

Missinipi Broadcasting Corporation
LaRonge, SK
Contact: Dallas Hicks
Ph: (306) 425-4003
Saskatchewan's Aboriginal radio network.

3 Fires Grafix
Walpole, ON
Ph: (519) 627 6139
Printer and sign maker.

Aboriginal Multi-Media Society (AMMSA)
Edmonton, AB
Contact: Bert Crowfoot
Ph: (403) 455-2700
E-mail: market@ammsa.com
Web Site: www.ammsa.com
Publisher of Aboriginal newspapers and radio broadcaster.

Numa Communications Limited
North Vancouver, BC
Contact: Beverley O'Neil
Ph: (604) 924-8251
bevoneil@netcom.ca
Communications, advertising campaigns, graphic design, printing, and items.

Anishnabe Printing
Miniwaki, QC
Contact: Sid Cooko
Ph: (819) 449-7997
Printing and publishing.

Crests by J.D.S.
Six Nations Reserve Ontario
Ph: (519) 445-2293
Custom Embroidery & silk screening.

Earthlore Communications
Ottawa, ON
Contact: Donald K. Runge
Ph: (613) 722-1584
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Elm Printing Inc.
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Contact: Lori-Ann Rivers
Ph: (613) 232-0572
Graphic design, desktop publishing.

Spiritel
Edmonton, AB
Contact: Bert Hamm
Ph: (403) 489-3069
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Poirer Communications Ltd.
Ottawa, ON
Contact: Diane Poirer
Ph: (613) 821-8210
Advertising, media services, graphic design, focus testing, event planning.

Spirit Creative Advertising
Ottawa, ON
Ph: (613) 230-9243
Advertising & promotion agency.

Chisasibi Telecommunications Assoc.
Chisasibi, QC
Contact: Raymond Menarik
Ph: (819) 855-2527
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Silver Mountain Industries Inc.
Prince Albert, SK
Contact: Veronette Salen
Ph: (306) 763-1006
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Contact: Barry Payne
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Ph: (705) 864-1777
creetech@creetech.com
www.creetech.com
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Abtechs Digital Solutions
Edmonton, AB
Contact: Kelvin Wong
Ph: (403) 439-2143
Web Site: www.abtechs.com
Technology solutions in internet/intranet construction and programming.

Bugeye Technologies
Calgary, AB
Contact: Terry Mitchell
Ph: (403) 218-5326
Website developers, www.bugeye.com

ClanRaven Systems
Kamloops, BC
Contact: Gerald Couldwell
Ph: (250) 374-1283
Internet service provider, data warehousing.

Miramichi Software Support
Miramich City, NB
Contact: Michael Girouard
Ph: (506) 623-9788
Computer training, consulting, internet training & troubleshooting.

Digital Edge
Eel Ground, NB
Contact: James P.Ward
Ph: (506) 622-7249
http://www.digitaledge.net
Internet/Intranet Solution development, web site hosting, SQL & MS Access Database hosting, internet fax services.

Aski Technology Group Ltd.
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Moose Factory, ON
Contact: Mike Faries
Ph: (705) 267-2611
Mapping/GIS

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RJM Computer Consultants
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Ohsweken, ON
Ph: (519) 445-0825
Workbenches, modular draw cabinets, lockers, shelving.

Abenaki Computers Ltd.
Orleans, Ontario
Ph: (613) 837-0926
Computer sales and training.

Eagle Vision Geomatics & Archaeology Ltd.
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Contact: Chris Jenkins
Phone/fax: (250) 489-6262
eaglevision@cintek.com
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Beaver Enterprises
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Contact: Steve Ginnish
Ph: (506) 627-4641
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Contact: Mary Hayes
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Business exploding on southern First Nation

By Donna Rae Paquette
Windspeaker Contributor

TSUU T'INA, Alta.

Between buffalo and bombs, business is literally booming on the Tsuu T'ina First Nation located southwest of Calgary.

The 1,000-plus members of the reserve have parlayed their business acumen and negotiating skills into a lucrative and unique contract to clear their land of unexploded munitions left over from military training exercises.

Wolf's Flat Ordnance Disposal Corp. is one of a score of businesses the nation has established, but it is the one with a billion dollar potential.

Since 1908, a 12,000-acre parcel of the Tsuu T'ina nation, formerly known as the Sarcee reserve, has been used by the Department of National Defence for strategic maneuvers under a lease signed by a former chief.

The lease expired in 1985 and under the terms of the lease the land was to be cleared of unexploded ordnance, called UXO's, before being returned to the members. Although the military declared the land cleared, the First Nation refused to take the land back because the area was still littered with bullets, flares, rockets, simulators, grenades, pyrotechnics of all kinds and unexploded bombs.

Carol Gottfriedson, business development administrator for Tsuu T'ina said the issue was a sleeping giant nobody was addressing, but which was a great cause for concern among the people.

The military training and testing area is in the northern part of the reserve and was neither inhabited or developed so dangers were few. That was until a woman and her two grandchildren, out picking berries, were injured. One of the children picked up a UXO and it detonated, injuring all three. They are the only known victims of the UXO's, but Tsuu T'ina intends that it will never happen again.

In 1986, the chief and council formed Wolf's Flat Ordnance



DONNA RAE PAQUETTE

Justin Big Crow (right) uses a metal detector to locate ordnance for disposal on the Tsuu T'ina First Nation in southern Alberta.

Disposal Corp. to take control of the contamination clean up. The name comes from the late Big Wolf, an Elder and principal man of the nation. Chief Roy Whitney said "we were adamant that the lands be completely free from any contamination that would put our people at risk in the future. We knew that our concerns would be addressed to our satisfaction only if we took a hands-on approach and didn't rely on the military, which had caused the contamination, to do the job for us."

Originally established for Tsuu T'ina clearance work only, it was decided the company could expand into other regions and use the people's knowledge and skills elsewhere after work on their own land was finished.

Wolf's Flat is currently the only Aboriginal-owned and operated ordnance disposal company in the world, with staff trained by world-class experts with experience in Kuwait, South America and the Falkland Islands. Tsuu T'ina experts are familiar with disposal underwater, in the desert and in the tropics. The full-time staff of 79 nation members makes Wolf's Flat the largest corporation of its kind in North America.

Disposal is carried out by 10 search teams of four members each team. A team is made up of

an ordnance disposal expert, a leader assistant, a digger and a locator. Four other teams of four operate a specialized data-gathering computer system for ordnance location. In addition there is one three-member setting out team, three quality control teams, one safety office and two Hydrox operators. A Hydrox is a giant scissor-like machine that cuts down brush and clears an area for disposal work.

The area at Tsuu T'ina has been under clearance for seven years and it is estimated there are still two to three years of work left before the land is safe for development. Chief Whitney and the Tsuu T'ina council have discussed options for development, but no plans are firm. Meanwhile, the company is gaining a worldwide reputation in the business and has been invited to other countries facing the same contamination problems.

In the United States there are more than 400 Indian reservations and more than 200 of them have been used as military testing ranges. Wolf's Flat has acted in an advisory capacity in Chilliwack, B.C. and in Australia and is currently in negotiations for work in Nicaragua. Gottfriedson said the prospects for the business are global. (see Bomb disposal page S58.)

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KARAMAT WILDERNESS WAYS

Bomb disposal

(Continued from page S57.)

"This is a worldwide problem. The whole issue of UXO clearance only started coming out when the leases began expiring and the U.S. and Canadian governments began to close bases allowing the land to revert to the people. There's so much potential for the business across the world, like in South America, the Philippines, Hawaii and Africa."

There are only three ordnance disposal companies in Canada besides Wolf's Flats. Dillon SNC and Notra are located in the east and owned by ex-military personnel. X-Tech is based in Western Canada and is under contract to Wolf's Flat to do quality control work.

It is estimated that explosive ordnance disposal, especially land mines, has a global value in excess of \$1 billion that will be expended within 12 years if nations are to be cleared by 2012, the year stipulated under the recently signed international land mines treaty obligations. The United Nations reports there are 100 million land mines planted worldwide, but for every one there are three UXO's.

A team of six Tsuu T'ina members recently returned from their second visit to Panama as advisors to the Panamanian people who have land that was contaminated by the U.S. military. Three to four ranges leased by the military for testing are due to be returned in the year 2000, but are littered with UXO's, particularly along the Panama Canal. The initial December 1997 visit was to assess the contaminated area. A month ago company representatives met with the different local and government officials dealing with UXO clearance and a contract to work in Panama was secured with funding through the Canadian International Development Agency.

Gottfriedson said the Panamanian experience was interesting for the team.

"It's the first time any of

them were exposed to heat of 42C and tropical snakes and bugs. The trees and grass are alive with things we don't have here. Down there they had to walk through what's called elephant grass that's very tall and has sharp edges. They weren't worried about the bombs so much as about what was in the grass, like scorpions, tarantulas, bees as much as four inches long, and snakes in the trees," she said.

According to a Wolf's Flat brochure, the company trains all employees in technical procedures. On-site training covers the use of locator equipment, explosive ordnance recognition, safety and emergency procedures, clearance methods, site layout and marking and date recording collation. Training takes place yearly to keep up to date on new ordnance or procedures and teams are comprised of men and women who must be more than 18 years of age. This is not a job for summer students.

Once the undergrowth has been cleared by the Hydroax the land is marked into clearance areas and subdivided into four cells per hectare. A locator is used to detect metal to a depth of six feet, but, where required, locator teams bore up to 100 feet to recover deeply buried ordnance. Every item recovered is treated as a live munition until proven otherwise. Suspect items are clearly marked and catalogued. All live ordnance is detonated by a demolitions expert and all fragments are collected and removed.

Once a search team has cleared an area, the quality control team checks the work and ensures there are no bits or parts of dangerous items left in the ground. Following the quality control teams' approval, the land is plowed for one last check and all pits, trenches, dugouts and holes created by the military are filled. Reclamation work to convert the area to vegetation is contracted out and the land is restored to its natural.

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Canada

Rain

By PAMELA GREEN
Sage Writer

PASQUA FIRST NA

Grey skies, pouring muddy roads might ened spirits, but ha on the determinatio production crew o currently shoot Pasqua Reserve.

Battling unprecemeents that made th ing roads down int Valley almost imp northeast wind that conditions next to were challenges fac film crew and accla Gil Cardinal. The g terminated to stay on under budget.

As unit publicis bert from Montre nothing short o would stop a major tion of this size.

"Time is money ing and because of and schedules for actresses, a huge o different set locatio May, June and July would be a logistica

"The show must Cardinal.

But not everyone with the inclement the set's camp dog, happy to join the cr in the shelter of the Montreal continget amazed by the fres of untouched prairi

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Rain or shine, the show must go on

By PAMELA GREEN
Sage Writer

PASQUA FIRST NATION, Sask.

Grey skies, pounding rain and muddy roads might have dampened spirits, but had little effect on the determination of the film production crew of *Big Bear*, currently shooting on the Pasqua Reserve.

Battling unpredictable elements that made the steep winding roads down into the Pasqua Valley almost impassible and a northeast wind that made filming conditions next to impossible, were challenges faced by actors, film crew and acclaimed director Gil Cardinal. The gang were determined to stay on schedule and under budget.

As unit publicist Sarah Gilbert from Montreal explained, nothing short of a tornado would stop a major film production of this size.

"Time is money in film making and because of tight booking and schedules for the actors and actresses, a huge cast, crew and different set locations throughout May, June and July, rescheduling would be a logistical nightmare."

"The show must go on," said Cardinal.

But not everyone was unhappy with the inclement weather. Tick, the set's camp dog, was more than happy to join the crew for a snack in the shelter of the tents, and the Montreal contingent was clearly amazed by the fresh clean smell of untouched prairie saturated by

rain.

Everyone involved, from the extras to the producers, were fully aware that history was in the making, a two-part, four-hour television series about the visionary Plains Cree Chief, Big Bear, that would be chalking up a significant number of real historical firsts in this country.

Big Bear is the first ever joint film collaboration between Saskatchewan and Quebec, the first large budget production made from a totally Native perspective, by and for Aboriginal people, and the first major Canadian movie ever to be filmed on a reserve.

"It's a film idea whose time has come for Native people living in this so-called Renaissance period, when we are finally taking to film and screen to tell our own stories from a totally Native perspective," said actor Kenneth Charlette, who plays the character Lone Man.

"The Cree are great story tellers, they love to tell a story and the time has come to take this oral tradition and put it on film, utilize the power of the film industry to help revitalize our own culture," he said.

"Fifty years from now, people will be referring to this film as a real piece of history, a milestone that gave more Native people a real incentive to get into the movie making business, a movie that helped to give us a voice, and who better to capture the history and spirituality of the people, than the people themselves," added Charlette.

Big Bear, the epic story of a powerful leader, is being brought to life on the Pasqua First Nation, located in the beautiful Qu'Appelle Valley in Saskatchewan, where the historic signing of Treaty Six and the Battle of Frenchman's Butte will be recreated.

Produced by Saskatchewan's Blue Hill Productions, Quebec's Tele - Action Productions and Kanata Productions, in association with CBC, the four hour mini-series, which will be aired on television in December, is based on Saskatchewan born writer Rudy Wiebe's award winning novel, *The Temptations of Big Bear*. It tells the story of one of the most respected and misunderstood heroes in Canadian history.

Big Bear was more preoccupied with how the Plains Cree would survive after the disappearance of the bison than with waging war. He was a pacifist who wanted to negotiate with the federal government to ensure better and more comprehensive treaty packages for his people and, according to actor Gordon Tootoosis, he laid the real foundations for all First Nations organizations today.

Branded a troublemaker after refusing to either sign a treaty or accept a reserve, Big Bear, who had strained to hold his people together and keep their ancestral hunting and land rights intact, was found to be guilty by association. His tribe was eventually starved into



NORMAN MOHAH
Chief Lightning Lee Desjarlais, an extra in the movie, waits patiently for his scene to be shot. Despite difficult weather, the cast and crew of the *Big Bear* movie were in good spirits.

signing Treaty Six and he lost control over his young warriors, who went on the warpath killing nine settlers at Frog Lake and burning Fort Pitt before being forced to surrender at Loon Lake.

The young warriors were hanged and Big Bear, convicted of treason, was sentenced to three years in the Stoney Plain Penitentiary in Manitoba. Released after two years, he died a year later on Poundmaker Reserve near North Battleford,

Saskatchewan.

The film, which has been eight years in the planning for producers Claudio Luca, Colin Nuale, Doug Cuthand and Dorothy Schreiber, is based on a contemporary screenplay. Keeping the whole production firmly rooted in the Native perspective has been the main thrust, heart and spiritual center of the movie.

"It's our story," said Doug Cutknife, of Blue Hills Productions, a Plains Cree from the Battleford area in Saskatchewan.

"We know what we're doing, we're not going to mess it up, it's not Hollywood, not just role playing, it's a part of ourselves."

And the fact that it's being shot on a reserve adds a special sense to the production, as well as being a major economic initiative for the people in the Pasqua community.

Big Bear is probably the biggest event in Saskatchewan this year, a major piece of work for the CBC and a very positive step forward for Saskatchewan people.

Part of the beauty of being a Cree actor in an almost all Cree cast is that we have a very relaxed set," said Michael Greyeyes, who plays Wandering Spirit, leader of the Rattler Lodge. "It's a story about the Cree people, and the fact that an unprecedented number of actors are Saskatchewan Cree is very important, something that Gil Cardinal was very aware of when he was casting. It's totally unique and brings in a whole different take on the cultural perspective."

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Who is Leonard Peltier and what was he fighting for?

By Donna Rae Paquette
Windspeaker Contributor

Twenty-three years, that's a lot of time. In the past 23 years, nations rose and fell, mankind extended his limits to limitless space, peace has come to countries that have been at war for centuries, and war has come to shatter the peace and calm in a variety of communities around the globe.

And, during the last 23 years, men and women, countless, faceless, forgotten human beings, have served time in federal, provincial and state prisons, most for crimes they did commit. But for a few and one in particular, they are serving time for something they did not do. Justice gone awry. It happens.

It happened to Leonard Peltier, an Ojibway-Lakota who has languished in American federal prisons for more than two decades, a political prisoner in North America who has yet to see freedom and to be exonerated for the crime his own accusers say they can't prove he is guilty of committing.

Peltier's been told his release date is 2035. He'll be 90 years

old by the time the prison doors swing open for him. Far too late to start the buffalo ranch he dreams of or to enjoy his family, all of whom will likely be dead by then, even if Peltier himself lives that long.

Peltier was born and raised in South Dakota in a location that is the geographical centre of North America. It's one of thousands of Aboriginal communities that sit on a vast belt of mineral wealth.

The land where Leonard grew up has always been held in high regard by the Native people of the area. Just outside his home are the Black Hills, Paha Sapa to the Lakota. They are a special place, a holy place, because Wakan Tanka, the Great Spirit, the Great Mystery, the One Above Who Oversees All, lives there. It is the place Wakan Tanka chose to make his name and his ways known to the children who He chose to be the keepers of the Earth - the red man.

The whole area belonged to the Lakota people, known as the Sioux. It had been secured to them as their own in perpetuity by the United States government when the Fort Laramie Treaty was signed in 1868. The legislation stated that the Lakota were recognized as inhabitants of the

area since time immemorial and the land was recognized as part of their vast territorial holdings.

The treaty gave the Lakota nothing they didn't already have, but was at least a pledge of peace to allow safe passage through Sioux territory for the settlers enroute to the West and to pioneer settlements in the vast lands of the Blackfeet.

Undertaken as a means to safeguard the territorial rights of the Lakota and still allow settlement west of the Missouri River, the treaty was an ironclad nation-to-nation agreement on land use and prohibitions. The gist of the treaty allowed settlers and other travellers to safely cross through Lakota land and, in turn, no settlement could take place on the land. The first thing the U.S. Cavalry did was to construct forts along what was known as the Bozeman Trail, an east-west route established as the main entryway into the western frontier. The Sioux were pacified with gifts and allowed the forts as peacekeeping units, but the people called the trail the "Thieves Road", and the white people were given the designation "wasichu," translated as "he who takes the fat" or "the greedy ones."

The day came when wasichu

found the Black Hills valuable. They wearied their nights plotting how to steal the Black Hills and the yellow gold located there. For years, all was quiet as the Western frontier was slowly settled by a trickle of pioneers. Then the trickle became a headlong rush of fortune-seekers when gold was discovered by two treaty-violating prospectors who were found murdered in the Black Hills, their deaths evidently caused by Lakota warriors who happened upon the trespassers.

When the hapless miners' bodies were found, a note written by one of the men stating "there's gold in them thar hills" was recovered. By the next day, the stampede was on.

The Lakota were unprepared for the onslaught and after several unsuccessful attempts to curb the invaders, a delegation travelled to Washington with an appeal that the army to uphold the Fort Laramie Treaty. Washington declined and offered to buy the Black Hills for \$5 million. The Lakota declined, and Washington decided to take the hills anyway.

The government withheld rations and restricted the people from off-reservation hunting, slowly starving the people into submission. Anyone resisting the

sale was labeled a "hostile" and subject to arrest or death. Sitting Bull, Gall and Crazy Horse were among the hostiles. Eight years after the Indians were promised the Black Hills in perpetuity, Red Cloud, Spotted Tail and other chiefs were forced to sign a document abrogating the Fort Laramie Treaty.

In a pen stroke, the Lakota lost the Black Hills, plus 22.8 million surrounding acres, in exchange for subsistence rations. The U.S. Congressional Record quotes an unnamed speaker as saying "an idle and thriftless race of savages cannot be permitted to stand guard at the treasure vaults of the nation which hold our gold and silver. The prospector and miner may enter and, by enriching himself, enrich the nation and bless the world by the results of his toil."

To this day, the Lakota have never been able to regain their sacred Paha Sapa. They live in destitution while the land yields billions of dollars annually to the people who took it away.

Leonard Peltier is one of many who sought to fight for this land and suffers the consequences for his political position.

The world calls for Peltier's release

By Donna Rae Paquette
and Debora Lockyer
Windspeaker Writers

PINE RIDGE, South Dakota

Leonard Peltier is a political prisoner who was wrongly extradited from Canada to the United States in 1976 and has spent the last 23 years imprisoned for a crime the United States government today openly admits it cannot prove he actually committed.

On June 26, 1975, two FBI agents were killed in a shoot-out on the Pine Ridge Reservation in South Dakota. But the troubles had begun long before that day.

Tensions on the reservation had been running high. For the past three years, a war had been waged between two distinct groups on the reserve — the traditionalists and the mixed bloods, led by tribal chairman Dick Wilson and his private army, the Guardians of the Oglala Nation (or GOONS, as they were more commonly known).

The traditionalists fought Wilson in his attempt to sell off portions of the Lakota land to outside industrial interests. Wilson fought back by burning traditionalists' houses to the ground. Their vehicles were rammed, people brutalized and killed. Gunfire was a familiar sound on the reservation.

The traditionalists asked the American Indian Movement, of whom Peltier was a head member, for help in dealing with Wilson's reign of terror. Tensions increased dramatically when AIM supporters took over the hamlet of Wounded Knee on the Pine Ridge Reservation in 1973 and declared their independence from the United States. The U.S. army was brought in, along with armored personnel carriers, grenade launchers, fighter jets, helicopters and ground personnel. It was the largest fighting force assembled by the United States to fight Native Americans in this century.

During the 71-day occupation, two Native Americans were killed. The occupation fizzled to an end, but AIM continued to live and work with the traditionalists to fight Wilson.

By 1976, the traditionalists were living in fear. On June 26, 1976, two FBI agents, Jack Coler and Ronald Williams, entered the reservation. While there are many differing versions of what happened next, what is known is that a shoot-out occurred, leaving the two FBI agents dead.

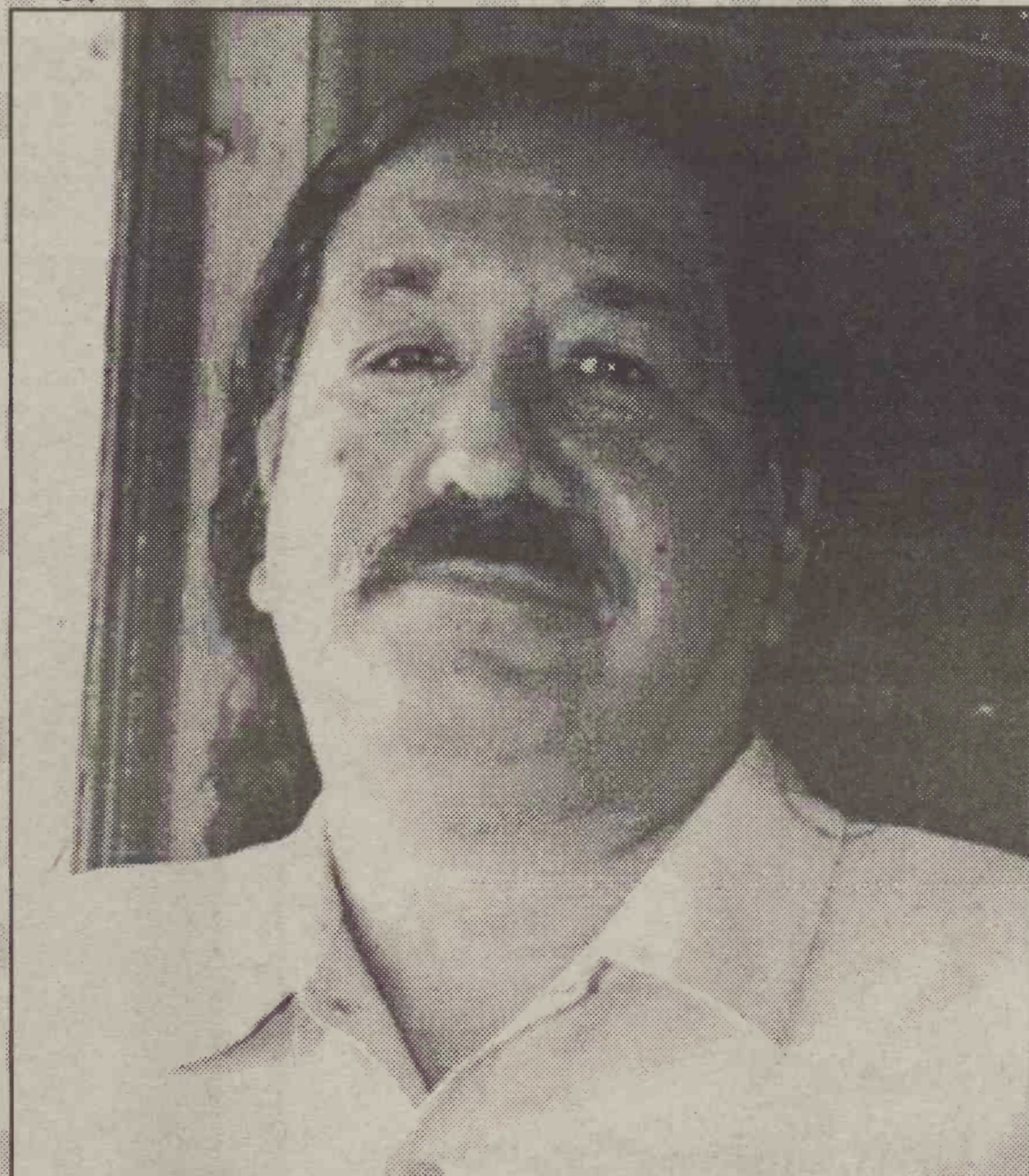
FBI reinforcements and Wilson's GOONS quickly arrived on the scene, and the firefight was on. Pine Ridge resident Joe Killsright was also killed.

AIM members involved in the firefight realized the only way out was to flee into the mountains. All 15 escaped, helped by friends and relatives in Pine Ridge. Peltier was among them. He escaped to Canada and was hidden at Smallboy's

Camp near Robb, Alta.

Four people — Jimmy Eagle, Darrell "Dino" Butler, Steve Robideau and Leonard Peltier — were later charged for the killing of the FBI agents. Eagle's charges were dropped. Butler and Robideau, who went to trial while Peltier was fighting extradition from Canada, were acquitted on the grounds of self-defense by an all-white jury.

Peltier stayed in Alberta for several months until he was arrested in 1976. But,



THE LEONARD PELTIER DEFENSE COMMITTEE CANADA/P. WORTHINGTON, TORONTO SUN

to get Peltier back to the United States, Canada had to be convinced to give him up. The FBI bullied a young Indian woman with mental problems, Myrtle Poor Bear, who has since recanted her testimony, until she provided a statement to the FBI that she saw her "boyfriend," Leonard Peltier, kill the FBI agents. She gave three such affidavits, each giving more details about the shoot-out. Poor Bear later said she had never met Peltier and had seen him for the first time at his trial in Fargo, North Dakota.

But the false affidavits were enough for the Canadian government to be duped into extraditing Peltier. A controversial trial followed, and Peltier was convicted, not of aiding and abetting as one might think, but of the actual murder of the agents.

Since his imprisonment, a worldwide effort has been made to secure an investigation by the United States and Canadian governments into Peltier's illegal extradition, his trial and subsequent imprisonment.

The Leonard Peltier Defense Committee has chapters across the U.S. and a head office in Toronto where Anne and Frank Dreaver have worked for 16 years on the case.

So far, the Canadian government has shown little desire to take on the U.S. government, although individual government officials have inquired into the issue at various times during

the past two decades. Amnesty International has made strong recommendations to the United States that they establish a commission of inquiry into the FBI's activities. Amnesty International also releases bulletins around the world that recommend Peltier receive a new trial.

In 1984, the U.S. Eighth Circuit Court of Appeals ordered an evidentiary hearing concerning newly discovered evidence previously withheld. Included in that evidence would be admissions of FBI perjury, planted ballistics evidence, and prosecutor Lynn Crook's statement that it remains unproven who actually shot the FBI agents. The request for a new trial, however, was denied.

In 1987, a Private Members' Motion (M-28) was debated in Canada's House of Commons. The motion, introduced by MP Jim Fulton, called for Peltier's return to Canada and the annulment of the original extradition proceedings. The motion was not brought to a vote.

(see Political prisoner page 17.)

Pol

(Continued from page 15)

That same year, the Supreme Court refused Peltier's second appeal, exhausting all legal options in the United States.

Two weeks later, Peltier, in support of a motion staged by singer-songwriter Kris Kristofferson, and comic Robin Williams, won a subsequent court order that he be picked by other enforcement officials. Peltier staged another motion, and the proceeds given to the community and fund for retired FBI agents.

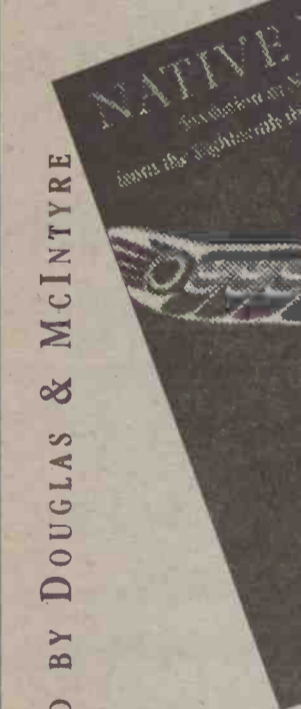
In 1989, the Canadian Court dismissed Peltier's leave to appeal the conviction, but acknowledged that the Canadian government had committed a fraud when it did occur. It pointed out that the political process for a remedy to the situation.

In early 1991, a Motion filed by Member of Parliament and former Justice Minister Allan Rock, who had that the Canadian government seek Peltier's return.

A few months later, Justice Heaney, a senior judge on the Eight Circuit Court of Appeals in the U.S., wrote to Senator Inouye that the release would further the peace between the U.S. and the Native American people. A copy of the letter was forwarded to the press.

Later that summer, the Democratic Party adopted a resolution at its national convention calling for Peltier's release as a political prisoner. His defence of the political prisoner is a right of every individual.

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Political prisoner or murderer?

(Continued from page 16.)

That same year, the U.S. Supreme Court refused to review Peltier's second appeal for a new trial, exhausting all legal avenues in the United States.

Two weeks later, a benefit concert in support of Peltier was staged by singers Willie Nelson, Kris Kristofferson, Joni Mitchell and comic Robin Williams. Nelson's subsequent appearances were picketed by the FBI and other enforcement agencies. Nelson staged another benefit with proceeds given to the Native community and a benevolent fund for retired FBI agents.

In 1989, the Canadian Supreme Court dismissed a motion for leave to appeal the Peltier extradition, but acknowledged that a fraud between the two countries did occur. It pointed to the federal political process as a means for a remedy to the situation.

In early 1991, a second Private Members' Motion (M-115) was filed by Member of Parliament and former Justice Minister Warren Allmand, who demanded that the Canadian government seek Peltier's return to Canada.

A few months later, Gerald Heaney, a senior judge with the Eight Circuit Court of Appeals in the U.S., wrote to Senator Daniel Inouye that the release of Peltier would further the healing process between the United States and the Native American people. A copy of the letter was forwarded to the president.

Later that summer, the New Democratic Party of Canada adopted a resolution at their national convention to recognize Peltier as a political prisoner for his defence of the rights of Aboriginal people.

In April 1992, Viking Publishers and author Peter Matthiessen were able to re-publish a book entitled *In The Spirit Of Crazy Horse*. The book outlines the history and incidents at Pine Ridge during the Wounded Knee occupation in 1973. First published in 1983, it was pulled from shelves and banned for 10 years following a multi-million-dollar libel suit initiated by the FBI and South Dakota Governor William Janklow.

In the book, FBI bungling and duplicity was uncovered and Janklow is quoted as saying "the only way to end the Indian problem is to put a gun to the AIM leaders' heads and pull the trigger." The U.S. Supreme Court ruled against the lawsuit and the book was reprinted and released.

In June and July of 1992, the Canadian Labour Congress, representing 2.2 million unionized workers, passed a resolution pledging its support of Peltier. A documentary called *Incident at Oglala*, produced by Robert Redford, was released to theatres across Canada and the U.S.

That winter, oral arguments by American attorneys, a Canadian law professor and Peltier attorney Diane Martin were heard in the Eighth Circuit Court of Appeal in St. Paul, Minnesota. Martin represented 55 Canadian members of Parliament whose principal concerns involved Peltier's extradition, which they claimed involved Canada's sovereignty and was a breach of trust in procedure of the Canada-U.S. extradition treaty. This third appeal was denied.

The next year, a petition for executive clemency was filed. It asked for Peltier's sentence to be

commuted and for a congressional investigation into FBI misconduct. This followed the release of new evidence through the Freedom of Information Act in both Canada and the U.S. Just before Christmas of 1993, the U.S. Parole Commission denied Peltier parole and ruled he must serve an additional 15 years before parole can be reconsidered.

In April 1994, the Royal Commission of Aboriginal Peoples sent a communiqué to Canada's then-Justice Minister Allan Rock recommending a full ministerial review of Peltier's extradition. A month later, the Justice department authorized a formal review of the Peltier case, after almost 20 years of continuous lobbying and appeals in Canada.

Eight months later, the European parliament, in an overwhelming majority, passed a resolution in support of Peltier's clemency request. The parliaments of Denmark, Sweden, Germany, France and Belgium sent letters of support for clemency.

The following year, Liberal MP Warren Allmand, at the request of Canada's Justice Minister Allan Rock, prepared to review the government's files on Peltier in order to assess Canadian violations. The U.S. Justice Department attempted to block Allmand's right to access the files, citing the action would breach confidentiality agreements in the Canada-US extradition treaty. At the same time, a formal intervention for Peltier was filed by Frank Dreaver of the Leonard Peltier Defence Committee Canada to the Working Group of Indigenous Populations of the United Nations Human Rights Commis-

sion in Geneva, Switzerland. An estimated 600 pages of primary evidence and other documentation compiled by law professor Dianne Martin was formally accepted and became a permanent record at the UN.

In February 1996, Peltier's 20th year of imprisonment was commemorated worldwide with prayer vigils, petitions at the Canadian and American embassies, public forums, letter-writing campaigns and picketing of FBI offices. While this occurred, Peltier was hospitalized to undergo surgery to correct a problem with his jaw. The surgery was unsuccessful, leaving Peltier unable to open his mouth only a few inches. Further surgery was also unsuccessful and resulted in his jaw being unable to close. He suffers from severe headaches and other complications due to this condition, but prison medical staff will not allow an independent medical diagnosis or surgery by outside physicians.

A campaign has been launched for Peltier to receive outside medical help, and for an immediate release of his medical records for outside consultation. This campaign has not yet yielded results.

A month following his last surgery, a campaign of non-violent civil disobedience was announced by the National Committee to Free Leonard Peltier. This was to occur across the U.S. and in Europe. The Freedom Run for Leonard Peltier was organized, involving 70 runners, 2,400 km and five countries.

Hundreds of delegates at the 14th session of the Working Group on Indigenous Populations endorsed a resolution calling for immediate

UN action to support Peltier's freedom, and thousands of petitions and city council resolutions worldwide were presented to the commission.

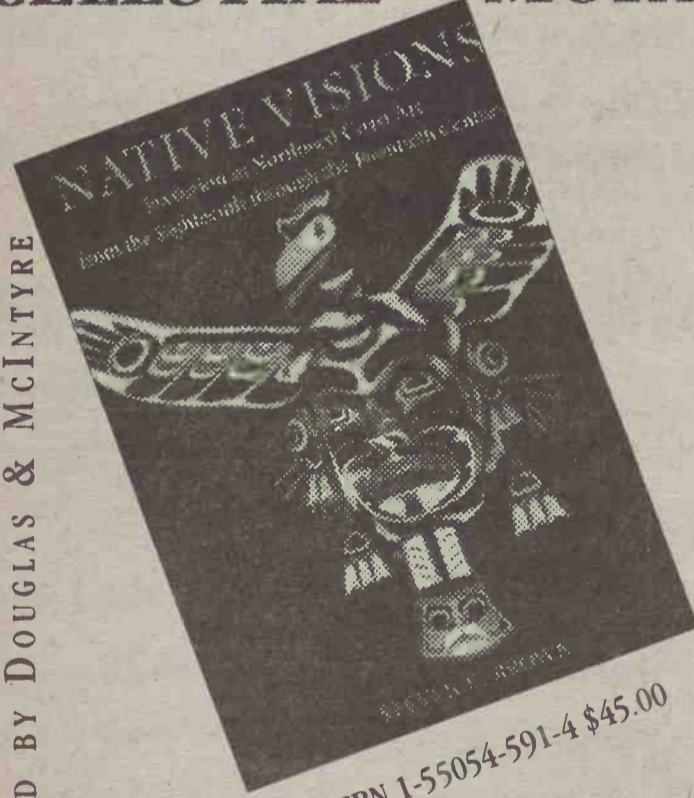
Entertainers again involved themselves in the issue and the Canadian band Blue Rodeo released an album titled *Pine Ridge — An Open Letter To Allan Rock*. The album is a collaboration between the Leonard Peltier Defense Committee Canada, Warner Music and 16 of Canada's top musicians and bands, including Sarah MacLachlan, the Tragically Hip, Ashley McIsaac and Jane Siberry.

It included a statement asking the then Justice Minister to lodge a formal complaint with U.S. authorities about their mishandling of the extradition and to recommend Peltier's freedom through executive clemency.

Canadian artist Robbie Robertson, raised on the Six Nations Reserve in Ontario and now living in California, recorded an album entitled *Contact From the Underworld of Redboy*. It includes a telephone interview with Peltier on a track named "Sacrifice". Robertson also wrote to U.S. President Bill Clinton asking him to consider presidential clemency for the prisoner.

In May of this year, Canadian NDP MP Peter Mancini called for Allan Rock's internal review of Peltier's extradition to be made public. Mancini said Peltier's treatment by the U.S. and Canadian governments is "a national disgrace." He is supported by film producer Robert Redford, Amnesty International, South Africa's Nelson Mandela and the American civil rights worker Jesse Jackson.

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Consortium helps Aboriginal students succeed

By Rob McKinley
Windspeaker Staff Writer

DULL KNIFE, Montana

For more than a quarter of a century, the American Indian Higher Education Consortium has been representing Indian and First Nation colleges across North America.

Starting out with just a half dozen member colleges in 1972, the consortium now boasts a membership of 30 higher learning centres.

The majority of the consortium's membership is in the United States (28 out of 30 members are south of the 49th parallel), with the Saskatchewan Federated Indian College and Cardston's Red Crow College making up the total Canadian representation.

The consortium, known more commonly by its acronym, AIHEC, provides a variety of services to its member schools. It serves as a family network of education where member schools can share information. That networking can assist in the preparation of regional accreditation reviews, faculty and staff development and board governance. The consortium also helps deliver training programs for college presidents, enabling them to receive the benefit of 25 years of post-secondary schooling experience.

For the last 10 years, the consortium has also offered the American Indian College Fund which raises funds from the private sector to provide the support and resources needed to successfully operate the membership schools.

Also celebrating its 10th birthday with the consortium is *Tribal College* a quarterly magazine which publishes reports on the work being done by Aboriginal colleges and universities. Over the last 40 issues of the magazine, it has helped to build an important forum for academic discussion of issues important to Indian education and life.

The Dull Knife Memorial College on the North Cheyenne Reservation in Lame Deer, Montana is one of the charter members of AIHEC.

Judi Davis, the vice president of academic affairs at the college said the membership has become a crucial part of the college's existence.

"Being a member of AIHEC could almost be described as having a life-line," she said.

Because Dull Knife, like the rest of the membership, is a tribal college and has very few ties to the state education system, AIHEC provides a family of support and gives credence to the saying that there is strength in numbers.

With just 400 full-time students at the college, Davis said the membership allows the college to project a greater voice.

Most of the benefits of membership go to the colleges themselves, but a big plus for AIHEC members is what the consortium can offer the students.

Each year there is an AIHEC student conference which gives them a chance to share ideas and develop better ways of dealing with school life.

For many students, the transition into a post-secondary education level is difficult, said Davis, especially for Aboriginal students.

"Most of them are first generation college students," she said.

The AIHEC conferences offer links and support to the students to get used to the new environment.

Davis has examined the influence of tribal colleges on the growing number of Indian people who are looking to continue their education.

With the help of AIHEC, tribal colleges are making a noticeable difference, she said.

The success rate of Indian students graduating from four year university programs is a dismal 10 per cent, but those who first attended a tribal college can bolster their chances by 50 per cent, said Davis, who conducted her study for

her university thesis.

Another AIHEC member making a difference in schooling Indian people is New Mexico's Crowpoint Institute of Technology.

The institute, located in the state's second poorest county and in the eastern agency of the Navaho Nation, boasts an 85 per cent placement rate and is making a big impact on the 56 per cent unemployment rate in the area, said administrator James Dawson.

"We are working with some of the poorest people in the county and we are putting them to work," he said. "It really feels like we are making a difference."

Further north up the American west coast is D-Q University in Davis California. A charter member of AIHEC, the university has more than 600 Indian students in a population of 1,000.

Dr. Morgan Otis, the univer-

sity's interim president, said AIHEC offers many benefits to school life. He said the consortium helps to take care of matters which many schools can't find time to put the necessary effort into.

"Most of us are busy just doing the day-to-day operations of the colleges, so we need a central office," Otis said.

Located off and reservation, D-Q University draws much of its Indian student body from small reservations, or rancherios, in the central California area.

Otis said all the students, not just the Aboriginal ones, but the hispanic and white student populations, come to the facility to learn more about Aboriginal culture, history and life.

Otis said learning more about the Indian people is the root of what AIHEC is all about.

"They are advocates of improving education for all American Indians," he said.

Members of AIHEC come from across the map, but most are located in the west and northwestern United States. North and South Dakota and Montana house more than half of the AIHEC total membership.

Most AIHEC members are community or tribal colleges. The exception is the Sinte Gleska University in Rosebud, South Dakota. Sinte Gleska is the only fully accredited university, offering four-year programs.

It is hoped that in the near future, as more Aboriginal communities see the benefits of the AIHEC network, that more tribal colleges will be built and more Aboriginal people will enter the workforce with not only more of an education, but more knowledge about their own history.

For information on AIHEC, contact their headquarters at 703-838-0400.



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Lord

By Sam Laskaris
Windspeaker Contrib

TYENDIN

Like all other men Stanley Cup champion Red Wings, Norm Macclure the honor of taking the National Hockey League's sought after trophy this summer.

Norm Who? Norm Maracle. Mohawk Indian who the Tyendinaga First Belleville, Ont. was the Red Wings' lengthy playoff run.

One of the reasons not as well known Yzerman, Sergei Brendan Shanahan

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Lord Stanley's cup spends a day on the rez

By Sam Laskaris
Windspeaker Contributor

TYENDINAGA, Ont.

Like all other members of the Stanley Cup champion Detroit Red Wings, Norm Maracle had the honor of taking home the National Hockey League's most sought after trophy for one day this summer.

Norm Maracle, Maracle, a Mohawk Indian who hails from the Tyendinaga First Nation near Belleville, Ont. was a member of the Red Wings during their lengthy playoff run this season.

One of the reasons Maracle is not as well known as Steve Yzerman, Sergei Federov, Brendan Shanahan and some of

the other Detroit stars is because he didn't dress for any of the Red Wings' playoff contests.

He was with the club mainly for insurance purposes as the third goaltender and would only have dressed for a match if either Chris Osgood or Kevin Hodson were unavailable for duty.

"I was fine with that," Maracle said. "I knew why I was there."

Maracle practiced with the Red Wings and travelled with the club throughout their playoff schedule. He was one of seven players in the Detroit entourage who weren't dressing for games.

"We'd watch the games from the press box or from the dressing room," Maracle added.

He certainly saw his share of rubber this season. He was the top netminder for the American

Hockey League's Adirondack Red Wings, Detroit's top affiliate. Maracle appeared in 66 regular season games for Adirondack posting a 27-29-8 mark and a 3.07 goals-against average.

Maracle also dressed for 10 games with Detroit and played in four, posting a 2-0-1 record.

Maracle, 23, spent the past three seasons with Adirondack. But he will be on a one-way contract starting this coming season. Thus, he will make the same amount of money whether he plays in the AHL or the NHL.

Unlike previous years, however, the Red Wings won't have the luxury of simply being able to assign Maracle to the minor leagues. Since he's going to be on a one-way deal, he would

have to clear waivers before being assigned to Adirondack.

And no doubt some NHL squad would scoop up Maracle's playing rights if he were indeed placed on waivers.

Maracle said he's not about to request a trade out of the Red Wings' organization.

"I'd like to play in Detroit," he said. "It's a great hockey town, they've got great fans and a great team."

Following their Stanley Cup celebrations, Maracle said Detroit general manager Ken Holland told Osgood, Hodson and Maracle the club will make some sort of goaltending move before the start of next season.

"He wants to let all three of us play," Maracle said. "They can keep all three if they want to. He

knows all three of us can play in the NHL. But why screw up two guys by rotating them in and out of the lineup?"

Osgood, 25, is considered the Red Wings' top puckstopper. So that probably leaves the club to decide between the 26-year-old Hodson and Maracle.

Though he spent his first five years at Tyendinaga, Maracle is only now just getting used to living on a First Nation. He moved with his family to Calgary when he was five. Maracle moved back to Tyendinaga, where he is spending the majority of his off-season.

"I've been a city boy all my life," Maracle said. "And I don't know much about [my Native background]. But I'm learning bit by bit."

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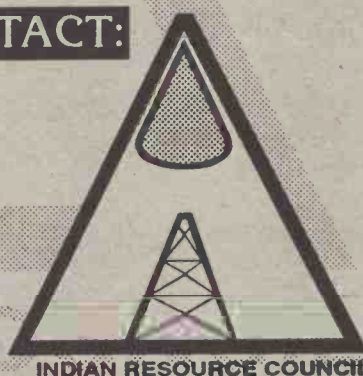
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San Jose Sharks select Cree right winger

By Sam Laskaris
Windspeaker Contributor

BUFFALO, N.Y.

Jonathan Cheechoo is one step closer to fulfilling his goal of playing in the National Hockey League.

At the NHL entry draft, staged June 27 in Buffalo, the Moose Factory, Ont. Native was selected in the second round — the 29th pick overall — by the San Jose Sharks. Cheechoo, a Cree who didn't start playing organized hockey until he was 14, was not overly upset at not being selected in the first round. He was the second player chosen in the second round.

"I'm a little disappointed but it's not that big of a deal to me," he said. "I'm happy with the

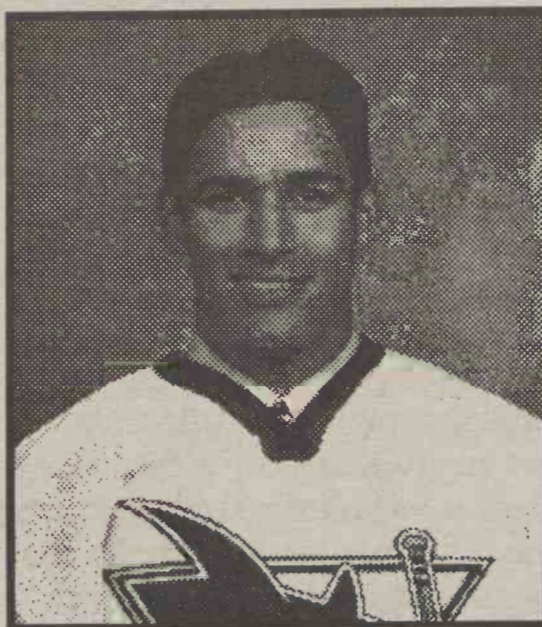
team that selected me."

Cheechoo had been ranked in the NHL's Central Scouting Bureau's year-end rankings as the 21st best North American prospect available.

The Sharks' brass were obviously impressed with his play this past season when he was a rookie with the Belleville Bulls of the Ontario Hockey League.

Cheechoo, who played Junior "B" hockey in Kitchener the previous year, didn't take long to adjust to life in the OHL. The 6-foot, 205-pound right winger ended up being one of the league's top rookies, accumulating 76 points (31 goals, 45 assists) in 64 games.

Though he's only played one season in the OHL and he only turned 18 years of age on July 15, Cheechoo is hoping he's ready to



Jonathan Cheechoo.

step up to the NHL this coming season.

"I'd be willing to get in there as soon as I can," he said.

And the Sharks just might have a spot available for him. Cheechoo said San Jose officials have told him veterans Owen

Nolan and Joe Murphy have their jobs locked up, but after that there will be two right wing positions up for grabs at the club's training camp this September.

"I don't know if I'm ready yet [for the NHL]," Cheechoo added. "But I think I proved myself in the OHL, and I'd be willing to take a shot and see if I can do it at the next level."

Like several of the other early-round picks, Cheechoo had his share of interviews with personnel from NHL clubs prior to the draft. He had meetings with officials from about 15 teams.

But the Sharks gave him no indication they would select him if he was available when they were drafting.

"It was very exciting," he said. "I had no clue what team was going to take me."

That obviously made for some tense moments for Cheechoo's personal cheering section. About 120 family members and friends from Moose Factory attended the draft.

Though he has since met the majority of the Sharks' officials — after the draft the club flew him to San Jose for a three-day orientation period which included some off-ice testing — Cheechoo had been well acquainted with one team member.

Sharks' assistant coach Paul Baxter, a former NHLer, instructed at hockey schools Cheechoo attended as a youngster.

"I think he had a bit of a say [in the fact the Sharks drafted me]," Cheechoo said. "But it was mainly because of the scouts who had seen me play all year."

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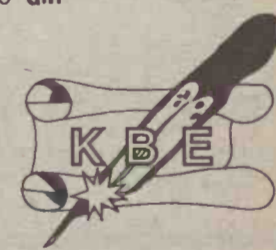
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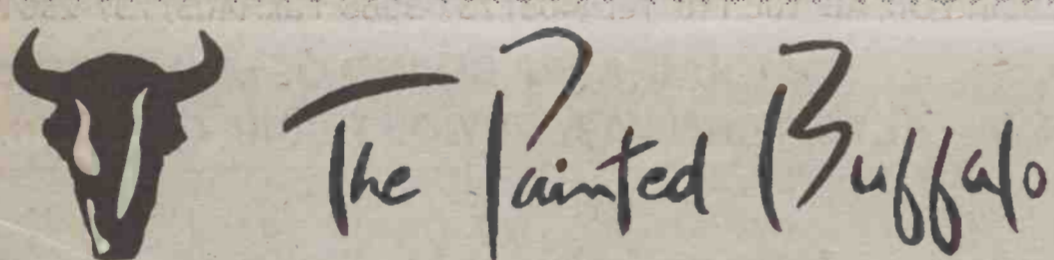
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Kicking up dust at Stampede

By Terry Lusty
Windspeaker Contributor

CALGARY

They come from good, hardy stock them Indian cowboys.

Ask anybody. They have to be that way or else they'd never survive that ever so competitive event known as the Calgary Stampede.

This year was no exception as the stock and competition proved to be at their best, and Aboriginal participants had to struggle with weather conditions as well as with fellow contestants just to make some day money.

There were no big winners from Native country, but a handful managed to pocket enough to cover expenses and up their standing in the Canadian and World Rodeo Association in order to qualify for some of the big rodeos down the line — especially Strathmore, the Canadian National Finals and the National Finals Rodeo.

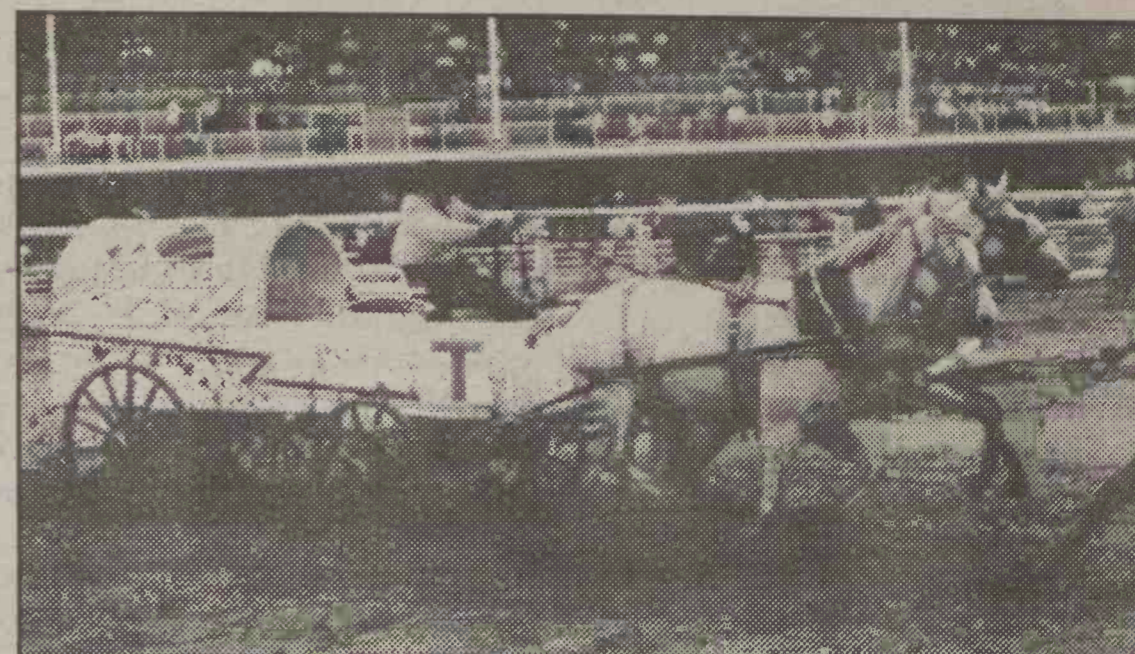
The more successful Aboriginal cowboys were the chuckwagon drivers, even though this year was kinda tough on them. Not even one cracked the top ten.

In the end, the sudden death final of the "Half Mile of Hell" was reclaimed by veteran driver Kelly Sutherland, who beat out Mike Vigen, Wayne Knight and Tom Glass to take home one of the most coveted rodeo trophies, and 50 grand!

Money-wise, the Aboriginal leaders were Ray Mitsuing, who pocketed over \$10,000; Edgar Baptiste, at \$12,100, and Glen Ridsdale, who earned \$7,600.

Two up and coming rookie drivers are Roger Moore, from Loon Lake, Sask., who won \$5,675, and Bruce Morin, from Debden, Sask., who earned \$6,425. They'll certainly bear watching in future as they add to their skills, knowledge and horse power.

In the prestigious bronc riding, the Canadian leader in bareback, Kenton Randle from Ft. Vermilion, Alta., could only manage a



TERRY LUSTY

Ray Mitsuing drove to a 19th place overall finish.

75 and 79.5 on his two go-rounds, which was hardly sufficient to qualify for the final go. It didn't matter how good Randle was, if the stock doesn't perform well enough, you lose out. It's generally referred to as "the luck of the draw." The winner of the bareback was Edmonton's Roger Lacasse, with a high 88-point ride on Sloal's Blue Ridge.

In saddle bronc, Shawn Henry, originally from Williams Lake, B.C., marked a whopping 84.5 aboard Skoals Bonus Bucks to make day money, but had his ship sink when he was bucked off Titanic. And Bud Longbrake from Dupree, S. D. drew Riverdance and British Soot, but was unable to score high enough for the finals. Alberta's Denny Hay won this event with an 87.5 ride on Zorro's Bandit.

The only other Aboriginal bronc rider was novice saddle contender Ben Louis, from Kamloops, B.C., who spurred out a nifty 72 on Maximum Impact but bucked off Dimples and one other mount to wind up out of the standings.

By far, a couple of the wildest events are the wild horse race and the wild cow milking competitions. It has been a long, dry spell for Aboriginal winners in the wild horse race, which has not been won by a Native since John Spotted Eagle from Gleichen, Alta. placed first in 1948.

In the wild horse event, an honest effort continues to be made by Gordon Crowchild's team from

Tsuu T'ina. But they fared rather poorly and could barely corral a horse, let alone ride one of the wild and mangy critters. At 68, Crowchild has to be one of the longest standing participants at the Stampede. The eventual winner this year was Jesse Doenz from Milk River, Alta.

As for the wild cow milking, Todd Munro from Bassano, Alta. placed a respectable third overall, which was a repeat of his performance last year. And Robert Crowchief from Siksika never scored at all in the entire 10 days. The event winner was Bruce Burrell from Sundre, Alta.

Barrel racing was won by Cheyenne Wimberly of Texas, who made a run in 17.70 to beat Leslie Schlosser from Stavely, Judy Myllymaki from Montana and Kristie Peterson from Colorado.

A Dillon, Mont. cowboy, Jesse Petersen, won the steer wrestling title with runs of 5.6 and 6.1, and Cody Ohl, the world's leading calf roper, won the calf roping title and \$50,000 with runs of 8.3 and 8.3.

This year, the All-Around Cowboy went to Texan Ty Murray, the six-time world bull riding champ. He had had a two-year lay-off due to injuries but competed in the saddle and bareback bronc riding, and won the bull riding event.

The stampede fell victim to a lot of inclement weather this year with rain falling eight of the first ten days.

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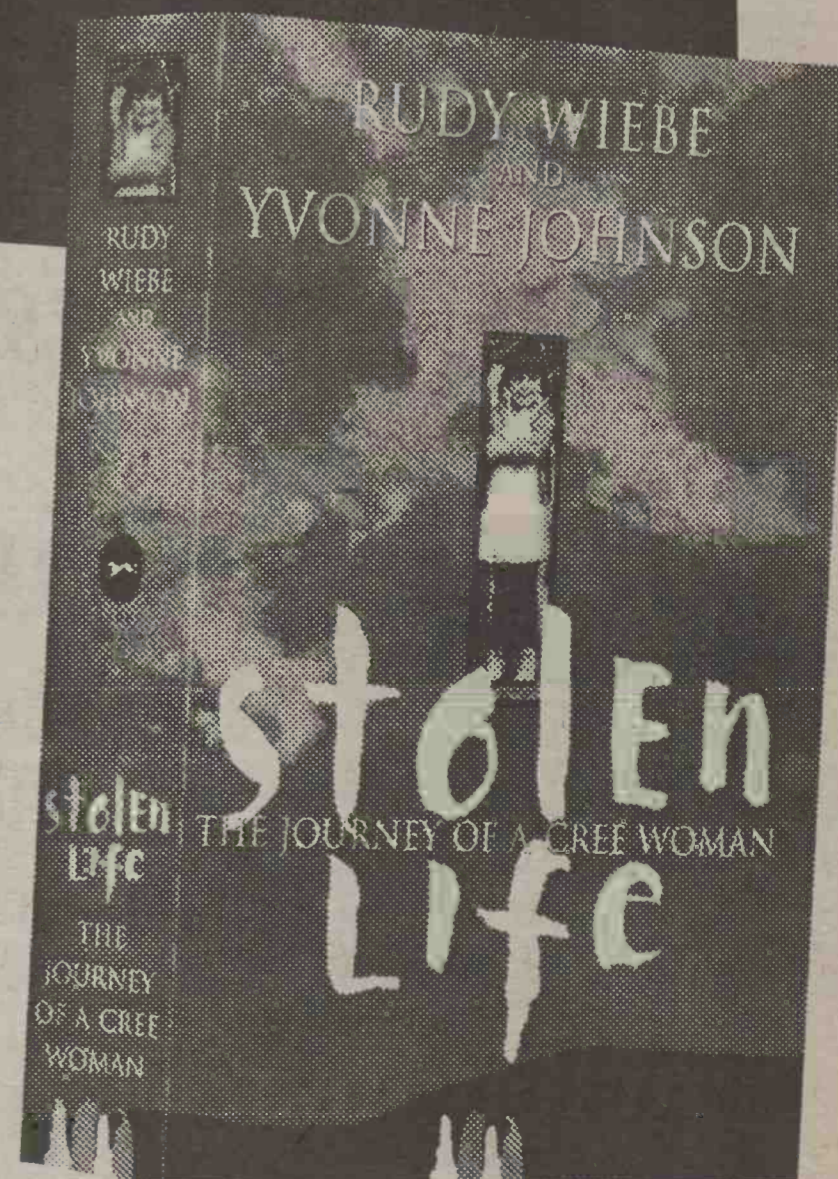
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KNOPF CANADA

Diabetes sufferers need ongoing treatment

By Sabrina Whyatt
Windspeaker Staff Writer

SASKATOON

Although diabetes has become an epidemic among the Aboriginal population, concerns are escalating that sufferers may not be receiving proper education and treatment to manage the disease.

Saskatoon's First Step Program, which specializes in meeting needs of diabetics and other chronic illness sufferers, has an extremely low percentage of Aboriginal people. Organizers say they are working to develop new and innovative ways to get more Natives involved.

"Maybe one or two per cent are Aboriginal. There isn't a lot, and we need to see more, be-

cause diabetes is growing rapidly, especially in Aboriginal communities," said program coordinator Elaine Tyerman.

She attributes the low participation to limited accessibility.

"One of the biggest factors is the east side location. Because most of the Aboriginal people live on the west side of the city, it becomes very difficult and time consuming for many to travel there."

Tyerman said it's essential for people with chronic diseases to work with professionals to manage their conditions.

She said the city and health districts are currently discussing ways to expand the program to meet needs of the Aboriginal community.

"We have the ideas, but they won't fly without Aboriginal involvement. To impose these

ideas on them without their input wouldn't be successful. It has to be a partnership."

She said a new location would be ideal, but operation and outfitting costs are major factors in discussions.

"It would be impossible to transfer emergency equipment back and forth on a regular basis. We would have to set it up again at another location."

As well, treatment would have to be delivered in a culturally appropriate manner, said Tyerman.

"It is very important that we incorporate cultural needs, wishes and lifestyles. In order for this to work, we have to work in cooperation with the Aboriginal people. They have to be key players in both the development and continued operations of such a program," she

said.

Tyerman said because the program is still relatively new, the expansion notion is still in talking stages, but she's optimistic funding will continue.

Program receives national honors

The First Step Program recently received top honors accepting the Frederick G. Banting Award at the Canadian Diabetes Association's National Annual General Meeting, held in Winnipeg. It was the only program recognized at the national level this year.

Being the only one of its kind in Canada and supported by Canadian Diabetes Association, the program was chosen for a national award because of the devotion of its founding members and highly trained staff.

"This service is new, innova-

tive and very popular. It fills a long-standing need that has been often discussed but rarely implemented," stated the program's medical director Dr. M. Boctor.

The program plays an important role in the prevention and treatment of diabetes and other chronic diseases, said Tyerman.

"Through ongoing staff and group support, the First Step Program provides an important link between community resources and the health district to improve diabetes management.

Participants are encouraged to sign up with a support person who sees the program to completion, a three month process. Participants also have the option of continuing with the program upon graduation for as long as they like."

Don't take chances with diabetes

Dear Readers

I would like to share my personal experience with diabetes with you. I am a Native woman from Garden Hill, Man. I live in Winnipeg now. My home reserve is approximately 367 air miles north of Winnipeg. I went to a boarding school in Brandon, Man. at age 7 years. I went to Portage La Prairie boarding school at age 14. I have struggled to complete my nursing career.

I have a daughter who has had diabetes mellitus. I pray that I can reach some of you and your children before diabetes or the complications from diabetes set in to your family.

I will begin my story in December 1982. My daughter and I were visiting friends in The Pas in northern Manitoba for the Christmas holidays. During our return trip to Winnipeg, I learned that my little girl was complaining of pain when she went to the bathroom.

As soon as we arrived in Winnipeg, I took her to the

Children's Hospital. During her examination I was asked to leave the room. The doctors were taking so long that I had to ask what was going on. My daughter was backing away and afraid of the examination. They were examining her for signs of molestation. I quickly asked them to check her for diabetes. Sure enough when the results came back the doctor in charge confirmed that she had diabetes.

At that time I was so angry at being told that my daughter had diabetes. The diagnosis added to my emotional turmoil. During my little girl's hospitalization, I had time to think about what had happened in the emergency department. You see, diabetes mellitus is a metabolic disorder where the pancreas, an organ located behind the stomach in the abdomen, does not make enough insulin and the insulin that it does make, doesn't work as well as it should.

Insulin is necessary for burning the sugar (also known as glucose) in the body. For that year I

had to go for counselling so I could cope with this disease in my child.

My daughter was hospitalized for six days and taught how to use a syringe and how to give 2 different types of insulin by injection. The cloudy insulin works slowly and the clear insulin works quickly in the body. She was taught how her sugar was just sitting at the door of a furnace and the key to the furnace was missing. Her key was the insulin. Like the furnace, the body uses insulin to help sugar get into cells to be used there to make energy. In that way, the sugar levels in the blood are kept at normal levels. My daughter was taught how to check her blood sugar level with a machine at home.

As the mom of a child with diabetes, I always tried to make sure she checked her blood sugar level regularly at home. I made sure that her appointments at diabetic clinic and the eye clinic were always kept. This gave us a chance to ask questions about diabetes. My daughter didn't have any

symptoms of her high blood sugar levels and she always thought there wasn't anything wrong with her.

The child with diabetes does not like anyone to know that he or she has diabetes. I always had to encourage my daughter to let someone know about her disease. She finally allowed me to share the information with one of her closest friends.

The doctor encouraged her to go to summer diabetic camp. She always refused. I would tell her that maybe she'd feel better about her diabetes if she went to camp. She would see all the other kids with diabetes, but this didn't mean anything to her. My daughter used to go to all kinds of summer camps. Her best friend used to go with her during the summer. Diabetes changed all that for her.

Whenever my daughter had a cut or a scrape, I would take her to the doctor. Remember when you have diabetes, cuts and scrapes may take longer to heal. My daughter's sores al-

ways healed quickly during childhood and I thanked God for that. I also kept close watch for urinary tract and genital yeast infections as these are common in women with diabetes.

We used to check her blood sugar together every morning before breakfast and again before supper in the evening. When she was aged nine to 14 years she was very co-operative. Her teenage years were very tough for me, as you know, teenagers like to rebel. I used to watch her give herself insulin injections every morning. Many times I couldn't monitor her as I would have liked to as I had to work 12-hour shifts at the hospital. I always made sure that we ate just the right amount of food. We followed the Canada Food Guide to have a balanced diet.

Yours truly
Bertha Flett, RN

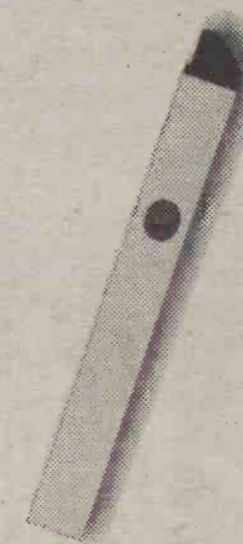
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Indian Country

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Yours truly
Bertha Flett, RN

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**Author aims to educate
about deadly disease**

By Pamela Green
Windspeaker Staff Writer

SASKATOON

There are over 28 million people in the world with HIV and AIDS, with one half of all new infections occurring in young people under the age of 25.

Grim statistics that most people don't want to think about.

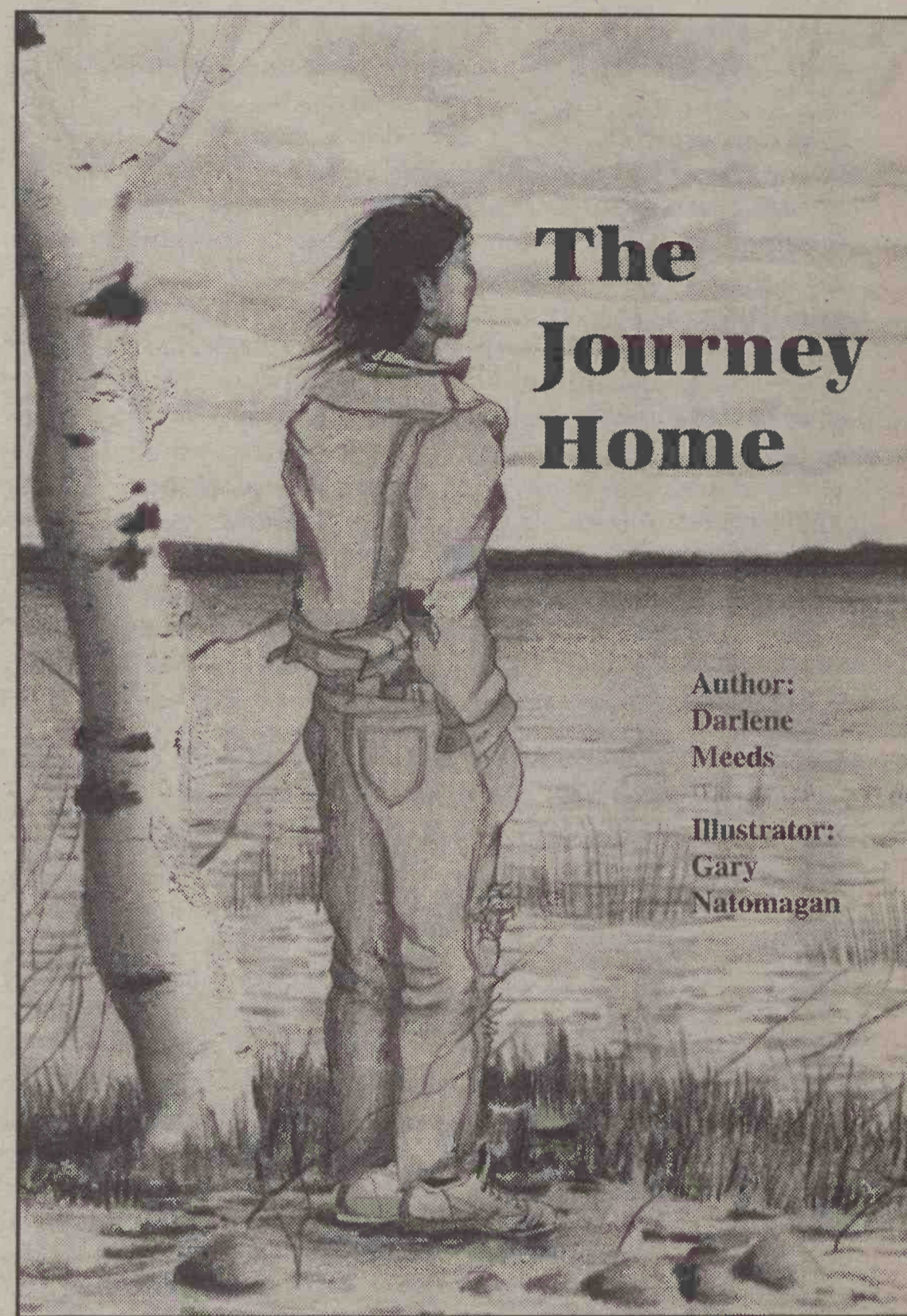
But for author Darlene Meeds, of Saskatoon, who had spent years watching kids sick and dying in the streets of Vancouver as an environmental health officer, thinking about helping people cope with AIDS just wasn't enough. With a lifelong dream of becoming a writer and wanting to reach out and make a difference, prevention through education became her focus.

Meeds is the author of *The Journey Home*, which tells the story of Danny, a young First Nation's man dying of AIDS. He wants to come home, back to his Kokum and younger brother, to make the most of what time they have left together.

There's no surprise ending when you're dying of AIDS. Danny has made some bad choices. He is a man with a drug abuse problem who shared dirty needles and had unprotected sex to help support his drug habit. He could have become infected either way.

The Journey Home is the story of a family's tragedy and how one man dealt with that tragedy by promising his grandmother's Creator that he would use the last few months of his life to make a difference to his younger brother Nathan.

Danny was someone given a second chance to make things right by sharing the special ways of their culture before his soul left to take it's final journey on the spirit trail.



**The
Journey
Home**

Author:
Darlene
Meeds

Illustrator:
Gary
Natomagan

There is no surprise ending when you are dying of AIDS.

And above all, making sure that Nathan would never do drugs.

Part of her goal in writing this book, explained Meeds, was to send out this message, a gentle way of saying, Hey, it's everywhere, even a kid can get it.

The Journey Home is a sensitive and evocative book that gives you the straight goods, a real eye opener that is both believable and accessible.

The colorful ink and pencil drawings by Cree artist Gary Natomagan really hit home. The

drawings really show us what Meeds calls, the importance of love and family and how someone dying of AIDS would need all the love and support he could get from his family and friends.

"When I was writing the story, I was looking for an artist with the right feeling for the Native culture, someone who could capture the soul in the eyes of his people and animals, and the pictures that he has created for this book are some amazingly sensitive portraits," said Meeds.

AIDS Walk Canada raises awareness

Get your walking shoes ready and be prepared to collect some big pledges for the annual AIDS Walk Canada on Sept. 27.

Each year, from St. John's, Nfld. to Kamloops B.C., thousands of walkers hit the pavement in their communities to raise money for AIDS research and awareness.

Aboriginal communities are encouraged to take part in the annual walk. According to Health Canada statistics, AIDS cases in Aboriginal

populations is one of the largest and fastest.

This year, more than 80 communities from coast to coast are expected to take part in the walk. Last year, 60 communities took part, walking anywhere from one to 15 kilometres for the cause. The walk is expected to raise close to \$3 million this year, with more than 100,000 people participating.

In Edmonton, the AIDS Network is hosting the seventh annual walk which will start at the Kinsmen Park and follow a

seven kilometre course.

Similar events, drawing all "walks" of life are taking place across the nation.

Some locations and phone numbers include:

St. Johns, Nfld. (709) 579-8656, Charlottetown, PEI, (902) 566-2437, Toronto, Ont. (416) 340-WALK, Windsor, Ont. (519) 973-0222, Winnipeg, Man. (204) 477-9255, and Kamloops, B.C. (250) 372-7585.

Registration is now being taken for the AIDS Walk Canada.

Information on health and wellness is now on-line!

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No dump, says Cowichan band

By Debora Lockyer
Windspeaker Staff Writer

DUNCAN, B.C.

The Cowichan band is seeking an injunction to stop development of a site that members say is the most sacred place in their territory and one of the last available places to hold traditional and spiritual ceremonies. To the Native people of the Cowichan Valley the site is called Hw'te shutsun. To others, it's Hill 60.

Plans for Hw'te shutsun, a 9.5 hectare site about 60 km north of Victoria, include a garbage dump as designated by the Cowichan Valley regional district.

The band has filed for an injunction in the Supreme Court of British Columbia claiming a breach of its members' constitutionally-protected right to the Crown land. A suit against the provincial government has also been filed seeking unspecified damages. It accuses the province of breaching its fiduciary responsibility to consult with the band before approving the development, as set out in the Supreme Court of Canada's *Delgamuukw* ruling.

Part of the band's argument against the use of the site includes the fact that it ranked fourth out of five potential sites

evaluated by the regional district's engineers as suitable for a landfill.

"Once a landfill is created in the vicinity of sacred sites for bathing and ritual practices, traditional areas for hunting, gathering foods, medicines and cultural technology material, Cowichan Aboriginal rights will be severely infringed. . . [by] noise, pollution and smell," the band warned in a letter to Environment Minister Cathy McGregor in February.

The goal of the area First Nations was not legal action, but a heightened sense of respect and protection of Aboriginal rights, said Cowichan Chief Lydia Hwitsum in published reports.

Non-Aboriginal residents of the area are also filing for a B.C. Supreme Court judicial review of the process that led to the Environment Ministry's approval of the landfill plans. They, too, believe they were not adequately consulted as to the location of the dump. Affidavits signed by 43 Hill 60 area residents have been collected and state that they did not receive notice of an open house in November 1995 where the plans were discussed. Residents are concerned that heavy rains could result in toxins leaching through the landfill's plastic liner and into the ground water.

Northern mines lead in Aboriginal involvement

By Sabrina Whyatt
Windspeaker Staff Writer

LA RONGE, Sask.

Northern Saskatchewan has achieved the highest participation rate of Aboriginal people in the mining industry for all regions of Canada, said Graham Guest, information officer at Saskatchewan Northern Affairs.

Out of the 1,075 employees working at mines in the province's northern region, 905 or 84.2 per cent of them are of Aboriginal ancestry. Aboriginal northerners represent 41.34 per cent of the total mining work force, said Guest.

A recent report from Northern Affairs indicates that in 1997, there was \$135 million spent by mining companies

on contracts, goods and services at northern businesses and joint ventures. Another \$20 million was paid out in wages.

"In addition to the workers' salaries being spent in communities, mines are directly spending money with the local businesses by hiring catering companies and purchasing other goods and services," he said.

Guest said these kinds of figures have positive results on both the economic and social growth of the communities.

"The economic spin-offs are just incredible. It has brought tremendous new standards of living to the people of various northern communities."

This wasn't always the case, said Guest. "When I first came here around 15 years ago, most of the mines weren't hiring northerners. They were hiring

from the south."

Since then, Guest has seen an incredible economic growth, that has stabilized in recent years.

He said many northerners are pleased with the economic stability that's been achieved through the initiatives of the mining industry, northern entrepreneurs and the provincial government's Northern Development Fund.

"The northern communities have received government funding for development. There has been a series of meetings recently to develop a new strategy that will diversify the north. The premier has visited. The communities are working together with the government to come up with ways to improve the northern communities," said Guest.

Native people want more control

By Sabrina Whyatt
Windspeaker Staff Writer

PRINCE ALBERT, Sask.

A chance at managing the forestry is what Aboriginal people in Saskatchewan want. They will get the opportunity to submit their requests at the Na-

tional Aboriginal Forestry Association's third annual conference, which will take place in Prince Albert, Sask. in September. Duane Hiebert, forestry coordinator for the Prince Albert Grand Council said forestry accounts for a majority of the employment in the northern portion of the province, and its ex-

tremely important local people see benefits from the industry.

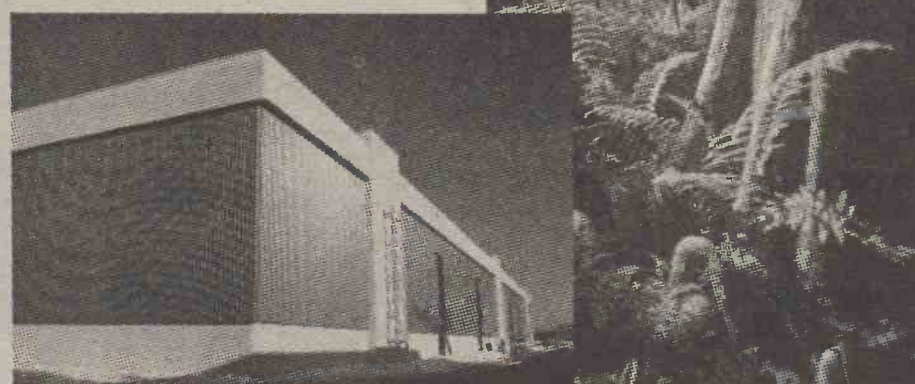
"It used to be that all the revenue from the forest industry was going back into the large forest companies. This is why the Aboriginal people want more control, so they can begin to see some of the revenues go back into the communities."



REDI incentives

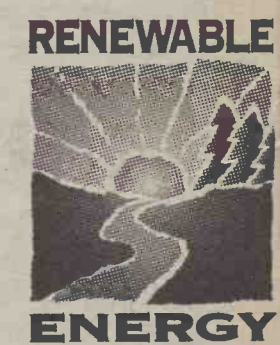
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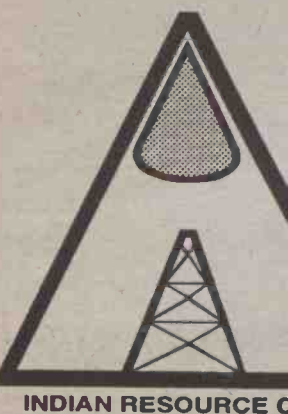


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Calgary, AB T
Fax: (403) 269

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First Nations Employment & Training Centre (FNET)



FNET has been established as a joint initiative of the Indian Resource Council of Canada (IRC), the Petroleum Industry and the Government of Canada to increase the employment of Aboriginal people in the petroleum sector(s)

MISSION STATEMENT

FNET will promote and facilitate initiatives to increase Aboriginal employment in the oil and gas related industries by creating and maintaining effective results-oriented working relationships among the key stakeholder groups, including industry, Aboriginal groups, training organizations and government.

We are seeking out qualified Aboriginal people and businesses that have an interest working within the oil and gas sector(s).

FNET will also work with Aboriginal communities to develop training programs that may address specific oil and gas skill requirements.

If interested send/fax resume and/or portfolio with a brief statement of interest to:

Attention: **Vaughn Paul**
FNET Director
c/o Indian Resource Council of Canada
235, 9911 Chula Boulevard
Tsuu T'ina (Sarcee), Alberta
T2W 6H6
Telephone: (403) 281-8308
Fax: (403) 281-8351

EMPLOYMENT OPPORTUNITY

ABORIGINAL HEALTH LIAISON WORKER FULL TIME, 3YEAR TERM

The WestView Regional Health Authority, in collaboration with the Edson Friendship Centre and the Marlboro Métis Local 1939, is seeking a person to take on an exciting new challenge in our community. Applications are being accepted for the newly created position of **Aboriginal Health Liaison Worker**.

Candidates should possess a Community Health Representative Certificate or equivalent combination of education and experience. An understanding and knowledge of Métis and First Nations culture is essential. Candidates should possess a maturity and aptitude for community work, and the ability to relate well to people of all ages. The ability to communicate in Cree would bring an added strength to your application.

The position will focus on forming bridges and increasing access to health services for all Aboriginal residents of our community. You will be a part of a health care team, focusing on promoting wellness and providing education where needed in a culturally appropriate manner. The candidate will work closely with health professionals and community organizations of Edson and Marlboro in meeting the needs of our community.

The candidate should be in good physical and spiritual health and possess a valid Alberta driver's license and reliable vehicle.

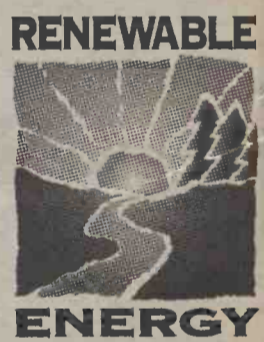
For more information or to submit an application, please contact:

Val Findlay
Edson
Friendship Centre
Box 6508
Edson, AB T7E 1T9
Ph: (403) 723-5494
Fax: (403) 723-4359

Bruce Belcourt
Marlboro Métis
Local 1939
Box 6384
Edson, AB T7E 1T8
Ph: (403) 397-3954
Fax: (403) 397-3739

Closing Date: August 14, 1998

All new employees to the WestView Regional Health Authority must provide a criminal record check in accordance with the Protection for Persons in Care Act. WestView thanks all applicants for their interest; however, only applicants being considered for competition will be contacted.



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EXPLORATION & PRODUCTION

Production Engineer

Suncor Energy is a unique and sustainable Canadian integrated energy company dedicated to vigorous growth. The company is a world leader in oil sands development, a high performing oil and gas producer and one of the top petroleum refiners and marketers in the country. Currently we have operations based across Canada and a project underway in Australia.

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Suncor's Grande Prairie office manages conventional oil and gas operations in the Northwest Alberta and Northeastern B.C. areas. There are approximately 200 producing wells, most within 300 kms. of the office. Facilities include oil batteries, compressor stations, gas plants and water injection plants. Most oil and gas produced is sour.

Reporting to the District Manager, you will be responsible for the completion of engineering projects and assignments requiring the application of engineering theories and procedures. Your duties will include monitoring well and facility performance, identifying problems and timely remedial measures, as well as providing technical support in operational and engineering situations. You will also recommend and coordinate well testing and analysis, workover and stimulation design, production optimization and pumping equipment design.

As a proactive team member, with superior communication skills, you are self-motivated and a strong conceptual thinker. You possess a Bachelor's degree in Engineering, along with experience in oil field stimulation work, production or reservoir engineering, and a good knowledge of microcomputer applications. Experience with gas lift systems, sour gas production and SCADA is an asset.

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Suncor Energy Inc.
File #PE-02
112 - 4th Avenue S.W.
Calgary, AB T2P 2V5
Fax: (403) 269-6202

For additional information about Suncor, visit our web site at: www.suncor.com.

Suncor Energy is committed to employment equity and encourages applications from all qualified individuals. Principals only please.

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FULL TIME INSTRUCTOR

George Manuel Institute invites applications for F/T instructor to teach in:

Alternate School - Grade 8 - 10

(Criminal record check required)

Bachelor's degree in relevant field required. Experience teaching in First Nation high schools that deal with student learning or behavioral issues. Knowledge of Native communities, the Shuswap culture and a proven ability to work in a team environment would be an asset.

Closing Date: July 31, 1998

Apply to:

Barb Morin
George Manuel Institute
P.O. Box 608,
Chase, BC V0E 1M0

Note: We appreciate the interest of all applicants, however, only those selected for an interview will be contacted.

Check us out we're on-line: www.ammsa.com

TEACHING

EMPLOYMENT OPPORTUNITY

First Nations Resource Teacher (Curriculum and Culture)
This temporary assignment will last from September 1, 1998 to June 30, 1999. The incumbent is responsible for the development and promotion of First Nations curriculum and programs, coordination of First Nations cultural awareness activities and coordination of resource materials and collections.

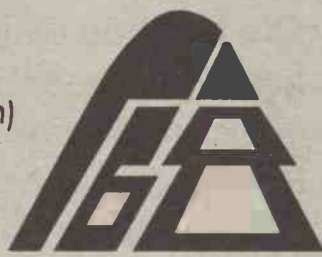
QUALIFICATIONS FOR THE POSITION INCLUDE:

- knowledge, understanding and demonstrated experience with First Nations culture, heritage, spirituality and Aboriginal beliefs
- eligibility for membership in the B.C. College of Teachers
- experience in curriculum development
- excellent organizational and interpersonal skills
- experience in teaching and organizing lessons in culturally-related presentations
- ability to consult with parents, First Nations communities, professional staff, support staff and community resources
- Aboriginal language would be an asset
- valid driver's licence and reliable transportation

Only persons of First Nations ancestry will be considered for this position.

Applications will be received until 4:00 pm, Friday, August 7, 1998 by:

Ms. J. Longy
Assistant Superintendent
School District No. 68 (Nanaimo-Ladysmith)
395 Wakesiah Avenue
Nanaimo, BC V9R 3K6
Fax: (250) 754-5290



**The PEACE HEALTH REGION
requires in the**

SACRED HEART COMMUNITY HEALTH CENTRE

**Permanent Full Time
ABORIGINAL LIAISON WORKER
Competition #9806-ALW-01**

The Peace Health Region requires a Permanent Full Time Aboriginal Liaison Worker to promote wellness to Aboriginal individuals or groups within the community through health and education initiatives and linkages with health professionals/institutions.

Qualifications:

- Community Health Representative Certificate preferred (equivalencies considered)
- Fluency in Cree and English essential
- Spiritual and cultural integrity
- Valid drivers licence
- Access to a reliable vehicle

Please forward your resume by **August 1, 1998** to:

Lynn Troup
Human Resources Manager
Peace Health Region
Box 6178, Peace River, Alberta T8S 1S2

Please note all new employees to the Peace Health Region must provide a criminal records check in accordance with the Protection for Persons in Care Act.

Please quote competition # when applying.

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An Initiative by the Native Women's Association of Canada



**The Aboriginal Healing Foundation.
As the Executive Director, meet the leadership challenge.**

The Aboriginal Healing Foundation cannot change the past. What it can do is to offer new opportunity for the individuals, families and communities who have been affected by the intergenerational legacy of physical and sexual abuse in the Residential School System.

As the Executive Director, you will embrace the responsibility of putting \$350 million in funding to work in the best interests of Metis, Inuit and First Nations peoples. Ensure that the resources are wisely invested and effectively spent. Call on your own understanding of the issues to oversee the programs and processes that will have positive impact and promote healing. Work with the Aboriginal Board to build a strong, dedicated, co-operative team of professionals who will never lose sight of the Foundation's mission and spirit. Lead in the grant process to individuals, families and community organizations to enable their own healing initiatives.

Based in Ottawa, this independent, national Foundation seeks a true consensus leader with first-hand experience in the management of people, investments, organizational and program development. But most of all, the Aboriginal Healing Foundation seeks someone with the skills and experience to establish and lead a new and dynamic national organization that will serve a diverse population. Project 6031. Please write in confidence to 64 Prince Arthur Avenue, Toronto, Ontario M5R 1B4, by e-mail to resumes@caldwellpartners.com or by fax to (416) 922-8646.

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**The University of Manitoba
Continuing Education Division**

ASSISTANT PROFESSOR

The Continuing Education Division of The University of Manitoba invites applications for a tenure track position at the assistant professor level. The focus of the position will be on extending accessibility to university studies. The Division is involved in such efforts in a number of ways, including (but not limited to) support for mature students, workplace learning, distance education, Aboriginal education, community development, programs for women, the use of educational technologies, and transition programs for underprepared students. We invite applications from persons with a specialization in any one or more of these.

The Division has a staff of about 100 people, including half a dozen in professorial ranks and about 15 instructors. It operates a range of programs including degree programs, certificates, diplomas and other credentials in many fields of study and in many locations, as well as via distance delivery, and generates much of its own revenue from program activities. All professorial positions in the Division involve, in addition to normal university expectations of research and service, the development and management of programs related to the mandate of the Continuing Education Division as our "teaching" component. Program development and management responsibilities will be a major part of the position for the successful candidate.

Applicants should have a doctoral degree in Adult Education or a related field. Relevant experience in a post-secondary institution or related programs is essential. Assistant professor positions at the University of Manitoba have a salary range from \$40,868 to \$62,509 (under review). Starting salary within this range will be commensurate with qualifications and experience.

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

Applications should include, in addition to a curriculum vitae, a brief written statement demonstrating how the applicant's academic abilities and work experience are appropriate to the Division's focus on extending accessibility.

Please send application materials and the names, addresses, telephone, fax and (if available) e-mail contacts of three referees to: Benjamin Levin, PhD, Dean, Continuing Education Division, The University of Manitoba, Winnipeg, Manitoba R3T 2N2. Inquiries can be made to (204) 474-8010 or by e-mail to Ben_Levin@umanitoba.ca.

Applications will be received until Sept. 30, 1998, with an anticipated starting date of Jan. 1, 1999 for the position.

ESSENTIAL ABORIGINAL RESOURCE

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Home

By Sabrina Whyatt
Windspeaker Staff Writer

Aboriginal people to Toronto for medical can experience home from home.

Celebrating its first business, Waasagamik provides short-term accommodation and support services for Native people from Ontario and surrounding provinces. Gu Waasagamik come for surgery, chronic problems and other ailments.

"Waasagamik is home, not a hostel. guests say it's good home tonight," said Shirley Kendall. "It's to watch guests who even know each other talking and discovering related."

Kendall said it's difficult to see people who they spend so much time in facility.

"Sometimes their treatment necessitates stay than was originally

TRADITION

KNOWLEDGE

CURRICULUM

INSTRUCTION

8 MONTH TERM

UNB

UNIVERSITY
OF NORTH
BRITISH COLUMBIA

Home away from home

By Sabrina Whyatt
Windspeaker Staff Writer

TORONTO

Aboriginal people travelling to Toronto for medical services can experience home away from home.

Celebrating its first year in business, Waasagamik provides short-term accommodation and support services to Native people from all regions of Ontario and some other provinces. Guests of Waasagamik come to Toronto for surgery, chronic health problems and other physical ailments.

"Waasagamik is a guest home, not a hostel. I've heard guests say it's good to come home tonight," said Manager Shirley Kendall. "It's amazing to watch guests who don't even know each other start talking and discover they are related."

Kendall said it's often difficult to see people leave after they spend so much time at the facility.

"Sometimes their course of treatment necessitates a longer stay than was originally pre-

dicted. The staff and guests develop lasting familial bonds. The guests and their escorts will be forever extended family of Waasagamik," said Kendall.

"I take pictures of all the children, and, with the permission from parents, I post them all up on a wall. We call it the children of Waasagamik."

Kendall said the service has been necessary for a very long time and from research data, she anticipates an expansion in the next few years.

"Right now we are a 17-bed facility with extra beds for overflow. The expansion of this specialized service will be within the next three or four years. At that point Waasagamik will become a 28-bed facility. Within five years, Waasagamik will service 75 per cent of Aboriginal people who come to the city for medical services," she said.

Waasagamik is managed by Anishawbe Health Toronto, a culture-based health centre for Toronto's Native community. The program has many cultural components to make the visitors feel comfortable, including traditional ceremonies and healers.

"Sometimes we get people

who just come down to see the healers and not wanting to see medical doctors at all," said Kendall.

Kendall said because there are many different beliefs within the Native culture, Waasagamik accommodates all of them.

"We honor all cultures, no matter how different. It's our responsibility to ensure that all the guests' needs are met, including spiritual needs," said Kendall.

The program costs were funded only to 20 per cent by government, so visitors cover operating costs.

There is a daily rate of \$75 for adults, \$45 for children five to 12 years old, and \$27 for two to five year olds.

Since most visitors are covered under the medical services branch of Health and Welfare Canada, they receive financial assistance.

Kendall said there have been packages with reduced rates developed for families who do not have medical coverage.

Waasagamik also has translation services available in Ojibway, Oji-Cree, Inuit, and other languages.

Big bear film

(Continued from page 15.)

"The fact that he has the same perspective makes for a smoother path; you're not butting heads and in a weird way, it's not about cultural issues at all; we can just concentrate on making a great film, get down to acting," said Greyeyes.

Gordon Tootoosis, the only actor who was considered for the role of Big Bear, expressed how pleased he was to be working with such an excellent cast, whose major characters were all Cree with a strong theatre background.

"We're really turning the tables around on the old Westerns," he said. "The Cree characters are all speaking Cree in this movie, which is heard as English for the audience and all the other characters are speaking Jabbawocky [a meaningless gibberish] which really reverses the situation and shows how it must have been for our people back in the days of Big Bear, when all the treaty negotiations and linguistic misunderstandings took place in English."

Tootoosis, co-starring with actress Tantoo Cardinal, who plays one of Big Bear's three wives,

said the role of Big Bear was extremely challenging, and one that he had a very personal connection with.

The actor, who grew up on Poundmaker Reserve, where Big Bear died, remembers a childhood steeped in Cree lore and fascinating stories about his hero.

He said the impact of the film for Aboriginal people would be nothing but positive, especially for those involved in the film industry. The profile of this great visionary would certainly be raised in both the eye of the public and within the Canadian education system, a Native hero with a stature equal to Sitting Bull or Louis Riel who up until now has been relatively unknown outside of the Cree community.

"Many of the issues he dealt with are still the same and it's a privilege to do this film about a man who was so truly a visionary leader, so kind and intelligent, with an uncanny foresight to really see what was happening to his culture and way of life, a man who wanted to negotiate a better deal for all the people, not just his own Band," said Tootoosis.

TRADITIONAL
KNOWLEDGE
CURRICULUM
INSTRUCTOR
8 MONTH TERM

The successful candidate will work with UNBC to develop a curriculum on traditional environmental knowledge (TEK). This curriculum will be designed to be relevant to Aboriginal issues in resource management, with a focus on fisheries. The curriculum will emphasize both TEK and the relation of TEK to governance and planning. Curriculum will also include social and biological issues, such as the way management relates to self-government. The successful candidate will be required to develop this curriculum in consultation with Aboriginal communities in the UNBC area, using a model of community participation. The focus of this position is to develop a Certificate in Traditional Environmental Knowledge and a Certificate in Aboriginal Resources Management. Teaching two courses in TEK during the winter 1998 term based on the curriculum that is developed is the first part of the job. Providing an evaluation of the curriculum and recommendations for improvements is another, as well as the following: supervising the curriculum and providing recommendations for improvements; supervising the curriculum development project and developing funding sources for the continuation of the TEK curriculum project.

The successful candidate will have expertise in TEK, experience in developing curricula, as well as in co-ordinating community liaisons, participatory research, project administration and grant writing. A PhD is preferred. Demonstrated skills in the area of liaisons with Aboriginal communities will be considered a definite asset. The salary for this position is in the area of \$30,000 per annum but will be commensurate with experience.

Please forward your curriculum vitae and names and addresses of three references by **August 7, 1998** (including telephone and fax number to: **Dr. Deborah Poff, Vice-President Academic, University of Northern British Columbia, 3333 University Way, Prince George, BC V2N 4Z9. Fax: (250) 960-7300. Inquiries may be made to: Heather Harris, First Nations Program, (250) 960-6689; email: harris@unbc.ca**

IN ACCORDANCE WITH CANADIAN IMMIGRATION REQUIREMENTS, PRIORITY WILL BE GIVEN TO CANADIAN CITIZENS AND PERMANENT RESIDENTS OF CANADA. THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA IS COMMITTED TO EMPLOYMENT EQUITY AND ENCOURAGES APPLICATIONS FROM WOMEN, ABORIGINAL PEOPLES, PERSONS WITH DISABILITIES AND MEMBERS OF VISIBLE MINORITIES.

UNBC
UNIVERSITY
OF NORTHERN
BRITISH COLUMBIA

MOUNTAIN PLAINS
COMMUNITY SERVICES SOCIETY OF EDMONTON

PROGRAM SUPERVISOR
EDMONTON REGION

We are currently seeking a Program Supervisor for our new In Home Family Support and Family Preservation Program. The successful candidate will provide leadership in this program and be an active member of the Agency Management team.

The successful candidate will be familiar with child welfare and child protection issues. He / she will also be familiar with and comfortable in providing service to urban Aboriginal children and families in their homes and in their community.

Qualifications: Minimum, Undergraduate degree in the Human Services and experience working with youth and families in a community setting.

Salary to \$42,000.00 (depending on education and experience), plus a good benefits package.

Closing Date is August 15, 1998. Only applicants being considered will be contacted.
Attention: Janet Fizzell
Mountain Plains Community Services Society of Edmonton
#650, 10909 Jasper Avenue, Edmonton, Alberta T5J 3L9
Fax: (403) 429-6106

ONTARIO ARTS COUNCIL
CONSEIL DES ARTS DE L'ONTARIO

The Ontario Arts Council (OAC) has provided vital support to the arts in Ontario for over three decades and has grown to reflect the dynamic and changing face of culture and the arts across Ontario. One of OAC's objectives is to ensure that its programs and services better meet the needs of aboriginal artists, organizations and communities. To help achieve this, OAC is seeking an experienced professional for the senior position of:

FIRST NATIONS OFFICER

Major responsibilities:

- to review, develop, implement and evaluate policies and programs that are sensitive to the needs and realities of the aboriginal arts community;
- to promote and support the development of artistic resources and arts activity within the aboriginal community;
- to act as a resource to aboriginal artists and organizations and to the board and staff of OAC;
- to actively participate in corporate policy development;
- to manage grant programs that support arts programming within aboriginal community-based organizations.

Qualifications: Sound knowledge and understanding of issues affecting the aboriginal arts community in all its diversity; relevant work experience; strong communication and interpersonal skills; well-developed administrative and consultative skills. Some of the personal qualities required are sound judgment, initiative, flexibility, patience and perseverance. The ability to speak a First Nations language would be a definite asset.

Conditions of work: OAC offers a competitive salary, excellent benefits, flexible working conditions and an opportunity to make a difference in an organization committed to change. This position requires computer literacy as well as the willingness to travel extensively throughout Ontario, including to isolated communities.

Questions? Please contact Diane Labelle-Davey toll-free at 1-800-387-0058, or in Toronto at (416) 969-7458.

Qualified candidates are invited to respond in writing to File #298-J, Human Resources Office, Ontario Arts Council, 151 Bloor Street West, Toronto, Ontario, M5S 1T6 by 5:00 p.m., Monday, September 14, 1998. (NOTE: OAC offices are closed after August 21, reopening again September 8. Screening of written applications will start after the application deadline date. Contacting and interviewing of candidates is expected to take place by the end of September. We thank all interested applicants; however, only those selected for interviews will be contacted).

AN EQUAL OPPORTUNITY EMPLOYER

Camp Ipperwash returned after 50 years

By Rob McKinley
Windspeaker Staff Writer

SARNIA, Ont.

It has lasted through one generation, a world war, numerous reports, and countless discussions and negotiations, but now there appears to be progress in the land dispute at Camp Ipperwash, near Sarnia, Ont.

For the Kettle and Stony Point First Nation members, the June 18 signing of an Agreement-in-Principle to return more than 2,000 acres of reserve land to the First Nation has been 50 years in the making.

The parcel of land, which was home to 13 families of the Stony Point Reserve, was appropriated by Canada's Department of National Defence in 1942 under the War Measures Act. The area was turned into a military training camp. The 13 displaced families moved on to the neighboring Kettle Point Reserve.

Questions to the Department of National Defence today about why that particular land was used were deferred to Indian Affairs spokesperson Lynne Boyer.

"They looked at a number of properties and that site was conducive to setting up the training base," said Boyer, adding that the terrain of the land may have been a leading factor in the

decision.

So why has it taken so long to get the land back to the people of Kettle and Stony Point?

Boyer said a lot of it was based on misinformation and poor communication.

"The understanding was that [the Department of National Defence] would have it until it was no longer of use, but the First Nation said it was only until once the war was over," said Boyer.

Since 1945, Native officials have been trying to get the land back.

In 1981, the federal government provided \$2.5 million to the Kettle and Stony Point First Nation for the value of the land and interest payments accrued since the appropriation 40 years before. At the same time, the government reiterated its commitment to return the land to Stony Point once the military was finished with it.

It wasn't until 1994, when federal funding cuts forced the defence department to reduce some of its inventory, that Camp Ipperwash was retired from military use.

In 1995, negotiations were held between defence officials and First Nation leaders to determine the extent of clean-up required to return the land back to its original state. During the same time, court documents were filed by Kettle and Stony

Point members regarding the Camp Ipperwash land.

Throughout 1995, tensions around the return of Camp Ipperwash escalated. Clashes between Ontario police and Native protestors resulted in the death of one First Nation member in a separate, but not totally unrelated, incident at Ipperwash Provincial Park.

In late 1996, the federal government and the Kettle and Stony Point First Nation signed a Memorandum of Understanding to provide a federal negotiator to continue discussions, federal support to help the community heal and the return of Camp Ipperwash to the Native people.

For the next two years, more than 25 negotiating sessions — some lasting three days — were held between the First Nations people, and the departments of Indian Affairs, National Defence and Justice.

In January of this year, the draft form of the Agreement-in-Principle was prepared. It was signed six months later.

Included in the agreement is money. As the agreement stands now, the federal government is prepared to dish out a total of \$26.5 million to the Kettle and Stony Point people. Boyer said there was no specific department responsible for the funds.

"The money comes from all over the federal budget," Boyer said.

"The understanding was that [the Department of National Defence] would have it until it was no longer of use, but the First Nation said it was only until once the war was over."

— Lynne Boyer

The funds include \$12.9 million for community restoration and infrastructure to rebuild the Stony Point reserve and \$10.7 million for economic development and community healing for First Nation members most affected by the 1942 appropriation.

With the passing of more than 50 years, however, some of the people most affected have died. Boyer said that was taken into consideration in the drafting of the agreement.

"That is why the compensation is for families and descendants," she said.

In addition to the compensation funding, the government is also chipping almost \$3 million into a four-year program to clean up the area. The money goes to the First Nation for

clean-up employment opportunities for band members.

Boyer said the environmental clean-up is very important, as there may be a few dangerous surprises left over from the military use.

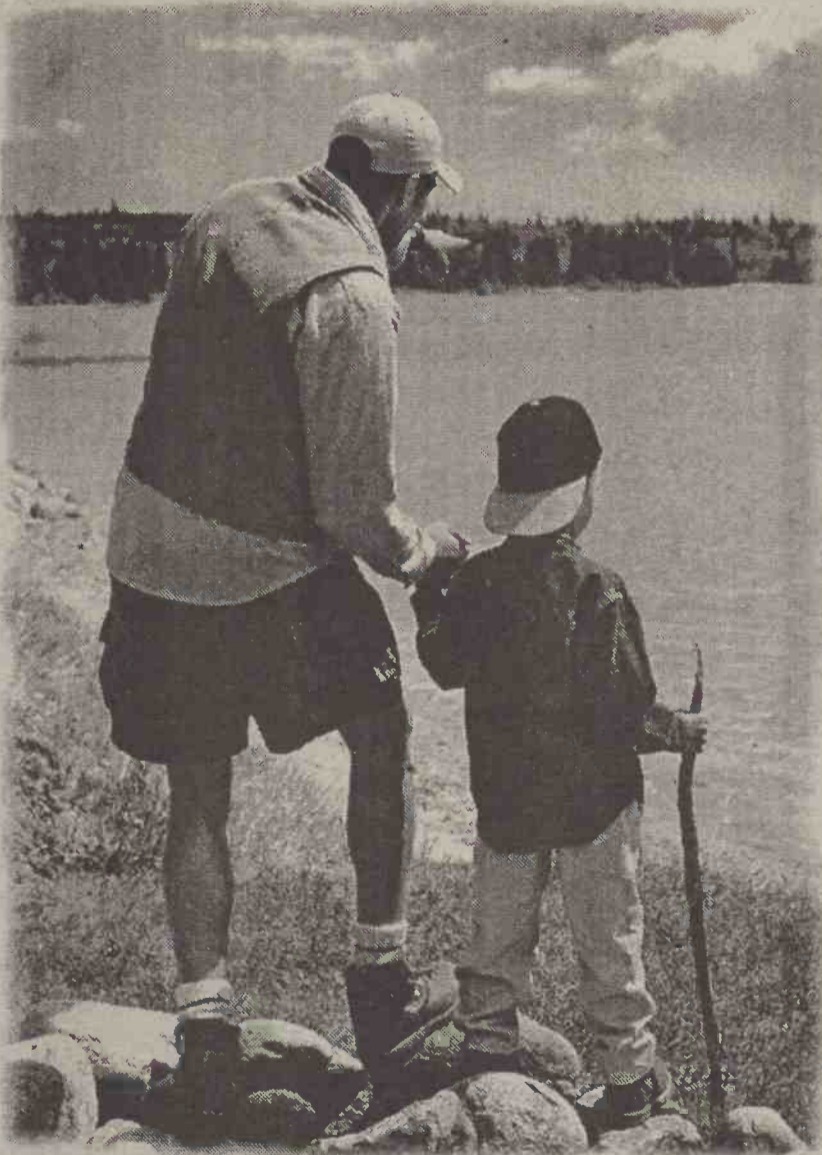
"We know there's the likelihood of unexploded ordinances," she said, adding that other items to be cleaned up include detergents, fuel and cleaning materials which may have been spilled.

Finally, within the new agreement, the Kettle and Stony Point members must drop all existing lawsuits against the government with regards to Camp Ipperwash.

Members of the Kettle and Stony Point negotiating team won't comment on the new agreement, but insiders believe the community isn't ready to celebrate just yet. People in the community have been waiting for more than 50 years already, so a little more time to make sure all the "i's" are dotted isn't going to be a big deal, said one band member who didn't want to be named.

From here, the Agreement-in-Principle will be examined and ratified by the Kettle and Stony Point First Nation, leading up to a target date some time in December of this year. The Government of Canada will then approve the Final Agreement and it will be implemented.

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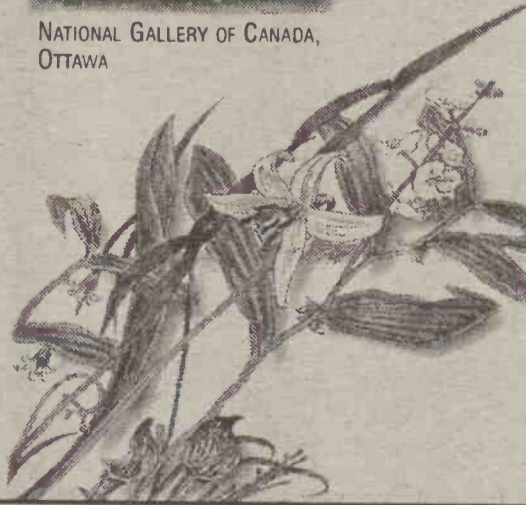


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