

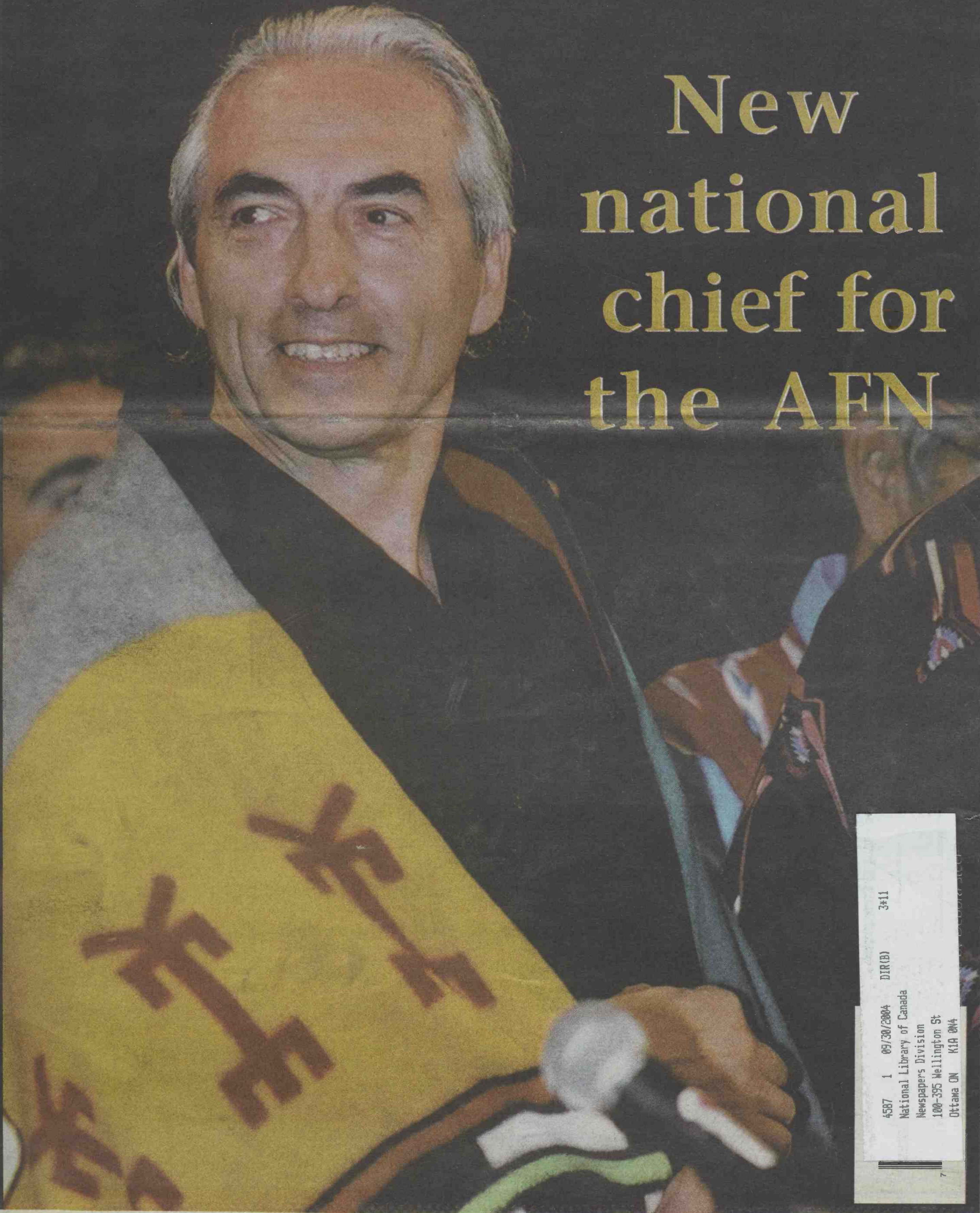
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**Debora Steele**  
 E-mail: [edwind@ammsa.ca](mailto:edwind@ammsa.ca)

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**Paul Barnsley**

Staff Writers  
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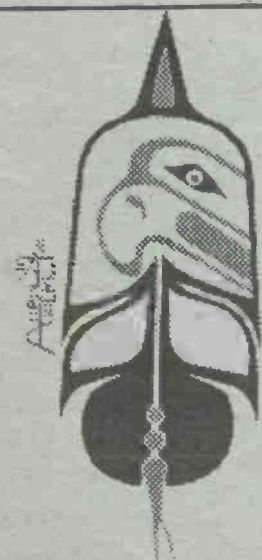
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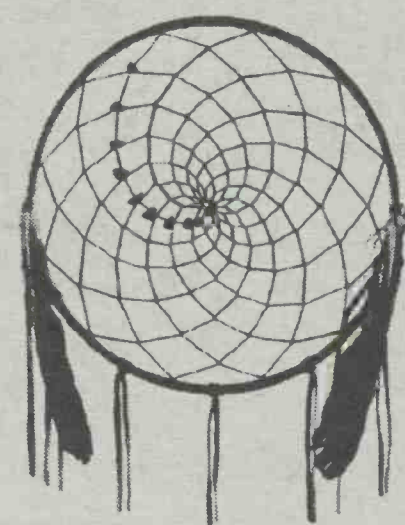
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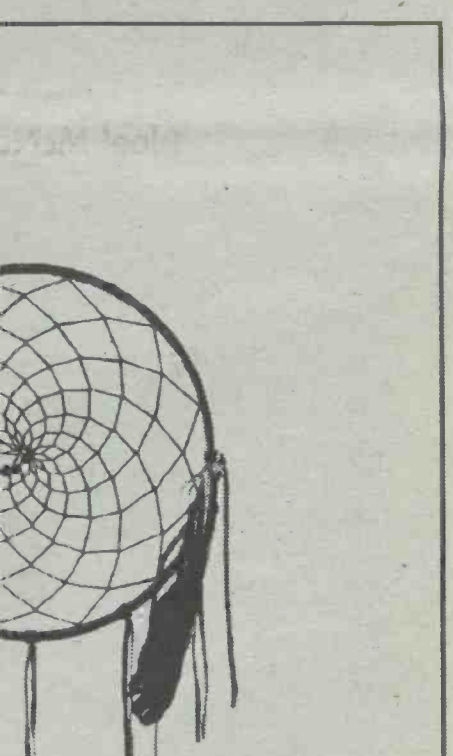
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**Features**

**A black hole of desperation 8**

Gang wars, prostitution, slums, the drug trade, rogue cops, cover-ups and racism—the urban jungle where life is cheap and the rules don't apply. No, it's not New York. It's Saskatoon.

**We're Back!**

**Fontaine takes it in round two 9**

It's all over but the tears. The Assembly of First Nations chiefs gathered in Edmonton in July and picked a new chief. Phil Fontaine is back, knocking out incumbent Matthew Coon Come in the first round and Six Nations of the Grand River Chief Roberta Jamieson in the second.

**Residential school compensation cap 10 & 11**

The alternative dispute resolution plan the government is proposing will limit the amount a residential school survivor will get in compensation for harm done, but the cap will depend on which province you live in. The most severely victimized in British Columbia and Yukon could get as much as \$245,000. In the rest of the country, the cap is set at \$195,000.

**Departments**

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Matthew, we hardly knew you. And that's too bad. You seemed a decent sort. The Coon Come era at the Assembly of First Nations has come to an end, but not as gloriously as the leader would have hoped. The chiefs have chosen a familiar face with a familiar style. They've turned their backs on the vision Coon Come had to offer, but with the promise of a renewed and revitalized assembly.

**[ what's happening ] 7**

Community events in Indian Country for August and beyond.

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Elaine Bomberry's new radio documentary entitled the Aboriginal Music Experience is winning awards across North America.

**[ strictly speaking ] 17 & 18**

The people deserve better, writes Dan David; Ministers—one to 10, rates Zebedee Nungak, plus Drew Hayden Taylor, Tuma Young, Ann Brascoupé, and Dr. Gilles Pinette.

**[ top 30 ]** Takes a break for the summer.

**[ rare intellect ] 19**

Reality replaces her romanticized idea of the north for reporter Paulette Jiles as she tells her tale of life and work in a northern Ontario community, plus must-read books from John Kim Bell and Dr. Cora Voyageur.

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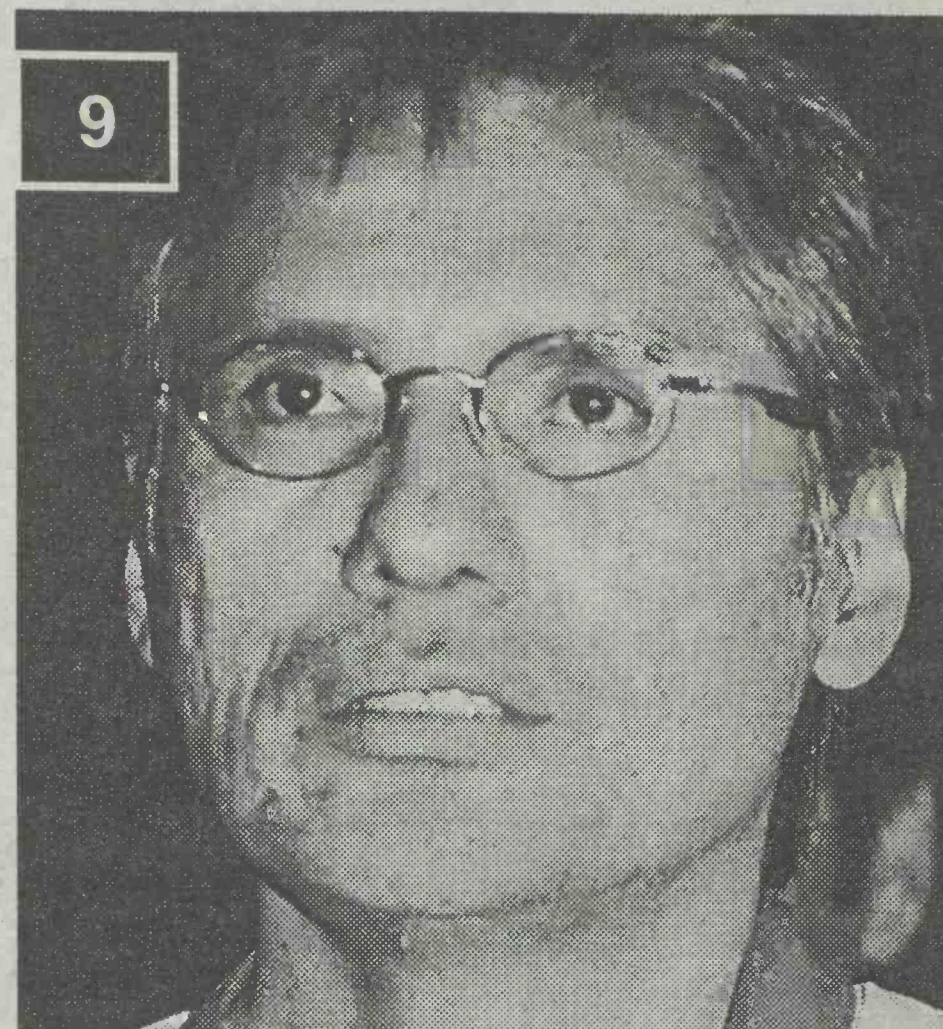
Should Canada pardon Métis leader Louis Riel, or should the Métis pardon Canada for hanging Riel for treason? A panel discusses the possibilities and the repercussions of rethinking the actions of a government of the past.

**[ buffalo spirit ] 28**

Respected jingle dress dancer Evelyn Thom talks about the healing power of the dance, its spiritual beginnings and protocols, and how, at age 76, she is on a mission.

**[ footprints ] 30**

When you think of the Northwest rebellion of 1885, you are likely to remember Métis leader Louis Riel's part in the affair. But central to many of the early successes in the Metis resistance, was the bravery and brilliance of Gabriel Dumont.



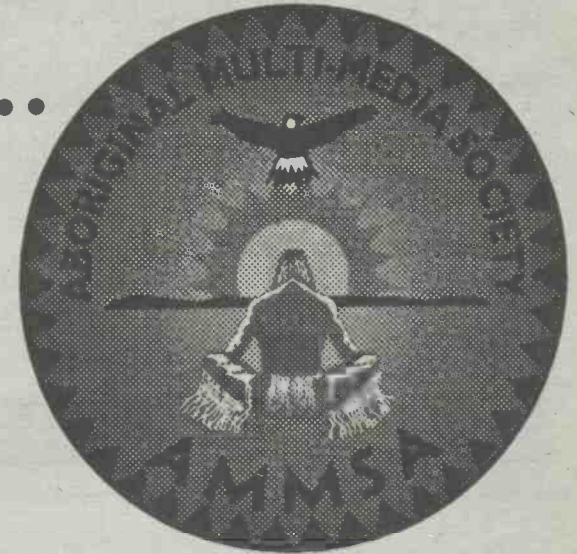
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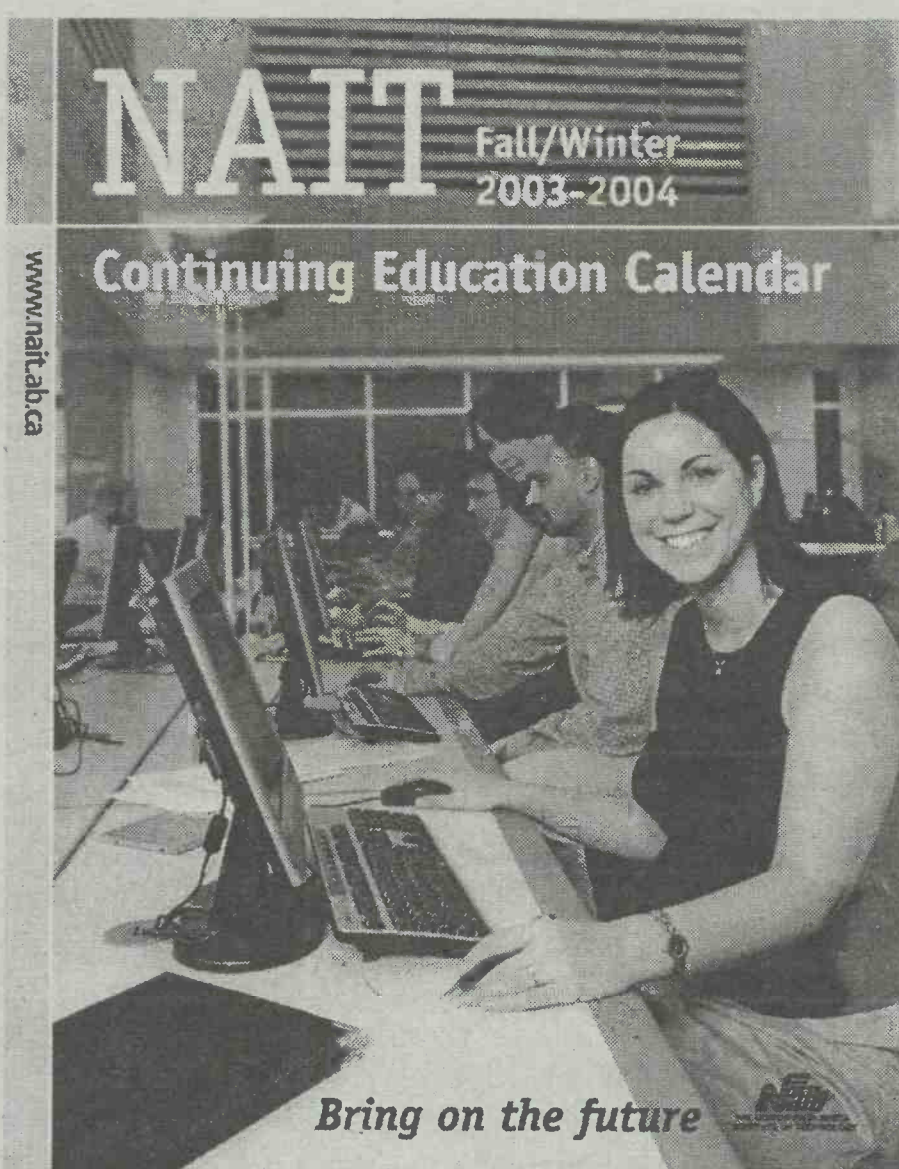
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So the Coon Come era of politics has come to an end.

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We wish Matthew Coor will find peace, that somed his considerable talents fo Nations people.



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## Matthew, we hardly knew you

So the Coon Come era of Assembly of First Nations politics has come to an end.

Though he tried hard to take his abrupt electoral dismissal with good grace, we could tell it was not easy. Going right from the stage where he'd made his farewell speech directly to the Shaw Conference Centre's Room 13 to face the press was a tough task. He fielded just two questions before something snapped. Everyone in the room could see it.

Suddenly, the press conference was over and he was out of there. Emotion clouded his face as he hastily made his exit.

It was not easy to watch this decent man get treated so roughly. But that's politics.

The night before, we visited the feast held in his honor by the James Bay Crees at Edmonton's Westin Hotel. There, relaxed and among friends, the real Matthew Coon Come shone through. He spoke of his grandmother's vision of a time when the rivers would run backwards and the Cree people would have to pay for water and the land would be bare of trees. All of these things came to pass when logging companies clear-cut the land.

He shared the wisdom of his father, the hunter who lives on the land in the traditional way of his people. His father's advice was that as well as looking forward you must look back to see where you've been so you don't lose your way.

At the press conference after his defeat, he said something very revealing. After almost three years of staying away from biblical references in the name of political safety, this devoutly Christian man seemed to suddenly realize that that part of his life was over. He compared the state of Indigenous people in Canada to that of the Israelites fleeing Egypt under the leadership of Moses and then turning around and embracing the unpleasant but familiar oppression of the pharaoh.

"This agenda Phil Fontaine is advocating is one of dependency," he said. "I can say this now. It's like going back to Egypt where everything was 'good.'"

During his interview with this publication at the start of the campaign, Coon Come said he would continue to fight for the rights of his people whether he won or lost the election.

"It's all I've ever done. I don't know if I could do any other job," he said.

We know he'll be back in some capacity and First Nations people will be the richer for it. He said after his defeat that he looked forward to getting back to the land with his father and spending more time with his children. But the time will come when he will be back on the political scene.

The AFN seems to devour its leaders: Ovide Mercredi in 1997, Phil Fontaine in 2000 and now Coon Come. We believe it's because the AFN is funded by government and indirectly controlled by government and is not yet a true First Nation institution.

It has been plagued by division. Not by "diversity," although that's the spin that's put on it. Opposing factions within the AFN have treated each other shabbily in order to gain power and influence. In the fight against colonialism, that is a luxury the AFN cannot afford.

Phil Fontaine has pledged to do something about that. We hope he will be true to his word. We hope that he has learned some valuable lessons during his three years in the political wilderness. We think that some of those lessons were possible because Mercredi and Coon Come and, of course, Roberta Jamieson were part of the First Nation political landscape.

The organization was revitalized in Edmonton. More people than ever before were there and engaged. The trick will be to keep them engaged and that means some monumental changes will have to occur.

We sincerely congratulate Phil Fontaine on his victory and look forward to a new age in First Nation politics where a free and unfettered and necessarily critical but fair press will not be seen as the enemy or as something to be manipulated or ignored.

He promised as much during his pre-election interview with us and we're looking forward to seeing what that promise will look like.

We wish Matthew Coon Come well and hope he will find peace, that someday he will be back to share his considerable talents for the benefit of all First Nations people.

—Windspeaker

[ rants and raves ]

## Stop the rumors and stick to fact

Dear Editor:

In his recent column, Dan David wrote that "Under David Ahenakew, AFN's first years were rife with cronyism, nepotism and rumors of shady finances. Eventually, the RCMP investigated. The next national chief, Georges Erasmus, promised to clean house, which he did. However, this was also the time when the AFN lost its moral credibility."

I am writing to respond to this statement about cronyism, nepotism and rumors of shady finances.

It seems to me that this smacks of the very kind of sloppy journalism of which this item earlier complained. The so-called "rumors of shady finances" culminated in charges being brought against Ahenakew and six other First Nations leaders, as well as John Munro, the former minister of Indian Affairs. These charges were laid by the RCMP after then-Sgt. Kennedy spent so long digging through the files at the AFN that he was made the Santa Claus at the AFN Christmas party. Nonetheless, the evidence on which these charges proceeded was so ill-founded that Judge Nadel dismissed all the charges after

the Crown had completed several months of testimony without hearing from the defence.

If these rumors had so little substance that there was no need for the defence even to reply to them, perhaps it is time that folks who claim to have First Nations' interest at the heart of their journalism stop resurrecting these ill-founded rumors. Indeed, it was widely reported at that time that these charges were laid at the urging of Brian Mulroney and his minister of Justice, Raymond Hnatyshyn, in reprisal for prosecution of various Tories.

Lastly, the National Indian Brotherhood (NIB) served a noble purpose. I had the privilege of working with both George Manuel, its second president, and Noel Starblanket, its third president. Precisely out of loyalty to those noble purposes it is worth recalling that Starblanket laid the foundation for the move from an organization dominated by the provincial and territorial organizations to one controlled by an assembly of chiefs.

By 1978, not only Starblanket, who was then president of the NIB, but

much of the rest of the leadership of that day, recognized that each of the words in the name "National", "Indian", "Brotherhood" carried with them problems that called out for something more representative.

The AFN may well be beset by difficulties and problems.

Going back to the NIB structure is hardly a solution. Perhaps it is time to go forward toward the goal of an organization that is genuinely representative of the chiefs-in-assembly and to finally free the organization from domination by provincial organizations.

In any case, one might do well to take note that it was the NIB leadership of the 1978-80 period that saw the need to lay the foundation for a more representative organization.

It was the RCMP who brought a malicious and ill-founded prosecution against Ahenakew and others. Perpetuating the rumors spread by the RCMP and their political masters may not be the surest way to build a better First Nations political organization.

Michael (Mickey) Posluns

## Pot calling the kettle black

Dear Editor:

I read the article about too many sheep and not enough shepherds. Dan, say BAAA. You can count yourself as one of the sheep. As a group and as individuals, all First Nations know what it is to be discriminated against and we need to be careful about how we use this powerful word.

Is it discrimination that the Prairie societies had patriarchal societies and the coastal societies had matriarchal? The Indian Act provisions of Indian

status being passed down through the men was enacted because English and French were patriarchal societies. This was discriminatory, not against women, but against Indian culture as it did not recognize the different ways of organizing and our inherent right to self-identify as Indian.

Our societies had traditional adoption of people from other tribes and non-Indians. This is also not recognized in any versions of the Indian Act that I have read.

People who do not self-identify as Indian eventually will work themselves out of being Indian under C-31 legislation, but many others will not have any choice as that is what C-31 is designed to do—eliminate all Indians.

Is this what we wanted or asked for? Who wants this? You draw your own conclusions on those questions. But don't call people sheep when you don't even know the issue or have the solutions!

—Shirley Gamble

## Student hopes for language lessons

Dear Editor:

Most teenagers in our community don't know or understand the Cree language. Our Cree language is a big part of our identity and should be used with respect. Many teens in the community want to know and understand their Cree language. I know they do because I'm sure they want to communicate with their grandparents and parents.

I know a lot of teens that feel this way. I really want to know the Cree language myself, because I feel like I have this empty spot inside me. I will do whatever it takes to know and understand Cree. I feel this way because I

feel left out when my aunts, uncles, parents and grandparents speak to each other in Cree. I always wish I could understand them, but I don't.

I have many hopes for the future. They are: There should be Cree classes every semester in each high school. There should be Cree language sessions at the friendship centre and youth centre. There should be Elders speaking to teenagers about legends and stories every weekend, and there should be syllabic charts put up around the schools.

These are my hopes for the future, because when this does happen I will be happy and so will other teens in

my community.

We will feel proud that we know the Cree language and we will speak the Cree language with respect at all times.

I believe that these hopes of mine will make teenagers in our community happy, that they will finally get the chance and opportunity to learn and speak their language. I also believe that these hopes will make their social life even better by speaking Cree to each other.

Jennifer L. Mitchell  
Grade 11 student  
Northern Lights Secondary School  
Moosonee, Ont.

[ talk it up ] August's suggested topic

—The residential school compensation cap see page 10 for details on the latest developments

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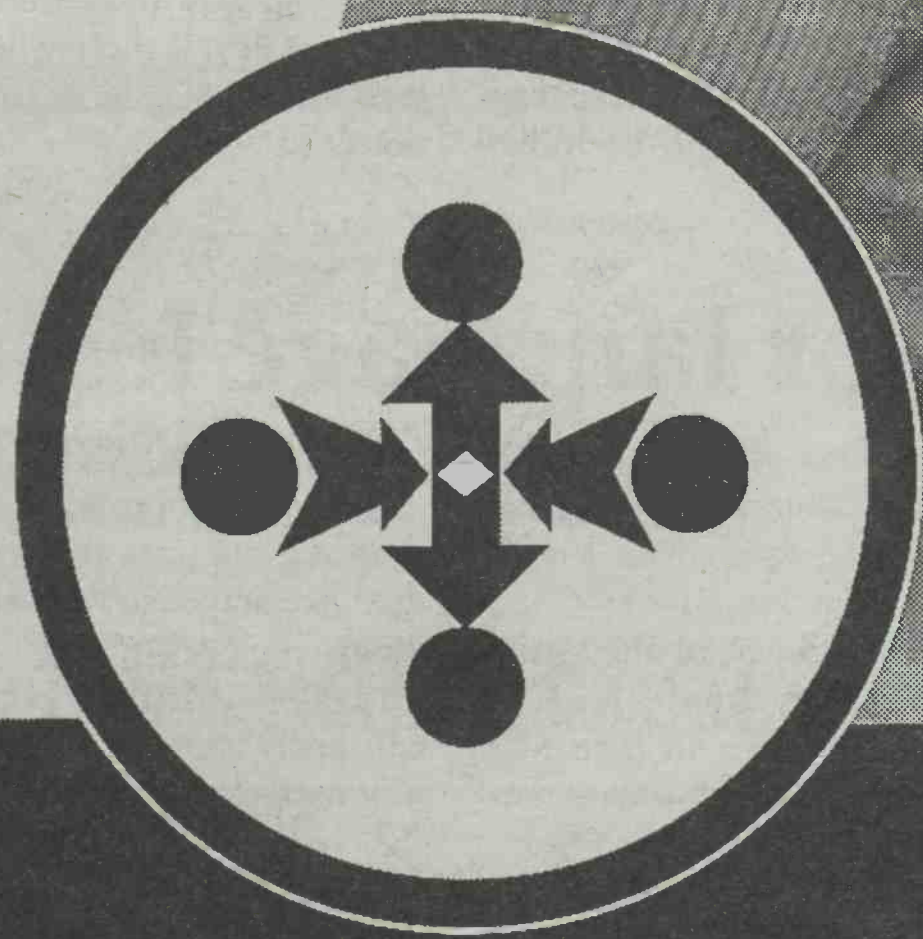


# Lisa Meeches | Ted Nolan

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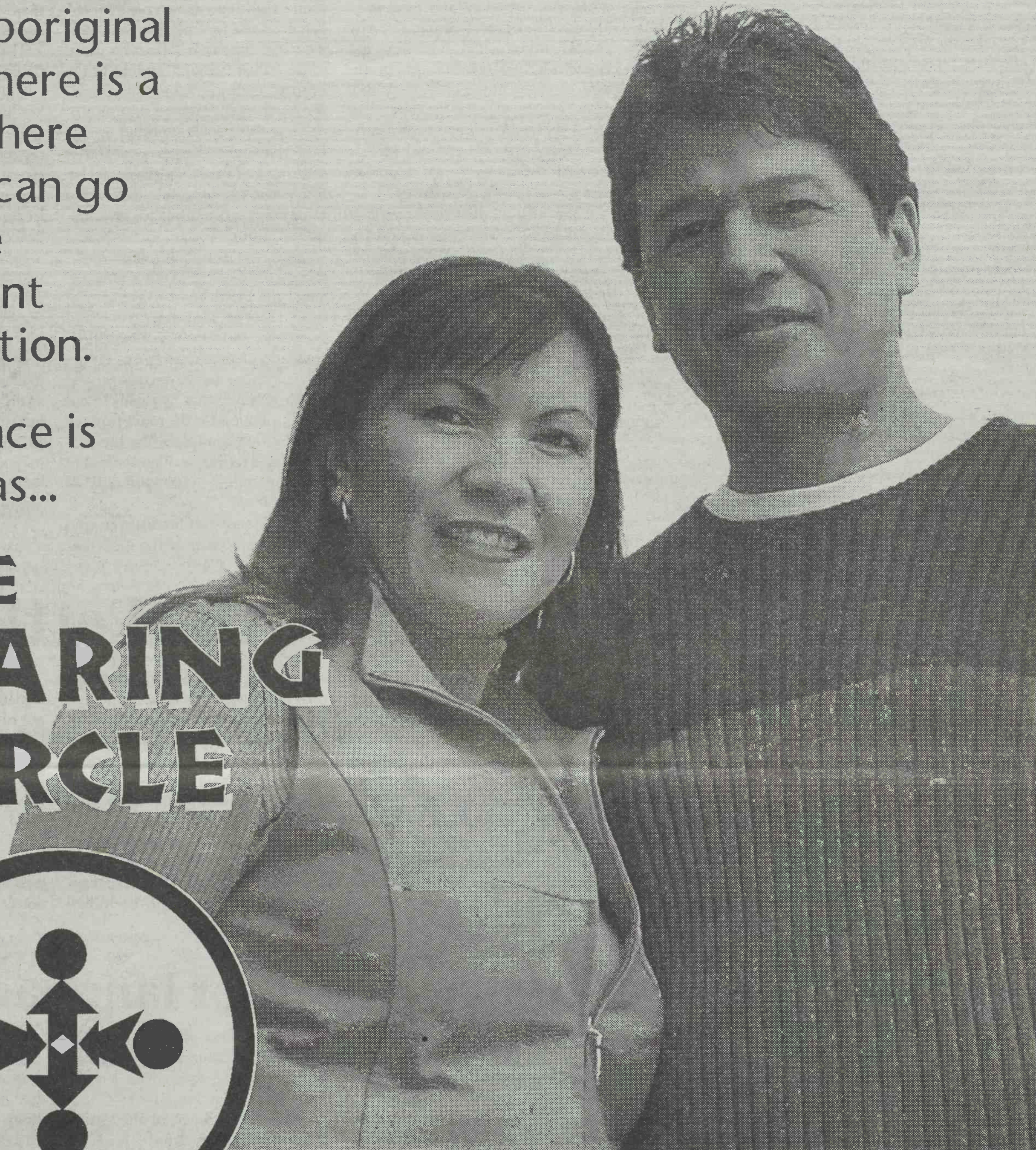
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3 Civic Holiday

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10

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17

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# Saskatoon: A black hole of desperation

By Paul Barnsley  
Windspeaker Staff Writer

## SASKATOON

Gang wars, prostitution, slums, the drug trade, rogue cops, cover-ups and racism—the urban jungle where life is cheap and the rules don't apply. We're talking about the toughest, hardest, most dangerous ghettos that haunt the major cities in the United States, right?

No. Would you believe Saskatoon?

It's true. Drive along the Yellowhead Highway as it makes its way through this northern Saskatchewan municipality of just over 200,000 souls. It's a three-hour drive north of Regina, five hours east of Edmonton, but not as far from Harlem as you might want to think.

When you get to 20th Street, look east and you'll see the shiny heart of the city—upscale hotels and well-turned-out office buildings line the shore of the South Saskatchewan River that winds through the centre of town.

Turn west and drive along 20th Street. Pay close attention. You'll see young girls—in many cases tragically, horrifyingly young—walking the strolls. You'll notice the gang graffiti sprayed everywhere. Check out the boarded up apartment buildings. No, they're not abandoned. Somebody lives there.

If you know where to look you can find Lysol houses, crack houses and rundown homes that have been converted to neighborhood supermarkets that offer every sort of illicit drug.

One other thing about "the hood," as many of the locals call this part of town: most of the people you'll meet here are Aboriginal.

It's the riding of Saskatchewan Premier Lorne Calvert and it's not pretty.

It's the place where Rodney Naistus and Lawrence Wegner and Neil Stonechild and Darcy Ironchild and Lloyd Dustyhorn were last seen before their bodies were found a few kilometres away on the edge of town.

It's the place where Darrell Night was picked up by disgraced former Saskatoon City Police constables Ken Munson and Dan Hatcher before being forcibly confined and taken to the Queen Elizabeth Power Plant and abandoned on a frigid January night.

Those former police officers are still serving time after being convicted for that criminal act.

John Melenchuk sees what goes on in the area from his sixth floor balcony near Avenue M. The 40-year-old Métis man has achieved a certain amount of notoriety in town. He's a social critic and activist who won't shut up. If there's a public event involving the local police, there's a good chance he'll



John Melenchuk

show up, megaphone in hand and wearing a hand-painted T-shirt with some message designed to infuriate public officials who he accuses of being more interested in covering up the truth than finding it.

Walking along 20th Street with Melenchuk may just be the very best way to meet the people and hear their stories and see the urban decay close up. Everybody knows Melenchuk in the 'hood. They bring their stories to him because he makes a little noise on their behalf.

He did a little provincial time back in his younger days. The kind of person who can get along with anyone, he was able to move easily among all the factions inside. He even edited the sports section of the provincial correctional centre's inmate newspaper. He's seen the province's criminal justice system from all angles.

After a rowdy youth, Melenchuk straightened out, took some courses and started a landscaping business. His clients included the former lieutenant governor of Saskatchewan and the RCMP. He keeps a scrapbook full of photos of successfully completed projects.

"This is what I lost when I got stabbed," he said, thumbing through the pages of photos.

It was Halloween night in 1998. Melenchuk and two buddies drove downtown to get some liquor at a bootleggers. Always ready for a little socializing, he tried to strike up a conversation with a man in the alley. The man stabbed him in the abdomen and twisted the knife. Five years later, the scar is still hard to look at.

"I was laid up for a year-and-a-half. My mother had to nurse me through it," he said.

He was later told he was at death's door when he arrived at the emergency ward. Doctors told his family they gave him a 15 per cent chance of making it. Even worse, he had to drive himself to the hospital because nobody else could drive the standard transmission vehicle. He crashed into a wall at emergency, injuring his back as well.



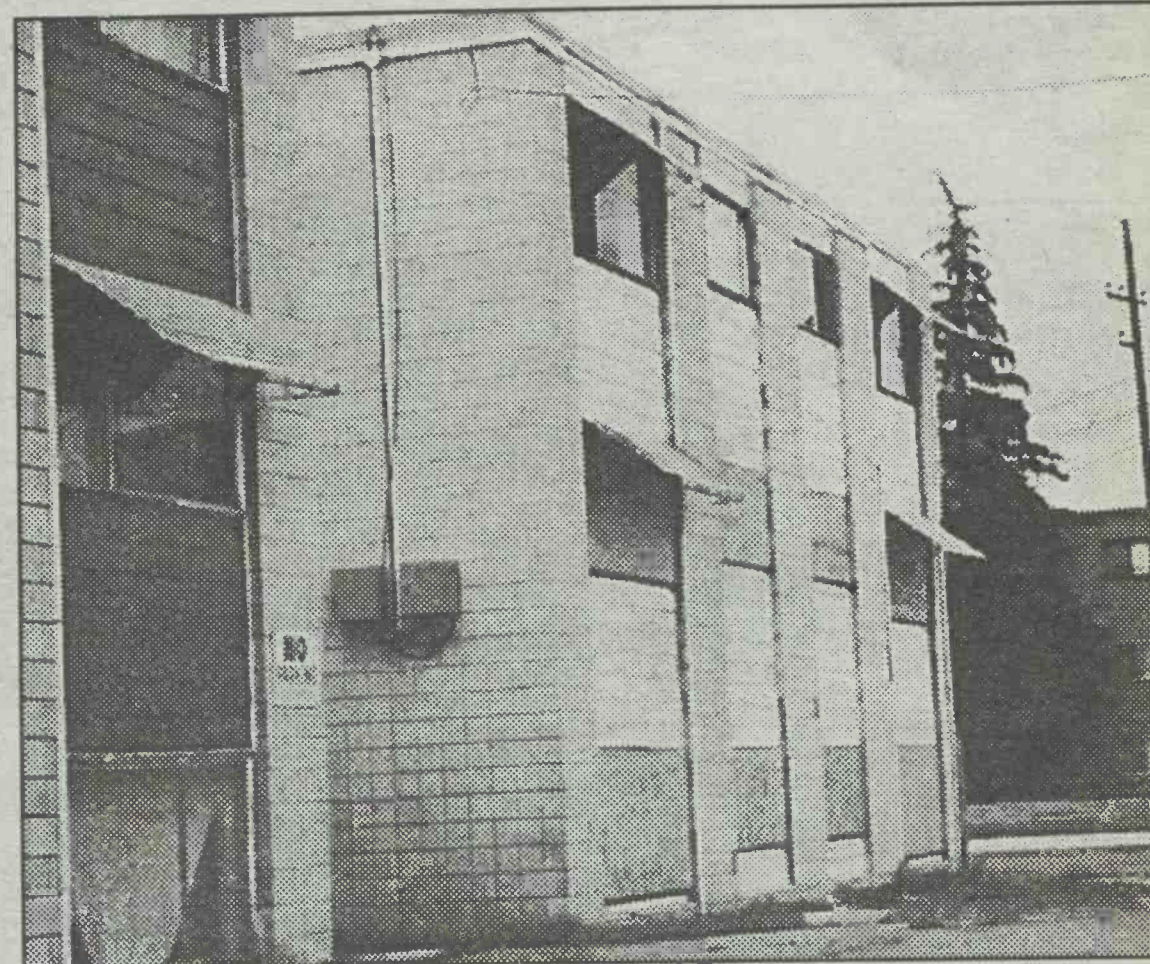
Police Chief Russell Sabo

"Everything was happening in slow motion, just like they say," he recalled. "I remember the knife was cold. I remember thinking, 'Wow, so this is what it's like to be stabbed.'"

He said the police never made it to the accident scene that night. They checked out the stabbing the next day but, he claims, didn't exactly break a sweat doing the investigation. No charges have been filed in this incident. Melenchuk said he told the police who did it and even where he lives.

You'll hear many stories about long waits for police response in the 'hood. People complain that they just don't get the same treatment that people get in the more affluent east side of town.

Melenchuk filed a complaint about the lack of police investigation into his stabbing. He was not satisfied with the results of the Saskatchewan Police Complaints Investigators Office's investigation and complained to the provincial



No, these buildings aren't abandoned. Somebody lives here.

ombudsman. On April 8, the ombudsman's office informed him that after an initial review of his complaint, an investigation would be launched into the process followed by the police complaints investigators.

Quentin Ermine is another man who believes the police don't put as much energy into investigations in the 'hood. He was adopted out as a child, grew up in the United States and then returned to Saskatoon recently in search of his birth parents. He discovered his birth father was fatally shot three times in the head at his Avenue I home in August 1987. Almost 17 years later, he said, no charges have been laid. He told Windspeaker he was getting nowhere trying to find out what was going on with the investigation.

Margaret Lafond complained as well. She told this publication on June 22 that she'd heard nothing about the state of the investigation

into the murder of her 21-year-old daughter Karen. The next day, Danielle Rae Bird was arrested and charged with fatally stabbing the younger Lafond just yards from her front door on May 23.

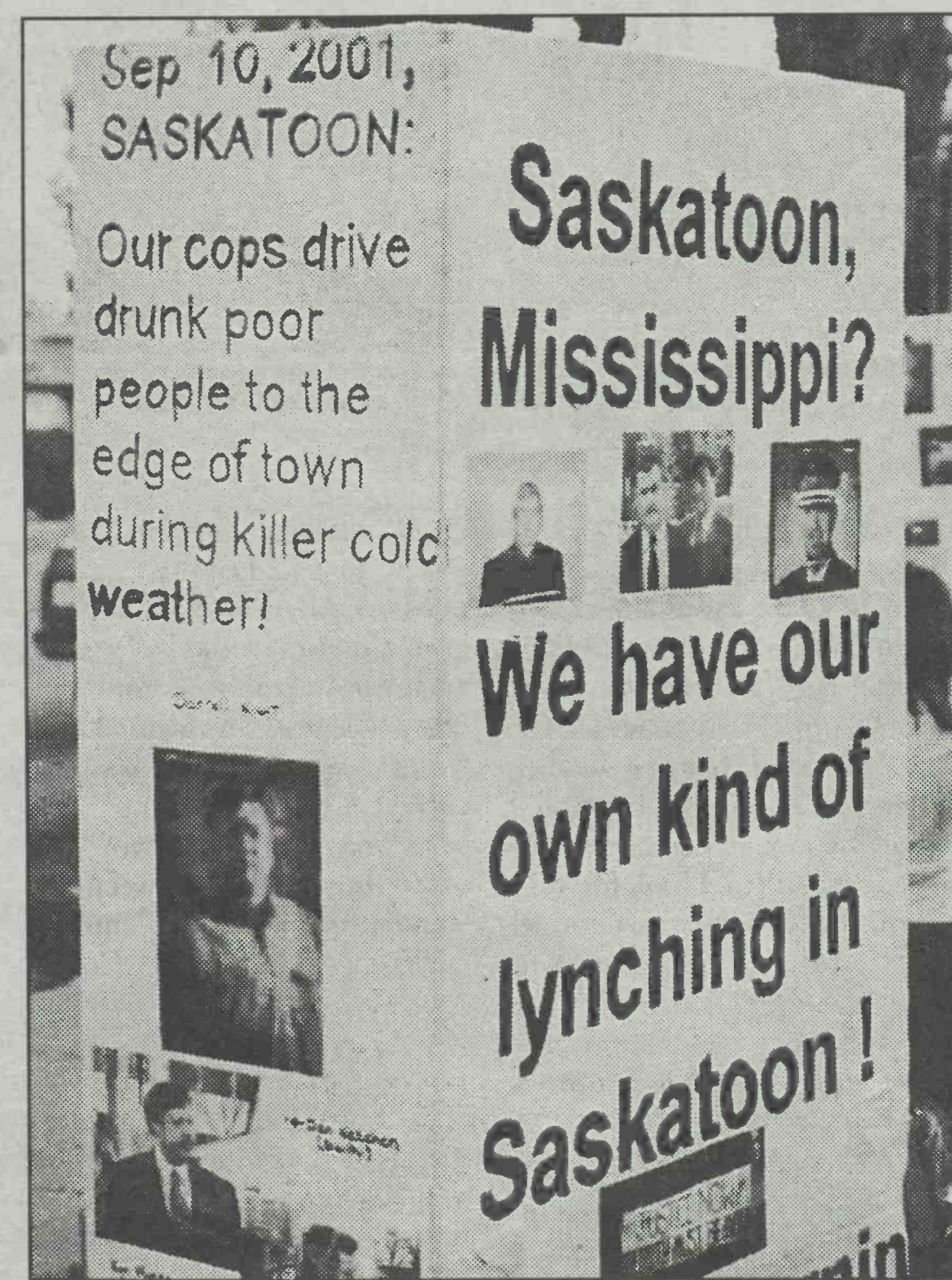
The tensions between the police and the people in Riversdale, as this area is called, have not been lessened by the reports of starlight cruises. The fact that two police officers were convicted and fired and jailed helped restore the people's belief in the system. The words and deeds of new Police Chief Russell Sabo have helped. Melenchuk, not one to speak kindly of those in authority in Saskatoon's justice system, had positive things to say about Chief Sabo and Mayor Jim Madden, a former Saskatoon cop.

It was Melenchuk who brought the inner city community together on June 19 to begin the healing. Madden showed up at St. Paul's Hospital on 20th Street, along with close to 200 people of all backgrounds. In attendance and also eager to shine a bright light on a police and political establishment that he believes needs a thorough sweeping out was Rick Klassen and his wife Kerrie.

The couple was accused of satanic ritual abuse of foster children in their care in 1990 in a story that was dubbed the "scandal of the century" in the Saskatoon media. The fifth estate, the CBC's investigative journalism show, eventually proved the allegations made by a disturbed young boy were false.

The Klassens are suing a senior Saskatoon police officer, who was the lead investigator at the time, several therapists who dealt with the children and Crown prosecutors for \$10 million for malicious prosecution. The case is expected to go to trial in the fall, right around the time an inquiry into the death of Neil Stonechild, who was 17 years old when his frozen body was found on the outskirts of town, is scheduled. Klassen wonders if the two haven't been scheduled at the same time to make it difficult for the press and public to follow both closely.

(see Police chief page 13.)



The public is upset with police treatment of Native people.



Roberta Jamieson, please  
race with 167 votes after

## FONTAINE

By Paul Barnsley  
Windspeaker Staff Writer

## EDMONTON

Phil Fontaine is once again national chief of the Assembly of First Nations.

His July 16 victory over Nations of the Grand River Chief Roberta Jamieson was seen when about half of those who voted for former National Chief Matthew Coon Come on the ballot chose not to follow his lead that they switch their allegiance to Jamieson.

It was the second major defeat of the day for the incumbent.

Coon Come was forced out of the race when he finished last in the first ballot, attracting the support of only 105 of the 1,000 number of voting delegates.

More than 3,000 people crammed the Shaw Conference Centre in Edmonton to watch as the chiefs go through the once-every-three-year process of electing a national leader. Fontaine was seated by Coon Come in Ottawa at the last AFN election in 1997. The total number of people who attended this assembly and the number of voting delegates were both all-time highs in AFN records.

As he did after his victory in 1997 in Vancouver, a jubilation took the oath of office surrounded by his campaign team. He smiled broadly as he pledged to support him when he returns to the AFN's plush headquarters office at 1 Nicholas Street in Ottawa.

Before he could make his way off the stage to appear live on CBC's The National, he had to take two congratulatory phone calls, one from Prime Minister





ed. Somebody lives here.

the murder of her 21-year-old daughter Karen. The next day, Michelle Rae Bird was arrested and charged with fatally stabbing the teenager Lafond just yards from her door on May 23.

The tensions between the police and the people in Riversdale, this area is called, have not been eased by the reports of starlight cases. The fact that two police officers were convicted and fired failed helped restore the people's belief in the system. The arrests and deeds of new Police Chief Russell Sabo have helped.

Melenchuk, not one to speak publicly of those in authority in Saskatoon's justice system, had a few things to say about Chief Sabo and Mayor Jim Madden, a former Saskatoon cop. "I was Melenchuk who brought the inner city community together June 19 to begin the healing. When I showed up at St. Paul's hospital on 20th Street, along with me to 200 people of all backgrounds. In attendance and also to shine a bright light on a police and political establishment he believes needs a thorough cleanup was Rick Klassen and his wife Kerrie.

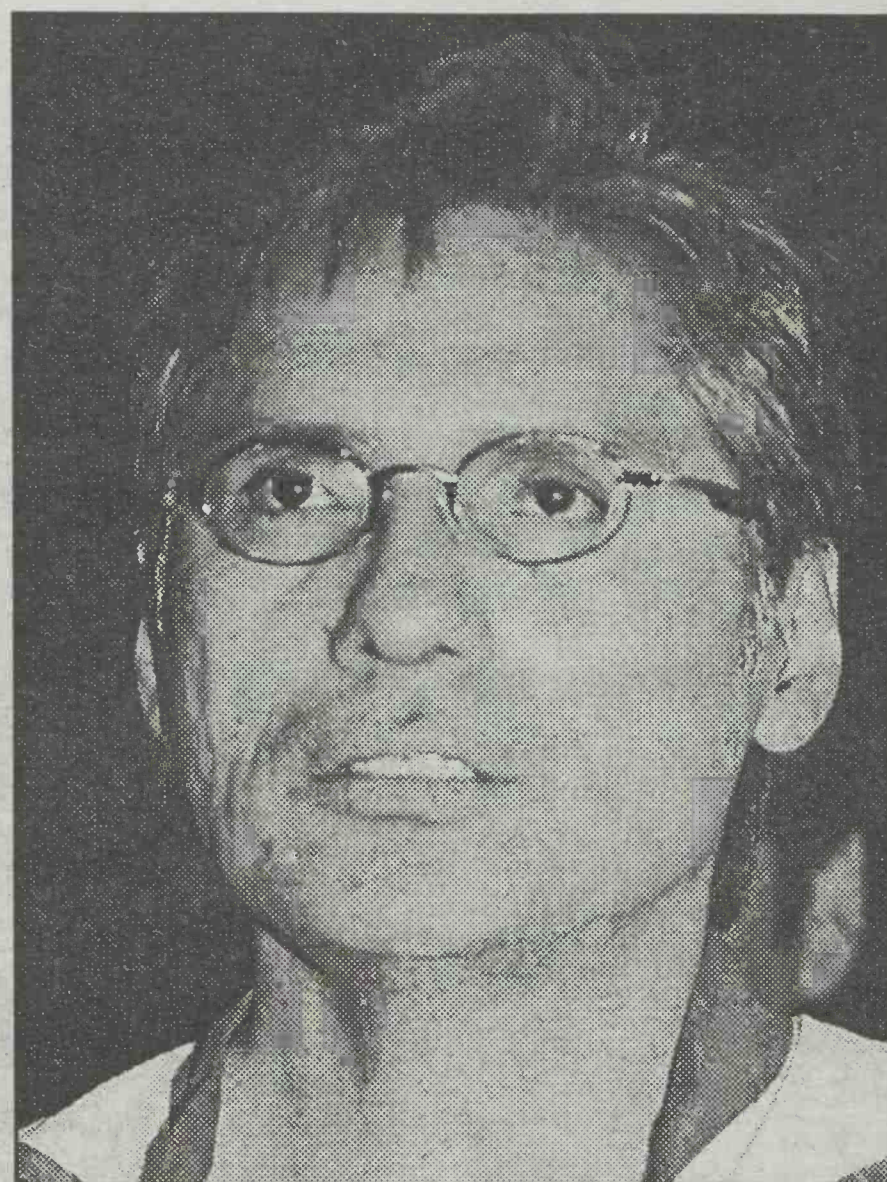
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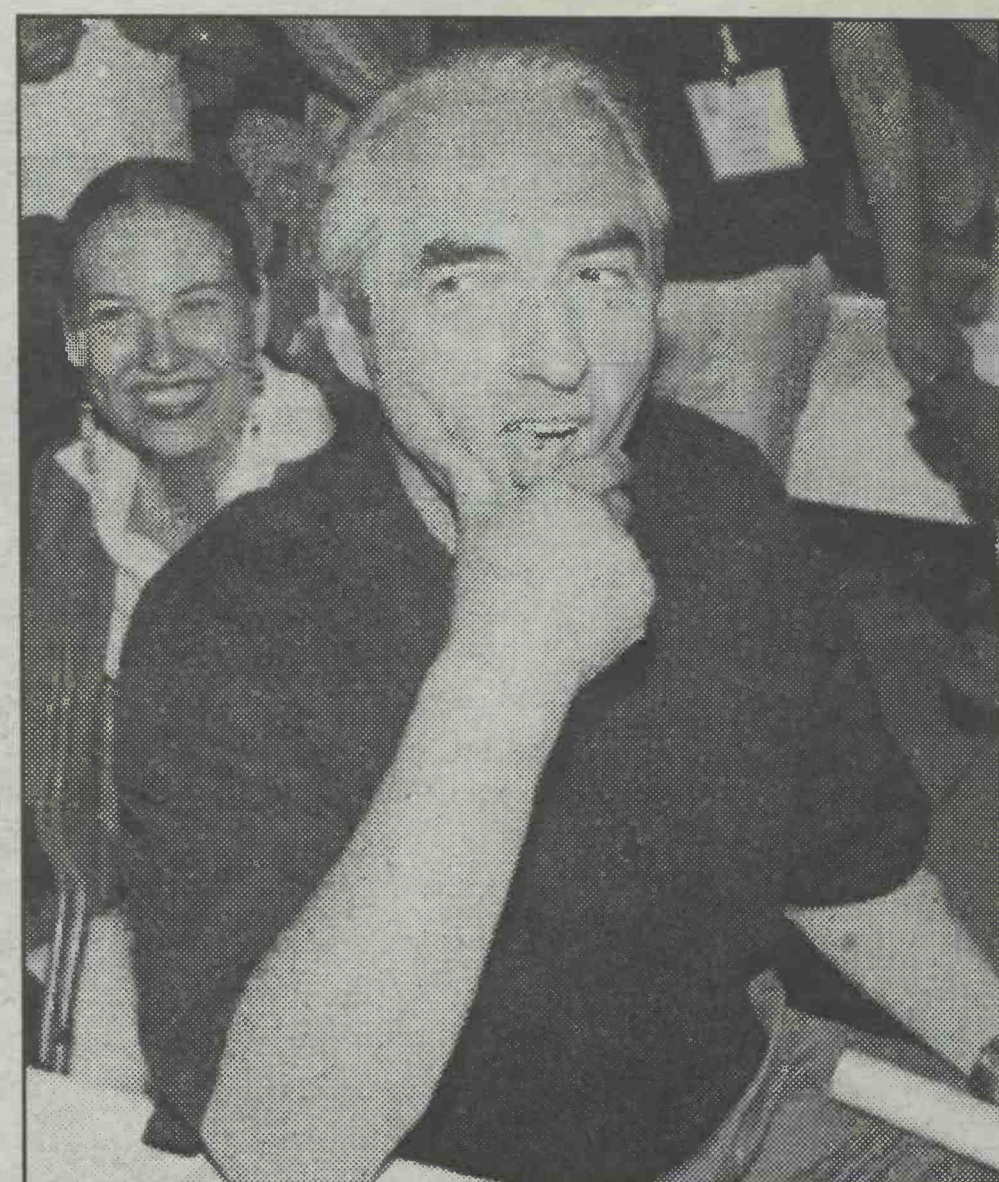
DEBORA STEEL

Roberta Jamieson, pleased as punch to be still in the race with 167 votes after the first ballot.



YVONNE IRENE GLADUE

Matthew Coon Come, stunned to have only garnered 105 votes in the first round.



BERT CROWFOOT

Phil Fontaine, plotting his next move for the second ballot. With 295 votes, he's just shy of the win.

# "WE'RE BACK!"

## FONTAINE TAKES RACE IN ROUND TWO

By Paul Barnsley  
Windspeaker Staff Writer

### EDMONTON

Phil Fontaine is once again the national chief of the Assembly of First Nations.

His July 16 victory over Six Nations of the Grand River Chief Roberta Jamieson was secured when about half of those who had voted for former National Chief Matthew Coon Come on the first ballot chose not to follow his wish that they switch their allegiance to Jamieson.

It was the second major defeat of the day for the incumbent.

Coon Come was forced out of the race when he finished last on the first ballot, attracting the support of only 105 of the record-number of voting delegates—564.

More than 3,000 people crammed the Shaw Convention Centre in Edmonton to watch the chiefs go through the once-every-three-year process of electing their national leader. Fontaine was unseated by Coon Come in Ottawa at the last AFN election in 2000 in Ottawa. The total number of people who attended this year's assembly and the number of voting delegates were both all-time AFN records.

As he did after his victory in 1997 in Vancouver, a jubilant Fontaine took the oath of office surrounded by his campaign team. He smiled broadly as he listened to each regional vice chief pledge to support him when he returns to the AFN's plush ninth floor office at 1 Nicholas Street in Ottawa.

Before he could make his way off the stage to appear live on CBC's The National, he had to take two congratulatory phone calls, one from Prime Minister

Jean Chretien and the other from Indian Affairs Minister Robert Nault.

Nault also issued a statement immediately after the election was completed. Alistair Mullin, the minister's manager of communications, said the minister "will be issuing an invitation to Chief Fontaine tomorrow to meet as soon as we can to discuss where he intends to lead the AFN, and to see where we can work together."

"I would like to offer my congratulations to Phil Fontaine on his election as national chief of the Assembly of First Nations. The assembly has made a clear choice for a new direction," Nault said. "To all the candidates, I also offer my congratulations for their effective and well-fought campaigns. Political life is never easy, and I applaud you for having shown the courage and personal conviction in your decision to run for this key office. I look forward to working with the new national chief and the AFN executive to improve the quality of life in First Nations, and to enhance the economic and social opportunities for their citizens. Together, we can chart a better future for First Nations and for Canada."

After the first ballot, Fontaine appeared disappointed that he hadn't broken the 60 per cent threshold that is required for a



DEBORA STEEL

Assembly of First Nation new National Chief Phil Fontaine.

candidate to be declared the winner. One of his campaign workers said their polling led them to believe they had enough support to have a shot at what would have been a first-ever first ballot win.

He came up 48 votes short. His 292 votes was worth just below 52 per cent. Jamieson had 167 votes. Fontaine did get more support than the other two combined, but the talk between ballots centred on whether Jamieson could carry all of Coon Come's support and pick up enough of Fontaine's delegates to make a race of it. She needed to attract a mere 10 Fontaine delegates in addition to Coon Come's support to bring the totals back to even.

But it was not to be. The Jamieson team, like many other observers, underestimated the effectiveness of the Fontaine ma-

chine. When the numbers were announced for the second ballot, the once and future national chief had five more votes than he needed to bring the election to an end.

"Chiefs, you have spoken," Fontaine said when he addressed the assembly after being officially installed as national chief.

He stressed that unity is required for the AFN to be effective, adding that First Nations people were at "a crucial point in history."

"We have an opportunity to fundamentally change our relationship with Canada," he added. "Soon, we'll have a new Prime Minister. Today, First Nations have a new national chief."

Throughout the campaign, Fontaine was careful to use language that would convince those who felt he was too close to the government that he would stand up for treaty and Aboriginal rights. He acknowledged that he had pledged to be vigilant in defending treaty rights and in fighting to see that First Nations' inherent rights "will be recognized and implemented."

"My mandate from you requires nothing less," he said.

Aware his remarks were being broadcast live across the country, Fontaine spoke directly to the mainstream Canadian public.

"The poverty of First Nations people is an affliction we all share," he said. "It's absurd to focus on the symptoms."

Echoing a concept that marked Coon Come's time in office, he called for First Nations to get a "fair share" of Canada's lands and resources.

"I say to all the resource companies, the wealth you enjoy comes from the wealth of our ancestors," he said.

He promised to get to work right away, pushing for more First Nations control of government institutions and a more direct role in decision making when it comes to matters that affect First Nations' people.

"I say to the other governments of Canada, 'we're back,'" later adding, "To the government of Canada, I say to you, sometimes we will be at each other's throats. Sometimes we will be pulling in the same direction. But we will always be there."

After the final results were announced, Jamieson told the crowd that the implementation committee, a group of chiefs she chairs that has fought and lobbied against Nault's governance legislation, will remain active. She heard Fontaine commit to join the fight against the First Nations governance act and intends to hold him to it.

Fontaine urged the minister to start the process over again, this time working in concert with the AFN and the chiefs.

During a press conference after her defeat, Jamieson was asked by a reporter if she was worried that Fontaine would be too conciliatory in dealing with the government and its present agenda. She noted that Fontaine's public remarks had not sounded very conciliatory at all.

(see Fontaine page 12.)



# Settlement proposal called "trick and spin"

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The federal government is not being honest about its plan to offer alternative dispute resolution to residential school survivors who want to settle out of court.

That's what two lawyers playing high profile roles in pushing for compensation for residential school survivors told *Windspeaker* this month.

This publication obtained a draft copy of the government's plan. Dated March 26 and entitled "Dispute Resolution Model for Indian Residential School Abuse Claims," the 41-page document reveals that the government has established a point system that adjudicators can use to decide how badly an individual was harmed and what that harm is worth in compensation.

The government recently announced that retired judge Ted

Hughes had agreed to serve a two-year term as chief adjudicator. He will oversee a team of 32 full-time adjudicators.

Lawyer Darcy Merkur works on the national class action lawsuit being co-ordinated by Toronto law firm Thomson Rogers. Asked what he thought of the government's plan, the lawyer pulled no punches.

"The plan sucks. It is a way of taking advantage of survivors. The government goes around boasting that the majority of survivors who have made claims already will jump into this new proposal. And you know what? They might not be wrong," he said. "Because survivors have been through so much and have waited so long that they'd take almost anything they can get. But that doesn't make the proposal fair."

The government has arbitrarily decided that loss of language and culture are not things it is willing to compensate for, he said. That position will be challenged in court in the not-too-distant

*"The plan sucks. It is a way of taking advantage of survivors. . . They don't pay for taking you from your parents, for depriving you of your culture and your language. But at the end of the model you have to sign off saying you'll never sue them again, especially for all that stuff."*

—Lawyer Darcy Merkur

future, but Merkur believes the government is hoping to attract people who are anxious to put this part of their lives behind them to a plan that is tailored to suit only the government's needs.

"They don't pay for taking you from your parents, for depriving you of your culture and your language. But at the end of the model you have to sign off saying you'll never sue them again, especially for all that stuff," he said.

Those who sign the releases required in the ADR plan will no longer have a claim against the government, even if the courts decide the government had no right to simply declare it will not compensate for cultural harm.

"Even if the case law changes, you're out of luck. They're just taking advantage saying, 'You can't see forward but we want you to promise never to sue us for it.' How do you do that in one sen-



tence?" he said. "It only compensates those were seriously physically and sexually abused and it's our belief that anyone who attended the schools ought to be compensated. That's what our class action's all about. We want a court to decide that everyone who attended was forced into these schools which were fraught with problems and that they deserve to be compensated."

(see Compensation page 11.)

**EUB Alberta Energy and Utilities Board**  
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

## NOTICE OF RESCHEDULING OF HEARING

APPLICATIONS NO. 1271285, 1271307, AND 1271383  
FORT MCMURRAY AREA  
JACKPINE MINE - PHASE 1  
SHELL CANADA LIMITED

Take Notice that the Alberta Energy and Utilities Board (EUB) had scheduled a public hearing of Applications No. 1271285, 1271307 and 1271383 at the Travelodge Hotel, 9713 Hardin Street, Fort McMurray, Alberta, commencing on **Tuesday, August 26, 2003** at the hour of 9:00 a.m. Further Take Notice that the Board is considering entering into an agreement with the Government of Canada to conduct a joint hearing of Applications No. 1271285, 1271307 and 1271383. As a result the Board has received a request from Shell Canada Limited to adjourn the hearing to allow participants more preparation time. The Board has decided to reschedule the hearing. Further Take Notice that the Alberta Energy and Utilities Board will hold a public hearing of Applications No. 1271285, 1271307 and 1271383 at the The Sawridge Inn and Conference Centre, 530 McKenzie Blvd., Fort McMurray, Alberta, commencing on **Monday, October 6, 2003** at the hour of 9:00 a.m. All interveners to this proceeding must be present at the commencement of the hearing to register their appearance.

### To File a Submission

Any person intending to make a submission with respect to the hearing of Applications No. 1271285, 1271307 and 1271383 shall file on or before **September 22, 2003**. Please state in writing your reasons for objection to or supporting these applications. Send one copy of your submission to the applicant at the name and address below and fifteen copies to the attention of:

Andrea Larson  
Alberta Energy and Utilities Board  
Applications Branch, Resources Applications  
640 - 5th Avenue SW  
Calgary, Alberta T2P 3G4

### Notes

Any submission filed shall contain information detailing:

- i) the desired disposition of the application;
- ii) the facts substantiating the position of the submitter; and
- iii) the reasons why the submitter believes the EUB should decide in the manner advocated.

In accordance with Section 38 of the *Alberta Energy and Utilities Board Rules of Practice*, all witnesses must give evidence under oath or affirmation.

### Nature of the Applications

Application No. 1271285

Shell Canada Limited (Shell) has applied pursuant to Sections 10 and 11 of the *Oil Sands Conservation Act*, for authorization to construct and operate an oil sands mining and extraction facility, the Jackpine Mine - Phase 1. The proposed mining project is to be located approximately 70 kilometres north of Fort McMurray in Townships 95, Ranges 8 to 9, West of the 4th Meridian. The proposed development includes an open pit, truck and shovel mine, bitumen processing train, a cogeneration plant consisting of 170-megawatt gas turbine generator fitted with a heat recovery steam boiler, infrastructure associated with the mine and facility, water and tailing management plans, and an integrated reclamation plan. The Jackpine Mine is designed to produce approximately 31 800 cubic metres per day of bitumen.

In support of its proposal and as part of this application to the EUB, Shell has also submitted an Environmental Impact Assessment (EIA) report to the Director of the Regulatory Assurance Division, Alberta Environment.

Application No. 1271307

Shell has applied pursuant to Section 11 of the *Hydro and Electric Energy Act* for the construction and operation of a cogeneration plant located in SE 10-95-9 W4M.

Application No. 1271383

Shell has applied pursuant to Part 4 of the *Pipeline Act* for construction and operation of a 8.5 km fresh water pipeline from LSD 2-23-95-10 W4M to LSD 08-16-95-09 W4M.

### Additional Information

To obtain additional information or a copy of the applications, contact:

Shell Canada Limited  
P.O. Box 100, Station 'M'  
400 - 4th Avenue SW  
Calgary, Alberta T2P 2H5  
Attention: Mr. Keith Firmin  
Telephone: (403) 691-3682  
Fax: (403) 691-3650  
Email: keith.firmin@shell.ca

Copies of these applications and the EIA report are also available for public viewing at the following location:

Alberta Energy and Utilities Board  
Information Services  
Main Floor, 640 - 5th Avenue SW  
Calgary, Alberta T2P 3G4  
Telephone: (403) 297-8190

For information regarding EUB procedures contact:

Applications Branch, Resources Applications  
Andrea Larson, P.Eng., Senior Engineer  
Telephone: (403) 297-8161  
Fax: (403) 297-8122  
Email: andrea.larson@gov.ab.ca

Issued at Calgary, Alberta, on July 9, 2003.

Michael J. Bruni, O.C., General Counsel

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### ERRATA TO NOTICE OF HEARING

**APPLICATION NO. 1273113  
FORT MCMURRAY AREA  
HORIZON OIL SANDS MINE  
CANADIAN NATURAL RESOURCES LIMITED**

Take Notice that the Alberta Energy and Utilities Board (EUB) issued a Notice of Hearing of Application 1273113 on June 9, 2003. A typographical error was made in the notice as follows:  
Under the heading **Notes** the second paragraph read "If there are valid **fide** objections received, this hearing may be cancelled and the EUB will proceed with the disposition of this application without further notice and/or without a hearing."  
This paragraph should have read "If there are **no** valid objections received, this hearing may be cancelled and the EUB will proceed with the disposition of this application without further notice and/or without a hearing."  
Issued at Calgary, Alberta, on June 16, 2003.

Michael J. Bruni, O.C., General Counsel

# Compe

(Continued from page 10.)

So far there have been 11 lawsuits filed against the government that are related to the residential school system. If the action lawsuit can get the idea proved by a court that simplying a residential school system place was an attack on the civil human rights of Aboriginal people that number could almost double.

Regina lawyer Tony Merkur represents more than half of residential school plaintiffs in Canada.

"As you say, they're going putting out movies and stuff say the most you're going getting is \$3,500. You know their little pet adjudicators, ever they've got, they're going be saying, 'Well, the maximum for that is \$3,500.' That's no tem of fairness," he said.

Merkur was asked if he suspected that the government had targeted this area because it represented the largest area of liability.

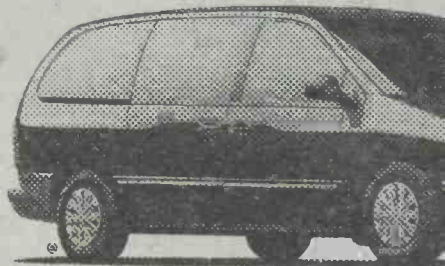
"Based on the government chart, yes. That's where a number of the claims will be reality though, those people some of the people who were more severely harmed," he replied. "Those are the people who've had the cultural impact that the government's not compensating. They're saying,

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Employer: \_\_\_\_\_

Address: \_\_\_\_\_

Length of Employment: \_\_\_\_\_

Sources of Other Income: \_\_\_\_\_

Previous credit: Yes \_\_\_\_\_

Applicant's Signature: \_\_\_\_\_



and spin”



# Compensation cap concerns litigants

(Continued from page 10.)

So far there have been 11,500 lawsuits filed against the government that are related to the residential school system. If the class action lawsuit can get the idea approved by a court that simply having a residential school system in place was an attack on the civil and human rights of Aboriginal people, that number could almost double.

Regina lawyer Tony Merchant represents more than half of the residential school plaintiffs in Canada.

“As you say, they’re going to be putting out movies and stuff that say the most you’re going to be getting is \$3,500. You know that their little pet adjudicators, whoever they’ve got, they’re going to be saying, ‘Well, the maximum for that is \$3,500.’ That’s no system of fairness,” he said.

Merkur was asked if he suspected that the government had targeted this area because it represented the largest area of liability.

“Based on the government’s chart, yes. That’s where a large number of the claims will be. In reality though, those people are some of the people who were more severely harmed,” he replied. “Those are the people who’ve had the cultural impacts that the government’s not compensating. They’re saying, ‘We

prefer to pay these people a couple of hundred bucks and get this release that they’re going to have to sign.’

“That’s because [the government] is scared that we’re going to get to court and the court’s going to decide that the class action’s right and survivors have the right to be compensated for the cultural impacts they’ve suffered. That compensation’s worth tens of thousands of dollars. And the government’s going to say, ‘That’s too bad because we’ve already got 10,000 people who we’ve paid \$1,000 and they’ve gone away and they’ll never be able to sue again.’”

Merchant thinks the entire concept of government-employed adjudicators is a bad idea.

“We don’t do it that way. You go to the ordinary courts,” he said. “Now sometimes you settle. And sometimes you agree on an arbitrator. But that’s not what they’re talking about. They’re going to do all the selecting and hold over those people the threat of not being renewed and put them out to see how things go—pretty dangerous.”

Both lawyers pointed to the amount of money that has been budgeted for the ADR proposal.

“They’ve put a global budget of almost \$1.7 billion on the pro-

posal and almost 50 per cent of that budget goes to administrative costs,” said Merkur. “Like, can’t you figure out a better system where the survivors themselves get the majority of the compensation in the budget? What are they doing? Do we need more bureaucracy?”

Merchant said the budget will allow the government to spend \$750 million on administration and lawyers.

“That’s \$62,500 per claimant,” he said. “They’re saying they’re going to spend \$62,500 fighting every claim, which tells me that it’s going to be a tough battle.”

Merchant said he has learned that different parts of the country will have different caps on the top compensation available through the ADR process. British Columbia and Yukon claimants will be able to claim a maximum of \$245,000. Anywhere else in the country, the top amount available is \$195,000.

“As a part of this area of trick and spin, the way they’ve got it planned is they intend to pay less money right down the line, whether it’s the most serious at \$195,000 in Saskatchewan instead of \$400,000 or whether it’s for somebody who has a lesser claim and they say ‘We’ll give you \$3,500’ when you might get

\$10,000 in the ordinary system.” Eric Pelletier, director of policy and communication for the Office of Indian Residential School Resolution, was asked about some of the lawyers’ allegations.

He confirmed that the caps on compensation will be different in different regions.

“That’s true. If you go to a court in Ontario or in Quebec or in Nova Scotia or in B.C. or in Saskatchewan, there’s a chance that your award would be different,” he said. “We based that on studying the settlements that were awarded by the different provincial jurisdictions. That’s how we came up with the different figures. So depending on where your action’s taking place, where your claim has been brought from, we’ll use that compensation grid to compensate you based on where you were studying.”

Pelletier said the government is hoping to attract a majority of claimants to the ADR process in order to speed up the settlement process.

“What we’re hoping is that about 70 per cent of the 12,000 claimants will think that what we’re offering is acceptable and will choose to participate in the new ADR process. For those whose case is much more complex, they will probably choose to

go to litigation,” he said.

When the discussion turned to the government’s requirement that claimants sign a waiver and give up any chance to sue even if the case law should change in the future, Pelletier said that was being reviewed.

“You’re talking about the release right now and it’s an issue that, based on our discussion with the survivors and with the lawyers, that’s an issue that we have decided to assess this summer with the hope that by the fall we’ll come out with a reasonable assessment and when we launch in the fall that issue will have been reassessed.”

Was he saying there’s a chance the release could be dropped?

“No, what I’m saying is that issue is being reassessed. We don’t know at this point what the end result of that will be,” he replied.

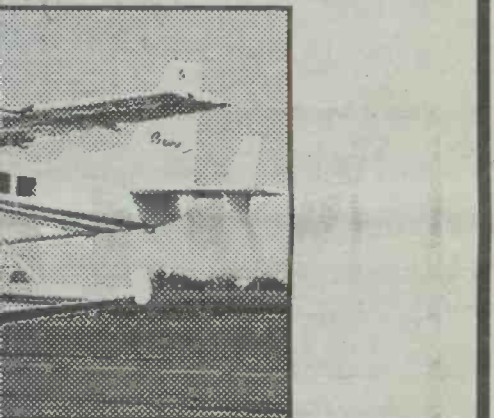
So there’s a possibility it could be dropped, he was asked.

“To be very factual, if you’re quoting me, say that’s an issue that is being reassessed right now,” he said.

Is getting rid of the waiver one of the things being considered, Windspeaker asked.

“There’s always, when you go to litigation, a form of release. But what the scope and what the timing is, that’s the issue that’s being reconsidered right now,” he said.

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at a hearing.”

neral Counsel

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 Home Phone: \_\_\_\_\_ Work Phone: \_\_\_\_\_ How long: Years: \_\_\_\_\_ Rent: \$ \_\_\_\_\_  
 Social Insurance Number: \_\_\_\_\_ Date of Birth: Month: \_\_\_\_\_ Day: \_\_\_\_\_ Year: \_\_\_\_\_  
 Name of Band/Reserve: \_\_\_\_\_ Treaty Number: \_\_\_\_\_  
 Employer: \_\_\_\_\_ Position Held: \_\_\_\_\_  
 Address: \_\_\_\_\_ City: \_\_\_\_\_ Province: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
 Length of Employment (years): \_\_\_\_\_ Gross income: Weekly: \$ \_\_\_\_\_ Bi-weekly: \$ \_\_\_\_\_ Monthly: \$ \_\_\_\_\_ (Please fill one)  
 Sources of Other Income: \_\_\_\_\_ Amount: \$ \_\_\_\_\_ Weekly, Bi-weekly, or Monthly (Please Circle One)  
 Previous credit: Yes  No  If this is a joint application, please attach a similar application for spouse.

Applicant's Signature: \_\_\_\_\_ WS

Fax this application for approval to 204-772-7626



# Fontaine back with promise

(Continued from page 9.)

"We'll have to see how conciliatory National Chief Phil Fontaine is because I heard him, we all heard him, say he opposes the governance act. I took note of every commitment the national chief made and I intend to hold him to every one," she said.

Later, in a one-on-one interview with Windspeaker in her campaign room, Jamieson said she felt Fontaine had moderated his views and moved more towards supporting a rights-based agenda.

"I heard a lot more of those kinds of commitments throughout the campaign," she said. "I heard a strong rejection of the governance act and I heard strong support for nationhood."

Asked if she planned on running again in 2006, Jamieson was non-committal. But her campaign co-chair, Larry Sault, left the door open.

"Maybe we'll be back again," the former Mississauga of the New Credit chief said. "You never know."



YVONNE IRENE GLADUE

Matthew Coon Come couldn't pull off a second term despite long hours on the campaign trail.



DEBORA STEEL

Roberta Jamieson won't rule out another run in the next Assembly of First Nations leadership race in 2006.

## THE UNITED CHURCH OF CANADA SPEAKER ALL NATIVE CIRCLE CONFERENCE

The United Church of Canada is seeking a Speaker for the All Native Circle Conference. This position carries primary responsibility for assisting the Conference to carry out its mandate. In all responsibilities, the Speaker works closely with Leading Elders, the ANCC Executive, Council/Chairs, Presbytery Chairs and the Program Staff.

The responsibilities of this position include:

- Administration of program priorities and policy.
- Supervision and support of Conference staff.
- Oversight of financial and administrative matters.
- Shared responsibility with the Leading Elders as "Keeper of the Bundle."
- Identification and advocacy of issues related to Aboriginal United Church Congregations.

The successful candidate will have: a post secondary education in management plus theological knowledge; knowledge of Aboriginal communities, the All Native Circle Conference and the organizational structure of The United Church of Canada; proven administrative skills in program, financial, human resources and policy management; excellent public relations and creative problem solving skills; and the ability to exercise good judgement. This position requires extensive travel. You will be required to provide the names and contact information of six work related references.

This is a full time, category "M" appointment with a 2003 starting salary of \$59,632 (OM) \$69,899 (LE).

Closing date for applications is August 29, 2003 at 12:00 p.m. EST.

Please send your resume and covering letter, quoting file number 03-101-26 to:  
THE UNITED CHURCH OF CANADA  
300 - 3250 Bloor Street West  
Etobicoke, ON M8X 2Y4  
Attention: Dene Brown, MEPS-HR

Fax: 416-231-3103  
Email: [apps3@united-church.ca](mailto:apps3@united-church.ca) (Rich text format; please quote file number in subject)  
For a complete job description, please visit our website [www.united-church.ca](http://www.united-church.ca) or call 416-231-7680, Ext. 3162.



Wetaskiwin  
Pioneer Days Society  
August 15-17, 2003

MC's: Roy Coyote and Guest MC  
Arena Director: Wayne Moonias  
First Grand entry on Sat. at 12:00 noon  
Host Drum: To be announced

Friday: Emeralds • Saturday: Tim Pruden (Folk Singer)  
Sunday: Samantha King (up and coming Country Artist)

Friday, August 15<sup>th</sup>: Re-enactment (of legend how Wetaskiwin Received Its Name) Tentative  
Midway Saturday and Sunday, August 16<sup>th</sup> and 17<sup>th</sup>: Pow Wow

Events and schedules are subject to change. Zero tolerance of alcohol and drugs!

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All entries are restricted to "two dimensional" art, i.e. work done on a flat surface suitable for framing and not larger than 4 feet x 6 feet.

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- Adult (18 & over) • Youth (14 to 17) • Youth (10 to 13) • Youth (9 & under)

Prizes - Adult Category		Prizes - Youth Categories	
1st .....	\$2,000.00	1st .....	\$100.00
2nd .....	\$1,500.00	2nd .....	\$75.00
3rd .....	\$1,000.00	3rd .....	\$50.00

Entry Deadline: Friday, September 5, 2003  
For more information call (780) 421-1606 or 1-800-661-6549

### Peace Hills Trust "Native Art Contest" Rules and Regulations

1. Peace Hills Trust "Native Art Contest" (PHT Contest) is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4 feet x 6 feet), must be received no later than 4:00 p.m. on September 5, 2003. Entries will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is owner of the copyright in the entry; warrants that the entry shall not infringe on any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty; waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar, Ms. Suzanne Lyrantzis. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
4. All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant should be picked up by the entrant, all other entries will be returned by ordinary mail. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. CHILDREN'S ENTRIES WILL NOT BE RETURNED.

#### Entry Procedures

1. Ensure that all spaces on the Entry Form are filled in correctly, and that the form is dated and signed, otherwise Peace Hills Trust reserves the right to disqualify the entry.
2. Adults may submit as many entries as they wish however, a SEPARATE entry form must accompany each entry. In the Youth categories only ONE entry per youth is permitted.
3. All entries must be "UNFRAMED" paintings or drawings and may be done in oil, watercolor, pastel, ink, charcoal or any two dimensional graphic medium. All entries will be judged on the basis of appeal of the subject, originality and the choice and treatment of the subject, and the creative and technical merit of the artist. Entries which were entered in previous PHT Contest competitions are not eligible.
4. Peace Hills Trust will not acknowledge the receipt of any entry. If the entrant requires notification, the entry should be accompanied by a self-addressed stamped postcard which will be mailed to the entrant when the entry is received.
5. Should you wish to sell your work while on display at the PHT Contest, please authorize us to release your telephone number to any interested purchasers. Should you not complete that portion of the Entry Form, your telephone number will not be released.
6. Peace Hills Trust at its sole discretion reserves the right to display any or all entries during the PHT Contest.
7. Adult category Prizes: 1st - \$2,000.00, 2nd - \$1,500.00, 3rd - \$1,000.00. Youth Prizes: 1st - \$100.00, 2nd - \$75.00, 3rd - \$50.00 in each category.

### Peace Hills Trust "Native Art Contest" Entry Form

Entry Deadline: Hand Delivered: 4:00 p.m., Sept. 5, 2003. Mailed: Postmark Sept. 5, 2003

(Please Print)  
FULL NAME: \_\_\_\_\_ AGE: \_\_\_\_\_  
PRESENT ADDRESS: \_\_\_\_\_  
CITY: \_\_\_\_\_ PROV./TERR: \_\_\_\_\_ POSTAL CODE: \_\_\_\_\_  
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BAND/HOME COMMUNITY: \_\_\_\_\_  
TITLE: \_\_\_\_\_  
MEDIUM(S): \_\_\_\_\_  
DESCRIPTION: \_\_\_\_\_

Yes, you may release my phone number to an interested purchaser. Selling Price \$ \_\_\_\_\_  
I hereby certify that the information contained in this Entry Form is true and accurate. I hereby further certify that I have read and understand the Entry Procedures and Rules and Regulations of Peace Hills Trust "Native Art Contest," as stipulated on the reverse and I agree to be bound by the same.

Date

Signature of Entrant (Must be the original artist and owner of the copyright)

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OUT  Mail  Del. \_\_\_\_\_

MAIL TO:  
Peace Hills Trust  
"Native Art Contest"  
Peace Hills Trust Tower  
10th Floor, 10011 - 109 Street  
Edmonton, Alberta  
T5J 3S8  
Attention: Suzanne Lyrantzis  
FOR MORE INFORMATION:  
(780) 421-1606  
1-800-661-6549  
FAX (780) 426-6568

# Police

(Continued from page 8.)

At the vigil, the mayor said it's important to begin to look at the future.

"This is a community in need of some healing," Jim Madder said of the group. "But now it's beginning."

When he accepted the job as chief of police in Saskatoon 18 months ago, Russ Sabo knew it would be a challenge. That challenge ended up being a colossal undertaking. He has already survived a non-confidence vote from the council and file members of the police union. He has also survived a daughter of a long-time police officer that accused him of sexual abuse and making unreasonable demands. Klassen and Melder both believe the attempts to oust Sabo are a sign of trouble for the new top cop. There is also an indication that senior police officers are resisting any change. The new man wants to improve the force.

During an hour-long interview in his office on June 22, Sabo



A Ratification Vote on the settlement of the Blood Tribe Akers II Claim is anticipated for the Fall of 2003.

Your vote is

## W

Many people tried to win Those that didn't get

1. Who ran for National Election? (There were 3 candidates)
2. What town/city in Canada census, has the highest percentage of Aboriginal people?
3. Which province does the highest percentage of Aboriginal people live in?
4. Which country has the highest percentage of Aboriginal people?
  - a. Canada
  - b. United States
  - c. Australia
5. Who received the 2002 Aboriginal Achievement Award?
6. Which province won the Indigenous Games Silver and Bronze Medals?
7. What music group won the Aboriginal Music Awards at the 2002 Indigenous Games?



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Edmonton, Alberta  
T5J 3S8  
Attention: Suzanne Lyrntzis  
FOR MORE INFORMATION:  
(780) 421-1606  
1-800-661-6549  
FAX (780) 426-6568

# Police chief promising changes for city

(Continued from page 8.)

At the vigil, the mayor said it was important to begin to look to the future.

"This is a community in need of some healing," Jim Madden told the group. "But now it's begun."

When he accepted the job as chief of police in Saskatoon 18 months ago, Russ Sabo knew it would be a challenge. That may end up being a colossal understatement. He has already survived a non-confidence vote from the rank and file members of the police service and a complaint filed by the daughter of a long-time police officer that accused him of being coarse and making unreasonable demands. Klassen and Melenchuk both believe the attempts to cause trouble for the new top cop are an indication that senior people with a lot to lose are resisting any changes the new man wants to impose.

During an hour-long interview in his office on June 22, Sabo dis-

cussed the situation he inherited when he moved to Saskatoon from Calgary.

He said he is trying to introduce "community policing with the goal of reuniting the community."

Money is always a problem, he said.

"This is a huge step for any police department because when you are resourced at certain levels all you are able to do is reactive policing," he said. "Are there going to be struggles? You bet. Whenever you introduce change, it doesn't matter whether it's McDonald's or 7-11 or CBC. It doesn't matter. Whenever you are introducing change there are elements that people will just have difficulty with."

He rejected suggestions that resistance to change is a sign that top people have a lot to hide.

"The community sees a need for changes to occur quicker rather than slower. Our employees are concerned, you know, 'Gee, are we

making change to quickly?' Everybody's got a perception. What I'm trying to do is balance the needs of the community—the needs of our members and the needs of the taxpayers—into something that will be a solution for all of us. And that's the trick," he said.

Melenchuk and others have suggested the number of unsolved serious crimes against Aboriginal people is much higher than that of non-Aboriginal people.

"I have no statistics that would either support or refute that. People don't come to work to do a bad job. If there is a lead and they can follow it up, they will take it right through to its conclusion. And it doesn't matter where you live in the city, they try to do that," the police chief said.


He believes all the various agencies that serve the community must work together to help reduce social problems that lead to criminal behavior.

"The police cannot do it alone. It takes a united approach and it takes looking at things differently than we have in the last 20 years. It means we have to co-ordinate what we do and we have to actually put some money into it," he said. "The opportunity we have in this city, and many other cities in this country, but this city in particular, is to invest a certain amount of money into the infrastructure and start dealing with the issues at their root source. The socio-economic issues. The poverty, getting jobs for people, giving people a sense of well being. Making them think they have something to look forward to. Because if you can give that to people they will not be as likely to get involved in crime."

Sabo did concede that attitudes widely held in Canadian society have led to some of the problems his city is now dealing with. He said attitudes have to change and suggested an approach that helped

make drinking and driving less socially acceptable—start the education as early as Grade 1.

"We've done a good job of changing attitudes on drinking and driving. And that's what we need to do here. We've started on that cycle of change and some of the issues that we're facing are not issues related to the Saskatoon Police Service. They are issues related to the government's treatment of First Nation and Métis peoples in this country. We are perhaps a focal point of some of those frustrations, but that is not necessarily something that we can change. That's an issue that the federal government has had a history of dealing with First Nations and Métis peoples in a way which has not honored certain commitments on behalf of the government. The residential schools and a number of other issues have just caused huge hardship to the First Nations community."



## Notice to All Members of the Blood Tribe

A Ratification Vote on the settlement of the Blood Tribe Akers II Claim is anticipated for the Fall of 2003.

All members of the Blood Tribe on- and off-reserve, who will be 21 years of age and older by the date of the Ratification Vote will be eligible to vote.

If you reside off the Blood Indian Reserve you can vote by mail-in ballot or at the local polling station on the Blood Reserve. The Blood Tribe requires your current mailing address in order to prepare a ballot and information package that can be forwarded to you.

We encourage you to provide your address to the Blood Tribe for voting. Please call toll-free: 1-877-737-8217.

Your vote is important, please participate in this process.



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## WINDSPEAKER'S ABORIGINAL TRIVIA QUIZ

Many people tried to win prizes at Windspeaker's booth at the AFN Circle of Trade in July by answering Aboriginal trivia questions. As promised, here finally, are the correct answers. Those that didn't get a chance to participate in the contest, now is your chance to gauge your knowledge of Aboriginal issues, events and people. The answers are upside down.

- |   |  |   |
|---|--|---|
| 1. Who ran for National Chief in the 2000 AFN Election? (There were four candidates)                                    | 8. What does the acronym A.F.N. stand for?   | 15. Jay Treaty - 1794, Battle of Batoche - 1885, Wounded Knee - 1890        |
| 2. What town/city in Canada, according to the 2001 census, has the highest population percentage of Aboriginal people?  | 9. What does the acronym NAHO stand for?   | 14. 1885  |
| 3. Which province does the largest number of Aboriginal people reside?  | 10. What does the acronym N.W.A.C. stand for?  | 13. 1492  |
| 4. Which country has the highest percentage of Aboriginal people within its population?                                 | 11. What does the acronym for CANDO stand for?   | 12. 1996  |
| a. Canada<br>b. United States<br>c. Australia   | 12. Which year was the first "Aboriginal Day" recognized by the Canadian government?                                     | 11. CANDO - Council for the Advancement of Native Development Officers      |
| d. New Zealand<br>e. Russia<br>f. Brazil  | 13. Which year is it commonly thought to be the year Aboriginal people discovered Columbus?                              | 10. NAWAC - Native Women Association of Canada                              |
| 5. Who received the 2002 National Aboriginal Achievement Award for Lifetime achievement?                                | 14. What year was Louis Riel's final battle with the Canadian government forces at Batoche?                              | 9. NAHO - National Aboriginal Health Organization                           |
| 6. Which province won the 2002 North American Indigenous Games Overall Award in each of Gold, Silver and Bronze Medals? | 15. Place these events in chronological order.   | 8. AFN - Assembly of First Nations  |
| 7. What music group won the largest number of awards at the 2002 Canadian Aboriginal Music Awards?                      | _____ The Battle of Batoche  | 7. Pappy John's Band (John Faron) Saskatchewan                              |
|   | _____ The Massacre at Wounded Knee   | 6. Robbie Robertson   |
|   | _____ The declaration of The Jay Treaty allowing free movement of across the Canada-American border by Native Americans. | 5. Russia - N/A, Brazil - N/A   |
|   |  | 4. Australia - 2.2%, United States - 1.5%, New Zealand - 14%, Canada - 3.3% |
|   |  | 3. Ontario - 188,315 people less than 2% of population                      |
|   |  | 2. Prince Albert, Saskatchewan - 29%  |
|   |  | 1. Mathew Coon Come, Phil Fontaine, Marilyn Buffalo, Lawrence Martin        |



# [ news ] Charges laid over Sagkeeng health centre

By Paul Barnsley  
Windspeaker Staff Writer

## OTTAWA

Two separate RCMP investigations into possible corruption at an on-reserve health centre have resulted in arrests in early July.

Paul Cochrane, 56, a former assistant deputy minister with Health Canada's Medical Services Branch (MSB) who lives in the Ottawa suburb of Kanata, was charged with one count of breach of trust and seven counts of fraud against the government on July 3.

Cochrane managed MSB, now called the First Nations and Inuit Health Branch, from 1994 until 2000. The charges against him stem from a two-and-a-half-year investigation by the commercial crime branch of the RCMP's "A" Division into events related to the management of the Virginia Fontaine Addictions Foundation. The foundation managed a now defunct treatment centre located on the Sagkeeng First Nation territory in Manitoba.

RCMP say their investigation began after Health Canada filed a complaint in October 2000 that alleged that Cochrane received bribes in relation to his business dealings with the foundation.

The Ottawa investigation is continuing and may lead to additional charges, lead investigator Sergeant Stéphane Bonin said.

In the press release related to Cochrane's arrest, police allege three people had given bribes to the former Health Canada official.

RCMP allege one of those people was Perry Fontaine, who was arrested on July 8 at the Winnipeg

International Airport. RCMP investigators from the Winnipeg commercial crime branch charged the 49-year-old former president of the addiction centre with fraud over \$5,000.

The charge stems from alleged inflated travel claims that Fontaine made while associated with the treatment centre, said RCMP spokesman Les Dolhun.

Cochrane is alleged to have "provided a preferential treatment" to the Sagkeeng health centre after receiving \$50,000 in cash, a sport utility vehicle and four season tickets for the NHL Ottawa Senators for the 1998, 1999 and 2000 seasons from Fontaine. Cochrane is also alleged to have received two other vehicles from other people associated with the health centre and is alleged to have received \$10,000 in charitable donation receipts for contributions that were never made.

This is the latest development in a story that began when Health Canada discovered that Cochrane took a seven-day Caribbean cruise with 70 staff members of the treatment centre on the government's tab. When he was ordered home by then Health Canada Deputy Minister David Dodge, he tried to bill the government for his travel costs. When that was refused, he appealed to the Public Service Staff Relations Board, which brusquely rejected the appeal.

Cochrane was suspended without pay on Dec. 8, 2000 and took early retirement.

Health Canada has filed a \$5 million lawsuit against the former management of the health centre in an attempt to recover government money that it alleges was not used properly.

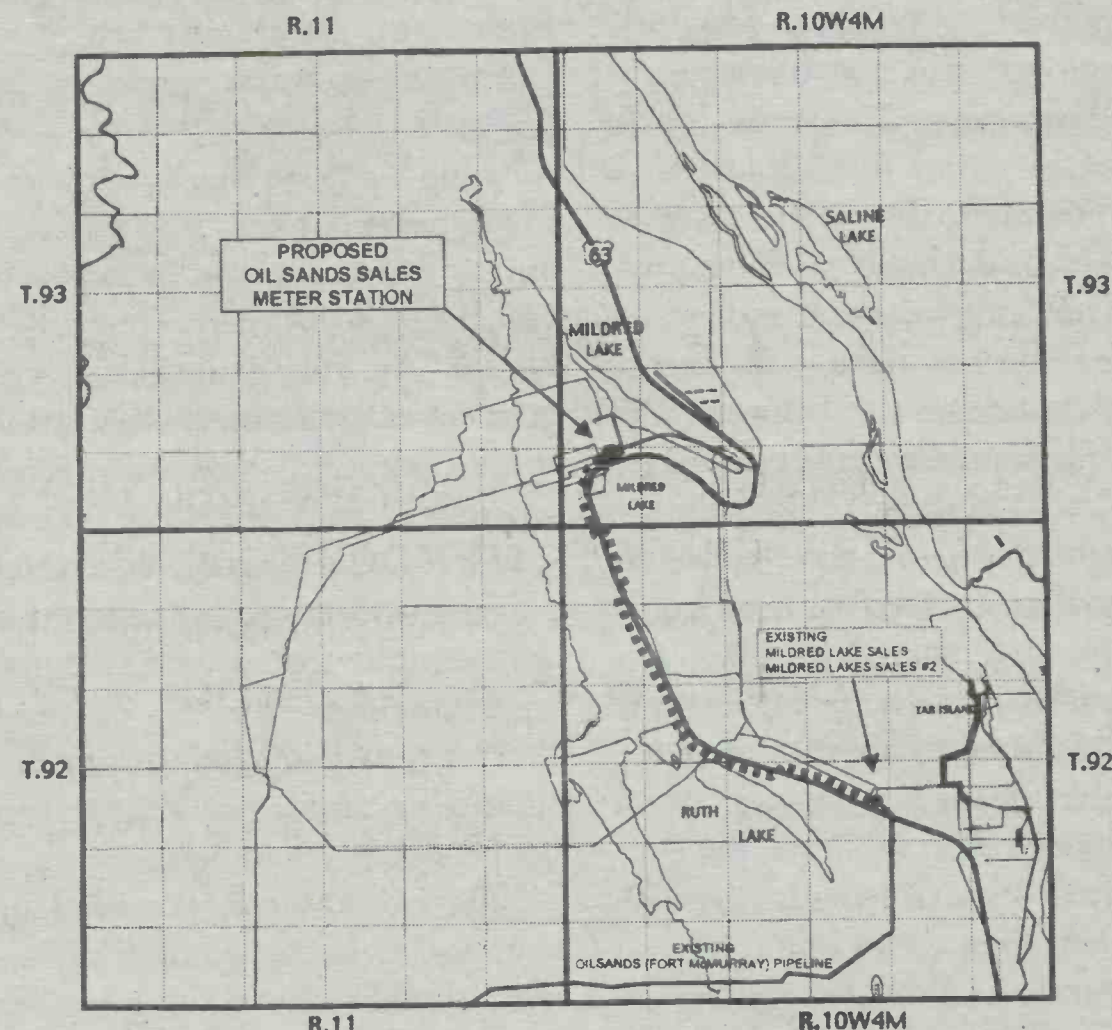
## Public Notice.

TransCanada Pipeline Ventures Ltd. (Ventures Ltd.), a General Partner of TransCanada Pipeline Ventures Limited Partnership is proposing to construct a meter station for the purpose of metering sweet natural gas in LSD 10-SEC 6-TWP 93-RGE 10-W4M. Construction of the proposed meter station is tentatively scheduled to commence on September 2, 2003. It is Ventures Ltd.'s intention to apply to the Alberta Energy and Utilities Board for a permit to construct the above facility in accordance with existing legislation. To assist in developing project plans, Ventures Ltd. invites public input with respect to this proposed natural gas facility. Any person having a bona fide interest in the proposed project is encouraged to forward their concerns on or before August 1, 2003 to:

TransCanada Pipeline Ventures Ltd.  
450 - 1st St. S.W.  
Calgary, AB T2P 5H1  
Attention: Steve Leong, P.Eng.

Additional information related to this project may be obtained by calling collect to Steve Leong at (403) 920-6573.

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- Excellent interpersonal and communications skills.
- Knowledge of Cree Language an asset.

**Application Deadline:** Applications to be received no later than 4:00 p.m. August 5, 2003 (job description available by calling the Beaver Lake Cree Nation Administration Office. Only those applications considered for an interview will be contacted).

**Current resume and three letters of reference are to be sent to:**  
BLCN Administrator/Advisor, Beaver Lake Cree Nation, P.O. Box 960, Lac La Biche, AB T0A 2C0

Office Location: Beaver Lake Cree Nation (BLCN) Administration Building  
Phone Number: 780-623-4549 • Fax Number: 780-623-4523

The Beaver Lake Cree Nation is seeking an **Executive Assistant** who will be working directly for and reporting to the Beaver Lake Cree Nation Administrator/Advisor. The role of the EA will consist of a wide array of duties and responsibilities that may be revised from time to time by mutual understanding between the parties and in accordance with the Job Description.

#### Criteria:

- Able to travel to Chiefs Conferences and other events
- Work independently
- Subject to a criminal check
- Subject to a word processing test
- Must have current valid drivers license
- Salary commensurate with qualifications

## Fisher River Cree Nation

Be advised that a meeting of the Electors for the purposes of nominating for the position of Chief and the Councillor positions (4) of the Fisher River Cree Nation took place on:  
**Friday, July 11<sup>th</sup>, 2003**

The Candidates Forum will occur as follows:  
**Thursday, August 14<sup>th</sup>, 2003**  
Beginning at 6:00 p.m.  
at the Fisher River Cree Nation Community Hall

The Election for the Chief & Council positions will take place on:  
**Friday, August 22<sup>nd</sup>, 2003**  
9:00 a.m. - 8:00 p.m.  
at the Fisher River Cree Nation Community Hall

To obtain further information Electors may contact:  
Electoral Officer  
Fisher River Cree Nation  
Box 303, Koostatak, MB R0C 1S0  
Telephone: (204) 645-2171  
Fax: (204) 645-2745

## Senior Manager, Service

**Alberta Children's Services, Peace River** - Are you looking for an opportunity to lead, coach, mentor and supervise a team of dedicated staff who deliver all services under the CFSA mandate? Northwest Alberta Child and Family Services Authority, Peace River worksite, is seeking to fill this position with a motivated individual who can provide leadership and expertise to Child Welfare workers for all programs, promote community-managed services and become actively involved in the planning and development of the Regional Strategic Plan, Business Plan and Service Plan. You will be responsible for integrating our Vision, Mission and Guiding Principles throughout all operational aspects of the Authority. This will include working with various Aboriginal agencies and First Nations Communities. In this position, you will be accountable for the efficient and effective use of budgets and staffing resources, responding appropriately to various community needs in a timely manner and evaluating and monitoring activities to ensure compliance to stringent program standards.

**Qualifications:** A recognized University Degree in the Social Sciences combined with extensive progressively responsible experience in a Child Welfare environment. Competencies considered as definite assets include well developed leadership skills, strong interpersonal and organization skills, and a team approach for delivering client-centered programs. Proficiency with word processing programs and a valid driver's license are required. Note: Final candidates for this position will be required to undergo a security and child welfare screening. Interviews will be held the week of August 25th. Salary: \$59,880 - \$80,808. Salary depending upon qualifications. Closing Date: August 15, 2003.

Please send one copy only of your resume quoting competition number 19942-WDSP to: Alberta Corporate Services Centre, Human Resource Services, Box 326, McLennan, Alberta T0H 2L0 Fax: (780) 324-3240; Apply online: www.gov.ab.ca/jobs

We thank all applicants for their interest. We will contact those candidates whose education and experience best match the needs of the position. Applicants who apply online will receive an e-mail acknowledging receipt of their application.

For more information  
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www.gov.ab.ca/jobs

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**Alberta**  
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Elaine Bomberry of S...  
in Ontario has been...  
scene in Canada fo...  
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Windspeaker: What one qual...  
you most value in a friend?  
Elaine: Honesty, someone w...  
good sense of humor. Tho...  
pretty important.  
W: What is it that really make...  
mad?  
E: Disrespect really peeves m...  
When someone's disrespect...  
W: When are you at your h...  
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E: When I'm at home finally...  
I finally do make it home fro...  
ing my crazy life, and havin...  
little nieces and nephews—I'



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Previous Credit (check

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[ windspeaker confidential ]



Elaine Bomberry of Six Nations on the Grand River in Ontario has been involved in the Aboriginal arts scene in Canada for many years. She helped to create the Best Music of Aboriginal Canada award category for the Junos, and most recently produced the award-winning radio documentary, the Aboriginal Music Experience.

**Windspeaker:** What one quality do you most value in a friend?

**Elaine:** Honesty, someone with a good sense of humor. Those are pretty important.

**W:** What is it that really makes you mad?

**E:** Disrespect really peeves me off. When someone's disrespectful.

**W:** When are you at your happiest?

**E:** When I'm at home finally, when I finally do make it home from living my crazy life, and having my little nieces and nephews—I've got

like eight of them under the age of 14. I don't have any kids myself, and that's fine too. I love them to death, but . . . Yeah, it's great, when I can get home, and I can just see the little guys all around me and stuff, and just a sense of normalcy really makes me happy.

**W:** What one word best describes you when you are at your worst?

**E:** Harried. Just like when I feel like I'm all over the place, and it's just like ahhh! And you try and get a grip, and you can't pull it together. Those moments don't last too long,

mind you, but when they pop up it just drives me nuts.

**W:** What one person do you most admire and why?

**E:** I'd have to say, of course, it would have to be my late mother, Rita Bomberry. Because in the last few years of her life . . . she was diagnosed with breast cancer, but that didn't stop her from achieving her ultimate goal of becoming an Anishnabe language instructor. She knew that that was something that she really wanted to do. So that left me with a real important lesson, that in spite of your situation you can still accomplish what you need to accomplish in life. So she really left me with an important lesson. And with her passing, I've created so much, like my radio documentary series. And it's dedicated to her. You know, I helped to co-produce a CD with Sweetgrass Records on Native blues. So she taught me a real important lesson about what it means to get things done in spite of the odds against you.

**W:** What is the most difficult thing you've ever had to do?

**E:** I don't know how to answer that. I probably have yet to do it.

**W:** What is your greatest accomplishment?

**E:** My greatest accomplishment? I don't think I've achieved it yet, to tell you the truth. As it stands right now in terms of anything, I'd have to put it in the line of my work. I'd have to say my radio documentary series, you know. Because I was

working on it just after my mom passed away, so that was an incredible journey. So to work on a project of that size while I was mourning was difficult, but out of it came something quite remarkable. So I'm really proud of it. It's picking up awards. I won first place at the Native American Journalism Awards for radio documentary for it, and I was a gold medal finalist at the New York radio festival, which is the most prestigious radio festival in the world. So the fact that I was able to break in in these media, and I don't look at myself as a journalist at all. So to try and produce something of that size and magnitude after the loss of my mother, and for it to come out, and for people to really like it and acknowledge it, I'd say that's my biggest accomplishment to date.

**W:** What one goal remains out of reach?

**E:** Well, I'm working on all that stuff right now, so it's all within reach. It all seems doable now, in terms of producing for radio and television. It used to seem really far off, but now we have the Aboriginal Peoples Television Network, and I work at Aboriginal Voices Radio. And those are the avenues that I want to start producing radio works and television works for. So before, that used to seem really far off, but it's not anymore. So that's stuff I really want to do, and create some really cool programming for both.

**W:** If you couldn't do what you're doing today, what would you be doing?

**E:** I'd probably be a kindergarten teacher. What a way, from the arts to kids. It's not a huge leap. That's what I went to school for, at the Saskatchewan Indian Federated College. I was in Indian studies and education, and I really liked working with the little ones. But, yeah, I'd probably be a kindergarten teacher. People's heads will spin when they see that, I know, when they see that, but it isn't a far leap.

**W:** What is the best piece of advice you've ever received?

**E:** The best piece of advice I ever received came from Buffy Sainte-Marie, and she said to me, 'Trust your instincts.' And she said to me, 'I've been watching you,' and she goes, 'you've got good instincts. So always trust your instincts.'

**W:** Did you take it?

**Oh yes, I live by that today. If something doesn't feel right, I know it ain't right.**

**E:** How do you hope to be remembered?

**W:** Oh, just as someone who was able to kick open a few doors for other Aboriginal artists to come forth and strut their stuff. 'Oh yeah, she kicked open that Juno door,' and 'Oh yeah, she helped with that radio thing.' You know, just that I helped create access for other artists to create their work.



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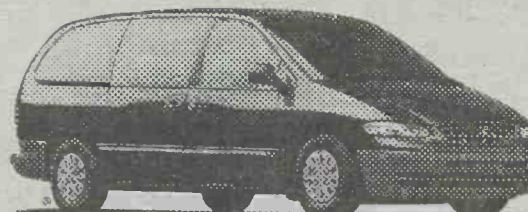
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 Name of Band/Reserve: \_\_\_\_\_ Treaty No.: \_\_\_\_\_  
 Current Address: \_\_\_\_\_ City: \_\_\_\_\_ Province: \_\_\_\_\_  
 Postal Code: \_\_\_\_\_ How Long: \_\_\_\_\_ (years) Rent: \$ \_\_\_\_\_ (Month)  
 Home Phone: ( ) \_\_\_\_\_ Work Phone: ( ) \_\_\_\_\_  
 Employer: \_\_\_\_\_ Position Held: \_\_\_\_\_  
 Address of Employer: \_\_\_\_\_ City: \_\_\_\_\_ Province: \_\_\_\_\_  
 Postal Code: \_\_\_\_\_ Length of Employment: \_\_\_\_\_ (Years)  
 Gross Weekly Income \$ \_\_\_\_\_ Every Two Weeks: \$ \_\_\_\_\_ Monthly: \$ \_\_\_\_\_ (Please fill one)  
 Sources of Other Income: \_\_\_\_\_ Position Held: \_\_\_\_\_  
 Amount: \$ \_\_\_\_\_ Weekly, Every Two Weeks, Monthly (Please circle one)  
 Previous Credit (check one): Yes:  No:  Marital Status: \_\_\_\_\_

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Applicant: \_\_\_\_\_

Dated: \_\_\_\_\_

*If this is a joint application please attach a similar application for spouse.*



# Makivik marks 25 years of working for Nunavik

By Cheryl Petten  
Windspeaker Staff Writer

## MONTREAL

The communities in the Nunavik region of northern Quebec have gone through a number of changes in the last quarter century, and the Makivik Corporation has been there, working to make them changes for the better.

The Makivik Corporation grew out of the James Bay and Northern Quebec Agreement (JBNQA) of 1975, a land claim agreement signed between Hydro-Quebec, the federal government, the government of Quebec, and the Inuit and Cree of northern Quebec. The agreement paved the way for hydro development to occur on lands within the traditional territories of the Cree and Inuit people of the region, in exchange for \$225 million in compensation. The Makivik Corporation was set up in 1978, both to manage the Inuit share of the compensation funds and to ensure all signatories to the agreement lived up to the commitments made to the Inuit within the agreement.

Pita Aatami has been president of Makivik Corporation since 1998 and has been involved in the organization since 1987.

"We've come from the ice age to the technological age," he said of the changes Nunavik has gone through over the years since Makivik was created.

"What we're using right now—computers, fax machines—when I was growing up, I never thought I would see these in my lifetime and I myself use them now. So it's like we've come from an ice age to this technology that all of a sudden we're utilizing to our benefit. So we've been very fortunate as Inuit that we could adapt very easily to utilizing another culture's tools.

"In the 25 years since Makivik was created, we've gone through tremendous change in terms of infrastructure that's been put up in our communities, having schools built, airstrips built, and

now we're getting marine infrastructure built in every community. So we're seeing all these changes, it seems, in a very short period of time. Before that, we were nomadic and living off the land. Now we're settled in communities, and utilizing the tools that have been given to us for our means."

That transition has been a difficult one for some, Aatami explained.

"When there's another culture encroaching upon your own culture, there is going to be some impact, and there have been impacts. Alcohol that was introduced, drugs that were introduced. Yes there have been some negative impacts. Living in crowded houses, creating social problems, health problems," he said, adding that although there have been some problems, the positive impacts have so far outweighed the negative.

Over the past quarter century, Makivik has worked hard to further the rights and interests of the people living in the 15 Inuit communities it represents, focusing on the political, social and economic development of the region.

Lisa Koperqualuk, communications officer for the corporation, said Makivik has a number of proud accomplishments to look back on, from its work to ensure Aboriginal rights were addressed in the Canadian Constitution of 1982, to its efforts to win compensation for the people of Inukjuak, whom the federal government relocated to the high Arctic in the early 1950s.

The corporation has also been involved in preserving and promoting the culture of the Inuit of Nunavik. One example of these efforts is Ivakkak, an annual husky dog team race the corporation has organized for the past three years, both as a way to increase public awareness of the federal government's slaughter of husky dogs in the 1960s, and to try to breathe fresh life into traditional dog sledding.

The race route takes participating teams along the coast and through the villages, where the

people eagerly await their arrival.

"The first couple of races, people were very excited to see the dog teams, because the Elders hadn't seen this type of thing in quite a long time, and they would cry with joy," Koperqualuk said. "It's a way of encouraging the return of the husky dog and the dog team. And it's coming back very nicely."

Another big part of what the Makivik Corporation does is work to create and attract economic development opportunities in the region, but creating jobs and business opportunities in the Arctic is not without its challenges, Koperqualuk explained. Those challenges include the fragile nature of the arctic environment, the high cost of transporting goods and people into the area, and the limited amount of territory the Inuit actually have claim to under the terms of the JBNQA.

Despite those challenges, Makivik has established a number of successful ventures over the years, including Air Inuit, which serves the region of Nunavik, and First Air, which the corporation purchased in 1990, and which provides air service to the Arctic.

"Then there's also other subsidiary companies such as Nunavik Arctic Foods, that specializes in, for example, special products like caribou paté and sausages, and its market is more the southern market, such as Montreal and Toronto, and the overlying areas. It even sells in locations outside of Canada," Koperqualuk said.

Another successful venture for Makivik has been Halutik Enterprises, which provides fuel services, operates a garage, rents out heavy equipment, and provides rock crushing and construction services.

"There's also a new venture that Makivik has just opened up now, and it's called Nunavik Creations. We have a young designer for fashion clothing, and she works with Inuit designs mixed with contemporary, modern designs. Her work has been displayed on various fashion shows, including

the fur fashion show that's held every year here in Montreal. There's also the boutique, selling clothing from Nunavik, winter clothing, new modern design clothing and so on. So this is a new venture that takes advantage of Nunavik expertise. It's new, and it has a lot of promise right now," Koperqualuk said.

The corporation is also involved in a number of joint ventures, including Unaaq Fisheries Ltd., which harvests shrimp, and Pan Arctic Inuit Logistics, which operates and maintains the 53 radar sites that make up the North warning system. Makivik is a partner in Nunavut Eastern Arctic Shipping,

and Natsiq Investments, which works to create economic development opportunities relating to the traditional seal hunt.

A recently completed study shows that one of the Nunavik communities has the highest tide in the world, something Aatami hopes will draw tourists into the area. A crater lake in the region that is about to be opened up to tourists is another attraction, which will likely translate into jobs for local Inuit, and opportunities for local people to start up businesses of their own, providing products and services to the tourists coming into the area.

(see Makivik page 26.)

# Two-sp

Dear Tuma:

I have been having problems with my employer. They do not want to pay me my back pay, please pay me for the time I spend on the board as the secretary/treasurer. The employer does not want to sit down and meet with me about my job. I'm at my wits end and don't know where to turn.

Frustrated

Dear Frustrated:

There are a number of things you can do: You can write a letter to your employer outlining the problems you are experiencing your job and propose a solution. If this does not work or the situation worsens, then you can make a formal complaint to either the

# On a sca

The first Indian Department in Canada was created in 1755 as a branch of the British military in North America. This reveals that it took more than 200 years for some manifestation of government administration to reach Inuit. This may not be any wonder, as Inuit are not Indians. At least, not until we unfortunately in Quebec's Arctic were legally declared Indians by the Supreme Court decision in Re: Eskimo in 1939.

Northern administrators whom Inuit called Inulirijij (those who deal with Inuit), came to the Arctic in the late 1950s and early 1960s. They worked for the federal entity called the Department of Northern Affairs and National Resources (DNA&NR). Thus, Inuit referred to "DNA-kkut" when they spoke of the government's civil service. In those days, Inuit leaders were lucky to get a meeting with a district supervisor, and more fortunate to get an audience with a regional superintendent.

# Burns r

Burns can be caused by sunlight, heat, hot water, steam, fire, radiation, chemicals, or electricity.

Burns are divided into three degrees. First degree burns affect the skin surface. They are usually red, painful, and may be swollen. Sometimes the skin peels off after a couple days, but they are expected to heal within a week.

Second degree burns are deep skin burns, also called partial thickness skin burns. These burns are red, painful, and have blisters. They generally heal within three weeks, however if the burn is fairly deep, it can take longer.

Third degree burns are also called full thickness burns. These burns may be painful at the edge, but they are often painless over the burned area because the nerve endings have been damaged. Third degree burns will require skin grafts. Skin grafts are done

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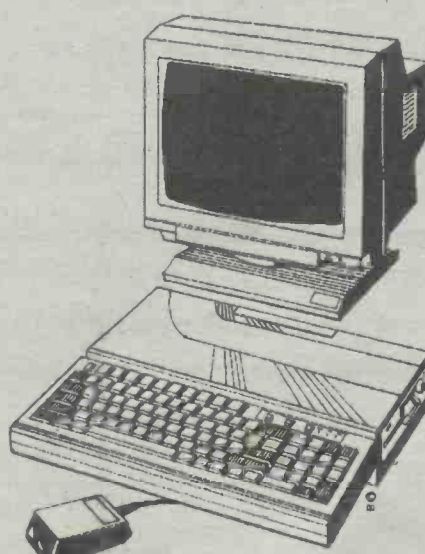
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# Nunavik

Natsiq Investments, which  
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**OK**

# Two-spirited people can now get married

[ strictly speaking ]

Dear Tuma:

I have been having problems with my employer. They do not want to pay me my back pay, plus pay me for the time I spend on the board as the secretary/treasurer. The employer does not want to sit down and meet with me about my job. I'm at my wits end and don't know where to turn.

*Frustrated*

Dear Frustrated:

There are a number of things you can do: You can write a letter to your employer outlining the problems you are experiencing in your job and propose a solution. If this does not work or the situation worsens, then you can make a formal complaint to either the



## PRO BONO Tuma Young

provincial or federal labor boards (it depends on whether your employer is covered by provincial or federal labor laws. All band councils and many First Nation organizations are covered by the Canada Labour Code.)

If you find that you have been terminated, you should also consult with a lawyer to see if you

can sue for wrongful dismissal.

Dear Tuma:

I want to set up a delivery service on the reserve. What do I need to do?

*Looking to make a fast buck*

Dear Looking:

You should first register your business with the province. They will want you to do a

name search to make sure that you do not have the same name as someone else. Once you have the name, then the next step is to register your business either federally or provincially (depends if you want to deliver in more than one province). Once this is done, then the business is up and running.

Before you start delivering, you should also contact your insurance company to obtain the proper insurance and you may also need to be bonded. Print out some business cards and contact the stores and businesses that you hope to deal with. Some further questions to ask yourself and local stores: What is the market

demand? Is it seasonal? What will your expenses be? Will the customer be paying or will the stores? What is the competition and what is the going rate?

Remember to save all receipts and have an excellent filing/delivery system in place. Good luck.

Dear Tuma:

I heard that same-sex marriages are now legal. Can I now marry my partner?

*Two-Spirits*

Dear Two-Spirits:

Same-sex marriages are now legal in Ontario, because of a recent Ontario Court of Appeal court decision.

(see Ontario page 25.)

# On a scale of one to 10, some rated just a one

The first Indian Department in Canada was created in 1755 as a branch of the British military in North America. This reveals that it took more than 200 years for some manifestation of government administration to reach Inuit. This may not be any wonder, as Inuit are not Indians. At least, not until we unfortunates in Quebec's Arctic were legally declared Indians by the Supreme Court decision In Re: Eskimo in 1939.

Northern administrators, whom Inuit called Inulirijiit (those who deal with Inuit), came to the Arctic in the late 1950s and early 1960s. They worked for a federal entity called the Department of Northern Affairs and National Resources (DNA&NR). Thus, Inuit referred to "DNA-kkut" when they spoke of the government's civil service. In those days, Inuit leaders were lucky to get a meeting with a district supervisor, and really fortunate to get an audience with a regional superintendent.

Jean Chrétien was minister of Indian Affairs from 1968 to 1974; in his own words for "six years, one month, three days, and two hours, and I loved every minute of it." His tenure was unusual for its length, which still stands as a record. He was the one most responsible for bringing the federal government to the people during the early years of prime minister Pierre Trudeau's administration.

Over the years I had frequent occasion to meet with different ministers of Indian Affairs. In a photograph taken in January 1969, I am a young student talking with a youthful-looking Jean Chrétien, the first among 14 ministers with whom I would have reason to meet during my years in politics.

Actually, there are two ministers on the list whom I never got to meet—Douglas Frith of the John Turner administration, and Pauline Browes of the Kim Campbell administration. Each of them were in and out of their



## NASIVVIK Zebedee Nungak

portfolios so quickly that neither of us had time to put each other in our appointment books. They do, however, look good padding this list!

I can't drop names and declare any of the ministers as having been friends of mine, but several were more than mere acquaintances. Such a one was Ronald Irwin, who was minister from 1993 to 1997. He was the thirteenth minister in my career. Mr. Irwin got wind of the fact that I rated ministers on a scale of one to 10, and became keenly interested in where he stood on that scale. He gave me many friendly pokes in attempts to get me to blurt out his rating.

Mr. Irwin left his portfolio before I communicated his ministerial rating to him. In fairness to others who may have rated lower, I would only give him his in person. Last I heard of him, he was in Ireland, posing as ambassador to that country while indulging in a passion, which I share with him: playing jigs and reels on a variety of musical instruments.

None of the ministers of Indian Affairs ever rated a 10 on my scale. Some rated a one, only for the fact that they held the title. Even the unremarkable ministers never actually said, "And who do you think you are? Be glad I have taken time to shake your hand!" But their countenance and bear-

ing said it for them.

(I admit I could not write a handbook on how to be a good minister of Indian Affairs. I cannot imagine serving in government as a minister of Qallunaat (white people's) Affairs. Such a ministry is an inherent human challenge of managing the affairs of an identified collective of people. Why isn't there a ministry of Irish Affairs? Oops, I digress!)

The standard gift for ministers from Inuit leaders was the Eskimo carving. It was Mr. Chrétien, as prime minister, who boosted carvings as something more than art. He invented an innovation of them as weapons of defense when an intruder broke into his residence. The carving industry missed a golden opportunity in the aftermath of that incident. In addition to the Igloo tag of authenticity on soapstone carvings, it could've started tagging certain pieces as PWD's: Possible Weapons of Defense!

(see Ministers page 25.)

# Burns need particular care and treatment

Burns can be caused by sunlight, heat, hot water, steam, fire, radiation, chemicals, or electricity.

Burns are divided into three degrees. First degree burns are skin surface burns. They are usually red, painful, and may be swollen. Sometimes the skin peels off after a couple days, but they are expected to heal within a week.

Second degree burns are deeper skin burns, also called partial-thickness skin burns. These burns are red, painful, and have blisters. They generally heal within three weeks, however if the burn is fairly deep, it can take longer.

Third degree burns are also called full skin thickness burns. These burns may be painful at the edge, but they are often painless over the burned area because the nerve endings have been damaged. Third degree burns will scar and larger burns often require skin grafts. Skin grafts are done

by taking a healthy piece of skin and placing it over burned areas to replace the dead skin area.

First steps

If you burn yourself and it looks like a first or second degree burn (painful, red, or blisters), soak the burned area in cool water or with a cold compress. Do not apply ice, butter, or oil as this can damage the skin.

If the burn is large or is on your hands, feet, face, or genitals, you should see a doctor urgently.

For small burns on the surface (e.g., sunburns or heat burns), you can use an antibiotic ointment or aloe vera cream and cover the area with a dry bandage. For larger burns, antibiotic cream or prescribed creams from your doctor can be applied and covered with non-stick dressing bandages. Acetaminophen (e.g., Tylenol) or ibuprofen (e.g., Advil, Motrin) can be used if there is pain.

Burns expose the skin beneath



## MEDICINE BUNDLE Dr. Gilles Pinette

to infections. Make sure you wash your hands well with soap and water before changing the dressing every day. Most burns don't need anymore than a gentle wash with warm water for cleaning. Watch for the typical signs of a skin infection: redness, swelling, oozing pus, more pain than before, or feeling feverish, nausea, or unwell. See your doctor at the first sign of infection.

Healing skin is often itchy and may be sensitive to touch. Avoid scratching as this can cause infections.

Third degree burns need special care and need to be seen immediately by a doctor. Inhalation

burns also need to be seen in the emergency room. Hot air, smoke, steam, or chemicals that you inhale may burn the lining of the lungs, nose, and throat.

Chemical and electrical burns

When you receive an electrical shock, the bolt of energy travels from where you contacted the electricity (e.g., your hand) to the ground (e.g., through the foot). Usually there is a burn where the electricity entered and left your body. Go to emergency. These types of injuries should be evaluated by experts as there can be deadly burns caused inside the body that aren't seen.

If you spill or contact a chemical that burns, wash it immediately with lots of water. Remove soiled clothing. Avoid applying anything to the burn area until you have contacted a doctor or the local poison control centre as some remedies may make the burn worse.

If you have a partial-thickness skin burn, you should make sure your tetanus immunization is up to date. Tetanus shots are usually good for 10 years.

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

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@shaw.ca.



[ strictly speaking ]

## Candidates dismiss public, cost APTN

The place is anywhere, another emergency meeting of chiefs. The specifics aren't important because it's happened so many times. Chief after chief rises to condemn the organization for "not getting the message out." The people have to know, they say. However, there's not a single reporter in the room. The chiefs threw them out.

This happens all the time at national, regional and local meetings. It's more noticeable at national meetings, however, when you see CBC Newsworld crews tearing down their equipment in disgust. They want to be there. They know the issue is important for Canadians to know and to understand. They've committed time and money to be there. They've OK'd it with the organization. Then, a single chief rises and demands that the media leave the room.

This is when the communications person cringes. The organization has just shot itself in the foot. It has not only damaged the perception of the organization, it's made the communications person look like a fool. The only

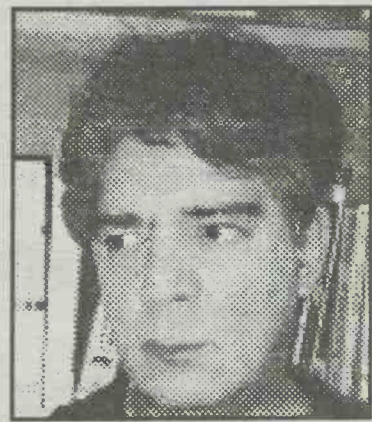
thing to do is shrug, roll your eyes and throw yourself on the mercy of reporters with, "Hey, what're ya gonna do, eh? Those wacky chiefs..."

Some reporters leave in a huff. They don't have to be treated like pond scum by some two-bit organization. They'd rather be treated like pond scum by some other, far more important, organization.

The reporters who stay cool their heels in the lobby. They know they're still going to get the story. There are all kinds of weasels popping out of the meeting to give their particular spin. But that's not the point. The point is that it's so unnecessary, so counter-productive.

In the end, the organization looks clumsy and amateurish. It's lost credibility, which is everything in the public relations business and absolutely essential for Aboriginal and minority groups that need the support of the Canadian public for political advantage.

Can't they get it through their thick skulls that they need good



### MEDIUM RARE

Dan David

relations with the media if they hope to gain public support? Isn't it obvious that without public support, white politicians don't have to listen to them? Apparently, not.

This is just one version of the "nightmare scenario" that the communication expert has to contend with. There are others. A client never returns calls to reporters, makes appointments then breaks them, never shows up for scheduled interviews. A client is caught with his or her hands in the cookie jar (or beats his wife, or makes racist comments) and is unremorseful. A client stares in the face of the facts and then denies them. A client deliberately spreads distortions, disinformation and lies.

There isn't a reporter covering

Aboriginal affairs that can't provide examples, names of individuals and organizations that have committed all of the above. Nor is there a reporter covering Aboriginal affairs who hasn't looked the other way from time to time. Perhaps, even, most of the time.

How many times have Aboriginal politicians said that their concept of "public relations" is to "control the media," meaning restrict access, deny information and refuse to answer questions? How many times have reporters shown up for "public meetings" only to be thrown out, while non-media, non-Aboriginal "observers" remain, take notes and report back to their ministers? There's only one word for this behavior—idiotic.

Even when what is at stake is

the national chief's office at the Assembly of First Nations, the idiocy continues. The news department at the Aboriginal Peoples Television Network worked hard to arrange a nationally televised forum for the candidates. All of them, Roberta Jamieson, Phil Fontaine and Matthew Coon Come, committed to it a month in advance. APTN spent a lot of money on advertising to get people interested, involved and watching. It even rescheduled the forum to accommodate the candidates' plans.

The candidates agreed to the debate, which included a question and answer period for reporters and for the audience, who sent by e-mail, phone and fax, questions of concern from across the country.

There was no hint of trouble until an hour before the show. That's when Jamieson's media handler called to say they'd heard Fontaine was a no-show. No Phil? No Roberta.

"We speak for Matthew as well," the handler said. (see Public page 25.)

## Trouble and coffee brewing on the West Coast

Far out west, a tempest in a teapot is brewing. Or more accurately, a coffee pot. Where the Pacific Ocean meets the Great White North, Haida Gwaii (better known as the Queen Charlotte Islands) has become an unusual battle ground between the coffee empire known as Starbucks, and the lesser known Haida restaurant/coffee shop empire called HaidaBucks.

HaidaBucks, a small Native owned and operated organization in Massett, B.C. (population 1,200), opened in 1999 as a 60-seat restaurant. Co-owner Darren Swanson describes the restaurant as having a traditional West Coast longhouse facade, and offers everything from quesadillas to seafood specials. Yes, they do serve coffee, though one wonders if the trouble HaidaBucks is in centres around the fact that it's serving



### THE URBANE INDIAN

Drew Hayden Taylor

Seattle's Best, Starbucks' competitor.

(Seattle, by the way, is a legitimate Aboriginal name, that of a great chief famous for his "We are all strands in the web of life" speech, who probably never drank coffee. I digress.)

On March 4th of this year, Starbucks Coffee Company, in their efforts to "protect the public from confusion and deception," sent a Cease and Desist letter to HaidaBucks requesting that it stop the use of a confusing variation of the Starbucks

name and trademark.

"Under trademark law, we are required to take action against any individual or entity that is infringing our trademark rights. Trademark law does not permit us to be selective in protecting our rights; anytime there is infringement or dilution, we must "police" our mark, regardless of the infringer's size. We actually risk damaging and possibly losing our trademark rights if we fail to do so."

Swanson argues that Starbucks is barking up the wrong West

Coast rainforest tree. He maintains the "bucks" part of his establishment's name refers to Aboriginal culture, not coffee culture.

"Aboriginal men were called bucks, and we're also Haidas, so HaidaBucks. That's how we came up with the name. Lots of men out here are called Haida bucks. It's kind of our pet name."

In actuality, the term "buck" is often used as a pejorative term for adult males across North America. The Delaware reserve, Moraviantown near Chatham, is colloquially referred to as Bucktown. Though not an expert, I also believe "buck" is a term used in the same context in the Black community.

"Originally there were four Haida guys that owned the place, so we decided to call ourselves HaidaBucks. It has nothing to do with Starbucks," said Swanson. "When we were younger, we had

a local basketball team called the Bucks. It only makes sense that we named our business after ourselves."

What's in a name, you and Shakespeare might ask. Or perhaps better paraphrased, A coffee, by any other name, would still smell as bitter.

Ironically, Starbucks took its own name from a character in Herman Melville's novel, *MOBY DICK*, which has long since passed into the public domain.

Aye, there's the rub, quoting Shakespeare (affectionately known to Native people as Shaking spear).

Since Canadians love a good underdog, HaidaBucks has been inundated with public support. Their new website—[www.haidabuckscafe.com](http://www.haidabuckscafe.com)—is expecting more than 100,000 visitors this month.

(see Battle page 25.)

## Negotiating performance agreements takes moxy

Negotiating a performance booking involves considerations that are unique to each performance contract. However, the elements of any negotiation are the same. The first point of contact involves determining the booking potential, whether initiated by the presenter or the booking agent. Preliminary information about the venue and its past bookings should indicate whether or not the booking is worth pursuing. If it is, criteria will guide both parties to respond to each of their needs. The main considerations will include timing, venue and money.

Timing is everything. Festival presenters begin receiving promotional packages beginning in June.



### MUSIC BIZ 101

Ann Brascoupé

Bookings for the music festival circuit are usually completed about four to six months in advance to allow time for promotion and ticket sales. It is useless to continue discussion if the artist is not available. However, this provides the opportunity to leave the door open for future bookings.

Venue considerations evaluate the type of venue and technical requirements. Is the venue appro-

propriate? Sound is the biggest concern for any performer. The sound engineer, although rarely recognized for his contribution, is a key player. It really is a roll of the dice if a group has to rely on a different sound person for each gig. Good sound involves onstage and room sound, along with a sound person who travels as technical crew.

Financial considerations in-

clude travel-related costs, such as transportation, accommodation, a hospitality rider, merchandise sales, the performance fee and an initial deposit. Travel-related costs represent the bulk of the overall budget that a presenter takes into account. Prepaid transportation and accommodation should be spelled out in the contract, otherwise the presenter will assume it will be included in the performance fee. The hospitality rider also details the specific amounts and items to be included. Bottled water at room temperature for sound check and performance is one example. (Cold water affects an artist's vocals.) If you don't ask for it, don't expect to get it. Merchandise sales include T-shirts,

caps and other souvenirs. Ten per cent of merchandise sales is the average amount that a presenter will ask. Higher-level artists do not sell CDs offstage. The immediate effect of a live touring act is translated to retail sales of the CD. Independent releases do not have the luxury of such a distribution system.

The marketability of an artist is based on media buzz, previous releases, music awards and standing in relation to other artists on the bill, among other determinants. Overexposure and underpricing is a sure-fire way to limit an artist's career development. A booker must be consistent when quoting a fee.

(see Performance page 26.)

# Realism replaced

*North Spirit: Travels Among Cree And Ojibway Nations And Their Star Maps*  
By Paulette Jiles  
Anchor Canada edition 2003  
391 pages, \$21(sc)

In 1973, Paulette Jiles left behind a failed relationship in Toronto and accepted a CBC assignment to work in Big Trout Lake, where she helped establish a radio station that would be run by the local Aboriginal people. With a book of published poetry to her credit and work in progress on another, and a much greater body of publishing credit since, Jiles' precision with language comes through in a lyrical and evocative first-person account of her northern experience.

She describes North Spirit as a book of creative non-fiction. Many of the book's characters are composites. So is the fictional community of North Spirit Lake, which is based on the real communities of Big Trout Lake and Sandy Lake. The events in the book are all true, the author says. North Spirit reads like a well-woven memoir, for it is what it is, selected accounts from a significant phase in an adventurous writer's life.

North Spirit is a lot more than that, however. Through Jiles' eyes the reader gets to see the effects of the dawn of modern communications on remote communities and on Indian reserves in particular. A sense of nostalgia may come upon the reader for the traditional way of life that is vanishing in the sweep of technological change.

While the old values of sharing and caring remain, the compromises with the outsider culture are starkly evident. As television and VCRs creep in, consumerism gets a foothold, and the old gathering

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## Coast

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attle page 25.)

## Moxy

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is a sure-fire way to limit  
's career development. A  
must be consistent when  
a fee.

performance page 26.)

# Reality replaces romance

When Jiles describes  
something—a place, an  
incident—her voice is a waterfall  
cascading over little stones,  
eddyding, carrying the reader deftly  
to a new experience...

*North Spirit: Travels Among The  
Cree And Ojibway Nations And  
Their Star Maps*  
By Paulette Jiles  
Anchor Canada edition 2003  
391 pages, \$21(sc)

In 1973, Paulette Jiles left behind a failed relationship in Toronto and accepted a CBC assignment to work in Big Trout Lake, where she helped establish a radio station that would be run by the local Aboriginal people. With a book of published poetry to her credit and work in progress on another, and a much greater body of publishing credits since, Jiles' precision with language comes through in a lyrical and evocative first-person account of her northern experience.

She describes North Spirit as a book of creative non-fiction. Most of the book's characters are composites. So is the fictional community of North Spirit Lake, which is based on the real communities of Big Trout Lake and Sandy Lake. The events in the book are all true, the author says. North Spirit reads like a well-woven memoir, for that is what it is, selected accounts from a significant phase in an adventurous writer's life.

North Spirit is a lot more than that, however. Through Jiles' eyes, the reader gets to see the effect of the dawn of modern communications on remote communities and on Indian reserves in particular. A sense of nostalgia may come upon the reader for the traditional way of life that is vanishing in the sweep of technological change.

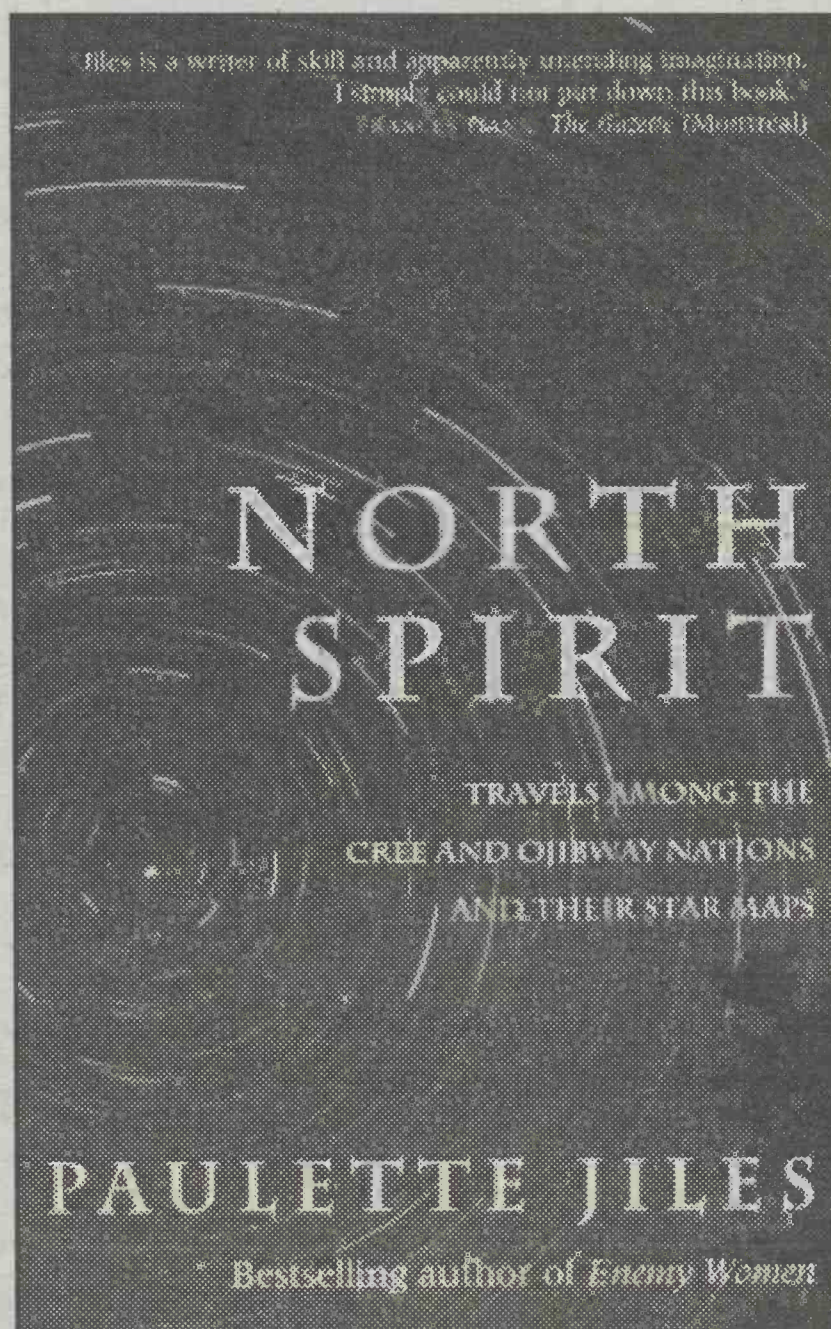
While the old values of sharing and caring remain, the compromises with the outsider culture are starkly evident. As television and VCRs creep in, consumerism gets a foothold, and the old gatherings

for storytelling and family-centred entertainment decline. By the 1970s, the mythology that has underpinned both the stories and the beliefs of Indian peoples for eons is already fissured and split. Here and there, the old people remember and relate portions of their stories, and Jiles dutifully records them.

At the heart of Jiles' book, first published in hardcover in 1995, lies her fascination with the Star People and the night sky, and the Ojibway and Cree legends reflecting differing cultural beliefs about the constellations.

Anyone who has lived in the North will recognize that Jiles so often gets the details right: the culture shock on both sides, the daily interactions and interdependence of community life, the self-reliance and stoicism and humor of northern peoples, the seasonal transitions, the precarious balance of life and death.

Where Jiles falters a bit is in the first chapters, in places. There are a few too many speeches about the play she is writing, which struck me as self-absorbed and boring. I wondered if she had found it difficult to find a starting point for her tale. In addition, sometimes the dialogue by Native people just does not ring true—speeches there too—devices Jiles



used to fold in the necessary exposition, when the likelihood is that a word or two, or a look, replaced a lot of the talk.

When Jiles describes something—a place, an incident—her voice is a waterfall cascading over little stones, eddyding, carrying the reader deftly to a new experience, but the book would have benefited from stronger character development throughout.

The other weakness I found irritating for a book that has been reprinted several times is sloppy copyediting in the early pages, starting with page one of the preface. Either that improved after a few chapters, or my awareness of it was subsumed by a beautiful story told by a writer of great skill.

Review by Joan Taillon

[ rare intellect ]



John Kim Bell  
—Founder &  
President,  
National Aboriginal  
Achievement  
Foundation

**Recommends:**  
*Barney's Version* by Mordecai Richler  
Knopf Canada—1997

I recommend the book because it is exquisitely written by one of Canada's national treasures. It is a shame that due to Mr. Richler's untimely death, we will never again have the pleasure of reading another novel of such rich characters, wit and intellect. Not only does one laugh aloud while reading this opus, it is an experience that lasts well after the last page has been savored. It is a story about a man's three marriages, his friendships, children, business dealings and aging.



Dr. Cora Voyageur  
—Sociologist,  
University of Calgary

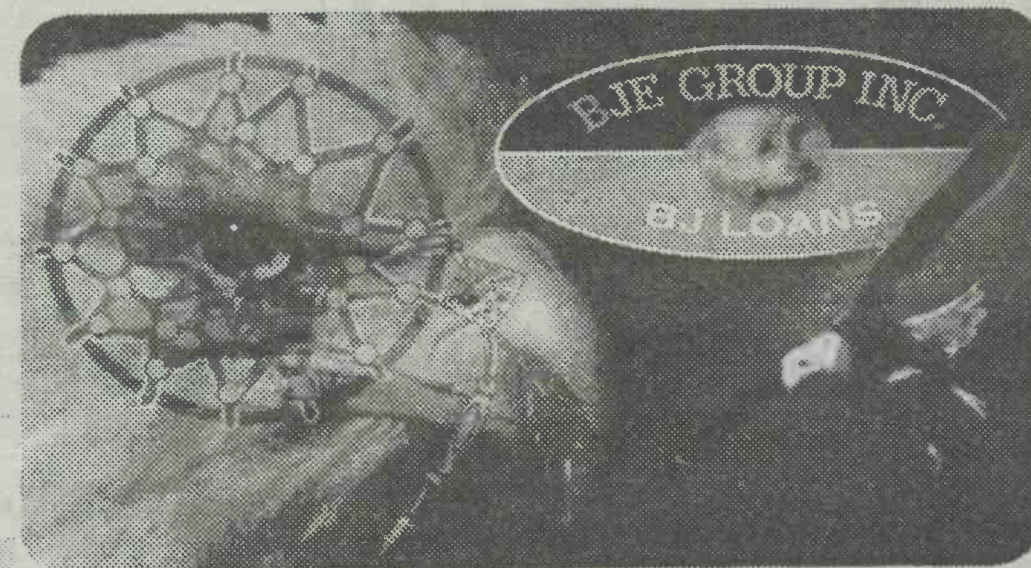
**Recommends:**  
*The Outlander* series by Diana Gabaldon  
Dell Publishing—1991-2001

I am surrounded by books and must read as part of my job as a university professor. To me pleasure reading means escapism and using my imagination. I recommend the *Outlander* series. I came across these gems when my daughter Carly told me about this great historical fantasy she was reading. Trash I thought—looking down my academic nose. I purchased the entire series (*Outlander*, *Dragonfly in Amber*, *Voyager*, *Drums of Autumn*, and *Fiery Cross*) as her birthday gift—hiding the fact that *Outlander* was actually for me. Since then, these books have become my guilty pleasure and I cannot put them down. Diana Gabaldon tells the story of Clare Randall, a British Second World War nurse who accidentally steps through a standing stone and is transported back 200 years to rural Scotland where she meets Jamie Fraser. Gabaldon weaves a tale of historical adventure and romance that whisks the reader away to 18th century England, Scotland, and United States. These books are well-written, intriguing, and at times a bit racy. They are not for the faint of heart, each running about 750 pages. This is escapism, pleasure reading at its finest. Enjoy.

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[ literacy ]

# Coalition supports literacy programs

By Cheryl Petten  
Windspeaker Staff Writer

OWEN SOUND, Ont.

Native people living in Ontario who are struggling with literacy problems don't have to struggle alone, thanks to the efforts of the Ontario Native Literacy Coalition (ONLC).

The coalition has been around since 1988, providing networking opportunities and support to Native literacy practitioners and learners across the province.

"The main goal of our Native literacy programs is to empower Native people to make healthier choices, and to help with skills upgrading," said Ellen Paterson, executive director of the coalition.

"We serve 26 programs, from Fort Francis to Cornwall, and everything in between," she said. Some of those programs are located on reserve, some operate out of friendship centres, and some are stand-alone programs with their own boards of directors.

"The services that we offer are practitioner training, research development projects, community awareness. We also have a newsletter that we do quarterly."

The coalition does advocacy and lobbying in the area of literacy, and provides potential learners with referrals to programs and resources that can help to improve their literacy levels.

The focus of the coalition's work is on adult literacy, with funding coming from the Ministry of Training, Colleges and Universities. The ONLC also gets special project funding from the National Literacy Secretariat.

"What we try to do is to enable the adults to go back to work, be able to read, help their children with their homework and understand what is going on in school. And that's what our programs do," Paterson said.

The programs are designed for adults with literacy problems, including those that may be fluent in their own Native languages, but not strong in English.

"And it's not just reading. It's writing, math, computer skills, that type of thing."

One of the challenges that organizations such as the ONLC face in their attempts to improve literacy rates is reaching the people that need their help, and that problem exists for all literacy organizations, not just the Native ones.

"We all have basically that same

problem, reaching out to people. Because they feel that it's a stigma. So if we could call it by anything else but literacy, we might be able to do a better job at what we're doing. But it's just a real problem."

One of the mottos used by the ONLC is "Empowering the Spirit, Ensuring Survival," which the coalition does in part by taking a more holistic approach to literacy.

"We try and do it as a holistic approach to skill development, making sure that individuals are respected as a whole person who is part of the family and the community and the nation," Paterson explained. "When the person comes in through the door, if they've made that first step to come through that door, they probably have a lot of problems that we have to deal with first before literacy can even be looked at."

Another thing that sets the programs offered by the coalition members apart from other literacy programs is that they have taken a culturally based approach to literacy training.

"I think that ensures the respect for the learner. And I think it also takes into account prior experiences and learning, and I think that's important too," Paterson said.

This culturally based approach

includes things like taking traditional crafts from the region the program is based in, and using them as teaching tools.

Working to improve literacy rates among adults can also translate into improved skills among children, by providing them with role models and by giving parents the tools they need to help their children learn and improve their skills. But Paterson would like to see the coalition do more in the future to directly target younger learners.

The programs operating under the coalition already have a few programs geared at younger learners, such as homework clubs after school, but expanding those programs to reach more children and young adults would be dependent on getting funding for such an expansion.

Paterson thinks it's important that these younger learners be reached, especially given recent statistics that show the country's Aboriginal population is younger than the country's population as a whole, and is growing at a faster rate.

"Our children need to be able to read and write, because they're going to be the backbone of the communities and of Ontario, and Canada as a whole too. Because those are the ones that are going to

go into our jobs and be able to run the country. And so I think that it's a real important thing that we are able to get the literacy."

The need for literacy programs directed at youth becomes even more important when you consider the fact that many students—both Aboriginal and non-Aboriginal—are leaving the school system without the literacy skills they need.

"We'd like to do more and we are looking into that, to be able to get alternative funding, to be able to do family literacy, to be able to do more of these homework clubs, be able to help an Aboriginal student who has been to school and is just having some problems," she said.

"I think it's really important, because if we don't help the children, we're going to be in the same problem 10 years, 20 years, down the road again. So we need to stop the cycle ... and to be able to help those young children, but also the teenagers that are coming out of high school. So it's really important to do that."

For more information about the Ontario Native Literacy Coalition, or to find out how to contact a Native literacy program in your area, call the Ontario Native Literacy Coalition at 1-800-971-2255.



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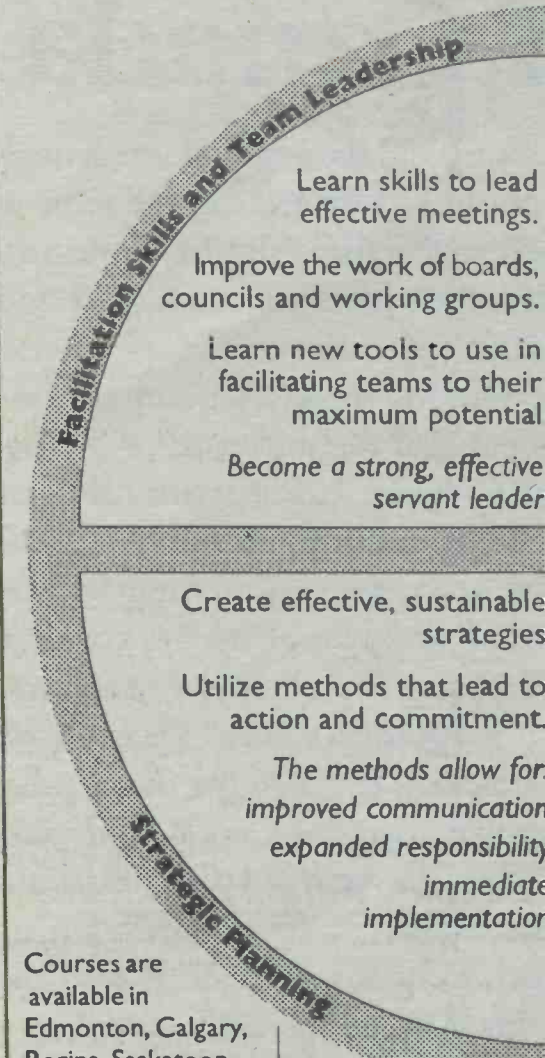
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# Graduate shares his advice

By Cheryl Petten  
Windspeaker Staff Writer

EDMONTON

Attention post-secondary students, Greg King has a lot of advice to share about how to increase your chances of actually getting the scholarship you apply for.

King is a recent graduate of the University of Alberta, where he successfully completed the bachelor of science/bachelor of education double degree program. During the five years he spent in university, the Métis student not only earned his degrees, but was also on the receiving end of a long list of scholarships, including the Rutherford Scholarship, an entrance scholarship from the university, and the Aboriginal housing scholarship.

He was a two-time recipient of a scholarship from the National Aboriginal Achievement Foundation, and in each of the years he was in school, received the Aboriginal health careers bursary from the Alberta Heritage Scholarship Fund. One year he even received an engineering scholarship from the Alberta Energy Corporation, even though he wasn't studying engineering.

"I've received quite a few over the course of my studies at university, which has been fortunate for me, because what it has allowed me to do is it's allowed me to work mainly in the sum-

mer, and not work during my studies. Which encouraged me to do better so that I could get more awards, so that I would not have to worry so much about making the money in summer."

The first step in successfully applying for scholarships is finding the scholarships to apply to, King explained. He suggests checking with Aboriginal student services at the school you will be attending, checking the Internet, or going to the library. (A few online sources for scholarship information are [www.scholarshipscanada.ca](http://www.scholarshipscanada.ca), [www.canlearn.ca](http://www.canlearn.ca), and [studentawards.com](http://studentawards.com). The Aboriginal Multi-Media Society also has a listing of scholarships and bursaries online at [www.ammsa.com](http://www.ammsa.com).)

When you're searching for scholarships, don't narrow your focus too much, King advised.

"I applied to scholarships that didn't apply to me. I've applied to scholarships that looked like they'd apply to me, but had smaller amounts. I just applied to a lot of them. I applied to anything and everything, even if it looked too intimidating or too easy. Because a lot of those ones that are too intimidating, they're not just too intimidating for me, they're too intimidating for a lot of people. So they might not be getting a lot of applicants, so there's not a whole lot to choose from," he said. "You just have to be will-

ing to sit down and read what is required of you, and to sit down and do it."

Probably the best advice he can give, King explained, is for students to start preparing for applying for scholarships while they are still in high school.

"If you've got a teacher that you like or that you get along with well, or even better than getting along with them, well, that the teacher has good writing skills. Because a teacher can like you all well and good, but I've gotten some reference letters, and I've gotten some amazing reference letters. And the teachers that are eloquent and have a gift of writing, they might not know you as well as the other teacher, but it certainly looks like they know you better, because of the way they write. So getting those kinds of reference letters, getting them written up, and getting lots of them," he said.

In addition to getting reference letters from teachers, King also suggests you get them from friends and family, from people that you've worked with, and from people from within the Aboriginal community.

While many of those offering scholarships aren't interested in personal references, every once in a while they will ask for one, King said, "particularly with Native scholarships. What they want to see is some kind of involvement in the Native community.

(see Scholarship page 23.)

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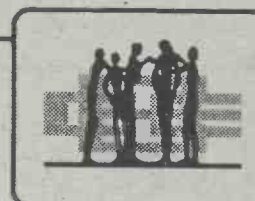
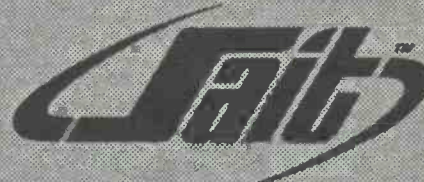
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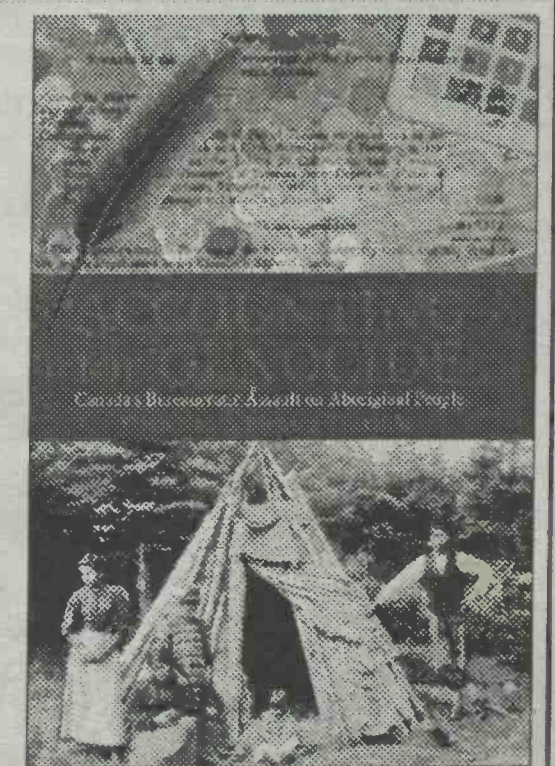
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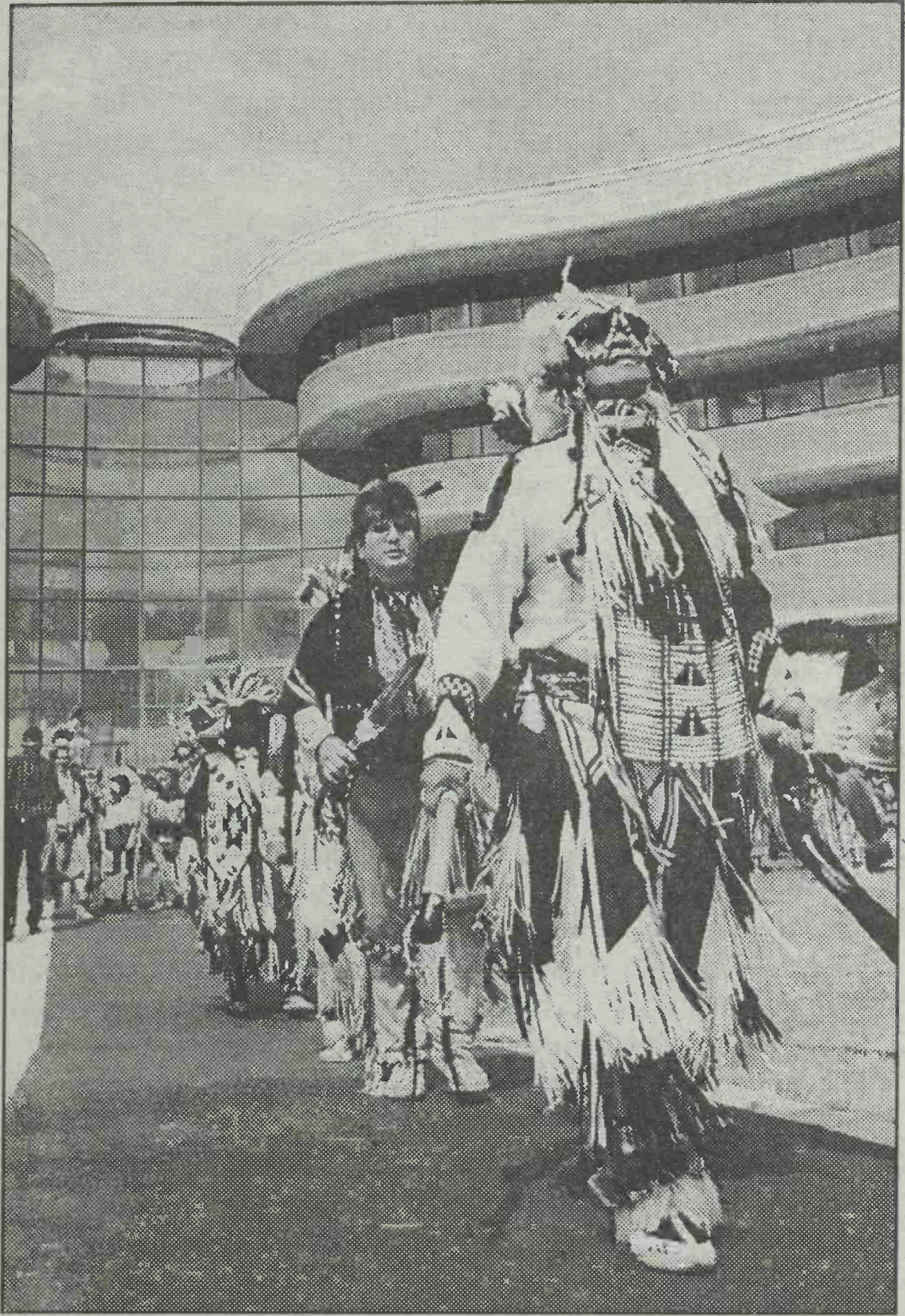
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# SIFC becomes First Nations University of Canada



MATT ROSS

The new campus of the First Nations University of Canada was the scene of much excitement with opening ceremonies held June 21 in Regina.

By Matt Ross  
Windspeaker Contributor

## REGINA

More than 2,000 people gathered on June 21 to help the Saskatchewan Indian Federated College (SIFC) celebrate its new campus and new identity.

The SIFC, which has been providing post-secondary education to students for the past 27 years, is now the First Nations University of Canada. The name change was timed to coincide with the official opening of the school's new Regina campus, and makes the First Nations-run institute the only one of its kind in North America.

Vikas Khaladkar is chair of the university's project management team, and was also the school's acting dean of academics for two years. He said students who enter First Nations University will not only get a world-class education, but will be treated more holistically than if they choose to attend elsewhere.

"Besides the academics, we try to maximize the success that is culturally consistent in keeping with the ways of the Elders," said Khaladkar, who's been involved with the school for more than 20 years.

Since 1976 when SIFC opened with seven students, the school has

been affiliated with the University of Regina, and that relationship will continue following the college's metamorphosis into a university. During those 27 years, more than 2,000 students at SIFC have graduated with degrees, diplomas and certificates.

Currently, the school has more than 500 full-time students and 1,000 part-time students enrolled in Regina, with another 500 students attending at the school's other campuses in Saskatoon and Prince Albert. Though the enrolment continues to rise, the concept of keeping a low student-to-teacher ratio remains key, Khaladkar explained, adding that there is a closer relationship between the faculty and students at this school than there is at other universities.

Prior to the opening of the new campus, SIFC operations in Regina were scattered throughout seven locations in the city. Creation of the new campus in Regina has been more than a decade in the making.

Because students are required to attend classes at the U of R in conjunction with their courses at the First Nations University, the school won't be producing graduates who have been insulated from non-Native education, Khaladkar said, adding that the staff also teaches at both campuses.

"There is a joint set of standards as far as what's taught in the class-

room, and the academic credentials of our faculty are also the same as the staff at the University of Regina. Teachers here will teach there and must meet that bar."

Among those attending the unveiling of the university was Matthew Coon Come, national chief of the Assembly of First Nations. He expressed excitement about what the school means to First Nations people across the country.

"Education is a way to get out of our poverty and give our young people a choice," Coon Come said. "This university is First Nations controlled, that's the difference, with its board of directors who are First Nations leaders."

One of the last dignitaries to speak was the school's president, Dr. Eber Hampton. With his heart "full of pride and joy", he said that this day was important not only for First Nations, but for all people, the province of Saskatchewan and Canada as a whole. Hampton also recognized the school's past by acknowledging the institution's previous incarnation, specifically singling out one word from the name the school had operated under for over a quarter of a century.

"Federated in the literal translation is to accompany and invite our siblings to accomplish something," Hampton said. "Today we can say we did this ourselves and nobody did this for us."

## Scholarship

(Continued from page 21.)

"I kept a file of all these letters. And whether or not a scholar asked for it, I've often gone through it. I included a lot of these extra letters," he said. "These are people, and you have more connection that you can make to these people, the better if you can really come alive to it. It's on that piece of paper, if you really show them, this is me, you'll be remembered a lot more."

Another tip: Don't be afraid to sell yourself.

"Why should I receive an award? That's sometimes a tough question, because a lot of people applying for them are really quite humble, and they're 'Well, there might be other people that better deserves this award. I'm in this situation, and maybe I don't deserve it as much as the next guy.' No. You've got to sell yourself. And at first I thought, is it an ethical dilemma with selling yourself, because when you sell yourself, you want to emphasize the positive and minimize the negative. And then after a while, you just kind of get used to it. You realize that no, all you're really doing is, you're doing what the government does, which is you're just presenting the best possible face. You're not falsifying anything, you're just trying to show your potential. It is the best of who I am."

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## Scholarship advice

(Continued from page 21.)

"I kept a file of all these letters. And whether or not a scholarship asked for it, I've often gone and included a lot of these extra letters," he said. "These are people, and the more connection that you can make to these people, the better ... if you can really come alive to them on that piece of paper, if you can really show them, this is me, you'll be remembered a lot more."

Another tip: Don't be afraid to sell yourself.

"Why should I receive this award? That's sometimes a very tough question, because a lot of people applying for them are actually quite humble, and they're like, 'Well, there might be other people that better deserves this award, and I'm in this situation, and maybe I don't deserve it as much as the next guy.' No. You've got to sell yourself. And at first I thought, is there an ethical dilemma with selling yourself, because when you sell yourself, you want to emphasize the positive and minimize the not so positive. And then after a while you just kind of get used to it and you realize that no, all you're really doing is, you're doing what the government does, which is you're just presenting the best possible face. You're not out to falsify anything, you're just trying to show your potential. 'This is the best of who I am.'"

Once you've collected all the reference letters and filled out the application, remember to check everything over before you mail it off. Check the spelling. Check the grammar. Make sure it's legible. Make sure you've answered everything asked, and provided everything requested. And, of course, the most important piece of advice, don't miss the application deadline. It doesn't matter how impressive your application is if it arrives too late.

If this sounds like a lot of work, it is, but only when you're first starting the process. After you've applied to a few scholarships, things should get simpler, King explained.

"By the end of my second or third year, when it was time to apply to scholarships, it didn't matter what scholarship it was, it became a snap to apply to them, because I pull out from my file. OK, I need this type of reference, this type of reference, this type of reference, and I need to write this kind of essay. Oh, I've already got that essay pretty much written, I should just go on the computer, edit it a little bit, make it slightly more relevant, maybe throw in a few new thoughts that I've had about this since, and that takes 10 minutes. And print it all off . . . and then slap it into a manila envelope, slap a stamp on it, and throw it in the mail."

## New scholarship supports research

By Cheryl Petten  
Windspeaker Staff Writer

## MONTREAL

Memee Lavell of Wikwemikong First Nation is one of the first people to receive a scholarship from the Trudeau Foundation.

Lavell, who is completing her PhD in education at the University of Western Ontario, was one of 12 students from across the country chosen to get the scholarship, awarded for the first time this year by the Trudeau Foundation, a private, non-partisan organization created in 2002 as a living memorial to former prime minister Pierre Elliott Trudeau.

Each recipient will receive \$35,000 per year for up to four years, with an additional \$15,000 available to cover the cost of approved research-related travel.

The 29-year-old student is doing her doctoral research on Aboriginal people who have successfully completed post-secondary education, as a way to determine how the education system can be restructured to make it easier for more Aboriginal students to follow in the

footsteps of these successful academics.

While Lavell is the only Aboriginal person among the initial dozen to receive the scholarship, she is far from being the only one who is doing research related to Aboriginal people. A total of five of the scholarship recipients are doing research in that area, including Ginger Gibson, who is looking into ways to minimize the environmental and sociological impacts that mine operations have on local Indigenous communities.

Fellow scholarship recipient Robert Nichols is doing his doctoral research on the implications the loss of language diversity is having among Aboriginal people.

Anna Stanley, whose research involves examining how Canada's nuclear fuel waste management policies have affected First Nations communities, and Sophie Theriault, who is researching how the law can be used as a tool to achieve and protect sustainable food security for Aboriginal people, were also among this year's recipients.

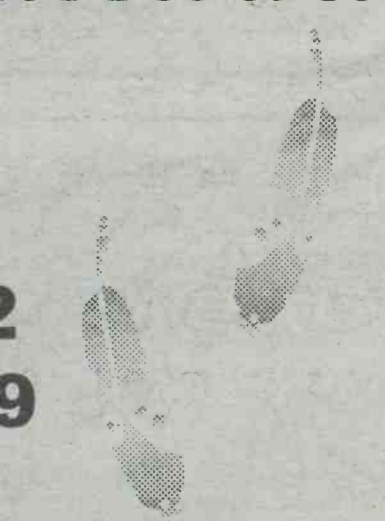
"The idea is to, starting this year and through the future, support the leading thinkers in Canada, be they doctoral students or mid-career professionals or others, giving them the resources that they

need to succeed in areas that were important to Pierre Trudeau, said Peter Sahlas, executive program director for the foundation.

Those areas include human rights and social justice, responsible citizenship, Canada and the world, and humans and their natural environments.

"We're positioning ourselves to be the premier doctoral scholarship in the humanities and social sciences in Canada. It's a substantial amount, if you look at the \$35,000, plus the \$15,000. And the reason that they structured it that way is because unlike many scholarship programs, an important component of the program is encouraging people to move around, to research elsewhere, to spend time in other parts of Canada, to cultivate networks. And this is something that is encouraged by cutting the scholarship into two parts... if they manage to spend the \$15,000 it's going to really make them mobile across the country, in some cases across the world, because their research has ramifications or there are interests for them elsewhere in the world," Sahlas said.

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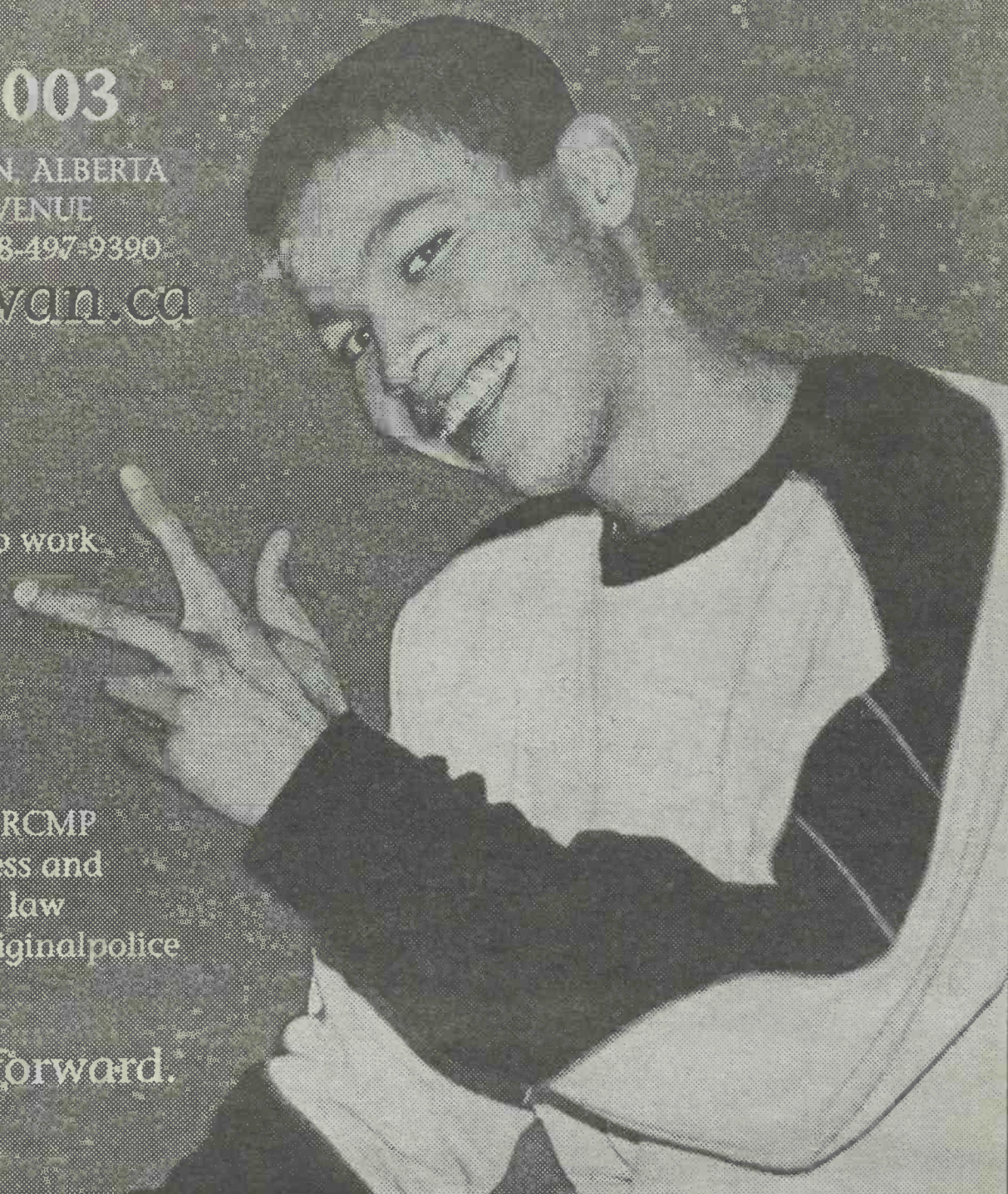
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Knowledge is power. Be smart, stay strong, move forward.



August 2003

Windspeaker

Page [ 23 ]



# Dedication shows in attendance record

By Shauna Rempel  
Windspeaker Contributor

## POUNDMAKER, Sask.

Neither rain, nor snow, nor peer pressure will keep Alayna Tootoosis from school.

The 18-year-old graduated from Chief Poundmaker school with a perfect attendance record. She hasn't missed a single day in 14 years. She's attended the school on Poundmaker reserve outside Cut Knife since nursery school.

Tootoosis is captain of the school's basketball team and also plays baseball, volleyball, soccer and "whatever comes up."

Principal Lionel Pillar said the honor roll student earns grades of 90 per cent or higher in all her classes. Her accomplishments were recognized at her graduation cer-

emonies, where in addition to being class valedictorian, she received seven awards, including Best All Around Student.

Through sick days and late nights, Tootoosis always showed up for class. Her friends joked that she never left the school.

Staying in school while friends dropped out or failed wasn't easy, Tootoosis said.

"I left a lot of my friends behind."

Her original class dwindled over the years until only one of them graduated with her.



Alayna Tootoosis

Tootoosis said the support and encouragement of her parents helped her stay in school.

Her mother makes breakfast for her and drives her to school every morning so Tootoosis won't have

to spend half an hour on the bus.

"I tell her it's her decision, it's up to her," Aldina Tootoosis said. Her husband Al said their daughter understands where her education could take her.

To celebrate Tootoosis' graduation, friends and family held a traditional round dance in her honor.

Her aunt, Elisabeth Johansson, said that not only is Tootoosis' record commendable, "it is also commendable to the parents to be that supportive."

Johansson thinks Tootoosis and her parents "will influence a lot of parents, I'm sure."

Tootoosis, whose favorite subject is English literature, said she's still exploring her career options. She is excited about plans to attend the University of Saskatchewan in the fall, although she said, "after 14 years, I'm a little burnt out."

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Information Sessions are held at Women Building Futures, 11219 Jasper Avenue, Edmonton (the entrance to our shop is under the canopy in the back alley just south of Jasper about four doors in from 112 Street).

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# Public o

(Continued from page 18.)

APTN called Phil Fontaine's handlers.

"Didn't you get the fax?" Tootoosis said they faxed APTN to call Fontaine's appearance 90 minutes before the program was due to

# Minister

(Continued from page 17.)

Transitions in government when ministers were changed in their own unmistakable signature. One of these was calling the minister's office for information appointments, and finding your name no longer struck

# Ontario a

(Continued from page 17.)

This decision ruled that the common law definition of marriage was contrary to the Canadian Charter of Rights and it discriminated against two-spirited people. The Canadian government has announced that it will not appeal the decision and will change the law to allow same sex marriages in Ontario and it does not have a



### NOTICE OF RESC

#### APPLICATION NO. 1273113 FORT MCMURRAY AREA HORIZON OIL SANDS MINING CANADIAN NATURAL RES

Take Notice that the Alberta Energy and Utilities Board (the Board) is holding a public hearing on Application No. 1273113. As a result of the hearing, the Board will make a decision on the application. Further Take Notice that the Board will be receiving submissions from interveners to this proceeding must be filed by the following date:  
**To File a Submission**  
Any person intending to make a submission must file a submission with the Board. Please state in writing your reasons for the submission and address below and fifteen copies to:  
Bob Germain  
Alberta Energy and Utilities Board  
Applications Branch, Resources App  
640 - 5th Avenue SW  
Calgary, Alberta T2P 3G4

**Notes**  
Any submission filed shall contain:  
i) the desired disposition of the application;  
ii) the facts substantiating the position;  
iii) the reasons why the submitter is in favour of the proposed disposition.  
In accordance with Section 38 of the Environmental Protection Act, the Board will affirm the application.

**Nature of the Application**  
Canadian Natural Resources Limited (CNRL) is proposing to upgrade its bitumen processing plant in the McMurray area; to receive third-party submissions on the proposed processing at third-party facilities. The project is designed to produce an upgraded bitumen product. Construction is in support of its proposal and as part of the project, CNRL is proposing to upgrade three upgrading trains, associated with the plant.

The project is designed to produce an upgraded bitumen product. Construction is in support of its proposal and as part of the project, CNRL is proposing to upgrade three upgrading trains, associated with the plant.

**Additional Information**  
To obtain additional information on the application, contact:  
Canadian Natural Resources Limited  
Suite 900, 311 - 6th Avenue SW  
Calgary, Alberta T2P 3H2  
Attention: Mr. Herb Longworth  
Telephone: (403) 517-7168  
Fax: (403) 514-7798  
Email: [herb.longworth@cnrl.com](mailto:herb.longworth@cnrl.com)

Copies of the application and the Environmental Assessment Report are available from the Alberta Energy and Utilities Board Information Services  
Main Floor, 640 - 5th Avenue SW  
Calgary, Alberta T2P 3G4  
Telephone: (403) 297-8190

For information regarding EUB procedures, contact:  
Applications Branch, Resources App  
Bob Germain  
Telephone: (403) 297-8553  
Fax: (403) 297-8122  
Email: [bob.germain@gov.ab.ca](mailto:bob.germain@gov.ab.ca)  
Issued at Calgary, Alberta, on July 9, 2003



# Record

half an hour on the bus. When she makes her decision, it's her decision," Aldina Tootoosis said. Her husband Al said their daughters understand where her education would take her. To celebrate Tootoosis' graduation, her friends and family held a traditional round dance in her honor. Elizabeth Johansson, who is not only Tootoosis' friend but also her mother-in-law, commended her, "it is also commendable to the parents to be so supportive." Johansson thinks Tootoosis and her friends "will influence a lot of people, I'm sure." Tootoosis, whose favorite subject is English literature, said she's excited about plans to attend the University of Saskatchewan in the fall, although she has not yet decided. "After 14 years, I'm a little bit out."

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# Public deserves better from would-be leaders

(Continued from page 18.)

APTN called Phil Fontaine's handlers.

"Didn't you get the fax?" They said they faxed APTN to cancel Fontaine's appearance 90 minutes before the program was due to be

taped. Fontaine was in Akavik and his people hadn't bothered to contact the producers directly that he wouldn't be there.

Matthew Coon Come and Roberta Jamieson give softball interviews to the CBC. Afterward,

and separately, they wandered over to APTN expecting to be given air time. By now, however, APTN had pulled the plug on the debate. Carefully rehearsed messages—without questions—was not what APTN had promised its audience.

## Ministers I have come to know

(Continued from page 17.)

Transitions in government when ministers were changed had their own unmistakable signs. One of these was calling the minister's office for information or appointments, and finding that your name no longer struck ter-

ror in the voice of the staff who answered the phone.

The final indignity was being forced to spell out your name by the new crowd brought in by the new minister.

In having to plead issues with a minister of Indian Affairs, Inuit

leaders always have their work cut out for them. A Department of First Nations Affairs should first be established. Then, a Department of Inuit and Arctic Affairs should be created to correct the government's orientation toward Inuit.

## Ontario allows same-sex marriage

(Continued from page 17.)

This decision ruled that the common law definition of marriage was contrary to the Canadian Charter of Rights and it discriminated against two-spirited people. The Canadian government has announced that it will not appeal the decision and will change the law to allow same sex marriages in all of Canada. Right now, you can only have same sex marriages in Ontario and it does not have a resi-

dency requirement for a marriage licence, so any two-spirited couple from the rest of Canada (or the world) can go to Ontario to get married.

You can get married now, but this also means you are responsible for all the obligations of marriage. Should the marriage break up, you may be required to pay spousal support and divide all matrimonial assets equally (or unequally depending on the situ-

ation). You may want to think about a pre-nuptial agreement and a new will.

I heard that a trip to Niagara Falls makes a wonderful honeymoon.

*This column is not intended to provide legal advice but rather highlight situations where you should consult with a lawyer. Tuma Young is currently studying for a Ph.D. in Law at the University of British Columbia and questions should be sent to tumayoung@hotmail.com.*

Forget that Coon Come and Jamieson missed a golden political opportunity. Imagine one empty chair and the inherent message that would have implied. Instead, there were three empty seats. In the end, the message the candidates conveyed is that Aboriginal people don't matter to them.

Who's to blame? The candidates and their so-called "handlers," who have shown they know nothing about public relations. All of them

proclaim the need for "better communications" to inform the people. They profess to encourage more accountability to the people. When given the chance to do so, however, they failed miserably.

As a journalist, it's an unfortunate part of my job to take this kind of treatment. What's unacceptable is that these candidates treated the Aboriginal audience this way as well. It was rude and disrespectful. People deserve better.

## Battle of the bucks

(Continued from page 18.)

As a result of such a significant outpouring, two significant events have given the small Aboriginal entrepreneurs a second wind. First of all, Starbucks blinked. The publicly traded, global conglomerate offered to give the small café until the end of the year to change its name and to "reimburse HaidaBucks for some portion of the reasonable costs associated with changing its trademark."

Fat chance, said Swanson.

"We've been using the term 'bucks' in our Nations for far longer than Starbucks has." Joseph

Arvay, a lawyer with Arvay and Finlay, barristers, has offered to represent them. HaidaBucks has pulled out the major guns because Mr. Arvay is no stranger to representing Canada's Indigenous peoples. He represented Delgamuukw before the Supreme Court of Canada and is now counsel for the Haida Nation in its Aboriginal title claim.

David versus Goliath? White corporate America versus a small Aboriginal business? When it comes to this "brew" haha, let's just hope what they say is true ... size doesn't matter.

**EUB Alberta Energy and Utilities Board**  
640 Fifth Avenue SW Calgary, Alberta T2P 3G4

### NOTICE OF RESCHEDULING OF HEARING

#### APPLICATION NO. 1273113 FORT McMURRAY AREA HORIZON OIL SANDS MINE CANADIAN NATURAL RESOURCES LIMITED

Take Notice that the Alberta Energy and Utilities Board (EUB) had scheduled a public hearing of Application No. 1273113 at the Travelodge Hotel, 9713 Hardin Street, Fort McMurray, Alberta, commencing on **Tuesday, September 2, 2003** at the hour of 9:00 a.m.

Further Take Notice that the Board is considering entering into an agreement with the Government of Canada to conduct a joint hearing of Application No. 1273113. As a result, the Board has decided to reschedule the hearing to allow participants more preparation time.

Further Take Notice that the Alberta Energy and Utilities Board will hold a public hearing of Application No. 1273113 at the Sawridge Inn and Conference Centre, 530 McKenzie Blvd., Fort McMurray, Alberta, commencing on **Monday, September 15, 2003** at the hour of 9:00 a.m. All intervenors to this proceeding must be present at the commencement of the hearing to register their appearance.

#### To File a Submission

Any person intending to make a submission with respect to the hearing of Application No. 1273113 shall file on or before **September 2, 2003**. Please state in writing your reasons for objection to or supporting this application. Send one copy of your submission to the applicant at the name and address below and fifteen copies to the attention of:

Bob Germain  
Alberta Energy and Utilities Board  
Applications Branch, Resources Applications  
640 - 5th Avenue SW  
Calgary, Alberta T2P 3G4

#### Notes

Any submission filed shall contain information detailing:

- the desired disposition of the application;
- the facts substantiating the position of the submitter; and
- the reasons why the submitter believes the EUB should decide in the manner advocated.

In accordance with Section 38 of the *Alberta Energy and Utilities Board Rules of Practice*, all witnesses must give evidence under oath or affirmation.

#### Nature of the Application

Canadian Natural Resources Limited (CNRL) has applied to construct and operate an oil sands mining, extraction and upgrading facility in the Fort McMurray area; to receive third-party oil sands material for processing at its site; and to produce and ship oil sands material from its site for processing at third-party facilities. The proposed project is to be located approximately 70 kilometres north of Fort McMurray in Townships 96 and 97, Ranges 11 to 13, West of the 4th Meridian. The proposed project includes an open pit, truck and shovel mine, four bitumen processing trains, three upgrading trains, associated utilities and infrastructure, water and tailing management plans, and an integrated development and reclamation plan.

The project is designed to produce approximately 43 000 cubic metres per day of bitumen and approximately 37 000 cubic metres per day of upgraded bitumen product. Construction is scheduled to commence in 2004, initial production in 2007, and full production is expected by 2011. In support of its proposal and as part of this application to the EUB, CNRL has also submitted an Environmental Impact Assessment (EIA) report to the Director of the Regulatory Assurance Division, Alberta Environment.

#### Additional Information

To obtain additional information or a copy of the application contact:  
Canadian Natural Resources Limited

Suite 900, 311 - 6th Avenue SW  
Calgary, Alberta T2P 3H2  
Attention: Mr. Herb Longworth

Telephone: (403) 517-7168

Fax: (403) 514-7798

Email: herb.longworth@cnrl.com

Copies of the application and the EIA report are also available for public viewing at the following location:

Alberta Energy and Utilities Board  
Information Services

Main Floor, 640 - 5th Avenue SW

Calgary, Alberta T2P 3G4

Telephone: (403) 297-8190

For information regarding EUB procedures contact:

Applications Branch, Resources Applications

Bob Germain

Telephone: (403) 297-8553

Fax: (403) 297-8122

Email: bob.germain@gov.ab.ca

Issued at Calgary, Alberta, on July 9, 2003.

Michael J. Bruni, O.C., General Counsel

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# Makivik Corporation

(Continued from page 16.)

One of the challenges that the corporation will face in positioning Nunavik as a tourism destination will be overcoming the public's perception of the region, Aatami explained.

"It's not easy, because before people considered our region just rock and snow. Now we have to convince the world that it's not just rock and snow, there's beauty to it."

While Makivik has a 25-year history dotted with successes, the future holds many challenges and opportunities for the corporation, and for the people it represents. One of the biggest challenges, according to Aatami, is creating opportunities for the next generation.

"We have a very young population, so we have a very big challenge ahead of us in creating employment for our youth. We have to show the youth that are growing up right now that there's a light at the end of the tunnel, that there'll be jobs for them. So we're trying to figure out, trying to find a solution to the problem that we're going to see in 10, 15 years,

when all these youth grow up and want to find jobs in their own communities. So that's a challenge that we're trying to tackle right now, to try to find a solution. And looking at what we have in our own regions."

Another challenge the corporation faces is its ongoing efforts to achieve self-government for the Inuit of Northern Quebec. But after working toward that goal for the past three decades, being able to govern themselves is something that may soon be within their grasp.

"We just signed a framework agreement with the Quebec government, and we'll be signing with the federal government. So we're starting to work at a possible government in the future, hopefully in the very near future, that we'll form our own form of government in our own region," Aatami said.

"Once we do have our own form of government, if we do have a government, we'll have a say in what happens in our region. So once you have a say, basically you're controlling your own destiny."

# Performance agreements

(Continued from page 18.)

Presenters, particularly in the music festival circuit, do compare notes. Upon signing the performance contract, the initial deposit should include all of the travel-related costs and half of the performance fee as a commitment to perform. The final payment may be made after the performance, but this is up for negotiation also. The final payment should be a certified cheque or money order, and may also be payable upon venue arrival.

Most presenters try to balk at this by stating that other artists never ask for this. A good comeback is to simply state that you do not represent those artists.

Everything is negotiable. A savvy booker will never undervalue an artist's market value. As the saying goes, "You pay peanuts, you get monkeys."

*This column is for reference and education only and is not intended to be a substitute for legal advice. The author assumes no responsibility or liability arising from any outdated information. This column is for reference and education only and is not intended to be a substitute for legal advice.*

Ann Brascoupe owns What's Up Promotions, a company specializing in promoting, booking, and managing Aboriginal artists across Canada. She may be reached at [abrascoupe@hotmail.com](mailto:abrascoupe@hotmail.com).

# NATIONS IN A CIRCLE



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Funding provided by Global Television, Department of Canadian Heritage, Canada Council for the Arts, National Aboriginal Achievement Foundation, Nova Scotia Department of Tourism and Culture, Aboriginal Business Canada, Halifax Regional Municipality

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# Should or sh

By Paul Barnsley  
Windspeaker Staff Writer

SASKATOON

A discussion about Louis Riel and his rightful place in Canadian history was one of the highlights of a three-day conference in Saskatoon in June.

The Indigenous Bar Association of Canada and the University of Saskatchewan's Indigenous Peoples' Justice Initiative jointly sponsored "The Métis People of the 21st Century" conference from June 18 to 20.

Former Congress of Aboriginal Peoples president Harry Danford moderated the panel discussion about "Riel as hero and symbol in Canada in the 21st century" on the evening of the conference's first day. The panellists were J. Teillet, Riel's great-grandniece, Métis author and educator F. Chartrand, Métis Nation of Ontario President Tony Belcourt, University of Toronto criminologist and historian Carol Strange and Dominion Institute executive director Rudy Griffith.

Griffith was on the hot seat because his organization helped produce the dramatized re-enactment of Riel that aired on CBC television last year, despite protests of Métis leader Griffith defended the concept of dramatizing the events that led to the execution of Métis leader as a novel way of proving that Canadian history doesn't have to be dull. But other panellists told him that Riel and his fate are still very much a part of everyday life for Métis people.

"We didn't believe that playing Russian Roulette by trying to hang Riel and Métis people again was appropriate," said Belcourt.

He said Métis people are stigmatized by the execution of their leader as a traitor after the 1885 battle at Batoche. He said the English protestants that executed Riel still dominate the Ontario establishment and that is tension in the province today. Belcourt's organization supports the Powley case, a Métis hunting rights case in the St. Ste. Marie area. A much-anticipated decision on that case is expected from the Supreme Court of Canada in the fall.

"The Ontario position [Powley] is that Métis communities never existed in Ontario don't exist today," he explained. "The Métis people feel that pride in Ontario, the bigotry, snide remarks. You cannot erase Louis Riel's name in our province without a profound ripple."

There has been a move by some members of the federal government to pardon Louis Riel



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# Should Canada pardon Riel, or should the Métis pardon Canada?

By Paul Barnsley  
Windspeaker Staff Writer

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He said Métis people are still stigmatized by the execution of their leader as a traitor after the 1885 battle at Batoche. He said the English protestants that executed Riel still dominate the Ontario establishment and there is tension in the province even today. Belcourt's organization supports the Powley case, a Métis hunting rights case in the Sault Ste. Marie area. A much-anticipated decision on that case is expected from the Supreme Court of Canada in the fall.

"The Ontario position [on Powley] is that Métis communities never existed in Ontario and don't exist today," he explained. "The Métis people feel that prejudice in Ontario, the bigotry, the snide remarks. You cannot raise Louis Riel's name in our province without a profound ripple."

There has been a move by some members of the federal government to pardon Louis Riel and



Jean Teillet, Louis Riel's great-grandniece, and Métis Nation of Ontario President Tony Belcourt.

rehabilitate his historical legacy from that of executed traitor to mistreated father of confederation. But some think the government has got it backwards.

"The only lasting effect from this would be that the government would appear to have pardoned itself. We should be seriously considering pardoning the government," said Teillet.

Chartrand said the government bills are empty symbols.

"To go simpering to Ottawa to ask the descendants of the politicians who dealt unjustly with Riel, it's just not important to me," he said. "If you look at these bills, it's very simple. Not one of them wants to do a damn thing about the cause of the Métis."

Later in the conference, the discussion would turn to how

Canada is dealing with the concept of Métis rights. The Métis were recognized as an Aboriginal people in the Canadian constitution in 1982, but there has been

*"When Ford pardoned Nixon, did it change how you felt about Nixon?"*

—Jean Teillet

*"The pardoning of Nixon didn't change my idea of Nixon, but it sure changed my idea of Ford."*

—Harry Daniels

resistance to the idea of actively embracing Métis rights. Teillet said a lot of injustices have been heaped on her people by successive Canadian governments and a reckoning is required before the parties can move forward.

Pardoning Riel would only be a small part of that reckoning, she said.

"I can agree with exoneration, but only if it is part of a meaningful package that comes with it," she said.

She recommended an approach used to deal with institutional injustices in South Africa after the end of apartheid.

"In South Africa there was tremendous anger. So they created the Truth and Reconciliation Commission. It was necessary for people to say their stories," the lawyer said.

The commission was granted amnesty powers and people were

pardoned in return for telling the truth about what happened during apartheid. But financial reparation was also required in some cases.

She compared the government's idea of pardoning Riel to the former U.S. President Gerald Ford's pardon of Richard Nixon after Nixon was driven from office for illegal acts committed in the Watergate scandal.

"When Ford pardoned Nixon, did it change how you felt about Nixon?" she asked. Moderator Harry Daniels, the man many of the delegates at the conference credit with getting the Métis people recognized as an Aboriginal people in Canada's Constitution, took that analogy one step further.

"The pardoning of Nixon didn't change my idea of Nixon, but it sure changed my idea of Ford," he said.



Harry Daniels

## Big court decisions coming soon

The two principal lawyers for the two biggest Métis rights cases currently before the courts briefed the delegates at the conference.

Jean Teillet said many people think the Powley case will define who qualifies as a Métis under Canadian law when the Supreme Court of Canada hands down its decision. But the case is not about that, she said.

"Powley is not about who is a Métis and who isn't. It is a test of harvesting rights," she said. "It is absolutely not the job of the Supreme Court of Canada to define who the Métis people are."

## Government coming to terms with Métis rights

A panel featuring several high-level provincial and federal government officials was an especially interesting part of the conference's last day.

Fred Caron, an assistant deputy minister with the Privy Council Office, admitted that government has had a hard time coming to grips with Métis rights issues. But there has been progress, he said.

Her clients shot a moose on land that she believes she has proven to the court is a traditional Métis hunting area. The case hinges, she said, on convincing the court the area was an historical Métis community that has survived to the present day.

Jean Teillet said she expects to win the case. She said all sides in the case agreed that there was a Métis settlement in Sault Ste. Marie prior to 1850, when the Robinson Huron Treaty was signed. After that the community "changed but survived," she said.

Lionel Chartrand is a Métis lawyer who works out of the Aboriginal Law Office of Manitoba Legal Aid in Winnipeg. He is lead counsel in the Blais case.

Ernie Blais was the president of the Manitoba Métis Federation in 1994 when a couple of members of his organization were charged with illegal hunting on vacant Crown land. Chartrand said he argued that yes, the Natural Resources Transfer Act was passed in 1930 and control of natural resources in Saskatchewan, Alberta and Manitoba was granted to the provincial governments. But the provinces had to promise the fed-

eral government that "Indian" people would be allowed to hunt for food on vacant Crown land. "We tried to prove in the courts that the Métis are 'constitutional Indians' and should have the right to the benefits of the NRTA," he said. "Métis shouldn't be second-class citizens."

He is hopeful the courts will see things that way because, he said, the word "Indian" was never defined when Section 91 (24) of the British North America Act gave the federal government—not the provinces—responsibility for Native people.

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delivering federal programs. We're not at the table when allocations are made."

Caron admitted the issue of Métis rights equalling First Nation rights was a scary concept for senior decision-makers in government. Other deputy minister-level speakers from provincial governments said that provincial agreements with Métis people may be the way to go, but there

is that fear of dramatically increased costs.

Brent Cotter, a deputy minister from Saskatchewan, quoted Harry Daniels in assessing the attitude of governments that try to claim that Métis issues are the responsibility of another level of government.

"As Harry said, it's sort of a reverse custody battle—nobody wants us," he said.

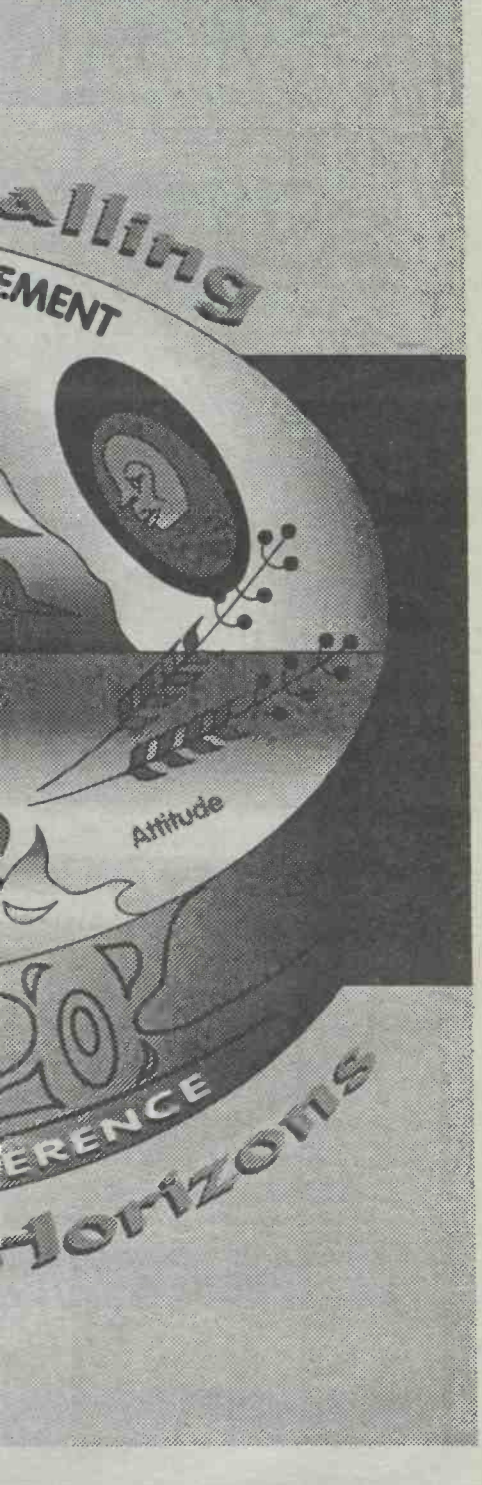
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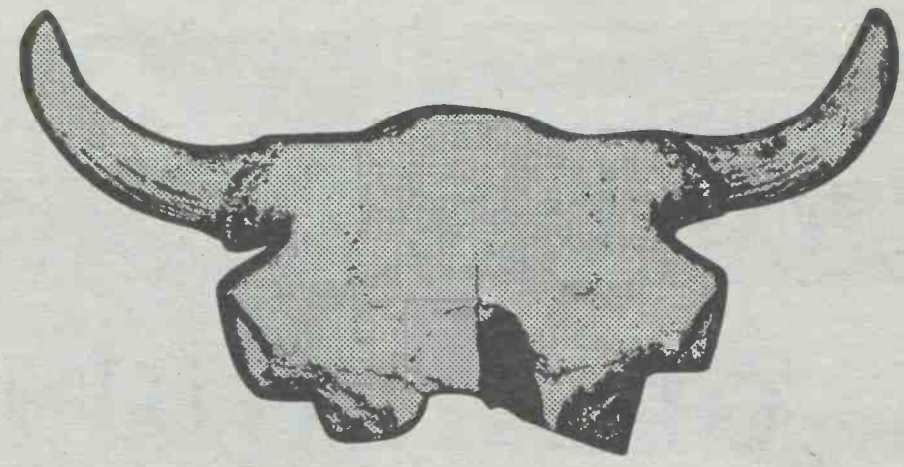
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# The healing gift of the jingle dance

By Pamela Sexsmith  
Windspeaker Contributor

**POUNDMAKER, Sask.**

Silver braids and silver jingles are a rare and beautiful sight. Even in a culture that holds Elders in great esteem, 76-year-old jingle dress dancer Evelyn Thom is outstanding, a powerful role model and inspiration.

"My mother is very respected," said Shelda Thom. "Her age and experience are unique and remarkable. Seeing her dancing out there makes us feel proud and brings a lot of notice. A lot of people see her and say, 'Oh, she puts us to shame!' She is usually the only golden age dancer catching her breath at the end of the song. My mother really moves, really gives it out there. She is amazing, the only one dancing hard. But she makes it look easy."

Evelyn, who is often called upon to share her knowledge and blessings, is currently pursuing a vision to teach the original jingle dress dance style.

She recently came halfway across Canada to preside over the original jingle dress special at the 2003 Poundmaker Cree Nation powwow and get a message across: respect for the healing power of women and their close connection to Mother Earth.

"We wanted to show people in western Canada what the original style was like.

Original  
style jingle

dress was a modest dance that celebrated the healing power and dignity of the Ojibwa woman, in which you did not show your legs," said Alanna Tootosis, host of the special and 2001-2002 world champion jingle dress dancer.

"It is a gift to be able to dance. The jingle dress was a gift from the Creator. It is important to carry that healing vision to the people," she said.

Born in Morrison, Ont. in 1927, Evelyn enjoyed a traditional Ojibwa childhood.

"We lived in a log cabin in the winter and in a tent all summer on the lake. We didn't stay on the reserve. We went picking berries while the men hunted and fished. That is what my Dad used to do. We didn't use any motors, just paddling all day in a canoe. We helped my Mom tan leather to make the moccasins which we wore all winter," said Evelyn.

*"You had to have a dream or a vision about your ribbons and the colors you could wear. You went to see the medicine man or woman who would give you their blessing and tell you to get your print, your ribbons and cones. Then you would make your own jingle dress."*

—Jingle dress dancer Evelyn Thom, 76.

She did not know any jingle dress dancers when she was little.

"We went to the round dance hall and the ladies danced in a circle or a line in the old traditional style, straightforward dancing, no kicks, and no high steps. We were not supposed to pass each other. That's the old way, how I was taught.

"The old dresses had no beadwork, just plain fabric or prints. They were the same length back then as they are now. They never wore beaded leggings the way they do now. They just had moccasins made of smoked leather with no fancy decorations. When I was young we were taught by tribal Elders that we should not wear plumes, carry fans or have any feathers. The Ojibwa women just wore plain headbands."

Evelyn was given the right to dance jingle dress in 1947

at the age of 20.

"You had to have a dream or a vision about your ribbons and the colors you could wear. You went to see the medicine man or woman who would give you their blessing and tell you to get your print, your ribbons and cones. Then you would make your own jingle dress.

"In our tribe, Dorothy Paypompee was the medicine woman who gave us spiritual knowledge and healing. She chose to give me the one feather that could be given to a woman, as part of the blessing and initiation into the dance circle," said Evelyn.

Evelyn was allowed to dance holding one feather decorated with three ribbons—yellow, green and red—the colors given to her by the medicine woman.

"We were only given one feather and the significance of the one special feather is now lost," said Evelyn.

"We also have a sacred dress. My daughter Shelda has got one too, with ribbons on it, something the medicine woman gave to her. Mine just has cones, no ribbons. The medicine woman told me I was not supposed to wear that sacred dress in competition, only in traditional powwow."

Evelyn stopped dancing for a time when she lost a beloved sister.

When she started up again she had been battling cancer for several years.

"I was sick for a long time. I went to see the medicine woman again and was given a second feather which helped to heal my sickness. It has my colors on the ribbons and that was part of my healing. That is why I go to powwows all the time. When I feel sick, I put on my jingle dress and go into the middle of the arbor, dance in the traditional way and then I feel better," said Evelyn.

The original jingle dress dance is said, by the Ojibwa, to have originated in Ontario.

A medicine man's daughter was very sick and through prayer and meditation, he was given a powerful vision about a sacred healing dress from the Creator.

"The origins of the medicine dress have not been lost," said Evelyn.

"We had a dancer that I knew,

on our home reserve at Whitefish Bay, named Maggie White. She was the original girl who was supposed to have been sick and it was her father who had a dream about a dress with all these jingling cones hanging off the material. He spent days making the dress, put it on her, lifted her up to try to make her dance and when she finally was able to dance she got better. Maggie passed away, an old woman, in 1992," said Evelyn.

Evelyn, who has six daughters who dance jingle dress and a husband and two sons who are grass dancers, brought her youngest daughter Shelda into the circle at the age of two.

"My mother has taught me that the healing dress is sacred and that we must be respectful in the keeping and proper care of the dress. In Ojibwa tradition, nobody was allowed to touch or wear another person's dress. We would never lend our sacred dress out to another woman or allow the dress to get wet in the rain," said Shelda.

Jingle dress is a relatively new dance category from the mid-1990s, according to the Thoms.

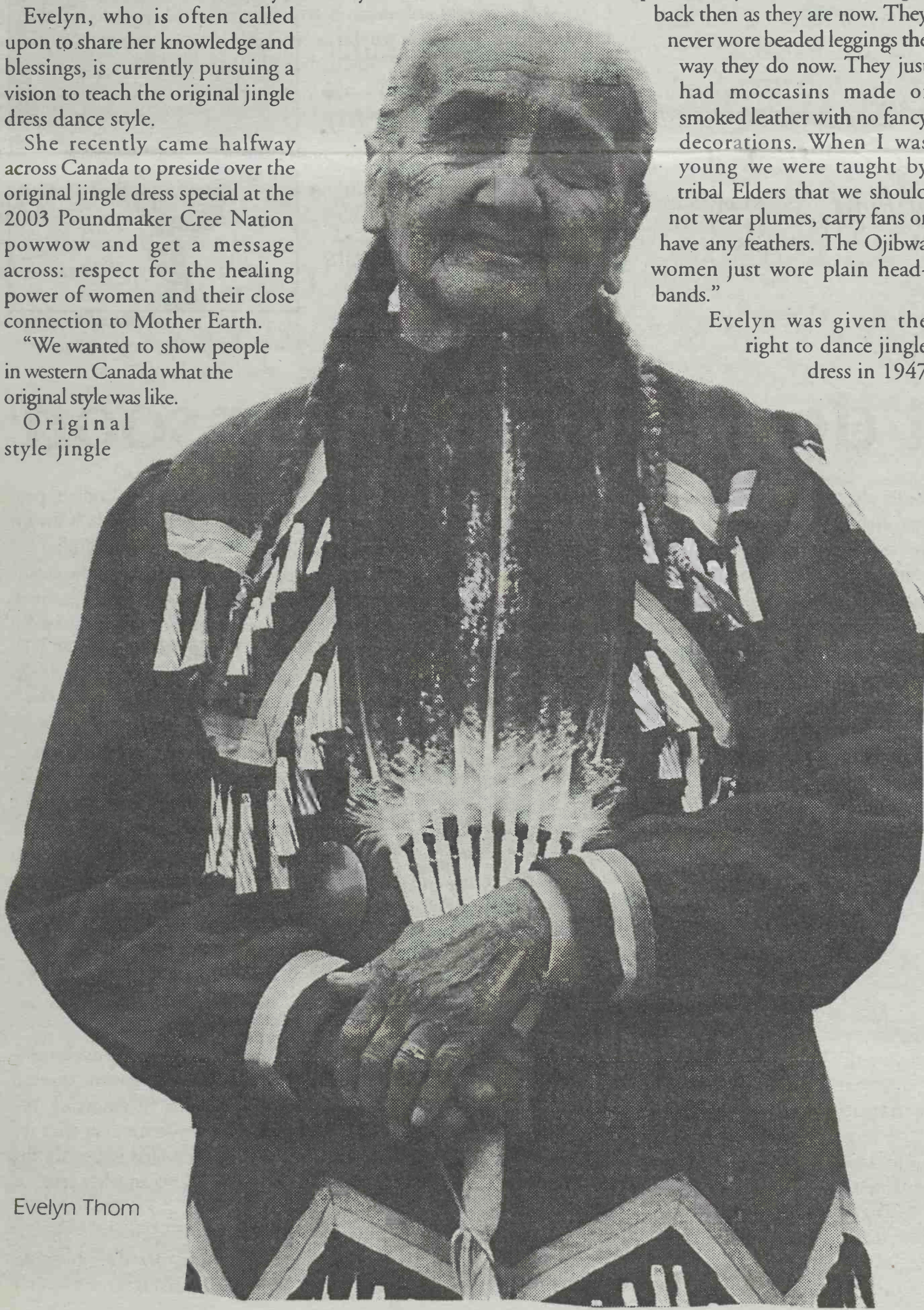
If you watch traditional powwow in Ontario or Minnesota, you can still see groups of hundreds of original jingle stylists dancing in unison with low dignified steps. The rhythmic sound of the jingles is said to be very beautiful, like 10,000 raindrops on a tin roof.

"You would like to see that at regular competitive powwows, but you just don't. What you see is contemporary style and as the years progress they are just getting more and more fancy. Jingle dress dance has become very competitive, one dancer against another, each trying to be better than the next, fancier steps, outfits and beadwork, bigger feathers and plumes, trying to catch the judge's eyes," said Shelda.

"In this way, the spiritual meaning of the dress is lost. Young girls do not understand or respect the dress. Once you put it on, it is supposed to be sacred and you have to be special when you are out there dancing," said Evelyn.

"We dance in several dresses and never lend them out. The dress that you choose to wear, brought to you in a vision or a dream, is your jingle dress and only you are supposed to wear it," said Evelyn.

"My mother wants to see the tradition of the dance passed down with the correct teachings; a real respect for the healing tradition, the old style and yourself as a traditional woman when you are wearing that jingle dress. It is very humbling to have this responsibility. I don't think that there is anybody who is really worthy," said Shelda.



Evelyn Thom



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## Piikani Nation Chief & Council

Office of the Chief

### NOTICE DIRECTOR POSITIONS AVAILABLE PIIKANI NATION INVESTMENT CORPORATION



The Chief and Council of the Piikani Nation is seeking applications from dynamic and motivated members interested in becoming Directors of the Piikani Investment Corporation (PIC).

The Settlement Agreement, dated July 16, 2002, provides for the establishment of the "Piikani Investment Corporation." The Piikani Trust Agreement states in Schedule "2" Clause III (a), *The PIC shall have seven (7) directors, three (3) of whom shall not be members (Piikani). One Director shall be a chartered accountant; one shall be a lawyer, and one an experienced businessperson. Only one (1) Director may be a member of Council.*

The purpose of the Piikani Investment Corporation is to provide sound business advice to the Council regarding Piikani business organizations. This includes reviewing business plans and financial arrangements for:

- ▶ Piikani Hydro (to participate in the ATCO Hydro Project)
- ▶ Piikani Land Acquisition (to acquire land for reserves and commercial purposes)
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- ▶ Piikani Business Opportunity (to provide equity and loan financing to businesses owned by Piikani Nation members)
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- ▶ Piikani Facilities (to build a multi-purpose building on reserve)

Directors shall be appointed based on their qualifications, experience and abilities to manage investments and businesses, and will hold office for four (4) years.

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Attention: Brian Jackson  
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Applications are invited for this position and are to be directed to:  
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### CHIEF FINANCIAL OFFICER

As Chief Financial Officer, reporting to the CEO, you will play a key leadership role in providing overall strategies to maintain the financial success of the organization.

**Key Responsibilities:** establish policies; develop operating and capital budgets; maintain all banking, insurance, and legal relationships; produce monthly financial reports; analyze financial results through variance analysis; develop and implement procedures that comply with organization and professional standards; present analysis and results to CEO and senior management; perform risk-analysis and recommend alternative strategies and actions; and give overall direction to the corporate accounting and administrative operations.

**Requirements:** Chartered Accountant or Certified General Accountant designation required; minimum of 7 - 10 years senior financial reporting experience; experience in implementing financial systems; strong and effective interpersonal and communications skills; strong planning, forecasting, and leadership abilities; ability to work independently and be proactive; and experience with Aboriginal organizations.

Remuneration: DOQ/DOE

### DIRECTOR OF PROGRAMMING

As Director of Programming, reporting to the CEO, you will be responsible for planning and administering distribution of broadcasting television programs and negotiating agreements such as copyrights and distribution rights for the Aboriginal Peoples Television Network.

**Key Responsibilities:** lead the acquisition, packaging and broadcasting of programming on APTN; guide the development of APTN's on-air look through the creation of network IDs, promos, and other broadcast material; direct the production of programming produced or commissioned by APTN; manage the preparation of an APTN on-air schedule; oversee the management of APTN tape library and traffic systems; monitor developing external trends, policies, programs and issues with actual or potential impact for APTN; and provide leadership to the APTN programming team.

**Requirements:** A graduate degree in Business or equivalent; a minimum of 7- 10 years previous experience in all facets of the broadcasting and programming function including acquisitions and program development; demonstrated experience in Broadcasting; strong and effective interpersonal and communications skills; sound planning, forecasting, and leadership abilities; ability to work independently and be proactive; and experience with Aboriginal organizations.

Remuneration: DOQ/DOE

### DIRECTOR OF MARKETING

This new position of Director of Marketing, reporting to the CEO, will be responsible for leading the development of corporate marketing strategies for the Aboriginal Peoples Television Network.

**Key Responsibilities:** lead the process of branding and strategic positioning of APTN; oversee the design and creation of marketing materials and programs for APTN; act as a resource to other divisions in areas related to strategic marketing; develop and implement marketing objectives, strategies and programs including conducting market research; foster business and lead generating relationships along with new business development; develop beneficial relationships working with strategic partners to develop joint marketing initiatives; oversee the design and production of promotional and product marketing materials, brochures, flyers, advertising, promotional programs, training materials, special events, signage and more; develop corporate communication, internal and external, and public relations strategies; and provide leadership to the APTN marketing team.

**Requirements:** A graduate degree in Marketing or equivalent; minimum of 7 - 10 years previous experience in all facets of the marketing and business development function; demonstrated experience in Broadcasting; well developed interpersonal skills; a proven track record managing teams; and experience with Aboriginal organizations.

Remuneration: DOQ/DOE

Please forward your resumé in confidence by Friday, August 1, 2003 to: Kent Brown, Director of Human Resources, Aboriginal Peoples Television Network, 339 Portage Avenue, Winnipeg, MB R3B 2C3, Phone: (204) 947-9331, Fax: (204) 947-9307, E-mail: [kbrown@aptn.ca](mailto:kbrown@aptn.ca)

*We thank all applicants for their interest, however, only those selected for an interview will be contacted. As an Aboriginal employer we encourage Aboriginal applicants to apply.*

**Deadline for advertising in the September Windspeaker is Aug. 21, 2003  
...see page 3 for details**



# [ footprints ] Gabriel Dumont brave, brilliant & buried at Batoche

When most people think about the Northwest Rebellion of 1885, the first name that pops into their minds is Louis Riel. Fewer people think of the man who stood by Riel's side, commanding a handful of Métis men willing to fight to protect their way of life. That man was Gabriel Dumont.

Dumont was born in St. Boniface in December 1837, near present-day Winnipeg. He was the fifth child born to Isidore Dumont and Louis Laframboise, the daughter of a Métis hunter. His grandfather, Jean-Baptiste Dumont, had been a voyageur from Montreal, employed by the Hudson's Bay Co. His grandmother was a member of the Sarcee tribe.

Throughout his life, Dumont was the epitome of all things Métis. He was a skilled rider, hunter and trapper, and knew the land as well as any of the Native people that lived on the western plains.

By the age of 25, he was selected as chief of the Saskatchewan buffalo hunt, and, in effect, the leader of the Saskatchewan Métis.

By this time, things were beginning to change for the Métis. The buffalo were disappearing, hunted out of existence and many Métis realized that all they would have left would be their land, so they began to take steps to protect it.

As a way to solidify their claim on the land, Dumont and others set up a permanent settlement along the Saskatchewan River, near present day Saskatoon.

Meanwhile, in the Red River colony where the Métis had years before built their houses and laid their claim to the land, trouble was brewing. In 1869, the Hudson's Bay Co., which had claimed ownership of Rupert's land—an area stretching from the Canadian Shield in the east to the Rocky Mountains in the west—transferred the land to the newly formed Canadian government.

The government, in turn, refused to recognize the Métis claim to the land within the colony. In response, the Métis, led by Louis Riel, stopped government surveyors and formed a provisional government. The uprising eventually led to the creation of the province of Manitoba, and a promise to provide Métis in the colony with a land base of 1.4 million acres. But Riel was exiled from Canada for his part in the rebellion and the execution of Thomas Scott, a prisoner of the Métis who had escaped, only to be recaptured a month later. He was tried and found guilty of defying the authority of Riel's provisional government, and sentenced to death.

Learning from the experience of the Red River Métis, Dumont and the men he led set up more permanent settlements in St. Laurent and Batoche. Dumont built a house and a store, and began running a ferry service across the Saskatchewan River at a point that came to be known as Gabriel's Crossing.

As the buffalo dwindled, and the communities grew, the question of land guarantees for the Métis of Saskatchewan became a priority. In 1878, they sent a petition to the government asking that the land occupied by Métis people be surveyed and title granted to them. Rather than address the concerns of the Métis, Prime Minister John A. Macdonald chose to ignore them, despite the fact that the circumstances in Saskatchewan were so similar to those that began the rebellion in the Red River colony. Surveyors were sent out to survey the land, but they divided it into square sections, rather than into the long, narrow riverfront lots that were the Métis way. And until the federal government ruled otherwise, every Métis living on the land was considered a squatter, with no legal claim or protection.

When their appeals to the fed-

eral government fell on deaf ears, the Métis decided to ask Riel to come to their aid. On May 19, 1884, Dumont and two others began their journey to Montana to find the exiled Riel, who returned to help them make their case to the government.

In December of that year, one last attempt was made to negotiate with the federal government. Another petition was sent to Ottawa asking for the establishment of an elected provincial government, regional representation in Ottawa, and for the land patent laws to be amended to allow for the Métis to gain ownership over their lands. In February, a response was sent by the government, saying cabinet would "investigate claims of half-breeds."

Patience with the federal government was at an end. Both Dumont and Riel agreed it was time for action.

A provisional government was set up on March 19, with Dumont elected as head of the army. Riel took no official position.

While Dumont and Riel sought the same outcome, they often disagreed about the best way to achieve that end.

As soon as his forces were organized, Dumont wanted to launch surprise attacks on Fort Carleton and the community of Prince Albert, both as a tactical move and to obtain guns and ammunition. Riel said no, and Gabriel respected his wishes.

The first battle of the rebellion, between the Métis and mounted police, came on March 26 at Duck Lake. When it ended, the Métis had emerged victorious. In Ottawa, the federal government was finally ready to address the "Métis problem" and sent the military to crush them. Major-General Frederick Dobson Middleton arrived in Winnipeg on March 27, and set out West, gathering troops along the way.

Dumont had scouts tracking the



movements of the military, and proposed that he and his men harass Middleton's troops at night, depriving them of sleep and eroding their morale. Once gain, Riel said no.

"I yielded to Riel's judgement," Dumont later said of his decision not to challenge the man. "Although I was convinced that, from a humane standpoint, mine was the better plan. But I had confidence in his faith and his prayers, and that God would listen to him."

Though hampered by Riel's refusal to use guerilla tactics, Dumont still claimed victory at Fish Creek when he came up against Middleton and his troops. The next battle was fought in Batoche.

The Métis saw the battle coming, and Dumont wanted to ambush Middleton's troops as they made their way to community. But Riel said God had told him to wait until Batoche was attacked, and then defend it. Once again, Dumont was convinced his approach was the one to take, but once again, he deferred to Riel.

While the Métis were strong in spirit and conviction, they were severely outmanned and outgunned. Still, they prepared for battle, melting down the lead linings of tea chests to make bullets and cutting up pieces of scrap metal for ammunition for the shotguns.

On May 8, Middleton and his troops reached Gabriel's Crossing, where they burned Dumont's house to the ground, and advanced to Batoche.

Dumont and his 300 men did more than hold their own against Middleton and his army of 850 strong.

For three days the battle raged, with the military registering most of the dead. But by the end of the third day, the Métis ammunition was all but exhausted. The men had begun loading their guns with nails and stones in order to continue the fight.

The end of the battle came on the fourth day, not through any clever military maneuver from either side, but out of the unbri-dled frustration of a handful of Middleton's troops, who broke rank and charged down the hill to the Métis rifle pits, flushing the men out. The Métis withdrew into the village, where they made their final stand, but could no longer hold off the Canadian troops. The battle was over.

After the defeat at Batoche, the lives of Dumont and Riel went in separate directions, ending in separate fates. Riel surrendered to the Canadian military, was tried and found guilty of treason.

Dumont crossed over the border into the United States, where he began planning a rescue of Riel. The mounted police, taking no chance that Dumont would make an attempt, had 300 armed guards surrounding the barracks in Regina the day of Riel's execution Nov. 15, 1885.

After Riel's death, Dumont spent some time performing with Buffalo Bill Cody's Wild West Show. In 1886, the Canadian government granted amnesty to anyone who had taken part in the rebellion, and two years later, Dumont returned to Canada. In 1893, he returned home to Batoche, where he died in 1906.

## NOTICE OF HEARING

### NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO: TERRELL STANLEY

Take notice that on the 31<sup>st</sup> day of July, 2003, at 9:30 a.m., a hearing will take place in Courtroom Number 441, Edmonton Family Court. A Director under the Child Welfare Act, will make an application for Permanent Guardianship Order of your child, born on June 10, 1998.

You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

CONTACT: Alan JONES  
ALBERTA FAMILY AND SOCIAL SERVICES  
Edmonton, Alberta  
TELEPHONE NUMBER: (780) 422-5476

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## INVITATION TO TENDER

Sealed proposals for the services listed below and addressed to Contracting, Internal Services, Indian and Northern Affairs Canada, 630 Canada Place, 9700 Jasper Avenue, Edmonton, Alberta, T5J 4G2, will be received until 15:00 hours Mountain Standard Time on the specified closing date. Proposal documents can be obtained by pickup at the Indian and Northern Affairs Regional Office in Edmonton or couriered at the bidder's expense.

Closing Date: July 31, 2003  
Contract Number: 07-03-0008  
Services: Student Transportation Services at Cold Lake First Nations, Alberta

Instructions: The department does not bind itself to accept the lowest or any proposal. For further information, please contact Indian and Northern Affairs Canada, Contracting, Internal Services, Edmonton, Alberta at 780-495-4371

Indian and Northern Affairs Canada / Affaires Indiennes et du Nord Canada

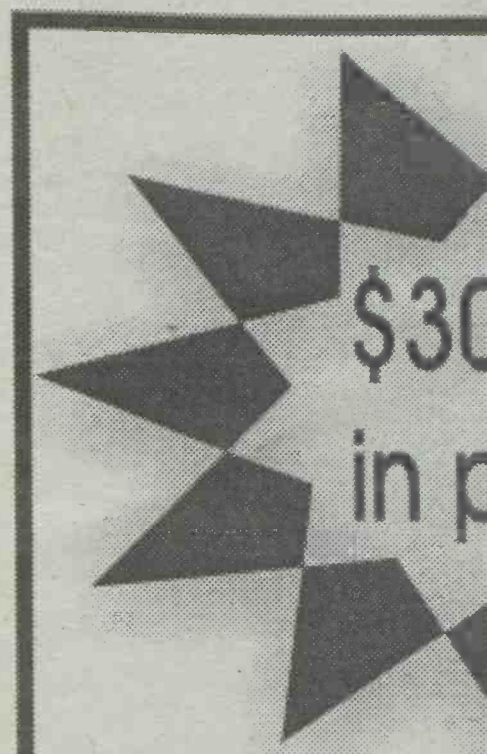
## APPEL D'OFFERS

Les soumissions scellées relatives aux services indiqués ci-dessous et adressées au Service des marchés, Services internes, Affaires indiennes et du Nord Canada, 9700, avenue Jasper, Place du Canada, bureau 630, Edmonton (Alberta) T5J 4G2 seront acceptées jusqu'à 15 h heure normale des Rocheuses à la date de clôture précisée. Des documents de soumission peuvent être obtenus soit en personne auprès du bureau régional des Affaires indiennes et du Nord Canada à Edmonton soit par messagerie aux frais du soumissionnaire.

Date de clôture : le 31 juillet 2003  
Numéro de contrat : 07-03-0008  
Services : Services de transport des étudiants aux Premières nations de Cold Lake, Alberta

Directives : Le ministère ne s'engage pas à accepter la soumission la plus basse ou quelque soumission que ce soit. Pour obtenir de plus amples renseignements, veuillez communiquer avec Affaires indiennes et du Nord Canada, Service des marchés, Services internes, Edmonton (Alberta) en composant le (780) 495-4371.

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Indian and Northern Affairs Canada

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For three days the battle raged, with the military registering most of the dead. But by the end of the third day, the Métis ammunition was all but exhausted. The men had begun loading their rifles with nails and stones in order to continue the fight. The end of the battle came on the fourth day, not through any military maneuver from either side, but out of the unbridled frustration of a handful of Middleton's troops, who broke through and charged down the hill into the Métis rifle pits, flushing the men out. The Métis withdrew into the village, where they made their final stand, but could no longer hold off the Canadian troops. The battle was over. After the defeat at Batoche, the sons of Dumont and Riel went in separate directions, ending in separate fates. Riel surrendered to Canadian military, was tried and found guilty of treason. Dumont crossed over the border into the United States, where he began planning a rescue of Riel. The mounted police, taking no chance that Dumont would make an attempt, had 300 armed guards surrounding the barracks in Regina the day of Riel's execution on Nov. 15, 1885. After Riel's death, Dumont spent some time performing with Buffalo Bill Cody's Wild West Show. In 1886, the Canadian government granted amnesty to anyone who had taken part in the rebellion, and two years later, Dumont returned to Canada. In 1893, he returned to Batoche, where he died in 1906.

**D'OFFERS**  
 relatives aux services indiqués au Service des marchés, Services indiennes et du Nord Canada, Place du Canada, bureau 630, 4G2 seront acceptées jusqu'à Rocheuses à la date de clôture des soumissions peuvent être obtenues auprès du bureau régional des Services internes, Edmonton (780) 495-4371.

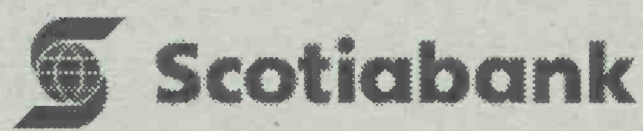
# GET SNAPPIN'!

## Photo Contest



Get out into the community and take some pictures that best capture the theme:  
**"Our People In Our Community"**

Send your entry by October 1st, 2003 to:  
**Windspeaker Photo Contest**  
 13245 - 146 Street  
 Edmonton, AB T5L 4S8



Pick out your best photos and send them to Windspeaker. Two photos will be selected and awarded \$1,500 each. In addition, the two selected photos will grace the 2004 Aboriginal History Calendar sponsored by Scotiabank and to be distributed in Windspeaker's December 2003 issue. Now that's fame!

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

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Deadline for advertising in the September Windspeaker is Aug. 21, 2003  
 ...see page 3 for details



# The Inclusion Network is Canada's Number One Aboriginal Employment Resource

The Inclusion Network was designed to correct the employment conditions of Aboriginal people who the 'Employment Equity Act' has identified as belonging to a disadvantaged group. The purpose of the 'Employment Equity Act' is to achieve equality in the workplace for women, Aboriginal peoples, persons with disabilities and members of visible minorities.

More than just a job board, the Inclusion Network connects employers and educators to Aboriginal talent while providing Aboriginal jobseekers with free access to both job and training opportunities. Currently, there are over thirty employers within the network looking for Aboriginal talent who have been posting jobs for almost two months. There are also up-to-date lists of training opportunities offered by employers, Universities, Colleges and other training institutions. If you are an Aboriginal jobseeker, the Inclusion Network is your number one employment resource.

*By connecting jobseekers to employers, educators and Aboriginal employment centres the Inclusion Network has created a win-win situation where everyone benefits.*

## Employers Benefit

- Connect to Canada's fastest growing talent pool
- Recruit and retain highly qualified Aboriginal talent
- Promote your organization as one of Aboriginal Inclusion
- Receive help producing detailed EE reports
- Reach over 300 Aboriginal employment centres

## Educators Benefit

- Increase your Aboriginal enrollment
- Promote your scholarships, awards and internships
- Provide more job opportunities to graduates
- Recruit qualified Aboriginal talent
- Gain access to over 300 Aboriginal employment centres across Canada

## Aboriginal Employment Centres Benefit

- Tap into a national job market
- Help your clients align their talent with the training and employment needs of employers
- Gain access to scholarships
- Position your organization as a solution to employers and industries

More than 1,000 companies are looking for Aboriginal talent.

Isn't it time they knew about you?



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For more information call 1-866-711-5091

The Inclusion Network is brought to you by the Aboriginal Human Resource Development Council of Canada.