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# Wind speaker

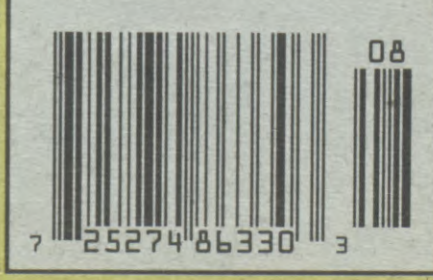


CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

## EDMONTON

PAP Registration # 9337

*A dangerous place to live for Native women*



Windspeaker • Established 1983 ISSN 0834 - 177X • Publications Mail Reg. No. 40063755 Aboriginal Multi-Media Society (AMMSA) www.ammsa.com \$5.00 plus G.S.T. where applicable

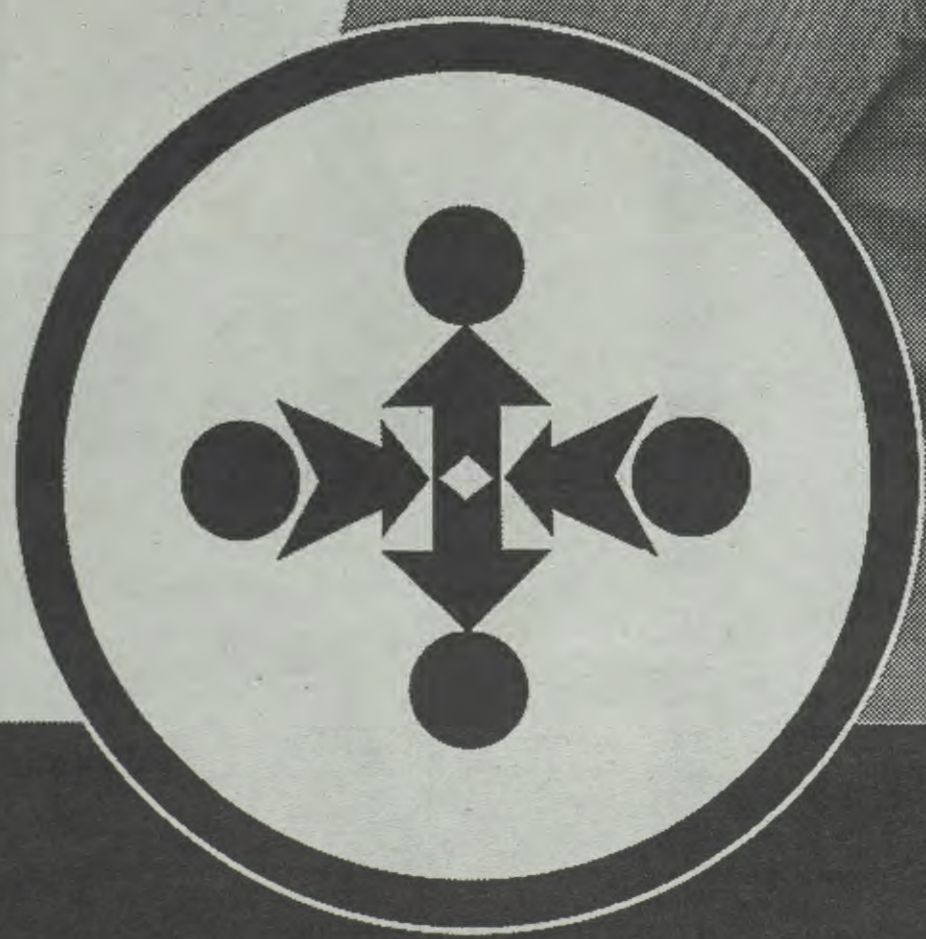


Lisa Meeches | Ted Nolan

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Guide to Indian Country (June): 27,000.

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**Features**

**Dead drugs and substandard practice 8**

Health Canada is setting the bar for on-reserve care far lower than it sets it for care for mainstream Canadians. A doctor and former health care provider talk about their experiences working at health centres in southern Alberta and changes they believe need to be made to the system.

**Tug of war with young killer whale 9**

For 10 days in June, a whale called Tsu-xiit was caught in a struggle between the Department of Fisheries and Oceans, which wanted him relocated to reunite with his pod, and a Native community whose members believed the young whale had within him the spirit of a late chief who had promised to return to them as an orca after his death.

**Edmonton a dangerous city for Native women 10**

The Native Womens' Association of Canada had a chilling warning for Aboriginal women in Alberta's capital city. Edmonton is a very dangerous place to live. A number of unsolved murders are being investigated, but is law enforcement doing enough?

**Straight from a Rez near you—Moose TV 21**

Actors Adam Beach, Nathaniel Arcand and Tamara Podemski star in a new pilot for CBC set to air Aug. 6. The show centres around the efforts of two rez-boys to find talent enough to fill the airwaves when they decide to reopen an old television station.

**Departments**

**[ rants and raves ] 5**

The struggle over Tsu-xiit, a young whale at the centre of a West coast adventure in June, boils down to a struggle over world views and the ever-present position in Canadian society that the superior perspective is the one brought to this land by the European colonizers.

**[ what's happening ] 7**

Community events in Indian Country for August and beyond.

**[ windspeaker confidential ] 16**

APTN national news correspondent Greg Taylor said the best advice he's every received is to choose a career in television. Taylor recently was honored by the Canadian Ethnic Journalists' and Writers' Club for his work on a series called *Who is Métis?*

**[ strictly speaking ] 19**

Drew Hayden Taylor takes a jab at the confused Stephen Harper; Inuit commentator Zebedee Nungak is looking forward to watching the newly elected minority federal government; Law columnist Tuma Young talks about taxes and fishermen, plus he has some advice for those considering a stroll down the aisle.

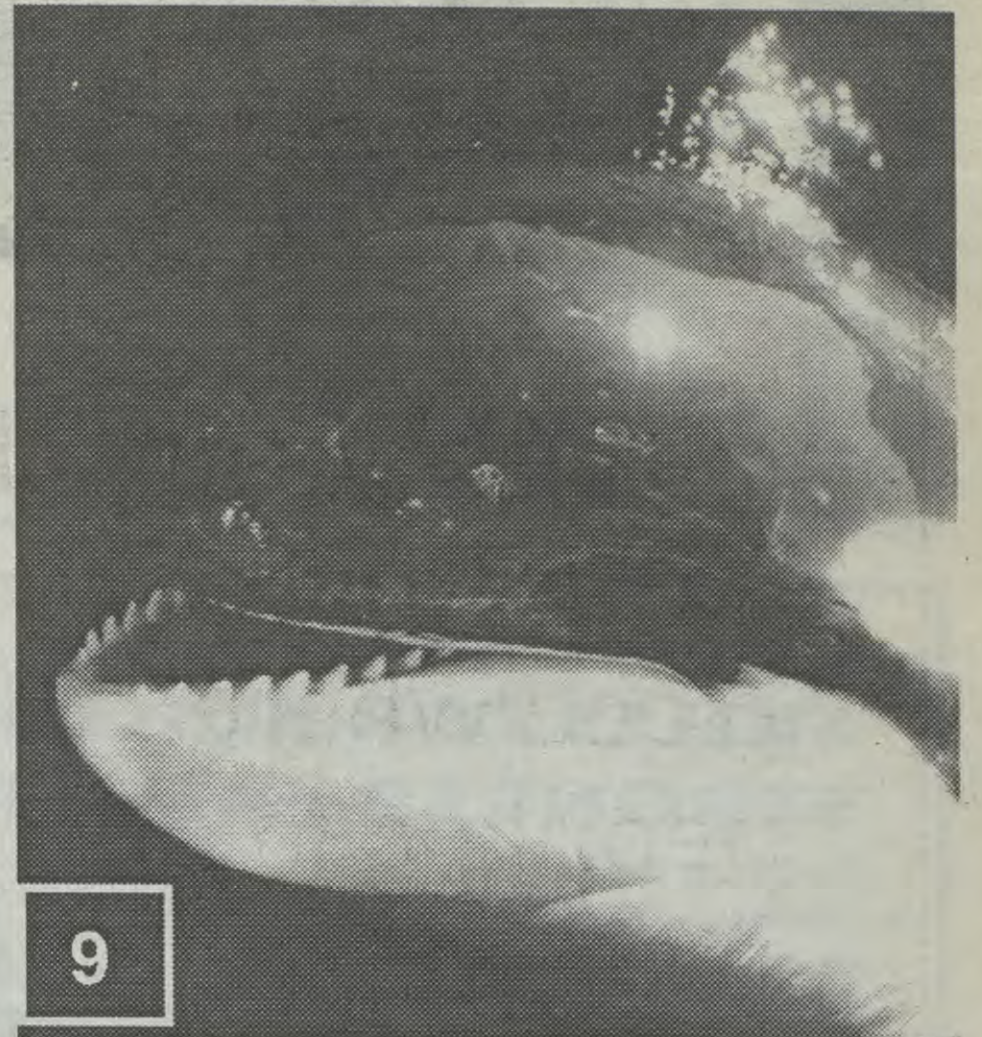
**[ radio's most active ] 20**

**[ rare intellect ] Will return in September**

**[ canadian classroom ] Back in September**

**[ footprints ] 30**

His father was murdered when Alex Decôteau was a young boy and his mother had to send him away to industrial school. Despite those difficult beginnings, the boy would grow into a man of great accomplishment and continue to inspire young people for almost 100 years after his sad passing.



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- Alberta Sweetgrass* — The Aboriginal Newspaper of Alberta
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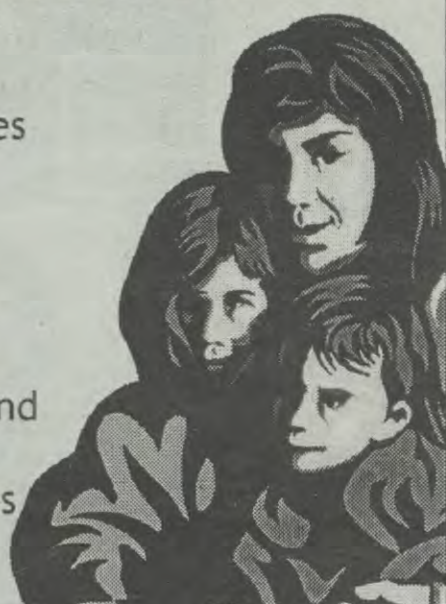
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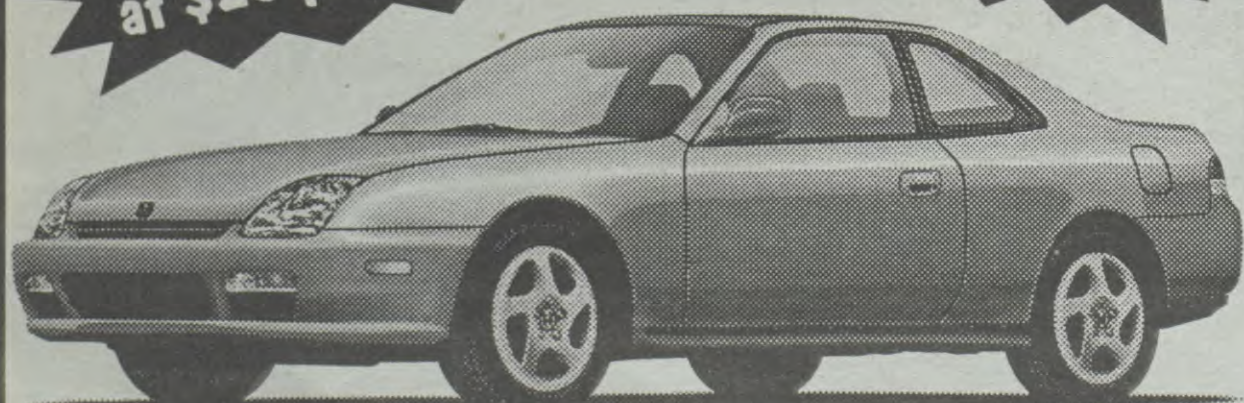
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## Put an end to superiority

As we watched the clash between the British Columbia Fisheries and Oceans (DFO) people in Muchalhat Inlet last month, many issues of controversy were raised.

The Mowachaht/Muchalaht of their departed head chief returned to them in Tsu-xii-whale. The friendly whale inlet since Maquinna's death. The government department wants to return to the family.

The Mowachaht/Muchalaht initiative and, of course, media coverage in some places.

It's seen by some as a clash of cultures and Indigenous spirituality—Religious beliefs must give way to these people say. There's no room for this kind of mystical spirituality.

Of course, there's never any possibility that the whale could possess great intelligence. The government that the Indigenous people something about how to handle the situation.

You'd think there would be something about how to handle the situation.

Nuu-chah-nulth Elders criticized and predicted the decline and down the West Coast long caught up.

We don't know what's best that the assertion of blatant other example of the oppression of Canada-Indigenous relations.

And those who cluck about too soft in what they would but wrong-headed sensitivity "practices" had better not head off.

That would make them hypocrites. It's one thing to believe that more reliable than spiritual beliefs. Indigenous and non-Indigenous and live it through their words with all their hearts that they

But to condemn one set of practicing another is bigotry. There are many Judeo-Christian society. Those are Eurocentric belief systems that were brought by colonizers. There are a lot of and Christianity that would scientific thought. So the spirit is certainly still a force to be reckoned with. If Indigenous spirituality is not must call it for what it is.

No respectful person would hold Christian belief and we respect be extended to Indigenous.

If you're not willing to go then at least be honest and say that from the colonizers have freedom country. If we're not all equal trade—and face the consequences.

Equality and true partnership non-Indigenous peoples and Indigenous spirituality be given.

To refuse to do so would be an example of the one key problem addressed before there will be a resolution between the people who are here now. True both parties must grant each other standing.

When false ideas of cultural "problem" will begin to disappear.

But not one moment before.



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## Put an end to the superiority complex

As we watched the clash between Department of Fisheries and Oceans (DFO) personnel and Indigenous people in Muchalahat Inlet in British Columbia last month, many issues of contention came into focus.

The Mowachaht/Muchalahat people believe the sprit of their departed head chief Ambrose Maquinna has returned to them in Tsu-xiit or Luna, a young killer whale. The friendly whale has been seen often in the inlet since Maquinna's death and the federal government department wants to return the whale to its pod or family.

The Mowachaht/Muchalahat are opposing that initiative and, of course, media commentary has been harsh in some places.

It's seen by some as a clash between western science and Indigenous spirituality—between fact and fiction. Religious beliefs must give way to scientific knowledge, these people say. There's no room in the modern world for this kind of mystical spirituality, they believe.

Of course, there's never any thought given to the possibility that the whale could know what it wants, even though scientists concede that these majestic creatures possess great intelligence. There is also no acknowledgment that the Indigenous people involved might know something about how to handle this situation.

You'd think there would be. Indigenous knowledge has trumped western science before.

Nuu-chah-nulth Elders criticized DFO fishing policies and predicted the decline of various fish stocks up and down the West Coast long before western science caught up.

We don't know what's best for Luna. We do know that the assertion of blatant authority by DFO is another example of the oppression that all too often marks Canada-Indigenous relations.

And those who cluck about the government being too soft in what they would call a politically correct, but wrong-headed sensitivity to "heathen spiritual practices" had better not head off to church after doing so. That would make them hypocrites and bigots.

It's one thing to believe that scientific knowledge is more reliable than spiritual beliefs, or vice-versa. Many Indigenous and non-Indigenous people have that bias and live it through their words and actions and believe with all their hearts that they're right.

But to condemn one set of spiritual beliefs while practicing another is bigotry.

There are many Judeo-Christian elements in Canadian society. Those are European or Middle Eastern belief systems that were brought along with the colonizers. There are a lot of components to Judaism and Christianity that would come into conflict with scientific thought. So the spirituality of the colonizers is certainly still a force to be reckoned with in Canada. If Indigenous spirituality is not such a force as well, we must call it for what it is.

No respectful person would dismiss as inferior a deeply held Christian belief and we must insist that the same respect be extended to Indigenous beliefs as well.

If you're not willing to go along with that concept then at least be honest and say that only those descended from the colonizers have freedom of religion in this country. If we're not all equal then say so, stop the charade—and face the consequences on the world stage.

Equality and true partnership between Indigenous and non-Indigenous peoples and cultures requires that Indigenous spirituality be given at least the same respect.

To refuse to do so would be to provide yet another example of the one key problem that needs to be addressed before there will be harmony and reconciliation between the people who were here first and the people who are here now. True partnership means that both parties must grant each other respect and understanding.

When false ideas of cultural superiority are finally thrown in the trash bin of history, Canada's "Indian problem" will begin to disappear.

But not one moment before.

—Windspeaker

## Comments stir up bad feelings

Dear Editor:

I do believe that the remarks of a so-called leader in Saskatchewan regarding Métis being shoulda beens, coulda beens and wannabees has driving the rest of the hidden prejudiced treaty people out of the woodworks.

After that remark was made I overheard a few people even in my work place calling Métis people such things as hillbillies or half-breeds. It is very upsetting for me to hear this. A lot of treaty people are still very ignorant of Métis people.

I know I have had to explain to the people who do care to learn what a Métis is, and what a half-breed is and what a Bill C-31 person is. I wish more treaty people would care to ask just to show they are trying to understand. I know that not all treaty people are prejudiced, but there are some who are.

I have also experienced prejudice from the white people, but this does not bother me as much. This reserve has been my other home ever since I was a child and have always felt welcome, but now that the Métis are more publicized and more vocal, we are starting to get noticed, but in a negative way.

I know we are not a perfect people, but who is?

All I want to say is that this is something that needs to be known and not something to be treated lightly. I remain anonymous because I do not want to create any unwanted attention to myself and to the reserve I used to call my second home.

—anonymous

*Editor's note: This letter is in response to a comment made by Federation of Saskatchewan Indian Nations Vice-chief Lawrence Joseph, who, while commenting on the release of a justice reform report called Legacy of Hope, got in hot water when it is reported he said the commission has thrown First Nations people into a melting pot with "the Métis, the Inuit, the coulda beens, the shoulda beens, the wannabees." Federation Chief Alphonse Bird was quick to apologize for Lawrence's comments, issuing a statement saying the comments were "insensitive and unacceptable." But Joseph blamed the entire controversy on a reporter who ignored the point of the press conference and wrote a "very, very horrible press article."*

## Take a stand

Dear Editor:

Thank you for your hard work and efforts to work with First Nations culture, their traditional lands and language. Canada has come a long way from its initial relationship with its Indigenous peoples.

Today, things are constantly changing and moving in a better direction. This is why I am writing to you, asking that the Qayqayt landbase in New Westminster (B.C.) be provided, because it makes financial sense, would calm tensions, and is the right thing to do.

Financially, providing the Qayqayt First Nation with their land base will settle their initial claim to territorial lands.

## [ talk it up ]

Dear Editor:

First of all, we'd like to say we love your papers. And secondly you guys rock!

Meegwetch,

Andy Rickard, Vice-president  
Etribe Network/RezFox Team

A note to APTN:

Shirley Cheechoo is a Cree woman from the James Bay Coast, the first Aboriginal woman to write, direct, produce and act in a feature film. Why isn't her work being shown on APTN? My understanding of Aboriginal Peoples Television Network is to showcase First Nations people. Shirley Cheechoo has been in the industry way before APTN existed and you should be utilizing her expertise and accomplishments to your benefit.

I've had an opportunity to see her work and her talent should be viewed on APTN. I am tenacious and will continue to submit e-mails until I see Bearwalke" on your network.

—Yionna Wesley

## [ rants and raves ]

Currently, the ancient village site Skaiaimetl is facing development, the first round of which disturbed and possibly destroyed it. The developers have refused to work with the Qayqayt, and have not made plans to preserve this heritage site. British Columbia has learned the hard way that it makes better sense, financially, to work with First Nations who have been looked on favorably by the courts in recent years.

Tensions are high between the Qayqayt and the developers. There is no doubt that the steam train of progress will change the landscape, yet it is not too late to make peace between these two sides. Onni Corporation can extend a hand of friendship, and with the Qayqayt First Nation, encourage a culture that has teetered on the brink of extinction. It is not too late to quell this potentially volatile issue.

Doing the right thing is not easy, but it is rewarding. The Qayqayt were moved onto reserves, then had these lands taken away. They were then sent to other reserves or residential schools, in the process losing their language, customs and cultures. There is now one family, diligently striving to preserve the last fragments of their past. Conscience has rested on my shoulder and I hope it will on yours.

The Qayqayt land base would start the treaty process, and in the process, both inform and invigorate the city of New Westminster. This First Nation has a lot to offer the Lower Mainland, British Columbia and Canada. Treating your neighbor as you treat yourself goes a long way to valuing one's own culture.

I urge you to take a stand for these people, their history, and the preservation of their heritage.

—Thomas Edwin Mellish

## Walk a good road

Dear Editor:

Stumbling across your Web site while looking for information about sweetgrass one early morning, I found myself reading for hours. Some of the articles and interviews were from early in the decade, but all were to the point and had timeless, thought-provoking messages.

As a white man living in these times in the United States, we are being tested. The test is hard and choices difficult. But for some reason I am proud to be on the right path, the Red Road.

We had no choice, when as infants, which womb we would be born of or which nation we were to be part of. We had no choice what those of our heritage had done before us, either good or evil. Not all white people persecuted the First Nation people nor do all non-Native people walk one path.

The spiritual leaders I have had the honor to talk with have explained to me what it means to be a warrior. I struggled for many years being a veteran, but not understanding its meaning and importance.

I am proud to have been chosen by Creator to learn another way and be enlightened by the words, stories, profiles, book reviews and timeless wisdom here in these pages.

This is great work that you do and I thank you.

Joe Spado,  
St. Paul, MN

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Dear Editor:

I am writing in response to the all articles written on the missing child in Regina. I feel it is in the best interest of the child that all Aboriginal organizations should come together and help this family out, despite whatever conclusions is being said or portrayed throughout the media. When a child is missing, whether the child is brown, yellow, red or white, all peoples should help.

Furthermore, who is going to be there for the next generations to come if we cannot find our missing children? Please help find Tamra Keepness.

—A concerned First Nations parent





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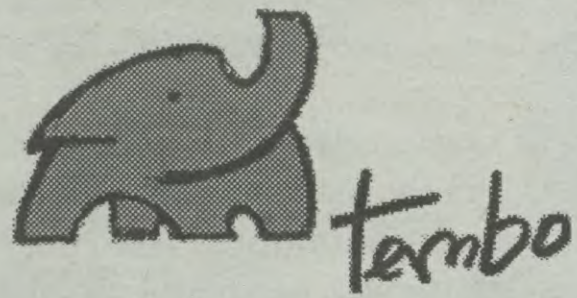
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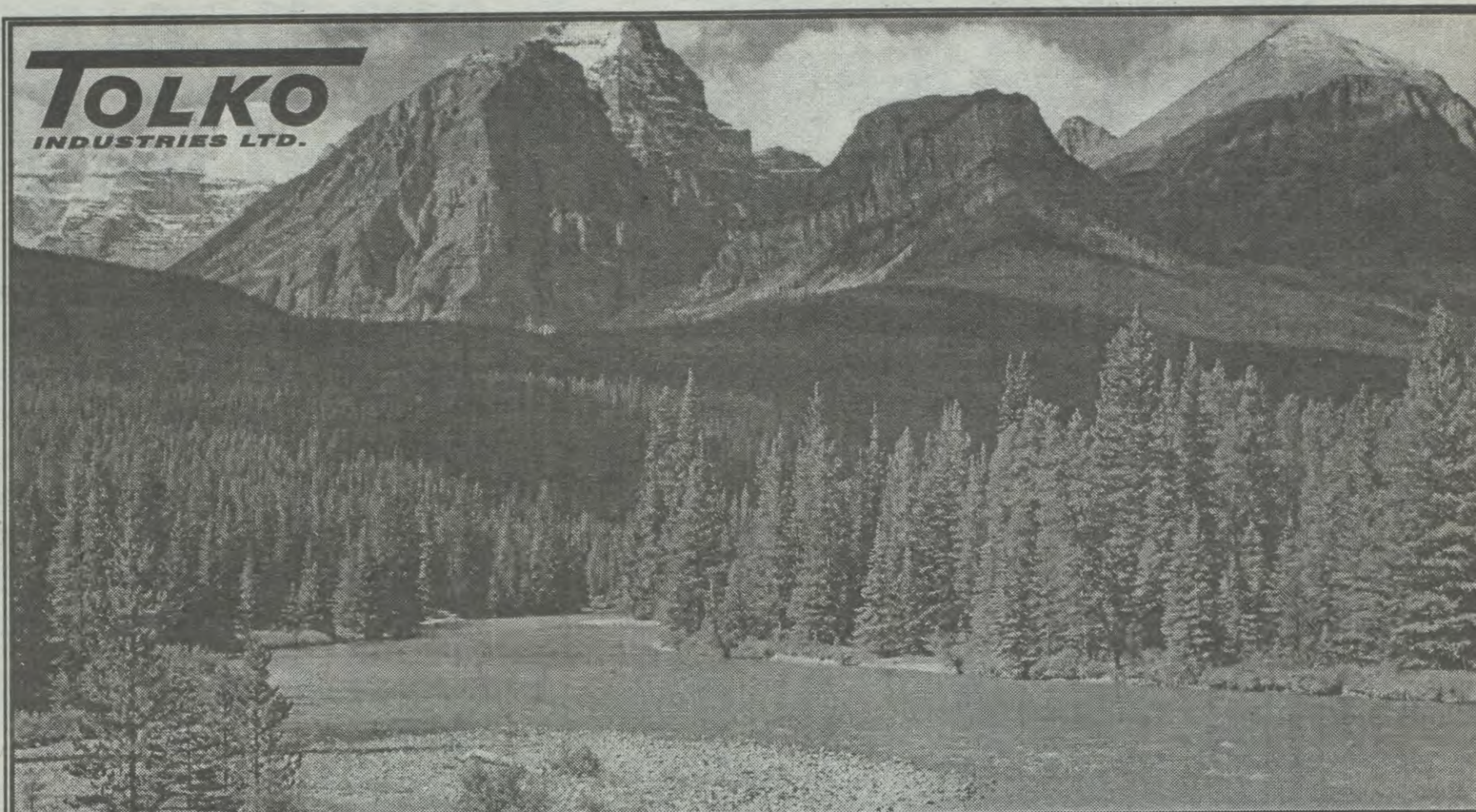


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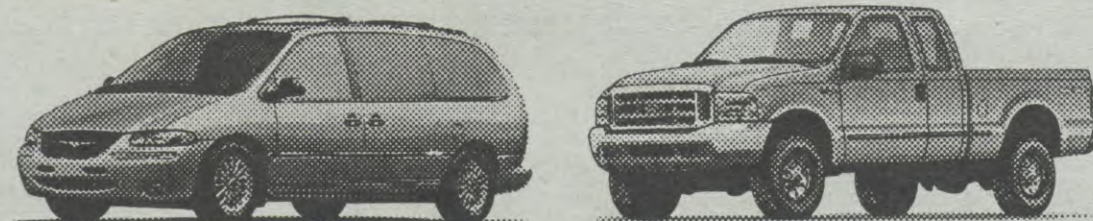
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<p><b>ANGLES BLIND GOLF FOUNDATION "NATIONS CUP"</b> Aug. 8-10, 2004 Burford, Ont. (905) 768-8687</p>	<p><b>WORLD INDIGENOUS PEOPLES DAY</b> Aug. 9, 2004 Head-Smashed-In Buffalo Jump, Alta. (403) 553-2731</p>		<p><b>TREATY DAYS 2004</b> Aug. 4-8, 2004 Fisher River Cree Nation, Man. (204) 645-2171</p>	<p><b>OGLALA LAKOTA COMPETITION POWWOW AND RODEO</b> Aug. 5-8, 2004 Pine Ridge, S.D. (605) 867-5821</p>	<p><b>ALGONQUIN PARK POWWOW AND ALL NATIONS GATHERING</b> Aug. 6-8, 2004 Whitefish Lake, Ont. (613) 637-9981</p>	<p><b>TEMAGAMI FIRST NATION TRADITIONAL POWWOW</b> Aug. 7-8, 2004 Bear Island, Ont. (705) 237-8943</p>
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## Dead drugs and substandard practice

# Health Canada sets bar low on reserve

By Paul Barnsley  
Windspeaker Staff Writer

SIKSIKA NATION, Alta.

Shirley Meguinis is a 44-year-old citizen of the Bigstone Cree Nation in northern Alberta. She grew up off-reserve, is a registered nurse and spent a decade working in big city hospitals before taking a job with Health Canada in 1997.

Meguinis alleges officials at First Nations and Inuit Health Branch (FNIHB) ignored, and even tried to cover up, her complaints about dangerous and substandard medical practices at the Siksika and Tsuu T'ina First Nations' clinics in southern Alberta.

Meguinis said she saw major problems at the clinics, including nurses being asked, or allowed, to make decisions that are normally only made by doctors.

Dr. Melvin Lavallee is a citizen of the Cowessess First Nation in Saskatchewan. He has worked in a number of First Nation communities in Canada and is one of five physicians who worked at the Siksika Health Centre in southern Alberta. Dr. Lavallee backs up Meguinis' complaints.

Nurses are operating out of their "scope of practice" in many FNIHB clinics, he said.

"The concern was that they were allowed to see and treat patients while there's one to two family doctors in the building. My understanding, when I worked in Fort Chip, was that as long as there's a physician in the building that privilege shouldn't be exercised.

He was asked if this would be tolerated in hospitals off-reserve. He said Siksika is just minutes from two municipalities where nurses would lose their licences for doing what is done on the reserve.

"I mean, we have another clinic in town, in Gleishen, less than a kilometre away where that would not ever be permitted. In Strathmore it's not permitted," he said.

"From my point of view, the problem is the Siksika Health Centre is a southern health clinic owned by Health Canada. It seems that the nurses in isolated posts in nursing stations in the North are permitted a little extra leeway. Not to the extent of a nurse practitioner, because we have very few, if any. . . Certainly the Alberta Medical Association and the college of physicians and surgeons hasn't accepted nurse practitioners as equals for family doctors," he said. "My concern is it's still happening in a southern clinic where I think the gold standard for care should be a family physician. Whether the nurse's care is acceptable to the patient, they don't know different in some instances."

He was asked if this concern is merely a fight over who gets to do what or does it constitute a danger to the public.

"From my point of view, I of-

*"You just don't see nursing stations in towns and cities, but it's acceptable for Native people. It's a reserve thing only. And nobody questions it. Chief and council don't question it because they trust Health Canada. They don't know any better. . . they have to broaden their horizons."*

—Shirley Meguinis

ten see patients that were treated within a day or two and in most instances I'm changing treatment," he replied. "I think the danger is in [nurses] interpreting lab tests, ordering lab tests and ordering X-rays. That's not acceptable in a clinic practice."

But who gets the blame for this situation, Health Canada or the First Nation?

"Both," the physician said. "Only because Health Canada by contribution agreement provides the health services and staffing. And this is the problem: None of the First Nations areas have enough structure in place to take over and do any health—to manage it."

Meguinis said she and other nurses were asked to administer

trouble or dead by the time they reach Strathmore."

Lavallee said using dead drugs is safe if the decisions are made by someone who has the proper training to avoid such dangers.

"In some instances, what happens is that drugs are approved and taken out of pharmacy and in cases where they haven't been used, where the prescription is untouched, the pharmacy can't take those back, no matter what once the patient picks them up. What's happening is the patients would leave drugs, and sometimes they still do, leave unused drugs or unopened prescriptions and we have to replace them with another prescription," he said. "The unopened ones are perfectly good drugs and unfortunately the phar-

*"I think we can utilize the nurses that are there if they're prepared to work as nurses. They're not doctors by any right and this is the problem. They seem to feel that Health Canada will back them in that expanded role, but I feel it's truly out of scope when they don't have full, accredited nurse practitioner training."*

—Dr. Melvin Lavallee

"dead drugs," drugs left over from other people's prescriptions.

"That's looked at as prescribing and treating. It is dangerous because we are not trained in any depth in pharmacology. We are not trained to prescribe. We are trained to assess and treat to a degree, refer if necessary and treat accordingly within our scope of practice. What happened at Siksika is appalling. It's appalling that something like that could happen so close to centres where there are medical facilities, where there is a physician," she said. "There's a lot of people who are allergic to penicillin. And the reaction is anaphylactic shock. If somebody comes in in the evening or brings in a baby who's never had it before with an ear infection or something, the nurses say, 'Oh, an ear infection. Here's some penicillin.' What could that person possibly do if they go home and give the baby the penicillin and there's an anaphylactic reaction? They're in big

macy can't take them back. Under proper controls, that particular drug, since it's already been paid for, should not be wasted. I don't think it's a nursing prerogative to use them, though. That's the thing. I might use an unused prescription and say, 'Hey, this is a still-safe drug. It's good. It's paid for. It's provided by Health Canada.' It's my licence and I am prepared to do that. I'm an MD with 30 years' experience."

He said Health Canada is allowing nurses to act like doctors.

"What I'm saying is the nurses that are employed by Health Canada have been advised that they are not to help the doctors. They are not there as doctors' assistants. So in actual fact they're being told that they can actually practise in their own right," he said. "It comes from Health Canada, not from the First Nations. First Nations in some cases don't know any different."

Lavallee believes the shortcuts that Health Canada tolerates on



reserves could expose doctors to malpractice lawsuits.

"My concern is, what happens when one of the nurses perhaps gets in over her head and makes a mistake and I'm on site and I'm not aware of it? The implications could be, 'Well, you were there. Why weren't you doing any intervention?'" he said. "I think the clinics, at least the one clinic that I work in, have to have a little bit of a shake-up in that regard because I think we can utilize the nurses that are there if they're prepared to work as nurses. They're not doctors by any right and this is the problem. They seem to feel that Health Canada will back them in that expanded role, but I feel it's truly out of scope when they don't have full, accredited nurse practitioner training."

Lavallee said band councils don't help the situation when they allow people with little or no background in health care to occupy administrative positions in health care.

"It's usually people in these positions that are not health trained. They're sort of appointed there for one reason or another. It's sort of a bit of a political mess. The solution is quite simple. They have to have a health department with their own board—elected or whatever—and have policies in place for hiring and training and making sure things are running right," he said. "Also, they should control the budget and that's what the chief and council don't want. They'll lose control of a fairly substantial portion of their global budget. They tend to shy away from that type of an approach. Health dollars have gone missing from every program that I know about."

Was he saying that health money has been used by band councils for other purposes?

"Consider that we have cheques bouncing for programs that are funded by government. How should that be so?" he replied.

Meguinis said she saw indications that Health Canada saw this lower level of care to be "good enough for Indians." You just don't see nursing stations in towns and cities, but it's acceptable for Native people, she said.

"It's a reserve thing only. And nobody questions it. Chief and council don't question it because

they trust Health Canada. They don't know any better. . . they have to broaden their horizons. I blame the federal government and the First Nation leaders."

She suggested there is systemic discrimination within the government department. Lavallee agreed.

"I have to agree to a certain extent because I've worked in that system for most of my professional life and really have not had any significant impact into changing stuff because you're one person against the bureaucracy," he said.

The Native doctor was asked what changes he would recommend.

"The big issue is control and making sure that health dollars are spent for health reasons. That's what basically has to be done. Resources are limited and you have to educate the people as to what abuse is and that's not being done either in the dental area or medical area," he said. "And there has to be a lot more done with alcohol-related programs. Those programs, especially, are poorly managed on reserves. I worked with [Native Alcohol and Drug Abuse Program] fairly closely during my time in Saskatchewan and, again, they're political programs in most instances."

Everyone involved with health care provision should just take a step back and assess the situation and come up with reforms, he said.

"I don't think a lot of people are aware what's happening on Native reserves and treatment centres. I don't think anyone has sat down and said, 'Ok, what is the problem? And what can we do with it?' Because really, maybe it's too much to change. When you look at the federal budget, perhaps as much as 30 per cent of every dollar is spent on Indian Affairs and that's creating some issue in the general public. [They're asking] why should there be that much money there and no results?" he said. "The administrative stuff has to be ironed out and dealt with a little better. I think some knowledgeable people on reserve have to become involved in health. This is the big thing. Not just sitting there because the position was open or they're appointed because they're a relative or something. When I take my car to the garage I want the mechanic to work on it, not the person at the front, you know?"

Meguinis has experienced the health system from several perspectives, including care provider and patient. She now lives in Calgary to be near the treatment she requires to manage the pain from a severe back injury she suffered on the job at Tsuu T'ina.

She is considered permanently disabled, but plans on becoming an advocate for better First Nation health care.

(see Siksika page 15.)

## Future home Mowach

By David Wiwchar  
Windspeaker Contributor

GOLD RIVER

Elder Gloria Maquinna at the end of a partially merged dock, raises her hands towards the sky and, with her granddaughters joining dances to her late husband's dle song.

Behind them, dozens of community members sing traditional songs, in the hope of bringing Tsu-xiit, a young killer known to many as Luna, from the federal government officials who would capture it. After an hour, with singing hoarse and dancers growing and wet in the face of some gales, Mowach/Muchal community members slowly treat from the Gold River saddened that Tsu-xiit was across the harbor inside a protected by high-powered department of Fisheries and (DFO) and RCMP boats.

"He's coming," some shouts, and people rush to the water, pounding drum paddles on the dock board, ing at the top of their lungs to see Tsu-xiit swim towards them as he had throughout that day, up down Muchal Inlet as officers and First Nation paddlers played a kind of war with the whale.

For the Mowach Muchal members, their connection to this young whale is strong. They believe the of their late Tyee Ha'wiltch (chief) Ambrose Maquinna within the whale. Tsu-xiit showed up in Nootka only days after the high-spected chief passed away years ago at 73 years of age.

"He told me just days before he died that he was going to back as a kakawin [killer whale], said Chief Jerry Jack. "When the whale showed up, he was ing around all of Ambrose's favorite places, so we gave late Ambrose's name—Tsu-xiit," said.

DFO argues the whale is ger to local boaters, and wants to move him to Puget Sound. Luna can reunite with his The \$500,000 project with Vancouver Aquarium would the whale captured in a net and transported 14 hours by tanker truck down to Victoria where it would be released.

Over the course of the 10-day struggle, in June, Mowach





## Future home of whale remains undecided

# Mowachaht/Muchalaht battle DFO

By David Wiwchar  
Windspeaker Contributor

### GOLD RIVER, B.C.

Elder Gloria Maquinna stands at the end of a partially submerged dock, raises her hands towards the sky and, with two of her granddaughters joining in, dances to her late husband's paddle song.

Behind them, dozens of community members sing their ancient songs, in the hope of pulling Tsu-xiit, a young killer whale known to many as Luna, away from the federal government officials who would capture him. After an hour, with singing voices hoarse and dancers growing cold and wet in the face of southeast gales, Mowachaht/Muchalaht community members slowly retreat from the Gold River docks, saddened that Tsu-xiit was still across the harbor inside an area protected by high-powered Department of Fisheries and Oceans (DFO) and RCMP boats.

"He's coming," someone shouts, and people rush back to the water, pounding drums and paddles on the dock boards, singing at the top of their lungs, hoping to see Tsu-xiit swim back towards them as he had done throughout that day, up and down Muchalaht Inlet as DFO officers and First Nations paddlers played a kind of tug of war with the whale.

For the Mowachaht/Muchalaht members, their connection to this young whale is strong. They believe the spirit of their late Tyee Ha'wilt (head chief) Ambrose Maquinna is within the whale. Tsu-xiit showed up in Nootka Sound only days after the highly respected chief passed away, three years ago at 73 years of age.

"He told me just days before he died that he was going to come back as a kakawin [killer whale]," said Chief Jerry Jack. "When this whale showed up, he was hanging around all of Ambrose's favorite places, so we gave him late Ambrose's name-Tsu-xiit," he said.

DFO argues the whale is a danger to local boaters, and wants to move him to Puget Sound where Luna can reunite with his pod. The \$500,000 project with the Vancouver Aquarium would see the whale captured in a net pen and transported 14 hours by tanker truck down to Victoria where it would be released.

Over the course of the 10-day struggle in June, Mowachaht/

Muchalaht paddlers were on the water, trying to lead Tsu-xiit out to open ocean, away from DFO who tried to lead Tsu-xiit into Gold River harbor, where a series of net pens awaited.

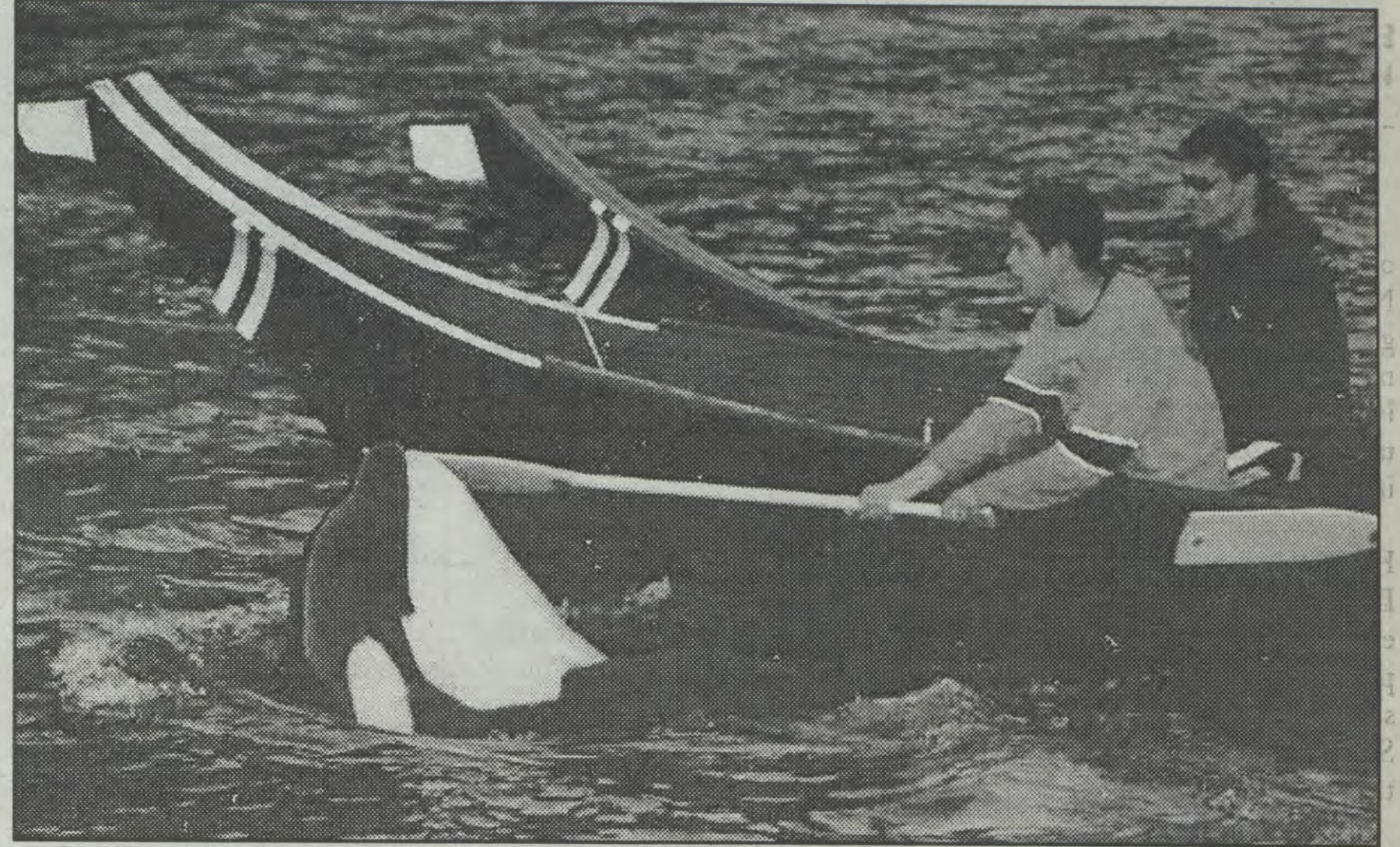
Every time the canoe paddlers attracted Tsu-xiit away from DFO, a message was relayed to the Mowachaht/Muchalaht Marina and Campground, where throngs of people cheered at the broadcast heard on VHF marine radio.

On this one day, Tsu-xiit switched directions five times.

"We started leading Tsu-xiit out to open ocean at six this morning, and were within sight of it when DFO boats showed up and attracted the whale away from us," said 35-year-old paddler Gary Maquinna. "We turned around and caught up to them at Gore Island where Tsu-xiit was playing in a log boom," he said.

Though the tug boat Tsu-xiit liked to play with was leading him back to waiting DFO boats, paddlers sang and drummed their paddles on the bottom of the canoe, coaxing him back out towards Yuquot.

"The DFO boats tried to get aggressive with us, trying to swamp us with their wake since we were already battling rough seas, and taking runs at us," said Gary Maquinna. "They tried to box us in against the rocks, and



Mowachaht/Muchalaht pullers gently touch Tsu-xiit with their paddles. Tsu-xiit, known by most by the name Luna, is caught in a tug of war between First Nations community members who believe he has within him the spirit of the late head chief, Ambrose Maquinna, and the Department of Fisheries and Oceans, who want to relocate the young whale to reunite him with his pod. Photos by David Wiwchar.

then took a run at us, coming within a few inches of our bow. Then they saw we had four-year-old Seth Jack on board, and they backed off a bit."

"The concern we have is that DFO is trying to escalate this into a conflict," said current Mowachaht/Muchalaht Tyee Ha'wilt Mike Maquinna, the son of Ambrose. "All we are doing is the same thing we've

been doing here for thousands of years, paddling our canoes and singing songs. We have a very special connection with Tsu-xiit and we're paddling in support of him," he said. "We're trying to stay out of harm's way, but DFO seems committed to turn this into a battle, even though we've made it clear we don't want that. They have bulletproof vests, guns and high-powered vessels. We're just paddlers in traditional canoes."

Earlier, DFO had used the boats they had trained Tsu-xiit to follow to successfully lead him into their protected area alongside the former Bowater Mill freighter wharf. They escorted him into the six-sided net pen, only to watch him rush out before they could close the net behind him.

With winds whipping up four-foot waves, a few paddlers jumped into one of the dugout canoes and rushed out to try to attract the whale. But the waves pushed the canoe back to the commercial dock.

After winds calmed slightly, another attempt to lead Tsu-xiit out of the net pen was made, paddling along the log booms and singing traditional songs while a number of support boats motored alongside.

Paddlers and support crews erupted in cheers and yells, attracting dozens of onlookers to the shore, as Tsu-xiit broke away from DFO boats and darted out of the enclosed area towards the canoes. For the next few hours, Tsu-xiit followed the canoes all the way to Yuquot at

the opposite end of Nootka Sound.

DFO partially suspended operations through the next day.

"We don't want to perpetuate this tug of war that's going on," said DFO Marine Mammals Coordinator Marilyn Joyce. "But I don't know if we'll find an acceptable approach that will make everyone happy."

"What we've been saying all along is that nature must be allowed to take its course, but nature has been lost in all of the process," said Mike Maquinna. "We're standing with the whale, and will do everything we can to ensure its safety," he said.

DFO's response to the Mowachaht/Muchalaht was to announce that charges would be made against whoever interfered with the whale.

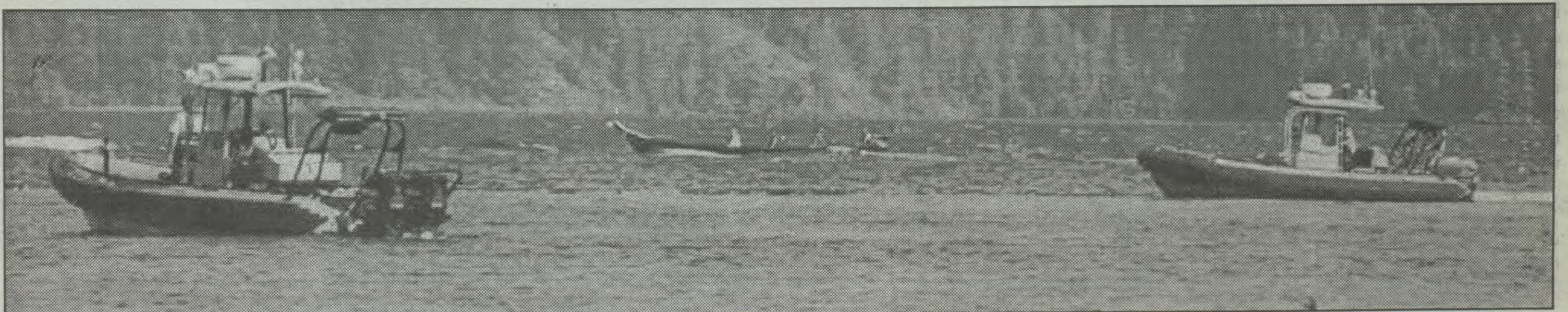
"We're not interfering," responded Mike Maquinna. "The interference came from DFO preventing our canoes from practicing our culture and traditions. The concern and apprehension we have is that DFO is escalating this into a conflict. We demand they stop trying to intimidate our people, and cease capture efforts until protocol can be developed," he said.

"We're not trying to intimidate anyone," said Ron Kehl, fisheries officer in charge of the Luna operation. "I'm confident the officers are operating very safely and appropriately. We may have to step up enforcement actions, but we're trying to avoid charges if at all possible," he said.

(see Whale page 27.)



(Above) Mowachaht/Muchalaht Tyee Ha'wilt (head chief) Mike Maquinna discusses his concerns about the whale relocation project with Department of Fisheries and Oceans Marine Mammals Co-ordinator Marilyn Joyce. (Below) One of the Mowachaht/Muchalaht canoes passes the area where Department of Fisheries and Oceans' boats try to lure Tsu-xiit into a net pen.



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# Edmonton a dangerous city for Native women

By Carl Carter  
Windspeaker Staff Writer

## EDMONTON

The president of the Native Women's Association of Canada (NWAC) warned Aboriginal women living in Edmonton they are in danger. Police inaction on a series of murdered women's cases puts Aboriginal women here at risk, said Kukdookaa Terri Brown.

Brown's statement came July 7, less than a month after the body of another murdered Aboriginal woman, 19-year-old Rachel Liz Quinney, was found outside the city limits June 11. Since her statement, another body was found east of Wetaskiwin (south of Edmonton) on June 21. The body has been identified as Lynn Minia Jackson, a member of the Saddle Lake Band.

Since 1983, the bodies of 23 women have been found murdered in and around Edmonton. Fourteen of them are Aboriginal, and all are described by police as prostitutes or involved in high-risk lifestyles. Jackson was not reported missing and investigators are unsure of where she was living or how. Police are not classifying Jackson's death as a murder yet, but investigators from Calgary are helping with the investigation.

While some of the Edmonton murders have been solved, the majority remain under investigation, and for the first time police are saying there may be a serial killer at work in the city.

Brown, along with members of the Alberta Aboriginal Women's

Society, held a press conference to talk about the Sisters in Spirit campaign (a project that brings attention to the estimated 500 missing or murdered Aboriginal women nation-wide) and, in particular, the missing and murdered Aboriginal women of Edmonton.

"There has been very little action undertaken by police, the medical profession or the judiciary when an Aboriginal woman has been assaulted, is missing or murdered," said Brown, adding police have to take some blame for the recent murders because they do not provide a safe environment for all.

"People are dying as a result of their inaction. We're focusing here because we believe that women's lives are at risk here in this city," she said.

There are 30 investigators assigned to the Quinney murder as part of the task force set up to investigate all the murdered women's cases. Police have received more than 500 tips and are asking for more.



CARL CARTER

"There has been very little action undertaken by police, the medical profession or the judiciary when an Aboriginal woman has been assaulted, is missing or murdered. People are dying as a result..."

—Kukdookaa Terri Brown

the input from various police agencies, including the neighboring RCMP detachments and the Edmonton Police Service, as well as the information that's come from the public, we could be left sitting there going nowhere. Rather, instead of that, because of the information that has been received, the



Rachel Liz Quinney

investigation is continuing to progress."

That progress to date has resulted in 350 witnesses or persons of interest, 64 locations of interest and a consultation with a criminal profiler.

Brown wants federal help.

"We are in an urgent state of affairs in regards to the safety of Aboriginal women in this country," she said.

"We have requested that the federal government provide funds of \$10 million to implement the Sisters in Spirit campaign," she said. "This plan will include research, the creation of a hotline, a national registry, education and community-based programs to assist marginalized Aboriginal women vulnerable to this extreme form of violence," which she described as racial violence. "As we await funding for the Sisters in Spirit campaign, Aboriginal women are dying every day."

Assembly of First Nations National Chief Phil Fontaine spoke about the murders and supports the Sisters in Spirit campaign.

"It's a very serious issue. We must pull out all stops to find out the perpetrator or perpetrators of these horrible crimes and bring them to justice. We need to do something about all of the reasons why people end up on the street," he said. "The common element in all these people, I believe, is poverty. We're going to have to do something about poverty. We're going to have to eradicate poverty."



Lynn Minia Jackson

Kate Quinn, executive director for the Prostitute Awareness and Action Foundation of Edmonton, said that prostitution is a big problem for Aboriginal women. She estimates that more than half of the women who have sought help from the organization have been Aboriginal.

In fact, Quinney sought help to change her lifestyle before she was murdered.

"Many people have asked for help, but some of their big barriers in working on a plan is addictions and not having a place to stay and waiting times to get into addictions treatment," said Quinn.

She said the women have been hurt in the past in some way and this psychological trauma makes them an easier target for predators.

"Because they're very vulnerable and have been seen by society to be throw-away people, it's easier for a predator to pick off a woman who's standing on a street corner at two in the morning. I'm home

in my bed, but she's out there and she's vulnerable," said Quinn. "Also some perpetrators really hate women, so who's the most vulnerable? It's a woman standing on the street corner."

Joanne Ahenakew, vice-president of the Edmonton chapter of the Aboriginal Women's Society, has lost two aunts to racial violence. Her aunt Bernadette Ahenakew's case remains unsolved. Bernadette was a 22-year-old mother of three when she was found dead in a ditch along a rural road outside of Edmonton in 1989.

"This is an issue that is very close to my heart and my family. One thing I want to stress is that not all these women on this list are prostitutes and the media needs to stop labeling them as such. These women were beautiful and kind women. This Sisters in Spirit campaign is a form of recognition. And recognition will eventually lead to justice. This is a crisis situation," she said.



CARL CARTER

"One thing I want to stress is that not all these women on this list are prostitutes and the media needs to stop labeling them as such. These women were beautiful and kind women."

—Joanne Ahenakew

against Aboriginal people exists in this country in every institution that I've ever come into contact with, including policing. For us it's a crisis, but for the non-Native community they're saying it's just another Indian. In our community it's just another person; it's a person that we loved."

# Father

By Debora Steel  
Windspeaker Staff Writer

## SASKATOON

When people talk about Daleen Kay Bosse (Muskogean) they use words like surprised, confused, perplexed and shocked to describe their reaction to her disappearance.

When Herb Muskego spoke about Daleen, you know he's experienced all those things. Now he's just very sad and tired.

He reported his daughter missing more than two months ago and in all that time there has been no word from her or from anyone who can tell him where she is.

He's left no stone unturned in his effort to find her, working with the Saskatoon Police Service, hiring a private investigator, organizing a missing person poster campaign, talking to the media, all in an attempt to bring Daleen home to her family. In particular to her three-year-old daughter who misses her dearly.

Todd Hrabok is the owner of Saskatoon Private Investigations. He was hired by Daleen's father about a week after the 25-



## INDIGENOUS MEDIA ARTS GROUP TRAINING PROGRAM

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The Indigenous Media Arts Group (IMAG) is offering a training program designed for Aboriginal participants interested in training in media art, media literacy and video production. This training program will contribute to the professional development of Aboriginal media artists who have demonstrated a commitment to a professional and artistic career in the media arts. Includes critical analysis skills and practical applications for installation, new media performance and production. This four month program offers a training stipend for accepted applicants. Deadline August 3<sup>rd</sup>, 2004.

Funded through Canadian Heritage and the National Arts Training Contribution Program.

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### Other Dial positions:

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2. CJLK, Wollaston Lake, 91.9
3. CFDM, Flying Dust, Meadow Lake, 105.7
4. CIBN, Buffalo Narrows, 89.3
5. CFCK, Canoe Lake, 103.9
6. CILX, Ile-a-la-Croise, 92.5
7. Prince Albert, 88.1
8. Camsell Portage, 103.1
9. Deschambeault Lake, 88.9



# Father reaches out for help to find daughter

By Debora Steel  
Windspeaker Staff Writer

## SASKATOON

**Daleen Kay Bosse (Muskego),  
wife, mother, student, volunteer  
—missing person since May 18.**

When people talk about Daleen Kay Bosse (Muskego) they use words like surprised, confused, perplexed and shocked to describe their reaction to her disappearance.

When Herb Muskego speaks about Daleen, you know he's experienced all those things, but now he's just very sad and very tired.

He reported his daughter missing more than two months ago, and in all that time there has been no word from her or from anyone who can tell him where she is.

He's left no stone unturned in his effort to find her, working with the Saskatoon Police Service, hiring a private investigator, organizing a missing person's poster campaign, talking to media, all in an attempt to bring Daleen home to her family, and in particular to her three-year-old daughter who misses her desperately.

Todd Hrabok is the owner of Saskatoon Private Investigations. He was hired by Daleen's family about a week after the 25-year-

old university student went missing.

"They want to do as much, and anything, as possible to find her," Hrabok said. "If there was another angle, aside from a private investigator, I'm sure they would have taken that as well."

Hrabok told *Windspeaker* that Daleen left home between 7 p.m. and 8 p.m. on Tuesday, May 18. She was seen by friends or family acquaintances at two city nightclubs—JAX on Pacific Ave. and Champs on 22nd St. in Saskatoon's west end. There have been other sightings, but none confirmed. The last of the last was on May 21 when she was seen at the Scotiabank in the Centre on Circle and 8th St. Mall. Police are

fairly confident about that sighting as it was an employee of the bank who knew Daleen personally who made the report.

Herb has put money in Daleen's account in case she needs it.

Daleen was driving a newer white Chevy Cavalier, which was located on June 4 at 117th St. off Central Ave. Police say it had been there for awhile. Hrabok said a witness puts the car there since May 19.

A number of items from the car are missing, including the steering wheel cover, the front floor mats and a baby car seat.

"Which in my eyes has trying to clean up a crime scene all over it," said Hrabok.



There are also several hundred kilometers on the car that can't be accounted for, he explained, with the little running around Daleen did from the time she had the car's oil changed on May 17 to the time the vehicle is said to have been abandoned.

Inspector Al Stickney, public affairs executive officer with the Saskatoon Police Service, said police aren't yet assuming foul play.

"You know, the fact that she hasn't contacted anyone certainly gives us concerns, but we have nothing like a crime scene or any indication of foul play to lead us in that direction.

"There are occurrences, and I'm not categorizing this as one of them, when people leave for un-

known reasons. And when they are adults, they are capable of doing something like that," he said.

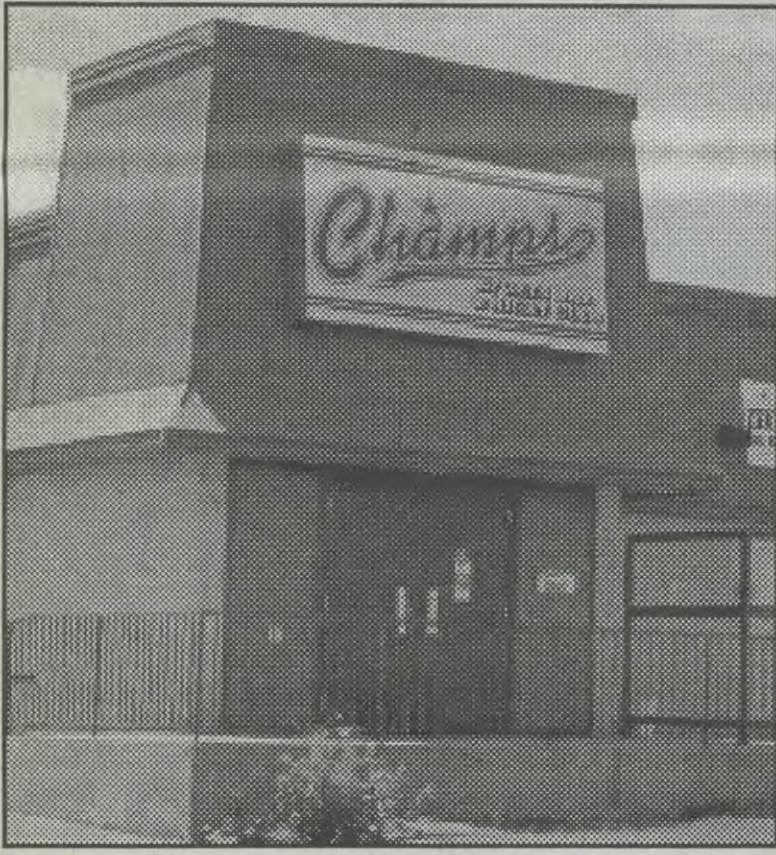
Donna Heimbecker is the general manager of the Saskatchewan Native Theatre Company. She has known Daleen since she took a 10-week program with Heimbecker's group in 1999.

"Healing journeys through the arts, it's one of the components of that project for Aboriginal youth, utilizing the arts as a means to motivate and inspire young people, to support them on their journey through life. It's an empowerment type of program, working with what society calls youth at risk, but we call them youth with potential. Daleen fit into that at that time."

Heimbecker said Daleen was in search of some cultural understanding and, like many young people, in search of identity and some community belonging.

Since she completed that program, Daleen had stayed connected to the group, volunteering when they needed her, attending their productions.

It was at a matinee less than a week before Daleen went missing that Heimbecker last saw her. (see Family page 22.)



Daleen Bosse was seen May 18 at Champs and JAX nightclubs. It was reported that she was seen at a Scotiabank on May 21.



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| 2. CJLK, Wollaston Lake, 91.9            | 11. Cluff Lake, 104.1     | 20. St. George's Hill, 92.7 |
| 3. CFDM, Flying Dust, Meadow Lake, 105.7 | 12. Southend, 96.5        | 21. Lac La Plonge, 96.5     |
| 4. CIBN, Buffalo Narrows, 89.3           | 13. Kinoosao, Cable 12    | 22. Onion Lake, 97.7        |
| 5. CFCK, Canoe Lake, 103.9               | 14. Stony Rapids, 91.9    | 23. Big River, 95.7         |
| 6. CILX, Ile-a-la-Croix, 92.5            | 15. Sandy Bay, 96.5       | 24. North Battleford, 94.7  |
| 7. Prince Albert, 88.1                   | 16. Dillon, 91.7          | 25. Janvier, Alberta, 92.5  |
| 8. Camsell Portage, 103.1                | 17. Stanley Mission, 98.5 | 26. Big Island, 92.7        |
| 9. Deschambeault Lake, 88.9              | 18. Duck Lake, 100.7      | 27. Keeseekoose, 94.7       |

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## Minimum Wage Review

Saskatchewan's minimum wage is being reviewed.

The province's minimum wage has been set at \$6.65/hr since November 1, 2002.

Saskatchewan's Minimum Wage Board is inviting interested individuals and groups to make written submissions to the Board. The deadline for submissions is September 15, 2004.

Send written submissions to:

The Minimum Wage Board  
c/o Saskatchewan Labor  
4th Floor, 1870 Albert Street  
Regina, Sask. S4P 3V7

To send e-mail submissions or for more information contact:

[spierce@lab.gov.sk.ca](mailto:spierce@lab.gov.sk.ca)

For more information call:

306-787-2391



Minimum Wage Board

## women

d, but she's out there and erable," said Quinn. "Also perpetrators really hate who's the most vulnerable woman standing on the ner."

Ahenakew, vice-president of the Edmonton chapter of the National Women's Society, has said that racism is a major factor in the violence against women. Bernadette Ahenakew's case remains unsolved. Bernadette is a 37-year-old mother of three who was found dead in a ditch on a rural road outside of Edmonton in 1989.

This is an issue that is very close to my heart and my family. I want to stress that these women on this list are not just statistics and the media stop labeling them as 'victims'. These women were beautiful women. This Sisters Campaign is a form of protest. And recognition will eventually lead to justice. This is a crisis situation," she said.

Brown said that racial violence everywhere must stop if Aboriginal women can hope to be completely safe.

She said until Aboriginal women stop dying and they can walk safely in the streets, the ongoing police investigation is not enough.

"I'm not saying that the police are racist. General racism against Aboriginal people exists in every institution. We never come into contact with them without hearing about them. For us it's not just about the non-Aboriginal people they're saying it's just about the Indian. In our community, it's a personal matter; it's a personal matter."

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# Revenue sharing bill under review

By Joan Taillon  
Windspeaker Staff Writer

TIMMINS, Ont.

The first inhabitants of the land are long overdue to receive a share of the economic benefits that stem from land development, said Gilles Bisson, New Democrat MPP for Timmins-James Bay.

The overwhelming poverty of Native communities in Northern Ontario is the reason he introduced Bill 97, the First Nations resource revenue sharing act.

First reading was June 10 and second reading was June 17. The bill has been referred to the standing committee on finance and economic affairs.

This fall, Bisson said it will travel up the James Bay coast to be introduced to a populace that does not currently know much about how Bill 97 could affect them if passed into law.

He said what prompted him to propose the bill is "the desperate situation in most of our communities." In addition, he said the on-again, off-again nature of a proposed diamond mine in Attawapiscat is "probably one of the big reasons for this bill."

Bisson acknowledged there has been "inequity in our history for years, where we have not recognized, as we have recognized with non-Aboriginal communities, the ability for First Nations to share" in revenue-generating projects such as mining and forestry.

"Far too often with mining projects—for example, like the DeBeers diamond mine up in Attawapiscat—there is no clear message coming from the provincial government as to what their responsibility to the First Nation is."

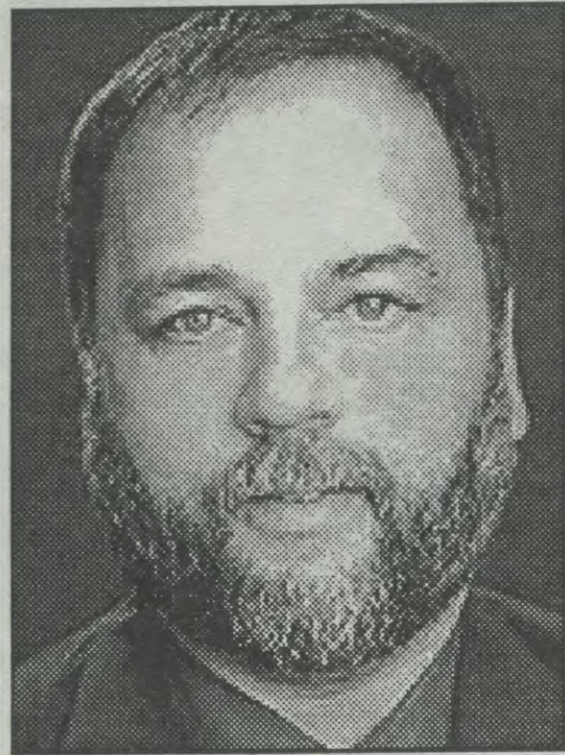
He said sometimes companies go into a community to conduct exploration and development "not knowing a heck of a lot about what that entails, and end up getting into sometimes confrontation, sometimes very long and protracted negotiations" while they try to work out what the economic participation of the affected First Nation should be.

Passage of the bill, he said, would benefit companies because it would clearly set out their responsibilities to First Nations.

He added companies already expect to pay municipal assessment costs, so they factor these into their calculations for economic development projects.

"So why shouldn't we have some sort of provision—it may not be municipal assessment-based for First Nations—but we should have the same kind of mechanism so that ... companies understand the rules as they go up and start exploring in areas that impact on First Nations."

He also pointed out that the language in Bill 97 was structured to take into consideration the unique situation of Treaty 9,



Gilles Bisson, New Democrat MPP for Timmins-James Bay.

which covers nearly all of Northern Ontario and 50 First Nations. Unlike most treaties, which are between the federal government and the First Nation, Treaty 9 is a trilateral agreement that includes the province of Ontario.

"What's happened in the past, whenever things got hot for the province, they'd throw the potato over to the federal government and vice versa. What we structured inside this bill is a treaty table ... where the Aboriginal representatives chosen by Aboriginal organizations and communities will come to the table along with representatives from government and industry in order to try to hammer out some sort of mechanism.

"In the legislation, if the mechanism can't be found, there's an arbitration process."

Bisson said that if no provision for arbitration was included, the parties, as so often has happened before, might never reach agreement. He added he "purposely" included a timeline of three years for consultation, because he learned through his discussions with Nishnawbe Aski Nation, Mushkegowuk Council, Wabun Tribal Council and others that the First Nations believe it will take some considerable time and money to discuss and decide what is best for them.

"You're going to have to give some resources to the First Nation so they're able to do the type of research and try to make a qualified decision on what it is that they want ... It's not a perfect process, but it's a hell of a lot better than what we've got now."

Bisson said he has had "a mixed response" from resource companies when he talked to them about revenue-sharing with First Nations. Forestry companies are "somewhat supportive. I wouldn't say entirely supportive. They're looking for something that clearly sets out what their responsibility is. They're saying 'As long as we don't pay for it, we'll be fine.' So they're looking at the province, for example, giving up a share of the stumpage. It is one of the issues that they've raised. But that's not for me to decide; it'll be up to the table to work out."

(see Resource page 27.)



Canadian Nuclear Safety Commission

Commission canadienne de sûreté nucléaire

Canada

## Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a two-day public hearing on an application by Ontario Power Generation Inc. for an amendment to their existing Waste Management Facility Operating Licence to authorize the construction of a proposed expansion to the storage component of the existing used fuel processing and storage facility located at the Pickering Nuclear Generating Station site in Pickering, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **September 17, 2004**, and **November 18, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by October 18, 2004. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2004-H-16, or contact:

L. Levert, Secretariat  
Canadian Nuclear Safety Commission  
280 Slater St., P.O. Box 1046  
Ottawa, Ontario K1P 5S9  
Tel.: (613) 995-0360 or 1-800-668-5284  
Fax: (613) 995-5086  
E-mail: [interventions@cncs-ccsn.gc.ca](mailto:interventions@cncs-ccsn.gc.ca)



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Canada

## Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a two-day public hearing on the application by Cameco Corporation for a licence to possess, manage and store nuclear substances associated with the past operation and decommissioning of the Beaverlodge Mining facility located in Northern Saskatchewan. Cameco Corporation has also requested that the Commission revoke the existing Uranium Mine Decommissioning Licence for the site at the time the new licence is issued. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **September 16, 2004**, and **November 17, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by October 18, 2004. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2004-H-15, or contact:

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Canada

## Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a one-day public hearing on the proposal by Atomic Energy of Canada Ltd. (AECL) for a financial guarantee for the future decommissioning of three AECL facilities, including: the Chalk River Laboratories, the MAPLE reactors, and the New Processing Facility. These facilities are all located in Chalk River, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **September 16, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by August 16, 2004. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2004-H-12, or contact:

S. Locatelli, Secretariat  
Canadian Nuclear Safety Commission  
280 Slater St., P.O. Box 1046  
Ottawa, Ontario K1P 5S9  
Tel.: (613) 995-0360 or 1-800-668-5284  
Fax: (613) 995-5086  
E-mail: [interventions@cncs-ccsn.gc.ca](mailto:interventions@cncs-ccsn.gc.ca)

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# Defini

By Paul Barnsley  
Windspeaker Staff Writer

The Supreme Court of Canada ruled that Métis people have original rights that are protected by Section 35 of Canada's Constitution in its Sept. 19, 2003 decision. The big question is "Who is Métis?"

That question is causing a friction across the country.

Paul Chartrand, a University of Saskatchewan law professor with a strong connection to the National Council (MNC) on Métis Settlement, concedes there's been an increased level of political activity since Powley.

That "political activity" has many forms. There are groups of people who identify themselves as Métis in just about every region of the Métis homeland that stretch from Northern Ontario across the Prairies and into British Columbia and the Northwest Territories. Those groups are not recognized by the MNC, the Ottawa-based national political organization that claims to be the legitimate voice of the true Métis people. And the fight about who belongs and who doesn't is often a long one.

Chartrand believes the recognition of Métis rights in Powley attracted people who just do not know how long. "I suspect that a lot of the people who are concerned about their identity are a little bit at sea," he said. "When people have been marginalized for a long time, then they begin to see opportunities, they don't necessarily know what those opportunities are."

Nations of people are allowed to define themselves, the United Nations says, but that wasn't the case during the colonial era and the root of the problems that exist today, the law professor said.

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# Defining what is Métis creates tensions

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The Supreme Court of Canada ruled that Métis people have Aboriginal rights that are protected by Section 35 of Canada's Constitution in its Sept. 19, 2003 Powley decision. The big question now is: "Who is Métis?"

That question is causing a lot of friction across the country.

Paul Chartrand, a University of Saskatchewan law professor with a strong connection to the Métis National Council (MNC) establishment, concedes there's been "an increased level of political activity since Powley."

That "political activity" has taken many forms. There are groups of people who identify themselves as Métis in just about every region of the Métis homeland that stretches from Northern Ontario across the Prairies and into British Columbia and the Northwest Territories. But those groups are not recognized by the MNC, the Ottawa-based national political organization that claims to be the legitimate voice of the true Métis people. And the fight about who belongs and who doesn't is often a bitter one.

Chartrand believes the recognition of Métis rights in Powley has attracted people who just don't belong. "I suspect that a lot of the people who are concerned about Métis identity are a little bit at sea," he said. "When people have been marginalized for a long time and then they begin to see opportunities, they don't necessarily know what those opportunities are."

Nations of people are allowed to define themselves, the United Nations says, but that wasn't the case during the colonial era and that's the root of the problems that exist today, the law professor said.

"The question of identity is complicated by many facts flowing from the government of Canada's Aboriginal policy," Chartrand said. "The Indian Act was unilaterally enacted without any regard to the Indigenous peoples' sense of self-identity. Similarly, the government of Canada took it upon itself to define Métis. That can be seen as a problem or a challenge."

The MNC has developed its definition of who is Métis and the definition was expanded upon in Powley. The MNC's critics say its definition is exclusionary. Chartrand said that's the way it has to be.

"The Indian Act brings in folks and hives off folks as any membership code must do. Any definition of a human group is exclusionary. There's no way in God's green earth you can include everybody and still have a category," he said.

Many of the non-MNC groups have one simple criteria for determining membership. If you're of mixed blood, you're in. Chartrand attacked that approach.

"Only the racist would say that identity is biologically determined, like salmon or greyhounds," he said.

He called the idea that all mixed blood people are Métis "a senseless and irrational proposition."

Living a distinct Métis culture and having the acceptance of an historic Métis community are the main things that define Métis identity, he added.

In several regions, grassroots groups have become more bold in attempting to unseat or displace the MNC recognized authorities since Powley, saying the leaders and their appointees are consuming the vast majority of the financial resources and leaving the regular Métis people with next to nothing.

A development in Ontario seemed to be a good news story for Métis people. Métis Nation of Ontario (MNO) President Tony Belcourt announced that his organi-

zation had worked out a deal with the provincial government to protect Métis hunting and fishing rights. But in a press release, Michael McGuire, president of the non-MNC Ontario Métis Aboriginal Association, (OMAA) claimed he represents 97 per cent of Ontario's Métis. He accused the MNO of becoming "an arm of the (provincial) Ministry of Natural Resources."

During a phone interview, he was asked to back up his claims.

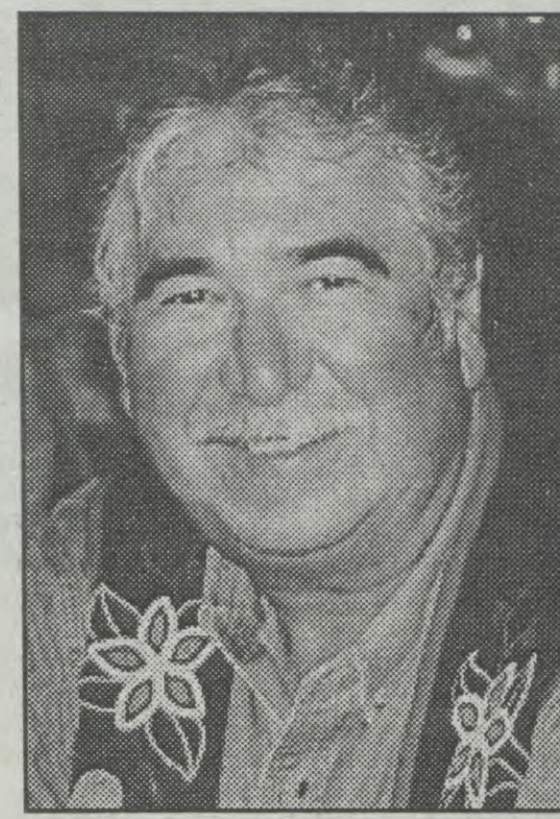
"We've got about 25,000 members that are signed up today. What they're saying with the other ones is they figure there's only about 1,200 with the MNC organization in Ontario," he said.

OMAA's definition is unique even among Métis groups.

"You have to admit that you're Métis, you have to have Aboriginal blood and you have to be accepted by the community. Plus, the Métis are a tribe of people in Ontario where the MNC does not recognize their members as tribal. We're the Woodland Métis tribe. That's what we are. We have asked our medicine men and other people to verify this and they all came back and said this is true," he said. "The Métis people and Inuit come under the red race of people. So therefore we never sold anything like other people in different parts of the country."

McGuire said his people live an Aboriginal lifestyle that is very close to a traditional First Nation lifestyle. He said the concept of biology does not enter into OMAA's definition.

"I know [MNC President] Clem Chartier and Paul Chartrand and all them. They can't seem to grasp the idea that we're Métis Indians. In Ontario we're Métis Indians. If they want to be Métis from Manitoba west, that's entirely up to them. We're a Métis First Nation. We are a tribe of people and we're just the same



Tony Belcourt

as the Crees, the Blackfoot, the Cheyenne, the Iroquois and everybody else because we come under that red race of people."

But aren't Métis the products of intermarriage between Indigenous people and European colonizers, he was asked.

"No. We're 100 per cent Métis and if you choose to walk on that other path then that's the path you choose," McGuire replied.

He criticized Belcourt for making a deal on behalf of Ontario's Métis without including his group.

"I don't think they're recognizing him. They're trying to water down the Métis rights. They're trying to give Tony Belcourt a cheap suit of clothes and saying 'We have solved the Métis problem in Ontario.' That smaller organization cannot speak on behalf of all the Aboriginal Métis people in Ontario. No way," he said.

Belcourt told *Windspeaker* the deal is a huge step forward in Métis relations with Canadian governments.

"The Ministry of Natural Resources has agreed to recognize and respect Métis Nation of Ontario harvester's certificates as identifying a valid Métis rights holder. The people who hold these harvester's certificates will no longer be subject to seizures of their equipment

or meat, subject to investigations or charges under normal circumstance, provided they are following the MNO harvesting policy and abiding by our policy concerning respecting posted private property, safety and conservation," he said.

He said he expected that OMAA would complain. "Now others are going to say, 'But the MNO doesn't represent all the Métis people and there's far more than that.' Well, we only represent the people who have come forward and self-identified as Métis and can satisfy the Métis Nation registrar that they have all the documentation to prove their genealogy and their ancestry from an historic Métis community from anywhere in the homeland, whether it's Ontario right on through to B.C.," he said.

Belcourt was asked to comment on OMAA's claim that it represents 97 per cent of the province's Métis. He lashed out at the rival organization, saying OMAA's numbers are high because its membership criteria is easy to satisfy.

"You don't have to prove a thing or you can be somebody just visiting Canada walking through a shopping mall and you can buy one of these cards," he said. "It's as simple as that."

He said the OMAA subscribes to the idea that everyone's a Métis if they want to be.

"I think it comes down to whether people believe what you're saying is valid or not. And all I can say is, as far as the Métis Nation of Ontario is concerned, the government of Ontario believes that our registry system is valid. It's legitimate. They've agreed and the fact of the matter is our registry system makes good sense and it's consistent with the kind of criteria that's used for the identification of peoples around the world: Number 1, self-identification, and Number 2, community acceptance," he said.

(see Battle brewing page 20.)

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# Grassroots network prepared to fight 'collaborators'

By Paul Barnsley  
Windspeaker Staff Writer

VICTORIA

A grassroots protest movement is building across the country, says Taiiake Alfred, a Mohawk man who is a professor of Indigenous governance at the University of Victoria. Alfred told *Windspeaker* an organized network is forming and will soon make its presence known.

He said there is growing unrest with the approach taken by elected First Nation leaders. The people are seeing their leaders buy into the assumption that things must be done Canada's way.

"And the unchallenged legitimacy of all of these people who are collaborating with that assumption is the first thing that we need to attack. So I foresee a movement or an organization starting up soon to represent the true perspective of the people and to make sure that everyone understands that all of the collaborators are people who are collaborating and not representing," he said.

Alfred said grassroots people tell him they feel that the direction Assembly of First Nations National Chief Phil Fontaine is taking—working on joint agendas with the Department of Indian Affairs and building partnerships with the federal government—is out of touch with traditional values and will not lead to true Indigenous self-government.

*"The band councils are extensions of Canadian authority and law. So how can a band council claim to represent something that is inherently Indigenous when that thing comes from a place and people that pre-existed the Canadian authority?"*

—Taiiake Alfred

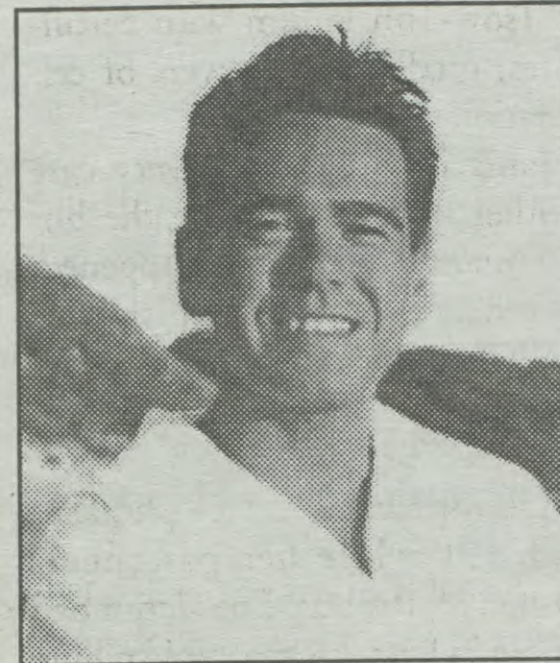
"He's promoting a vision where we would be people who are taking advantage of that system to gain some economic benefit for ourselves, to in effect put ourselves in the lower to mid-range of this economic and political pyramid," Alfred said. "I think any concept of Indigenous values and ethics would lead you to conclude that we have to not only stop participating in that, but act against it to prevent the exploitation of the land and the exploitation of people. Not to become a part of it and be happy with the small role that we have and the material satisfaction of our own basic interests as individuals that comes from participating."

Alfred said networks of grassroots youth and Elders in Northern Alberta and British Columbia, as well as other places across the country, are talking about recent developments in First Nation politics and coming to the conclusion that the elite is flourishing while the people suffer. The displeasure of grassroots people with their lead-

ers is not new, but it is becoming more pronounced, he said.

"I think it's been brewing for a long time. Now that the youth are educated and aware and confident enough to take a stand against it, it's only a matter of time," he said. "Everybody knows it's been the last 50 or 60 years since our people have been deculturated, taken away from their own ethics and assimilated into Canadian ethics or lack thereof. Now you get into this situation where everyone knows there's a problem, but no one had the capacity to do anything about it. But now with the level of education, or simply the level of frustration and anger, access to other resources outside the reserve, communications, it's only a matter of time before there's a movement against the corruption."

The people are pushing for a return to traditional governance methods, he added, because they believe that the Indian Act system is not designed to achieve true self-determination.



"[Traditional governance] doesn't work on that level of mass organization, but that's not to say that form of democracy's wrong. It's to say that society's organized in a way that's unhealthy. Mass democracy is an instrument of capitalism, of the dominance of the capitalists over the people. It's inherently tied to the kind of economic and political controls that the elites have over the rest of the population," he said.

The fact that Canada tolerates a situation where some First Nation leaders are earning more than the prime minister while their people live in Third World conditions is a telling sign, he said, because it shows that Canada is willing to pay a lot to those who co-operate.

"We still have legal ownership of those lands and they still need to find ways to have some people in our communities co-operate with them for the exploitation of those lands. And for the last 500 years, they've always managed to find people who will co-operate and give them the legitimacy they need," he said. "There's a reason why the Canadian government spends however much money it does every year on Indian Affairs and especially on the payment to elite Indians, the lawyers, consultants and the politicians who run the communities. They have to spend a lot of money keeping those people happy and satisfied with the colonial regime or else they might start to act against it and the interest of the Canadian state."

Many band council supporters say that traditional governance simply can't work in the modern setting. Alfred says that no excuse for giving in to the Indian Act system or the Canadian system.

(see Leaders page 22.)

# Men j

By Goody Niosi  
Windspeaker Contributor

NANAIMO,

The 18 people in the bus pulled into a Nanaimo parking in the early evening of June 1 not the kind of people you v expect to rush to a stranger's n and save his life.

They were clients of the T Tun le lum treatment cent Nanoose and they were on way to a meeting of Alcol Anonymous.

On July 6 the three men performed expert first aid of victim of a stabbing were hor

# Siksika

(Continued from page 8.)

"I'd like people to see there's a better way," said S Meguinis. "Instead of sitting and saying, 'We had this suicides this year. I wonder Rather than just saying 'I der why,' they'll say 'Well, n we need to bring in some chologists.' No. You need



Northwest Territory Métis Nation  
Negotiations Secretariat

## Invitation to be enumerated in the land, resources, and government agreement

The Northwest Territories Métis Nation Negotiations Secretariat is currently negotiating a lands and resources contract with the federal and territorial governments. This process is historic and unprecedented in Canada, and provides a range of benefits to Métis including land and resources, harvesting, economic measures and self-government. An integral part of the process includes enumerating (counting) all of the eligible indigenous Métis beneficiaries to the final agreement. So this is your invitation to be counted as a beneficiary!

**The Métis Nation defines "Indigenous Métis" as a person who meets the following criteria:**

- You or one of your ancestors resided in or around the communities of Fort Smith, Fort Resolution or Hay River on or before December 31, 1921 and used and occupied the traditional territory of the NWTMN
- You are not registered as an Indian under the Indian Act
- You are of mixed aboriginal and non-aboriginal descent or of Chipewyan, Slavey, or Cree descent

**A "Designated Community" means one or all of:**

- Fort Smith and area
- Hay River and area
- Fort Resolution and area

**REGISTER NOW!**

If you would like to be enumerated or if you have any questions on the eligibility criteria, please contact the Enumeration Project Manager at the address below:

Leah Desjarlais  
Enumeration Project Manager  
NWTMN Negotiations Secretariat  
Box 129, Fort Smith, NT X0E 0P0  
Phone: 867-872-4044  
Toll-free: 1-877-345-7075  
Fax: 867-872-2404  
enumeration.nwtmn@auroranet.ca

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Energy Limited**

**PUBLIC NOTICE**

Joslyn Project  
Proposed Terms of Reference  
Environmental Impact Assessment  
Public Disclosure Document

Deer Creek Energy Limited (DCEL) is proposing to expand production of the Joslyn Oil Sands Project to include its SAGD Phase III and Mine Phase I and Mine Phase II. The SAGD Phase III expansion will comprise upwards of 40,000 barrels per day commercial development which is expected to produce for more than 30 years. Mine Phase I and Mine Phase II involve the development of an initial mine pit proposed to be located on the northeast side of the Joslyn Oil Sands Project over a six year development period. Each phase is expected to expand production by 50,000 barrels of bitumen per day, with Mine Phase I start up and full production expected to commence in 2011. The Joslyn Oil Sands Project is located on parts of Oil Sands Lease 24 and Permit 70 and is located in the Regional Municipality of Wood Buffalo, approximately 60 km north of Fort McMurray, in Townships 94, 95 and 96, Ranges 11, 12 and 13 all west of the 4th Meridian.

The Director, responsible for Environmental Assessment (the "Director"), has directed that an Environmental Impact Assessment Report be prepared for SAGD Phase III and Mine Phase I and Mine Phase II. Deer Creek Energy has prepared a proposed Terms of Reference and a Public Disclosure Document for this Environmental Impact Assessment, and through this public notice, invites the public to review these documents. Any comments filed concerning the proposed Terms of Reference will be accessible to the public.

Copies of the proposed Terms of Reference and the Public Disclosure Document can be viewed at the following locations:

- Fort McMurray Public Library, 9907 Franklin Avenue, Fort McMurray, Alberta
- Alberta Environment's Register of Environmental Assessment, 111, Twin Atria Bldg. 4999 - 98 Avenue, Edmonton, Attention: Patti Humphrey
- Oil Sands Discovery Centre, 515 Mackenzie Blvd., Fort McMurray, AB
- Fort McKay First Nations Band Office, Fort MacKay, AB
- DCEL's website (under the stakeholders tab, consultation and regulatory affairs)

Further information or copies of the proposed Terms of Reference and the Public Disclosure Document can be obtained from:

**Deer Creek Energy Limited, Bow Valley Square 2,  
Suite 2600, 205 - 5th Avenue S.W., Calgary, AB T2P 2V7  
Tel: 403-264-3777 • Fax: 403-264-3700 • Toll Free: 888-264-3777  
E-mail: deerck@deerckenergy.com • Website: www.deerckenergy.com**

Individuals wishing to provide written comments on the proposed Terms of Reference should submit them by August 20, 2004 to:

**Director, Environmental Assessment, Northern Region, Alberta Environment  
111, Twin Atria Bldg., 4999 - 98 Avenue, Edmonton, Alberta, T6B 2X3,  
Fax: (780) 427-9102, E-mail: environmental.assessment@gov.ab.ca**

Persons e-mailing comments must also forward original signed copies to the above address. The EIA report prepared pursuant to these Terms of Reference will be reviewed as a cooperative assessment under the *Canada-Alberta Agreement for Environmental Assessment Cooperation*. Alberta will be the Lead Party for the cooperative assessment.



## Daleen Kay

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# Men jump into action to save a life

By Goody Niosi  
Windspeaker Contributor

NANAIMO, B.C.

The 18 people in the bus that pulled into a Nanaimo parking lot in the early evening of June 13 were not the kind of people you would expect to rush to a stranger's rescue and save his life.

They were clients of the Tsow-Tun le lum treatment centre in Nanoose and they were on their way to a meeting of Alcoholics Anonymous.

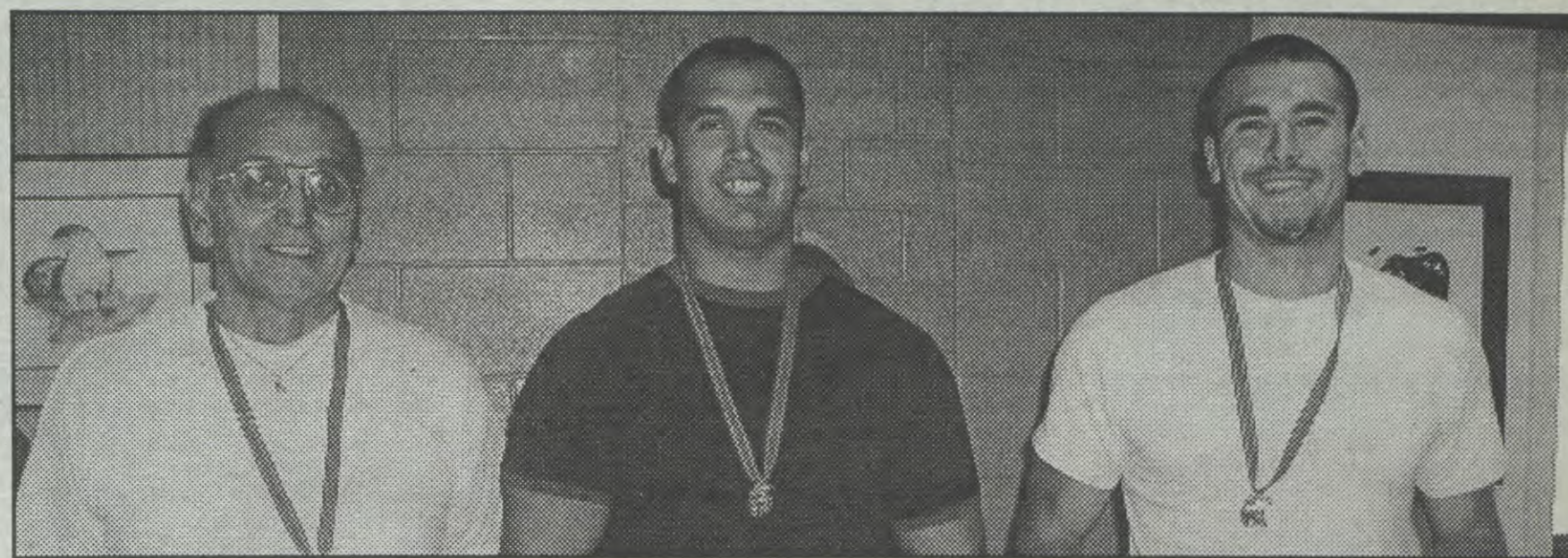
On July 6 the three men who performed expert first aid on the victim of a stabbing were honored

at Tsow-Tun le lum with certificates, medals and prayers of celebration.

Janis Libby, the recovery care worker who was driving the bus that night recalled what happened.

"I heard somebody on the bus say, 'That guy looks like he's pretty beat up,' and then I heard somebody say, 'He's bleeding.'"

Libby grabbed her cell phone to call 911 while her passengers rushed off the bus. The victim had a hole in his neck that was spilling blood. Libby started dialing the phone and when she looked up Tony Bob, Jon Thomas and Miles James had the man lying on the ground. One of them had grabbed



GOODY NIOSI

Tony Bob, Miles James and Jon Thomas receive medals and certificates for their efforts in saving the life of a stabbing victim.

the first aid kit. One man was applying pressure to the victim's neck while the others kept him still and

calm. "I was blown away by how calm and composed they were and by

how under control the situation was," Libby said. (see local heroes page 20.)

## Siksika says it's on the way to improved care

(Continued from page 8.)

"I'd like people to see that there's a better way," said Shirley Meguinis. "Instead of sitting back and saying, 'We had this many suicides this year. I wonder why?' Rather than just saying 'I wonder why,' they'll say 'Well, maybe we need to bring in some psychologists.' No. You need a lot

more than psychologists. You need to look at where you guys are going wrong. What are you failing at? They need to educate themselves instead of walking in there with like a Grade 3 level education and knowing nothing about their portfolios. I wonder how many actual councillors who hold the health portfolio, which

is the biggest portfolio, know a darn thing about health? They should be versed in the Canada Health Act, patient rights, the scopes of practice. They should be right into the health system and know what's going on right from medical transportation on. They should be following all those things. That goes for all the

councillors and the chief overseeing them. They should be knowing their portfolios inside and out and being accountable. That's where accountability comes in."

E-mail requests for comment sent to a half-dozen Health Canada officials did not get a response.

Tyler White, health director at the Siksika clinic, was e-mailed a copy of Dr. Lavallee's statements.

"I was a little surprised to see some of the comments from the physician," he said. "I've been the health director here in Siksika for the better part of five years—September it'll be five years—and certainly we've gone through a lot of transition here at Siksika and for the most part things are stabilized. But unfortunately you do have the other side of the coin involving FNIHB and the issues and limitations that they put forward to First Nations, which do affect health care and do have a direct impact on the things we can and cannot do out here on the reserve. And that's common within Treaty 7 and throughout Canada."

He agreed that change is needed in the way health care is provided on reserve.

"The state of health care is not good. Health care conditions on First Nation reserves are deplorable. The statistics don't lie. Diabetes, HIV, infant mortality, life expectancy, you can go on and on about the statistics and we lead in all categories. These are the facts," he said. "And what is the government doing about it? Not very much. I get really offended when I hear about the government putting in 'X' amount of dollars for, say, diabetes. Say they put in \$20 million for diabetes for First Nations and when it gets right down to the reserve, basically what it means for our community is a pencil, a poster, a cup. That's basically all it means. There's no significant dollars to really roll out any programs or prevention services that are needed."

White said the quality of care that can be provided at his clinic has been compromised by FNIHB policy decisions and funding cuts.

"Right now we're dealing with the tail end of the [diabetes treat-

ment] process where we're amputating. We're not dealing with the prevention issues we should be focusing on," he said.

He admitted there was a need for radical reform of the practices at his clinic at one time in the recent past.

"I do see [Dr. Lavallee's] point. As far as when I came into the situation it was very much a dysfunctional set up because in health centres you had band staff and you had FNIHB staff. And obviously Medical Services Branch have their own mandates and they're going to roll that out regardless. Of course, the tribe has its own direction so there's obviously conflict there," he said. "We're now in the process of transition, of having all staff under the band. Now we're thinking of establishing our own medical director for the tribe. That is Dr. Lindsay Crowshoe, a very well-known and respected physician here with ties with the University of Calgary. So we are very much on our way here."

He said there is a reason why nurses do more at his clinic than they would be allowed to do in others.

"There's a history to this. We had a hospital, Blackfoot Hospital, and as part of the agreement of shutting down that hospital, the government and our leadership of the day agreed that once it was shut down, Siksika would receive treatment nurses," he said. "So that's how this whole thing got started with treatment nurses on our reserve. But there is a healthy respect right now between the nurses and the doctors. There is an understanding there. For the most part, I think it's a matter of respect between the professions. We don't treat our nurses like handmaidens. Certainly nurses have evolved to the point of being respected professionals, even though they are not at the same level as a physician. Nonetheless, they are very qualified, more so as far as working with the community. We have some of our nurses here that are from the community and obviously have a much more in-depth knowledge of what the community needs and can relate to the community a lot better."

### MISSING...



### Daleen Kay Bosse (Muskego)

The family would like Daleen to know that they are very concerned of her well-being and would like her to return safely.

**THIS \$5,000 REWARD WILL BE AWARDED TO THE PERSON OR PERSONS INSTRUMENTAL IN LOCATING DALEEN\***

If you have any information please call:

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Delores: 1-888-217-8625, Ext. 226

Todd, Private Investigator: 306-975-0999 or 1-866-372-7574

**ALL CALLS WILL BE KEPT STRICTLY CONFIDENTIAL**

\* The payment of this reward shall be determined solely at the discretion of the Onion Lake First Nation

### \$5,000 REWARD

Is being offered regarding information leading to the location of:

**DALEEN KAY BOSSE (MUSKEGO)**

#### MISSING SINCE:

Tuesday, May 18/04

#### LAST SEEN:

Friday, May 21, 2004 at the Scotia Bank in the Circle Centre on 8<sup>th</sup> St. Mall, Saskatoon

She was driving a 4-door White Chevy Cavalier - the vehicle has since been located

#### DESCRIPTION:

Black shoulder length hair  
Height: 5'5"  
Weight: Approx. 170 lbs.  
Wears glasses

#### ETHNICITY:

Member of the Onion Lake First Nation in Saskatchewan



## Operators'

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## NOTICE

Project of Reference Act Assessment re Document

Joslyn Oil Sands Project AGD Phase III expansion ent which is expected to development of an initial ds Project over a six year 00 barrels of bitumen per e in 2011. The Joslyn Oil is located in the Regional in Townships 94, 95 and

as directed that an Envi- d Mine Phase I and Mine e and a Public Disclosure public notice, invites the osed Terms of Reference

document can be viewed at

berta n Atria Bldg.

y affairs) e Public Disclosure

264-3777 eercreekenergy.com

Reference should submit

Alberta Environment erta, T6B 2X3, @gov.ab.ca

dress. The EIA report prepared der the Canada-Alberta Agree- cooperative assessment.



[ windspeaker confidential ]

There are some changes in store for Greg Taylor, a national news correspondent with APTN. In September he will be moving from the television network's Winnipeg bureau to Ottawa, where he will be covering political activities in the nation's capital. Taylor's work on the four-part documentary, *Who is Métis*, was recognized recently with an award from the Canadian Ethnic Journalists' and Writers' Club.

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

**Greg Taylor:** A sense of humor. Somebody who can take a joke and give a joke and that kind of thing.

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

**G.T.:** I'm pretty easy going, but I do have a problem with traffic. Traffic gridlock in the city drives me absolutely insane.

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

**G.T.:** Not to say that I live for my work, but probably when I'm out shooting a very visual story with a lot of action, a lot of happy people. An example, probably doing video shoots out at Back to Batoche last

summer was just incredible. That kind of thing. Catching exciting moments. Just this past weekend I was at the Métis Nation of Ontario's annual assembly when they announced their hunting deal. And just being there and capturing the emotions with people so happy, so excited about something, it really gets me to realize why I do this work.

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

**G.T.:** Quiet.

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

**G.T.:** There are so many people ... but in my mindset right now, maybe it's because I just spent a week listening about him and his

Greg Taylor



life, is probably Steve Powley, described by many people as just this great guy, and an ordinary guy. Wasn't that political or anything, but he just took this stand for his people and his family by going out and doing something as simple as shooting a moose. But living with the consequences and just not giving up and fighting for it, because he kind of realized what was at stake here for the Métis. I got the very fortunate opportunity to meet him and shake his hand last year. And just so humble and, like you'd try to thank him and, 'Oh, it was nothing. It was nothing.' But he was such a great example of how one person can make such a huge difference for his people.

**W.S.:** What is the most difficult thing you've ever had to do? (see *Windspeaker* page 23.)

NECHI TRAINING, RESEARCH AND HEALTH PROMOTIONS INSTITUTE

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**Employment date:** Negotiable

Please submit (mail, fax, or e-mail) résumés to:  
Ruth Morin, Chief Executive Officer

All aboard!  
Industry

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

What do Graham Green, Waneek Horn-Miller, Tru Crew and the Railway Association of Canada have in common?

They're all involved in Industry in the Classroom, the national Aboriginal Achievement Foundation's (NAAF) new program to educate Aboriginal youth about career options available to them.

Industry in the Classroom is a self-contained, two-and-a-half-hour curriculum designed to help students know about industry careers in an entertaining, interactive and informative way. The curriculum is designed in consultation with Aboriginal youth with teachers, who share their ideas on what they want to see in the program.

Eleven industries have been identified as offering the greatest opportunities—mining, biotechnology, the trades, health, transportation, banking and finance, energy, information technology, forestry, manufacturing and railway—and all 11 will be featured in the new program.

The first industry to holler 'All aboard' was the Railway Association of Canada, an organization that represents 95 per cent of the Canadian railway industry. As a result of its work with NAAF, the Railway in the Classroom, a

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**Deadline for nominations is September 10, 2004**

Nomination forms available at [www.naaf.ca](http://www.naaf.ca) or call 1-800-329-9780

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The Syncrude Project is a joint venture operated by Syncrude Imperial Oil Resources, Mocal Energy Limited, Murphy Oil



*All aboard!*

# Industry invites Aboriginal participation

By Cheryl Petten  
Windspeaker Staff Writer

**TORONTO**

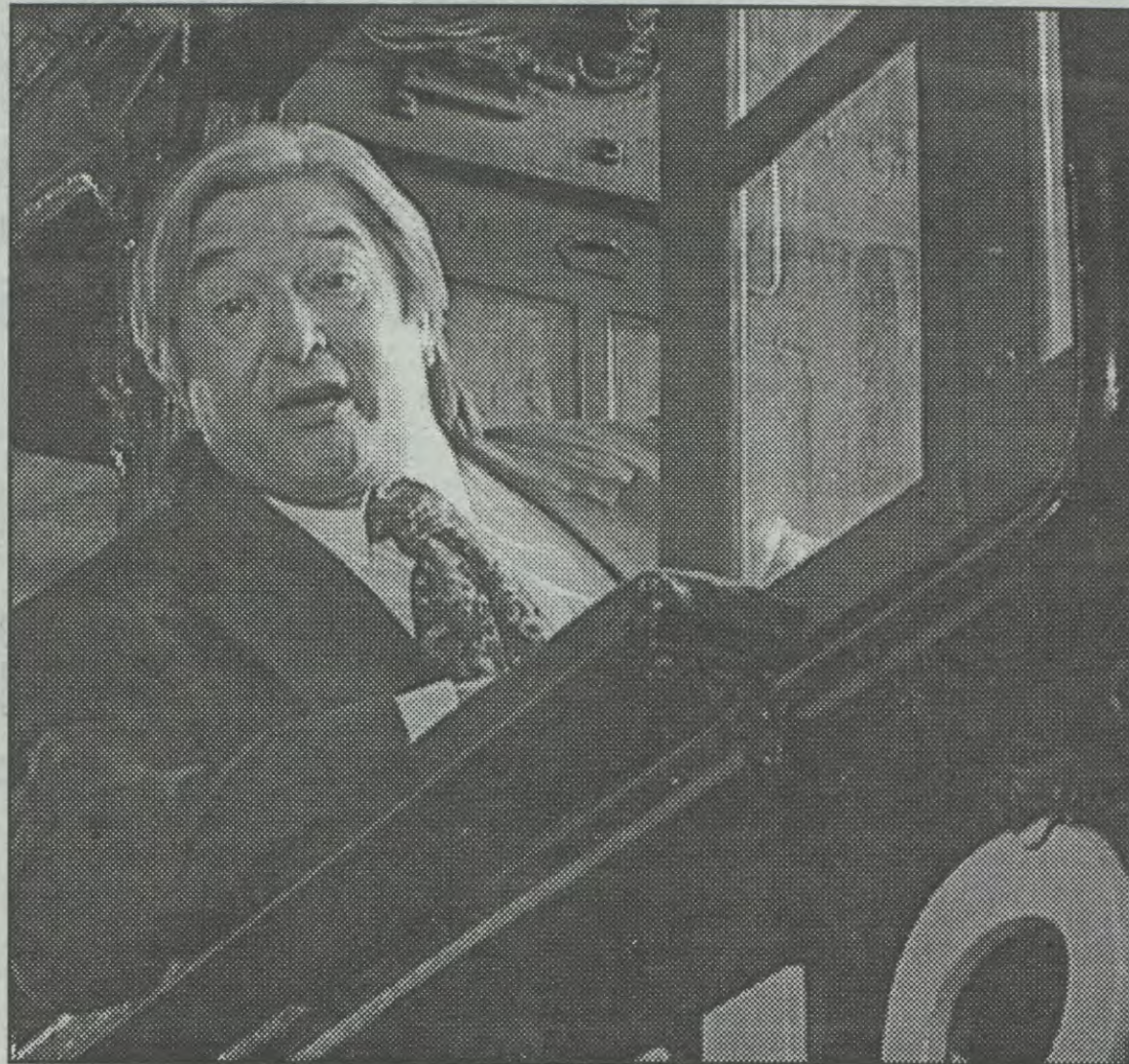
What do Graham Greene, Waneek Horn-Miller, Tru Rez Crew and the Railway Association of Canada have in common?

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Industry in the Classroom is a self-contained, two-and-a-half-hour curriculum designed to let students know about industry careers in an entertaining, interactive and informative way. The curriculum is designed in consultation with Aboriginal youth and with teachers, who share their ideas on what they want to see in the program.

Eleven industries have been identified as offering the greatest opportunities—mining, biotechnology, the trades, health, transportation, banking and finance, energy, information technology, forestry, manufacturing and the railway—and all 11 will be featured in the new program.

The first industry to holler 'All aboard' was the Railway Association of Canada, an organization that represents 95 per cent of the Canadian railway industry. The result of its work with NAAF is Railway in the Classroom, a pi-



Graham Greene lends his talents to a project that will bring information about the railway industry to Aboriginal students.

lot project launched in April that travelled to 20 different schools across the country.

The Railway in the Classroom curriculum includes a video hosted by Graham Greene and featuring interviews with Aboriginal people employed in the rail industry talking about their jobs. The video also features the music of Aboriginal rappers Tru Rez Crew, who wrote a song specifically for the video.

Olympic athlete Waneek Horn-Miller and Ben Levesque, a retired railway employee with more than 40 years in the business and an inductee in the Canadian Railway

Hall of Fame, are also part of the Railway in the Classroom package. They travel to participating schools to act as facilitators for the program. Everything needed to run the program in the classroom is provided by NAAF at no cost to the school.

Industry in the Classroom is part of Taking Pulse, the NAAF's strategy for improving the educational outcome for Aboriginal youth, tackling both the staggering drop-out rate of Aboriginal high school students and the under-employment of Aboriginal people across the county.

"The nucleus of Industry in

the Classroom is the linkage between Aboriginal youth and the opportunities available in industry in Canada," explained Wendy Johnson, director of Taking Pulse. "We have the highest youth population in Canada with Aboriginal students. If you marry that with what's happening in industry, with the huge number of retirees as a result of the baby boom generation, there's a supply and demand situation that we have. So industries in Canada are facing a shortage of skilled labor, and we have the largest population. So we married the two. And that's Industry in the Classroom."

While the classroom curriculum has been the main focus of the Railway in the Classroom pilot project, the plan is to expand the reach of Industry in the Classroom beyond the classroom. The foundation is hoping to air the video portion of the railway curriculum on APTN to reach an even wider audience. And an e-learning component is also in the works.

Now that the pilot has proven successful, work will begin to bring Railway in the Classroom to even more schools in the coming school year, and to put together curriculum for the other 10 industries. The next three industry segments to be developed will be health, transportation and energy, Johnson said.

"At the end of five years we should have all 11 segments developed and they should be running simultaneously in schools."

Johnson is working with the industries involved in the program to try to set up summer programs and internships, allowing students to get a first-hand look at what working in the industry is all about.

The timing of the Railway in the Classroom project was perfect for the Railway Association, which this coming September will begin offering training for railway occupations at five colleges across the country—The British Columbia Institute of Technology in Vancouver, the Southern Alberta Institute of Technology in Calgary, Sault College of Applied Arts and Technology in Sault Ste. Marie, Ont., George Brown College in Toronto and Gérald-Godin College in Montreal.

"It fits in very nicely," said Robert Taylor, executive director of policy and economic analysis with the Railway Association of Canada. "We're offering training in four rail occupations—conductor, signals and communications maintainer, rail traffic controller and locomotive engineer. And we face the same demographics of many other mature industries in Canada. Our retirement rates are expected to increase fairly significantly over the next 10 to 15 years. So we have needs. That's why we've set up these programs now and we'd like to get the best and the brightest kids into some of these programs."



Wendy Johnson

As a further incentive to get people enrolled in the programs, the association also plans to start a scholarship program, Taylor said.

What Railway in the Classroom has allowed the association to do is to reach out to Aboriginal youth across the country and speak to them in a way that they will listen.

Part of the challenge the railway industry faces in trying to attract young people is overcoming the image people have of the industry, Taylor said.

"I think there's a certain lack of information in terms of the modern railway in Canada. People really don't realize we're quite as modern as we are ... they think bulk, they think grain and coal. But intermodal (using more than one mode of transport to ship an item) is by far our biggest business line now. And that's all consumer-driven stuff."

The Railway in the Classroom video helps to present a more up-to-date image of the industry, Taylor explained.


"We interview people, Aboriginal people, in the video. And they talk, they really stress the exciting, modern nature of their job, how much they use computers ... the entire video has kind of got that theme. So there's a lot of images of new locomotives, new intermodal yards, the rail traffic control centres, which are all screens, just like air traffic control," he said.

"Also, we kind of stress some of our environmental benefits, which are, we think, going to be a big benefit to rail in the future."

While the feedback from students who have been involved in Railway in the Classroom has been positive, Taylor feels the real test of the program's success will come in September, when the new railway-specific programs come online at the participating colleges.

"I think we've had success so far, but I would really like to get some of these students into some of these programs. That will be the real test."

Any schools wanting to bring Industry in the Classroom into their classrooms can contact Wendy Johnson at [wjohnson@naaf.ca](mailto:wjohnson@naaf.ca). For more information about the new railway college programs being offered this fall, visit the Canadian Railway Association Web site at [www.railcan.ca](http://www.railcan.ca).




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Donna Cona

STAR CHOICE

Canada



# [ employment equity ] Science is a natural fit

By Earl McKenzie  
Windspeaker Contributor

VEGREVILLE, Alta.

Stacey Lambert joined Alberta Research Council's BioProducts business unit in August 2003, immediately after graduating from the Northern Alberta Institute of Technology's (NAIT) Biological Sciences Technology program.

"I wanted to take a shorter science program that wasn't four years, and that one kind of sparked my interest the most," she said.

Lambert wanted to take a program that could get her out into the working world doing what she likes in the shortest time possible.

"It's not like you need to go to school for four years to work at what you are doing. I only went to school for two years and I'm doing what I want to do."

She said people need to understand that further education doesn't have to mean a long haul at school.

"If you just put in the extra two years, it's worth it. If I wasn't doing this I wouldn't be doing what I want to do. I'd probably still be working at Second Cup or something like that."

Under research scientist Dr. Xiujie (Susie) Li, Lambert is working on developing environmentally safe and effective biological herbicides at the research council's Vegreville site. Two different biological agents are being tested; one is a fungal protein and the other a microbial product. They are being tested for their effectiveness in combating chick-



Stacey Lambert

weed, dandelion and sow thistle infestations.

"We are very excited that these natural agents can provide an effective alternative to chemical herbicides," said Lambert.

Thanks to her NAIT training, Lambert is taking on additional tasks associated with the project.

"I am responsible for conducting ongoing laboratory experiments, such as microbial work, bioassays and biochemical analysis," she said. "I perform work in the greenhouse, such as seeding, maintaining and harvesting the research plants." The project is showing significant progress, so much so that Dr. Li is now seeking partners to move the research into the commercialization phase.

Lambert came to the research council as a temporary employee, but soon after her arrival she renewed her acquaintance with Lisa King, the research council's Aboriginal development officer, and a member of the Athabasca Chipewyan First Nation.

King suggested Lambert apply for a BEAHR internship. (see Confidence page 22.)

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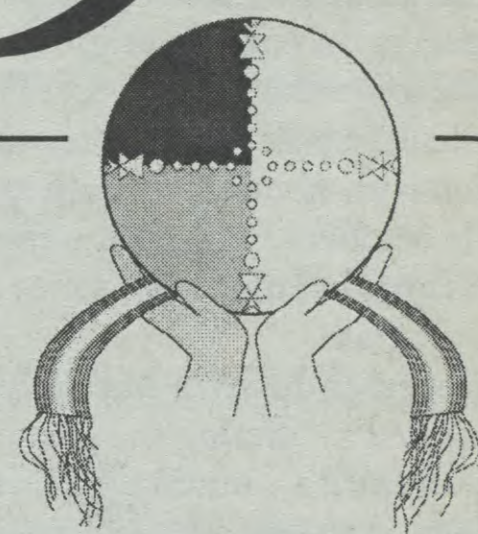
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Saskatoon, Saskatchewan  
Canada, S7N 0W8  
Phone (306) 655-2245  
Fax (306) 655-2444  
E-mail: [jobs@saskatoonhealthregion.ca](mailto:jobs@saskatoonhealthregion.ca)

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[www.saskatoonhealthregion.ca](http://www.saskatoonhealthregion.ca)

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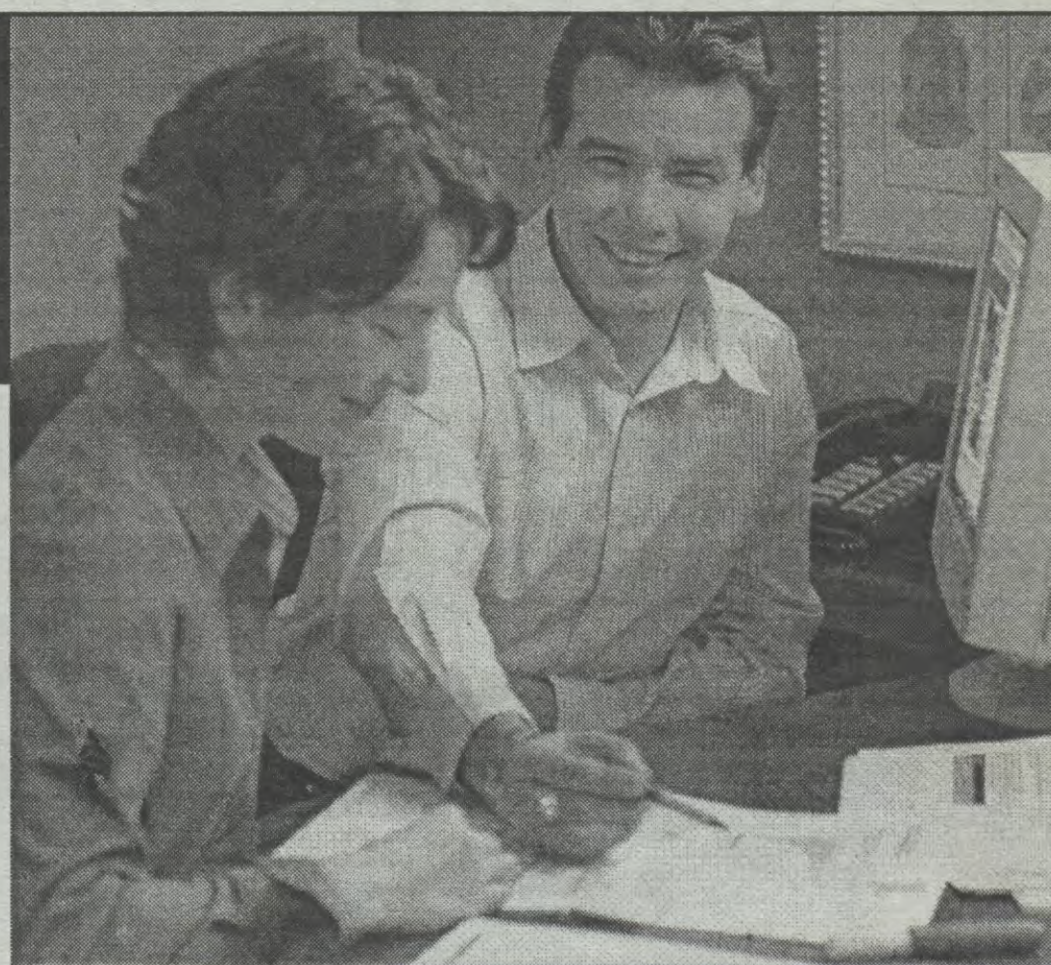
Aboriginal employees have established themselves throughout CIBC in a wide variety of departments and occupations. Many opportunities are available, such as:

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## Conse

Well, yet another election National Aboriginal Day (NADS as I like to call it) passed. And luckily, Stephen Harper is still the bridesmaid not the bride. Considering his perception of Canada's Native people, this is a good thing or have our NADS in a bind.

It's been over five months since Stephen Harper's famous letter to the Ontario Federation of Independent Friendship Centres wishing a happy India Republic Day. Geography and history evidently being one of his stronger points. Now I can't help but wonder on National Aboriginal Day if Harper's office remained transformed and sent India's Ambassador to Canada a card congratulating him on having such

## Be prepared

Dear Tuma:

I met this man over the Internet and would like to marry him. He lives in Egypt and I was wondering how he could immigrate to Canada. What do I have to do to bring my true love to the R...  
*Living on*

Dear Living:

Congratulations on your love interest. I hope that everything works out for you because there are a number of things you should start thinking about. Let us start with your questions regarding immigration. I checked with a friend of mine who does immigration law and he tells me if your potential husband is in Egypt, then you can sponsor him through the "Open Canada" sponsorship program. You will need to check with Citizenship and Immigration Canada.

You may need to do an interview or not. My friend tel...

## Sizing

'Minority government' has suddenly become very prominent in the national vocabulary. This is a familiar political terrain. I've been here before, but nothing unusual. It is at once exciting and fluidity, and tinged with an air of some uncertainty, despite the advances from those who know things that the composition of a particular one is "stable."

Opinion pollsters could not accurately prophesy just what we get, and who'd we get it by. In this case, those irritating poll questions "accurate to plus or minus percentage points, 19 times out of 20", actually applied. But, it's only poll that counts, vote Canada radically downsized the Liberals without kicking them altogether.

Liberal Leader Paul Martin is fortunate to avoid the Joe Clark/Turner/Kim Campbell Syndrome, which is being predicted for such a short period. Nobody remembers who your Minister of Indian Affairs was. Pe...

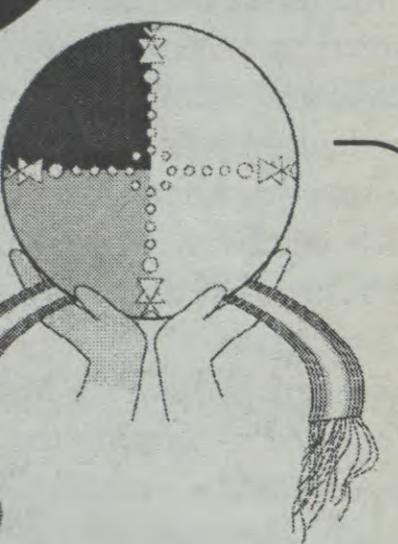


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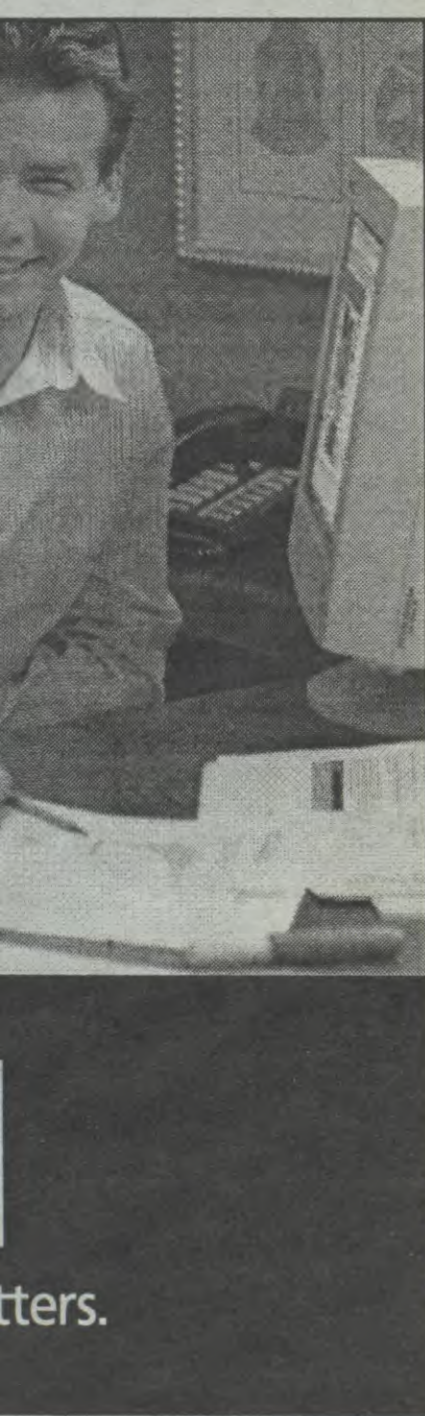
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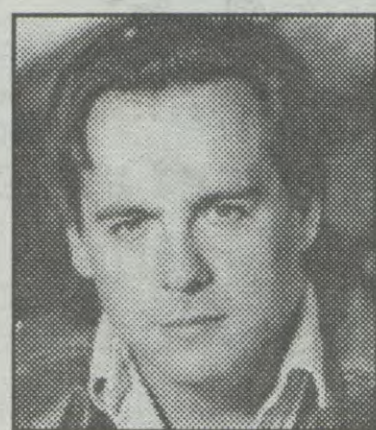
on merit and performance.

# Conservative ambitions put on hold

[ strictly speaking ]

Well, yet another election and National Aboriginal Day (or NADS as I like to call it) have passed. And luckily, Stephen Harper is still the bridesmaid and not the bride. Considering his past perception of Canada's Native people, this is a good thing or we'd all have our NADS in a bind.

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## THE URBANE INDIAN Drew Hayden Taylor

brant First Nations culture. I mean, after all, what's a powwow with out a few Tabla drums?

Wouldn't it have been interesting if Stephen Harper had managed to astound his detractors and actually become the prime minister of Canada? I'm sure his knowledge and understanding of Indian culture would have come in handy. When, as P.M., he would travel the country visiting Native communi-

ties, I'm sure he would have known what to expect from all those Indians. As somebody who's been to more than 120 Native communities across Canada and the United States, I would have been perfectly willing to offer him some advice, cuisine-wise. Always remember, I would have told him, if you want good curry, visit an Oneida community. Iroquoian curries are to die for, but if you're more interested in

a kick-ass samosas, I heartily recommend the Mi'kmaq. And if you want Dal, talk to the Salish. Their Dal is da'ling.

No doubt he would solicit some sage advice from his senior advisor and the national campaign chair for the Conservative Party, Tom Flanagan, controversial author of the book *First Nations? Second Thoughts*. A man who has been quoted calling the Métis an "economically marginal, incohesive assortment of heterogeneous groups," and saying "perhaps the damage to Canada would be tolerable if it meant that Aboriginal peoples would escape from the social pathologies in which they are mired to become prosperous self-supporting citizens" would definitely have some-

thing worthwhile to say about National Aboriginal Day. I think maybe somebody should send him a traditional Inuit sari to lighten up his mood a bit

When I was growing up, it was safe to say that most Native people I knew voted Progressive Conservative. I seem to remember the laws of my community being awash in P.C. signs. This was not because most First Nations were freewheeling capitalists that believed in cutting income taxes (we didn't have any to cut but don't get the Conservatives started on that), but more an acknowledgement, even an homage to the fact it was John Deifenbaker's Conservatives that gave Native people the vote back in 1960. (see NDP page 20.)

# Be prepared for the success or failure of a marriage

Dear Tuma:

I met this man over the Internet and would like to marry him. He lives in Egypt and I was wondering how he could immigrate to Canada. What do I have to do to bring my true love to the Rez?

*Living on Love*



## PRO BONO Tuma Young

Dear Living:

Congratulations on your new love interest. I hope that everything works out for you because there are a number of things you should start thinking about. Let us start with your question regarding immigration. I have checked with a friend of mine who does immigration law and he tells me if your potential hubby is in Egypt, then you can sponsor him through the "Out of Canada" sponsorship program. You will need to check with Citizenship and Immigration Canada.

You may need to do an interview or not. My friend tells me

that most spousal applications do not require an interview but if one is required, you will have to fly to Egypt (most likely Cairo) to do the interview. If you do file in Canada, you do not have a right to appeal the decision of the Immigration Appeal Division if they decide against you.

A prenuptial agreement is a very good idea, especially if you have children from a previous relationship. Make sure that your will and estate plan is up-to-date and discuss issues that will potential surface in your marriage. For example, is he willing to live with you on the Rez? What about your

children? How will they be raised? Religious and cultural issues will be significant issues for both of you. Will your community be receptive to you bringing him back to the community? What if the marriage does not work out? You may be legally responsible for his medical, social and living expenses for a lengthy period because of the sponsorship requirements.

Getting married is a big step for anyone and it can be very successful, especially if you have taken the time to think about all the issues and prepare for the difficulties that come with it. Good

luck and I will wait for my invitation in the mail.

Dear Tuma:

I am a Native fisherman and I have just received a notice from Revenue Canada saying that I owe back taxes. I fish for the band. Should my income be tax-exempt under the Indian Act? In addition, the band now wants me to take a drug test before I can fish. What should I do?

*Something Smells Fishy*

Dear Something:

Canada Customs and Revenue Agency has taken the position that folks who fish under the Marshall agreements are self-employed. (This is how non-Native fishermen classify themselves.) Thus, any income earned by Native fishermen is earned off-reserve and does not fall under section 87 of the Indian Act. You are not the only one in this boat and many others are looking at sig-

nificant tax bills.

Some options for you to think about:

1. File an appeal of your notice of assessment. If you do this, make sure that you note the timelines. You may only have a certain period to do this.

2. Request a change in your tax return. If accepted, you can resubmit a corrected tax return with adjusted income amounts, adjusted deductions and adjusted tax credits.

If you are a self-employed fisherman, then you are also entitled to a number of deductions and tax credits that will reduce your taxes. You should also think about how to organize and structure your fishing business to reduce and minimize your taxes in future years. Save all receipts, claim all deductions and credits you are entitled to. Keep an accurate filing system and save all documentation for at least six years.

(see Considered page 20.)

# Sizing up a new minority government

'Minority government' has suddenly become very prominent in the national vocabulary. This is unfamiliar political terrain. We've been here before, but nothing looks usual. It is at once exciting in its fluidity, and tinged with an edge of some uncertainty, despite assurances from those who know such things that the composition of this particular one is "stable."

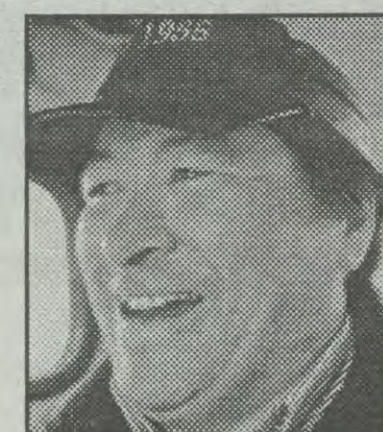
Opinion pollsters could not accurately prophesy just what we'd get, and who'd we get it by. In this case, those irritating poll qualifiers, "accurate to plus or minus three percentage points, 19 times out of 20", actually applied. But, in the only poll that counts, voters in Canada radically downsized the Liberals without kicking them out altogether.

Liberal Leader Paul Martin is fortunate to avoid the Joe Clark/John Turner/Kim Campbell Syndrome, which is being prime minister for such a short period that nobody remembers who your minister of Indian Affairs was. Perhaps

the state of acute alertness of being a minority prime minister will induce Mr. Martin's best political actions yet for the good of the country.

On the Aboriginal front, the Liberals have a standard of sorts to measure up to. The seeds of expectation they planted in previous initiatives can be watched for their bloom into credible action, or lack thereof. The open question is whether the minority situation will help, or hinder, the implementation of developments favorable to Aboriginal people.

Conservative Leader Stephen Harper has enhanced his party's electoral standing with the help of campaign director Tom Flanagan, a man from the land of the Political Far Right. Mr. Flanagan believes Aboriginal people had best assimilate into the Canadian Melting Pot in order to become less of a burden to taxpayers. If Mr. Harper does not share such opinions, he at least signals toleration of them by having an operative who holds



## NASIVVIK Zebedee Nungak

them in his inner circle.

A book by Mr. Flanagan titled *First Nations? Second Thoughts* is full of quotable classics: "Sovereignty is an attribute of statehood, and Aboriginal people in Canada had not arrived at the state level of political organization prior to contact with Europeans." Such views are surely held by Conservatives other than Mr. Flanagan, and can earn their party the Inuktitut nickname Qallunaalluriutiit, or, "Qallunaat (white people) in the Extreme."

Now that he's elected, NDP Leader Jack Layton will no longer have to hang around the lobby of the House of Commons to have his say. But, instead of crossing

swords with cabinet ministers in the cut and thrust of Question Period inside the House, Mr. Layton is likely to work in step with them in a relationship that resembles a political common-law marriage, or a "going-steady-for-a-while" arrangement.

In the absence of a formal coalition with the Liberals, the NDP will not have any of its members named to cabinet, which is a pity. Winnipeg MP Pat Martin demonstrated impressive mettle on Aboriginal issues during the bitter Aboriginal Affairs committee debate on the First Nations governance act last year. In the absence of many Indian MPs to choose from, Mr. Martin would have been an excel-

lent choice as minister of Indian Affairs. In any case, it'll be interesting to observe how the NDP harnesses its influence on the national stage.

Bloc Quebecois Leader Gilles Duceppe has nonchalantly declared his party "a responsible party...respecting Canada and Canadians." The Bloc exists to "defend Quebec interests," which doesn't sound anything like trying to tear Canada asunder. The Bloc's 54 MPs can now accumulate more time toward their eventual federal pensions, while they demonstrate how a sovereignist party does not exploit its parliamentary muscle to promote its original reason for being—taking Quebec out of Canada.

Some separatists from the BQ's provincial cousins, the Parti Québécois, have already tried to equate the BQ's strong showing in the polls as definite licence to start some sort of timetable toward another referendum.

(see Cut page 20.)



[ radio's most active ]

# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
AkuaTuta	Katak	Maten
Los Lonely Boys	Heaven	Los Lonely Boys
Wayne Lavallee	Sacred Journey	Green Dress
Jay Ross	Tough On The Outside	Old Town
Bruce Bell	The Real Me	Single
Rerri Anne Strongarm	Who I'll Be	Anymore
Wees Jaguar	Aint' Gonna Cry Anymore	Single
Burnt	Blue Skies	Project 1—The Avenue
Kimberley Dawn	Sorry Won't Do	I'm Going Home
Carl Quinn	Nipin	Nehiyo
Inside Out Blues Band	Little Lessons	A Full Deck of Blues
Indigenous	Want You To Say	Indigenous
Donald Bradburn	From The Reservation	Single
Priscilla Morin	Waiting For You	Waiting For You
Killah Green	Eagles Fly	Single
Conrad Bigknife	Run Where You Want To	This World
Eagle & Hawk	Sundancer	Mother Earth
Susan Aglukark	Big Feeling	Big Feeling
Rodney Ross	Proud Indian	Single
Jill Paquette	Forget	Jill Paquette

CONTRIBUTING STATIONS:



Artist—Kimberley Dawn  
 Album—Healing Jane  
 Song—We Reach For You  
 Creator  
 Label—Sunshine Records  
 Producer—Danny Schur

## It's time to reconnect

The album *Healing Jane* is the product of a unique collaboration between two remarkable women, writer Jane Chartrand and singer Kimberley Dawn. The inspiration for the songs on the CD grew out of Chartrand's experiences while working for Corrections Canada, and her memories of the women whose lives were wasted within the walls of the Prison for Women in Kingston, Ont., many of them survivors of residential school or who had their lives touched by survivors.

Chartrand started writing these songs after retiring from Corrections Canada in 1996, part of her own personal healing process. She wanted to share her songs with other women, to help them heal.

She needed to find the right person to give them voice and found that person in Kimberley Dawn. The two women met at last year's Canadian Aboriginal Music Awards, and the stage was set for the creation of *Healing Jane*.

With Chartrand's words as a

starting point, the two women joined with Danny Schur, who produced the album, and within a week had created the 13 songs featured on the CD. All the songs, save one, are performed by Kimberley Dawn. The last song on the recording, *Don't Be Afraid to Go Home*, is performed by the Red Bull Singers.

Fans of Kimberley Dawn's work will see stylistic similarities between this recording and her 2003 album, *I'm Going Home*. While many of the songs on *Healing Jane* have a definite country feel to them, the songs occasionally take a different turn. In *We Reach For You Creator*, she shows us a somewhat jazzier side, while the song *Bonedigger* is reminiscent of 70s pop.

While some of the songs deal with the dark subjects of abuse and addiction, these songs, like many on the album, are also about survival, overcoming challenges and healing. The songs are inspirational, speaking of reconnecting—with Creator, with self and with others.

## Battle brewing over who can benefit

(Continued from page 13.)

"Our community has said you have to be descendant of an historic Métis community and you

have to provide the documentation to prove it," said Tony Belcourt. So anyone who fits that criteria and comes forward and applies to

the registrar and supplies the documentation to the registrar is fully entitled to be registered in the MNO. People who don't or

can't are not."

Belcourt bluntly stated that some people are looking for a way to cash in on Métis rights.

"Lots of people, no matter where you are in the world,

they're going to want to take advantage of the system and get away with something if they can. Now that Métis rights have been recognized, there's going to be all kinds of wannabe Métis," he said.

## NDP's beads are shinier

(Continued from page 19.)

It sure wasn't the Liberals. The New Democratic Party was just a glimmer in the CCF's eye. Who knows what state the Marijuana party was in. Probably still having their policy meetings in Jazz clubs.

How ironic though. A population collectively known as Canada's First Nations were the last to

get the vote, and as a direct result, the last to become legal citizens of that same country. And people wonder why voter turnout in Native communities is low. Or it could be that I have cousins who just can't find the polling booths every time they make their election pilgrimage to Calcutta.

However, taking my own com-

pletely unofficial, non-scientific, totally subjective poll, it seems times have changed. Most Aboriginal communities and populations have taken a decidedly NDP lean these days. Aboriginally-speaking, Jack Layton's beads seem shinier. I wonder if Harper has ever even been to a reserve, or bathed in the Ganges. Somehow I doubt it.

## Cut down to size

(Continued from page 19.)

The BQ itself has played cagey-coy about the prospect, enjoying every minute of its electoral success at the expense of the federal Liberals. I doubt if even the best practitioners of political clairvoyance can accurately read the timeline toward another referendum.

Another problem for that scenario is how long the Liberal government of Jean Charest will sit in power. They are certainly not in any hurry to vacate their spot so that

another referendum can be held, just because the Bloc Quebecois did well in this weird election.

The parties' sense of self-preservation, and their leaders' heightened awareness of the voters being the ultimate bosses, is sure to color the dealings of this new minority government. We voted it in, and we've got it! Maybe it's not a bad thing to live with for a while. Chastened, humbled politicians, cut down to ordinary human size, are actually quite a sight to behold.

## Local heroes thanked for efforts

(Continued from page 15.)

"They did everything that needed to be done and because I was so shocked I said to the 911 operator, 'They're saving his life. I can't believe it. They're saving his life,'" said Janis Libby.

Thomas said he didn't have to think about helping the man. He did it without thinking.

"He needed help. Tony was holding his neck with a bandage. Miles and I grabbed the first aid kit on the bus and I just stayed with him and made sure he stayed conscious and knew everything we were doing so he wouldn't panic in any way."

Later that evening at the centre, Constable Leith Lynch of the Nanaimo RCMP questioned the

people who had been on the bus and let them know that they had indeed saved the man's life.

"That felt good," Thomas said. "It felt good to give back to the community after some of the things I've done in my past."

Bob, when presented with his medal, said it wasn't the first time he had saved a life.

"This is the third time I've helped someone," he said. "It feels good to help. I wanted to cry because he got hurt."

Yvonne Rigsby-Jones, executive director of Tsow-Tun le lum, praised the men and everyone who works at the centre. When Libby brought the bus back, many people needed immediate help because the incident had re-

called violence in their own lives as well as other issues they were dealing with. The staff responded without question or hesitation, she said.

"I have a huge appreciation for the team at Tsow-Tun le lum. I raise my hands to the staff. This home is what it is because of the team."

She also praised Constable Lynch's sensitive handling of the questioning, saying that after so many bad experiences with the police force many of the clients had, he showed them the good that police officers can do.

Lynch, who was present at the ceremony, praised the men.

"This is what community is all about," he said.

## Straight

By Steve Bonspiel  
 Windspeaker Contributor

KAHNAWAKE, Q

Great news for all the fans there that are still mourning the cancellation of North of 60. An ambitious new Native community called Moose TV is attempting to make waves and become "a channel between North of 60 and the Hour Has 22 Minutes," according to the producers of the show.

The show is set in the fictitious town of Moose, which could resent just about any Native to serve in Canada. The premise is simple—two guys, George Clifford, played by Adam Bell and Nathaniel Arcand, come with a scheme to reopen an TV station and call it Moose TV. In order to make Moose TV a reality, the boys must find 10 acts to fill the airtime. This project is harder than they thought. What follows is an array of hilarious acts, all vying for time on Moose airwaves. Thrown into the pot are a corrupt, vengeful mayor (Michael Sky) and a sexy love interest (Tamara Podemski.)

The pilot for Moose TV was shot by the northern Quebec Cree company Rezolution Pictures International from June to July 1 on the Mohawk reserve of Kahnawake, 15 minutes from downtown Montreal. It will air Aug. 6 at 7 p.m. on CBC.

The production used a large contingent of Native actors from Kahnawake as extras. A local pianist was picked to play Moose mayor, Jerry. Sky could hardly believe his ears when he was told that he had the part.

"When I found out, I said, 'I can't do better than my best. It could mean so much for me.'"

Sky is a veteran of the local drama troupe the Musical Entrepreneurs and has been performing various plays and musicals.

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 —Healing Jane  
 —We Reach For You  
 Creator  
 —Sunshine Records  
 —Danny Schur

## reconnect

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## -employed

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 lawyer to help sort this all  
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 est and penalties.

is column is not intended to  
 de legal advice but rather  
 ight situations where you  
 d consult with a lawyer. Tuma  
 g is currently studying for a  
 in law at the University of  
 h Columbia and questions  
 e sent to him via e-mail at:  
 @telus.net

[ entertainment ]

# Straight from a rez near you—Moose TV

By Steve Bonspiel  
 Windspeaker Contributor

## KAHNAWAKE, Que.

Great news for all the fans out there that are still mourning the cancellation of *North of 60*. An ambitious new Native comedy called *Moose TV* is attempting to make waves and become "a cross between *North of 60* and *This Hour Has 22 Minutes*," according to the producers of the show.

The show is set in the fictitious town of Moose, which could represent just about any Native reserve in Canada. The premise is simple—two guys, George and Clifford, played by Adam Beach and Nathaniel Arcand, come up with a scheme to reopen an old TV station and call it *Moose TV*. In order to make *Moose TV* a reality, the boys must find local acts to fill the airtime. This proves to be harder than they think. What follows is an array of hilarious acts, all vying for time on the Moose airwaves. Thrown into the pot are a corrupt, vengeful mayor (Michael Sky) and a sexy love interest (Tamara Podemski).

The pilot for *Moose TV* was shot by the northern Quebec Cree company Rezolution Pictures International from June 28 to July 1 on the Mohawk reserve of Kahnawake, 15 minutes from downtown Montreal. It will air Aug. 6 at 7 p.m. on CBC.

The production used a large contingent of Native actors from Kahnawake as extras. A local thespian was picked to play Moose's mayor, Jerry. Sky could hardly believe his ears when he was told that he had the part.

"When I found out, I said 'I have to do better than my best. It could mean so much for me.'"

Sky is a veteran of the local drama troupe the Musical Entertainers and has been performing various plays and musicals for



Adam Beach

many years. This is his first shot at television.

Beach, a Saulteaux from Manitoba, portrays George, who in his words is "a big dreamer, very energetic and full of life. Nothing is small to him."

Beach has played major roles in *Dance Me Outside*, *Smoke Signals*, *Squanto and Windtalkers*, making him the most well-known actor on the *Moose TV* set.

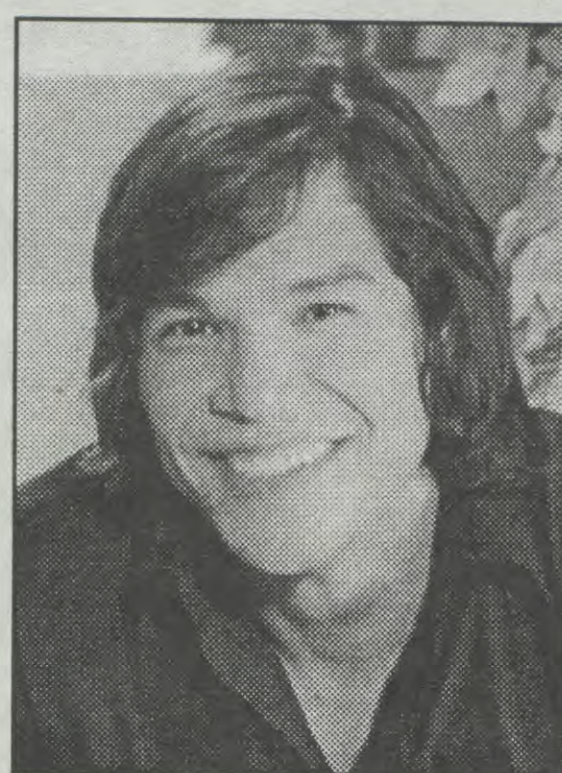
Beach also speaks at a number of conferences across North America to help inspire Native youth to chase after their dreams.

"I try to inspire our youth that it is possible to pursue whatever it is we may want to do. It's up to our generation to teach them that," he said.

He chose to do *Moose TV* because of the great writing and well-developed characters. He also said that there was chemistry amongst cast and crew, something he says has been rare to this point in his career.

Fans of *North of 60* will remember Nathaniel Arcand as William MacNeil, one of the show's rough and tumble troublemakers. That character wasn't hard to portray, he said, because it wasn't that much different from his upbringing.

"It was easy for me to play

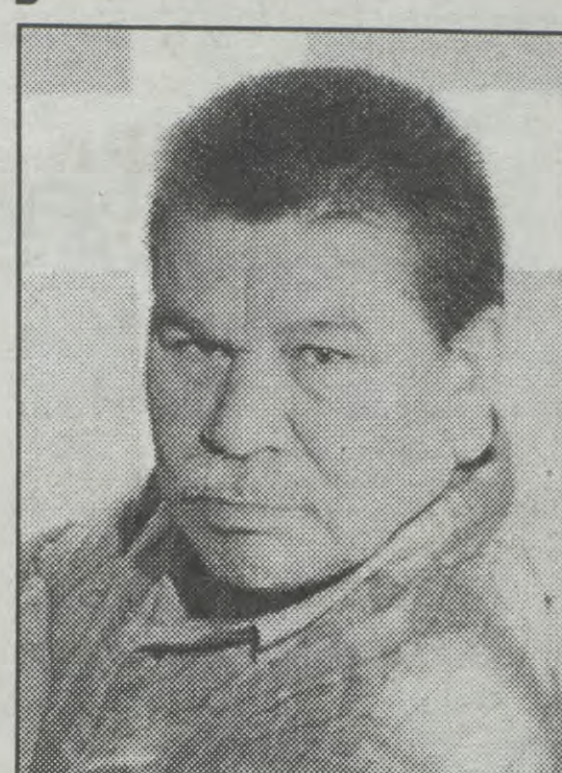


Nathaniel Arcand

William on *North of 60* because I did experience that (trouble) and I was just reflecting the way I was when I was a kid. It's a little overplayed, but it's very similar to my upbringing."

Arcand sees a bright future for *Moose TV*.

"It's just a great idea for a show. It's about two guys that start up



Michael Sky

this TV production house and they put together programs and, who knows where it could go from there. A brand new station, maybe? ABC, NBC, *Moose TV*, Fox TV. Doesn't it just fit in there nicely?"

Ed Macdonald, who wrote and directed the first episode of *Moose TV*, is no stranger to com-

edy. He has written for *This Hour Has 22 Minutes* and *Made in Canada*. He says this new project is right up with those shows in terms of comedic content.

"It's definitely a Native show, but anybody who watches it will be interested, intrigued and thoroughly entertained," he said.

*Moose TV* marked Macdonald's directorial debut and by his own account, it was a success.

"It was the most fun I've ever had. I really liked working with the actors; they've all done a lot of TV and are very experienced. I loved every minute of it."

Podemski, an Ojibway raised in Toronto, has had success in numerous facets of the arts. She has released three albums to date and played a major role in the CBC series *The Rez* and Bruce MacDonald's *Dance Me Outside*. She also played the lead role of Maureen in the Broadway production of *Rent*.

## Dazzling skies await visitors

By Margo Little  
 Windspeaker Contributor

### MANITOULIN, Ont.

Visitors to Manitoulin Island this summer are promised the best meteor shower of 2004. Organizers of the 7th annual Great Manitoulin Star Party anticipate a dazzling spectacle of shooting stars over the North Channel the nights of Aug. 12 and 13.

Stargazers are invited to join in the "fun, friendship and fabulous observing" at Aundeck Omni Kaning First Nation, just 10 minutes west of Little Current. Campers will converge on the Endaaang Eco-park beginning Aug. 11 and the star party will

wind up on Aug. 15.

A small powwow will be held at the official opening, said the First Nation's tourism coordinator, Gladys King.

The five-day festival will feature Native cuisine, arts and crafts and a variety of entertainment.

"Our Sucker Creek park area is the ideal spot for the star party," she said. "We will have total darkness by the lake for viewing the meteor showers. It's not like in the big cities where you can hardly see the sky."

A strong educational component will be incorporated into the celebration. Participants will have an opportunity to learn more about the wonders of the heavens during a public astronomy day at the First Nation's community centre. Peo-

ple who do not own telescopes will have access to state-of-the-art viewing equipment, King added.

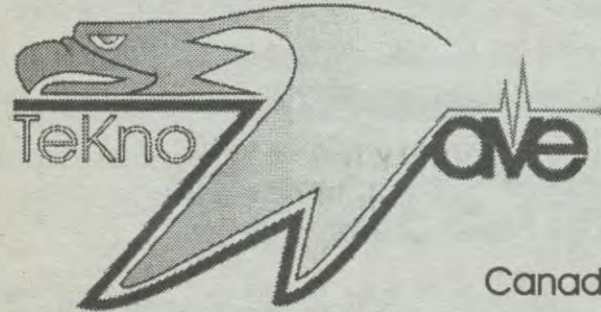
"We are trying to get all of the community involved," she said. "It is the first time we have hosted the event, so it is very exciting for us."

During the day, Aundeck Omni Kaning will provide boat tours of the attractions on the North Channel of Lake Huron. And nearby Sweetgrass Ranch will offer horseback riding.

Chief Patrick Madahbee, vice-president of the Manitoulin Dark Sky Association, believes the star party is compatible with the community's conservation policies (see *Guests page 27*.)

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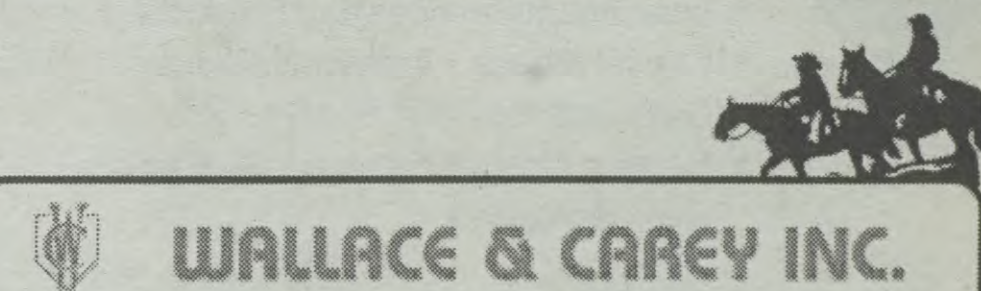
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# Family, friends hold out hope

(Continued from page 11.)

"So I was pretty surprised to hear she was missing," said Donna Heimbecker. "I walked out of a coffee shop one day right into a poster board thing that had this missing person's poster on it, and it was Daleen's face, and I was shocked by that. Of course, it was just days since I had seen her at the theatre and I thought 'This must be a mistake,' and I phoned her mother right away and asked her mom 'Is this true?' and her mom said 'Yes, it is.'"

Heimbecker's group jumped into action, sending out posters and sending word across what the Native community calls the mocassin telegraph, a network of contacts across Indian country.

Then came the rumors that people had seen Daleen around town and recently. Heimbecker wondered though if the reports could be true.

"We'd all like to think that Daleen is OK and she's coming back, and maybe she's just going through some personal issues with family or marriage or whatever. I mean, we all go through those things in our life. So we'd like to think that that's what it is and that she will come back safely to her daughter, her family..."

But Heimbecker thinks that Daleen wandering away without word to anyone would be out of character for the young woman she has come to know as a committed student, a caring and loving mother, a woman who was socially connected and interested in the issues of First Nations people.

Hrabok said the night before she went missing, Daleen had discussed her plans to attend the Assembly of First Nations confederacy being held in the city the next day.

Daleen's father wonders if anyone in town that week might remember seeing her. He's taken space in *Windspeaker* (page 15) to provide her picture and description. The chief of the Onion Lake band in Saskatchewan has approved a \$5,000 reward for information leading to Daleen's location.

A Crime Stoppers segment about Daleen's disappearance has run on local television. Her name and description are on a national police database in case she comes in contact with the law in any other part of the country. Todd Hrabok and his right-hand man in investigations have racked up about 150 hours working on the case.

And the community is looking to a higher power for a little help. "I think, just from our cultural perspective, that we are saying prayers for her and her family," said Heimbecker. "And we hope that she has a safe return to her daughter, her husband and her family and that she's OK."

If readers have any information about Daleen Kay Bosse (Muskego) that they think might help the investigation, the Saskatoon Police Service encourages people to call Crime Stoppers no matter where they are in the country. Hrabok will also take calls at (306) 975-0999 and there are other numbers listed on the reward poster you will see in this publication.

Daleen is a member of the Onion Lake First Nation. She has black shoulder-length hair, is 5 ft. 5 in. in height and weighs about 170 lb. She wears glasses.

# Leaders put on notice

(Continued from page 14.)

"Then the next thing you know, the whole system of exploitation would be under threat. But as long as they're paying them lots of money and playing on their greed and their lack of commitment to their own values and culture, the colonial system can continue," said Taiaiake Alfred, adding the people he's networking with are ready to take on the leaders they have complaints about in public.

"That's something we're going to be working on is really having a movement to organize people in the communities who are true representatives of the nation. So we're talking about the Elders and the traditional people and so forth. Everyone knows they don't have the power to challenge the band councils on the basis of money or control. But the one thing that we do have is legitimacy. For those kind of people to be able to, in a sense, call out the ones who are collaborating with the Canadian government, I think, would have a huge affect, he said."

He thinks the movement will start small and grow steadily.

"My vision of it is that it will be based on Indigenous principles of government, which is kind of an open collaborative concept as opposed to any kind of institutionalizing of it. It's not like we're going to have the other AFN. It's not go-

ing to be the Indigenous Peoples Network with capital letters and a headquarters and all that. It's going to be a real confederation of Indigenous people who are prepared and ready and, importantly, not afraid to stand up and say what needs to be said, what everybody knows."

Alfred expects to be attacked by people who are prospering under the current system. "I get e-mails all the time from band councillors and residential school survivors all over the country that tell me it's unrealistic and we can never go back. But that's not true. What they're saying is, 'I don't want to go back because I'm happy where I am.' It's

just not acceptable," he said.

"We can go back in that regard and we will because the people are there and it's just a matter of the will and of the courage, I guess you could say, to step outside the comfort zone and begin to operate as Indigenous peoples. To learn again how to do it and then to take the chance to do it the right way. I think that people in the band council system and the Indian Affairs system would be terrified of that kind of a movement because it would be true Indigenous governance updated for today and it would be the most significant threat to the colonial status quo since Tecumseh."

## Confidence to succeed

(Continued from page 18.)

BEAHR (Building Environmental Aboriginal Human Resources program) is a national program designed to increase the number of Aboriginal, Métis and Inuit peoples employed in the environmental sector.

Funded by Human Resources Canada, BEAHR is a joint initiative of the Canadian Council for Human Resources in the Environment Industry and the Aboriginal Human Resource Development Council of Canada.

"It felt great to be accepted into the internship program," said

Stacey Lambert. "It gave me more confidence and provided some job security." After the internship, Lambert's term at the research council was extended to December 2004. She hopes that her contract will be extended beyond that, but that depends on the funding received by the council.

"I've always had a strong desire to do something that would benefit the environment or to lessen the impact that we have on it," she said, adding she is proud she can represent her Métis culture in the world of environmental science.



By Cheryl Petten  
Windspeaker Staff Writer

## ENGLISH RIVER FIRST NATION, Sask

Isadore Campbell has been curious about traditional herbal medicines as long as he can remember. His grandfather was a healer, and he passed on some of his knowledge to his daughter, Campbell's mother. Now Campbell is working to ensure such knowledge is preserved for future generations, and that those future generations have a better understanding of how and why the herbal medicines used by their ancestors actually do what they do.

Campbell, a member of English River First Nation, is involved in a research project being done by the University of Saskatchewan's Cardiovascular Research Group to study plants traditionally used by First Nations to prevent and treat cardiovascular disease.

Elders, healers and other community members from English River First Nation and the Lac La Ronge Indian band

## Windspeaker

(Continued from page 16.)

G.T: It was last year. I'd just come back from vacation and the first story I had to do was a memorial service for Jamie Isaac, a young Aboriginal boy who was murdered at the Aboriginal Centre here in Winnipeg. And yeah, it's something that, you know, people are really interested in... and many people would like to be there and kind of console the family and take that moment to remember the kid. But they can't be there so it's kind of important that news does cover this kind of thing. But it's so hard to. It kind of feels like I was intruding with the camera. Yet everyone said they appreciated it, because they wanted everyone to hear his story. But it was still really, really hard. And just talking to the family, asking them to talk to you on camera, is just the hardest thing a reporter can ever be asked to do.

W.S.: What is your greatest accomplishment?

G.T: Probably working for APTN. A lot of people around here, we always joke that we're like, sucking up to the bosses or something. But I think everyone here kind of feels that way, especially in the news department that we're so lucky to be working for an Aboriginal broadcaster doing news. We get to do things that we'd just never be able to do any other news organization or television. And making my way through university and the

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Canadian Nuclear Safety Commission / Commission canadienne de sûreté nucléaire

**Public Hearing Announcement**

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a one-day public hearing on the proposal by Atomic Energy of Canada Ltd. for a financial guarantee for the decommissioning of the Whiteshell Laboratories in Pinawa, Manitoba. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **September 16, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by August 16, 2004. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2004-H-13, or contact:

S. Locatelli, Secretariat  
Canadian Nuclear Safety Commission  
280 Slater St., P.O. Box 1046  
Ottawa, Ontario K1P 5S9  
Tel.: (613) 995-0360 or 1-800-668-5284  
Fax: (613) 995-5086  
E-mail: [interventions@cnsccsn.gc.ca](mailto:interventions@cnsccsn.gc.ca)

Canadian Nuclear Safety Commission / Commission canadienne de sûreté nucléaire

**Public Hearing Announcement**

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a one-day public hearing on the Environmental Assessment Guidelines for the proposed production increase at Cameco Corporation's Key Lake and McArthur River facilities, located in northern Saskatchewan. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **September 15, 2004**, beginning at 8:30 a.m.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by August 16, 2004. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2004-H-14, or contact:

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acceptable," he said. ... can go back in that regard ... will because the people are ... it's just a matter of the ... of the courage, I guess you ... to step outside the com- ... and begin to operate as ... peoples. To learn again ... do it and then to take the ... to do it the right way. I ... people in the band coun- ... and the Indian Affairs ... would be terrified of that ... a movement because it ... true Indigenous govern- ... dated for today and it ... the most significant ... the colonial status quo ... umseh."

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SOURCE



# Project helps to preserve traditional knowledge

By Cheryl Petten  
Windspeaker Staff Writer

## ENGLISH RIVER FIRST NATION, Sask.

Isadore Campbell has been curious about traditional herbal medicines as long as he can remember. His grandfather was a healer, and he passed on some of his knowledge to his daughter, Campbell's mother. Now Campbell is working to ensure such knowledge is preserved for future generations, and that those future generations have a better understanding of how and why the herbal medicines used by their ancestors actually do what they do.

Campbell, a member of English River First Nation, is involved in a research project being done by the University of Saskatchewan's Cardiovascular Research Group to study plants traditionally used by First Nations to prevent and treat cardiovascular disease.

Elders, healers and other community members from English River First Nation and the Lac La Ronge Indian band

will be taking part.

The project team plans to interview Elders and healers about the use of herbal medicines, gathering information about which plants are used, how they are prepared and administered, and what their healing properties are. Researchers will work to validate that information in the lab, trying to identify what compounds exist in the plants that make them effective.

The seed for the research project, Campbell explained, was planted by Dr. Paul Lee, Aboriginal liaison for the college of medicine at the university, who has always had an interest in learning more about how traditional Aboriginal medicines work. He talked to a friend from Lac La Ronge, Gerald Weinstein, who in turn spoke to Campbell. Weinstein and Campbell both sit on the oil-sands sub-committee of the Northern Labor Market committee, with Weinstein representing Lac La Ronge's Kitsaki Management Limited Partnership and Campbell representing the Meadow Lake Tribal Council.

Once the idea of doing this

research project was arrived at, the next step was for Campbell and Weinstein to approach their respective communities to see if there was support for the project.

"You have to know that, first of all, you're treading on a very sensitive issue here," Campbell said. "So you just don't go in there and demand this and that in any communities. There's a protocol to follow and that's a step we're trying to learn."

In English River, the first step was to meet with the community's health committee.

"It's a very active health committee at English River. They monitor different situations and I personally know that they're very involved in community affairs. So we approached them and after our presentation ... suffice it to say we were grilled, because it was such a sensitive area. But once the assurance was put out there that nothing would go to the next step without their involvement, then here was a lot of easing back and relief of tensions," Campbell said.

Once the health committee put their support behind the

project, the next step was to obtain approval from English River chief and council. Once that was obtained, the research project itself could begin.

The goals of this research project are many, Campbell explained.

"I think one of the things we're trying to accomplish is to recognize the usefulness of traditional Indigenous plant remedies, especially in the management of cardiovascular health. And secondly is to provide scientific evidence and to fully develop the potential and the application of that area."

The project will also help Aboriginal communities and the province's research community to study and use traditional Aboriginal herbal medicine, and to share the knowledge gained in a respectful way, he said.

In meeting these goals, the project will help preserve traditional knowledge, Campbell said.

"Words couldn't mention how important that is, because as our original healers are dying off, some of our knowledge is also dying off. . .

"And I'm also curious I guess. When we met with the health committee ... I looked them in the eye, each one of the committee members, and I said, 'Aren't you curious why this works, or why that works?'

"Instead of just taking the spiritual satisfaction out of this medicine, aren't you curious to know what physical reaction caused this?" I said. And they said 'Yes, a lot of them' said 'Yes.'"

Campbell then shared a story.

"We used to have a doctor in our area there, Dr. Hoffman. And I remember as a young boy, when I stepped on a rusty nail, it was my third accident of the day. Finally my dad drove me over to Île-à-la-Crosse by boat. And as he took a fishhook out of my leg and he fixed my second toe that I had chopped, he said, 'Anything else?' I said 'Yes, on my right foot.' So he took the bandage off and where I had stepped on a rusty nail, my mom had put bacon rind in there. And he asked, and he said 'Who did this?' 'My mom,' I said. 'Smart woman,' he said. And it's always been my curiosity ever since; how did my mom know that, a woman who doesn't speak English or know how to write English? And the doctor approved of her treatment," Campbell said.

"My sister couldn't play as a seven, eight-year-old because she continuously bled, nosebleeds. And my grandpa saw that and he said, 'Just wait.' He said to my mom, 'Just wait, my daughter ... I'll set up my tent and then I'll go and fix her,' he

said. So he came back from the bush and he brought those little powdery puffs and he blew it in her nose and that was the last nosebleed she ever had. So in modern technology he cauterized her nose. And I said, 'How did he know that?'"

Dr. Rui Wang, a physiologist at the university, heads up the research group. He explained the project grew out of discussions about the high rate of cardiovascular diseases among Aboriginal people in Saskatchewan.

"So the original idea, we thought, 'Gee, how can we help Aboriginal people to deal with this disease?' And then, during our discussions, another point that we wondered surfaced, which is Aboriginal people not only kind of have a vulnerability to those cardiovascular diseases, but they also have a very rich heritage to deal with the cardiovascular problem, which is their herbal medicine," Wang said.

"And the general concept—I think it is the wrong concept—is Aboriginal people are only vulnerable, they need help. But actually Aboriginal people have a heritage which can help others. So that's kind of the idea ... yes, we really develop this one to see how the Aboriginal herbal medicine can really help the Aboriginal community and the non-Aboriginal community."

Like Campbell, Wang sees this project as a tool to preserve traditional knowledge that might otherwise be lost.

"Generation by generation, Aboriginal herbal medicine is passed by mouth, by personal experience. And if, as a society as a whole in Canada, if we don't really take a serious look at this important heritage, in several generations the Aboriginal herbal medicine will disappear."

Campbell is confident this project will have many benefits for the First Nation communities taking part, including helping those communities find the balance that is needed.

"The simple philosophies of taking care of the four parts of your life, the spirituality, the physical, the emotional and the social, as long as that's balanced and you find the ways to balance that, I think you'll have a healthy community. And in our Native communities, there's one area that's beginning to suffer. And I think with the exposure of this approach, I think that area will be recovered, which is the spiritual side of things," Campbell said.

"You have to find that balance again. And I think if it's done in a holistic way and a respectful way, I think we will get it. I think we will revive our communities that are suffering."

## Windspeaker confidential

(Continued from page 16.)

G.T: It was last year. I'd just come back from vacation and the first story I had to do was a memorial service for Jamie Isaac, a young Aboriginal boy who was murdered at the Aboriginal Centre here in Winnipeg. And yeah, it's something that, you know, people are really interested ... and so many people would like to be there and kind of console the family and take that moment to remember the kid. But they can't be there so it's kind of important that news does cover this kind of thing. But it's so hard to. It kind of feels like I was intruding with the camera. Yet everyone said they appreciated it, because they wanted everyone to hear his story. But it was still really, really hard. And just talking to the family, asking them to talk to you on camera, is just the hardest thing a reporter can ever be asked to do.

W.S.: What is your greatest accomplishment?

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(Journalism) school and college, still probably my greatest accomplishment is being a part of APTN national news. It's just a lot of pride in that for, just not me, but everyone here.

W.S.: What one goal remains out of reach?

G.T: The one I'm still kind of fighting for or trying to get to? Probably to have a family. I'm single and I'm starting to move on to that time in my life where I'm ready to settle down and have some kids and finally get married and that kind of thing. It's something I'm really looking forward to, but just with the career and getting started, I just haven't been able to get around to.

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

G.T: I'd probably be working in politics in some form or another. Probably not as an elected official; probably as a bureaucrat or something. As much as I like to give them a hard time, before I started getting into journalism in university I was in political science and I kind of like that kind of thing. I've kind of drifted away from it a bit now, but I'm still attached to it by covering it in the news. But I'd probably be chained to a desk somewhere.

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

G.T: Go into journalism. Or go into television, actually. It was just after I graduated university with a poli-sci degree and I thought, 'Oh, here I've got this nice degree, now what am I going to do with the rest of my life? What kind of career do I want?' And then, I can't even remember who told it to me. I think it was somebody at the university. They just simply asked, 'Well, what do you like to do?' And I said, 'Quite honestly, I like to watch TV.' And they said, 'Well, why don't you do that?' I've been watching TV, and not just TV shows, but I was just entranced by television news since I was very, very young. And it was kind of something I never thought was an option for me. And then somebody said, 'Well, just do it.' And once I got started, I found I was actually kind of good at it.

W.S.: How do you hope to be remembered?

G.T: I wouldn't be so presumptuous to say that I made a difference in the world, but somebody people respected and thought was honest. And I've always been really appreciative when people tell me I'm a hard worker and that I always give my best effort when I'm doing something. Just as long as I'm remembered as somebody who was honest and did his best whenever he could, I think I would be more than happy with that.



# Residential school survivors paid tribute

By Carl Carter  
Windspeaker Staff Writer

EDMONTON

Survivors of the residential school experience from across Canada were acknowledged for their courage and resiliency during a day set aside by the Aboriginal Healing Foundation as a day of commemoration.

July 8 was chosen "to provide an opportunity to commemorate what happened with the survivors, the Indian residential school students, to celebrate their resiliency, their strength, their ability to withstand the colonial experience, the trauma they went through," said foundation president Georges Erasmus.

Participants were invited to take in the workshops, as well as visit the booths set up by some of the wellness projects funded by the Aboriginal Healing Foundation.

There were many guest speakers on hand to either share their experiences or to honor the 2,000 residential school survivors. Guests included Ethel Blondin-Andrew, minister of state (children and youth), and Assembly of First Nations National Chief Phil Fontaine.

"So many thousands of people suffered through the experience. Too many," said Fontaine. "It was a very painful and shameful experience. Many, many thousands of people were abused, physically and sexually. For many that may not have experienced physical and sexual abuse, they suffered loss of culture and language and that's, I believe, a very sad outcome of the residential school experience."

Day of Commemoration chairperson Winston Wuttunee said the event was important.

"A lot of our ancestors, our people, didn't get any chance to do any healing while they're on Earth. When I see this today it makes me think that we have to really listen, be happy, have fun, visit, ask questions, participate, listen, talk and just be part of that whole thing that's going on today," said Wuttunee.

The day ended with the welcome home ceremony, where survivors were presented with blankets and commemorative pins.

"The fact that Mother Earth charter school children were used to present these items to the survivors, I think was a very nice idea. There's something about accepting a gift from a child that is so endearing," said Ruth Morin, chief executive officer of the Nechi Training, Research & Health Promotions Institute. "I think there was a lot of tears. But there was a lot of joy on the part of many of the survivors."

The healing foundation received a one-time grant of \$350 million from the government of Canada in 1998, which was used to fund the various projects meant to provide some amount of healing to residential school

survivors. Erasmus said the foundation is hoping to get more funding because, as of last fall, all of that money was committed.

"We know that we're being considered (for more funding). We know that the government is looking at this. Our message seems to be that, what we're getting from them, that next time they would like churches to kick in some money, perhaps private sector, and then the government also," he said.

The foundation also held a two-day event on July 9 and 10 called the Healing Journey. These two days provided an opportunity for the various funded projects to network and share information about the healing methods that seem to be more effective.

"We had good projects coming from everywhere. Some that we had funded previously and wanted renewals, we just didn't have the money. The need is very, very great. Not every region is into healing at the same time," said Erasmus. "There really is a need for a long-term fund, because as regions and communities get to the point where they

want to do the healing, the money needs to be there."

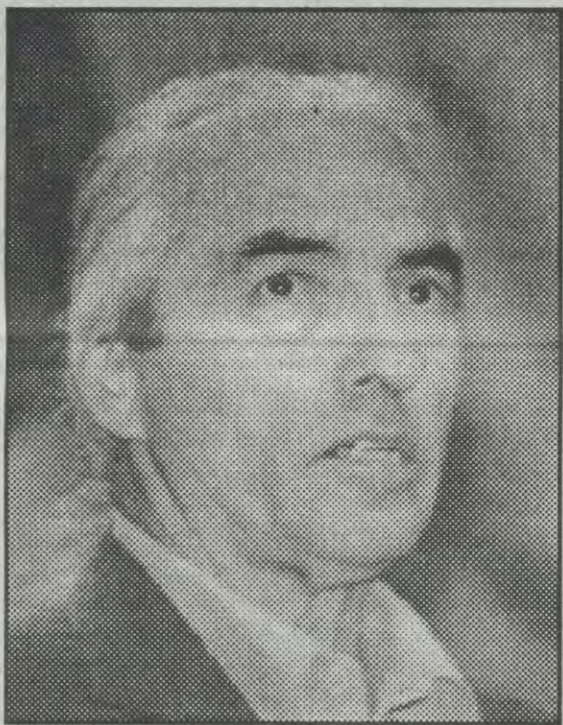
The Nechi Institute received funding from the healing foundation and hopes that funding will be renewed.



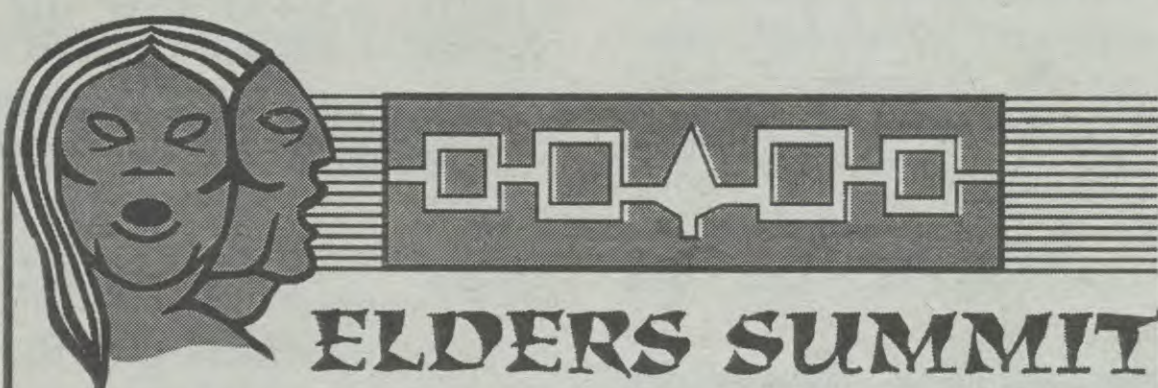
CARL CARTER

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—Georges Erasmus



Phil Fontaine



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"I think that many of the projects have just got their feet on the ground and have just gotten going," said Morin. "The fact that the money is running out is unfortunate because a lot of the

work that is being done in the communities, especially in the way of community capacity building, really needs to continue with the momentum of the people's will and courage."

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# Student

By Cheryl Petten  
Windspeaker Staff Writer

CHILLIWACK, B.C.

Robert Kowbel will be the first to tell you he's not a straight A student. He knows he could be, but that's not what his priorities lie.

Kowbel, a member of the Kamloops Indian band who lives in Chilliwack, B.C., just graduated from Chilliwack senior secondary school. Although he calls his marks in his school average, there's certainly nothing average about the list of extra-curricular activities which he has been involved in.

Kowbel started up and ran a free, drop-in tutorial service for students attending his high school. He also chaired an organization that twice a month set special events for the community's senior citizens to attend.

For two years Kowbel volunteered with BC Hydro's Power Smart students' program where he visited elementary schools suggesting ways the schools could cut down on their energy use and educating the students about energy conservation. He also did volunteer work for the Salvation Army, the Canadian Cancer Society and Meals on Wheels. While in school he volunteered as a teaching assistant, mentor, co-ordinated the dance committee and co-chaired the environmental club.

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Your Car • Your Health

# Student looking forward to experience in Africa

[ education ]

By Cheryl Petten  
Windspeaker Staff Writer

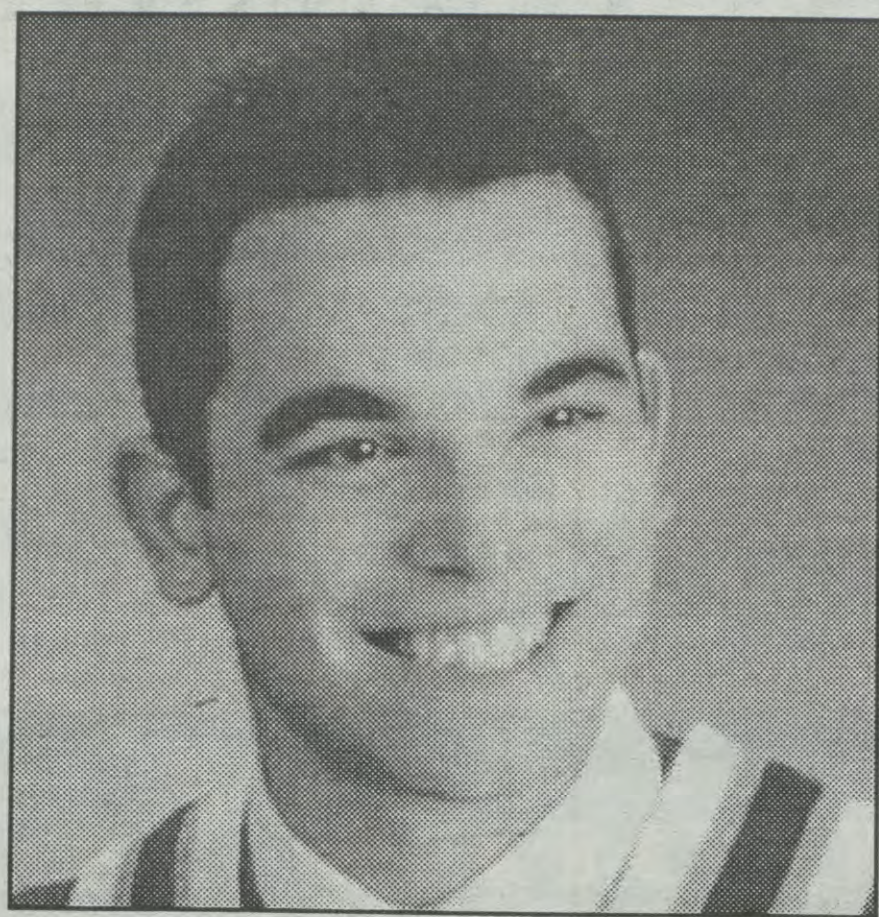
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Robert Kowbel— "If I didn't do volunteering, of course I could have gotten a 95 per cent average. But I'd rather do this other stuff, because I'm still learning other things, not just learning from text books."

"And I worked 20 hours a week, too," Kowbel said of his busy schedule. "I don't know how I did that. I guess because if I didn't do this stuff I'd be bored, so I worked around my schedule."

While all his volunteer work cut into the time he could dedicate to his schoolwork, Kowbel thinks he made the right choice.

"If I didn't do volunteering, of course I could have gotten a 95 per cent average. But I'd rather do this other stuff, because I'm still learning other things, not just learning from text books."

Kowbel showed a lot of initia-

tive and leadership in his volunteer activities, seeing a need and then seeing what he could do to meet it.

He said when he sees that something needs to happen, he hates just sitting around waiting for someone else to do it, so he usually just jumps in and does it himself.

"Some-times it's going to flop,

but who knows? Sometimes it'll be a success, so it's worth that risk."

That approach and attitude earned him the notice of the local Rotary Club, which recognized him as Rotary Student of the Month in March, and selected him to participate in the Rotary Youth Leadership Award leadership camp held in Hope, B.C. in early June.

With high school now behind him, 17-year-old Kowbel plans to become an orthodontist.

"I think it's a good blend of interacting with people and science, and those are things I love best. I couldn't think of a bet-

ter job," he said.

The studies that will lead him toward his chosen career will have to wait for a while, though. At the end of August, Kowbel will be leaving home for seven months to take part in a Canadian Youth World Exchange that will take him first to southern Ontario and then to Tanzania in eastern Africa. Through the program, teams of Canadian youth aged 17 to 24 join with participants from an exchange country and work together on community projects, first in Canada and then in the exchange country. Kowbel will be taking part in an exchange that will involve him in the environmental sector.

"I know that when I'm in Canada, we'll be working eight hours a day, four days a week for non-profit organizations, volunteering. We'll have a host community, so we'll be doing community-based projects," he said. "And then in Africa, I guess that's more when the eco part comes in, like agriculture or horticultural projects, clean drinking water. We may even be helping them with their English. That sort of thing," he said.

Kowbel applied to take part in the exchange when he came across information about the program online. A seasoned traveller who earlier this year ventured off to Greece and Italy, he was attracted by the prospect of travelling and learning a new language, he said. "And volun-

teering, helping a community that needs help. Like, these people have nothing, and we'll be helping them. That really means a lot to me."

While he'll be giving of his time and energies, Kowbel expects to take something away from the exchange-experience.

"It'll just show me how other people live. It'll give me a different perspective," he said. "That's why I'm glad I'm doing it before I start post-secondary education, because then I'll have this whole fresh outlook on life and then I'll start pretty much all over again. So I think I'll take different things away from it. Who knows? It could alter my path."

When he does return to Canada and his studies, Kowbel will be getting some financial help from the Canadian Millennium Scholarship Foundation, a non-profit organization created by the federal government to help students access a post-secondary education. Kowbel was one of the students from across the country chosen to receive a Millennium Excellence Award, given to Canadians who contribute to the betterment of their communities and who demonstrate a capacity for leadership and academic achievement. Kowbel will receive \$4,000 to be used toward the cost of his post-secondary studies. The award is renewable for up to three additional years, for a maximum award of \$16,000.

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# Making a difference is a way of life

By Cheryl Petten  
Windspeaker Staff Writer

## ROCKY HARBOUR, Nfld.

Alison Bird isn't the type of person to sit around and wait for something to happen. She's the one who makes it happen.

When the decision was made a few years back that the schools in Rocky Harbour should amalgamate into one large school for students from kindergarten through Grade 12, Bird, 18, a member of the Labrador Métis Nation, saw it as a good thing, but noticed many people in the community didn't share her views. So, as student representative on the school council, she took it upon herself to help change their minds.

"People were just afraid of something they hadn't experienced before." She talked to parents about their fears about older kids bullying younger ones, and talked to older kids about their fears about being treated like children, and brought some understanding to the parties.

"I knew that our new school would be an absolutely wonderful thing, and I saw that people weren't as excited as they should have been. So I just really wanted to change that and have people be happy about the change. And so I saw the opportunity and I just went for it. And luckily, it turned out very well."

The new school, Gros Morne Academy, just completed its first year of operation. Bird was a member of its first graduating class.

While in high school, Bird also dedicated a lot of time and energy toward raising money for the United Nations Children's Fund (UNICEF). She started out with the traditional Halloween fundraiser, with students collecting change in the familiar orange UNICEF boxes.

"And there was a fairly large response, so I thought, you know, maybe we can do a little bit more. And I started baking treats about once a month and putting a fact on with them. And the students got really excited because, not only did they get a treat, but they got a fact. And they started sharing the facts with others. And suddenly not only were we raising money for children in other countries, but we were spreading education."

Bird worked as a tutor for the last couple of years of high school as part of a program called Tutoring for Tuition. For each hour she spent tutoring, she earned money toward her post-secondary tuition, but the experience was rewarding in more than a monetary way, Bird explained.

"It's been amazing because I get to work with people and teach them and see them grow and be interested in learning rather than feeling like they just can't do it. And they really want to learn more and they really get excited. And that makes me proud."

Her eagerness to take the initiative and make a difference did mean that she was the person many people went to when they needed help with their projects and causes, Bird said.

Bird said she's really proud of the leadership role she played while in high school, and has no plans on changing her ways now that she's graduated.

"It really makes me feel like I'm making a difference and that I get to help people, which is what I've always wanted to do. And I see all these changes happening. And to realize that I played some role in it, it's just an amazing feeling."

Bird will get a chance to use and expand her leadership skills in the fall when she enrolls in Renaissance College in Fredericton, N.B., an institute that specializes

in leadership programming.

"I'm excited because not only will I learn about leadership, but I'll also learn about international relations, how to solve problems, do lots of volunteering. And it's all considered part of my education," she said.

She is also looking forward to the international internship portion of the program, during which she'll be working in an

other country where they don't speak English or French and she'll have to learn another language.

Once she's completed her post-secondary studies, Bird is hoping for a career in diplomacy.

"So maybe start out working with the Department of Foreign Affairs and then hopefully become a diplomat and work in different countries and help solve all kinds of problems," she said.

"And if not that, then I'd like to work with the UN (United Nations), especially with children."

Bird will receive some financial help to pursue her studies, thanks to the Canada Millennium Scholarship Foundation, in recognition of her leadership abilities and contributions to her community. Bird will receive \$4,000 toward the cost of her studies, renewable for up to three additional years.

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# Whale

(Continued from page 9.)

Marilyn Joyce and Mi Maquinna met on a few occasions to present their perspectives, with the DFO leader emerging using conciliatory language.

"Seeing the singing, drumming, and cultural connections was really inspiring," said Joyce after returning from a trip to Yuquot. "We respect that the First Nations are practising their traditions with the whale. I gained a lot of respect for their beliefs and their connection to the whale. The priority right now is about being respectful, and we will proceed at some point we want to do that in a mutually respectful way," she said.

A few days later though, Joyce had changed her tune, saying her only concern was the success of the reunification effort, adding "if there's a willingness from First Nations to proceed, we're interested in discussions with them."

Maquinna offered to lead a reunification plan that he believed would be less harmful. The plan would involve Mowachaht Muchalaht canoes leading a xiiit out of Nootka Sound, 350 km down the west coast of Vancouver Island to the San Juan Islands. Joyce dismissed the plan as being too dangerous.

Maquinna then accused Joyce of misrepresenting his nation in the media when she reported that a First Nation agreed to a proposed 500-metre buffer zone around Tsu-xiit.

"Ms. Joyce has lost all credibility," he said.

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And if not that, then I'd like to work with the UN (United Nations), especially with children." Bird will receive some financial help to pursue her studies, thanks to the Canada Millennium Scholarship Foundation, in recognition of her leadership abilities and contributions to her community. Bird will receive \$4,000 toward the cost of her studies, renewable for up to three additional years.

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# Whale of a battle fought over Tsu-xiit

(Continued from page 9.)

Marilyn Joyce and Mike Maquinna met on a few occasions to present their perspectives, with the DFO leader emerging using conciliatory language.

"Seeing the singing, drumming, and cultural connection was really inspiring," said Joyce after returning from a trip to Yuquot. "We respect that the First Nations are practising their traditions with the whale. I've gained a lot of respect for their beliefs and their connection to the whale. The priority right now is about being respectful, and we will proceed at some point but we want to do that in a mutually respectful way," she said.

A few days later though, Joyce had changed her tune, saying her only concern was the success of the reunification effort, adding "if there's a willingness from First Nations to proceed, we're interested in discussions with them."

Maquinna offered to lead a reunification plan that he believed would be less harmful. The plan would involve Mowachaht/Muchalaht canoes leading Tsu-xiit out of Nootka Sound, and 350 km down the west coast of Vancouver Island to the San Juan Islands. Joyce dismissed the plan as being too dangerous.

Maquinna then accused Joyce of misrepresenting his nation to the media when she reported his First Nation agreed to a proposed 500-metre buffer zone around Tsu-xiit.

"Ms. Joyce has lost all credibil-

ity with the Mowachaht/Muchalaht First Nation and the Nuu-chah-nulth Tribal Council," he wrote in a letter to DFO Director General Kevin Stringer, calling for her removal from the relocation project. "We no longer have any faith in her ability to properly consult with us and communicate with us on a regular basis and in a meaningful way."

"I'm disappointed you're asking for my replacement," Joyce said after being personally presented with a copy of the letter. "I feel our relations have been respectful, but as long as I am on this job I'm going to do the best I can," she said.

Then, on June 24, after 10 days of struggle on the water, and numerous phone calls to various DFO and First Nation leaders, the Mowachaht/Muchalaht got their way.

"DFO has agreed to stop the capture process until we have a chance to sit down and talk," Maquinna told reporters. "It is by no means over, but we've gotten into the planning process where we should have been from the beginning," he said.

Over at the DFO encampment, communications personnel quickly distributed a short statement from DFO, refusing to answer any questions.

"We understand the cultural and spiritual significance of Luna to the Mowachaht/Muchalaht First Nation," it said. "We have had a number of discussions with them and have attempted to accommodate their needs and views

in our operations. It is evident, however, that further discussions are required, and in the interest of public safety and well-being of the whale, we will be meeting with First Nations over coming days to review options. Consequently, for the time being, Fisheries and Oceans Canada is deferring operations to relocate the whale."

"Things were escalating and getting serious," Maquinna said, citing numerous close calls between canoes and DFO boats, and threats of charges being brought against paddlers and support boat skippers. "The strength came from our membership. We've been very culturally active and that will continue to happen," he said. "Our hope is that things can work out better than they have, communication will improve, and [Joyce] is not part of future discussions."

"I'm very happy today," said Gloria Maquinna, Mike's mother, tears streaming down her face. "These are tears of joy. It's been really emotional these past 10 days, and I'm proud my son and our nation didn't give up," she said.

Mowachaht/Muchalaht leaders, along with representatives from the Nuu-chah-nulth Tribal Council, First Nations Summit and Assembly of First Nations will now meet with DFO and RCMP personnel to construct a plan for Tsu-xiit's future.

"We want Tsu-xiit to live peacefully in Nootka Sound for as long as he wants to," said Mike Maquinna. "We'll just let nature take its course."



DAVID WIWCHAR

Mowachaht/Muchalaht Tyee Ha'wilt with Mike Maquinna, son of Ambrose Maquinna whose spirit is believed to be within the killer whale Tsu-xiit, receives a hug from his mother Gloria.

## Resource sharing

(Continued from page 12.)

"The mining companies understand that they pay municipal assessment in most places they operate, and say 'Listen, if it comes to an equal amount of what we pay in municipal assessment, call it something else and we're happy,'" said Gilles Bisson.

Bisson said large multi-national companies recognize that they've got to do something.

"I wouldn't say they're totally progressive on this issue, but recognize, you know, you can't keep on going the way we are. If there's going to be development and there will be, north of 50—you definitely have to have some sort

of mechanism to make sure that we don't have to go off and negotiate individually with each community every time you have a project. You want to have some sort of a legislated mechanism to make sure that there is revenue out of those projects for those communities."

In Attawapiscat, there is currently a "tentative agreement" to proceed with development of the proposed diamond mine, said Bisson, adding he would have a hard time believing the Attawapiscat mine will not be developed, as DeBeers has already invested \$800 million in the project.

## Guests starry-eyed

(Continued from page 21.)

The band currently offers tour packages, including bird watching, nature hikes and wild berry picking. Visitors stay in cabins on Bedford and East Rous islands or sleep in a lakeside tipi.

"This event blends in well with our eco-tourism businesses," Patrick Madahbee said. "Our focus is on providing a place where people can come to enjoy nature. We have completed major improvements to our beach and powwow grounds. It is quite picturesque; it's an excellent venue for star-

gazing. "We were one of the first communities on Manitoulin to support the dark sky sanctuary concept," the chief added. Non-polluting, energy efficient lighting has been installed in a new subdivision on the reserve.

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**General:** The Nishnawbe-Aski Police Service requires one (1) Inspector (Executive Officer) reporting to the Deputy Chief of Police. Location will be at Northwest Headquarters in Sioux Lookout, Ontario.

**Qualifications:**

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**Nishnawbe-Aski Police Service**

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**Position Requirements:** Graduation from an accredited college or university with a minimum of a Bachelor's Degree in Counselling, Psychology, Social Work or their equivalent. Three years of experience in program administration/management. Knowledge and awareness of First Nations culture, traditions and treatment issues. Effective time management. Team membership and written/oral communication skills. A willingness to role model a lifestyle free from alcohol and other mood altering drugs (three years sobriety). Experience in a residential setting absolutely necessary. Proven Supervisory experience. Salary commensurate with experience.

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- Evidence of recent valid Baccalaureate
- Applicants of First Nation or Aboriginal descent
- Knowledge and understanding of the community

**Conditions of Employment:**

- Evidence of a valid BC Driver's License - vehicle is an asset
- Evidence of recent valid Baccalaureate
- Criminal Records Check

**A Willingness to:**

- Attend necessary meetings
- Take any training necessary to meet the standard

**HOME CARE NURSE**

~ Permanent

Under the direction of the Home Care Nurse is responsible for evaluating professional nursing care, acute, palliative or rehabilitative health care. The home care nurse uses her/his skills to effectively assist clients to function. Duties will include case management, health teaching, and case management context. For a copy of the job description from...

Applicants will be screened and clearly indicate their interest.

**Education & Training:**

- A baccalaureate degree in nursing or University, or a recognized equivalent
- Prefer three years recent acute care experience
- Or a minimum five years experience in home care
- Computer training and/or knowledge of software

**Qualifications:**

- Evidence of recent valid Baccalaureate
- Applicants of First Nation or Aboriginal descent
- Knowledge and understanding of the community

**Conditions of Employment:**

- Evidence of a valid BC Driver's License - vehicle is an asset
- Evidence of recent valid Baccalaureate
- Criminal Records Check
- RNABC Registration

**A Willingness to:**

- Attend necessary meetings
- Take any training necessary to meet the standard

**PLEASE SEND TO:**

Cindy Boyko, Health Centre  
Box 1348, Skidegate

Email: [cboyko@skidegate.ca](mailto:cboyko@skidegate.ca)

Drop your resume of interest between 8:30 a.m. and 4:30 p.m.

Phone the Skidegate Health Centre  
Contact Cindy Boyko

Deadline: Friday, August 6, 2004





Skidegate Health Centre ~ Skidegate Band Council

**EMPLOYMENT OPPORTUNITIES**

**HOME CARE TEAM LEADER**

~ Permanent Part-time ~

Under the direction of the Health Director, or their designate, the Home Care Team Leader is responsible for the planning, organizing, implementing and evaluating professional nursing care for clients of all ages with chronic, acute, palliative or rehabilitative health care needs in the home setting. Duties include supervision of long-term care aides, and will include; case management, health teaching, support consultation, liaison and referral in a case management context. For a more complete overview you may obtain a copy of the job description from Cindy Boyko or Lauren Brown at the Skidegate Health Centre.

**Applicants will be screened against the following and should clearly indicate they meet the established criteria:**

**Education & Training:**

- A baccalaureate degree in nursing plus 2 years, in the last 5 years, in acute care and/or community nursing
- Supervisory/management skills/training necessary with preference of three years experience
- Computer training and/or knowledge and experience of using various software

**Qualifications:**

- RNABC Registration
- Evidence of recent valid Basic Life Support Certification Level C
- Applicants of First Nation ancestry strongly encouraged to apply
- Knowledge and understanding of Haida culture an asset

**Conditions of Employment:**

- Evidence of a valid BC Driver's licence. Class 4 rating and vehicle is an asset
- Evidence of recent valid Basic Life Support Certification Level C
- Criminal Records Check

**A Willingness to:**

- Attend necessary meetings
- Take any training necessary to maintain and bring qualifications up to standard

**HOME CARE NURSE**

~ Permanent Position (24 hrs/week) ~

Under the direction of the Home Care Team Leader, or their designate, the Home Care Nurse is responsible for the planning, organizing, implementing and evaluating professional nursing care for clients of all ages with chronic, acute, palliative or rehabilitative health care needs in the community setting. The home care nurse uses her/his teaching, assessment, and nursing skills to effectively assist clients to attain their optimum level of independent functioning. Duties will include; providing acute nursing care to clients, case management, health teaching, support consultation, liaison and referral in a case management context. For a more complete overview you may obtain a copy of the job description from Cindy Boyko at the Skidegate Health Centre.

**Applicants will be screened against the following and should clearly indicate they meet the established criteria:**

**Education & Training:**

- A baccalaureate degree in nursing from a recognized Canadian University, or a recognized equivalent
- Prefer three years recent acute nursing or home care nursing experience
- Or a minimum five years experience as a Registered Nurse
- Computer training and/or knowledge and experience of using various software

**Qualifications:**

- Evidence of recent valid Basic Life Support Certification Level C
- Applicants of First Nation ancestry strongly encouraged to apply
- Knowledge and understanding of Haida culture an asset

**Conditions of Employment:**

- Evidence of a valid BC Driver's license. Class 4 rating and vehicle is an asset
- Evidence of recent valid Basic Life Support Certification Level C
- Criminal Records Check
- RNABC Registration

**A Willingness to:**

- Attend necessary meetings
- Take any training necessary to maintain and bring qualifications up to standard

**PLEASE SUBMIT RESUMES TO:**

**Cindy Boyko, Health Director, Skidegate Health Centre,  
Box 1348, Skidegate, Haida Gwaii V0T 1S0**

**Email: cindy@skidegate.ca**

**Drop your resume off at the Skidegate Health Centre  
between 8:30 a.m. and 4:30 p.m. Monday to Friday**

**Phone the Skidegate Health Centre at 250-559-4610  
Contact Cindy Boyko or Lauren Brown for information**

**Deadline for applications:  
Friday, August 13<sup>th</sup>, 2004 at 4:00 p.m.**

**WETASKIWIN REGIONAL PUBLIC SCHOOLS**

Invites applications for the following position:

Wetaskiwin Composite High School

**FIRST NATIONS, MÉTIS, INUIT RESOURCE WORKER**

Wetaskiwin Composite High School is located in the city of Wetaskiwin, approximately 45 minutes south of Edmonton. There is a staff of 45 providing an educational experience to approximately 850 Grade 10 - 12 students.

The principal will identify specific responsibilities for this position. Some possibilities include facilitating an appreciation for First Nations culture and language, assisting with the education of First Nations students, tracking and assisting with attendance, and helping to develop positive relations between the school and the community. There are approximately 1,365 annual hours for this position.

*Preference may be given to candidates possessing the following qualifications:*

- Training and/or experience working with secondary aged students;
- Training and/or experience working with First Nations students;
  - An ability to speak Cree;
- Excellent interpersonal and communication skills; and
- An ability to work cooperatively as part of a team.

*Applications will be accepted until July 30, 2004.*

**Please direct inquiries and applications to:**

**Mr. W. Neilson, Principal**

**5515 - 47A Avenue**

**Wetaskiwin, AB T9A 3S3**

**Fax: 780-352-7886 • Email: neilsonw@wrps.ab.ca**



*We thank all*

*those who apply*

*for their interest but*

*only short-listed appli-*

*cants will be contacted.*



UNIVERSITY  
OF MANITOBA

**ASSISTANT/ASSOCIATE PROFESSOR**

**Civil Infrastructure in Northern Areas  
and Aboriginal Communities  
Canada Research Chair - Tier II**

The University of Manitoba is seeking applications or nominations for a Canada Research Chair (CRC) established by the Government of Canada to enable Canadian universities to foster world-class research excellence. The University of Manitoba is a major research university located in the city of Winnipeg. The University's Strategic Research Plan includes a Tier II Chair in the Faculty of Engineering in the area of Northern and Aboriginal Civil Infrastructure.

The appointment will be tenure track in the Department of Civil Engineering at the rank of Assistant or Associate Professor. For the duration of the CRC, the successful applicant will be granted reduced teaching and service responsibilities. Rank and salary will be commensurate with qualifications and experience.

The successful candidate will: 1) have an earned Ph.D. in an area related to Civil Engineering Infrastructure, 2) have evidence indicating communication and teaching excellence, and 3) must be registered, or be eligible for registration with the Association of Professional Engineers and Geoscientists of Manitoba (APEGM). In addition to these basic requirements, the incumbent will have significant research and practical experience working within Aboriginal communities, particularly those located in Canada's North. It is intended that the research and teaching activities of this position will have a positive impact for those living in Canada's North and as such the candidate must: 1) be an established scholar with the potential of becoming a world leader in this research area, 2) have a strong commitment toward interdisciplinary research, the ability to attract excellent graduate students, and the ability to establish a significant externally funded research program, and 3) show a strong commitment to working within northern communities and on behalf of Aboriginal peoples.

The Department has 21 faculty members, 15 support staff, and approximately 150 undergraduate students. Over \$2.3 million is attracted annually in research funding and more than 100 students are enrolled in post-graduate studies. The Faculty of Engineering is home to the nationally recognized Engineering Access Program (ENGAP), which provides academic, social, and personal supports to Aboriginal students pursuing a degree in engineering.

In Manitoba, the Aboriginal population represents 11.7% of the total population and is the youngest and fastest growing demographic. There are 62 First Nation communities in Manitoba as well as a significant Métis population scattered throughout the province. Approximately 10% of the population lives north of the 53rd parallel and in this area Aboriginal people make up the majority (57%) of the population. Winnipeg is the largest city in the Province of Manitoba. The city has a rich cultural environment and offers very affordable housing. The region provides ample opportunities for outdoor recreation in all seasons.

Review of applications will begin on 4 October 2004 and will continue until the position is filled. All Canada Research Chairs are subject to review and final approval by the CRC Secretariat.

Applications should quote search AKR164 and include a curriculum vitae, a five-year research plan and contact information for at least three referees.

Please send the completed application to:

**Dr. Jay Doering, P.Eng.  
Professor and Head, Civil Engineering  
University of Manitoba  
Winnipeg, Manitoba, Canada R3T 5V6  
Email: Jay\_Doering@UManitoba.ca**

For details regarding:

- the CRC program ([www.chairs.gc.ca](http://www.chairs.gc.ca))
- the University of Manitoba Strategic Research Plan ([www.umanitoba.ca/vpresearch/ors/researchchairs.htm](http://www.umanitoba.ca/vpresearch/ors/researchchairs.htm))
- Department of Civil Engineering, University of Manitoba ([www.umanitoba.ca/civil](http://www.umanitoba.ca/civil))
- ENGAP ([www.engap.com](http://www.engap.com))
- City of Winnipeg ([www.city.winnipeg.mb.ca/](http://www.city.winnipeg.mb.ca/))

Province of Manitoba ([www.gov.mb.ca](http://www.gov.mb.ca))

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. Aboriginal peoples and women are particularly encouraged to apply. All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority.

Application materials, including letters of reference, will be handled in accordance with the Freedom of Information and Protection of Privacy Act (Manitoba).

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[ footprints ] Alex Decoteau

# difficult beginnings, life of achievement

By Cheryl Petten

Each spring, students in Edmonton gather to take part in a five-kilometre race named in honor of Alexander Wuttunee Decoteau. To the children, Decoteau is a role model, an example of what people can accomplish with their lives. And although Decoteau's life was a short one, almost 90 years after his death he still inspires others with his example.

Alex Decoteau was born on Nov. 19, 1887 on the Red Pheasant Reserve near North Battleford, Sask. He was the second youngest of five children born to Mary and Peter Decoteau. When he was just three years old, his father was murdered and his mother, left with no means to support herself and her family, asked that three of her children be placed in the nearby Battleford industrial school.

Peter Decoteau had been employed by the Indian department for many years up until his death, and the department agreed to Mrs. Decoteau's request, and young Alex began his studies at the industrial school.

Decoteau was a good student and an exceptional athlete. He excelled at a number of sports, including boxing, cricket and soccer. He also demonstrated his ability as a runner.

When he finished school, Decoteau moved to Edmonton where a job awaited him in a machine shop owned by his brother-in-law. He also continued to run, and soon made a name for himself as a middle and long-distance runner.

He ran his first competitive race in Fort Saskatchewan, Alta. in May 1909 and came in second.

He had greater success in his next race the following month, a five-mile race held during the Edmonton Exhibition. But it would be his next race

that would make people sit up and take notice. It was the Mayberry Cup in Lloydminster, located on the Saskatchewan/Alberta border, another five-mile race. When he'd crossed the finish line that day in July, Decoteau had set a new western Canadian record, finishing in 27 minutes, 45.2 seconds.

In 1909, Decoteau left the machine shop for a career in policing. He joined the city of Edmonton's police force, becoming Canada's first Aboriginal police officer. And he continued to run and to win.

In 1910, he entered the Alberta provincial championships held in Lethbridge. Decoteau competed in four events—the half-mile, one-mile, two-mile and five-mile races—and took first place in each of them.

His list of racing accomplishments includes winning the Calgary Herald's Christmas Day Road Race three times, the Hon. C.W. Cross Challenge Cup in Edmonton five times, and the annual 10-mile race in Fort Saskatchewan three times.

In 1912, Decoteau was given a leave from his policing duties so he could represent Canada in the Olympic Games in Stockholm, Sweden, competing in the 5,000-metre event. Decoteau finished second in his qualifying heat and in the final was running in third place after the fourth lap when he began getting leg cramps. When the race was over, he had finished in eighth place.

Despite not winning a medal, Decoteau arrived home from the Olympics to a hero's welcome, complete with a parade down Jasper Avenue, right through the heart of downtown Edmonton.

After the Olympics, Decoteau returned to policing. He was promoted to police sergeant and was given his own station. He also continued to run, winning almost

every race he entered.

Then, in 1916, Decoteau answered a call to another kind of duty.

He enlisted with the Canadian army in April 1916. He would use his athletic abilities in aid of King and country, serving as a runner in the trenches during the Second World War. The following May, he shipped out overseas with the 49th Canadian Battalion, arriving in France.

In a letter to his sister written in early September 1917, Decoteau talked about his experiences in the war. He spoke fondly of all the people from Edmonton he'd run into in France, and told her about a bout of trench fever he was just beginning to recover from. He asked her not to tell their mother he'd been ill. He didn't see any reason to worry her needlessly.

By the end of October, Decoteau found himself in Belgium, and in the thick of the battle on Passchendaele Ridge. British and Australian troops had been battling at Passchendaele for months, with little to show for their efforts other than mounting casualties.

The battle to take the ridge was an important one to the allies, as the high ground would give them footing to launch attacks on ports on the Belgian coast, under the control of German troops and being used as bases for their submarines. The allied forces launched their assaults from the only part of Belgium they still held, around the town of Ypres. The Canadian troops would try to take the ridge battle by battle, bit by bit.

The Canadian effort was eventually successful, but at a huge cost. By the time the Canadians had secured the ridge on Nov. 10, 16,000 Canadian soldiers had been killed or wounded or were missing. One of those 16,000 was 29-year-old Alex Decoteau, who



CITY OF EDMONTON ARCHIVES/EA-10-2072

A young man from the Red Pheasant reserve has been named one of the 100 Edmontonians of the Century. Alex Decoteau's life began in difficulty, but his accomplishments over the course of his short time on Earth continue to inspire.

died in the morning hours of Oct. 30, killed by a sniper's bullet during an attack on the German line.

The bodies of some of those who fell at Passchendaele were never recovered but were instead claimed by the mud of the battlefield. Those who were recovered lie in a number of cemeteries surrounding the battle site, some identified, but many more buried as the unknown dead.

Alex Decoteau was buried in the Passchendaele New British Cemetery north of Passchendaele, alongside 649 other Canadian soldiers killed.

In 1985, Decoteau's friends and family gathered in Edmonton to hold a special ceremony to bring his spirit home. In attendance were members of the Red Pheasant band council, First Nations

veterans, representatives from the Canadian Armed Forces and a 10-member honor guard from the Edmonton Police Service. A drum group performed a burial song, then a piper from the police department played Amazing Grace.

Decoteau's many achievements continue to be recognized and remembered to this day.

He has been inducted into the Edmonton City Police Hall of Fame, the Alberta Sports Hall of Fame, the Saskatchewan Sports Hall of Fame and the Saskatchewan First Nations Sport Hall of Fame. He was also named one of the 100 Edmontonians of the Century as part of that city's centennial celebrations being held this year.



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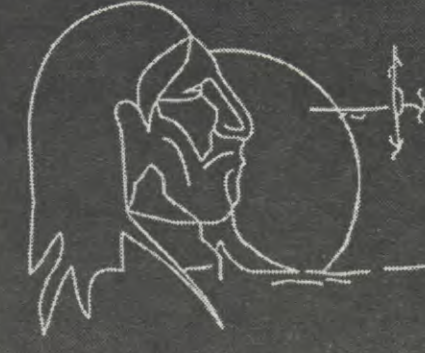
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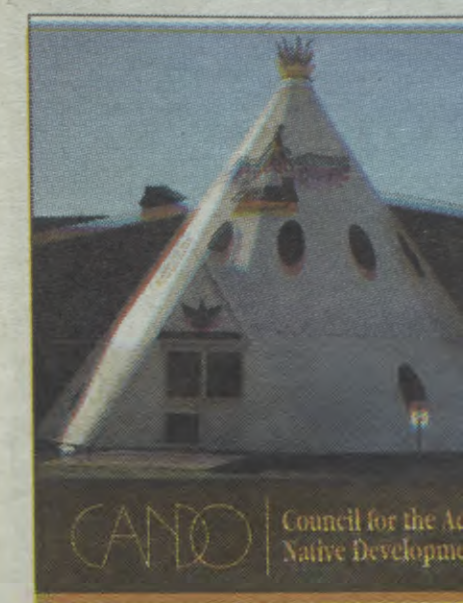


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CITY OF EDMONTON ARCHIVES/EA-10-2072

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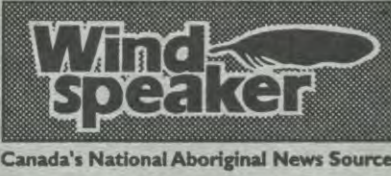
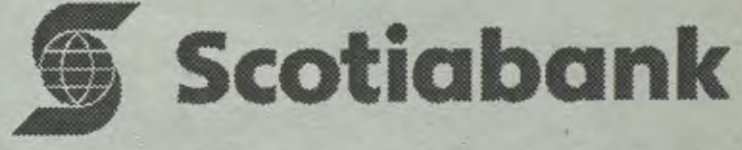
**SUBMISSIONS October 1st Deadline 2004**

**PEOPLE IN OUR COMMUNITY**

**Get out in the community and take some pictures that best capture the theme: "PEOPLE IN OUR COMMUNITY"**

**Pick out your best photos and send them to Windspeaker. Two photos will be selected and awarded \$1500 each. In addition, the two selected photos will grace the 2005 Aboriginal History Calendar sponsored by Scotiabank and to be distributed in Windspeaker's December 2004 issue. Now that's fame!**

**ENTRY INSTRUCTIONS**

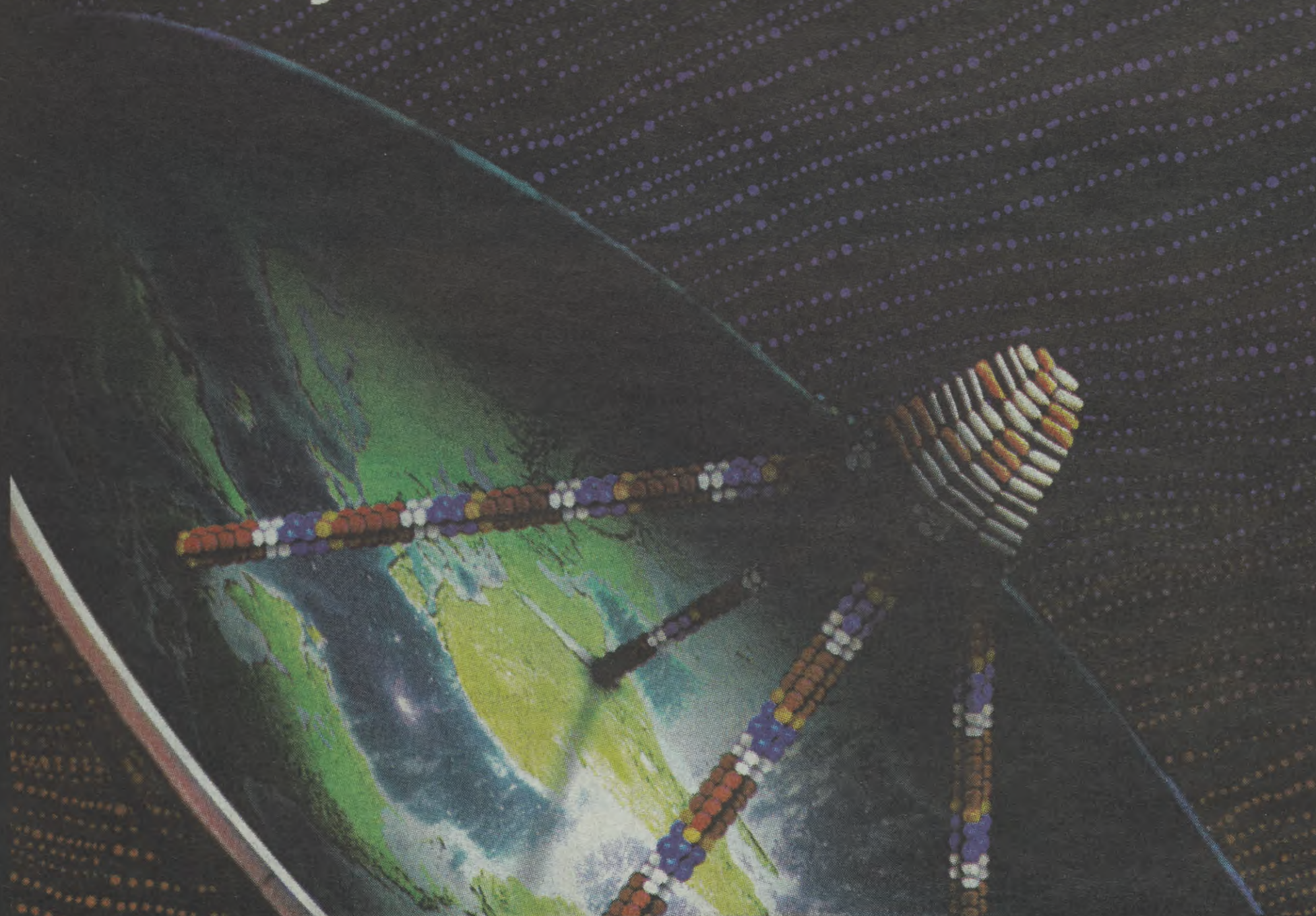
Entries may be colour slides or prints (no Polaroids, please), not larger than 8" x 10". Subject of photos must be Aboriginal. A maximum of four (4) photo entries per person. Photographs that have been previously published or won a photographic award are NOT eligible. By submitting the photo(s) you confirm 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>

**Send your entry by October 1st, 2004 to:  
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