

Windspeaker

July 2001

AMMSA, Canada's largest publisher of Aboriginal news

Volume 19 No. 3

WHAT'S INSIDE

UNDER SIEGE

Aboriginal people's Section 35 rights in Canada's Constitution are under attack by the government and the courts, say analysts and academics. A recent Supreme Court of Canada decision about the border crossing rights of the people of Akwesasne located on the U.S.-Canada border has left them worried the court places little value on the inherent rights of first peoples. A leaked document from Indian Affairs suggests the government is looking for ways to extinguish Section 35 rights. *Windspeaker* takes a look in a special report.

.....Pages 2 and 3.

QUOTABLE QUOTE

"The enactment of s. 35(1) of the Constitution Act, 1982 accorded constitutional status to existing Aboriginal and treaty rights, including the Aboriginal rights recognized at common law. However, the government retained the jurisdiction to limit Aboriginal rights for justifiable reasons in the pursuit of substantial and compelling public objectives identity."

—Chief Justice
Beverly McLachlin
of the Supreme
Court of Canada

\$2.00 plus G.S.T. where applicable

PUBLICATION MAIL REGISTRATION #1395068
POSTAGE PAID AT EDMONTON

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The advertising
deadline for the
August 2001 issue is
Thursday,
July 5, 2001
see page 4 for details.

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BRAD CROWFOOT

A crowd of helpers carry the fourth in a series of six totem poles that were raised at the Village of Skidegate on Haida Gwaii in the Queen Charlotte Islands from June 4 to June 9. The poles represent the southern Haida villages and clans of Cumshewa, T'aanuu, Skidegate, Sgaang Gwaii, K'uuna and Ts'aahl. It was the first time in the people's history that so many poles were raised on a single occasion, and marks the first phase of the Qay'Innagaay (Sea Lion Town) Heritage Centre, a multi-million-dollar facility that will provide a showcase for Haida culture. For more on this historic event, see pages 12 and 13.)

Chief optimistic about new office

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

A new federal body is being created to help speed up resolution of residential school claims.

The creation of the new Office of Indian Residential Schools Resolution of Canada was announced by Prime Minister Jean Chrétien on June 7. The office will report to Deputy Prime Minister Herb Gray. Jack Stagg will be deputy head, as well as chief federal negotiator, working with church leaders to reach an agreement on shared responsibility for abuses that occurred within the residential schools, and compensation for those abuses.

Stagg, who was appointed special advisor to the deputy Prime Minister in May, worked at Indian and Northern Affairs Canada (INAC) for more than 20

years. Prior to his latest appointment, he was associate deputy minister of Fisheries and Oceans.

According to Allison MacNeil in the deputy prime minister's office, the new office will consolidate existing resources dedicated to the residential school claims within the departments of Indian Affairs and Justice.

"The idea is to centralize and focus federal efforts and co-ordinate negotiations between the government and the major church organizations regarding their shared responsibility for the claims that are arising out of residential schools issues," MacNeil said.

"The office will examine how to resolve claims in and outside of the courts, and will assist in implementing the government's wider objectives of facilitating healing and reconciliation for residential school survivors and their communities."

Chief Robert Joseph is executive director of the Provincial Residential School Project, a sub-committee of the First Nations Summit in British Columbia that works to help residential school survivors. Although details about how the new office will function haven't been made available, Chief Joseph has a wish list of what he'd like to see happen.

"I just think immediately that it will be important for the new office to act independently and autonomously from Indian and Northern Affairs Canada. And if it can do that—if it has the mandate and the authority to operate autonomously from Indian Affairs, and the federal government in general, so to speak—it can be focused in seeking resolution to the residential school issue," Chief Joseph said.

"For the most part, they've had a section within Indian Affairs

that has primarily responded to the litigation side of things, and its primary workload has been to provide a defence for the federal government against the lawsuits. And hopefully, this new office will create a broader vision around healing and reconciliation and advancing other solutions beyond existing ones, which are primarily legal. So in that respect, I think it's an important development."

Chief Joseph hopes that by expanding the focus beyond litigation, the office will go beyond dealing with sexual and physical abuse, and also look at other losses caused by residential schools, such as loss of language and loss of culture. Chief Joseph expects to learn more about the new office later this month, when he meets with the Privy Council and with Jack Stagg in Ottawa. Until then, he remains optimistic.

Analysts say Indian Affairs has hidden agenda

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Several consultants employed to advise First Nations chiefs on political matters have taken a look at one of the many documents that have been leaked from the Department of Indian Affairs in recent months—and raised an alarm.

Canada's Approach for Dealing with Section 35 Rights: Ministerial Recommendations to Cabinet—November 24, 2000 is unanimously viewed by these government watchers as an indication the department is scheming to erase or minimize Aboriginal rights protected by Section 35 of the Constitution.

An unusually high number of confidential documents have been leaked from inside the Department of Indian Affairs in recent months. One well placed source, who asked not to be named, explained the leaks by saying the minister has departed drastically from the approach of his predecessor in the portfolio, Jane Stewart, causing a rift between the minister and senior department staff. In a recent interview with Canadian Press reporter Sue Bailey, the minister criticized some of his staff, saying they've become "too cozy" with First Nation leaders.

Walter Rudnicki, an Ottawa analyst who worked in government for many years, now advises chiefs and tribal organizations. He told *Windspeaker* that the Section 35 document is a sign the aims of the 1969 White Paper on Indian Affairs are still very much on the government's mind.

"A broad frontal attack on Aboriginal and treaty rights has required that the government neutralize Section 91 (24) of the Constitution Act, 1867 and Sections 35 and 25 of the Constitution Act, 1982," he wrote in a 21-page analysis he submitted to this publication.

He enclosed copies of government memos and letters, some dating back to the 1970s, that show government officials have not abandoned the idea of the White Paper, but have learned a direct approach simply creates a Native backlash.

"They've just taken it underground," Rudnicki said.

An example of the government's new approach to Section 35 is to get a First Nation to a potential self government agreement and to waive the constitutional protection or agree to not exercise it. It's called "the non-assertion/fall-back release technique" in government documents. That approach was mentioned in an internal document dealing with the Dogrib self government agreement.

Asked about this approach during an interview on April 18, Indian Affairs Minister Robert Nault said the draft did not have his signature on it and therefore was of little importance.

"I haven't been to Cabinet about Dogrib. That's the unfortunate thing about drafts and

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—Walter Rudnicki

leaks that come out of departments. When that leak came out, I hadn't seen it. I just saw a draft two days ago, sent it back with a whole pile of changes that I didn't agree [with] and I'll be meeting with the officials to talk about it," he said. "So people see these things or they're leaked, it's very difficult for me to comment on because most of the time they come out of the bowels of the department and I haven't even seen them. We are certainly looking at commitments to arrive at certainty models. I have given that commitment at the Summit in British Columbia. We're not willing or interested in extinguishment, anymore. I've made it very clear our policy does not include extinguishment."

But Rudnicki and others don't believe it. Rudnicki's experience in government leads him to believe the government is willing to go to great lengths to erase or minimize the troubling political problem created for a government when a minority claims special rights.

Montreal lawyer Paul Joffe wrote an analysis of the Section 35 document for the Assembly of First Nations.

Joffe concluded that a "principled approach" to dealings involving First Nations and government is needed. He suggests that all parties should agree what basic terms mean so there can be no misunderstanding or intentional misleading, a tactic Native leaders often accuse government officials of employing.

Rudnicki reached the same conclusion. "The federal government deliberately misuses terms such as 'governance' to mislead people about what they are actually talking about," Rudnicki wrote. "There is a world of difference between real government and local functions that are delegated by a real government. When the minister talks of bringing First Nations to the promised land by making them 'self-governing,' one could conclude that he is using a definition of governance found in various legal dictionaries."

He said First Nations would hear in the word governance what the Dictionary of English

Law defines as "that form of fundamental principles by which a nation or state is governed."

He suggests the minister is using the entirely different definition found in the Dictionary of Canadian Law, which defines governance as, "the government of Canada or of any province and includes any commission, board or branch of such government."

The two definitions lead the two parties to two completely different understandings of what is being discussed, Rudnicki argues, and it is often much too late when a First Nation comes to appreciate the seriousness of the misunderstanding.

Joffe recommends a nationwide agreement on the meaning of key terms.

"Often, individual First Nations do not have the human and financial resources—or perhaps the political leverage—to negotiate an adequate framework," he wrote. "In the absence of a principled framework, there may be few, if any,

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Ever since Trudeau declared these issues 'non-starters' during the first round of constitutional talks, it has remained Canada's position that they will not discuss these issues in any form."

common reference points by which to measure any federal or other government proposals."

Joffe believes the most fundamental term that needs to be defined is "peoples." People is the plural of person, whereas peoples (with an 's') are national groups. Finns or Russians or Ukrainians are peoples and are recognized as distinct national groups. The federal government refuses to recognize Indigenous nations as peoples (with the 's') because under international law peoples have the right to self-determination. Mohawks, Crees and others insist they are peoples in the international sense, but Canada has so far refused to recognize that claim.

"It is no coincidence," Joffe wrote, "that the [leaked Section 35 document] generally [did] not refer to Aboriginal peoples as 'peoples.' Instead, terms such as 'Aboriginal groups' or 'Aboriginal people' are used. However, since [the leaked document] deals with Section 35 rights and Section 35 of the Constitution Act, 1982 refers to 'Aboriginal peoples,' surely the federal government should use the same term."

After reading the government document, Joffe comes to the conclusion that federal bureaucrats are more concerned with finding ways to preserve the federal position as the highest governmental authority than in embracing the spirit of at least two Supreme Court of Canada decisions.

"In examining existing or new techniques of the federal government in relation to Section 35 rights, it would be most difficult to conclude that the perspectives of First Nations are being considered equally with those of others," he wrote. "However, [former] Chief Justice Lamer has ruled in Van der Peet and reiterated in Delgamuukw that 'the

only fair and just reconciliation is . . . one which takes into account the Aboriginal perspective while at the same time taking into account the perspective of the common law. True reconciliation will, equally, place weight on each."

Joffe reminded his client that Aboriginal rights are seen internationally as human rights. When the government seeks "certainty" or "finality" regarding Indigenous peoples rights to their unceded traditional territories, they are seeking to extinguish human rights that are protected in international conventions as well as in Section 35 of the Constitution. He adds that human rights—such as the right to be free from persecution or from imprisonment without due process or arbitrary execution—are not subject to extinguishment.

Joffe said it is "dishonest on the part of the federal government to refuse to carry out a national consultation on its proposed new technique since it could have far-reaching impacts on the rights of any First Nation affected. Instead the government intends to wait until a Dogrib agreement is finalized before announcing that this new technique has been approved by the federal Cabinet."

Mike Myers, an analyst working for Northern Ontario Grand Chief Lawrence Martin, also wrote a paper on the Section 35 document. Myers believes the government is trying to separate land rights (recognized in the Delgamuukw decision) from other Aboriginal rights. He points out that "certainty" and "finality" are the government's goal with regard to land rights, while "predictability" and "manageability" are required for other rights.

He said the federal plan is to get First Nations to agree that all rights they will ever assert are contained in any agreement. Therefore, any future court decision that recognizes Aboriginal rights that have not yet emerged from the colonial warehouse where they've been laying dormant, cannot ever be asserted. Further, Canada can—and does—dictate what rights can be included in an agreement and which rights can't.

"What we have been struggling with is this Canadian-defined farce called self government which bears no resemblance to political self-determination," Myers wrote. "An Elder once characterized the self government process as one of 'negotiating the length of the leash.' This position is also designed to keep two key issues off the table: they are sovereignty and economic self-determination. Ever since Trudeau declared these issues 'non-starters' during the first round of constitutional talks, it has remained Canada's position that they will not discuss these issues in any form. We can absolutely count on them not being on Canada's list of acceptable negotiation items."

—MIKE MYERS

High co

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Native observers are saying the Supreme Court of Canada's ruling in the Mitchell case is a sign Canada has no intention of honoring its Section 35 recognition of Aboriginal rights.

Grand Chief Mike Mitchell of Akwesasne (a First Nation community that straddles the U.S.-Canada border near Cornwall, Ont.) had won victories in both the Federal Court of Canada and the Federal Court of Appeals before being forced into the Supreme Court of Canada when the federal government appealed. Mitchell claimed he had the right to cross the border without paying Customs duties because the border was imposed on his people in 1783 without their consent. He argued that Section 35 of Canada's Constitution, which recognizes and affirms existing Aboriginal rights, protected the long-standing right of his people to travel within their traditional territory.

Chief Justice Beveridge McLachlin, writing the unanimous decision for the court, ruled Mitchell had not demonstrated an Aboriginal right was there to assert. She criticized the lower court rulings in Mitchell's favor, saying, "While appellate courts grant considerable deference to findings of fact made by trial judges, the finding of a cross-border trading right in this case represents, in view of the paucity of the evidence, a 'clear and palpable error.'"

The court stated decisively has no use whatsoever for Indigenous claims of sovereignty.

"Under English colonial law the pre-existing laws and interests of Aboriginal societies were absorbed into the common law as rights upon the Crown's assertion of sovereignty unless the rights were surrendered, extinguished or inconsistent with Crown sovereignty," the chief justice wrote. "The enactment of s. 35(1) of the Constitution Act, 1982 accorded constitutional status to existing Aboriginal and treaty rights, including the Aboriginal rights recognized at common law. However, the government retained the jurisdiction to limit Aboriginal rights for justifiable reasons in the pursuit of substantial and compelling public objectives identity."

Mitchell is now expected to pay the Department of National Revenue's outstanding \$361.1-billion bill for unpaid duty, taxes and penalties. The federal government paid his legal bills for the appeal because the government wanted to take the case forward to its final conclusion so it could be clear what the law was.

But Mitchell lost much more than \$361.64. His reliance on the spirit of the government's word about respect for the First Nations' inherent right of self government caused him to expose his peoples' rights to the authority of a Canadian court, sa

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High court puts Native rights in doubt

By Paul Barnsley
Windspeaker Staff Writer

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Mohawk academic Taiaiake Alfred.

Dr. Alfred, director of the University of Victoria's Indigenous governance program, is from Kahnawake, about an hour's drive east of Akwesasne. He sees the court decision as the end of one road and the beginning of another for Native people in Canada.

"I don't know how anyone, at this point on, who still believes Aboriginal rights are a good thing. Who can put faith in Abo-

any promise for the protection of our rights as peoples."

Alfred said Native people have played the game by Canada's rules and the Mitchell decision and the (Atlantic fishing rights) Marshall II decision should be enough to convince anyone that politics has infiltrated the highest court when it comes to disputes involving First Nations and Canadian authorities.

"It was taking a chance and being as accommodating as we can be and still getting com-

pable of recognizing historical fact and justice. But justice gets put aside in the interests of power."

The decision underlines that band councils can't represent Indigenous nations effectively, Alfred said.

"Within the context of Canadian law, he brought it forward as the chief of a band council. That doesn't impact on, nor does it affect at all, our position on our rights as a nation," he said.

Alfred believes the court decision, reached after considering arguments by federal lawyers, makes claims by Indian Affairs Minister Robert Nault that the government respects First Nations inherent right to self government ring hollow.

"It says that the Liberals are correct, right? In terms of their understanding of their legal ground. They say that our authority is only administrative. They say our authority is derived from whatever legislation the government passes. According to their Supreme Court surprise, surprise—they're right," he said.

Justice Ian Binnie wrote a section of the decision that Alfred finds even more troubling. Although the main decision was authored by the chief justice and dealt only with issues the court was asked to address, Binnie felt the need to go beyond that.

McLachlin noted Crown lawyers had argued that "sovereign incompatibility"—the concept that only Canada can hold ultimate sovereignty over lands included in Canada, including the traditional lands of Indigenous peoples—was a compelling reason why the court should not recognize Mitchell's right to cross the border without paying duty. Since she had concluded that Mitchell hadn't proved that right existed, she felt no need to deal with sovereign incompatibility.

Justice Binnie felt the need to deal directly with the sovereignty issue.

"Counsel for [Mitchell] does not challenge the reality of Canadian sovereignty, but he seeks for the Mohawk people of the Iroquois Confederacy the maximum degree of legal autonomy to which he believes they are entitled because of their long history at Akwesasne and elsewhere in eastern North America," he

"The Supreme Court has issued a very harsh ruling, one that is grounded in colonial thinking. It seems that the court is willing to overrule or erase over 2,000 years of Indigenous Iroquois Confederacy constitutional history, culture and trading practices on the basis of a few hundred years of recent political events."

— Matthew Coon Come

"Our people have become so deluded by colonialism. It's stupid now to talk about Aboriginal rights. Let's talk about organizing. What about confrontation of all of these ideas. Look at what's happening all over the Americas. Native people are standing up and challenging. It's the same thing in these other countries. Do we think we're special?"

— Taiaiake Alfred



original rights after Mitchell?" he asked. "From Van der Peet (a previous Supreme Court decision) on, people were reading it in optimistic terms and saying, in spite of what it says about infringement, we've still got this. No! It's been closing. Look at it from Mitchell now backwards and look what it tells you. It tells you the Canadian government can gut Section 35 (1) and can override any presumed right that we may have on the basis of its determination of what the economic and political interest of Canada is. She's come clearly out and said that. Now, once people digest this, I don't know how anyone could still want to operate within Canadian law. It's time to completely disregard Canadian law as having any hope or

pletely shut down and completely denied. The implication of that is that the relationship between Natives and the state in Canada is going to be exclusively within the realm of politics and economics. And anybody who puts any further stake in Aboriginal rights is deluded or an assimilator himself. We're not the ones who have brought the situation to this point. We have played by the rules. Mike Mitchell has taken a lot of flack and is taking a lot of flack right now in our communities for putting our rights in jeopardy," he said. "He looks bad. If he'd won people would have said something different, but the fact is you have a person who was committed to the belief, number 1, that he was right, and number 2, that Canada was ca-

wrote. And added something Alfred and others see as a chilling warning about future cases. "This asserted autonomy, to be sure, does not presently flow from the ancient Iroquois legal order that is said to have created it, but from the Constitution Act, 1982. Section 35(1), adopted by the elected representatives of Canadians, recognizes and affirms existing Aboriginal and treaty rights. If [Mitchell's] claimed Aboriginal right is to prevail, it does so not because of its own inherent strength, but because the Constitution Act, 1982 brings about that result."

Alfred sees that as an outright rejection of the concept of the inherent right to self government.

"Inherent right is just double-speak," he said. "Co-opting terminology. It's almost stupid to say it's a conspiracy... of course it is. The Supreme Court, the Cabinet, the federal departments, as if they don't collaborate and talk about coordinating their approach to these problems. Our people have become so deluded by colonialism. It's stupid now to talk about Aboriginal rights. Let's talk about organizing. What about confrontation of all of these ideas. Look at what's happening all over the Americas. Native people are standing up and challenging. It's the same thing in these other countries. Do we think we're special?"

Assembly of First Nations Grand Chief Matthew Coon Come also had harsh words for the ruling.

"The Supreme Court has issued a very harsh ruling, one that is grounded in colonial thinking," he said. "It seems that the court is willing to overrule or erase over 2,000 years of Indigenous Iroquois Confederacy constitutional history, culture and trading practices on the basis of a few hundred years of recent political events."

He argued that Canada is ignoring the real history of its interaction with Indigenous peoples.

"It is supremely ironic that the Mohawk Nation, which fought successfully in 1812 to repel the American invasion of British North America—thus securing Canada's independence to this day—should now have the national status under which it fought against the American invaders so harshly denied," Coon Come said.

Coon Come echoed a conclusion already reached by many who watch the evolution of Native law in Canada—the court has turned conservative and even anti-Indian.

"The Supreme Court seems to be moving in a further direction, recalling its judgment in Marshall II, of narrowing the trade and commercial rights of Indigenous peoples in Canada. Our socio-economic conditions are terrible; as observed by the Royal Commission, First Nations Peoples have been economically marginalized and locked out. This Supreme Court ruling perpetuates this disturbing trend."



~ Established 1983 ~

ISSN 0834 - 177X • Publications Mail Registration No. 1395068
Published monthly by the Aboriginal Multi-Media Society (AMMSA)**Bert Crowfoot — Publisher****Debora Lockyer Steel — Managing Editor****Paul Barnsley — Senior Writer****Joan Tailon — Staff Writer****Cheryl Petten — Staff Writer****Tina Kappo — Production****Paul Macedo — Director of Marketing****Joeann Denney — Alberta South, Quebec, USA****Keven Kanten — Manitoba, Ontario, Maritimes****Ron Longshore — BC, Yukon, NWT****Patricia Feduk — Saskatchewan****Shirley Olsen — Alberta North****Joanne Rediron — Accounts****Janice Lafferty — Accounts Receivable****Juanita Thunder — Receptionist**

Monthly Circulation: 20,000

Guide to Indian Country (June)

Circulation: 25,000.

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Where are you chief?

The Indian Affairs minister gave us his word this month that we would get the answers to some tough questions about the costs involved in the governance act consultation process. That promise was made on a Friday, June 8. We received the answers late on June 13. Some of the numbers we asked for were disclosed; some weren't. But at least we spoke to the minister. All we can tell you about the national chief is that the mail box on his cell phone is full. Not a word all month long.

AFN staffers were on the phone often enough, bending our ear about some big doings about to unfold in Kenora at the Treaty 3 meetings. We were given a number to call up there to ensure we would cover that major development that was about to unfold in Northern Ontario in the heart of Minister Bob Nault's own riding. We called the number. The man we'd been told to talk to by the national chief's own staff was out at lunch and would call

back in 20 minutes or so.

Two days later, we're still waiting. When we called back, we discovered this cell phone's mailbox was also full. So we watched the newswire and called around a bit. But if the chiefs pulled off some major public relations coup in Northern Ontario, they managed to do a pretty good job of keeping it a secret.

Now, while we applaud the courage of our exciting new columnist Jeff Bear and admire his willingness to say what's on his mind, over here in the editorial department we like to keep our distance from people with such controversial opinions. We're telling you that because Mr. Bear wrote his own estimation of the national chief's performance this month and we don't want anyone to think we're jumping on that pile. All we're saying is, when it comes to access for the Native media as the AFN and INAC engage in a pitched battle over control of

the minister is mopping the floor with the national chief.

We could speculate that means something, that the minister is better prepared and working from a solid, effective plan and the national chief has neither of those things going for him, but we think it's too soon to tell.

The AFN is being squeezed financially because of its stand against the consultation process. We know that. The department has more than \$10 million at its disposal to fight this war of words while the AFN is worried about making the payroll. Once again, the government is showing no signs of ensuring there's a fair fight or an even playing field. This is war and it would not be constructive for us, of all publications, to whack the national chief for not keeping up.

But we need to talk to you, national chief. We need to get answers from you, especially if we're getting answers from the minister. Otherwise our content becomes woefully one-sided and we certainly don't want that.

Aboriginal rights are meaningless

By **Taiiaki Alfred**
Windspeaker Columnist

Recently, on the pretext of ruling against Mike Mitchell, a Mohawk of Akwesasne, who asserted an Aboriginal right to conduct cross-border trade, the Supreme Court of Canada went much further and took the opportunity to deny the Mohawks of Akwesasne, and by extension Indigenous peoples as a whole, any rights at all outside of those accorded them by the Canadian government. In *Mitchell v. MNR*, the Supreme Court has explicitly denied that we have an existence that is in any way independent of Canadian law and society. That is a statement of major significance.

Many of our people were upset when the Supreme Court of Canada gave its decision on the Mitchell case. To be sure, there were upsetting and even sickening words contained in the Supreme Court's decision. It always hurts to be hit in the face with the racism that bubbles just below the surface of polite Canadian society, especially when it is laid bare in clinically precise legal language. But beyond the Supreme Court justices' shocking ignorance of fact and the plodding, sophomoric attacks on history, there is nothing much surprising in the decision. Did anyone actually think that the Supreme Court of Canada would recognize Mohawk sovereignty?

Spiteful denials of our rights by government lawyers and judges are nothing new. After a generation of jurisprudence on the question of our peoples' relation to the Canadian state, a time in which the trend and the vanishing point



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It's true

of our rights have been visible, we should not be surprised by what was said in Mitchell. All of the recent Supreme Court decisions on Aboriginal rights have given and taken away at the same time, yet our lawyers and our leaders have been looking at those decisions through rose coloured glasses. The problem is that we have wanted to see progress where there was none, and we have bought into the false promise of steady progress toward a just accommodation of our existence as peoples with that of the Canadian state. This decision surely puts that lie to rest.

Am I being too cynical? Read the chief justice's words yourself: She wrote that the court has "affirmed the doctrines of extinguishment, infringement and justification as the appropriate framework for resolving conflicts between Aboriginal rights and competing claims, including claims based on Crown sovereignty." She is telling us here in no uncertain terms that any conflicts between the rights we claim and the Canadian government's claimed authorities, between our law and Canadian law, will be resolved by extinguishing our rights. Case closed. Aboriginal rights and title have been rendered meaningless.

The vaunted section 35(1) of

the Canadian Constitution has been exposed as an ultimately useless protection in the face of white people's material or ideological interests. The Supreme Court's decisions have been proven time and again, especially in Marshall II and now Mitchell, to be nothing more than transparent covers for government policy decisions, and obviously based on economic and political factors rather than on historical facts or sound legal reasoning (Mitchell explicitly links the interests of the Canadian state to the denial of the Aboriginal right).

So now what? The lesson is very clear: politics and economics determine everything. The lesson also points the way forward. We must reconcile ourselves to the fact that our struggle is political. It is not about law but about power. Forget about appealing to the courts; forget negotiating self-government and land claims agreements; forget about Aboriginal rights and title. All of these can only lead our people toward an imminent vanishing point on a very short horizon. The horizon of our future generations can only be extended if we commit to take direct action in defence of our lands and rights, and begin to demand respect from Canada.

Jeff Bear's advice to national chief Matthew Coon Come on page 5 may not be complete. Do you have advice you can give the Assembly of First Nations leader? Perhaps you have a thing or two to share about Mr. Bear's comments. Join our online discussion. Share your thoughts and win prizes too.

MORE ONLINE
read the whole story at ammsa.com

An open

Dear Matt (if I may):

After much deliberation and soul searching, the management team of "Me, Myself and I" has reached a consensus about your performance in year one as the national chief, la grande fromage, of the AFN, the Assembly of Indians.

Our performance evaluation technique is culled from the famous School of Hard Knocks. Like youse guys at the AFN, we wanted to have OUR OWN consultation process. My colleagues at the school have insisted that we release the results of our extensive consultation process forthwith.

Recommendation 1

Hire me to muzzle me.

About that urban vote you want to start up? Who do you think you're fooling? You would like to represent urban Indians. Yet, you reject all requests to be accountable to us. Tsk. Tsk. You want our vote, then you better invite us to your meetings. Heck, you could even hire a few of us. Certainly your staff seems to think that I am looking for a job. Your staff also believes that I should be praised, you, to focus on the positive and not the negative. I am being accused of being like all the others called "white journalists." Didn't anyone tell you that the media is not here to wave your flag?

Recommendation 2

Chase old ghosts out of your closet.

Now on to some unsolicited, probably unwanted, advice: Stop hiring horses that can't run anymore. Obidey, a former national, is nobody's friend and everybody's favorite philo-

Help pre

Dear Editor:

The following letter has been sent to the Secretary General of the United Nations.

Dear Secretary General,

As the grand chief of the Wulustuk Grand Council, I am writing to you and your organization to request your organization's help, assistance and support.

The Wulustuk Grand Council is the traditional form of government of the Wulustukyeg people, or, as we have come to be known, the Malisiet people.

The Wulustuk Grand Council has been the governing body of the Wulustukyeg for thousands of generations prior to European contact. At contact, the transplanted Europeans began to calculate efforts to either assimilate or to assimilate all of the Indian people of Canada.

As examples of the annihilation of our people by Canadian forces is what happened to Beothuk people who once called Newfoundland their homeland. They are no more. An example of the ongoing continuing assimilation effort is the Indian residential school systems. These are deliberate and calculated efforts to assimilate and destroy our birthright to Indian identity and to eliminate Indian people as a distinct entity.

Any Indian peoples v

Chief?

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the national chief.
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a solid, effective plan and
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Recommendation 3

Indians will drink until the cows come home. Kill the cow, and keep your religion out of politics. Now I want to deal with your problems with alcohol. I mean really, Matt. You should know better than to wag your finger. Indians like to drink. Almost everyone I know who works for you drinks. One of your consultants and I have passed many long nights competing to describe the long legs of Australian Shiraz, the lingering after-

Recommendation 4

Keep your distance from Stockwell Day. Duh!

Recommendation 5

Banish the Indian agent! Your buddy, Bob Nault, is getting away with highway robbery. He seems to be dancing circles around you and the rest of the AFN. Your vice squad is doing a hundred times better than you and your political staff and advisors. Take some of their advice instead of listening to the jealous and jilted lawyers and consultants that hang on your coattails. Go after Bob "I'm a cowboy and I'm gonna get the Indians" Nault. INAC's minister is a bully and you are the scrawny little bushman in a political battlefield built by Mickey Mouse. Eat some spinach. Grab some kryptonite and fight like a man! Banish the patriarchal chains we keep dragging around.

Recommendation 6

Talk to your own people and stick with those who care. Yesterday I saw you on the APTN news. I know your people don't think much of Native media, placing their hopes instead on a cold and right wing mainstream media. But you looked good (cut your sideburns though) on the *InVision* report. During a week when all of Canada's daily editorials are taking sides with Cowboy Bob, you should be sliding up to APTN's capable host, Carol Adams at *InVision*. Bob Nault's office is apparently on her speed-dial. Are you? The mainstream press has an agenda and it's not to make you look good. The days of wine and



Meganumbe by Jeff Bear

pher's empty cup. You are taking the advice of a man whose confrontational approach to mediation has never and will never work. Everybody in Jean Crouton's government still remembers when Obidey scored a touchdown with the Charlottetown Accord 10 years ago. We could have been the third order of government with Obidey running around wearing the crown of eleventh premier. Fortunately, the third order was not allowed, due in large part to Obidey's neglect of his own constituents. Canada said No! Indians said No! You should learn how to say the same word. The word on the street is he is still campaigning for the top job—just ask Georges, or Philip.

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Help prevent further attempts to hurt our people

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The Wulustuk Grand Council is the traditional form of government of the Wulustukyeg people or, as we have come to be known, the Maliseet people.

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As examples of the annihilation of our people by Canadian forces is what happened to the Beothuk people who once called Newfoundland their homeland. They are no more. An example of the ongoing and continuing assimilation efforts is the Indian reservation and residential school systems. Both are deliberate and calculated efforts to assimilate Indians, destroy our birthright to our Indian identity and to eliminate Indian people as a distinct entity.

Any Indian peoples who

taste of a Napa Cab, and the subtle aroma of an oak-aged Chardonnay from southern Ontario. We smoke cigars and sing to the music of Redbone cranked so high that most of British Columbia must've heard us singing the "Witch Queen of New Orleans." On one occasion we sang so loud and drank so hard that Mount Baker spewed some dust all over us. But you know something? Neither of us wanted to be the national sheaf. Nor did we want to be sheaf of an Indian band.

I was not surprised to hear and read about so many people agreeing with you on your drinking and dancing comments. The fact is that alcohol has been used as a tool by the colonizers. Alcohol was the killer of the souls of many of our ancestors and the drink is responsible for many social ills that exist today. Alcohol is a killer. But you are using the grog brought to us by settler nations as the war club of choice. You hold it over the reform alcoholics' heads, playing on their feelings of guilt. You hold the club over the insecure social drinkers in your Ottawa office who shall never dance without a rearview mirror. Your comments were riddled with religious zeal and sanctimony.

after the Supreme Court of Canada announced its decision affirming Mi'kmaq treaty rights, the Canadian nation state sent its forces in to "observe" the mob rule situation at Burnt Church and other Indian communities. However, they did nothing to protect our people who were under attack by white thugs and terrorists, unlike a similar situation in the U.S.A. in the 1960s when the U.S. Supreme Court made its historic black civil rights ruling. The U.S. government used military troops to help enforce the Supreme Court ruling to desegregate public schools in the Deep South. U.S. troops were used to open up previously segregated schools and to help protect black people from mob violence.

When we finally see government troops being deployed to enforce Supreme Court decisions recognizing, affirming and protecting our treaty right, it is at that time we as a people can feel safe again in Canada and not live in fear for our lives and safety from either state-sanctioned terrorist actions or white mob rule actions.

Please don't hide behind rules and things like going through all domestic avenues of redress before bringing this matter to the attention of the United Nations. The Mi'kmaq and Maliseet may not survive such a long and torturous journey given the level

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Talk to your own people and stick with those who care. Yesterday I saw you on the APTN news. I know your people don't think much of Native media, placing their hopes instead on a cold and right wing mainstream media. But you looked good (cut your sideburns though) on the *InVision* report. During a week when all of Canada's daily editorials are taking sides with Cowboy Bob, you should be sliding up to APTN's capable host, Carol Adams at *InVision*. Bob Nault's office is apparently on her speed-dial. Are you? The mainstream press has an agenda and it's not to make you look good. The days of wine and

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roses with the Canadian press and its broadcast underbelly are over. On the left coast of British Columbia they have eliminated their Aboriginal department and replaced it with a Bureau of White Men's Rights. The television, radio and print press is standing silently on the sidelines applauding the shift to the far right. Soon they want all the white people here to vote on our rights.

Where will you be when this happens? Having coffee with the parliamentary press bureau? **Conclusion**

Get with the program. To "get with the program" you must go to the watering holes of "hot summer Indians" that can be found near most main streets of Canada. In Vancouver, the registration office is at the Balmoral Hotel. When you check in ask for the "Ira Hayes" suite. The room has the bare essentials—a bed, a poster of Iwo Jima and a copy of the New Testament. This should get you ready for Halifax where your rooms will cost the equivalent of a new teen centre in Thunder Bay. Oh yes, and if you want to talk to me about how the program works, I'm the guy in the corner of the bar at most hotels, swirling Cabernet and Chardonnay fronted by a sign that says: Dances with national sheafs.

Cheers. Jeff Bear is a member of the Maliseet Nation of Tobique, N.B., living in Vancouver. Meganumbe was one of the first treaty negotiators, a Maliseet, who helped negotiate the provisions of the 1725 treaty which stands as the template for the 1760 treaty referenced in the Marshall court case.

of hatred and violence being directed at our people.

We ask that you send international observers to Burnt Church and Indian Brook in order to prevent any further attempts by the Canadian forces of oppression to kill, injure, maim or intimidate our people under the guise of protecting lobster stocks.

All accountable

Dear Editor:

Yes, I agree we must be more accountable to our people but not to the government. They have not offered any accountability on the revenue that Canada has raised and how much of it was Indian monies. They seem to be able to do anything with our share of the resources; they even put it in a general revenue pot and do not identify any of it as Indian monies.

The government is not accountable to the people when they ruin the environment. There are barrels of radioactive materials buried all over Ontario, some they don't even know where. Talk to government employees, they can tell you a lot.

The government refuses to call the Indian Act what it is—cultural genocide. They were supposed to use that act to protect our rights, but it was used

The real intent behind the Canadian nation state's action against our people is the same as it has always been since contact... Indian land and the elimination of our people through any means necessary in order to continue stealing and holding on to our land.

Dan Ennis

to commit genocide on us.

I have never lived on the reserve but am registered to a First Nation. The government does not allow me the opportunity to live on reserve by not supplying adequate housing. I have lost everything by their policies. I have lost my traditional culture, I have lost contact with relatives and I have lost my language.

I want to live and work on my reserve. My reserve wants everyone to come home so we can build up our community on our own, but this is not possible because of the lack of housing. We have many resources on our reserve and the government knows this. We cannot allow anyone to take control of our resources; we did this with the peace treaties and look where we are now.

This really smacks of cultural genocide to me.

Sarah Trout

Two hundred organizations buck AFN boycott

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Just over 20 per cent of the approximately 900 federally funded Aboriginal organizations in Canada are committed to participate in the First Nations governance act initiative spearheaded by Indian Affairs Minister Robert Nault.

Nault revealed the number during an interview on June 8. He expects more organizations will decide not to go along with Assembly of First Nations Grand Chief Matthew Coon Come's call for a boycott of the consultation.

More than 200 organizations have accepted or soon will accept federal funding to participate in the consultations. Many of those organizations are not of a political nature. Ministerial staff said the department has acquired \$10 million in new funding from Treasury Board to pay for the process for this fiscal year. In addition, "INAC has internally reallocated significant additional resources to the First Nation governance initiative to deal with associated major internal costs," a fax from the minister's office stated. Though specifics about the amount of all money being allocated to the governance initiative was promised by the minister, they were not disclosed by INAC staff.

As Parliament breaks for the summer, the minister is hitting the road to talk up his new initiative. Details of what National Chief Matthew Coon Come will do to counter the minister have not been revealed.

During the June 8 interview, *Windspeaker* concentrated on questions dealing with money. Asked what the consultation process will cost, Nault responded: "I don't have the exact number but I would say somewhere in the neighborhood of about . . . between six and seven million (later revised to \$10 million). But I can get you the exact number because I think that's a fair question and one that I'm concerned about answering for you right to the nickel."

Later, INAC provided a breakdown of its budget allocation to the regions. Atlantic,

"One of the things I did make quite clear at the very beginning of this exercise of consultation is that we would be completely transparent and open with our partners as to who we would be talking with, what we would be talking about—it's pretty much well known at this point—and we were going to follow through on the exercise of putting it on the web what the results of the consultation were in the different communities."



— Minister of Indian Affairs Robert Nault

\$342,773; Quebec, \$588,125; Ontario, \$1,192,757; Manitoba, \$879,761; Saskatchewan, \$874,415; Alberta, \$735,869; British Columbia, \$901,955; NWT, \$266,891; Yukon, \$217,454.

The minister said those figures reflected the fact that the AFN was not participating.

"We had made some resources available to the AFN and they chose not to participate in the consultations," he said. "If there's no work-plan or no agreement on a joint initiative, I can't flow any funds to the AFN. So that changes the dynamics. I have entered into an agreement with the Native Women's Association of Canada. I think we've already signed an agreement with the Congress of Aboriginal Peoples and so those resources are in the process of being transferred to those national organizations to participate. I think the friendship centres are already involved as

well."

Those organizations complained loudly a few years back when INAC dealt almost exclusively with the AFN during Phil Fontaine's tenure. Now that the AFN is not co-operating with the government, the pendulum has swung in the opposite direction.

Dwight Dorey, chief of the Congress of Aboriginal Peoples, believes the off-reserve and non-status people he represents will benefit from his group's participation in the consultation process.

"It's absolutely crucial that my organization and the people we represent are included in the process since we have such a major stake in what may result," he said. "The provisions of the Indian Act have a direct effect on registered Indians living away from reserves and on many non-status Indians as well."

Although he said he'd

rather see the government implement the recommendations of the Royal Commission regarding governance, he'll go along in the hope any changes to the Indian Act will benefit his constituents.

"Ideally, I'd like to see the Indian Act replaced entirely by legislation better able to deal with modern Indian needs and conditions and hope that perhaps substantive changes to the present act will be a step in that direction."

Funding negotiations with prospective participants are being handled through the regional INAC offices.

Windspeaker asked how much the organizations would retain of the funding they received to conduct a consultation meeting. Most funding agreements involve an administration fee the entity receiving the funding uses for expenses. It averages between 10 and 15 per cent.

"It wouldn't be your standard process that you're talking about. It would sort of be a hybrid of that," Nault said, without providing a specific answer

to the question.

He was also asked to reveal if the department has hired or retained Native people to lobby in support of the initiative and if so, who they were and how much they were being paid.

He answered only in general terms, revealing that 26 people have been hired to work on governance at headquarters.

"We have put together a governance team in headquarters," he said. "That's the extent of the minister's involvement vis a vis individuals. Some of them are on contract and some already work for us in the department. In the regions, as I understand it, there are consultation teams, and the consultation team includes both Aboriginal and non-Aboriginal and departmental and non-departmental and those people are getting paid, obviously. I couldn't tell you exactly how many are Native and non-Native but it would depend on the region."

Later the minister's press secretary, Nancy Pine, provided additional information. (see Coon Come page 7.)

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(Continued from page 6.)

"There are various regional teams working across the country," she said, "that are made of employees working in law and trust services, communications, First Nations employment and other directorates. But technically speaking, I guess you could say all employees working on First Nations governance, as had been requested by the minister."

A big part of the political dialogue these days centres on who is working for the government and who isn't. Names of people who have been associated with the Liberal Party or are seen to be politically opposed to Coon Come are suspected or rumored to be helping the government push its agenda forward. In response to our inquiries, departmental staff stated categorically that Phil Fontaine, Harold Cardinal, Chief Leon Jourdain, Blaine Favel and others are on the government payroll. Other than that, no specific answer in regards to who the department has hired was provided. But Nault confirmed looking for champions for the cause.

"We certainly are looking for what we call spokespeople to speak on behalf of the importance of this initiative," he said.

No grassroots groups have signed on yet, though the minister said he would welcome them. He said the organizations that will participate will be listed on the INAC website.

While many chiefs say the consultation process is flawed, Nault said he will insist on everything about it is open. There's no reason to suspect the government is manipulating the data.

"One of the things I did make quite clear at the very beginning of this exercise of consultation is that we would be completely transparent and open with our partners as to who we would be talking with, what we would be talking about—it's pretty much well known at this point—we were going to follow through on the exercise of putting it on the web what the results of the consultation were in the different communities," he said. "Within 24 hours of discussion of a consultation you would be able to access



Grand River POWWOW Champion of Champions

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Join us! The Six Nations of the Grand River People invite you to the 22nd Annual Grand River "Champion of Champions" Pow Wow. Watch and enjoy as North America's finest Native Dancers and Singers compete for the title. It is a weekend of fun, shopping and food with free parking. Featuring over 100 Native Craft and Food vendors. Bus tours are welcome and weekend passes are available.

MC Bill Crouse, and our Host Drum, the Northern Cree Singers welcome the Dancers and Singers into the dance area at Noon each day. It all takes place at Chiefswood Tent & Trailer Park, Brant County Road #54 (formerly Highway #54), Six Nations Reserve, Ohsweken, Ontario, Canada. Once again, this year features a Smoke Dance competition sponsored by Jan's Smoke Shop.

For further information call Six Nations Tourism at 519-758-5444 or during the week of July 23 - 29 call the Pow Wow Grounds at 519-751-3908

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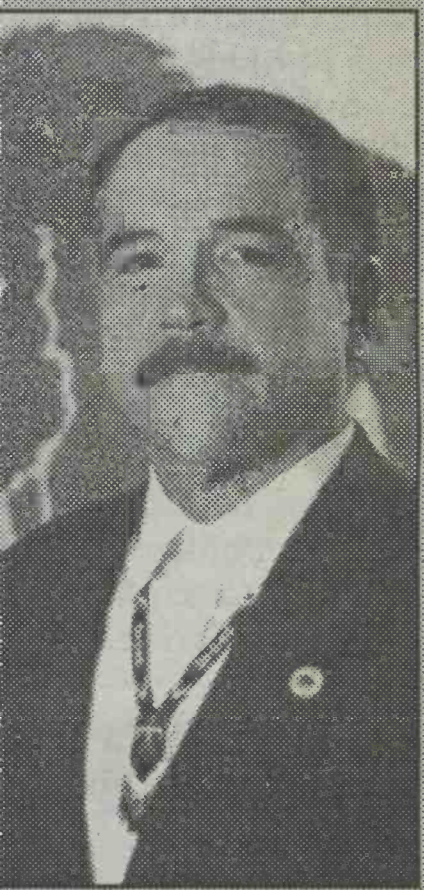


4-DOOR SEDAN
2-DOOR HATCH
SMALL PICK-UPS
FRONT WHEEL DRIVE
FULL SIZE PICK-UPS
ALL WHEEL DRIVE
CREW CABS
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Boycott

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Coon Come silent on plans to fight initiative

(Continued from page 6.)

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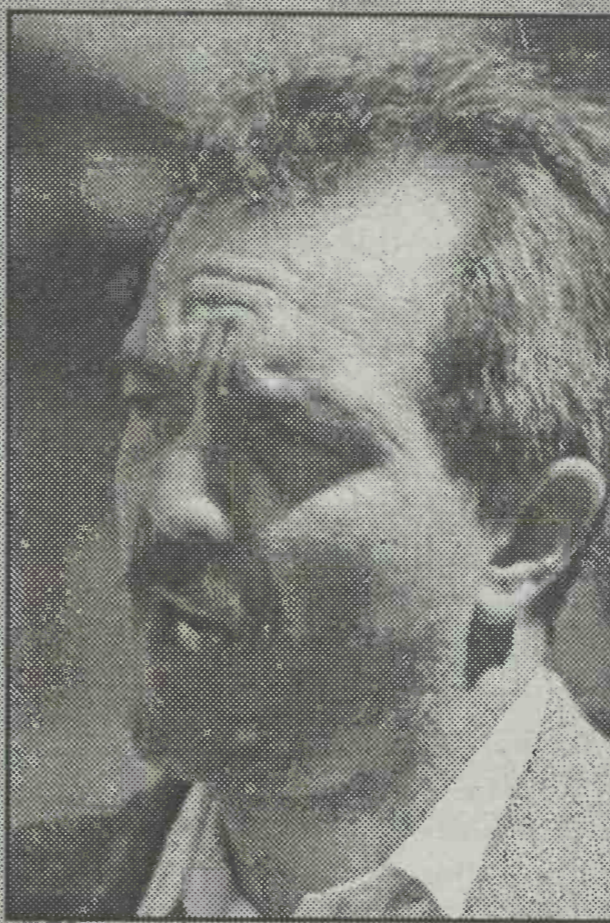
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While many chiefs say the consultation process is flawed, Nault said he will insist that everything about it is open so there's no reason to suspect the government is manipulating the data.

"One of the things I did make quite clear at the very beginning of this exercise of consultation is that we would be completely transparent and open with our partners as to who we would be talking with, what we would be talking about—it's pretty much well known at this point—and we were going to follow through on the exercise of putting it on the web what the results of the consultation were in the different communities," he said. "Within 24 hours of the discussion of a consultation, you would be able to access that

"Many of them [reporters] haven't looked at it with a critical eye at all. They've just bought the government line that this is a good thing. It's needed; it's only a little segment of the Indian Act; we should wholeheartedly support it. They've conveniently forgotten the history of the last 10, 20 years, that the Constitution was repatriated and changed. They've omitted all of that. They're not looking at Section 35. They're just looking at it as if the Indian Act was the be-all, end-all and anything that's going to make our lives better through the act, we should be happy with."

— Jean Larose, AFN communications director



on the web. We want to implement change based on what we heard, not what some bureaucrat or some other individual might think we should be doing."

No national strategy has been revealed as of yet to counter the government activity. Chief Daniel LaForme of the Ontario Mississaugas of the New Credit First Nation told *Windspeaker* he believes chiefs must get busy to counter what he called the "bad press" the chiefs are getting so far.

"We're going to try and address that ourselves," he said, saying his council will state its position on local radio and mail-outs to members.

LaForme believes INAC's website questionnaire is vulner-

able to manipulation.

"There's no way of monitoring who's responding," he said. "It doesn't make much sense to us what he says he's doing. He's talking about getting a lot of his reports from the internet. Who says who's calling on the internet? He said it's a different way of consulting but it's not consulting with the First Nation leadership. That's what we're asking for, consultation with us."

The chief accused the minister of using the mainstream press against First Nations by releasing salary information that inflames the public and doing it at a critical time.

"All he's doing is a public campaign to turn the average Canadian against First Na-

tions," he said. "Well, let's put it this way. When you read comments about the average chief making \$200,000, the average is not way up there. Myself, I make a little over \$40,000 a year and that's it. I guess we're caught behind the eight-ball because we haven't been doing anything in the media. The Chiefs of Ontario and the AFN are talking about it."

If the minister wants to preach about openness and accountability, LaForme said, he should start by improving the way INAC accounts to First Nations for the way trust funds and administrative dollars aimed at First Nations get chewed up within the department. He could also explain to the chiefs how the government is so selective about exercising its fiduciary obligation to First Nations, he added.

"That's a major concern of mine."

"That's what the leadership has to understand in Canada. Nault is taking a paternalistic view, it's more of a hard line. When everyone's talking about how INAC is supposed to be there for the First Nations, to me it doesn't seem like it," he said. "They put those numbers out to the public and make it look like First Nations are living off the fat of the land. But a lot of it gets dealt out in administration be-

fore it gets down to us."

One after another, mainstream dailies have endorsed the Nault initiative in editorials, something the chiefs see as a hard obstacle to overcome.

AFN communications director Jean Larose said the mainstream reporters who call him are all behind the minister and not much interested in looking at the First Nation perspective.

"Many of them haven't looked at it with a critical eye at all," he said. "They've just bought the government line that this is a good thing. It's needed; it's only a little segment of the Indian Act; we should wholeheartedly support it."

"They've conveniently forgotten the history of the last 10, 20 years, that the Constitution was repatriated and changed. They've omitted all of that. They're not looking at Section 35. They're just looking at it as if the Indian Act was the be-all, end-all and anything that's going to make our lives better through the act, we should be happy with. That's nonsense. Anybody who knows anything about Indian/government relations in Canada wouldn't dare say something like that. But those who don't question or maybe follow the party line, well it's the best thing since sliced bread."

"All he's doing is a public campaign to turn the average Canadian against First Nations. Well, let's put it this way. When you read comments about the average chief making \$200,000, the average is not way up there. Myself, I make a little over \$40,000 a year and that's it. I guess we're caught behind the eight-ball because we haven't been doing anything in the media. The Chiefs of Ontario and the AFN are talking about it."

— Chief Dan LaForme of the Ontario Mississaugas of the New Credit First Nation

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Scope of government intervention widened

By Paul Barnsley
Windspeaker Staff Writer

PIKANGIKUM FIRST NATION, Ont.

Robert Nault may tell First Nations people that his powers under the Indian Act intrude unacceptably into their lives and he wants to stop it with his First Nations governance act, but that hasn't stopped him from exercising those powers in the Northwestern Ontario community of Pikangikum.

That's how First Nation leaders see Nault's imposition of what they call an "Indian agent" on the remote, suicide plagued First Nation.

A letter signed by Indian Affairs' director of funding services in the region dated May 10 advised chief and council that, since the band's comprehensive funding arrangement had expired and no new arrangement had been signed by the band, the department would begin supplying services directly. The department then hired London, Ont. consulting firm A.D. Morrison and Associates to serve as the minister's agent in the community.

The company will be acting as agent for the minister, and not in any way as a co-manager, receiver-manager or third-party administrator of the First Nation," the letter read. "The company is being retained by the minister as the minister's agent to deliver programs and services to com-

munity members on behalf of the minister."

That means, basically, the council has absolutely no say in how funds arriving in its community will be used.

Chief Louie Quill accused Nault of using 19th century tactics to get what he wants.

"We are now going back to one of the saddest parts of Canada's history, just so the minister can control us as he sees fit."

While the sides fight over their political differences, the reality being faced by all First Nations across the country is that the minister is now willing to impose a form of outside management on band councils for social reasons. Previously, councils were faced with government-imposed third-party managers only if their financial situation was in deficit.

Chief Quill said his band's audits have been clear of any deficit or other problem for two years — they're in a surplus position.

Nault told *Windspeaker* he made the move because Pikangikum is one of the world's worst suicide hotspots. Since 1990, he said, there have been more than 40 suicides in the community and hundreds of attempts. The move was only made after the band and the department, which can't work out differences related to funding agreements, went to Federal Court. The band challenged the department's right to impose outside management when the

band wasn't in deficit. The court ruled the minister had a compelling reason to take action.

Ministerial staff said the minister had to resort to a little-used administrative device in the Indian Act regulations to impose the outside manager because the existing policy does not provide any legal method to do so when a band is below the eight per cent deficit threshold.

"This is not about the heavy hand of a minister," said Nault. "Any smart politician who only cares about politics would not intervene in this situation and be accused... that somehow I must have some sort of motive. My only motive is to help a community who is in crisis. I take my leadership role very seriously," he said. "I've tried, over the last two years now as a minister, to get myself involved with the community through co-management to make sure we could improve things. That has not occurred. I want to remind everyone that this is the courts here who intervened. It was not the minister of Indian Affairs, and that seems to be forgotten by a lot of reporters these days."

Questioned about whether the move is going in a direction away from his statements on governance reform, Nault said that forcing a band council into third-party management is a power his department has right now; if First Nations people don't like it they should say so.

(see Pikangikum page 14.)

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By Dan Smoke-Asayene
Windspeaker Contributor

WALPOLE ISLAND,

The First Nations chief Walpole Island, Aamjiwnaang (formerly Chippewas of Kettle Point) and Chippewas of Kettle Point must decide to do about the Enniskillen agreement with the federal government. The agreement pertains to a 23-year land claim in Enniskillen Township in southwestern Ontario.

The agreement was subject to approval by all three First Nations.

Esqua

By Kenton Friesen
Windspeaker Contributor

EDMON

Métis woman Colleen was the guest of honor at the sixth annual Esquao Award held May 24. The wife of Premier Ralph Klein received the first-ever Circle of Honour Award for her work in improving the lives of Alberta's children as a committed volunteer.

"Always remember that you will be known forever by the tracks that we leave," said Klein in an emotional acceptance speech. "And we still have a lot of tracks to leave by working together."

Adrian Stimson Jr., a family friend, spoke of his involvement as a director of the Siksika Nation youth entrepreneurship program. "I know it meant a lot to the youth. Colleen would join us in a garden. In fact, when the weather was bad and there was hurricane status, she was there, in her goulashes and coat, planting alongside the kids. This is dedication."

Altogether, 24 Native youth were nominated by their communities.

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ment has right now; if First
s people don't like it they
say so.

ikangikum page 14.)



Low voter turnout kills settlement

By Dan Smoke-Asayenes
Windspeaker Contributor

WALPOLE ISLAND, Ont.

The First Nations chiefs of Walpole Island, Aamjiwnaang, (formerly Chippewas of Sarnia) and Chippewas of Kettle and Stony Point must decide what to do about the Enniskillen settlement agreement with the federal government. The agreement pertains to a 23-year-old land claim in Enniskillen Township in southwestern Ontario.

The agreement was subject to approval by all three First Na-

tions memberships and by the Canadian government but low turnout at the May 11 vote has rendered the agreement mute, and the land claim unresolved.

In return for the \$6-million settlement to be split evenly among the First Nations, all claims against the Canadian government would be surrendered, according to procedures set out in the Indian Act.

Nicole Dakin, Indian Affairs spokesperson, reported that a non-majority of eligible voters voted in favor of the agreement in both Aamjiwnaang and Kettle and Stony Point. A non-majority voted against the agree-

ment in Walpole Island. The agreement, therefore, was not passed.

"All three First Nations must have had a majority of the majority of eligible voters to have voted in favor [of the agreement] or it would be unresolved," Dakin explained. "None of the First Nations had a majority of eligible voters cast ballots. There will be no second vote... so the Enniskillen land claim remains unresolved," she said.

"The First Nations want to meet amongst themselves to consider their options and then go back to their communities... Once they

contact us, we will be more than willing to sit down and talk with them," she explained.

Between 1866 and 1918, about 400 acres belonging to Aboriginal people were sold by Indian Affairs to people wanting to profit from oil discoveries in that area, with no valid surrender of title to the land obtained.

"The claim, submitted by the three First Nations in 1978, has been under negotiation since 1983," and was finally initialed Dec. 21, 2000, said federal negotiator Wayne Wallace. Each First Nation has a negotiator who will contact and work with

Wallace to discuss further options to resolve the claim.

In April, the three communities held information sessions to explain the settlement offer. Voting took place at each site on May 11, and was open to all members over 18. Kettle and Stony Point First Nation has 1,200 eligible voters, according to councillor Bob Bressette. Councillor Errol Gray said there are 900 voters in the Aamjiwnaang First Nation. Doug Patterson, ratification officer for Indian Affairs, reported there are about 2,450 voters on the Walpole Island list.

Esquao awards gala attracts hundreds

By Kenton Friesen
Windspeaker Contributor

EDMONTON

Métis woman Colleen Klein was the guest of honor at the sixth annual Esquao Awards held May 24. The wife of Premier Ralph Klein received the first-ever Circle of Honor Award for her work in improving the lives of Alberta's children as a committed volunteer.

"Always remember that we will be known forever by the tracks that we leave," said Mrs. Klein in an emotional acceptance speech. "And we still have a lot of tracks to leave by working together."

Adrian Stimson Jr., a long-time family friend, spoke of her involvement as a director of the Siksika Nation youth entrepreneurship program. "I know it meant a lot to the youth when Colleen would join us in activities or bring supplies to build a garden. In fact, when the weather was bad and the rain was hurricane status, she was there, in her goulashes and rain coat, planting alongside the kids. This is dedication."

Altogether, 24 Native women nominated by their communi-



Colleen Klein received the Circle of Honor Award and many gifts at the Esquao Awards gala in Edmonton.

ties were honored at the Esquao Gala hosted by the Institute for the Advancement of Aboriginal Women.

In addition to the Circle of Honor award, categories of achievement and the recipients are as follows: Arts and Entertainment—Delilah Dwyer; Business—Nicole Bourque and Sandra Cardinal; Community Involvement—Pearl Auger,

Bonnie Belhumeur, Karen Bruno, Sheila Courtorielle, Annette Cutknife, Ester Giroux, Nora Flett, Stephanie Jensen, Marie McLeod, Evelyn Norberg and Eleanor Sawan; Health, Medicine and Culture—Emily Hunter, Brenda Holder and Leona Beaulieu; Mentor/Lifetime Achievement—Joyce Parenteau, Marge Mueller, Octavie L'Hirondelle-Calihoo

and Amanda Boisvert; and Youth Role Model—Ginny Lee Collins and Jessica Clark.

"A male council member I was talking to about coming to this event tonight asked me, 'How come there is no recognition and awards for men, just women?' And I thought about it for a while and said, 'Isn't it obvious by now? Can't you see which group of people get things done, get things moving?'" said Alexander First Nation Chief Victoria Arcand.

The women receiving the awards were united by volunteer work performed for the benefit of their respective communities without the goal of glory or recognition.

"It is probably the most special type of recognition that I have ever received and it means the most to me because it comes from my peers," said Nora Flett from Fort McMurray. "We just all recognize different ways that we can try to do a small thing to make things better. You see a need, you've got some time and you try to do what you can to

help."

The award celebration was a time of eating fine food, listening to inspirational speeches and hilarious entertainment and seeing awards handed out. Entertainer of note was Derric Starlight, who had the audience laughing uncontrollably with his voice imitations and puppets.

A silent auction was held in the foyer, where almost 100 donated items including paintings, coats, rounds of golf and jackets were sold to raise funds.

"I can't tell you how astounded I was to see the size of the crowd," said Premier Klein. He recalled the first awards ceremony six years ago when about 60 people gathered in the Howard Johnson Hotel.

Ten times that number packed Edmonton's Westin Hotel ballroom this year, including many Elders, chiefs and MLAs.

"With our hands joined, we will continue to stand firm in our resolve; we will continue doing whatever needs doing, whether it ever gets recognized or not," said Métis Nation of Alberta President Audrey Poitrais. "And we will do it because that's the way we are as Aboriginal women."

Building on the spirit of community

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Alternative approach addresses Aboriginal needs

By Heather Robertson
Windspeaker Contributor

EDMONTON

The numbers are stark: Aboriginal people make up two per cent of Canada's population, but are 17 per cent of the federal offenders in Canada's prisons.

All too often, these offenders are dealt with by a criminal justice system that doesn't understand their culture, doesn't know how to help them cope with the problems that landed them behind bars in the first place, and isn't capable of helping them once they're released into the community.

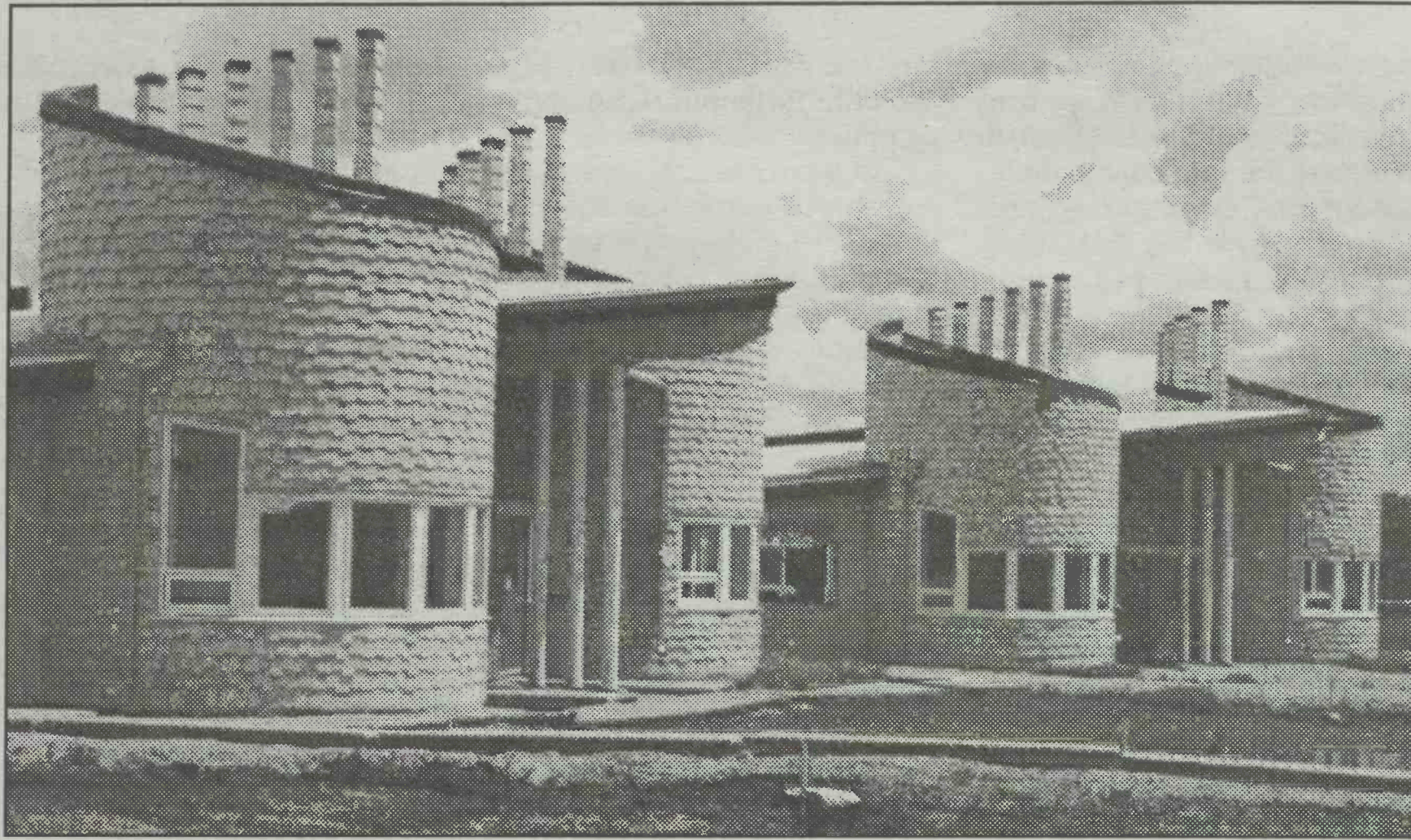
But a new program implemented by Correctional Services Canada holds some promise for dealing with Aboriginal offenders. It involves healing lodges, separate institutions for minimum-security Aboriginal offenders that focus on the healing of both the offender and the community.

And they seem to be working. In the next five years, there are plans to build five or six more facilities across Canada, said Paul Sonnichsen, the manager of Aboriginal community relations for Correctional Services Canada.

Healing lodges bring together mainstream correctional programs, such as substance abuse and anger management services, with traditional Aboriginal ceremonies, such as pipe and sweat lodge ceremonies. The lodges are staffed by Aboriginal people, and Elders from the community are involved in wise counsel, individual counselling sessions with offenders.

Offenders can "learn about history and culture and practice our traditional ceremonies," said Randy Sloan, the acting executive director of the Pe Sa Kestw Healing Lodge in Alberta.

Although Aboriginal culture is already the model for many restorative-justice programs in



Pe Sa Kestw Healing Lodge in Alberta

Canada, Aboriginal people have only recently been recognized by the federal government as having unique needs and circumstances. This includes consideration of social problems, previous problems with substance abuse, and cultural factors such as religion.

"The whole [corrections] system needs to be changed," said Mike O'Brien, the director of Justice for the Assembly of First Nations.

The problem facing corrections officials is how to put together two fundamentally different approaches to dealing with criminal behavior. The federal prison system often focuses on both punishment and psychological-based treatment programs. The Aboriginal approach, however, emphasizes traditional cultural and spiritual practices.

"There's no respect for Aboriginal programming in a lot of facilities," said O'Brien. "It's not considered 'real' programming."

Part of that problem is due to the fact that many Elders aren't involved in the actual process of assessing the progress that offenders have made and what risks still ex-

ist, something that is done frequently to monitor where an offender still needs work.

Working one-on-one with offenders on healing and spiritual practices, the Elders either don't have time to write reports or they write reports that are discredited because of their poor English comprehension and less-formal means of evaluating the offenders' situations.

"Their writing skills are not high in bureaucratic jargon," said O'Brien, noting that the inmates-to-Elder ratio is also very high, increasing the workload for each Elder.

"The system wants some sort of verification and the Elder isn't writing a standardized report," said Mike Schroeder, a former institutional caseworker at an Aboriginal correctional facility in Edmonton. "They want Elders to say if he is still at risk, but the Elders are not coming out and saying 'his risks are less' and why."

There have also been conflicts between traditional ceremonies, such as the sweatlodge ceremony, and more formal approaches to treatment such as substance

abuse and anger management programs.

"Sometimes, these are two separate things," said Sloan of the traditional Aboriginal and correctional programs. "The Elders' role is as healer. They will say, 'We have some practices and ceremony and healings that will help this man,' but they will also say, 'You go to the white man and see what he says about this.'"

With all four healing lodges in Western Canada and the population of Aboriginal offenders as high as 60 per cent on the Prairies, it would be natural to assume that these facilities are either at or over capacity.

Neither is the case, however. "We're not running at capacity," said Sloan, whose lodge can accommodate 60 people. "You need extra effort to recruit and raise the awareness of Aboriginal healing lodges."

Candidates for the lodges come from other federal institutions. They must meet certain criteria and then apply to be moved. Most have run into difficulties with the classification programs within correctional facilities.

"Programs that are offered

are non-Aboriginal and not of interest to the offender, but that's how corrections people get to know the offender," said Sonnichsen. "These men are quiet and don't participate, so it's hard to get to know them" to address their risks and needs, he said. As a result, many of these offenders are classified as medium security. But only those declared minimum-security can go to the healing lodges.

Correctional Services Canada is working with each healing lodge director to overcome the paper work that is proving to be the biggest obstacle in moving offenders into these facilities. These efforts include meeting at institutions and "flagging" offenders who may be eligible for transfer, doing presentations at institutions about what healing lodges are and what services they offer Aboriginal offenders, and doing information sessions with Aboriginal offenders when they arrive at an institution.

Another problem facing healing lodges is the tension between Christian practices and the traditional Aboriginal religious practices, commonly referred to as "the red road." For many Aboriginal offenders, healing lodges are the first opportunity they get to spend time with an Elder. The red road, however, doesn't sit well with families of offenders who are devoutly Christian.

"With young offenders especially," said Schroeder, "parents have to give permission before youth can be sentenced to 'cultural time.' But some of them call spiritual Aboriginal worship devil worship."

This split in cultural support can also have an effect on the community support of offenders being released, said Schroeder, something that is already a substantial problem.

"Sometimes when [the offender] gets back to the community, there's nothing there for him."

(see Offenders page 11.)

Budget

By Joan Taillon
Windspeaker Staff Writer

EDMONTON

People with disabilities are how few programs and are available to help them.

When even one of the ports is axed or threatened because of budget cuts, it's a strong reaction from the service providers. Some few thousand dollars' difference between program service or not.

That is the way the C Paraplegic Association sees it. The organization's CEO, Neil Pierce, Indian and Northern Affairs Canada (INAC) of turn a blind eye to disabled Aboriginal people when it reduces the 2000-2001 budget to from the previous \$60 million, notified CPA it would reduce more financial support in June.

The \$60,000 CPA got from INAC for five years was a percent of CPA's annual national disability budget.


Offenders

(Continued from page 10)

"To go back to the community, you have to be strong," said Sloan. "It's a question of safety. It's a question of times, life overwhelming and they return to a prison, not comfortable."

O'Brien agrees that successfully reintegrating Aboriginal offenders into the community is "a major problem due to lack of services."

"People are searching for the same environment leaving; having an Elder to talk to and trust," he said. "Often, these services are not offered, or the families that do offer them are overwhelmed that they can't help on any more people. When relapses occur, the offenders are 'looking for spirituality, but there's nothing there for him.'"

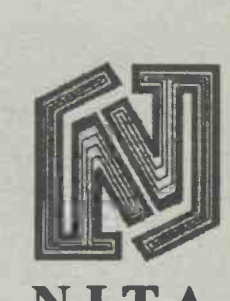


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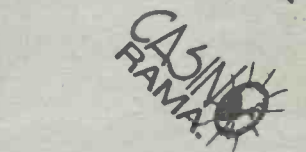
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needs

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Offenders page 11.)

Budget woes disable service organization

By Joan Taillon
Windspeaker Staff Writer

EDMONTON

People with disabilities know how few programs and services are available to help them.

When even one of these supports is axed or threatened because of budget cuts, it draws strong reaction from the service providers. Sometimes a few thousand dollars is the difference between providing service or not.

That is the way the Canadian Paraplegic Association (CPA) sees it. The organization's Alberta CEO, Neil Pierce, accuses Indian and Northern Affairs Canada (INAC) of turning a blind eye to disabled Aboriginal people when it reduced CPA's 2000-2001 budget to \$15,000 from the previous \$60,000 and notified CPA it would receive no more financial support after June.

The \$60,000 CPA got from INAC for five years was 25 per cent of CPA's annual Aboriginal disability budget.

Pierce asked why funding for disability issues isn't a priority for the department when the rate of disabilities in the Aboriginal population is three times that for non-Aboriginal people.

The department is providing \$125,000 to a provincial non-profit organization that supports disabled people, the Aboriginal Disabilities Society of Alberta (ADSA) and both organizations have offices in Edmonton.

In a May 1 letter to Pierce, INAC's regional director general, Barrie Robb, said the funding INAC had provided for "peer support, adjustment counseling, advocacy, vocational counseling and case management for on-reserve First Nations' persons with spinal cord injuries" was contingent on two things. One, there had to be money in INAC's regional budget. Two, CPA was required to demonstrate to INAC it had support from the Alberta chiefs and councils.

The letter states INAC received "some" support letters from Aboriginal organizations,

but it did not have the money to continue helping CPA. INAC suggests CPA negotiate fee for service contracts with Alberta First Nations.

An earlier letter to CPA from INAC's director of strategic planning, policy and intergovernmental relations followed a meeting between INAC, Health Canada and CPA on March 23. Jim Sisson wrote that "the combination of ongoing growth to core regional funding programs and relatively smaller adjustments to the Alberta region's core budget have greatly reduced the region's flexibility to support non-core activities." The \$15,000 they were providing was meant to be bridge funding to give CPA time to make other arrangements.

Health Canada informed CPA at the meeting it would top up CPA's budget by \$20,000, according to Ken Jobin, CPA's Aboriginal services co-ordinator in Edmonton.

Jobin said CPA serves on- and off-reserve people. But INAC's mandate is limited to

treaty people.

Jobin himself looks after Treaty 8. Elmer Cardinal, the CPA contact for Treaty 6 could not be reached for comment. Winston Thompson said he has worked for six months for CPA in Treaty 7 and has 21 regular clients from the Blood and Peigan reserves and in Calgary whom he tries to see once a month.

"We were stretched out so far we were not covering all the clients," said Jobin. "We could just not physically meet with all the clients." Before INAC's axe fell, he said, they had just hired a fourth person, but now that job could be jeopardized.

Indian Affairs' communication director Glenn Luff explained the annual \$125,000 ADSA gets from INAC comes from INAC's Ottawa headquarters, not out of the regional budget. On the other hand, CPA was getting "discretionary funding from the region." He said CPA was "always told it was discretionary." He pointed out that ADSA also has "received the support of the chiefs in the Alberta region."

Debbie Graham, manager of social development for INAC Alberta explained why INAC gives ADSA funding. She said, "The intent of the initiative when it came underway was to basically remove barriers, increase awareness, improve co-ordination, accessibility of services, and the activities that were looked at under the national initiatives were creating databases, brokerage referral services and advocacy and workshops.

"ADSA has done those kinds of functions. They run an information centre. They have done a number of workshops across the region in First Nations communities, as well as within larger groupings, treaty-based areas. They also have been part of provincial forums discussing Aboriginal persons' issues related to disabilities. They do

newsletters. They do advocacy and support and community-based planning."

Graham added, "we normally do not fund direct services for First Nations. That becomes their choice. They're budgeted and they can pick their own service providers."

She also denied Jobin's assertion that CPA had the support of the chiefs of two treaty areas with one forthcoming, through the tribal councils.

"They have not been able to demonstrate that by any kind of chiefs' summit resolution. We had had a few trickle-in letters of support, but ADSA has had, as of last July, a broad-based chiefs' summit resolution support."

Graham conceded she was aware of the "somewhat support, such as there being resources available" from Treaty 8, but she said, "I am not aware of any other clear indication of support from any of the other treaty areas." She said the letters of support for CPA that INAC had received were from "off-reserve groups," whereas "we fund on-reserve services."

Graham concluded by saying that she had met with CPA last October and "indicated to them that this was quite possibly the last year" INAC would fund them.

Luff denied an allegation by a CPA staff member that the reason INAC is funding ADSA but not CPA any longer is because ADSA is an Aboriginal organization whereas CPA is not.

A nine-member board from the three treaty regions, and volunteers, run ADSA, which has only one paid staff member, Cardinal said. Their mandate is to raise awareness of disability issues among First Nations people and direct people to the agencies or services that can help them. They do not go into the communities to provide direct services the way CPA does, but he says they help treaty people both on- and off-reserve.

Offenders look for spirituality

(Continued from page 10.)

"To go back to the community, you have to be really strong," said Sloan. "Sometimes, life overwhelms them and they return to a place of safety. It's a question of readiness, not comfortable living."

O'Brien agrees that successfully reintegrating Aboriginal offenders into the community is "a major problem due to a lack of services."

"People are searching for the same environment they're leaving; having an Elder to talk to and trust," he said. Often, these services are either not offered, or the facilities that do offer them are so overwhelmed that they can't take on any more people. That's when relapses occur, because offenders are "looking for spirituality, but there's no-

where to go."

Regardless, the fact is that Aboriginal justice alternatives do work at reducing re-offending. The rate of re-offending for inmates released from federal institutions is 11 per cent, but at healing lodges it's only six per cent.

Sloan said that this reduced rate is because of the Aboriginal-specific programming, which helps offenders deal with the anger, resentment and racism they have encountered in their lives.

"They are in conflict with the law because of social, economic and historical issues," he said. Ultimately, he says the success of healing lodges comes down to respect for the offenders and for their situations.

And with plans to build five more lodges, Aboriginal pro-

gramming in healing lodges, now confined to Western Canada, will be available across the country for Aboriginal men and women.

That is welcome news for Schroeder.

"There is a need by Aboriginal offenders and there's not a lot of programming available."

For Sloan, that means Pe Sa Kestw may soon be operating at full capacity and making a difference in more offenders' lives.

"For some guys, they practice a very focused spiritual life. For others, they may not attend ceremonies, but they still learned things at an important time in their lives." Either way, he said, "they come into these facilities and it's like a breath of life for them."

GET SNAPPIN' PHOTO CONTEST

Get out in the community and take some pictures that best capture the theme "Our People in Our Community". Pick out your best ones and send them to **Windspeaker**. Two photos will be selected and awarded \$1,500 each. The two selected photos will also be featured in the 2002 Aboriginal History Calendar sponsored by Scotiabank and to be distributed in **Windspeaker's** December, 2001 issue.

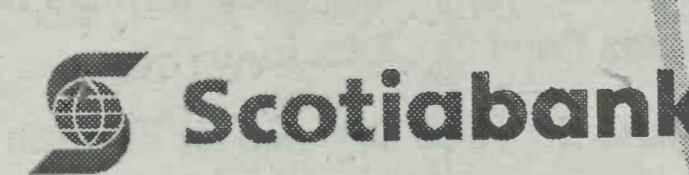


Photo by: Dennis Okanee Angus



Photo by: Frank LaForme

The fine print: 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 labelled 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. Winners will be notified by phone. Photo Contest Rules are also available online at: www.ammsa.com/snap



Send your entry by October 1 to:
Windspeaker Photo Contest
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Edmonton, Alberta T5M 2V6



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Skidegate celebrates totem raising event

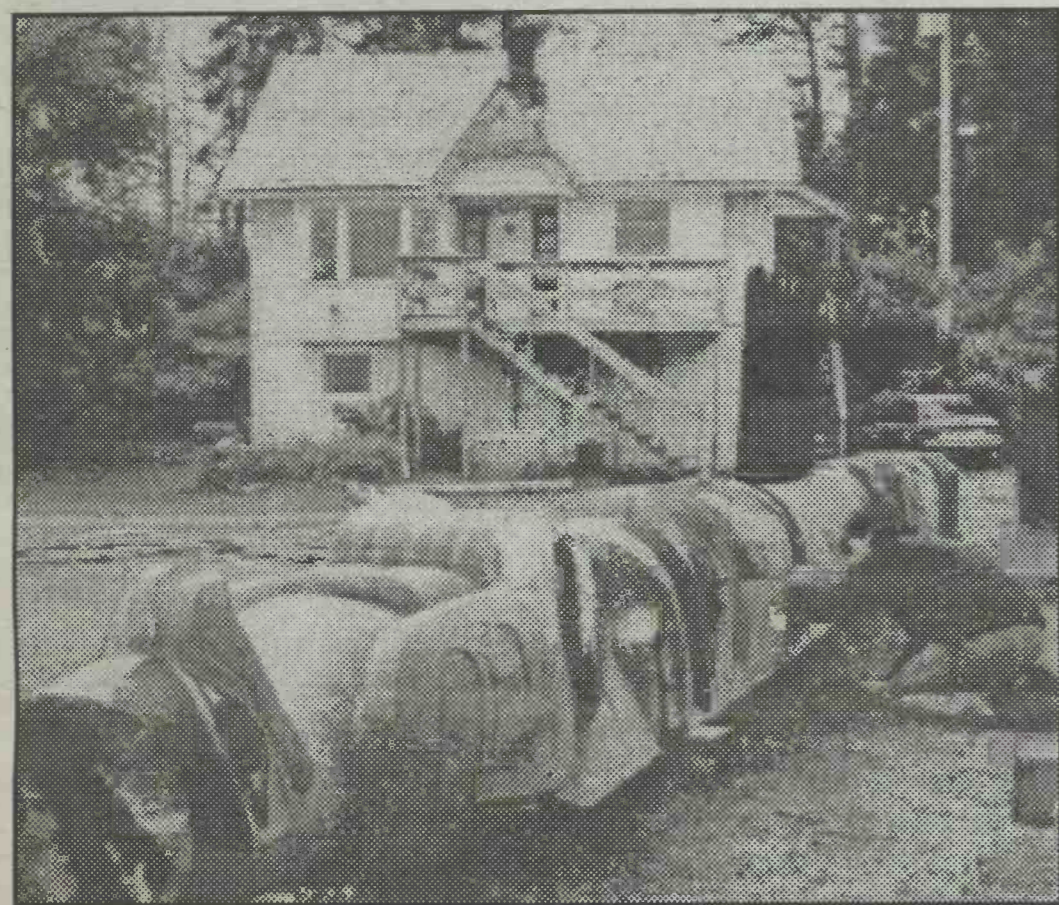
June 4 to 9



Laura Emond tests her skills at the fish splitting contest, just one of many activities scheduled between daily pole raising events.



The people of Cumshewa celebrate the raising of their village pole with a display of dance that tells the tale of a man hurt by a bear and the medicine man who restores him.



(Above) Tony Green puts paints to the Ts'aahl (Chaatl) pole, the fifth of six poles to be raised in Skidegate in early June.

(Right) People gather around the four remaining poles waiting to be raised.



PHOTOS BY
BRAD
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(Above) Carver Jim Hart puts the final touches on the pole that represents the village of K'uuna (Skedans), the third of six poles raised in Skidegate on June 4 to 9.

(Right) The K'uuna (Skedans) pole is about to be raised.



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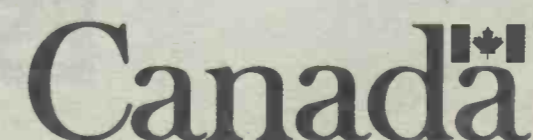
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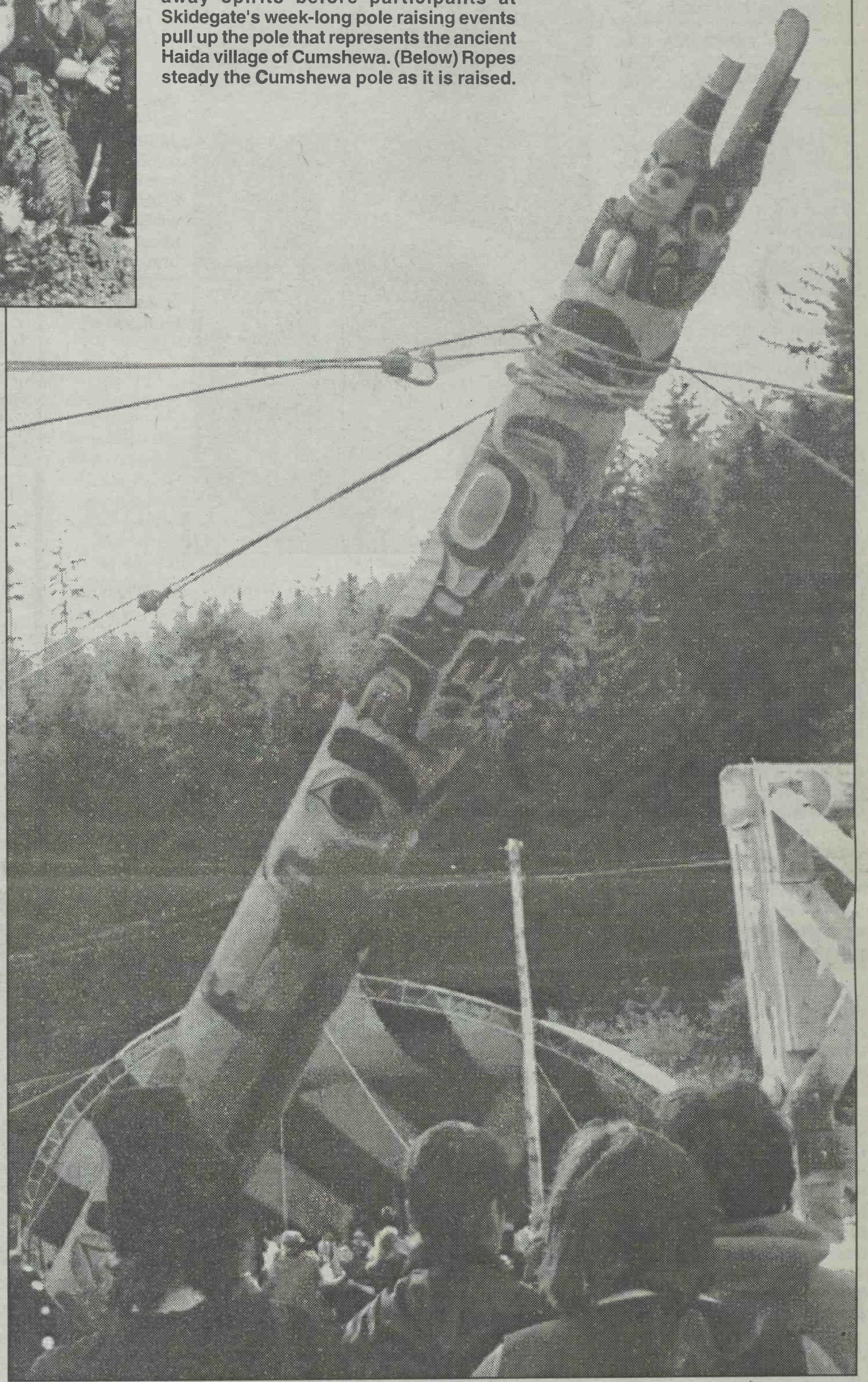
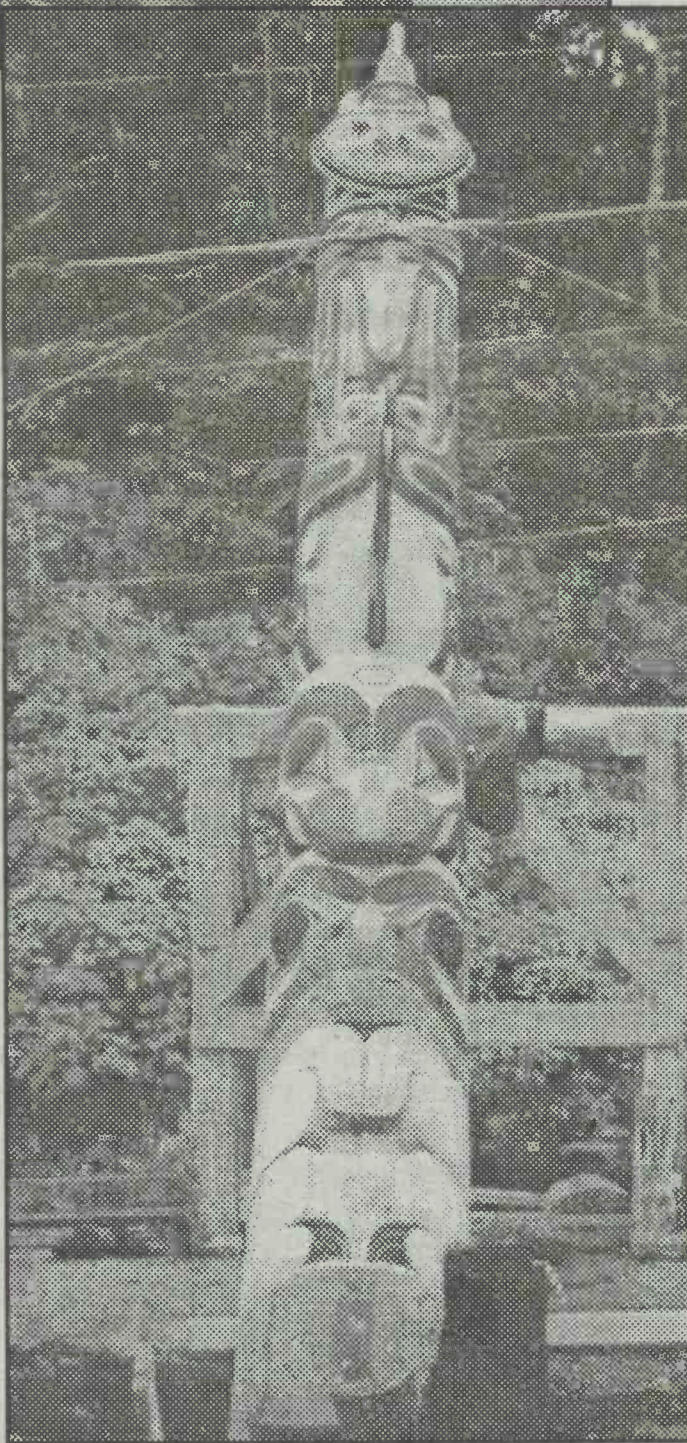
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(Top left) Kungst'aasl Guujaaw scares away spirits before participants at Skidegate's week-long pole raising events pull up the pole that represents the ancient Haida village of Cumshewa. (Below) Ropes steady the Cumshewa pole as it is raised.



(Above) Carver Jim Hart puts the final touches on the pole that represents the village of K'uuna (Skedans), the third of six poles raised in Skidegate on June 4 to 9. (Right) The K'uuna (Skedans) pole is about to be raised.



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PARTY program hits home

By Kenton Friesen
Windspeaker Contributor

HOBBEEMA, Alta.

Paulette Swampy, 29, wheeled onto the Samson High School stage in Hobbema May 16, and a hush fell over the crowd of students. In a matter-of-fact style, she told how she bought a new truck on her 18th birthday and, 17 hours and a few drinks later, ended up rolled over in a ditch. She broke her neck, shoulder blade and six ribs.

"When the doctor came and told me I was never going to walk again I said, 'no, he's crazy'" said Swampy, who grew up in Hobbema. But 11 years later, she stills sits in a wheelchair and needs help to perform simple tasks like doing her hair and getting into bed.

The students listened respectfully and asked many questions. Swampy's talk came near the end of a long day of demonstrations and workshops that were part of the Hobbema PARTY (Prevent Alcohol and Risk Related Trauma in Youth) Program.

"We wanted to use professional people from Hobbema (to teach the program)," said Lynne Bryant, who was the driving force behind the initiative since she started developing it a year-and-a-half ago. Her desire was to encourage students to make smart choices in everything in life.

Bryant brainstormed with Telly Raine of Indian Health Services Injury Prevention and about 25 others to develop the program. Among the groups they worked with were the Louis Bull police, the Ermineskin fire department, the Maskwachees ambulance service and the staff from the local health centre.

"We're hoping that the message they heard and learned and saw from these past few days will help them better themselves for the future," said Raine, adding he was happy to have the students see every step in the tragedy that could result from making a foolish decision.



Vince Rain holds simulated brain membrane during a workshop about injury prevention and how to make good choices.

KENTON FRIESEN

Vice-principal Gloria Baptiste said the presenters were well prepared and caused the students to pay close attention. "They were at their best behavior," Baptiste said. "And they were shocked at some of the displays and presentations that we had."

Students were divided into five groups and rotated every 30 minutes through interactive stations teaching about alcohol, impaired driving, the emergency room, rehabilitation and the morgue. The students also got to view a crash demonstration with fire and ambulance crews going through the entire emergency process, complete with a Jaws of Life demonstration.

"It takes three to five minutes until your brain is dead if you don't have oxygen going in there," said home care nurse Gloria McKnight to students in the emergency room station. She then demonstrated on a dummy the steps that would be taken to get oxygen to the brain quickly. She carefully explained what could be expected if anyone had to make an emergency

visit to the hospital. When the insertion of catheters was explained, the young men in the group grimaced.

"I would not like to see a 16-year-old in a wheelchair," said Karen Minde, a home care assistant who taught the rehabilitation workshop. She held the students' attention when talking about bladder and bowel control problems resulting from severe brain trauma injuries. Pointing to a wheelchair and adult diapers, she said, "These are not the types of things we want to go shopping for."

The program, which had never been done before, was a success for organizers, students and teachers. "It's been very well organized," said co-vice-principal Arlene Samson. "All we had to provide was the accommodation and they took care of the rest." She said she would like to see the program become an annual tradition.

Every high school student from the Louis Bull, Ermineskin, Samson and Maskwachees bands was able to participate in the program during the four days of presentations.

Pikangikum situation unacceptable

(Continued from page 8.)

"The consultation is intended to do what is set out—to ask people for their advice," he said. "If people don't like third-party management and are opposed to it and don't want the government of Canada to intervene, there are a number of ways of [showing] that. One is, of course, governance. It should be talked about at the consultations how governance would change. At this point under the Indian Act, the minister does have an obligation, both legally and a fiduciary obligation, to make sure services are delivered."

He said the situation in Pikangikum was unacceptable and that was reason enough to justify his recent actions.

"It is a tragic story, no doubt. But one that I don't believe for a minute will change if we continue to leave it the way it was because it's been that way since 1990," he said.

Native leaders suggest the timing of his move reveals the minister is turning up the heat on chiefs who refuse to participate in his governance act initiative. Nault said the move has nothing to do with the political battle he's currently engaged in with the Assembly of First Nations over the governance consultations. But during a scrum in Ottawa after Question Period on June 6, the minister showed that an earlier remark by Assembly of First Nations national chief Matthew Coon Come, who challenged the minister to prove he has the best interests of First Nations in mind by doing something about Pikangikum, a struggling First Nation in Nault's own riding, had struck a nerve. Asked if he was aware the national chief was trying to make political use of the Pikangikum situation to discredit the minister's claim that he is trying to change the Indian Act for the benefit of First Nations, the

minister fired back at Coon Come.

"I'm pleased to see that the national chief has an interest in Pikangikum," he told reporters. "If you look back on the record you'll find that the national chief himself asked me over a year ago when are we going to do something about the massive suicide in my own backyard? Well that's exactly what I'm trying to do."

Chief Quill is furious the department seems to be blaming his council for the suicides. He, like many other chiefs, blames the department for not providing enough funding for housing, recreation and other basic needs that would help ease the poverty and despair in remote First Nation communities.

Quill has been busy since May 10. On May 31, he was able to meet privately with the prime minister at a Liberal fundraiser. A week later, he hosted Coon Come on his home territory.

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FNET was pleased to announce the formation of the Aboriginal Petroleum Contractors Association in the last issue. We would also encourage all interested Contractors to visit the FNET website at www.fnet.ca where we are adding a page dedicated to the APCA.

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THE CITY OF CALGARY **PUBLIC NOTICE**

INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees. Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 2001/2002 are requested. In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees. Applicants may be requested to submit to a brief interview by City Council. Particulars on the Aboriginal Urban Affairs Committee are as follows:

Number to be Appointed	Eligibility Qualifications	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meeting	Regular Time of Meeting
12	50% plus one of total members shall be aboriginal people and one of the aboriginal members shall be a youth member, 16-25. If applying for the youth position, state age in letter.	1 year	13	Monthly (First Wednesday)	2 hours	4:45 p.m.

Your application should state your reason for applying and service expectations. A resumé of no more than two 8 1/2" x 11" pages should be attached stating background and experience. Your personal information will only be used by City Council in consideration of committee appointments. If you have questions about the use of this information, you may contact the Deputy City Clerk at 268-5861.

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 2000 SEPTEMBER 14.

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

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

Applications may be FAXED to: (403) 268-2362

Should you require any further information, please telephone (403) 268-5861.

Diana L. Garner, City Clerk

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Senate co

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Senator Pat Carney, a former journalist turned politician, tried her best recently to get the mainstream press and the Ottawa establishment to take a look at some of the problems faced by urban Native people.

She'll have to try again, she reported to *Windspeaker* with frustration.

After her speech to the Media Club of Ottawa on April 23, series appeared in newspapers across the country that detailed Carney's objections to political correctness. She believes history is laundered and important lessons are lost because of censorship done in the name of political correctness. But Carney's main topic—Bill C-31—was an important lesson lost on the media that day.

"My punch line was to say that the most blatant problem with political correctness is it allows to perpetuate gross injustice such as what's being done to the position of Aboriginal women and children in Canada; i.e., Bill C-31," she said. "And then I talked about, in general terms, you do in a speech, Bill C-31 and the impact it has had, and the only part of the speech that never got reported anywhere—except in Victoria, B.C.—was the section on Aboriginals."

Carney said what she has been trying to do, with limited success, is to get this issue b



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Senate committee to study urban Native problems

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

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Senator Pat Carney

fore the public.

"Not just discussed in the Aboriginal community and the Aboriginal press, but to try and get Ottawa people [interested]. (National Post reporter) Jane Taber covered my speech and never mentioned Aboriginal women. So I wrote her a letter saying, I guess living in the white, male-dominated reserve of Ottawa, this is not a subject of interest to you, but you better pay attention," she said.

During an interview in Edmonton while on a promotional tour for her recently released political memoirs, *Trade Secrets*, Carney revealed she has been added, at her own request, to the Senate's Aboriginal affairs committee, chaired by Métis Liberal Senator Thelma Chalifoux.

"We agreed that probably one of the biggest reasons for the migration to the city is Bill C-31. So while the [committee's] study is on problems of urban Aborigi-

nals, one of the aspects we're studying, we'll be hearing evidence on, is Bill C-31. We're now in the process of collecting information," Carney said.

Senator Janice Johnson of Manitoba is the vice chair of the committee. Former chief Aurelien Gill will look at youth issues. Lois Wilson, a former moderator of the United Church, who sits in the Senate as an independent, is also on the committee. Task forces are being struck as committee members talk to Aboriginal people to draft their agenda. The committee expects to begin calling witnesses in the fall.

Carney requested that *Windspeaker* contact the committee chair for comment, saying it should be Senator Chalifoux who announced the work of the committee. A call placed two weeks before deadline to Chalifoux's office was not returned.

"I'm not going to spend the rest of my life in Aboriginal politics," Carney said. "I'm just saying I want to help have this issue taken to the mainstream. And you can see how hard it is with this speech. They print everything but the last two, most important, pages," she explained.

The issue came to her notice after the Nisga'a Final Agreement was passed. Native women in British Columbia, the area Carney represents, approached the Senator with their concerns about Bill C-31. The BC Native Women's Association has sued the government because, under the Indian Act, the marital assets

of women are not protected in the event of divorce. They worry women's rights are also vulnerable under self-government agreements such as the Nisga'a. Carney believes the matter is not being pushed by federal negotiators because they don't want to be seen to be telling First Nations leaders how to conduct their affairs. Carney sees this as an example of people remaining silent in the face of injustice because of political correctness.

"Essentially, brutally, C-31 women and children who are Canadian citizens have been stripped of their Charter rights under the Canadian Constitution in the name of political correctness. I realize that's a generalization. Bill C-31 has been wonderful for a lot of women, but it has not been wonderful for other women. It did restore status but it also has caused the second generation cut-off. I'm advised that some bands may become extinct because of the second generation cut-off. And here we are in British Columbia.

We're negotiating hundreds, sometimes thousands of hectares and hundreds of millions of dollars in treaty rights to bands that may become extinct? Let's think that through. How useful is that to the Aboriginal community?" Carney asked.

"When the Nisga'a treaty came forward with the situation that in the 12 or 14 areas in Nisga'a where Nisga'a law prevails over federal law, over provincial law, some of the Native women came to me and said, 'We're a little

worried about this because we're worried we will lose our rights,'" she said. "But, and this is the hypocrisy of the Canadian system, when I went to the treaty commissioners and met with them and their lawyers and Tom Malloy and the top negotiators to say, 'Clarify this for me and tell me what the situation is,' I was told in Pollyanna tones that there was no problem because under Nisga'a it had been arranged that B.C.'s Family Relations Act applied on matrimonial break-up to the division of property. So I thought, 'That sounds pretty good.' But then the Aboriginal women told me that since, by custom, their matrimonial rights were never recognized in the male-dominated bands in the first place, it didn't matter about the provincial law because if you couldn't get your matrimonial rights recognized within your Aboriginal community, on marriage break-up there was nothing to divide."

There is also a personal reason for the Senator's interest.

"I was also one of the 16 women in the House of Commons who was an MP in 1985 when [then governor general Jeanne] Sauvé organized us to support Bill C-31. I voted for it. We thought we were heroes—heroines," she said.

"Sixteen years later we find this is still a ticking time bomb. Bill C-31 still has flaws in it and there are Aboriginal women who, we fear, in practice are losing their Charter rights. (see Politically page 30.)

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Proposed Ruth Lake Sales Meter Station
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Caldwell W.A.R. treks 100 km

By Dan Smoke-Asayenes
Windspeaker Contributor

LONDON, Ont.

Caldwell First Nation completed its 100-kilometre Walk Against Racism (W.A.R.) April 27, from the N'Amerind Friendship Centre in London, Ont. to the Caldwell territory near Blenheim, Ont. to raise awareness of the racism and intolerance First Nations people face in South Chatham-Kent municipality.

Caldwell members were joined by supporters from the Canadian Auto Workers, the Ipperwash Coalition, other First Nations, Turtle Island Support Group, the Centre for Indigenous Sovereignty, students and the Christian Peacemakers' Team, as well as Assembly of First Nations (AFN) Regional Chief for Ontario Charles Fox, and Mary Eberts, renowned Canadian human rights lawyer.

On their way through Chatham, the walkers presented themselves at City Hall, and on the last day, they paused in downtown Blenheim while women's drum groups from around the region joined together to sing an honor song for the Caldwell Nation in front of the Chatham-Kent Community



Theresa Johnson

Supporters of the Caldwell nation's bid to develop a land base marched to protest the racism the band faced from non-Natives who don't want the Aboriginal people in their communities.

Network (CKCN) office. CKCN represents concerned citizens of the surrounding municipality who oppose the creation of a First Nation reserve in the area and have initiated legal proceedings against the Caldwell nation.

In December 1998, news spread through Chatham-Kent that the Caldwell First Nation had reached an agreement-in-principle with Ottawa to settle its 211-year-old land and treaty rights issue.

"Not for sale" signs, directed at the Caldwell band, can be seen all over the district in which the band plans to purchase land under the proposed agreement to create a reserve. The settlement offer of \$23.4 million gives the Caldwell people 25 years to buy up to 1,800 hectares of land as it comes up for sale.

"As we walked from London to Blenheim, residents from each town either stopped by, or drove by, honking their

horns in support of our W.A.R.," Chief Larry Johnson proudly exclaimed. "Many stories about experiences with racism were shared along the way," he added. "We had walkers from eight neighboring First Nations, plus two from northern Russia, and another from Labrador and Sweden. On the last day we had women join us for the Gathering The Voices women's conference on racism...One would think a whole

village was on the move as we made our way along Highway 2 between London and Chatham."

At a victory celebration held on Caldwell territory, Chief Johnson spoke about the racial backlash that has been directed at his community for the past 28 months.

"We're hoping that with continued hard work and a lot of patience, things will settle down...I think we'll get there." Chief Johnson said the Department of Indian Affairs still has not scheduled a ratification vote on the settlement offer for the membership.

"With respect to the cases that are before the courts, I don't know if the government wants to wait until those are defeated once and for all, or if they still plan on calling a vote.

"Last Dec. 2, we held a ratification vote in which 95 per cent of the Caldwell people who voted were in favor of the land settlement and the trust agreement, which is a good show of strength from our people," he said. "Indian Affairs has tried to downplay the vote, but later, if we have to take legal action against the federal government, the documentation from our own ratification vote may help us in court."

Nation pr

By Roberta Avery
Windspeaker Contributor

SAUBLE BEACH, C

Fed up with the row behavior at a summer campground, members of Saugeen Ojibway Indian band decided to set up barricades close the camp down before a long weekend festivities took suspected nasty turn.

About 50 members of Saugeen First Nation erected barricades in defiance of a federal court order prohibiting the band from closing down Hideaway Campground, a popular place with young people.

Last year on Canada's long weekend in May, one man was shot at the campground, and another man died at an adjacent overflow camp the next day when he choked on his own vomit.

"We don't want this law behavior in our community. We've done this to protect our people," said Saugeen Chief Randy Roote.

James Sebastian, who operates the campground on leased Crown land, refused to comment.

"We're a sovereign nation and we have a right to say what happens on our land," said Roote, sitting in a lawn chair where he had spent two nights behind the barricades.

The band set up the barricades using huge trees that blocked



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Women's Fancy • Women's Jingle Women's Traditional (18-39) Women's Traditional (40-over) Women's Buckskin	Teen Girl's Fancy Teen Girl's Jingle Teen Girl's Traditional	Junior Girl's Fancy Junior Girl's Jingle Junior Girl's Traditional
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GIRL'S FANCY - Priscilla Jo Oka-Cardinal (\$500.00 payout)		
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MEN'S BUCKSKIN - Harold Healy & Giveaway (\$1,000.00 payout)		
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NATIO



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Nation protests rowdy campers

By Roberta Avery
Windspeaker Contributor

SAUBLE BEACH, Ont.

Fed up with the rowdy behavior at a summer campground, members of the Saugeen Ojibway Indian band decided to set up barricades to close the camp down before May long weekend festivities took a suspected nasty turn.

About 50 members of the Saugeen First Nation erected the barricades in defiance of a federal court order prohibiting the band from closing down Hideaway Campground, a popular party place with young people.

Last year on Canada's long weekend in May, one man was shot at the campground, and another man died at an adjacent overflow camp the next day when he choked on his own vomit.

"We don't want this lawless behavior in our community. We've done this to protect our people," said Saugeen Chief Randy Roote.

James Sebastian, who operates the campground on leased reserve land, refused to comment.

"We're a sovereign nation and we have a right to say what happens on our land," said Roote, sitting in a lawn chair where he had spent two nights behind one of the barricades.

The band set up the barricade using huge trees that blocked off

a 10-kilometre stretch of County Road 13, one of the main east-west access roads into this Lake Huron beach community. By mid-morning the next day, Anishnabek Police and the Ontario Provincial Police had negotiated the barricades moved to reduce the closed section to about a one-kilometre stretch immediately in front of the camp.

"We're just here to maintain the peace," said Anishnabek Sgt. Warren John, sitting in one of a half-dozen police vehicles parked about 200 metres from one of the barricades.

The band decided to close down the camp and the adjacent overflow Nawash Camp, run by band members, out of concern for the drunken and disorderly behavior that has become the norm at this time of the year, said Roote.

Through a deal overseen by the federal government, Sebastian signed a 20-year lease on the land with private landowners on the reserve, said Roote.

"It's in our territory, but our council was not allowed any input into the deal."

The lease has four years to run.

Armed with a court order from Justice John O'Keefe prohibiting the band from closing him down, Sebastian opened the camp and had checked in about 50 campers before the barricades went up.

It's a far cry from the usual complement of 1,600 campers who crowd into the camp on the May

long weekend.

"It's boring in here, we're leaving," shouted one young man from across the fence inside the campground as he and two others started taking down their tent.

Roote decided to defy the court order after hearing rumors that there may be some sort of retribution for the shooting death last year, he said. Police charged Roote with breaching the court order.

"I don't recognize the court's authority to decide what happens on our land," said Roote, who has been chief of the 700-member band for three years.

Sharon Isaac spent Friday night behind the barricades because she believes closing the camps will make her community on the Saugeen reserve safer for her daughter Kelsey, 7.

"It gets wild here. The parties are uncontrolled and our kids are exposed to drugs and alcohol and even our police feel threatened," said Isaac as she rolled up sleeping bags used to keep the band members warm overnight.

By the end of the weekend the 50 or so campers who went into Hideaway before the barricades went up had left, said Sgt. William Sayers of the Anishnabek Police.

The barricades were taken down, but about half a dozen band members continued their vigil at the camp gates.

Update

Coroner's inquiry possible

By Paul Barnsley
Windspeaker Staff Writer

SARNIA, Ont.

Pierre and Carolyn George have learned there may be a coroner's inquest into the fatal shooting of their brother, Dudley George.

A letter dated May 9 from Joseph Martino, a lawyer representing the Special Investigations Unit (SIU), the Ontario group that investigates police actions that lead to death or injury, reads:

"... our office has been in contact with Dr. Tom Wilson, the regional coroner for the Southwest Region. As you may be aware, the Coroner's office is currently considering whether to conduct an inquest regarding the death of Dudley George. Until such time as that decision is made, the Coroner's Office has requested that our office not release further information and material from our file on this matter."

Dudley George was shot to death by Ontario Provincial Police Acting Sgt. Kenneth Deane on Sept. 5, 1995 while protesting in Ipperwash Provincial Park. Deane was convicted of criminal negligence causing death. After exhausting all appeals, Deane now faces dismissal by the OPP. He

was charged with breaching the code of conduct under Ontario's Police Act. A hearing is scheduled for Sept. 17 to Sept. 19 in London, Ont.

From the moment of the shooting, questions have been asked but not answered. The OPP drastically altered their approach to dealing with Native protests on the night in question, the first major confrontation with police under the newly elected Harris Conservative government. Rather than negotiating, the police moved against the protesters with heavily armed tactical officers at 11 p.m. Documents uncovered by Opposition members in the Ontario legislature and by George family lawyers have pointed to the premier as having a role in the police action. Harris has denied this. He refuses to call a public inquiry until all legal proceedings resulting from the shooting have been resolved. During his time in office, Harris has called two public inquiries. One was related to minor injuries suffered by striking civil servants who were jostled by police on the legislature grounds. The other is now looking into the deaths in Walkerton, Ont. after the water supply was contaminated. (see Dudley page 36.)

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A beadwork belt from before 1925 will be among the artifacts on display at Across Borders: Beadwork in Iroquois Life.

Art knows no borders

By Joan Tailon
Windspeaker Staff Writer

HULL, Que.

Crossing borders for trade and other purposes is a recurrent theme in Indian Country today, usually associated with political movements, demonstrations, court cases and day-to-day hassles.

A different kind of border-crossing image accompanies a rarely seen Iroquois beadwork display at the Canadian Museum of Civilization. The collection was put together by the McCord Museum of Montreal and the Castalani Art Museum of Niagara University, New York in association with the Kanien'kehaka Onkwawén:na Raotitiohkwa Cultural Centre at Kahnawake, Tuscarora artists in New York State and the Royal Ontario Museum.

While the work of a multitude of artists from the 19th century to the present is meant to express the talent and creativity of the Iroquois nation, the deeper import of the exhibit is to show visitors the duration, extent and result of a tribe crossing boundaries, whether geographical, cultural or political. As this cultural passport takes the Iroquois identity across borders with impunity, a statement of social and political survival accompanies it.

The Canadian Museum of Civilization is hosting the travelling exhibition in its First Peoples Hall from June 8 to Nov. 4. Three hundred articles are showcased, which include clothing as well as items that appealed to the Victorian penchant for collecting art objects.

Six thematic sections illustrate the history and evolution of beadwork design and the articles it has adorned during the last hundred-plus years.

The Introduction section contrasts historical and contemporary beaded pieces. Putting the entire exhibit in context, the World of the Iroquois section combines sound, artifacts and traditional designs to illustrate the Iroquois world view. The Evolution of Beadwork section takes the visitor through the transition from porcupine quill decorating to glass beads and explains how the people began to sell their

work, while the Creation video brings contemporary Iroquois crafts people's ideas alive and shows how Iroquois and Victorian tastes combined in late 19th century pieces. An important aspect of the exhibit is the Commercialization section, which illustrates both the former economic importance of beaded articles to the Iroquois people and the people's ongoing entrepreneurial spirit. The final section is called Continuity, which sums up the still strong link between Iroquois beadwork and cultural identity.

The team that contributed to putting up the beadwork collection for others to enjoy are Kanataakta, Trudy Nicks, Moira Macaffrey, Ruth Phillips, Kate Koperski, Jolene Rickard and Sandra Olsen.

Kanataakta said on June 5 that the exhibition serves a number of purposes beyond mere entertainment.

"For sure, we made a very conscious choice when we chose the title 'Across Borders: Beadwork in Iroquois Life.'

"We did intend to cross a number of borders. One, of course is . . . the international border." He said this is a right that Kahnawake people have worked to maintain "as long as there has been a border" and gone to court to defend. That is equally so for the Tuscarora people at the western end of the Iroquois confederacy who share the spotlight of the exhibit with Kahnawake.

Today, said Kanataakta, "we [Iroquois Confederacy members] really don't have a great challenge to cross the border going into the United States; the challenge is coming home."

He said they are under a little more scrutiny now, since on May 28 the Supreme Court of Canada overturned two lower court decisions that upheld the Mohawk people's right to cross the international border with trade goods, duty-free. The court ruled that prior to European contact, Mohawk trade was east-west, not north-south, and said it was not important to Mohawk identity. Further, the trade and mobility rights claimed by the Mohawks were viewed by the court as incompatible with Canadian sovereignty.

(see Beadwork page 36.)

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Throat singing has a long history and Elders want the knowledge of the history retained by Inuit youth.

Inuit throat singers gathering planned


By Cheryl Petten
Windspeaker Staff Writer

PUVIRNITUQ, Que.
Throat singers from across Nunavut and Northern Quebec will come together this fall for a four-day gathering to help promote and preserve their art. Kattajatiit Katimanirjuangat, or Inuit Throatsingers Gathering, will be held in Puvirnituq, in the Nunavik region of Quebec, from Sept. 10 to 14. More than 60 throat singers are expected to take part in the event, the first ever gathering of its kind. The gathering will be hosted by the Avataq Cultural Institute, which works to promote and protect Inuit language and culture in northern Quebec. The gathering is being organized to give throat singers a chance to share their talents, knowledge and ideas with each other, and to work towards preserving their art for future generations. One of main aims of the gathering is to bring Elders and youth together, explained Taqralik Partridge, project coordinator with the Avataq Cultural Institute. "Since the '60s, throat singing has become very popular, and nowadays, more and more young people are performing it and getting more interested in their culture in general, but in performing arts and culture specifically," Partridge said. "There's a lot of people who are travelling abroad, and people who are kind of incorporating throat singing into different types of music. And a lot of times Elders feel that maybe young people aren't really learning the true meaning behind throat singing, because it's very important to Elders as part of Inuit heritage, and it has a very long history, and it was used for very specific things. And nowadays, it's probably used for different things. And so Elders are concerned that maybe young people need to learn more about the history of throat singing." The gathering will provide a link between youth wanting to learn about throat singing and the Elders who can teach them. "A lot of times, young people are interested in learning throat singing and learning about it, but they don't have access to Elders in their communities who do know how to throat sing. Because it's really concentrated in some communities, like the one that we're holding it in, it's very concentrated as far as most of the women Elders know how to do this, or many of them do. Whereas in other communities, there isn't anybody who's practising it anymore. And a lot of young people would like to bring it back to the community. So, the best way for them to do that is to have access to the Elders who still know how to perform," Partridge said. "We've tried to concentrate on inviting Elders and youth from as many communities as possible. We're really happy to be having a lot of Elders from Nunavut as well as Nunavik coming. We have Elders from Baker Lake—there are four of them who actually volunteered to come—and then we have others from all over Baffin Island."

While most of the participants that have been invited to take part in the gathering have been Elders and professional throat singers, a formal invitation isn't required for those wanting to attend. "We're leaving it open to people who want to come and observe, and they won't be excluded completely from participation," Partridge said. During the gathering, participants will also be working to form a throat singers' association. Such an association would give professional throat singers a network for sharing knowledge, advice and information, while also helping to protect the cultural integrity of the art. For more information about the Inuit Throatsingers Gathering, call Taqralik Partridge at 1-800-361-5029, ext. 32, or e-mail her at Inukgirl@avataq.qc.ca.

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Aboriginal Pre-Health Program
About the program
The Aboriginal Pre-Health Program is designed to encourage First Nations individuals to pursue and succeed in a career in health with a focus on First Nations health, illness and healing. The program prepares First Nations students for university entrance into the Faculty of Nursing or the Faculty of Science which could lead to a degree in nursing, medicine, dentistry, rehabilitative medicine, or environmental health.
The Aboriginal Pre-Health Program is offered over 11 months (September through July), in three consecutive terms. University credit is transferable for some courses and will lighten the demands of the first year degree program. Classes are small and instruction is individualized. Tutoring, English writing workshops, academic advising, student crisis support and referral are available. It is our goal to provide support for students in all areas of their lives so that their academic training will be as rewarding as possible.
Who is eligible?
This program is open to anyone interested in a career in health with a focus on First Nations health, illness and healing.
Admission requirements:
• Secondary school graduation with a Dogwood Certificate. Course work must include English 12, Biology 11, Math 11 and Chemistry 11. (Physics 11 is required for students planning to enter the Faculty of Science.) Preference will be given to applicants who have achieved a C+ standing in the required course; or
• Completion of equivalent adult education courses; or
• Completion of an accredited college preparation program; or
• Exceptional circumstances will be considered. In this instance the applicant must provide two references and demonstrate sufficient English writing skills and academic preparedness.
In addition to the above all students must meet SCES/SFU admission requirements and take part in an interview with an academic advisor.
Applications cannot be processed until all the supporting documentation is received. For more information, contact: Dr. Marianne Ignace or Joanne Coombes
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Origins of first peoples revisited

REVIEW

By Joan Taillon
Windspeaker Staff Writer

Bones
Discovering the First Americans
By Elaine Dewar
Random House Canada
628 pages (hc)
\$39.95

Maybe there is no consensus on the origins of Native Americans or about the length of time they predate other civilizations in the Americas, but there is evidence. An exciting new book on the topic shows, however, that much of the evidence has been misplaced, misused, ignored or repressed.

A theory promulgated for many years is that the Americas' Aboriginal people descend from Mongoloid migrants who walked across the Bering Strait at the end of the last ice age. It is a theory still widely believed, but debunked by new science and old Aboriginal creation stories.

It is also a theory debunked by the bones of the ancestors themselves, as award-winning journalist Elaine Dewar's book, *Bones—Discovering the First Americans*, may persuade you.

A parasite may provide one clue.

In Brazil, the author interviewed two paleoparasitologists, Luiz Ferreira and Aduauto Araújo, on the forefront of research that shows "early people must have come to Brazil direct from some other tropical area, because they brought hookworm with them," said Dewar. She learned that the hookworm, which must spend part of its life cycle in the ground, can not survive the winter temperatures of Canada, Siberia and most of Alaska.

Everything from radiocarbon dating to DNA to linguistics comes under Dewar's scrutiny. Early in the book she takes on the business and politics of research.

Dewar met Dr. William Finlayson, former director of the London Museum of Archeology in Ontario. From that meeting, she learned "the practice of archaeology in Ontario has become a disgrace," but that the laws and rules governing it there were not unlike those in the rest of North America.

"All archaeology has to be done under license, and is supposed to be documented in reports to preserve the knowledge of the past for the future, but the whole system is a sham. Very little archaeology is published in peer-reviewed journals," Dewar asserts. "Most of it is done by contract archeologists who 'salvage' sites about to be destroyed by development, which means they dig them, remove what they find and write up their findings."

Dewar says their reports go to provincial archives where they are not even available to people such as Finlayson unless the authors give their permission. Permission is often withheld. Articles go missing. Proper docu-

mentation and conservation of the findings is hit-and-miss or not done at all. So one is left wondering, as Dewar no doubt did, why archaeologists insist "science rules in archaeology."

Bones takes a juridical look at scientific, anthropological and archeological practices through a lens that reveals authorities with the "right" credentials sometimes sacrifice academic integrity to their own self-interest, the flow of grant money, and political expediency. This in itself is hardly shocking in our jaded age, but the idea that more than a few supposedly competent researchers don't, won't, can't identify and challenge flawed or incomplete research is. From Chile to Alaska, Dewar found conclusions about Indian origins were "steeped in the bitter tea of racism." It appears that all races were part of the brew.

Excavating and studying human remains and cultural artifacts has always been the domain of qualified academics. The rest of society typically neither knows nor cares what they do until some great "discovery" is announced. Probably most just assume if such activities are regulated, regulations will be followed. Native Americans, meanwhile, have complained that not only does white man's law not protect what is important in their culture, but that they never gave other governments the authority to pass laws affecting them.

Few heard. Until recently, the assumed right to retrieve information from the graves of other people's relatives has outweighed ethical concerns and moral and jurisdictional rights.

Now people with a conscience are challenging that view.

Riding the shifting paradigm, Dewar makes you question everything you thought you knew about the origins of man and possibly the planet. After you zip through her engaging 600-page read you'll never be afraid to challenge the so-called "experts" again.

This rational and thoroughly researched book will enthrall you. Dewar untwists a distorted pre-history of the Americas created over the reputations of the intelligentsia as well as Indian activists and politicians who fight each other for control of old bones. Court challenges and less benign measures to deal with enemies add more than a touch of mystery, danger and political intrigue, with no boring parts to skip over.

Take the situation of American archaeologist Jim Chatters, who initially was asked to look at the bones of the now-famous Kennewick Man. Chatters, a supporter of the Native American Graves Protection and Repatriation Act (NAGPRA), felt he had a good relationship with several tribes and was studying some remains for the Colville tribe when an article about his findings regarding Kennewick Man appeared in the *New York Times* and changed all that. (see Kennewick page 30.)

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Public Notice

Cold Lake In-situ Oil Sands Expansion Projects PROPOSED TERMS OF REFERENCE - ENVIRONMENTAL IMPACT ASSESSMENT

Imperial Oil Resources is proposing to expand its in-situ thermal oil-sands operations located approximately 50 kilometres north of Bonnyville in northeastern Alberta. The proposed expansions, within Imperial's current lease area, include:

- new wells, associated field facilities and a new steam-generation and bitumen processing plant to develop an additional 4,750 cubic metres (30,000 barrels) a day of bitumen production from three new production phases (Phases 14-16) in a new operating area known as Nabiye.
- new wells and associated field facilities to extend Phases 9 & 10 of the existing Mahihkan operations to a new area known as Mahihkan North. This development will maintain production from the existing Mahihkan area.

These expansions, along with the current development of Phases 11-13 in an area known as Mahkeses, would bring total production to about 28,000 cubic metres (180,000 barrels) a day by the end of the decade.

The total area of the proposed expansions, along with Imperial's existing operations, will encompass parts of:

- Nabiye: Townships 65 and 66, Ranges 2 and 3 West of the 4th Meridian (Municipal District of Bonnyville)
- Mahihkan North: Townships 65 and 66, Ranges 4 and 5 West of the 4th Meridian (Municipal District of Bonnyville)
- Existing operations: Townships 64-66, Ranges 3-5 West of the 4th Meridian (Municipal District of Bonnyville)

Alberta Environment has directed that an Environmental Impact Assessment (EIA) report be prepared for this project. Imperial has prepared a Proposed Terms of Reference for this EIA report, and through this public notice, invites the public to review the document.

The Proposed Terms of Reference and project Disclosure Document may be viewed at:

- Bonnyville Municipal Library
- Cold Lake Public Library (Grand Centre)
- Cold Lake Public Library (Medley)
- Lloydminster Public Library
- St. Paul Municipal Library
- Cold Lake First Nations Office
- Ft. McMurray Library
- LICA Office (Bonnyville)
- Lac La Biche and District Library
- Ft. McMurray Oil Sands Discovery Centre

Copies of the Proposed Terms of Reference and project Disclosure Document may be obtained from:

Imperial Oil Resources
Stuart Nadeau, Senior Regulatory Advisor - Oil Sands
3535 Research Road N.W.
Calgary, Alberta T2L 2K8
Phone: 403-284-7543 Fax: 403-284-7431
e-mail: stuart.nadeau@esso.com

Mark Little, Manager - Cold Lake Operations
P.O. Box 1020
Bonnyville, Alberta T9N 2J7
Phone: 780-639-5117 Fax: 780-639-5102
e-mail: mark.s.little@esso.com

Register of Environmental Assessment Information

Alberta Environment
Main Floor, 9820 - 106th Street
Edmonton, Alberta T5K 2J6
Phone: 780-427-5828

These documents are also available on Imperial's website at www.imperialoil.ca

Persons wishing to provide written comments on the Proposed Terms of Reference should submit them by July 20, 2001 to:

The Director, Environmental Assessment and Compliance Division

Alberta Environment
15th Floor, 9820 - 106th Street
Edmonton, Alberta T5K 2J6
Fax: 780-427-1594

e-mail: environmental.assessment@gov.ab.ca

If e-mailing comments, please forward an original signed copy to the above address.

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More lessons on governance in new book

REVIEW

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

The Last Amigo
By Stevie Cameron and Harvey Cashore
Macfarlane Walter and Ross
336 pages
\$36.99 (hc)



Stevie Cameron

At a time when First Nations are being told that Canadian authorities can provide all the answers related to openness, transparency and accountability in government, a new investigative book detailing how Canadian authorities manage only to apply those principles when it's convenient has been released.

The Last Amigo arrived in bookstores in early April. It's a follow-up to the successful book *On the Take*, about corruption in the Mulroney era.

Reporters in Canada who know how hard it is to pursue a successful investigative story dealing with powerful, influential people are generally big fans of Stevie Cameron.

On the Take is seen as either one of the finest investigative works ever produced in this country or, if you believe the right wing, pro-Mulroney press, as a hoax perpetrated by a reporter with an axe to grind.

Cameron, currently a member of the *Globe and Mail's* investigative team and a contributing editor for *Maclean's* magazine, believes honest reporters know the former is true. But Cameron said many Canadians have been left with the impression it's the latter because of a skillful public relations campaign mounted to deflect attention from the allegations made in the book. The campaign, started by Luc Lavoie, a Mulroney ally, and aided by the former prime minister's friends working in high places in Canada's two national newspapers, has created a chill in Canada's media, especially after Mulroney sued the RCMP and settled out of court for millions, said Cameron.

"It wasn't just a very right wing, pro-Mulroney press. What was worse than that was, basically, journalists got afraid to talk about it. And Luc Lavoie conducted one of the most skillful spin campaigns I've ever seen. And he did it in five ways. He arranged a program that would attack the journalists—the lawsuit that (Mulroney supporter Karlheinz) Schreiber launched against the CBC. Attack me. They tried to discredit me. They tried to discredit the RCMP, especially (RCMP Staff Sgt. Fraser Fiegenwald, the Mountie who it was alleged libelled the former prime min-

ister in a letter to Swiss authorities requesting information related to an investigation). They worked with friendly journalists. They sued the government. But the spin was just unbelievable. Luc Lavoie got paid \$600,000 to spin that libel trial. You and I paid for that," Cameron told *Windspeaker* during an interview in Edmonton. "You know what? Under Lavoie's spin, most Canadians believe the whole story's a hoax. They believe I had... I don't know if they believe it, but the Post tried to make them believe that I had this dark obsession, a vendetta going. And you know, it almost worked with me. When I started thinking of doing [The Last Amigo] everyone, including my husband said, 'Oh God, don't do it.'"

Cameron and Harvey Cashore, a producer with CBC-TV's *the fifth estate*, have broken through that chill with *The Last Amigo*. This top-selling book examines the actions of Schreiber, who's facing extradition to his native Germany to explain his role in a scandal involving kickbacks and bribes.

Cameron and Cashore (son of John Cashore, the former British Columbia NDP minister of Aboriginal Affairs who completed the negotiation of the Nisga'a Final Agreement) have put together a detailed description of Schreiber's activities in Canada and abroad during the Mulroney years. The reader is left with little doubt that Canadian politicians and bureaucrats participated in illegal activities. But Cameron admits there's no smoking gun evidence that Mulroney received illegal money.

"We say very clearly that we have no proof that Schreiber gave [Mulroney] a dime. But I do think we have some very interesting facts," she said. "One of them is that Schreiber underwrote the 'dump Joe' [Clark] campaign and that Mulroney owed him big time. Once Mulroney was in office, Schreiber was welcome everywhere in Ottawa. The doors were always open for him and he met Mulroney and he brags about that." (see Bribes page 22.)

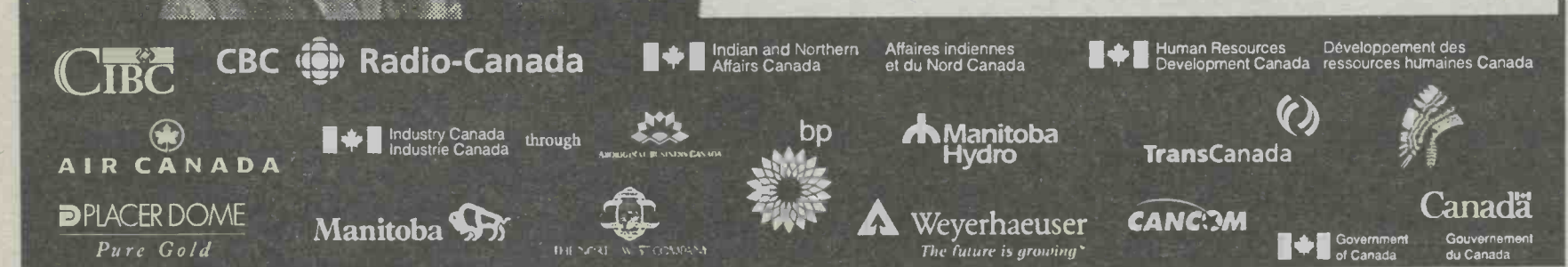
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dress.

Bribes and kick-backs

(Continued from page 21.)

Schreiber himself confirmed that many Canadians benefitted from schmiergeld, a German term that means "grease money." It's common practice in Germany and other parts of the world to gain government contracts by offering what amount to bribes, but it's illegal in Canada.

"Schreiber also tells us, unequivocally, that he donated money to the Mulroney leadership and to the PC party. Fine, lots of people did. But there were very few Canadians who found their name in his diaries on almost every page. But there were very few Canadians who had access to deputy ministers at the highest level, including the clerk of the Privy Council, Paul Tellier. And Paul Tellier hated having to deal with him. I mean, we printed one letter in which Tellier calls him a liar. But we also printed all of Schreiber's letters saying, 'Mulroney wants us to have this meeting. He wants this to happen. I had a good meeting with Mr. Mulroney yesterday and he said you'll see me tomorrow.' He was always name-dropping," Cameron said.

Although Cameron admitted she is frustrated that Canadians haven't seized on the information in *On the Take* and demanded answers from Mulroney, she said she and Cashore were careful not to target the former prime minister as they started their research for *The Last Amigo*.

"We weren't setting out to get Mulroney. I think there's a great hunger among the Canadian people for us to do that. But that wasn't our job," she said. "We were lucky enough to get all of the evidence on Airbus and on the other deals to explain this enormous crisis in Germany and this great scandal in Canada. Our book is being published in Germany and

Mulroney is just another player. This will be the fifth book published on this subject in Germany although we were the first to get a contract."

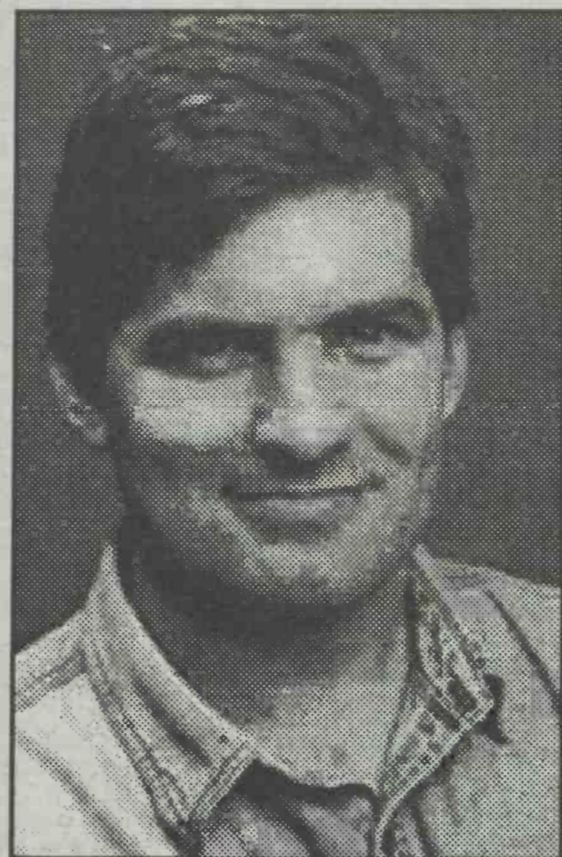
Many people suspect the Mulroney government pressured the Air Canada board to purchase passenger aircraft from a German manufacturer that employed Schreiber as a middleman. In the book, Cameron and Cashore make a strong case that a number of prominent Progressive Conservatives had a role to play in forcing that decision and were, in turn, compensated by Schreiber.

Most of those people deny involvement but Cameron said they aren't telling the truth.

"We can prove everybody lied in this affair. I didn't know him. He wasn't my friend. I didn't take any money. I didn't own that company. I never lobbied for Airbus. I never received anything. They're all lying," she said.

Schreiber's diaries show he meticulously kept track of who received what money. He constructed code-names for the people he dealt with. In each case, the code-name in the diary is very close to the actual name of a prominent Tory.

"When it comes to Mulroney himself... the German prosecutors have identified everybody in those code names. There's one person they haven't identified and that's Britany. But if you follow the pattern of Schreiber's code-names, you can see very clearly that that code-name was built the same way he did the others. He changed the first name, Britany, and when you see that he's talking about Britany all the time, it's probably Brian. And here's another interesting thing. Mulroney himself has acknowledged that he may



Harvey Cashore

have set up the account for him and that he might have put money in it. But his defense is... that doesn't mean I used any of the money," she said.

Schreiber himself has stated rather bluntly that he could easily incriminate several Canadians.

"Schreiber has told people that he bribed Canadian politicians," Cameron said. "We also have his lawyers in Germany mounting as their defence of him [that] he didn't keep the money, he paid it to Canadian decision-makers. We have Schreiber admitting he paid Canadian politicians. He had dinner with Harvey the other night and they were sitting there and he put his arm around Harvey—it was very late and they were eating oysters and drinking wine—and he said, 'If certain politicians could see us together right now there would be heart attacks across the country.' He told Mathias Blumencron in *Der Spiegel*, 'I could create the most horrible Watergate in Canada right now. I'm saving my bullets.' He's going to make a deal and the RCMP only got his banking records a year ago. I think those are all very legitimate issues that should be addressed."

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PUBLIC MEETING

FINAL TERMS OF REFERENCE FOR BLACKROCK VENTURES INC.'S PROPOSED ORION ENHANCED OIL RECOVERY STEAM ASSISTED GRAVITY DRAINAGE (SAGD) PROJECT ENVIRONMENTAL IMPACT ASSESSMENT

On May 18, 2001, Alberta Environment issued final Terms of Reference for the Environmental Impact Assessment (EIA) report for BlackRock Venture Inc.'s proposed Orion Enhanced Oil Recovery (EOR) Project. The Project will utilize in-situ Steam Assisted Gravity Drainage (SAGD) technology and have a capacity of 20,000 barrels per day oil recovery. The proposed Project is located in Sections 8-17, Township 64, Range 3, W4M, in the M.D. of Bonnyville No. 87.

Copies of the Terms of Reference are available from:

Mr. Brad Gardiner Vice President, Operations BLACKROCK VENTURES INC. Suite 400, 435 - 4th Avenue, SW Calgary, AB T2P 3A8 Telephone: (403) 233-2253 (Call Collect)	Register of Environmental Assessment Information ALBERTA ENVIRONMENT 15th Floor, 9820 - 106 Street Edmonton, AB T5K 2J6 Telephone: (780) 427-5828 Toll Free: (780) 310-0000 Fax: (780) 427-1594
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The Walter Phillips Gallery is supported, in part, by the Canada Council for the Arts and the Alberta Foundation for the Arts.

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Author takes on historical inaccuracies

REVIEW

By Paul Barnsley
Windspeaker Staff Writer
CALGARY

Fatal Passage
The Untold Story of John Rae,
the Arctic Adventurer Who Discovered the Fate of Franklin
By Ken McGoogan
Harper Flamingo Canada
312 pages
\$34 (hc)

In *Fatal Passage*, author Ken McGoogan takes on Canada's image of itself as he seeks to correct historical inaccuracies and expose the attitudes that created them.

The story centres on the life of John Rae, a Hudson's Bay Co. doctor turned Arctic explorer. McGoogan clearly sees his protagonist as a figure of heroic proportions who has been denied his rightful place in history, in part, because he found that Indigenous methods of coping in the bush were superior to methods used by Europeans.

The saga of the fate of the Franklin expedition was undoubtedly the most compelling story of the Victorian era. In May of 1845, Sir John Franklin was sent by the Royal Navy in search of the Northwest Passage across Canada's Arctic. He took two well-equipped ships and 128 men. By July, the expedition was lost. Years went by, while the whole of Britain wondered what had happened.

It should not have been that hard to figure out. Franklin, as McGoogan reported, "was 59, overweight and famously ruled by his formidable wife, Lady Jane Franklin" when he set sail. He had just been recalled after six years as governor of Van Diemen's Land (Tasmania) and censured for incompetence. But his powerful, well-connected

wife badgered the admiralty until they gave him this assignment. McGoogan found evidence she did so to help rehabilitate her husband's reputation and to protect her own place in high society.

Expedition after expedition failed to locate the Franklin expedition, at great expense to the admiralty. Finally, in 1854, Rae was assigned to map unknown territory on the coast of the Arctic mainland and was told to do what he could to find the lost explorers while en route.

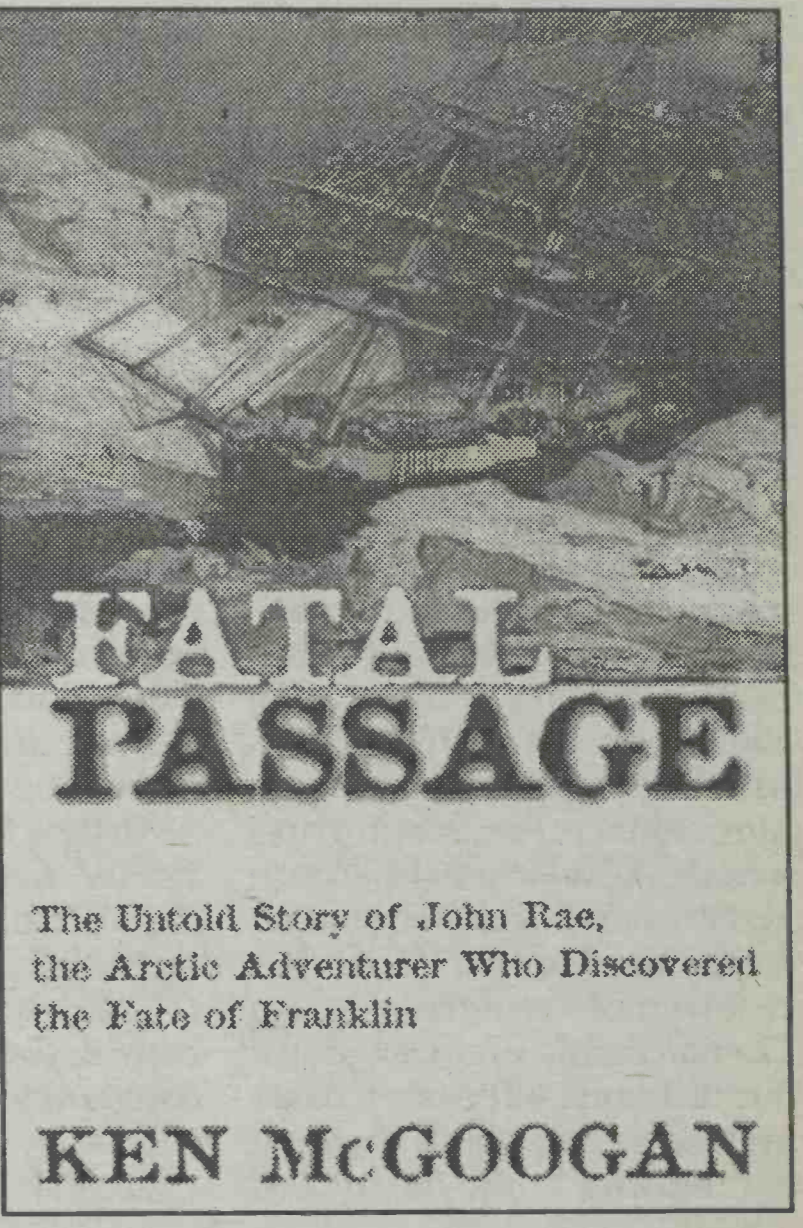
During that journey he not only mapped the final link of the Northwest Passage but also encountered Inuit people who possessed relics from the lost expedition. The Inuit people reported all had died and the last survivors had resorted to cannibalism as a final desperate means of survival.

When Rae returned to England, his report threatened to destroy everything Lady Franklin had worked so hard to construct. She set out to destroy Rae's reputation, employing noted author Charles Dickens as an accomplice.

Dickens, and others, wrote columns attacking the very idea that Englishmen would engage in cannibalism. Dickens wrote that it must have been the Inuit who engaged in such barbaric practices.

McGoogan sees the racism of the era clearly expressed by its greatest writer.

"To me, he was the voice of the people raised to an unprec-



The Untold Story of John Rae, the Arctic Adventurer Who Discovered the Fate of Franklin

KEN MCGOOGAN

edented eloquence. He was the spokesman of the age. And all that stuff about 'savages' and so forth, he was voicing the prejudices of Victorian England. That is why Victorian England reacted so strongly against John Rae. Rae's evidence undercut the moral underpinnings of the whole colonial enterprise," he said, during a phone interview with *Windspeaker* on May 23.

Rae was vulnerable to criticism in England because he was, as McGoogan described him, "a man outside of his times. A post-colonial man living in colonial times."

He defended the Inuit against the criticisms and accusation levelled at them in the press and that did not help his standing in society.

"A large part of the secret of Rae's success was his attitude towards the Native peoples. He arrived here in North America and he was already an extremely good hunter and sailor and outdoorsman. (see *Fatal* page 24.)

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We will be covering the Northern Saskatchewan Games and Cultural Festival in Stoney Rapids/Black Lake in July, the Saskatchewan First Nations Summer Games in La Ronge in August, so please tune in for results.

Controversial author nabs Donner prize

By Suzanne Methot
Windspeaker Contributor

TORONTO

Tom Flanagan, a professor of political science at the University of Calgary, was presented with the \$25,000 Donner Prize for his book, *First Nations? Second Thoughts*, at an awards ceremony in Toronto.

The Donner Prize is awarded by the Donner Canadian Foundation, which was created in 1950 by businessman William H. Donner. The annual prize rewards books written about Canadian public policy. The Donner Foundation has awarded more than \$90 million in grants to more than 750 projects across Canada since 1967. A board of governors comprised of the Donner family and Canadians from the worlds of business, banking, and academia is in charge of grant-giving at the foundation

level. A new prize jury is created every year.

This year's jury was chaired by Grant Reuber, the former chancellor of the University of Western Ontario and deputy minister of finance in Joe Clark's Conservative government. The jury consisted of Paul Boothe, who is the deputy minister of finance and secretary to the Treasury Board in Saskatchewan, a professor of economics at the University of Alberta, and a former economist at the Bank of Canada; Pierre Lortie, the president and CEO of Bombardier; John G. Richards, a professor of business at British Columbia's Simon Fraser University, a former member of the Saskatchewan legislature, and a scholar at the C.D. Howe Institute; and Elizabeth Parr-Johnston, the president and vice-chancellor of the University of New Brunswick. (see Flanagan page 34.)

Fatal Passage

(Continued from page 23.)

But he didn't come out and say, 'OK, look, I'm an expert in these things and here's how it should be done.' No. He said, 'I've never hunted caribou. How do you catch caribou?' He was asking that of the Cree around Moose Factory. Then he went up north and he was involved with the Inuit," McGoogan said. "He was living in a stone house and he realized, 'Hey, these guys are living in their snow huts and they're far more comfortable and warm than I am.' So he asked them how they do that. He learned from them. How do you grease your sled runners? How do you harness your dogs? How do you guard against snow blindness? All these things he learned from the Native people and, when he went back to England, he didn't say, 'Well, I invented these things.' (He said) 'I learned these things from the Native peoples. These are technological, scientific achievements that deserve to be celebrated as such.' He learned from the Native peoples. As a result of that he became, among Europeans, the greatest Arctic explorer of them all. You don't arrive at a place and start telling people how to survive there when those people have survived there for centuries. You go there and these people have something to teach. Those who arrived with that attitude were able to survive and thrive. If they brought the opposite attitude, as so many did, well, that's why so many died."

Many Native leaders say they still encounter Victorian attitudes in the corridors of power in Canada, attitudes that are still more in tune with Franklin and what he represents than with Rae.

"Yes," McGoogan said, "and that's one of the things I'm trying to change with this book. It's a slow process but that's one of the things that I'm consciously taking aim at."

Lady Franklin succeeded in destroying Rae's reputation. He is the only Arctic explorer that did not receive a knighthood and

Franklin is still officially seen by historians as the discoverer of the Northwest Passage. McGoogan said it shows just how unreliable history can be.

"What's also interesting, and I try to get at this in the book, is the way we create history. When I was a kid learning history, I was taught that Sir John Franklin was the one who discovered the Northwest Passage," he said. "Now, I'm exploding that mythology with this book or certainly attempting to do so and in so doing, I'm looking at the way history is created. That has contemporary meaning because if we understand how history has been created we understand... we can say, 'wait a minute now, let's look at this again, but it looks to me like we got this wrong. Let's re-create it.'"

A lot of the book was written while its author was walking a picket line courtesy of a labor dispute at the Calgary Herald that was spawned by the editorial staff's displeasure at the way media magnate Conrad Black was influencing the editorial slant of the paper. Black, McGoogan noted, would have been quite at home in Victorian England.

Windspeaker asked the author if it was possible Black had unwittingly helped him to discredit a world view Black probably holds dear by giving him more time to work on the book.

"Yes, it's another nice irony," he replied. "I began [the book] before the strike at the Herald. I began it in Cambridge. I was in Cambridge on a fellowship and I was away for four months before the strike ever happened. I came back, I was working again at the Herald and then the strike came and I went on strike. The connection is tenuous but I'll tell you something, this book is much better than it would have been because of the strike. I had a lot more time. I was only on picket duty four hours a day."

Fatal Passage is a very readable and entertaining book by a very thoughtful, intellectually honest non-Native author.

Public Library Services for Aboriginal Peoples: Public Meetings

The Minister's Advisory Committee on Library Services for Aboriginal Peoples has been created to help improve public library services for Aboriginal peoples in Saskatchewan.

The Committee will develop recommendations on ways to:

- improve access to library services for all Aboriginal peoples, province-wide;
- encourage participation of Aboriginal peoples in the development of public library services; and
- ensure access to existing public library services for all First Nation peoples living on-reserve.

The Committee includes representatives from interested libraries and Aboriginal organizations.

The Committee wants to hear from you. Help shape new directions in public library services for Aboriginal peoples by attending the meeting to be held:

Thursday, May 31
2 p.m.
Prince Albert
Marlboro Inn
67 - 13th Street East

Wednesday, June 20
3 p.m.
Beauval
Amyot Inn

Monday, June 25
2 p.m.
Fort Qu'Appelle
Prairie Christian Training Centre

Thursday, July 19
2 p.m.
Saskatoon
Rusty MacDonald Branch Library
225 Primrose Dr.

Thursday, August 16
2 p.m.
Regina
Provincial Library
1352 Winnipeg Street

Oral and written presentations will be accepted at the meetings.

For further information contact:
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San Francisco—The American Indian Film Institute is currently seeking entries for its 26th annual American Indian Film Festival, the oldest and most prestigious festival of its kind in the world. Film or video to be entered for competition should be by or about American Indian or First Nation peoples that were produced in 2000-2001. The entry deadline is August 17, 2001.

The major categories for competition are: ♦ Documentary Feature ♦ Documentary Short ♦ Commercial Feature ♦ Live Short Subject ♦ Music Video ♦ Animated Short Subject ♦ Public Service ♦ Industrial

Promotional materials including production credits, black and white publicity stills, and a typewritten narrative description of each entry not exceeding 150 words should be included and forwarded. Entrant is also responsible for shipment costs to and from San Francisco.

A Film Jury designated by the American Indian Film Institute will screen entries and issue recommendations to the final program and awards nomination. The week of September 24, 2001, entrants will be notified as to entrant selection into the 2001 American Indian Film Festival & Video Exposition.

Recognizing outstanding Indian cinematic accomplishments, the American Indian Motion Picture Awards will be presented the evening of November 10th at the Palace of Fine Arts in San Francisco.

Each entry must include: ♦ Completed entry form ♦ Screening cassette ♦ Signed Regulations Agreement Form ♦ \$50.00 U.S. Funds ♦ Entry fee payable: "American Indian Film Institute"

The American Indian Film Institute (AIFI) is a non-profit media arts center founded in 1979 to foster understanding of the culture, traditions and issues of contemporary Native Americans. American Indians have had an uneasy relationship with the media industry since the origins of film over 100 years ago. The quintessential 20th century art form has created and perpetuated enduring stereotypes that are at best tedious, and at worst profoundly erosive to the self-image of generations of Native Americans. Yet the ability of this art form to weaken and erode is matched by its power to heal and strengthen. In film we find a tool to preserve and record our heritage, and a vehicle for Indians and non-Indians alike to "unlearn" damaging stereotypes and replace them with multi-dimensional images that reflect the complexity of Native peoples.

Combining education with celebration, the American Indian Film Festival brings the rich cultural heritage and diversity of our nation's first peoples into a forum where it can be shared via the magic of the silver screen, and the power of good storytelling. The American Indian Film Festival leads our strategy in improving the distribution of films by and about American Indians; developing a marketplace for Indian media artists to cultivate financial resources; create production and distribution channels, while opening up a network of technical support and resource-sharing among Indian producers, directors, writers, and actors/actresses.

Entry forms may be obtained online or by writing:

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The CKR package is the result of a lateral process established between the Mohawks and the Department of Indian Affairs under an Umbrella Agreement and four Sub-Agreements with Education, Mohawk La

The Council is committed to make up the Canada Kahnawake consultation phase of the process to discuss the implications of the views. The consultation process includes Workshops and group discussions for those interested in attending a Relations Team Office also visit our Web Site at

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NOTICE

TO MEMBERS OF THE COMMUNITY OF KAHNAWAKE

The Mohawk Council of Kahnawake would like to inform you that negotiations with Canada confirming our territorial, political, and cultural jurisdiction have resulted in a Draft Canada Kahnawake Relations Agreement package.

The CKR package is the product of years of government to government negotiations between the Mohawks of Kahnawake and the Federal Government of Canada - a bilateral process established to confirm our decision-making authority and to remove the Department of Indian Affairs' power over our affairs. The CKR Package contains an Umbrella Agreement confirming the overall principles of Kahnawake authority and four Sub-Agreements on the Policing Aspects of the Administration of Justice; Education, Mohawk Language and Culture; Kahnawake Lands and Membership.

The Council is committed to full and open public discussions of all the elements that make up the Canada Kahnawake Relations Agreement Package. During the community consultation phase of the CKR Process, you will have numerous opportunities to discuss the implications, receive clarification on its contents and to express your views. The consultation phase will take place from June 2001 to October 2001. Workshops and group discussions will be held throughout Kahnawake. If you are interested in attending one of these sessions you may contact the Intergovernmental Relations Team Office at 450-638-7070 or via email at ckrcomm@mck.ca. You may also visit our Web Site at www.Kahnawake.com/ckr.

Together, we can establish a renewed relationship with Canada and exercise jurisdiction over Kahnawake Territory.

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New chapter for embattled writer

REVIEW

By Suzanne Methot
Windspeaker Contributor

*The Last Report on the Miracles
at Little No Horse*
By Louise Erdrich
HarperCollins
361 pages (hc)
\$39.50

The author photo on Chippewa writer Louise Erdrich's last two books shows her as haggard, drawn, shadowed. No wonder. In the mid-1990s, she was embroiled in a messy divorce from her longtime collaborator and husband, the writer and academic Michael Dorris, who committed suicide in 1997 after being investigated for the sexual abuse of at least one of the couple's five children.

The story was splashed across the front pages, and Erdrich retreated, giving few interviews and remaining silent about the details. (The police files on the abuse charges were sealed after Dorris' death.)

Erdrich, who lives in Minneapolis, Minnesota, now has a new lover (whom she declines to name) and a new baby (at age 46). She has also opened The Birchbark, a bookstore in an upscale Minneapolis neighborhood. Although two of her adopted children had been estranged, the family is now reunited. Not surprisingly, the author photo on her new book shows a face that is open, content, happy: it's like she's been born again, and released from a negative energy.

Reawakening and rebirth are also the focus of *The Last Report on the Miracles at Little No Horse*, Erdrich's seventh novel in a related series.

In this book, which spans decades in the lives of its characters, the main character undergoes no less than three major changes in identity: from Sister Cecilia, the Catholic nun, to Agnes DeWitt, the German farmwife, to Father Damien Modeste of the reservation parish. Agnes assumes her last identity during a flood that destroys the North Dakota landscape and drowns the original priest, who was on his way to the reservation and his new assignment. The book is structured around Father Damien's reflections of life on the reservation—his personal history and the histories of the families who live there.

Throughout the book, Erdrich uses events of biblical proportions (the flood, various risings of the dead or almost-dead, a deluge of snakes) to illustrate profound shifts in roles and relationships—how people resist that change, and how they embrace it. The character of Agnes/Father Damien embodies the way most people

balance the contradictory aspects of their personalities, and how they choose, most often, to show only one side. Yet when Father Damien's belief system also changes as a result of his lifetime on the reservation, emerging finally as a blend of Catholic dogma and Ojibwe spirituality, Erdrich is clearly pointing to the fact that people can blend seemingly disparate elements into a coherent whole.

Ideas about identity carry over into Erdrich's characterization of Sister Leopolda, an evil nun who has been a major character in the other related books. In scenes that take place in the present day, a young priest named Father Jude is sent to the reservation to speak with Father Damien about Leopolda, who is a candidate for sainthood. Father Damien's testimony makes it clear that the divine acts associated with the nun were almost always shadowed by malevolence. Erdrich seems to be making the same point she made in the few interviews she gave after Dorris' suicide: that how the public sees people is different than what those close to them see.

The Last Report has so far received rave reviews. But the book is little more than a series of vignettes; set pieces that read like character sketches or brief scenes for a play. It's as if Erdrich has written this book with a common thread but no needle with which to sew. The scenes are far too short, and the stories never woven together. The constant back-and-forth is more than episodic: it's disjointed, and it doesn't allow readers to immerse themselves in a tale. It creates a disconnection between reader and book, as if Erdrich is holding the reader at arm's length.

But the reality is, second-rate Erdrich is still better than most. *The Last Report* is still a good read, for a variety of reasons: for the author's portrayal of the tests we face and how we survive them, for her idea that forgiveness conveys absolution, for her ability to describe how Christianity has affected Ojibwe spirituality, and for her assertion that there can be a successful blending of the two. Most importantly, though, *The Last Report* is important and rewarding because of Erdrich's understanding of the power of love, the beauty of desire, and the ugliness we put ourselves through when we deny ourselves those things.

The vignettes in this book fill in and tie up details the author has only hinted at in her other books. Read alongside those other books, it overcomes its drawbacks and becomes a necessary and revealing work that adds nuance to stories about the battles we all create between heart and mind, body and soul, character and identity.

MVP looks to ink NHL deal

By Sam Laskaris
Windspeaker Contributor

SHANNONVILLE, Ont.

It doesn't quite match the excitement of winning the Stanley Cup, a feat Norm Maracle and his Detroit Red Wings' teammates accomplished in 1998, yet Maracle is still rather pleased with his latest accomplishment. The 26-year-old Native goaltender backstopped the Orlando Solar Bears to the Turner Cup, the International Hockey League's championship.

Orlando defeated the Chicago Wolves 4-1 in the best-of-seven championship series, which concluded in late May.

To top it off, Maracle, a Mohawk, was selected as the most valuable player in the IHL playoffs.

"It was a great thing for me," Maracle said, a day after returning to his off-season home on Tyendinaga. "It was a great feeling for me. I had never had the chance to be a number one goalie and win a league title before [in the pros]."

Still, Maracle admits winning a Turner Cup is not as prestigious as capturing the Stanley Cup, one of the most recognizable pieces of hardware in sports.

"The NHL is obviously the better league," he added. "But there's still a lot of talent in the IHL."

During his days with the Red Wings, Maracle was always a backup. He was acquired by the NHL's Atlanta Thrashers during the summer of 1999 in an expansion draft.

Maracle appeared in 32 games for the Thrashers during their inaugural campaign in 1999-2000. He had a 4-19-2 record and a 3.29 goals-against average for the club, which won just 14 of its 82 contests.

Maracle now admits he didn't help his own cause last summer when he engaged in little physical activity. He showed up at the Thrashers' training camp in September out of shape and he subsequently found himself out of an NHL job.

The Thrashers assigned him to the minors in Orlando. Atlanta, however, did recall Maracle in late February. He appeared in 13 games with the Thrashers this season, compiling a 2-8-3 mark, before sending him back to Orlando, prior to the IHL post-season.

"It was a wake-up call for me," said Maracle, who plans to do things a bit differently this summer.

Following a month at his off-season home, Maracle will spend July and August in Orlando working out with a personal trainer to prepare for the upcoming hockey season.

One thing for certain is Maracle won't be playing in Orlando again. In early June, the 11-team IHL folded after six of its franchises moved to the American Hockey League. The Solar Bears' organization did not switch leagues and simply folded.

"It's tough for the fans," Maracle said. "I was only there for the one year but they've had the team there for six years. Hopefully, they'll get another team there, maybe in the East Coast Hockey League [another minor pro circuit]."

As for Maracle, his contract with the Thrashers has ended, but he is looking to resign with Atlanta.

He's hoping to ink a deal for at least three years. And he'd like to get it done as soon as possible.

"I don't want to be thinking about that all summer," he said.

A positive sign for him is the fact Thrashers' general manager Don Waddell attended Game 5 in the IHL final held in Orlando. Afterwards Waddell praised Maracle's efforts.

"He told me I had a great year," said Maracle, who played 51 regular season games with the Solar Bears and had a league-best 2.02 goals-against average as well as a league-high eight shut-outs. "And he told me to come to camp in September and play good there. For sure that made me feel good because he's still interested in me and that's great."

NOTICE TO ALL CREE NATIONS

After five (5) National Gatherings of the Cree Nations in Canada, the Cree community of Chisasibi in James Bay, Northern Quebec was chosen to be the hosting community for the 6th Annual Cree Nation Gathering.

The National Cree Nation Gathering will be co-hosted by the Cree Nation of Chisasibi and the Grand Council of the Crees (Eeyou Istchee) on August 7, 8, 9, 2001 followed by a traditional powwow August 10, 11, 12, 2001. Gathering location within Chisasibi is yet to be determined.

We invite Cree People from across Canada to come and share with us ideas on how we can strengthen our Nationhood and fulfill the vision of a Cree Nation Confederacy. The general format of the agenda is left flexible to create open discussions and dialogue on "Nation building — Restoring the People" towards a common vision. The rebirthing and restoring of a Confederacy is a laborious and tedious task, yet, let us do it for future generations.

The expected guest speakers confirmed are:

- National Chief Matthew Cooncome
- Ovide Mercredi
- Dr. Harold Cardinal
- David Ahenakew
- Dr. Ted Moses
- Alex Ahenakew
- Elijah Harper
- Noel Starblanket
- Sol Sanderson
- Billy Diamond
- Eric Shirt

Elders invited from the West for traditional teachings are:

- William Dreaver
- Gordon Lee
- Agnes Smallboy
- Peter Waskahat
- Sandy Beardy

As part of our effort to begin a process of business and economic partnership and networking with Cree Nations across the country, CRECO and the Board of Compensation will organize a Cree Trade Show with displays and presentations. Any interests and inquiries related to this component, please contact co-ordinator, Sidney Ottereyes, at the Board of Compensation Office in Oujé-Bougoumou, Tel.: (418) 745-3931, Fax: (418) 745-3844.

In the past twenty three years, the Cree Nation of Eeyou Istchee, has had its regional school board and the board of health and social services who have overseen the development of these services for the Eeyou Nation. The respective organizations are also planning to set up display kiosques and information booths related to their work.

It is our hope that there will be a large participation to this very important Gathering of the Cree Nation. This is the general notice to all Cree Nations, the Gathering co-host (the Grand Council of the Crees) will only assume the travel, meals, and accommodations of officially invited guest speakers, elders, and chairpersons. A local organizing committee will coordinate accommodation needs of other interested participants or delegates (billeting in private homes or camping needs).

The Unity Run that coincides with the Cree Nation Gathering will start in Frog Lake, Alberta (date to be determined) and the runners plan to arrive in Chisasibi on August 5th or 6th. For your information, the Unity Run has a separate organizing committee, contact Joe Moose at home (204) 778-8963 or at work (204) 484-2341.

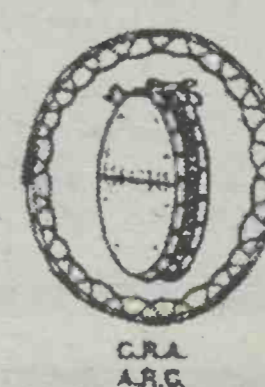
We hope your participation and stay will be an enjoyable one. Join us for the traditional activities, socials, general interest topics, and presentations of prominent keynote speakers planned for the National Cree Nation Gathering — 2001.

For any additional information on the Gathering, do not hesitate to contact the following persons at the Chisasibi Cree Nation Office:

Chief Violet Pachanos and Rhonda Spencer at Tel.: (819) 855-2878, Fax: (819) 855-2875, as well as Local Co-ordinator Edward Tapiatic.

As for the office of the Grand Council of the Crees (of Eeyou Istchee)/Cree Regional Authority (GCCEI/CRA), please contact Dianne Reid at the Montreal office, Tel.: (514) 861-5837, Fax: (514) 861-0760.

In Peace, Unity, and Friendship.



Hockey

By Joan Taillon
Windspeaker Staff Writer

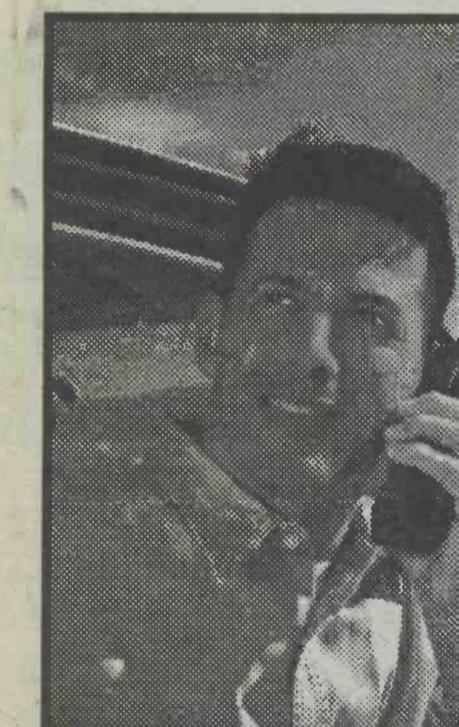
EDMO

Young Native hockey players with aspirations to develop their skills to the fullest find what they need in a company called Native Hockey Development Camps (NHD).

Taylor Harnett, 26, Carry the Kettle First Nation in Saskatchewan, started and incorporated NHD. The director, he makes policy and decides admissions. Based in Edmonton, Harnett says NHD is the "only Nation owned and operated ice hockey development organization" serving Indian and Métis communities on both sides of the international border.

He said other organizations develop hockey players, but his is the only one focusing exclusively on Native youth. For that reason, he said, is simple: "No one else does it."

He said a lot of Native players are shy and have difficulty making the transition from home to a larger community to learn hockey skills and the game. His camps provide a 5:1 player-mentor ratio, role models who deliver daily talks, and guest speakers who are professional hockey players.



Hockey coming to a community near you

By Joan Taillon
Windspeaker Staff Writer

EDMONTON

Young Native hockey players with aspirations to develop their skills to the fullest may find what they need in a new company called Native Hockey Development Camps (NHD).

Taylor Harnett, 26, from Carry the Kettle First Nation in Saskatchewan, started up and incorporated NHD. As the director, he makes policy and decides admissions. Now based in Edmonton, Harnett says NHD is the "only First Nation owned and operated ice hockey development organization" serving Indian and Métis communities on both sides of the international border.

He said other organizations develop hockey players, but his is the only one focusing exclusively on Native youth. The reason, he said, is simple.

"No one else does it."

He said a lot of Native youth are shy and have difficulty making the transition from home to a larger community to learn hockey skills and play the game. His camps aim to provide a 5:1 players-to-instructor ratio, role models who deliver daily talks, and guest speakers who are professional hockey players.

"The game is not complicated, but how you teach it matters most. Mental preparation is huge. We want to create a positive attitude that makes them better players."

—Rylan Ferster

The planning for NHD was "in the works" for a couple of years, Harnett said, and official start-up was last January. He plans to operate all year round.

For instance, their summer camp at Sturgeon Lake, Alta. this year will take in boys and girls aged seven to 18 years, grouped according to age, with 35 in a group, four playing goal. They'll offer them two sessions of a five-day hockey school over two weeks. Harnett said capacity is 100 youth per week maximum.

This year they expect to serve 500 to 600 young hockey players in various provinces.

On-ice instruction will consist of power skating, stick-

handling, passing and shooting, checking and physical conditioning.

Off-ice instruction will include dry land training focusing on exercises, pre-game preparation and pre-season training. Daily lectures will cover both on-ice training topics and personal development topics such as teamwork, nutrition, combining education with hockey, and substance awareness.

On invitation from a community, NHD will also run "mini-camps" of three to five days.

"Every community is different," said Harnett. NHD tries to find out what skills the community wants and deliver that program. "We go through chief and council," he said, adding "some bands will fund it." Mini-camps usually consist of 25 to 50 players.

Harnett said there currently is no set fee, that he'll negotiate the service for "what the community is willing to pay."

It's standard, he said, for the community to book the ice, fly Harnett and two staff to the community, put them up and provide meals. He said, "if there are 40 kids, it works out to about \$100 a kid."

Girls are not left out. Harnett said, "More and more girls every year play hockey," and they have a "better shot at

getting U.S. scholarships than the boys" because "Canadian women are so good at the game."

Currently NHD operates with 10 paid staff and 10 volunteers. Most staff have played or are playing hockey at "a high level of play," according to Harnett, who prior to coaching and instructing attended the Edmonton Oilers main camp in 1995 and previously played Junior A, pro and college hockey.

Harnett's mainstay traveling companions include Christopher J. Willier from Sucker Creek, Alta. who is program co-ordinator for NHD. He has done scouting projects with the Edmonton Oilers, Canadian national team and national junior team. In addition to professional coaching experience in Switzerland and various Canadian venues, he has a master's level of education in coaching.

In a recent press release, Willier stated, "Native youth will benefit from the experience attained in the camp. They will not only develop as a player, but as a person as well. The instructors teach the importance of respect, of being a good person and the importance of education."

The other man who routinely travels with Harnett to

the mini-camps is Rylan Ferster, 32, whose full-time job is coaching the Salmon Arm Silverbacks expansion team in B.C. In the summer he works for NHD.

He met Harnett at the Okanagan Hockey School in Penticton, B.C. last summer. As a NHD director with 14 years of hockey camp experience, he handles "the on-ice stuff" and sets up the hockey program.

Ferster, a non-Native, brings international playing and coaching experience as well as university business training to the organization. Last year, he said, he was a "coach-co-ordinator in Scotland, for all ages."

What he likes about NHD is "the staff is first-class, very knowledgeable. And individual instruction is paramount. (Harnett) really tries to stress one-on-one."

"There's only one way to take a slapshot," Ferster added. "The game is not complicated, but how you teach it matters most. Mental preparation is huge. We want to create a positive attitude that makes them better players."

"In coaching too," he said, "you are always learning." In NHD, it's not "my way is the right way."

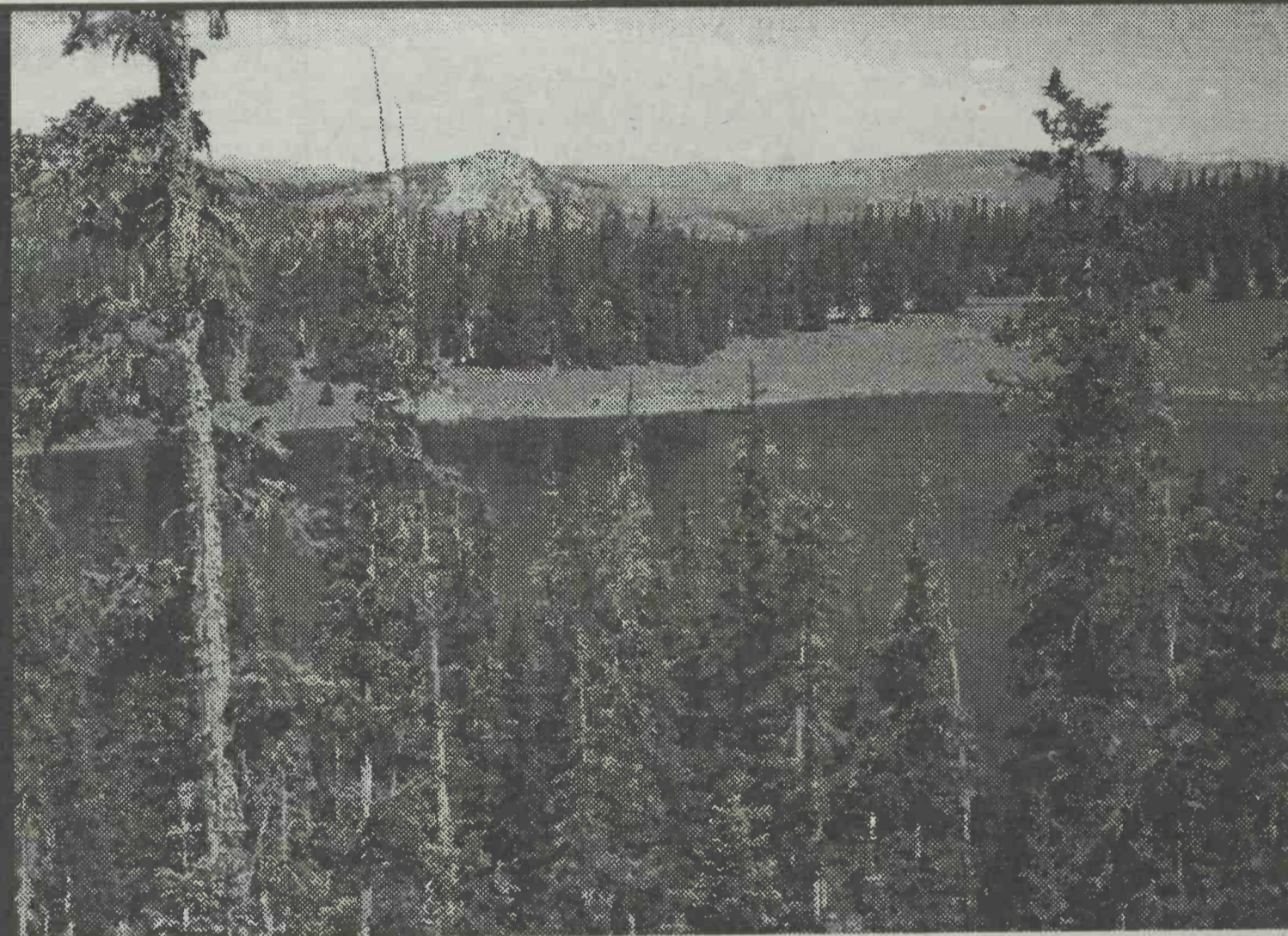
Several other NHD instructors and their credentials are listed on the NHD Web site at www.nativehockeycamps.com.



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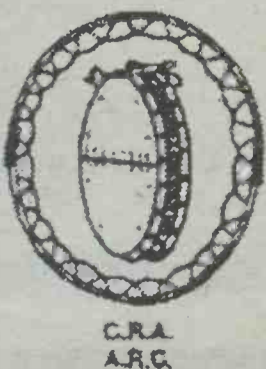


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THOMAS LANGLEY-SMITH

Whispering Pines/Clinton Indian Band opened its newest sports facility in top flight style with a Dash For Cash motocross event on the Victoria Day weekend.

Whispering Pines right on track

By Thomas Langley-Smith
Windspeaker Contributor

KAMLOOPS, B.C.

A joint venture between the Whispering Pines/Clinton Indian Band and the Greater Kamloops Motorcycle Association has culminated in the construction of a state of the art motocross track in the interior of British Columbia.

The band's Sports Recreation Centre is situated some 25 kilometers north of Kamloops on the Westsyde Road, one of the most beautiful places in the North Thompson area. Covering 200 acres, it includes a rodeo, arena, racetrack, concessions, washrooms, community hall, baseball fields and campgrounds.

The ongoing development of the facility is a result of the band's vision of pursuing unlimited economic possibilities in the tourism industry, said Chief Richard Le Bourdais.

"We've done a lot of work, and we still have a lot of work ahead of us to make it even better. What we'd like to do is to develop this track into number one in Canada and North America and we're slowly working in that area; in the future we want to develop and expand the facility for more sports activities, such as an oval race course for stock cars. Our community members are excited. We have the ability to set up concessions and to provide services for the riders and their family members, and for spectators," he said.

"This is a prime example of how First Nations and the white population can get together and work together."

The facility came to life Victoria Day weekend as competitors revved their engines and raced around hairpin corners and over challenging jumps. More than 400 riders from British Columbia, Alberta and Washing-

ton State gathered to thrill spectators, as they competed in the fifth and sixth leg of the Canadian Motocross Racing Club's provincial series races.

The course is close to one mile long, with speeds reaching up to 40 m.p.h. and white knuckle jumps of up to 90 feet.

Early in the afternoon of May 18, local political and Native representatives offered congratulations, cutting the official ribbon to signal the beginning of competition and the track's inaugural event-Dash for Cash. Contenders competed for a purse of \$320, won by Stan Sloboda, a pro racer from Coquitlam.

The band is currently researching the possibility of increasing access to Whispering Pines, with a new bridge over the North Thompson River. This link would establish connections with other tourist destinations, including Quaaout Lodge and Sunpeaks Resort.

The band has started work on four new baseball diamonds and also wants to build a hotel as an alternative to camping on the site.

"We're looking at the long route, not the short route," said Le Bourdais, who would like to see the centre completed within five years.

Also on the agenda for summer fun at Whispering Pines is another big motocross event planned for the end of September. Super Jump will see riders competing in freestyle events on the Sept. 29 weekend. This same weekend will see Whispering Pines' annual Bull-A-Rama with a \$5,000 winner-take-all prize. A National Aboriginal Day rodeo on June 23 and 24 is expected to attract about 700 people a day. At the same time there is a baseball tournament planned with about 12 teams participating. Included in the weekend activities is a free dance, concessions and "watering hole."



PEACE HILLS TRUST

19th Annual Native Art Contest

Peace Hills Trust takes pride in encouraging Native Artists to develop, preserve and express their culture through our

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

All entries are restricted to "two dimensional" art, i.e. work done on a flat surface suitable for framing and not larger than 4 feet x 6 feet. This contest is separated into the following age categories:

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

Peace Hills Trust "Native Art Contest" Rules and Regulations

1. Peace Hills Trust "Native Art Contest" ("PHT Contest") is open to Aboriginal Residents of Canada, except employees of Peace Hills Trust who are not eligible.
2. Entries shall consist of a complete and signed Entry Form and an "UNFRAMED" two dimensional work of art in any graphic medium (not larger than 4 feet x 6 feet), must be received no later than 4:00 p.m. on September 7, 2001. Entries will be judged by a panel of adjudicators arranged through Peace Hills Trust whose decision will be final and binding on the entrants.
3. By signing the Entry Form, the entrant represents that the entry is wholly original, that the work was composed by the entrant, and that the entrant is the owner of the copyright in the entry; warrants that the entry shall not infringe on any copyrights or other intellectual property rights of third parties. Each entrant shall, by signing the Entry Form, indemnify and save harmless Peace Hills Trust and its management and staff and employees from and against any claims consistent with the foregoing representation and warranty; waives his Exhibition Rights in the entry for the term of the PHT Contest, and in the event that the entry is chosen as a winning entry, agrees to waive and assign the entrant's Exhibition Right in the winning entry, together with all rights of copyright and reproduction, in favour of Peace Hills Trust; agrees to be bound by the PHT Contest Entry Procedures and Rules and Regulations. All entries complying with the Rules and Regulations will be registered in the PHT Contest by the Official Registrar, Ms. Suzanne Lyrntzis. Late entries, incomplete entries, or entries which do not comply with the PHT Contest Entry Procedures and Rules and Regulations will be disqualified.
4. All adult winning entries will become the property of Peace Hills Trust and part of its "Native Art Collection." Unless prior arrangements are made, non-winning entries will be returned as follows: entries hand delivered by the entrant should be picked up by the entrant, all other entries will be returned by ordinary mail. Peace Hills Trust assumes no responsibility for entries which are misdirected, lost, damaged or destroyed when being returned to the entrant. **CHILDREN'S ENTRIES WILL NOT BE RETURNED.**

Entry Procedures

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

Peace Hills Trust "Native Art Contest"

Entry Form

Entry Deadline: Hand Delivered: 4:00 p.m., Sept. 7, 2001. Mailed: Postmark Sept. 7, 2001

(Please Print)
 FULL NAME: _____ AGE: _____
 PRESENT ADDRESS: _____
 CITY: _____ PROV./TERR.: _____ POSTAL CODE: _____
 PHONE NUMBER(S): _____
 BAND/HOME COMMUNITY: _____ (HOME) _____ (WORK)
 TITLE: _____
 MEDIUM(S): _____
 DESCRIPTION: _____
 Yes, you may release my phone number to an interested purchaser. Selling Price \$ _____
 I hereby certify that the information contained in this Entry Form is true and accurate. I hereby further certify that I have read and understand the Entry Procedures and Rules and Regulations of Peace Hills Trust "Native Art Contest," as stipulated on the reverse and I agree to be bound by the same.
 Date _____ Signature of Entrant (Must be the original artist and owner of the copyright)

REGISTRAR'S USE ONLY

Number _____ DATE _____
 IN Mail Del. _____
 OUT Mail Del. _____

MAIL TO:
 Peace Hills Trust
 "Native Art Contest"
 Peace Hills Trust Tower
 10th Floor, 10011 - 109 Street
 Edmonton, Alberta
 T5J 3S8

Attention: Suzanne Lyrntzis
FOR MORE INFORMATION:
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 Email: enokwin@vip.net
 Website: <http://ENOWKIN.homestead.com/1.html>

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 Heather Milton, IEN Youth Coordinator
 P.O. Box 485, Bemidji, MN 56619
 Ph: (218) 751-4961 Fax: (218) 751-0561
 Email: ienyouth@hotmail.com • IEN Website: www.ienearth.org

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Water quality weighs heavy

By Cheryl Petten
Windspeaker Staff Writer
SASKATOON

Following well-publicized cases of drinking water contamination in Walkerton, Ont. and North Battleford, Sask., concerns about water quality are growing in communities across the country. Those concerns are even greater in First Nations communities, and for good reason.

A 1995 Health Canada report indicated that, out of 863 First Nations water systems surveyed, 171 systems had potential health and safety concerns. An informal telephone survey done last September showed 125 communities where the water system was a concern. Thirty-five of those systems were among those identified in the 1995 survey.

Although Health Canada officials stressed last year's results were just a "snapshot in time" and the results of a similar survey done now would likely show different results, the numbers are still alarming.

Among the problems identified in last year's informal survey were treated water that exceeded guidelines for acceptable turbidity, coliform, and trihalomethane (THM) levels.

During a three-day conference on safe drinking water in rural communities held in Saskatoon in early May, two days of the conference were dedicated to First Nations water quality issues.

The conference was coordinated by the Assembly of First Nations, the First Nations Water and Waste Water Advisory Committee, and the Safe Drinking Water Foundation.

Dr. Hans Peterson is executive director of the Safe Drinking Water Foundation, a charitable organization that works to ensure people in rural areas around the world have access to safe drinking water.

According to Dr. Peterson, drinking water quality in large centres in Canada isn't a concern, because most cities in Canada not only meet, but exceed the Canadian water quality guidelines. That, however, is not the case in rural areas and First Nations communities.

"One of the big challenges that was perceived (at the conference) is the lack of standards for drinking water. Unless we have some enforceable standards, it will be very difficult for First Nations to have water treatment, or to get water treatment systems that actually measure up. Because, quite frankly, if the end result is that you only worry about coliforms in the distribution system or at the treatment plant, you don't need a treatment plant. All you need is some Javex to pour in the water, because they should be killed by the Javex. So one really needs treatment-based guidelines. You need to treat it a certain way. You need to remove the particles," Peterson said.

Peterson compared the situation in Edmonton, where the water treatment plant meets the most stringent water quality guidelines in North America, the Enhanced Surface Water Treatment Rule, a step above the U.S. Environmental Protection Agency's Surface Water Treatment Rule used by most large municipalities, to the situation on Yellow Quill First Nation in Saskatchewan, where a boil water advisory has been in effect since 1995.

"They have turbidity levels in the water, in the distributed water, that is sometimes greater than 10. Edmonton has to be less than 0.1. They have particle counts greater than 10,000 per ml, when it should be less than 50 per ml. How many First Nations do you think have looked at particle counts in their drinking water? Not too many. So it's a big, big question mark. And what does it do to the health of the people? That's another big question mark," Dr. Peterson said.

"If you look at the urban situation, you have something like 60 health guidelines, a majority of these are measured by most big cities. In addition to that, they take all kinds of precautions to make sure that they don't only meet that, but they also produce water that is far better than the Canadian water quality guidelines. Whereas, on First Nations and in small communities, they take a very small subset of those drinking water quality guidelines and test that

small subset, and as long as they're within that little subset of guidelines, they go and say, 'Oh well, the water is safe'. Now, the very extreme is when people simply take a coliform test and a nitrate test. And that is routinely done for many individual users that send in their water samples to be tested. And it's certainly also done in some First Nations situations. And then those people have to make a decision on those two types of determinations whether their water is safe or not. In fact, frequently making decisions whether it's safe even for infants. And what we are saying is that is totally unacceptable."

Bill Marion is a member of the First Nations Water and Wastewater Advisory Committee. Marion is manager of public works for James Smith Cree Nation in Saskatchewan, and has worked as a water and wastewater plant operator for 17 years.

Marion believes one of the ways to ensure First Nations have access to safe drinking water is by providing water and wastewater operators on First Nations with opportunities to become certified.

"There is kind of a shift towards mandatory certification here in Canada with the provinces. However that doesn't necessarily include First Nations," he said.

"We're looking for various potential approaches to try to create those opportunities for First Nations operators to receive certification. Because definitely, we see the need at the First Nations community level, to have the same level of trained operators as any other community."

Marion spoke at the Saskatoon conference about the need to develop a First Nations safe drinking water program with five essential elements: sound and implementable drinking water quality guidelines; an adequate water supply and treatment system; good operation of the water supply and treatment system; a comprehensive drinking water quality monitoring system; and a means of ensuring compliance to the guidelines.

(see Water safety page 31.)

Deadline: Friday, September 7, 2001
For more information call (780) 421-1606 or 1-800-661-6549

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 Peace Hills Trust Tower
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 Edmonton, Alberta
 T5J 3S8
 Attention: Suzanne Lyrantz
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Woman walks for research *Politically correct*

By Yvonne Irene Gladue
Windspeaker Contributor

YELLOWKNIFE

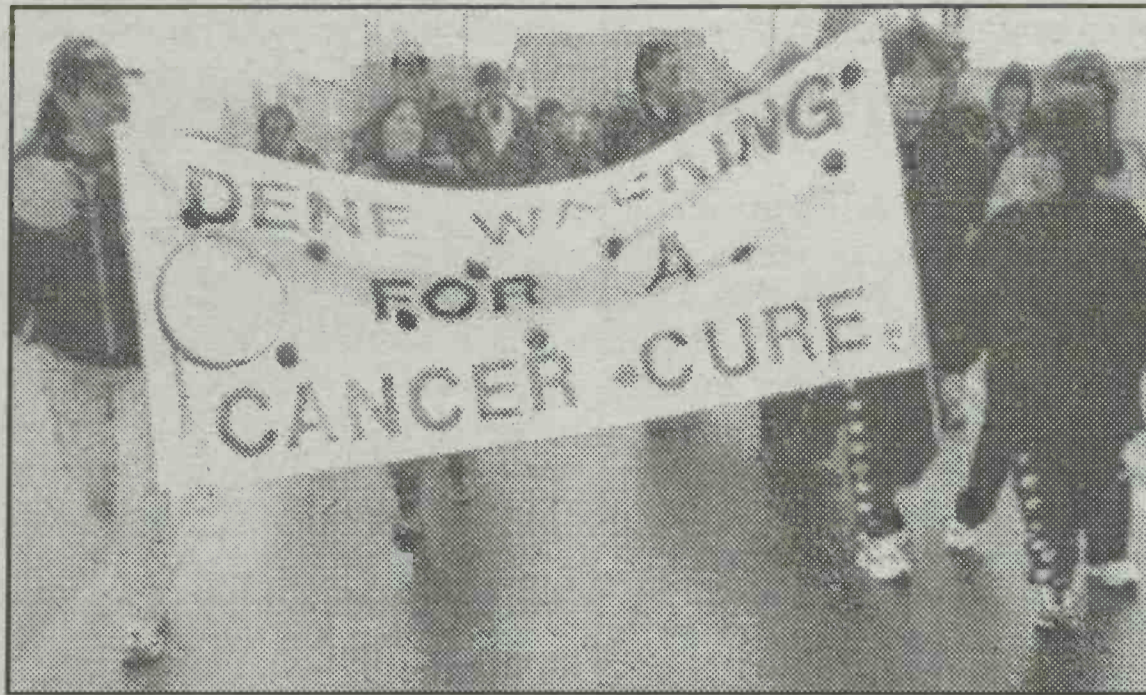
On June 1, the dream that began three years ago became a reality for Violet Franki-Martin when she started a walk that will take her 1,500 kilometres away from her home in the Northwest Territories.

Franki-Martin hopes to reach Lac Ste. Anne, Alta. for the annual pilgrimage, held this year from July 21 to 26. She'll be just one of more than 21,000 Aboriginal people that attend the spiritual event, but her journey is devoted to a particular mission.

"I'm walking to raise money for the Canadian Cancer Society. I've thought about it for the last three years and now I'm finally doing it," said Franki-Martin. "I found that a lot of our Elders and people were dying of cancer. I have a soft heart. I really felt sad for the people who were diagnosed with cancer," she said.

The sky was overcast, but the light drizzle that was falling could not dampen the mood of the more than 60 people that came out to wish the 37-year-old Franki-Martin a good journey. Bishop Denis Croteau of the Roman Catholic Diocese of the MacKenzie, and a number of Aboriginal Elders, prayed with the crowd for Franki-Martin's walk.

"The human spirit is really an amazing thing," said Bishop Croteau. "One day a mountain climber was asked, 'why do you climb that mountain, risking your life and everything?' He



YVONNE IRENE GLADUE

Violet Franki-Martin has experienced the pain of losing a loved one to cancer and is fighting back with a trek to Lac Ste. Anne.

said 'Well, because it is there, it needs to be climbed.' People do in fact do extraordinary things. I pray for the blessing of a warm sun, but not scorching, and I pray for the blessing of fresh drinking water after miles of walking for you, Violet," he said.

When her grandfather died of cancer in October 2000, Franki-Martin decided to finally do this walk.

"I felt like he approved what I was going to do," said Franki-Martin. "I'm walking to Lac Ste. Anne because he loved going there each year," she said.

According to the Canadian Cancer Society one in three Canadians will develop some form of cancer in his or her lifetime.

About 134,000 new cases of cancer will be detected in 2001 and 65,300 people will die from the disease.

"I know that Violet has the strength to do it," said Arlene Yacuyko of the society. "I support

her as much as I can," she said.

Franki-Martin, who is the mother of 10 children, will be accompanied by her children, Brent, 10, and Beverly, 13, her cousin Peter Husky and two of her sisters, who will be the van drivers.

"If people want to join us while we are on the road, they are welcome to," said Franki-Martin. "We need all the support we can get."

Franki Martin said having her family support her decision has made the walk possible.

"My family is very supportive. They were surprised when I told them, but now they are 100 per cent behind me," she said. "My husband works in one of the mines. He usually works for two weeks in and for two weeks out. He will help take care of the kids when he gets back to Yellowknife. He even bought me a van for me to use on my walk," she said.

(Continued from page 15.)

In Ottawa, I was told by various legal counsel that in law they haven't, but if we're going to sign treaties recognizing Aboriginal law as prevailing over federal and provincial law in these kind of areas, there is a danger that they will lose their Charter rights."

Although the Senate committee will look at many issues, Carney will focus on Bill C-31.

"If Aboriginal law discriminates against women and you're going to make that law prevail in a treaty over federal and provincial law, these women are never going to get recourse. My argument is: Why do they have to go

to court to sue to get their Charter rights? Why should they have to have bingo games and quilt parties to raise the money when this should be their right? But the non-Aboriginal community sweeps this under the rug by saying, 'Go back to your band councils. We cannot interfere in Aboriginal matters. If we are going to practice the principle of self government for Aboriginal people we have to leave—I've heard this for 20 years, by the way—we have to leave them to make their own mistakes,'" she said. "I say no. I will not have a situation where one Canadian woman is disadvantaged for any reason and that's not politically correct."

Kennewick Man

(Continued from page 20.)

Chatters told Dewar his tests on the Colville ancestors involved destruction of bone and the tribe didn't object. After the story about Chatters' alleged views on Kennewick Man appeared, however, the tribe "now insists that all studies of human remains are a desecration," Dewar reported. It seems Chatters referred to the Kennewick skull as one similar to western Eurasian people, "the ones referred to as Caucasoids."

The Colvilles suddenly demanded their skeletons back for reburial. Chatters showed Dewar a letter that persuaded her they tried to interfere in his other contract work too.

Following that, the Nez Percé turned against him. Journalists who tried to write about Chatters' views of Kennewick Man

had this information pulled from their stories. Chatters believed this was "suppression of anything negative about Native Americans. It was all a result of political correctness."

Dewar devotes two chapters to the ongoing politics and court battles surrounding Kennewick Man, a book within a book, almost.

Although she has been astute in providing her own documentation, Dewar does not bog her revelations down in minutiae. Endnotes, along with an impressive bibliography, are in the back of the book for those who want to examine her analyses up close.

The book goes into deep waters, or under the ice if you prefer, when it examines the hostile, competitive world of bucks to be made from bones. It should be required reading for all senior history classes.

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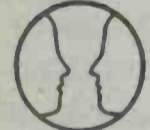
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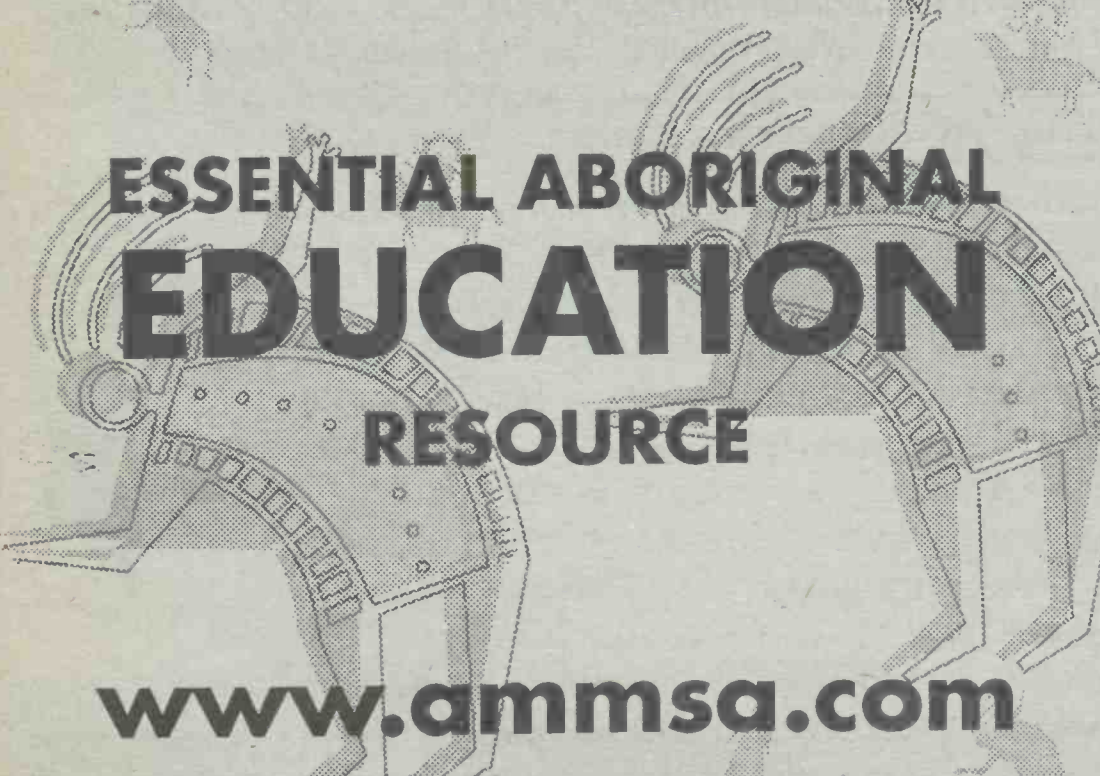
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**Celebrating 25 years of
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For the past quarter century, the Saskatchewan Indian Institute of Technologies and the Saskatchewan Indian Federated College have been providing post-secondary education opportunities to First Nations people. This year, both institutions are celebrating 25 years of serving the First Nations community, both within Saskatchewan and beyond the provincial borders.

The Saskatchewan Indian Federated College (SIFC) opened its doors in 1976 with fewer than 10 students. Now, the First Nations-controlled university college has an annual enrolment of 1,300, with campuses in Regina, Saskatoon and Prince Albert. The college also reaches students through distance education courses, and community-based university classes.

This spring's convocation, held May 25, saw 108 SIFC graduates receive degrees, diplomas and certificates.

The SIFC operates the National School of Dental Therapy and the School of Business, and offers programs in English, Indian education, Indian languages, literatures and linguistics, Indian studies, Indian communications arts, Indian fine arts, Indian social work, and science.

In addition to celebrating 25 years of educating First Nations people, SIFC is also celebrating the start of construction on a new campus building in Regina. Work on the

new building began at the end of April, and is slated for completion in the spring of 2003. The new building will allow the college to consolidate its Regina operations—currently spread across six different buildings on the University of Regina campus as well as in rented off-campus space—under one roof.

The Saskatchewan Indian Institute of Technologies (SIIT) is also celebrating 25 years of providing post-secondary education for First Nations people. SIIT was established by the Federation of Saskatchewan Indian Nations (FSIN) in 1976, and is now one of the largest First Nations post-secondary institutions in Canada.

SIIT offers diploma, certificate and adult basic education programming through permanent campuses located across the province, including campuses in Saskatoon, Prince Albert, Lebret, North Battleford, Meadow Lake and Yorkton.

The institute also offers community-based programs to First Nations communities, both in Saskatchewan and in other provinces.

SIIT started out its life as the Saskatchewan Indian Community College, offering skills training and adult basic education programs. It became the SIIT in 1982, and has expanded its course offerings to include certified technical, vocational and trade programs.

Currently, SIIT offers pro-

grams in management and community service, as well as technical and trade programs. Academic preparation programming, employee development courses, and applied programming is also available through the institute.

Last year, SIIT expanded its scope yet again, when it received provincial recognition as a post-secondary institution, allowing SIIT students to transfer credits earned at the institute to other post-secondary institutions.

The last 25 years have seen more than 6,000 students graduate from the 75 programs. Enrolment at the Saskatoon campus alone has more than tripled in the last three years, and total enrolment at SIIT for the 1999-2000 school year was more than 2,000 students.

To mark its first quarter century of existence, SIIT held a gathering June 14, celebrating the 25th anniversary and holding a student reunion at the same time. A province-wide convocation for the latest group of SIIT graduates took place June 15.

For more information about the Saskatchewan Indian Federated College, visit the college Web site at www.sifc.edu, or call the Regina campus at 306-546-8400. More information about the Saskatchewan Indian Institute of Technologies is available on their Web site at www.siiit.sk.ca or by calling 1-800-667-9704.

Water safety concerns

(Continued from page 29.)

Will David is contaminants co-ordinator with the Assembly of First Nations. He said he's been working with others there to develop a national water strategy for First Nations. Right now work is being done to gather information about what the water quality situation is on First Nations across the country. The conference was part of that information gathering process, he ex-

plained.

"That meeting in Saskatoon was to get an assessment from treatment plant operators, and other people who work at the community level, in terms of what they see the problems are and what their immediate needs are. And then I guess what we're going to do is collate that with sort of our analysis of the data that's out there right now, the available data, and then also the current

and anticipated government initiatives."

Although the original timeframe for completing the water strategy was March 15, that schedule was forced off the rails by Indian Affairs Minister Robert Nault's governance act initiative.

"It's occupying much more of our attention than anything else right now," David said. No new date for completion of the water strategy has been set.

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Northern graduates celebrate traditionally

By Curtis J. Phillips
Windspeaker Contributor

FORT McMURRAY

"When I went to school I didn't like school. I just wanted to get in and get out. But now the world has changed a bit. You just can't quit in Grade 10 and expect to get a great job. Even Grade 12 may not be good enough . . . you have to get a post-secondary education of some sort. It is important to stay in school."

-1997 NHL Coach of the Year, Ted Nolan

Those words from keynote speaker Ted Nolan were directed to 43 graduating Aboriginal students at the fourth annual Traditional Celebration of Achievement held in Fort McMurray on May 4.

The students are from the following five First Nations: Fort McKay, Athabasca Chipewyan, Mikisew Cree, Fort McMurray #468, and Chipewyan Prairie.

Three hundred people attended the event, held at C.A. Knight Recreation Centre on MacDonald Island.

Graduates were presented

with an eagle feather and a commemorative plaque.

Following the presentation, four members of the Red River Singers and Dancers played an honor song.

But it was the words of Nolan that brought the message of education home.

"You don't have to have the fanciest computer at home to be smart, or the best and most expensive hockey skates to be a good hockey player. You just have to believe in yourself and work hard," said Nolan, 42, an Ojibway from the Garden River Reserve east of Sault Ste. Marie, Ont.

"Work hard and good things will happen."

Nolan, who played 10 years of professional and semi-professional hockey with brief stints with the Detroit Red Wings and Pittsburgh Penguins, also told the graduating students not to believe in what other people say.

"People will put restrictions on you. They will say you are not big enough, not smart enough. If you want it bad enough you will make it."

Nolan, who has children of his own approaching graduation age, admits that he was no angel in school.

"I was just like anyone else. I had my problems growing up. When you are young there will be parties where there will be booze and drugs but somewhere along the line, some point in your life, you will have to make the decision to say no."

Irene Loutitt, a Native education liaison worker for the Fort McMurray Catholic school district and a key individual in the founding of this event, said Nolan was an excellent speaker and well received.

"It's so important that the Aboriginal students see role models like him," said Loutitt, who added that there are many role models locally but it's nice to bring in a nationally recognized individual.

"This event really promotes the idea of completing their Grade 12 not only for the graduates but younger kids," said Loutitt, a Métis who speaks fluent Cree. "I have kids in grades 9, 10 and 11 saying they can hardly

wait to attend.

"My brother went to it the first year but it's a lot bigger now," said graduate Kyle Spohn, 18. "It means a lot to us to see that our success is recognized. It does not take away from our regular grad . . . the only difference here is that the faces are more familiar and there is more extended family."

Spohn, a Chipewyan, plans to attend Camrose's Augustana University College to major in psychology. Seventeen-year-old Kathy Nokohoo, also of Chipewyan heritage, similarly plans to continue her post-secondary education.

"I plan to attend Mount Royal College for my first year for the university transfer program for my degree in computer engineering. Then I'll transfer to University of Calgary.

"This grad means a lot. They took the time to recognize us and that gives us more confidence."

A graduate from last year, Jimmy Noskye, also a member of the Red River Singers and Dancers, spoke to the graduates on the importance


of education and of not losing sight of culture and tradition.

Tribute from the parents came from Pat Flett.

The 43 graduates are Joanne Anikina, Paula Bailey, Jennifer Bannerholt, Nicole Barry, Miranda Beaton, Travis Beaver, Justin Cardinal, Nicole Cardinal, Christopher Cockerill, Charles Cote, Gabriel Delisle, Nathon Dionne, Bryce Faichney, Rebecca Flett, Paul Fitzpatrick, Justin Foster, Jamie Forbister, Amy Fraser, J.J. Grandjambe, Myrnie House, Lynette Huppie, Glen Janvier, Mitch Janvier, Dwayne Lauson, Lori-Anne Laviolette, Ryan MacNeil, Tasha McEachern, Tasha Miller, Ashley Morice, Kathy Nokohoo, Sharon Poland, Sophie Powder, Tyler Schleen, Samantha Schultz, Kyle Spohn, Melissa Taylor, Robert Tourangeau, Tannis Trainberg, Darryl Tremblay, Brandin Walker, Kelly Warawa, Jennifer Wilson and Jesse Woodward.

The three-hour evening celebration ended with a round dance.

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NADINE CROWCHILD • GENERAL STUDIES/EDUCATION MINOR: UNIVERSITY OF CALGARY (CALGARY)
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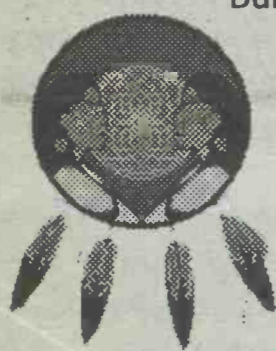
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Plan trains Aboriginal workers for mining careers

By Cheryl Petten
Windspeaker Staff Writer

SASKATOON

About 40 per cent of the people employed in mining in northern Saskatchewan are Aboriginal, thanks in part to the Multi-Party Training Plan.

The plan began in 1993 as a five-year initiative designed to provide people in Northern Saskatchewan with the skills and training needed to find employment in the mining sector.

When the initial five years of the plan ended in 1998, a second five-year phase was added, which is set to end in June 2003.

The multi-party part of the training plan name comes from the partners involved in implementing the plan. Partners in the second phase include Human Resources Development Canada and Western Economic Diversification representing the federal government; Saskatchewan's Post-Secondary Education and Skills Training, Economic and Cooperative Development, and Northern Affairs departments; mining industry representatives Cameco Corporation, Cogema Resources, Cigar Lake Mining Corporation and Claude Resources; and Northlands College representing post-secondary training institutions.

First Nations partners in the plan include the Prince Albert Grand Council and Meadow Lake Tribal Council, while Métis partners include the Jim Brady Development Corporation, Northcote Métis Development Corporation, Northern Region III Métis, and Methy Pathways.

During the first phase of the plan, \$13 million in training and in-kind expenditures were committed by the partners, with 575 training certificates awarded in apprenticeships, technical training, skills training and academic upgrading. In the first two years of phase two, the plan partners have already contributed \$8 million in funding, with 241 training certificates awarded. And while the focus of the first phase of the plan was on preparing people in the north with skills and training needed to fill jobs in mining, phase two has an expanded focus, preparing northerners for science careers, promoting science and math studies among northern youth, upgrading training for employees already working in the mining sector, and promoting opportunities for small businesses.

In the first seven years of the plan, 81 per cent of the people enrolled in training have been Aboriginal. According to information provided by Saskatchewan Post-Secondary Education and Skills Training, the plan has helped to double the numbers of northern residents employed in northern mine sites, with Aboriginal people making up almost 40 per cent of mine site employees.

The plan has also had a positive economic impact on the region. Figures from 1999 show that \$200 million went into the northern economy through payroll, contracts and purchases, five



Radiation technologist Lorraine Wapass prepares filters at Cameco's Key Lake uranium mine.

times the amount coming in before the plan came into being.

According to Terri Franks with Saskatchewan Post-Secondary Skills Training, figures from March show that of the 1,447 people employed at eight mine sites in northern Saskatchewan, 741 or just over 51 per cent are from the north, and 608, or 42 per cent are Aboriginal. Those figures represent the workforces at Cluff Lake, McClean Lake, Key Lake, McArthur River, Rabbit Lake, Cigar Lake, Seabee mine and Konuto Lake.

Julia Ewing is manager of northern affairs for Cameco, one of the industry partners in the Multi-Party Training Plan.

The results of Cameco's involvement in the training plan can be seen from the company's employment statistics. In December 1992, before the training plan was put in place, Northern Aboriginal employees made up 37 per cent of the workforce for Cameco and its contractors. In April 2000, that number had risen to 47 per cent.

Last year, the company contributed more than \$1 million in in-kind contributions to the training plan.

As part of its involvement in the training plan, Cameco has offered an on-site apprenticeship program, work placements for students in Northland College's technical programs, and has taken on indentured apprentices in various trades.

The company has also visited schools in northern Saskatchewan, making presentations to students about career opportunities in mining and the educa-

tional requirements required, and has flown northern students in for on-site tours.

Existing employees have also benefited from the training plan, with workplace education offered at two Cameco mine sites, what Ewing describes as an on-site tutor program, with each student developing their own education program geared to what they want to learn.

"We can run some programs, or be involved in some programs, that we wouldn't be able to justify on our own."

She explained that because Cameco and the other industry partners are looking for the same types of training for their potential employees, they can pool their resources, offering a joint training program. While the numbers of employees each company is looking to train and hire at any one time wouldn't make offering such training feasible separately, by training potential employees for all companies together, the number of employees to be trained is high enough to warrant offering of the programs.

"That's the biggest benefit, I would say, is getting the synergic effect," Ewing said.

"And similarly, all those other agencies that are in it with us, like the First Nations tribal councils and the Métis Pathways and federal and provincial governments, they all put funds in it, all the signatories put money into it. So none of us would be able to do this on our own. We just wouldn't have the resources, financial and otherwise."

(see Training page 34.)

Training program boosts Aboriginal employment

(Continued from page 33.)

Having educational institutions as plan partners also benefits employees taking part in the training, Ewing explained.

"Because we've got the educational institutions . . . the students get accreditation and they're recognized programs. The fact that they're through the granting institution other than just ourselves as an employer, it's beneficial for the people involved, too, that they, if they leave our employ, will have something that's recognizable elsewhere."

Don Deranger has been involved in the Multi-Party Training Plan since its inception, having worked to get it in place while he was a provincial employee in 1990. He continued his work with the plan following its launch. Deranger, who works for the Prince Albert Grand Council, is training and employment co-ordinator for the Athabasca region.

When the plan started up in 1993, about 90 people from the Athabasca region were employed in mining. He set a goal of increasing that number to 300 by 1998. In 1998, 315 mining employees came from the region.

In his role, Deranger helps set up training, and helps select candidates for the training programs.

While implementation of the training plan got off to a flying start, the plan has been affected by recent slowdowns in the mining sector, Deranger explained.

"The first five years was very successful. Most of the people that were involved in training were employed. The second phase has seen a turn around in the industry. There has been a lot of layoffs. Right now, we had probably about 300 people employed in the Athabasca region going into the second phase. And today, I think, we're lucky if we've got 150," he said.

With the downturn in the industry, Deranger has begun to focus on the future, hoping things will pick up again within a couple of years.

"We have a lot of people that are qualified, and that want to get back into the mining field. But right now, they're being laid off, so we're just looking at what kind of skills are going to be needed," he said. "Once everybody gets called back, and over and above they still require more people, then we'll look at a training program that will assist them in filling the vacancies."

While the layoffs have meant training through the plan has slowed down, Deranger explained some of the communities affected are working with him to develop training initiatives of their own.

One of those communities is Fond-du-Lac, where Deranger has met with community members to talk about their plans to

start up a motor vehicle mechanic course in the community.

"I told the community that it would be good to not only focus on one mechanical trade for the community, but to look at other trades. So what they're going to do is they're going to have three sections under the program," Deranger said. "It's a basic mechanical course. And they'll have so much time on motor vehicle mechanics, they'll have so much time on industrial mechanics, and they'll have so much time on heavy-duty mechanics. And at the end of the course they'll get a certificate for having the basic knowledge of the mechanical trade."

The mechanical training will not only provide those taking it with an alternative livelihood while the mining industry is in a down turn, but will also give them added skills that are transferable to the mining industry once things pick up again.

As for the long term,

Deranger remains optimistic.

"I'd like to get the numbers back up to 300, and once that's achieved, then look and see how much more I can bring the numbers up . . . and based on the Multi-Party Training Plan, we could probably look at an additional 50 to 100 more people from the Athabasca employed by 2005."

Although the Multi-Party Training Plan has been successful in increasing the numbers of northern and Aboriginal people employed in mining, Deranger doesn't think the plan will receive another extension once the second phase ends.

"We've done what we can for the mining industry. They're at 60 per cent northern employment content. And our goal was 50 per cent. So we exceeded it. We exceeded our goal. And now we're basically going from 60 now to 70, trying to make it higher . . . we're trying to do that."

Flanagan wants invitation to First Nation

(Continued from page 24.)

Flanagan, a former Reform Party strategist, has come under fire from Aboriginal people for the controversial views expressed in *First Nations? Second Thoughts*, published by McGill-Queen's University Press. The book attempts to dismantle what Flanagan calls the "prevailing orthodoxies" (nationhood, sovereignty, self-government) that determine Aboriginal policy in Canada. He argues that Aboriginal policy based on those orthodoxies benefits a small elite of Aboriginal politicians, administrators, and well-connected entrepreneurs, but keeps average Aboriginal people poor and dependent.

Instead of self-government, Flanagan recommends Aboriginal assimilation into the Canadian economy, free-market access to Aboriginal land, and an

end to special status for those living on-reserve. Flanagan does not believe Aboriginal people were ever "civilized," so he argues that colonization was "inevitable" and "justifiable."

In his acceptance speech, Flanagan said he has received "brickbats as well as bouquets" for his work.

"The issue is intrinsically political," he said. "But it is the role of the scholar to test assumptions . . . and to provide a comparative context."

Later, Flanagan told a reporter that "the only time I've ever spent on reserves is when I would sneak on to go fishing in protected waters. What I would like, more than anything, if various First Nations could stomach it, is if they would invite me to come visit. I would really love to spend time visiting reserves and becoming personally ac-

quainted with local conditions.

"I think you can have something to say as an outsider, but there's a limit to that. I'd like to get more insight. So if you print that, maybe I'll get an invitation or two," he said.

Alan C. Cairns, a visiting professor of political science at the University of Waterloo and an expert on the Constitution and the Charter of Rights, was named second runner-up and awarded \$10,000 for his book *Citizens Plus: Aboriginal Peoples and the Canadian State*,

published by UBC Press in Vancouver.

Although Cairns dismisses the government's attempts to assimilate Aboriginal people, he is also critical of the Aboriginal insistence on special recognition and powers that amount to a third level of government. Cairns argues that integration is the middle ground, and says that a society can be made up of smaller, distinct communities invested in a larger common purpose characterized by universal values such as human

rights and equity.

University of Saskatchewan academic Ken Coates was nominated for his book *The Marshall Decision and Native Rights* (McGill-Queen's University Press), but was shut out of the awards.

The shortlist for this year's Donner Prize was drawn from a total of 59 submissions on a range of policy issues including governance, trade, and the role of the judiciary. Three of the seven short-listed books were written about Aboriginal policy.

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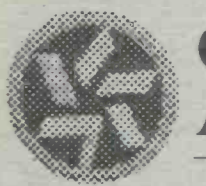
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The successful candidate will report directly to the Chief Executive Officer, Athabasca Tribal Council and will be responsible for the administration, program delivery, coordination and evaluation of the Regional Healing Project. Additional responsibilities will include financial accountability, formulating goals, objectives and procedures to ensure the success of the project. This is a one-year term position with a possibility of a two year extension.

Qualifications: A relevant University Degree, supervisory experience, familiarity in working with First Nations and knowledge of the multi-generational effects of Residential School is required. A minimum of three years working in the health field with First Nation with progressively increased responsibilities. A minimum of five year sobriety and a valid drivers license is a necessity. The ability to communicate in the Cree and/or Chipewyan language is an asset but not a prerequisite.

Competition closing date: FRIDAY, JULY 13, 2001

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Dudley George

First Nation leaders and other critics say Harris' refusal to call an inquiry into the shooting of Dudley George is discriminatory. If a few injured non-Native civil servants can have their grievances addressed through a public inquiry and the George family can't, or if an incident where non-Native people die is more deserving of a public inquiry than the death of Dudley George, then Harris must see the non-Native people as much more important than Native people, they say.

The failure of either the Ontario or federal government was noted in Amnesty International's annual report.

"Canadian federal and Ontario authorities failed to hold a public inquiry into the death in 1995 of Dudley George, despite calls to do so from the Ombudsman of Ontario, churches, trade unions, relatives of Dudley George, Amnesty International, the media, and the UN Human Rights Committee. Dudley George, an Indigenous protester, was shot dead by a police marksman during demonstrations at Ipperwash Park.

In 1997 an Ontario provincial police officer was tried in connection with the case and given a two-year conditional sentence for 'criminal negligence.' During the trial, the officer testified that he fired his weapon because he believed Dudley George was armed and threatening other officers," the report reads. "However, the judge concluded that the officer had knowingly shot an unarmed man."

The George family is divided

over how to proceed in seeking answers. Sam George and others retained legal counsel and filed a wrongful death lawsuit that names, among others, Premier Harris. They have offered to drop the multi-million dollar civil action if Harris calls a public inquiry into the events of that fatal evening.

Pierre George has publicly disavowed that course of action. He believes there were many people who made mistakes and must share the blame for his brother's death. Saying the focus on a high-profile figure like the premier lets others off the hook and gives the premier an excuse to further postpone an inquiry, George has looked at other ways of getting answers.

As he was building a memorial where his brother fell, George found five shell casings. He turned them over to the SIU. Several years later, he asked the SIU what they'd done with the shells. He was sent five shells that he insists aren't the same ones he turned over to the investigators.

"It was only last year that I phoned up and said what's going on with those shells. This [SIU investigator] Bob Slack said I found them a year later and anybody could have put them there. That's quite true. So what is the big deal about giving me back my five shells unless they do hold some significance to what happened," he asked.

He believes there are unanswered questions regarding the actual shooting. He said he hopes a coroner's inquest may provide some answers.

Beadwork display

(Continued from page 18.)

Kanatakta said, "It's very obvious to us, that anybody who has any knowledge of history knows about the relationship and the north-south travel."

The Iroquois don't recognize Canadian sovereignty. Kanatakta referred to an event in his early life when his community's land was expropriated for the St. Lawrence Seaway and Iroquois sovereignty was ignored.

The province of Quebec, he added, "is trying to say we are immigrants from New York." He said they are taking that angle "because they are trying to set themselves up for another referendum and they're talking about territorial integrity."

He said if Quebec tries to become independent with the same borders it has now, "they know there are no treaties for the land, so they're trying to paint us as immigrants from New York."

He points out the contradiction: "One [government] is saying that we're immigrants; one is saying that we're on this side, never having contact the other way."

As geographical border issues are not likely to die any time soon, in the beadwork exhibit, Kanatakta said, "we want to cross other borders as well."

The border between art and craft is one of them. They want "to let people see that some of this beadwork is really beautiful work, and do we simply relegate

it to craft, which seems to have a lesser status?"

He said they feel they have already been successful in establishing it as art, as this is the third high-profile venue for the travelling exhibit and several more are planned.

Another goal, said Kanatakta, is "to raise the profile of the work our women have done and the role they have played, because generally the people who have done beadwork are women and in our communities the beadwork was an important way for people to make ends meet."

Today beadwork is created not so much out of economic necessity, as out of pride in culture and maintaining a traditional skill. In Kahnawake, situated nine miles from downtown Montreal, before the seaway was built there were six stores selling beadwork. Now there is just one, which is fairly new.

Prices for the work have increased 10 to 20 times since the late 1970s, so it can still supplement income.

Another change is that "lots is done on cloth picture frames, bags," said Kanatakta. Their leather comes from Montreal; Kanatakta said no one in his community is tanning hides anymore that he is aware of, since their reserve is so urban.

In December, the beadwork exhibit moves to the National Museum of the American Indian in New York City.

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2.	1600	1600	1500	4000	2.	700	700	800	1000
3.	1300	1300	1000	3000	3.	550	550	600	850
4.	1000	1000	500	2000	4.	400	400	500	750
5.	800	800		1500	5.	350	350		500
6.	600	600		750	6.	300	300		
7.	500	500		500	7.	250	250		
8.	450	450		250	8.	200	200		
9.	400	400			9.	150	150		
10.	350	350			10.	100	100		

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