

Windspeaker

June 2001

AMMSA, Canada's largest publisher of Aboriginal news

Volume 19 No. 2

WHAT'S INSIDE



TOURISM GUIDE

It's back! *Windspeaker's* annual Guide to Indian Country can be found in this issue. For a summer-packed with fun and adventure, Aboriginal-style, look to the Guide to Indian Country for tourist destinations, powwow and rodeo dates, and so much more.

.....Inside.

BASKETBALL

Siksika First Nation played host to the National Indian Athletics Association's annual basketball showcase, the first time the tournament has been held in Canada.

A heartstopping women's final provided the ultimate entertainment and a local man received top honors with an induction into the NIAA's Hall of Fame.

For more on the action in southern Alberta seePages 16 and 17.

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PAUL BARNSELEY

Assembly of First Nations National Chief Matthew Coon Come announces on May 10 that the chiefs have decided to reject the governance act initiative of Indian Affairs Minister Robert Nault. He also urged First Nations people to boycott the minister's consultation process. Three days before, the national chief helped launch the First Nations Governance Institute.

First Nations Governance Institute to open June 1

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

The creation of an institution that was recommended by the Royal Commission on Aboriginal People was announced in downtown Vancouver on May 7.

National Chief Matthew Coon Come was present along with a 10-person board of directors representing all

regions of the country to announce that the First Nations Governance Institute will open its doors on June 1. The institute, intended to be a place where Native and non-Native academics and staff members will study, compile statistics and provide information on governance processes to First Nations, will be headquartered in a former residential school building on the Long Plains First Nation territory in Manitoba.

More than two years ago, in-

stitutim executive director Gordon Peters said, Indian Affairs consented to fund the institution for five years at \$5 million per year. But the AFN was not ready to take advantage of that funding immediately because no operating plan was ready. Former national chief Ovide Mercredi and Leroy Littlebear were asked to provide that plan. Only \$1 million of a possible \$15 million was accessed over the first three years. Institute treasurer Marie Smallface-Merule of Alberta

told *Windspeaker* the board is currently negotiating with Indian Affairs for more funding.

Coon Come took advantage of the announcement to take a few shots at Indian Affairs Minister Robert Nault's First Nations governance act.

"This certainly is not what Mr. Nault is talking about," he said. "It comes from our people. It does not come from an office in Ottawa."

(see Governance page 12.)

Chiefs reject governance process

By Paul Barnsley
Windspeaker Staff Writer

SQUAMISH FIRST NATION, B.C.

Angry chiefs gave the national chief and the Assembly of First Nations executive a strong mandate to fight Indian Affairs Minister Robert Nault's push to pass legislation he says is aimed only at strengthening the Indian Act.

Debate throughout the three-day Confederacy of Nations at the North Vancouver-area Squamish First Nation Recreation Centre showed that the chiefs arrived on the West Coast in the mood for a fight. As vice chief after vice chief reported on varying portfolios, the theme quickly emerged that the chiefs have had enough of patiently participating in negotiations with the federal government that seem to be going nowhere.

The minister's own public

statements created the momentum for the chiefs' backlash. Many AFN leaders and technicians expressed anger with remarks Nault made in this news publication last month and during the official launch of a consultation process for Nault's proposed First Nations governance act, a heavily staged media event on the Siksika First Nation in Alberta on April 30.

In Siksika, the minister spoke to a crowd of high school students in the school auditorium as national media and dozens of Indian Affairs officials added to the crowd.

"I'm told that at the current rate of negotiation we're 60 years away from all First Nations getting under self-government," the minister said. "That means, if you're a student here today, you may well be an Elder when that goal is reached."

AFN officials were quick to

point out that self government negotiations frequently involve specific claim negotiations and the minister has personally created that 60-year backlog by proposing a cap on the amount of money the federal government is willing to spend each year to settle specific claims.

In another comment that is not sitting well with the chiefs, Nault told the audience that the most powerful person in Indian Country "is me." He went on to say that he is proposing his governance act as a way of correcting that situation. But First Nations politicians and bureaucrats say they have seen no sign the minister is prepared to enter into nation-to-nation relationships where First Nation leaders are equal partners with the federal government.

Many observers see it as significant that television coverage of the minister's announcement

in Alberta terminated at the end of his remarks, even though Siksika Chief Adrian Stimson spoke after the minister and expressed his council's concerns about the proposed act.

Stimson said the Supreme Court of Canada gave Indian Affairs 18 months to consult First Nations about how to change one line in the Indian Act that the court found, in the Corbiere case, violated the Charter of Rights and Freedoms. The chief said the two-month-long consultation period for the governance act seemed far too short in comparison. Nault responded that his plan was to have the act ready for first reading by the autumn of 2002, a two-year period, not two months. But chiefs believe the bulk of the consultation will be done between now and October.

(see Rejected page 3.)



Confederacy of Nations

Windspeaker Special Report

Financial Institutions Act

Fiduciary, tax exemption not affected, says chief

By Paul Barnsley
Windspeaker Staff Writer

SQUAMISH FIRST NATION, B.C.

Former Kamloops Indian band chief Manny Jules, the driving force behind the proposed financial institutions act, explained the details of the initiative to chiefs gathered at the Confederacy of Nations held May 8 to 10.

Four institutions would be created by the act, said Jules. A statistical agency that compiles and analyzes economic information in First Nations is "absolutely critical to fiscal development." A tax commission, which is designed to be the successor to the Indian Taxation Advisory Board, a group also led by Jules, would be a national office that can deal with First Nation taxation powers. A First Nations finance authority will make it easier for First Nations to get access to capital, and the First Nations Financial Management Board will be used to develop "our own" methods of accountability.

Even though the act is being prepared to go to Parliament at the same time the federal government is preparing other legislation that will have an effect on First Nations, "this comes from us," Jules insisted in an impassioned sales pitch to the chiefs.

"We were legislated out of the economic field because people didn't want to see us compete in their economy," he said. "And then they wonder why we're having the difficulties we're having today, why our people are facing the poverty that our people are facing. Because of federal legislation."

He said the development of a First Nations financial institutions act is "breaking down those legislative barriers preventing us from having access to capital, from having the opportunity to have our own economies within our own homelands."

Jules said the root causes of most First Nation problems are related to the economic and governance limitations imposed on First Nation councils by the Indian Act.

"So what we've started to do as building blocks to develop a new fiscal relationship not based on program delivery, not based on somebody else's needs but our needs . . . we have the youngest population in this country. We have a dynamic youth that have no opportunity. How can we begin to deal with the increasing pressures that our communities are going to face immediately down the road within the next five to 10 years? If we don't begin to deal with



PAUL BARNSELEY

"If we don't begin to deal with the economic situation of our people, you can imagine the kind of issues we're going to have to deal with."

— Manny Jules

the economic situation of our people, you can imagine the kind of issues we're going to have to deal with," he said.

He insisted the time was ripe for First Nations to get their economic acts together because the general Canadian population's dependence on government will grow as the baby boomers age. He sees an opportunity for the relatively young First Nations population to become a major economic engine for Canada as a result of this aging trend in the mainstream.

In order to capitalize on this opportunity, he added, First Nations must stop the fiscal leakage that occurs in the communities because most services are located off reserve.

"Still we're facing the reality

No approval—yet

A presentation at the Assembly of First Nations Confederacy of Nations that began with endorsements from British Columbia vice-chief Satsan (Herb George) and National Chief Matthew Coon Come, failed to convince the chiefs to put their seal of approval on the First Nations financial institutions act.

Many chiefs weren't prepared to take Manny Jules, the driving force behind the act, at his word as he tried to expose the "myths" surrounding the initiative.

Larry Sault, grand chief of the Association of Iroquois and Allied Indians (AIAI) in Ontario, has led the AFN's national task force on access to capital since 1995. He said he wants no part of the taxation component of the act.

"I cannot sit here and be silent on the resolution, even though I understand the pressures we have with respect to access to capital. But the issue of taxation is a major issue for us in Ontario. I met the national chief almost a year ago at the 1850 Robinson Huron Treaty discussions that we had in Ontario. At that time I raised a number of issues because my

that 80 to 90 per cent of the dollars that come into our communities immediately leave," he said. "We call that bungee economics. An economic situation that benefits all others, except us."

Jules has been on the receiving end of a lot of criticism since his early involvement with the Indian Taxation Advisory Board, and that criticism continues with the taxation component of the financial institutions act.

"I've caught a lot of heat over the years about tax, but tax is a fundamental jurisdiction," Jules said. "The Supreme Court of Canada recognizes that we have this (power), not only deriving from federal legislation, but inherently, this is one of our powers."

association is one of the organizations in Canada that is specifically fighting (for) the tax exemption because we want to protect the tax exempt status that we have in Ontario," he said.

"At the time we met with the national chief, we said, 'If you have an Indian Taxation Advisory Board within the Assembly of First Nations that is advocating tax in different areas, then we want a parallel process in Ontario because we are against taxation in a majority of our communities.' We have an issue to deal with when it comes to pushing taxation onto our people, whether it's access to capital or any other means. We have to deal with this very sensitive issue. I'm trying to respect other regions as well but the fact is, the national chief has assured us that he would seek a parallel process for First Nations that are against taxation because we're trying to protect our treaty right on exemption to tax."

Sault noted that there was no mention of any parallel process in the resolution regarding the new act and said he wasn't comfortable dealing with it. (see Financial page 12.)

More education funding needed

Chiefs across the country are being urged to write letters to Paul Martin, the minister of Finance, as the Assembly of First Nations (AFN) chiefs committee on education (CCOE) continues to lobby for an increase to the budget for First Nation post-secondary education.

AFN Saskatchewan vice-chief Perry Bellegarde told the Confederacy of Nations on May 9 there are currently 9,000 First Nation students unable to attend university or college because the budget won't allow it.

"Those students are on the waiting list because there's no resources," Bellegarde told the chiefs. "We need \$529 million to close the gap. We're lobbying Paul Martin. We need to invest in our youth and our future by putting more resources into that."

The CCOE has also identified a large and growing problem with funding for special education for First Nations people. Bellegarde said First Nations need \$359 million in new money for special education and added the chiefs' committee is developing a national policy dealing with that area.

Bellegarde, the Federation of Saskatchewan Indian Nations grand chief, reported the chiefs committee has determined that fitting First Nation students into provincially funded high schools is not the ideal situation. He said the federal government would prefer to send students to provincial schools because it's cheaper than building schools on reserve and designing First Nation-specific curricula for them.

"As First Nations people, we have to start working on our own jurisdiction, jurisdiction, jurisdiction," he said. "And we need to develop our own curriculum. When our students go to provincial schools, there's nothing there for them. No wonder they drop out."

He said the long-established attitude that Native students must adapt to schools with mainstream-oriented curricula is an attitude that needs to be re-examined.

"We should ask them, 'Why don't you integrate your white kids into our system for a while,'" he said.

The CCOE is scheduled to meet to continue looking at these issues on May 30 and 31 in Calgary.

Dhaliwal will consider policy review

Department of Fisheries and Oceans (DFO) Minister Herb Dhaliwal has told the AFN he will consider a national joint Aboriginal fisheries policy review.



Herb Dhaliwal

because the department tends to defer to Indian Affairs when it comes to discussions of fishing rights. It's feared the discussions will centre around only fishing allocations and will not serve the needs of First Nations that are asserting their right to fish and coming into conflict with DFO.

Dhaliwal recently announced that \$41 million has been budgeted over the next three years for enforcement of existing fishery regulations. Government enforcement action at Burnt Church, N.B. last year cost about \$13 million.

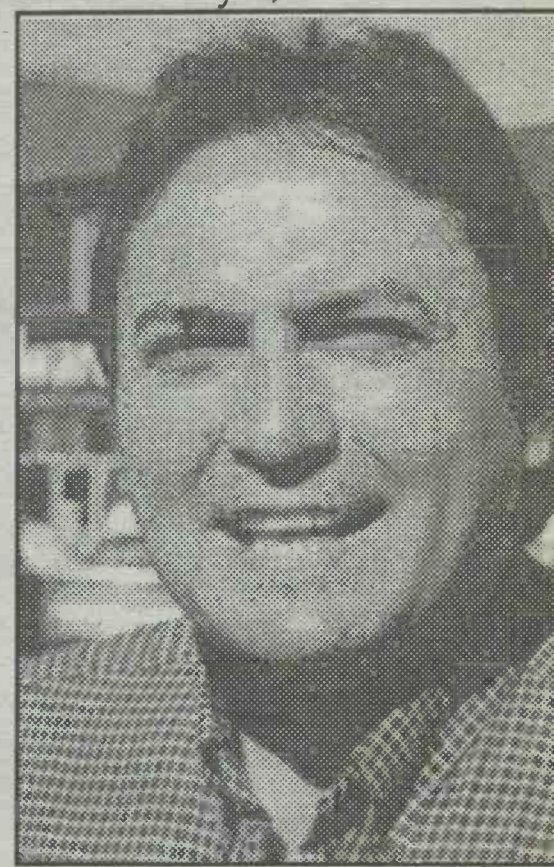
Vets agreement ready for approval

AFN vice-chief Perry Bellegarde was unhappy with the meager press interest in a press conference held on May 7 in Vancouver to discuss First Nations veterans issues.

Bellegarde later told the chiefs that the AFN, Indian Affairs, Department of Veterans Affairs and the Department of National Defense officials have banged out a proposal that could see each surviving veteran or spouse receive \$425,000.

"That's the amount the veterans are asking for," he said. "It's going to the three ministers now."

The Saskatchewan chief said 5,000 Native soldiers saw action and then returned home to receive second-class treatment from Canada, receiving fewer benefits than non-Native soldiers.



Perry Bellegarde

(Continued from page 1.)

"We're not happy it's not optional," Stimson told the minister and the auditorium audience. "There's something very democratic in that proposal."

He also reminded the minister that First Nations did not ask the governance act and that would rather the government implement the recommen-

Confederacy of Nations

Windspeaker Special Report



Governance Act Rejected

(Continued from page 1.)

"We're not happy it's not optional," Stimson told the minister and the auditorium audience. "There's something very undemocratic in that proposal."

He also reminded the minister that First Nations did not ask for the governance act and they would rather the government implement the recommenda-

tions of the Royal Commission on Aboriginal People, instead. He said First Nations leaders will only be satisfied with a nation-to-nation approach to govern-

ance.

The minister left the school after a short press conference that followed Stimson's remarks and attended a community meeting at the Siksika community centre. There he heard from grassroots people who told him they were most concerned about the level of federal government spending on health care, social assistance and economic development.

"Where do we stand on our treaty rights?" a community member named Joseph asked the minister. "A few years back, we didn't have to pay anything (for medication). Now we have to dish it out of our own pockets. You federal government, you're supposed to look after us, not the province."

Nault replied that he was talking directly with Alberta Premier Ralph Klein about establishing a treaty commission in the province.

Asked by grassroots people about the amount of money that chief and council make, Nault said, "As minister, I've seen the numbers. There are a very small number (of chiefs) who are paid more than I think is acceptable."

A few days later, on the eve of the Confederacy of Nations in Vancouver, department officials released statistics on the earnings of First Nation leaders for the first time. First Nation leaders suspect that move was an attempt to embarrass them and undermine any statement it was anticipated they would make against the governance act initiative. They also see it as a sign of just how far the minister is prepared to go to impose the governance act on them.

After two long sessions dealing with the governance act, National Chief Matthew Coon Come and his executive members met with the press and announced the chiefs had passed a resolution rejecting Nault's plan.

"First Nations have spoken clearly about Minister Nault's initiative—a clear rejection of it. I am asking the minister to listen to the First Nations leadership and take the direction being provided, as he said he would," he said. "First Nations citizens and governments are asking for fair and equitable treatment. This means giving them the tools to manage their own affairs and provide for their communities. This proposed legislation is not about that. It's about perpetuating the colonial mentality against First Nations. First Nations were not fooled by the minister into thinking this process is about governance. It clearly is not."

The national chief spelled out the vision for accomplishing the goal of modernizing the way First Nations are governed.

"As a starting point, we are asking the federal government to work with and assist First Na-

tions to develop their own laws based on traditional community practices at the community, regional and national level, where appropriate. Yes, the Indian Act is flawed; yes, the Indian Act is coming apart. But we remind the minister that the Indian Act is not ours. It was not created by the First Nations. It was created by the federal government, unilaterally, and imposed on First Nations," Coon Come said. "First Nations have lived with the Act for more than 125 years. We know better than anyone else that changes are needed to address our priorities and achieve our own aspirations. It is time to give First Nations the opportunity and the means to identify the necessary changes so we can throw off the yoke of colonization. A unilateral and federally driven process will not work. It's exactly the same approach that created the Indian Act in the first place."

He said the Nault process served federal needs and ignored First Nations' needs.

"First Nations are saying they will not support any process that is not controlled by them or does not address the First Nations' priority issues. The minister's initiative will not address First Nations poverty, high rates of suicide, unemployment, infant mortality. It will not address the fundamental issues related to real First Nations governance," he said.

The national chief hinted that he suspects the minister has his own agenda and isn't interested in what First Nations want.

"We can work with the minister and the government. The problem is he doesn't want to work with us. Many, if not all, of the issues the minister wants to address can be dealt with by the parties through ongoing policy work," he said.

Many grassroots people say the chiefs are rejecting the governance initiative because it will force them to give up control of a powerful network of patronage, nepotism and intimidation that allows them to rule their communities with no tolerance for opposition. Coon Come said the chiefs aren't against accountability measures, but they insist they be allowed to be accountable in their own way.

"First Nations are saying we will take action to stop this initiative and to work towards nation building. And I want to be clear that this rejection of the federal initiative is not a rejection of the concept of accountability, which seems to be so important to the minister and his advocates in the Reform-Alliance party," he said. "We are accountable and will continue to be accountable to all our citizens. But government is about much more than accountability. It is about treaties, treaty implementation and self government. The minister says that's not what this process is about. We say it's what First Nations want. That is governance."

The AFN leader urged all First Nations people to join in the fight against the governance act.

"We will inform the public, cabinet ministers, senators, the Governor General, the interna-

tional community of our position. We will oppose this and any other attempts to impair or hinder our right of self-determination or our Aboriginal and treaty rights. First Nations [chiefs] are asking all First Nations communities and organizations to boycott any federal governance consultation and to prepare their own action plans to oppose this initiative," he said.

He said Canada needs to send a signal that it is serious about improving conditions on First Nations and not just controlling costs and maintaining political control.

"Canada has options to implement First Nations priorities," he said. "Many of these were laid out in the recommendations of the Royal Commission on Aboriginal People and more recently were reiterated in the speech from the throne. We will ask the prime minister to sit down with the First Nations to map out a process that can address those recommendations and those references to the First Nations that came from the Throne Speech."

"We want to work with Canada on a renewed relationship that is based on a nation-to-nation [relationship]. We think it's in the national interest for the federal government to sit down with the (First Nation) leadership of this country. It cannot possibly be in the national interest to allow the continuation of the poverty of our people. It cannot be in the national interest of this country to continue to exempt [us] from a share of the wealth of this country and its natural resources. Therefore, we want a process that will benefit everyone. That would be truly modern and an honorable relationship."

After he learned the chiefs had rejected his proposal, Nault issued a statement that indicates he will continue the process.

"While we are disappointed by the AFN's decision at this time, we will continue to encourage them to participate. We have worked well together in the past and I hope we will be able to work well together in the future," he said. "Our aim, as always, has been to engage as many First Nation organizations in this process as possible. Talking to both First Nations leaders and members is essential to gain the wealth of knowledge and experience on which to build this initiative. We need full discussion on the tools needed to ensure effective governance in First Nation communities. Community-level consultations are just the first step. The communities first process will stretch over the next two-and-a-half years. And during that time, we hope that those who have concerns will welcome us into their communities. We're looking to reach as many First Nations members as possible through both traditional means and modern technology."

The minister and the national chief were to meet in Ottawa on May 17, after *Windspeaker's* publication deadline.

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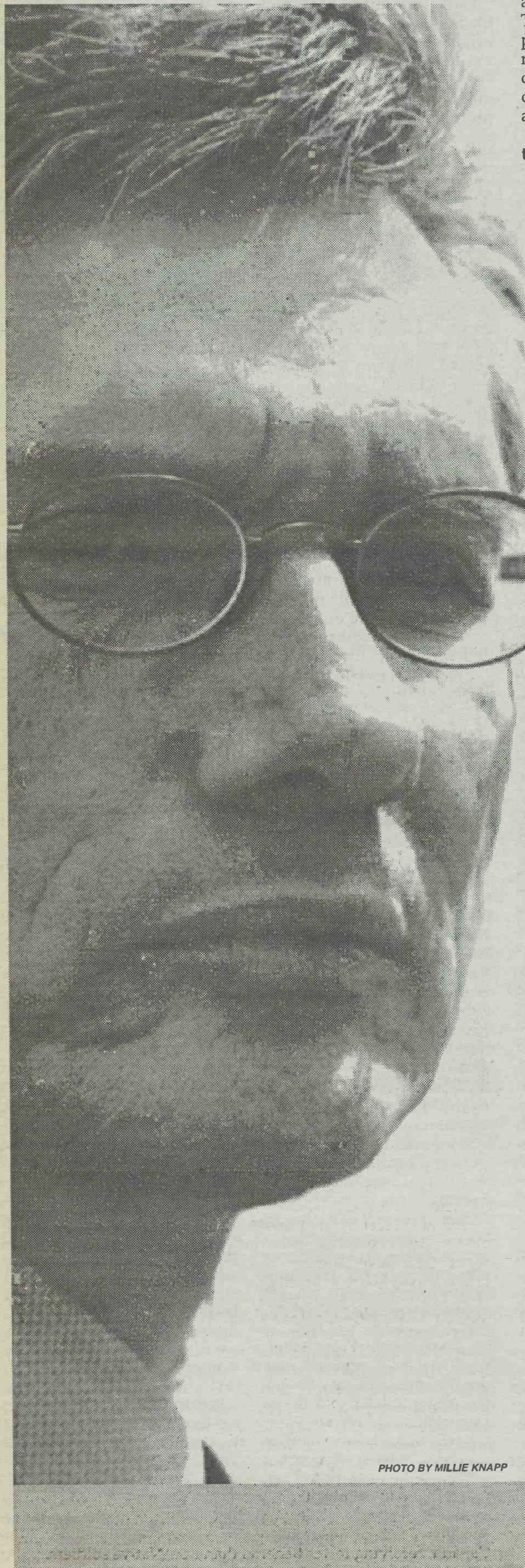


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Remember the people

The students, perfect fodder for the cameras and now no longer needed, shuffled back to class, probably wondering why they had been invited in the first place.

This last month has seen an incredible amount of time, energy and money expended by the government of Canada and the Assembly of First Nations to spin the story regarding the governance process to reflect their differing individual points of view.

Each side has sacrificed all that time, energy and money (and, on occasion, the truth) to protect their own interests. What we've noticed most of all is that the people—who both sides say they're striving to serve—have either been left out of the equation or used in ways that tend to show that they aren't appreciated or respected as much as the politicians like to claim.

It started on the last day of April on the Siksika First Nation territory, 100 kilometres or so east of Calgary along the Trans-Canada Highway in southern Alberta. High school students were let out of class to sit in the school auditorium while Indian Affairs Minister Robert Nault staged his media event to announce the consultations leading to the First Nations governance act would soon begin.

In the days leading up to that morning, the Department of Indian Affairs' communications machine was in high-gear, with staff making extravagant promises to the media that it would be "worth their while" to be there for this "major announcement."

All the national TV networks and representatives of most of the major national print organizations made the trip to Siksika. CBC's *NewsWorld* covered it live. After the minister made his announcement, *NewsWorld* abandoned ship, skipping the First Nations response to the Indian Affairs minister. A short and token press conference was then held for those reporters who still remained interested while the plethora of INAC suits fidgeted nervously and scowled. Mere minutes after it began, the press conference was over and the minister was spirited out of the building. The students, perfect fodder for the cameras and now no longer needed, shuffled back to class, probably wondering*There is a stereotype out there that First Nations chiefs are crooks and have carte blanche to pillage the public treasury. Nault is using that—consciously or not, to give him the benefit of the doubt—to drive his fight for the governance act.*

why they had been invited in the first place.

It was all too slick.

Flash forward to May 8 on the Squamish First Nation, an urban rez surrounded by the municipalities of North and West Vancouver, located almost directly beneath the northern extremity of the Lion's Gate Bridge connecting those cities with downtown Vancouver. An unusually high number of chiefs made the trip to the left coast for this Confederacy of Nations. They arrived ready to rally their fellow chiefs to take on the minister over the governance act. Strangely enough, the minister didn't make the trip west. AFN staff say he was invited but he told them he couldn't come to British Columbia because the provincial election campaign was in its final week and it wouldn't be seemly for a federal cabinet minister to be in the region. Clearly the chiefs didn't believe that one. One AFN was asked, with his tongue in his cheek, what happens when there is an election in Ontario? Would the entire federal government move to Manitoba?

But, despite the lack of that invited guest and the money to pay for the chiefs' meeting, the Confederacy carried on. AFN sources say the organization hasn't received a penny from the federal government since April and money's getting tight. It costs about \$500,000 to stage one of these gatherings, so the AFN is hoping the funding starts flowing again real soon.

On the first day, the chiefs knocked the governance act around a bit.

Chief Sophie Pierre of British Columbia's St. Mary's First Nation reflected the initial thinking of the chiefs. She said a blanket rejection of the Nault initiative would be a bad move. Several other chiefs agreed. It was on the second day that the move to reject the legislation and boycott the consultation process started to gain momentum.

Chief Pierre, by the way, said something that got us thinking:

"The government is using our own people against us... (er) each other," she said.

And there it was. It seemed she corrected herself when it appeared her words could be interpreted as the government using the people against the chiefs. That would be an admission that the people and the chiefs are two separate stakeholders in this struggle and that wouldn't have well served the AFN's "spin."

Throughout the three-day gathering, the chiefs showed they're not above using the same kind of PR tactics the gov-

ernment employed in Alberta.

In a glaring example, former chief Manny Jules said, with a straight face, that no criminal investigation involving a First Nation politician had ever led to a conviction. It could be that he hadn't heard of the Darlene Yellow Old Woman case where the former chief and health director of the Siksika Nation was found guilty, just a few weeks before the Confederacy, of two counts of breaching trust and accepting \$323,333 in secret commissions or kickbacks.

Jules' point was, however, that the mainstream press displays a bias towards First Nations leaders, that 97 per cent of First Nations and First Nations organization pass stringent audits with flying colors, year after year. He's right. We know because he was quoting federal government statistics and we've seen that report. It's available, but it wasn't reported in the mainstream press.

There is a stereotype out there that First Nations chiefs are crooks and have carte blanche to pillage the public treasury. Nault is using that—consciously or not, to give him the benefit of the doubt—to drive his fight for the governance act. We say, and we dare anyone to prove otherwise, that First Nations leaders are no better or worse than other politicians in Canada. They're part of the Canadian system and they learned from the masters. For every story about a crooked chief, there's another about a senator or a premier or an MP or MLA or small-town council member (or a prime minister) to balance it out. But there's no doubt the press is rougher on the chiefs.

But so far, in the midst of this high-power, high-level, political struggle, we get the impression the chiefs' pronouncements on the governance act are mainly in support of keeping their own power, influence and prestige, while the government's agenda appears to be to keep the upper hand and control.

The people, meanwhile, want better living conditions, respect for their culture and their history, clean water, good education, health care and a chance to work and earn a good living and raise healthy, happy families. As far as we're concerned, those are the only things that really matter.

It's not our place to say whether the governance act initiative is good or bad, but we can insist that everyone with the power to do so put the people's interests first.

And we'll be watching so we can raise the alarm when that doesn't happen.

Innu in

Dear Editor:

The recent article on the Innu residential schools ("Who's really to blame?" *Windspeaker*, April 2001) misrepresents important facts.

In particular, reference to the abuse of Innu children in Labrador by clergy, which only affected one-third of the article, is misplaced and misleading. The article also reports to be about residential schools. The children are not alleged to have been abused in school setting because there were no schools in Labrador. Inclusion of the Labrador situation has the appearance of being substance, but is, in reality, merely unrelated padding.

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Dear Editor:

After reading Taiaiake Alfred's writing I have to agree with his thoughts. I held the same beliefs for my life. I believe we need to take this FNG [First Nations Governance] even further to see the church has contributed this same type of thought that denigrates our people to still being the "pagan" need of the colonists versus Christianity that proudly claims, "Go into all the world and preach the values of modern, individualistic, capitalist nuclear culture, to the backwards, Indigenous, environmental, extended social based cultures that stand in the way of progress and total annihilation of the human race." Too many of our people sold out and yet as I read your article, I also understand of their thinking, that be-

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By Katherine Walker
Guest Columnist

"Solidarité! This is what democracy looks like!" were the popular rallying cry of protesters in the streets of Quebec City. Both official languages of the "founding Mother of Canada" myth were represented at the anti-Free Trade Agreement of the Americas Summit demonstration, predominantly white, middle class activists.

Hours earlier, the group which I had made the 12-hour drive from Toronto to Quebec City, had decided on our chants for Saturday's march.

Our cries, like us, were of a different shade. Being a mix of First Nations and people of color, we chanted against the Free Trade Agreement of the Americas (FTAA) targeted specifically at the racist and colonialist agenda of the FTAA. Some of our chants included: "The FTAA is white, white! First Nations people of color unite and stand with the brown and black! People of the Americas are under attack! Latinos, First Nations, and all people of color unite!"

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Innu inclusion misleads

Dear Editor:

The recent article on the Indian residential schools issue ("Who's really to blame?"—*Windspeaker*, April 2001) misrepresents important facts.

In particular, reference to the abuse of Innu children in Labrador by clergy, which occupies fully one-third of the article, is misplaced and misleading. It is misplaced in an article that purports to be about residential schools. The children are not alleged to have been abused in a school setting because there were no schools in Labrador. Inclusion of the Labrador situation has the appearance of adding substance, but is, in reality, merely unrelated padding.

It is misleading in the way in which the Labrador situation is handled. The claim by Yvonne Maes that the church covered up

allegations of child abuse by a particular priest was wrong. Ms. Maes is referring to events that are alleged to have happened approximately 40 years ago. Because of concerns expressed in the community, Ms. Maes was asked by the late Bishop Goudreault to investigate. This she did, and reported to the Bishop with recommendations for action; some of which he did not accept. This may have disappointed Ms. Maes, but does not constitute a cover-up.

No criminal charges have been laid related to these allegations even though Ms. Maes claims to have information that would at least warrant an investigation.

In my view, this situation represents yet another persistent, unsubstantiated accusation. The bishop of that time dealt with

the matter in the only way it could have been dealt with. Since that time the current Bishop of Labrador City-Schefferville has been in the community of Sheshatshiu on a number of occasions and has met with members of the community, the president of the Innu Nation and with the chief.

On these occasions he has expressed his openness to address issues related to the concerns Ms. Maes has.

There was no cover-up. *Windspeaker* is not doing the issue of residential schools abuse any useful service by including unrelated issues such as that in Labrador and then treating them in a manner that ignores most of the relevant facts.

Gerry Kelly
Co-ordinator, Catholic Task
Group on Residential Schools

Path created by Elders' vision

Dear Editor:

After reading Taiaiake Alfred's writing I have to say I agree with his thoughts. I have held the same beliefs for all of my life. I believe we need to take this FNG [First Nations Governance] even further to see how the church has contributed to this same type of thought system that denigrates our people to still being the "pagans" in need of the colonists version of Christianity that proudly proclaims, 'Go into all the world and preach the values of Western, individualistic, capitalistic, nuclear culture, to the poor, backwards, Indigenous, environmental, extended society-based cultures that stand in the way of progress and total annihilation of the human race.'

Too many of our people have sold out and yet as I read this article, I also understand some of their thinking, that being 'if

we work at this from inside the organization, we will make better progress than those who are not part of it and stand on the outside.'

I struggle with this concept and way of thinking, since the end result is further alienation of our peoples and our culture from our histories, our values and our past and, inevitably, our future.

I believe we need to listen again to our Elders' voices who have put forward the thought and belief that spirituality is the highest form of political conscience. The relationships between the Native and non-Native peoples need to be based in this context, spirituality, not religion, and with it a respect for the ways in which those people think, live, act, work, progress and view the earth and her resources.

The FNG only continues a

process that denies a people their rightful place, with their identity, values and culture intact and for what? More money, more destruction of land mass, more social dysfunction and even further marginalization.

There are ways to develop good healthy communities and to address concepts of good economic development to help our people leave behind the mass of cultural, spiritual, and economic disparity that has afflicted our communities since the colonization process began. But it begins and ends with Indian people being able to handle and deal with our issues, our problems, our dreams and visions, without being told how to do it in a manner that just continues the colonizers agenda of total assimilation of Indigenous peoples. Those are my thoughts.

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Terry Sakoieta' Widrick

The language of activism

By Katherine Walker
Guest Columnist

"Solidarité! This is what democracy looks like!" These were the popular rallying cries of protesters in the streets of Quebec City. Both official languages of the "founding Nations of Canada" myth were represented at the anti-Free Trade Agreement of the Americas Summit demonstration by the predominantly white, middle class activists.

Hours earlier, the group with which I had made the 10-hour drive from Toronto to Quebec City, had decided on our own chants for Saturday's march.

Our cries, like us, were of a different shade. Being a group comprised solely of First Nations and people of color, our chants against the Free Trade Agreement of the Americas (FTAA) targeted specifically the racist and colonialist agenda of the FTAA. Some of our chants included: "The FTAA is white, white, white! First Nations and people of color unite and fight!" and "Latinos, First Nations, brown and black! People of the Americas are under attack! Latinos, First Nations, brown

and black! People of color stand up and fight back!"

Although our chants were empowering, they were still in the language of a culture that had colonized the Indigenous people of North America, and brought free trade. Among our group, a few spoke French or Spanish, as well as English, but not one of us spoke our Native tongue. This was the real legacy of free trade—the loss of culture, land, resources and people. We knew that we had paid dearly for this so called "free" trade between white colonialist governments and their sister corporations in our lands, and that our counterparts in the Americas are going to as well. All one has to do is look at the fur trade to see how much free trade has helped Indigenous people in Canada.

But 34 heads of state were meeting and espousing the nice rhetoric that free trade would promote democracy and help the poor. The fact is that under NAFTA, the gap between the rich and the poor in these countries has grown wider. And the poor in any country are always predominantly Indigenous peoples or people of color.

As we marched up the hill to

Old Quebec, the heavily fortified section of the city, we were surrounded by well-meaning members of the dominant culture, who had their hair done in dreadlocks, braids and African head scarves, and were donning buckskin fringe vests and beaded chokers. I guess they thought that their appropriation of "ethnic" hair and clothing meant they were down with the oppressed masses. While us, in our jeans and t-shirts, simply wore our ethnicity on our faces, and the injustice of free trade on our souls, because our people were the real victims of free trade.

We did eventually join in the cry for solidarité with everyone else.

It would be nice if just by shouting for solidarity in the street, all the diverse groups demonstrating in Quebec City could truly be united in solidarity with one another. It would be nice if people were not exploited, cultures not devalued, land and resources not appropriated, primarily because they are those of Indigenous people and people of color. It would be nice if that was what democracy looked like.

Article perpetrates myth of sex abuse

By Rev. Jacques Gagné, O.M.I.
Guest Columnist

A recent article on the Indian residential schools issue ("Who's really to blame?"—*Windspeaker*, April 2001) creates several inaccurate impressions about Catholic clergy and lay church workers.

Dr. William Marshall, whom I know to be a prominent figure in the field of psychology, has expressed a couple of rather alarming opinions without presenting a shred of evidence. Unfortunately, and with respect, he appears to be expressing a personal point of view rather than a professional and researched one.

Dr. Marshall states that there are "more incidents of criminal sexual activity among church workers," which he defines as "clergy, brothers and lay people working within the church," "than in the general population." On the contrary, I am aware of the exhaustive analysis done by Philip Jenkins, a professor of history and religious studies at Pennsylvania State University, which suggests something very different.

In his highly regarded book, *Pedophiles and Priests* (Oxford University Press, 1996), Professor Jenkins argues convincingly not only that clergy abuse is far less widespread than the headlines suggest, but that there is nothing at all particularly Roman Catholic about the problem.

To say the incidence is higher "than you would expect," or higher than the Catholic church "would like it to be," states the obvious, but does not mean that the incidence is higher than in the general population. Obviously the church would hold the view that one incident is one too many. Dr. Marshall's comments are a gross generalization and offensive to everyone working in the church.

Dr. Marshall says that it's only an excuse to say that pedophilia was less well understood 50 years ago than it is today and that when church authorities found out about a problem they shifted the offender to another assignment. In saying this he simplifies a couple of very complex issues. It is a fact that we know far more today about pedophilia, ephebophilia and child abuse generally and the difference between the clinical and the legal considerations of the problem than we did a generation or two ago. We are more aware of the issues, more knowledgeable about the various psychological conditions and have incorporated this knowledge into screening, policy and treatment programs.

In *Les Agressions Sexuelles* (1993) by Jocelyn Aubut and collaborators, 23 specialists discuss issues related to the problem of sexual aggression. In the conclusion of the book, Aubut says that it is only in the past 25 years that attempts have been made to study the problem, that the data are recent and the problem is

complex. In overviewing the chapters of this book he also says that the theories and specific applications of them to specific individuals or sub-groups of aggressors are far from being satisfactory.

While Catholic authorities may have on occasion acted with incredible naivete, in most cases their approach was consistent with the prevailing opinion and knowledge of the time. Jenkins summarizes this as follows: sexual activity with minors was believed to be based on an inadequacy or confusion by the perpetrator best dealt with by therapy rather than punishment; it was also believed improbable that the behaviour would cause any long-term harm to the child provided the case was not 'made an issue of' by police or courts.

I must also take issue with the overall tone of the article. It perpetrates the myth that child sexual abuse by clergy is a huge problem, perhaps of epidemic proportions. In the case of Native residential schools, very few clergy have been convicted of criminal acts against children, although thousands of accusations have been made. Allegations remain to be validated in some way. Moreover, there is no evidence of a widespread pedophile network. And, there has never been a credible study that links celibacy with child abuse.

I want to be very clear. My intention is not to minimize criminal behavior or the trauma that abused people may have experienced. Clearly it is a very serious breach of the trust people place in their clergy. Whenever this happens I feel deeply sad for the victims and I am also appalled for such a desecration of church ministry.

It is grossly unfair to characterize the motivations of those who work tirelessly today in the light of those who made mistakes in the past. Similarly it is very unreasonable to judge situations of a generation or two ago through today's standards. We cannot accept inaccurate generalizations that discredit the good names and good works of dedicated people.

As the Law Commission of Canada said in a significant report on institutionalized child abuse last year, *Restoring Dignity*, at page three: "The Commission ... acknowledges that most of the people who worked in these institutions did their very best to fulfill their roles as educators, caregivers and guardians, often with inadequate resources and support."

Fr. Jacques Gagné, O.M.I., Ph.D., is coordinator of the Oblates Native Residential Schools Working Group. He is also a retired professor of pastoral counselling at Saint Paul University in Ottawa. From 1990 to 1992 he chaired one of the research groups for the ad hoc committee on child sexual abuse for the Canadian conference of Catholic bishops.

A good reminder Kill the sacred cow

Dear Editor:

I have just read your blurb on the comic story of Dhaliwal searching for the holiest of grails in the Maritimes. The author mentioned that Mi'kmaq fishing rights come from the treaty and calls them "treaty rights." I beg to differ with your author. Those rights to fishing are only some of the rights encompassed in

"Netuklimk," a Mi'kmaq concept which may be freely translated into English as "providing for oneself and/or others." These rights come to the Mi'kmaq from the Creator, not from a treaty or a court. The court, like the treaty, only recognizes and affirms our inherent Aboriginal (Mi'kmaq) right to Netuklimk.

Joe B. Marshall

Look a leader in the eye today and ask a few questions, primarily: Is the Indian Act a sacred cow, or a deadly disease?

Dateline, Calgary, early May

In a display of unabashed public relations, the Minister of Indian and Northern Affairs Canada (INAC), Robert Nault, Canada's top Indian agent, rode into the sunset when he announced his governance initiative to high school students. There were no chiefs in sight. It took the Assembly of First Nations (AFN) a week to respond. Agent Nault scored the first blow in a fight that's bound to last for at least the summer of 2001. His audience on this day will be voters in four years.

Dateline, Vancouver, mid-May

Dressed in a spiffy suit and surrounded by one of the most expensive teams in AFN history, National Chief Mathew Coon-Come, crybaby for all the chiefs in Canada, held forth in a press conference that denounced Agent Nault's proposed changes to the Indian Act.

"We'll have our own process," bellowed the chief echoing the sentiment of informed First Nations everywhere. But what is their own process? Are we just going to see more money squandered in the next three years?

Yes! Ask some questions, but you should also know that for the better part of the last two years the INAC and AFN have been sleeping together in the so called "Lands and Trusts Services" (LTS) review. They even gave the affair a cutesy name, "Joint Initiative." ASWAT team was organized of senior bureaucrats at INAC and they were equipped with a team of lawyers. Aboriginal civil servants were recruited. Mike Watts, Ray Hatfield and Randy Brandt were put in charge of the INAC project. Roger Jones and Norma Diamond were the AFN counterparts.

The work culminated in a national gathering in Winnipeg during June 2000. The meeting was huge, attended by nearly 1,000 delegates. Roger Jones was optimistic by the end of the week-long series of meetings indicating that he had enough background to draft proposed changes to the Indian Act. However, a month later the AFN



Meganumbe
by Jeff Bear

elected a new leader.

All it took was one AFN election to kill the momentum. Phil Fontaine and Jane Stewart's Gathering Strength initiative began to wither and atrophy.

The AFN was silent for the next few months as Cree leader Coon-Come's campaign cronies plotted their takeover of the national office. Coon-Come hired former national crybaby, Ovide Mercredi, as a senior advisor and Coon-Come's political staff have been rejecting every proposal from their experienced AFN staff, and from INAC too, ever since.

Agent Nault, on the other hand, wasted no time. He saw that the Indians were deeply divided on Indian Act changes and looked for allies. He found them in Saskatchewan, and here and there across the country, mostly Fontaine sympathizers and people who had worked on Fontaine's doomed campaign for re-election.

In Ottawa, Agent Nault played tiddly-winks with LTS and the Indian Act. He tried to find the limelight. But he was awkward about it. He acted cowardly in Atlantic Canada running away from Mercredi in Burnt Church, N.B. during the thick of the fishing fury last fall. His chance to play a role that could have got him great press disappeared right before his eyes.

Perhaps more typical of a paranoid plotting his defence, the Agent quietly got rid of the Indians working at senior management. He shifted the responsibilities of Mike Watts, sent Rae Hatfield off to Winnipeg to learn French and lost Randy Brandt to BC Hydro. He then assigned the task of writing the "Governance" draft to Ottawa lawyer, and former Ron Irwin crony, Brad Morse. Now he expects the Indians of Canada to lay down and spread their legs. Whoa!

I asked myself as I began to consider this column topic: Why

don't we want to change the Indian Act? I'd like to see it changed. I've lived with it most of my life. And, yes, our politicians should be more accountable. I wouldn't mind having access to the AFN's financial records, or better yet, to the Tobique band of Maliseet's financial records. Shouldn't we all be concerned at how carefully the millions of dollars is spent each year bringing all the chiefs of Canada together? Making decisions on our behalf?

I've been a journalist watching the chiefs in action for the better part of two dozen years. I have seen them all condemn the Indian Act. I have heard them all proclaim that the Indian Act is a tired old piece of paternalism that must be abolished. How many meetings must they have to agree to do something? Must we cater to the whims and fancies of every national chief?

Why can't his political team roll up their Armani sleeves and research their own archive of decisions?

Consider this First Nations. It is our inherent right to know the truth. It is our treaty right to be informed and apprised of our condition and our leaders are responsible for that, but we are responsible to inform ourselves. The majority of our population is young. Do we want to leave the future generations the legacy of having wasted away all these years in fruitless meetings and national chief processes?

Let's forget all the rhetoric and the disdain. Look a leader in the eye and ask, Is the Indian Act our sacred cow?

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.

TV's electronic smoke signals



Drew Hayden Taylor

It has been said that the three most amazing things ever invented by the white culture are the air conditioner, the push-up bra, and television. However, many of those same people (and quite a few others) would argue that television has done almost as much, if not more, to damage Native culture than residential schools and country music combined.

It's no secret that in many First Nation communities, pop culture has replaced Native culture to a terrifying degree. The television has become omnipotent. Take a personal poll of your friends and ask how many of them know by heart the words to Gilligan's Island or the Brady Bunch? And then, ask how many of them know a traditional Ojibway / Cree / Iroquois / etc. song, or even a traditional story. Proportionally, I'd think you'd have a better chance of winning a bingo.

As further proof, all across this country that used to be ours (including the U.S.), you cannot go to a village or town, however isolated, where a hefty percentage of the children and adults do not wear wrestling T-shirts, or other clothing inspired by the broadcast media.

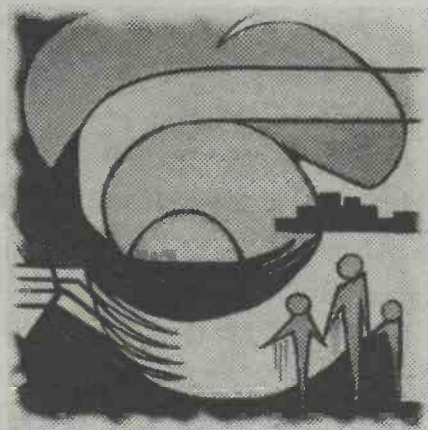
But try and find a *Cooking With*

The Wolfman sweat pants and you'll get my meaning. Caucasian broadcasting has ruled our communities for almost 50 years. I remember growing up on the reserve watching television at my grandparents'. My first impression of the "outside world" consisted of watching Mr. Dressup and the Three Stooges. Those were early role models till my mother warned me about older men with "tickle trunks."

As a result, television has also been accused of lending a helping hand in destroying the fragile hold of Aboriginal languages in our communities. Generations of little children watching Oscar the Grouch, and Bert and Ernie, speak English, with a little French occasionally thrown in, when traditionally, they should have been out on the land, hunting down the relatives of Big Bird. One bird the size of him could keep a community like Saugeen fed for a week.

But I don't believe this dominance of the airwaves has to continue this way. Like anything, television can have both a negative and positive influence. As the wise old Japanese Elder from the Karate Kid says (which I confess I did see recently on television) "no such thing as a bad student, only a bad teacher."

(see Smoke page 26.)



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Chief tough

By Paul Barnsley
Windspeaker Staff Writer

SQUAMISH FIRST NATION

First Nations chiefs at the confederacy of Nations on June 30, told the Assembly of First Nations executive that more agency needs to be injected into discussions about federal firearms legislation and how it affects Native people and rights to hunt.

Discussions between the chiefs and Justice Canada continued through June 30, the date when an amnesty allowing unregistered Native gun owners to purchase ammunition will expire, if the government does not approach.

Bill Erasmus, AFN vice-president for the Northwest Territories, holds the firearms portfolio. He was grilled by several chiefs when he made his report on the developments.

The vice-chief said he was involved in negotiations with Maryantonett Flumian, the executive officer of the Canadian Firearms Centre. Erasmus hoped to have a temporary arrangement in place before the end of June so Native gun owners could continue to purchase ammunition without registration. He said his committee had suggested that status cards accepted as valid firearms licenses but the government said no. He added that Flumian agreed that there should be a First Nations' approach.

"We're still talking," Erasmus said. "A First Nation license should be designed. We have our own license, our own chief firearms officer. We're going to do that by the end of the year."

He said the federal Cabinet should amend the act without going to Parliament for approval. Changes that will take the needs of First Nations people into account could be ready by the end of this year.

Yet Erasmus' remarks were well received by the chiefs.



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SUPER CABS



Confederacy of Nations

Windspeaker Special Report



Chiefs tell AFN executive to toughen up on firearms talks

By Paul Barnsley
Windspeaker Staff Writer

SQUAMISH FIRST NATION, B.C.

First Nations chiefs at the Confederacy of Nations on May 9 told the Assembly of First Nations executive that more urgency needs to be injected into discussions about federal firearms legislation and how it affects Native people and their right to hunt.

Discussions between the AFN and Justice Canada continue though June 30, the date when an amnesty allowing unregistered Native gun owners to purchase ammunition will expire, fast approaches.

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"We're still talking," he said. "A First Nation license system should be designed. We should have our own license, our own chief firearms officer. We're trying to do that by the end of June." He said the federal Cabinet can amend the act without going to Parliament for approval and changes that will take the special needs of First Nations people into account could be ready by the fall of this year.

Yet Erasmus' remarks were not well received by the chiefs.

"Canada is purporting to have authority over us. They continue to use that every chance they get."

— Bill Erasmus,
AFN vice-chief,
N.W.T.



Greg Ahenakew, the first vice-chief of the Federation of Saskatchewan Indian Nations (FSIN) said his organization has had enough of talking about possible solutions.

"What do you expect to achieve?" he asked Erasmus. "We've had discussions, too, and I've yet to see anything substantive. We've become criminals merely by exercising our rights. Between now and June 30 we will file a statement of claim."

Remarks by other leaders suggest there could be several lawsuits filed in the next few weeks. First Nation leaders see the right to hunt as a basic treaty and Aboriginal right and they see the government's attempt to regulate their use of guns and ammunition as an infringement of that right—or worse.

Richard Davis, chief of Alberta's Swan River First Nation, said the government has broken his people's treaty.

"The two main promises of Treaty 8 back in 1899 were education and hunting and fishing. The [Indian Affairs] minister told us proudly, 'You can buy shells.' But when we asked him if we could shoot those shells—no answer," Davis said. "So you can buy those shells, but it's against the law to shoot them. Well, you can't kill anything by throwing shells at a moose, deer or a rabbit. That breaks the

treaty. It doesn't infringe. It breaks the treaty."

Over and over, Erasmus was told that the grassroots people were anxious and frustrated by the uncertainty of the situation. He was told that police have charged Native hunters or confiscated firearms in different regions of the country and that nobody knows where they stand.

"RCMP in this province don't know what the hell is going on," Dan Wilson, chair of the British Columbia Okanagan Alliance, told the vice-chief.

"The people are worried," Shuswap Tribal Council Chairman Art Manuel said. "They're worried about their guns. They're worried about their trucks. They're worried about

putting food on the table. Some of the people are on social assistance. They'll go hungry if they can't hunt."

Manitoba Keewatinowi Okimakinak Tribal Council chairman Francis Flett, said isolated communities face a higher cost of living because of their remoteness and many people need to hunt to survive. He urged the AFN to file a lawsuit against the federal government to protect their hunting rights.

"I tell my people to go out and hunt and get ammunition where you can until one of them is charged. Then we can fight it," he said. "The government hasn't paid for anything but they keep taking our rights. They take and take and take. I call this modern-day slavery. I want to be able to support our national organization in telling the government we're going to take you to court."

Leon Jourdain, Treaty 3 grand chief (Ontario), blasted the AFN for its lack of action.

"What are the leaders doing to protect us at the grassroots?" he asked. "What are the leaders doing to protect our treaties? What do we say to our people? 'Oh, we're waiting until June 30. Then we'll send a letter to Jean Chretien.' I'm not saying this to be sarcastic. I'm just saying our people are getting very frustrated. Why must we always re-

act to the government? We're nations of people. We have the capacity to make these laws. Why are we always following somebody else's agenda?"

Jourdain then took aim at the national chief.

"We were supposed to go to the international arena. There was supposed to be no more big band office," he said. "Here we are doing the same damned thing we've done for the last 20 years. Let's change course. Let's do something different."

It was no surprise that Jourdain, a Phil Fontaine supporter in last summer's AFN election, would be critical of Matthew Coon Come's administration, but it was a surprise when Union of British Columbia Indian Chiefs president Stewart Phillip—a Coon Come supporter—jumped on the pile.

"I have to remind you we said 'We're not going to be silent any longer,'" he said, referring to a Coon Come campaign slogan. "I think we should direct the national chief's office and the executive to put together a statement of claim. I think it's time we make a statement. Endless discussion and these piddly little budgets to continue these discussions are not the answer."

Erasmus explained that he was fighting—and making slow but steady progress—against powerful people.

"Canada is purporting to have authority over us," he said. "They continue to use that every chance they get."

He said he believed the right case had to be developed before it would be wise to initiate court action, adding that similar court actions against provincial and territorial governments have been unsuccessful.

Pressed again to break off talks and hire a lawyer, Erasmus said he was committed to staying the course.

"We've been asked to continue these discussions. We're committed to that," he said.

"You can buy shells. But when we asked him if we could shoot those shells—no answer. So you can buy those shells, but it's against the law to shoot them. Well, you can't kill anything by throwing shells at a moose, deer or a rabbit. That breaks the treaty. It doesn't infringe. It breaks the treaty."

—Richard Davis, chief of Alberta's Swan River First Nation




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L COW
numbe
ff Bear

we want to change the In-
Act? I'd like to see it
ged. I've lived with it most
y life. And, yes, our politi-
should be more account-
I wouldn't mind having
s to the AFN's financial
ds, or better yet, to the
que band of Maliseet's fi-
al records. Shouldn't we
e concerned at how care-
the millions of dollars is
each year bringing all the
s of Canada together? Mak-
ecisions on our behalf?
e been a journalist watching
iefs in action for the better
of two dozen years. I have
them all condemn the In-
Act. I have heard them all
aim that the Indian Act is a
old piece of paternalism that
be abolished. How many
ings must they have to agree
something? Must we cater
whims and fancies of every
nal chief?
y can't his political team
p their Armani sleeves and
rch their own archive of dem-
ns?
onsider this First Nations. It
r inherent right to know the
It is our treaty right to be
med and apprised of our
ition and our leaders are re-
sible for that, but we are re-
sible to inform ourselves.
majority of our population
ng. Do we want to leave the
e generations the legacy of
ng wasted away all these
s in fruitless meetings and
nal chief processes?
's forget all the rhetoric and
isdain. Look a leader in the
nd ask, Is the Indian Act our
nd cow?
f Bear is a member of the
seet Nation of Tobique, N.B.,
g in Vancouver. Meganumbe
one of the first treaty negotia-
a Maliseet, who helped negoti-
e provisions of the 1725 treaty
h stands as the template for the
d treaty referenced in the
shall court case.

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Indian Country COMMUNITY EVENTS

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- 14TH ANNUAL YUKON INTERNATIONAL STORYTELLING FESTIVAL**
May 31 - June 3, 2001 Whitehorse, YK (867) 633-7550
- HENRY SHINGOOSE TRADITIONAL POWWOW**
June 2 - 3, 2001 Selkirk, MB (204) 269-3430 or (204) 482-9712
- DRIFTPILE TRADITIONAL POWWOW**
June 8, 2001 Driftpile, AB (780) 355-3615 Days or (780) 355-3547
- BEAVER LAKE FIRST NATION TREATY DAYS CELEBRATIONS**
June 8 - 10, 2001 Beaver Lake, AB (780) 623-4549
- 11TH ANNUAL EDITION MONTREAL FIRST PEOPLES' FESTIVAL 2001**
June 11 - 21, 2001 Montreal, QC
- SIIT 25TH ANNIVERSARY CELEBRATIONS**
June 14, 2001 Saskatoon, SK (306) 244-4444
- BOOK DISCUSSION WITH WRITER CAROLINE ROE**
June 14, 2001 University of Calgary, Calgary, AB (403) 220-5044
- CHIEF WILL YUM ANNUAL FATHER'S DAY POWWOW**
June 15 - 17, 2001 Williams Lake, BC (250) 296-4664
- MIGIZI WIIGWAAM 1ST ANNUAL COMPETITION POWWOW & SUMMER CELEBRATIONS**
June 15 - 17, 2001 Kingston, ON (613) 542-4750 or 1-877-524-7773
- NATIONAL ABORIGINAL DAY POWWOW**
June 20, 2001 Wanuskewin Heritage Park, SK (306) 931-6767
- 3RD ANNUAL ANISHINABEK NATION VETERANS MEMORIAL GOLF TOURNAMENT**
June 20 - 21, 2001 North Bay, ON (705) 497-9127 Les
- WANUSKEWIN HERITAGE PARK AND SASKATCHEWAN INDIAN CULTURAL CENTRE COMPETITION POWWOW**
June 20 - 21, 2001 Saskatoon, SK (306) 931-6767
- SAKIMAY FIRST NATION ANNUAL POWWOW**
June 22 - 24, 2001 Sakimay First Nation, SK (306) 697-2773 Richard
- TATAGWA TRADITIONAL POWWOW**
June 22 - 24, 2001 Ottawa, ON (613) 830-7720 or (613) 728-0537
- RETURN OF THE DRUMS FIRST TRADITIONAL POWWOW**
June 23 - 24, 2001 Kelso Beach, Owen Sound, ON (519) 371-1147 Leeann
- WIKWEMIKONG TRADITIONAL POWWOW**
June 23 - 24, 2001 Manitoulin Island, MB (705) 859-3122 ext. 274 Steven
- SWAMPY CREE TC 4TH ANNUAL \$100,00 MONSTER BINGO**
June 30, 2001 Winnipeg, MB (204) 623-3423 Jeannie
- HIGHWAY OF LIFE 2001: A TEN-DAY JOURNEY TO REVIVING/RETRAINING THE MIND, BODY & LIFE**
July 6 - 15, 2001 Matheson Island, MB 1-877-423-4648
- 8TH ANNUAL GENERAL ASSEMBLY OF THE MÉTIS NATION OF ONTARIO**
July 9 - 13, 2001 Sault Ste. Marie, ON 1-888-466-6684
- MOOSOMIN FIRST NATION POWWOW**
July 13 - 15, 2001 Moosomin, SK 1-800-252-4977 Darlene
- MUSKODAY FIRST NATION TREATY DAY**
July 20, 2001 Muskoday First Nation, SK (306) 764-1282 Leroy
- MUSKODAY FIRST NATION CONVENIENCE STORE & GAS BAR GRAND OPENING**
July 20, 2001 Muskoday First Nation, SK (306) 764-1282 Gordon
- MUSKODAY FIRST NATION TRADITIONAL POWWOW**
July 21 - 22, 2001 Muskoday First Nation, SK (306) 764-1282 Leroy
- BACK TO BATOCHÉ 2001 31ST ANNUAL MÉTIS CULTURAL FESTIVAL AND RODEO**
July 26 - 29, 2001 Batoché is a one-hour drive north of Saskatoon, SK (306) 668-8514 Jack
- TOUCHWOOD AGENCY POWWOW**
July 27 - 29, 2001 Kawacatoose Indian Reserve, SK (306) 835-2125 Caroline or (306) 835-2485 Walter
- GRAND RIVER CHAMPION OF CHAMPIONS COMPETITION POWWOW**
July 28 - 29, 2001 Six Nations of the Grand River, ON (519) 758-5444
- 12TH ANNUAL PROTECTING MOTHER EARTH CONFERENCE**
Aug. 2 - 5, 2001 Penticton, BC (218) 751-4967
- 52ND ANNUAL SIX NATIONS NATIVE PAGEANT THEATRE**
Aug. 3 - 4, 2001 Six Nations of the Grand River, ON (519) 758-5444
- 22ND ANNUAL KAMLOOPA POWWOW**
Aug. 3 - 5, 2001 Kamloops, BC (250) 828-9700
- WIKWEMIKONG ANISHINAABE GIIZHADOONH 41ST ANNUAL COMPETITION POWWOW**
Aug. 4 - 6, 2001 Manitoulin Island, ON (705) 859-2385 Cynthia
- BONES AN ABORIGINAL DANCE OPERA**
Aug. 8 - 12, 2001 Banff, AB (403) 762-6301 or 1-800-413-8368
- 3RD ANNUAL CHIEF NESKONLITH TRADITIONAL POWWOW**
Aug. 10 - 12, 2001 Chase, BC (250) 679-3295 or (250) 679-2785 Sharon
- 2001 SASKATCHEWAN FIRST NATION SUMMER GAMES**
Aug. 12 - 16, 2001 Lac La Ponge, SK (306) 425-2183 or 1-800-567-7736
- SCTC RESIDENTIAL SCHOOL CONFERENCE**
Aug. 21 - 23, 2001 The Pas, MB (204) 623-3423
- SCHEMITZUN POWWOW**
Aug. 23 - 26, 2001 Mashantucket Pequot Tribal Nation, CT 1-800-224-2676
- TREATY FOUR GATHERING**
Sept. 10 - 16, 2001 Fort Qu'Appelle, SK (306) 332-1874
- CMU POWWOW 2001**
Oct. 6 - 7, 2001 MT. Pleasant, MI (517) 774-2508 Lisa or Todd
- LORAS COLLEGE PRESENTS THE 2001 POWWOW & AMERICAN INDIAN ART EXHIBIT**
Oct. 6 - 7, 2001 Dubuque, IA (563) 588-7664
- 2002 NORTH AMERICAN INDIGENOUS GAMES**
July 25 - Aug. 4, 2002 Winnipeg MB 1-877-682-2002

For more event listings see pages 12 - 13 of the Guide to Indian Country, inserted in this issue.

Confederacy of Nations

Windspeaker Special Report



Nault's independent claims body panned by Assembly chiefs

By Paul Barnsley
Windspeaker Staff Writer

SQUAMISH FIRST NATION, B.C.



"It is my understanding that the purpose of the JTF was to brain-storm, problem-solve and provide recommendations in a report with respect to a possible model that could be used to aid in the establishment of an ICB."

— Indian Affairs Minister Robert Nault

claims. Several AFN technicians expressed outrage at comments made in last month's *Windspeaker* by the Indian Affairs minister. They feel he is personally responsible for the continued delays in addressing a 453-claim backlog with an estimated worth of \$682 million (federal government numbers) because the minister has proposed a \$5 million cap on claims that can be submitted to the ICB and limited the annual expenditure to \$75 million.

AFN numbers for the claims backlog are 461 claims at a value of \$697 million. Those are claims that have already been filed. Many observers believe there are thousands more that will surface in the coming years.

The minister, according to AFN staff, has gutted a process that could have created a truly impartial process for mediating disputes over specific land

Specific claims deal with errors made by the federal government in fulfilling legal obligations to First Nations.

The chiefs feel the government's \$5 million cap on specific claims means large claims cannot be dealt with fairly. And they worry the government is not putting enough money into the administration of the proposed Independent Claims Commission that the Indian Affairs minister wants to create with new legislation that will be introduced to Parliament this fall.

(see \$5 million page 9.)

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\$5 million

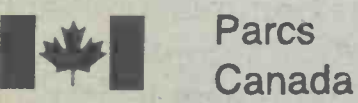
(Continued from page 8.)

In the original resolution was resolved that the would continue with a aimed at getting the bill the House of Commons ing to the minister's sche the government would little on those points. chiefs passed the resolu ter deciding to remove t tions. The final resolution the message that the mi proposal departs too mu the work of the AFN/I joint task force.

Documents obtain *Windspeaker* show that a technical war is being between the minister a AFN.

A report of the Chiefs Committee (CCC) show after years of negot aimed at producing an tial body that would refe putes over land claims b First Nations and the government—an ini promised by the Chreti erals in their 1993 Red the AFN believes M Robert Nault has stac deck in favor of the fede ument.

In *Update: Independent Body*, a CCC report prep chiefs attending the C



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pendent panned chiefs

Several AFN technicians expressed outrage at comments in last month's *Windspeaker* by the Indian Affairs minister. He feels personally responsible for the continued delays in processing a 453-claim backlog valued at \$682 million (federal government funds) because the minister proposed a \$5 million cap on claims that can be submitted to the ICB and limited the annual budget to \$75 million. AFN numbers for the claims backlog are 461 claims at a value of \$7 million. Those are claims that have already been filed. Observers believe there are many more that will surface in coming years. Specific claims deal with errors made by the federal government in fulfilling legal obligations to First Nations. The chiefs feel the government's \$5 million cap on specific claims means large claims cannot be dealt with fairly. They are not putting enough money into the administration of the proposed Independent Claims Commission that the Indian Affairs minister wants to introduce to Parliament (see \$5 million page 9).



Confederacy of Nations

Windspeaker Special Report

\$5 million cap angers chiefs

(Continued from page 8.)

In the original resolution, it was resolved that the chiefs would continue with a process aimed at getting the bill before the House of Commons according to the minister's schedule if the government would give a little on those points. But the chiefs passed the resolution after deciding to remove two sections. The final resolution sends the message that the minister's proposal departs too much from the work of the AFN/DIAND joint task force.

Documents obtained by *Windspeaker* show that a highly technical war is being waged between the minister and the AFN.

A report of the Chiefs Claims Committee (CCC) shows that after years of negotiations aimed at producing an impartial body that would referee disputes over land claims between First Nations and the federal government—an initiative promised by the Chretien Liberals in their 1993 Red Book—the AFN believes Minister Robert Nault has stacked the deck in favor of the federal government.

In Update: Independent Claims Body, a CCC report prepared for chiefs attending the Confed-

eracy of Nations, the chiefs are reminded that the final recommendations of the joint task force on an independent claims body were "the maximum compromise that the chiefs were prepared to sanction."

"Our original goal has always been to remove the conflict of interest in Canada being judge and jury in claims against itself, but we find the federal proposal maintains a significant portion of the conflict," the report reads.

National Chief Matthew Coon Come wrote to the minister on April 19, laying out his organization's objections to the minister's proposal. In the letter he referred to a meeting of the CCC with Bill Austin, the Indian Affairs deputy minister for claims, in Vancouver on March 26. Austin, at that meeting, presented the minister's plan. Coon Come reminded the minister the report of the Joint First Nations—Canada Task Force on Specific Claims Policy Reform "represented a reasonable and jointly developed compromise between the interests of both parties."

"I must point out to you that your proposal falls far short of that mandate," Coon Come added. "We have attempted to determine why significant de-

viations from the joint report have been proposed."

The national chief included a list of questions in the letter.

On May 7, the day before the Confederacy began, Nault replied with a letter of his own.

"It is my understanding that the purpose of the JTF was to brainstorm, problem-solve and provide recommendations in a report with respect to a possible model that could be used to aid in the establishment of an ICB," he wrote.

AFN staffers say the task force report was seen by former minister Jane Stewart as the finished product. They say she was ready to go to cabinet with it before she was shuffled over to Human Resources Development.

Nault's letter reveals the government refuses to let First Nations share in the appointment of ICB commission and tribunal members. The commission would work to bring the sides together and the tribunal would serve as the final judge when claims couldn't be resolved at the commission level.

"With respect to the issue of appointments, I remain committed to ensuring (First Nations) have a meaningful role in this regard, as you know, the

"If all attempts to resolve a claim through ADR are exhausted without success, the claimant has the following options: a) waiving any excess above \$5 million and proceeding to the tribunal, b) bring the claim before the courts, or c) leave the claim unresolved."

— excerpt from minister's letter to the national chief regarding claims cap

prerogative to make appointments rests with the Crown, as it does with other boards, commissions and tribunals," the minister wrote.

Nault's cap means the tribunal would not be able to hear cases above \$5 million.

When the national chief asked the minister what would happen to claims over \$5 million, the minister wrote: "Large claims require flexibility, creativity and co-operation, which only exists at the ADR (alternative dispute resolution) at the commission, not at the tribunal. If all attempts to resolve a claim through ADR are exhausted without



success, the claimant has the following options: a) waiving any excess above \$5 million and proceeding to the tribunal, b) bring the claim before the courts, or c) leave the claim unresolved."

The communications show the sides are far apart and headed for a showdown. The original resolution may have left the technicians with some space to work things out, but when the chiefs toughened up their stand, they raised the stakes. The minister and the national chief were preparing for a face-to-face meeting in Ottawa on May 17 and could not be reached for comment on the future of this issue.



Parcs Canada strives to provide world-class leadership in the management of protected areas through the promotion of ecological and commemorative integrity, stewardship and citizen awareness. Parcs Canada also places a high priority on working with Canada's Aboriginal peoples. Activities range from public education and awareness to cooperative management. In ensuring that Aboriginal peoples have an active voice in park and site management, Parcs Canada is now seeking a leader for the following Hull based position:

DIRECTOR, ABORIGINAL AFFAIRS SECRETARIAT (Classification under review)

REPORTING to the Chief Executive Officer, the Director provides leadership and guidance to Field Unit Superintendents and Service Centre Directors to meet Parcs Canada's requirements in dealing effectively with a wide range of aboriginal issues. The Director will focus on immediate issues as well as analyse and develop strategies to guide Parcs Canada decisions in the future.

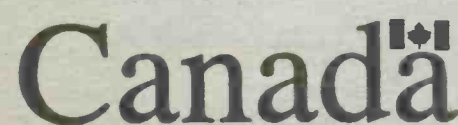
WITH your superior leadership skills, you encourage consultation with Aboriginal peoples on Parcs Canada's interpretation and public education programs to celebrate Aboriginal heritage at national parks, national historic sites and national marine conservation areas for the benefit of Aboriginal communities and Parcs Canada; and stimulate dialogue with Aboriginal peoples at the national and local levels in order to build trust and resolve issues.

To be successful in the position, the incumbent holds a relevant university degree or an acceptable combination of education, training and experience. The candidate will also possess experience in working cooperatively with aboriginal organizations on a range of economic, management and planning issues; in developing policies to promote aboriginal affairs content together with experience in directing aboriginal affairs policy research and analysis, education and training program for cultural awareness. The candidate will have occupied progressively more responsible positions in providing strategic advice and direction to management and in exercising influence to effect changes in staff interaction. The knowledge of both official languages is also required on a non imperative basis. Your annual salary will be between \$71,000 and \$90,000.

This competition is open exclusively to **ABORIGINAL PERSONS** residing or working in Canada. Parcs Canada, as an equal opportunity employer, is committed to achieving a skilled workforce that reflects the diversity of the Canadian population. Accordingly, this position is being staffed under Parcs Canada's Employment Equity Program. An **ABORIGINAL PERSON** is a North American Indian or member of a First Nation, Métis or Inuit. North American Indians or members of a First Nation include status, treaty or registered Indians, as well as non-status and non-registered Indians.

APPLICANTS MUST CLEARLY SELF-IDENTIFY AS BELONGING TO SUCH A GROUP. Please forward your curriculum vitae in confidence to: Charles Cloutier, Senior Human Resources Advisor, Management Group via fax (819) 953 6139 or e mail charles_cloutier@pch.gc.ca, by June 12, 2001 quoting file CAPSM-2001-8.

Parcs Canada is committed to Employment Equity.



S'efforçant d'être un leader mondial en matière de gestion des aires protégées, Parcs Canada fait la promotion de l'intégrité écologique et commémorative, de l'intendance et de la sensibilisation des citoyens. Parcs Canada met également l'accent sur la coopération avec les peuples autochtones du Canada avec des activités variant de l'éducation du public à la sensibilisation, en passant par la gestion coopérative. Pour voir à ce que les peuples autochtones participent à la gestion des parcs et des lieux, Parcs Canada est à la recherche d'un ou d'une titulaire pour le poste suivant, à Hull:

DIRECTEUR, DIRECTRICE, SECRÉTARIAT AUX AFFAIRES AUTOCHTONES (Classification en voie d'examen)

SOUS LA DIRECTION du Directeur général de l'Agence, le directeur ou la directrice dirige et guide les directeurs et directrices d'unité de gestion et de Centre de services afin de répondre aux exigences de Parcs Canada en ce qui concerne le traitement d'une vaste gamme de questions autochtones. Le directeur ou la directrice doit mettre l'accent sur les questions immédiates, en plus d'analyser et d'élaborer des stratégies pour orienter les décisions futures de Parcs Canada.

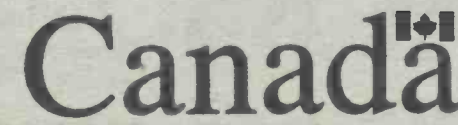
GRÂCE à vos qualités exceptionnelles de chef, vous favorisez la consultation des peuples autochtones au sujet des programmes d'interprétation et d'éducation du public destinés à célébrer le patrimoine autochtone dans les parcs nationaux, les lieux historiques nationaux et les aires marines nationales de conservation, pour le bénéfice des communautés autochtones et de Parcs Canada; de plus, vous favorisez le dialogue avec les peuples autochtones à l'échelle nationale et locale afin de bâtir la confiance et de régler les problèmes.

Pour réussir à ce poste, le ou la titulaire doit avoir un diplôme universitaire ou une combinaison acceptable d'études, de formation et d'expérience. Le candidat ou la candidate doit aussi avoir collaboré avec des organisations autochtones à une foule de questions liées à l'économie, à la gestion et à la planification; élaboré des politiques destinées à promouvoir les affaires autochtones; et dirigé un programme de recherche, d'analyse et de formation sur les politiques concernant les affaires autochtones aux fins de sensibilisation aux cultures. Le candidat ou la candidate doit avoir occupé des postes à responsabilités croissantes l'amenant à donner des conseils et des orientations stratégiques à la direction et à exercer son influence en vue de modifier les interactions du personnel. La connaissance des deux langues officielles est requise, mais la dotation est non impérative. Le salaire annuel peut varier de 71 000 \$ à 90 000 \$.

Ce concours est ouvert uniquement aux **PERSONNES D'ORIGINE AUTOCHTONE** qui résident ou travaillent au Canada. En tant qu'employeur souscrivant au principe de l'égalité d'accès à l'emploi, Parcs Canada s'est engagé à avoir un effectif compétent représentatif de la diversité de la population canadienne. Ce poste est donc doté en vertu du Programme d'équité en matière d'emploi de Parcs Canada. **PERSONNE D'ORIGINE AUTOCHTONE** désigne un Indien ou une Indienne d'Amérique du Nord, une personne membre d'une Première nation, un Métis/une Métisse ou un Inuit/une Inuit. Les Indiens et Indiennes inscrits, visés par un traité ou ayant statut légal, de même que les Indiens et Indiennes non inscrits ou sans statut légal, sont réputés être des Indiens et Indiennes d'Amérique du Nord ou des personnes membres d'une Première nation.

LES CANDIDATS ET CANDIDATES DOIVENT INDIQUER CLAIREMENT QU'ILS APPARTIENNENT À UN TEL GROUPE.

Veuillez transmettre votre curriculum vitae à titre confidentiel à: Charles Cloutier, Conseiller principal en ressources humaines, Groupe de la direction, par fax au (819) 953 6139 ou par courriel charles_cloutier@pch.gc.ca d'ici le 12 juin 2001, en notant le numéro de concours CAPSM-2001-8. Parcs Canada souscrit au principe de l'égalité d'accès à l'emploi.



Centre helps keep language alive

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

Leann Eamer was raised by a non-Aboriginal family off the reserve, so having an opportunity to learn the language of her people seemed like an impossible dream.

"I always thought it was important to learn our own language, but so few people speak it these days I never thought I would get the chance," said Eamer.

That's why she was delighted when Rose Nadjiwon agreed to hold Ojibway lessons at the M'Wikwedong Native Cultural Resource Centre in Owen Sound.

Eamer and her nine-year-old granddaughter, Brittany, attended the 20-week course together and were among 10 graduates at a recent graduation ceremony at the centre.

"The course was a real challenge, but because so many of us don't know our own language, I knew that it was important to do," said Eamer.

In total 13 students began the course and though the course was difficult only three dropped out.

"Which shows how important this is to our people," she said.

The course was



TED SHAW

A group of proud students show off their certificates of graduation from the Ojibway language course taught by Rose Nadjiwon, seated with a young student on her knee in the front row..

intergenerational with, in some cases, as many as three generations of the same family attending.

Nadjiwon was especially pleased to see children as young as two years old, as well as teenagers and young adults graduate from the course.

Nadjiwon, 61, learned the language at the knee of her mother and grandmother at her home on the Cape Croker reserve on the Bruce Peninsula of Lake Huron.

"It was my first language. We spoke it all the time at home. I didn't speak English until I went to school," she said.

But that's not the case for most of the people on the reserve.

"There are only about 20 or 30 of us who speak it now. Every time we lose an Elder there is more danger that we'll lose it forever, so it's very precious and very important that we preserve it," she said.

Ojibway was spoken by the people who lived around the Georgian Bay region of Lake Huron and in the Sarnia area to the south and is very similar to Cree, said Nadjiwon.

"We can usually understand each other," she said.

The graduates are not fluent, but can exchange greetings, name most objects and follow basic commands such as "sit" and "eat" in their own language.

It's all very different to 20 years ago when a lot of the young people on the reserve had never heard their own language, said Nadjiwon.

"Now they learn it in their classrooms, but unfortunately they often leave it at the school," she said.

Ojibway is mainly an oral language so Nadjiwon herself has struggled to learn the recently developed written version.

"It's hard to remember when it's a long or short a," she said.

There are also dictionaries available but it's very hard to learn a language from a book.

"People have to hear it spoken," she said.

The centre is hoping to get funding to hold an advanced Ojibway course, as well as another beginner's course.

"Now we've got this going we'd like to carry on," said Nadjiwon.

Proposed Moosa Pipeline

TransCanada Pipeline Ventures Limited Partnership, operated by its general partner TransCanada Pipeline Ventures Ltd. ("Ventures Ltd."), is proposing to construct approximately 16.7 km of 12 inch pipeline and related facilities for the purpose of transporting sweet natural gas from the 24 inch Oilsands Pipeline in SE 35-91-12-W4M to the Petro Canada MacKay River Project in NE 6-93-12-W4M. Construction of the proposed pipeline is tentatively scheduled to commence in January 2002, with pipeline in service by April 1, 2002.

Ventures Ltd. is in the process of applying to the Alberta Energy and Utilities Board and Alberta Environmental Protection for approval to construct the above facilities. To assist in developing project plans, Ventures Ltd. invites public input with respect to these proposed facilities.

One open house meeting is planned to explain the project and gather community input for the project. The open house will be held on:

Monday, June 11th, 2001 at the Sawridge Hotel, Ft. McMurray from 4:00 p.m. to 8:00 p.m. in the Rosewood Room.

Any person having concerns with the proposed project is requested to forward their comments in writing on or before June 15, 2001 to:

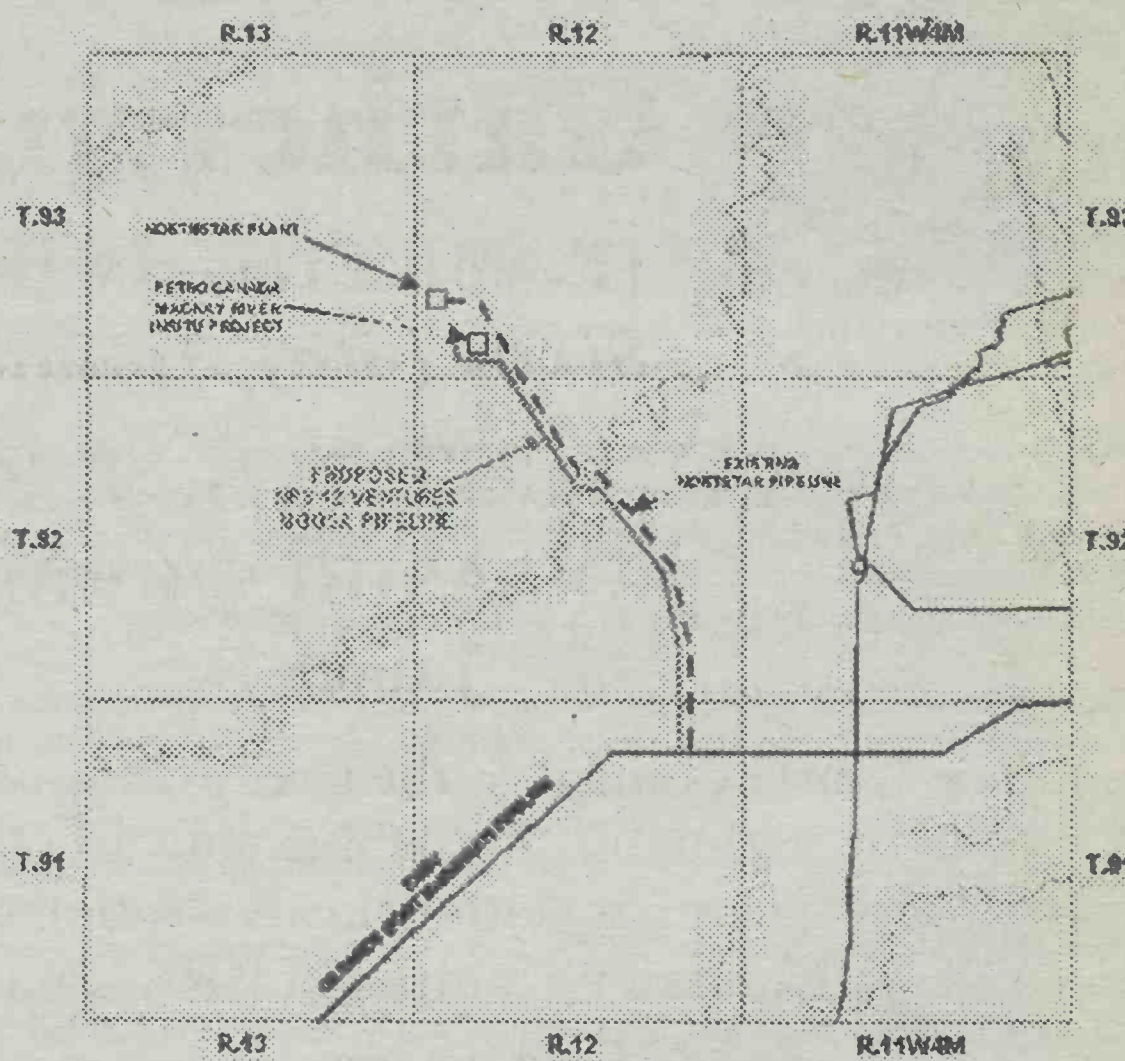
**TransCanada Pipeline Ventures Limited Partnership
c/o its General Partner, TransCanada Pipeline Ventures Ltd.
450 First Street SW
Calgary, Alberta T2P 5H1
Attention: Douglas Brunning, P.Eng.
Project Manager**

Additional information related to this project may be obtained by calling Douglas Brunning at (403) 920-6569.



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The Kirby Project is located in Ranges 7 and 8, west of the... reach a total production of... Start-up and initial produc...
Alberta Environment has... Rio Alto has prepared a Pr... review this document.
Copies of the Proposed Te...
Rio Alto Exploration Ltd. 2500, 205th Avenue, SW...
Lance Petersen Phone: 403-716-6242 Fa...
E-mail: kirbyproject@rio...
The documents are also lo... McMurray Library, McM...
Persons wishing to provid... 2001 to:
The Director, Environmen... Alberta Environment 15th Floor, Oxbridge Plac... 9820 - 106th Street, Edm... fax: 780-427-1594, E-ma...
If e-mailing comments pl... notice will be accessible t...

alive

way was spoken by the who lived around the an Bay region of Lake and in the Sarnia area south and is very simi-Cree, said Nadjiwon. can usually understand ther," she said.

graduates are not fluent, n exchange greetings, most objects and follow ommands such as "sit" at" in their own lan-

all very different to 20 ago when a lot of the people on the reserve ever heard their own ge, said Nadjiwon.

w they learn it in their oms, but unfortunately often leave it at the " she said.

way is mainly an oral lan- so Nadjiwon herself has ed to learn the recently ped written version.

hard to remember it's a long or short a," d.

e are also dictionaries ole but it's very hard to language from a book. ple have to hear it spo- he said.

centre is hoping to get g to hold an advanced y course, as well as an- eginner's course.

w we've got this going ike to carry on," said on.



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Rio Alto Exploration Ltd. Public Notice - Kirby Project

Proposed Terms of Reference Environmental Impact Assessment

Rio Alto Exploration Ltd. (Rio Alto) intends to apply to the Alberta Energy and Utilities Board, Alberta Environment and other regulatory agencies for approval to construct and operate a steam-based thermal heavy oil production operation on its Kirby Oil Sands Lease.

The Kirby Project is located approximately 85 kilometers northeast of Lac La Biche, Alberta in Townships 73 and 74, Ranges 7 and 8, west of the 4th meridian in the Regional Municipality of Wood Buffalo. The project is proposed to reach a total production of 30,000 barrels per day of bitumen and have an operating life of approximately 20 years. Start-up and initial production is scheduled for 2004. Rio Alto is the sole owner and operator of the project.

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

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

Rio Alto Exploration Ltd.
2500, 205th Avenue, SW Calgary, AB T2P 2V7

Lance Petersen
Phone: 403-716-6242 Fax: 403-261-7626

E-mail: kirbyproject@rioalto.com

Register of Environmental Assessment Information
Alberta Environment
Main Floor, 9820 - 106 Street
Edmonton, AB T5K 2J6

Phone: 780-427-5828

The documents are also located on Rio Alto's Corporate Website: www.rioalto.com, and copies are located at: Fort McMurray Library, McMurray Oil Sands Discovery Centre and Lac La Biche Library.

Persons wishing to provide written comments on the Proposed Terms of Reference should submit them by July 6th, 2001 to:

The Director, Environmental Assessment and Compliance Division
Alberta Environment
15th Floor, Oxbridge Place
9820 - 106th Street, Edmonton, AB T5K 2J6
fax: 780-427-1594, E-mail: environmental.assessment@gov.ab.ca

If e-mailing comments please forward original signed copies to the above office. Any comments filed regarding this notice will be accessible to the public.

Forest certification disputed in Ontario

By Joan Taillon
Windspeaker Staff Writer

NANAIMO, B.C.

Dave Mannix, chairman of the National Aboriginal Forestry Association (NAFA) believes the Forestry Stewardship Council (FSC) has a lot of work to do before it can say it promotes "environmentally appropriate, socially beneficial and ecologically viable management of the world's forests," as its mission statement claims.

The non-profit FSC certification process is supposed to tell consumers that FSC-labelled forests or wood products come from environmentally and socially responsible producers, retailers and distributors. A number of Native organizations have endorsed it.

The problem, as Mannix sees it, is that FSC, headquartered in Oaxaca, Mexico, is not following the ideals contained in its own principles and criteria.

Principle 3 is intended to protect Indigenous peoples' rights and tenure in the land, ensuring they are not displaced nor their culture eroded as a result of deforestation. It is supposed to ensure Aboriginal organizations are consulted and involved in sustainable forest management. Governments and companies that don't respect Principle 3 don't get the FSC stamp of approval.

Therefore Ontario, which has disregarded treaty rights and has failed to meaningfully consult with Native people on resource issues, said Mannix, should not soon get FSC certification of Crown land.

On May 11 Mannix said, "FSC Canada are going to do a gap analysis between the MNR's [Ontario's Ministry of Natural Resources] forest policy and the criteria and principles of FSC. We're not happy with that. What we've requested is that we're part of that analysis, that it's paid for by them, not by us."

"The biggest problem is that even though there's a written Aboriginal portion of that policy within the MNR in Ontario, none of it's lived up to."

Mannix' organization, along with some of the Canadian FSC working group, were angry and surprised March 23 when Ontario's Minister of Natural Resources John Snobelen and FSC's new executive director Maharaj Muthoo jointly issued a statement from Oaxaca that indicated Ontario's Crown land would all be FSC-certified.

"This is an outstanding achievement for the Government of Ontario and builds on the strength of Ontario's Living Legacy in conjunction with the strengths of the FSC standards," said Snobelen.

"FSC will tell the world that the Ontario government has worked with all the

stakeholders to ensure that our standards are met. This will serve the forestry companies very well in Ontario by meeting world standards through our certification process," said Muthoo.

The resulting furore among Aboriginal people and environmentalists resulted in FSC issuing a "clarification" April 6.

Mannix stated why he thought the initial FSC announcement came out.

"There is such a high pressure right now between the different certification processes. None of them are recognized by any of our provincial or our national governments. I think it was a bit of a desire by the executive director here in Canada and Oaxaca, who had just toured and met with us (a month ago), to land the big one. . . . So I think it's sort of this race to be the first."

He added, "It was in bad judgement with some of the key people and they soon recognized that after."

David C. Nahwegahbow, a Native rights lawyer based in Ottawa, wasted no time after the original announcement saying it had the appearance of "a total sellout" and Ontario's Living Legacy was "a slap in the face for First Nations peoples."

Not only that, but he, as the only FSC board member from Canada, had not been informed there would be any such announcement.

"It is as if this announcement was deliberately made in a fashion to keep me in the dark."

Other FSC working group participants posted their own views on the internet.

Peggy Smith, a Métis on the faculty of Forestry and Forest Environment at Lakehead University in Thunder Bay, told her peers "my immediate reaction is to submit my resignation." On May 7, Smith told Windspeaker she had changed her mind, although she remains concerned.

Russell Diabo wrote, "There are many conflicts regarding the existing Forest Act and regulations."

Jean Arnold at the Falls Brook Centre in Knowlsville, N.B., agreed. "I have no doubt at all that careful, accountable and correctly carried out certifications will come . . . I am tired of external forces driving an urgency and whipping up anxieties for their own gains. Surely consultation with the FSC Canada (Working Group) would have been at the least, a courtesy."

Muthoo's attempt at damage control said FSC and MNR would review Ontario's forest audit processes and forest regulations vis-a-vis FSC certification standards, which might lead to a formal agreement, but there was no guarantee that Ontario would gain approval. (see Forest page 21.)



G.C.C.E.I.



Cree Nation Gathering (Eeyou Pimasiwin) Sixth (6th) Annual

AUGUST 7, 8, 9, 2001
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The Grand Council of the Crees (Eeyou Istchee) and the Cree Nation of Chisasibi extend an invitation to the 6th Annual National Cree Nation Gathering. Chisasibi Traditional Powwow to follow.

CONTACT PERSONS:

Chisasibi Cree Nation

Chief Violet Pachanos • Rhonda Spencer
Tel: 1-819-855-2878 • Fax: 1-819-866-2875

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Jules makes pitch to chiefs

(see Jules page 12.)
(Continued from page 2.)

He attempted to reassure the chiefs that the tax-exempt right recognized in the Indian Act will not be affected by the financial institutions act.

"There's no way under this proposed legislation that we're dealing with Section 87 or Section 89 of the Indian Act. As a matter of fact, we've had some very difficult discussions with federal officials about that," he said. "Because they say, 'Why don't you deal with this?' We say, 'This isn't what we're talking about. That's for some other discussion and there's no mandate from the chiefs for entering into those discussions, anyways.'"

Jules used an on-going confrontation in the community of Chief Stewart Phillip, who left the Confederacy to return home after Elders occupied his Penticton Indian band office to protest the band's financial deficit, to explain the need for the management board component of the act. Phillip is also the president of the Union of British Columbia Indian Chiefs.

"All of our communities, and I myself, have been accused of a lot of stuff by members and others. A lot of times, these individuals have no place to go other than the media, other than the Department of Indian Affairs. And they're not going to help. They love it. They love the fact that they're going to be embarrassing the president of the UBCIC," Jules said. "They don't care about the economic situation in Penticton or the other 58 communities across the country that are under third party management. They love conflict, conflict that has no end. So what the First Nations management board is all about is creating an institution that our people and our First Nations governments can [take] charge of that issue, ourselves. Not leaving it in the hands of the federal government or the Alliance or anyone else."

"Again, the problems we're

facing in terms of this issue are not of our making. It's because we don't have the jurisdictional tools at our disposal and we don't have the resources to adequately provide the level of service that other Canadians take for granted."

Jules then dealt with objections to his initiative, dismissing them as "myths."

He said the act is not part of the federal agenda and is not designed to end the government's fiduciary obligation.

"The fiduciary is unchanged," he stated. "In fact, the institutions provide the tools to enable First Nations to monitor the federal government's fiduciary obligations."

It has been suggested the Act includes inadequate transfer arrangements for federal funding to flow to First Nations.

"In fact," Jules argued, "it provides the framework to provide that transfers can be increased and made more flexible, thereby increasing confidence in First Nations governments."

Opponents of the initiative fear that First Nations will be turned into municipalities and Aboriginal title will be extinguished.

"The reality is that we will be able to improve access to financing, improve revenue options, improve accountability. First Nations are not municipalities and the institutions will not change this," Jules said. "It will help strengthen Aboriginal governments, thereby providing effective tools to enable First Nations to implement Aboriginal and treaty rights. The institutions will not extinguish Aboriginal title, Aboriginal rights and treaty rights."

In closing, he urged the chiefs to remember the inadequacy of the current situation.

"Remember that the underdevelopment of our people costs us \$5 billion a year. Nobody can stand that kind of loss. There are strong economic interests, not only amongst ourselves but the federal and provincial governments, to resolve this," he said.

"This has an incredible impact on issues like the social union. Right now the federal government is going to be transferring billions of dollars to the provincial governments. And they benefit two ways. They benefit first from our numbers and then they benefit from our poverty without any obligation to provide any service to us. There's no doubt in my mind that we need to begin this journey and we need to begin it together."

Financial

(Continued from page 2.)

"I'm not in a position to support this particular resolution. We haven't even examined in minute detail the business plan and we want to accept this in principle? Maybe that's one of our problems that we have at the national level. We come to assemblies and we get all this stuff thrown in our laps and two minutes later you want to pass a resolution," he said.

Several other chiefs were equally passionate in their opposition to taxation and after they had expressed their doubts, Jules summed up his position.

"If you're looking for someone to blame, you don't need to blame anybody but this little guy at the mike. I'm doing this because I believe from the bottom of my heart that this is the way to eradicate our people's poverty and protect our title. The way is not through program delivery. It is through the development of a new fiscal relationship," he said.

Several leaders who supported the act were convinced to withdraw that support at this time. The act will re-appear on the agenda at the AFN's annual general meeting in July in Halifax.

In the meantime, Jules and his committee will be travelling extensively in the next few months, hoping to eliminate fears and convince First Nations people of the merits of the plan.

Governance Institute

(Continued from page 1.)

Well-placed sources admit the minister's initiative has helped convince the political leaders to speed up the opening of the governance institute, but it appears the AFN's claim that it's only a co-incidence that this institution is ready to open at a time when governance issues are dominating the political landscape, is true. The institution has been in development since well before Nault announced his plans to revamp the Indian Act.



Institute treasurer Marie Smallface-Merule of Alberta

Coon Come also suggested that there's no need for the minister's initiative now that the institute is about to become operational.

"Minister Nault cannot be faulted for taking the initiative," the national chief said. "But he is starting off on the wrong track."

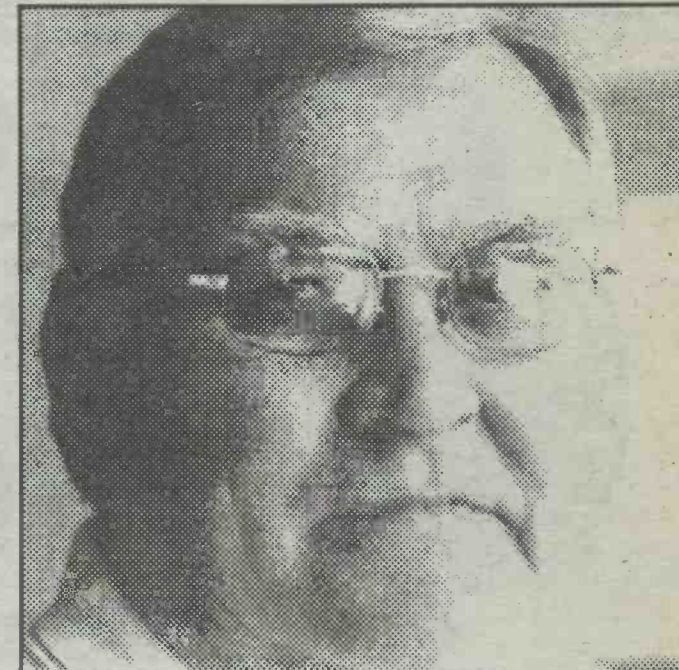


Board member Vernon Roote, Ontario

The board members are: chairman Willie Seymour, British Columbia, Marie Smallface-Merule, Alberta, Harry Lafond, Saskatchewan, Louis Harper, Manitoba, Vernon Roote, Ontario, Bart Jack, Labrador and Quebec, Bob Atwin, New Brunswick, Joe B. Marshall, Nova Scotia, Mark Wedge, Yukon, James Wah-shee, N.W.T.

During a presentation to the chiefs at the Confederacy several days later, board member

Roote, the grand chief of the Union of Ontario Indians, told the chiefs the institute will secure charitable status and then begin fundraising. Memberships will be sold to First Nations and corporate sponsors. He also said three academics and non-voting youth, Elders and women will be appointed to advise the board.



Board member Joe B. Marshall, Nova Scotia

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ICA ASSOCIATES

Indian time is making a comeback, says senator

By L.M. VanEvery
Windspeaker Contributor

BRANTFORD, Ont.

Minister of Canadian Heritage, Sheila Copps, was at the Woodland Cultural Centre in Brantford on May 11 participating in an Aboriginal tourism round table hosted by Parks Canada and attended by Aboriginal Tourism Team Canada, the national organization representing Aboriginal tourism groups. It was there that she announced funding of \$1.23 million for 22 projects under the Aboriginal component of the Museums Assistant Program (MAP).

"This funding is for specific Aboriginal projects that are occurring in our museums," Copps said.

Although the Woodland Cultural Centre was the host location for this announcement, it was not on the list of museums to be funded. The Royal Ontario Museum in Toronto was the only Ontario organization that made the list.

"We fund accredited art galleries and museums and the Royal Ontario Museum is the premier museum in Aboriginal interpretation," said Copps.

However, Copps stressed that the bigger story was the historical meeting itself.

"This is the first time that we've actually sat down and had a national look at how we might better integrate Aboriginal culture into our heritage," she said.

The round table was attended by band chiefs, government officials and business owners in the Aboriginal tourism trade, who held discussions throughout the day on topics including the need to build stronger partnerships and links between organizations, and integrating Aboriginal cultural interpretation into all 39 national parks.

Discussions were also held on



L.M. VANEVERY

Constance Jamieson (left), chair of Aboriginal Tourism Team Canada, and Minister of Canadian Heritage Sheila Copps, pose for pictures at the first-ever Parks Canada Round Table on Aboriginal Tourism.

ways to improve connections to Aboriginal destinations and ways to ensure tourists receive authentic experiences once they arrive there.

"We also need to provide better integrated assistance for people to be able to interpret. When you come to a site, you want to have the visitor going away feeling like they were part of an Aboriginal experience," Copps added.

Although the tourism of Canada portfolio actually falls under the federal department of Industry Canada, Copps has undertaken the cause because of her interest and her willingness to work together with tourism to obtain a better-integrated relationship.

"What we're hoping to do as a result of this meeting is actually work, in a holistic way, with other departments," she said. "There is an opportunity, through cross-departmental work, to get the message of this back to the Minister of Human Resources," she added.

With a \$3.2 billion annual budget for her portfolio of Canadian Heritage, Copps said that only \$80 million of her budget deals with Aboriginal culture and language.

"There are 53 Aboriginal languages spoken in our country and the vast majority of them are on the verge of disappearing," she said. "We have world conferences to seek consensus on the support of endangered animal species. Where is the consensus for the human species?" she asked.

Copps wants the Aboriginal heritage story heard by not only

tourists to Canada but by Canadians as well.

"We also feel that we need to do a better job at interpreting Aboriginal culture to our own country," she added.

Senator Aurelien Gill of Nova Scotia said the growth in Aboriginal tourism brings back the real concept of "Indian time."

"There used to be sneers at Indian time, which was said to be incompatible with the demands of modern living," he said. Through Aboriginal tourism, traditional culture and authentic tourist experiences will help relieve the stresses of modern life. The concept of Indian time will become an incentive to the tourism industry.

Copps announced that a national summit in June 2002 would review the relationship with Aboriginal people in arts and culture in a broader way. "We want all the other organizations, like the CBC, that promote heritage and culture to be aware and sensitive to the fact that our culture didn't start 130 years ago," she said.

Constance Jamieson, chair of Aboriginal Tourism Team Canada, was delighted with the outcome of the round table.

"Minister Copps has clearly indicated a commitment," to the first tourism operators of the country, she said. "We provided guide and interpretative services, transportation, food and lodgings to early Europeans exploring this vast land of ours. And that tradition lives on."

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Filmmaker entrusted with her people's stories

By David Wiwchar
Windspeaker Contributor

VANCOUVER

It was only a few years ago when I first saw a Chilkat blanket dance. When it joined the women's procession on the ancient dirt floor of the bighouse, it almost floated above the other shawls. It wasn't creased. It didn't swing. It didn't bounce. It swayed with an amazing elegance. The thick, soft wool showed an amazing spread of colors and designs as all eyes watched its flowing, warm movements around the centre fire.

Film-maker Barb Cranmer has captured this warm elegance in her latest project *GWISHALAAYT—The Spirit Wraps Around You*, which focuses on the lives of six extraordinary people who have dedicated their lives to the tradition of Chilkat and northern geometric weaving.

"For thousands of years, art and spirit have been woven together in the magnificent aprons and blankets that depict the ancestral history of the Tlingit and Tsimshian Nations," said Cranmer, a 'Namgis (Alert Bay) film-maker with more than a half-dozen films to her credit.

"The unique journey of self-discovery made by each of the artists is captured in intimate interviews at work and on their lands. We witness the intricate, sacred blankets emerging through age-old techniques, from the gathering of cedar bark, dyeing of wool and weaving, to their integral role in the ceremony," she said.

The history of Chilkat and northern geometric weaving goes back thousands and thousands of years to the Tsimshian people of the Skeena River. It is said that a young woman and her grandmother were living in a small village suffering

through a food shortage. The young woman stopped eating so the other villagers would have a bit more to eat. As a result of her fast she had a vision of weaving, and started threading a piece of wool through a cedar-bark dance apron.

The weavings extended up and down the coast through marriage and across generations with the knowledge handed down from mothers to daughters and nieces.

Today, there are only 15 weavers left, practising a craft that some anthropologists have wrongly proclaimed lost.

GWISHALAAYT—The Spirit

inspiration for my work comes from our own people's rich history," said Cranmer, who in the past few years has won numerous international awards for her work, and has developed a solid reputation as one of the top First Nations filmmakers in North America.

Writing, directing and co-producing *GwishalaaYT* hot on the heels of *I'tusto—To Rise Again* (2000), *T'lina—A Rendering of Wealth* (1999), *Qatuwas—People Gathering Together* (1997), and *Laxwesa Wa—Strength of the River* (1993), Cranmer continues her valuable role of telling First Nations' stories from a distinctly First Nations perspective.

"Our First Nations communities have entrusted me with these stories to bring to the wider public," said Cranmer, who first learned of the Chilkat weaver's circle from her sister who brought home a video of the group's bi-annual meeting in Alaska.

"As Namgis, we're connected to Chilkat weaving through my great-great-grandmother who came from up north," said



(Above) Tlingit weaver Suzi Williams shows her daughter Yarrow Vaara a technique of northern geometric weaving. (Right) Chilkat leggings woven by Namgis weaver Donna Cranmer.

Wraps Around You profiles six of these weavers, offering a rare and valuable insight into the complex process of Chilkat weaving.

One blanket can take years to make, carrying with it a living history that embodies the dances and ceremonies they were made for.

Shot on location in British Columbia, Yukon and Alaska, *GWISHALAAYT—The Spirit Wraps Around You* presents a stunningly visual connection between lands, culture, and the family lineages of these fascinating weavers.

"I have been involved in film and video for 15 years, and the



A cameraman films Leslie Rae Istuns from Auke Bay Clan Dancers during the making of *GWISHALAAYT*.

Cranmer. "The telling of our stories from our perspective and giving voice to our Native communities is critical, and I feel privileged and honored to share this inspiring story."

GWISHALAAYT—The Spirit Wraps Around You will be shown on both APTN and Vision within the next few months.



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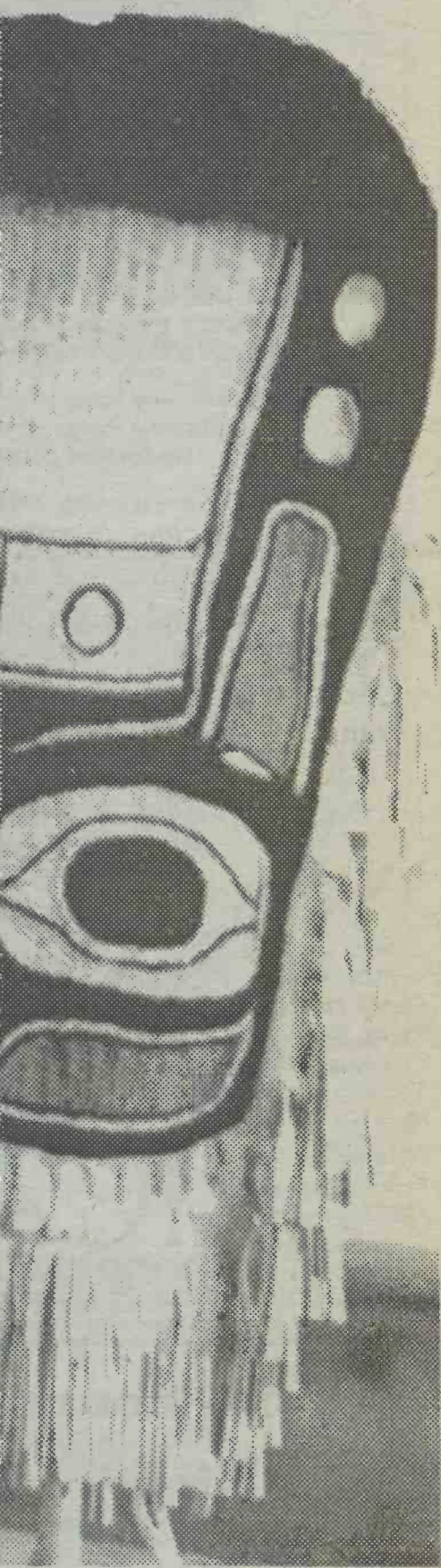
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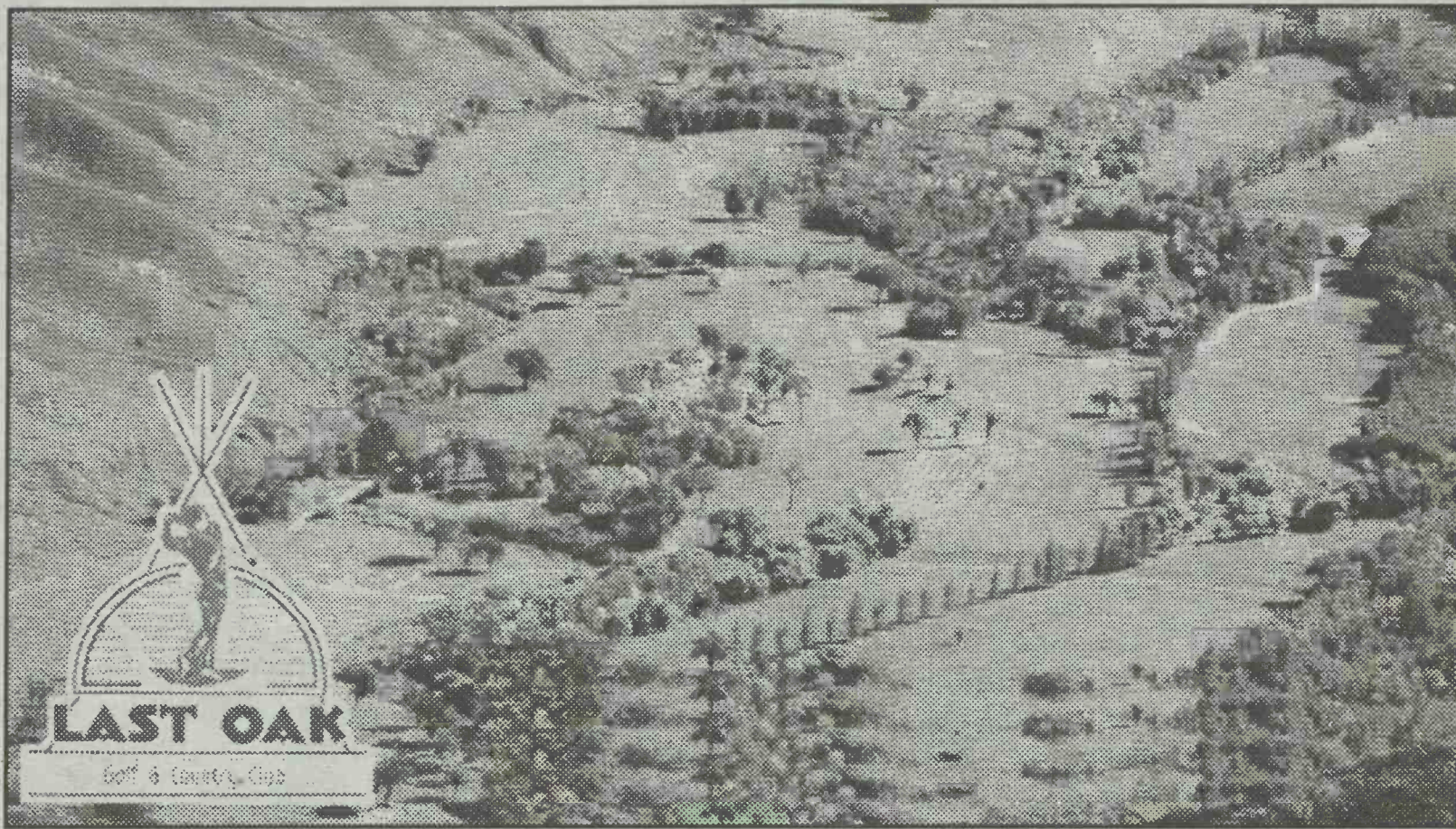
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GUIDE TO INDIAN COUNTRY 2001

GUIDE TO INDIAN COUNTRY

Celebrate National
Aboriginal Day

By Cheryl Petten
Windspeaker Staff Writer

People from across the country will gather on June 21 to mark National Aboriginal Day, proclaimed in 1996 by former governor general Roméo LeBlanc to celebrate the contributions made by Aboriginal people to Canadian society, and to recognize the different cultures of Aboriginal people across Canada.

June 21 was chosen as the date for National Aboriginal Day to coincide with the summer solstice, the longest day of the year, a time already celebrated by many Aboriginal people.

"The events this year are basically mostly the same as last year. Some of them are a little bit bigger, some of them have a bit more people attending or a different twist, but it's basically the same," said Jean Ouellet, national co-ordinator for

Aboriginal Day.

Last year's celebrations took place from coast to coast. Among the many activities that took place were powwows, feasts, and performances by dancers, drummers and fiddlers, as well as hand game demonstrations, bannock bake-offs, fashion shows, demonstrations of traditional crafts, and workshops on trapping, fishing and hunting.

More than 25,000 people took part in National Aboriginal Day activities last year, with more than 250 events held across the country, Ouellet said.

A number of promotional materials have been created by In-

dian and Northern Affairs Canada (INAC) for this year's celebrations. The posters distributed for last year's National Aboriginal Day are available again this year, along with postcards, a bookmark and a pamphlet.

New to this year's National Aboriginal Day materials is a children's activity book (see review). A children's game featuring fun facts about First Nations, Inuit and Métis people is also new. A National Aboriginal Day screensaver is also available, and can be downloaded onto your PC for free from INAC's Web site at <<http://www.ainc-inac.gc.ca/nad>>. The promotional materials can be ordered online or by calling (819) 997-0380.

A list of events planned across the country can be found on the Web site as well. A new feature this year is that if you know of an event that is happening but isn't listed, you can e-mail it in and get it added to the list.

Anna Petten is a seven-year-old Brownie who enjoys reading, writing and math and who has no interest in eating frogs' legs. This is her first published review.



REVIEW

Sharing the Celebration!
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By Anna Petten
Windspeaker Contributor

EDMONTON

National Aboriginal Day is about people celebrating the culture of Inuit, Métis and First Nations people. It is celebrated on the first day of summer.

I learned lots of stuff about

National Aboriginal Day from the book "Share in the Celebration." It has good recipes in it. It also has lots of fun activities. It tells you how to make braided bracelets.

There are two fun games you can play. There's a story in it called "The Great Festival of Light," with animals and humans celebrating summer solstice.

I learned that the first day of summer was on June 21, and that Aboriginal people come to-

gether to celebrate their culture. I learned that Aboriginal people use trees to make medicine.

My favorite thing about the book was the recipes. There are recipes for fried bannock, salmon chowder, sunshine soup, coureur de bois casserole, apple sauce and frogs' legs. (The recipe said you could use real frogs' legs or chicken wings. If I were you, I would choose the chicken wings.)

It was a good book. I really liked it.

For some
NATIONAL ABORIGINAL DAY activities
that you might want to take in see page 4.

GUIDE TO INDIAN COUNTRY 2001



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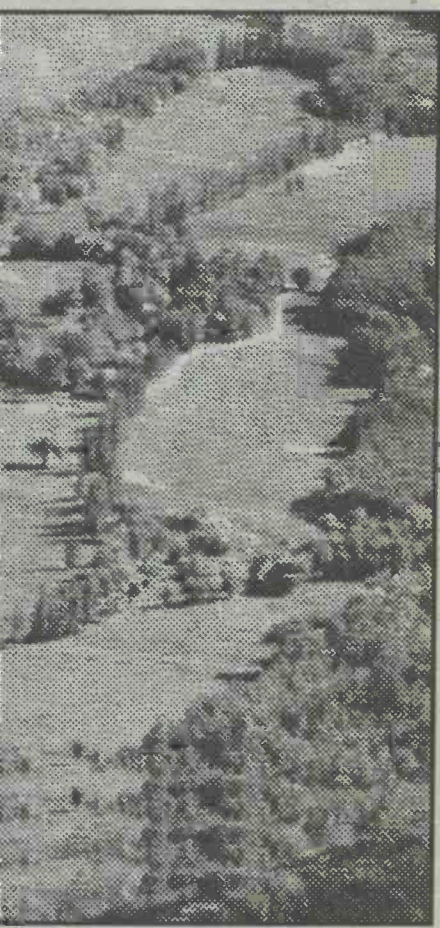
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Celebrations across the country:

Vancouver

The Aboriginal Art and Culture Celebrations Society is planning four days of festivities begin June 21, with "Aboriginal Blues at the Yale," an evening of blues music featuring George Leach, Clyde Roulette and Billy Joe Green. The show begins at 8 p.m. Tickets for the show are \$15 each. Call (604) 684-2532 to reserve your spot. Only a limited number of tickets are available, so call early to avoid disappointment.

The society is also hosting National Aboriginal Day celebrations June 22 to 24 on the front lawn of the Vancouver Art Gallery. Traditional and contemporary Aboriginal music, dance and theatre performances and an arts and crafts trade fair are all part of the planned activities. Admission to the celebrations is free.

For more information about either event, contact Germaine Langan at the above number, or by e-mail at germaine@telus.net.

Victoria

A new sculpture by artist Chris Johnson, also known as Ice Bear, will be unveiled on National Aboriginal Day. The sculpture, "Four Winds" is located on the inner harbor walkway at the foot of Swift St. in Victoria. Contact Charronne Douglas by e-mail at icebearstudio@home.com for more information.

Edmonton

About 4,000 people are expected to take part in National Aboriginal Day events at Canada Place. The theme of this year's celebrations is Millennium Bound—Aboriginal Achievers. Exhibits will be on display from 9 a.m. to 3 p.m., with children's activities and a tea and bannock give-away from 10 a.m. to 2 p.m. Activities on the main stage begin at 11 a.m. and run until 1 p.m. and will include a performance by Susan Aglukark. For more information call chairperson Heather Poitras at (780) 495-4850.

More celebrations will take place from noon to midnight at Borden Park, located at 112 Ave. and 73 St. Lots of children's activities are being planned for the outdoor family event, including traditional games, and races of all kinds. A canine demonstration by city police and Elders' storytelling will take place, and the Métis travelling museum will be on site. A concert is also being planned, and participants will try to set a record for world's largest round dance.

Another Edmonton event will be a round dance and feast at the Canadian Native Friendship Centre at 11205-101 Street, beginning at 5 p.m.

Head-Smashed-In Buffalo Jump, Alta.

Drumming, dancing, traditional games and honored speakers will take part in National Aboriginal Day festivities at this UNESCO world heritage site. For more information call Louisa Crowshoe, special events co-ordinator at (403) 553-2731.

Regina

Wascana Park will be the site of Gathering of all Generations: Keeping Traditions Alive, National Aboriginal Day and Urban Treaty Days on June 20 and 21. First Nations, Métis and Inuit cultures will be represented during the celebrations, with powwow dancing and singing, Métis jigging, and performances by an Inuit drum group. Hoop dancing, voyager relay races, sports demonstrations and lots of entertainment are also planned. For more information, call Lisa Nidosky at (306) 780-6300.

Saskatoon

Powwow dancers, Métis jiggers, fiddle playing and break dance demonstrations are on the agenda. The celebrations will be held in Kiwanis Park starting at 1 p.m. A fashion show is also part of the afternoon schedule, with more entertainment planned for the evening. For more information, call Kim Beaudin at (306) 975-2652 or Joan Brownridge at (306) 221-8618.

Winnipeg

Aboriginal Languages of Manitoba Inc. will be holding its National Aboriginal Day activities again this year at the Forks site in Winnipeg. A sunrise ceremony, pancake breakfast, children's activities, musical entertainment, powwow dancers, a variety show and fireworks are all planned. For more information, call Tamara Brazil at (204) 983-0833, or Carol Beaulieu at (204) 989-6392.

Thompson, Man.

Manitoba Keewatinowi Okimakanak will hold its celebrations in Thompson to share information and raise awareness of Aboriginal culture in the north. The events planned will focus on all aspects of Aboriginal traditions including that of First Nations, Métis and Inuit people. Among the planned activities are performances by youth drum groups, dance demonstrations, arts and crafts, storytelling, fiddling, Inuit throat singers, games and a traditional feast.

For more information, call Sally Beardy at (204) 677-8038, or Tamara Brazil at (204) 983-0833. (More on page 5.)

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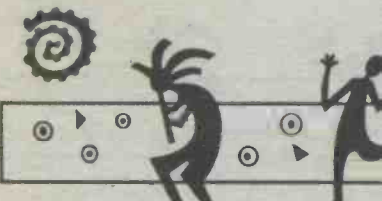
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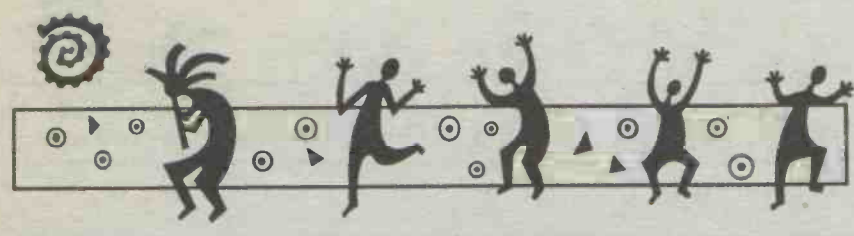
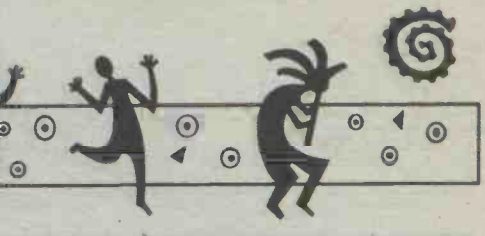
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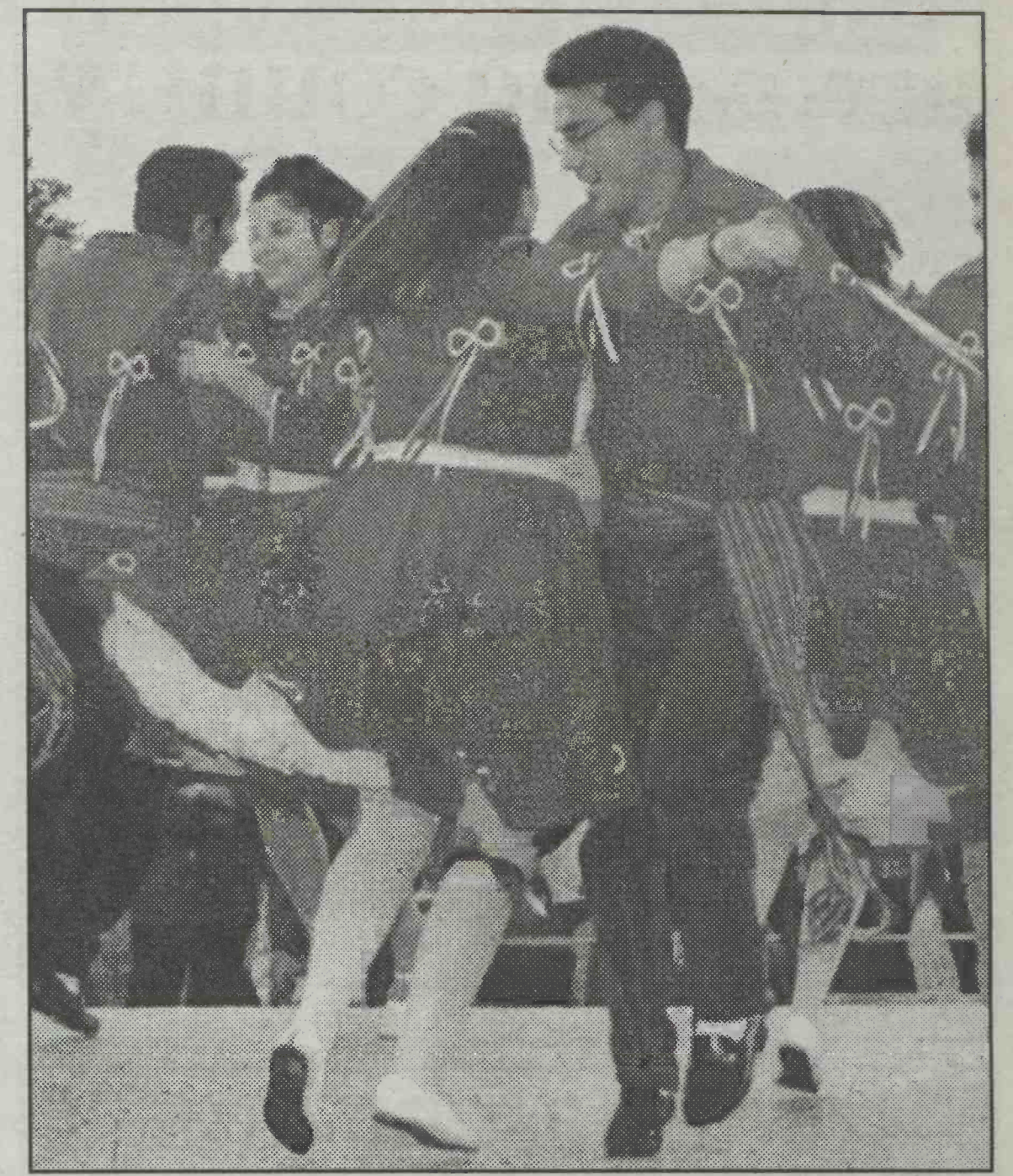
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Veterans monument unveiled

(Continued from page 4.)
A cultural showcase is being planned at the Canadian Museum of Civilization in Hull. The day will begin with a traditional sunrise ceremony at 5:30 a.m., with a variety of activities planned for the day, including sash and basket weaving, an Aboriginal business showcase, and performances by Aboriginal entertainers. For more information call Pauline Huppie at (613) 232-3216.

The unveiling of the National Aboriginal Veterans Association War Memorial is also scheduled for National Aboriginal Day. The monument, located in Confederation Square in Ottawa, will be unveiled at noon. For more information, call Heather Levecque at (613) 563-4844.

Lebreton Flats will be the site of celebrations June 22 to 24, during the fourth annual Tagawa traditional powwow. A sunrise ceremony is planned as part of the powwow, along with cultural awareness discussions. Arts and crafts vendors will also be taking part. Call (613) 830-7720 for more information.



Métis dancers will demonstrate energetic jigs as part of the Aboriginal performances planned for National Aboriginal Day celebrations.

Montreal
The First Peoples' Festival will take place from June 11 to 21. The theme of this year's festival, now into its eleventh year, is "Stories of War, Stories of Peace." The festival includes an Aboriginal film and video fes-

tival, a concert, and an Aboriginal art exhibit.
For more information, visit the festival Web site at **Amherst, N.S.**
www.nativelynx.qc.ca.

Workshops on traditional teaching, drumming, dancing, crafts and a feast are all planned to celebrate NAD in Amherst. For more information call NAD co-ordinator Cheryl Keats at (902) 661-6337.

Talking Stick Cabaret

Blending the traditional with the contemporary

By Brian Lin
Windspeaker Contributor

VANCOUVER

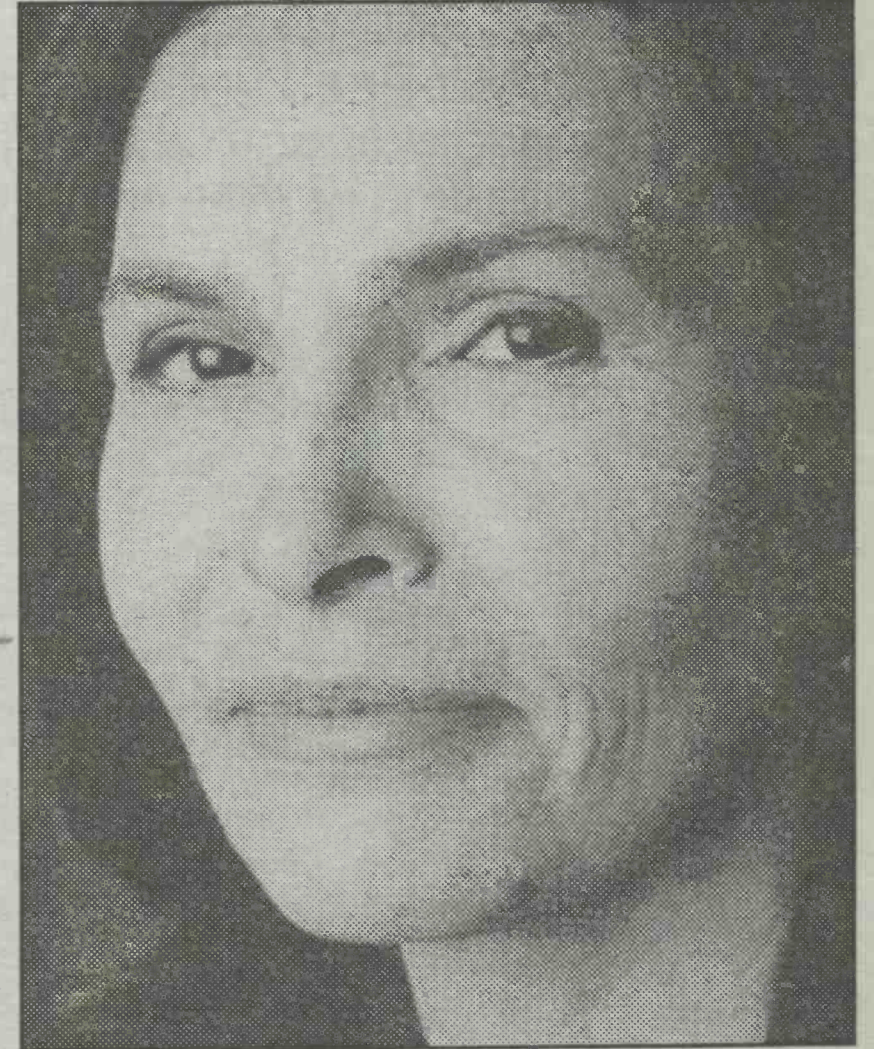
"How do you carry your traditions and how do they influence your work?" is the question posed to Aboriginal artists in the upcoming Talking Stick Cabaret. The two-evening event, to be held on June 22 and 23 at the Firehall Arts Centre in Vancouver, attempts to combine the Native tradition of the talking stick and the Western convention of the cabaret to address the fusion between the old and the new.

"The notion of a talking stick is to honor and respect the creative aspirations of each individual person," said Margo Kane, artistic director of Full Circle, a First Nations performing arts society producing the event. "When you have the talking stick, you have the floor, and everyone listens and respects what you have to say," she said.

"But we also recognize that we have Western influences," added co-curator Daina Warren, "so we're trying to bring the contemporary and the traditional together and see what comes of it."

The performances will include music, dance, poetry, singing and lots of storytelling. Confirmed performers include contemporary dancer Michelle

Olsen, Sechelt Elder and storyteller Barbara Higgins, Arawak storyteller and musician David Campbell, and actors Keriann Cardinal, Tanina Williams and Tasha Faye Evans.



Margo Kane

The cabaret format allows these artists to experiment with new ideas and draw from a variety of art forms.

"Some might have called it a talent show," said Kane, "like the ones we have in the community hall on the rez."

"We want it to be an event that people are excited about and happy to be a part of," said Warren. "We want to bring different performance communities together, so they start to talk to one another and bounce ideas off of one another."

Kane and Warren have auditioned a number of Aboriginal artists who submitted their original work addressing the central theme of the event.

Many of the submissions draw on the artists' family traditions. "There's a lot of honoring of their grandmothers' stories and songs. It's very prevalent in the performance," said Kane. "This tells me that First Nations artists are really rooted in remembering their traditions, and they are attempting to get a real handle on their roots through role models."

For more information, contact Full Circle at 604-683-0497. For tickets call the Firehall Arts Centre at 604-689-0926.

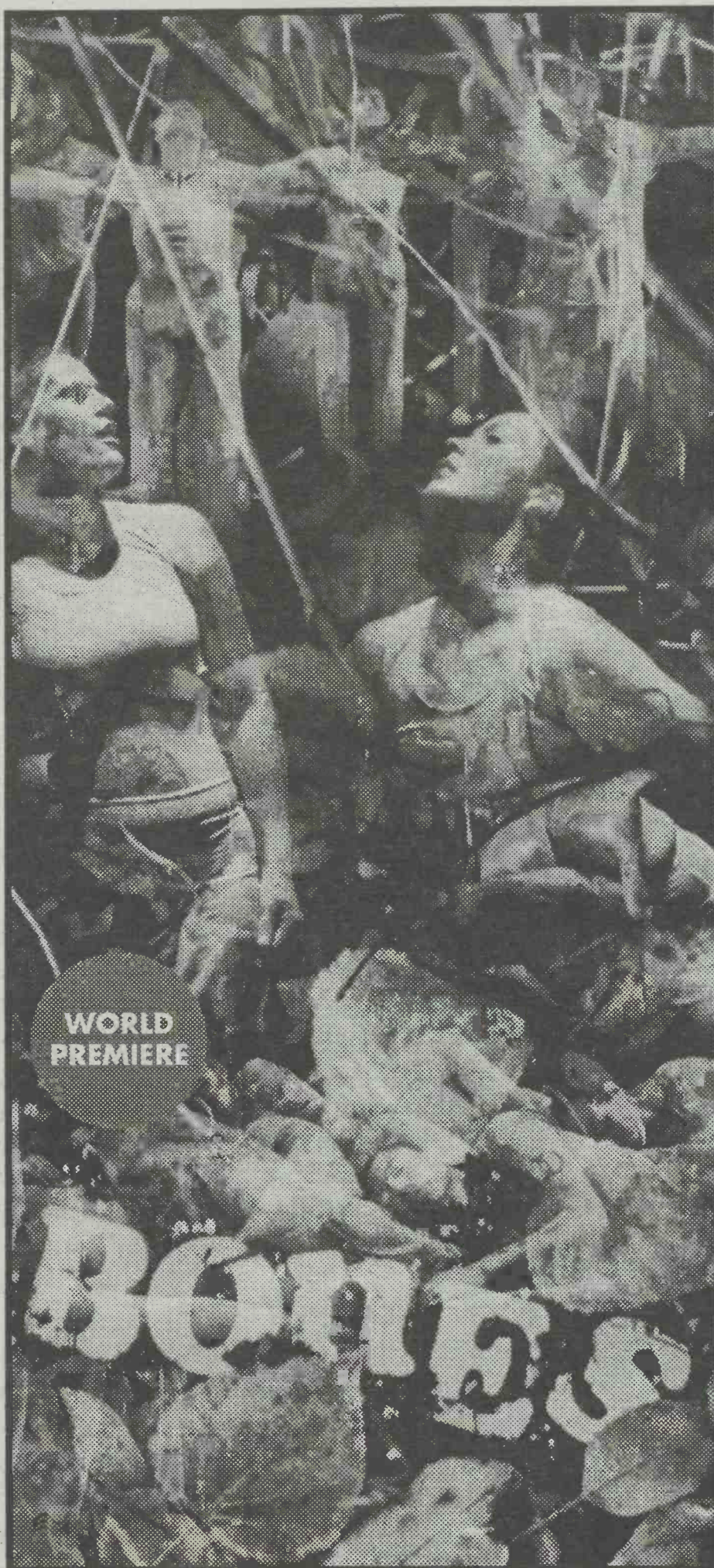


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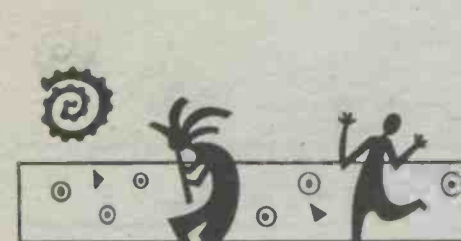
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North

By Cheryl Petten
 Windspeaker Staff Writer

INUUVIK
 Artists from across the festival will be gathering in Inuvik for 10 days this summer as the community again plays host to the Great Northern Arts Festival.

This is the thirteenth year of the festival, held this year from July 13 to 22.

The number of artists participating in the event has increased since the first festival in 1988, and the size of the venue has quintupled, said Tanya Valkenburg, executive director.

However, over the years, the festival's mandate—to provide the education of northern artists, and to promote northern art and artists worldwide—has remained unchanged.

In addition to meeting its mandate, the festival has added an objective, to include the visiting public in a celebration of northern art and culture.

One of the main elements of the festival is an art gallery, featuring works created by artists from across the North. About 1,600 works of art will be on display in this year's gallery, ranging from stone, bone and ivory sculptures, to paintings, prints and photographs, to jewelry, traditional clothing and sewing. Almost all the art on display in the gallery will be available for purchase. In addition to promoting artists, the festival also translates that promotion into sales.

Those attending the festival will also have the opportunity to learn more about the artists and their work first-hand, thanks to the demonstration portion of the festival.

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GUIDE TO INDIAN COUNTRY

Northern artists shine at festival

By Cheryl Petten
Windspeaker Staff Writer

INUVIK, N.W.T.

Artists from across the North will be gathering in Inuvik for 10 days this summer as the community again plays host to the Great Northern Arts Festival.

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event.

"Every year we bring approximately 90 artists from across the three northern territories, and a few guest artists from southern Canada, and they demonstrate their techniques during the 10 days," Van Valkenburg explained. "We have tables set up in the centre of the gallery where they produce their artwork, and they talk to the public; and the public can see how they do it, and try some things out with them."

Each year carving tents are also set up outside of the festival where carvers talk to the public while creating artwork that is then available for sale at the festival. This feature is very exciting for a lot of the visitors, who get an opportunity to buy works of art they actually saw being created, Van

Valkenburg said.

Three different types of art workshops are also held during the festival. One set of workshops is open just to participating artists, giving them an opportunity to learn from other artists. The other two sets of workshops are open to the public, with one set aimed specifically at youth.

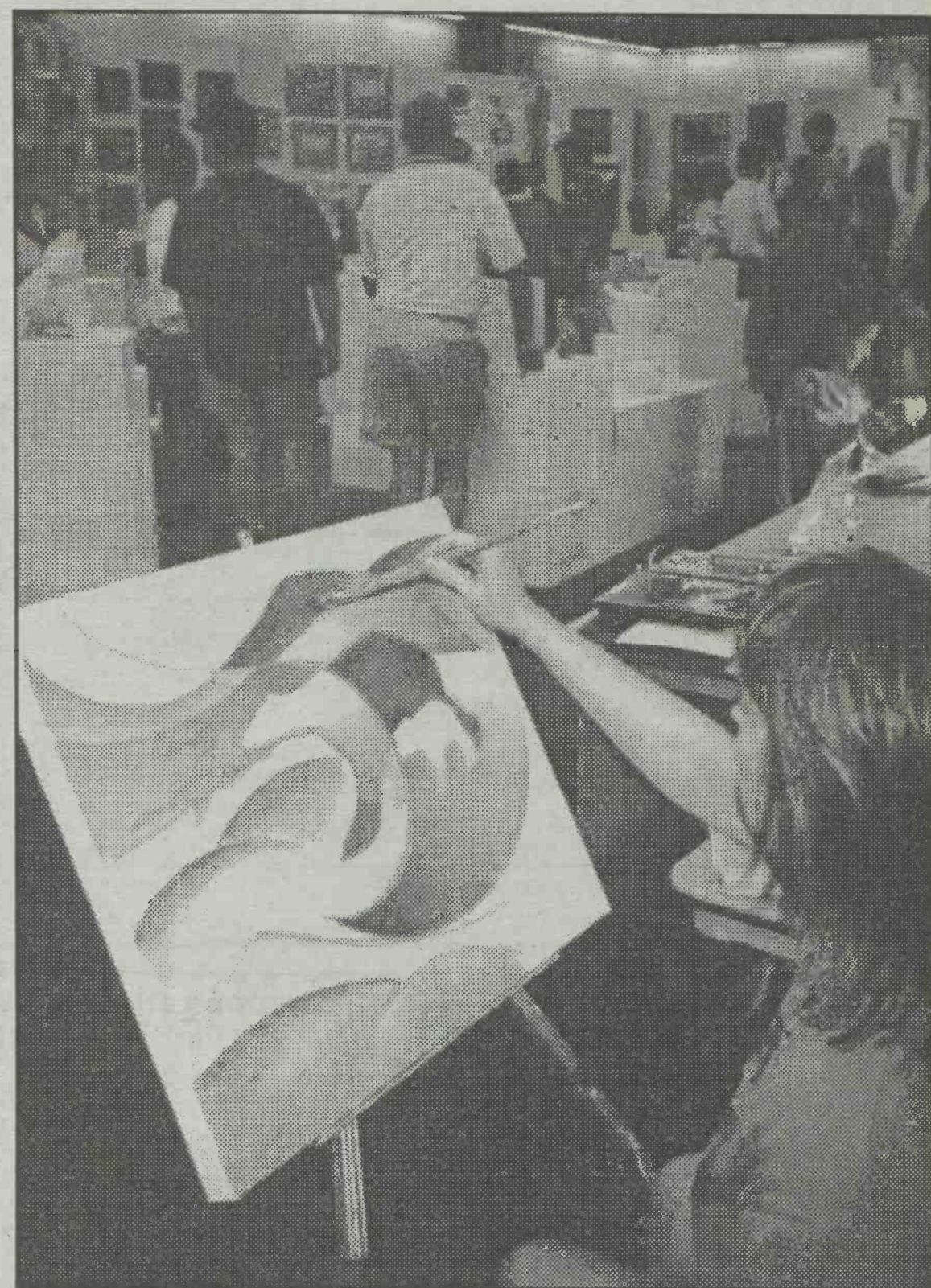
"So that's a very exciting thing, because they get to create their own work of art while they're on site," Van Valkenburg said.

Another feature of the festival offered specifically to the artists is a series of business seminars, designed to provide information about the business side of being an artist.

As in past years, entertainment also plays a big part in the Great Northern Arts Festival.

The theme of this year's entertainment portion is Fiddling "On the Roof", exploring the roots of fiddling in Northern Canada, and how it has developed over the last century.

"We're bringing in a fiddler from the Orkney Islands in Scotland, which is where many of the Hudson Bay people came from, and they brought fiddling. And



fiddling has become a really significant part of northern Aboriginal culture and Métis culture," Van Valkenburg said.

The festival will feature traditional fiddle music as well as jazz, classical, interpretive and contemporary music, with impromptu jam sessions during the day and a more structured entertainment schedule in the evenings.

Another highlight of this year's festival is a fashion show. A perennial favorite festival feature among local community mem-

bers, the show introduces creations from across the North.

For more information about the Great Northern Arts Festival, visit the festival Web site at <http://www.greatart.nt.ca>. For information about accommodations in or around Inuvik during the festival, contact Brian Desjardins, tourism coordinator with the Town of Inuvik at 867-777-4321 or by e-mail at BDesjardins@town.inuvik.nt.ca. For information about Great Northern Arts Festival tour packages, contact Mack Travel at 877-777-2941 or by e-mail at info@macktravel.ca.



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GUIDE TO INDIAN COUNTRY

An experience to share in Saskatchewan

By Linda Ungar
Windspeaker Contributor

CYPRESS HILL, Sask.

The Carry the Kettle and Nekanet First Nations have teamed up with two levels of government to bring a piece of the past and hope for the future to tourists in southwestern Saskatchewan this summer with a new interpretive program about the Aboriginal people of the area.

"We want people to be able to look back into the past to where the First Nations have come from through their social structure to where they are today," said Melody Nagel-Hisey, area naturalist at Cypress Hills Interprovincial Park.

"We understand that First Nations people do things differently and that can be a barrier to acceptance in the structure of this province. We feel that if the First Nations become involved in the interpretive programs and present their own history, the visitors to the park can learn first hand.

"Telling stories about the buffalo and raising a tipi at dusk with the prairie rolling down behind the Cypress Hills—that is what the interpretive program is all about." The Cypress Hills Interpro-



A tipi demonstration shows visitors to Cypress Hills Interprovincial Park how First Nations lived in the area in times past.

vincial Park and Fort Walsh welcome more than 500,000 visitors annually. Nekanet and Carry the Kettle each have a member of their band on staff in the interpretive program and plans are in place for summer students from each of the First Nations to work with

and mentor the interpreters.

The Cypress Hills Interprovincial Park has already successfully piloted two educational programs with students from the Maple Creek area, and is getting ready for an influx of school groups before summer holidays.

Although the first initiative is targeted at grades 4 through 12, plans are to expand into special event programs to entertain and educate all visitors to the Cypress Hills park.

If you are heading for the park this summer, watch for posters, promotional material and walk-about personnel who will provide further information on the interpretive programming.

"It is a tourism opportunity through interpretation," said Nagel-Hisey. "We'd like to educate people who come to our park about the role First Nations played in the Cypress Hills long before the park was here. We would also like to encourage more First Nations people to come out and explore the heritage of the park."

The interpretive program has nothing to do with traditional Aboriginal tourist attractions like hunting or fishing and everything to do with the culture and socialization of the First Nations who lived and travelled in the Cypress Hills.

At the other end of the province, the Meadow Lake Provincial Park and the Waterhen Lake First Nation are co-operating with the provincial and federal governments to bring the interpretive program to their northern park.

Sporty summer events

By Marjorie Roden
Windspeaker Contributor

PRINCE ALBERT, Sask.

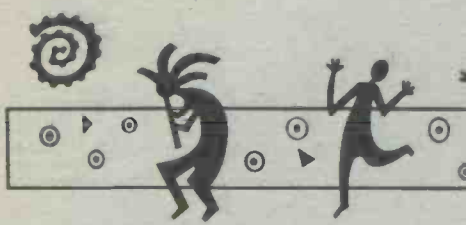
For those people who enjoy watching or participating in sporting events, Saskatchewan has a lot to choose from throughout the summer months.

Get into the swing of things with golf tournaments scheduled for June. The Montreal Lake golf tournament is taking place June 9 and 10 and the nation will host the annual Bobby Bird Memorial golf tournament on June 15 and 16 at Jackfish Lodge.

The Yorkton Tribal Council will host its 11th annual golf tournament to commemorate National Aboriginal Day on June 21. It is open to all golfers and non-golfers, and will be held at the York Lake Golf Course in Yorkton.

"It's just a friendly golf tournament," said sports and recreation director Danny Whitehawk. "It's just a time for us to spend some time with the organizers that we work with."

Also taking place on June 21 will be the Aboriginal Fun Run in Prince Albert. The event will be held at Little Red River Park. (see Good sports page 20.)



Métis cu

By Ross Kimble
Windspeaker Contributor

BATOCHÉ, S

Métis heritage and culture as rich as the vast country upon which it originated. The annual Back to Batoché festival to be held this year July 26 to 29 celebrates aspects of Métis life, both traditional and contemporary, showing the true scope of uniquely North American people. And even better, a lot of fun, too.

The quality of the Batoché festival, now in its 31st year, is demonstrated by the prestigious award recently received. Attraction Canada, which exists to promote the quality, success, innovation and diversity of Canada's many tourist attractions and events, singled out the festival as one of the best in the country.

"Last year we won Culture Event of the Year for Saskatchewan," explained Jack Whitehawk who produced last year's millennial festival and re-

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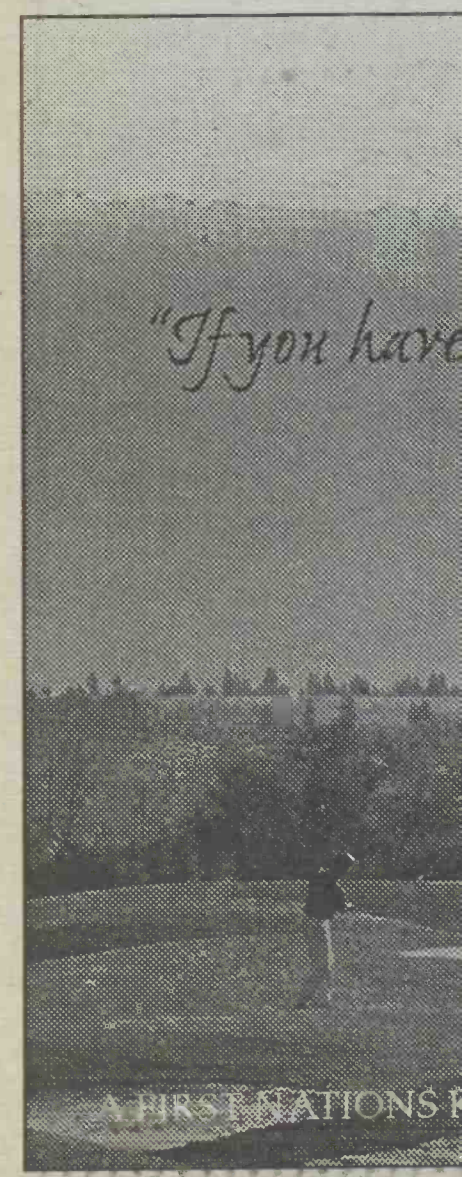
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Saskatchewan

Forty summer events

Marjorie Roden
Windspeaker Contributor

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Métis culture showcased at award-winning festival

By Ross Kimble
Windspeaker Contributor

BATOCHÉ, Sask.

Métis heritage and culture is as rich as the vast continent upon which it originated. The annual Back to Batoché festival to be held this year from July 26 to 29 celebrates all aspects of Métis life, both traditional and contemporary, showing the true scope of this uniquely North American people. And even better, it's a lot of fun, too.

The quality of the Back to Batoché festival, now in its 31st year, is demonstrated by the prestigious award it recently received. Attractions Canada, which exists to promote the quality, success, innovation and diversity of Canada's many tourist sites and events, singled out the festival as one of the best in the country.

"Last year we won Cultural Event of the Year for Saskatchewan," explained Jack Walton, who produced last year's millennial festival and returns

this year to build on such success. "We're also short-listed for the national awards. That's pretty exciting."

Back to Batoché has achieved this level of recognition by offering a full lineup of activities and events for the entire family. Over the festival's four days, various sports and recreational activities are staged, from baseball and rodeo competitions to traditional voyageur games.

"A range of events make up the voyageur games," explained Walton. "There's hatchet throwing, sling shot, archery, even a flour sack carry."

Just as anticipated as the sports are the various cultural activities. Musical performances will be held for the duration of the festival ("the only time it stops is when the dinner bell rings"), with Métis fiddlers demonstrating their skills alongside more contemporary Métis performers. Dance competitions will also return this year, as will the immensely popular Batoché stage musical. Many Métis writers and artists

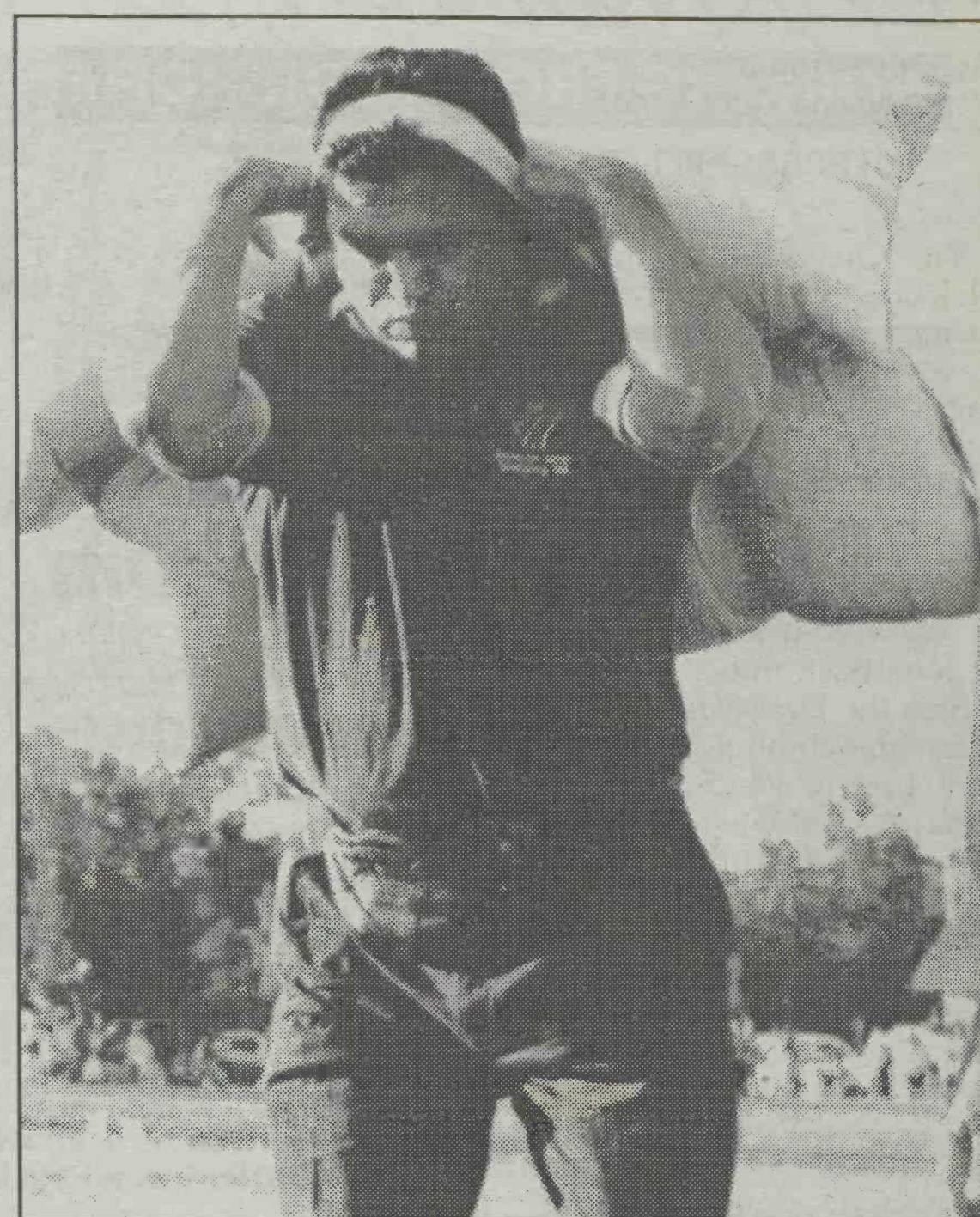
will once again be on hand to share their creations.

Even these activities are only a small part of the overall Back to Batoché festival—also offered are a children's festival and talent show, a trade show, tours of the Batoché historical site, and much, much more.

"This is the national Métis festival. It's recognized across Canada," said Walton with pride. "It's co-ordinated by the Métis Nation—Saskatchewan, so it's totally Métis driven and organized. We have people from all around the world attend this festival. Last year we had over 10,000 people."

The Back to Batoché festival site is located about 90 km northeast of Saskatoon. For first time visitors, the simplest way to the site is to take Highway 11 north from Saskatoon to Rosthern, where prominently displayed signs will provide final directions.

More information on the festival can be obtained at www.backtobatoche.com, or by phoning (306) 343-8285.



FILE PHOTO

Take in the voyageur games at Back to Batoché.

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Portr

By Pamela Sexsmith
Windspeaker Contributor

POUNDMAKER NATION,

Not all jingle cones are equal.

Like other musical instruments, they come in different sizes, qualities, tone and...

Combining a selection of jingling cones with a traditional contemporary dance style, jingle dress dancer creates a unique sound of her own nature sound of her own...

Jingle dress dancer Alanna Tootoosis orchestrates her unique sound with a peewee favorite, silver jingles collected from finely tuned Copenhagen snuff can lids.

Born into a powwow tradition, Alanna has been dancing since she could first walk, a seasoned traveller on the powwow trail.

"My mother Irene Tootoosis danced women's fancy. My dad Gordon Tootoosis danced men's fancy before he switched to traditional style. My sisters and brother also danced.

"That's how I met my band Sidrick Baker in Regina. My dad Gordon Tootoosis was a singer and dancer from Mandaree Singers," she says.

Alanna had watched her father dance in jingle dress as a child, but jingle dress dancers were rare birds in the emerging North American powwow culture during the sixties and seventies.

Jingle dress had not become a separate category in dance competition. It was until the mid-eighties that jingle dress started coming again.

The original jingle dress traditions from the late 1800s have been kept alive by the Ojibwa in northern Minnesota and the Anishnabe of Ontario.

"People said it had died, but it didn't," said Alanna. After the birth of her first child in 1986, Alanna decided to change her fancy shawl for jingle dress.

"In the mid-eighties, I was totally fascinated by the sound and style. We visited Minnesota and contacted a family of sisters who danced...



Photo by: Dennis Okanee Ang



Photo by: Frank LaForme

GUIDE TO INDIAN COUNTRY

Portrait of a jingle dress dancer

By Pamela Sexsmith
Windspeaker Contributor

**POUNDMAKER FIRST
NATION, Sask.**

Not all jingle cones are created equal.

Like other musical instruments, they come in different sizes, qualities, tone and pitch.

Combining a selection of tinkling cones with a traditional or contemporary dance style, each jingle dress dancer creates a signature sound of her own.

Jingle dress dancer Alanna Tootoosis orchestrates her own unique sound with a personal favorite, silver jingles cut and folded from finely tuned Copenhagen snuff can lids.

Born into a powwow family from Poundmaker First Nation, Alanna has been dancing since she could first walk, a seasoned traveller on the powwow trail.

"My mother Irene Tootoosis danced women's fancy shawl. My dad Gordon Tootoosis danced men's fancy before they both switched to traditional style. My sisters and brother also danced.

"That's how I met my husband Sidrick Baker in 1984, a singer and dancer from the Mandaree Singers," she said.

Alanna had watched jingle dress as a child, but jingle dancers were rare birds in the newly emerging North American powwow culture during the sixties and seventies.

Jingle dress had not yet become a separate category in dance competition. It was not until the mid-eighties that the jingle dress started coming out again.

The original jingle dance traditions from the late 1800s had been kept alive by the Ojibway in northern Minnesota and by the Anishnabe of Ontario.

"People said it had died out but it didn't," said Alanna.

After the birth of her first son in 1986, Alanna decided to exchange her fancy shawl for a jingle dress.

"In the mid-eighties, I became totally fascinated by it, the sound and style. We went to Minnesota and contacted a family of sisters who danced old tra-

ditional jingle and one of them, Clara Jackson, a really good dancer, introduced us to her sister Norma, a regalia maker, and so I was able to acquire my dress," said Alanna.

There are many variations in the old stories, passed down through oral tradition, on the origins of the jingle dance dress, also called a prayer, healing, singing or medicine dress.

Two common threads running through the legends are that the right to wear the prayer dress is acquired through a dream given to a dancer, and that spiritual healing and medicine is at the heart of the power of the dress.

"In Minnesota I was told an old story about a man who had a daughter who was very sick. A dream came to him, that he should make four jingle dance dresses and have four women dance for his daughter and pray. After they danced for four days, his daughter became well," said Alanna.

"The important thing is that it was passed on in a dream. Spiritual and cultural protocol is also important."

With close to two hundred years of jingle dress dance tradition under their belts, modern dancers have taken both traditional and contemporary turns in style and interpretation.

"At the powwow in the Leach Lake reservation in Minnesota, you can see a hundred and fifty ladies, very young and old and the sound of them dancing together is just incredible, very powerful.

"One lady in her seventies has pure white hair, and oh, she can



Alanna Tootoosis

PAMELA SEXSMITH

dance, a really exceptional traditional dancer," said Alanna.

Traditional dance form has changed over the years. Today, many young jingle dancers have adopted shawl-dancing moves, spinning, kicking and lifting their knees and feet high off the ground.

"As an old time stylist, I keep my feet low to the ground, rarely lift my foot high off the ground. When I dance I feel proud, hold my head high, but feel relaxed. The energy of the crowds, the dance and the drum is amazing and lifts you so that you don't feel tired," said Alanna.

The dancer's fan is raised on the honor beats of the drum, and today, many girls and women wear plumes in their hairpieces.

At traditional jingle dance specials, some families will ask for 'no feathers' to be worn and 'no plumes.'

"Looking at the antique photographs from the 1900s, you do not see women wearing plumes

and feathers, or carrying fans," said Alanna. "What you do see at old time traditional powwows in eastern Canada and the United States are women dancing side by side, facing inward in the arbor, like in a round dance, laughing and having a real fun time, with arms going up and down like round dancers," she said.

In western Canada, southern California and Arizona, jingle dance has become more contemporary.

"You see a lot more fancy steps, fancy materials, here and in southern California and Arizona, much flashier," she said. "Songs have really evolved and changed over the years. To me, a woman really has no say with what goes on with that drum,

in terms of the beat. I remember in the sixties and seventies, songs being so much faster than they are today. Tapes from the sixties, recorded by my late father-in-law are so fast," she added.

The old traditional jingle dance dresses were made from prints or cotton broadcloth, highly valued trade goods, with the tightly rolled tin cones laid in geometric or scallop style.

"You don't see very many of the old Copenhagen dresses anymore, but some of the oldest traditions are returning. I have seen replicas of the very old style dresses worn in the last 10 years," said Alanna.

Feeling the weight and heaviness of modern jingle dress brings home the fact that jingle dancing is not only very spiritual, a healing dance, it is also technically and physically demanding to create and dance in.

"I chose Copenhagen snuff

can lids for the beautiful sound. I have 800 Copenhagen lids given to me as gifts, which means a lot of work cutting, folding, rolling for the right shape," said Alanna.

"Some people say you have to have 365 for each day of the year, but I use as many as are needed by each dress. People wonder why the dress is so expensive, but all the material and bias tape, jingles and beadwork add up. Fancy material is nice but does not last long with the wear and tear, washing the dress and the weight of the jingles. For a new dress, we reset and recycle lids, turn them inside out and refold," she said.

Time is a big factor as to whether a dancer sews her own outfits or hires the job out.

Whitney Charging Eagle created the Woodland floral beading black velvet vest that Alanna wears over her dress.

Charlene Kozak, a regalia maker from Oklahoma, who travels all over searching for the ultimate piece of material, created a traditional beaded cape for Alanna, to match those in the old pictures.

Modern jingle dress dancers have special problems clearing customs on international flights.

"It is difficult to get through customs with a suitcase full of jingle dresses, first because of the weight, and secondly because of the metal cones, which can send the metal detectors right off the charts," said Alanna.

Although she admits that there is a competitive spirit among dancers, there is also a deep camaraderie.

"We are dancing for the people, for loved ones passed on, and for those that don't have the ability to dance for themselves," said Alanna.

It was the sweet sound of her jingles that helped set Alanna's wedding bells in motion.

"Sidrick and I wanted to get married but didn't know how or when we could afford to. We went to the Red Earth powwow in Oklahoma; I took second, won \$2,000. My fiancé also won in his category and we suddenly had enough to have our wedding."

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.

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
15001-112 Avenue
Edmonton, Alberta T5M 2V6

Windspeaker

Scotiabank



Photo by: Dennis Okanee Angus



Photo by: Frank LaForme

RESOURCE

CALENDAR OF EVENTS

MAY-2001

May 23 - 25
Shinwauk Healing Circle 2001
Dan Pine Healing Lodge
Garden River, Ontario
Theresa (705) 949 - 2301 ext 217

May 25
3rd Annual Wetu Oiyokp Wacipi 2001
Sioux Valley School
Sioux Valley, Manitoba
Olivia (204) 855 - 2536

May 26 - 28
19th Moon When The Penies Shed Powwow
Columbus, Ohio
Mark Welsh (614) 443 - 6120

May 31 - June 3
Yukon International Storytelling
14th Annual Festival
Rotary Peace Park, Yukon Territory
Sue (867) 633 - 7550
www.yukonstory.com

June 1, 2
33rd Annual Alabama Coughatta
Livingston, Texas
Contact: (936) 563 - 4391

June 2, 3
Henry Shingoose Traditional Powwow
Selkirk, Manitoba
Mike (204) 269 - 3430

June 7 - 10
Pictou Landing First Nation Powwow
Pictou, Nova Scotia
Aileen (902) 752 - 4912

June 8 - 10
Red Earth Art & Dance Festival
Myriad Convention Ctr
Oklahoma City, Oklahoma
Contact: (405) 427 - 5228

June 9
Calgary Aboriginal Head Start Society
Graduation Powwow
Calgary, Alberta
Maryann (403) 215 - 0386

June 9, 10
12th Annual Barrie
Friendship Center Powwow
1st time it will be Traditional
Barrie fair Grounds
Barrie, Ontario
Pat (705) 721 - 7689

June 11 - 21
"Stories of War, Stories of Peace"
Montreal First People Festival
Montreal, Quebec

June 22, 2001
Summer Round Dance
Canadian Native Friendship Centre
Edmonton, Alberta
Danita Strawberry: (780) 479-1999

July 13 - 15
Moosomin First Nation Pow Wow
"Honouring Our Elders"
20 minutes north of North Battleford Sask.
Moosomin Arena
Darlene: 1-800-252-4977

June 18 - 22
Native Awareness Week
Calgary, Alberta
Carole (403) 296 - 2227

June 20 & 21
3rd Annual Veterans
Memorial Golf Tournament
North Bay, Ontario
Les (705) 497 - 9127

Wanuskewin Heritage Park and
Saskatchewan Indian Cultural Centre
Competition Powwow
Phone (306) 931 - 6767
www.wanuskewin.com
Please see our ad in Windspeaker - page 22

June 21
Yorkton Tribal Council's 11th Annual
Friendly Golf Tournament
York Lake Golf & Country Club
Denny (306) 782 - 3644

Aboriginal Day 2001 Festival
Fredericton, New Brunswick
Bernadine (506) 454 - 8561 / 457 - 5713

June 21 - Aboriginal Day Celebration
June 22 - 24 - Powwow
Eskasoni 10th Annual Traditional Powwow
Eskasoni First Nation, Nova Scotia
Joel (902) 379 - 2544
www.tec.ednet.ns.ca/~powwow

Interior Indian Friendship Society
2nd Aboriginal Day Celebration
Kamloops, British Columbia
(250) 376 - 1296

June 22
Dakota Cree Sports Annual Golf Tournament
144 Golfers Only
Willows Golf & Country Club
Saskatoon, Saskatchewan
Bill (306) 934 - 4706

June 22 - 24
NAES College 9th Annual Contest Powwow
Chicago, Illinois
Leonard Malatara (773) 761 - 5000

Whitesand First Nation 19th Annual Powwow
North of Thunderbay (Highway 527)
Armstrong, Ontario
Tom (807) 583 - 1084 / 1404

"Sharing Our Heritage Cultural Festival"
Comox Valley Powwow
Courtenay, British Columbia

July 5 - Tradition
July 6 - 8 - Contest
Red Lake Powwow
Red Lake, Minnesota
Marlys (218) 679 - 3341

July 5 - 8
33rd Annual Northern Ute Powwow
Fort Duchesne, Utah
Philip (435) 722 - 3674

July 5 - 8
6th Annual Traditional Powwow
Miawpukek First Nation
Conne River Reserve, Mi'kmaq Territory,
Newfoundland
Kelly (709) 882 - 2710 / 2899

July 5 - 14
Calgary Stampede
Calgary, Alberta
1-800-661-1260
Please see our ad in Guide - page 2

July 5, 6 - Summer Gathering
July 6 - 8 - Traditional Powwow
Saulte Ste. Marie, Michigan
George (906) 635 - 6050 ext 26139

July 6 - 8
Leech Lake 4th of July
Powwow Aabitta Niibing
Cass Lake, Minnesota
Henry (218) 335 - 8289 / 8387

White Bear Powwow 2001 Celebration
Carlyle, Saskatchewan
Jason (306) 577 - 4553

Alexis Competition Powwow
Alexis First Nation, Alberta
(780) 967 - 2225

Wildhorse 7th Annual Pow Wow
Umatilla Indian Reservation
Pendleton, Oregon
1-800-654-9453
Please see our ad in Guide - page 6

July 9 - 14
8th Annual Métis Nation of Ontario
General Assembly
2 Days of Voyageur Games
Saulte Ste. Marie, Ontario
1 (888) 789 - 0868
Hank (705) 969 - 6673
www.metisnation.org

July 10 - 12
1st Denesuline Women's Gathering
Cold Lake First Nation, Alberta
July 1 (888) 222 - 7183

July 12 - 15
38th Annual Sac & Fox Powwow
Stroud, Oklahoma
Chenonia (918) 968 - 3526

July 13 - 15
Cold Lake Treaty Days
Cold Lake First Nation, Alberta
July / Shawna 1 (888) 222 - 7183

July 20 - 22
Sioux Valley Competition Powwow &
Games
Sioux Valley, Manitoba
Band Office (204) 855 - 2671

July 20 - 22
Mandaree Celebration
Mandaree, North Dakota
Contact: (701) 759 - 3311

July 20 - 22
Me-Gwitch Mahmonen Powwow
Ball Club, Minnesota
Henry (218) 335 - 8289 / 8387

July 20 - 22
Buffalo Days
Head Smashed-In Buffalo Jump Annual
Powwow
Fort Macleod, Alberta
Louisa Crowshoe (403) 553 - 2731
Please see our ad in Guide - page 19

July 20 - 22
Musksoday Annual Traditional Powwow
Largest Traditional Powwow
Musksody First Nation, Sask
10 Miles - S.E. of Prince Albert, Sask
Leroy (306) 764 - 1282 / Margaret (306) 763 - 2753

July 20 - 22
Carry the Kettle Powwow
Sinaulta, Saskatchewan
Vincent (306) 727 - 2135

July 20 - 22
Onion Lake Powwow
Onion Lake, Saskatchewan
Sharon (306) 344 - 2525

July 23 - 26
Okane International Healing & Medicine
Gathering
Treaty 4 Grounds, Fort Qu'Appelle, SK
Liz (306) 334 - 2532

July 26 - 29
135th Winnebago Homecoming
Winnebago, NE
(402) 878 - 2272

July 27 - 29
Bitterroot Valley All Nations Powwow
Historic Dady Mansion Grounds
Hamilton, Montana
Becky (406) 363 - 5383
powwow01@hotmail.com
http://allnationsmp-homestead.com/index.html

July 27 - 29
Mid-America All Indian Center Powwow
Wichita, Kansas
(316) 262 - 5221

July 28, 29
Champion of Champions Powwow
Grand River Reserve, Ontario
Niki (519) 758 - 5444 / 445 - 4391

July 28, 29
Muskeg Lake Cree Nation
Veteran's Memorial
8th Annual Traditional Powwow
Muskeg Lake Cree Nation, Marcelin, SK
(306) 466 - 4959

August 3 - 6
Lac La Biche Powwow
Lac La Biche, Alberta
(780) 623 - 4255

August 4 - 5
8th Annual Rekindling
Our Traditions Powwow
Fort Erie, Ontario
Lila (905) 871 - 8931

August 4 - 6
Wikwemikong Anishinaabe Gijizhagdoonh
"Renewing Friendships"
41st Annual Competition Powwow
Wikwemikong Thunderbird Park
Manitoulin Island, Ontario
Cynthia (705) 859 - 2385

August 4 - 8
"Voices of Tomorrow"
Youth Gathering
Selkirk, Manitoba
Mike (204) 269 - 3430

August 6 - 12
Norway House Cree Nation Treaty
& York Boat Days
Norway House, Manitoba
Patricia (204) 359 - 4729

August 8 - 12
"Bones" An Aboriginal Dance Opera
Banff, Alberta
1-800-413-8368
Please see our ad in Guide - page 6

August 9 - 12
Omak Stampede and
World Famous Suicide Race
Omak, Washington
Contact: 1 (800) 933 - 6625

August 10 - 12
17th Annual First Peoples Festival
Victoria, British Columbia
Leslie (250) 384 - 3211

August 10 - 12
Standing Buffalo Powwow
Fort Qu'Appelle, Saskatchewan
Sharon (306) 332 - 4685

August 10 - 12
Maple Bank Park, British Columbia
Songhees Powwow
Angela (250) 385 - 3938

August 10 - 12
Big Grassy Powwow
Big Grassy, Ontario
Darryl / Gary (807) 488 - 5614

August 14 - 16
9th Annual "Warrior" Powwow
Neillsville, Wisconsin
(715) 743 - 4224

September 15 - 16
Treaty 4 Traditional Powwow
Mike (306) 332 - 8262

JUNE-2001

September 1 - 3
18th Annual Labor Day Powwow
Grove City, Ohio
Carol (614) 443 - 6120

September 5 - 7
United Tribes Intertribal Council Summit
Bismark, North Dakota
John (701) 255 - 3285 ext 218

September 5 - 8 - Paganat
September 6 - 9 - Powwow
Miss Indian Nations Paganat & Powwow
Bismark, North Dakota
Wendell (701) 255 - 3285 ext 233

September 5 - 9
55th Annual Navajo Nation Fair
Window Rock, Arizona
(520) 871 - 6478
www.navajonationfair.com
Please see our ad in Guide - page 15

September 6 - 9
United Tribal International Powwow
Bismark, North Dakota
Contact: (701) 255 - 3285 ext 293

September 9 - 12
National Indian Tourism
Association Annual Conference
Bismark, North Dakota
Sandra (701) 255 - 3285 ext 331

September 14 - 16
9th Annual "Warrior" Powwow
Neillsville, Wisconsin
(715) 743 - 4224

September 15 - 16
Treaty 4 Traditional Powwow
Mike (306) 332 - 8262

September 21 - 23
7th Annual Council Tree
Cultural Festival & Powwow
Delta, Colorado

August 25, 26
Inger Traditional Powwow
Inger, Minnesota
Henry (218) 335 - 8289 / 8387

August 27 - 30
Nekaneet International Healing
& Medicine Gathering
Maple Creek, Saskatchewan
Vonnie (306) 662 - 3660

August 31 - September 2
Labor Day Powwow
Wee-Gitchie-Ne-Me-E-Dim
Cass Lake, Minnesota
Henry (218) 335 - 8289

SEPTEMBER-2001

September 1 - 3
18th Annual Labor Day Powwow
Grove City, Ohio
Carol (614) 443 - 6120

September 5 - 7
United Tribes Intertribal Council Summit
Bismark, North Dakota
John (701) 255 - 3285 ext 218

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National Indian Tourism
Association Annual Conference
Bismark, North Dakota
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September 14 - 16
9th Annual "Warrior" Powwow
Neillsville, Wisconsin
(715) 743 - 4224

September 15 - 16
Treaty 4 Traditional Powwow
Mike (306) 332 - 8262

September 21 - 23
7th Annual Council Tree
Cultural Festival & Powwow
Delta, Colorado

Mike (204) 269 - 3430
 Eskasoni 10th Annual Traditional Powwow
 Joel (902) 379 - 2544
 www.ec.ednet.ns.ca/~powwow

Interior Indian Friendship Society
 2nd Aboriginal Day Celebration
 Kamloops, British Columbia
 (250) 376 - 1296

June 22
 Dakota Cree Sports Annual Golf Tournament
 144 Golfers Only
 Willows Golf & Country Club
 Saskatoon, Saskatchewan
 Bill (306) 934 - 4706

June 22 - 24
 NAES College 9th Annual Contest Powwow
 Chicago, Illinois
 Leonard Malatrate (773) 761 - 5000

Whitesand First Nation 19th Annual Powwow
 North of Thunderbay (Highway 527)
 Armstrong, Ontario
 Tom (807) 583 - 1084 / 1404

"Sharing Our Heritage Cultural Festival"
 Comox Valley Powwow
 Courtenay, British Columbia
 Mel: (250) 334 - 9446
 Email: cwpw@telus.net
 http://www3.telus.net/cvpw

2nd Prince George Native Friendship Centre
 Competition Powwow
 Massey Place Stadium, Prince George, BC
 For information (250) 564 - 3568

June 22 - 24 - Powwow
 July 6 - 10 - Rodeo
 10th Annual Grand Celebration
 Hinckley, Minnesota
 1 (800) 472 - 6321

June 23 - 24
 Wikwemikong Traditional Powwow
 Wikwemikong's Satellite
 Community of South Bay, Ontario
 Manitoulin Island, Ontario
 Steven (705) 859 - 3122 ext 274

40th AAMJWNAANG Competition Powwow
 (formerly Chippewas of Sarnia)
 Sarnia, Ontario
 Diane (519) 336 - 8410

June 29 - July 1
 Ft MacKay First Nation Treaty Days
 Fort MacKay, Alberta
 Elissa (780) 928 - 4220

Can Kaga Otina Wacipi Birdtail Dakota
 Nation Powwow
 Birdtail Dakota Nation, Manitoba
 Yvonne (204) 568 - 4540

June 30 - July 1
 FSIN Provincial Football Championships
 Whitecap Dakota/Sioux First Nation, SK
 Darren (306) 934 - 4706

JULY-2001
 July 4 - 7
 A'hoohal Days 2001
 Our Future
 Remembering Our Ancestry and Shaping
 Navajo Nation 4th of July Celebration
 PRCA Rodeo & Youth Fair
 Window Rock, Arizona
 (520) 871 - 6478
 www.navajonationfair.com

June 21-24, 2001
 Aboriginal Art and Culture Celebration
 June 21st: An Evening of Aboriginal
 Blues at the Yale, featuring George Leach
 June 22nd-24th: Free Celebration at the
 Vancouver Art Gallery
 Vancouver, British Columbia
 For further information call Germaine at
 (604) 684-2532 Fax: (604) 951-8861
 Email: germaine@telus.net

June 7 - 10
 Pictou Landing First Nation Powwow
 Pictou, Nova Scotia
 Aileen (902) 752 - 4912

June 8 - 10
 Red Earth Art & Dance Festival
 Myriad Convention Ctr
 Oklahoma City, Oklahoma
 Contact: (405) 427 - 5228

June 9
 Calgary Aboriginal Head Start Society
 Graduation Powwow
 Calgary, Alberta
 Maryann (403) 215 - 0386

June 9, 10
 12th Annual Barrie
 Native Friendship Center Powwow
 1st time it will be Traditional
 Barrie fair grounds
 Pat (705) 721 - 7689

June 11 - 21
 "Stories of War: Stories of Peace"
 Montreal First People Festival
 Montreal, Quebec
 Contact: (514) 278 - 4040
 www.nativelynx.qc.ca
 Please see our ad in Guide - page 23

June 15 - 17
 Migizi wiigwaam Powwow
 1st Annual Competition Pow Wow & Summer
 Celebration
 Kingston Memorial Centre
 Kingston, Ontario
 Information: Lianne: 1-613-542-4750 or 1-
 877-524-7773

133rd White Earth Celebrations
 White Earth, Minnesota
 Denise (218) 935 - 0417

8th Annual Powwow
 Mattoon, Illinois
 Patrick 1 (800) 500 - 4599

Heart Lake Annual Treaty Days Celebrations
 Heart Lake, Alberta
 Sam (780) 623 - 2130
 Please see our ad in Guide - page 14

Migizi Wiigwaam
 Celebrations
 "Remembering The Forgotten"
 Kingston Memorial Centre, Kingston, ON
 Lianne / Jim (613) 542 - 4750 /
 1 (877) 524 - 7773
 www.migizi-wiigwaam.com

June 16, 17
 Bobby Bird Memorial Golf Tournament
 Jackfish Lodge & Conference Centre
 Cochin, Saskatchewan
 Bev (306) 663 - 5349 / 5602

July 9 - 14
 8th Annual Métis Nation of Ontario
 General Assembly
 Pendleton, Oregon
 1-800-654-9453
 Please see our ad in Guide - page 6

July 9 - 14
 Wildhorse 7th Annual Pow Wow
 Umatilla Indian Reservation
 Pendleton, Oregon
 1-800-654-9453
 Please see our ad in Guide - page 6

July 9 - 14
 2 Days of Voyageur Games
 Sault Ste. Marie, Ontario
 1 (888) 789 - 0868
 Hank (705) 969 - 6673
 www.metisnation.org

July 10 - 12
 1st Denesuline Women's Gathering
 Cold Lake First Nation, Alberta
 Judy 1 (888) 222 - 7183

July 12 - 15
 38th Annual Sac & Fox Powwow
 Stroud, Oklahoma
 Chenonia (918) 968 - 3526

July 13 - 15
 Cold Lake Treaty Days
 Cold Lake First Nation, Alberta
 Judy / Shawna 1 (888) 222 - 7183

Annual Traditional Powwow
 Sturgeon Lake Cree Nation, Alberta
 Florynce (780) 524 - 3043

Alexander First Nation Traditional Powwow
 Alexander First Nation, Alberta
 (780) 939 - 5887

Enoch Annual Competition Powwow
 Enoch, Alberta
 Rhonda (780) 470 - 4505

July 14, 15
 Derek John Brown Memorial Softball
 Tournament
 Cass Lake, Minnesota
 Henry (218) 335 - 8289

Echoes of a Proud Nation
 11th Annual Powwow
 Kahnawane Territory, Quebec
 Laurie (450) 682 - 8667k

July 15 - 17
 White Shield Powwow
 White Shield, North Dakota
 (701) 743 - 4535

July 19 - 22
 Kainai Indian Days
 Standoff, Alberta
 Contact: (403) 653 - 4516 /
 (403) 737 - 3774
 Please see our ad in Guide - page 22

July 19-28
 Klondike Days
 Edmonton, Alberta
 1-888-800-7275
 Please see our ad in Guide - page 18

July 20
 Muskoday First Nation Treaty Day
 Celebrating 125 Years of Tradition
 Muskoday First Nation, SK
 10 Miles - S.E. of Prince Albert, SK
 Leroy (306) 764 - 1282 /
 Margaret (306) 763 - 2753
 Please see our ad in Guide - page 22

August 3 - 5
 Ermineskin Annual Powwow
 Hobbema, Alberta
 Claris (780) 585 - 4122
 Kamloops Days
 Kamloops, British Columbia
 Brandon / Salina (250) 828 - 9839
 Please see our ad in Guide - page 4

August 3 - 4
 52nd Annual Six Nations
 Native Pageant Theatre
 Six Nations of the Garden River, Ontario
 Six Nations Tourism (519) 758 - 5444

August 3 - 5 - Powwow
 Rocky Boy Powwow
 Rocky Boy, Montana
 Rhonda (406) 395 - 4291

August 3, 4
 52nd Annual Six Nations
 Native Pageant Theatre
 Six Nations of the Garden River, Ontario
 Six Nations Tourism (519) 758 - 5444

August 3 - 5 - Powwow
 Rocky Boy Powwow
 Rocky Boy, Montana
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August 3 - 5 - Powwow
 Rocky Boy Powwow
 Rocky Boy, Montana
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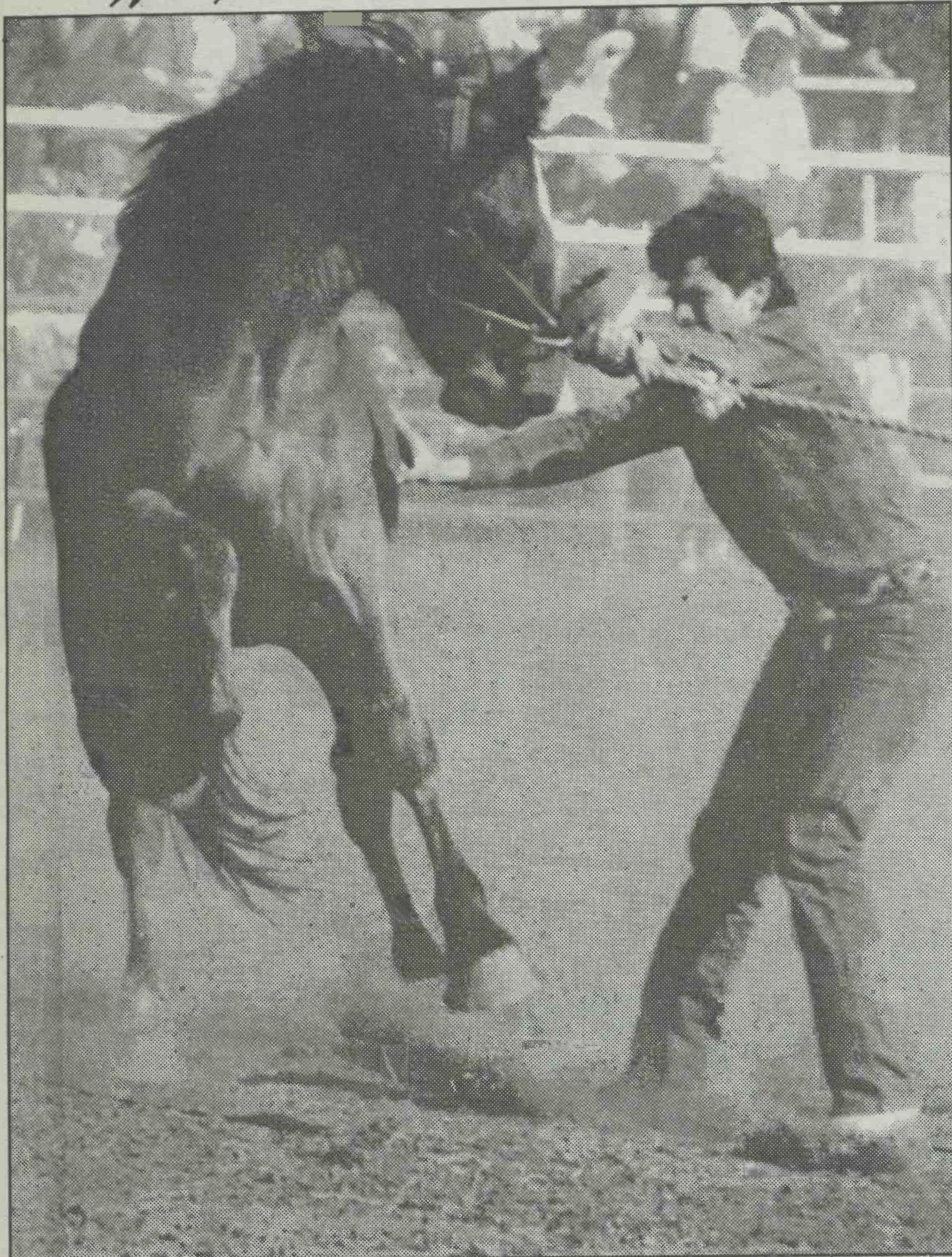
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GUIDE TO INDIAN COUNTRY



Wild West meets tranquil getaway

By Gary Elaschuk
Windspeaker Contributor

KIKINO, Alta.

"Share the natural beauty of our home" is the theme of the Silver Birch Resort, located on the shores of Whitefish Lake on the Kikino Métis Settlement, an hour-and-a-half drive northeast of Edmonton.

The staff at Silver Birch is well known for the warm welcome they extend to guests. They go out of their way to make the campgrounds and beach area family friendly. The resort has campground attendants on duty 24 hours a day during the peak season (May long weekend to September long weekend).

The jewel in the crown of Silver Birch Resort are four rustic log cabins on the beach that feature all the comforts of home. The cabins are heated by propane furnaces and have kitchenettes, running water, bathrooms with showers, bedroom lofts, covered decks, and barbecue pits. The cabins are fully winterized and are available for rent year-round.

The camping area has 29 campsites with power and 23 without power, plus an overflow camping area. A centrally-located shower and bathroom facility is available to all campers and day users of the beach.

The resort also has a convenience store and gas bar for those items campers forget to bring along on their holidays.

Activities at the resort include excellent fishing for pike, perch and pickereel, as well as boating, swimming, beach volleyball, excellent bird watching with a wide variety of species in the area, and hiking on trails along the lakeshore and through the boreal forest. Some regular visitors to the resort bring their horses and camp in a special area that is "horse friendly," with grazing areas and extensive riding trails along the lakeshore and in the backcountry.

The highlight of summer activities at Silver Birch is the annual rodeo, one of the biggest in rural Alberta. The rodeo and Kikino Celebration Days are set for Aug. 10, 11 and 12 this year.

Silver Birch Resort was opened in 1995 and has been certified by the Wildrose Tourism Association since 1995. It is open year-round, and the fully winterized cabins are an attraction for ice-fishing or snowmobile winter getaways.

For reservations and information phone (780) 623-3252

Sliver Birch Resort Rodeo is the site of one of the biggest rodeos in rural Alberta. The rodeo and Kikino Celebration Days run Aug. 10, 11 and 12 this year.

HEART LAKE FIRST NATION

2ND ANNUAL COMPETITIVE POWWOW

August 10, 11, & 12, 2001
Heart Lake is located 65 km N.E. of Lac La Biche, AB

M.C.
Ray Whitstone

HOST DRUM
McGilvery Drummers

All Drums Paid

PRINCESS PAGEANT
Contact Sheila Monias
(780) 623-2136 or (780) 404-3097

HAND GAMES

DANCE CATEGORIES

	1st	2nd	3rd	4th
Men's Traditional	1,000	800	600	400
Teens Traditional	500	400	300	200
Juniors Traditional	300	250	200	150
Women's Traditional	1,000	800	600	400
Teens Traditional	500	400	300	200
Juniors Traditional	300	250	200	150
Men's Chicken Dance	800	600	400	200
Teen/Junior	400	300	200	100
Men's Grass	1,000	800	600	400
Teens Grass	500	400	300	200
Juniors Grass	300	250	200	150
Women's Jingle	1,000	800	600	400
Teens Jingle	500	400	300	200
Juniors Jingle	300	250	200	150
Men's Fancy	1,000	800	600	400
Teens Fancy	500	400	300	200
Juniors Fancy	300	250	200	150
Women's Fancy	1,000	800	600	400
Teens Fancy	500	400	300	200
Juniors Fancy	300	250	200	150
Men's Buckskin	500	300	200	
Women's Buckskin	500	300	200	
Tiny Tots	Paid Daily			

SPECIALS

Men's Traditional	500	300	200
Women's Jingle	500	300	200
Drum Contest	1,200	500	300

FRIDAY, AUGUST 10, 2001

8:00 am Pipe Ceremony
9:00 am Flag Raising
7:00 pm Opening Remarks, Chief Morris Monias
• Grand Entry
• Introduction of Dignitaries

7:30 pm Intertribal
• Competition Dancing

SATURDAY, AUGUST 11, 2001

8:00 am Pipe Ceremony
9:00 am Flag Raising
1:00 pm Grand Entry
• Opening Remarks
• Introduction of Dignitaries
• Drum Contest Begins

1:30 pm Intertribal
• Competition Dancing

6:00 pm Supper Break
7:00 pm Grand Entry
• Opening Remarks
• Introduction of Dignitaries
• Intertribal

8:00 pm Competition Dancing
9:00 pm Men's Traditional Special

SUNDAY, AUGUST 12, 2001

8:00 am Pipe Ceremony
9:00 am Flag Raising
1:00 pm Grand Entry
• Opening Remarks
• Introduction of Dignitaries

1:30 pm Intertribal
• Drum Contest Continues
2:00 pm Competition Dancing
4:00 pm Tribal Giveaway
• Supper

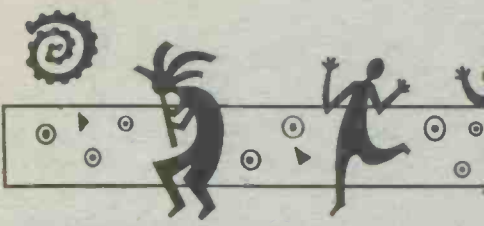
7:00 pm Grand Entry
• Closing Remarks, Chief Morris Monias
• Introduction of Dignitaries

7:30 pm Intertribal
• Competition Dancing
9:00 pm Women's Special
• Continue Competition

For more information contact:
Sam, Glen or John at (780) 623-2130

Concession available contact:
Paula Belanger at (780) 623-2728

Heart Lake First Nation assumes no responsibility/liability for any accident, injury, loss, or damage of any personal property.



TO

By Heather Robertson
Windspeaker Contributor

Getting back to nature never been easier. No matter where you are in Canada, chances are there are several different eco-tourism companies offering an environmentally conscious holiday to satisfy your individual interests and needs.

Eco-tourism, an offshoot of the adventure tourism industry, is rapidly expanding in Canada thanks to a multitude of preserved and untouched natural parks and wildlife areas. A cornerstone of the eco-tourism experience is a respect for natural habitat and wildlife in an area, with the main emphasis on its preservation. The respect for nature is also a fundamental tenet of the Aboriginal lifestyle, so it should come as no surprise that Aboriginal eco-tourism is filling a new niche in the eco-tourism sector.

"Being ecologically sound is very traditional," said K. Harry, the owner of Coast to Coast Journeys in Powell River. "You never take more than you need."

Compared to the traditional eco-tourism experience, modern tours incorporate Aboriginal cultural practices with environmental practices.

The main season for eco-tours runs from May to October and activities depend on the weather and conditions in the area, and the natural beauty. On the Pacific Coast, for example, there are several water activities offered, including kayaking, traditional canoeing and sail-boating. There are also tours available that are region-specific, such as mountain walks, guided hikes, mountain biking and traditional canoe making.

Several operators also offer winter tours, with activities that include hiking, crafts (such as making medicine bags or baidlers), snow shoeing, mushing, and wilderness survival. Most operators will specifically tailor a tour to a group's experience, interests and the amount of time available.

At the North Nahanni National Historic Site, the realist lodge in the North

NAVAJO

- ◆ All Indian Rodeo
- ◆ Concerts
- ◆ Contest Powwow
- ◆ 4H Junior Livestock
- ◆ Golf Tournament
- ◆ Miss Navajo

Navajo Nation Fair



Tourists take to the land

By Heather Robertson
Windspeaker Contributor

Getting back to nature has never been easier. No matter where you are in Canada, chances are there are several different eco-tourism companies offering an environmentally-conscious holiday to satisfy your individual interests and needs.

Eco-tourism, an offshoot of the adventure tourism industry, is rapidly expanding in Canada thanks to a multitude of well-preserved and untouched natural parks and wildlife areas. The cornerstone of the eco-tourism experience is a respect for the natural habitat and wildlife of an area, with the main emphasis on its preservation. This respect for nature is also a fundamental tenet of the Aboriginal lifestyle, so it should come as no surprise that Aboriginal eco-tourism is filling a new niche in the eco-tourism sector.

"Being ecologically sound is very traditional," said Katrin Harry, the owner of Coast Salish Journeys in Powell River, B.C. "You never take more than you need."

Compared to the traditional eco-tourism experience, these tours incorporate Aboriginal cultural practices with environmental practices.

The main season for these tours runs from May to October, and activities depend on both the weather and conditions of the area, and the natural terrain. On the Pacific Coast, for example, there are several water activities offered, including sea-kayaking, traditional canoeing, and sail-boating. There are also tours available that are not region-specific, such as medicine walks, guided hikes, mountain biking and traditional craft-making.

Several operators also offer winter tours, with activities that include hiking, crafts (such as making medicine bags or canoe bailers), snow shoeing, dog mushing, and wilderness survival. Most operators will also specifically tailor a tour to meet a group's experience, interests, and the amount of time they have.

At the North Nahanni Naturalist Lodge in the Northwest

Territories, guests can explore the natural, untouched wilderness while learning about the culture and history of the area. Imagine a boat trip on crystal-clear water, or sleeping in makeshift tree camps on a wilderness survival expedition.

"We work hard to keep the area untouched," said Ria Letcher, the owner of the lodge. This includes catch-release fishing, no-trace camping, and using environmentally-friendly products.

Guests visiting Ancient Voices Wilderness Camp in the Yukon will experience three main things: nature, culture, and wildlife. Margie Kormendy, the owner, advocates "tourism that is connected to the land in a sustainable way." This includes recycling, reusing, and taking care of the land.

At Coast Salish Journeys, guests are treated to "tourism with a low impact on the environment and a high emphasis on cultural interpretation," said Harry. The tour maintains a respect for natural resources, while teaching guests about ecological problems such as clear-cutting and water pollution.

Although tour operators have to be certified the same as any other business, any tour company can call itself an eco-tour without actually practicing environmental preservation. For example, hunting in itself is not part of eco-tourism; neither is a fishing trip. While they are part of outdoor/adventure tourism, both are instances of a consumptive appreciation of nature that is fundamentally different than eco-tourism.

"We don't make money off of the environment because we are sustenance hunters," said Gwaii Eco Tours owner Louis Waters. On his tour experiences in the Queen Charlotte Islands, no hunting or fishing is offered. Instead, he said, "we take what nature is providing for us everyday and turn that into your tour."

People interested in an Aboriginal eco-tour experience should make sure they do some research and ask tour operators questions before booking a trip, such as to what degree Aboriginal culture will be included in their

tour. While several operators include a traditional spiritual element of the tour, many others do not.

As well, potential customers should make sure that their guide has certification in the different activities that are offered, such as kayaking, canoeing, first aid, and survival skills. There is always an element of the unknown in the wilderness, and tour guides must be prepared for anything that can occur.

Regardless of the kind of tour that you take, the main thing is to have fun while learning about Canada's different Aboriginal cultures in a wildlife setting.

"It's the quality of the experience that is important," said Virginia Doucett, the executive director of Aboriginal Tourism Team Canada.

In Canada, that can include anything from rafting down a swollen river to hiking through the majestic Rocky Mountains to dog mushing in the Northwest Territories. No matter where you are, as Harry explained, you will experience "coming to a place like nowhere else on earth."

(see Tour operators page 16.)

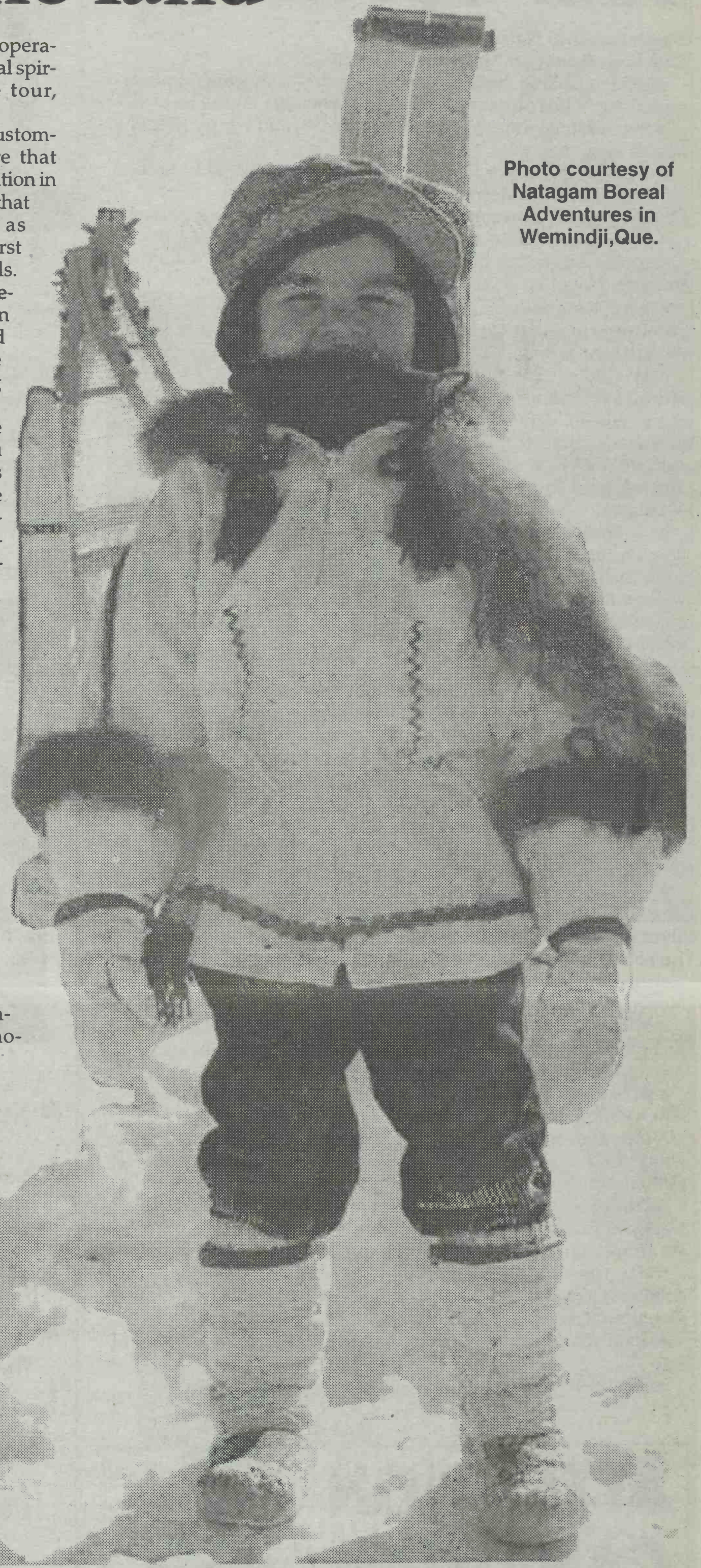


Photo courtesy of Natagam Boreal Adventures in Wemindji, Que.

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GUIDE TO INDIAN COUNTRY

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call (867) 695-2116 or visit their Web site at www.nnnlodge.com
Ancient Voices Wilderness Camp—
One hour from Dawson City, Yukon

- day trips, three to seven day trips and customized trips, accommodation choices of cabins or tents, youth camps, wilderness training, as well as regular tourist attractions

• two seasons:
summer (June to August) and winter
call (867) 993-5605 or visit them at

www.yukon.net/business/Dawson/AncientVoices

Turtle Island Tours—Ottawa

- several day-long cultural tours such as medicine walks and storytelling, wilderness survival retreats offered on overnight tours

call 1-877-811-3233 or see www.aboriginalexperiences.com

Coast Salish Journeys—Powell River, B.C.

- several different day trips offered from two-hour craft workshop or guided cultural walks to a 10-hour journey in a traditional canoe or sea kayak, as well as multi-day trips, different activities offered for children (traditional games)

• two seasons: summer and winter

call (604) 483-4505 or see www.coastsalishjourneys.com

Gwaii Eco Tours—Queen Charlotte Islands, B.C.

- customize tours to guests' interests and what's available, possible activities include kayaking, canoeing, hiking, sail-boating, hiking, two-night minimum stay required

call 1-877-559-8333 or visit them at www.gwaiiecotours.com

Nelson House Eco-Tourism and Adventure Tours—Northern Manitoba

- offers tours for one day or multi-days, accommodation offered includes tents, cabins, or sleeping under the stars, all inclusive canoe and winter excursion packages offered

call 1-800-263-5494 or see www.nelsonhouseecotour.com

Aboriginal Journeys—Campbell River, B.C.

- offers several different wildlife-watching day trips (eg: killer whale/marine wildlife, grizzly/black bears, eagle/seal) as well as tidal rapids and cultural tours

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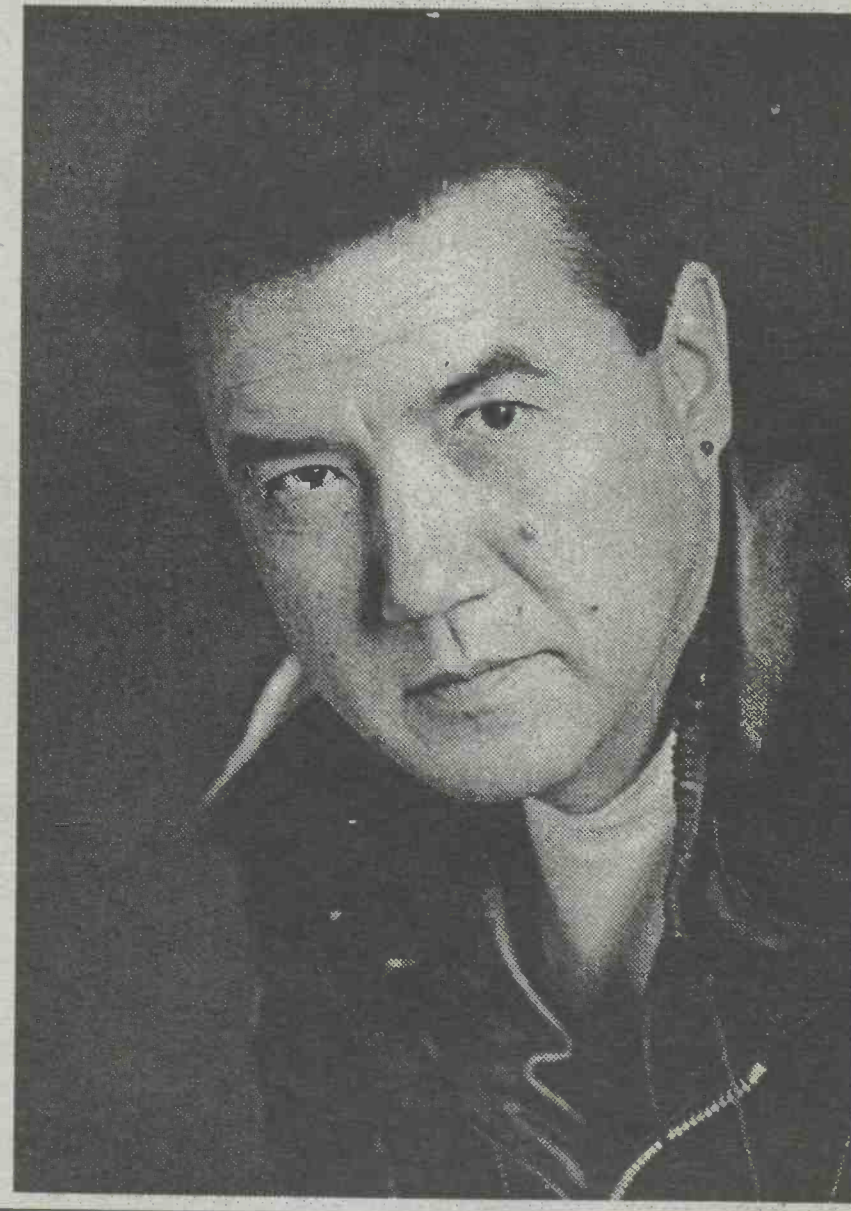
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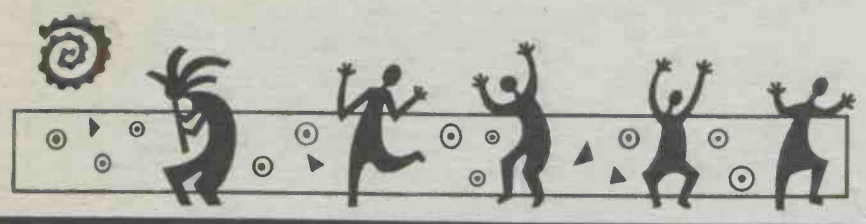
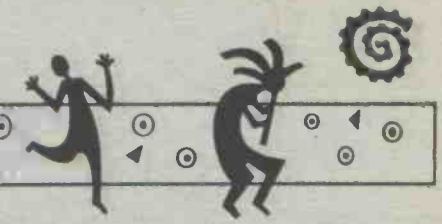
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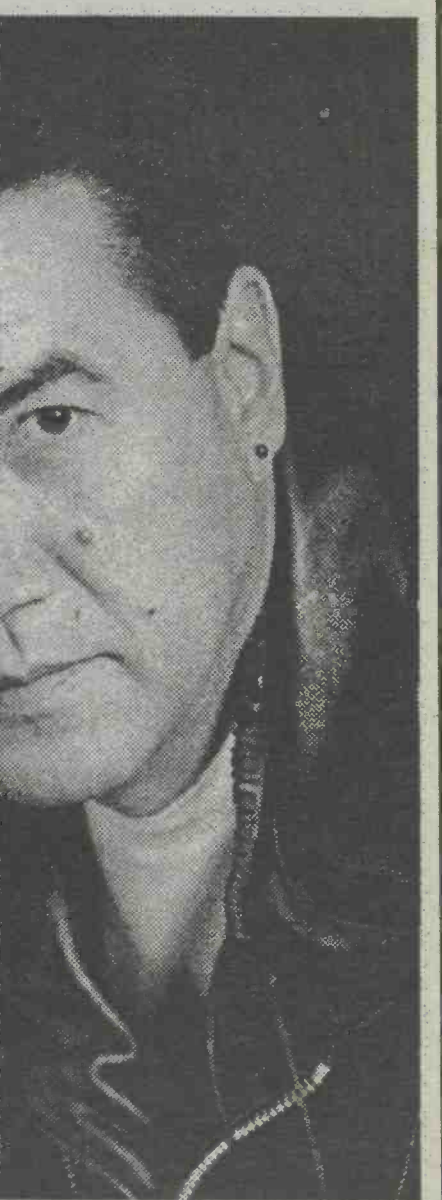
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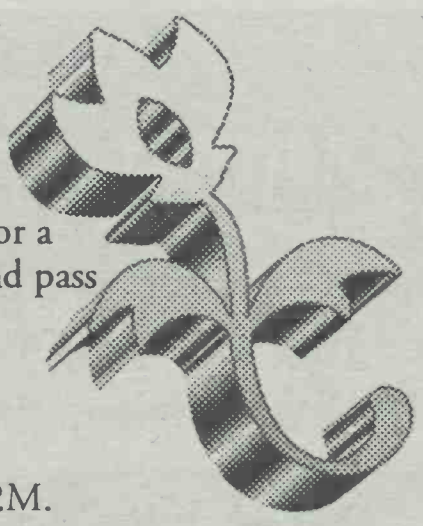
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Blessed waters pilgrimage held at Beaver Lake

By Rob McKinley
Windspeaker Contributor

BEAVER LAKE, Alta.

More than half a century ago, a vision of the Blessed Mary was seen on the shores of Beaver Lake. The following year, a small group of people began what has become a fast-growing, annual religious pilgrimage.

This year's Beaver Lake Pilgrimage will be held over the Aug. 17 weekend.

Congregating at the Sacred Heart Church on the Beaver Lake Cree Nation, more than 300 people attended the pilgrimage last year. This year, even more are expected to attend, said Sandra Manca.

"The pilgrimage is to allow the mother of God to pray for us," said Manca, a Métis

raised by non-Aboriginal foster parents. "The pilgrimage is to where our Blessed Mary appeared."

The weekend is filled with gospel singing, church services, a blessing of the lake and a mass baptism.

"People have been coming from all over and from all races, and when the music starts, the church is full and just about everybody takes part," she said.

If Mother Nature co-operates this year, baptism services will be held on the shores of Beaver Lake.

Manca said parents wishing to baptize their children should have birth certificates ready.

For more information on the pilgrimage, contact Manca at (780) 623-7119 or Celine Berlinguette at 623-2629.

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Largest tipi in the world guards against loss of culture

By Kenton Friesen
Windspeaker Contributor

MEDICINE HAT, Alta.

The world's largest tipi juts into the Medicine Hat skyline like a sentinel. It guards against the loss of Aboriginal history and serves as a constant reminder of a simpler life on the prairies. On a clear night the structure can be seen from miles away.

Rising 58 metres from its concrete base, the 800-metric-ton Saamis tipi stands about as high as a 20-storey apartment building. It contains 10 story-boards, each designed by different Aboriginal artists. The story-boards explain the legend of how Medicine Hat got its name, what effect the arrival of the Europeans had on Native culture, as well as other stories, including that of the circle of unity.

The structure was originally constructed in Calgary for the 1988 Winter Olympics. When the Games were over, a Medicine Hat businessman, Rick Flanti, purchased the tipi and brought it to the town as a favor to the community, said site general manager Robert Desjarlais.

A new shell was constructed and the weight-bearing poles were modified, leaving only about 10 per cent of the original tipi intact.

A tipi village is found close to the massive tipi and a buffalo herd wanders in a field nearby. Completing the journey into the past is an archeological dig where many small artifacts like

arrowheads have been found. "We're close to a ravine here that was used as a buffalo jump. They had set up camp there and there is lots of archeological things that were found," said Desjarlais.

Staff guides take pleasure in treating visitors to free tours of the attractions. Buses loaded with Europeans often stop for a visit and local students enjoy history classes when touring through the site. The importance of the buffalo and the subtle meanings of the tipi paintings are brought to life. The tours are a good mixture of fun and mental stimulation.

This summer there's increased organization and more guides, making the attraction substantially better than ever before, said Robert Anderson, one of the artists who created a story-board. He took almost two years to research his story-board, talking to Elders and getting everything right.

Most days Anderson, who is Métis with a Cree background, can be found on site building tipis. His lodge pine and canvas structures are for sale and can be custom painted to a buyer's specifications.

"Being an artist, this is a dream come true," said Anderson. When tourists come by they often ask him about the tipis and paintings and he is able to share pieces of his Native culture with the world.

If a tipi is not the heart's desire, there is a wide variety of smaller traditional Native items available at the gift shop.

Jumps, spills, and chills

By Thomas Langley-Smith
Windspeaker Contributor

KAMLOOPS, B.C.

Collaboration between Whispering Pines/Clinton Indian Band and the Greater Kamloops Motor Cycle Association (GKMC) resulted in a three-day motocross event that delivered jumps, bumps, thrills and spills on May 18 and opened the new Whispering Pines Moto Cross Track.

The course at Whispering Pines is close to one mile long, where speeds reach up to 40 m.p.h. and there are white knuckle jumps of up to 90 feet. It's the number two track in Canada, said spokesperson Vi LeBourdais.

While the course is open daily for practice, another big motocross event is planned for the end of September. Super Jump will see riders competing in free-style events on the Sept. 29 weekend. This same weekend will see Whispering Pines' an-

nual Bull-A-Rama with a \$5,000 winner-take-all prize.

Directions to Whispering Pines/Clinton Indian Band Sports and Recreation Centre are as follows: Head for Kamloops' North Shore and Westsyde Road. From the end of Westsyde Road you will drive approximately 25 km, passing through various small communities. Stay on the main road. Once you drive over your first cattle guard you are on the Whispering Pines reserve. The motocross facilities are located on the right hand side of the road behind the rodeo grounds, beside the river. Daily admission is \$8 for adults and \$5 for children, pre-schoolers are free. Call (250) 579-5772.

Also on the agenda for summer fun at Whispering Pines is a National Aboriginal Day rodeo on June 23 and 24 with an expected attendance of about 700 people a day. At the same time there is a baseball tournament planned.

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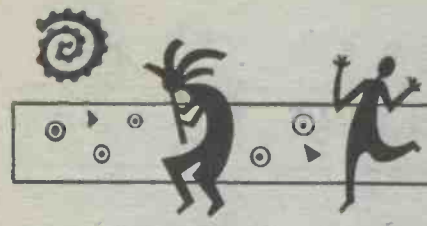
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The Beaver Creek Wood Bison Ranch herd number 300, with hopes for 1,000 within six years.

Majestic beast making a comeback in Wood Buffalo

By Curtis J. Phillips
 Windspeaker Contributor

FORT MCMURRAY

Would you like to see wood bison? Award-winning wood bison that is. Alberta's Regional Municipality of Wood Buffalo is home to the Beaver Creek Wood Bison Ranch where more than 300 wood bison will graze and roam this summer.

About 40 kilometres north of the region's centre, Fort McMurray, the ranch is a joint venture between Syncrude Canada Ltd., the world's largest producer of light-sweet crude oil, and the Fort McKay First Nation.

Originally allocated 25 hectares, the ranch is now 340 hectares in size and is part of Syncrude's reclamation, a project that restores the landscape to a quality at least equal to its condition before mining began.

Starting in 1993 with only 32 wood bison relocated from Elk Island National Park near Edmonton, the ranch's long-term

goal is to create 2,000 hectares of pasture supporting more than 1,000 wood bison.

"We believe that will be a five- or six-year goal," said ranch manager Rick Bouchier, a Dene.

Early success saw Beaver Creek named the Rookie Ranch of the Year at the annual Alberta Bison Association's Wild Rose Classic show and sale in 1999, and one of the ranch's male calves won first in its class and Reserve Grand Champion.

The bison may be seen from the Wood Bison Viewpoint, located 43 kilometres north of the city on the left-hand side of Highway 63.

"There is no best time to view them," said Bouchier. "It depends on where they are and what they are doing. They roam wherever they want."

In 1995, to celebrate the success of the Wood Bison project; the Wood Bison Trail was officially opened only a few kilometres south. This trail has four components.

At the entrance to the trail stands the Bison Gateway, a massive stone sculpture of a

wood bison herd.

Created by local Cree artist Brian Clark and apprentices from the Fort McKay First Nation, the herd depicts seven life-size wood bison, each weighing in excess of 35 tonnes with an average height of four metres. They are made from siltstone drawn from the local mine site.

The stone sculpture marks the beginning of the Matcheetawin Discovery Trails—a Cree word meaning, "beginning place."

This four-kilometre interpretive trail system situated on 50 hectares of land offers visitors the opportunity to see various types of reclaimed land—spruce/aspen forests, jack pine forests, grasslands and wetlands.

Visitors may also get a spectacular view of the oil sands projects from this area.

The Sagow Pematowin Trail—Cree for living in peaceful co-existence with the land—is an interpretive area, which teaches visitors about the close relationship between Aboriginal people and the environment.

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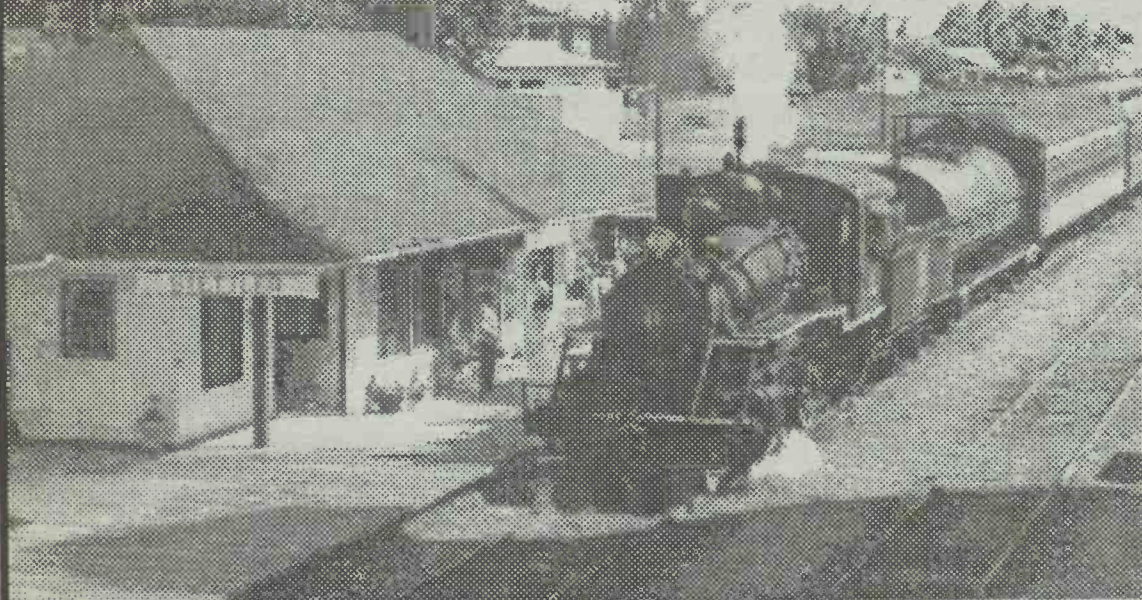
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- Ladies Golden Age (55+)

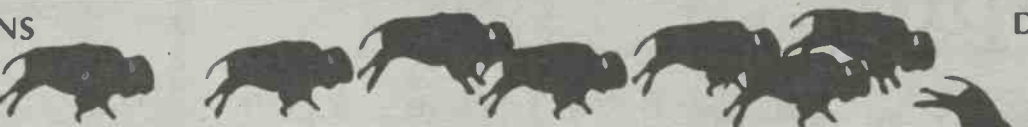
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- Teen Boys' Traditional
- Teen Boys' Fancy
- Teen Boys' Grass

- Teen Girls' Traditional
- Teen Girls' Fancy
- Teen Girls' Jingle Dress

- 1st Prize - \$300.00
- 2nd Prize - \$200.00
- 3rd Prize - \$100.00



Head-Smashed-In Buffalo Jump
BUFFALO DAYS
Pow Wow and Tipi Village
JULY 20, 21, & 22, 2001

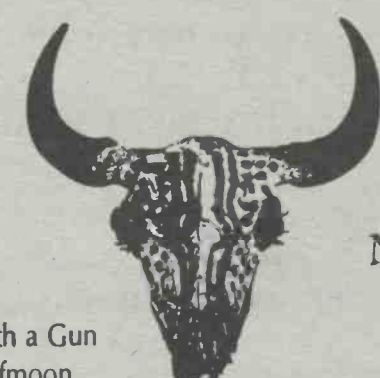
- First 30 Tipis will be paid \$100.00
- Tipis must be open to the public at least 2 hours daily.
- Please supply your own tipi poles.

- M.C. - Peter Strikes With a Gun
- U.S.A. M.C. - Otis Halfmoon
- Arena Director - Joe Crow Shoe Jr.

REGISTRATION DEADLINE IS: SAT, JULY 21, 2001, NOON

- **DRUGS AND ALCOHOL PROHIBITED**
- **Food Concessions • Native Arts & Crafts**
- **Grand Entry, Friday, July 20 @ 7:00 pm**

Head-Smashed-In Buffalo Jump will not be responsible for accidents or loss of property
 For more information contact: Louisa Crow Shoe @ (403) 553-2731 or Alberta Government Rite Number 310-0000
 Head-Smashed-In Buffalo Jump is located 18km NW of Fort Macleod, Alberta, Canada on Secondary Hwy. 785



DRUMMING & SINGING COMPETITION

- 1st Prize - \$2,000.00
- 2nd Prize - \$1,500.00
- 3rd Prize - \$1,000.00
- 4th Prize - \$500.00

Maximum 15 drum groups. \$3.00 per person registration Minimum of 5 people per drum group. Must supply own chairs.

DANCE COMPETITIONS

JUNIOR CATEGORIES

- 12 yrs. and under
- Junior Boys' Traditional
- Junior Boys' Fancy
- Junior Boys' Grass

- Junior Girls' Traditional
- Junior Girls' Fancy
- Junior Girls' Jingle

- 1st Prize - \$100.00
- 2nd Prize - \$75.00
- 3rd Prize - \$50.00

TEAM DANCING

ADULT CATEGORIES

- 18 yrs. and over
- 1st Prize - \$400.00
- 2nd Prize - \$300.00
- 3rd Prize \$200.00

SPECIAL HAND DRUM COMPETITION

- 1st Prize - \$300.00
- 2nd Prize - \$200.00
- 3rd Prize - \$100.00





Learning traditions through the trails

By Shari Narine
Windspeaker Contributor

BROCKET, Alta.

A guided walk into the Oldman River Valley is a way to learn the history and traditional way of life of the Peigan people, members of the Blackfoot Confederacy.

Jordie Provost, a member of the Peigan Nation, was an interpretive guide at the Piikani Lodge Interpretive Centre in Brocket last year. The centre, an impressive log building on Highway 3, is located just shy of an hour's drive east of Lethbridge in southwestern Alberta.

Provost takes people on guided tours of the Oldman River Valley area for a nominal fee. A half-kilometre trail runs along the top of the hillside and is wheelchair accessible. A lower walking trail, which is one-and-a-half kilometres long, runs from the top of the river valley. While the trail is all gravel, sloped and with stairs, Provost suggested that hiking boots or good running shoes would make the trail more comfortable and more accessible than sandals.

"I point out the Porcupine Hills, the mountains and Head-Smashed-In Buffalo Jump," said Provost.

Head-Smashed-In Buffalo Jump Interpretive Centre lies about half-an-hour northwest of Brocket and is a World Heritage Site. It marks one of the largest ancient buffalo kill sites.

Plants, animals, and the significance of the river valley is all information Provost imparts to his listeners. Interpretation of the

river valley includes stories of Blackfoot legends and the history of the Peigans.

The tours go on a drop-in basis, with the half-kilometre walk costing a family \$6 and the longer walk priced at \$10 for a family. People can also make appointments by phoning (403) 965-4000.

Those looking for a little more leisurely stop will be impressed with the crafts and history books stocked at the centre.

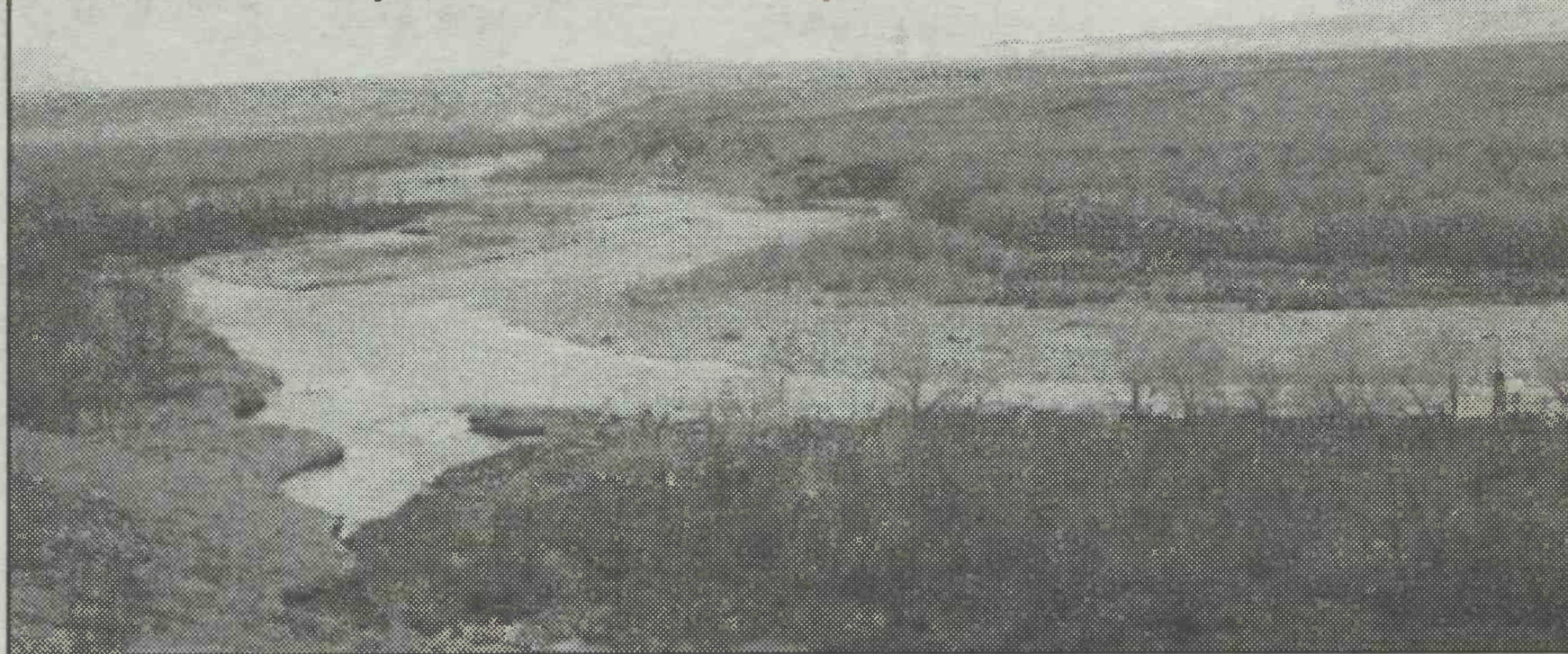
The interpretive lodge has a wide variety of Native crafts in stock, made by people of the Peigan Nation. There are beaded crafts like key chains, earrings, and other jewelry. There are dream catchers and ornaments, and the Peigan Nation is home to the famous Peigancraft Ltd., makers of traditional moccasins.

While Peigan beadwork is popular, it's the porcupine quillwork that is really traditional, said Robyn Weasel Bear, a sales clerk last season. Beadwork didn't start until the Europeans arrived in North America. Up until then, Peigans used quills, dyeing them different colors.

The lodge also stocks literature on Blackfoot culture and history. Books written by Adolf Hungry Wolf, from the Blood tribe, also a member of the Blackfoot Confederacy, discuss craft work, traditional dress, and legends. Many of his books are full of photographs he has taken.

Just west of the lodge is a tipi, which visitors can look at. There are no overnight stays here (those can be arranged at Head-

Check out the lore of the Oldman River Valley in southern Alberta.



Smashed-In Buffalo Jump Interpretive Centre), but visitors can get an idea of how a tipi is set up and how large it is by going inside this one. The lodge also of-

fers interpretive programs on tipi designs and tipi etiquette.

"We've given quite a bit of common knowledge to people who stop in," said Weasel Bear.

"Most people are familiar with Aboriginal people, who we are, how we live. They just want to know more about the cultural aspect."

Good sports, good fun

(Continued from page 8.)

Also on June 21 to June 24, to commemorate the 125th anniversary of Treaty 6, Joseph Big-head First Nation near Pierceland will host a powwow, as well as a ball tournament, golf tournament, and a Much Music dance for the youth.

"The powwow committee put \$2,000 on top of the ball tournament (as prize money) so we could attract more teams," said Ernest Sundown, Jr., who can be reached at (306) 839-2277.

"We're having a big golf tournament during that powwow weekend, too, and we're having a \$10,000 hole-in-one competition on top of that. Whoever

makes a hole-in-one wins \$10,000." Entry fee for the golf tournament is \$400 per four-person team.

From Aug. 19 to Aug. 26, the Beardys Okemasis First Nation near Duck Lake will also be having a celebration powwow for the 125th anniversary of Treaty 6. Other events will be planned, but at the time of publication, they were undecided.

The Federation of Saskatchewan Indian Nation will be holding a number of events this summer starting with a fastball tournament. The event starts on June 29th and runs until July 1st, and it will be hosted at White-

cap Dakota Sioux First Nation.

The FSIN's all-Reserve golf tournament will be held July 13 to 15 at Jackfish Lodge. July 24 to 26 will see the Kawacatoose First Nation hosting the FSIN's youth powwow.

One of the biggest events of the summer will be the 2001 Saskatchewan First Nation Summer Games. They will be held on the Lac LaRonge reserve, and will run from Aug. 12 to Aug. 16.

The FSIN's co-ed soccer and co-ed slowpitch championships will be taking place at the Whitecap Dakota Sioux First Nation Aug. 18 and 19. For information about these events call the FSIN (306) 665-1215.

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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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GUIDE TO INDIAN COUNTRY



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Atlantic festival shows art from coast to coast

By Cheryl Petten
Windspeaker Staff Writer

HALIFAX

Aboriginal art and culture will be showcased and celebrated at the Dalhousie Arts Centre in Halifax at the end of July, as artists from across the country show their works during a First Nations arts festival.

Nations in a Circle will take place July 27 to 29 at the arts centre, the first such offering of what organizers hope will become an annual event.

"We want this to be an annual event, because so much focus has been on other parts of Canada with Aboriginal art, and no one for quite some time has celebrated the achievements like this in this area. And we think it's long overdue," said festival coordinator Kathy Legg.

Legg is working with two East Coast artists, Alan Syliboy from Nova Scotia, and Stan Hill, Jr. from Newfoundland.

"It's an Aboriginal art and cul-

ture showcase, and we've invited artists from across Canada," Legg said "We have some that are hoping to come from as far away as B.C. and from Labrador."

Invitations have been sent out to more than 1,500 Aboriginal artists across Canada, although organizers don't yet know how many will actually be taking part in the event.

Artists working in a variety of media have been invited to take part, from painters to moose antler carvers.

Legg is hoping to feature a number of artists from the East Coast, with artists from Labrador, Newfoundland, New Brunswick and from across Nova Scotia among those invited to attend.

The idea of having a festival to celebrate Aboriginal art and artists on the East Coast had been something Legg, Syliboy and Hill had each been thinking about for a number of years.

"I just thought, 'well, somebody's got to do it. I think it might be us.'"

The trio got together two years

ago and started working on the festival.

Organizers are hoping to include some demonstrations as part of the festival, as well as a performance at the art centre.

A couple of Aboriginal speakers have also been invited to take part, including artist and curator Rick Hill.

"He used to work with the Smithsonian and is very knowledgeable about Indian art," Legg said. "His father is a master carver, and two of his brothers are carvers."

Another possible speaker is painter Jim Logan.

"He was hoping to speak on, I think, authenticity. If someone from one area produces art that is traditional in another area, is that authentic, that sort of thing," Legg said.

"I'm still as excited as I was when we first thought about it two years ago," Legg said. "It's going to be great."

For more information call (902) 423-3139, or see <<http://nationsinacircle.ca>>.



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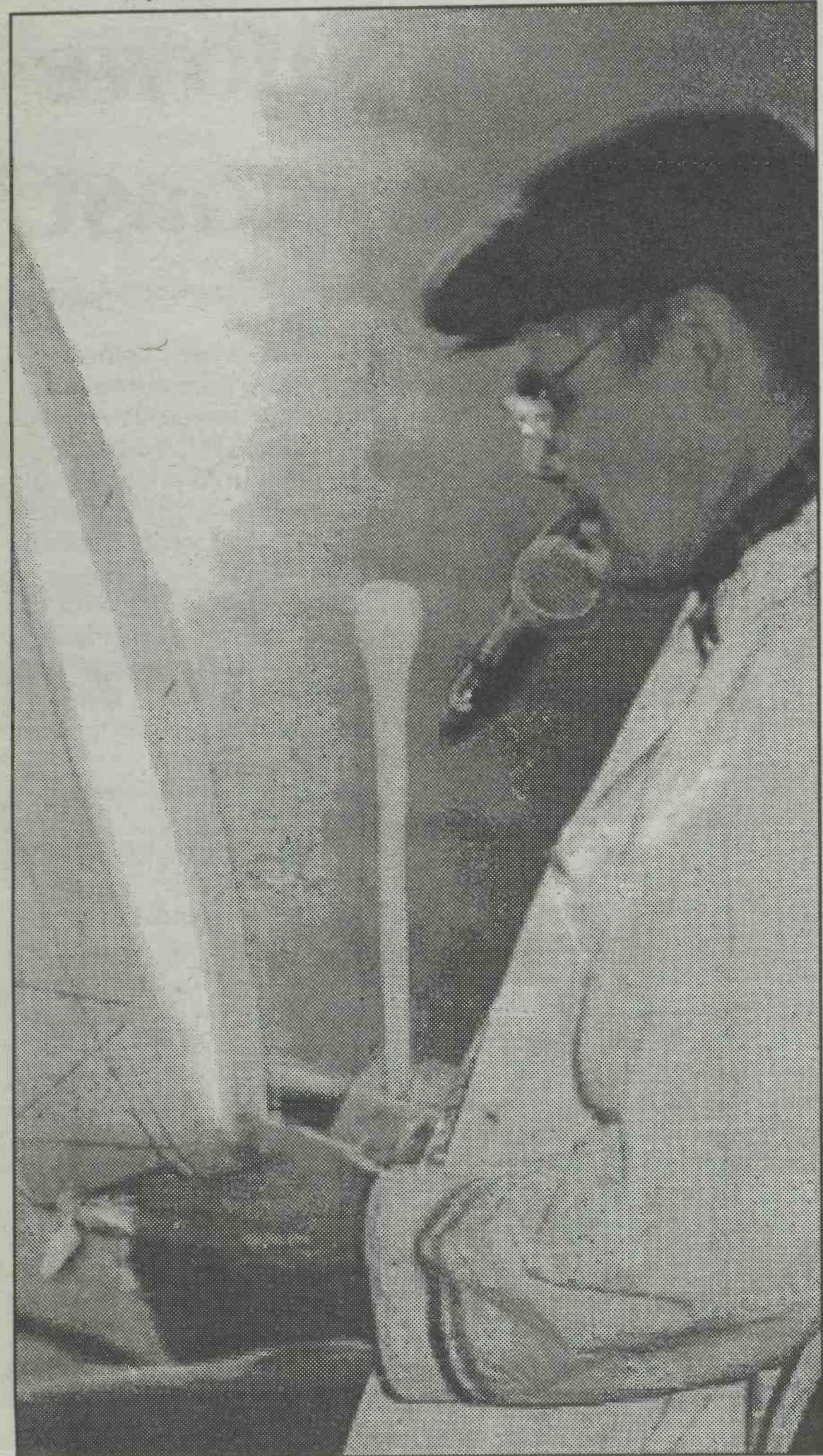
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GUIDE TO INDIAN COUNTRY



An Innu Elder sings about a dream of hunting during a meeting of the Elders at the Shaputuan Musée in Sept-Îles, Que.

Quebec destinations celebrate identity

By Cheryl Petten
Windspeaker Staff Writer

SEPT-ÎLES, Que.

The province of Quebec boasts many destinations for the traveler wanting to learn more about the region's 11 Aboriginal nations. One such destination is the Shaputuan Musée, located on the north shore of the St. Lawrence in Sept-Îles.

The museum has been open for about three years, working to increase awareness of Innu culture among visitors, while also providing young Innu with a resource for learning more about their history and cultural identity.

The work being done by the museum to celebrate, preserve and promote Innu culture was recognized this spring, with Shaputuan Musée receiving this year's Mishtapew Award of Excellence in the tourism category.

The museum has a permanent exhibit presenting Innu life as it follows the seasons, along with temporary exhibits showcasing contemporary Aboriginal art.

Visitors can learn more about Innu culture and history by listening to storytellers or singers, or watching dancers or craftsmen practicing traditional methods of making such things as snowshoes, drums or moccasins. Museum staff are also eager to share their knowledge of Innu culture with visitors.

The museum has a restaurant on site, serving up a menu of sea-

food and traditional Innu dishes. And for those wanting a souvenir of their visit, the museum gift shop offers a number of items that reflect the Innu culture.

Shaputuan Musée is open daily from 9 a.m. to 5 p.m. from June 21 to Labour Day. During the rest of the year, the museum is open weekdays from 9 a.m. to 5 p.m., Saturdays 1 p.m. to 5 p.m., and closed Sundays. The museum is located at 290, boul. des Montagnais.

For more information, call the museum at (418) 962-4000, or e-mail inquiries to shaputuan@bbsi.net.

Information about the Shaputuan Musée, and other Aboriginal tourism sites throughout Quebec is also available in an updated Quebec Aboriginal Tourist Guide. The guide includes information about the Aboriginal nations of Quebec, along with listings and information about Aboriginal tourist destinations in each region of the province.

For more information about Aboriginal tourism destinations in Quebec, visit the Quebec Aboriginal Tourism Corporation/Société touristique des Autochtones du Québec (STAQ) Web site at <http://www.propage.com/taq>, or call (877) 698-STAQ (7827). For a copy of the Quebec Aboriginal Tourist Guide, call 1-877-BONJOUR (1-877-266-5687) or visit the Quebec Tourism Web site at www.bonjourquebec.com.

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The Muskoday First Nation Executive Powwow Committee Members
Pauline Prell, President • (306) 764-7141
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Margaret Bear, Secretary/Treasurer • (306) 763-2753
Leroy Bear, Chairperson • (306) 764-1282
Herman Crain, Councillor • (306) 763-1654

Muskoday First Nation Powwow Committee is not responsible for any Accidents or Lost/Stolen Property

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DANCING COMPETITION

ADULT	TEEN	JUNIOR
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3rd - \$600	3rd - \$300	3rd - \$200
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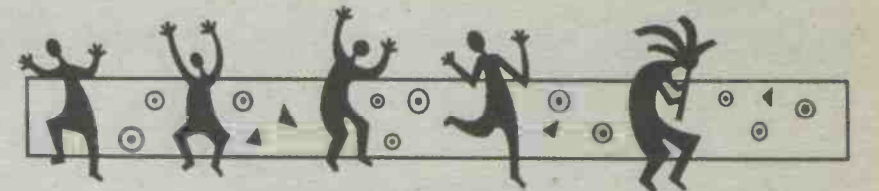
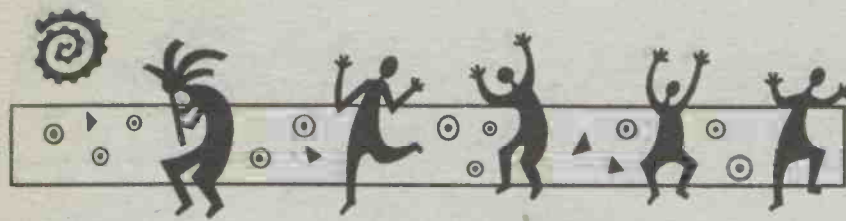
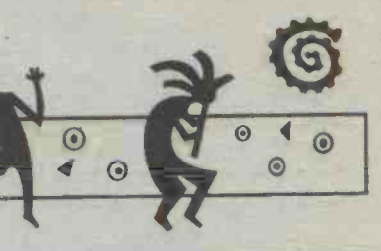
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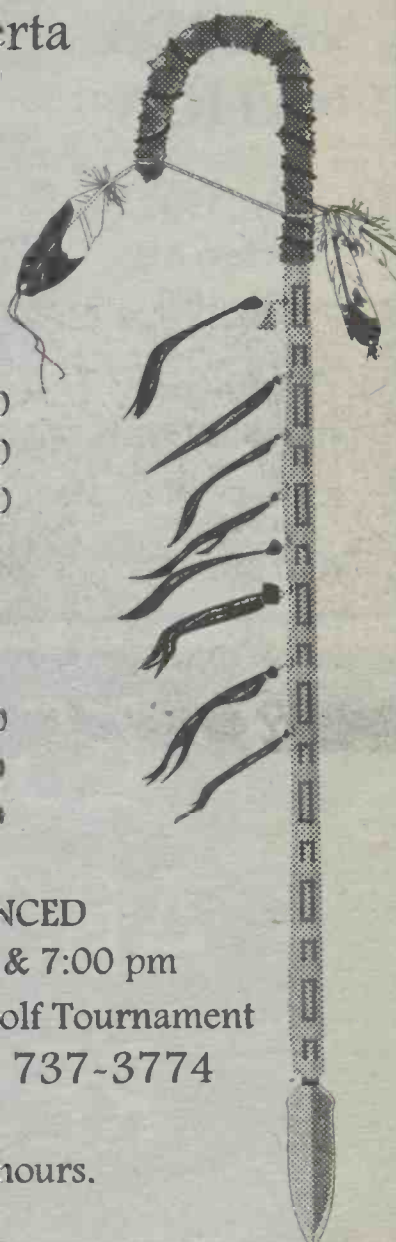


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History of the West lives on

By Joan Taillon
Windspeaker Staff Writer

CODY, Wyo.

There are lots of ways to immerse yourself in the heroic story of the American West at the Buffalo Bill Historical Center.

With four museums and an art gallery, as well as guided excursions available beyond the center's walls, there are always absorbing and thought-provoking attractions for anyone interested in the history of the West and in Plains Indian culture.

The Buffalo Bill Historical Center was opened in 1979 and now draws 250,000 visitors a year to its Buffalo Bill Museum, Cody Firearms Museum, Plains Indian Museum, Whitney Gallery of Western Art and McCracken Research Library. Soon there will be one more, the Draper Museum of Natural History, now under construction.

That's a lot of visitors for a town of 8,000 people, but as Cody is situated just 52 miles from the east gate of Yellowstone Park it is a well-situated tourist stop.

Just one of the reasons the center is so popular is found on its current exhibition calendar: the Arapaho and Shoshone of Wind River exhibit that runs until December 2001. That is the inaugural exhibition in the Plains Indian Museum Special Exhibition Gallery, which recently got a \$4 million facelift.

"Right now the Plains Indian Museum is heads and above everything else," said the center's public relations manager, Thom Huge.

"We stripped it out totally and reinstalled it. We do a much better job of interpretation now, a much better job of story telling."

Huge said it used to be just row after row of beaded moccasins in cases, with little labels that might say 'Lakota, 1895.'

"Now you have a much better feel for where these artifacts came from, why they were made, what significance they had, what it meant to people's lives. And not only in past history, but also in contemporary life."

The exhibition contains historical and contemporary museum objects, photographs, videos and art from the Arapaho and Shoshone Wind River reservation in central Wyoming. The reservation is the third largest in the United States, 1.7 million acres.

The museum's very large collection also includes the cultural histories, art and enduring traditions of the Crow, Cheyenne, Kiowa, Comanche, Blackfeet, Sioux, Gros Ventre and Pawnee peoples. Plus art done by Arapaho and Shoshone students at the Wyoming Indian high school in Ethete.

The Wind River exhibit opened last November to coincide with American Indian Heritage Month and it included numerous demonstrations such as hide-painting, beadworking and basket-making, along with traditional entertainment. This year's American Indian Heritage Celebration will be held Nov. 3.

But there is a lot happening before then.

If you are interested in the evolution of firearms, the Cody Firearms Museum has it all, starting with the "most comprehensive" collection of American firearms in the world, to re-creations of a colonial gun shop and small arms factory, to knowledgeable staff who can answer your historically related questions.

The Buffalo Bill Museum interprets the life and times, history and mythology surrounding Buffalo Bill, an icon of the American West. It also tells the broader story of frontier life, taking in everything from dude ranching to conservation.

If your interests lie in the areas of education and preservation of Aboriginal language and culture, a seminar will be held Sept. 28 to 30 with the theme Circles of Knowledge: Plains Indian Education. Topics may include childhood and rites of passage; traditional teaching of arts and cultural knowledge; oral history; educational roles of Elders; effects of missionaries, federal policies and boarding schools; tribal colleges and museums; and language and culture preservation programs.

There are numerous year-round educational programs to help visitors understand both the permanent displays and special exhibitions.

The newest addition to the Buffalo Bill Historical Center will be the Draper Museum of Natural history, which will focus on the relationship between people and nature in the Greater Yellowstone ecosystem and surrounding area when it opens next year. It will feature "ideas-based exhibits, driven by timely issues and timeless concepts related to our mission, rather than by a desire to display specific objects," the center's literature states.

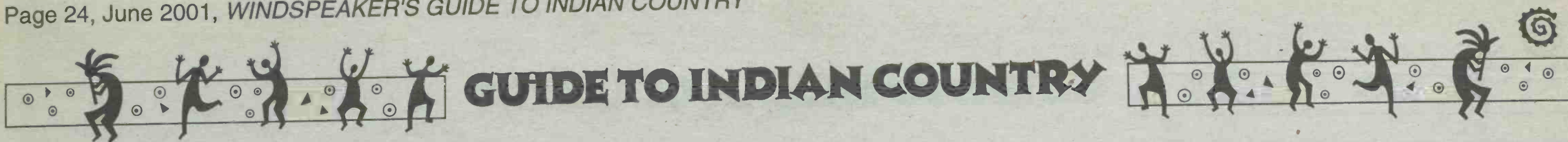
Additional information on all the center's offerings is on their Web site: www.bbhc.org. You can follow the links to find out what is going on in all areas.

Post-secondary education students should look into the possibility of doing internships and externships at the center. Numerous opportunities for learning are available in art, geology, Plains Indian ethnology, communications, photography and much more. Check the list of internships on the Web site.

Because it is not a place of dusty old artifacts, but a constantly developing and improving facility, exhibitions move in and out and hours of operation are flexible.

From April until the end of October, the center is open daily, although the hours fluctuate. From November until the end of March it is open six days a week and closed on Mondays.

For the most current information concerning dates and times of activities and attractions before you travel, contact public relations director Thom Huge by telephone: (307) 578-4014; by fax: (307) 578-4066; or by e-mail: thomh@bbhc.org. Ask about group tour rates.



Storyte

By Pamela Sexsmith
Windspeaker Contributor

LLOYDMINSTER, S

A new chapter was added to literary history in Saskatchewan when internationally renowned Métis writer Maria Campbell paid a visit to elementary high school students in Lloydminster April 25.

Jose Stone, who teaches new Saskatchewan Grade 7 English curriculum at Holy Rosary high school commented on the general excitement and enthusiasm generated by Campbell's visit.

"We worked for two weeks with Aboriginal liaison Gervais to get Maria Campbell to come and speak to my students from the viewpoint of a writer and feel that she is an excellent representative of a Canadian, a Saskatchewaner, especially a Métis author," Stone.

After an early morning children's storytelling session, Campbell spoke to an audience of sixty Grade 12 students at Holy Rosary high school, giving an oral presentation that had her audience spellbound.

In their Canadian literature course, the students had taken *Stories of the Road Alloway People*, tales by the Métis Cree, translated by Campbell.

The students fired off questions concerning the creative writing process, Campbell's personal inspiration and the development of her Métis culture. Explaining her development as a writer, Campbell said she had been transported from total obscurity to overnight literary celebrity when she published *Hallelujah*.

War Party

By Rob McKinley
Windspeaker Contributor

BEAVER LAKE
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They're young, energetic and they pack a powerful message through dance, music and words.

War Party is a group of Aboriginal rap dancers from Hobbema who tour Alberta to provide a message of hope and lifestyles to young men.

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NORTHWEST
AIRLINES

Storytelling circle opens up in Saskatchewan

By Pamela Sexsmith
Windspeaker Contributor

LLOYDMINSTER, Sask.

A new chapter was added to literary history in Saskatchewan when internationally renowned Métis writer Maria Campbell paid a visit to elementary and high school students in Lloydminster April 25.

Jose Stone, who teaches the new Saskatchewan Grade 12 English curriculum at Holy Rosary high school commented on the general excitement and enthusiasm generated by Campbell's visit.

"We worked for two years with Aboriginal liaison Mel Gervais to get Maria Campbell to come and speak to my students from the viewpoint of a writer and feel that she is an excellent representative of a Canadian, a Saskatchewan and especially a Métis author," said Stone.

After an early morning children's storytelling circle, Campbell spoke to an audience of sixty Grade 12 students at Holy Rosary high school, giving an oral presentation that held her audience spellbound.

In their Canadian literature course, the students had tackled *Stories of the Road Allowance People*, tales by the Métis and Cree, translated by Campbell.

The students fired off questions concerning the creative writing process, Campbell's personal inspiration and the Métis culture. Explaining her development as a writer, Campbell said she had been transported from total obscurity to overnight literary celebrity when she published *Halfbreed*

in 1973, in the wake of Wounded Knee.

"It was a time in our history, from 1965 to 1970, when there was a whole Aboriginal movement happening in Canada. Indian and Métis people were organizing what have now become the Métis and Indian organizations across the country. A real militant time. Aboriginal people were saying, 'We are here and you need to learn from us,'" said Campbell.

"In 1982, Métis people were legally recognized as a people, so the word half breed was something many people were familiar with and which was used in a very derogatory manner. That's why I used it as a title.

By the time I reached Vancouver on tour, the book was doing very well, number one. Media asking me what I was going to write next. I had never planned on writing a book and since then I've published seven books in eight countries in five languages and produced thirty-five documentaries and a television series," she said.

"That book and that life sometimes seems like another world. I sometimes wonder about that young woman that I left behind, but she took me to a really good place. *Halfbreed* and the writing of it was a healing jour-



Maria Campbell reads to a group of students in Lloydminster, Sask.

PAMELA SEXSMITH

ney for me," said Campbell.

"It changed my life and took me to places I never thought I would be. If anybody had told me forty years ago that I was going to be an international writer and film maker, I would have laughed," said Campbell.

The works of Maria Campbell have now become standard fare in Canadian literature.

"Teaching *Halfbreed*, my approach was to make my students see the difficulties that Native people face and to make them understand that we are responsible for our own individual choices, a message that came out loud and clear when we read her book," said Stone.

As part of their study of Campbell's work, Holy Rosary students created works of poetry, paintings and written essays.

In her interpretation of *Road Allowance*, Cree student Kayla Harper created a deeply symbolic work of art, a beautiful forest, brutally cut down, burnt and smoldering, but with tiny green saplings growing amid the charred ruins and desolation.

Jade Scutt, a Grade 12 student, commented on Campbell's personal introspection in *Road Allowance*.

"An incident in the book that interested me was the way

Maria treated Sophie (an Elder) at the dance that one evening. Maria was very pretty with red hair and blue eyes and she said she didn't know whom this old Indian woman was and completely rejected her. For her whole life, Maria had been trying to understand why people discriminate against each other and yet turns around and does the same thing to Sophie. She cut down Sophie to make her feel lower than herself and make her own self feel better. Luckily, Marie realizes what she is doing and feels bad, but has trouble admitting it," said Scutt.

"These are the kinds of responses that that are so positive for students, not judging people but finding them as human beings. *Road Allowance* is a book worth teaching, showing there is hope for everyone, regardless of race, background, difficulties or poverty," said Stone.

"Thirty years ago, in Manitoba, four fellow English teachers introduced the book *Who Has Seen the Wind* by W.O. Mitchell. We almost lost our jobs in 1969 because we dared to teach Canadian literature, something that was not British literature. Now we have a whole course of Canadian literature in Grade 12, everything from geographic facts right down to the many different cultures across Canada. Inuit stories, stories by Chief Dan George, Maria Campbell, W.O. Mitchell. Canadian content right across the board and a great way to introduce the kids to the concepts of Native writers, poets, playwrights, screenwriters, as part of the whole mosaic," said Stone.

War Party raps good health to Beaver Lake youth

By Rob McKinley
Windspeaker Contributor

BEAVER LAKE FIRST NATION, Alta.

They're young, energetic, and they pack a powerful message through dance, music and words.

War Party is a group of young Aboriginal rap dancers from Hobbema who tour Alberta to provide a message of healthy lifestyles to young men and

women.

For five hours, War Party entertained and educated the youth at Beaver Lake First Nation's Maria Munro Hall on April 27.

The message was simple, said Beaver Lake's youth recreation worker Dwayne Lameman.

"They educate as well as entertain, and because all the members of War Party are between the ages of 19 and 22, they are really in tune with the young crowds they meet."

Topics mentioned during the night included alcohol and drug awareness as well as gang violence and self-esteem building.

By bringing in the War Party group, Lameman said Beaver Lake is stepping up its efforts to bring awareness programs to the youth of the area.

"It is a good opportunity for us to educate the youth while giving them a good, fun and high energy concert," he said.

The crowd was small-about

40 young people-but they were appreciative of the lyrics and rhythmic beat of the backing percussion.

In past weeks, War Party has performed in Goodfish Lake, Morley and the Fort McMurray First Nation.

Lameman said feedback from those shows helped make the decision to welcome the group to Beaver Lake.

"Everybody that talks about them is really excited about what they are doing," he said.



Rex Smallboy, aka Funky Red Brother, is lead rapper with the Hobbema-based War Party.

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Arizona wins heart-stopper

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

It was quite a show when the National Indian Athletic Association (NIAA) brought the game Canadian James Naismith's invented home to Canada on April 21. The men's basketball final was a blowout, but the women's final just couldn't have been any closer.

A good sized Saturday night crowd at Calgary's Crescent Heights senior high school gym was treated to some serious basketball as the NIAA annual showcase was hosted in Canada for the very first time. The two championship games capped off four days of tournament play involving 28 teams.

The Itausha Hawks of San Jose, Calif. turned the much anticipated re-match of last year's championship clash with Standing Rock (North Dakota) reservation's Iron Five into a bit of a disappointment in the men's final. On the strength of an MVP performance by Allan Spoonhunter and standout guard T.J. Camel, the Californians jumped out to a big lead in the early going and held on for their second straight NIAA championship with a 114-91 win.

Two time defending champion Team Arizona had a much harder time putting their third straight national women's championship into the record books. The Dakota-Oklahoma Stars and Reds missed the championship by, perhaps, an eighth of an inch in a game packed with drama.

Dakota-Oklahoma trailed by nine after one quarter and by five points at the half but they kept battling and took their first lead of the night with 5:54 remaining in the game. From there, the team took turns holding the lead until, with 1:16 remaining, the challengers held a 90-87 edge.

The defending champs

from Arizona showed their nerves in the last minute, missing several chances to erase the three-point deficit. Just when it appeared their championship streak was about to end, former WNBA player Ryneldie Becanti, the Team Arizona leader, took matters into her own hands. Becanti dropped a three-pointer with 7.1 seconds remaining and overtime appeared to be looming.

But when the Stars and Reds in-bounded the ball, Arizona's Corny Nez stole it at mid-court and was fouled. With just three seconds remaining, Nez went to the foul line shooting two and made them both.

While the crowd was still digesting that shocking turn of events, the Reds and Stars had one last, faint hope. Two quick in-bound passes resulted in a desperation shot by Audrey Jacob from just across the centre line. Time ran out as the shot was launched but it would have counted if it had gone through the hoop and would have provided the Dakota-Oklahoma team with a stunning one-point victory.

But the ball circled the rim twice and then fell away, leaving Team Arizona as champions, instead.

There was talk in the stands that the foul call with seven seconds remaining was bad officiating, that the referees decided the game instead of letting the players settle it. Arizona coach Tom Jones wasn't about to second-guess the refs.

"Well, it's hard to say," he answered when asked if it was the wrong call. "But it was a judgement call and they made it."

Corny Nez had no doubt it was the right call.

"I got hit in the head," she said, pointing at the beginnings of a bruise on her forehead.

Nez was enjoying the lime-light after the game.

Sprawled on the gym floor in front of the team bench with a beaming smile on her face, she was thinking about what would have happened if she'd missed those foul shots.

"I was standing at the line and thinking, 'Please stop shaking,'" she said.

Glad it was over, she made it evident that there's a good side and a bad side to the pressure of such a moment.

"Hey, this is what you live for, the love of the game, right?" she said, laughing.

Nez wouldn't have gotten her chance if it wasn't for the heroics of Becanti. With her team on the ropes with less than five minutes remaining and the momentum in favor of the opposition, the Team Arizona

guard made a play that created a five point swing in her club's favor. As Becanti attempted to grab a loose ball under her own basket, she dove with

her feet in bounds and the ball in the air out of bounds and secured possession and called a time out before crashing to the floor. Had any part of her body landed before the time out call, the Reds and Stars would have gained possession. Instead, Becanti prevented a probable two points by the other team and then led the attack down the floor for a three pointer.

Having stabilized things with her quick thinking, the talented ball handler then evened the score with a long distance three-pointer.

"At that time, I knew I had to step up," the former pro said. "I knew I had to take that shot."

Becanti, a former Arizona State University star, was later named as the women's MVP.



Photo by Paul Barnsley

Alberta

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

Pete Homer was set up April 21. Asked to present widow of his best friend, Alberta's John Fletcher, with a plaque commemorating Fletcher's elevation to the newly established National Indian Athletic Association Hall of Fame, Homer found himself to be the focus of attention. He had been named on what he had been told was a three person list.

NIAA President Ernie Stevens, Jr. was responsible for the subterfuge. Homer, the only living person to be so honored, was shocked and delighted.

"No, they didn't tell me they were going to do it," he said, laughing. "I had no idea."

Homer had made the trip to Calgary from his Washington, D.C. home to help with the tournament and make the presentation to John Fletcher's wife, Mona Fletcher, and his sister, Cindy Yellow Horn. After handling that duty, Stevens announced that Homer was going into the hall.

Two others were inducted: Marcus Bass, of the Winnebago reservation in Nebraska, and Cliff ThunderBull.

Fletcher and Homer, two of the NIAA's founders, discovered that basketball brought them together and allowed them to develop a life-long friendship.

"I met him on a basketball court in Los Angeles in 1964," Homer recalled. "We were playing in a 24-team national championship tournament. I was with the Sea Thunderhawks. I was with Los Angeles Jayhawks. We knew 'em barely, then. John sta

Indian

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

If Ernie Stevens, Jr. has his way, you'll soon be seeing more Native players in the National Basketball Association Women's National Basketball Association.

Stevens is already a very busy man. He is treasurer of the National Congress of American Indians (the United States' largest Native American organization) and the chairman of the National Indian Game Association. He has just taken on the volunteer role of president and executive director of the National Indian Athletic Association (NIAA). He is a shrinking violet. If you're willing to listen, he's ready to tell you at length and with enthusiasm about his love of the game and his hopes for the players who play it. He sees himself to be one of promoting Native players and making sure they get a chance to play at the highest level possible.

Based on the quality of play in the NIAA's national championship tournament, hosted in Calgary by the Sioux Nation from April 17 to

Alberta man named to NIAA Hall of Fame

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

Pete Homer was set up on April 21. Asked to present the widow of his best friend, Alberta's John Fletcher, with a plaque commemorating Fletcher's elevation to the newly established National Indian Athletic Association Hall of Fame, Homer found himself to be the fourth name on what he had been told was a three person list.

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"I met him on a basketball court in Los Angeles in 1963 or '64," Homer recalled. "We were playing in a 24-team national championship tournament. He was with the Seattle Thunderhawks. I was with the Los Angeles Jayhawks. We beat 'em barely, then. John stayed

around for a while and we became good friends. He told me he was thinking of moving to L.A. and sure enough three months later, him and his family moved down."

The two men were on opposite sides when the first Canadian team competed in the NIAA tourney in 1974. After a surprisingly good showing by the Canadians—they led 47-46 at the half—the Phoenix Bucks pulled away and won by eight.

Homer remembers Fletcher as a standout athlete and a remarkable man.

"He was a tremendous man, an inspirational man," he told Windspeaker. "John worked for years for the Navaho Nation as the activities director for retarded kids. He did things with those kids that was just unbelievable, teaching them to fish and sports. I don't think anyone could have taught those kids what John did. He was patient and compassionate."

Both men were sitting around after a regional tournament in 1974 and listening to different teams argue about who was the best in the country.

"I said, 'Wait a minute. We've got to organize a sanctioned organization so we know who's the best,'" said Homer. A few months later, Fletcher,



PHOTOS BY PAUL BARNSELEY

Pete Homer (second from right) makes a presentation to the family of John Fletcher, who was inducted into the National Indian Athletic Association Hall of Fame in Calgary in April.



Pete Homer

Homer and others met in Reno, Nevada and formed the NIAA.

Homer's love of basketball started early. The son of a career minor league baseball player, he discovered his best sport was basketball and he played it well enough to become the first Native player

to gain a scholarship to Arizona State University.

"What makes me sort of famous, if you know what I mean, is that I was the first Indian to go to ASU. That was in 1955. We didn't have another, in fact, until 20 years later," he said. "John and I talked a lot about the good things sports can bring to our people. He played football for Wyoming. We knew the good life of being an athlete on a college campus. They treat you like kings."

Now president and chief executive officer of the National Indian Business Association, Homer, who'll turn 65-years-old in a couple of months, recently added another championship to his collection, he played—yes you read that right—on the winning team in NIAA Over-40 national championship, held during the

Gathering of Nations in Albuquerque, New Mexico.

"Everybody I tell, they say they can't believe it," he explained.

"I got in really good shape to play in the Over-50 in Santa Clara, Ca. and I decided to play in the Over-40. I play on experience now. I'm not as fast but I know a lot more about the game. It's all about trickery and faking to get an open shot and I've never had a hard time finding an open shot."

Homer praised Siksika for the job the community did in hosting this year's NIAA and revealed he's made a commitment to NIAA president Ernie Stevens, Jr. to stay involved with the organization for at least another couple of more years.

Indian basketball comes north to Canada

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

If Ernie Stevens, Jr. has his way, you'll soon be seeing more Native players in the National Basketball Association and Women's National Basketball Association.

Stevens is already a very busy man. He is treasurer of the National Congress of American Indians (the United States' version of the Assembly of First Nations) and the chairman of the National Indian Gaming Association. He has just taken on the volunteer role of president and executive director of the National Indian Athletic Association (NIAA). He is no shrinking violet. If you're willing to listen, he's ready to talk and tell you at length and with enthusiasm about his love of the game and his hopes for the people who play it. He sees his job to be one of promoting Native players and making sure they get a chance to play at the highest level possible.

Based on the quality of the play in the NIAA's national championship tournament, hosted in Calgary by the Siksika Nation from April 17 to 21,

there's absolutely no reason Stevens' dream shouldn't become a reality.

The games are played at a fast pace with lots of scoring and deadly accurate outside shooting. Canadian fans not yet completely caught in the almost religious fervor that Americans bring to their national winter sport got a taste of "Indian Ball" when the NIAA made its first appearance ever north of the 49th parallel, and the fans were clearly impressed.

Native players have already made their mark in the game. The two final games featured at least two former pros and a handful of NCAA Division 1 players. The 2001 men's champions, the Itausa Hawks of San Jose, Ca., featured Joe Hutt, a six-foot-five Hupa Indian who was a late cut of the NBA's Portland Trailblazers a few seasons back and later played professionally in Europe. It's a tribute to the calibre of the NIAA ball that Hutt wasn't even close to being the most impressive player in this year's final. Six-foot-two Blackfoot forward Allan Spoonhunter led the Hawk scorers. He benefited from the skilled playmaking of guard T.J. Camel.

On the other side, Russ

Archambault, a Dakota member of Iron Five, the men's finalists from Standing Rock, North Dakota, played for the Minnesota State Golden Gophers from 1996 to 1998. That team featured three future NBA players, including John Thomas of the Toronto Raptors. A lightning quick guard with an uncanny touch from three-point range, Archambault cooled off in the final after almost single-handedly taking the Iron Five past some tough competition in the preliminary games.

On the ladies' side, former WNBA player Rynaldie Becenti, a tiny guard with a magical shooting touch and the court presence of a seven-footer, led Team Arizona to their third straight NIAA title. The Arizona State University product played briefly for the WNBA Phoenix Mercury.

Aside from these high profile athletes, there were also many NCAA Division 1 players in the tourney. Stevens wants to see more players follow in their footsteps and beyond.

"Our goal is to recognize, highlight and develop our players," he said. "I want them to be successful in the game, but even more, I want them to be

good people, educated people, role models."

He said Native players experience the same kind of stereotyping and discrimination that Native hockey players are subjected to in Canada.

"They don't really get a good look but that's why this organization has to promote and highlight our players," he said.

There's a down home feeling to the NIAA tourney. Stevens said it reflects a sense of community and brotherhood.

"It's that sense of inter-tribal, territorial competition," he said.



"Everybody knows each other. Everybody loves each other and they love competing for bragging rights."

Disappointment in final for the Squire boys

By Sam Laskaris
Windspeaker Contributor

TORONTO

It seemed like a rather unusual gesture. But Kim Squire was able to provide a rather logical explanation for his behavior.

Squire and his Toronto Rock teammates were unable to capture a third consecutive title as they were edged 9-8 by the Philadelphia Wings in the National Lacrosse League championship final.

While the Wings were celebrating on the floor at the match held at Toronto's Air Canada Centre (ACC), the Rock players themselves did a lap of the rink to acknowledge the crowd for their support.

The Rock established an ACC record as they attracted a sellout crowd of 19,409 spectators to the final, staged on April 27.

Squire, already a fan favorite, endeared himself to the crowd even more when he began tossing parts of his equipment to spectators. For starters, he threw his stick to a lucky fan. Then his gloves were hurled away. And finally he heaved his helmet over the glass, which created a mad scramble.

"That was loser's equip-

"That was loser's equipment. I didn't want it anymore."

—Kim Squire,
aka Kid Rock

ment," Squire explained later in the Rock dressing room. "I didn't want it anymore."

The Rock roster again included Squire's older brother Rodd (Moose) Squire. Both Squires, who hail from Six Nations, Ont., play instrumental roles with the Rock. Though just 21, Kim Squire, who has been a member of the Toronto squad for the past three years, has blossomed into one of the league's top offensive players. Previously nicknamed Kimbo, Squire was awarded the moniker Kid Rock this season, a creative and snappy name that he not only shares with the popular rock musician but one that is fitting considering his age and team name.

As for 26-year-old Rodd Squire, he's also regarded as a force in the NLL; he's a tough-as-nails little dynamo, who is best known for his defensive play. But he's also not afraid to get his nose dirty anywhere on the floor as he'll take on all comers.

That was evident in the NLL final as Rodd Squire dropped his gloves and duked it out with the Wings' Tom Ryan in the second quarter. Prior to the fight the Rock was trailing by four goals (5-1) and not showing its usual zip.

"I did it to try and get the guys going," Squire said of his fight.

Like his brother, Rodd Squire has been a member of the Rock for all three years they have played in Toronto.

He was also a member of the franchise for the one season it played in Hamilton, Ont. and was known as the Ontario Raiders. And prior to that Rodd Squire had toiled with the Buffalo Bandits for a season.

While Kim Squire was dominant from the start of this season, there were plenty of questions as to when Rodd would show up. He was listed as a holdout and didn't join the club until the ninth game of its 12-game regular season.

His holdout, however, had nothing to do with financial reasons. His job commitments prevented him from joining the club earlier. Rodd Squire runs a booming construction business. Though Rock coach Les Bartley realizes the elder Squire loves lacrosse, he knows helping friends out is also a huge priority.

"A lot of people work for his company and I know it's important to Rodd that he's helping these people put food on the tables for their families," he said.

Though Rodd Squire missed the first two-thirds of the regular season, Bartley said he was never concerned that his player would sit out the whole year.

"He came back because I told him he had to come

back," Bartley chuckled. "And I'm sure every guy in here had a smile on his face when they saw Rodd back in our dressing room."

Rodd Squire had six points (two goals, four assists) in his four regular season appearances. As for his brother, he had a career high 56 points (26 goals, 30 assists) in 13 games. For his efforts, Kim Squire was selected to the NLL's second-team all-stars.

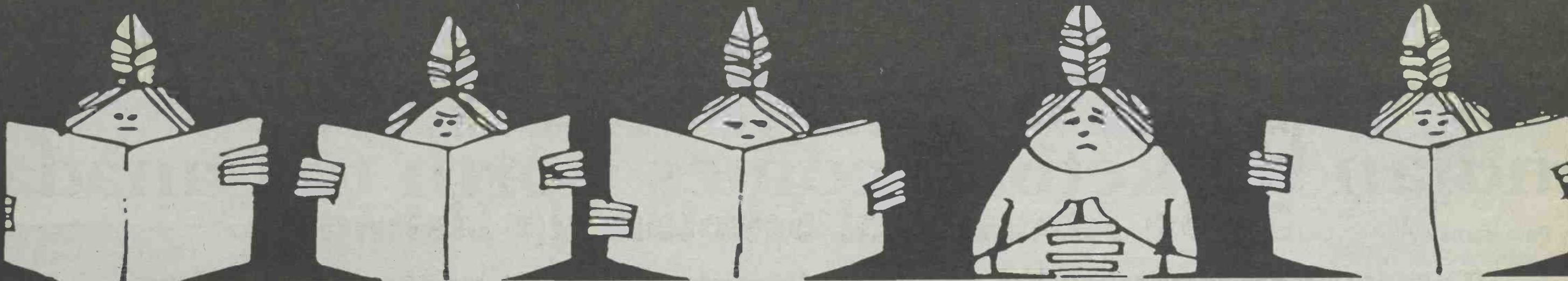
Kim Squire was also one of the main reasons the Rock advanced to this year's NLL final. He had five points, including the winning goal, in Toronto's 10-9 semi-final victory against the Washington Power.

As for the NLL final, it too was decided by just one goal but the Wings dominated for the majority of the match. The Rock only made the score respectable by scoring four unanswered goals in the final 10 minutes of the contest.

Kim Squire began that rally when he scored his second goal of the match. Rodd Squire earned his only point of the match as he was credited with an assist on that play.

The Squires were the lone Native players on the Rock roster this season. Philadelphia's lineup did not feature any Native players.

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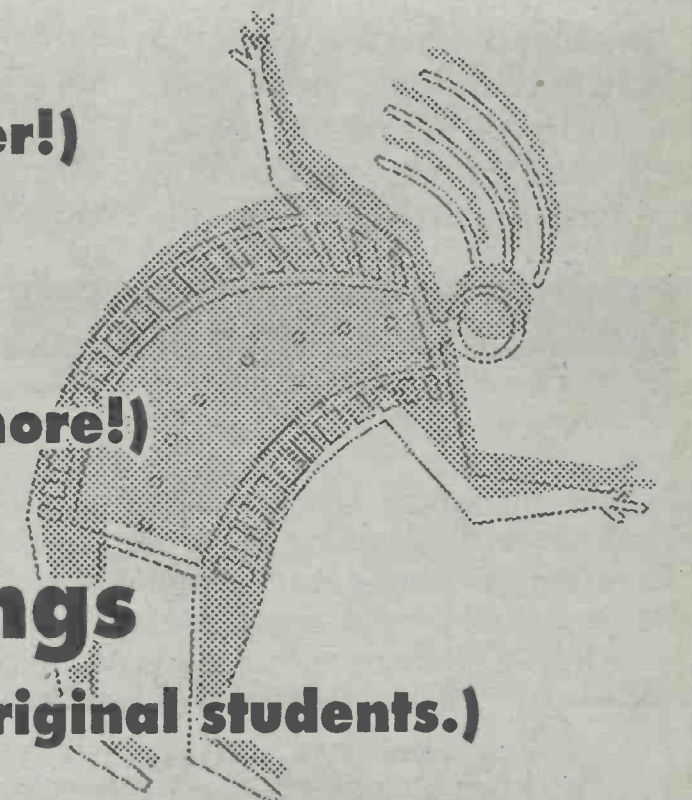


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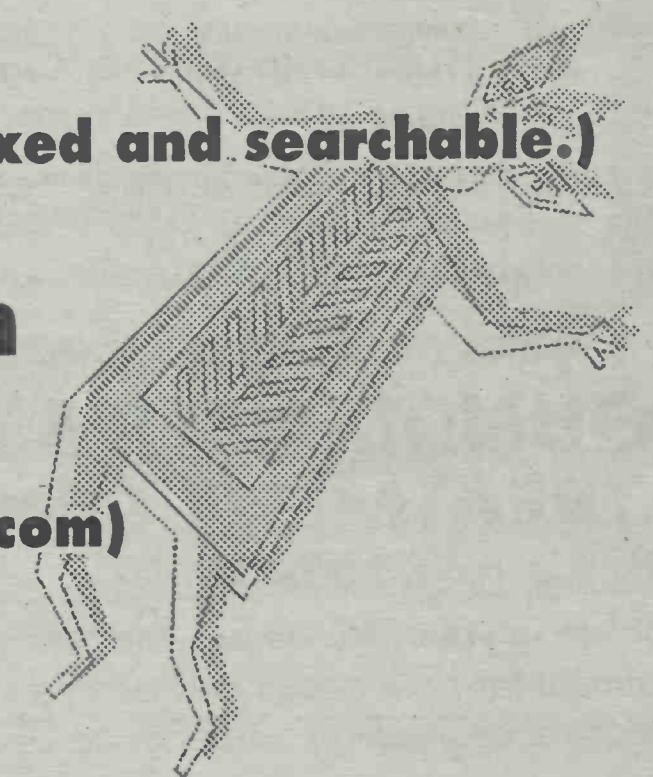
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Web site helps youth kick the habit

By Cheryl Petten
Windspeaker Staff Writer

CYBERSPACE

The finishing touches are being put on a new Website for Aboriginal youth designed to help them better understand why they smoke, and give them the help they need to quit.

The "A Tribe Called Quit" Website is being launched by the Aboriginal Youth Network (AYN). The site was developed at the request of Health Canada, which funded the project as an alternative to their Quit for Life program, so that it would better target youth, especially Aboriginal youth.

To accomplish the task, AYN, which operates out of the offices of the Nechi Training, Research and Health Promotions Institute in Edmonton, started with a manual developed previously by the institute — "Tobacco: Addiction & Recovery, A Spiritual Journey."

"It's the first manual of its kind because it's completely culturally appropriate. It's one of the very few manuals that talk about the reasons why people start smoking," explained AYN communications officer Carmen Daniels. "It actually talks about things like the grieving model. It talks about 'I smoke because my family does,' 'I smoke because my friends do,' and that sort of thing."

Another unique feature of the Nechi publication, Daniels said, was inclusion of a medicine bag, with tools to help people stop smoking, and to help them dur-

ing any relapses. That feature, too, was adapted as part of the AYN project.

"What we did was we decided we'd adapt this manual to sort of kids-speak. We wanted it to be presented in a way that Aboriginal youth would actually want to read it," Daniels said.

"If you've ever taken a look at the Quit for Life Web site that is on the Health Canada Web site, it's very surface-issue, and it talks a lot about things like 'Matthew smokes, and Matthew plays video games, but suddenly Matthew doesn't have enough money for video games. Well, I guess he'd better stop smoking.' And it didn't really do anything as far as effectiveness. Yes, Quit for Life had quizzes on their Web site, and they had scary tobacco facts. But nothing really hit home about targeting the reasons why Matthew or all the other characters on the site started smoking in the first place. So that was one of the things that set the manual apart."

The job of adapting the Nechi manual "to real-life situations that kids could actually relate to" fell to 18-year-old Métis youth James Benson.

"What he did was he actually took those stories — 'I smoke because my friends do,' 'I smoke because my family does,' 'I smoke because I grieve,' and 'I don't smoke.' That was an interesting twist, was we actually included a story of somebody who never smoked in the first place. So we took all of those reasons, those clinical studies of the reasons why people smoke,

like the grieving model, and he actually made characters out of them. He made characters based on statistical studies of Aboriginal youth smokers and non-smokers in Canada."

Benson created four characters — Karen, Marilyn, Clayton, and Mitch.

Karen's story is featured prominently on the site, told in an interactive comic book.

"She's a 12-year-old First Nations youth from Bear reserve in Nova Scotia. And she takes us through the grieving model," Daniels explained. "And what's interesting about it is that, as you go progressively through Karen's story, you're taken through each step of the grieving model, but you don't even know it, which is probably the coolest thing about it, is it tells the story in such a way that people are going through all the reasons why she started smoking in the first place... she doesn't really like doing it. She's only 12, she's having a problem buying cigarettes, but in the end, you're going through bargaining, anger and acceptance. And the story actually centres around the breakup of her parents, which is the whole basis of the grieving model."

The other three characters are featured in the manual itself — Marilyn, a 15-year-old Inuit youth living in the north who smokes because her family does. Clayton, a 13-year-old Aboriginal youth living in Vancouver who smokes because his friends do; and Mitch, a 17-year-old Métis youth living in Saddle Lake, Alta. who has never

smoked even though all his friends and family smoke.

"So it takes you through a kind of a big long character study of all the reasons why people do and don't smoke," Daniels said.

"Karen's story is the interactive comic book, and it's the most, I think, hard-hitting story. I mean, you can't tell a kid, 'Did you know you smoke because you grieve? First you're going to go through anger... It's just not effective, you know,'" she said.

"With Karen's story, the story talks a lot about the cultural uses of tobacco. And that's one of the things that all the kids sort of learned about along the way in each of the stories, each of the characters in the manual, is they all learned about the cultural uses of tobacco. Some already knew it in the story, some of them didn't. But they all sort of got an appreciation for why Aboriginal people use tobacco in the first place and what are the uses and why did Aboriginal people find it sacred. So it's a really different sort of project, and it's the only project right now going on in Canada that approaches tobacco reduction and resiliency from a completely cultural approach," Daniels said.

"I think the most important thing was to make sure all the time that kids actually were going to read this, that they'd actually find it interesting. And that we weren't being too preachy. And that's where the whole adaptation of the manual came in.

"We actually did focus groups with kids between the ages of 10 to 16. And we were really surprised with what happened. We did one focus group over at Ben Calf Robe school [in Alberta] and most of the kids were smokers. Some weren't... some were like 10-year-old smokers, some were 16 years old and didn't smoke. So it was a really diverse group. When we read the stories to the kids, they identified with all the stories in one aspect or another, all for different reasons," Daniels said.

In addition to showing them where they were succeeding, the focus groups also helped show the project developers where they missed the mark.

"We were really surprised because Clayton's story, which is the one 'I smoke because my friends do,' they laughed at us. They pretty much said, 'You have to change that, because kids don't smoke because their friends do. It was a really big eye opener. We had no idea. And it was because of the way we had presented our material, and it was then that we had to go back and we had to look at the story again and say, 'OK, are we being too blatant? Are we saying, 'Don't you know you smoke because your friends do? We at age 25 see it. How come you don't see it? And that's the specific reason. It totally went over our heads. So we had to go back and we had to rework the story with the kids' comments and bring in what they thought of it. How they perceived people who smoke.'"

(see Anti-smoking page 26.)

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PROPOSED TERMS OF REFERENCE ENVIRONMENTAL IMPACT ASSESSMENT

Canadian Natural Resources Limited (CNRL) is proposing to develop oil sands leases it owns, located on Townships 94 to 97 and Ranges 11 to 13 West of the Fourth Meridian within the Regional Municipality of Wood Buffalo. The proposed Horizon Oil Sands Project is about 80 km north of Fort McMurray and will involve surface mining and bitumen processing, in-situ, upgrading and infrastructure components. If the project is approved, CNRL plans to begin construction in 2004 with operations beginning as early as 2006. The project will be phased-in over five to seven years with full production of 300,000 barrels of bitumen per day as early as 2010 (200,000 barrels of bitumen from mining operations plus an additional 100,000 barrels of bitumen from in-situ operations).

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

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

Canadian Natural Resources Limited
Attn. Adele Thomson
P.O. Box 5630
Fort McMurray, AB T9H 3G6
Phone: 780-714-6161
Fax: 780-714-6162
e-mail: horizonproject@cnrl.com
Web site: www.cnrl.com

Register of Environmental Assessment Information
Main Floor, Oxbridge Place
9820 - 106th Street
Edmonton, AB T5K 2J6
Phone: 780-427-5828

For viewing the documents: Fort McMurray Library; Fort McMurray Oil Sands Discovery Centre.

Persons wishing to provide written comments on the Proposed Terms of Reference should submit them by July 9th, 2001 to:

The Director, Environmental Assessment and Compliance Division

Alberta Environment
15th Floor, Oxbridge Place
9820 - 106th Street
Edmonton, AB T5K 2J6 Fax: 780-427-1594
e-mail: environmental.assessment@gov.ab.ca (If e-mailing comments please forward original signed copies to the above office.) Any comments filed regarding this notice will be accessible to the public.



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Television can have positive or negative effects on our children. Children learn by watching and imitating adults. Television provides many models of children that may not be what you wish for your kids, though we know television fantasy, children often see TV real. Knowing this, parents must consider the stereotypes, violence, sexual content, and commercials that kids watch and ensure this is what they want to teach their children.

The average Canadian child likely spends 21 to 23 hours a week watching TV (as does the average American child). Television programming has promoted many stereotypes. The majority of characters are white middle class, and have professional or technical jobs. Few stars are overweight. Cartoon villains are often stereotyped non-white characters with foreign accents. Teen girls often tend to be portrayed as passive boys and obsessed with shopping, grooming and dating. Intelligent girls on TV are often portrayed as social misfits, unless you are watching Aboriginal People's Television Network.



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(See Anti-smoking page 26.)

How television affects our children

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The Medicine Bundle Gilles Pinette, B.Sc., MD

you rarely see an Aboriginal character on TV.

More than 1,000 studies have linked heavy exposure to TV violence with an increased likelihood of aggressive and antisocial behavior in kids. Studies show that when a suicide gets plenty of TV time coverage in news reports or movies, there tends to be an increase in the amount of suicide attempts and completed acts afterwards.

Sex, drugs, and rock & roll

Only one-third of parents discuss sex with their children. Schools may offer some sex education, but the leading educator for our children is the TV. Kids may see thousands of sexual ref-

erences and situations per year on television. They rarely observe safe sexual practices such as using the birth control pill or condoms. Soap operas reinforce this poor education with characters having frequent affairs and rarely showing the consequences of careless sexual activity such as unplanned pregnancy or sexually transmitted diseases.

Every parent has seen the powerful effect toy commercials and cartoons have on swaying child's preferences. But children are also exposed to beer and wine commercials as well. Studies estimate that for every public service announcement that encourages responsible drinking, there are 20 to 50 alcohol promoting commercials.

Rock music videos may have their greatest impact on older adolescents. Studies have shown that 75 per cent of videos contain sexually suggestive material and 56 per cent contain violence. The videos often have a larger impact than the lyrics of the songs. Only 30 per cent of teens studied knew the lyrics to their favorite song.

Obesity is taking over Canada. For kids, TV watching often replaces time when they could be physically active. Kids have a higher risk of being obese with the more TV they watch. The more TV you watch, the more snacks you eat. Less activity and more snacks combines to make a heavier child.

For our Aboriginal population, this is alarming as we are now seeing our children getting diabetes type 2, a disease that can be controlled with activity and healthy eating.

Healthy TV viewing tips for parents

1. Encourage positive family shows. Good preschooler shows are Mr. Rogers and Sesame Street.
2. Limit TV viewing to a maxi-

mum one to two hours per day.

3. TV should not interfere with school, peer, family, or other important activities.

4. Be good role models - apply the same rules to yourself.

5. Don't use TV as a reward or discipline for kids.

6. Don't use TV as a babysitter. Try alternatives like exercise, reading, writing, crafts, games.

7. Watch TV with kids. Discuss programs and commercials with kids. Help kids understand real and unreal, clarify misconceptions, and reinforce positive TV experiences.

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

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at <pinette@home.com>.



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Forest standards dispute

(Continued from page 11.)

But Mannix says NAFA's concerns are the same as when its executive director, Harry M. Bombay, sent off a terse letter March 2 to James Sullivan, the deputy executive director and operations director for the FSC.

Bombay reminded Sullivan that Principle 3 "requires that Indigenous people's rights be recognized as a fundamental element of sustainable forest management," while Ontario's position is that "Aboriginal and treaty rights is a constitutional issue and 'not one that can be resolved within a forest management process.' The non-recognition of... rights in forest management and the lack of a policy framework to adequately deal with Aboriginal forest

values and benefit-sharing from forest-based development has placed Ontario far behind a number of other jurisdictions."

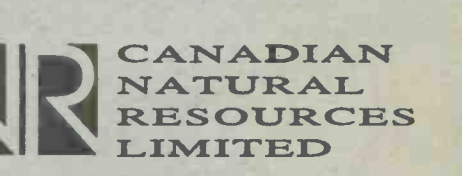
Mannix is also on the team in British Columbia that has been drafting its own comprehensive standards "so that kind of blew the wind right out of the B.C. initiative (to adopt FSC) too." He said organizations such as NAFA and the AFN have previously endorsed the FSC process, so "it was pretty disheartening when they did this."

Nevertheless, the people Windspeaker talked to believe the FSC process is salvageable and is the best option available now.

On May 7, Nahwegahbow made a presentation to New York City Council's contracts committee where he as much as said so.

He was there to protest a request made to them by Canadian Deputy Consul General Dwayne Wright that council include a reference to CSA, ISO and SFI standards in a bill before them, ostensibly to avoid favoring one certification form (FSC) over another. Nahwegahbow pointed out these other certification models are industry-driven and their standards are not as rigorous.

"From an Indigenous perspective, ... CSA is inadequate. ... CSA makes it very clear that only 'duly established' rights are recognized. Of course, this simply perpetuates the status quo of denial and non-recognition of Indigenous rights and the devastating impacts that come with it."



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Cashing in on tourism makes economic sense

By Joan Taillon
Windspeaker Staff Writer

BISMARCK, N.D.

A conference in Bismark, N.D. this September is expected to draw hundreds of delegates interested in promoting Indian tourist attractions and services.

National and international tourism marketing as a part of Native business and economic development planning will be highlighted at the gathering. As well, a chance to learn what tourists are looking for and the benefits and issues that go with showcasing Native culture will be offered to registered delegates.

The American Indian/Alaskan Native Tourism Association (AIANTA) is the sponsor for the third annual American Indian Tourism Conference, which will be held at the Bismark Radisson Inn, Sept. 9 to 12.

An exhibit area means there will be plenty of chances to network with government and industry representatives and international tour operators. The conference will provide a forum for sharing and learning while expanding the collective voice on Indian tourism goals and strategies, organizers say.

They recognize that Indian nations are increasingly ready to capitalize on the growing interest in Aboriginal culture worldwide, and that tourists are looking for more than gaming venues in which to spend their money.

One American study found that slightly more than half the respondents (51 per cent) visited a casino or bingo facility, but 48.2 per cent of visitors to a Native community dined at a Native American restaurant; 36.8 per cent purchased an authentic art or craft item; 22.4 per cent toured a museum; 20 per cent attended a powwow; and 9.2 per cent at-

tended some other tribal event.

"We have known for some time that as the impact of the Native American economy grows, so will its infrastructure, and now it's up to us to encourage others to get on the bandwagon—including tribal, private and public enterprises—and take advantage of this tremendous opportunity," said AIANTA conference co-chair Gloria Cobb.

The chance to exchange information related to the burgeoning Indian tourism industry is expected to attract established tourist operators and major casinos, as well as planners, educators, community leaders and entrepreneurs from across Indian country. Nearly half are expected to come from the Great Plains.

Media representation will include travel and entertainment magazines, the broadcast industry and newspapers.

Cobb, who is a member of the Lac du Flambeau tribe and is the economic development director for the Great Lakes Inter-Tribal Council, has noted a move both to private enterprise and to Native product development, so the profits are being spread around more. In the past, tourism meant mostly gaming; the economic benefits went to the tribal organization running the operation.

"Our effort is turning toward identifying and developing new tourism products and experiences that diversify and enhance local and regional economies," said Cobb. "Now, through sharing their rich Indian heritage and cultural resources, we are beginning to see a spreading effect throughout the larger community. Not only are the traditional benefactors like service stations, restaurants and lodging facilities springing up, but other non-Indian businesses as well."

Some tribes, such as the Oneida, Menominee, Stockbridge/Munsee and

"Our effort is turning toward identifying and developing new tourism products and experiences that diversify and enhance local and regional economies."

— Gloria Cobb,
of AIANTA

Potawatomi in Wisconsin, have collaborated to offer package tours to international travellers, starting this year.

Tourists will purchase packages that include visits to historic and cultural points of interest on and near Indian lands.

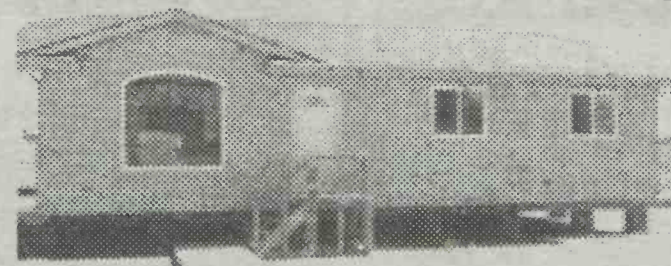
"While it will be the Indian lore which attracts them to our communities, everyone will benefit from (tourists') presence," said Cobb.

This year's AIANTA conference theme, "Buffalo Nations," will highlight the northern plains region and specifically North Dakota. Activities surrounding the Lewis and Clark bicentennial will be featured and are expected to build on the momentum of the United Tribes International Powwow, which takes place Sept. 6 to 9.

In addition to the sessions on business and employment opportunities in tourism, delegates and their guests will appreciate the Indian market and trade show booths, familiarization tours, golfing and regional entertainment that is being offered.

Last year's event was attended by around 750 people, with six Canadian jurisdictions represented.

For more information or to register, phone 701-255-3285.



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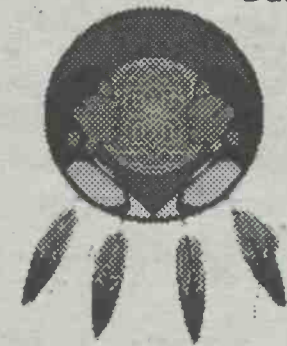
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Request

Employment

The Northern Labour Market Consortium including the Northern Development Bank is seeking proposals from agencies to assist in identifying emerging employment trends and needs.

Approximately 15-20 short reports prepared annually, looking at employment trends and the training needs.

The deadline for s

Submissions and questions

Sam Warrior, Clearinghouse
Northern Development Bank
206 Provincial Building, 96
Postal Bag 900-14, Peace

Phone: 780-624-6275, Fax:
e-mail: sam.warrior@gov.a

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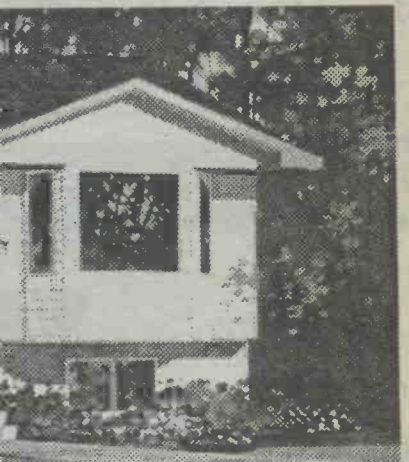
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employment opportunity
EXECUTIVE ASSISTANT

Stoney Nakoda Nation

Stoney Child & Family Services are looking for an Executive Assistant to the Co-ordinator of Stoney Child & Family Services.

This position is a senior administrative position for someone with:

- Good computer accounting background
- Excellent proposal writing skills
- Ability to oversee all finances including budget preparation, forecasting & monitoring of expenditures
- Must have CWIS & Criminal Check
- Business Administration or Bachelor of Commerce

Reply with complete resume and cover letter by May 31, 2001 to:

STONE TRIBAL ADMINISTRATION
DEPARTMENT OF HUMAN RESOURCES
P.O. Box 310, Morley, Alberta T0L 1N0

Fax: (403) 881-2694 • nakodahr@cadvision.com

Request for Proposals

Employment & Training Research

The Northern Labour Market Information Clearinghouse, a consortium including the Northern Development Branch and several northern post-secondary institutions, is seeking proposals from agencies or individuals to carry out research to assist in identifying emerging skill development opportunities and needs.

Approximately 15-20 short reports (average 3-15 pages) are prepared annually, looking at demographic, industry and employment trends and their impacts on labour force and training needs.

The deadline for submissions is June 1, 2001.

Submissions and questions should be directed to:

Sam Warrior, Clearinghouse Project Manager
Northern Development Branch
206 Provincial Building, 9621-96 Avenue
Postal Bag 900-14, Peace River, AB T8S 1T4



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Employment is GREAT at Six Nations in Ontario

By L.M. VanEvery
Windspeaker Contributor

SIX NATIONS, Ont.

Like other First Nations communities across this land, Six Nations has had to deal with unemployment. The various employment strategies of Grand River Employment and Training, GREAT, have set this community apart from others and dealt with unemployment in a culturally integrated manner.

GREAT, which began as a five-person operation in 1993, has grown and matured into a 20-plus person organization on which the community depends. Their innovative and creative approach to battling the unemployment rate has pushed them to the forefront of this First Nation struggle.

Community members arrive at the doors of GREAT, whose motto is "Opening Doors to Our People" and enter in to an atmosphere of help, caring and respect. The focus is placed on eliminating barriers and promoting realistic options.

"We empower our community members to maximize the positive and minimize the negative in order to eliminate barriers that hinder them in reaching their goal," said GREAT youth services manager, Stephanie Styres. "This approach empowers our community to share their goals, which provides the stepping stone to solidifying our working relationship," she adds.

"Freedom of choice is also a very important ingredient when dealing with our community. Our community wants to be respected for who we are, what we believe and what we decide is important for us. The freedom of choice and the respect for the individual's decision regarding their life is crucial if we want to continue to see our community flourish," said Styres.

This 'freedom of choice' ideology was recently put to work through the dream of a local soapstone carver. This carver was able to choose his dream to keep the art of soapstone carving alive by training others in the craft. At the same time, the help provided from GREAT encouraged talent toward self-sufficiency.

GREAT does not focus on job-finding Band-Aids. Instead, they take the holistic approach to people. "We take into consideration the uniqueness of the individual as well as the uniqueness of their situation and provide interventions that are tailored to meet individual needs," said Styres.

One of the programs that GREAT designed and delivered this past year, and which is still running, is the Agape food bank, a youth community-based project. Some of the goals of the project are to promote a healthy lifestyle for our community by assisting less fortunate community members with access to food, clothing and household items. The participants in the project are involved in life skills

"We empower our community members to maximize the positive and minimize the negative."

— youth services manager,
Stephanie Styres.

and self-awareness workshops that provide the foundation living in day-to-day situations, both negative and positive. They are taught about community service agencies while promoting and doing outreach work for the Agape food bank within the community. This is a project that benefits everyone involved. "Working on this project has given me a positive outlook on life," said one youth involved. "It got me off the couch every morning and given me the initiative to go out and look for more work when this project is completed."

GREAT has succeeded in becoming an important multi-faceted community resource at Six Nations. Their goal to empower people sets them apart from the mainstream of employment organizations. "The overall goal of GREAT is to design and deliver culturally relevant programs that will empower our people to take responsibility for the future of our community," said Styres.

Announcing the

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- Social and Economic Issues especially those affecting women

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- Sisters, Daughters, Aunts & Elders
- Women who want to support one another
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- Women who want to make positive changes in their communities

Early Registration Fee: \$325.00 per person (received by June 22, 2001)

Registration Fee: \$395.00 per person (received by August 17, 2001)

Late Registration Fee: \$395.00 + \$55.00 late fee = \$450.00 per person (received by September 14, 2001)

NOTE: We are NOT accepting Registrations by Fax or Email! Please mail in Registration with payment to the address below.

Accommodation: To book your accommodation, please call the Delta Toronto East at 1-800-268-1133 and let them know that you are attending our Conference to ensure that you have a room reserved and receive the reduced Conference rate. The rates are \$119.00 (plus applicable taxes) for single or double occupancy before September 17, 2001. Please show your status card to get tax exemption.

Travel: Air Canada is the official airline for the Conference. When booking your flight arrangements, be sure to quote Event Number - CV031041 to take advantage of the special convention rates. Air Canada's Toll Free Number in North America is: 1-800-361-7585.

Trade Show: Arts & Crafts - \$175.00 for all 3 days • Commercial - \$300.00 for all 3 days. Please note: Conference meals and refreshments are included for 1 person. Deadline - August 14, 2001. There are a limited number of tables available so book early! Please mail in Registration with payment.

To Register for the Conference, or for more information, please contact:
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first nation's employment and training centre

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.

Individuals interested in a job in the oil and gas industry are also invited to visit the FNET website to review the services and new initiatives that are available through FNET.

Contact (403) 238-7220 for further information.

Petroleum



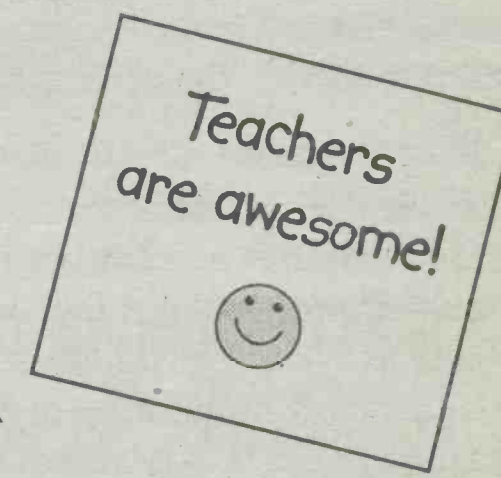
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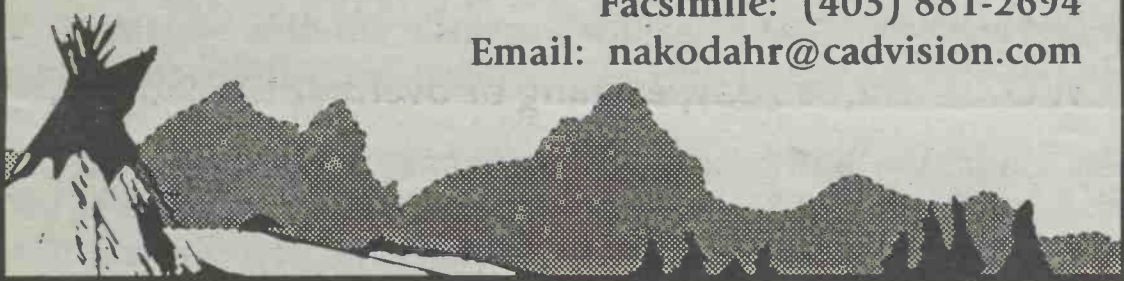
Visit our Website: www.auroracollege.nt.ca

EMPLOYMENT OPPORTUNITY

CASE MANAGER

Stoney Child and Family Services are looking for a Case Manager for their Morley office. Under the direction of the Program Supervisor, the successful applicant will administer that the rights & safety of children are safeguarded in a healthy environment. The case worker will also work with children & their families to improve the quality of life in the SCFS program; maintain files to provincial standards; be familiar with CWIS, Child Welfare legislation, Child Welfare standards and procedures. You must have a diploma in Social Work, at least two years of Child Welfare experience and have a background within the Native community.

Please send resume and/or applications, no later than May 31, 2001 to:
Department of Human Resources
Box 310, Morley, AB T0L 1N0
Facsimile: (403) 881-2694
Email: nakodahr@cadvision.com



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Director, Aboriginal Policy Initiatives

Aboriginal Affairs and Northern Development, Edmonton – In this challenging position, you will demonstrate your leadership skills by leading and coordinating departmental and cross-ministry initiatives related to the Aboriginal Policy Framework and the Aboriginal Policy Initiative. You will lead cross-ministry teams in developing policy statements, strategies and performance measures regarding implementation of the Framework and the Aboriginal Policy Initiative. You will work closely with senior officials in other departments and agencies in order to support their departmental or agency activities. In addition, you will meet with officials from industry and aboriginal communities regarding new initiatives. You also will be responsible for developing presentations, preparing briefing materials, coordinating issues and managing contract consultants. Excellent interpersonal skills and organizational skills are required.

Qualifications: University graduation in a related field plus considerable related experience, preferably in a policy environment. Community economic development experience, or experience working with aboriginal communities preferred. Knowledge of aboriginal cultures would be an asset. Equivalencies will be considered. Salary: \$59,496 - \$82,200. Closing Date: May 25, 2001.

Competition Number: 12502-WDSP

Please submit your resume quoting the competition number to:
Alberta Learning, Human Resource Services, 8th floor, Commerce Place,
10155-102 Street, Edmonton, Alberta, T5J 4L5 Fax: (780) 422-5362;
E-mail: HR.Learning@gov.ab.ca (Note: The acceptable file formats are Word 97, Word 6.0, WordPerfect 5.1 or Rich Text Format).

We thank all applicants for their interest; however, only individuals selected for interviews will be contacted.

Visit our Web site at:
www.gov.ab.ca



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Will be offered at the Vancouver Aboriginal Friendship Centre on the following dates:

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The Training includes 30 hours of instruction, 2 facilitator's manuals, a traditional feast and a certificate of completion. Seating is limited to 12 participants per session.

Some of the topics we cover during the week include:

- ☼ Smudging and opening and closing prayers
- ☼ The role of a Medicine Wheel facilitator
- ☼ The history of Aboriginal people since European contact
- ☼ Visualizations, how and when to use them
- ☼ Residential schools and their impact
- ☼ The story of Turtle Island
- ☼ The significance of the Eagle landing on the moon
- ☼ The legend of the White Buffalo Calf and our Sacred Pipe
- ☼ Explanation of the Sweat-lodge ceremony
- ☼ Journey around the Medicine Wheel
- ☼ Where am I on the Medicine Wheel?
- ☼ What is an Elder?
- ☼ Sharing Circles
- ☼ Learning to jig, drum and sing
- ☼ Sharing a feast
- ☼ Presentation of certificates

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applications is June 30, 2001.

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EMPLOYMENT OPPORTUNITY

The Stoney Education Authority invites applications for:

**TEACHING OPPORTUNITIES
(for the 2001 - 2002 school year)**

Schools operating under the Stoney Education Authority include Chief Jacob Bears paw Memorial School on the Eden Valley Reserve west of Longview, Alberta; Morley Community School at Morley, Alberta 60 km west of Calgary and Ta Otha School on the Big Horn Reserve, west of Nordegg, Alberta.

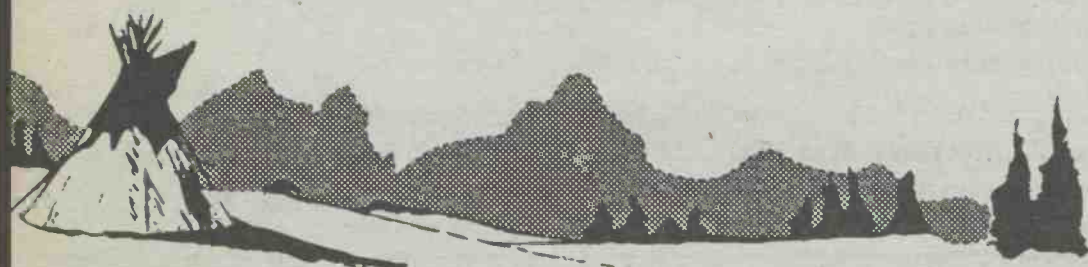
Opportunities exist in the following areas:

- Early Childhood Services
- Elementary Generalists
- Jr./Sr. Math and Science
- CTS Information Processing, Financial Management, Mechanics and Woodwork
- Behavior Adaptation
- Virtual Education Instructor - Senior High
- Special Education Specialists

All schools are well equipped and offer exciting environments in which to support student growth and development. Teachers who have a commitment to student success and to involvement in activities outside the classroom are encouraged to send resumes directed at one or more of these areas of need.

Teachers who have a strong background instructing students with special needs, and who are familiar with First Nations culture and environment will be given preference.

Please forward resume to:
The Superintendent of Schools
Stoney Education Authority
Box 238, Morley, AB T0L 1N0
Fax: (403) 881-3860



University of Alberta
Edmonton

**Coordinator
Aboriginal Teacher Education Program**

The Office of the Dean of Education invites applications for a full-time Coordinator for the Aboriginal Teacher Education Program (ATEP). Initially this will be a one-year appointment with the possibility of renewal. Candidates will have completed at least a master's degree in education. Reporting to the Dean of Education or designate, the Coordinator will liaise with the Faculty and the community in all aspects of program planning, delivery, student recruitment, budget preparation, and reporting. Duties will include visiting potential community-based sites, meeting with personnel, and managing student admissions. The Coordinator will track the application process of students, and provide student program advisement in conjunction with a site coordinator.

Responsibilities also include assisting in recruiting and appointing instructional and site staff, and working with the site coordinator to arrange for appropriate materials and space. The Coordinator will contribute to the overall program planning, and may be expected to teach courses within the program when appropriate in addition to his/her administrative responsibilities. Priority in hiring will be given to those with Aboriginal lived experience who can serve as role models and mentors for students in the Aboriginal Teacher Education Program. Salary will be commensurate with experience and qualifications. The deadline for applications is June 30, 2001.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. If suitable Canadian citizens and permanent residents cannot be found, other individuals will be considered.

Applications including a letter outlining potential contributions to the program, a curriculum vitae, a sample of scholarly work, and the names of three referees, should be sent to:

Dr. Fern Snart, Associate Dean
Academic, Office of the Dean
University of Alberta
845 Education South
Edmonton, Alberta T6G 2G5

Inquiries may be directed to Dr. Snart at (780) 492-3751, Fax: (780) 492-0236 or E-mail: fern.snart@ualberta.ca

The records arising from this competition will be managed in accordance with provisions of the Alberta Freedom of Information and Protection of Privacy Act (FOIPPA).

The University of Alberta hires on the basis of merit. We are committed to the principle of equity in employment. We welcome diversity and encourage applications from all qualified women and men, including persons with disabilities, members of visible minorities, and Aboriginal persons.

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Aboriginal SGEU members and their families acknowledge National Aboriginal Peoples' Day, June 21.



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Making Alberta stronger.

Aboriginal Services Manager

Sakaw-Askiy CFSA #11 Goal #2 states that: The Authority will strive to improve services for Aboriginal people, leading to an improvement in the life circumstances of Aboriginal children, youth, families and communities.

Sakaw-Askiy (Woodlands) Child and Family Services Authority #11, Westlock - We require an Aboriginal Services Manager to continue to assist the Authority in achieving its goal and to develop, implement and maintain Aboriginal programs and services in the region. Reporting to the CEO you will work with Aboriginal communities and organizations to plan, develop, implement and evaluate services for Aboriginal children and families. The focus will be to ensure that provincial standards are met and that services are available. You will work closely with the regional Authority Board, Aboriginal Pillar Committee, to promote an Aboriginal focus throughout the region. You will have extensive knowledge and experience with aboriginal issues and social program services.

Qualifications: Degree in Aboriginal Studies, Social Work or equivalent. Several years human services work and experience in Aboriginal Communities including program development. Knowledge of Aboriginal people and culture is an asset. Good communication and consulting skills, valid drivers licence, reliable vehicle, Criminal-Records Check and CWIS check. Equivalencies considered. Note: Candidates with lower qualifications may be considered at a lower classification. Salary: Up To \$59,700. Closing Date: June 15, 2001.

Competition No. 12650-WDSP

Please submit your resume quoting the competition number to: Paul Schofield, Alberta Corporate Service Center, PO Box 1410, Lac La Biche, Alberta, T0A 2C0 Phone: (780) 623-5116; Fax: (780) 623-5313; E-mail HR.LaLaBiche@gov.ab.ca

We thank all applicants for their interest; however, only individuals selected for interview will be contacted.

Visit our Web site at:
www.gov.ab.ca



ESSENTIAL ABORIGINAL RESOURCE
www.ammsa.com

Anti-smoking

(Continued from page 20.)

In addition to the tobacco manual, the interactive comic book and the medicine bag, the project also includes the actual online portion, with tobacco facts, interactive quizzes, and statistical studies.

"If you need sort of hard researched information, and sort of a 'did you know' thing about tobacco, you can find that there," Daniels said.

The site also includes streaming video from Tobacco: Sacred Smoke, Addictive Weed, produced by Native Counselling Services of Alberta's Bearpaw Media Productions.

Although the Web site itself will make the information available and attractive to Aboriginal youth, the site has also been developed to be

used as a teaching tool in communities.

"Part of the reason why we wanted to provide the manual and the medicine bag in pdf format was so that health resource people or teachers or counsellors, anybody in community development, can download this resource for free and use it in their own settings, whether it be in the friendship centre or in the health centre," Daniels said.

The "A Tribe Called Quit Web site can be found at <http://www.ayn.ca/quit>.

For more information about "A Tribe Called Quit," write to siteadmin@ayn.ca or call 1-800-459-1884 and ask for Anita Large, AYN's new senior communications officer and Web site administrator.

Smoke signals

(Continued from page 6.)

Television is what you make it. With the Aboriginal Peoples Television Network now telling our stories our way, could there be an Indigenous light at the end of the cultural tunnel?

With organizations like the Centre for Aboriginal Media calling the shots these days, not to mention the success of the APTN, the winds are definitely shifting. It's been more than a year since APTN signed on the air and we're all sitting in front of the tel-

evision waiting in eager anticipation of the ground-breaking film, video and television to tell our stories our way.

Instead of Gilligan's Island, it could be Wapole Island, Lennox Island, Georgina Island, Christian Island, or all of Manitoulin Island for that matter. Casting the large Skipper wouldn't be that difficult. And is it only me or can you hear this television theme song on APTN? "Here's the story, of a man named Beady..."

ALBERTA ABORIGINAL APPRENTICESHIP PROJECT "More Aboriginal people successfully completing apprenticeship programs"

Help make this vision a reality as a team member of a challenging new initiative that will:

- Help close the employment and income gap between Aboriginal and non-Aboriginal peoples.
- Contribute toward the success of Aboriginal people in the trades.

If this appeals to you, then consider using your talents in one of three contract positions with the Alberta Aboriginal Apprenticeship Project. Over the next five years, you will initiate a project aimed at assisting Aboriginal people to enter and complete apprenticeship training programs.

We are looking for active team members who:

- share and apply their talents
- have good verbal and written communication skills
- work well independently

Knowledge of Aboriginal culture and the issues facing Aboriginal people in the workplace and apprenticeship programs are desirable.

PROJECT OFFICER - (three contract positions)

Reporting to the Project Coordinator, you'll use your knowledge of Aboriginal training and program development and your ability to form partnerships with Aboriginal communities, groups and associations, industry, parents, students and government to create an employment support model. This model will offer increased opportunities for Aboriginal people to complete apprenticeship programs that lead to employment. You'll guide apprentices, industry and Aboriginal organizations by assisting apprentices for technical training and liaising with instructional staff. Your promotional techniques and communication skills will inspire Aboriginal people to choose the trades as meaningful careers and contribute to their success in the trades. These positions are based in Edmonton, Fort McMurray and High Level - travel is required.

Candidate Profile

- Journeyman certification, with at least five years experience
- Knowledge of Aboriginal training and program development
- Knowledge of the apprenticeship act and regulations and the rules, regulations and requirements of Alberta Learning relating to all trades and occupations
- Project management and planning ability
- Uses a personal computer (Microsoft Office applications)
- Well-regarded in Alberta Aboriginal communities
- Valid Alberta driver's license
- Ability to speak an Aboriginal language is a definite asset.

Contract range: up to \$45,000 per year Competition closing date: June 22, 2001

To apply for these positions, please submit your resume and cover letter to the following postal box address by the competition closing date:

Alberta Aboriginal Apprenticeship Project, Commerce Place Postal Office, Box 56060, Edmonton AB T5J 4N9

For further information or if there are any questions, please use the following e-mail address: aaac@gov.ab.ca

The Alberta Aboriginal Apprenticeship Project is a partnership between Aboriginal groups, industry, and educational jurisdictions.

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of Canada

Commission de la fonction publique
du Canada

Junior Project Manager - Development Engineer

Public Works and Government Services Canada

EDMONTON, ALBERTA

Open to Aboriginal persons residing or working in Canada. As this position will be staffed through the Public Service Commission's Employment Equity Recruitment Program, only Aboriginal persons can be considered.

This challenging opportunity will allow you to use your creativity, innovation, analytical, evaluating, planning, organizing and communication skills to develop minor designs and devise solutions to individual problems, obtain data, material and work done by contractors, and establish the work sequence and procedures to be followed in projects. You will also assemble data, co-ordinate and direct the work of supporting technicians and contractors, gather and provide information, explain requirements and specifications, report on background of specific problems, and check the quality of work in progress. Your annual salary will range between \$40,508 and \$47,401. A terminable allowance of \$6,590 per annum (which has commenced October 1, 2000, and will end September 30, 2002) will be paid biweekly. The terminable allowance specified above does not form part of an employee's salary.

To be considered, you must possess a degree from a recognized university with a specialization in Civil Engineering. Preference may be given to candidates with experience in design, construction, and project management.

Proficiency in English is essential.

If you are interested in this permanent opportunity, please apply on-line or submit your resume, clearly indicating how you meet the above qualifications, stating that you are an Aboriginal person, and quoting reference number **SVC717335M13-N**, by **June 18, 2001**, to: **Public Service Commission of Canada, 9700 Jasper Avenue, Room 830, Edmonton, AB T5J 4G3. Fax: 780-495-2098. InfoTel: 1-800-645-5605.**

Public Works and Government Services Canada is committed to having a skilled and diversified workforce reflective of the Canadian society; to the equitable representation of Women, Aboriginal peoples, persons with disabilities and visible minorities; and to reasonable accommodation of special needs. Preference will be given to Canadian citizens.

Gestionnaire de projet subalterne - Ingénieure ou ingénieur du développement

Travaux publics et Services gouvernementaux Canada

EDMONTON (ALBERTA)

Poste offert aux personnes autochtones résidant ou travaillant au Canada. Comme ce poste sera comblé dans le cadre du Plan d'équité en matière d'emploi pour le recrutement de la Commission de la fonction publique, seule la candidature des personnes autochtones sera prise en considération.

Ce poste stimulant vous permettra de faire appel à votre sens de la créativité, de l'innovation, de l'analyse, de l'évaluation, de la planification, de l'organisation et de la communication pour élaborer des projets mineurs et trouver des solutions aux problèmes individuels, obtenir des données, du matériel et du travail effectué par des entrepreneurs, et établir la séquence et les procédures de travail à suivre dans les projets. Vous devrez également assembler des données, coordonner et diriger le travail de techniciens de soutien et d'entrepreneurs, recueillir et fournir des renseignements, expliquer les exigences et les spécifications, produire des rapports sur la nature de problèmes précis ainsi que vérifier la qualité du travail en cours. Vous toucherez un salaire variant entre 40 508 \$ et 47 401 \$. Une indemnité provisoire de 6 590 \$ par année (mesure qui a débuté le 1er octobre 2000 et qui prendra fin le 30 septembre 2002) vous sera versée à la quinzaine. Cette indemnité provisoire ne fait pas partie du salaire.

Pour relever ce défi, vous devez détenir un diplôme d'une université reconnue avec une spécialisation en génie civil. La préférence pourrait être accordée aux candidates et aux candidats avec de l'expérience en conception, en construction et en gestion de projet.

La maîtrise de l'anglais est essentielle.

Si ce poste permanent vous intéresse, veuillez postuler en ligne ou faire parvenir votre curriculum vitae d'ici le **18 juin 2001**, en démontrant clairement la façon dont vous répondez aux critères susmentionnés et en indiquant votre citoyenneté, que vous êtes autochtone ainsi que le numéro de référence **SVC717335M13-N**, à la **Commission de la fonction publique du Canada, 9700, avenue Jasper, bureau 830, Edmonton (Alberta) T5J 4G3. Télécopieur : (780) 495-2098. InfoTel : 1-800-645-5605.**

Travaux publics et Services gouvernementaux Canada entend constituer une main-d'œuvre qualifiée et diversifiée qui reflète la société canadienne; poursuivre une politique de représentation équitable des femmes, des Autochtones, des personnes handicapées et des minorités visibles; et appliquer des mesures raisonnables d'adaptation à des besoins spéciaux. La préférence sera accordée aux citoyennes et aux citoyens canadiens.

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Positions will be available in and for which the future loca

The National Aboriginal Health Organization is currently recruiting to fill numerous positions. The next four to six months, teleworking will be made for level positions, relocation and competitive salary levels. If individuals will be matched with the general recruitment desc

- to influence and advance continuum of knowledge and practices
- to develop partnerships

SPECIFIC OPPORTUNITIES

DIRECTOR, INUIT CENTRE

Reporting to the Executive Director, the Director will work on the development of the Inuit Centre. Location is yet to be determined. The new Centre as it dev

DIRECTOR, MÉTIS CENTRE

Reporting to the Executive Director, the Director will work on the development of the Métis Centre. Location is yet to be determined. The new Centre as it dev

SENIOR POLICY ANALYST

The Senior Policy Analyst, will use their experience and expertise to assist in the development of policies. You will have the opportunity to present to committe

RESEARCHERS

The researchers, based in Winnipeg, will be implementing a holistic program to disseminating health and

Preference will be given to individuals with relevant experience depending on qualifications and

If you are interested in joining our team, please forward your résumé by June 18, 2001.

Gwen Reid
Higgins International, Inc.
51 Falconer Bay, Winnipeg, MB

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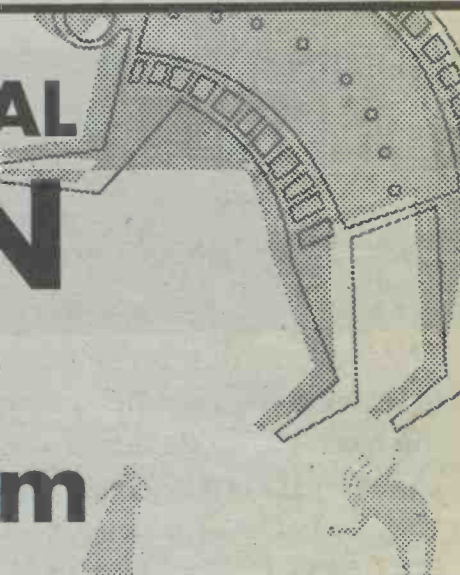
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NAHO
National Aboriginal
Health Organization

OPEN CALL FOR
DIRECTOR AND OFFICER LEVEL
EMPLOYMENT OPPORTUNITIES

The National Aboriginal Health Organization (NAHO) is looking for qualified, highly motivated, individuals to fill numerous positions. This advertisement will be used to fill officer and management level positions over the next four to six months. A range of positions is available and includes policy analysis, research, communications, and conference planning. Appropriate working arrangements including travel and teleworking will be made for staff in the transitional phase of the three centres. For management and officer level positions, relocation and other reasonable employment expenses are negotiated in addition to competitive salary levels. If there are particular areas of interest please specify at time of contact. Otherwise, individuals will be matched with positions based upon qualifications, education and experience. In addition to the general recruitment described above there are several specific positions included in this advertisement.

Positions will be available in the First Nation, Inuit and Métis centres which are currently in the design phase and for which the future location will be determined.

The National Aboriginal Health Organization (NAHO) was incorporated in March 2000. NAHO is the result of the need to create and develop a national Aboriginal-designed and controlled organization directed at improving the health of Aboriginal peoples.

The vision of the organization is:

- to influence and advance the health and well being of Aboriginal Peoples through a carrying out continuum of knowledge based strategies which reflect the values and principles contained in traditional knowledge and practices; and
- to develop partnerships and linkages with existing programs and resources.

SPECIFIC OPPORTUNITIES

DIRECTOR, INUIT CENTRE

Reporting to the Executive Director and functionally reporting to the Governing Committee, the Director will work on the development and implementation of a new Inuit Centre for which the permanent location is yet to be determined. You will provide strong leadership skills and you will manage and lead the new Centre as it develops and grows.

DIRECTOR, MÉTIS CENTRE

Reporting to the Executive Director and functionally reporting to the Governing Committee, the Director will work on the development and implementation of a new Métis Centre for which the permanent location is yet to be determined. You will provide strong leadership skills and you will manage and lead the new Centre as it develops and grows.

SENIOR POLICY ANALYST

The Senior Policy Analyst, based in Ottawa, is required to identify, develop and refine strategies and approaches to assist in the fulfillment of the goals of the organization. Working in a team environment your experience will build upon your familiarity with the preparation of reports, position papers, and policies. You will have the ability to research, collect and analyze relevant Aboriginal health information and present to committees.

RESEARCHERS

The researchers, based in Ottawa are required to work in collaboration with the Director of Research implementing a holistic perspective of improving the quality of health of Aboriginal peoples and the disseminating health and research information to Aboriginal communities.

Preference will be given to individuals of Aboriginal decent. A competitive remuneration package, depending on qualifications and experience will be offered.

If you are interested in joining this dynamic team, forward your résumé by June 15, 2001 to:

Gwen Reid
Higgins International, Inc.
51 Falconer Bay, Winnipeg, Manitoba R2M 4R6

Phone: (204) 467-7580
Fax: (204) 467-7294
Email: greid@higginsinc.com



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EXECUTIVE DIRECTOR

The National Association of Friendship Centres (NAFC) is seeking a highly motivated person familiar with urban Aboriginal issues, at the community, regional and national levels, to manage its multi-million dollar national association.

Working with a volunteer Executive Committee and Board of Directors, the Executive Director has administrative and financial responsibility for this national Aboriginal organization.

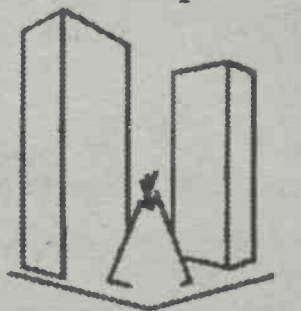
Preference will be given to those Aboriginal candidates with levels of experience and education appropriate to the position.

A remuneration package, commensurate with the senior nature of this position, is offered.

If you are an individual who can rise to the challenges of this position, please forward covering letter and complete, confidential resume by June 29, 2001 to:

The Hiring Committee, NAFC
275 MacLaren Street
Ottawa, ON K2P 0L9

More information available on our website:
<http://www.nafc-aboriginal.com>



EXECUTIVE DIRECTOR

DIABETES NURSE

(Regular full-time Position) for the

Aboriginal Diabetes Wellness Program

DEPARTMENT: Aboriginal Health Services

HOURS OF WORK: Days, Monday - Friday

SUMMARY OF FUNCTIONS: As a member of the Aboriginal Diabetes Wellness Program team, the Diabetes Nurse has responsibility for service delivery and evaluation of on site and off site programming. Facilitate the promotion of healthy lifestyle and the prevention of illness/disease among Aboriginal individuals, families and communities, related to diabetes education and wellness. Also to provide a natural positive environment of continuous teaching, learning and thinking of balancing Newiyaw-mind, emotion, spirit and body.

QUALIFICATIONS: Graduate of an approved School of Nursing (Baccalaureate Degree in Nursing preferred). Three years nursing or other health experience in a related field required. Current BCLS and registration with the Alberta Association of Registered Nurses (or eligible for registration) required. Diabetes educator certificate preferred. Aboriginal Ancestry preferred and must have knowledge of the Aboriginal culture. Required knowledge of and support for the holistic health concept as defined by Elders. Must demonstrate excellent communication and strong interpersonal skills and ability to work cooperatively with Aboriginal people/communities in a team setting. Must be flexible, adaptable and resourceful.

COMPETITION NUMBER: DM - 02533 - RA

When Applying: Applications should be submitted, quoting competition number, to: Human Resources, Royal Alexandra Hospital, 10240 Kingsway, Edmonton, AB T5H 3V9 or Fax: (780) 477-4960.

WALK AS ONE

Second Gathering for Aboriginal Health Conference

October 1-3, 2001

Sheraton Cavalier Hotel,
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Presented by Region 4
Aboriginal Community
Health Council
and the
Calgary Regional
Health Authority

*Walk with us as we learn best practices
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*Walk with us as we explore how traditional practices
can enrich modern medicine.*

*Walk with us as we celebrate excellence
in Aboriginal health services.*

Walk with us if you are a health care provider serving Aboriginal patients or clients. Our conference will interest Aboriginal and non-Aboriginal physicians, nurses and allied health care workers employed in acute care, home care or continuing care programs; employees and board members of regional health authorities, post-secondary institutions, Aboriginal councils, or First Nation/Metis health centres; private health consultants and service/product suppliers.



Region 4 Aboriginal Community Health Council

The Council promotes culturally appropriate health services for the Aboriginal people served by the Calgary Regional Health Authority (Region 4). The Council strives to enhance the ability of the individual and family to achieve optimal spiritual, mental, emotional and physical health.

"Spirituality is the heart of culture; wholistic health is created by understanding and restoring what is lost."

Conference Planning Committee
Region 4 Aboriginal Community Health Council

Contact us for a conference brochure or for more information

Second Gathering for
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Conference Secretariat
c/o Kim Kiyawasew
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Calgary, Alberta
T2G 2E6

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aboriginalconference

More than 40 presenters will speak at the conference on a range of subjects related to health and the Aboriginal community. Our keynote speakers are:



Madeleine Dion Stout, Assistant Professor, The School of Canadian Studies, Carleton University, Ottawa

Dion Stout is a Cree from the Kehewin First Nation of Alberta. She received her Baccalaureate in Nursing with Distinction from the University of Lethbridge and her Master of Arts degree in International Affairs from Carleton University. She was founding director of the Centre for Aboriginal Education, Research and Culture at Carleton, and has served as president of the Aboriginal Nurses Association of Canada.



Dr. Malcolm King, Professor, University of Alberta Pulmonary Research Group

Founder of the Canadian Institutes of Health Research (CIHR) Institute for Aboriginal Peoples' Health, Dr. King's major research interests are in the field of respiratory health. Drawing on his Native heritage (Mississaugas of the Credit First Nation), he has set up a program to study traditional preparations for respiratory disorders using current research technology.



Dr. Jeff Reading, Scientific Director, CIHR Institute for Aboriginal Peoples' Health

Dr. Reading, a Mohawk from Southern Ontario, is assistant professor at the Department of Community Health Services, Faculty of Medicine, University of Manitoba; health research advisor to the Assembly of First Nations in Ottawa; and a health research consultant in Victoria. His research on native health, policy and social determinants, with a focus on diabetes, tobacco use and heart disease, is well-known nationally and internationally.



Dr. Lindsay F.J. Crowshoe, Assistant Professor, Department of Family Medicine, Faculty of Medicine, University of Calgary

Dr. Crowshoe of the Peigan Nation practises rural medicine among Aboriginal people, educates non-Aboriginal health care providers regarding Aboriginal health issues, and is helping to create an admissions policy for Aboriginal students with the University of Calgary's Faculty of Medicine. His work with fetal alcohol syndrome reflects his interest in addictions and improving the health of children and families.