

# Windspeaker

June 2002

AMMSA, Canada's largest publisher of Aboriginal news

Volume 20 No. 2

## WHAT'S INSIDE

### IT'S BACK



Back by popular demand, *Windspeaker's* Guide to Indian Country, with its comprehensive calendar of summer powwows and other events taking place across North America. .... Inside.

### GOOD GOVERNANCE

The minister of Indian Affairs is insisting on it. The chiefs of the Assembly of First Nations meet in special assembly to discuss it. The National Chief of the Congress of Aboriginal Peoples has been consulted on it. Soon Parliament will have a final draft to debate on it. Read all about what's happening with the First Nations governance act. ....Pages 3 & 6.

### HEALTH

.....Pages 16 & 17.

### CAREERS

.....Pages 21 to 23

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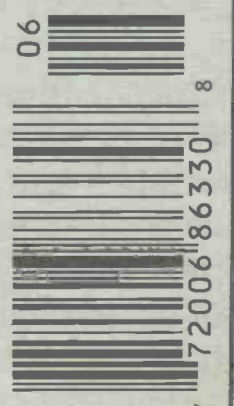
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ANN HANSON

## Number 1!

Ontario South girls Jayme Sky and Serene Porter with coach Rhonda Mitchell (right) are jubilant after winning at the First National Aboriginal Hockey Championship held in Akwesasne, Ont. from April 21 to 27. Story and photos pages 13 to 15.

# Baby's death ignites care dispute

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Second-rate funding for reserve children in care may be at the root of problems brought to light by a highly publicized dispute that began with the death of a child in foster care.

The story first hit the news on April 26 when Alberta Minister of Children's Services Iris Evans revoked the authority of the Kasohkewew Child Wellness Society on Samson Cree Nation territory after a 10-month-old boy, who the society had placed in an off-reserve foster home, accidentally drowned in a bathtub. Seven children in the care of the agency have died in the past two years.

Ten days after the revocation order was made, under threat of legal action, the Alberta minister reversed her decision and committed to help lobby the federal minister of Indian Affairs for better childcare services and funding for reserve children.

"On reserve, a child has to be in care for money to flow and that can be problematic," said Mark Kastner, director of communications for Alberta Children's Services. "Off-reserve agencies get money based on

*"On reserve, the care providers have no choice but to take children into high cost care in order to get funding."*

—Mark Kastner,  
Alberta Children's Services

the population in care or in preventative programs like counselling or early intervention. On reserve, the care providers have no choice but to take children into high cost care in order to get funding."

What results is a second-rate funding system for reserve children, agreed Bill Hogle, the lawyer acting for Kasohkewew.

"There is a discrepancy in the funding of child welfare services to children that were being served by First Nation authorities. What I mean by that is there was a discrepancy in terms of preventative program funding and that type of thing. The ancillary funding to the hard-core type of services, preventative programs, administrative support, management consultations, all of those types of things are available to provincial authorities operating outside of the reserves," the lawyer said.

"But when you've got a delegated authority operating on the reserve, as the Kasohkewew

Child Wellness Society is, they don't have the same kind of access to funding like that. That really is a critical issue here."

The funding discrepancy was brought to light during Evans flip-flop on revoking Kasohkewew's authority to operate, a decision some say she made in haste based on bad information.

Hogle said he was "bewildered as to why there was a revocation, initially." He said the society was never told of the minister's reasoning for either the revocation or her reversal.

"That was one of the real difficulties that we had. There was no reasons given when the initial revocation purportedly was made. That was a real concern. There had been a lack of consultation even," Hogle said. "We received notice after hours. I think the director got a cell call after hours the evening that it was, in fact, expiring and there had been a fax to the office of that fact that day. That's the no-

tice we got of the revocation." Reporters tried in vain to get the minister to explain, with specifics, why she decided to revoke Kasohkewew's authority.

Kastner shed some light. "Since the agreement was formulated with Kasohkewew in 1997, there's been a litany of things. The minister basically said 'we need to intervene and change the way they're doing business. Something's not working.'"

Hogle suggests another theory.

The ministry had recently been criticized when an inquiry into the death of another young person in provincial care found that the delivery of foster care was "too distant from the eyes of the ministry," said Hogle.

After examining the events that led to the death of two-year-old Korvette Crier, whose foster mother was charged and convicted of causing her death by pushing her down a flight of stairs, Judge D.J. Plosz issued a number of recommendations that called on the ministry to review how it regulated childcare providers. Plosz's report was made public just two weeks before the young boy drowned in the bathtub.

(see Minister page 2.)

# APTN on the lookout for new COO

By Paul Barnsley  
Windspeaker Staff Writer

WINNIPEG

The chairman of the board of directors of the Aboriginal Peoples Television Network, Clayton Gordon, announced on April 6 that his board had "exercised their option to conclude the employment agreement with Chief Operating Officer, Ron Nadeau, effective immediately."

Nadeau was relieved of this position, held for two years, that same day. He was informed of the decision, reached by members of the board while they met in Winnipeg over the previous few days, at his office in the network's Winnipeg headquarters.

Gordon has assumed the COO position while a replacement for Nadeau is recruited.

The board chairman issued a memo to APTN staff along with a copy of the press release announcing the decision. The memo was not intended for general circulation, however a copy was obtained by *Windspeaker*.

In the memo, Gordon reminds the staff, including the many journalists employed in the network's news and public affairs sections, to not talk about



Ron Nadeau

APTN's situation.

"Most of you are aware of the recent decision of the board, after much deliberation, to conclude the employment with Ron Nadeau," the staff memo reads. "I would like to remind you at this time of the policies regarding confidentiality and to direct you to discuss any questions regarding confidentiality with your immediate supervisor."

Gordon did not specify exactly what it was the staff members were not supposed to talk about. He was also vague about the board's reasons for the de-

cision regarding the former COO.

"The board has completed a full review of the progress and current status of the network and felt it was time for a change in leadership direction," Gordon wrote in the press release. "We appreciate Mr. Nadeau's contributions over the past two years, but we have to look at the best interests for the future of the network. We wish Mr. Nadeau every success in his future endeavors."

The chairman of the board told the staff "the search [for Nadeau's successor] will focus on a candidate with expertise in the direction that the network is planning."

No information regarding details of that direction was included in the memo.

The press release also stated "Gordon was quick to add that the board and management of APTN are currently in the process of in-depth planning for the future progress of APTN."

*Windspeaker* made contact with Gordon via e-mail and asked for an interview regarding the decision to release Nadeau. A series of questions, and phone numbers where Gordon could be reached, *Windspeaker*, was e-mailed to

him on May 16. He responded on May 18, writing he preferred to respond to the questions by e-mail.

Gordon's response indicates the APTN board does not appreciate recent coverage of its activities by this publication.

"Further to your e-mail dated May 16, I have chosen to respond via e-mail in hopes that the past inaccuracies reported by *Windspeaker* in articles written under your banner may be minimized. APTN has been extremely disappointed in the number of factual errors reported regarding our business in your publication," Gordon wrote.

Gordon does not detail what in the *Windspeaker* coverage he considered inaccurate. Stories detailing key defections of news staff, disagreements between staff and management over financial resources for news, the unionization of news and public affairs staff and other matters have been published since November 2001.

Gordon was told that *Windspeaker* had both the press release regarding Nadeau's release and the staff memo regarding confidentiality requirements. He was asked: "What do you need to keep secret about a matter that you've already

made a public statement about?"

Gordon chose not to respond to that question.

He was also asked what reasons the board relied on to reach their decision regarding Nadeau's release. Again he chose not to respond.

Gordon did state that Nadeau was not fired; the board just decided not to renew the agreement for employment with him.

Asked who would make the decision on a replacement, the board chairman wrote, "The executive of the APTN board, in conjunction with the entire board, will guide the process of the executive search for a replacement. The search will be facilitated by an executive search firm. The executive is in the process of choosing the most appropriate firm to assist us in our search. When that decision is made, the firm and the executive will determine the qualifications required."

He added that the search is expected to take a couple of months.

"We are hoping that the successful candidate will be in place by end of July 2002 at the latest, however the emphasis will be on finding the right candidate."

# Minister flip-flops on childcare authority

(Continued from page 1.)

"I can't speak for the minister as to why she acted with such haste in the first instance other than that there certainly seemed to be an issue in relation to timing," Hogle said. "And we talk about political influences and trying to understand that, I can tell you that there was a fatality inquiry report released less than two weeks in advance of the tragedy that occurred this April. So I'll have to leave you to draw your own conclusions."

Hogle said the position Kasohkew took was that the revocation was invalid.

"... it was done in an arbitrary fashion without consultation and without the proper information required to make that decision," the lawyer said. "That was the position that we maintained throughout and, obviously we were successful in eventually bringing the minister around to the same conclusion because she did grant an order that made the original invalidation order invalid ab initio."

Ab initio is a legal term that means "from the beginning." Samson sources say it's a complete vindication of Kasohkew and an admission by the minister that her original decision should never have been made.

Rich Vivone is a veteran observer of provincial politics in Alberta. The former journalist's weekly newsletter *Insight Into Government* is a must-read in government offices. He believes Minister Evans probably made an error when she revoked the society's authority.

"The minister has never really said why she did that," Vivone said. "There's a number of things in this case. One of them is that when she first revoked

*"The provincial agencies have problems; First Nation agencies have problems. The nature of the work is such that it's extremely difficult and challenging work."*

—Kasohkew lawyer  
Bill Hogle

the right of the band to take care of the kids that she had bad information. That's always a possibility. She has shown over time that sometimes she jumps the gun pretty quick."

Premier Ralph Klein is seen as a friend of Aboriginal people in government circles and may have intervened.

"I suspect that he understood what had happened as well and there may have been, and I use the term may, he may have put pressure on the minister to rethink what she had done and to respect the autonomy of these groups. Beyond that, I don't know. I was surprised when she did it and I was surprised when she changed her mind," he said.

He believes the minister's about-face is a sign that she realized she'd made a mistake.

"I suspect that the reason that Evans first revoked the band's right was simply that she acted too quickly and made a mistake. She's a very sensitive woman when it comes to matters of children and I think that she may have erred on the side of caution to make sure and she was prepared to change her mind once she had evidence. Now you can argue up and down as to whether her thought process was valid, but Minister

Evans' heart you can never question. To the best of my knowledge I think that that's probably what happened and I know her well. I've known her for years. If she made a mistake, she's prepared to admit it but if the evidence wasn't there to revoke the right, she would simply give it back."

For 10 days, the society's staff felt they had been unfairly assigned the blame for the deaths.

"Certainly it was a traumatic experience for the society and all the people involved and in some ways I think it was perceived as a negative action. Well, that's really the reality. If your authority is revoked there's almost a stigma attached," Hogle said. "But there have been some positives that have come out of that and that is, one of the keys is that this whole funding structure and funding requirements will be examined with the province participating."

Hogle said the funding issue doesn't get Kasohkew off the hook.

"That's not to say that the society doesn't have problems because any agency delivering these kinds of services has problems. The provincial agencies have problems; First Nation agencies have problems. The na-

ture of the work is such that it's extremely difficult and challenging work. I think it's indicative of the broader picture," he said.

People inside the system say that provincial funding cuts have led to some of the strains on childcare service providers. Hogle said an inquiry 15 years ago into the suicide of Richard Cardinal, who was in the province's care at the time, recommended that case managers have bachelor of social work degrees.

"That's the desired standard but I think the reality is I'm not certain that that standard is being met," he said.

Vivone said a lot of childcare agencies in Alberta resisted government cutbacks and simply kept spending and went into debt. He said the deficits for the 17 or 18 agencies in the province were in the \$50 million range. With the economic slowdown that followed the events of Sept. 11, Alberta found its revenues were falling short of projections and the government started cutting back on spending.

"When revenues went into the tank last fall, then the clamps were put on. Rather than the department having to cut back, they were told to eliminate the deficit. To run a balanced budget for a change. And I think they did that. They did let some people go, I think. But for the most part, they found it through efficiencies. There was a lot of controversy that some of the programs that were cut were considered to be preventative programs in different social services agencies that were working with kids to keep them out of the welfare system."

Maureen Braun, chair of Alberta Union of Provincial Employees local 006, speaks for the union on social service matters.

"More and more First Nations are starting to get control of children's services. They're delegating more and more bands to take over control of their own child welfare systems but at the same time I think a lot of the bands are struggling because it's a new area for them and the turnover rate in children services as a whole, whether they're on reserve or not, of staff is very high," she said. "So to keep qualified staff or to keep enough staff or for the government to put enough money in there to keep staff is also a big issue. I would imagine on reserve they're trying to develop their resources and to develop good resources for children takes a lot of money and needs a lot of support from every aspect. I mean delegation is good, but you need to put the money behind delegation."

One way governments have saved money in recent years is by employing less skilled workers.

"We started recruiting people with different skill levels and we expect them to come in and, not that they're not doing a good job, but if you have different skill levels, you have to train people properly to reach up to standards before you can give them a big case load to carry," she said.

Braun suspects the minister reversed the decision because the system can't bear any scrutiny and the Samson threat of a lawsuit raised the idea that many inadequacies on the government's part would have been exposed.

# Call fo

By Paul Barnsley  
Windspeaker Staff Writer

OTT

Six Nations of the Grand (Ontario) Chief Roberta Jamieson upstaged the national chief of the Assembly of First Nations on opening morning of the special chief's assembly on government held on May 22 and 23. But messages were similar in ways.

Both speakers' central message was aimed at persuading chiefs to vote in favor of a national unity resolution that would bring all First Nations together to fight the most basic aspects of the First Nations governance act. A draft version of the bill will soon make its way to prime minister and cabinet.

It's expected the legislation will receive first reading in Parliament sometime in July. *Windspeaker's* publication of the line fell at the end of the first of the two-day gathering. The developments were expected on the second day and will be reported in our next edition.

Jamieson was speaking on behalf of the implementation committee formed in Winnipeg at the Assembly of Manitoba Chiefs assembly on governance March. That gathering was called by chiefs who felt the national organization was not doing enough to oppose the minister's governance issue.

She urged Native leaders to lobby Liberal MPs, church and labor leaders and other influential Canadians to "advise" the government that the governance act will receive opposition of all kinds. Jamieson strongly urged the chiefs to boycott the next round of consultations that the minister promised will follow first reading of the governance act. She urged every organization to demand to be heard.

Matthew Coon Come, the national chief, outlined his vision for how the First Nations governance process should unfold. Jamieson followed the national chief. While there was polite applause, tinged with just a hint of enthusiasm, at the conclusion of Coon Come's remarks, the newly-elected Six Nations chief received a standing ovation.

# Ministe

By Paul Barnsley  
Windspeaker Staff Writer

OTTA

Even as First Nations rallied themselves to more effectively oppose the proposed First Nations governance act a few blocks away, Robert Nault, minister of Indian and Northern Affairs, was telling that he more determined than ever to see the legislation through completion.

Nault has a new office in Confederation building on Parliament Hill, but nothing has changed as he proceeds with his plan to introduce the act and get it passed late this year or early in 2003.

Nault was invited to atte

# COO

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...was also asked what rea-  
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...eau's release. Again he  
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# Authority

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# Call for unity issued at special assembly

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Six Nations of the Grand River (Ontario) Chief Roberta Jamieson upstaged the national chief of the Assembly of First Nations on the opening morning of the special chief's assembly on governance held on May 22 and 23. But their messages were similar in many ways.

Both speakers' central message was aimed at persuading the chiefs to vote in favor of a national unity resolution that would bring all First Nations together to fight the most basic aspects of the First Nations governance act. A draft version of the act will soon make its way to the prime minister and cabinet.

It's expected the legislation will receive first reading in Parliament sometime in June. *Windspeaker's* publication deadline fell at the end of the first day of the two-day gathering. More developments were expected on the second day and will be reported in our next edition.

Jamieson was speaking on behalf of the implementation committee formed in Winnipeg at the Assembly of Manitoba Chiefs' assembly on governance in March. That gathering was called by chiefs who felt the national organization was not doing enough to oppose the minister on the governance issue.

She urged Native leaders to lobby Liberal MPs, contact church and labor leaders and other influential Canadians and "advise" the government that the governance act will receive stiff opposition of all kinds. Jamieson strongly urged the chiefs to not boycott the next round of consultations that the minister has promised will follow first reading of the governance act. She urged every organization to demand to be heard.

Matthew Coon Come, the national chief, outlined his vision for how the First Nations governance process should unfold. Jamieson followed the national chief. While there was polite applause, tinged with just a hint of enthusiasm, at the conclusion of Coon Come's remarks, the still newly-elected Six Nations chief received a standing ovation



when she was done. Union of British Columbia Indian Chiefs president Stewart Phillip and Barriere Lake First Nation technician Russell Diabo jumped to their feet applauding and cheering when Jamieson ended her speech. They were followed by one-third to one half of the people in the packed convention hall. The hall was much more crowded for this assembly than it had been for the previous chief's confederacy held in the same room last December. An early estimate of the number of chiefs in attendance varied from 160 to 200, but there were also a number of proxies, technical people and observers present.

Very early in his speech, Coon Come dealt with the internal division that has hindered the First Nations side in the year-long governance battle with Indian Affairs minister Robert Nault.

"I don't believe in the politics of division," Coon Come said. "I believe in the politics of diversity and inclusion. We believe in building respectful consensus."

He reminded the chiefs that the last special assembly was called in December 1994 in Quebec City. That gathering dealt with the threat of Quebec separation. Coon Come and his James Bay people played a key role at that time in convincing the separatists that they would have a fight on their hands if they tried to leave Canada, that the Crees and the Cree lands would remain in Canada.

"The government of Canada owes us a debt of gratitude for that. We'll add that to the list," he said. "In 1994, we stood together to defend our nationhood,

*"If you're standing on the deck of the Titanic saying you're not going under because you have a treaty or are at a negotiating table or that your rights are protected by the Constitution, you better be prepared for a pretty cold bath. If we are not prepared to take action to protect our treaties and our rights, we're going to find ourselves immersed in a new reality from which we may never escape."*

— Chief Roberta Jamieson

to protect our rights. We are here today for the same reason."

He said the Quebec government's relationship with First Nations has improved, while the federal government's relationship has worsened.

"How times have changed. Here we are in 2002 and the government of Quebec is willing to sign agreements with our peoples that recognize us as nations. But the federal minister of Indian Affairs is still stuck in the '60s—the 1860s."

He returned to the unity issue again.

"As it is, the minister is playing the politics of division to try and break our unity. He says people are on board, that many organizations are on-side. I fear that some of our people feel that there is a split in our unity," he said. "People, we are all united in a common cause. Whether you participated in the consultations or boycotted the process, we made our decisions for the same reason: we were all trying to advance our interests and protect our rights. That's not division, that's democracy."

The national chief told the audience the details of his First Nations' plan that is based on the report of the Royal Commission on Aboriginal Peoples. He also said the governance act will not meet the standards—set down in the Sparrow case by the Supreme Court of Canada—that are required if the government wants to alter Aboriginal and treaty rights.

Jamieson, the first Aboriginal woman to be called to the bar in Canada and a former Ontario ombudsman, told the gathering

that her remarks would not be a speech, but "a call to action." But Jamieson hit the same points as have been continually hit by the national chief in the last year as she began her remarks.

"I want to talk to those of you who are ready for action and I want to convince those of you who aren't ready to get ready," she said. "National Chief Coon Come has set out a plan for change. There can be no argument that we need to do a lot of nation building and re-building. There can be no argument that we must insist that our treaty partners comply with their promises. The honor of the Crown requires nothing less. There can be no argument that we require a re-distribution of lands and resources to restore our lands and resources to health. And there can be no argument that this means new fiscal arrangements must be put in place. So I believe we can be united around the national chief's plan."

But she said unity was not enough.

"We must also take vigorous, principled and clear action. We can leave no doubt about our intentions. We're in a situation that won't wait until the powwow season's over or until we have the free time and the funds. If you're standing on the deck of the Titanic saying you're not going under because you have a treaty or are at a negotiating table or that your rights are protected by the Constitution, you better be prepared for a pretty cold bath," she said. "If we are not prepared to take action to protect our treaties and our rights, we're going to find ourselves immersed in a

new reality from which we may never escape."

While she said she believes the legislative package proposed by the minister is "only the tip of the iceberg" of what she sees as the government's hidden agenda of unburdening itself of its fiduciary obligation to First Nations people, Jamieson said First Nations have a bit of work to do themselves. She graded the federal government on its report card and said the government was failing in many aspects of its relationship with First Nations, then added that doesn't mean First Nation leaders shouldn't be making changes in the way they conduct their own business.

"I don't think we need any lessons of accountability for a teacher whose own report card is so full of failure," she said, later adding, "There is a need for us to improve accountability in our communities."

She urged the chiefs to commit to looking at accountability issues during the next 12 months.

"Let's start by acknowledging that there is a need for us to improve accountability. Of course there's a need. What else would you expect after a century of an Indian Act that held chiefs and councils accountable only to an Indian agent?" she asked. "The last thing government wanted then was for our chiefs and councilors to be accountable to our own people. We also know that we have accountability problems caused by chronic under-funding. But why wait for the threat of a governance act to force us to do things we can and should be doing for ourselves?"

She said First Nations could create their own human rights commissions.

"We, just as much as government, must break with an unhealthy past. We don't need government's permission to do that," she said.

Jamieson also called for the appointment of a minister of state for First Nations and a Parliamentary commissioner for First Nations issues. She argued that the department of Indian Affairs needed reforms just as much as First Nations and the Indian Act needed reforms and said the department should not be trusted to reform itself.

# Minister undeterred by chiefs' criticism

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Even as First Nations chiefs rallied themselves to more effectively oppose the proposed First Nations governance act a few blocks away, Robert Nault, the minister of Indian and Northern Affairs, was telling that he's more determined than ever to see the legislation through to completion.

Nault has a new office in the Confederation building on Parliament Hill, but nothing else has changed as he proceeds with his plan to introduce the act and get it passed late this year or early in 2003.

Nault was invited to attend

the special chief assembly, but he said he decided not to attend because he knew he would come under attack and he didn't want to distract the debate away from the issues.

National Chief Matthew Coon Come thinks the minister should have made an appearance.

"It's very unfortunate. Here's a man that has gone across the country as he has done consultation," he said. "The very least he could do is make an appearance and be able to convey to us his findings and allow the chiefs that are here to ask him questions if need be. That's totally unacceptable for a minister who says he represents on behalf of the First Nations. Here's the First Nations leadership that's

elected by the people and he does not show up?"

In his office, the minister was happy to deal with the comments made that morning during a speech by Six Nations of the Grand River Chief Roberta Jamieson. She said First Nations and Canada have a dysfunctional relationship and the government has to share in the blame for that. Reforms are needed, she said, and the department can't be relied upon to reform itself. She suggested the appointment of minister of state for Indian Affairs and an Ombudsman to oversee the rehabilitation of the department.

"If you're asking me whether I think there's some responsibility for having probably the worst piece of legislation to ad-

minister of any minister in the Western world, I would say that that's factually correct," Nault responded. "I take responsibility for that and that's why we're moving to repair an archaic piece of legislation. That's why the First Nation Land Management Act came into being, that's why the governance legislation is coming forward, that's why we're looking to improve the independent claims body."

As for the suggested new positions, Nault was non-committal.

"I accept that historically ministers have been somewhat timid and reluctant to improve the lives of First Nations people through making improvements to the Indian Act. That we agree with," he said. "As far as our

interest in having an ombudsman—she's a past ombudsman, she would have a particular interest in that, I'm sure. The question would have to be 'what does an ombudsman do exactly?' I don't believe for a minute that the First Nations leadership should feel that they're the only ones to blame. I think we equally have responsibility though, and my argument has been since Day 1, if First Nations are going to criticize the federal government then they'll have to take responsibility for the agenda that suggests the status quo should stay in place. I don't believe we're going to move from where we are now to self government in quick order. (see Minister page 9.)



~ Established 1983 ~

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## What does \$10 million buy?

The proof is in the pudding, or so the old saying goes, and the Minister of Indian Affairs, Robert Nault, is preparing to serve up a heaping helping of governance initiative soon in Ottawa.

Once the prime minister gives the draft First Nations governance act legislation the once over, for the purpose of ensuring it's to his taste and serves his legacy issue requirements, no doubt, the country will see just how much \$10 million in consultations buys.

Not that \$10 million buys that much in Ottawa these days—a couple of recycled advertising reports would eat up a tenth—but we are curious to find out to what extent Nault's consul-

tation process will flavor the results of legislation that will fundamentally change the Indian Act, and the way First Nations communities run, forever. The Indian Act offered up a steady bout of acid indigestion over the last hundred years, but it's familiar fare. What will come with this new dish?

Congress of Aboriginal People's National Chief, Dwight Dorey, whose organization bought into the consultation process and landed a cool \$1 million in new money to take part, has gone on the record saying he'll be Nault's staunchest critic if the consultations turn out to be meringue, a lot of air and not much else. And there are other groups watching, pinning

their hopes on being at the table over these last months to add their issues to the mix. We would hate to see them betrayed.

As for the Assembly of First Nations, the group that's supposed to have an eye on the brew bubbling at INAC, they are still scrapping over whether they are going to join in the process. Well, even if they decide to participate they are a day late and a dollar short on this round.

Perhaps, if the unity resolution the chiefs just passed in May at their confederacy in Ottawa actually sticks, they might be able to add their influence to the act in Consultations II. But with the AFN's track record of late, who knows?

## Just call 1-800-RED-NECK

By Brennan Clarke  
Guest Columnist

I'm not the kind of person to spoil a ballot, any kind of ballot.

In fact, my reverence for the democratic process is so unwavering that I'll vote for anything—prime minister, premier, city council, school trustees, parent advisory committee, board of directors at the local Elks Lodge—you name it.

So when I spoiled my ballot in the Liberal government's long-promised referendum on treaty negotiations, I did so with great regret.

But after reading the list of eight questions mailed to me by Elections BC, I was appalled and disgusted on so many different levels that there's no way I could cast my ballot with a clear conscience.

The so-called questions are nothing of the kind. They're statements of general principle that offered little chance for voters to clearly express themselves.

For example, Question 1 which read "Private property should not be expropriated for treaty settlements," came out the same no matter how I answered it. Yes, private property should not be expropriated. No, private property should not be expropriated.

Question 2, besides being vague to the point of absurdity, contained two broad statements of principle and asks for one answer. "The terms and conditions of leases and licences should be respected; fair compensation for unavoidable disruption of commercial interests should be ensured."

What if I supported one concept and not the other? Whose leases and licences are we talking about? Am I to understand that corporations should be compensated if Aboriginal land issues affect their ability to do business? Isn't the treaty process supposed to be based on the idea of compensating Native people, not the companies who are inconvenienced by Native people's Constitutional rights.

As someone who once spent a year working in communications at the B.C. Ministry of Aboriginal Affairs (under former premier Mike Harcourt)

I know these issues well enough to have extrapolated some meaning from the loaded jargon on the ballot.

But how can the masses of voters with little more than a basic understanding of the topic possibly grasp the complex legalities of First Nations government?

Imagine 10,000 unemployed loggers mulling over Question 7: "Treaties should include mechanisms for harmonizing land use planning between Aboriginal governments and neighbouring local governments."

And if they voted no, did they vote for disharmony in land use planning?

Not to pick on loggers, because anyone without a degree in law or public administration would have had trouble offering an informed opinion on Question 6: "Aboriginal self-government should have the characteristics of local government, with powers delegated from Canada and British Columbia."

But if I answer no to Question 6, am I saying that local government powers are too much for First Nations? Or would I be saying they're not enough? How could I vote if I didn't know what my vote meant?

If the referendum looked anything like a realistic blueprint for improving the treaty process, I wouldn't have judged it so harshly.

But at least four of the eight questions were mirror images of policies that were entrenched in the NDP treaty process back in 1991, including the notion of excluding private property from negotiations, as referred to in Question 1.

Part of my job at Aboriginal Affairs was to answer the treaty information line, which quickly earned the nickname 1-800-RED-NECK.

People would phone from Fort St. John, Williams Lake, Cranbrook or Oak Bay, and say things like: "I'm not letting no Indians come and take my house."

And I would tell them, over and over again, "private property is not on the table." That was one of the founding principles of the entire treaty process and it figured prominently in

the ministry's communications messaging at the time.

Not only is it inaccurate to imply that private property ever was on the table, it's irresponsible to spend \$7 million on a mailout to confirm already existing principles.

Question 5: "Province-wide standards of resource management and environmental protection should continue to apply" isn't an original idea either.

Under the NDP, government negotiators always insisted that self-governing First Nations be subject to the same environmental and resource management standards as the rest of the province.

At the ministry, we had fact sheets saying exactly that, and the topic often arose during calls to 1-800-RED-NECK.

A sample conversation: "Well, what if we give 'em all the trees and they just clear-cut the whole damn thing?" To which I would parrot something like: "Existing environmental standards will continue to apply in areas covered by treaty settlements."

(It's not mentioned on the ballot, but we said the same about the Criminal Code.)

Question 4: "Parks and protected areas should be maintained for the use and benefit of all British Columbians" also mimics NDP policy.

If memory serves me correctly, provincial parks and protected areas were never up for negotiation, and any parks that overlapped into traditional territories had to remain as such, treaty or no treaty.

Question 8 stood alone as the only straightforward, answerable question on the entire ballot, and yet it too was fraught with complexities.

Should the existing tax exemptions for Native people be phased out? Perhaps, since that what the Nisga'a agreed to in their treaty, but under what circumstances? The exemptions, which European settlers enshrined in the Indian Act around 1886, are lucrative and won't be given up without considerable compensation.

With all its wishy-washy platitudes and sweeping generalizations, there was a general theme wafting odorously from the ill-conceived ballot.

(see Spoiled page 5.)

## The iron

Some weeks ago, I had a culturally unique experience attending my first professional lacrosse game at the Air Canada Center, where the Toronto Raptors severely trounced the Vancouver Ravens. Of the 13,000 in attendance that afternoon, I wondered how many knew lacrosse has been acknowledged, culturally and historically, as Canada's national sport (but do tell Don Cherry).

Originally created by the Iroquois of the Great Lakes region, the game had metamorphosed into what is now called the National Lacrosse League (NLL), which includes professional teams from as far away as Washington and Vancouver. It's a fast and often brutal game, like hockey, but without a hard ball instead of a puck.

Hundreds of years ago, a traditional lacrosse game could last for three days, with hundreds of players on a field a mile wide. Players became so involved in the game that it wasn't uncommon for them to die of exhaustion.

It was named lacrosse after French settlers watched the game and noticed that the sticks the Iroquois used were loosely shaped like crosses. And much like kayaking, canoeing and

## Intellectual

By Ann Brascoupé  
Windspeaker Columnist

Powwow music is considered an extremely small niche in the music business. Regardless of increasing popularity of drum groups in this niche market, it can be attributed to the availability of powwow music in second markets through craft show powwow vendors, and the distribution of CDs and tapes of the powwow drum groups themselves.

The issue of copyright and intellectual property rights they relate specifically to traditional and powwow music is noteworthy.

In Canada, copyright protection is subject to the Copyright Act. Copyright exists solely in original works of artistic expression of an individual.

It protects the creative works of an individual but not the idea. An original work cannot be copied without the express permission. The copyright owner has the exclusive right to produce the work or to licence another person or body to reproduce such work and receive payment for performance or royalties for each reproduction that is sold.

The term of copyright protection exists for the life of the songwriter(s) plus 50 years (While under copyright protection, the more people sing your songs, the more royalties you receive.) If you have a song that was composed by two or more individuals, the song will not enter the public domain until 50 years following the death of the last remaining songwriter. Once in the public domain, anyone can use the song without permission, and royalty payment to the deceased songwriters' estate.

## on buy?

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## NECK

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Question 8 stood alone as the most straightforward, answerable question on the entire ballot and yet it too was fraught with complexities.

Could the existing tax exemptions for Native people be ended? Perhaps, since that's what the Nisga'a agreed to in their treaty, but under what circumstances? The exemptions, such as European settlers enjoyed in the Indian Act of 1886, are lucrative and shouldn't be given up without considerable compensation.

With all its wishy-washy attitudes and sweeping generalizations, there was a general feeling wafting odorously from the ill-conceived ballot. See Spoiled page 5.)

# The irony hangs thick at a game of lacrosse

Some weeks ago, I had the culturally unique experience of attending my first professional lacrosse game at the Air Canada Center, where the Toronto Rock severely trounced the Vancouver Ravens. Of the 13,000 in attendance that afternoon, I wondered how many knew lacrosse has been acknowledged, culturally and historically, as Canada's national sport (but don't tell Don Cherry).

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It was named lacrosse after French settlers watched the game and noticed that the sticks the Iroquois used were loosely shaped like crosses. And much like kayaking, canoeing and archery,



**Drew Hayden Taylor**

this Native pastime was soon appropriated and monopolized by Canadians at large and made into entire recreational industries, even Olympic events, while we First Nations people now play Nintendo games and black jack. A fair trade? ... I wonder.

But as this humble Native individual watched this now hi-tech game, I couldn't help but notice how the game has changed. Our Elders would no longer recognize it in its newly recontextualized and reconstituted form.

New rock music entertains the audience along with such traditional Aboriginal food as pizza, hot dogs and beer. Titanium sticks are the weapon of choice instead of the solid wood I remembered.

I found myself wondering if they used some new high-density polysynthetic material for

the ball instead of Indian rubber (or as we called it - Native prophylactics).

Still, somewhere in my Indigenous soul, I was amused to notice how laced with irony the whole National Lacrosse League match appeared. It started as my friend Ian and I approached the ACC, where several aggressive people harassed the multitudes of others in the crowd in an attempt to sell them tickets to the game. I believe they were referred to as scalpers. Call it the influence of political correctness in today's society, but all the scalpers seemed to be Caucasian.

Once inside and safely ensconced in our seats, we stood for the playing of the national anthem. There we noticed a spiritual and ironic twinge ripple across the time/space continuum when the words "our home and Native land" flashed

across the giant view screen, above two dozen people playing an Iroquoian game, in a city bearing the Iroquoian name—Toronto—in a building with another Indian name in it—Canada. The two Iroquois players on the Toronto Rock team, the Squire brothers, must wince every time that happens, especially since the players and the dance team must cheer at the national anthem. One particular dancer, a young Mohawk lady named Dawn who also happens to be my girlfriend, has confessed conflicted feelings during that particular cheer.

Then, for the pre-show, the house band came out to entertain the audience—a talented and mobile two-man troupe with guitar and bass called "Two For The Show." They performed a passable, energetic medley of Kiss favorites, making me think "how logical, a clone band for a cloned sport." The audience loved them.

Perhaps the most unnerving moment came when the guy who operates the organ or the tape machine played that annoying musical riff... the same riff I've heard at football and baseball games everywhere. It's hard to describe the musical notes but it ends when the

whole audience yells "CHARGE!" because the melody is derived from the sounds of a cavalry bugle just before attacking. Attacking Indians, usually. Get the point? It's hard to enjoy a game when racial memory keeps you ducking behind the seats every time it's played.

When all is said and done, I quite enjoyed the game. It's fast, skillful, and takes great training and stamina to play well. I'm proud to say I will be back again in December for the next home game. Getting season tickets is one of the fringe benefits of having a girlfriend on the dance team, known as the "Rockettes."

Because of my relationship with Dawn, I had expected to end up sitting with the player's wives, sharing lacrosse-relationship stories in some cosy rink-side seat. Instead, I found myself way up in the third level dodging low-flying planes and fighting altitude sickness. Evidently cheerleader boyfriends don't rate much in the elitism of "comp" seating. So to pass the time, my friend Ian and I spent most of the game explaining the rules to a couple of Sherpas seated behind us.

They may start a franchise team in Katmandu.

# Intellectual property rights provide debate

By Ann Brascoupé  
Windspeaker Columnist

Powwow music is considered an extremely small niche in the music business. Regardless, the increasing popularity of drum groups in this niche market can be attributed to the availability of powwow music in secondary markets through craft shops, powwow vendors, and the distribution of CDs and tapes by the powwow drum groups themselves.

The issue of copyright and intellectual property rights as they relate specifically to traditional and powwow music is noteworthy.

In Canada, copyright protection is subject to the Copyright Act. Copyright exists solely in original works of artistic expression of an individual.

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The term of copyright protection exists for the life of the songwriter(s) plus 50 years. (While under copyright protection, the more people sing your songs, the more royalties you receive.) If you have a song that was composed by two or more individuals, the song will not enter the public domain until 50 years following the death of the last remaining songwriter. Once in the public domain, anyone can use the song without permission, and royalty payments to the deceased songwriters' es-



**MUSIC BIZ  
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tates terminate.

Existing copyright law is limiting in scope because the concept of intellectual property is a fairly modern one that originated with patent protection in 1623. Intellectual property rights—in Western thinking—imply protection of individual, exclusive rights, as an economic incentive to produce more works. However, the concept of intellectual property in the Aboriginal view is vastly different, because it is based on Indigenous customary claims recognizing non-exclusive communal rights that everyone shares and benefits from.

Under copyright law, fixation of a work in a permanent form is contradictory with the collective consciousness concept. The transmission of culture and collective consciousness is maintained for communal interests and benefit.

In the Aboriginal view, it is the cultural, social and aesthetic elements of a song that determine its cultural and historical value and significance as it relates to its appropriate use and enjoyment. In this view, the cultural and spiritual meaning of songs are not to be commercialized for mass consumption. Cultural integrity is of paramount concern to ensure that compositions are not trivialized or misrepresented.

Some may take the view that Aboriginal culture is to be

shared unconditionally, but if it becomes a commodity to be trivialized and misrepresented, cultural appropriation is the end result. In copyright law, although moral rights protect the composer by ensuring that the integrity of his work is not diminished, it protects solely the individual.

Given this disparity between copyright law and the Aboriginal view, how can powwow drum groups protect traditional songs from entering the public domain? Many powwow drum groups sing traditional songs that have been passed on through generations, and they compose new songs considered contemporary powwow songs. The transmission of traditional songs has specific norms and protocol within the nation, community and family. The reality exists today for traditional songs, once recorded by drum groups, to enter the public domain. In the public domain, such songs can be altered to the desires of the user and can be used in an unfavorable context.

In regard to traditional songs and contemporary songs, performed in public or recorded by drum groups, there is growing concern about safeguarding traditional knowledge and the intellectual property rights of Aboriginal people. Copyright law does not protect the works of a collective nor recognize the communal right of intellectual

property. In existing copyright law, if the song is not publicly performed, recorded or published, traditional knowledge can be safeguarded from intellectual property right infringement.

As powwow season is upon us, the intent of this article is to provoke thought and dialogue on the importance of protecting traditional knowledge and intel-

lectual property rights vis-a-vis recording traditional or ceremonial songs for mass distribution.

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## Spoiled ballot

(Continued from page 4.)

The Liberal push for "municipal-style" powers is a tactic for watering down the degree of ownership that Native people will be granted in treaty settlements.

The references to parks, protected areas, hunting and fishing "for all British Columbians" is a way of telling First Nations that the government, not First Nations, will decide who comes and goes on Native land.

This leaves me with the impression that the Liberals will refuse to negotiate any kind of title to the Crown land under dispute, a position deeply at odds with the cultural relationship between Native people and the land.

It's also at odds with Supreme Court rulings clearly recognizing that Native people held a form of title to the land prior to European contact. The courts have further ruled that Aboriginal title still exists in most of B.C. where those rights have never been extinguished by treaties.

So refusing to negotiate some kind of land title is a recipe for endless lawsuits that will cost the government countless millions and ultimately leave the

province's land question unresolved.

A good friend who shares my opinion of the referendum's absurdity nevertheless had no trouble filling out his referendum ballot.

"It was easy," he explained. "They've worded the questions to get people to answer 'yes', so I just answered every question 'no.'"

"It's like dealing with a three-year-old. They want to hear you say yes, and you just have to say no."

For me that's not enough reason to vote, especially when I see Premier Gordon Campbell saying he will only listen to people whose votes can be counted.

So, not only has the Premier insult my intelligence by mailing me a biased, confusing and ill-conceived referendum ballot, he questions my commitment to change for refusing to take part in such a phony democratic charade.

Anyway, when you have a 77-seat majority, you don't have to listen to anyone. So I've responded by spoiling my ballot and slipping this column in the envelope along with it. Both, I'm sure, will be dutifully ignored.

# Leader sees organization grow in influence

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Dwight Dorey, national leader of the Congress of Aboriginal Peoples (CAP), is finding he has the ear of many powerful people around the country these days. He admits CAP's decision to participate in the First Nations governance act consultations is the main reason why.

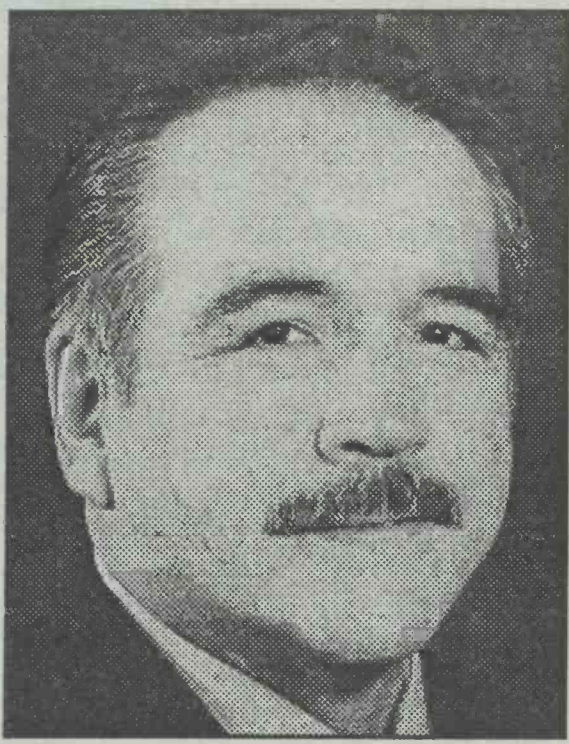
Dorey sat down with *Windspeaker* for a lengthy interview on April 26. The national chief of the organization that purports to represent off-reserve and non-status Native people was prepared to talk tough against accusations CAP was bought and paid for with close to \$1 million in extra funding for its part in the consultations.

Many observers say that when the Assembly of First Nations refused to participate in Indian Affairs Minister Robert Nault's First Nations governance act consultation it forced the federal government to look to off-reserve and non-status Native people for input. Without Aboriginal participation, Nault would have been put in a position of legislating changes to the Indian Act without talking to Native people, leaving the government in a precarious legal position.

Critics say CAP's participation may give the government an out on that score. Dorey insists CAP's participation will result in a stronger voice for his constituents, a group marginalized by the assembly chiefs.

"If it was them who were participating and we weren't, would it be viewed that they are bought and paid for, too? I don't think it's fair," said Dorey. "That's always been the way they look at it. They look at us taking away from them as opposed to us going for something separate, but all for ourselves. It's not to take away from what they're getting. I'm not after their so-called piece of the pie. I want my own pie."

"This is something I've had to address with other people—chiefs—some of them have asked me, why is it that we're involved when they've taken a



position not to? We represent a lot of status Indians off reserve, Bill C-31 people in particular. I'm one myself. A lot of the people that have been involved in the congress in the last 30 years are those kind of people. They haven't any means of participation through their bands and these are the kinds of issues that are being discussed through this governance act that really impact them."

The chiefs made their own problems by ignoring their off-reserve members, he argued.

He said his organization was paid to participate in the consultations but it doesn't intend to be a rubber stamp for anything the minister proposes.

"One could argue that we're bought off, but until the minister reports or tables legislation, we don't know what the heck it is. Even then, for us, that's going to be the telling point as to whether or not we've actually had an impact on this process or not. I don't see it as a buy-off so much as a concern as to whether or not our voice is going to be heard," he said. "That's our biggest concern. This argument about a buy-off doesn't bother me at all. I'm more concerned, after having participated in the process, the end result might be that all we had to say was falling on deaf ears. Then I've really got a problem. At least in terms of the JMAC (Joint Ministerial Advisory Committee) report, I feel that we've made a significant contribution to the process."

If what results of the consultation process isn't good enough for his people, Dorey said he will become the government's loudest critic.

"I don't feel comfortable criti-

*"They look at us taking away from them as opposed to us going for something separate, but all for ourselves. It's not to take away from what they're getting. I'm not after their so-called piece of the pie. I want my own pie."*

—Dwight Dorey, Congress of Aboriginal Peoples' national chief

cizing an action the government might take or initiate if I've been given an opportunity to participate in a consultation process and I don't. Some, I suppose, like the AFN, might view it's easier to argue against something if you're not part of it. But on the other hand, if you're given the opportunity to have your say and be involved in the process of finding or determining what the end result is going to be then it's hard to take a position against it," he said.

When legislation comes down, that's when the process really starts, he said.

"And I understand, from what the minister has told me, that there's still going to be an extensive period of consultation. Once the legislation comes forward, then there's going to be time for us to go back to our people in the communities and have another round of consultations and find out what they like and don't like," he said. "I understood this was going to happen prior to us agreeing to participate in the first stage and it certainly helped me and my board make the decision to participate."

"Just on a pure position of influence, it really was an opportunity, as I saw it, for the congress to be having a greater impact if the AFN was not playing. In other words, if the AFN would have been participating with us, I don't think our voice would have been as influential in the process."

When he was first elected, Dorey wrote to National Chief Matthew Coon Come and asked for a meeting so the on- and off-reserve groups could come to a meeting of minds. He said he has still to receive a reply.

"I wouldn't say it's too late, but I made a request of him and the other leaders to come together on what I thought was a very important issue that we should have been coming together on and that was the fishing rights of the Mi'kmaq people on the East Coast when all hell was breaking loose down at Burnt Church and I couldn't even get an acknowledgement of my letter, let alone a reply to it," the CAP leader explained. "So I said, 'fine, if you want to do your thing your own way, I'll do my thing my way.' If I was to be invited by the AFN or the [Métis National Council] or IJK to participate in a leaders' meeting, I'll be there. I'm not going to get my nose out of joint and say, 'You wouldn't come play with me so I'm not going to play with you.' I don't work that way."

While his organization has benefited from participating in the governance act consultations, Dorey believes off-reserve people will also benefit. He believes that, as a result of his relationship with the minister, the department of Indian Affairs is slowly moving away from its policy of only dealing with on-reserve people.

"I believe we are, and it's not just limited to INAC, it's the federal government. This ministerial group that the prime minister set up is focusing on the Aboriginal issues and they are suggesting to us it's time to look outside the box. That process has gotten started and we haven't gotten to talking about anything of substance with them but I expect we are going to be getting to that point sometime in the near future," he said.

Most First Nation observers suspect the prime minister's reference group of ministers is mostly concerned with saving money by reducing expenditures. Dorey thinks that's a legitimate concern, but he thinks the ministers will quickly discover that cutting expenditures isn't the answer to solving the social problems experienced by Native people.

"One would expect that that's going to be the first approach," he said. "But I think they're going to find that it's going to come down to a need for new initiatives, for a different way of doing things. There's going to be, I suppose, cases or scenarios where it's not going to take more money. It's just going to be shifting the existing money around a little bit. In other areas I think they're going to see a need to come up with some new money as well."

Dorey believes the prime minister is committed to doing something concrete about First Nation social woes.

"In my view, how far we go on the Aboriginal agenda is going to centre a whole lot on what the prime minister does, whether he decides to stay around for a while or he packs it in early. That's a big issue, too," he said. "I really think that the prime minister thinks that he himself has to make some amends because he's never been able to live down the '69 White Paper. I've just got that feeling."

Dorey said a combination of things that leads him to his conclusion.

"[The prime minister has] certainly not been able to shake that dogmatic kind of label. I really believe he's clearly indicating that the Aboriginal situation is a priority of his. Some would say it's kind of late in his tenure as the prime minister that he's doing it, but it may be that it's part of his legacy that he has to rectify or set things straight. I believe he is the kind of man who has a real concern," Dorey said. "He certainly was instrumental in getting Aboriginal and Métis rights into the Constitution."

But many First Nation technicians say the White Paper policy just went underground after it was rejected in 1969.

(see Influence page 11.)

## Lawyer

By Paul Barnsley  
Windspeaker Staff Writer

CAL

Thomas Flanagan, a former policy advisor to the Reform Party and author of *First Thoughts*, Second Thoughts, and *Donner Prize* winning book, is critical of what he calls "Aboriginal orthodoxy" seen by many First Nation leaders as an arch political strategy. He was subjected to grueling days of cross-examination in Federal Court in Calgary in his role as an expert witness called by the Crown in a billion lawsuit brought by Samson Cree and Erminie Cree nations.

Ed Molstad, the lawyer for Samson Cree, told this publication that his approach with witness was "more detailed than usual."

The two Alberta bands instructed their lawyers to argue that Flanagan was not an expert on matters related to their actions against the Crown as they sought legal rulings on a number of issues, including oil and gas royalties. They also claim Flanagan has a bias that renders his opinions of little use in court. His credibility was challenged on dozens of fronts.

He was put forth by the federal Crown as an expert who qualified to rebut reports submitted as evidence by academics in the employ of the band. The *Crown*, a claim for allegedly paid oil and gas royalties.

The examination of the witness began in early January but was interrupted when the judge came ill. Court resumed on May 6 with a procedural matter. Flanagan returned to the witness stand on May 8.

Early on, Molstad attempted to impeach the witness's credibility by suggesting he had taken information from other academic work and had not properly footnoted it. The lawyer used word plagiarism and drew sharp denial from Flanagan. When court resumed in May, Molstad attempted to introduce criticisms of the professor's search methods by reading legal reports authored by other academics. Judge Teitelbaum ruled that Molstad should call the academics as witnesses in

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# Influence

Most First Nation observers suspect the prime minister's reference group of ministers is mostly concerned with saving money by reducing expenditures. Dorey thinks that's a legitimate concern, but he thinks the ministers will quickly discover that cutting expenditures isn't the answer to solving the fiscal problems experienced by native people.

"One would expect that that's going to be the first approach," said. "But I think they're going to find that it's going to come down to a need for new initiatives, for a different way of doing things. There's going to be, I suppose, cases or scenarios where it's not going to take more money. It's just going to be shifting the existing money around a little bit. In other areas I think they're going to see a need to come up with some new money as well."

Dorey believes the prime minister is committed to doing something concrete about First Nation social woes.

"In my view, how far we go to the Aboriginal agenda is going to centre a whole lot on what the prime minister does, whether he decides to stay around for a while or he packs up early. That's a big issue, too," said. "I really think that the prime minister thinks that he himself has to make some moves because he's never been able to live down the '69 White Paper. I've just got that feeling." Dorey said a combination of things that leads him to his conclusion.

"[The prime minister has] certainly not been able to shake that dogmatic kind of label. I really believe he's clearly indicating that the Aboriginal situation is a priority of his. Some would say it's kind of late in his tenure as the prime minister that he's doing it, but it may be that as part of his legacy that he has to rectify or set things straight. I believe he is the kind of man who has a real concern," Dorey said. "He certainly was instrumental in getting Aboriginal and Métis rights into the Constitution."

But many First Nation technicians say the White Paper policy didn't go underground after it was rejected in 1969.

(See Influence page 11.)

# Lawyer pulls out the stops to discredit Crown expert

By Paul Barnsley  
Windspeaker Staff Writer

CALGARY

Thomas Flanagan, a former policy advisor to the Reform Party and author of First Nations? Second Thoughts, the Donner Prize winning book that is critical of what the author calls "Aboriginal orthodoxy," is seen by many First Nations leaders as an arch political foe. He was subjected to five grueling days of cross-examination in Federal Court in Calgary in his role as an expert witness called by the Crown in a \$1.5 billion lawsuit brought by the Samson Cree and Ermineskin Cree nations.

Ed Molstad, the lawyer for the Samson Cree, told this publication that his approach with this witness was "more detailed" than usual.

The two Alberta bands instructed their lawyers to argue that Flanagan was not an expert on matters related to their actions against the Crown as they seek legal rulings on a number of issues, including oil and gas revenues. They also claim that Flanagan has a bias that renders his opinions of little use to the court. His credibility was challenged on dozens of fronts.

He was put forth by the federal Crown as an expert who was qualified to rebut reports submitted as evidence by academics in the employ of the band. The case at the bar is *Victor Buffalo v the Crown*, a claim for allegedly unpaid oil and gas royalties.

The examination of the witness began in early January but was interrupted when the judge became ill. Court resumed on May 6 with a procedural matter and Flanagan returned to the witness stand on May 8.

Early on, Molstad attempted to impeach the witness's credibility by suggesting he had taken information from other academic's work and had not properly footnoted it. The lawyer used the word plagiarism and drew a sharp denial from Flanagan. When court resumed in May, Molstad attempted to introduce criticisms of the professor's research methods by reading critical reports authored by other academics. Judge Teitelbaum ruled that Molstad should call those academics as witnesses if he

*"...[Samson] band members especially young people, use their share of (oil and gas) royalties to buy high-powered trucks. Too many drive them too fast, too often under the influence of alcohol and other drugs. It's the worst kind of stereotype—a true one."*

—excerpt from Thomas Flanagan's book *First Nations? Second Thoughts*

*"I would say those sentences also contain a certain amount of inference, and having had a chance to reflect upon it, I would say that I probably shouldn't have written those sentences the way that I did. . . They contain a mixture of truth and hypothesis, and they should have been better...better written to distinguish what is demonstrably true and what is hypothesis that requires further testing."*

—Thomas Flanagan testifying in Calgary about the above statement

wished to use their words to discredit the Flanagan. The ruling forced the lawyer to change tactics focus on Flanagan's book, *First Nations? Second Thoughts*.

The lawyer appeared to score points by dissecting one passage in the book. In a section dealing with the Samson Cree Nation, Flanagan wrote that "band members especially young people, use their share of (oil and gas) royalties to buy high-powered trucks. Too many drive them too fast, too often under the influence of alcohol and other drugs. It's the worst kind of stereotype—a true one."

Molstad said, "I put it to you, sir, that that statement is a slanderous, racist statement against the Samson Cree people."

Flanagan said he disagreed.

When he was asked what sources he relied on to substantiate the things he wrote as facts in that passage, Flanagan said he wanted to check his records.

The next day he returned to court and said the sources were a couple of newspaper stories. One of the stories was about an attempt, later abandoned, by an automobile insurance company to stop providing insurance to drivers in the area code that includes the Samson Cree Nation because that area had an unusually high number of motor vehicle accidents.

The professor admitted the passage did not reflect good academic research methodology.

"I would say those sentences also contain a certain amount of inference," he testified. "And having had a chance to reflect upon it, I would say that I probably shouldn't have written those sentences the way that I did."

Molstad continued the offensive.

"They're not true are they?" he asked.

"They contain a mixture of truth and hypothesis, and they

should have been better...better written to distinguish what is demonstrably true and what is hypothesis that requires further testing," Flanagan replied.

The judge, as he rarely did during the examination, interjected with a question of his own.

"And when you read the newspaper article, did you check to see if the newspaper article was correct, that what he stated in the newspaper article was a fact, that you now quote as a fact, or did you just take it as a given? And is that how you do your work generally, you take as a given what is stated in a newspaper?" the judge asked.

Flanagan said that was not how he usually worked.

Molstad then asked him to point out in his source material where it said that Samson members drive their vehicles under the influence of alcohol and drugs.

Flanagan admitted it wasn't there.

"I wish I had rewritten those sentences to make clear the difference between reported facts and inferences," he said.

Later, Molstad pointed out an error in source material that Flanagan had quoted in another book. Flanagan had not detected the error and it had made its way into his work.

Once again, the judge questioned the witness.

"Do you not proofread what you write?" he asked.

Flanagan said he did, but this error "slipped through."

Clarke Hunter, the lawyer representing the federal Crown, agreed that Flanagan had been given a rougher ride than most expert witnesses.

"I would say it was lot more extensive than you would usually see. He stood up pretty well I thought," he said.

Samson members were upset that the Crown would call an Alliance party member as an expert witness in a case involving First Nations matters.

"A couple of points," Hunter said when asked about that issue. "We're not calling him as an expert to speak about policy issues; we're calling him to speak as an expert about history."

Molstad spent six hours of court time in January narrowing down the areas where Flanagan can claim to have expertise in Native issues, getting him to ad-

mit that he has never done research on reserve and has never spent any time working directly with Native people. Flanagan, who holds a PhD in political science from Duke University in North Carolina, also admitted he has never taken a single course in Canadian history or Canadian Aboriginal history.

"The second point is that at the time he was retained and prepared his report, he had no involvement with the Reform Party but he had quit and it's only in light of Stephen Harper's involvement that he has re-involved himself in politics.

"When we originally retained him we would have expected his evidence would have been heard a long time ago. He wrote his report in 1997 and early 1998 and then, for a variety of reasons, it's taken this long to get where we are."

Asked if it was fair to say that the Crown knew that Flanagan's interpretation of events would be affected by his Alliance point of view and thus the Crown—the federal government—was espousing a point of view it claimed not to espouse in order to win the lawsuit, Hunter said no.

"I guess the question is... you know, everyone starts from somewhere but what you hope and what we believe Dr. Flanagan is capable of doing and has done, is to look at things objectively," he said. "When you're on under oath and on the stand testifying as an expert witness on matters of history, you have to express your opinion and call it the way you see it based on the objective evidence. We believe that's what he's doing. Of course, everyone comes from a certain place. Dr. Flanagan would acknowledge that. So do all of the experts called by the plaintiff. All of the experts called, if they've testified at all, only for Aboriginal interests."

Samson members also say that Flanagan's evidence in the recent Benoit Treaty 8 tax exemption case was given no weight by the judge. They see it as a very cynical move for the Crown to call him as a witness again.

(see Influence page 21.)

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## s peoples

id Wayne Lord, one of two  
rum members from Canada.  
"Sometimes the role of the  
igenous forum will be sim-  
y to point out the linkages, to  
y to that state, those agencies,  
at NGO, 'why don't you work  
gether,'" continued Lord, the  
minee of the Canadian gov-  
ment and a director in the  
oreign affairs department.  
anada's other member is  
illie Littlechild

In his address, Assembly of  
st Nations leader Matthew  
on Come acknowledged  
anada's support for the forum,  
t criticized the government's  
action on respecting court de-  
isions in respect of Aboriginal  
hts.

"Sadly, away from the spot-  
ht of international diplomacy,  
e government of Canada has  
peatedly stated to Indigenous  
oples and their leaders that it  
simply not interested in pur-  
ing or addressing what it calls  
'rights agenda' within  
nada," he said.

The Métis Nation of Ontario  
essed that it's the responsibil-  
of Aboriginal people them-  
ves to ensure the forum has  
equate resources.

"We have been talking here at  
e United Nations as if the per-  
nent forum can fill empty  
machs with words. The for-  
m cannot even hire a staff  
mber to help the responsible  
encies of the United Nations  
d that hungry child," said its  
resident Tony Belcourt.

The organization then an-  
nounced that it would donate  
e staff person to work full-  
ne for the forum, and chal-  
nged other organizations to  
low its lead.

## endant

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# Minister says more consultation after first reading

(Continued from page 3.)

"We have a lot of capacity is-  
sues to deal with. We have a lot  
of community members through  
the last poll that we did who are  
suggesting that self government  
is very low on the priority list and  
that we need to do other things  
before we get to that. But if we  
don't make changes to the Indian  
Act, what would be Roberta's  
suggestion or the other chiefs?"

Jamieson also called on the  
minister to scrap initiative and  
start again in concert with First  
Nations leaders on a process not  
dictated by the government.

"I disagree with her that it's  
unilateral," the minister said, ar-  
guing that his department had  
conducted 400 consultations,  
more than 200 on First Nations  
territory.

The Joint Ministerial Advisory  
Committee, with Aboriginal  
members, reviewed the drafts of  
the bill, he said.

"Justice, Indian Affairs and  
Aboriginal groups themselves  
made it very clear what they  
wanted to see in legislation," he  
said. "So I don't see how anyone  
can portray this as unilateral. Is  
she right that the [Assembly of  
First Nations (AFN)] executive  
originally made a serious error in  
suggesting a boycott? Absolutely.  
Is there lots of time to get back to  
working together? I believe there  
is because, first of all, this is only  
the first set of consultations out  
of the three sets. So there's two  
rounds of consultations to go.

One is when the legislation is ta-  
bled before second reading.  
There'll be lots of time for peo-  
ple to mull it over, make good  
suggestions and make argu-  
ments for or against certain  
things in the legislation. Thirdly,  
there'll be consultations on the  
regulations, which are always  
part of any legislation. We're  
looking to work with chiefs and/  
or regional groups, which we are  
now, and would include the  
AFN.

"Now I can't stop, as you  
know, the scenario that occurred  
last Christmas where we had an  
agreement with the national chief  
and his executive on a work-plan  
to work together and then they  
send it to something called a con-  
federacy, that's not even consti-  
tuted properly, and they turn it  
down and say they don't want  
to work with the government. So  
my point [is] the AFN has to find  
a way to work with the govern-  
ment. If they want to be nothing  
but an opposition group, that  
we're quite accustomed to and  
accept. But if they want to work  
with the government, I'm still  
very open to doing that. We have  
extended our hands many times  
and we'll do it again. I want to  
work with the First Nation lead-  
ership, including the AFN."

Jamieson echoed the suspi-  
cions of many Native leaders that  
the minister has a hidden  
agenda. Many have argued that  
a recent increase in the number  
of bands forced into third party

management is a sign that the  
minister is using his discretion-  
ary powers to focus attention on  
First Nations with troubles in  
order to justify his push to  
change the Indian Act.

"We have not changed our  
third party intervention policy. I  
made it very clear that we expect  
our regions to adhere to the  
policy and they have done so,"  
he said. "High profile cases that  
you may be speaking of are  
Burnt Church and the Innu and,  
of course, Dakota Tipi and  
Pikangikum."

He said all those communities  
had serious social issues and  
were considered to be politically  
unstable, so they needed to be  
worked with.

"I don't see that as a hidden  
agenda, I see that as being more  
pro-active as a minister because  
I have some very strong feelings  
about people who are, socially,  
not doing very well, who are  
poor, who need good govern-  
ance structures and who need to  
have their financial resources  
managed properly. That's my  
obligation. In two of the four  
cases that we speak of, and prob-  
ably three because we've never  
gotten an audit from  
Pikangikum, the three commu-  
nities besides Dakota Tipi were  
all in financial difficulty. So we  
would want to protect the core  
programs that we have a legal  
obligation to deliver."

Rumors are rampant in Ot-  
tawa that a final draft of the Act

now exists.

"There's never a final draft  
until the prime minister agrees to  
it," the minister said. "That's the  
way the system works but at this  
point I can safely say we've been  
through a series of drafts, we've  
shared them with the Joint Min-  
isterial Advisory Council. We've  
taken them back, so they  
shouldn't be floating around un-  
less somebody has unfortunately  
leaked it. We're pretty much  
ready to go. We've got a couple  
more issues to deal with, obvi-  
ously. We always do when we  
work on files but for all intents  
and purposes it's pretty much  
what you will see in the next cou-  
ple of weeks. We've already been  
to Cabinet. Now it's a matter of  
the prime minister accepting the  
time-table and it's his prerogative  
to take his time and ask ques-  
tions."

So the current state of affairs is  
that the prime minister is study-  
ing the bill? he was asked.

"I don't even know if it's been  
sent to him, yet," Nault replied.

Many chiefs have said the min-  
ister is about to force bands with  
custom election codes to give  
those customs up and fit into a  
one-size-fits-all governance act.  
"False," he said.

So there's still room for custom  
bands under the proposed bill?

"Yes," he answered.

He hopes the First Nations  
leaders, once they see the pro-  
posed legislation, will realize he  
is not out to do any harm to Abo-

original or treaty rights.

"I have a lot of respect for the  
leadership and they should,  
hopefully, have a lot of respect for  
what I'm trying to accomplish  
and if we have a good debate,  
people will line up on either  
side," he said. "Today in Ottawa  
we have 160 chiefs in town. That  
means there's a good 500 that are  
not here. That tells me that there's  
500 chiefs who have something  
else on their mind. There's a lot  
of chiefs who I've spoken to who  
are very supportive of this initia-  
tive. I think those in the room  
downtown should recognize that  
as well. This debate is not just  
about those people in the room,  
it's about the whole community  
out there and how they see our  
improvements in their quality of  
life."

Nault emphatically insisted he  
has not hidden agenda.

"There is no hidden agenda.  
None. If I was trying to have a  
hidden agenda I would not have  
JMAC. I would have not spent  
\$10 million on the consultation  
under the first phase. I would  
have not been prepared to spend  
another \$5 million on the second  
round. I don't know how much  
it'll cost for the third round but  
it'll be significant," he said. "This  
is a lot of money I could have  
built houses with. If people set up  
a strategy, which has not been  
well thought through in my view,  
of boycott . . . boycotting what?  
People have an opportunity to  
speak their mind."



## Assembly of First Nations

As the Assembly of First Nations National co-portfolio holders for health, Alberta Vice-Chief Wilson Bearhead and Ontario Vice-Chief Charles Fox would like to congratulate Chief Austin Bear, and members of the Muskoday First Nation for their \$1000 dollar contribution to the HEALING OUR SPIRITS WORLDWIDE gathering. In addition to this contribution the Chief of Muskoday has issued the following challenge:

To All Chiefs,

**RE: Chief's Challenge -  
Healing Our Spirit Worldwide Conference**

I would like to tell you about the upcoming fourth International Indigenous Healing Our Spirit Gathering to be held in Albuquerque, New Mexico on September 2-6, 2002. The gathering itself is "a cultural celebration inviting the world to share the healing experiences of Indigenous Peoples in the movement towards self-determination." The conference will bring "together Indigenous peoples from around the world to focus on the vital issues of substance abuse, health care, traditional healing, and leadership."

In support of the struggles of our brothers and sisters in developing countries, and to honor our Elders and youth, my community and I are donating \$1,000.00 to the Healing Our Spirit Worldwide Canadian Fund. This fund will be used to support financial scholarships to help ensure participation from developing countries as well as Elders and youth - who otherwise would not be able to attend.

**I challenge all Chiefs to join us in reaching out to other indigenous peoples worldwide by donating to this cause.**

The names of all-participating Chiefs and communities will be posted on the websites listed below. The Canadian Fund will be monitored carefully and the progress of the fund can be seen on the website of the National Native Addictions Partnership Foundation's website [www.nnapf.org](http://www.nnapf.org) and also on the website of the Assembly of First Nations - [www.AFN.ca](http://www.AFN.ca)

I look forward to a positive response to this challenge.

Sincerely,

Chief Austin Bear  
Muskoday First Nation  
Saskatchewan

In response to this challenge Vice-Chiefs Wilson Bearhead, Bill Erasmus, Ghislain Picard, Len Tomah and Charles Fox have matched the contribution of Chief Austin Bear. Also Vice-Chief Satsan has contributed 2 airline tickets. We invite all Chiefs of Canada to assist with this worthy cause.

It is with much appreciation and understanding that any and all donations will be greatly accepted.

The AFN and the Partnership foundation would also like to thank **Poundmaker's Lodge** for their donation of \$3220.00, which will sponsor one youth from Ecuador to attend the HOSW Gathering.

To inquire or make a donation contact:

**The Challenge**

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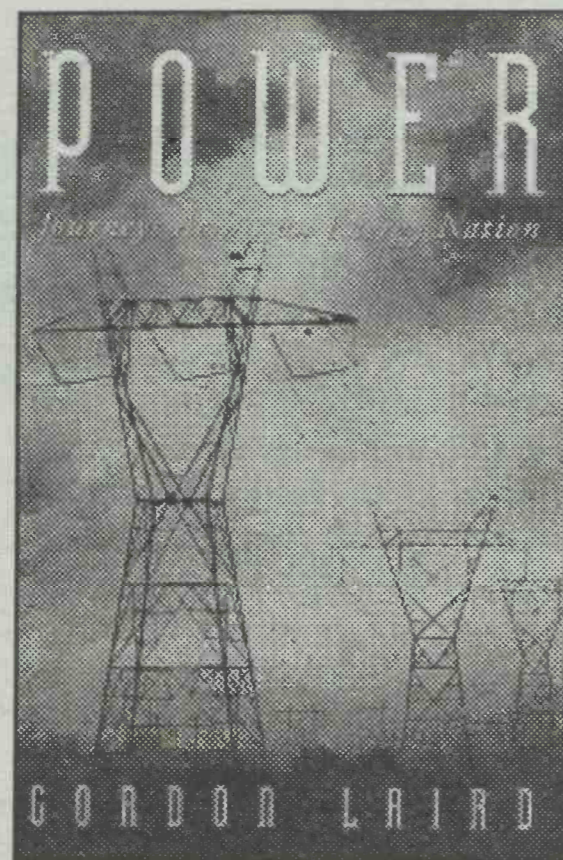
**Please note that a fundraising golf tournament is scheduled for June 25th at the Ironhead Golf and Country Club. All proceeds from this event will go towards international youth sponsorship. An information package will be available soon. Contact Gayle Aginas at the AFN AB Regional office during regular business hours.**

# Unique voyage spawns fascinating book

## REVIEW

By Paul Barnsley  
Windspeaker Staff Writer

*Power—Journeys Across an Energy Nation*  
By Gordon Laird  
Penguin/Viking  
328 pp., \$35 (hc)



Freelance journalist-turned-author Gordon Laird spent almost two years travelling across Canada in search of interesting stories about interesting places. The result is a readable and fascinating look at the effects various energy industries have had, and continue to have, on the life of the nation.

An unabashed environmentalist who can recite the hard facts about global climate change in compelling detail, the 34-year-old Calgary resident weaves political and environmental matters into a fascinating and well-researched collection of stories with a unifying theme.

He takes the reader on board the Rowan Gorilla III, a huge floating city of an oilrig in the North Atlantic. From there it's over to Sable Island, Canadian territory 300 km east of Halifax

where wild horses run free and scientists study climate change. The next chapter looks at what remains in Nova Scotia's Cape Breton after the coal mining industry was abandoned. Laird then shows us that hockey leagues in the far north are troubled by warming temperatures that mean no ice for games.

He visits Ellesmere Island in the far, far North, studies the political and environmental fallout of the great ice storm that hit Quebec in 1997, examines nuclear reactors in Ontario, visits Uranium City in Saskatchewan and then looks at the oil

patch in Alberta (with chapters on the Stoney and Samson Cree First Nations). From there he travels up to Fort McMurray for a look at oil sands excavation and ends in British Columbia, chronicling the closing of the town, of Kemano by Alcan. All in all, an incredible journey that shows us parts of Canada that are anything but ordinary.

During an interview on May 8, the great-great nephew of Treaty Commissioner David Laird—whose name has recently been prominent because he was the man a Federal Court judge ruled promised Treaty 8 people they would not be taxed by the Crown—talked about some of the conclusions he reached after completing his journey.

"I saw a lot of different stories coming down and there was a unifying thread. That was energy. Not just energy, but the way we built the 20th century. There's a legacy from that that's both positive and negative," he said. "We've created problems for ourselves for which we don't have solutions. The original solutions to our problems—shelter, speed of transportation, power—those didn't turn out to be full solutions. A lot of very complicated problems have come up from that legacy."

Looking at and truly trying to understand the realities of the last century is the only way to solve important problems that will pose challenges well into this new century, he said.

"I was really interested in the legacy of the modern world because the 20th century had a kind of golden age of growth. I think the 21st century will be, in part, to try and figure out what we did the previous century and to try to do it better. There are some huge issues at play—not only legal, but environmental, economic."

Laird spent a lot of time dealing with Aboriginal people during his travels.

"I find myself doing a lot of work with First Nations because a lot of First Nations people are the ones who really experience the true form of (Canadian) government in ways that average Canadians are too insulated from in terms of accountability, democracy and what constitutes economic development. How do you sustain traditions that you want to sustain? These are all issues of self-determination that I think regular Canadians have had the luxury of not having to think too much about but they're still with us," he said.

Native people are on the cut-

ting edge of the basic issues that challenge Canada as it tries to evolve from a colony to a true functioning democratic country, Laird said. Cape Breton, a place where outside control by government and the coal industry caused chaos for the region's inhabitants, showed a lot of the same social symptoms that trouble some First Nations.

"The resources were taken out of the region, the people were left behind, without a sustainable plan. There were issues of control all along the way. It's this 'colony within a colony.' I think it's a Canadian tradition that it doesn't necessarily service all that well and, really, I think it's one that deserves to be resurrected in name because we should name these things for what they are," he said.

While some might argue that Canada has not been a colony for quite some time, Laird says the rest of world sees Canada as a "resource colony," a place to make money and then leave.

"Resource colonies always have that issue, whether they're in Africa, North America, wherever. Places with great riches aren't necessarily going to be shining stars of democracy," he said.

(see Power page 18.)

# Gustafsen Lake participant writes his story

By Terry Lusty  
Windspeaker Contributor

EDMONTON

There are those who would brand him a trouble maker, renegade, radical or social misfit, but Splitting the Sky doesn't care. He's more interested in getting his message out, a message that the establishment refuses to hear, he says.

He is Dacajeweah (Splitting The Sky). Among friends he is known as Doc. In the white world he is known as John Boncore and John Hill. In Canada he is most known for his association with the land claim protest

at Gustafsen Lake, B.C. in 1995.

On April 26, Splitting the Sky faced a meager audience of three dozen or so people and a sea of empty seats at the Canadian Native Friendship Centre in Edmonton where he was scheduled to promote his recently published autobiography, a mammoth 653-page account of his life, entitled *The Autobiography of Dacajeweah, Splitting The Sky: From Attica to Gustafsen Lake*.

There he unleashed a scathing attack on a world gone wrong, and a system that tramples on Native people, their sovereignty and their rights.

Edmonton was but one of his

many stops on a speaking circuit that has already included Regina, Saskatoon, Calgary, several cities in B.C., as well as a number of points in the United States.

Over a three-hour period, Splitting the Sky provided a glimpse into his background. Born in Buffalo, N. Y. in 1952, he claims Mohawk and Cree descent. Raised in orphanages, foster homes and boarding schools, much of his youth was spent in poverty, hungry and freezing. He says he wound up in prison "for stealing a submarine sandwich." It was a prison term that would ultimately stretch out for eight long years.

(see Mission page 11.)



Splitting the Sky speaks to an audience about his newly published autobiography.



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## NOTICE OF APPL

**ATHABASCA OIL SANDS ALBERTA ENERGY AND APPLICATION NO. 1252 ALBERTA ENVIRONMENTAL ENVIRONMENTAL PROTECTION ACT APPLICATION NO. 002-6 AND ENVIRONMENTAL WATER ACT FILE NO. 27 ENCANA OIL & GAS CO.**

Take Notice that EnCana Oil & Gas for approval to construct Phases project is located approximately 2 be based on in-situ steam assiste 000 barrels per day) of bitumen of the project could begin as early The proposed project would inclu

- the drilling of multiple horizon
- process train facilities located
- a central plant site with steam

Nature of the Application  
In support of the proposal, EnCar also prepared and submitted report forms part of the applic Application No. 002-68492 to reclamation of the proposed p An application (27389) to AEF groundwater sources. EnCana

- A total of 2.8 million m<sup>3</sup> ann
- In addition, for the first year the same time.)
- The maximum annual water Phase III.

The primary source for the requir Additional information For information about EUB proced Resources Applications Attention: Anna Louie Telephone: (403) 297-8396 Further Take Notice That under Section 73 of the EPEA statement of concern to: Director, Northern Region Regulatory Approvals Centre Alberta Environment Main Floor, 9820 - 106th Street Edmonton, Alberta T6B 2J6 Telephone: (780) 427-6311 Fax: (780) 422-0154

To File a Statement of Concern Statements of concern under EPEA Notice of Objection (on appeal) wi submitting a statement of concern Note that any statements filed reg Additional Information To obtain additional information on EnCana Oil & Gas Co. Ltd. 3900, 421 - 7th Avenue SW Calgary, Alberta T2P 4K9 Attention: Carrie Cochran Telephone: (403) 266-8339 Fax: (403) 290-8356 E-mail: carrie.cochran@encana.co Copies of these applications and th

Alberta Energy and Utilities Board Information Services 640 - 5th Avenue SW Calgary, Alberta T2P 3G4

Alberta Energy and Utilities Board Northlands Development Building 209, 4901 - 50th Avenue Bonnyville, Alberta T9N 2G4

Cold Lake Library Basement, 5319 - 40th Avenue Cold Lake, Alberta T9M 1A1 This Notice of Application is being Departments are now undertaking n Dated at Calgary, Alberta on May 15

# g book

edge of the basic issues that  
 llege Canada as it tries to  
 ve from a colony to a true  
 ctioning democratic country,  
 d said. Cape Breton, a place  
 ere outside control by gov-  
 ernment and the coal industry  
 sed chaos for the region's  
 abitants, showed a lot of the  
 e social symptoms that trou-  
 some First Nations.

The resources were taken out  
 he region, the people were  
 behind, without a sustain-  
 plan. There were issues of  
 rol all along the way. It's  
 'colony within a colony.' I  
 k it's a Canadian tradition  
 it doesn't necessarily serv-  
 all that well and, really, I  
 k it's one that deserves to be  
 rrected in name because we  
 uld name these things for  
 t they are," he said.

hile some might argue that  
 ada has not been a colony  
 quite some time, Laird says  
 est of world sees Canada as  
 resource colony," a place to  
 e money and then leave.  
 Resource colonies always  
 e that issue, whether they're  
 frica, North America, wher-  
 . Places with great riches  
 't necessarily going to be  
 ing stars of democracy," he

ee Power page 18.)

# s story



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## EUB Alberta Energy and Utilities Board

640 Fifth Avenue SW Calgary, Alberta T2P 3G4

### NOTICE OF APPLICATION

**ATHABASCA OIL SANDS AREA  
 ALBERTA ENERGY AND UTILITIES BOARD  
 APPLICATION NO. 1252809  
 ALBERTA ENVIRONMENT  
 ENVIRONMENTAL PROTECTION AND ENHANCEMENT ACT  
 APPLICATION NO. 002-68492  
 AND ENVIRONMENTAL IMPACT ASSESSMENT REPORT  
 WATER ACT FILE NO. 27389  
 ENCANOIL & GAS CO. LTD. (FORMERLY AEC OIL & GAS CO. LTD.)**

Take Notice that EnCana Oil & Gas Co. Ltd. (EnCana), has applied to the Alberta Energy and Utilities Board (EUB) and Alberta Environment (AENV) for approval to construct Phases II and III of the Foster Creek Commercial Project in the Cold Lake Air Weapons Range. The proposed thermal project is located approximately 70 kilometres (km) north of La Corey, Alberta in Township 70, Range 3, West of the 4th Meridian. The project will be based on in-situ steam assisted gravity drainage (SAGD) technology. Each phase is designed to produce 7 950 cubic metres (m<sup>3</sup>) per day (50 000 barrels per day) of bitumen using SAGD technology. Approximately 50 well pairs per phase would be drilled. Site clearing for the initial stages of the project could begin as early as 2005, in preparation for commencing bitumen production in 2007.

The proposed project would include:

- the drilling of multiple horizontal well pairs from pads and the use of SAGD as the recovery process,
- process train facilities located on each pad, which include steam generation, gas separation and emulsion treating, and
- a central plant site with steam generation, water treatment, bitumen and product handling.

**Nature of the Application**

In support of the proposal, EnCana has prepared and submitted the following applications:

- Application No. 1252809 to the EUB under Section 10 of the *Oil Sands Conservation Act* to authorize the proposed SAGD project. EnCana has also prepared and submitted an Environmental Impact Assessment (EIA) report to the Director of Regulatory Assurance Division, AENV. The EIA report forms part of the application to the EUB.
- Application No. 002-68492 to AENV under the *Environmental Protection and Enhancement Act* (EPEA) for construction, operation, and reclamation of the proposed project.
- An application (27389) to AENV, pursuant to Section 50 of the *Water Act* (WA), to authorize the diversion of water from surface water and groundwater sources. EnCana requires the following water for steam production:
  - A total of 2.8 million m<sup>3</sup> annually for ongoing operation of both Phase II and Phase III of the project (1.4 million m<sup>3</sup> each)
  - In addition, for the first year of each phase, 9.1 million m<sup>3</sup> is required for start-up purposes. (Start-up for Phases II and III will not occur at the same time.)
  - The maximum annual water requirement is 10.5 million m<sup>3</sup> (Phase II operation plus Phase III start-up); this will occur during the first year of Phase III.

The primary source for the required water will be wells in the Wiau channel aquifer system, at depths of 120 to 220 metres.

**Additional information**

For information about EUB procedures, contact

Resources Applications  
 Attention: Anna Louie  
 Telephone: (403) 297-8396

**Further Take Notice**

That under Section 73 of the EPEA, any person directly affected by the EPEA application or under Section 109 of the WA may submit a written statement of concern to:

Director, Northern Region  
 Regulatory Approvals Centre  
 Alberta Environment  
 Main Floor, 9820 - 106th Street  
 Edmonton, Alberta T6B 2J6  
 Telephone: (780) 427-6311  
 Fax: (780) 422-0154

**To File a Statement of Concern**

Statements of concern under EPEA and WA must be submitted by July 31, 2002. Failure to file a statement of concern may affect the right to file a Notice of Objection (on appeal) with the Environmental Appeal Board. Please quote Application No. 002-68492 (EPEA) or File No. 27389 (WA) when submitting a statement of concern. If no statements of concern are received, the EPEA and WA applications may be approved without further notice. Note that any statements filed regarding these applications are public records and are therefore accessible by the public.

**Additional Information**

To obtain additional information or a copy of the application and EIA report, free of charge, contact:

EnCana Oil & Gas Co. Ltd.  
 3900, 421 - 7th Avenue SW  
 Calgary, Alberta T2P 4K9  
 Attention: Carrie Cochran  
 Telephone: (403) 266-8339  
 Fax: (403) 290-8356  
 E-mail: carrie.cochran@encana.com

Copies of these applications and the EIA are also available for viewing at the following locations:

Alberta Energy and Utilities Board  
 Information Services  
 640 - 5th Avenue SW  
 Calgary, Alberta T2P 3G4

Alberta Environment  
 Regulatory Approvals Centre  
 Main Floor, 9820 - 106th Street  
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This Notice of Application is being distributed to advise interested persons that the applications are available and the EUB and other Government Departments are now undertaking review of the applications.  
 Dated at Calgary, Alberta on May 15, 2002.

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

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# Mission takes man on tour

(Continued from page 10.)

Splitting the Sky's in your face style eventually landed him in Attica, one of New York state's most notorious prisons. There, he grew up tough, fast and often in conflict.

In 1971, he came within an inch of losing his life at the infamous riot at the prison when hundreds of state troopers killed 43 people in the process. Prison officials accuse him of killing one of the guards.

While imprisoned, Splitting the Sky developed an insatiable appetite, not only for freedom and justice, but for reading. He read and educated himself about the history and culture of his people. Moreover, he became obsessed with righting the wrongs of his Native brothers.

He was also greatly struck by the vision and dream of the prophet Deganawida who "was given by the Creator a blueprint for self-determination and sovereignty . . . the epitome of the

democratic process," he said.

In 1995, after spending much time in Saskatchewan and Alberta, Splitting the Sky was asked by an Elder from Morley, Alta. to lead the Sun Dance at Gustafsen Lake.

The land that the Indians were using for their Sun Dance was leased by the government to a cattle rancher named Lyle James. He said the people at the Sun Dance were threatened and ordered to leave that land. They did not and a standoff ensued, with the military and police forces called in to remove people from their Sun Dance camp.

Shots were fired, people were jailed, and the rest is left to the historians to sort out.

But Splitting the Sky has put Canada on notice, demanding an inquiry into the Gustafsen Lake conflict and the military force used to remove the Sun Dancers. And he's not going to rest, he says, until people see the truth.

# Influence boost

(Continued from page 6.)

"I think in many respects the White Paper went underground within government, more at the bureaucratic level. What I'm saying is, he's willing to change that. How far he's willing to go with it, that's the question," he said. "That's where we come in and me, in my position now, it's critical for an organization like the congress to be representing off-reserves. I don't know where it's going to go. Here's the opportunity for CAP to steer the direction that the government will take that impacts on off-reserve people."

Now that CAP is gaining in stature and influence, many wonder if it's ready to function as a high profile national organization.

"I believe so but I'd be the first to admit that I have some work to do internally. We've got weak links as everybody has so we have to do some work in those areas. Part of those kind of issues or problems that we have internally, for example, we don't even have an active affiliate in

Saskatchewan. That's one of the reasons I'm out here. I'm meeting with some of the people and we're going to be working on that. There's other areas and other problems and issues," he said. "But to me, when people can see that someone like myself or the organization is demonstrating that the congress is speaking for the off reserves and is starting to be heard, is starting to make some progress, that's when you start getting people wanting to be participating. In the past when you haven't been hearing much from the organization, what's the point? Why be involved? There's nothing there for me. There's nobody really speaking on my behalf.' It's already started. I'm getting calls from people. People are writing in and saying 'look, I hear you but there's nobody here at the community level or at the provincial level that's the go-between.' We're doing some work in that area. But we still have a lot of strong people and organizations that are affiliated."

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# Handy information in book about prison life

## REVIEW

By Suzanne Methot  
Windspeaker Contributor

*Letters From Prison: Felons Write About the Struggle for Life and Sanity Behind Bars*  
By Shawn Thompson  
HarperCollins  
266 pp., \$32 (hc)

Letters From Prison contains only small selections from a fraction of the letters journalist Shawn Thompson has received from 130 correspondents doing time in various prisons over the last 10 years, but that doesn't limit the book's scope. Letters From Prison is a wide-ranging exploration of life behind bars.

The book is organized into chapters that each focus on a specific subject, including basic survival skills, cell diplomacy, religion, contact with animals and the natural world, prison art (including body art), and love behind bars (between prisoners, between prisoners and prison officials, and between prisoners and those on the outside).

Thompson includes sections from different letters in each chapter and uses his own comments to string them together into a cohesive thematic whole. But he rarely includes sections from his own letters. This book is dominated by the voices of prisoners themselves.

"I was looking for a way to help the prisoners find their own voices," the author said in an interview. "[The book] is like an interior monologue, when they're sitting in their cell at night and they're talking to themselves and learning about themselves."

Thompson used to work as a prison reporter for the Kingston (Ontario) Whig-Standard. But he doesn't have a particular take on the justice system. He doesn't condemn the sys-

tem and he doesn't condemn or champion his correspondents. This book steers away from justice issues to concentrate instead on what the author calls "simple human issues."

Letters From Prison simply describes the prison experience from the perspective of those on the inside.

Thompson's correspondents are incarcerated in a variety of institutions scattered across the continent—from Attica, Leavenworth and Folsom in the U.S. to Canada's Kingston, Millhaven, and Collins Bay and various smaller institutions in between. Accordingly, the book is a collection of varied voices, both male and female. Some of the cons are angry, some are really funny, some are philosophical, and some are, well, a little off (Thompson includes letters from cons serving time in the "bug ward," or prison mental hospitals). Most are surprisingly eloquent and introspective.

As one prisoner says, "[D]on't let time do you. It's only time. What difference does it make if you spend 10 years in jail or 10 years in a job you hate and a marriage you hate? Who has more stress?"

Perhaps the most affecting material in the book deals with pets in prison.

Cons befriend animals such as frogs, mice, ants, squirrels, snakes, crickets, birds, and spiders.

The lack of interaction with the outside world makes prison a unique place. Thompson takes care to define prison slang, and the book's opening chapter includes some basic prison survival skills, such as "Don't be a rat," "Don't look at anybody, but don't let anybody stare at you either," and "Find a way to sleep, but keep one eye open while you do."

Letters From Prison also provides important information for those considering embarking on a life of crime—such as the best time to rob a bank in downtown Toronto. (Prisoner

Stephen Pang says it's best to strike at holiday time—such as Christmas—during bad weather and during morning or evening rush hours or police shift changes.)

Thompson also thoughtfully includes a list of joint dos and don'ts compiled from the advice of cons. Too bad it runs over two pages; if it had been placed on one page it

could have been a handy clip 'n' save reference.

It's estimated that more than 17 per cent of Canada's federal prison population is composed of Aboriginal people, even though the federal census indicates that Aboriginal people comprise merely three per cent of Canada's total population. Thompson avoids making any political statements in Letters

From Prison, but in an interview he said that "the statistics speak for themselves. But statistics don't really motivate change. People's hearts and minds motivate change."

This book appeals to the heart and to the mind. It reveals a world that few people enter, and it turns statistics into people. Letters From Prison is a compelling read.

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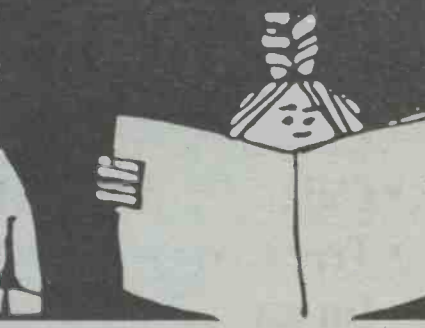
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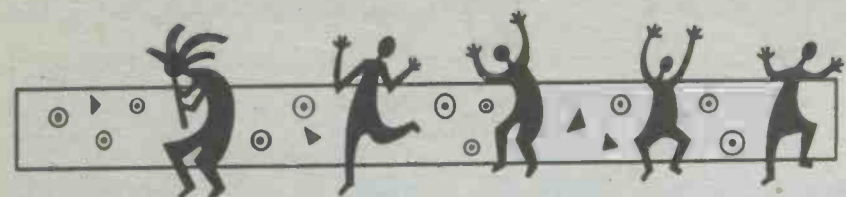


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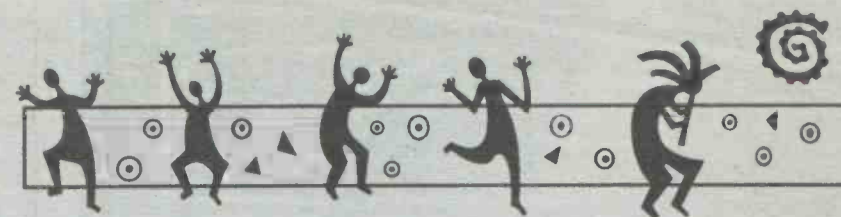
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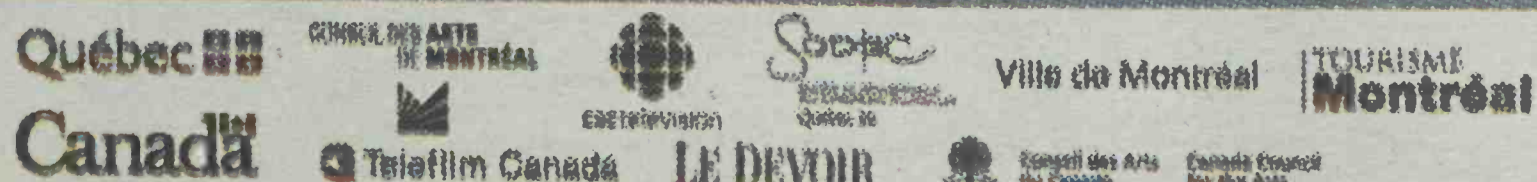


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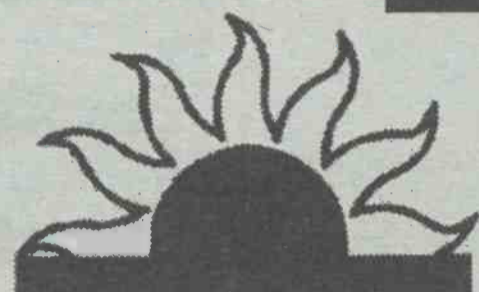
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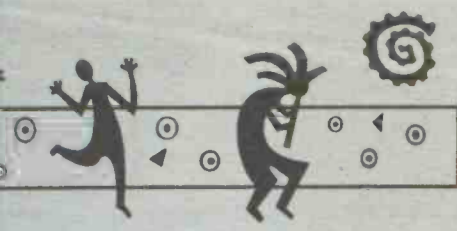
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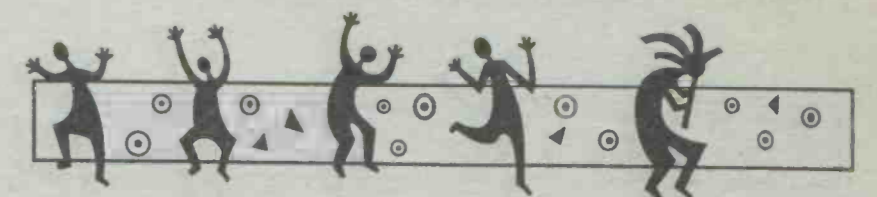
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**GUIDE TO INDIAN COUNTRY 2002**

All My Relations



**Miss Indian World  
is a Canadian**

By Troy Hunter  
*Windspeaker Contributor*

ALBUQUERQUE, N.M.

On April 27, the new Miss Indian World for 2002/2003 was chosen out of 24 contestants at the Gathering of Nations powwow in Albuquerque, N.M.

Twenty-one-year-old Tia Smith of the Cayuga Wolf Clan from Six Nations, Ont. won the coveted title. The runner-up is also originally from Ontario, Kinwa Bluesky.

The former Miss Indian World for 2001/2002 was Ke Aloha Alo of mixed ancestry from the Apache, Hawaiian and Samoan Nations.

"I have big shoes to fill," said Smith. "From what I hear, she was a great Miss Indian World."

Smith had a lot of support from her family and community who had come to attend the contest. Smith said, "My goals are to represent people, my community and all Native peoples in general. I want to thank my people back in Six Nations for all your support and I can't wait to get back home."

It was Smith's first year attending the Gathering of Nations powwow.

"It's awesome. There are so many people, everyone is so nice, there's so much positive energy here."

The powwow was held at The Pit, an "underground" arena at the University of New Mexico that seats 18,000. Gathering of Nations was a sold-out event. During the powwow, the emcee announced there were still 7,000 people outside without tickets.

Free Spirit, who is a bald eagle, sat perched on a man's arm and led the Grand Entry. Dancers streamed onto the floor from the four cardinal directions, eventually filling the entire floor



TROY HUNTER

Tia Smith is Miss Indian World.

space with feathers and dancers and jingle bells and the sound of drumming and singing. There were three to four thousand dancers at the powwow.

Robert Tree Cody played the Indian flute and Primo and Mike, who won at the American Music Awards, entertained.

The Indian Trader's Market was held on the edges of the Pit, outside in Powwow Alley and under a huge bigtop tent.

Traditional foods such as fried bread, Indian tacos, corn, popcorn and barbequed turkey legs were in abundance. Thousands of Indian trade goods, arts and crafts were available and ranged in price and quality. Next year's Gathering of Nations will be held April 24 to 26. Tickets can be purchased in advance by calling (505) 836-2810 or online at www.gatheringofnations.com.

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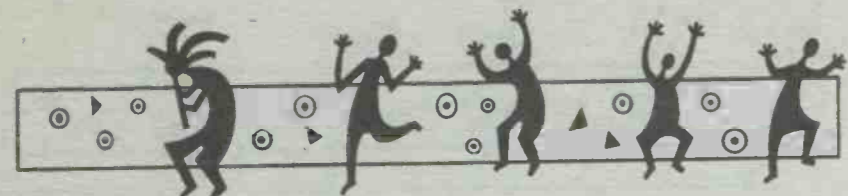
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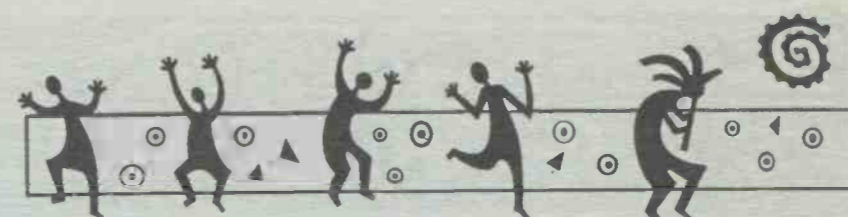
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## All My Relations



# Naturally native in beautiful Quebec

By Cheryl Petten  
Windspeaker Staff Writer

Whether your idea of a perfect holiday involves living on the land, sleeping in a tent, and hunting or fishing, or if you lean more toward waking up in a comfortable bed and being greeted by room service and a breathtaking view out your window, there are many Aboriginal businesses across Quebec waiting to provide just what you are looking for.

Aboriginal owned and operated accommodations and attractions abound across Quebec, where the province's 11 Aboriginal nations are taking advantage of the increased interest in ethno-cultural tourism, ecotourism, and adventure tourism by developing tourism-based businesses in each of the province's 15 tourist areas.

The job of promoting those businesses is the responsibility of Tours Innu, a tourism broker created by the Société Touristique Des Autochtones du Québec/Quebec Aboriginal Tourism Corporation. Created in 1997, Tours Innu became the first tourism broker managed by and for Aboriginal people.

A quick visit to the Quebec Aboriginal Tourism Corporation Web site will provide a listing of the member businesses, along with a description of the services and attractions they provide, as well as contact information for each.

The site lists businesses providing ethno-cultural adventures, where you can sleep in a tipi, sample traditional food, find out about traditional uses of native plants, and learn about the history and culture of the area's Aboriginal people.

Information about expeditions is also listed on the site, offering trips via canoe, snowmobile or dog sled, and even the chance to sleep in an igloo.

If hunting or fishing are more to your liking, a long list of Aboriginal outfitters are also listed on the Web site. And if you feel more comfortable on water than on land, businesses offering cruises and whale watching are also among those featured.

For those less adventurous, who want to experience Aboriginal culture but who aren't anxious to give up the modern amenities, Quebec's Aboriginal tourism sector offers everything from tents with wood stoves to cottages, bed and breakfasts and resorts.

For more information about Aboriginal tourism destinations across Quebec, visit the Quebec Aboriginal Tourism Corporation Web site at <http://www.staq.net>, or call them toll-free at 1-877-698-STAQ (7827). You can also get a copy of the latest Quebec Aboriginal Tourism Guide by calling Tourisme Québec toll-free at 1-877-BONJOUR (266-5687), or by visiting their Web site at <http://www.bonjourquebec.com>.

# Mission steeped in past

By Carmen Pauls  
Windspeaker Contributor

STANLEY MISSION, Sask.

Like an arrow taut on the bow, the pale white steeple of Holy Trinity Church seems to hang in the balance between earth and sky. Framed by evergreens, the lips of the Churchill River lapping a few feet from its front steps, the church stands alone on its rocky point—a place the Cree people of the area call "Amachewespimawin", or "shooting-up place".

In times past, their ancestors used this place to test their prowess with the bow, shooting arrows from their canoes up a nearby cliff along the river. As Stanley Mission grew, it clustered around this spot, chosen in the 1850s by the Anglican missionary Robert Hunt as the place to build his church.

Today, Stanley Mission is on the opposite bank of the river—the combined effect of an epidemic in the 1920s and the development of a Hudson's Bay trading post on the far shore. The stores and homes are there, and even a small chapel where regular Sunday services are held.

Holy Trinity Church is in the care of the provincial Environment department, which keeps it open for curious tourists to visit year-round.

However, the "oldest building in Saskatchewan" is no musty, dusty museum artifact. Weddings, funerals, Christmas Eve services, all are still held at Holy Trinity, with parishioners paddling over in boats or zip-

ping over on snowmobiles, depending on the season.

Despite its age, there is still a living spirit to Holy Trinity, said Rev. Charles Arthurson, the diocese's Cree bishop.

"The people still use it, and they have the strong faith, I believe, in God and in the church," Arthurson said. "It's a very holy place to have a service," he added. "So old, eh? The ghosts of the place, so many people come and gone... [Rev. Hunt] built it over a hundred years ago, and it's still standing."

The fact that the church still stands, in the exact same spot Hunt chose for it in the 1850s, is a testament to both the faith of the people past and present, and to its designer's and builders' skill.

As a recent documentary on Lac La Ronge Provincial Park put it, Holy Trinity is "a church that would not have been out of place in the English countryside of the 19th century. Until you look closely."

Following Rev. Hunt's blueprints, the church took approximately six years to build, and all of the work was done by hand. The boards were whipsawn from local timber, and the original reddish paint came from ochre clays, similar to that used for the rock paintings near Stanley Rapids.

The hardwood, locks, hinges and 1,000 pieces of stained glass for the windows were brought over from England—twice. The first set was lost when the boat capsized in rapids along the Churchill, so a second set had to be ordered.

Although the church was completely restored in the 1980s, with a new foundation and reconstruction of the bell tower, many of the original finishings are still intact. The pews—the same ones on which Hunt's parishioners sat—are still painted pink and blue, and there is local beadwork decorating the pulpit. A small graveyard, still used by residents of Stanley Mission is just outside the church.

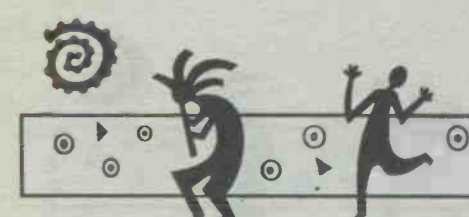
While historical records are scanty—"native people don't write," claimed Bishop Arthurson—church members still have vivid memories of Holy Trinity's early years.

Rev. Samuel Charles was an ordained Anglican minister, and before he died a couple of years ago, he reminisced about what it was like to be a child attending Holy Trinity.

"I go with my dad to the church all the time... just to stay with my dad. I can't play or run around," Charles said in English, a less-used second language. "A lot of women, they had five or six children to look after... and they (the children) would sit on the floor and look around. If they moved... (their mothers) would say, 'Sit still!'"

The church bell would be rung 15 to 20 minutes before services, and with its peal echoing across the water, parishioners would head over to the church. Upon arriving, men would take off their coats and hats and hang them on a tree outside, Charles recalled.

(see Stanley Mission page 15.)



# Celebra

By Yvonne Irene Gladue  
Windspeaker Staff Writer

For many years Aboriginal people have celebrated the summer solstice on June 21 at 1996, former governor G. Roméo LeBlanc, officially declared it National Aboriginal Day.

This declaration has thousands of people a chance to showcase the cultures of First Nations and Métis people across the country and recognize the contributions of the first inhabitants of Canada made.

The First Peoples Festival in Montreal begins on June 1 and will run until National Ab



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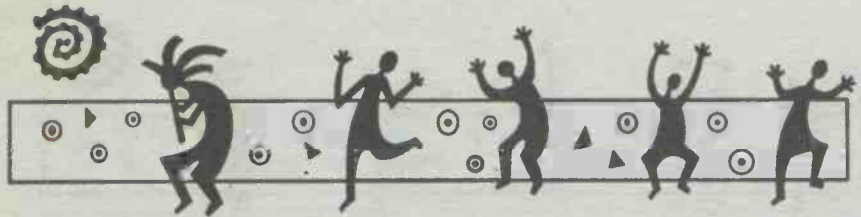
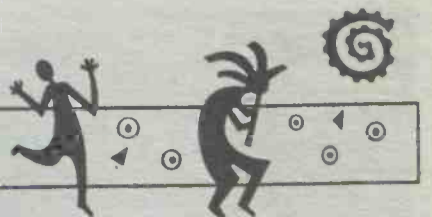
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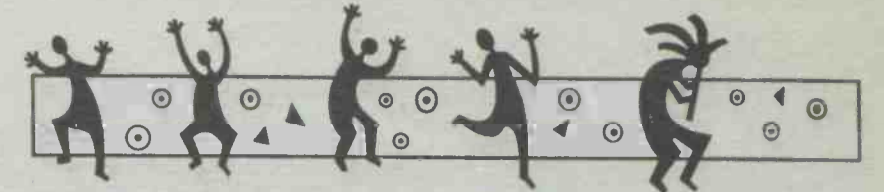
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# All My Relations



## Celebrate across the country

By Yvonne Irene Gladue  
Windspeaker Staff Writer

For many years Aboriginal people have celebrated the summer solstice on June 21 and in 1996, former governor General, Roméo Leblanc, officially declared it National Aboriginal Day.

This declaration has given thousands of people a chance to showcase the cultures of Inuit, First Nations and Métis people across the country and recognize the contributions that the first inhabitants of Canada have made.

The First Peoples Festival in Montreal begins on June 10 and will run until National Aborigi-

nal Day. Films, workshops and presentations from Aboriginal artists and crafts people, musicians, and dancer will be featured. In nearby Hull, Que., a wide range of activities is planned at the Museum of Civilization on June 21.

The celebration will begin with a sunrise ceremony on the grounds and will end with a gala featuring First Nations entertainers. The line-up of activities throughout the day includes demonstrations by Aboriginal artisans on beadwork, weaving, and canoe-making. Dancers and drum groups, Voyageur canoe rides, and a lunch time outdoor concert with entertainment provided by First Nations Blues singer George Leach, Métis singer Sandy Scofield, and Inuit singer Lucie Idlout is also scheduled.

In Winnipeg, the group Aboriginal Languages of Manitoba for National Aboriginal Day will hold celebrations at the Forks. Activities planned include a sunrise ceremony, a pancake breakfast, children's activities, entertainment, dances, a variety show and fireworks.

In Dauphin, Man. events include activities for children, a powwow, arts and crafts displays, guest speakers and a traditional feast.

If you are in Thompson, Man., take in dance demonstrations, arts and crafts, storytelling,

singers, games and a traditional feast.

In Regina's Wascana Park, the celebration will include a grand entry, urban treaty payments, children's entertainment, traditional dancers and demonstrations of games derived from Aboriginal cultures. A tipi camp, a beadwork display, hide scraping, a storytelling circle and pottery-making demonstrations are all a part of the day's celebrations.

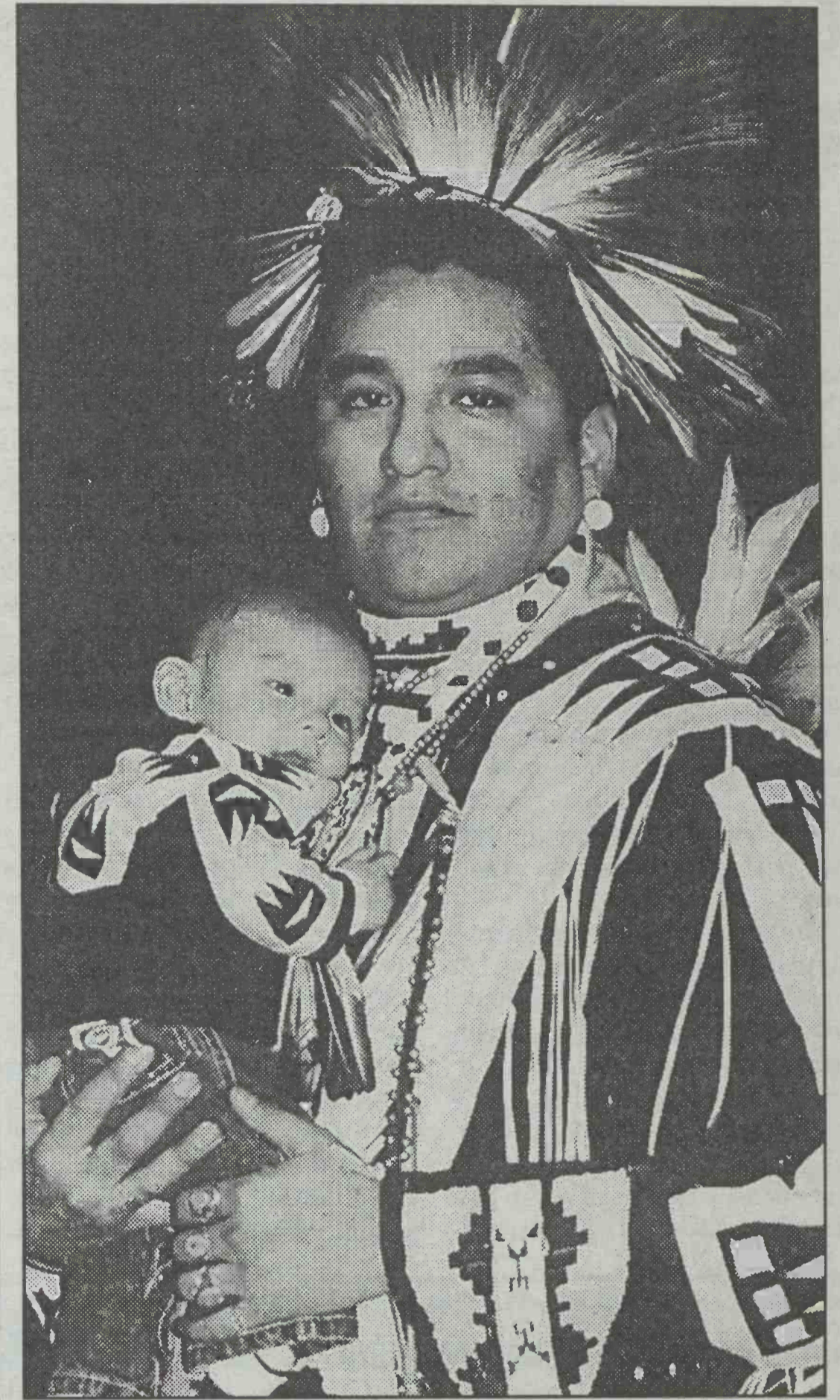
Celebrations begin in Edmonton on June 18 and run to June 21. On the agenda is a variety of entertainment, games and storytelling. A round dance and feast will take place at the Canadian Native Friendship Centre.

Calgary will celebrate Native Awareness Week, which begins on June 17 and runs to June 21. The theme for the celebration "Year of the Mountain" will highlight the mountains as sacred places for Native people. Theatre, dance, music, and fashion are all a part of the fun.

Vancouver will be a happening place with storytellers, Indigenous performers, and Aboriginal culinary artists showcased at the Vancouver Art Gallery.

The friendship centre in Victoria is co-ordinating a number of activities at Thunderbird Park. Events include carving demonstrations, children's activities, guided tours of the park and traditional dances and music.

Check out your local friendship centre for a list of events in your area.



TERRY LUSTY

### Tiny tot

The powwow trail is all about family and tradition, laughing and having fun, so if you've never traveled the trail, don't wait another minute. Pick the nearest powwow with the help of our handy guide on pages 12 and 13, pack up your car, and hit the trail today.

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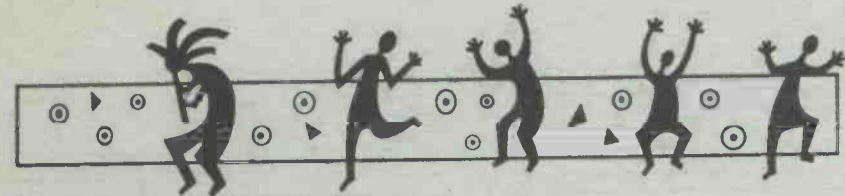
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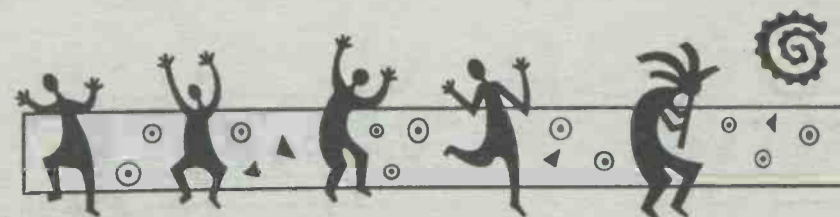
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## All My Relations



# Company funds students

By Maria Garcia  
Windspeaker Contributor

### NEW YORK

Six men sit around a great drum chanting, making thunder, while behind them lightning starts to slash through the sky. The song leader, the men, and the drum are one. The heartbeat of Mother Earth is deeply felt.

When the song is finished, the men gaze at the coming storm from the 8th floor of a New York City highrise.

The group, Heyna Singers ("heyna" is a Hopi word for "second born sons") was founded by Louis Mofsie, the song leader. This is their weekly meeting at the American Indian Community Center where they also perform at monthly powwows.

The men talk about drumming as a "spiritual exercise," a "release," and "a feeling of oneness." Mofsie laughs. "Whatever happens when you sit around a drum, it's very powerful."

Mofsie, a local legend, is also well-known in the Native American community for his founding of the Thunderbird

American Indian Dance Company in 1963.

The Heyna Singers are the "Southern style" or "Oklahoma style" singing group for the company. Born in Brooklyn, New York, Mofsie was nevertheless always in touch with his Native roots from his mother, a Winnebago, and his father, a Second Mesa Hopi.

"We lived in a community of Mohawk people on Pacific Street. Many of us went to the Cuyler Church, which held services in the Mohawk language," Mofsie remembers. That Mohawk community is gone, but the church is now on the National Register of Historic Places.

"Reverend Cory asked us teenagers if we wanted to start a dance troupe. He would give us space to practise. We thought it was a great idea. We had a Sioux teacher from Pine Ridge who named us The Little Eagles."

The Thunderbird American Indian Dance Company is named for the clan of Mofsie's mother. An institution in the city, it is well known for giving away all the money it earns.

"When we first organized, it was impossible for a non-reserva-

tion Native to get any kind of financial help from the government," Mofsie says, "so we set up a scholarship fund."

In its 39 years, the company has awarded more than 500 scholarships, raising much of its funds through a yearly dance concert at Theater for the New City in lower Manhattan.

"We have a core group of 20 dancers all of whom work nine to five at something else," Mofsie, a retired art teacher, explains. "We do five culture areas since we just added Alaskan Inuit. We do the Northwest Coast, Vancouver and British Columbia; the Northeast Coast, the Five Nations; the Southwest, Hopi and other Pueblo Indians; and dances from the Great Plains."

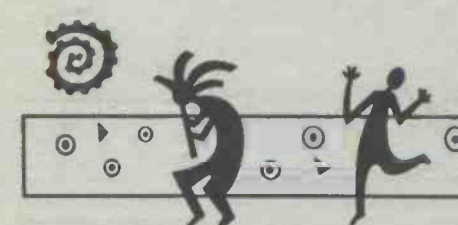
Mofsie explains that the powwow is actually a tradition born in the Great Plains.

"We make it very clear at the beginning of the powwow that this is a Western tradition, and the dances we do there are Western dances," he says. "For instance, there's grass dancing and jingle dress dancing. We do shawl dancing, too, a woman's fancy dance from Oklahoma."

(see Performance page 16.)



Louis Mofsie



Haida Elder  
Aimee Edenshaw



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## All My Relations

# Diversity celebrated at festival

By Cheryl Petten  
Windspeaker Staff Writer  
VICTORIA, B.C.

The Victoria Native Friendship Centre is again joining forces with the Royal British Columbia Museum to host the First People's Festival from Aug. 9 to 11.

This is the 18th year for the festival, one of the largest urban Aboriginal gatherings in the country.

"It's a celebration of friendship and understanding. The idea of the festival is to showcase First Nations culture in a positive setting while also providing education to the general community about First Nations people," said Leslie McGarry, culture and community relations director for the friendship centre.

"The idea of the festival is to showcase the diversity of cultures, because

people tend to think that First Nations people across Canada are all the same. And British Columbia has the largest diversity of Aboriginal culture. So we try to let people know that, and break down some stereotypes of First Nations people. They don't all live in tipis."

The festival takes place at the museum and in the surrounding plaza. Storytelling, an artists' market with demonstrations and works for sale, and traditional and contemporary performances will all be part of the festival, along with an activity area where children can take part in activities designed to teach them about Aboriginal culture. But that's not all the festival has to offer.

"We have carving demonstrations in the carving studio in Thunderbird Park. And we also have interpretive tours of the site," McGarry said. "A lot of people see the totem poles in Thunderbird Park, but don't really know where they came from, who carved them, what they represent, any of that kind of stuff, so we provide that at the festival as well."

Thunderbird Park, located next to the museum, was opened

in 1941 and is home to an impressive display of totem poles and big houses.

While the festival is a celebration of all of the province's First Nations, there is a particular focus on the three island Nations - the Coast Salish, Kwakwaka'wakw, and Nuu-chah-nulth.

"We have the Kwakwaka'wakw people, the Coast Salish people and the Nuu-chah-nulth people presenting traditional performances in the Mungo Martin house, which is located on site," McGarry said.

First Nations from other parts of the province will also be represented at the festival.

"There's a fair number of representation from the province. We're trying to encourage more artists and performers to join us."

There is no charge to attend the festival, although donation boxes are set up around the site for anyone wanting to help organizers continue holding the annual event. The only part of the festival that may have a cost attached is the storytelling, which at press time was to take part in the museum's First People's Gallery. (see Victoria page 21.)



Haida Elder  
Aimee Edenshaw

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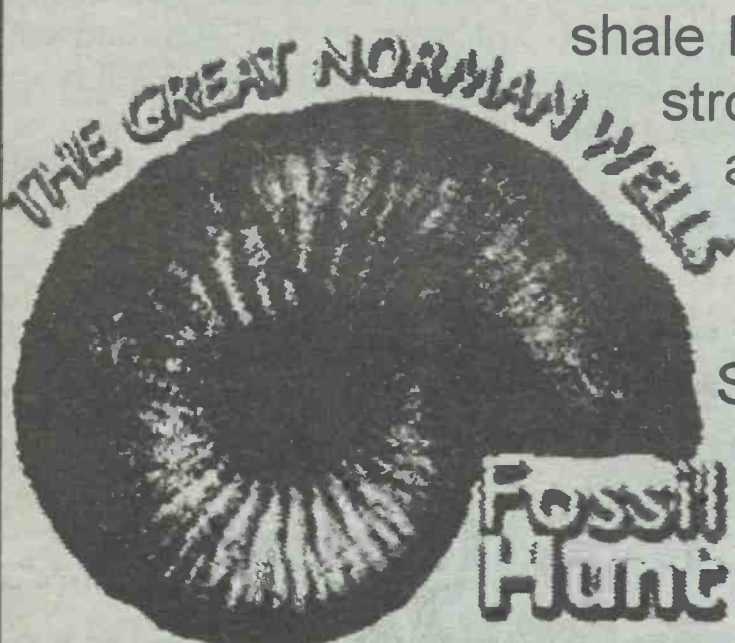


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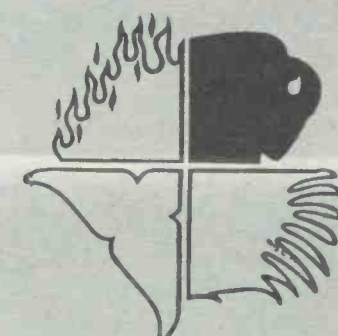
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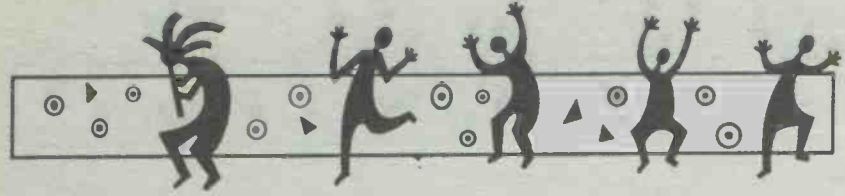
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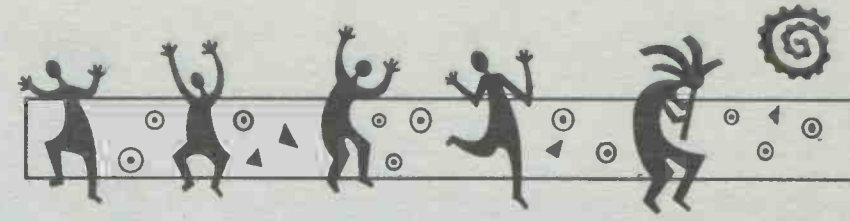
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## All My Relations



# Collection of Kainai artifacts at the Galt

By Shari Narine  
Windspeaker Contributor

LETHBRIDGE, Alta.

One of the largest exhibits of First Nations artifacts in Canadian history opened for viewing in the Galt Museum and archives at Lethbridge in southwestern Alberta in May.

The Kainai artifacts, originally purchased from the nearby Blood reserve, brings together a collection that was split in the early 1900s and kept in storage at the Royal Ontario Museum (ROM) in Toronto, and the British Museum in London, England.

The Akatapiiwa/Ancestors exhibit not only brings together 250-plus artifacts that comprise the Deane-Freeman collection, but also contains photographs from a variety of archives, such as the Manitoba, Glenbow, United Church and the American Museum of Natural History.

"These kinds of collections are very rare," said Arni Brownstone, lead curator at the ROM. "Often Blackfoot material is not identified as to which division of the Blackfoot they belong to."

The artifacts were collected by Maude Dean-Freeman, whose husband Frederick issued rations on the Blood reserve from 1884 until 1901. Maude purchased the artifacts, but was limited by her meager finances as to the number of items she could buy. In total, she managed to claim 268 artifacts belonging to 91 people.

When Maude died in childbirth in 1902, her collection was purchased by Lord Minto, who had earlier struck a ver-



The Galt Museum exhibit Akatapiiwa/Ancestors will run until Sept. 15. The collection of Kainai artifacts were purchased at the end of the 19th century by Maude Dean-Freeman.

bal agreement with Maude. He sold the collection to the British Museum. How a por-

tion of that collection ended up with Victoria University, part of the University of To-

ronto, and was transferred to the ROM in 1912, is unclear. The collection ended up at

PHOTOS BY SHARI NARINE



(left to right) Johnathan King, curator for North American collections for the British Museum; Arni Brownstone, lead curator at the Royal Ontario Museum; Betty Easterbrook, granddaughter of Maude Deane-Freeman; and Blood Nation member Louis Soop attend the opening of Akatapiiwa/Ancestors.

the Galt through the hard work of Louis Soop, a Blood member, and Wilma Wood, former executive director of the Galt and project manager. After Soop discovered the artifacts at the ROM, Brownstone told him of the collection at the British Museum. Soop, Wood and Blood Elder Rufus Goodstriker made the trip to London to see the collection. After three years of planning and fundraising, the collection finally opened at the Galt.

Another unique aspect to the collection comes in how it is displayed.

Brownstone and Wood worked with 20 Blood Elders to identify the artifacts and tie the owners of the items to today's descendants. The Elders were also consulted to determine the best way to display the objects and tell the story.

"We needed to make a vehicle that connected the names and organized the artifacts in some coherent form," said Brownstone.

That form came in the Sun Dance ceremony. The Galt's main exhibit room was set up in the Sun Dance circle, with the clans' information and artifacts positioned in tipi-shaped glass cases in a circle, claiming the same positions they would in the circle. Display cases also hold quotations from descendants of the artifacts' owners.

The exhibit is scheduled to remain at the Galt Museum until Sept. 15, but demand could see the exhibit on display until the end of December.

Lethbridge is located about two-and-a-half hours south-east of Calgary.



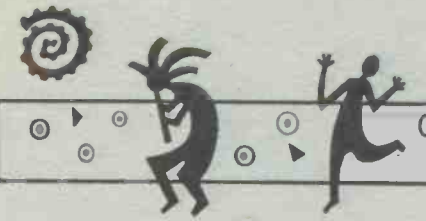
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## Kanata

By L.M. VanEvery  
Windspeaker Contributor

SIX NATION

Step back in time through centuries and live at Kanata (pronounced Gah-na-dah) as a 17th-century Iroquois person. Learn to make fire by friction, tanning, and playing Nations games like double and snow snake.

Participants will dwell in an elm and cedar longhouse and enjoy authentic Native cuisine made by their own hands at the 23-acre replica of the 17th-century village.

This four-day immersion package beginning in November is called the White Pine Winter Experience and is a national winner of the White Pine Winter in Canada contest sponsored by the Canadian Tourism Commission, said the director of the package, cultural interpreter at Kanata, Aaron Brownstone. He has been a cultural interpreter for more than 10 years and is giving tours of Kanata to visitors.

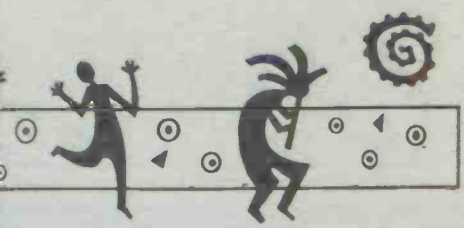
As part of their prize for winning the contest, Kanata was featured on 250,000 brochures printed by the Canadian Tourism Commission, which will promote Kanata around the world in the upcoming tourism season.

Kanata curator Skip Peterson is enthusiastic about the tourism season ahead and is anticipating

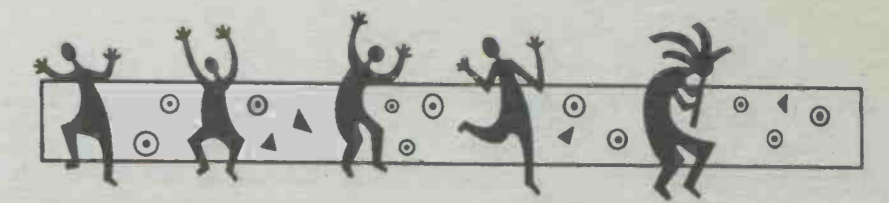
—BLOOD MEMBER



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## All My Relations



# e Galt

# Kanata: The 17th century Iroquois experience

By L.M. VanEvery  
Windspeaker Contributor

### SIX NATIONS, Ont.

Step back in time through four centuries and live at Kanata (pronounced Gah-na-dah) as a 17th century Iroquois person, making fire by friction, tanning hides, pounding corn, and playing First Nations games like double ball and snow snake.

Participants will dwell in the elm and cedar longhouse and eat authentic Native cuisine made by their own hands at the 22.5 acre replica of the 17th century Native village.

This four-day immersion tourist package beginning in November is called the White Pine Winter Experience and is "the national winner of the Win with Winter in Canada contest sponsored by the Canadian Tourism Commission," said the designer of the package, cultural interpreter at Kanata, Aaron Bell. Bell has been a cultural interpreter for more than 10 years and enjoys giving tours of Kanata to visitors.

As part of their prize for winning the contest, Kanata will be featured on 250,000 brochures printed by the Canadian Tourism Commission, which will promote Kanata around the world in the upcoming tourism season.

Kanata curator Skip Pennell is enthusiastic about the tourist season ahead and is anticipating the



L.M. VANEVERY

The Iroquoian Experiences at Kanata in Ontario offers overnight stays in the longhouse.

arrival of more than 15,000 people throughout the summer.

There is already much that Kanata has to offer the tourist who thirsts for knowledge about early Native life. Since it's opening in May 2000, Kanata has developed many packages that can accommodate any age visitor, as well as customize visits to specific needs.

"Our programs can range from

two hours to four days," said Pennell. "We host Boy Scout and Brownie groups. They can earn their Aboriginal badge, craft badge, and heritage badge all right here," he added.

Some of the packages that Kanata has to offer are Journey The Highway Of The Iroquois, a canoe trip package in partnership with Grand Experiences canoe business, Songs My Paddle

Sings, in partnership with Chiefswood National Historic Site, birthplace of poet Pauline Johnson, Iroquoian Experiences, overnight stays in the longhouse, and the Village Pathways, which also features visits to the Woodland Cultural Centre and Her Majesty's Royal Chapel of the Mohawks, which are both in the same area.

In March 2001, Kanata was

part of the Six Nations and New Credit Marketing Collective that sent delegates to Berlin to promote its Iroquoian Experiences.

"There's great demand (for our type of tourist venue), especially from Europe," said Pennell. "We just had a Dutch group in this morning." Pennell also notices a change in the driving market with an increase of visitors driving in from New York, Ohio and Pennsylvania.

Kanata is also building partnerships with the city of Brantford as it anticipates the opening of its new tourism centre in September. Kanata will have a major presence in Brantford's tourism centre, which will feature pavilions and six hanging picture banners of influential Native people. Last July, Kanata joined Brantford's International Villages roster and won the award for Best Cultural Display.

"We're expecting a huge increase of business to our site as a result of our tour promotions and excellent feedback from our current visitors," said Pennell.

Winner of the Best New Attraction in Ontario for 2000, Kanata has plans to expand the facility, which houses one longhouse and an educational centre.

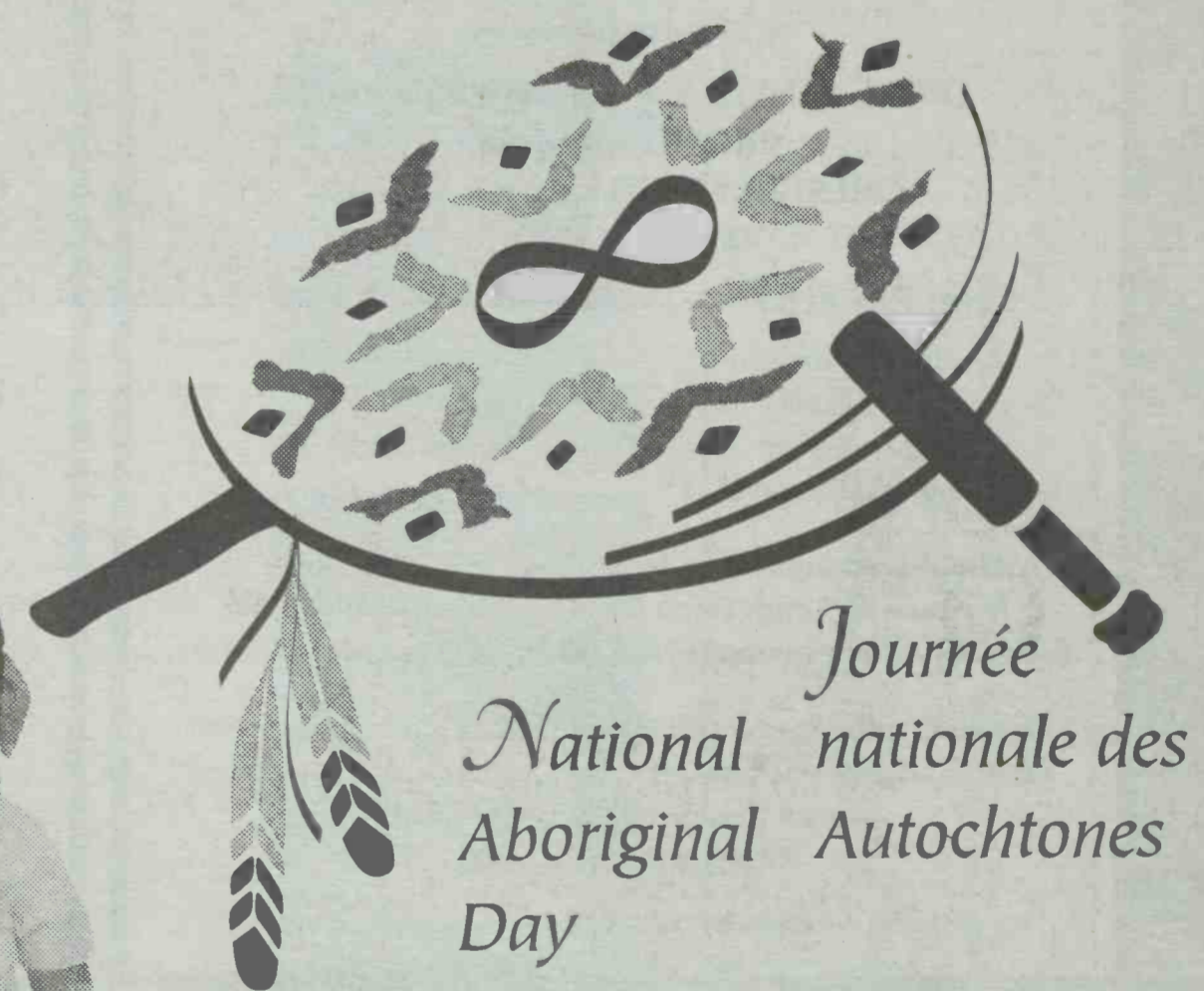
Journey Through Creation Maze, North America's largest symbolic hedge maze that depicts the Iroquois creation story, is scheduled for more tree planting.

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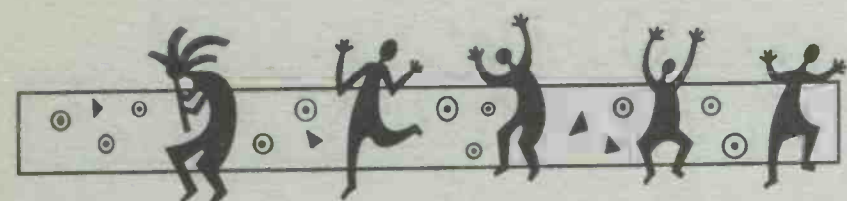
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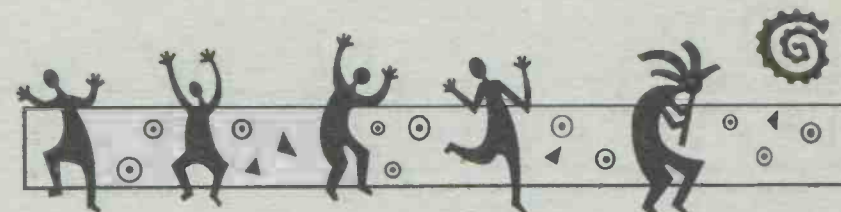


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## All My Relations



# Indigenous cultures celebrated

Hopi Marketplace runs July 6 and 7



By Cheryl Petten  
Windspeaker Staff Writer

FLAGSTAFF, Ariz.

Since it was first established 72 years ago, the Museum of Northern Arizona in Flagstaff has worked to broaden public understanding about the people and lands of the Colorado Plateau. Visitors to the museum can learn more about the area's natural history and Indigenous people by visiting the museum's collections, touring its exhibits and, each summer, taking part in the festivals and marketplaces that make up the museum's summer heritage program.

This year's summer heritage program will celebrate the art and culture of the Hopi, Navajo, Zuni and Pai people.

"Our mission is the Colorado Plateau," explained Michele Mountain, marketing manager for the museum. "And that area is portions of the four states—Utah, Colorado, Arizona, New Mexico. And during the summer, we highlight the Native people of the Colorado Plateau in those marketplaces and festivals."

The main difference between the marketplaces and the festivals, Mountain explained, is that the marketplaces are bigger events, mainly because they have been going on longer and are better established than the festivals.

"The Hopi and Navajo are the largest ones. The Zuni's coming up pretty quick after that. And that is because they're the longest running and also because the artwork is so popular and so well-known from those groups and they tend to be the bigger draws. But we're hoping that they all develop into the large marketplaces," Mountain said.

The idea of organizing an annual marketplace to celebrate

Indigenous arts and culture came from the co-founders of the Museum of Northern Arizona—Harold S. Colton, who was a zoologist, and Mary Russell Ferrell Colton, who was an artist.

"So what you'll see here at the Museum of Northern Arizona is a blend of those two disciplines coming together," Mountain said. The marketplaces, too, were the result of that blending, designed as a way to help encourage Native artists to continue the traditional arts, and to give them a marketplace to show and sell their work.

Visitors to the 69th annual Hopi Marketplace on July 6 and 7 will have a chance to see both master artists and those newer to the craft demonstrate their skill. Hopi pottery, katsinas, baskets and silverwork will also be available for purchase at the marketplace.

The Hopi Hoiyum and Hopi Tewa/Senom dance groups will perform Hopi social dance, and flute performances are also planned.

In addition to seeing parts of Hopi culture, visitors will also have a chance to taste it, watching as Hopi piki and parched corn are made, and then sampling the finished product.

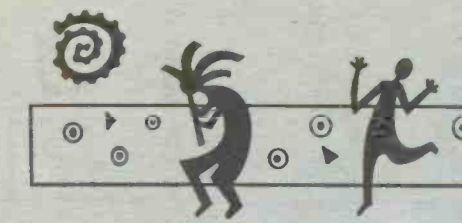
Children attending the Hopi Marketplace can experience the Hopi art first hand at the Creative Corner, where they can make their own treasures to take home with them.

The Hopi running tradition is also celebrated during the marketplace, with the Nuvatukya'ovi 5K foot race scheduled for July 7.

New this year to the Hopi Marketplace is an ethnobotany tour by a Hopi Native guide, who will take visitors on a walk along the museum's nature trail and tell about native plants and their uses, both as food and medicine.

Navajo weavers, silversmiths, folk carvers and painters will be demonstrating their crafts and selling their creations during the 53rd annual Navajo Marketplace on Aug. 3 and 4. Visitors will also have a chance to watch Navajo social dances, learn about Navajo history, and enjoy contemporary Navajo music. Children's activities in the Creative Corner are once again offered, as is an ethnobotany tour, this time with a Navajo guide pointing out the plants traditionally used by the Navajo people.

(see Arizona museum page 21.)



# Change

By Heather Andrews M  
Windspeaker Contributo

HAIDA

Hidden deep in the forest of British Columbia's Queen Charlotte Islands is a holiday destination that is steeped in Aboriginal culture and tradition.

"Culture is what it is about," said Louie Waters, who welcomes visitors from all nations and backgrounds to this island paradise.

Although he grew up on the Katchikan on the Starbuck Reserve near Prince George, B.C., a move to a small island near Queen Charlotte City convinced him that the life of this pristine area of Canada was one he never wanted to leave.

"Who wouldn't be entertained by daily activities, which included hunting, fishing and a tenance gathering," he says.

Waters saw an opportunity to share the idyllic lifestyle with others, and to make a living at the same time.

"I only had one canoe, but I managed to keep busy with guests from the local motels in the area, offering a taste of traditional life," he said.

Today, 20 years later, he looks back on an evolution that saw not only his business grow, but his own personal success.

## Jammin' in the Jackpine

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ERNEST MONIAS

CHESTER KNIGHT & THE WIND

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Gary Bourassa

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Florence Lowe @ 204-545-2218 • Trina Greeley @ 204-545-2027, or  
Karen Boucher @ 204-238-4646

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Mafeking is located on the #10 Highway 40 miles north of Swan River and 100 miles south of The Pas



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<http://sandhills.ca>  
<http://buffalopoint.mb.ca>

Native peoples, supported by modern programs that are economically sustainable.

This conference offers ways to work together to improve the world and our shared cultural heritage through

September 25

## Indian

Highlights

Matchmaking together tour business suppliers in an area where relationships established and can be conducted.

Trade show provides wonderful attraction for visitor amenities in Country, as well as tribes, business and organizational services and support for Country Tourism.

# CANADIAN ABORIGINAL FESTIVAL

NOVEMBER 28 - 30, DECEMBER 1, 2002  
SKYDOME™ TORONTO, ONTARIO



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**CANADIAN ABORIGINAL MUSIC AWARDS**

NOVEMBER 28, 2002

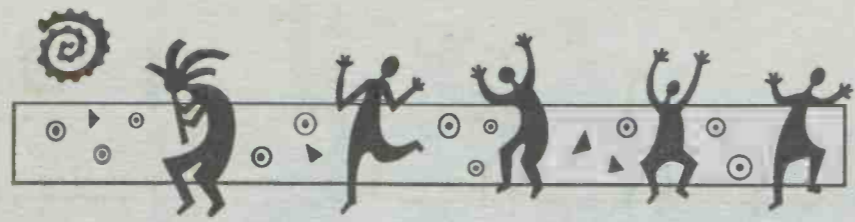
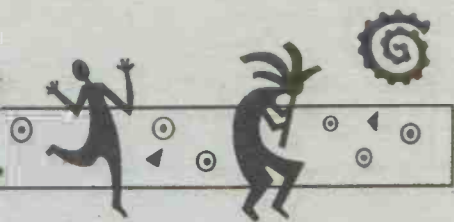
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[www.canab.com](http://www.canab.com)

Phone: 519-751-0040 or fax 519-751-2790



photo  
bert crowfoot

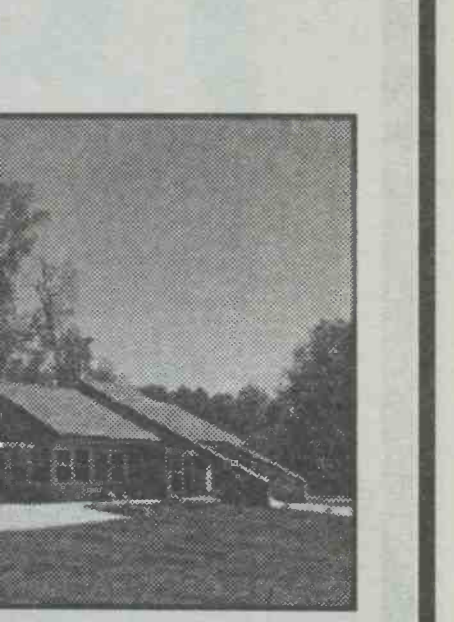


# All My Relations



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social dances, learn about  
Navajo music. Children's  
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ajo guide pointing out the  
people.  
Arizona museum page 21.)



hills.ca  
lopoint.mb.ca



photo  
bert crowfoot

# Change begins when you dip your paddle

By Heather Andrews Miller  
Windspeaker Contributor

## Haida Gwaii

Hidden deep in the forests of British Columbia's Queen Charlotte Islands is a holiday paradise that is steeped in Aboriginal culture and tradition.

"Culture is what it's all about," said Louie Waters. Waters welcomes visitors from all nations and backgrounds to his island paradise.

Although he grew up in Saskatchewan on the Starblanket Reserve near Prince Albert, Sask., a move to a small island near Queen Charlotte City soon convinced him that the lifestyle of this pristine area of Canada was one he never wanted to leave.

"Who wouldn't be entranced by daily activities, which included hunting, fishing and sustenance gathering," he wonders.

Waters saw an opportunity to share the idyllic lifestyle with others, and to make a modest living at the same time.

"I only had one canoe, but I managed to keep busy with guests from the local motels and hotels in the area, offering them a taste of traditional life," he said.

Today, 20 later, he said he looks back on an evolution that saw not only his business grow, but his own personal spiritual



GWAII ECOTOURS

Travel in a hand-crafted Haida canoe and paddle to a place of tranquility with Gwaii Ecotours.

journey of discovery as well.

"It's been a path that has led me to grow as a person, spending time in the rain forest, in the canoe on the peaceful waters, and seeing others develop on a personal level as well," he said.

Waters said all people have the seed of personal discovery within them, but unless an opportunity presents itself where it can be explored, it never gets developed.

"It is there in all of us, but it hasn't been awakened yet," he explained.

The Haida people traditionally used canoes in everyday life and the canoes used at Gwaii Ecotours are built by master

Haida carver Christian White from nearby Masset.

"He uses the original 18-foot wood dugout, but makes it lighter, portable, and more easily manoeuvred by adding fibreglass, making a combination of the old and the new," Waters said. As a result, everyone, including elderly people or those with mobility problems, can easily navigate the vessels.

A typical adventure is a campout of several days where visitors are introduced to the skills of canoeing.

"We let them decide how much they want to challenge themselves each day," said Waters. The spiritual journey be-

gins right away as guests plan the level of skill they will try to achieve, challenging their inner resources. Some are determined to learn the craft of canoeing, others would rather sit and enjoy the forest and the sunsets, and commune with nature and with their own personal thoughts.

The Waters family has ties to local hereditary chief Skedans, who is now 89 years old and still very active in the community.

"He is our teacher, and our visitors are guided using these teachings of the Elders as they explore the potential spirituality which awaits them," said Waters. The Haida have given the Waters family an incredible gift in allowing them to live and share this wonderful life, he added.

"It takes visitors about an hour-and-a-half to begin feeling the wonderful peace here. They feel it almost instantly," he said. When you get into a canoe, and you put that paddle into the water, you suddenly become aware of everything around you. The water, the skies, the animals around you, the trees; you are connecting. You are not observing, you are a part of it, and it's a magical place," he said.

Wildlife sighted could include many species of marine life, such as porpoises, fish, seals, otters, and killer whales on occasion.

"We are actually located on Bear Skin Bay and there are lots of birds in the area as well," he said. The trees are both new growth and old growth rain forest.

"Trees 50 feet around that were present when the original Haida lived off the land are getting rare now, but the newer growth is pretty spectacular and impressive too." People leave with a renewed commitment to preserve the rain forest that is still left, their awareness increased by the experience of visiting the area.

"So basically, what we are doing is inviting people to share with us a traditional lifestyle that is very spiritual and personally fulfilling," Waters said. Visitors find their priorities changing after the experience.

"The canoes are only built for two people, and even one person can handle it on his own. We only take out groups of six in a party because in an eco-sensitive area you don't want any more at one time," he said. For a few hours or a few days visitors can live a lifestyle that the ancestors enjoyed, setting traps, fishing and pursuing other subsistence activities.

"We get people experiencing the feelings created by being in a canoe, in the presence of nature, in a time-honored traditional activity and they are enriched forever."

## A conference and trade show about

Native peoples, using ancient knowledge and traditions supported by modern skills can effectively create attractive tourism programs that are culturally, ecologically and economically sustainable.

This conference will explore those issues and much more as we seek ways to work together on a local, regional, national and global basis to improve the well-being of our communities, our natural resources and our shared cultural heritage through tourism.

September 25-28, 2002 / Renaissance Denver Hotel / Denver, Colorado

# Indian Country Tourism USA



303.661.9819

### Highlights

**Matchmaking sessions** bring together tour buyers and tour suppliers in an environment where relationships can be established and business can be conducted.

**Trade show** presents the wonderful attractions and visitor amenities of Indian Country, as well as those tribes, businesses, institutions and organizations that offer services and support to Indian Country Tourism.

### Conference Agenda Includes:

- Trade Show & Marketplace Setup
- Tourism Matchmaking Sessions
- Affiliate Organization Meetings
- Welcoming Reception
- Banquet, Entertainment
- NTA Awards, Social Powwow
- Conference Tracks
  - Tourism Programs for Gaming Tribes
  - The Lewis & Clark Bicentennial Opportunity
  - Building Sustainable Community Enterprises
  - Partnering for Success...Local, State, National
  - Education, Skills Training, Technical Assistance
  - Marketing Indian Country as a Destination
  - Integrating Art, Culture, Heritage & Place
  - Creating International Connections

People,  
Culture,  
Heritage,  
Place



### NTA Trust Award

The White Mountain Apache Tribe's Wildlife and Outdoor Recreation Division will be a recipient of the 2002 **NTA Trust Award**. The award will be presented at the banquet on September 27, 2002. Additional award recipients will be announced later.

Conference Fee \$300  
Booth Fee \$300  
Arts & Crafts Booth \$150  
Mail to: Native Tourism Alliance  
1900 Wazee St., # 100, Denver, CO 80202

### Registration

Name: \_\_\_\_\_  
Phone: \_\_\_\_\_  
e-mail: \_\_\_\_\_  
Address: \_\_\_\_\_  
City/State/Zip: \_\_\_\_\_

Lodging: Call the Renaissance Denver Hotel early for special \$59.00 rates, (303) 399-7500.

Official Travel Agency: Native Travel and Tours, Minneapolis, MN, Toll Free (866)404-9109, [www.nativetours.com](http://www.nativetours.com)

email: [conference@indiancountry.org](mailto:conference@indiancountry.org) / register online: [www.nativetourismalliance.org](http://www.nativetourismalliance.org)





May 31 - Miss Algonquin Nation 2002 Competition Powwow

June 1, 2 - Kitigan Zibi Traditional Powwow

Maniwaki, Quebec  
Pauline (819) 449-5449  
Shirley (819) 449-1275

### JUNE-2002

June TBA  
Summer Round Dance  
Canadian Native Friendship Centre  
Edmonton, Alberta  
(780) 479-1999

June 1 - 2, 2002  
Sucker Creek Powwow  
Sucker Creek First Nation,  
Manitouline Island, Ontario  
Beverly (705) 368-2228

2nd Annual "Honoring the Lost Nation"  
Intertribal Pow Wow  
Lakeshore & Erie Road in Eastlake, Ohio  
(20 miles east of Cleveland)  
Take I-71 North, I-77 North  
or I-271 North to I-90.  
From I-90, take Rt. 91 North to end.  
Turn right (east) on Lakeshore Road (Rt.  
283) to Erie Road  
Info.: Bear Plummer (440) 951-1028

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

June 6 - 9  
11th Annual Pictou Landing  
First Nation Powwow  
Pictou, Nova Scotia  
Teresa (902) 752-4912

June 7 - 9  
Red Earth Art & Dance Festival  
Myriad Convention Center  
Oklahoma City, Oklahoma  
Contact: (405) 427-5228

June 8, 9  
Muskeg Lake Cree Nation  
Veteran's Memorial 9th Annual  
Traditional Powwow  
Muskeg Lake Cree Nation,  
Marcelin, Saskatchewan  
(306) 466-4959

13th Annual  
Barrie Native Friendship Center  
Powwow  
2nd time it will be Traditional  
Barrie Fair Grounds  
Barrie, Ontario  
Christine (705) 721-7689

9th Warroad Traditional Powwow  
Warroad City Park  
Warroad, Minnesota  
(218) 386-2834

June 10-21, 2002  
12 Annual First Peoples' Festival  
Land InSights - Terres En Vues  
Montreal, Quebec  
Tel: (514) 278-4040  
Fax: (514) 278-4224  
Web site: www.nativelynx.qc.ca  
Email: tev@nativelynx.qc.ca

June 12  
Native American Tourism  
of Wisconsin Conference  
Ho-Chunk Hotel & Convention Center  
Baraboo, Wisconsin  
Gloria (715) 588-3324

June 13 - 16, 2002  
National Indian & Inuit Community  
Health Representatives

705-949-2301 ext 218 or  
web site: www.atuc.on.ca

June 15, 16, 2002  
Wikwemikong Traditional Powwow  
Hosted by Wikwemikong's Satellite  
Community of Rabbit Island, Ontario  
Manitoulin Island, Ontario  
Gail (705) 859-2100

Grand Valley American Indian Lodge  
Buffalo Traditional Powwow  
Buffalo Ranch, 4600 Fruitridge Avenue  
Grand Rapids, Michigan  
(616) 364-4697 / 363-3936  
Email: webushine@aol.com

Three Fires Homcoming  
Traditional Powwow  
Riverside Park  
Grand Rapids, Michigan  
(616) 458-8759

9th Two Worlds  
Intertribal Lodge Rendezvous  
Benson Farm, Stanwood, Michigan  
(231) 856-4451

June 17-18, 2002  
Aboriginal Financial  
Management Strategies Forum  
Winnipeg, Manitoba  
Information: 1-888-777-1707  
www.insightinfo.com

June 17 - 21  
Native Awareness Week  
Calgary, Alberta  
Adrian: (403) 296-2227

June 19, 20  
Wanuskewin Heritage Park  
and Saskatchewan  
Indian Cultural Centre  
Competition Powwow  
Phone: (306) 931-6767  
www.wanuskewin.com

June 19 - 23  
Aboriginal Art and Culture Celebrations  
June 19, 20  
2 Fundraising Concerts  
Feat. Red Bone and Sandy Scofield  
and other various FN artists

June 21 - 23  
Free Outdoor Celebration at  
the Vancouver Art Gallery  
Vancouver, British Columbia  
Germaine: (604) 951-8807  
Email: germaine@telus.net

June 20  
Yorkton Tribal Council's 12th Annual  
Friendly Golf Tournament  
York Lake Golf & Country Club  
Danny (306) 782-3644

June 20, 21  
S.I.F.C. 24th Annual Powwow  
University of Regina Campus  
Regina, Saskatchewan  
Mindy (306) 546-8407

June 20 - 23  
Whitesand First Nation  
Near Armstrong, Ontario  
Info: Thomas 807-583-1505

June 21, 2002  
"Our Future Together -  
Aboriginal Day Celebration"  
4-8pm at Svy-A-Lana Lagoon Park,  
Nanaimo, BC  
Info: 250.740.2302  
Fax: 250.753.3492  
Email: scoftm@shuneymuxw.ca

June 22, 23  
41st AAMIWNAANG  
Competition Powwow  
(formerly Chippewas of Sarnia)  
Sarnia, Ontario  
Lynn: (519) 336-8410

5th Annual Traditional Powwow  
Durham College, Oshawa, Ontario  
Pam (905) 436-2356  
www.durham.net/~nccdr

June 28  
Fort McKay First Nation Treaty Day  
Fort McKay, Alberta  
(780) 828-4220

St. Phillips Rangers Jr. B Hockey Club  
Celebrity Golf Tournament  
York Lake Golf & Country Club  
Yorkton, Saskatchewan  
Daryl: (306) 542-4017

June 28 - 30  
Can Kaga Ojibwa Wacipi Birdtail Dakota  
Nation Powwow  
Birdtail Dakota Nation, Manitoba  
Yvonne: (204) 568-4540

June 28, 29, 30 and July 1st 2002  
4th Annual South Cariboo  
"Gathering Of Dancers"  
Competition Pow-Wow  
100 Mile House, BC  
Info. John: 250-395-2461 ext.213  
email: powwow.100mile@hotmail.com

June 29  
St. Phillips Rangers Jr. B Hockey Club  
Celebrity Texas Scramble  
& Celebrity Auction  
York Lake Golf & Country Club  
Yorkton, Saskatchewan  
Daryl: (306) 542-4017

June 29, 30  
Dokis First Nation  
2nd Annual Traditional Powwow  
Dokis, Ontario  
South of Sudbury  
Gladys: (705) 763-9939  
Veronica: (705) 763-2269

Munsee-Delaware Nation  
"Honouring Past, Present, Future"  
Munsee-Delaware Nation Park  
and Gathering Grounds  
Carmen / Floyd: (800) 257-7279  
(519) 289-5396

June 29 - July 1st, 2002  
2nd Annual Can-Am Native  
Co-Ed Slow Pitch Challenge  
Winnipeg MB  
Info: 204-989-7117 day  
204-779-0604 evenings

July TBA  
Kaimai Indian Days  
Standoff, Alberta  
(403) 737-3753

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

July 1 - 7, 2002  
Miwapukuk 7th Annual Powwow  
Ktagmuk Mi'kmaq  
Traditional Gathering  
Powwow Grounds  
Conne River, Newfoundland  
Kelly: (709) 882-2470/2710

July 6  
136th Winnebago Homcoming  
Winnebago, NE  
(402) 878-2272

July 26 - 28  
Mid-America All Indian Center Powwow  
Wichita, Kansas  
(316) 262-5221

Bitterroot Valley All Nations Powwow  
Historic Daily Mansion Grounds  
Hamilton, Montana  
Becky (406) 363-5383  
Email: dbolifera@cs.com  
http://allnationsmp.homestead.com

Touchwood Agency Powwow  
Kawacatoose First Nation #88  
Raymore, Saskatchewan  
Stan: (306) 835-2166 / 2185

Keeweenaw Bay Powwow  
Ojibway Campgrounds  
Baraga, Michigan  
(906) 353-6623

July 27 & 28, 2002  
Grand River  
"Champion of Champions" Powwow  
Located at Chiefswood Tent & Trailer  
Park, between Bramford and Caledonia  
on Hwy #54 just east of Chiefswood  
Road, on Six Nations of the Grand  
River, near Ohsweken  
Contact: (519) 758-5444  
or 1-866-393-3001  
web site: www.grpowwow.com  
E-mail: powwow@grpowwow.com

Gagaguwon Powwow  
Oscoda, Michigan  
Joe/Sue (989) 739-1994  
E-mail: gagaguwon@hotmail.com

Whitefish Lake First Nation  
14th Annual Powwow  
Range Road 55, west of Sudbury  
Joan: (705) 692-7646

Moosomin First Nation Powwow  
20 min. north of North Battleford Sask.  
Darlene: (800) 252-4977

July 13 - 14, 2002  
Zhiibaahaasing First Nation  
4th Annual Pow Wow  
Zhiibaahaasing First Nation, Ontario  
705-283-3963 (Marjorie or Antoine)

Mississauga of Scugog  
6th Annual Powwow  
Mississauga of Scugog Island, Ontario  
(905) 985-3337

Echoes of a Proud Nation  
12th Annual Powwow  
Kahnawane Territory, Quebec  
Laurie: (450) 632-8667

July 18 - 27  
Klondike Days  
Edmonton, Alberta  
1 (888) 800-7275

July 19 - 21, 2002  
Mel Route Memorial  
Football Tournament  
Saugeen First Nation, Ontario  
519-797-1995/797-3254 (Phil Rooft)

Onion Lake Powwow  
Onion Lake, Saskatchewan  
Tommy: (306) 344-2525

Sioux Valley Competition  
Powwow & Games  
Sioux Valley, Manitoba  
Anna: (204) 4383-0887

Mandaree Celebration  
Powwow Grounds  
Mandaree, North Dakota  
(701) 759-3120

Island in The Sun Inter-Tribal Powwow  
Beausoleil First Nation,  
Christian Island, Ontario  
Larry or Allan: (705) 247-2035

13th Annual Traditional Powwow  
Sheguandah First Nation,  
Manitoulin Island  
(705) 368-2781

8th Little River Band Powwow  
Powwow Grounds - Manistee, Michigan  
1 (888) 723-8288

LaPlante Ranch All Indian Rodeo  
Moosomin First Nation  
Cochin, Saskatchewan  
Sonya: (306) 546-2477  
Curtis: (306) 789-4494

26th Annual BC Elders Gathering  
Saanich Fair Grounds  
Brentwood Bay, British Columbia  
Frasier: (250) 544-1627

July 11 - 14  
39th Annual Sac & Fox Powwow  
Stroud, Oklahoma  
Kim: (918) 968-9531

July 12 - 14  
Cold Lake Treaty Days  
Cold Lake First Nation, Alberta  
Judy: 1 (888) 222 - 7183

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

Moosomin First Nation Powwow  
20 min. north of North Battleford Sask.  
Darlene: (800) 252-4977

July 13 - 14, 2002  
Zhiibaahaasing First Nation  
4th Annual Pow Wow  
Zhiibaahaasing First Nation, Ontario  
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519-797-1995/797-3254 (Phil Rooft)

Onion Lake Powwow  
Onion Lake, Saskatchewan  
Tommy: (306) 344-2525

Sioux Valley Competition  
Powwow & Games  
Sioux Valley, Manitoba  
Anna: (204) 4383-0887

Mandaree Celebration  
Powwow Grounds  
Mandaree, North Dakota  
(701) 759-3120

18th Annual BC Peoples Festival  
Victoria, British Columbia  
Leslie: (250) 384-3211

Standing Buffalo Powwow  
Fort Qu'Appelle, Saskatchewan  
Sharon: (306) 332-4688

Millbrook First Nation  
5th Annual Traditional Powwow  
Truro, Nova Scotia  
Lavinia: (902) 897-0958  
Email: luviny@tru.eastlink.ca

Big Grassy Powwow  
Big Grassy, Ontario  
Daryl / Gary: (807) 488-5614

Songhees Powwow  
Maple Bank Park, British Columbia  
Angela: (250) 385-3938

Heart Lake 3rd Annual  
Competition Powwow  
Heart Lake First Nation, Alberta  
Paula/Sam: (780) 623-2130

August 10 & 11  
Saugeen Competition Powwow  
Saugeen First Nation, Ontario  
519-797-2781

Muskoday First Nation Powwow  
Veterans Memorial Park  
Muskoday First Nation, Saskatchewan  
Leroy: (306) 764-1282

Tyendinaga Mohawks  
of the Bay of Quinte  
"Honouring Our Children"  
Tyendinaga Mohawk Territory, Ontario  
Hwy 401 exits 556 or 566  
Sharon: (613) 966-5602  
Email: powwow@mti.tyendinaga.net

August 13 - 15  
Cowessess First Nation Powwow  
Cowessess, Saskatchewan  
Debbie (306) 696-2915

August 16, 17  
53rd Annual Six Nations  
Native Pageant Theatre  
Six Nations of the Garden River, Ontario  
Six Nations Tourism (519) 758-5444

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Shakopee Powwow  
Prior Lake, Minnesota  
Info: (952) 445-8900

Crooked Lake Powwow  
Broadview, Saskatchewan  
Colleen: (306) 696-2644

10th Gathering of the Eagles Powwow  
Three Mile Road  
Hessel, Michigan  
(906) 484-3717

Spirit of the Anishinabe Powwow  
Garden River First Nation, Ontario

Mike Peacychew: (306) 937-3995  
Email: rfpowwow2002@hotmail.com

18th Annual Northern Gathering  
Ojibways of the Pic River First Nation  
Heron Bay, Ontario  
(807) 229-1749  
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Inger Traditional Powwow  
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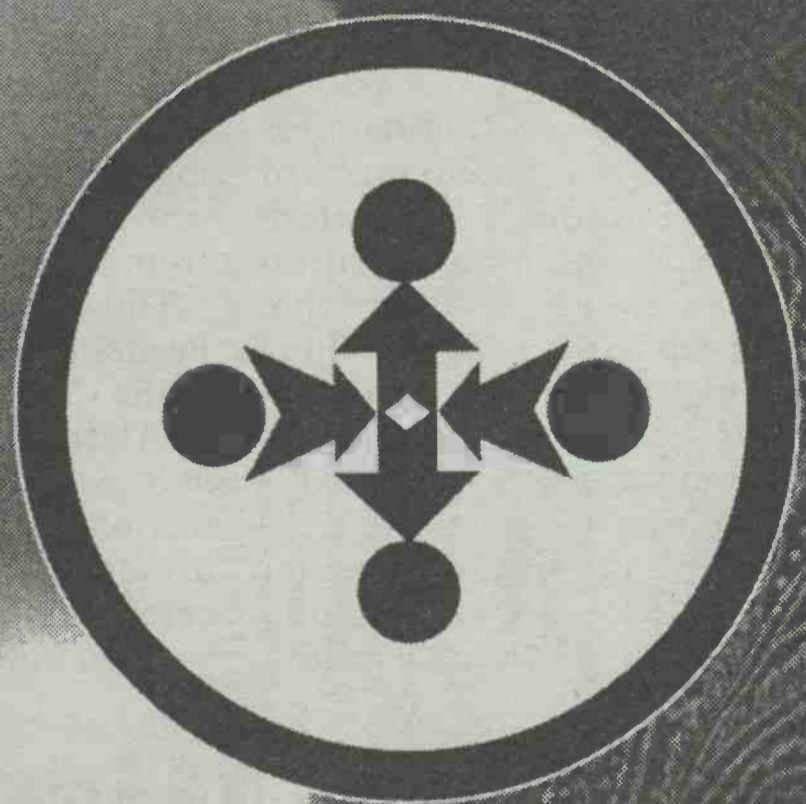
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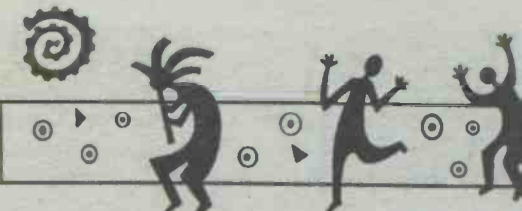


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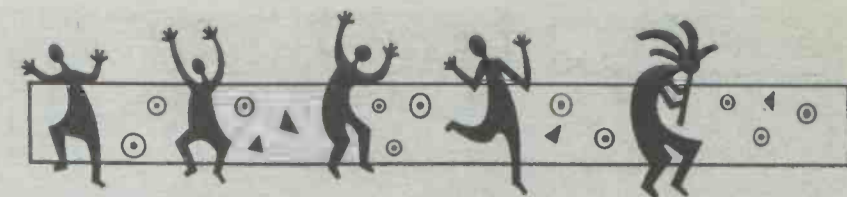
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Edmonton, AB - June 27, 28

#### Becoming a Community Trainer

London, ON - June 20, 21  
Edmonton, AB - June 27, 28

#### Native Youth Leadership Training

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**Georgina Cowie, Events Coordinator**

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www.nativewellness.com



## Around town

By Yvonne Irene Gladue  
Windspeaker Staff  
Writer

When traveling to your summer destinations, why not take time to visit some of the many museums and art galleries featuring Aboriginal displays and exhibits? Here are a few to get you started.

The Gallery Lambton in Sarnia, Ont., is featuring works on paper and sculptures by Inuit and First Nations artists. The exhibition will run from June 15 to Aug. 17.

Mohawk Ideals, Victorian Values: Oronhyatekha, M.D is an exhibit that runs to Aug. 2 at the Royal Ontario Museum in Toronto and looks at the life of the first



TERRY LUSTY

Sternley Kay of Kawacatoose, Sask.

Aboriginal doctor in Canada. Artifacts and memorabilia of Dr. Oronhyatekha (1841-1907) are displayed.

The Winnipeg Art Gallery will feature three new exhibitions highlighting Aboriginal artists, drawings and presentations. Gatherings: Aboriginal Art from the Collection of the Winnipeg Art Gallery will explore three generations of Aboriginal artists. This exhibition runs from June 8 to Oct. 6.

No X Plain Nation features paintings and photographs of Plains Indians, who explore the expectations of what an Indian should aspire to be. This exhibition runs from June 8 to Oct. 17. Bones Beneath features works from Inuit sculpture and drawings. This exhibition runs to Aug. 19.

At the Provincial Museum in Edmonton, the Synchrude Gallery of Aboriginal Culture

features a number of exhibitions on the history of First Nation culture in Canada. The Edmonton Art Gallery will feature an exhibition titled Alex Janvier New Work in Watercolour. Born on a reserve near Cold Lake, Alta., Janvier is a painter, muralist and printmaker. A selection of his new works will be featured from June 29 to Sept. 15.

The Luxton Museum of the Plains Indian in Banff, Alta. houses a collection of Plains First Nations artifacts, paintings, drawings, sculptures and photography, and is open from May 15 to Oct. 15.

The Potlatch Collection—Permanent Exhibit is featured at the U'mista Cultural Centre in Alert Bay, B.C., and is considered one of the finest collections of carved masks and artifacts depicting the potlatch ceremony. Have fun!

## Stanley Mission

(Continued from page 4.)

Even in those earlier years, the church was used primarily in summer, since its parishioners were often out on their trawls all winter.

This actually served Holy Trinity well, because the furs they trapped helped support the church financially.

"The man and his family, they'd pick the best beaver, the best fox... and they'd give the pelts to the clergyman and that would be their offering," Arthurson said.

"They'd pick their best pelts to give to God."

These days, no offering is required of visitors to Holy Trinity, although if you drive up you may need to bring your own boat, or pay for transportation across the river. Ask at the Amachewespinawin Co-op Store in Stanley Mission for directions to a helpful fishing camp. A canoe or a sailboat will also suffice, and if you're a strong swimmer or very devout, so will your own two legs.



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Ho-Chunk Casino Hotel and Convention Center, Baraboo, Wisconsin  
July 20-23, 2002 Registration Fee \$350 (PIF#532-0062-301)

The only one of its kind in the nation, this gathering of participants from the continental US, Hawaii, Alaska, and Canada is dedicated to examining the challenge of providing appropriate education for gifted and talented Native children and youth.

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Coeur d'Alene Inn & Conference Center, Coeur d'Alene, Idaho  
July 23-25, 2002 Registration Fee \$450 (PIF#532-0004-301)

This series of workshops is designed to train tribal/band people, as well as other researchers, in special techniques for locating published/unpublished documents about one's tribe or band. Participants learn about collecting oral history from elders; organizing and compiling information; and writing up their research in book form.

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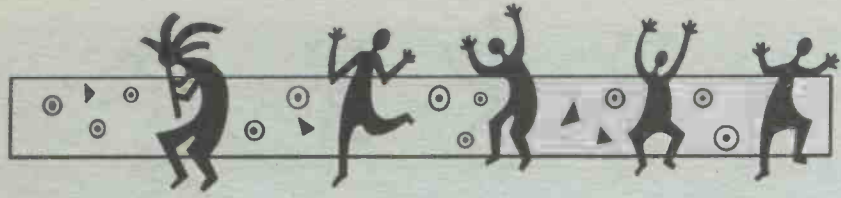
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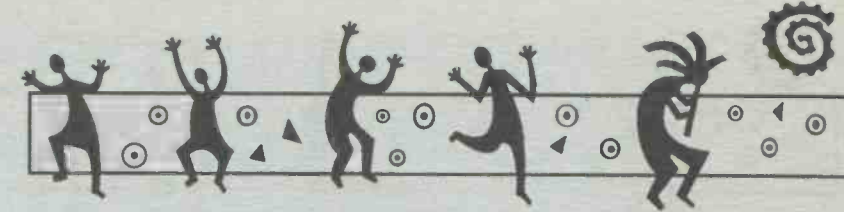
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## All My Relations



# Aboriginal youth welcome the world

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

Aboriginal Catholic youth from across Canada will be joining with thousands of other young Canadians as they welcome the world to Toronto for a celebration of the Catholic faith.

From July 22 to 28, the city will play host to World Youth Day 2002, with more than 350,000 registered participants from 150-plus countries expected to take part.

This the 17th annual World Youth Day (WYD) celebration, marks the first time the event has been held in Canada, and only the second time it has been held in North America. The first WYD in North America was held in Denver in 1993.

Leading up to WYD celebrations in Toronto is a four-day event called Days in the Dioceses, during which participants from other countries will travel to various communities across Canada to stay with local families, and take part in events and activities at local Catholic churches. Then all will converge on Toronto for the opening of WYD on July 22.

A number of activities are planned as part of WYD 2002, including an evening vigil with the Pope on July 27, and a Papal Mass on July 28. While all other events are restricted to registered participants, the Papal Mass will be open to the public.

Also planned as part of the celebrations is a youth festival, a dramatic presentation of The Way of the Cross, prayer events, seminars, gatherings, and art and cultural exhibits.

Sister Eva Solomon is coordinator of Aboriginal affairs for WYD 2002. Sister Eva, who is Ojibway, is working to ensure Aboriginal youth from Canada and abroad feel welcome at the international gathering.

While many of the plans she is working on for WYD have yet to be finalized, there are a number of things she is hoping

to be able to do as part of the celebrations. One of those is setting up an Aboriginal village at Exhibition Place, one of three major venues across the city that will be hosting WYD activities.

"And in that village we may have from one area the kind of tipi or living house that they traditionally lived in. We might have a sacred fire. And a sweatlodge that is constructed for teaching, and so half of it will be open and the other half closed so people can see what it would look like, and then somebody would also be teaching about it. And drum-making, or re-skinning a large ceremonial drum. And teachings from the medicine wheel and making medicine wheels. And I'm not sure what else. Perhaps an Innu winter camp, or just a sense of how they live in their winter tents out on the land," Sister Eva said.

She is also looking into the possibility of have some Native people on site recreating what life was like at the time of first contact.

The Aboriginal village is being organized as a way of sharing aspects of Aboriginal cultures from across Canada with visitors from around the world, Sister Eva explained.

"To let other peoples of the world know some of the traditions of our past, and some that we continue to carry on, like the sacred fire or the sweatlodge and so on."

Sister Eva is also working to organize a number of workshops, or dialogues, dealing with issues of concern to Aboriginal people.

"My responsibility is for Aboriginal people all over the world, not just Canadian Aboriginal. So one of our goals or one of our dialogues has to do with healing and reconciliation. And in that dialogue, we will have hopefully some of the Aboriginal people from South Africa, from Australia and from Canada, and who knows where else, but those three for sure in the dialogue.

(see Pilgrimage page 22.)

## Performance in July

(Continued from page 6.)

Mofsie, who is both a singer and dancer, stresses the educational value of powwows for both Native and non-Native people.

"For non-Native people, we explain the difference between social and ceremonial dancing, and make it clear that we are performing social dances," Mofsie says.

"For Native people, they get a chance to see dances from traditions different than their own. For instance, we do Five Nations or Iroquois dances. You don't see those very often. Whether we're at a powwow or at an event with schoolchildren, we always explain our dances and the tradition behind them."

The Thunderbird company's two biggest outdoor events are

the Queen's County Farm Museum Powwow in New York in July and the Canadian Aboriginal Festival in Toronto in November.

At Queen's County, Mofsie is the emcee.

"We've kept the tradition of the powwow alive in New York City," Mofsie declares. "So many people have the impression that there are no Indians east of the Mississippi. That's why our powwows are so important."

Asked what he hopes to convey to the largely non-Native audience in New York, Mofsie answers unequivocally:

"This is something joyful. I always tell people when they talk about Indian spirituality, when you really think about it, the dancing and the singing, that's the spirit of the people."

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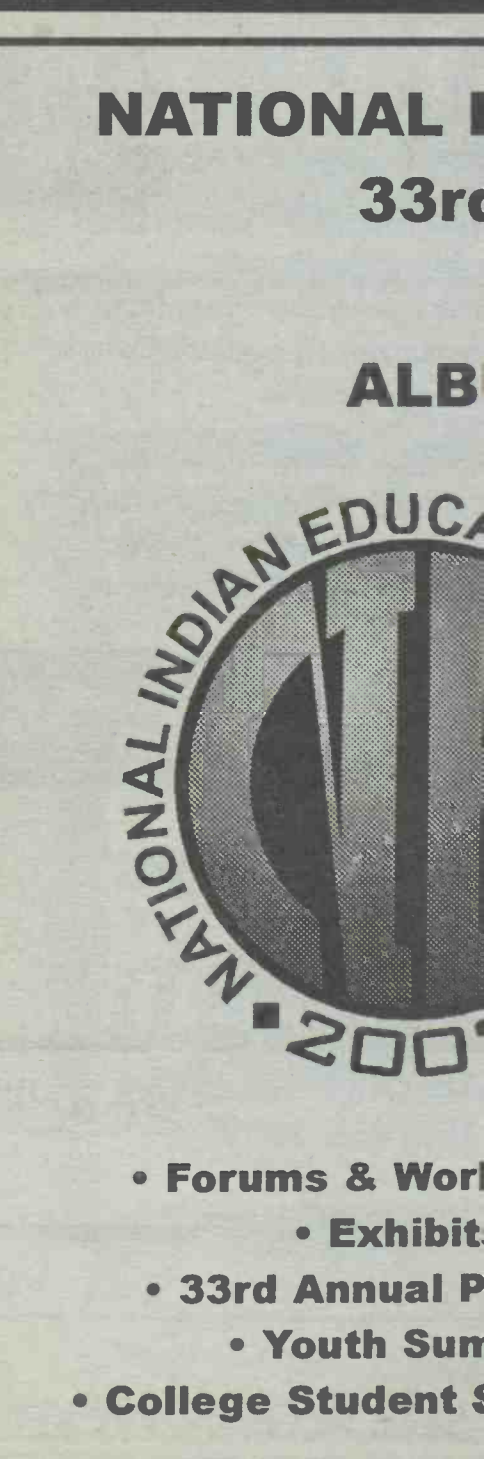
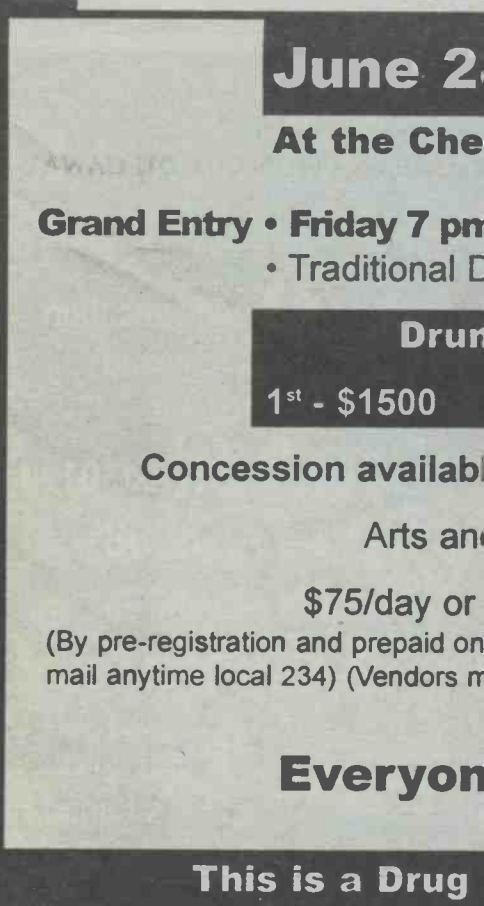
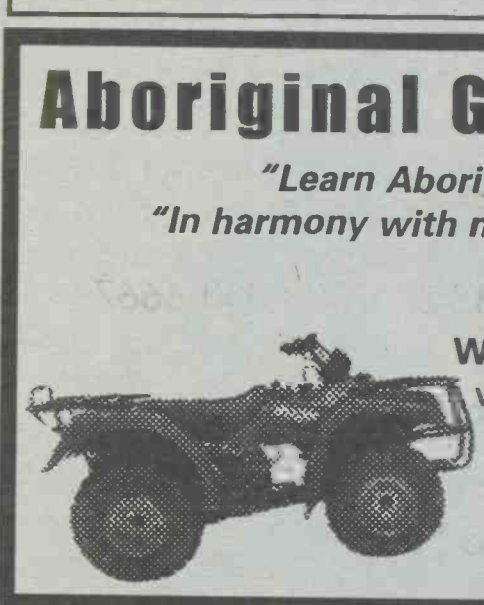
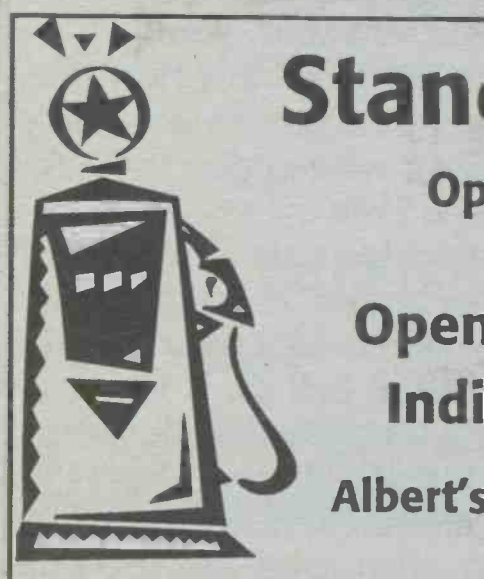
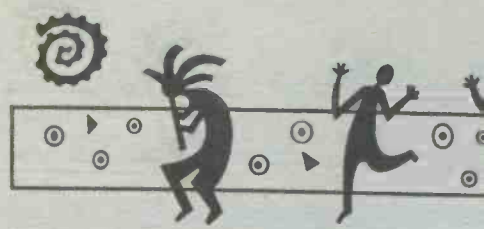
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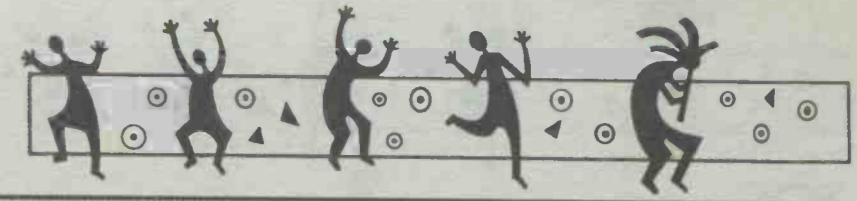
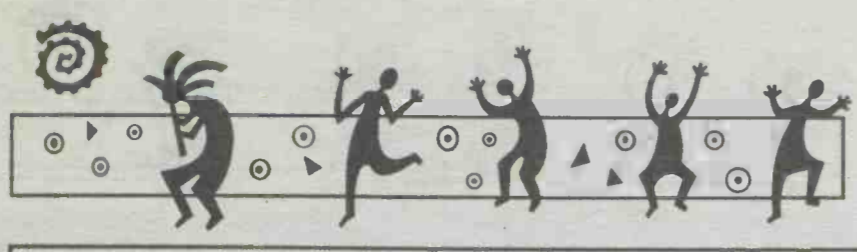
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(left to right) Richard Lafferty, Gilbert Anderson, Homer Poitras, Rolly Poitras (guitar) Garry Lepine, Mel Bedard, Vicki Arcand (guitar), John Arcand and Trent Bruner (piano) are expected to play at the John Arcand Fiddle Fest in Saskatchewan in August.

## Métis style fiddling showcased

By Inna Dansereau  
Windspeaker Contributor  
SASKATOON

Some call him the master of the Métis fiddle. Some call him a legend. But whatever you call him, 59-year-old John Arcand from Saskatchewan has polished his fiddle skills to an exemplary degree.

Arcand's father taught him to play the fiddle when he was six. And six years later he was playing for the Red River Jiggers, square dancers, and dance troupes.

Arcand has also written more than 250 original tunes that are played across Canada and the U.S. He is an active promoter of fiddle music, especially of the Red River tradition.

Arcand made his lifetime dream come true with the first John Arcand Fiddle Fest in 1998. Now the festival has become one of the major fiddle events in Western Canada and is held annually on the second weekend in August.

"Fiddling has been good to me, very good as a matter of fact...I figured I'd give something back to Creator or the people. I just started a really small fiddle fest...that was five years ago, and we are here today about 10 times as big already," he said.

The event is geared towards Métis performers, he said.

"In order to hold a festival, you have to have the people, so I got the Saskatchewan Fiddler Association to join up with us and we hold the white man's

version of the fiddle contest, but we have also our Métis one...there's not enough Métis fiddlers (to have a contest on their own)."

"The white man music is structured, the bars are equal, the beats are equal, whereas...with Métis fiddling, the timing is emphasized more than the actual notes are."

Arcand said in white man's music you have to have your notes as clear as you can, whereas Métis fiddling is geared more for dancing.

This year, Arcand expects 3,000 people to show up for the Fiddle Fest.

"We should be pretty close to it, because we have all these 11 Métis fiddlers that were in on this CD project, they're gonna be here for this leg of the CD release."

The Drops of Brandy CD has just been released by the Gabriel Dumont Institute of Native Studies and Applied Research and is part of the Drops of Brandy Fiddle Project.

"The project began as John's idea. He is adamant about the preservation of the Métis culture and felt that the fiddlers represented on the CD were the Métis masters in their areas and that their traditional material should be preserved for the future. He took the idea to the Gabriel Dumont Institute, and acted as the co-ordinator in the fiddling portion," said wife Vicki Arcand.

The other part of the project is a book of the music recorded on the CD.

Fiddlers recorded on the CD

who plan to play the festival are Richard Callihoo, 82, from Grovedale, Alta. who is recognized by his peers as the elder statesman of Métis fiddling; Albert "Hap" Boyer, 74, from North Battleford, Sask., who can always be seen at Back to Batoche Days and at other Métis celebrations; Richard Lafferty, 58, from Hay River, N.W.T., who plays fiddle tunes learned from the "old time" fiddlers who traveled up and down the Mackenzie River; Homer Poitras, 61, from Elk Point, Alta., who has received many awards for his efforts in the preservation and promotion of Métis fiddle music and dance; Gilbert Anderson, 68, from Edmonton, who teaches and promotes fiddle and dance through the Edmonton Métis Cultural Dancers programs; Henry Gardipy, 53, from North Battleford, Sask., who was part of the Laurentian Valley Boys Band; Mel Bedard, 73, from Selkirk, Man., who is the first recording artist to use the term "Métis" on an album and is an experienced judge and competitor; and Garry Lepine, 52, from Britle, Man. who has attended many fiddling competitions across Western Canada.

Pianist Trent Bruner, 47, from Canwood, Sask., who is the national accompanist for the prestigious Canadian Grand Masters Fiddling Championship in Nepean, Ont., will also play in the August concert.

(see Fiddle fest page 19.)

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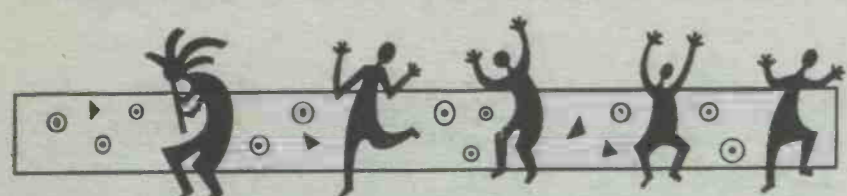
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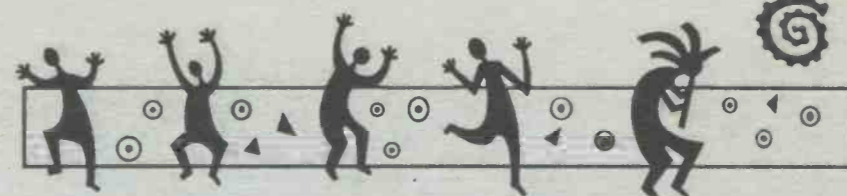
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## All My Relations



# Dance honors courage of the steelworkers

By Maria Garcia  
Windspeaker Contributor

NEW YORK

Jerry McDonald remembers that rain had just begun to fall when he and his fellow ironworker, Dennis LeBorgne, emerged from a 60-foot pit at Ground Zero. A few hundred firefighters, police officers and rescue workers were gathered around. They were saluting the "man basket" attached to a crane where a firefighter lay covered by an American flag.

The two Mohawks had just cut through rod and rebar, with tons of steel hovering above them, to remove him from the rubble.

"It's something I'll never forget," McDonald said, "the respect and the honor they had for the fallen fireman."

It had been three weeks since the collapse of the World Trade Center. McDonald, from Akwesasne (Wolf clan), and his colleague from Kahnawake, had volunteered for the clean-up task.

Nearly eight months later, McDonald is still working near Ground Zero but he's back to building things.

"I worked on the pedestrian bridge over the West Side Highway, and now I'm on a job at the Winter Garden atrium in the World Financial Center," he said. "It was badly damaged on 9/11."

The ironworker is a member of Local 440 in Utica, N. Y.,

where 270 of the 340 members are Mohawks. These Mohawks "boom out," or travel from their reserves in Ontario and Quebec to find work. Many of them are second-generation ironworkers, like McDonald, who started at age 17; others remember their grandfathers who were "booming out" in the 1930s.

In New York City, Mohawk ironworkers are legendary. Walk into any skyscraper, or drive over any bridge in the city, and you're treading on steel a Mohawk put there.

"We're Haudenosaunee, people of the longhouses," McDonald explained, using the word Mohawks call themselves, which refers to their traditional wood-frame dwellings. "We were always builders."

The peculiar talent Mohawks display on the high steel was discovered when Canadians began building bridges near Native land.

"We're not construction workers," McDonald explained. "It takes a special man to walk a beam and climb a column without losing your life."

Sitting in the lower Manhattan studio where McDonald and his fiancée Jeannie Calcano (Taino, Turtle Clan) teach a Native American dance class, McDonald recalled 9/11.

"I was on my way to work when I saw the first plane hit. My instinct was to go there. Many Mohawks saw it, and we



Jeannie Calcano and Jerry McDonald in Eagle Dance. McDonald is a high steel worker in New York who worked on the World Trade Center clean-up after the Sept. 11 terrorist attacks last year.

all knew that those buildings were made out of steel, and heat melts steel."

By the time McDonald reached lower Manhattan, the first tower had fallen.

"We got close," he said, "and

I saw other Mohawks standing around, but we couldn't get in." One week later, McDonald's union sent him to Ground Zero.

"I was in the middle of Tower 1 and 2 as a foreman with a crew of 18," McDonald said. "In or-

der to get to the building, we had to clear 15 storeys of steel and debris. You maneuvered yourself onto the steel, burned the holes, put the steel up in shackles, then hoisted it up with a crane—if you could find one."

Even three weeks after 9/11, it was nearly impossible to move cranes onto the site, so McDonald and his crew just cleared what they could.

"You didn't know how deep it was where you were working, or what was under you. You worked from the top down. You had to cut and slash, and watch out for bodies. It was perilous."

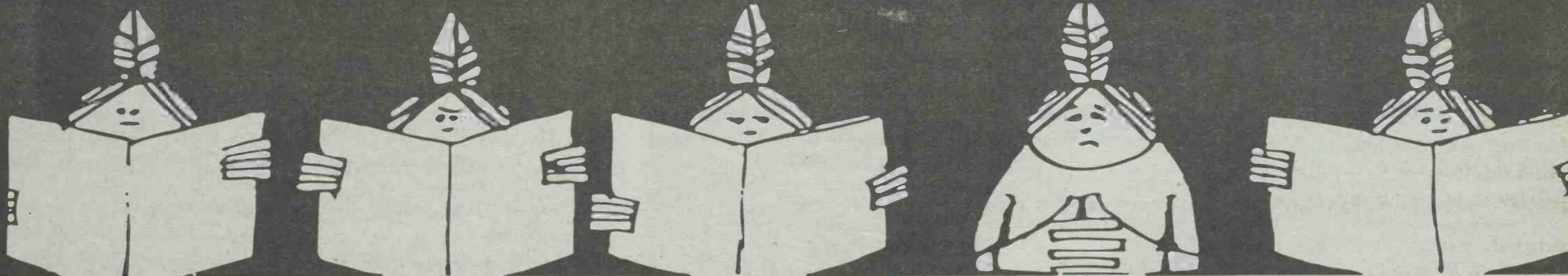
For Mohawks who practice traditional beliefs, it is important to honor the dead.

"Our people were carrying ceremonial tobacco and they made silent prayers," he said. "They asked for forgiveness from the spirits of the dead who wander until they're released. If a priest or a faith-keeper doesn't release those spirits, then we believe they're still wandering around."

But it wasn't just the dead who needed healing.

"If you had nightmares or dreams, or images of dead people you didn't know, you had to be cleansed," McDonald explained. "There are a few medicine men who work in the trade. They're pretty low profile, but the Mohawks know them and go to them if they need a blessing." (see Heart page 19.)

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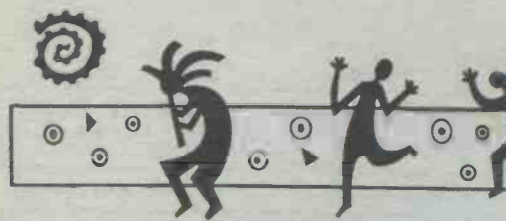
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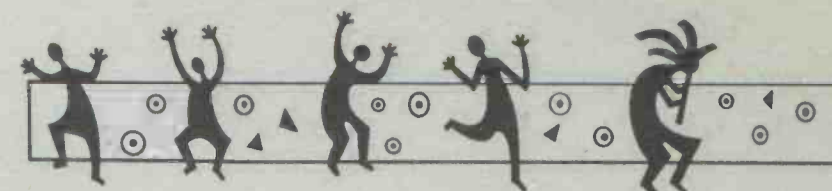
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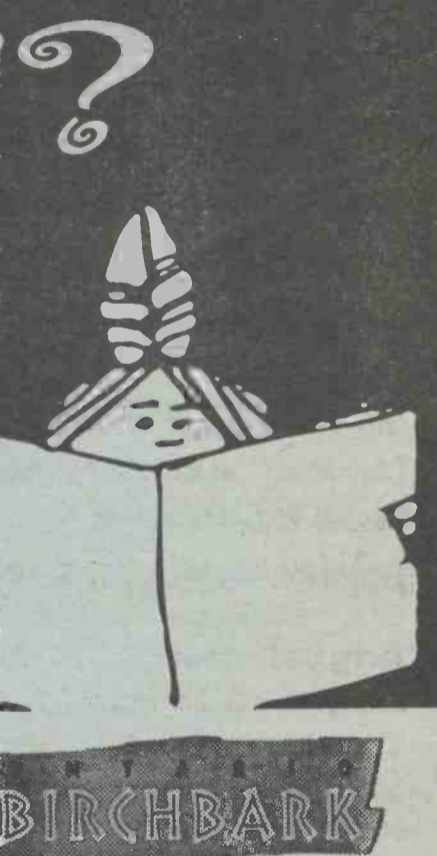


## All My Relations



## Workers

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Heart page19.)



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## Fiddle fest

(Continued from page 17.)

The three-day fest will take place at Arcand's Windy Acres Vacation Farm near Saskatoon from Aug. 9 to 11.

Friday night, a three-hour concert will feature traditional Métis fiddling as well as Jess Lee, well known as a founding member of the Midnight Rodeo Band.

Saturday there will be a first ever traditional Métis fiddle contest.

"The difference is on the Métis one they have to tune the fiddles three different ways like the old people used to do and they have to play by clogging their feet also," Arcand explained. Saturday night the vocal talent contest will take place, as well as the Old Time Dance with

Debden's Bannock Country.

"And then we have Canadian Red River Jigging championships, Saturday and Sunday," he said.

"It's a good-time place...it kind of has a Métis Native flavor. People who attend it seem to enjoy that. If you went to a non-Native one, you wouldn't see the Red River Jig," Gilbert Anderson said about the festival.

A one-day pass is \$15; a weekend pass is \$20. Children 12 and under attend free. Unserviced camping is available onsite. Riviera Hotel and Westgate Motor Inn are sponsors of the festival. For registration or more information, phone (306) 382-0111 or visit www.johnarcand.com.

## Heart and soul

(Continued from page 18.)

McDonald and his fellow ironworkers sometimes talked about how strange it felt to clear the rubble at the WTC.

"We're definitely used to building," he laughed, "and Mohawks helped to put these up." In some ways, McDonald recalled, it was more dangerous to pull structures apart.

"The steel can be half-melted, bolts might be sheared. You had no idea of the integrity of the steel when you were walking on it. Even though it was the first time we ironworkers had ever dealt with something like this, in New York City, you're working with the best of the best. The crane operators will tell you that and so will the operating engineers."

On the high steel again, but still overlooking the devastation-the World Financial Center is across the street from Ground Zero- McDonald thinks about the land.

"Even though New York City is technically not a reservation, the earth belongs to us because it supports and nourishes everything in our life," he said. "So, as long as you're conscious of the earth, and you protect the environment you live in, and you think for seven generations

ahead of time, then you are thinking about the earth." Seven generations is a measure all Mohawks honor; it derives from their creed, the Gayaneshakgowa or Great Law of Peace.

"The sky dome is our roof, and the earth is our mother. Anywhere we go, it's still our home, and it belongs to us, even though governments separate us by borders, states and fences. These are foreign concepts to us. The bones of our ancestors are under our feet."

When McDonald isn't on the high steel, he's dancing. Last year, he and his fiancée brought Eagle Dance-a theatrical production they co-produced-to Theater for the New City in lower Manhattan. The show honors Mohawk steelworkers. Someday soon, they hope to be performing it on Broadway. For McDonald, re-interpreting ceremonial eagle dances came easily.

"When you're up in the air, sometimes you have to call on an eagle," McDonald said, "when it gets windy, or if it's raining or you have to work on ice. The eagle is closest to the Creator, and when the Mohawk builds a skyscraper, he is close to the Creator."

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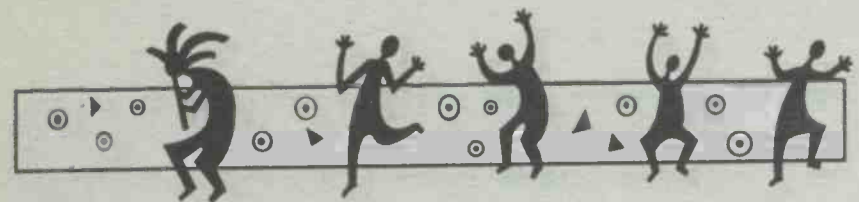
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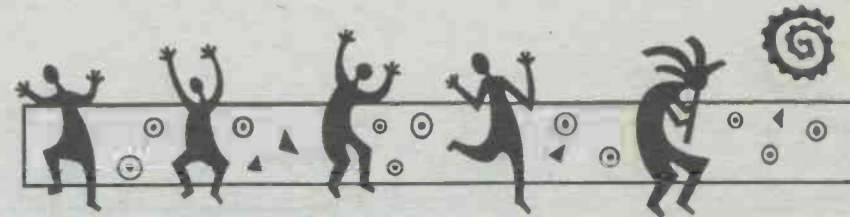
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## All My Relations



# Teacher is a powwow dancer at heart

By Heather Andrews Miller  
Windspeaker Contributor

REGINA

During the Canadian prairie winter season, Pat Deiter is a teacher, a parent, a spouse and an ordinary resident of Regina. But once summer comes and the powwow trail beckons, she becomes an avid dancer and attendee at cultural gatherings around her home province.

Deiter is a professor of a course in Pan-Indianism at the University of Regina.

"I teach what is probably the only class on powwows in Western Canada. I teach supra-tribalism, which means that the different tribes coming together are making us stronger as a people. It's an event in which you can participate in any area of North America." Students are often under the impression that powwows are a fairly recent innovation and it's mainly pretty regalia and competition.

"This shows them that it's a deeply ancient and traditional part of our culture," she said.

Non-Aboriginal students often attend the class as well. "They are learning about our culture and it's a great exercise in cultural awareness for them."

As part of the course requirements, students must attend a powwow and this is usually an eye-opener for the non-Aboriginal students, as well as some Aboriginal people who have not grown up exposed to their culture.

Deiter believes that dancing in a powwow is a ceremony, a cultural thanksgiving and celebration. "But there is the competition aspect too, which is certainly part of our culture too. After all, we have hand games, horse racing and wrestling, too. The competition and the ceremony of a powwow exist side by side," she added.

Long ago, the Aboriginal people had many ceremonies. "We had the Elk Dance, the Bear Dance, and we had warrior societies. Today these have been translated into powwow dances. Sometimes the people dancing belong to the society from which the dance originated. Their outfits reflect that membership," she said.

The drum and the eagle whistles are also part of the traditional ceremony on which the dance is based.

"It's a show of love of our cul-

ture and of our people, especially the ancestors who have gone before," she said.

The ever-popular jingle dance originated with the Ojibway or Anishnaabe people.

"It is a woman's prayer dance and comes from a ceremony where a woman is told that if she dances, and honors the tobacco, that her children would get healing. So she made a dress decorated with tobacco lids, which today makes the outfit of the jingle dancer."

There is a similar tradition behind other dances or regalia as well.

Deiter and her family travel the powwow trail continuously during summer months.

"We're a close community and we meet up with relatives and camp together," she said. "Every weekend we see them, and our children get to know both our relatives and our culture. We can continue in our Indian ways, but we also honor our children with these dances."

The young people are very much a part of the activities and attention and encouragement is showered upon them.

"Even the very small ones are dancing for their families and for their nation. We can recognize where newcomers are from by the design and colours in their outfits, as each nation is unique."

Deiter has two sons—an older son, and a 12-year-old who enjoys fancy dancing. As well, a daughter was a jingle dancer before she reached her teen years.

The southern Saskatchewan area is abundant with powwow celebrations within easy driving distance of Regina during the summer months.

"We don't have to go very far to attend a different one every weekend."

Powwows were outlawed in the early years after contact with Europeans occurred, but the spirit of the powwow lived on and could not be squelched.

"We did lose some of our ceremonies such as the Buffalo Society Dance and others, but they are still represented in the powwow circle."

Deiter wrote a book entitled Dances of the Northern Plains many years ago that was published and rests on the shelves of public libraries today.

"I've loved dancing ever since I was a kid, and I was inspired to write about it even when in my teens."



TERRY LUSTY

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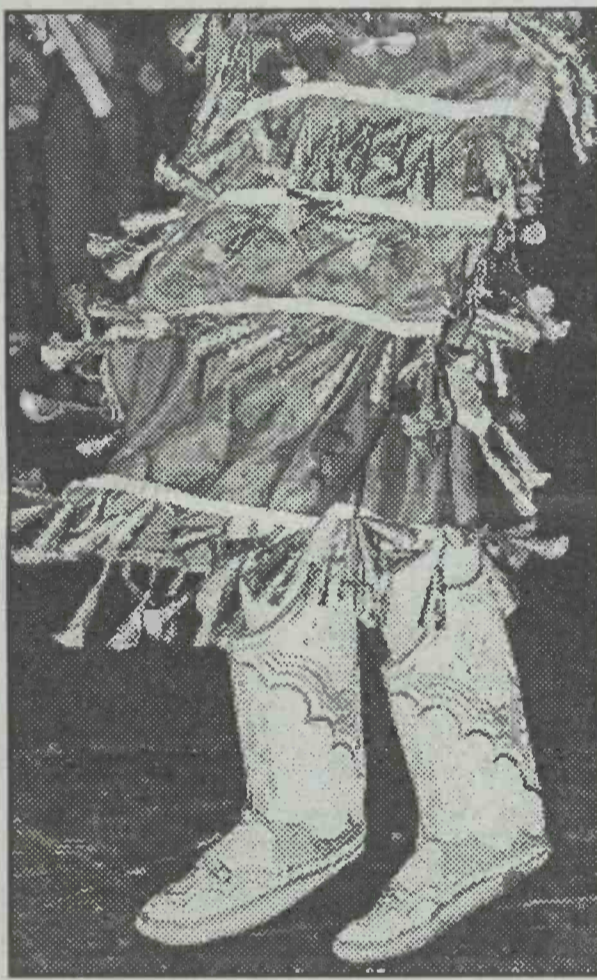
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DEBORA STEEL

The jingle dance is a woman's prayer dance, said Pat Deiter. It honors the tobacco and heals the children. Deiter teaches a course in supra-tribalism at the University of Regina and takes to the powwow trail with her family during the summer months.

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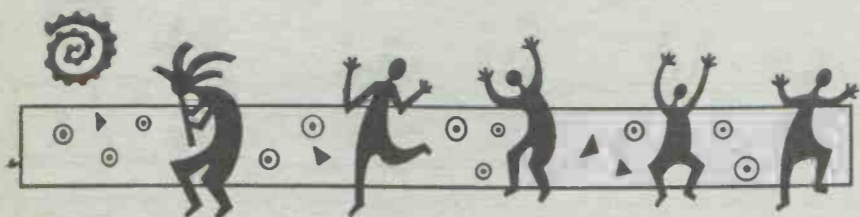
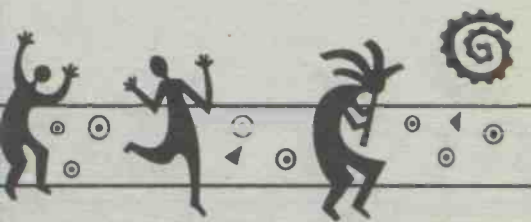
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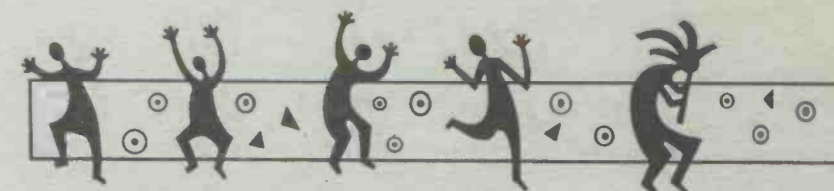
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Registrations/Abstracts to present are still being accepted  
(full registration is \$500 and daily registration is \$150)

Trade Centre (Arts/Crafts, Fashions and Educational Products)  
at Goodstone Rodeo Centre is open to the public  
during WIPCE 2002. Admission \$10 + parking fee.

Booth spaces are still available for \$600.

Opening Day (August 4, 2002) Pow-Wow is open to the public.  
Must register at general parking site.

Grand Entry is at 5 p.m.

Shuttles will be provided to the WIPCE 2002  
conference site at Stony Park.

Parking for all events is at Goodstone Rodeo Centre;  
there is a parking fee.

### Important pre-conference dates:

- June 10 1:00 p.m. Fund raising Golf @ Wolf Creek, Ponoka, AB.
- June 15 2:00 p.m. IRCA approved rodeo, Standoff AB (403) 737-3165
- June 28 6-12 p.m. Fund Raising Gala, Ramada Inn, Edmonton
- July 4 1:30 p.m. Fund raising Golf @ Red Wood Meadows, Bragg Creek, AB.

For additional information phone the WIPCE 2002 office (403) 212-2676.

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## Victoria celebrates

(Continued from page 7.)

"This is meant to be very welcoming. It's also meant to be very family oriented... say you have three children or something and you want to see a performance, we don't want people to have to pay 20, 30 dollars just to do that. We'd rather see the performance, and then after you've seen the performance, then make a donation to the project so we can continue doing this."

The festival has proved very popular over the years, attracting up to 50,000 visitors to the three-day event.

"We've had really good feedback. Last year we did an evaluation with the visitors, the volunteers and the artists' market, and all of the feedback was very positive. The comments that came back from the visitors were please keep this tradition alive. Please keep doing this. Because its really important," McGarry said.

The festival is also very popular among First Nations artists, some of whom have been coming back to take part in the festival year after year.

"There's a full range of experience in the artist market, from internationally renowned reputa-

tions to people who are just starting up. And the one thing that they like about the festival is that we try to be as respectful of tradition and culture as possible. So we really adhere to cultural authenticity and integrity in the artist market as well.

"So, for example, we don't have people from Haida Gwaii selling dream catchers, because it's not part of the culture. And the same way, we wouldn't allow someone from the Cree Nation to be carving totem poles, because it's not part of their culture."

One of the new features of this year's festival will be a showcase of documentaries and videos produced or directed by Aboriginal people, which will be held in the Clifford Carl Hall next to the museum lobby.

"The whole idea is to bring education and understanding in a real welcoming setting. And we've maintained that for 18 years to make sure that people feel comfortable."

For more information call the Victoria Friendship Centre at 250-384-3211 and ask for Leslie McGarry or Corrina Neuwirth.

## Arizona museum

(Continued from page 10.)

Zuni carvers will work alongside craftspeople creating Zuni jewelry and traditional Zuni pottery during the 16th annual Zuni Marketplace on Aug. 31 and Sept. 1. Performances by Zuni dancers, and a puppet show will also be part of the marketplace, along with a lecture on Zuni culture.

Pai arts and culture will be the focus during the Festival of Pai Arts on Sept. 21 and 22, showcasing the traditional and contemporary arts and crafts of the Havasupai, Hualapai, Yavapai and Paiute Nations. Pai artists will be on hand to demonstrate the creation of traditional pottery, hunting tools, weaving and baskets. The Ram Dance of the Guardians of the

Grand Canyon will be performed, alongside traditional Hualapai song and dance performed by the Sylvia Querta Group. Visitors will also get a chance to taste traditional Hualapai foods, and learn about the history of the Pai tribes.

One new feature of this year's summer heritage program is that visitors to the marketplaces and festival will be able to view the museum's anthropology collections, which are located in the museum's research centre, and aren't always open to the public.

For more information about the Museum of Northern Arizona, call the museum at 928-774-5211, or visit the museum Web site at www.musnaz.org.

## Nations In A Circle



A Showcase of Aboriginal  
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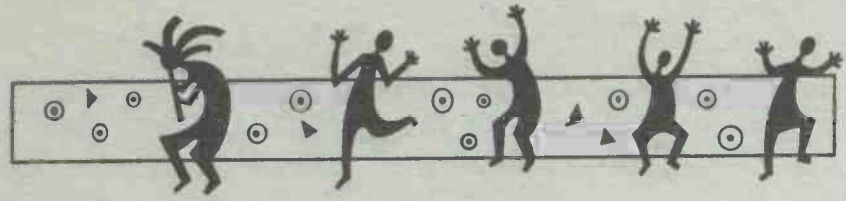
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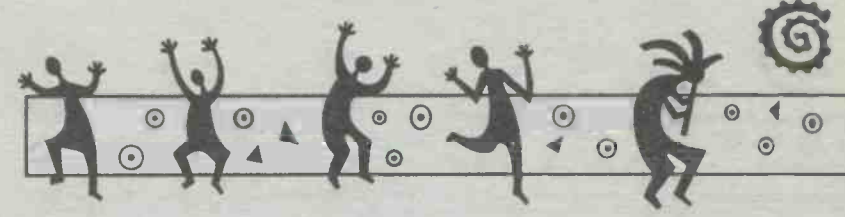
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## All My Relations



# Pilgrimage a part of life for Native faithful

(Continued from page 16.)

"And because each of them have something to offer one another to say this is how we found healing, and this was helpful for us and so on," she said.

Sister Eva also hopes to have some Elders taking part in the WYD events, "just being available in the same sense as they would be available at any traditional gathering."

Some Aboriginal entertainers are also scheduled to perform as part of the WYD celebrations, and an Aboriginal art display is also among the possible features being considered.

Yet another project Sister Eva is hoping to have in place for the celebration is a uniquely Aboriginal take on the shuttle bus.

"We hope to have some of the big northern canoes, and have Native people operating them, paddling them up the Humber River, which was the actual route of some of the early missionaries. And they will bring them up to a certain subway stop and let them off, and then pick up people from there and bring them back down to the exhibition grounds by the Humber River too. So its easy to get back and forth."

Although she doesn't have any specific numbers, Sister Eva said she knows of groups of Aboriginal youth from all

over the country who are planning to attend WYD in Toronto.

"I've been told that in some places, the Aboriginal numbers are higher than the non-Aboriginal. And that's normal in some situations—from the north—but other situations, its surprising, because there are more non-Aboriginal in that region."

She thinks there are a number of reasons why WYD is drawing so many Aboriginal youth.

"I think first of all that it's here at home, and some of them may have had some experience when the Pope was in Midland or in Fort Simpson or in other areas of Canada. And the other is that the Aboriginal people really do have a sense of pilgrimage, especially from the north and the east. For years they've been going to Lac Ste. Anne [Alberta]. And they will walk and drive all the way from Yellowknife or wherever, hundreds of kilometres to get there. And the same in the East Coast, going to Chapel Island and St. Anne de Beaupre and those shrines. Then in Ontario its Martyr's Shrine. It's just a part of what has been in a sense their journey. And they understand that kind of journey, I guess. And they are closer to the spirituality of that kind of journey."

When asked what she felt Aboriginal youth in Canada could gain by taking part in



The Lac Ste. Anne pilgrimage in Alberta will run from July 20 to 25. For more information call Rod Lorenz at (780) 924-2381 or visit [www.omi.ca/lsap](http://www.omi.ca/lsap) for answers to your questions.

WYD 2002, Sister Eva said she saw the experience as more of an opportunity to give than to get.

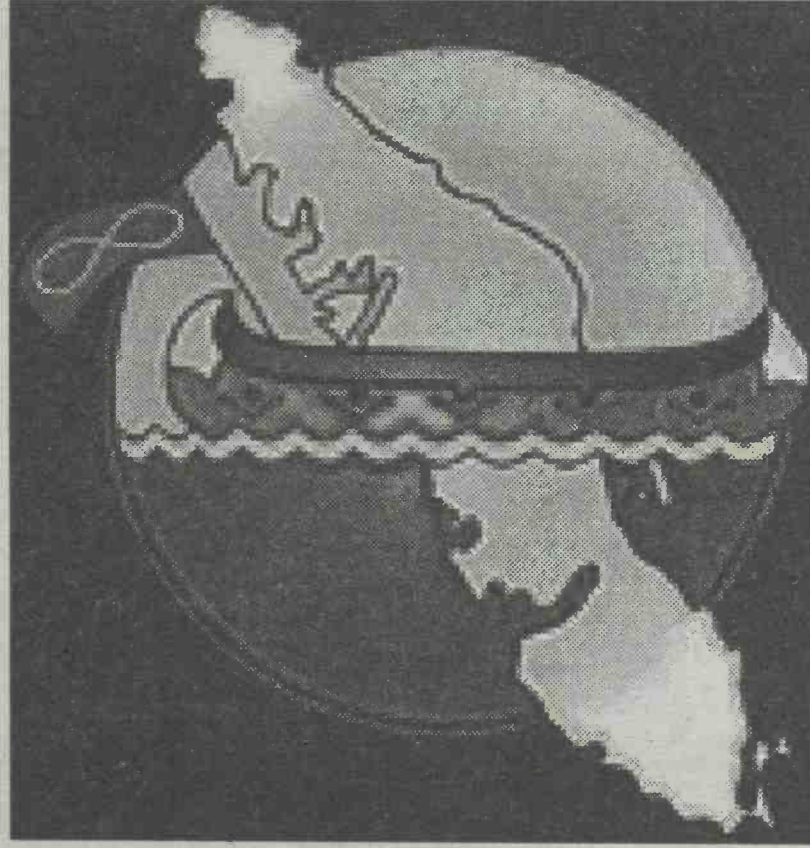
"I know they can gain a lot in terms of being enriched by the dialogue with other cultures. But more so, I feel it's what they can give as the Aboriginal people of this land, to welcome the rest of the world. This is our home, and we are the very first people in this land. So we want to make our welcome as won-

derful as it would be if we were bringing the king or the queen to the village."

The cost of registration for the entire WYD gathering, including meals and simple accommodations is \$240 per person. The same package without the meal plan is \$190. To register for just the weekend of July 27 and 28 in order to take part in the vigil and mass with the Pope is \$100 with meals, and \$60 without meals.

The deadline for registering to participate in WYD 2002 is June 15. Late registrations will be accepted, although those registering late may have to make their own arrangements for accommodations, and may not be able to take advantage of the meal plan.

For more information about World Youth Day 2002, call the WYD info line at 416-913-2080, or visit the Web site at <http://www.wyd2002.org>.



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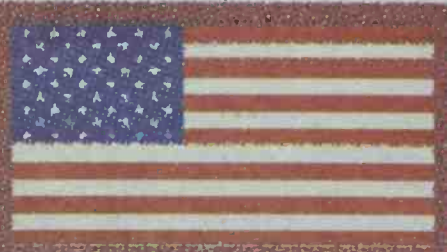
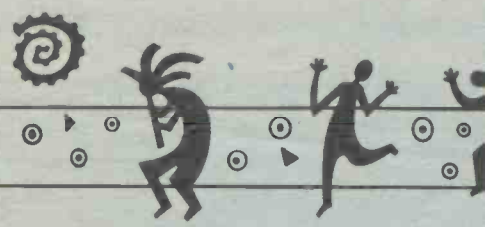
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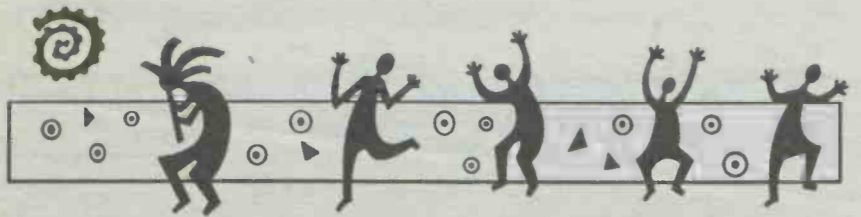
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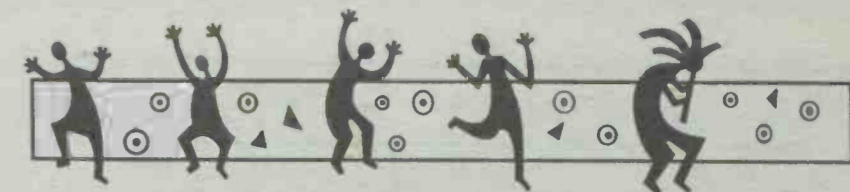
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# All My Relations



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For more information call your questions.

Deadline for registering to participate in WYD 2002 is... Late registrations will be accepted, although those registering late may have to make their own arrangements for accommodations, and may not be able to take advantage of the plan. For more information about Youth Day 2002, call the info line at 416-913-2080, or the Web site at <http://wyd2002.org>.

## Shakopee Mdewakanton Sioux Community

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August 16, 17, 18, 2002

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Includes meal  
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#### SMSC Tribal Council

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#### Registration

Friday, 12:30 p.m. Must have button to register  
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Southern Straight,	4th	.800
Southern Buckskin/Cloth	5th	.500
(Combined)	6th	.300

#### Grand Entry

Friday .....7 p.m.  
Saturday .....1 p.m. & 7 p.m.  
Sunday .....1 p.m.

#### Pow Wow Chair

Glynn A. Crooks

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Leon Thompson

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1st	\$600
2nd	.450
3rd	.350
4th	.250
5th	.150

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5th	.100

#### Adults 45 & Over

Traditional and Grass/Jingle

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5th	.500
6th	.300

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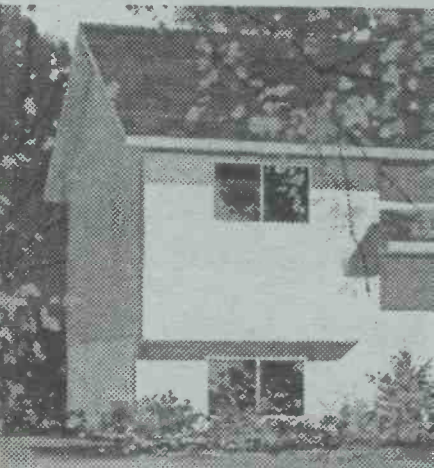


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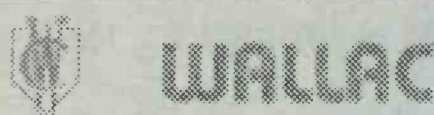
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ANN HANSON

Ontario South girls sweep the first National Aboriginal Hockey Championships held in Akwesasne, Ont. from April 21 to 27.

Bigger and better for  
next year's tourney

By Sam Laskaris  
Windspeaker Contributor

AKWESASNE, Ont.

There's no looking back now. And with the inaugural National Aboriginal Hockey Championships in the history books, officials can only look forward to an even bigger and better tournament in the years to come.

The first Canadian hockey tournament for Native players earned its share of kudos for the way it was operated. The event, which was organized by the Aboriginal Sports Circle, attracted 12 teams (six female, six male). Matches in the event, which ran April 21 to 27 were held in Akwesasne as well as neighboring Cornwall.

"I'm very, very proud with the way things turned out," said tournament chairperson Chief Larry King. "And from my understanding, it's going to be an annual event now."

In fact, there's a very good chance the 2003 tournament will once again be held in

Akwesasne. An official announcement on the '03 site is expected soon. But King felt Akwesasne's chances to serve as hosts again appeared good.

He explained when talk of a national tournament first surfaced, organizers were keen to find a location that would play host to the event for its first two years.

"From the things I've been hearing, everybody is giving us the nod (to host it again)," King said.

Though he didn't expect a final tally until a few weeks after the tournament concluded, King said this year's championships were also a financial success.

The tournament budget was \$100,000. Even before the first puck was dropped, organizers knew they would have a money-making venture. That's because organizers managed to bring four major sponsors—Cott Beverages Canada, Iroquois Water, Akwesasne Petroleum Co-Op and the Government of Canada—on board. The major sponsors cut cheques for \$25,000 each,

covering all tournament costs.

Organizers also inked sponsorship deals with the Bank of Montreal, Sport Canada and Communications Canada.

King said another reason why the event was a success was because of the tireless work of those on the tournament organizing committee, as well as the hundreds of local volunteers.

All participating clubs were responsible for all of their costs this year. King added that will change in the future as organizers will be able to financially assist competing teams.

King also expects the number of tournament entrants to grow. Squads representing British Columbia, Alberta and Nunavut are expected to take part next year.

"Financially it would have been a big burden for them to get here this year," King said. "Plus the Indigenous Games are being held this year. They put all their (financial) resources into that this year."

JOB OPPORTUNITY

Provincial Advisor for Aboriginal Infant Development Programs

The BC Aboriginal Child Care Society (ACCS) is currently recruiting for the position of Provincial Advisor for Aboriginal Infant Development Programs. The role of the Provincial Advisor is to contribute to the overall coordination, training, resources and support for infant development services to Aboriginal children and families in British Columbia. Based in North Vancouver, the Provincial Advisor is the key point of contact and source of expertise and support for those practicing infant development with Aboriginal children, families and communities.

Qualifications:

- Degree or degree level training in infant development, special needs education or supported child care plus a minimum of five years field experience
- Demonstrated knowledge of Aboriginal cultures and communities in BC
- Knowledge and experience in establishing working relationships with community organizations and government systems and services
- Excellent communication skills (oral, written and presentation)
- Good computer skills and familiarity with data collection software

The start date of this three-year position is July 2, 2002. The position offers competitive benefits and salary (up to \$55,000 per year, commensurate with experience.) Interested candidates should forward their resume and a cover letter by June 14, 2002 to: Operations Manager, BC Aboriginal Child Care Society, 209-1999 Marine Drive, North Vancouver, BC, V7P 3J3. Detailed job description found at [www.acc-society.bc.ca](http://www.acc-society.bc.ca)

Only candidates selected for an interview will be contacted.

# Ontario South girls a solid gold fit

By Sam Laskaris  
Windspeaker Contributor

AKWESASNE, Ont.

The theory that some teams require some time to jell was one that did not apply to the Ontario South girls' entry at the National Aboriginal Hockey Championships held April 21 to 27 in Akwesasne.

Some members of the Ontario South side had just met their team-mates a few days before the Canadian tournament began. But that didn't prevent the club from steamrolling over all of its opponents.

Ontario South convincingly won all seven of its matches at the nationals. The squad blanked a Quebec team called Eastern Door and The North with a score of 4-0 in the gold-medal final staged on April 27.

"We just jelled in minutes," Ontario South captain Nikaiataa Skidders said of her squad, which featured 21 players. "It was one big family and we all just came together."

The Ontario South side shone both offensively and defensively at the tournament. In its seven matches it scored 39 goals while impressively yielding just three (all of those in round-robin play).

Ontario South coach Vincent Lickers wasn't surprised to see his charges celebrating at the end of the tournament.

"I expected to win," he said. "And the girls worked hard after we had set our goals early on. When we chose our personnel, we had an idea coming into it which players would work well with each other. And they did."

Ontario South's roster included 10 Akwesasne residents and six from Six Nations.

Coach Lickers is also from Six Nations. And he was thrilled to be involved with an historic event.

"The girls made history here," he said moments after the gold-medal tilt. "Hopefully it's the beginning of a

rather meaningful tournament for ladies hockey."

Forward Valen Timmins, who was selected as Ontario South's player of the game in the championship final, said she's pretty excited over the fact that Native players now have their own national tournament.

"It gives us an opportunity to showcase our skills," said Timmins, a 14-year-old from Akwesasne, who besides suiting up for her high school squad also toils for a girls' 19-and-under team in Potsdam, New York.

Timmins scored what held up to be the game-winning goal at the 4:33 mark of the opening period in the gold-medal battle. Ontario South then took control of the match by adding two more first-period goals from forward Michelle Guay and defender Serene Porter.

Ontario South forward Shana Patterson then scored the game's only other goal, late in the second period.

Kari Bonaparte and Amanda Greene shared the shutout after splitting the netminding duties in the final for Ontario South. Combined they made a total of 15 saves.

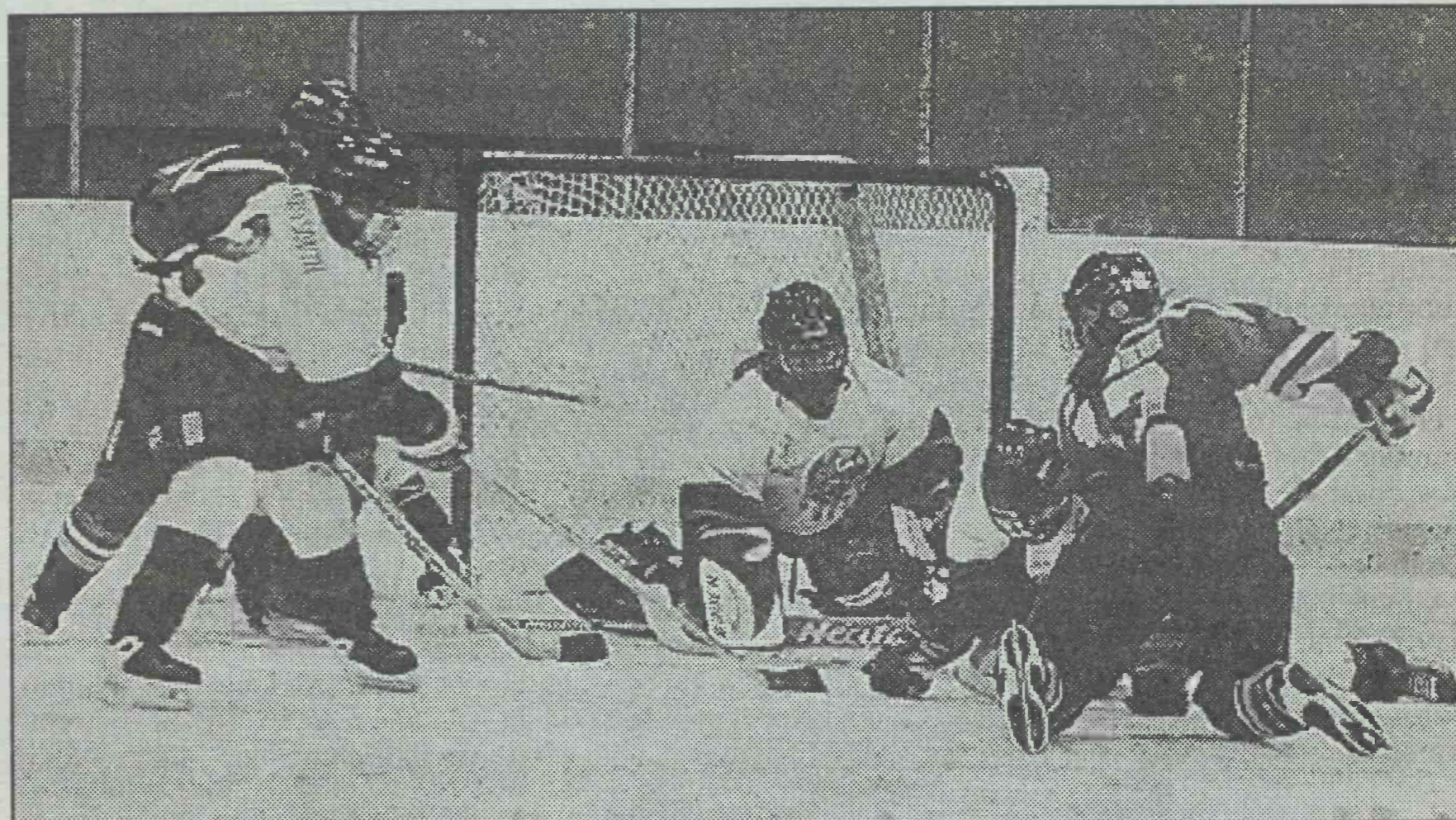
Ontario South fired a total of 19 shots at Nina Vachon and Kawisiiio McComber, who shared the Quebec goaltending chores.

Quebec coach Emmett Matoush was rather impressed with the displays of the Ontario South goaltenders, especially Greene, who made a handful of key stops in the final period.

"Even our best players couldn't beat her," said Matoush, whose daughter Jewyll, a defender, was selected as Quebec's player of the game in the gold-medal match.

Matoush said his players were rather excited to head home with some hardware, even though it was a silver medal and not the preferred gold.

"The girls worked hard for it



ANN HANSON

Ontario South girls protect their net from the Eastern Door and The North team of Quebec.

and they deserved it," he said.

Matoush said he'd like to see Quebec ice two teams for next year's tournament, just like Ontario did at this year's event.

"We think we're going to get our own team," added Matoush, who lives in northern Quebec in the Abitibi-Temiscamingue region. "That's what we're trying to work on."

In the girls' bronze-medal contest, Saskatchewan edged Ontario North 5-4.

Manitoba and New Brunswick also iced teams in the six-team girls' division. Both squads failed to advance to the tourney's medal-round games after registering 1-3-1 and 0-5-0 round-robin records, respectively.



ANN HANSON

Cheers for the opposition from Ontario South.

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The e-mail address is [peguisfn@mts.net](mailto:peguisfn@mts.net)  
An additional contact person is  
Earl Stevenson in Winnipeg,  
at (204) 942-1260.

# Lopsid

By Sam Laskaris  
Windspeaker Contributor

AKWESASNE, Ont.

There was no question as to which boys' entry was the best iced at the inaugural National Aboriginal Hockey Championships held April 21 to 27 in Akwesasne.

The Manitoba club Number 1 especially after toba crushed the Quebec (Eastern Door and The North) 2 in the gold-medal match.

A mercy rule was called in the final from the mark of the second period. tournament rule stipulated game clock would continue.

## All-star

By Sam Laskaris  
Windspeaker Contributor

AKWESASNE

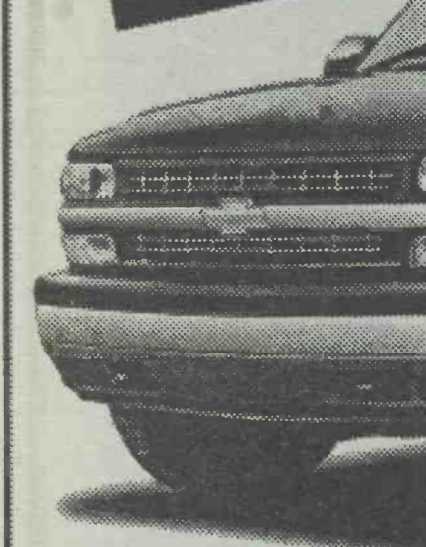
Gold, silver and bronze medals were not the only prizes handed out at the inaugural National Aboriginal Hockey Championships.

A total of 34 players (male and 17 female) were selected out for their individual efforts by being selected to the tournament's all-star team.

Each all-star received a trophy, but perhaps more

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# Gold fit



ANN HANSON  
North team of Quebec.



ANN HANSON  
Ontario South.

# Lopsided victory for Manitoba squad

By Sam Laskaris  
Windspeaker Contributor

AKWESASNE, Ont.

There was no question as to which boys' entry was the best iced at the inaugural National Aboriginal Hockey Championships held April 21 to 27 in Akwesasne.

The Manitoba club was Number 1 especially after Manitoba crushed the Quebec reps (Eastern Door and The North) 8-2 in the gold-medal match.

A mercy rule was called into play in the final from the 8:27 mark of the second period. The tournament rule stipulated the game clock would continue to

run (even during normal stoppages) once a team built a five-goal lead. Manitoba cruised to victory after taking a 7-2 lead in the second period.

Manitoba coach Derek Fontaine enjoyed his club's lopsided victory. And he didn't mind the fact the final was sped along.

"Those are the rules," he said. "And it's good because you don't want to run up the score on anybody."

The mercy rule also came into effect during four of Manitoba's five round-robin matches.

Manitoba blanked Ontario North and Nova Scotia by 5-0 and 9-0 scores, respectively. Manitoba also easily defeated Quebec 8-1

and Ontario South 9-3.

The only game Manitoba didn't dominate was its 4-4 round-robin tie against New Brunswick.

Quebec coach Steve Cheechoo knew his side faced a formidable task in the final.

"I think they're much older than us," Cheechoo said of the Manitoba club.

"It was a learning experience for us," Cheechoo added of the tournament. "And we wanted to develop our players as well. We didn't want to take all 17-year-olds. We wanted to think about next year as well."

Cheechoo is thrilled Native players now have their own Canadian championships to take

part in.

"I think it's good for the Native people," he said. "They can now showcase their skills on a national level and get more exposure. And there were a lot of scouts here."

No doubt some of the tournament participants will go on to play for Major Junior A clubs next season. Those who had played more than 10 games at the Major Junior A level before the tournament were not eligible to take part.

Manitoba's roster included two players who had Western Hockey League stints. Defenceman Lyle McKay, Manitoba's captain, had played seven contests with the Brandon Wheat

Kings this past season. And forward Ricky Kozack had a brief stay with the WHL's Prince George Cougars.

"Winning this feels really good," said McKay, who spent the majority of the past two seasons at the Tier II Junior A level with Manitoba's Selkirk Steelers.

McKay was one of seven Manitoba players to score in the final. Forward Joshua Sutherland led the way with a pair of goals. Also scoring for Manitoba were forwards Jamie Mousseau, Jay Courchene, Brian Spence and Kozack and defenceman Ryan Constant.

Forward Michael White and blueliner Sheldon Chewanish scored Quebec's goals.

# All-stars picked for summer hockey camp

By Sam Laskaris  
Windspeaker Contributor

AKWESASNE, Ont.

Gold, silver and bronze medals were not the only pieces of hardware handed out at the inaugural National Aboriginal Hockey Championships.

A total of 34 players (17 female and 17 male) were also singled out for their individual efforts by being selected to the tournament's all-star teams.

Each all-star received a trophy, but perhaps more impor-

tantly, also an invite to a week-long high performance camp, which will be held in July in Thunder Bay, Ont.

Various quality coaches will provide both on- and off-ice sessions during the camp.

Saskatchewan, which won the bronze medal in the girls' division, had the most female players (five) from one team named to the all-star squad. Those who made the grade from Saskatchewan were forwards Danene King and Ruby Norman, defenders Dayna King and Fallon Head and goaltender

Kara Pooyak.

The gold medallists from Ontario South had four players selected. They were forwards Valen Timmins and Danille Grosbek and defenders Michelle Micki King and Serene Porter.

Others named to the girls' all-star team were New Brunswick forwards Chastity Labillois and Leanne Sanipass, Quebec defenders Helene Gunner and Jewyll Matoush, Ontario North forwards Rachel Yesno and Carlee Lewis and a pair of Manitoba players, goaltender Natasha Moodie and forward

Victoria Sinclair.

Meanwhile, the boys' all-star team was dominated by the gold medallists from Manitoba and the Ontario South entry, which failed to return home with a medal. Both clubs had five players chosen as all-stars.

Manitoba's picks were forwards Rick Kozack and Jamie Mousseau, defencemen Lyle McKay and Ryan Constant and goalkeeper Jonathon Trout.

Ontario's honorees were forwards Justin Hill, Dean Hill and Ted Cook, blueliner Joel White and puckstopper Isaiah

Kicknosway.

New Brunswick had three reps on the team, defencemen P.J. Labillois and Matt Simonson and forward Trent Sanipass.

The all-star side also included Ontario North forwards Jeff Shattler and Brent Assinewai, as well as a pair of Quebec players, forward Travis Grant and defenceman Wahilio Jacobs.

All of the tournament all-stars were chosen based on their play in round-robin action. The teams were announced at a banquet, which preceded the tournament's playoff games.

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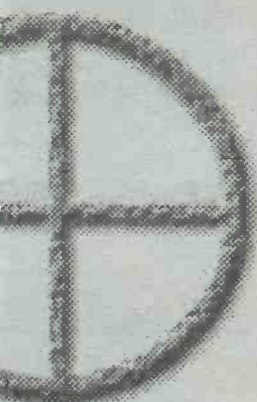
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# Beat PMS with a balanced diet and exercise

Premenstrual syndrome (PMS) occurs in nearly 40 per cent of women of child-bearing age. Symptoms range from mild discomfort to being so bad that the woman may not be able to perform her daily activities.

Usually PMS occurs in the week or two prior to the start of the menstrual period. The most common symptoms are mood changes, swelling hands and feet, a bloated feeling in the stomach, muscle aches or pains, fatigue, or food cravings. Your mood may swing quickly from happy to sad to irritable and anxious. Salty or sweet foods are common cravings.

PMS can cause a change in your sexual interest (either more or less desire for sex). You might get headaches or migraines. The breasts can become tender, swollen, and more sensitive. Lower abdomen cramping, dizziness, nausea, and difficulty sleeping can occur. Some women may become more forgetful or have difficulty concentrating. There may be a small weight gain.

Symptoms usually disappear within the first couple of days after the menstrual bleeding begins. PMS can start at anytime during the child-bearing years and usually continues until menopause occurs.



## The Medicine Bundle Gilles Pinette, B.Sc., MD

### What's the cause?

Nobody knows for sure. The changing hormone levels that occur during a woman's menstrual cycle may cause PMS. PMS usually occurs only in women that release an egg (ovulate) during their cycle. Women taking the birth control pill often will not have PMS as the pill prevents ovulation and regulates the hormones.

Levels of the chemicals in the brain may vary with the cycle of the menstrual period and may cause mood changes much in the same way that depression affects the brain.

Lack of vitamins (e.g., vitamin E and the B vitamins), minerals, or other nutrients might also contribute to PMS. Some women get PMS when their body is low in the minerals calcium, manganese, or magnesium.

### What's the cure?

Because there are so many

different symptoms, there are also many different treatments.

Eat a balanced healthy diet. Taking vitamins or minerals can sometimes help.

Sometimes it is useful to try small frequent meals (like six per day) to prevent low blood sugars from occurring and possibly causing PMS. Avoid sugary treats like cookies, candy, and sweet drinks that can contribute to mood changes and fatigue. Caffeine-containing drinks and foods like colas, coffee, tea, and chocolate may cause a person to feel more irritable or get headaches. Eat less salt before the menstrual period as salt can cause fluid retention.

Avoid alcohol. Avoid fast

foods as they usually have lots of salt and sugar with little nutritional value. Drink plenty of water.

Regular exercise can improve PMS symptoms. Some women have treated their PMS with massages, acupuncture, or yoga. Reducing the stress in your life and learning how to deal with stress in a healthy way is an important part of PMS treatment.

Medications can be used. Birth control pills may lessen or prevent the symptoms of PMS. Antidepressant medications have also helped women with overwhelming PMS symptoms. Other medications such as anti-inflammatory medicine and diuretics ("water pills") can be helpful.

Contact your family doctor to discuss your PMS symptoms and the safety of any nutritional supplements that you are considering.

*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 in-*

formation, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above.

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

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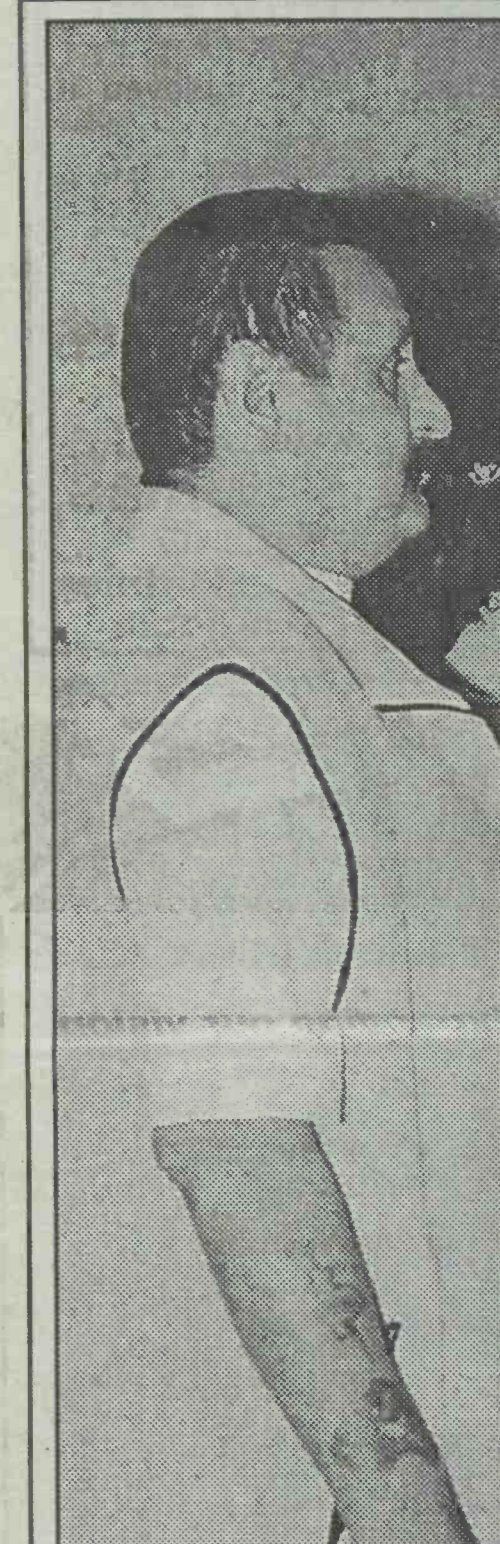
# Global t

By Yvonne Irene Gladue  
Windspeaker Contributor

BARRIE, O

According to Sandra Casw the community program manager of the Institute on Addictions Studies, the world has been affected by the event of Sept. 11. That's why global trauma will be centre stage in discussions at the institute's annual conference in Barrie, Ontario from July 14 to 18. People who will most benefit from the conference are those who already work in the addictions field, particularly front line workers.

"This conference used to



Fox and Ruth Morin want to help the threat of Hepatitis C infection among the organizers of the Hepatitis C Conference. Their message—you can

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# Exercise

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# Global trauma central to conference discussion

By Yvonne Irene Gladue  
Windspeaker Contributor

BARRIE, Ont.

According to Sandra Caswell, the community program manager of the Institute on Addictions Studies, the world has been affected by the events of Sept. 11. That's why global trauma will be centre stage in discussions at the institute's annual conference in Barrie, Ont. from July 14 to 18. People who will most benefit from the conference are those who already work in the addictions field, particularly front line workers. "This conference used to be

based on alcohol-related topics. Now we take on other issues around addictions. Basically our theme is all about what is happening in the world today. As a result of what happened on Sept. 11, people are unsure and wondering about life. Trauma really does affect all communities. I think especially in the work that we do which centres around addictions, it is important for us to know what to do when people are coming to us with trauma issues," said Caswell.

"It could be vicarious trauma, if you have to listen to what people are telling you about the trauma they are experiencing, as a trainer and a counselor, it is

hard not to internalize it and it is important to know how to deal with that," she said.

The conference will be held on Lake Simcoe, a 15-minute drive from Barrie.

"We are going to have the conference a bit out of the city of Barrie. It is a really nice location right on the lake. People usually fly into Toronto, and there is airport transportation provided that takes you right from the airport to the front door," said Caswell.

Structured workshops during the day and leisure activities in the evening are part of the five-day conference.

"Some of the activities avail-

able in the evening help people to debrief, some are for support, some are to expand on learning, while others are just fun stuff. We have a lot of stuff going on, people can pick and choose what works for them," she said.

More than 130 people are expected to attend the conference.

"It is not a huge conference so the people really connect with each other. This conference is open to both Aboriginal and non-Aboriginal people and I think that it is a respectful combination... This year we are going to build and run a sweatlodge as one of the activities and we will be having morning ceremonies by the

lake. We are also going to do a full-day workshop, called the dream catcher workshop, facilitated by a fellow by the name of Roger Jones who is an Ojibway Elder. He will be doing some traditional healing as well," Caswell said.

"There are a lot of networking opportunities at the conference, especially if you work in the area in your community. You could take back information on what types of other facilities are out there that you could refer people to. We also have very high-rated speakers. The education component is basically first and foremost. Our keynote speaker is from Australia," said Caswell.



DEBORA STEEL

Fox and Ruth Morin want to start a "spiritual fire" in the hearts of Aboriginal people and raise the awareness of the growing threat of Hepatitis C infection in this community. They were among the organizers of the First National Aboriginal Hepatitis C Conference held in Edmonton from May 1 to 3. Their message—you can avoid getting this condition.

# Diabetes film series focuses on prevention

By Cheryl Petten  
Windspeaker Staff Writer

SASKATOON

A new series scheduled to air on APTN later this year will take a look at how Aboriginal organizations across the country are working to prevent diabetes in their communities.

The Sweetness In Life: A Diabetes Story will air in 13 half-hour segments, with the first broadcast planned for November, to coincide with National Diabetes Month.

Award-winning film producer Doug Cuthand is producing the series.

"The whole idea is to raise awareness," Cuthand said. "To show people that it's not a death sentence if they get diabetes. And that exercise and lifestyle... lifestyle changes when you've got it, but also we're hoping that people don't get it."

"The real crime is these young kids, gnawing on potato chips and pop and stuff like this, and you know that it's not good for them. In the old days,

our people had healthy diets. Even when they were kids, they ate moose meat, stuff like that, fish, and birds. We have to deal with the issue, which is diabetes, when people have it. But we have to have those people turn around and look at their own kids, and say, look, we can prevent this thing, too. So public awareness is the big issue here."

The series will use a news magazine format, Cuthand explained.

"We'll have a host and a hostess, and we'll have them interviewing people, and demonstrating nutrition and exercising and stuff like that. That'll be done in the studio, and then that'll be augmented with pieces of community stuff. And what we're doing is we have another person visiting different communities, that person is Tasha Hubbard. She'll be, not a reporter, as much as a visitor. We've got a whole list of different projects that are happening all across Canada. So she'll go to a community and she'll meet the people and film the project. And the idea is that they tell

their story, and we spread that word on to other communities, on what they can do.

There's so many different things, there's walking clubs, there's cooking classes, there's exercise groups. All kinds of different things, besides treating it as a disease that you have to fix with needles and pills. It's really a lifestyle change."

Film crews have already visited three communities to record their efforts to fight diabetes—filming a healthy cooking class in Saskatoon, children enjoying physical activity and movement at a school at Sturgeon Lake First Nation, and a walking club on Ochapowace First Nation—and so far, community response to the project has been great.

"We've found just enormous support out there," Cuthand said. "People are opening up their communities to us and we're getting a lot of calls. It's really good. It's really positive. When you see something like that happening, you know we're going to be able to whip this disease, I think."

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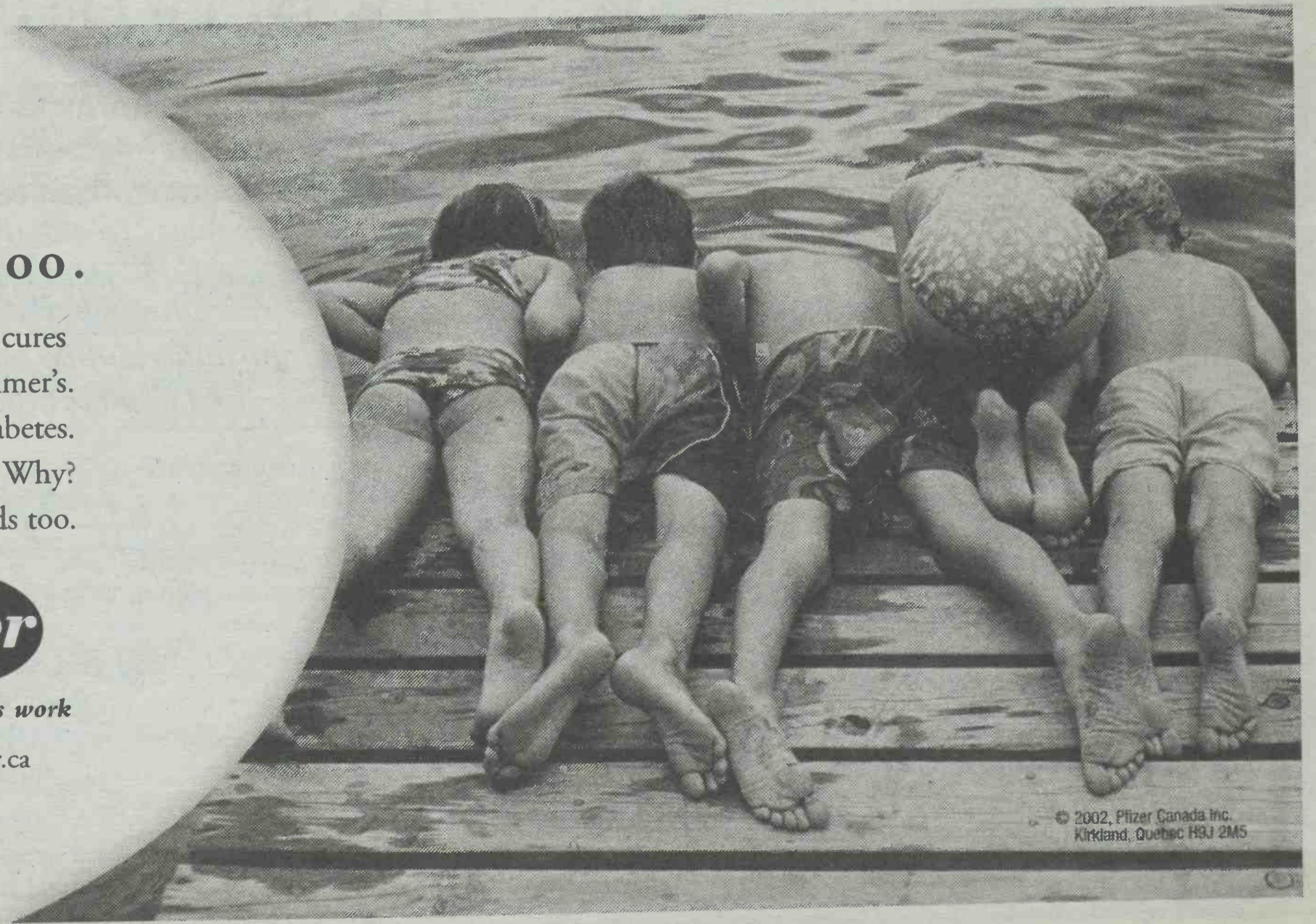
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## On-line tool offers advice

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

Young entrepreneurs living in rural areas can now access the same types of training and supports available to their urban counterparts, thanks to a new program created by the RBC Royal Bank and the Canadian Youth Business Foundation (CYBF).

Kickstartyourbiz.com is an on-line training program created specifically for young Canadians age 18 to 34 who want

to start up their own businesses.

"Now that entrepreneurship has become a common career option for many young people we are seeing a greater need for accessible, affordable business training," explained Anne Jamieson, vice-president of the CYBF's Ontario and Quebec regional office.

"Kickstartyourbiz.com is designed to aid any young Canadian on their entrepreneurial journey, without the restrictions imposed by traditional in-person workshops or programs."

Kickstartyourbiz.com was developed by the Royal Bank,

which commissioned three young entrepreneurs to put the on-line program together, explained Betty Wood, national manager, young entrepreneurs market with the RBC Royal Bank.

"A while ago, Royal Bank decided there was a need for on-line training for entrepreneurs, and particularly in some of the rural areas where they don't have the same access to training as is available in the larger cities," Wood said. "So we decided to commission the creation of the training program, which could be delivered on-line.

(see Business page 22.)

## Power enlightens on today's energy biz

(Continued from page 10.)

"The thing with Canada, and I think Alberta in particular, is we're so imbued with the short-term mindset that comes from being a resource nation. You get the stuff out of the ground, you get it to market and you get paid. That's pretty much the cycle. There's an absence of civic presence at times."

He said the country was designed chiefly to harvest its great resource wealth and the governance structures are not ideally suited for running a modern nation. While the provinces and the federal government fight over jurisdictional matters, the governments that most directly represent the people, municipalities, have little

power. In many ways, the author argues, municipalities—like First Nations—don't have real self government.

"Absolutely, and municipalities face many of the same issues (as First Nations) but not perhaps in such a pronounced way. Big ones like Toronto and Calgary are dealing with a dispossessed population, a growing population that's hard to house, hard to employ. All the things that you do often see on a reserve that stem, by and large, from a lack of economic development. I think the best kind of remedy for that is having a more vibrant local government," he said. "Today's Canadian democracy was kind of cobbled together in a way that's

left us a nation that's really effective at moving resources from one place to another but not so effective at setting environmental standards and definitely not effective at ensuring accountability—both economic and political."

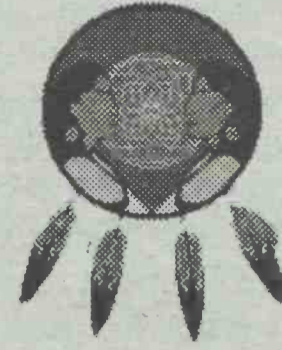
Laird believes the political struggles of First Nations are based on essential issues that should be of interest to all Canadians. He thinks it's a mistake for mainstream Canadians to think that First Nation issues are not relevant to them.

"First Nations issues are true Canadian issues," he said. "They're not 'Indian stuff.' That's where the big democratic and self-determination issues are."

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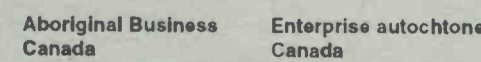


Art work generously provided by Suzanne M. Phillips  
Shatekenhatie (she walks alongside)  
Mohawk, Wolf Clan, Kahnawake Mohawk Territory

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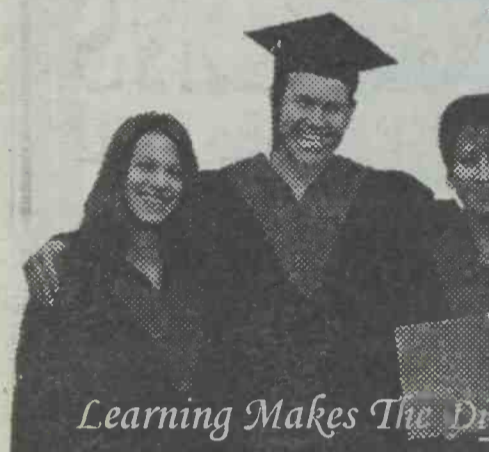
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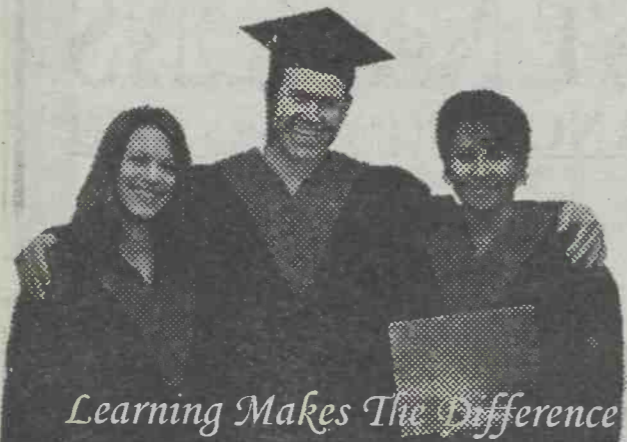
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# Morley welcomes world educators

By Cheryl Petten  
Windspeaker Staff Writer

MORLEY, Alta.

It's been more than six years in the making, but this summer, the world will be coming to Morley, Alta., when the community hosts the sixth World Indigenous Peoples Conference on Education (WIPCE) from Aug. 4 to 10.

The First Nations Adult and Higher Education Consortium (FNAHEC), the host committee for this year's event, has been working to bring the conference to southern Alberta since 1996, when they first bid on hosting the triennial conference the year it was held in Albuquerque, N.M.

The first bid failed, with Hawaii being chosen to host the event. But when the committee re-bid in 1999 at the Hawaii conference, their efforts met with success.

According to conference coordinator Phil Beaumont, the second FNAHEC bid was successful for a number of reasons.

"One of the Elders at Nakoda had a vision that there would be a large gathering of people from around the world on the Nakoda land. And so that was how it ended up at Stoney Park, when we did receive it."

Information about the Elder's vision was included in the bid, Beaumont explained, and her vision of what the conference would be like was the same as how the bid committee envisioned it should be.

Another part of the bid that won the consortium the right to host the conference was its use of learning lodges in its conference plans.

"All of our workshops are going to be in learning lodges, which would be tipis. Because that's how our traditional education was," Beaumont said. "Our children learned in the lodges, and they went outside and hunted, and had games. So it was kind of like an open air education—not confined to the universities and the high school buildings that we have today where its inside a room, and all we're learning are the three Rs and so forth. Our traditional education was centered around the lodges... I think the bidding committee

saw that and they were really impressed with how the conference was going to be set up."

Currently there are plans to have more than 70 learning lodges set up for the conference. The lodges will be used for small group workshops, with between 20 and 30 participants.

About 2,000 people have already registered to attend the conference, and although the registration deadline has passed, late registrations are still being accepted, although a \$100 late fee will be charged, bringing the fee up to \$500 per person.

Although the slate of presenters had yet to be finalized, Beaumont said close to 300 presenters have been confirmed, representing more than 25 different countries.

The theme of this year's conference is The Answers Are Within Us. The goals of the event include celebrating successes in preserving and promoting Indigenous languages and cultures, acknowledging and celebrating the importance of ancestral wisdom in continuing traditions, recognizing effective ways of achieving and improving the balance between the spiritual, mental, physical and emotional within Indigenous communities, and emphasizing the importance of spiritual well-being and of having good spiritual relations with everything in nature.

"Some of the presenters have doctorates, masters, and some are Elders, and some are students. So we have a large variety of people," Beaumont said.

That diversity is carried over into the entertainment planned for the conference, he said.

Although the conference is on Indigenous education, the event is geared to both Aboriginal and non-Aboriginal people. In fact, Beaumont said, a number of non-Aboriginal teachers, who work in Aboriginal schools, are planning to attend, as are government people who work in education at the provincial and federal levels.

The conference will start with opening ceremonies on Aug. 4, which will include a parade of organizers from the FNAHEC, which represents 10 Aboriginal education institutes from western Canada.

(see Diversity page 20.)

Nakoda College congratulates those students who have demonstrated academic dedication and progress and wish them all the best in their future educational endeavours:

- |                   |                 |
|-------------------|-----------------|
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| Chester Ear       | Jordie Mark     |
| Deanna Goodstoney | Torin Kaquitts  |
| Lawanda Kaquitts  | George Manyguns |

Retillia Rabbit

Greg Twoyoungmen

Nakoda College Coordinators & Instructors  
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## Diversity the key

(Continued from page 19.)

Joining the FNAHEC representatives will be the three Nakoda chiefs, who will welcome delegates in the three languages of the host Nations—Blackfoot, Cree and Nakoda.

Following the welcoming, there will be a parade of the visiting Indigenous nations.

Among the dignitaries expected to take part in the opening ceremonies are National Chief Matthew Coon Come and FNAHEC president Marie Smallface Marule.

Another highlight of the conference will come later in the day, with a traditional feast, featuring bison, wild rice, and other foods developed by the Indigenous people of North America over the centuries.

As with past conferences, an exchange of traditional gifts will also take place at this year's conference. The gifts for the exchange are being made by school children from the different reserves represented on the FNAHEC, who will be bringing them to the conference, and exchanging them with the delegates.

While much of the conference focuses on bringing the world to Western Canada, with Indigenous people from across the globe coming here to share their knowledge, two days have been set aside for bringing Western

Canada to the world. During those days, conference delegates can choose from among 10 tours to different communities to learn about them and some of the programs they are offering. Any delegates choosing not to take the tours can stay on site and watch demonstrations of traditional Indigenous games.

Another highlight of the conference will take place when the time comes to announce the winning bid for the next WIPCE conference, Phil Beaumont explained, when a seldom-used ceremony will be performed: the capturing ceremony.

With the ceremony, which will be part of the conference's closing celebrations, a group of warriors will dance into the circle, where they will sing a special song. They will then go into the crowd, find the person representing the successful bid for the 2005 WIPCE conference, and "capture" them, and lead them into the centre of the circle.

"And then they'll announce where the next world conference will be. I think that's a very unique ceremony the public has hardly ever seen," he said.

For more information about the World Indigenous Peoples Conference on Education, call the 2002 WIPCE office at 403-258-1775, or visit the conference Web site at [www.fnahec.org/wipce2002](http://www.fnahec.org/wipce2002).

## Crafters courses offered

By Yvonne Irene Gladue  
Windspeaker Staff Writer

GROUARD, Alta.

Ever wonder what it would be like to bead, do quill work, or make fish scale art or moccasins? As part of the Native Clothing Design Program, the Northern Lakes College in Grouard will hold a full week of four courses that will show you how. Courses are set to run from July 28 to Aug. 2.

"We are expecting people from other provinces to apply to this summer program. It will be all hands on. We are going to start

right from scratch," said Margaret Cardinal, program coordinator. "You are actually going to take the porcupine and pluck its quills and you are going to take the fish and wash the scales. When you are going to do the moccasins, you are actually going to draft the moccasins, cutting the design out and we are going to show you step by step how to put it together," she said.

At the end of the program students will have to complete a small medicine pouch, a set of earrings, a matching pin, a dreamcatcher, a frame-ready art piece and a pair of moccasins.

## Notice for Bow Unit

This procurement has been set aside under the federal government's Set-Aside Program for Aboriginal Business (SPAB). In order to be considered, firms must certify that they qualify as an Aboriginal Business as defined in the SPAB and that they comply with all requirements of the SPAB.

**Requirement:** To supply Aboriginal Elder Services to the Regional Psychiatric Centre, (Prairies) Bow Unit, Saskatoon, SK. Services include promoting self awareness and healing through the conduct in groups or individually of teachings and ceremonies such as sweetgrass, fasts, pipe ceremony, family spiritual services, healing circles, sweat lodges and smudges.

**Period of Contract:** 01 September 2002 to 31 August 2003, and with two (2) twelve (12) month option periods.

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1. Firms must certify that they qualify as an Aboriginal business as defined in the SPAB and that they will comply with all requirements of the SPAB.
2. Proposed personnel must be accepted as an Elder/Healer by the Aboriginal Community
3. Bidder must submit three (3) letters of reference from the Aboriginal community supporting the status of the proposed Elder/Healer.
4. Proposed personnel must be eligible for Correctional Service of Canada Enhanced Reliability Security Clearance.

Interested parties may contact Wayne Mack at (306) 975-4004 for documents. Solicitation closes at 1400 CST on Friday 12 July 2002.

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Kirk Twyoungmen, 1st Year  
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Sam Red Old Man, Journeyman  
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Kelly Spring Chief, 4th Year  
Doug Breaker, Journeyman  
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## Flanagan

(Continued from page 7.)

"Again, we retained Flanagan in 1998," Hunt in reply to that argument. Benoit decision is very it's under appeal. We know what view will ultimately be taken of Dr. Flanagan's decision. We don't think it's fair to say that Dr. Flanagan's views were given no weight.

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## Flanagan takes the stand in Calgary

(Continued from page 7.)

"Again, we retained Dr. Flanagan in 1998," Hunter said in reply to that argument. "The Benoit decision is very recent; it's under appeal. We don't know what view will ultimately be taken of Dr. Flanagan's evidence. We don't think it's quite fair to say that Dr. Flanagan's views were given no weight. On

matters of history, the judge quoted him for certain things. But the judge's interpretation was that there was an element of legal argument in Dr. Flanagan's report and [the judge] disagreed with that aspect of it. But if you read the judgement, you'll see that on some matters of pure history—what happened—the judge cites

and relies upon Dr. Flanagan's report."

Mr. Justice Max Teitelbaum was expected to rule just after *Windspeaker's* publication deadline that he would hear Flanagan's evidence while holding in reserve his decision regarding the objections of Samson and Ermineskin lawyers.

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Business tips and traps to avoid offered on-line

(Continued from page 18.)

"And it was specifically tailored and written with the young entrepreneur in mind," she said. "Certainly anybody that wanted to could go in and avail themselves of the program. But it is written with the young entrepreneur in mind. And the reason for that is that entrepreneurship now is the choice of young people much more so than it was in the past. And certainly those who access training tend to be a little bit more successful in their ventures," Wood added.

velopment process, from getting the idea for your business, to developing the business plan, to finding financing, to helping your business grow. Each module provides participants with information and training activities, along with tips and traps to avoid.

Program participants can decide which of the modules they want to take, Wood explained.

"As in any business, people have different skill sets and usually there's some area where they require a little bit more assistance. You might be excellent in terms of finance and accounting, but you may need a little bit more

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The cost of enrolling in the training varies depending on which modules you want to complete. The cost of completing all the modules is \$99.99, while completing all the modules with e-trainer support will cost \$119.99. The e-trainer will be available for a pre-set eight-week period of the

Kickstartyourbiz.com program, and will serve as a personal business coach, helping with clarification of the on-line training material, and answering business-related questions.

All participants will also have access to an on-line forum, which will give them an opportunity to network with one another.

"There's a lot of knowledge there," Wood said of the program. "It's particularly focused on those that are starting up. There's all the kinds of information that they are going to need.

And it would be similar information that's available through some wonderful programs that are delivered on a face-to-face basis through our colleges, and through distance enterprise centres that are available across the country. But what's unique about this program is that it's available on-line. It's set up in modules so that they can go in on their own time and take the training."

For more information, visit the program Web site at www.kickstartyourbiz.com.



Executive Director

The Ontario Native Education Counselling Association is seeking an Executive Director who will be directly working for and reporting to the Board of Directors. The Management Position will coordinate the projects and activities of the Association.

Qualifications

- Must have strong computer skills in Corel WordPerfect, Microsoft Word and Simply Accounting
University Degree in Education or related discipline and 4-5 years experience in administration
Exemplary financial management experience
Experience and knowledge working in a First Nation environment
Excellent organizational skills and time management
Excellent interpersonal skills
Human resource experience

Criteria

- Able to travel to Executive Board Meetings and other events
Work independently
Subject to a Criminal check - CPIC
Salary to commensurate with qualifications

Application Deadline Date:

Applications to be received no later than 4:00pm Friday, June 14, 2002. (Job Description available by calling ONECA office.)

Only those applications considered for an interview will be contacted).

Current resume and three letters of reference are to be sent to:

President
Ontario Native Education Counselling Association
38 Reserve Road, Box 220
Naughton, On P0M 2M0



COMMISSION SCOLAIRE CENTRAL QUÉBEC
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PSYCHO-EDUCATOR

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2002-2003 School Year

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The incumbent will be responsible for the detection, identification and evaluation of school related problems or problems of socio-emotional behaviour and carrying out or assisting teachers to carry out reeducation programs or readaptation programs with students having learning problems through individual or group therapy. Among other responsibilities, the incumbent will also be providing assistance to pupils in the choice of the educational profile most suited to their inclinations and aptitudes and most appropriate to the academic or vocational professional career they have chosen.

QUALIFICATIONS REQUIRED :

- A bachelor's degree in Psycho-education
Excellent knowledge of oral and written English
Ability to work cooperatively with colleagues, parents and supervisor
Ability to establish relationships which demonstrate courtesy, respect and integrity
Respect of the orientation and of the values of the school and the community
Previous experience in a Native school would be an asset

For confidential consideration, please forward your curriculum vitae by JUNE 10, 2002 to the :

Human Resources Services
Central Québec School Board
2046, chemin St-Louis
Sillery, Québec G1T 1P4
Fax : (418) 688-7431
E-mail : hum-res@cqsqb.qc.ca

We thank all candidates, however, only those under consideration will be contacted and the interviews will likely be held in Montreal at the end of June.

For more information on these positions, you may call Mr. Sandy Robinson or Mr. Curtis Tootoosis at the school at (418) 585-3811.



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The Council is expanding its management team to implement new programming strategies. Career opportunities are available in the following areas:

- 1. IT Support and Webmaster
2. National Sectoral/AHRDA Partnership Coordinator
3. Communications and Marketing Manager
4. Database and Research Analyst

For job descriptions and to learn more about the Council, please refer to the following web site www.ahrddc.com Forward your resume by June 28th, 2002 to: contact.us@ahrddc.com or fax to 306 956 5361 or mail to AHRDCC.

AHRDCC

1020 - 606 Spadina Cres East
Saskatoon SK. S7K 3H1
306 956 5360
www.ahrddc.com



The Indian Residential School Survivors Society (IRSSS)

Presents

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In the Spirit of Hope, Help and Healing

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Confirmed Keynote Presenters

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- Ed John
Wendy John
Arlene Roberts
Judge Stephen Point, Sto:lo Nation
Wayne Christian, Community Health Associates

Contact us directly for a complete list of workshops & confirmed presenters/facilitators OR visit our website at www.prsp.bc.ca

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Salmon BBQ followed by an evening of song & conversation with Susan Aglukark (hosted by Healing Our Spirit BC First Nations AIDS Society)
Healing Through Laughter - an evening of entertainment featuring local comedians & entertainers.
2.5 days of workshops for front-line workers, survivors, community leaders & general public - including the history and effects of residential school.
Special meeting areas for Elders; plus display areas for artists & community healing projects.
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Who Should Attend?

- Survivors of residential schools
Front-line Community Workers
Leaders and Elders
Aboriginals and non-Aboriginals

Registration

Early Registration is \$300/person
Deadline is May 15, 2002
Regular Registration is \$350/person
(May 16, 2002 - July 3, 2002)

For more information contact:
Lou-ann Neel toll free at
1-866-414-9994
or e-mail lou-ann@shaw.ca

"Working with First Nations and Aboriginal Peoples in British Columbia to Assist in Bringing Help, Hope and Healing and Reconciliation to Indian Residential School SURVIVORS"

Indian Residential School Survivors Society (IRSSS)

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The ideal candidates will have a Masters Degree in Nursing, a minimum of two years of experience in a health care setting, Registered Nurses Association of Saskatchewan, Medical-Surgical Nursing, and the use of distance education.

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**Saskatchewan Indian Federated College**

The SIFC is a First Nations controlled University in Canada with approximately 1300 full time students enrolled. Since inception in 1976, SIFC has earned an international reputation as a visionary academic leader.

The Positions: Saskatchewan Indian Federated College (SIFC), the Saskatchewan Institute of Applied Science and Technology (SIASST) and the University of Saskatchewan, College of Nursing are partners in an innovative nursing program. The SIFC invites applications for the following positions, Coordinator of Health Sciences and two faculty positions, from individuals who have a demonstrated interest in and passion for working within the Aboriginal context.

**COORDINATOR OF HEALTH SCIENCES**

The ideal candidate will have a PhD in Nursing or a related discipline, or a Masters Degree with progress towards a PhD, or a willingness to complete a PhD in a specified timeframe and be eligible for registration with the Saskatchewan Registered Nurses Association (SRNA). The candidate will have a minimum of five years experience in health or educational administration, strong leadership and administrative skills, excellent communication with sound negotiation and professional skills, and a successful background leading in health programs.

**FACULTY HEALTH SCIENCES**

The ideal candidates will provide clinical and classroom teaching based on a background that includes a Masters Degree in Nursing or a related discipline, or a BScN with progress towards a Masters Degree. A minimum of two years relevant nursing experience and eligible for registration with the Saskatchewan Registered Nurses Association (SRNA) membership are requirements. Experience in Maternal Child Care, Medical-Surgical Nursing, Gerontology, northern nursing and previous teaching experience (including the use of distance education technology) will be assets.

Fluency in a First Nation's language is an asset and ability to work with Elders is an expectation. Start date for all appointments will be July 1, 2002 or as soon as possible thereafter. These positions are term contract positions with the option for renewal contingent on funding and program continuation. More information about SIFC & the above departments may be found at: <http://www.sifc.edu>

Application Process: Qualified individuals are invited to send a letter of application complete with Curriculum Vitae, transcripts and/or degrees, the names, address and contact numbers of three references.

Closing date: **Positions will remain open until filled.**

Apply in writing to: **SIFC  
Human Resources  
Rm 118, College West  
University of Regina  
Regina, SK S4S 0A2**

Ph: (306) 790-2241  
Fax: (306) 584-2921

**Request for Proposal**

**Metis Settlements Ombudsman Office**

The Aboriginal Affairs and Northern Development Ministry is seeking Requests for Proposals (RFP) for the implementation of the Metis Settlements Ombudsman Office. Created by the Minister of Aboriginal Affairs and Northern Development, pursuant to the Metis Settlements Act, this new office has been established to contribute to self-governance and self-regulation for Alberta's eight Metis Settlements. The Metis Settlements Ombudsman Office will provide Metis Settlement members with an independent structure that will be empowered to investigate and report on complaints regarding the management, conduct and fairness of procedures on the part of Metis Settlement Councils and administrations.

The successful Proposal will include an individual with extensive senior management experience, having the ability to interpret legislation, Settlement Bylaws and policies. Established credibility in the candidate's career achievements and in the community at large is required to maintain the public trust and to protect the integrity of the work of this office. Strong interpersonal skills are essential as the position of Metis Settlements Ombudsman is required to build effective linkages with the Office of the Auditor General, Office of the Ethics Commissioner, Office of the Ombudsman and the Metis Settlements Appeal Tribunal.

The successful Proposal will reflect the ability to develop an independent office to support the mandate of the Metis Settlement Ombudsman. The Contractor must demonstrate sound knowledge of the complaint and investigation process. This will include recruitment of staff, development of investigative guidelines and the implementation of a code of conduct, code of ethics and conflict of interest provisions. Knowledge of the history and culture of Metis Settlements would be an asset.

A budget for the Metis Settlements Ombudsman Office will be provided through the Ministry of Aboriginal Affairs and Northern Development. The Ombudsman will be responsible to the Ministry for the management of funds provided to support the operation of the Office. The contract will be for a two-year period with an option for a one-year renewal.

Proposals for this opportunity including a detailed resume are to be submitted to Mr. Cameron Henry, Director, Aboriginal Relations by June 14, 2002. For more information about this opportunity, please contact Cameron Henry at (780) 427-8407 or by email [cameron.henry@gov.ab.ca](mailto:cameron.henry@gov.ab.ca)



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You bring to this role at least eight to ten years of successful Aboriginal relations experience, preferably in the petroleum E&P, transportation, rail, mining, forestry, utilities or petro-chemical industries. You've strengthened this experience with exceptional leadership and organizational skills, as well as familiarity with government and regulatory environments.

Enbridge offers an attractive compensation and benefits package. If you are interested in this opportunity, please submit your resume in complete confidence quoting **File #2002-103** no later than **June 17, 2002** to: **Enbridge Pipelines Inc. Human Resources Department P.O. Box 398 Edmonton, Alberta T5J 2J9 Fax: (780) 420-5289 E-mail: [epcareers@cnpl.enbridge.com](mailto:epcareers@cnpl.enbridge.com)**

Information about Enbridge is available at [www.enbridge.com](http://www.enbridge.com)

Enbridge was recently named in the 2002 Edition of "Canada's Top 100 Employers" as one of the best places to work in Canada.



# Reserves face challenge of new forest fire season

By Matt Ross  
Windspeaker Contributor

KEHEWIN, Alta.

Raging on Kehewin First Nation territory for four days in May, a forest fire brought to light a growing crisis facing Native communities in Alberta just how ill equipped they are to deal with forest fire season.

More than 30 per cent of Kehewin's 40-sq. km, located north of Elk Point, was engulfed in flames between May 16 and 19. While no houses were lost, damage was only kept to a minimum because of the efforts of 100 people, who assisted in damage control.

About half of those helping were untrained residents armed with little more than water pails and shovels.

Kehewin's director of disaster services, Leo Gadwa, said the reserve doesn't have an off-road fire vehicle that would have been able to access the more remote hot spots.

"The equipment we have is for small fires and house fires where we can control," Gadwa said. "What we needed was a Jackrabbit that can go into the bushes with a 500-gallon (2,200-litre) tank and go where a regular fire truck can't."

Obtaining additional government funding from Indian and Northern Affairs Canada for the equipment has been difficult.



**Reserves are under-equipped to fight forest fires in Alberta. Prevention is key, but not enough to protect property. Reserves need more than shovels to fight fires, says fire chief.**

Yet, one day after the blaze, Kehewin Fire Chief Gordon Youngchief estimated this four-day battle cost \$100,000, the high end cost of the truck needed.

Kehewin's estimate includes about \$20,000 that will be billed by the nearby Bonnyville Fire Department for the use of seven trucks and 140-man hours.

While the provincial government has a disaster relief program in place, Youngchief pointed out money spent on equipment before a disaster occurs is much more beneficial than recovering assistance afterwards.

"They're always pushing for prevention, but where's the

money?" asked Youngchief, who has been the reserve's fire chief for nine years. "I was shocked (to learn) what people were doing to help save their houses."

Besides the environment that has made conditions ripe for a forest fire in Alberta this spring, Kehewin was also hampered by bad timing. Reserves in Lac La Biche, Saddle Lake and Frog Lake were also fighting their own fires and that sucked dry whatever off-reserve resources that existed.

Other municipal and district fire services such as St. Paul's were dispatched elsewhere while water bombers operated by the provincial Ministry of

Sustainable Resources were kept in Lac La Biche to thwart blazes strong enough to eventually close Highway 63 heading to Fort McMurray.

It wasn't as if phone calls weren't made to get additional help for Kehewin. Fire Prevention Co-ordinator for the Tribal Chiefs Association of North East Alberta, Don Padlesky, recognizes how vulnerable Kehewin and other reserves are during forest fire season.

"With all of the fires in the province, we couldn't even get an extra broom," Padlesky said.

Meanwhile, just across the border in Onion Lake, 80 kilometres to the east in Saskatchewan, that province was able to send two water bombers and a heli-bomber to contain a blaze threatening that reserve's 3,000 residents.

Padlesky, Gadwa and Youngchief collectively believe the cause of many fires is the carelessness of individuals when setting their own fires. Under these arid conditions it is inexcusable, they state, to create needless fires such as burning one's own lawn in order to get a fresh growth of green grass.

"I've had 30 fires since April and 90 per cent have resulted in a loss of control because people are not equipped to contain a blaze," Youngchief said.

At a minimum, he insisted, there must be enough water and shovels to extinguish any man-

made fires.

What frustrates Padlesky though is how difficult it is to enforce any existing by-laws. He said unless there is a total fire ban across the province, First Nations are left to regulate themselves.

"Each band that tries to put on a fire ban has a problem because they almost have to catch the person setting a fire and prove it was arson (to lay charges)," Padlesky said.

It is speculated Kehewin's fire started off-reserve almost a week before the flames endangered reserve property. Even on the Thursday during a 12-hour shift, Youngchief was convinced the blaze was under control.

"We had extra men all night performing fire mop-up. On Friday I drove around looking for hot spots, but with the winds (up to 50 km/h) by 10 in the morning, there were fires all over," said Youngchief, adding a spark can easily jump fire guards such as pre-burnt grass and tilled land.

While Kehewin can count its blessings there weren't more losses during this emergency, Gadwa really hopes the message will be learned about how susceptible reserves are to forest fires.

"We can't just throw a match and walk away. We don't have the equipment or the manpower to get this under control," he said.

Canada Mortgage Housing Corporation/First Nations Housing

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**Abel Bosum, Oujé-Bougoumou, Quebec;**

Lead Negotiator for Grand Council of the crees (Eeyou Istchee) 3.5 Billion dollar partnership arrangement with the Province of Quebec and recipient of the National Achievement award. As Chief of Oujé-Bougoumou he developed a unique heating system for the First Nation based on the concept of sustainable development. The Oujé-Bougoumou district heating system utilizes wood waste from nearby sawmills and converting them into heating energy for the entire village.

**Eileen Francis: Social Development Officer; Pictou Landing First Nation, Nova Scotia:** Developed and implemented carpentry apprenticeship training program for women.

**Michael Birch, President & Owner: First Nation Buying Group; "The Buying Power of First Nations"**  
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#### For more information, please contact:

Conference Coordinator Jennifer Wood  
(204) 983-8081 or (204) 229-6493 ▲ e-mail: jwood@cmhc-schl.gc.ca

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