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



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The A.N.J.H.L. would like to continue to expand with more Native Junior "B" teams for the upcoming 2005/06 hockey season.

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**Belva Wesley, Vice-President at**  
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## CANDO'S 2005 Annual National Conference and AGM CALL FOR SPEAKERS

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CANDO is pleased to announce a call for speakers for the 12th Annual National Conference and AGM. This is your opportunity to share your experiences, stories, and wisdom with fellow professionals working in Aboriginal Community Economic Development. Conference themes reflect the multiple bottom lines of Community Economic Development: social, cultural, economic and environmental.

The program will be of interest to all, from the beginner Aboriginal community economic developer, to the advanced practitioner. We will examine the urban, rural, and remote issues; offer exposure to diverse perspectives, including First Nation, non-status, Métis, and Inuit, and showcase entrepreneurial approaches to Aboriginal community economic development

### Main themes to be addressed include:

- ◆ Our Strengths
- ◆ Our Culture
- ◆ Our Communities
- ◆ Our Diversity

### Submit Inquiries/Submissions to:

Svitlana Konoval, Executive and Administrative  
Service Coordinator  
Toll Free: 1-800-463-9300  
Phone: 780-990-0303 • Fax: 780-429-7487  
skonoval@edo.ca

Submission must be received at the CANDO office no later than May 27, 2005

For further information, please visit the CANDO website at  
<http://www.edo.ca/conference/2005/speakers.htm>

"Strengthening Communities on Turtle Island"

## WHAT IS NDHR?

Many people make the assumption that the NDHR campaign solely focuses on the Aboriginal/Canadian relationship.

The campaign was led initially by Aboriginal people. However, "healing is not only an Aboriginal issue. It is a Canadian challenge." Mayors of Ottawa, Vancouver, Edmonton, Hinton, Grande Cache, Jasper and Edson officially signed declarations for NDHR on May 26th, 2004 in their respective community. It is understood that reconciliation is not likely to happen in a meaningful way unless each person reconciles with themselves for small or large acts within their own circles. It is recognized that reconciliation still has to happen by each of us taking responsibility through action.

## NDHR OBJECTIVES:

- ◆ To celebrate a positive, collective healing and reconciliation movement within our families, communities, churches and government on May 26th of each year.
- ◆ To educate ourselves and other Canadians about our collective history of government policies that has affected Aboriginal communities and Canadians.
- ◆ To develop commemoration sites and encourage communities to join in the National Day of Healing and Reconciliation.



## National Day of Healing and Reconciliation

May 26th

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

1-780-453-1373

### SYMBOLISM OF NDHR LOGO

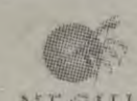
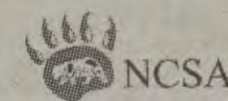
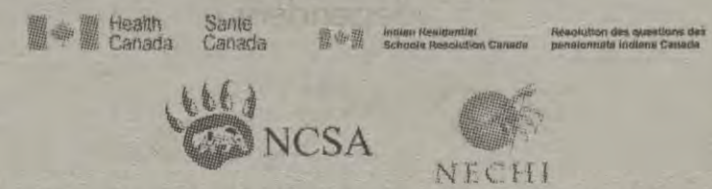
- The rainbow across the sky reminds us of our hope for the children that are not yet born.
- The rainbow under the ground reminds us of the people who have experienced painful events and have passed on.
- Green symbolizes grass and growth of the NDHR movement.
- Blue symbolizes water to nurture our commitment to ensure history is not repeated.
- The four figures joining hands symbolize the four colours of people joining in spirit, and walking toward the sun to provide energy to the NDHR vision - a movement toward action and taking responsibility.

### MISSION STATEMENT

National Day of Healing and Reconciliation is a movement of peoples committed to moving forward collectively within our families, communities and across Canada for the purposes of healing and reconciliation.

### THANKS TO OUR SPONSORS

- Aboriginal Healing Foundation
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- Canadian Conference of Catholic Bishops
- Sisters of Providence (Alberta)
- The Presbyterian Church In Canada
- Mahatma Gandhi Canadian Foundation
- Native Counselling Services of Alberta
- Nechi Training, Research and Health Promotions Institute



For more information or for free NDHR promotional materials please contact:

National Day of Healing and Reconciliation

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**Windspeaker's Guide to Indian Country is coming in June.  
Call us to participate in this exciting issue!**



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The advertising deadline for the June 2005 issue of Windspeaker is May 12, 2005. Call toll free at 1-800-661-5469 for more information.

## Features

### Aboriginal rights too inconvenient 8

A British Columbia Supreme Court Justice has decided that constitutionally-protected Aboriginal rights takes a backseat to business. The judge refused to grant an injunction to halt the sale of land, even though she acknowledged the sale might do irreparable harm to a Native community, saying First Nations' concerns failed to pass the balance of convenience test.

### Blood quantum drives decision 9

The 20th anniversary of Bill C-31 will be commemorated on Parliament Hill in June with a protest. The bill that was to provide equality of Indian status to Native women has instead led to the "annihilation" of Indian people. The sub-classes of status that came with the bill are based on blood quantum, one chief says.

### APTN begins licence renewal process 11

Any complaints to level at APTN? Any public bouquets you'd like to throw. Well, if you'd like to appear before the CRTC to discuss the value of the national Aboriginal television network you'll get your chance in Niagara Falls in June. That's when the CRTC will hear APTN's application to renew its licence.

### Downside to feds' sponsorship woes 13

The log jam in the House of Commons because of revelations of corruption coming out of the Gomery inquiry on the federal sponsorship program is having a crushing affect on the finances of Aboriginal institutions.

Special Feature: The National Aboriginal Achievement Award recipients for this year are profiled in a special insert in this Windspeaker. Their remarkable stories of accomplishment will motivate and inspire.

Inside

## Departments

### [ rants and raves ] 5

The revelations of corruption flowing from the Gomery inquiry into the federal sponsorship scandal has left the governing Liberal party in tatters, but let's not be fooled. This is not a Liberal Party problem. This is a Canadian political system problem.

### [ what's happening ] 7

Community events in Indian Country for May and beyond.

### [ radio's most active ] 15

### [ windspeaker confidential ] Elisapie Issac 16

### [ strictly speaking ] 17

Drew Hayden Taylor wonders if we're ready to take to the streets to protest abuse of Native culture in the arts; Law columnist Tuma Young says you should have access to the band's financials; and Inuit commentator Zebedee Nungak talks about taxes and drugs.

### [ canadian classroom ] 23

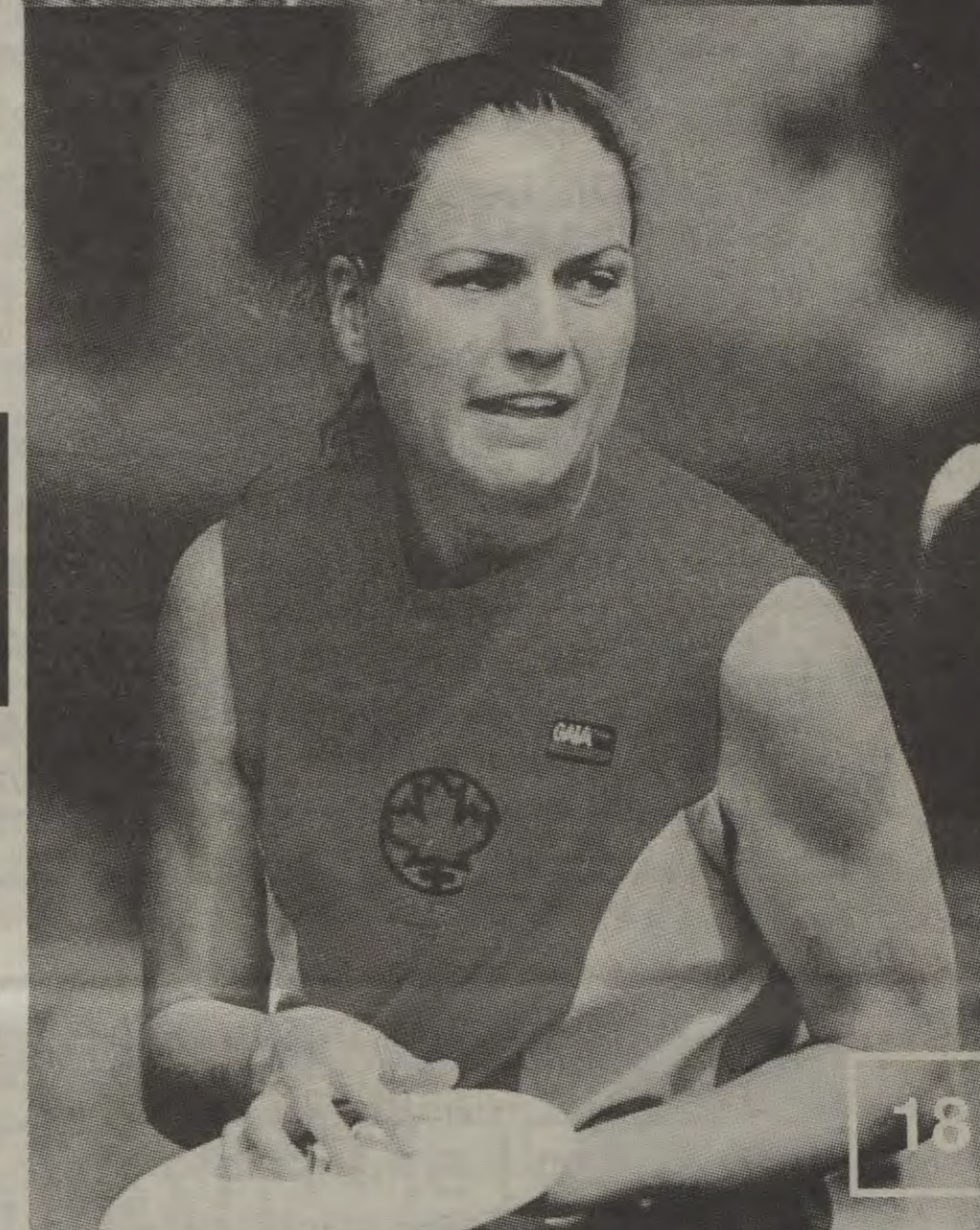
The slaughter of 50 bald eagles in British Columbia has spurred speculation the powwow circuit is fueling a black market in eagle parts. Long-time powwow dancers Tyrone Tootosis and Boye Ladd discuss the regalia that turns a judge's head, and wonder just how lucrative the professional powwow circuit is.

### [ footprints ] 26

Windspeaker's footprints page is usually reserved to bring our readers a profile of an Aboriginal person who has left his or her mark on the world, but this month we decided that a non-Aboriginal person should be featured on this page. What one non-Aboriginal person had such an affect on Aboriginal people that we should decide such a thing? If you guessed the polish priest that became Pope John Paul II, you'd be right.



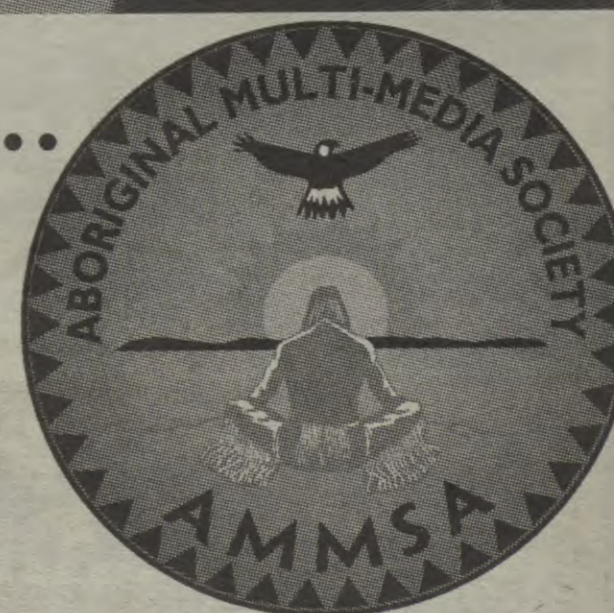
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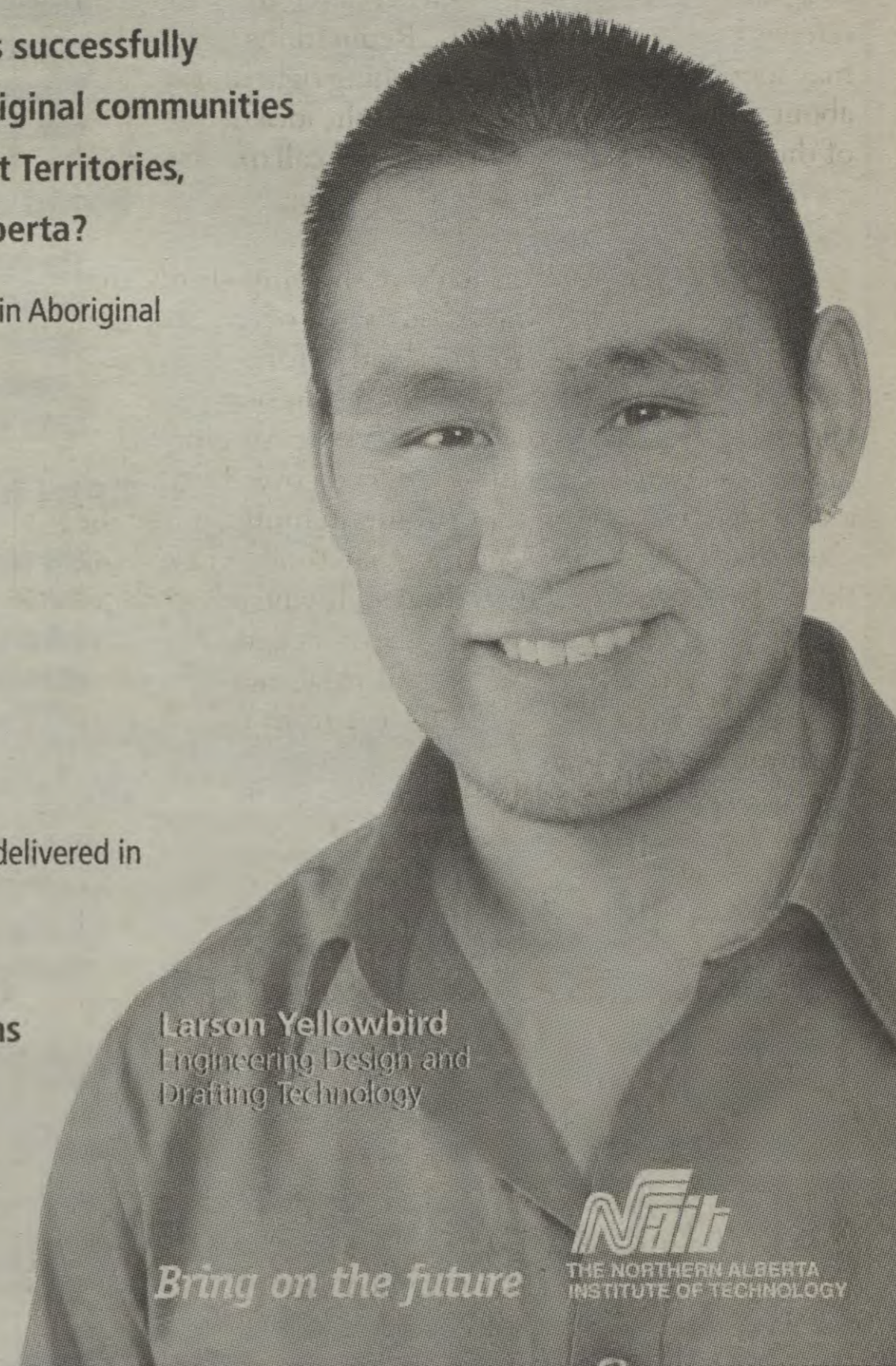
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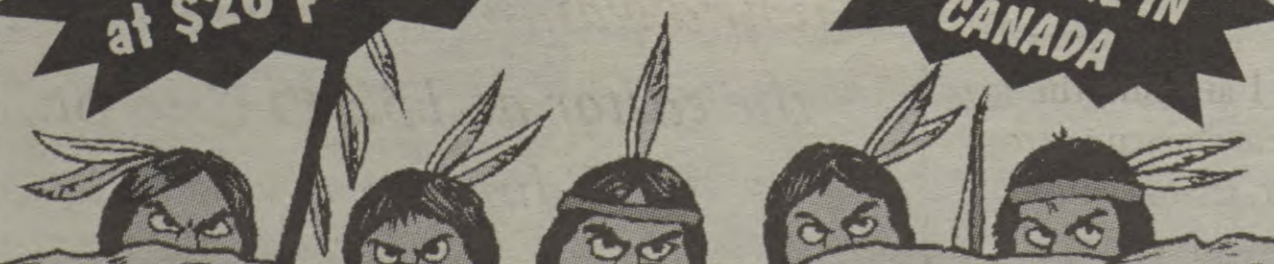
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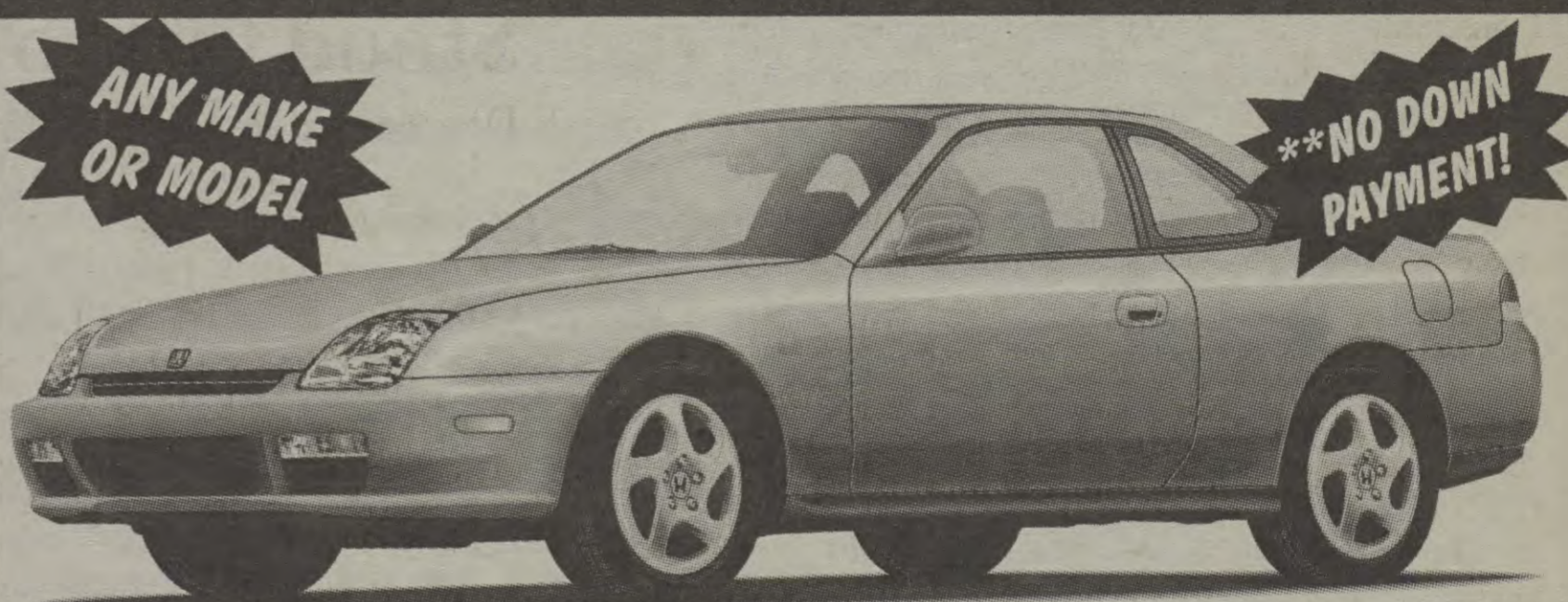
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# Corruption exposed

The ugly face of corruption has been exposed to the country, thanks to the Gomery commission, the inquiry into the sponsorship program run, ostensibly, to raise the profile of Canada in Quebec after the succession referendum of the mid-1990s. Reputations and legacies may soon lie in tatters. There's nothing right or honorable about what we've been hearing and the idea that so many of the principle players in the scandal call or once called themselves "right honorable" now has a bitterly ironic taste to it.

Testimony comes out each day showing clearly that the old boys' club in Ottawa has a sense of contempt for the taxpayers, whose money and efforts make this country function, that would not be out of place in the Palace of Versailles at the time of Marie Antoinette.

People in high places in our federal government have a sense of entitlement that is quite reminiscent of the class system that flourished at that time. They think they're royalty—better than the people who pay the bills. They think they have a right to use other people's money and never be questioned or held to account for their spending. That much is quite clear from the Gomery testimony.

The only positive that comes out of all this is that mainstream Canadians are finally being forced to look at the condescending, self-serving, attitudes that dominate the corridors of power in Ottawa. And Canadians are finally being forced to face the fact that they are, and have been, paying the price for allowing "our betters" to run the country as they see fit, making deals that enrich their friends and leave the poor and the poorly connected out in the cold.

As former political philosopher Adlai Stevenson once said, "You get the government you deserve."

First Nations people have been complaining for generations about the heavy-handed, smugly elitist and patently undemocratic attitudes that shape how decisions are made at the centre of our federal government.

As much as we believe the Liberals need to pay a heavy price for the anti-democratic abuses perpetrated under their watch these last dozen years, we must state that this is not a Liberal problem.

This is a Canadian problem.

Remember Glen Kealey? He sat outside the Parliament building for years screeching at then Progressive Conservative prime minister Brian Mulroney. Kealey refused to play the Ottawa game and grease a few wheels to gain advantage. He succeeded in getting a justice of the peace to accept his private information alleging that he had been asked to kick back money in exchange for a government contract, but then the establishment closed ranks and Kealey was ruined. And the Liberals certainly had nothing to do with the levers of power in Ottawa at that time.

Can this deeply entrenched Canadian problem be solved? Considering that most of the positions of power in this country are filled by people who were appointed by or recommended by one of the many influential people whose name has come up in the inquiry or one of their friends, it would be easy to despair and say "no."

Throwing out one gang of crooks only opens the door for another gang if there is no serious effort at reform.

We mentioned Marie Antoinette earlier. She met her demise under the blade of the guillotine, punished for her indifference to the suffering of the common people. At that moment, the monarchy in France ended and a republic was born under the banner of equality, brotherhood and liberty. We aren't prepared to recommend a people's revolution just yet. But the people's interest and respect for the rule of law has to be reintroduced into the Canadian system and that means true equality must prevail.

There has to be a risk attached to political corruption if things are to change for the better. Vigorously prosecute those who have ventured beyond the boundaries laid out by the Criminal Code. Aggressively explore the boundaries of breach of trust legislation in order to punish severely those who have betrayed their public trust.

It's the only way faith can be restored.

No soft country club time for any convicted white-collar criminals, either. Why should the privileged escape the hells of maximum security that are suffered by the poor when they break the law? That will serve as a stern warning to those who seek to take their place in our political system, no matter what their political stripe.

—Windspeaker

# Better off without Struggle continues

Dear Editor:

As an Indian who has lived in this area for half a century I have seen and been through many different experiences. As a grandfather I would hope that my grandson would have a better community and place to grow up in than I have had. I grew up on a reserve where there were many bad things happening to us. This came from all sides and the sad part about all of this is that it still happens.

I have hoped for many years that the so-called leaders of our Native communities would do something constructive with their time. By that I mean that if they have the power they should have the will and desire to help our people. It seems like a majority of them are only in the political game for what they can get to line their pockets. It is a sad thing that many of the Native people in Canada live below the poverty line, except for the so-called leaders. They always seem to have plenty and judging by the size of their bellies and their big houses they have more than enough.

When it is reported in the newspapers and other media that Native people have gotten money for treaties or land claims, I would like the non-Native people to know that there are a majority of the Native people who do not see one penny of this. It is like some parts of society that the rich get richer; it is the same in Indian country.

When thinking about what it means to me and my children to have a land claims resolution, I think that it is going to cost me something. There was a time during my father's generation when the reasons the leaders fought for rights was to benefit their children and grandchildren. These rights that we have as Indian people are here as a result of the dedication and hard work by others before us. When I read or hear of how the national Native organizations are getting together to fight for our land claims, it saddens me that it is just talk. What are we benefiting from if not making work for the privileged few and the non-Native lawyers and advisors. People are getting rich off of our future and what they will leave for our children is debt and discord.

When greed is the primary motive for these people to stand there and spout off drivel then we are better off without them.

*In the spirit of our traditions,  
Donald Prince  
Prince George, B.C.*

## Stood fast to his word

Dear Editor:

I am deeply saddened over the passing of John Paul II. I was raised a Catholic, but am a lapsed Catholic as I am a proud two-spirited First Nations man. Because of this, I am in conflict with the official church teachings on homosexuality.

I also stopped practicing because of all that was done to my Native people by the church in the name of God. But, underneath all of this, I still consider myself Catholic.

I respect Pope John Paul II for what he represented. I understand Catholicism and I understand why he couldn't back down on the church's teachings on issues like abortion and homosexuality. I might not personally agree with all of what he stood for, but I wouldn't have expected any less from such a powerful leader.

He stood up for what he believed to be the dignity of every individual and helped remind us that there is more to life than this. He helped lift our eyes up and did all he could to help us be the best we could be.

We have a saying from my Tlingit people which is "iguixwan," which means "do your best." That is what he said to the world. And that is what I say to him as he begins his final journey. Iguixwan John Paul II. Gunalchish (thank you) for your life!

*Duane Ghastant' Aucoin  
Vancouver, B.C.*

## Reader proud of roots

Dear Editor:

I would like to thank you for all your interest and documentation of my great grandma Victoria Callihoo (on-line at [www.ammsa.com](http://www.ammsa.com)). This information has made me so proud of my heritage. I am one the few people on this earth that knows where she came from. Again, from the bottom of my heart, thank you.

*Susan Mary Callihoo.  
(My brother Barry Joseph Callihoo thanks you too.)*

## [ rants and raves ]

Dear Editor:

I love the reserve, but how does one move on to make things easier for this generation and the ones after us when nothing is being done now?

Why is the bigger percentage of the population still trying to commit suicide or not finish school?

My parents never finished school, but they had their own way of teaching me the values a child needs to expand his or her mind. I was taught to survive life and its struggles because they weren't given the opportunity to live a much better life, money-wise. So I survived life getting water before it got dark, getting enough wood for the week, so we wouldn't freeze, making what money I had stretch to the next welfare day, because there were no jobs. I had to learn how to cut up wild game for tomorrow's meals.

The struggles are still there. I know things are not easy. Living in a city, renting an apartment and going to school and having a job is still hard work.

I don't need the band office for this, since I had to do things myself. Chief and council can still manipulate the population and control who they can and still overpay themselves. I just got tired of their BS, that's all.

First Nations people are always asking for money ... where is it? The taxpayers are asking too. The bigger the money for reserves ... the bigger and better cars for chief and council and, of course, their immediate families.

So how are people supposed to survive if this goes on? I'm worried for the next generation of people. Right now they're kids, but they will start to worry if another corrupt nation is in office when they're ready for life as an adult.

—sent by e-mail from Toronto and unsigned

## Reaching out to us

Dear Editor:

I write to you today from my homeland—Kamchatka—in need of your friendship and guidance. My people are struggling with environmental degradation and an underdeveloped legislative base that offers little support and recognition to Indigenous peoples.

Our beautiful volcanic land is a fish-shaped peninsula, and if you look at a map you will find a land that is situated north of Japan and west of Alaska. So, it is Russia, the Russian Far East.

We are calling upon Canadian Aboriginal peoples to share their knowledge and experience with us so we can raise our cultural profile and protect our local natural environment. We want to build relationships with Canadian Aboriginal peoples who are more advanced in environmental stewardship, and more empowered within Canada—and the world—than we are in our own land.

Specifically, we will be grateful if the people from Canada can share with us their own thoughts and experience on fostering sustainable development in our community using our traditional skills; overcoming administrative barriers, and the strategies needed to cope with the struggles along the way; developing a legislative base; successful grant and fundraising strategies; organizing cross-cultural exchange visits between Canadian and Kamchatka people.

*Zhanna Dolgan  
dolgani@yandex.ru*

## Talk it up

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and leave a message outlining your concerns on whatever topic you'd like. Or e-mail us at

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“It is all here: the land, the plants, our ancestors and our future. One is held within the other. You cannot know the land without knowing the plants placed here by the creator. You cannot know the creator without knowing the plants. You cannot know the plants and their healing powers without hearing the stories. It is one and the same.”

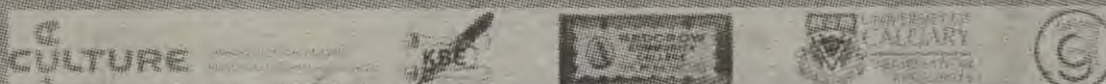


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 Marital Status: \_\_\_\_\_  
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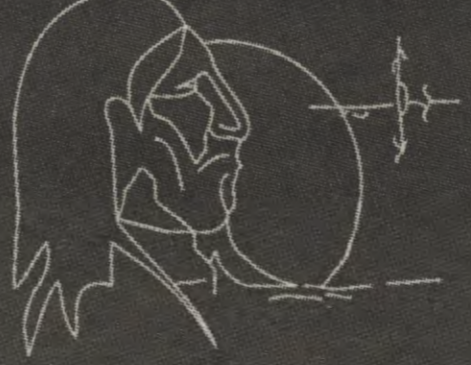
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# B.C. changes rules to avoid Haida obligations

By Paul Barnsley  
Windspeaker Staff Writer

PORT ALBERNI, B.C.

In a British Columbia Supreme Court decision on March 11, Justice Carol J. Ross found that the sale of a 70,000-hectare parcel of land from one forestry company to another adversely affected the rights and title of the Hupacasath First Nation of Vancouver Island.

The justice also found that there was a chance the Hupacasath people could suffer irreparable harm if the decision to remove the lands from the jurisdiction of the Forest Act and move them into the Private Forest Lands Management Act, as proposed by the province's minister of Forests, was allowed.

So why did the justice refuse an injunction against the sale of the land? Citing the "balance of convenience test", the court chose the \$1.2 billion land deal over the irreparable harm it would cause to the Hupacasath, effectively choosing business certainty over constitutionally-protected Aboriginal rights.

"It is a shame that the court failed to recognize that our land, our resources and our ability to exercise our rights are priceless and invaluable. Our children's

*"Our children's legacy, which is supposed to be protected within Canada's constitution under Section 35, is at risk of being forever destroyed. When does business certainty have priority over constitutionally protected rights?"*

—Hupacasath Chief Judith Sayers

legacy, which is supposed to be protected within Canada's Constitution under Section 35, is at risk of being forever destroyed. When does business certainty have priority over constitutionally-protected rights?" asked Hupacasath Chief Judith Sayers, who filed the injunction to slow the sale of the lands in Hupacasath traditional territory.

The Hupacasath have chosen not to appeal the decision on the injunction because the trial on whether the minister should have consulted and accommodated them prior to removing the lands from the jurisdiction of the Forests Act is scheduled to start on May 2.

But Sayers admits to being confused by Justice Ross' decision.

"The court chose \$1.2 billion

over our rights," she said.

Environmental lawyer Will Horter is executive director of the Dogwood Initiative, a private foundation funded group that helps communities take on corporations and fight for local control of resource extraction. He said the decision in the Hupacasath case was fairly typical of B.C. Supreme Court decisions.

"If you look at the B.C. Supreme Court politically, most of the judges, and I haven't done the background check on this particular judge, but most of them come from the big Vancouver law firms and most of their clients have been major resource companies. So most of them understand the economics of the industry fairly well," he said.

But few of those judges are as well informed on Aboriginal rights issues, he added.



Applying the balance of convenience test to an Aboriginal rights case is not fair and not good law, he said.

"The unfairness on the balance of convenience test, it's basically comparing apples and oranges," he said. "In essence, the balance of convenience test, there's an issue to be tried and at the end of the day they're supposed to say, 'Is one party irrevocably harmed if we don't stop this action and give this injunction?' But how do you put a dollar value on a constitutional right as opposed to something that's worth \$1.2 billion?"

Sayers said Native leaders want to create a process that forces provincial policies to be updated or modified to comply with recent Supreme Court of Canada decisions that support Aboriginal rights and title. Without some

concrete action on the part of the provincial government to follow high court rulings, there will be trouble, Sayers said.

"Personally, I say it will happen in the near future," she said. "I'm calling it the showdown in the woods."

She's not the only person in the province unhappy with the government's actions on resource extraction. The Haida people have brought logging to a halt on their territory by mounting a blockade. And a coalition of more than 30 environmental, labor union and First Nations groups issued an open letter to Premier Gordon Campbell on April 15 accusing the premier and his government of intentionally re-writing policies and regulations to avoid high court decisions on Aboriginal title.

"As the Haida Tree Farm License 39 case was making its way to the Supreme Court of Canada, the provincial government was repealing or rewriting virtually every forest and environmental law in B.C. to reduce its role and place increased control in the hands of resource companies," said Jessica Clogg, staff counsel at West Coast Environmental Law. "Because of its offloading to companies, the Crown now claims it has no duty to the Haida. This is not honorable."

(see Campbell page 19.)

# B'nai Brith Canada wants Manitoba chief turfed

By Paul Barnsley  
Windspeaker Staff Writer

ROSEAU RIVER FIRST NATION, Man.

On April 9, a 1,500-word essay entitled "Native hatred of Jews will rise dramatically!" appeared on fax machines in 13 newsrooms across Canada. It was signed by Chief Terrance Nelson.

In the essay, Nelson repeated David Ahenakew's anti-Semitic statements for which the former national chief of the Assembly of First Nations was recently prosecuted under the hate crime provision of Canada's Criminal Code. Nelson wrote that he was angry at the tone of the coverage of Ahenakew's trial in the mainstream media.

"Sadly, how the press and Canada responds to this issue will surely cause Natives to hate Jews even more than (sic) some of them do now and what Jews fear the most, active promotion of hatred against Jews in Canada, will only rise dramatically amongst Natives as they make a martyr out of an old man," he wrote.

He agreed that taking Ahenakew's Order of Canada away from him was a fitting punishment, but "if the courts opt for punishing David Ahenakew, it only makes him seem to be right about his opinions. If a lesson is to be learned, it must be that trying to cover a people into a submissive state with acts of oppression and aggression does not work. Look

*"Chief [Terrance] Nelson's feeble attempt at an apology just doesn't cut it. An apology isn't sufficient if it is accompanied by ignorance and repetition. There was no real understanding for the hurt that he had caused. Instead we found the Aboriginal leader standing his ground, and reiterating some of the age-old anti-Semitic canards that he had uttered in the first place."*

—David Matas, B'nai Brith Canada

at the Palestinians and Iraqi, how submissive are they to acts of violence from outside sources."

He then wrote "CanWest Global Communications, a Jewish owned multi-national, owns 200 media outlets throughout Canada and the world. Does anyone ever examine the hatred that this group teaches about First Nations people in Canada?"

The Roseau River chief now admits he should never have sent the essay. Nelson called a press conference on April 18 to apologize for his remarks.

"I realize now that my approach, tone and some of my comments were deeply hurtful and offensive to some members of the Jewish community," he said in Winnipeg, accompanied by the members of his newly elected council. "Today, I wish to apologize to the Jewish people of Manitoba and Canada for any offence, anger or hurt I may have

caused. Had I not been out of the country last week, I would have gladly made this apology sooner."

He called the letter a "late-night rush job" and said it should have been better reviewed prior to release.

But instead of backing away from all reference to the Jewish faith of a reporter, columnist or owner of a media outlet with whom he had a problem, he chose to continue to push the matter. As he said during the press conference and repeated to *Windspeaker* afterwards, he was angry with a number of columnists and reporters in the local and national media who happen to be Jewish. He said those people write about "Natives" and should not be so sensitive when he writes about "Jews."

"I do not intend to sit back if Jewish writers continue to write hateful articles or air hatred against my people," he said. "I challenge the Jewish people to help in maintaining peace in Canada. As

our people have condemned David Ahenakew, so must you also confront your people when they say or write hurtful things about my people."

If Nelson was hoping to put an end to the matter with his apology, he failed utterly. A B'nai Brith Canada spokesman echoed the sentiments of all anti-racism workers who have watched these events unfold.

"Chief Nelson's feeble attempt at an apology just doesn't cut it," said David Matas, senior legal counsel to B'nai Brith Canada. "An apology isn't sufficient if it is accompanied by ignorance and repetition. There was no real understanding for the hurt that he had caused. Instead we found the Aboriginal leader standing his ground, and reiterating some of the age-old anti-Semitic canards that he had uttered in the first place."

Matas said Nelson professes to have no true understanding of what anti-Semitism is.

"In answer to his query, we say the following: Anti-Semitism is the act of vilifying an identifiable ethnic group—namely the Jewish people—for no other reason other than their being Jewish. When former First Nations chief David Ahenakew justifies the genocide of six million of our people, that is anti-Semitism. When remarks are made that suggest a so-called Jewish media monopoly aimed at spreading hate, that is anti-Semitism. And it must be condemned, along with all hate-filled messaging targeting any

group of peoples. Today was a failed opportunity to embark upon a journey of dialogue and understanding. We repeat our earlier call urging that Chief Nelson immediately be removed from his position of leadership. The First Nations community must repudiate strongly Nelson's remarks and not close its ranks around him."

Assembly of First Nations National Chief Phil Fontaine issued a letter to the editor of the *National Post*, a CanWest newspaper, chastising the Roseau River chief and disavowing the comments in the essay. Nelson and the chief have close ties. Nelson nominated Fontaine for national chief in 2003; he is a Fontaine loyalist and friend.

"If the issue is how the media portrays our peoples and issues, then our messages must be directed at the media and not any one race or ethnic group," Fontaine wrote. "First Nations' people are well aware that the Jewish community has supported us many times in the past, as have other ethnic and religious groups. We believe in working to bring people and communities closer together. These events are particularly disturbing because no group in Canadian society is more familiar with racism, racial hatred and violence than the First Nations. Not only do our people put up with individual acts of discrimination on a daily basis, we continuously struggle with the effects of systemic discrimination designed to wipe out our languages and cultures."

(see Leader vows page 14.)



Blood quantum still drives status decisions, says chief

# Cut-off policy 'annihilating' communities

By Paul Barnsley  
Windspeaker Staff Writer

## VANCOUVER

The massive effort the Assembly of First Nations is putting into forging a new relationship for First Nations with the federal Crown is forcing a crucial issue onto the backburner, said a Manitoba chief.

Brokenhead Ojibway Nation Chief Tina Levesque told the special chiefs' assembly in Vancouver in March that there's no sense forging a new relationship with Ottawa if the government's own rules about status will mean that no government-recognized First Nations people will be left in a few years.

"It doesn't matter. We can have meetings and conferences like this 'til the cows come home, but they're literally annihilating us in a very subtle and yet wide open way."

She's talking about Bill C-31. Enacted 20 years ago, it was seen at the time as the solution to complaints from women stripped of their Indian status for marrying non-status people.

Native men who "married out" did not lose their status, so Canada was vulnerable legally because the policy discriminated against Native women. So the solution was to reinstate the women, but with that reinstatement came sub-levels of status for their children and grandchildren.

Ron L. Clark, Jr. told *Windspeaker* he will walk from Prince Rupert to Vancouver beginning June 5 to protest the second-generation cutoff. That's Section 6-2 of Bill C-31, which causes the grandchildren of the marriages between a status Native person and a non-status person to lose their Indian status.

His wife, Barb Joseph-Clark has status and is a band member. Clark has neither because of the second-generation cut-off. He had status but lost it when he turned 18, another peculiar result of the Indian and Northern Affairs Canada (INAC) policy on status and membership.

"As a dependant of my mother I did have temporary status. Then it was not reissued after I turned legal age. But I should belong to the Glen Vowell band," he said.

He said his Gitksan name is Yoga Makw, which means, "To Set it Down."

"It was given to me by my grandfather and House Chief Abel Peter in January of this year," he said. "I have a genealogy. If you have a genealogy, you should have status."

Former Federal Court of Canada Justice Francis Muldoon, who retired from the bench in 2001, weighed in on the C-31 issue in his 1996 ruling on the Sawridge case, a fight about band control of membership that is on-

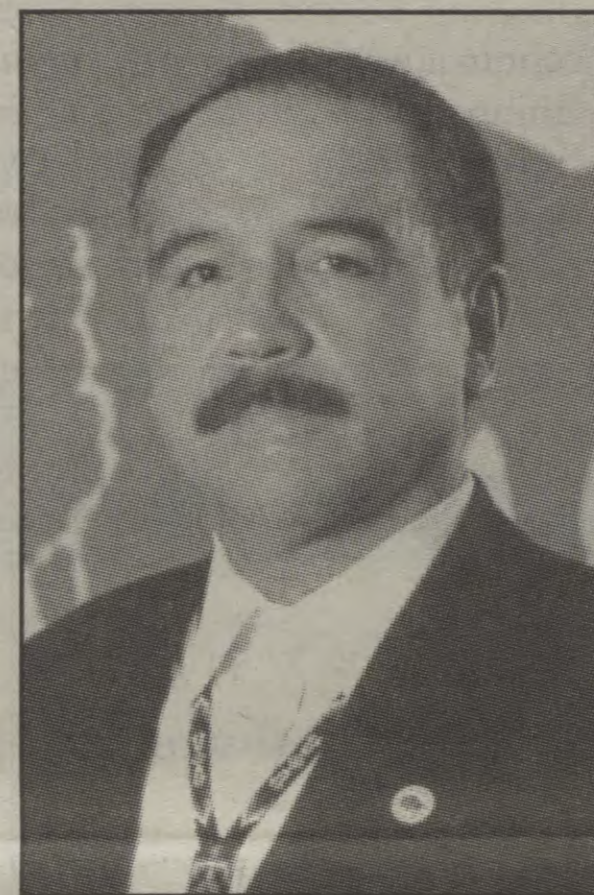


*"Within 25 to 50 years there's not going to be any status people in Brokenhead. We see it coming. If we have no status people, a nation is not a nation without citizens. And if we no longer have citizens, our treaties become null and void and the federal government is off the hook for any treaty obligations. We'll become a municipality in less than 50 years. And there is one First Nation in Manitoba that is closer to the brink of annihilation than we are. Within five to 10 years there'll be no status people there."*

—Tina Levesque

*"You can't be advancing or seriously advocating a self-governing authority if you're not addressing the people issue. Who is the nation? Who are the people? Who are the benefactors? ... Those people have every right to have a say in the structure and authority that will be negotiated for them in self-government."*

—Dwight Dorey



going. When the issue of blood quantum was raised at trial, he warned against it.

"Blood quantum is a highly fascist and racist notion, and puts its practitioners on the path of the Nazi Party led by the late, most unlamented Adolf Hitler," Muldoon wrote in the decision.

After that statement, any mention of "blood quantum" disappeared from the Canadian bureaucratic lexicon. But the government's cut-off policy disqualifies children of mixed marriages, even if they're accepted by the community and related to status members of a First Nation community.

And that means it's about blood quantum, Chief Levesque and others say.

Congress of Aboriginal Peoples leader Dwight Dorey was asked if it was his view that blood quantum is still the main factor behind the government policy. He replied, "That's right."

Dene National Chief Noeline Villebrun spoke on the issue in Vancouver. She regained her status in 1985 after being required to sign a form.

"Today, because I signed Bill C-31, there's a blood quantum. We have to turn this around," she told the chiefs. "I'm born of mixed blood. When our children or our grandchildren apply, not to become full-blooded Indians but to access benefits and funding

under the treaty agreement, this is what it's about.

"It's not about blood quantum. It's about accessibility to treaties or to agreements that were signed on your behalf for the future generations. And that's not happening today."

Levesque thinks the whole concept of blood quantum is wrong headed and insulting.

"This is not some little club that you can join. It's something you're born into. Membership is something you apply for. Our people are not applying to be citizens of the Brokenhead Ojibway Nation. They are our citizens. It's their birthright," she told *Windspeaker*. "And we don't have the power or the authority to determine that under the guise of the Indian Act. We can go ahead and determine our citizenship, but we'll never be recognized by Ottawa and the bureaucracy. And the short and long of the whole matter [is], they still hold the purse strings. So we have to get that changed. And it's not going to be easy and it's not going to be without a big fight."

The Native Women's Association of Canada (NWAC) and Quebec Native Women (QNW), Inc. are planning a protest on Parliament Hill on June 28, 20 years to the day after C-31 received royal assent. NWAC President Beverly Jacobs

said her office is still receiving a lot of complaints about the discrimination that the legislation was supposed to eliminate.

Sources in Ottawa say there are a variety of problems with the current policy that would never be tolerated in the mainstream. While mainstream Canadians are guaranteed they will not have to wait more than 90 days for passports, applicants for Indian status are waiting eight or nine years.

"It's their strategy. People get frustrated and they give up—or die," said Levesque. "They treat people immigrating from other lands better than they would treat their Indigenous people. It's common practice. And it's unacceptable and the public in general is unaware of this. Canadian society in general is ignorant of what the federal government is doing to us."

She said a variety of government policies force First Nation people to leave the reserve for the cities and it's part of an intentional plan to force assimilation.

"This is a strategy. People think, 'Oh the federal government is not that smart.' But it's a long-term strategy. Within 25 to 50 years there's not going to be any status people in Brokenhead. We see it coming. If we have no status people, a nation is not a nation without citizens. And if we no

longer have citizens, our treaties become null and void and the federal government is off the hook for any treaty obligations. We'll become a municipality in less than 50 years. And there is one First Nation in Manitoba that is closer to the brink of annihilation than we are. Within five to 10 years there'll be no status people there," she said. "It's my belief, that's exactly what they're doing. Get rid of us. We've always been a thorn in their side and the quicker they can get rid of us the better. They didn't come into our communities with guns and tanks but their annihilation through legislation is just as effective. It's sad but I have no trust in the federal government when they try to justify this legislation. I just don't. They want us to be gone, to become municipalities."

Dorey agrees that this is a crucial issue.

"You can't be advancing or seriously advocating a self-governing authority if you're not addressing the people issue. Who is the nation? Who are the people? Who are the benefactors? Those are the fundamental matters that I think have to be addressed first," he said. "Because those people have every right to have a say in the structure and authority that will be negotiated for them in self-government. So that's where I have fundamental departure from what the AFN and the chiefs, and the federal government as well, seem to be doing."

AFN National Chief Phil Fontaine and Dorey discussed the matter recently, Dorey said, and Fontaine raised the fact that the federal government refuses to put control of citizenship on the table in any self-government or land claim agreement.

"And I said, 'Well, then as far as I'm concerned, nobody should be at the table.' When it comes down to the fundamental legal rights of the people, we have a charter of rights in this country. How can you deny a significant portion of the people a say into any new arrangement that impacts upon them?"



# National chief gets mandate on accord

By Paul Barnsley  
Windspeaker Staff Writer

## VANCOUVER

If the federal Liberals are still the government on May 31 and the scheduled cabinet retreat with Aboriginal leaders actually takes place, Phil Fontaine, the national chief of the Assembly of First Nations (AFN), will have a concrete plan to present to the prime minister that will move First Nations self-government forward on the national agenda.

We say if because testimony at the Gomery inquiry into the federal sponsorship program may tip the scales in favor of an election. If that's the case, the work done at a special assembly of the AFN in March will be put on hold until a new federal government is formed.

The special assembly held in Vancouver from March 29 to 31 dealt with a document produced

by the AFN's Joint Committee of Chiefs and Advisors on the Recognition and Implementation of First Nation Governments.

The 60-page report generated by lawyers, chiefs and academics concludes with an accord that spells out how the federal government and the AFN will work jointly to set up real First Nation governments.

Ottawa lawyer Dave Nahwegahbo and James (Sakej) Youngblood Henderson, research director for the Native Law Centre of Canada at the University of Saskatchewan, explained the technical aspects of the accord to the chiefs in assembly. Veteran First Nation technicians Marie Smallface Merule and Dr. Harold Cardinal provided insight into the political thinking behind the approach. Cardinal, a key figure in the fight against the 1969 white paper on Indian Affairs, is seriously ill, undergoing treatment for tumors in his lungs. He travelled to Vancouver to make his

presentation, but faltered once he entered the assembly hall. Supported by his wife and two sons, he sat in the audience as his son Sheldon, an AFN employee, read his remarks.

The plan calls for a formal political accord between First Nations and Canada, a joint framework for the recognition and implementation of First Nation government, and immediate initiatives to support capacity development. The plan also calls for the elimination of the department of Indian Affairs and calls for it to be replaced by a new ministry of First Nations-Crown Relations and an Aboriginal and treaty rights tribunal.

The report and accord can best be summarized as an attempt to take stock of and analyze past bureaucratic devices employed to frustrate First Nation aims. The accord is a carefully worded agreement to be signed by the prime minister and national chief that seeks to cut off access to any

future opportunities for the Crown to split hairs and avoid honoring the spirit of the agreement.

"It establishes a relationship and a commitment," said Henderson.

Earlier, Henderson emphasized that there is no national policy in existence right now for implementing treaties. He told the chiefs that Section 52-1 of the Constitution Act, 1982 makes the Constitution the supreme law of the land that overrules any law that disagrees with it. Since Aboriginal rights are enshrined in the Constitution under Section 35, any decision or action by any government official that does not respect Aboriginal rights is of no force or effect in law. He called the idea "constitutionalism" and said chiefs must start confronting all government officials with the concept on a regular basis.

The inherent right of First Nations' self-government pre-existed Canada and was not created, only recognized, by

Section 35, he said, and therefore any government policy that works against First Nation self-government is unconstitutional and illegal.

Regional Chief Bill Erasmus enthusiastically agreed with that idea.

"We are the only people in the country not exercising their constitutional rights," he said. "It's a miscarriage of justice so it's more than policy."

Nahwegahbo revealed the pre-emptive nature of the accord's wording.

"I think we have to assume the government will resist," he told the chiefs. "If not, that's great. But we have to prepare."

On March 30, the chiefs and proxies at the special assembly came to a consensus decision that the committee's work was acceptable, essentially arming Fontaine with support for the cabinet retreat.

But support didn't come without overcoming obstacles. (see Consensus page 12.)

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# APTN license renewal process begins

By Paul Barnsley  
Windspeaker Staff Writer

## WINNIPEG

Representatives of the world's first national Aboriginal television network will appear before the Canadian Radio-television and Telecommunications Commission (CRTC) on June 6 in Niagara Falls, Ont. to state their case for its broadcast license renewal.

Parties concerned with the license of the Aboriginal Peoples Television Network (APTN), which expires Aug. 31, must file interventions before the May 12 deadline to be scheduled to appear.

It's expected a number of groups and individuals will make presentations to the CRTC that will offer up criticisms of the network. After a recent flirtation with financial ruin and more than five years of criticism from Aboriginal producers about board and management practices and policies, the 21-member APTN board of directors will soon be

asked to justify their operation.

APTN has asked the commission for some changes to its license. One of those changes may spark some anger in the cable television industry, which was not happy when the first license was issued in 1998. At that time cable companies were forced to carry APTN and charge each subscriber 15 cents a month. In the CRTC application No. 2004-1036-6, APTN has asked the commission "to increase the authorized maximum fee charged to distributors for the carriage of APTN as part of the basic service by \$0.10 per subscriber per month. The additional revenues will primarily be used to increase the quality and quantity of Canadian programs."

Each penny in subscriber fees is equal to almost \$1 million per year. That means APTN is asking for a funding increase of almost \$10 million a year, approaching double its current \$15 to \$16 million in annual subscriber fee revenues.

The network also proposes "to

split the feed of its southern signal into two distinct eastern and western regions." While cable companies would be expected to carry one or the other, depending on their location, "APTN believes that it would be appropriate for the commission to require the two national direct-to-home undertakings to carry both the eastern and the western feeds."

Sources predict APTN will get another seven years, but it may not come without a considerable airing of the organization's difficulties over the first seven.

Many groups over the last seven years have threatened to intervene against license renewal. A number of former APTN employees and many of the independent Aboriginal producers who feel the network is not making the appropriate efforts to create a place for their programming have informed this publication they will intervene in Niagara Falls in June.

In part, they point to financial information posted on APTN's Web site that includes a line item

for the 21-member board of directors that shows expenditures in excess of \$400,000 last year, despite the network's status as a not-for-profit charitable corporation.

Corporate law prohibits charitable corporations from paying its board members, but former board chairman Catherine Martin admitted to *Windspeaker* last June that some members of the board were being paid.

Informed sources say the network recently cancelled salaries that were being paid to the chair, the executive members and board committee chairs, of which there are several. But honoraria for attending board and committee meetings are still being paid.

In APTN's 2004 annual report, in the "notes to financial statements" section, the auditor makes note of this fact:

"The company is a registered charity under the Income Tax Act (Canada) and as such is precluded from conferring personal benefits on its members and directors. On March 23, 2004, the minister of

Finance proposed amendments to the act which, if enacted, would among other changes, permit Canada Revenue Agency to assess tax and/or penalties on registered charities in certain circumstances. As these provisions may impact the ability of the company to make payments to its members and directors, the company has applied for an advanced Income Tax Ruling to clarify the interpretations of the act," the auditor wrote.

Immediately after that declaration is another that has caused some observers concern.

"The company has agreed to indemnify its current and former directors and officers to the extent permitted by law against any and all charges, costs, expenses, amounts paid in settlements and damages incurred by the directors and officers as a result of any lawsuit or other judicial, administrative or investigative proceeding in which the directors or officers are sued as a result of their services," the auditor wrote.

(see APTN page 19.)

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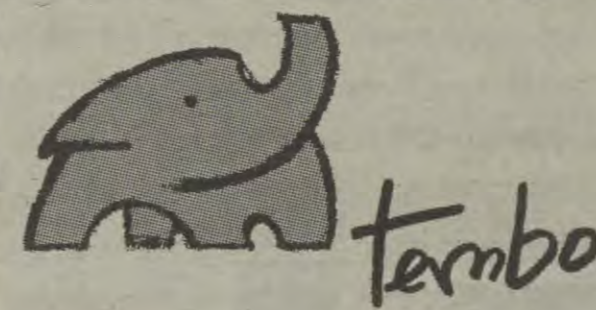
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# Consensus reached

(Continued from page 10.)

The Alberta chiefs' protocol is that chiefs that attend AFN meetings will not make commitments on behalf of the other Alberta chiefs. They take information received at national assemblies back to Alberta and return with the decision reached by all chiefs in the region.

Tsuu T'ina First Nation Chief Sanford Big Plume and Alberta Regional Chief Jason Goodstriker each explained the process to the other regions. Neither offered any criticism of the accord. They explained that the Alberta position is that they will not delegate dealings with the Crown to anyone since their treaties are nation-to-nation agreements involving only themselves and the Crown. Big Plume suggested that Alberta would bring back its decision on the report at the scheduled annual general assembly in early July.

But that would be too late for Phil Fontaine to take the accord to the cabinet retreat and tell the ministers that his organization was fully behind it.

The idea was floated to vote to support the accord in principle so Alberta would not have to go on record in favor before consulting with the other chiefs.

The national chief was asked if that would be good enough.

"I'm not certain if something is accepted in principle here, I'm not sure it will carry the same weight with the prime minister," he said.

Assembly of Manitoba Chiefs Grand Chief Dennis Whitebird spoke against the idea.

"It would be like sending our leader into battle without any bullets," he said to applause.

First Nations Summit task force member, Chief Doug Kelly, while acknowledging the right of the Alberta chiefs to follow their own way of doing business, supported a call to vote on the report.

That led to the next problem.

Barely one-third of the First Nations across the country were represented at the assembly, and that number diminished as the day's debate progressed and a vote on the accord approached. Fearing that the assembly could not meet the threshold for a quorum, James Wilson, representative of the Kwakwilt

District Council (B.C.), rushed to a microphone.

"I haven't heard anyone speak against the resolution," he told the co-chair. "We may not have to vote."

The AFN charter calls for the chiefs in assembly to attempt to reach consensus on issues in the traditional way and resort to a vote only when consensus cannot be achieved. The charter is silent on whether a legitimate consensus can be reached amongst a group that is not large enough to satisfy quorum requirements.

But, with only a handful of chiefs abstaining from declaring their consent, no one spoke against the resolution and the co-chair declared it carried by consensus.

While he missed large portions of the assembly, meeting with British Columbia Premier Gordon Campbell and other high profile people in the province, Fontaine was present at the end of the assembly to congratulate the chiefs for their work.

"We leave here so much stronger. We leave here so much more unified than we've been in some time and that's good and to your credit," he said.

Later, in an official release, the national chief had more to say.

"We have worked together and made a genuine effort to establish a stronger voice for this assembly and for First Nations across Canada," said Fontaine. "We have agreed on a plan that will lead us to real self-government. We will be authors of our own destiny. We have a common vision, a strategic plan and a way forward.

"First Nations must have the ability to set our own strategic direction," said Fontaine. "We can build thriving and viable communities and nations that contribute to the cultural, economic and political life of the country. We cannot afford to lose another generation. We will be presenting our plans to the prime minister and cabinet and to provincial, territorial and federal leaders at the upcoming first ministers meeting in the fall. If Canada truly believes in justice and economic opportunity for all then they will say 'yes' to our plan and 'yes' to a better future."

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# Downside to feds' sponsorship woes

By Paul Barnsley  
Windspeaker Staff Writer

## TYENDINAGA FIRST NATION, Ont.

The shock waves generated by the federal sponsorship scandal have spread across the government, and the result has been funding cuts for First Nation institutions, says Mark Green, the chairman of the board for the First Nation Technical Institute (FNTI).

Green said it's ironic that when government officials siphon millions of dollars out of the public purse, it's Aboriginal people that suffer the financial consequences.

"It is an unfortunate downside of that scandal that certainly doesn't hit the mainstream. The negative consequences affecting legitimate organizations, certainly we're one that's feeling it quite significantly."

Located on the Tyendinaga Mohawk Territory near Kingston, Ont., FNTI opened its doors in 1985. It is the oldest Aboriginal post-secondary institution in Ontario and one of the largest in Canada, having produced 2,000 grads in its 20-year history, 1,400 coming in the last five years.

When the school opened, 90 per cent of its funding was provided by Indian and Northern Affairs (INAC). By last year, that number had dropped to 43 per cent. As the start of this fiscal year approached, FNTI was told that it would receive just \$500,000 of its existing \$2.7 million in INAC funding. And the bureaucrats wanted FNTI's administrators to use \$60,000 of that to produce a business plan that would show how they planned to survive and grow.

Green said INAC officials explained the sponsorship scandal led to a review of Treasury Board funding authorities and to cuts to FNTI's funding. He said he's been told that federal officials are unwilling to stick their necks out on any anything for fear of being criticized by Auditor General Sheila Fraser. Her report on the federal sponsorship program brought the government to the brink of a new election. "Unfortunately the federal government has become hamstrung and ineffective because of it," said Green. "Certainly what was done in that was completely inappropriate. But what it has done is that every other little thing that was done for good reason and with good public policy in mind is now also hampered if it lies one iota outside of a strict interpretation of policy," he said. "I think everybody knows that one normally exercises good judgement in making decisions and even if something might be slightly outside the boundary of

a rule, if it is the right thing to do you try to find some way to make it happen."

Green pointed out that most Treasury Board authorities are created for mainstream institutions and rarely take into account the unique needs of First Nation institutions.

Those unique needs were set out by Fraser in a report of INAC's handling of First Nations higher education. She said that if things do not change in the way INAC operates in regard to its education programs, it will take more than 20 years for Aboriginal students to catch up to their mainstream counterparts.

A review of post-secondary education in Ontario conducted by former Ontario premier Bob Rae gives a nod of approval to Aboriginal-run education facilities.

"I was impressed with the work being done by the Aboriginal institutes, which work on reserves. They receive very little support from the province. They should not be seen as competitors to the existing system but as legitimate agencies of collaboration and partnership," Rae wrote.

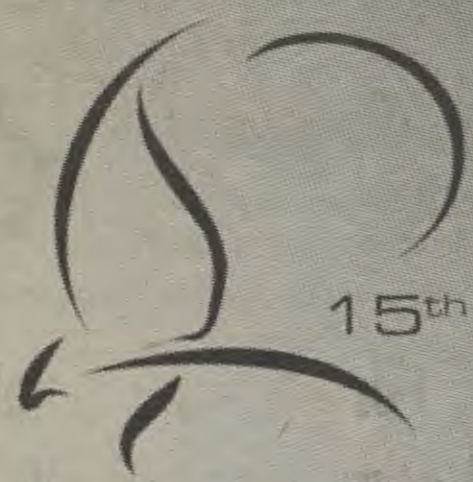
"All Ontarians have to understand what is at stake. We cannot allow another generation to grow up in the province without the strong support of higher education. If this is allowed to happen, the whole province will be worse off. If we chart a different and better course, we shall all be the beneficiaries."

At the Canada-Aboriginal roundtable on April 19, 2004, even the prime minister promised his support of Aboriginal post-secondary institutions, using the First Nations University of Canada in Saskatchewan as a model. But FNTI is still facing a 50 per cent cut this year, in the face of which the board announced blanket layoffs that would have begun in March. The FNTI also talked publicly of closing the institution's doors rather than offer a pale imitation of previous courses. Government reacted by finding another million dollars to top off the \$500,000 originally promised, so the board rescinded the layoff notices.

Green said the government's disconnect between what it says and what it does is confusing. His school has been cited as a success story in INAC promotional material.

"They're saying we're doing the right thing, and even at the minister's level they're saying they want to support us. So it is a little mysterious in that regard because we constantly get mixed messages," he said.

"FNTI is doing exactly what the government has said it would like to do and we really are a success story in Aboriginal education. And I think we can do a lot, but we need the appropriate resources and finances."



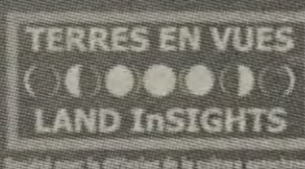
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# Leader vows he won't be silenced

(Continued from page 8.)

Two pages of the Terrance Nelson essay complained about media coverage of Native issues and situations. He started with the starlight cruises in Saskatoon where police officers were convicted of taking Native men out to the edge of town and abandoning them in the middle of a Prairie winter. He wrote that the mainstream media was not nearly as tough on non-Native people as they were being on David Ahenakew. He also predicted that violence in Native communities would increase, including violence towards police officers.

Aside from the references about the Jewish faith, Nelson's complaints about the way the mainstream media deals with Aboriginal issues are not unusual. Many Native leaders, including Phil Fontaine, have spoken at length many times in the past about mainstream media's apparent biases when discussing Aboriginal peoples and their concerns.

In his apology, Nelson disavowed the beliefs of Holocaust deniers James Keegstra and Ernst Zundel, but he refused to remain silent on the issue of bias against Native people in the mainstream media.

"Do I see violence and increased anti-Semitism in the future? I must still say, 'Yes.' Do I want violence against Jews? Absolutely not. Let me say clearly, I am not a Holocaust denier. I do not believe in a Jewish conspiracy to take over the world. And I do not support, condone or accept any of the hurtful, hateful or criminal writings or practices of hate mongers such as James Keegstra or Ernst Zundel. I do not support, condone or accept Mr. Ahenakew's reported comments that Jewish people are a 'disease,'

or that Hitler was justified in engineering the Jewish Holocaust that claimed more than six million lives. For the record, I condemn these reported comments, but I will not condemn the man as he is clearly not in the same league—or sport—as a James Keegstra or an Ernst Zundel, and I doubt he will ever publicly make such comments about Jewish people again. Is my apology to the Jewish people for my comments total and unconditional? Yes, for my own comments and the way I said it, yes. You have an apology today, but I must be honest: that apology does not mean that I will be silent—absolutely not," Nelson said.

There were two main objectives the chief wanted to achieve at his press conference, he told *Windspeaker* on April 18. He wanted to convey his apology and "demand a national study on racism in the media. I mentioned specifically some of the things the *National Post* has done."

He said he was attempting to warn the publisher of the *National Post*, Leonard Asper, that calling for Ahenakew's head and not being just as vigilant against those who attack Aboriginal people would create a backlash. Somehow, Mr. Asper's religious beliefs got caught up in the mix.

"What the issue was that I wanted to warn the Jewish people and the Canadian people [of]: Don't make a martyr out of David Ahenakew. Don't punish him to the point that he'll gain the sympathy of other people," he said.

He was angry that local media commentators employed by CanWest had been supportive of police officers fired for their role in the starlight cruises in Saskatoon. He wanted to know why one

columnist advocated a healing circle for the officers and then went for Ahenakew's jugular.

"Why is it that we as Native people, you want us to act like Ghandi, you want us to forgive and be non-violent every time something happens to us. You point to Martin Luther King and tell us, 'You should be better. You should be like Martin Luther King.' If you're asking us to be forgiving, how come you can't forgive David Ahenakew?"

There are daily examples of hate crimes against Aboriginal people in Canada that never get a second look from police or prosecutors, Nelson said, and that rarely gets reported.

"David Ahenakew should never have been charged. There's a double standard in Canada," Nelson said.

As for the national chief's comments, Nelson said he understood.

"I said, 'Phil if you want to duck for cover, duck for cover.' His position is to be a diplomat and he has to keep the doors open in Ottawa and I appreciate that. But the chiefs have to do their work. They have to make noise. It shouldn't be like Matthew Coon Come where we send a warrior to Ottawa. No nation sends a warrior to their embassies. You've got to have a diplomat," Nelson said. "What I didn't appreciate about the response from Phil Fontaine is that [he said] I was inciting violence. No way was I inciting violence. There's nothing in there that says I am preaching to have violence against Jewish people. What I said was violence will occur as long as they put David Ahenakew on trial. If they don't let it go, all it's going to do is keep on rubbing."

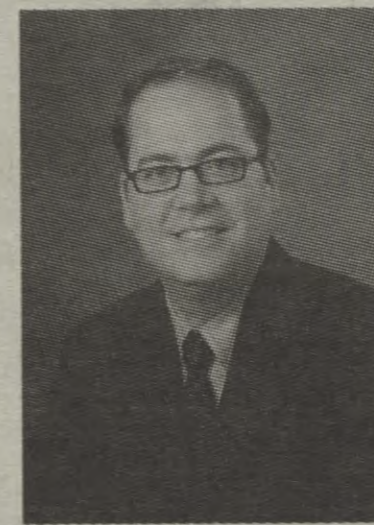
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# DARE TO DREAM

Celebrating Aboriginal Achievement in 2005



Photo by Bert Crowfoot

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- Sharon Anne Firth • Dr. Thomas Dignan • Brenda Chambers •
- Dr. Eber Hampton • Judy Gingell • Douglas Golosky •
- Joe Jacobs • Fauna Kingdon •
- Dr. Emma LaRocque • Dr. Gerald McMaster • John Joe Sark •





BERT CROWFOOT

# Inspiring others with their remarkable lives

By Debora Steel  
Windspeaker Editor-In-Chief

## EDMONTON

It is not often that I address our readers in this way. As a newsperson with a long history of covering events rather than commenting on them, I find it difficult to exchange the skin of objective observer for the coat of enthusiastic cheerleader. But here I am to cheer you on, to encourage you to think long and hard about your own lives and the people in them when reading about the 14 men and women who are profiled in this special focus. They are this year's National Aboriginal Achievement Award winners, and what a remarkable group of people they are.

This issue of *Windspeaker* comes on the heels of some very trying times experienced in Edmonton, the city in which we are published. On a blustery Prairie afternoon on April 13, I attended a prayer service for a 13-year-old Native girl who had been bludgeoned at a party and whose dead body was left on an area golf course for grounds-keepers to find. The day before I had attended the first court appearance of the four accused of killing her. One of the accused is a 17-year-old Native girl, whose own life now hangs in the balance.

The day after the prayer service, police put out warrants for three individuals they suspected of killing a city cab driver. The accused are Native, and each now sits in a city jail, perhaps contemplating the years behind bars that may await them.

One can't help but wonder what was missing from these lives that brought them all to such tragedy. One can't help but wonder if there had been one spark of inspiration, one role model they could look to, one grand dream in their lives ... well, one can't help but wonder if these lives would have turned out differently.

A trip to Calgary on April 17 confirmed to me that our children respond well to positive attention and good example. Five young women from Treaty 7 were taking part in the Calgary Stampede Indian Princess Pageant, and when it came time to talk about their Indian culture and the importance it plays in their lives, each of them talked about the people who have inspired them—grandparents, Elders, parents and siblings. They talked about the people who took time to teach them, guide their progress in dance or their knowledge about their history, their identity, their tribe. They talked about the difficulties they experienced in their communities, but how they overcame those difficulties by seeking solace and comfort in the traditions and teachings of their people.

This is why I want to take this space to thank

the achievement award recipients on behalf of the staff at *Windspeaker*. Not only did you take the time to speak with our reporters and share so completely the details of your lives, but you provided in the process a treasure trove of important life lessons.

As a mother and grandmother, I was personally inspired in some way by each of you, and I'm glad to be able to give our readers an opportunity to meet you and to be inspired by you as well.

To that end, I want to thank the sponsors found herein, who saw the great potential for good that could come out of sharing these stories. I want to thank them for making the investment to help bring these biographies to a wider audience.

It is my belief that each person we meet can teach us something about how to live our own lives. I learned a thing or two about overcoming obstacles from Lolly Annahatak, this year's recipient of the social services award, who, as a 16-year-old, went completely blind but still found ways to achieve and give back to her community. I learned something about courage from Emma LaRocque, this year's recipient in the education category, who, as a girl, had the moxie to stand up to a high school biology teacher and challenge his racist beliefs.

I learned about persistence from Thomas Dignan, this year's achievement award winner in medicine, who never gave up on his dream to become a doctor. I learned from Joe Jacobs, this year's achievement award winner in arts and culture, that it is never too late to discover something wonderful about yourself. His gift as a sculptor was discovered after living half his life never knowing he had this talent at all.

When it was decided that we would be putting this achievement award focus together for our readers, little did I know that the people we would be profiling would be such an inspirational lot. So a final thank you has to go out to the National Aboriginal Achievement Foundation, and the panel of judges who chose to honor these people this year.

Thank you for bringing to our attention such a worthy group, because when we all need some assurance, some hope that the goals we set for ourselves are not out of reach, that life is not too hard, that we can overcome our challenges and accomplish our dreams, there they will be, role models all in their own special way, each providing assurance through the examples they've set, the standards they've met, the dreams they've realized for themselves.

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# Equality fight dominates life's work

Bertha Allen, the recipient of this year's lifetime achievement award from the National Aboriginal Achievement Foundation (NAAF), was born in 1934 in the small community of Old Crow, Yukon, an area of the north made famous by Native writer Edith Josie.

Allen said that life in Old Crow was very traditional. It was an isolated community like many of the places where Aboriginal people live.

"Very seldom did you ever see a plane come in. Most times the only visitors we had were our relatives from Alaska that came by the river, usually in the summertime when they could travel by water.

"We had RCMP back as far as I can remember ... and their planes would come in occasionally."

It was in this environment that Allen grew up, so some might find it difficult to believe that she went on to become an accomplished communicator who rubbed shoulders with Canada's power-brokers in her work to champion the rights of women in this country.

"I come from a long line of leaders. I was raised by my grandparents, and my grandfather was a traditional chief. It was instilled in me as a young woman that I was to take that role on."

Allen is a member of the Gwich'in First Nation, and currently lives in Inuvik, N.W.T. In her role as an activist for social change, she has been a tireless promoter of equality rights for women.

Long-time friend Greta Bates said that whenever a Native voice was needed in Ottawa or elsewhere, Allen was the person people counted on. As a founding member of many organizations that promote the status and rights of women, she provided much leadership.

Allen is the former president of

the Advisory Council on the Status of Women of the Northwest Territories and the founding president of the Native Women's Association of the N.W.T. She is also a former president of the Native Women's Association of Canada.

Allen helped found the Northwest Territories Training Centre, where she worked as a life skills facilitator. The centre has been providing opportunities for Aboriginal people for more than 20 years.

Allen has also worked to improve health and social services for the people of the north through her participation as a member of the Territorial Hospital Insurance Services Board, the Inuvik Medical Transient Centre, and as an appointee to the Council of Grandmothers, an organization that advises the government of the Northwest Territories on health, wellness and social development issues.

Allen was a trailblazer in the struggle for Aboriginal and northern women's political equality. She served on the Northwest Territories' Constitutional Committee, the National Aboriginal Advisory Committee to the RCMP Commissioner, the Northwest Territories' Judicial Appointments



DEBORA STEEL

Bertha Allen, advocate for social change and women's rights, this year's winner of the lifetime National Aboriginal Achievement Award.

Committee, and the Multicultural Advisory Committee to the RCMP, and was the only woman to sit on the Commission for Constitutional Development, known more widely as the Bourque Commission.

Allen is the recipient of the Governor General's Award for the Commemoration of the Persons Case (1999), a Northwest Territories' Commissioner's Volunteer Award, highest level (1987), and the National Health and Welfare Canadian Volunteer Award (1987).

So what is Allen's secret for success?

Education, she insists.

"It's more important than in any time in our lives. In order to move forward, you have to have

many types of education. Education of the past, education of the future, and you also have to have a formal education. It is very important in order to walk forward in this world," she said.

Allen attended Grant MacEwan College in Edmonton, where she completed many courses in lifeskills, professional development, leadership training, business development, public relations and management.

Allen used these skills to further her aspirations. She credits an aunt and uncle with helping to mentor her.

"[They] were sent away to the residential school to get an education. So they were an inspiration to me."

And she has been an inspiration to others. Her work on women's issues has made life easier for countless others.

"There is still lots of discrimination towards women. It's not as bad as it was at one time, but it's still out there.

"Women have attempted to make many changes towards equality of men and women, and more so for Aboriginal women. Women always have to be on the alert that their rights are protected in our society ... You want equality in all phases of a woman's life, employment, in every move that you make," she said.

Allen said she is beginning to slow down—she is now retired from public life—and this has given her time to reflect on her accomplishments.

"As I age and reflect, I try to see what difference I have made in the lives of our people and the lives of our nation. I feel very pleased that I have played a part in making life better for people in our Aboriginal society."

Which makes receiving the lifetime Aboriginal Achievement Award such an honor, she said, because NAAF pays tribute to many accomplished people.

"It is nice to recognize those who have made a great

contribution to our society. Things just don't improve if we stay silent. A lot of us dared to make noise ... so that we can make changes and get a better life for our community," she said.

"As you age you look back to all what you have been involved with and you wonder if anybody will remember some of the hard work of our Elders, who have started these organizations. It is an honor that people who have a great respect for you put your name in to be recognized."

Allen told *Windspeaker* before attending the awards gala, held in Saskatoon on March 31, that she was excited that she would get the chance to see old friends and colleagues on the night of the ceremony. We asked her if she had any advice for the young men and women who are taking on the new challenges presented in the world today.

"My wish for young people is that they will continue to make sacrifices of themselves and get involved in making their own lives, and the lives of family and their community, a better place by getting involved in organizations. Because organizations are the ones that push government to meet our needs. You have to come up with solutions, just don't complain."

She said much has happened over her lifetime that has made life better for all peoples in Canada, and in particular, the people of the North.

"Collectively, we have addressed issues and political issues and economic issues at a community level and all these things are still being addressed.

"The younger generation that has taken over from where a lot of us have left off are still continuing and they have to be on top of issues to maintain services and improve the life of our Aboriginal people."

By George Young

## Achievement is meant to be shared.

AMMSA thanks the many organizations that, by participating in this special publication, supported the vision that Aboriginal achievement is something to be shared with our entire community.

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Windspeaker's coverage and profiles are available on-line at [www.ammsa.com/achieve](http://www.ammsa.com/achieve)



# Health advocate still living his dream

He came from very humble beginnings, and travelled over rough ground to get to where he wanted to go, but Thomas Dignan made it. His dream of becoming a doctor became a reality, and for his work and perseverance, Dr. Dignan became this year's recipient of the National Aboriginal Achievement Award for medicine.

"I was flabbergasted. It was not something that I had expected because I do what I do because of my love of medicine and I just try to promote better health and well-being for First Nations," said Dignan about receiving the award.

Dignan knew he wanted to be a doctor at the age of five when he visited Dr. Tom Jamieson, one of the first Native graduates from the faculty of medicine at the University of Toronto.

"I was so impressed by the way he dealt with me and he was like a great big gentle bear, and I decided then that I wanted to be a doctor. But my dad died when I was 14 and I just sort of lost sight of all of my dreams and aspirations and realized that when I was about 18, having dropped out of high school halfway through Grade 10, that I was going to go nowhere."

Dignan felt his only option was to join the United States Marines where he could finish his high school diploma in night school. At that time, the Canadian Armed Forces offered only correspondence courses. Dignan admitted that as a young adult he didn't have enough discipline for that kind of learning. After serving as a marine and completing the equivalency of one year of university, Dignan moved back to Canada and began working for IBM. He stayed there for a year, and then joined McMaster University's computer centre for six years more.

Unhappy with what he was doing, Dignan decided to go back to school. But life wasn't finished placing obstacles in his path.

Universities wouldn't accept him because he didn't have a Canadian high school diploma. Fortunately, St. Joseph's School of Nursing accepted him as a mature student. He graduated third in his class becoming the only Native male nurse in Canada at the time.

As a nurse, he worked in a adolescent psychotherapy, family counselling and human sexuality. He then worked in Northern Manitoba for a time. He finished a bachelor of science degree in nursing at the University of Alberta in Edmonton and then became a clinical nursing instructor at Mohawk College in Hamilton.

He became the first president of the Native Nurses Association of Canada, known then as the Registered Nurses of Canadian Indian Ancestry, a position he held for three years.

When Dignan first applied for medical school at McMaster, the doors failed to open for him. Undaunted, he applied again and this time he got in. In 1981, he graduated from the faculty of medicine at McMaster University as the oldest graduate up to that time and the first of First Nations ancestry.

Dignan became Thunder Bay's first emergency physician, and then went on to practice emergency medicine and anesthesia at the South Muskoka



DEBORA STEEL

Dr. Thomas Dignan, this year's winner of a National Aboriginal Achievement Award in the medicine category.

Hospital in Bracebridge, Ont. He also worked in Northwestern Ontario as a fly-in physician and he now works part-time as a primary care physician at the Anishinawbe Muskiki Native Health Access Centre in Thunder Bay.

Dignan was co-founder of the Native Physicians Association, and worked with the Assembly of First Nations on health care issues for about seven years. He now works for Health Canada in the First Nations and Inuit Health Branch for Ontario.

He is also working on his masters in public health at Lakehead University. In 2003, Dr. Dignan received the Queen's Jubilee Medal for his advocacy work in encouraging other Aboriginal people to pursue careers in the healthcare

professions.

One of those he successfully reached is Dr. Cornelia Wieman, the first female Native psychiatrist in Canada. She met Dignan as a medical student at one of the first Native Physicians Association meetings in 1991. The association decided to start a mentoring program for medical students, and the two paired up after hitting it off.

Wieman said Dignan was an incredible support, helping her with finances, food, giving her his old textbooks, having her over for the family holidays and identifying with the strain of being an Aboriginal person in a Western scientific field.

"Trying to maintain my identity as an Aboriginal person while doing Western-based medical training was always a real struggle ... I really feel that Tom's support was one of the major reasons why I stuck with it and graduated and made it through because medical training can be quite brutal in and of itself," said Wieman.

"One of the things I think that I got out of that was I had a very early exposure in my training to what some of the needs were in communities ... He really kind of instilled in me, I would say, a sense of responsibility to give back to communities," added Wieman.

Dr. Dignan advocates the use of traditional medicine and refers his First Nations patients to First Nations healers. Dignan said he then works with the patient and healer as part of the team.

"Western medicine has been involved in talking about holistic medicine for approximately 35 or 40 years, which is something new for the dominant culture. First Nations have been doing this for 10,000 years," said Dignan.

Wieman describes Dignan as honest, forthright, but unassuming.

"He definitely speaks his mind [and] when you say his name

people know it, but he's ... quite shy in certain ways about what he's managed to do over his career. I think this [award] is a really good thing for him. I think he feels quite proud of it," said Wieman.

"Tom's just an incredible individual and I can't think of anyone really in medicine at this point that's more deserving of the award than he is," said Wieman of her mentor. "He's done a lot and his personality's pretty colorful, but in terms of, I think, being proud of his accomplishments, he tends to fly under the radar."

"I do what makes me happy and that's practicing medicine and advocating for First Nations health and well being, and I guess that's what I'm proudest of," said Dignan. "I mean, life is about doing the things that you enjoy doing and influencing as many people as you possibly can to be healthy."

The Native Physicians Association has made an impact, explained Dignan, by producing videos to stop parents from smoking during pregnancy and exposing children to second-hand smoke.

"There are all kinds of major issues about moldy houses, but smoking causes more problems for First Nations adults and children than mold does. And yet we lose sight of that, 'cause second-hand smoke causes cancer—end of story. It causes an exacerbation of asthma in children. It may, in fact, even cause asthma in children, and yet many First Nations families continue to smoke in the house or smoke in the car when there are children around. We have to look at ourselves and what we're doing to ourselves and try to make changes there as opposed to blaming other extraneous stuff for causing our problems," he said.

By Deirdre Tombs

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# Despite challenges, life full of purpose

Lolly Annahatak has never let her blindness interfere with her pursuit of life. She was diagnosed with infant glaucoma at age three, and at age 16 lost her sight completely.

But this disability didn't stop her from becoming the first student guidance counsellor for the Kativik School Board, nor did it stop her from becoming the first Inuk to earn a certificate in northern social work. She followed that with a bachelor's degree in social work from McGill University and became the first community social worker in Nunavik. She is a member of the Inuit Justice Task Force and president of NI, a regional organization devoted to the eradication of substance abuse. Annahatak has also been a part of the Aboriginal First Nation Suicide Prevention Committee for the province of Quebec for the last two years. Her life is full of purpose, despite the challenge of blindness thrown her way.

Annahatak has broken down many barriers for people living with disabilities in Nunavik, and has visited many communities to conduct research for the Kativik Regional Government on the needs of persons with disabilities.

For these reasons, in March Annahatak became the recipient of this year's Social Services Achievement Award given by the National Aboriginal Achievement Foundation (NAAF).

Annahatak develops and teaches courses in the McGill University Certificate Program in Northern Social Work Practice. Lorna Mastronardi is the co-ordinator of the program and has been friends with Annahatak since 1989.

Mastronardi said Annahatak started as a student in the program, and soon became one of its teachers.

"It's marvelous to be able to deliver this educational program in the language of the students... because there are many things that don't translate well," Mastronardi said.

She has high praise for her friend and colleague.



DEBORA STEEL

Lolly Annahatak, this year's winner of a National Aboriginal Achievement Award in social services.

"Lolly has a tremendous level of enthusiasm and commitment to her own work and certainly to the future of social services in the north, and the well-being of communities in the north," she said.

"She brings not only her knowledge, but who she is and a wonderful sense of humor. She is very open about who she is and that encourages others to reciprocate and to be open about themselves with her as well. She has a very positive energy that she shares very generously."

Annahatak was born in 1953 in Kangirsuk, Que. near Ungava Bay. She was born in a tent and when she was young, her family lived the clan ways. There were no schools in the area, so her formal education came later in life.

Annahatak told *Windspeaker* that things were not always happy.

"When I first lost my vision, I didn't have much go," said Annahatak.

"Things do not always go as we want in this earth," she said. Annahatak did not understand her declining sight nor the fact that she had juvenile glaucoma.

"They didn't discover a prevention for glaucoma until 1972, and I lost my vision in 1970," she said.

The doctors never told Annahatak what was wrong, and she wonders if they understood themselves what the problem was. Back in 1970 there were very few if any government programs in place to help the disabled. The only people who took an interest in her were her grandmother and three Elders from the community. They talked to her and tried to explain to her that blindness was something that she had to overcome.

*"I didn't know about these things. I have overcome a lot of tiny little things. I don't mean little things, but big important things. It takes time for healing, to face who you are."*

—Lolly Annahatak

Annahatak said at first she did not understand that there were things she could still do as a part of society, despite her blindness.

"I didn't know about these things. I have overcome a lot of tiny little things. I don't mean little things, but big important things. It takes time for healing, to face who you are."

Annahatak believes that God had a purpose for her when she lost her sight. That purpose was to become a social worker and help other people.

"For each of us he has a purpose. It is part of our universal way of looking back and understanding.

"One time, someone asked me if I would rather be blind or deaf. That is a difficult question because I am already blind. So I said to that person maybe I would rather be blind because I am too talkative," she said with a laugh. "I wasn't talkative when I was young."

Her grandmother adopted Annahatak at an early age. She cared for her and was a big influence in her life. It was this care that Annahatak attributes for her becoming involved with social work and caring for others. She feels she could not have made any other choice for her life's work.

Annahatak thinks that the biggest issue confronting the north today is the rapidly changing way of life there. She says the north has changed from the time when she was born, from a loose connection of clans and families to the formation of a community. It

is the concept of being a community that has become the challenge that Inuit now must face. A community is a concept from another culture. It is the foreign process of becoming a community that is the cause of the problems the Inuit are going through, said Annahatak.

Social issues, such as drug and solvent abuse, addiction and teenage suicide, can all be attributed to rapid change in the way of life for the Inuit, said Annahatak.

She believes that government officials are still detached from the process of working with Inuit, and cannot understand the problems Inuit face.

Annahatak is very proud to be recognized by NAAF, but wonders why they cannot come up north for an awards gala.

"Many uni-lingual people do not know much about it yet, but they are starting to.

"It feels good, [I'm] surprised, but I feel small and wonder why I get it. Maybe I am too generous to say that. I should be proud. Yes, I am proud, but I struggle with [pride] because I am still grieving the loss of my husband 10 months ago."

Annahatak's husband was Peter Bentley, an educator who was well-known to the Inuit.

"He was very supportive to my culture," said Annahatak, "[His death] has been written about a lot."

They had two children together and have a grandchild expected in May.

By George Young

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CONGRATULATIONS  
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Lolly makes a difference. She has won the National Aboriginal Achievement Award (NAAA) for her good work in helping people in Quebec's Kuujuaq region.

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# Keptin makes the world a better place

John Joe Sark realized very quickly after he dropped out of Grade 8 in 1960 that he wasn't going to accomplish his goals without further education.

"After living with relatives in Boston and finding employment as a machine operator and tool maker for a few years, I returned to Lennox Island and completed high school," said the 61-year-old from his home near Charlottetown where he lives today.

Graduating from the University of Prince Edward Island with a bachelor's degree in political science, he began an enviable and inspirational 30-year career that recently earned him the National Aboriginal Achievement Foundation's award in heritage and spirituality.

One of his most treasured memories occurred in 1993 when he was appointed by the Mi'kmaq Grand Council to be ambassador to the Vatican in Rome and hand-deliver a letter to Pope John Paul II asking for an apology from the church for its part in the residential school tragedy.

"Nothing was happening in the way of an apology here in Canada by our local bishop, so I took it right to the top. The Pope was very sympathetic to the damage that the residential school experience created as he truly loved Aboriginal people," he said.

"After my audience with the Pope, it seemed like people felt encouraged to tell their stories and a dialogue began to happen to get the hurts out into the open so healing could begin," he said. "We began to hold prayer circles and invite members of the church to participate. People who were in denial that these abuses had occurred to them finally shared their experiences and in at least a few instances, some older people went to their graves soon after in peace."

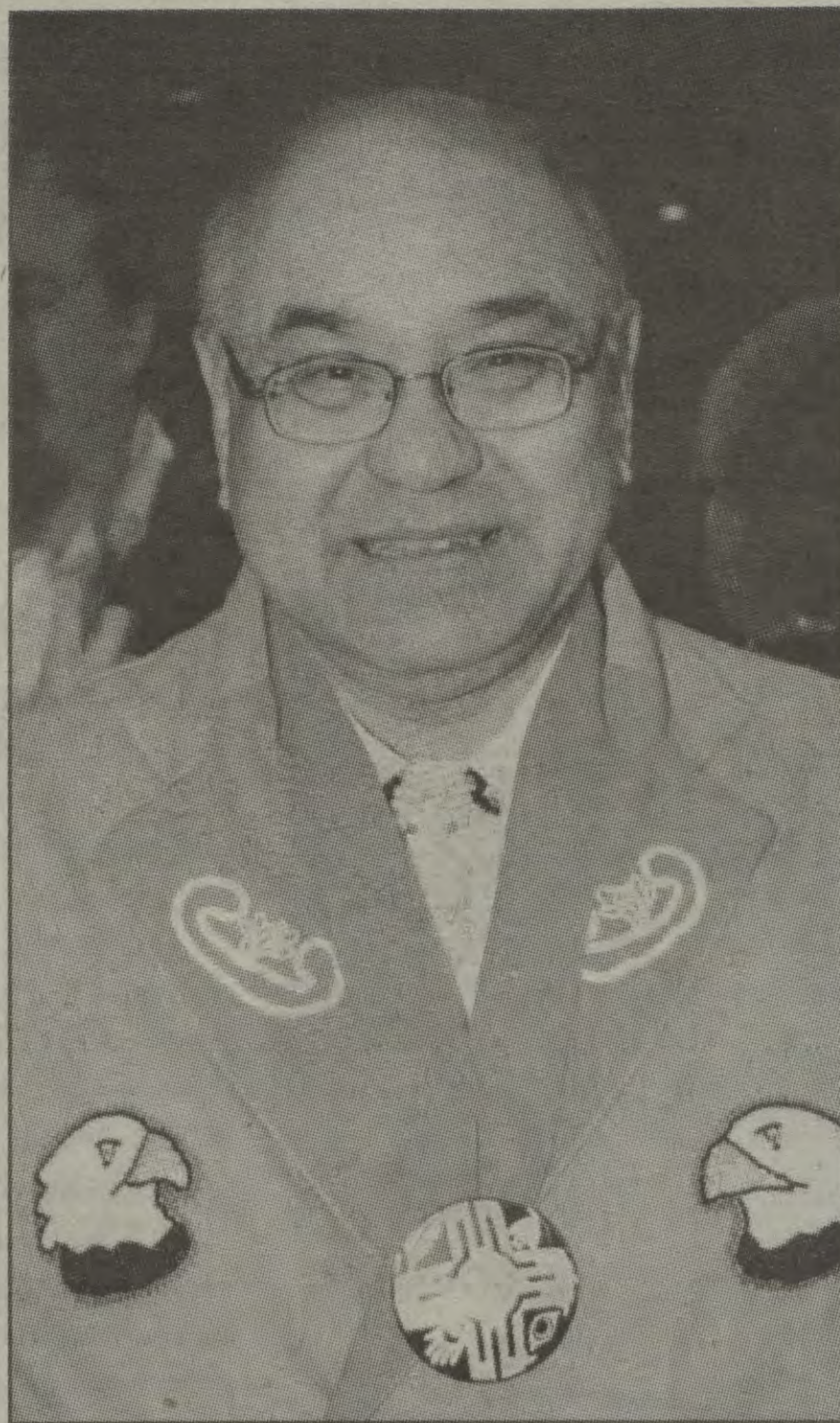
Sark has held other significant

positions of trust as well, including ambassador to the United Nations Human Rights Commission in Geneva, Switzerland. He helped to draft, over a 12-year period, the declaration of the rights of the Indigenous people of the world.

"We went through it paragraph by paragraph. I worked closely with Indigenous people from all over the world, including Australia and South America," he remembered.

As well, he served for 15 years as community resource officer for the provincial government of P.E.I., where he was responsible for Native affairs. He has served as curator of the Confederation Centre Art Gallery in Charlottetown and band manager for the Lennox Island Indian Reserve. A time spent as Indian Act liaison officer for the band involved consultation with the other members of local First Nations and the resulting recommendations were forwarded on to the policy making branch of the federal government.

One of his biggest, and hard-fought, accomplishments came when a local sports team named the Redmen used a logo and mascot that mocked Indigenous culture and made offensive references to traditional practices. Sark began to lobby authorities to have the logo changed, a process that took several years and which made him unpopular with local



DEBORA STEEL

John Joe Sark, this year's winner of a National Aboriginal Achievement Award in the heritage and spirituality category.

residents.

"The school finally removed the derogatory symbols, but not before my family received death threats, had Molotov cocktails thrown at the house, and witnessed an effigy of a Native person being burned in the driveway," he remembered.

Sark's impact on his community has been far-reaching, especially since he was named to the lifetime position of keptin in 1990, overseeing the cultural and spiritual affairs of his people, including attending all their baptisms and funerals within P.E.I.

Other duties that he has willingly performed include circle keeper for sentencing circles in Nova Scotia, representing Mi'kmaq people in court in cases concerning treaty rights, and

editing a screen production entitled *Spirit World—The Story of the Mi'kmaq* which aired on Vision TV in 2003.

Sark encourages others to speak up when they see wrongs against Aboriginal people.

"They should point out to authorities when they see an injustice or a racial slight. They shouldn't feel alone, as others are surely feeling the same way, and once the problem is identified, they'll find others who will support them," he said. "We need to speak up for our young people, too, to help them find ways of expressing themselves in healthy ways, and to be proud of who they are."

The Mi'kmaq people are called "the people of the dawn" and many teachings are based on dreams. Sark said being involved with the culture is a safe place to be, and the visions seen in a sweat lodge ceremony or talking circle are far more fulfilling than those that may be seen in an alcohol or drug-induced dream, he added.

"The Creator made everything, including us, and our culture and spirituality are powerful. Being involved in both is all that's necessary to have a good life."

Kathy Ehman nominated Sark for the prestigious achievement award.

"In 1995 I travelled to P.E.I. to finish off my degree in journalism, having lived there at one time and knowing what a magical place it was. A display of Mi'kmaq culture at the Confederation Centre of the Arts intrigued me and the curator suggested I contact John Joe Sark to get more details for the papers I was writing," she said. "I was in awe of this man as his reputation for requesting an audience with Pope John Paul II in his search for an apology from the church for the injustices of the residential school experience was well known."

That began a long relationship

with Sark as he included her in cultural events such as sweat lodge ceremonies, and spent hours answering her questions and instructing her in Mi'kmaq ways. Sark and his family welcomed her into their home and into the community.

"John Joe has a delightful sense of humor which comes through in everything he does. As I learned more about this man and the work he was doing on behalf of Indigenous peoples around the world, I grew to respect and admire him, and I value the friendship I've developed with him," she said. "He can be talking about the most serious topic in the world, sometimes pointing fingers at officials who are extremely upset at his words, but he softens the blow with an amusing anecdote or a joke, and keeps the conversation going."

Often his actions made him unpopular, said Ehman, but nothing stopped him in his quest for justice.

"When I nominated him, I wanted to bring attention to the way he creates relationships through mutual understanding. As well, he has totally devoted himself to his role as keptin of his people, and he takes it very seriously," she said. "He has so much respect for everyone and he guides people to search for their own solutions when they ask him for help."

The work he has done in courtrooms and legislatures has often reflected somewhat negatively on his family, but they are proud of him and his determination to better the lives of Aboriginal people and have stood behind him, she added.

"I don't think he knows how much we love him," concluded Ehman. "He has got some devoted people who are proud to know him and he's truly one of Canada's jewels."

By Heather Andrews  
Miller

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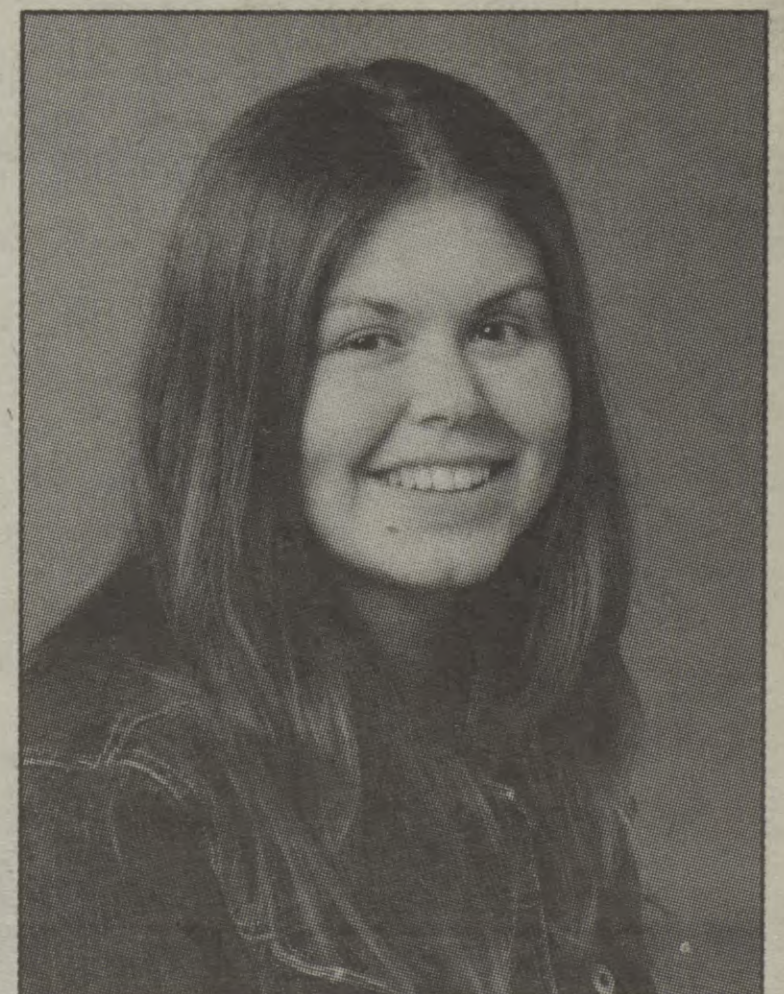


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# Life in balance leads to honors

At only 20 years old, Fauna Kingdon has accomplished what it takes some adults a lifetime to do. She is a tireless volunteer, a devoted student, and her work ethic has led her to become the 2005 winner of the National Aboriginal Achievement Award in the youth category.

"I think she's a great ambassador for Aboriginal young people and youth across Canada. She's an excellent, fantastic role model," said Ed Picco, the Nunavut minister for education, and one of the individuals who nominated Kingdon for the award.

Picco described Kingdon as a very giving, dedicated, honest person and a quick study. He met Kingdon in 1999 when she applied for one of 27 positions to work as a page for the Nunavut legislative assembly. She was there on April 1, 1999 when the legislative assembly officially opened.

"It was really cool to be a part of that and [it was] a once in a lifetime opportunity for sure," said Kingdon.

Kingdon is Metis, born in Erickson, Man. Her family moved to Iqaluit when she was five. Now as a student in the honours bachelor of commerce program at the University of Manitoba's I.H. Asper School of Business, she divides her time between Winnipeg and Iqaluit, both of which she said hold a special place in her heart.

Kingdon has been a volunteer since she was 14. In high school, she participated in the Europe Trip 2000 with her school where

she assisted in fundraising events. That same year she went to Ecuador and Costa Rica with Teen Missions International. Seeing others use cows and wooden plows instead of modern farming equipment to do their work was an eye-opener, Kingdon said.

"I think it just taught me how to be thankful that we live in the country that we do, because seeing other people and how they live and the standards of living in other countries, little things like running water and ... just the little things became the biggest deal," said Kingdon.

She was a volunteer for the Nunavut Kamatsiaqtut Help-Line where she talked to young people feeling suicidal and those who need help with AIDS-related issues, and eventually became an executive board member. Her work at the help-line taught her another valuable lesson.

"I think, ultimately, it's just to listen to people. I think that's the biggest skill that helped me, just in my kind of everyday life dealing with relationships and stuff. Like most people, no matter what problem they have they just need someone to listen to and I think that's one of the skills probably lacking in society today," said Kingdon.

Her volunteerism also stretches into the judicial sector. She served as a juror for the Nunavut Youth Court Advisory Panel, where a group of young people listen to juvenile court cases and provide sentencing recommendations to the judge.

Kingdon has an artistic side too; she's even participated in a musical.

And if that's not enough, Kingdon is an athlete. She represented Nunavut for the 2000 Arctic Winter Games in Whitehorse, Yukon, as skip for the junior ladies curling team. As a volunteer swim coach, she ran a free swim team for youth in her community, which has earned her a nod of recognition from the Xerox Aboriginal scholarship committee.

Today, Kingdon is the vice-president of the Association of Aboriginal Commerce Students at the University of Manitoba. She is also very involved in the cultural exchanges and trips put on by the Aboriginal Business Education Program, and she volunteers her time to speak at local schools to help the University of Manitoba recruit young Aboriginal people.

The National Aboriginal Achievement Foundation award is not her first recognition. Kingdon is a role model for youth, having received the National Aboriginal Health Organization Youth Role Model Award for 2004, the National Métis Youth Role Model Award for Volunteerism in 2002, the Canada Day Youth Award from Canadian Heritage, the Government of Nunavut Youth Award for Volunteerism and the Nunavut Youth Commissioner's Award. In 2002, Kingdon received the Queen's Jubilee Medal for her outstanding contribution to Canadian society through her volunteer work.

Academically her work is stellar. In 2003, Kingdon became the first Aboriginal Xerox Scholarship winner from Nunavut. She is also the recipient of the Royal Bank Aboriginal Scholarship, the Federation of Aboriginal Achievement of Youth Scholarship and the Vision Quest Scholarship.

Wendy Prince-Moore, student advisor at the University of Manitoba Aboriginal Business Education Program, said Kingdon is brilliant and one of the



DEBORA STEEL

Fauna Kingdon, volunteer, devoted student and role model, is this year's winner of the National Aboriginal Achievement Award in the youth category.

*"I think she's a great ambassador for Aboriginal young people and youth across Canada. She's an excellent, fantastic role model."*

**—Ed Picco, the Nunavut minister for education**

program's star students. For the last three years, she has been on the Dean's List while working towards her undergraduate degree.

But for Kingdon, all of these honors pale in comparison to the National Aboriginal Achievement Awards.

"I felt like [it is] the Oscars of Aboriginal achievement just because ... to me it's perceived as the biggest event of the year and it's a huge honor to be recognized by your own community," Kingdon said. "I felt like the other ones very much prepared me dealing with media, dealing with people, so ... it felt like it was a build up to the awards."

As the recipient of the special youth award, she will receive a \$10,000 scholarship. Once she has completed her commerce degree, she plans to become a chartered accountant specializing in tax.

"I always told her not to go into politics, so I'm glad she's going into numbers and not members," joked Picco, adding that it is a good choice as there is a huge need for Aboriginal people to become involved in

the finance areas of government and business.

Prince-Moore said she saw Kingdon on the Aboriginal People's Television Network at the awards ceremony in Saskatoon and was impressed with the way she handled herself.

"She looked really hip and she spoke with lots of enthusiasm. So that was really cool to see that. We're very proud of her, very proud of her. She's just a really neat young and upcoming leader and it's just a real pleasure to have her in our program," Prince-Moore added.

What does Kingdon want to be remembered for in the future?

"I think I just kind of want to be remembered as having a well-balanced life and I think that's something a lot of young people today don't really have. It's either too much of one thing or too little of another, so I think having established a sense of balanced life early on is essential," said Kingdon.

By Deirdre Tombs

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# Quiet leader supportive and inspiring

From humble beginnings as a welder with one truck travelling from job to job, Doug Golosky emerged on the business scene to create a multi-million dollar group of companies that employs more than 1,000 people.

Golosky, a quiet and soft-spoken Metis man, was born in Fort McMurray in 1949. During his childhood, he spent much of his time chopping wood and hauling water, fishing and gardening, anything to help out his family where he could. His father had a trapline, which Golosky still operates with his brothers and his grandson.

In 2003, the Golosky family celebrated 100 years in Fort McMurray. His grandfather emigrated from Romania, and his grandmother was Cree.

Golosky attended St. John's Catholic School, then went on to Keyano College, known then as Alberta Vocational College, to take a welding apprenticeship. Golosky then went to the Northern Alberta Institute of Technology (NAIT) to get his journeyman's ticket, and life went on from there, he says.

Back in the 1960s, oil field development in Fort McMurray was just in its infancy, and there was not much opportunity as compared to those that exist today.

Golosky said he went into welding because it was the best employment situation that the area had to offer.

"Welding was an opportunity. It was the first trade that they started up here," he said.

Golosky seized that opportunity and worked as a welder for a number of companies, working his way up to supervisory positions.

It was from this vantage point that he was able to form an understanding of business practices that he was anxious to use in his own company.

"I had worked for other

companies that didn't succeed. So I came to the conclusion that I was going to start on my own and if I screwed up, if I failed, it would be my own doing."

In 1984 Golosky started Clearwater Welding and Fabricating Ltd.

He had observed what he thought other companies had done wrong, reinvesting in his company where others didn't. He also did not have an extravagant lifestyle, and above all else he worked hard.

"I paid attention to what we were doing, and we still do it today."

It is this simple philosophy that Golosky credits for his success.

Now a successful businessman by everyone's account, Golosky is using his success to help others in the community.

In the past 15 years, the Golosky Group of companies has started more than 200 apprentices who have gone on to become certified journeymen currently employed in the trades.

"He is very proud of that," said Jeff Pardee, general manager with the Northern Alberta Aboriginal Business Association (NAABA) in Fort McMurray.

The Golosky Group is a regular contributor to the friendship centre in Fort McMurray. The company also started a referral and training program through the centre in which people can get employment



DEBORA STEEL

Douglas Golosky, this year's winner of a National Aboriginal Achievement Award in the business and commerce category.

with the company.

Dave Tuccaro is the founding president of NAABA, and he talked with *Windspeaker* about Golosky's contributions to training and the community.

"He is not only helping himself and his family, but he is helping the community with wages and diversifying the economy in Fort McMurray," said Tuccaro.

"He has always been supportive of community development. He has always been supportive of youth in the region. A real community person, no doubt about it," he said.

Golosky makes a point of hiring as many Aboriginal workers as he can. "They have to have a willingness to learn, good work habits. Those are the people we look for," said Golosky.

While not as many women as men apply to the Golosky Group, Golosky says that they are always willing to train females to work for the company in roles traditionally held by men.

"Right now I have a pipe fitter who is going to be a journeyman this year. She started an apprenticeship right out of high school.

"We have one girl who is just taking her journeyman test now at NAIT. When she is done she will be a journeyman pressure welder.

Golosky is also the chairman of the Aboriginal Program Steering Committee of the Alberta Chamber of Resources (ACR).

The purpose of the program is to provide ACR members with information and strategies that will help members make informed decisions about Aboriginal programs and how to build positive and stable relationships with Aboriginal communities, said Brad Anderson, executive director of ACR.

"This was no small undertaking," Anderson said. "This was a very large project, and Doug steered the thing from start to finish," said Anderson. "I have known Doug for years and he is totally awe inspiring. In a very quiet way he is a leader."

Golosky has won many awards over the years for his business practices, including the Ivan Ahenakew Award from the Interprovincial Association on Native Employment. The award is given to a business, company, government department or Aboriginal organization that has shown results in the areas of recruitment and training of Aboriginal personnel.

Golosky also won the Entrepreneurial Award, Syncrude Canada's outstanding achievement award for hiring/training practices with the Aboriginal population.

Golosky is also the Alberta

winner of the National Association for Excellence in Business Education Partnerships from the Conference Board of Canada. Selection of the winners is based on a number of factors, including the setting and achieving of measurable goals, the degree of innovation and effectiveness, the amount of positive change introduced by the partnership, and the contribution of the partnership to lasting relationships between business, education and other stakeholders.

The Golosky Group of Companies operates primarily in the Fort McMurray area, but has offices as far away as Montreal.

Golosky's companies provide a wide variety of industrial products and services to various clients, such as Syncrude and Suncor, involved in the oil and gas industry, oil sands, the pulp and paper industry, as well as construction.

An innovative and creative entrepreneur, Golosky is focused on research and development. One of his companies, Matrix Wear Technologies, designed a machine to produce pipe longer than what was currently available by other processes.

Other companies in the Golosky Group include Golosky Trucking and Contracting, Phoenix Machine Company Ltd., Al-Con Steel Ltd., RPM Equipment Transport Ltd., Brospec Inc., and Abraxus Construction Group Inc.

Golosky also has interests outside of operating his companies.

For the past seven years Golosky and Carol, his wife of 37 years, have operated a fishing lodge in northern Saskatchewan called Indian Head Camp on Lake Athabaska. It is a fly-in camp, one-hour by air from Fort McMurray, and Golosky goes to it every weekend that he can.

"That is what we are going to do when I retire," he said.

By George Young

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# Educator uses talents for the good of all

Dr. Eber Hampton once wrote that the Indian perspective on education is that it isn't attained for personal gain, but for the good of the larger group, a student's family, community or for Native people as a whole. He has demonstrated this philosophy throughout his own life by taking what he's learned and using it to help provide opportunities for Aboriginal people to succeed. These efforts have been recognized this year with a National Aboriginal Achievement Award in the education category.

Hampton said he was both surprised and happy when he learned he would be one of this year's achievement award recipients, and greeted the news with "kind of a combination of humility and pride."

"I feel really lucky about this award because a lot of people, they work really hard their whole life and never get any recognition," Hampton said he's glad to see the awards highlight the fact there are a lot of Native people deserving of recognition, and through that recognition they are providing other Aboriginal people with examples of what can be achieved.

Hampton's talents and contributions have been recognized by others. In 1964 he was named a Regents Fellow of the University of California and in 1978 he was named a Bush Leadership Development Fellow, a program of the Archibald Bush Foundation that provides financial support for students selected based on their leadership potential.

In 1990 he was given the Merit Award for Service from the

University of Alaska, Fairbanks, and in 2001 became an honorary member of the University of Regina's chapter of the Golden Key International Honour Society.

Hampton was born in Tahihini, Oklahoma in 1942, a member of the Chickasaw Nation, but grew up in California. He attended Westmount College in Santa Barbara, graduating in 1964 with a degree in psychology. He then studied the psychology of human learning at the University of California, later attending Harvard University to earn his doctor of education in administration, planning and social planning in 1988.

Hampton began his first full-time teaching job in 1970, but most of his employment experience has been on the administrative side of post-secondary education. He was co-director of a residential college program for students from White Earth reservation at Minnesota State University—Mankato and director of Harvard's



DEBORA STEEL

Dr. Eber Hampton, this year's winner of a National Aboriginal Achievement Award in education.

American Indian Program. He also worked at the University of Alaska at Fairbanks where he was chair of the education department and associate dean of the College of Rural Alaska.

Since 1991, Hampton has been president of the First Nations University of Canada, the first accredited First Nations university in North America. The school started out in 1976 as the Saskatchewan Indian Federated

College then, on June 21, 2003, officially announced its name change during the opening of its Regina campus. The \$33-million building designed by Douglas Cardinal put all of its operations in Regina under one roof. As president, Hampton spearheaded the fundraising campaign that turned the new campus from a long-standing dream to a reality.

When asked which of his many professional accomplishments he's most proud of, Hampton doesn't hesitate before singling out his time at FNUC.

"I guess I feel best about being part of a really great team at First Nations University, in terms of being able to work with a group of very dedicated, very committed people that have made a tremendous amount of progress," he said.

But just how does a Harvard graduate from California end up at a First Nation university in Saskatchewan? Hampton said the school first attracted his attention while he was doing his doctoral work at Harvard.

"I started looking for the bright spots in Aboriginal education around the world and the brightest spot I could find was Saskatchewan Indian Federated College... a small university college that had the support of the five different language groups, the 74 bands of Saskatchewan... it had kind of a multi-national base, an active international program and a strong partnership with the University of Regina, with a non-Aboriginal university. So it really looked like the brightest spot on the horizon."

Hampton said he focused his career in the area of university education because it's the universities that produce the people that have the most impact on the lives of Aboriginal people.

"It seems like so much of the things that affect us have their basis in university credentials, you know, whether it's government policy or economic development or social services, you name it. And teaching—all our kids go to school. The university is where the teachers are trained. So it just seemed like that's the place that has a lot of leverage on what happens in people's lives."

During the 30-plus years Hampton has been involved in education, he's seen a lot of changes in how it's provided to Aboriginal people. More and more Aboriginal people are attending university, there are more Aboriginal teachers and more Aboriginal people involved in the governing bodies of post-secondary institutions.

Hampton has been part of those changes, most recently through the work he's done to establish FNUC.

"We need to develop our own institutions," he said. "Our students ought to have a choice and one of those choices ought to be attending a First Nations university. And non-First Nations students should have that choice as well."

As a First Nations run university, FNUC has a lot to offer students that they won't find at a mainstream university, he said.

"You know, I think the biggest single influence on our university are the Elders. And the opportunity to attend a university where there is respect for Elders and the involvement of Elders in the educational decision-making process, I think that's really important. Having over half of your professors being First Nation or Aboriginal, I think that makes a big difference in terms of having professors that understand what the student's life experience might be like. And there's a cultural atmosphere that is more receptive to Aboriginal people."

Hampton officially steps down from the FNUC presidency on July 17, but he has no intention of ending his relationship with the university. He plans to join the FNUC faculty and is hoping to teach in the areas of management and administration and public policy.

"I've always enjoyed teaching and felt like the real work of the university is teaching and research. The administrative roles are necessary so that the teaching and research can go on," he said. "I want to be in the classroom and working with the students and contributing that way."

With his administrative responsibilities behind him, Hampton also hopes to become more involved in research, being able to dedicate more time to the work he's already begun in the area of public policy as it relates to education and health. He also plans to do more writing. Hampton has written a number of essays and papers over the years, but the work most cited by others working in the area of Aboriginal education is "Towards a Redefinition of Indian Education," which outlines 12 standards of Indian education—spirituality, service to community, respect for diversity, culture, contemporary traditions, personal respect, sense of history, relentlessness in championing students, vitality, conflict between cultures, sense of place, and transformation.

"Writing is very slow and difficult for me. I don't have a natural gift for it, but I think that it's really important to get our ideas on the printed page where they can serve for the basis for what's in the textbooks and what's in the classroom. So I think that's an important responsibility, is to do the writing and publishing. So I'll keep working at it."

In addition to his work with the university, Hampton is also involved in a number of other organizations. He is a member of the Saskatchewan Honours Advisory Council, which provides the provincial government with advice on awarding provincial honors, and has been a member of the board of directors of the Canadian Executive Service Organization since 2002. He is also a member of the board of the Health Quality Council of Saskatchewan and has served on the Canadian Commission for UNESCO.

By Cheryl Petten

## Congratulations to Doug Golosky

National Aboriginal Achievement Award Winner

Congratulations to Doug Golosky, one of 14 winners of the prestigious National Aboriginal Achievement Awards, presented in Saskatoon on March 31, 2005.

We are very proud that Doug, a Fort McMurray Metis and local businessman, is being recognized for his contributions and has received an award in the Business and Commerce category. Doug is positively impacting the business community through the Golosky Group of Companies, which provide a variety of industrial products and services to Fort McMurray area clients – including Suncor Energy.

As one of the founding members of NAABA (Northeastern Alberta Aboriginal Business Association) Doug has helped create business, employment and training opportunities for his community members and others. His business knowledge, combined with traditional knowledge, is vital as our region continues to grow and prosper.



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# Achievement Honor



Photos by Bert Crowfoot

Above: Fancy dance members of the Great Plains Dance Troupe show off their exquisite regalia during the dress rehearsal of the National Aboriginal Achievement Award gala held in Saskatoon March 31. Opposite page top: The Great Plains Dance Troupe perform a stylized round dance.

Right: Modern dancers Santee Smith and company interpret the gala theme, The Power of Dreams.

Below left: Vince Fontaine with Eagle and Hawk perform the song Sundancer.

Below right: Actor Michael Greyeyes and singer Andrea Menard run through their lines at a dress rehearsal for the National Aboriginal Achievement Award gala show held March 31 in Saskatoon.

Opposite page bottom: Dave Boulanger and Burnt Project 1 and Kinnie Starr perform for award recipients and gala guests.

There was a mighty clap of thunder and a brilliant flash of lightning over Saskatoon on March 31 when the National Aboriginal Achievement Foundation flew into town on the wings of a thunderbird to host its 12th annual achievement awards gala.

The gala celebrated the lives of 14 recipients from the Aboriginal community with a lavish stage show complete with performances by some of the hottest talent on the Aboriginal musical and artistic scenes today.

This year's show featured a set inspired by the thunderbird, protector of the people of Turtle Island. Set designer Stephane Roy of Cirque de Soleil fame chose two pair of massive wings suspended over centre stage to demonstrate the presence of the thunderbird in the theatre. The wings were constructed in stained-glass window style in the boldest hues of green, red, purple, yellow and turquoise, and ascended, descended and even flapped for different performances.

To pay tribute to executive producer K... Dance Troupe to per... powwow scene prou... demonstrating with... traditional, ladies fan... jingle and hoop, amo...

The performance e... a colorful centre disk... Island, our home, No...

Opening the show... Saskatchewan's Metis... an old-world bluesy... person denying her A... And just when the au... better, in came Dave... 1, with a hand drum a...





# ement Award Recipients nored At Gala Show

To pay tribute to the host region and the people there, executive producer Roman Bittman invited the Great Plains Dance Troupe to perform. And the dancers did the Prairie powwow scene proud, dressed in the finest of regalia and demonstrating with aplomb the dance styles of men's traditional, ladies fancy shawl, grass, chicken, men's fancy, jingle and hoop, among others.

The performance ended with a round dance that encircled a colorful centre disk representing the turtle's back—Turtle Island, our home, North America.

Opening the show with a spine-tingling performance was Saskatchewan's Metis daughter, singer Andrea Menard with an old-world bluesy spiritual about life as a mixed-blood person denying her Aboriginal roots to walk in a white world. And just when the audience thought that things couldn't get better, in came Dave Boulanger, lead singer of Burnt Project 1, with a hand drum and a hauntingly beautiful Indian chant

providing harmony.

Boulanger, joined by the other members of Burnt, closed the show with an energetic intertribal. Other performers included Kinnie Starr, and Eagle and Hawk with a rendition of their wildly popular song *Sundancer*.

The theme of the show was the Power of Dreams, but the only real nod to the theme came with a two-part performance entitled Dreamcatcher Dance by Santee Smith and company.

Remarkable as the show's performances were, the reason for the gathering was to pay tribute to 14 people whose lives and life's work were chosen this year for honoring. As in years past, the stories of the recipients were detailed in video biographies, many of which were immensely moving and prompted spontaneous applause from the more than 2,000 members of the audience.

The recipients were presented with their achievement awards by the usual cast of political figures and achievement

award sponsors, and stood, centre stage, for a few moments for the standing ovation that came from the crowd after each presentation.

A nice balance this year was struck between thanking the sponsors for their support, and allowing the recipients to have their moment in the sun. The overall atmosphere of the night was warm, sincere, and respectful.

The 58 performers and 172 crew members that contributed to the evening should be proud of the results of their efforts. The show was done in a good way, with all the protocols of the Plains people met. The theatre was smudged, the dancers were given tobacco, the eagle staffs were presented during grand entry and remained on stage throughout the show, Aboriginal veterans were given their place of honor during opening ceremonies, a prayer was offered, and an invitation was extended to attend next year's show in Winnipeg.





# Long-standing tradition of recognition

The National Aboriginal Achievement Foundation is an organization devoted to providing educational tools to First Nations, Metis and Inuit youth.

Since its beginnings in 1985, its mandate has evolved to reflect the changing needs of the Aboriginal community while assisting the development of young people.

The foundation promotes this development through four initiatives—the scholarship program, the National Aboriginal Achievement Awards, Blueprint for the Future, and taking Pulse.

More than \$2 million each year is awarded to Aboriginal students to put toward their education. These awards are made possible through corporate and government contributions.

This year, in recognition of the work that the foundation has done since its inception, the federal government has committed an additional \$10 million to its work.

The National Aboriginal Achievement Awards provides role models for Aboriginal

youth. On March 31 in Saskatoon, the 12th annual awards gala was held to honor the 14 men and women who are this year's achievement awards recipients. The awards were established to promote pride, create unity and stress the value of hard work and education to achieve dreams and goals.

Over the past 12 years the foundation has honored 168 individuals—First Nations, Metis and Inuit—from a variety of fields of endeavor. The award winners are selected by a jury of their peers. The awards are presented to people who have reached a significant level of achievement in their chosen occupations.

Among the 14 award recipients, a youth achiever is named and this year's youth achiever is Fauna Kingdon, who receives a cash prize of \$10,000 to further her education.

This year's theme for the gala show was The Power of Dreams, which reflects the achievements of this year's award recipients. The show was conceived and produced by Roman Bittman.

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# Power of Dreams




## The 2005 National Aboriginal Achievement Awards

Celebrates the achievement of 14 Aboriginal men and women

Canada's premiere Aboriginal event from the Saskatoon Centennial Auditorium and Convention Centre hosted by **Andrea Menard and Michael Greyeyes**

Performances by **Santee Smith, Great Plains Dance Troupe, Andrea Menard and Burnt - Project 1**

**Tune in on June 16 to the CBC and June 21 to the APTN to watch this extravaganza**  
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# Recognition extends to all involved

Dr. Gerald McMaster has established himself as a contemporary artist, has played a role in the creation of two national museums and has become one of the first Native people to write authoritatively about Native art.

On March 31, McMaster received a National Aboriginal Achievement Award in the arts and culture category in recognition of his work over the past 30 years.

McMaster is a member of Alberta's Siksika Nation but was born on Red Pheasant First Nation in southwestern Saskatchewan. He was fresh out of high school when he was introduced to the world of Native art. Hired by the Saskatchewan Indian Cultural College (now the Saskatchewan Indian Cultural Centre) in Saskatoon, he worked alongside Native artist and poet Sarain Stump.

"Together he and I, for about a year, travelled throughout the province of Saskatchewan, going for a week at a time to Indian schools and talking. Not only talking, but getting young students to create and to try and copy and then to understand this whole world of Native art," McMaster recalled.

As he and Stump taught the children about Native art, McMaster himself began his own learning process.

"We did that for a year and then it really got me excited about this whole area of Native art, because I myself had not got such an education when I was growing up," he said. "I was interested in art, drawing and painting, but from an intellectual point of view there was not such a thing as Indian art, certainly not in schools."

The experience so inspired him that the next year he enrolled in the Institute of American Indian Art in Santa Fe, New Mexico where he studied fine art, then moved on to the Minneapolis

College of Art and Design where he completed his bachelor of fine arts. Years later, McMaster would add to his academic credentials, earning a master of arts in anthropology from Carleton University in Ottawa and a doctorate from the University of Amsterdam's School for Cultural Analysis.

He also helped ensure Native art was something that was being taught in Canadian schools when, in 1979, he developed the first bachelor of arts program in Native art at the Saskatchewan Indian Federated College in Regina.

McMaster calls art "the most visible part of who we are" as Aboriginal people. "That's all we have from ancient times are objects," he said.

Much of McMaster's art—including his solo exhibits *Savage Graces: "afterimages"* and *The Cowboy/Indian Show*—explore and explode stereotypical views of Native people. In others, such as the painting *Trick or Treaty*, which features a clown-faced Prime Minister John A. Macdonald trying to sell the Indian Act, McMaster shares his views on the treatment Aboriginal people have received at the hands of government.

Through his many works, McMaster developed a reputation for using humor to make his artistic statements.



DEBORA STEEL

Dr. Gerald McMaster, this year's winner of a National Aboriginal Achievement Award in the arts and culture category.

"When someone comes to art, they themselves will look at it and will respond to it in their own way. And I will try to provide an entry, and sometimes the entry is humor," he said. "My earlier work seemed to be only humorous, although that's just the strategy to gain entry. And it kind of goes back to the old strategies, I guess, of storytelling. There's always humor involved. Not necessarily a punch line, but there's some humor involved in it and eventually the work has a much greater message... I would say it's an old strategy. I just turned it to art."

McMaster's focus in the last decade has shifted to writing about the creations of others. When he first began to write about and

critique Native art, not much of what was being written about contemporary Native art was being written by Native people. That is slowly changing, in part because of the example set by McMaster.

"Young people call me up or write to me and let me know what they're doing, which is really nice to hear, that they've read my work and they were inspired by it. So I think on that level I've inspired more younger people through my writing than through my art."

McMaster has accumulated quite an impressive list of accomplishments over the past 30 years, but one of the achievements he's most proud of is having represented Canada at the Venice Biennale of Visual Art in 1995. McMaster was selected as the commissioner of Canada's biennale exhibit, and chose to feature the work of artist Edward Poitras. McMaster was the first Native person to be Canada's commissioner at the event, the oldest and most prestigious international contemporary art exhibition in the world, and Poitras was the first Native artist from Canada to participate.

"So that's very significant. I think I'm very proud of that. We did a very wonderful project," he said.

"I'm also very proud to have participated in and contributed to the opening of two national museums," he said. The Canadian Museum of Civilization (CMC) in Gatineau, Que., is located just across the Ottawa River from Parliament Hill. The Smithsonian Institute's National Museum of the American Indian (NMAI) in Washington, D.C., opened its doors last September.

McMaster served as curator of Contemporary Native Art at the CMC from 1981 until 2000, during which time he created Canada's first national Indian and Inuit art gallery within the museum. In 2000 he left the CMC to work at the NMAI,

although his involvement in the project had actually started years earlier in the early 1990s when the museum was looking for input from Native artists and scholars. By the mid-1990s he was on the NMAI board of trustees.

By the time he joined the staff of the NMAI, McMaster already had many years of museum experience behind him, something only a handful of Native people could boast at the time.

McMaster speaks enthusiastically about the NMAI, and sees his achievement award as recognition of the work done by everyone involved in getting the museum up and running.

"You work with a lot of people and try to ensure that you're going to have something high quality that the visitor is going to come and Native people are going to come and be proud of the material that's there, and visitors are going to come who know little or nothing about Indian people and they're going to learn something and have a good experience doing so," he said. "So working with all of the people in the museum, I think that they felt good by my recognition."

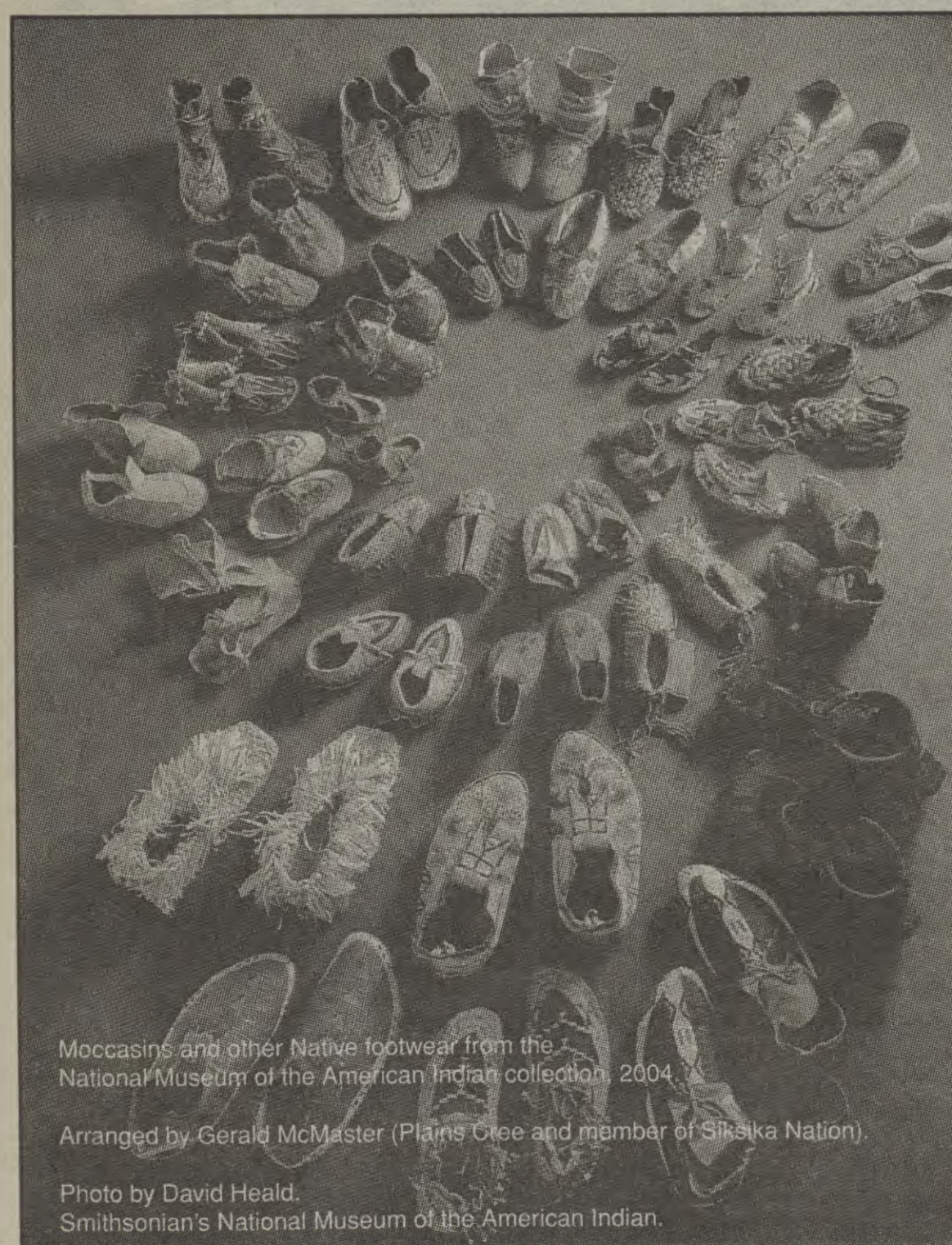
McMaster was deputy assistant director for cultural resources at the NMAI and director's special assistant for Mall exhibitions, but concluded his formal relationship with the museum at the end of 2004.

He's based back home in Ottawa now and is working for the NMAI part-time, curating several exhibitions for the museum as well as and doing some consulting work.

He'd like to play a role in the establishment of yet another national institution, this one a museum or gallery in Canada dedicated solely to the art and culture of this country's Aboriginal people.

By Cheryl Petten

This editorial space kindly sponsored by :



Moccasins and other Native footwear from the National Museum of the American Indian collection, 2004.

Arranged by Gerald McMaster (Plains Cree and member of Siksika Nation).

Photo by David Heald, Smithsonian's National Museum of the American Indian.

**Congratulations Gerald McMaster  
on receipt of the National Aboriginal Achievement Award  
in the category of Arts and Culture.**

[www.AmericanIndian.si.edu](http://www.AmericanIndian.si.edu)



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# Perspective, persistence and passion

She's the star of her own show, but you'll never see her profiled on it. Perhaps you should.

Brenda Chambers is the executive producer and host of *Venturing Forth*, a television documentary series that airs on the Aboriginal People's Television Network (APTN) that features stories about entrepreneurs and Aboriginal economic development across Canada. In March, she received the National Aboriginal Achievement Award in the media and communications category.

"It's an incredible honor, that's for sure," Chambers told *Windspeaker*. "It's quite surprising, and to be recognized for the work that I've done. There's so many other people that have been involved in my life and my career, so it's not just me. I really feel that the recognition goes out to all those people that have been a part of my team over the years."

The media entrepreneur from the Champagne and Aishihik First Nations has had many outstanding achievements over her 20-year career. After graduating from Grant MacEwan College's audiovisual production program in Edmonton, she returned home to the Yukon. In 1986, she began work on *Nedaa*, a magazine-format television show for Northern Native Broadcasting. In 1991, she became the executive director of Northern Native Broadcasting Yukon. Over the years she helped develop the CBC Northern Network, Television Northern Canada and APTN. She has created numerous television programs, including a four-part current affairs series for CBC television called *All My Relations*.

As the owner of her own company, Brenco Media, she is also one of only a few independent Aboriginal television producers. Chambers said the motivation for her to create her company came when

CBC was taking its time to renew the *All My Relations* series.

"I said, 'You know what? I've got the talent. I've got the experience to put together a team. I just need to raise money. I can run budgets. I've got the team actually. They're all freelancers anyhow, so I'll just go out and raise the money and do it myself. Otherwise, I'll always be working for someone else and having to decipher the message through them. So, let's put together an Aboriginal crew and tell Aboriginal stories from our perspective with our authentic voice.'"

As a result, in 1999 Brenco Media started producing *Venturing Forth*, now in its fifth season. The series has since won an Aboriginal Media Arts Award.

"She's one of the only Aboriginal TV producers in Canada that is raising her own money and doing everything on her own, and that's really respectable. That's hard," said Tania Koenig-Gauchier of the Peavine Metis settlement in Northern Alberta who worked with Chambers as a senior producer on this season of *Venturing Forth*.

"A lot of what's happening right now is that Aboriginal producers are teaming up with non-Aboriginal producers to make television. She's one of the only



DEBORA STEEL

Brenda Chambers, this year's winner of a National Aboriginal Achievement Award in the media and communications category.

ones in this country that is doing it [herself]. She owns all of her own tapes. She raises all of her own money. She does everything herself. And I mean that's eventful, it really is," Koenig-Gauchier said.

Chambers said that her passion to share Aboriginal stories is the motivation behind her success.

"In terms of a career I thought I'd have to be really passionate about something that I'm going to work at my whole life. I knew that I was going to work my whole life, so I really had to make sure that I was going to be passionate about it. Otherwise, it's just a job. I don't want to just have a job. I want to live and breathe it as much as possible."

Her passion for storytelling was instilled in her by her grandfather,

an hereditary chief. He would get her to help him record stories from the Elders of her community.

"I spent so much time with my grandfather and Elders and could see how important it was that our stories were told, that our perspective was told, because I certainly wasn't getting that in school," said Chambers.

Always promoting Aboriginal broadcasting in different ways, Chambers was instrumental in the creation of the Aboriginal Film and Television Production Program certificate at Capilano College in Vancouver and she has been teaching there since 2001.

"I think we have such a young population, we need to inspire those young people. We need to show them that there [are] other people who have made it and our community has incredible examples all across this country. In the last four-and-a-half years, we've profiled 65 half hours of young people, of Métis, women, youth in every region of the country in every different field. So there are successes in our communities and I think we need to celebrate those even more," Chambers said.

She's been an advocate for Aboriginal broadcasting during public hearing with the Canadian Radio-Television and Commission and Heritage Canada and is a welcome promoter of Aboriginal and non-Aboriginal partnerships. In 2003, Caldwell Partners International named Chambers one of Canada's Top 40 under 40 recipients for 2002. The national program recognizes the country's young leaders. That same year she received the Global Indigenous Entrepreneur Award from the World Summit of Indigenous Entrepreneurs.

"But I feel like I'm really just starting in a lot of ways. I'm pretty goal oriented. I'm really hungry to see our stories be recognized right across this country," said

Chambers.

This hunger has likely helped her succeed as a woman in a traditionally male-dominated industry.

"She can hold her own amongst the men and this is really a man's industry, it really is a man's world," said Koenig-Gauchier, who also credited Chambers for having a tough but fair management style and the ability to bring diverse people together as a team.

Chambers sits on the board of the Canadian Women in Communications group and is a past member of the Yukon Women's Advisory Council. Adding to her list of accomplishments, she co-founded the Yukon Aboriginal Business Association, is a past chair of the Yukon Indian Arts and Crafts Society, the Yukon Arts Centre Corporation and the Yukon Human Rights Commission and is a board member for Vision TV.

For Chambers, telling Aboriginal stories makes a difference in people's lives and that, she said, is her greatest accomplishment.

"I've had a young woman from Atlantic Canada recently e-mail and just said 'You know, I wasn't sure what I wanted to do with my life and I watched one of your programs and it motivated me to take the risk.' Or a profile that's been written about the series and someone e-mailing and saying, 'Wow, you know, you took a risk.' I had another... letter from a young girl who came from an abusive relationship and she was [saying] 'You're living the dream, you're living the dream that I want. I didn't believe it was possible to happen but you're doing it.' So I'm really inspired. That's the difference; that's the part that really turns me on."

By Deirdre Tombs

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With great pride we salute

*Brenda Chambers*

member of Champagne and Aishihik First Nations  
in receiving the

National Aboriginal Achievement Award in 2005

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# Roofer transformed after accident

Joe Jacobs was happily employed as a roofer when an injury on the job in 1974 brought an end to a satisfying career. For some time after the accident, he struggled to support his family. One day his nephew gave him a piece of soapstone and Jacobs began carving.

"A year later he had amazingly produced more than 40 works of art from soapstone, limestone, and ivory," said Addy, Joe's wife of 45 years, who speaks for him because he is hard of hearing. "He believes that every person has a creative gift but he had never discovered his up till this time."

Jacobs was recognized for his work this year with a National Aboriginal Achievement Award for arts and culture.

Originally from the Six Nations of the Grand River at Brantford, Ont., where he was born in 1934 into the Bear Clan of the Cayuga tribe, Jacobs looks to his Iroquois culture for inspiration for his work. He interprets legends and myths in both abstract and representational forms.

"One of the pieces he's been working on lately features an evil man with snakes in his hair, which is portraying a legend," said Addy. "He is proud to be keeping his culture alive through his work."

The Iroquois are recognized for their rich heritage and the ceremonies, spirits, curing rites, and dances are preserved and portrayed in Jacob's carvings. Now internationally-lauded as Canada's premier sculptor, Jacobs preserves his oral tradition in stone by taking key elements and creating flowing art. His work is found in every major museum in Canada, including the Canadian Museum of Civilization, the Royal Ontario Museum and other public institutions and private galleries, as well as in numerous permanent collections.

Whenever their five grandchildren come to visit, they

are soon found in the carving shop in the couple's home in Lewiston, New York.

"He sits them down with the stones and they pretend they are carving too," said Addy. "They range in age from 18 months to 16 years old and they all love to watch their grandpa work."

The Jacobs raised two boys and two girls who are now living away from home establishing households of their own. "We are blessed that they live near us so we get to see them often."

Much of Jacobs' work is commissioned and interested collectors or museum curators quickly purchase any piece that he makes on speculation. "Every piece is bought and finds a home in a museum somewhere," said Addy.

In 1983, Jacobs was presented an honorary doctorate of law degree from Trent University, then an Iroquois art award in 1985. In 1989 he was received into the Order of Canada in recognition of one of his greatest accomplishments, the five-panel, 12-foot by 4-foot limestone relief that was installed in the members' entrance of the House of Commons.

"Joe was honored to be given that commission, and he's humbled by all those important and well-educated people who walk by that work of his every



DEBORA STEEL

Joe Jacobs, this year's winner of a National Aboriginal Achievement Award in the arts and culture category.

day," said Addy.

Of the National Aboriginal Achievement Award, she says he is overwhelmed. "He can't believe that something he did with his hands could be that appreciated and he is so honored. We were both really excited at the March 31 awards ceremony in Saskatoon and pleased to be among the other very deserving recipients."

The couple was treated to a trip to Ottawa earlier in March when they met Prime Minister Paul Martin and other dignitaries.

"Right now we're floating on cloud nine, but it's time to get back to every day life," she said.

Mike Whetung of Ojibway Arts and Crafts nominated Jacobs for his recent award.

"Joe told me once that he believes God gave him the skills

*"I want to give permanence in stone to the legends of my people," he concluded simply. "I'm proud of my gift and anxious to continue telling my story."*

—Joe Jacobs

to be a carver after the accident which cost him his livelihood," he said from his home at Curve Lake, Ont. "Joe is somewhat of a pioneer in his style of carving. He is totally self-taught, but he took an art form that had been around for generations and elevated it to a new level, becoming a leader of a whole movement of carvers." In scarcely 20 years, Jacobs has forged a name for himself as a dedicated and gifted sculptor.

Whetung worked with Jacobs for many years.

"All the work for the parliamentary sculpture was done here at a studio we set up for him, with special power tools," he explained. The panels depict the story of creation as told by Iroquois legend, and the blocks of stone were not easy to move around, he said, adding that the completed project makes for a pretty impressive entrance to the parliament buildings.

"When Joe was about to start that commission he told me that he'd been looking at the carvings that already existed in the House of Commons. He felt many of the artisans had just scratched the surface of the stone," said Whetung. "But Joe doesn't work that way. He gets right into the heart of the stone, and brings out its fullest potential." Jacobs is translating and preserving oral traditions and re-creating the images of Iroquois legends in the soapstone known as steatite, added Whetung. "His compositions beg oral interpretations and this is his contribution to the culture of his people. We are most proud to

represent him and have his work on display."

Other galleries also regularly hear patrons praise Jacobs' sculptures displayed in their collections as well. One piece, on display at the Maslak McLeod Gallery in Toronto and entitled False Face and Turtle Rattle depicts the instrument used to call spirits in ceremony. The false face mask represents both good and evil. Another, entitled Tree of Peace on the Earth Turtle, depicts the cosmology story of the Six Nations. The turtle is the world, the tree represents nature and the eagle is the thunderbird, messenger to Manitou. The gallery's Web site quotes visitors as stating that once they have seen a sculpture by Joseph Jacobs they remember it forever. Many are aware of his work, and have seen pieces at the Curve Lake Indian Reserve where Mike Whetung operates his Ojibway Arts and Crafts.

Today the 71-year-old continues to carve and pursues the preservation of his culture. His career has been documented on film, television and in international publications and he is happy pointing the way to new directions and understanding of the Native culture of North America.

"I want to give permanence in stone to the legends of my people," he concluded simply. "I'm proud of my gift and anxious to continue telling my story."

By Heather Andrews  
Miller

This editorial space kindly sponsored by:

## Congratulations Joe Jacobs

*Images in Stone:  
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# Cross-country, then around the world

The National Aboriginal Achievement Foundation has named Sharon Firth as the recipient of its sports achievement award for 2005.

The Aklavik-born woman successfully competed in four Olympic Games in the 1970s and 1980s and continues to inspire countless youth by her example.

"I grew up on the trapline in a family of 12 living on the Mackenzie River, and I started setting goals even then. Later, when we moved to Inuvik, I attended high school and was introduced to the sport of cross country skiing," she remembered. She and her twin sister Shirley, who is 10 minutes older, immediately became proficient at the winter activity, as it was a sport that really suited them and was a lot of fun.

"Our coach told us if we show up for training every day we would give ourselves the opportunity to travel and represent our people all over the world."

At the age of 13, she placed third in her first competition at Anchorage, Alaska, an unprecedented accomplishment for a newcomer to the sport. She went on to represent Canada at the Olympic Games in 1972, 1976, 1980, and 1984, travelling to Sapporo in Japan, Innsbruck in Austria, Lake Placid in New York, and Sarajevo in Yugoslavia. She also competed in the Great American Ski Chase in 1985, taking the overall title in a marathon of winter festivals and competitions, and she travelled to world championships in Czechoslovakia, Sweden and Norway.

"Even if we didn't always win gold, the chance to represent our country and our people, and to meet other athletes in other countries, is an accomplishment of which I'll always be proud," she said. "Travelling made us aware that no matter where you go in this world, we all have the same problems and same needs."

While on her journey, she noticed that the Nordic countries supported and promoted their athletes and, as a result, the athletes had a much higher profile nationally, while the athletes in Canada continued to struggle, largely unrecognized.

Competing at the world level taught Firth that she could envision a dream for herself, and then work hard to achieve it successfully.

"Today I work in Yellowknife as a youth program advisor for the government of the Northwest Territories, passing on that very message to youth.

"The kids need encouragement to believe in their talents, even if they are not Olympic athletes. Whatever their dream is for themselves, they can achieve it," she stated. "I tell them to do their best at whatever they choose and be proud of what they do." She travels to the 33 communities in the area and visits the children in their schools, and has been a motivational speaker at various events in southern Canada as well.

Elders have always been an influence on her. "They always supported my sister and I, urging

us to do our best, and they offered us words of encouragement which were very meaningful and inspiring to us," she said. "Now it's my turn to share what they taught me with the next generation and to help young people set and achieve goals."

Firth and her sister are the subjects of three CBC documentaries entitled *The Olympians*, *The Firth Sisters*, and *Northern Gold*, which were shown for their motivational value. She has also participated in some video production herself, as it's impossible for her to get to all the schools in the vast area of the Northwest Territories as often as she would like.

Her many awards speak for themselves, and include the 1972 John Semmelink Memorial Award, presented annually by the national governing bodies of snow sports to the athlete who, through sportsmanship, conduct and ability, best represents Canada in international competition. She was awarded the Order of Canada in 1987 and the Queen's Golden Jubilee Medal in 2002, and was inducted into the Canadian Ski Museum and Hall of Fame in 1990.

"One of my friends encouraged me to get these awards framed and now they are on the wall. I sit back and look at them and have such good memories, plus they represent a positive outcome to others who may have dreams of achievement."

Denise Kurszewski nominated Firth for the NAAF award. "I work for the Gwich'in First Nation, of which Sharon and I are both members, and I deal with a lot of negative issues. But I believe that Aboriginal people need to look at more of our strengths and the positive things that are happening in our communities, and I nominated her on behalf of the tribal council," she said. "We try to recognize our people's accomplishments." Kurszewski said that her family and Firth's have always been close and they are good friends.

"Sharon is a very disciplined person and is an inspiration to everyone who knows her. The discipline she needed to compete in four Olympic Games has carried over into the other areas of her life," she said. Firth leads a clean and healthy lifestyle, which contributes to a glowing, youthful appearance, and which she promotes to the youth in the area, as well as having a positive outlook about life.

"It feels good to be around her and I think it's fitting that she motivates young people through her work, as she is an excellent role model."

Firth's training on the land as a youngster has made her a very down-to-earth person. "No matter how far she's travelled or what accomplishment she's achieved, she has always come back home to her roots," added Kurszewski.

Her whole family, especially her sister Shirley who was alongside Sharon in so many of her endeavors, has been supportive and encouraging. "Shirley is living in France and is raising a family there,

but she is still promoting Canada's north, her community, and her pride in her people everywhere she goes," Kurszewski said.

Firth credits much of her success to her skiing coach, Anders Lenes.

"I came over from Norway in 1975 and coached the national ski team, so that's when I met Sharon and her twin sister Shirley. She'd already been to one Olympics and then went on to compete at three more, which in itself is a phenomenal achievement," said Lenes from his home in Canmore, Alta. "I'd been on the national team in my home country, so I knew what it takes to be a successful athlete. Sharon's devotion and her extreme work ethic, as well as the encouragement and support the sisters gave to each other, all played a big part in her success." Anders also recognizes that going from the traditional environment that the Firths experienced as children to making it onto the world stage was an amazing accomplishment. "It meant so much to the people back home as well, so Sharon's success in competition reflected on the entire community."

Anders said the example that Firth set for her community

continues to inspire through the work she is doing with youth in her present job. "She is most deserving of any recognition and I'm proud to have been a small part of her success."

Firth believes that in life there are good times and there are hard times. "If you are always handed everything, you will never appreciate life, but as you weather one storm, you will gain strength to meet and calm the next one," she concluded. "I tell the young people to take the best of what they have been given and watch for opportunities, and they will be successful."



DEBORA STEEL

Sharon Firth, this year's winner of a National Aboriginal Achievement Award in the sports category.

By Heather Andrews Miller

Congratulations to  
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# Protecting environment his life's work

Andy Carpenter has been recognized for a lifetime of dedication to sustaining the wildlife and environment of the Inuvialuit region. The National Aboriginal Achievement Foundation (NAAF) has named him as the recipient of its Environment Achievement Award for 2005. Carpenter, now in his 70s, has held many positions of leadership over the years and has been an advocate for protective measures for the land and wildlife of the north as the oil industry and other southern interests became established there.

Donna Kaogak can recall her father's involvement in issues pertaining to the land since her childhood days.

"I can remember missing him because he was away a lot, and at the time that upset me. But now, as an adult, I understand that the work he was doing benefited us all, and I am so proud of him," she said. Her father was a full-time trapper and a hunter and helped the whole region in regards to the animals and the environment in general.

"We hunted traditionally to take only enough meat for our families. When quota systems came in he worked hard to ensure we still had enough for ourselves but the wildlife was protected." In the 1970s, he became head of the Sachs Harbour Hunters and Trappers Committee and was a driving force in the establishment of an agreement between the community, the government of Canada and the private sector that limited industrial activities to the winter months. This became the basis for the Territorial Land Use Regulations, which include rules about clearing lines, trails, rights-of-way, and campsites, to name just a few.

Kaogak said her father also helped to establish the Aulavik National Park on the north end of Banks Island, which protects more than 12,000 square

kilometres of Arctic lowlands. The area is home to both the endangered Peary caribou and to the highest density of muskoxen in the world. "And he was instrumental in establishing the Ivvavik National Park as well, the first Canadian national park legislated by a land claim agreement," she said. The park includes some of the calving grounds of the Porcupine caribou herd and covers the Northern Yukon and Mackenzie Delta natural regions.

"Once an area is declared a national park there is a lot more protection from non-Native activities so those areas are preserved. Dad worked with others in the community to ensure that we could still go in there and hunt for our subsistence."

Carpenter was active in the conservation of polar bears, guaranteeing their continued existence while protecting them from excessive sport hunting.

"Hunters who come in from the south generate a lot of income into our community but we needed to strike a balance to ensure their sustainability," she said.

The International Polar Bear Management Agreement between the Inuvialuit and Alaskan Inupiat, as well as Denmark, Norway and the former USSR, was signed in Oslo, Norway in 1973 and forms an action plan for polar bear sustainability.



DEBORA STEEL

Andy Carpenter, this year's winner of a National Aboriginal Achievement Award in the environment category.

Carpenter's family has followed in his footsteps as son Larry has become chair of the Wildlife Management Advisory Council for the Northwest Territories and is former chair of the local game council. "There are five boys and three girls in our family. We're all concerned with the issues that were his life's work," she said, adding that she has served as chair of the Inuvik community corporation for six years, as well as on various boards of directors.

Over the years, Carpenter has acquired an impressive array of awards, including the Parks Canada Annual Heritage Award, the Ducks Unlimited Canvasback Award, the Fisheries and Wildlife Regional Directors Commendation Award, the Inuit Circumpolar Conference Bill Edmunds Award, and the Roland

Michener Conservation Award, to name just a few. All recognize a common thread of outstanding commitment to conservation through activities that promote and further the protection of Canada's natural resources.

Duane Smith nominated Carpenter for the prestigious NAAF award. He is chair of the Inuvik Community Corporation and also president of Inuit Circumpolar Conference Canada, representing the Canadian Inuit.

"It was a lifelong goal of Andy's to get the people of this region recognized and to have a say in the activities that affected them. That's what caused me to suggest the award should go to him," he said. "He sacrificed a lot of time and commitment, starting in the 1960s. He and his wife Winnie, along with all Indigenous northerners, began to notice the ever-increasing presence of the oil industry that was appearing without any consultation with us, the land holders, and he knew that had to change."

Smith says all of Canada owes a great deal to Carpenter, who was one of the motivators responsible for getting Aboriginal people recognized for their involvement and contribution to the co-management of wildlife. "The Inuvialuit Final Agreement (IFA), which he helped to negotiate in Ottawa, was the first comprehensive one in the Arctic. Most other land claims in the area are fashioned after this first historic one," he said. The basic goals expressed by the Inuvialuit and recognized by Canada in the IFA were to preserve Inuvialuit cultural identity and values within a changing northern society; to enable the Inuvialuit to be equal and meaningful participants in the northern and national economy and society; and to protect and preserve the Arctic wildlife environment and biological productivity. Land, harvesting rights and financial

compensation are the three fundamental areas essential for achieving these goals and ensuring future Inuvialuit success, self-reliance, and pride. Carpenter painstakingly worked through each and every clause of this agreement for countless months and numerous meetings till he was satisfied that the Indigenous people of the area were protected and recognized.

Nellie Cournoyea said Carpenter is a very caring individual whose first priorities are family and community. "Everything he works on he gives 150 per cent effort. He represented the Inuvialuit in very difficult negotiations for the Final Agreement, keeping the team together. But all through his life he has been a very stabilizing force," she said. "He is self-educated, and despite having only a Grade 5 formal education, he is at the top of the class in terms of knowledge about the environment." Carpenter led the way in terms of productivity on his trapline as he met goals unreachable for most people, with traplines more than 200 miles long.

"When you rely on the land, and it's important for your livelihood, you look after it. He greatly values the land and he knows what he's talking about when he speaks about the environment," said Cournoyea, who is chair and chief executive officer of the Inuvialuit Regional Corporation, which is composed of six community corporations from the Inuvialuit communities of Inuvik, Aklavik, Tuktoyaktuk, Sachs Harbour, Holman and Paulatuk.

"We all rely on him to give us good council as he is one of the most common-sense people in our community," concluded Cournoyea. "We are lucky to have him and we are proud that the NAAF award has recognized him."

By Heather Andrews Miller

## Congratulations Andy Carpenter

on your being awarded a National Aboriginal Achievement Award.

Your tireless efforts have helped to protect and conserve the natural heritage of the Inuvialuit Region for future generations.



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# Proud her people are in the driver's seat

Judy Gingell, the eldest of nine children, was born in 1946 on her grandfather's trapline about 200 miles south of Whitehorse. Though once a bookkeeper with a Grade 9 education, she has gone on to become one of the most influential political figures ever to come out of the Yukon, and she is this year's National Aboriginal Achievement Award winner in the community development category.

Her life began in a little camp off the main trapline, she told *Windspeaker*.

"They were using dog teams to check the traps, and they had to take me back to the main cabin after I was born and that was my first ride in a dog sled," she said. "Dad said it was really, really cold. You could hear the trees cracking. It must have been really cold."

Gingell said she had a very traditional upbringing. Her family lived on the land, moving with the seasons on Carcross and Kwanlin Dun traditional territory.

When Gingell reached school age, the family settled and she entered the Whitehorse Baptist residential school. One of her greatest regrets is that she made a decision to leave school as soon as she was of legal age.

"Instead of saying, 'OK Judy, you need to stay in school, graduate, and have a dream of what you want to do,' that vision was not there. I was just anxious to get away from the residential school," she said.

Education, Gingell insists, is important, and you need it to open a world of opportunity. Despite her lack of formal education, Gingell became a driving force for land claim settlements and political change in the Yukon.

The first job Gingell held was Kwanlin Dun band manager in 1969. It was from this position that she began her political career. "Sometimes I begin to wonder

if it was just natural or was it in me to stay there and lead. Both my grandfather, Billy Smith, and my father, Johnny Smith, have had leadership positions; they both became chiefs within their First Nation."

In 1973, Gingell was a founding member of the Yukon Indian Brotherhood, which presented the document 'Together Today For Our Children Tomorrow' to then prime minister Pierre Elliot Trudeau. It was a list of grievances that became the basis for Yukon land claims.

"Coming out of the residential school system and to understand what happened there that never should have happened, gives you the strength and the knowledge that you need to move on and make a difference so that it never happens to our people again, or even to any human being," said Gingell.

Gingell is fiercely independent, and it is this quality she brings to negotiations with the government in her drive to regain control of the destiny of Aboriginal people in the Yukon and beyond.

In 1989, Gingell was elected chair of the Council for Yukon Indians and was its chief negotiator in settling a number of land claims for the 14 First Nations of the Yukon.

"We are about near finished. Ten First Nations have concluded their agreement. We have one First Nation that is pretty close to ratifying their agreement, and we have three that are still outstanding," she explained.

"I am pretty pleased. It puts us in the driver's seat here. There is



DEBORA STEEL

Judy Gingell, this year's winner of a National Aboriginal Achievement Award in the community development category.

land and money out there. It gives us First Nations' self-government, power. We are another order of government, accountable to their people. It gives us the financial resources to go into businesses, partnership, joint-venture, which we will need to raise money for the programs and services within our community," said Gingell.

In 1995 Gingell was appointed by then prime minister Jean Chretien Commissioner for the Yukon, a position roughly equivalent to the lieutenant governor of a province. Largely a ceremonial post, Gingell was the first First Nations person to be appointed to such a position.

"I really enjoyed that. It was in the non-Aboriginal world. For the first year I kind of struggled with it and I wondered if this is where I want to be. Never in my dreams did it ever cross my path

*"I want to further my education. I have never had the time to seriously sit down and tackle that the way that I would like to. I need to do that."*

—Judy Gingell

that I would hold this position."

After consulting with band Elders, Gingell took on the challenge and worked to build a relationship with the non-Aboriginal people that First Nations lived with in the area.

"I brought a lot of First Nation perspective to that environment that was never brought forward before. It was different but I enjoyed it."

Currently, Gingell is spending her time in Aboriginal media as a board member of the Aboriginal Peoples Television Network (APTN).

"Judy has a lot of experience with managing corporations that she has brought to APTN," said CEO Jean LaRose. "She is very familiar with the governance context of a board, and she has been very helpful working with me and the board to develop the strength of the board to focus on what the issues are."

Gingell is also a founding director of Northern Native Broadcasting Yukon (NNBY).

"Judy has the vision that Aboriginal people can and should be able to tell our own stories, and to that end to be able to have a network that can facilitate that," said NNBY CEO Shirley Adamson.

Gingell has been president of the Kwanlin Dun Development Corporation since 2000.

Though she had been named acting vice-president of community relations for the 2007 Canada Winter Games, Gingell stepped down from the position to devote her time to obtaining a

university degree.

"I want to further my education. I have never had the time to seriously sit down and tackle that the way that I would like to. I need to do that."

Gingell has been married for 36 years, has two children and three grandchildren.

"I am one hell of a proud grandmother. I just love it. I do my best to spend a lot of time with the grandchildren. I'm really enjoying it," said Gingell. "I can understand my parents now, especially my dad. He has all of his grandchildren around him ... 'I can't even describe the love that is there,' he says. 'Not that I didn't love my children,' he says, 'but this is a different type of love. I can't describe it.' I can understand him now," said Gingell.

Life-long friend Adeline Webber who grew up with Gingell, describes her as a very outspoken person, who is friendly and able to relate to many types of individuals from prime ministers to people off the street.

Gingell gave *Windspeaker* this self-analysis:

"There is always a need for leadership and people getting involved in the community. There are many times when you do more than what you are hired for and you just keep on going. Just because I held a title didn't mean that I stayed in my office. You get out and you do what needs to be done."

By George Young

This editorial space kindly sponsored by:

It gives us great pleasure to honour

## Judy Gingell

for her outstanding work in  
Community Development and to  
*congratulate*  
her on receiving the 2005  
**National Aboriginal Achievement Award**



# Poverty, racism obstacles overcome

She has been published more than 60 times and is a tireless advocate for Aboriginal people, but the National Aboriginal Achievement Award for education is the first award Dr. Emma LaRocque, scholar, author, poet, defender of human rights and professor in the department of Native Studies at the University of Manitoba, has ever won.

"It's richly deserved and it's actually made her feel great, which is a nice thing to see," said Peter Kulchyski, head of the Native Studies department. "She's, I think, been under-appreciated for a long, long time, so it's nice to see her getting some of the appreciation she deserves."

"It actually means a lot more than I even realized it meant when I first learned that I got it," LaRocque told *Windspeaker*. "I was slow to realize, I think, what an honor it is and what an important award it is ... But when I actually was there and got the award, it was a fabulous feeling and especially to know that this was truly an Aboriginal-based award and to see so many wonderful Aboriginal people there," said LaRocque.

First and foremost, this unsung hero of Aboriginal culture is a survivor. Emma LaRocque was born prematurely in a one-room log cabin in the small Plains Cree/Métis community of Big Bay in northern Alberta.

Her family had limited access to medical resources and as a result, two of her sisters suffered from tuberculosis and one sibling died before LaRocque was born.

In elementary school, LaRocque started to lose her sight, and although her parents had no money to get her the medical attention she needed, she got help from the kindness of others.

A teacher got her an appointment to see a visiting eye doctor, who in turn recommended that she go to a hospital in Edmonton for treatment. The cause of her diminishing sight will forever be a mystery.

"Whatever they did, I don't even know to this day and I couldn't get my records. By the time I was interested in getting my records the doctor, the good doctor who had taken me in, had died," LaRocque told *Windspeaker*.

LaRocque faced racism all through her childhood, which she said made her hate going to school and almost ended her academic career.

"In those years there was profound discrimination against Native people, and they didn't make any distinction between status Indian or Métis. To them we were all dirty Indians, that's what they called us, and a lot of people called us that and only certain retailers served Native people. I tell you it's straight off a movie, how I grew up."

Ironically, the sight problems that took her out of school also



DEBORA STEEL

Dr. Emma LaRocque, this year's winner of a National Aboriginal Achievement Award in the education category.

kept her in school. After her stay in the hospital, LaRocque's family heard about a Mennonite-run dormitory in Anzac, Alta. for Metis kids whose fathers worked on the Lac La Biche to Fort McMurray railroad. There she met her favorite teacher of all time, Ted Walker, who she said helped make it possible for her to go to university. The school in Anzac only went to Grade 9. Petrified of going back to a mainstream high school, Walker got LaRocque into a private Mennonite-run high school in

Three Hills, Alta.

LaRocque recalls the moment she started to advocate for her people. It was in the Prairie Bible Institute when she stood up to her biology teacher.

"He said such a horrible thing about drunk Indians, and I remember piping up and saying that there was a lot more to the Native story than he could ever begin to imagine. He practically failed me on the spot."

Despite the physical and emotional hardships of her early life, LaRocque credits her parents' love and resourcefulness for her success later in life.

"They were resourceful, intelligent, very nurturing, caring parents. I never came home from school without my parents being there and they transmitted this wonderful culture to us: language, the literature, the history, the ethos, the love of the land, the resourcefulness and the genius that comes from that life," said LaRocque.

She credits her curiosity for pushing her through school. She was "born asking" as she likes to call it, and that helped the small child to overcome marginalization to become one of Canada's academic elite. Today, LaRocque is one of a handful of Aboriginal people in the country who are full university professors.

"I was bullied a lot and made fun of a lot by pretty well everybody because I was small, and I was smart and I just had a thirst for knowledge that nothing could quench."

Her parents encouraged this thirst. LaRocque's mother, who knew how to write the Cree syllabics, read to her children regularly.

"I just feel like I grew up in a very privileged home and a very privileged environment. We were terribly poor, but we were certainly culturally rich."

The richness of her culture has stayed with her, and been the focus of much of her work.

After graduating with a B.A. from Goshen College in Indiana in 1973, the same school her favorite teacher, Mr. Walker, went to, LaRocque went to work for the

Alberta government examining the Aboriginal content in the school curriculum. At night, she wrote *Defathering the Indian*, a study of Indian stereotypes.

Her top marks at Goshen earned her a Rockefeller scholarship, which she used to get her M.A. in religion peace studies from the Associated Mennonite Seminaries in Indiana. She graduated in 1976, and then moved on to the University of Manitoba where she earned another M.A. in history in 1980. By 1999 LaRocque had earned her doctorate in history and English from the faculty of Interdisciplinary Studies.

Today, LaRocque is recognized as one of the leaders in Aboriginal scholarship.

"What I think marks Emma out is that her primary medium, I guess, is to write in scholarly journals to sort of change the way in which the truth of Aboriginal peoples is understood," said Kulchyski. "So certainly that's one of the things that marks her out as an Aboriginal scholar within academia ... She believes in the protocols of scholarship and she engages us in them. She engages in refereed research, so she's respectful of the university's protocol and has succeeded very well within them," said Kulchyski.

Although proud of her achievements in education, LaRocque is most proud of her Metis roots.

"I was not built for what it takes to be a bush person. I just didn't have the genius; I didn't have the grace of bush life. So in many ways school was my only hope for my own salvation. But I have great respect for that life and, I think, as far as achievement goes for me my greatest achievement is that I still walk with that life in me," LaRocque said.

"But for me the most important achievement a human being could do is, I think, to be a caring human being, an ethical human being and one who cares for community more than oneself."

By Deirdre Tombs

## Congratulations

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**EMMA LAROCQUE**

Professor of Native Studies  
University of Manitoba



**FAUNA KINGDON**

Student, I.H. Asper School of Business  
University of Manitoba



Dr. LaRocque is the recipient in the "Education Category."  
Fauna Kingdon is the recipient in the "Youth Category," she joins University of Manitoba student Kristinn Frederickson, who received this award in 2004.

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# Your spirit inspires us



The sharing of stories, lessons, and experience between community members brings strength to every individual within it. The National Aboriginal Achievement Awards brings forth outstanding First Nation, Inuit and Métis people to share their stories of achievement and to recognize their accomplishments in medicine, education, business, the arts, law and many other important social and economic fields.

As a sponsor of the 2005 National Aboriginal Achievement Awards, CIBC is very proud to salute this year's winners, and those of years past.

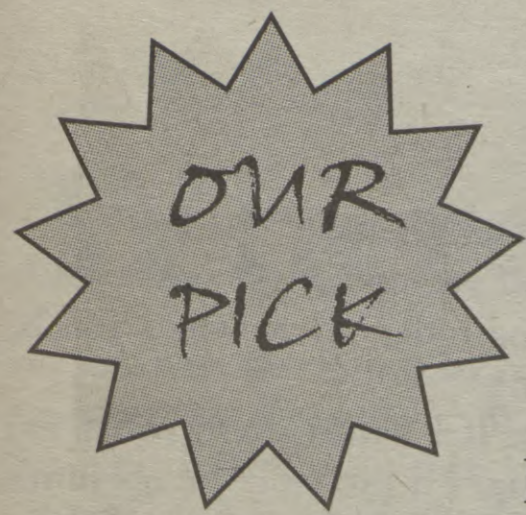
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Artist—Tha Tribe  
 Album—Best of Both Worlds—World Two  
 Song—Loud and Proud  
 Label—Canyon Records  
 Producer—Stephen Butler

## More great sounds on follow-up CD

Eight years ago, a group of students attending Haskell Indian Nations University in Lawrence, Kansas got together one day just to hang out and play some music. Out of that impromptu jam session was born Tha Tribe, a contemporary drum group that has made a name for itself both on the powwow circuit and in the recording studio.

Members of the group have come and gone over time, but year after year Tha Tribe produces original songs that merge the traditional with the modern to create a style all its own.

Tha Tribe also stands out from other drum groups thanks to the diversity of its members, who represent Native communities from across North America. That diversity is reflected not only in the style of the songs the group performs, but in the languages they are performed in. *Best of Both Worlds—World Two* (a follow up to the *Best of Both Worlds—World*



*One*, released in 2004) features songs performed in Cree, Menominee and Ho-Chunk. The album is the group's seventh solo disc. The contributions of Tha Tribe can also be heard on a number of the *Gatherings of Nations* albums, including the one that earned both a Grammy and a Nammy in 2000.

[ radio's most active ]

# ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Roxanne Ranville	Love You Darling	Single
Los Lonely Boys	More Than Love	Single
Mosquitoes	Shelter Me	Single
Donna Kay/Little Island Cree	Beat Goes On	Single
Lucien Spence	He's An Indian	Indian Man
Edward Gamblin	Love Is Like A Candle	Survivor's Voice
Dolores Sand	All Shook Up	Classics In Cree
Rayne Delarond	A Little On The Wild Side	Rayne
Myrage	Walk A Fine Line	Images
Jess Lee	Fly Sparrow Fly	Born In The North
Carl Quinn	Newayak	Ni-Ototem
D. Johnson	Midnight Song	Midnight Song
Shaun Roulette	Here Without You	NCI Jam 2004 Winner
Heritage	I Can't Take This Anymore	Evolution
Rory Collins	Stay	Single
C-Weed	Jack	2004 MB Artists
River Gypsies	Honky Tonkin' Cougar Woman	Single
Ray Villebrun & Red Blaze	I Found Her Tonight	Sound of Thunder
Little Hawk	Sand Creek Massacre	1492-1975
Glenna Harper	Dancing Moon	2004 MB Artists

CONTRIBUTING STATIONS:



The Seventh Annual

# CANADIAN ABORIGINAL MUSIC AWARDS

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[ windspeaker confidential ] **Elisapie Isaac**



SCOTT STEPHENS

The creativity of Elisapie Isaac know no bounds. Half of the folk group Taima, Isaac and fellow band member Alain Auger won Aboriginal Recording of the Year at the Juno Awards in April. This falls on the heels of a win for best folk album at the 2004 Canadian Aboriginal Music Awards. Isaac is from Salluit, a small community located on the northernmost tip of Quebec in the province's Nunavik region.

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

**Elisapie Isaac:** What one quality? That's a nice question. I guess a friend who is able to really listen. To put his things aside ... just the quality of someone to just listen.

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

**E.I.:** I think it's all the people profiting on young children, that's really frustrating. Someone who's manipulating in front of me and controlling a child so much, I think ... and someone who wants to control everything I guess. Someone who's a control freak just drives me crazy.

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

**E.I.:** I guess when I'm at home and it's springtime and I'm in the comfort of my home. And when it's a beautiful day and everything is peaceful at home, I think it's really good for me, to find yourself. I guess just to find your home, it could be anywhere, but to be at peace with your home and to have freedom and to have achieved things and you're just, like, taking it easy.

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

**E.I.:** Watch out! Keep away! Because I need a lot of space all of a sudden. I tend to just say, 'OK, please, get out of my face.' Or I just run off. I just go to take time to be by myself. Ya, I can explode.

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

**E.I.:** I guess it's this lady, Mitiarjuk Nappaaluk, an elderly lady who worked all her life for education for Inuit people. She's an older woman now. She's worked so much with the youth and has been so involved in all the organization of our new society ... So she's just someone who has been very much involved in the social issues. She's from Kangirsujuaq.

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

**E.I.:** I guess leave from home ... to go to the big city. That was very difficult. The actual moving, not when I arrived, but to tell all my family and my friends that I am leaving for the south.

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

**E.I.:** I guess it's my film. (Si le temps le permet, which means "If the weather permits," is the critically-acclaimed short film chronicling the struggle of the Inuit people of Nunavik to keep their culture alive in a modern world.) That was very, very hard to do. That was very emotional and very personal and very scary at the same time. You know, questioning my Inuit identity, questioning the Elders, questioning our society. That was very hard to do and I think it's been a great accomplishment to feel good about it.

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

**E.I.:** Making my cabin in the north, my summer cabin, my

northern house.

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

**E.I.:** If I wasn't doing what I'm doing? I'd probably be up north with the children making artwork, I guess, and anything that's involving children and fun things, children and art.

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

**E.I.:** Best piece of advice? Let it go. Learn to just let it go and not try to control it and just let it go.

**W:** Did you take it?

**E.I.:** Yes, I took it and it was the most amazing feeling in the whole world to learn to let it go and not try to be good and not try to be perfect and just say OK. Let it go.

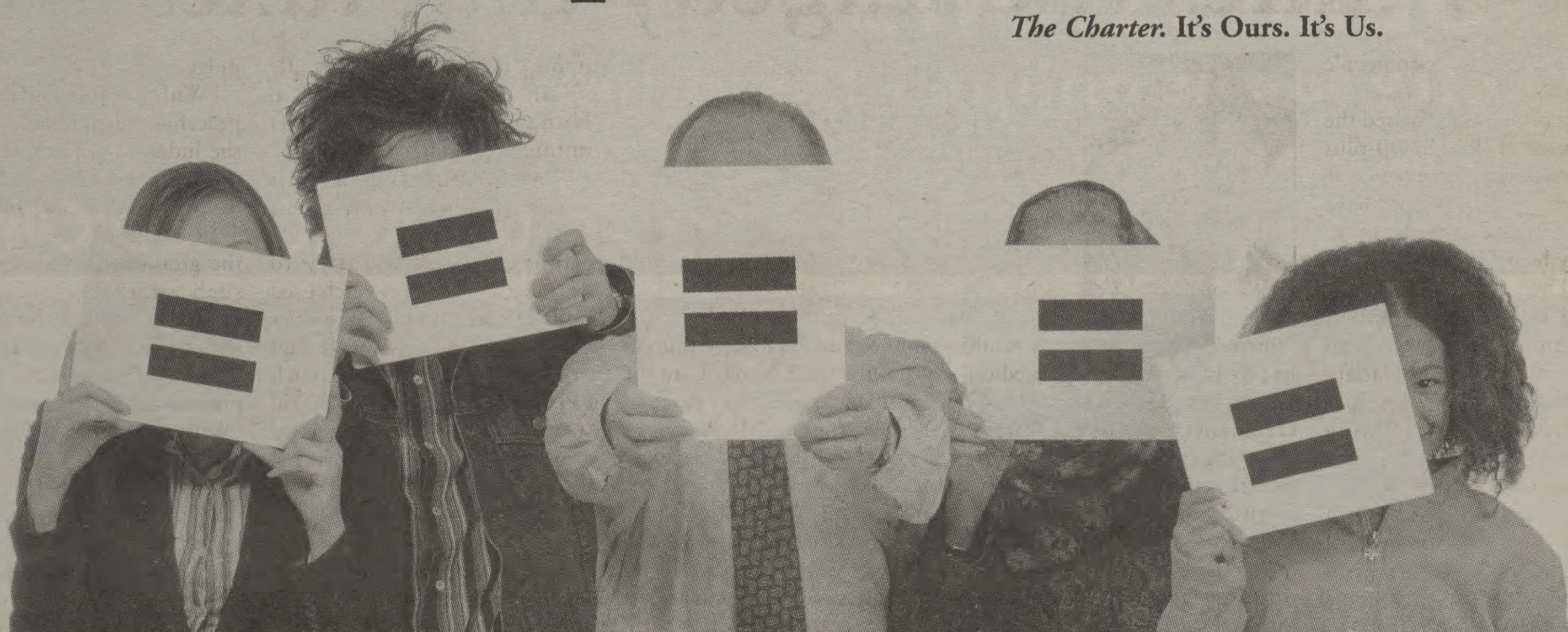
**W:** How do you hope to be remembered?

**E.I.:** As a nurturing person, I guess. A nurturing person who made people feel good no matter who they are. Just having been someone very open. I think it's very important for me to have real, simple, human contact with people without exaggerating it ... It's important for me to be approachable for people ... and for having been a good, real, beautiful woman. I guess we're all wanting that. To have been a real, not just physical thing, but just real, someone who had a femininity also. I think it's important. I'm not a man. I'm a woman. So I think it's important also.

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# Where is the Native passion to protect?

You wouldn't think it, but in some parts of the world, theatre can rattle the walls and shake things up, but not for the reasons you might think. Theatre was created to provoke, to challenge, to make you think, to laugh, and to imagine. And sometimes you have to wonder if what may happen theatrically on the other side of the world might have some resonance here.

Just a few months ago, a play was shut down in Birmingham, England because of violent religious protests from England's Sikh community. The play, called BEHZTI, which means dishonor, provoked outrage within the Sikh community as it struggled to deal with its controversial content. Written by Sikh playwright Kaur Bhatti, the



## THE URBANE INDIAN

Drew Hayden Taylor

play uses a Sikh temple as the setting for a harrowing scene in which a young woman is beaten by other women, including her own mother, after being raped by a man who claims to have had a homosexual relationship with her father. Not exactly tame stuff, but welcome to theatre.

But it wasn't the content that upset the Sikh community, it was the location in which it was set. They argued that acts like rape and

brutality could never happen in the sanctity of a temple. They labelled the drama as an insult to their faith, which has some 16 million adherents world wide. Hundreds of protesters attacked the theatre building, throwing bricks, smashing windows and fighting with police. Citing the threat of further disruptions, the theatre cancelled the run of the play a week after the opening. Bhatti is now in hiding, fearing for her life after

numerous death threats.

What does a play about a Sikh temple in Birmingham, England have to do with a First Nations column? It reminded me of an incident that occurred several years ago when I was working on a movie out west. We were shooting a scene that involved a ceremony for a young girl who's just had her first period. Trying to be authentic, the producers contacted several people from the nation the character was to be representing to find out the proper way to do this difficult scene. They were told how the ceremony usually progressed, but then told not to do it. It involved face painting, and if they filmed the ceremony the way it was to have actually occurred, the Native community threatened to pull all

support from the production, which was being shot in their community. So, in a bind, the producers created a fictional face painting ceremony that had everybody happy. Inauthentic, but happy.

I bring this up as an example of the understandable devotion many Native people have to their traditional beliefs. So, in reading about BEHZTI, I couldn't help wondering if there would be a similar outrage if I, or another playwright, wrote a play or a movie with similar themes and activities taking place in say ... a sweatlodge. I don't think anybody would bat an eye if such theatrical activities took place in a church ... we all know unfortunately that they did.

(see Sweatlodge page 20.)

# Charge for band's financials seems excessive

Dear Tuma:

I want to know about why it costs \$50 to get a financial statement from my band. When I requested this, I was told it would cost me \$50. I don't feel this is right. As a band member, am I not entitled to view this information? I am deeply concerned where all the funds are going on the reserve.

*No Money Honey*

Dear No Money Honey:

You are entitled to see the financial statements of the band if you are a band member of that particular band. The band can also charge for actual cost recovery for providing you with copies of the financial statement, but they should not be charging



## PRO BONO

Tuma Young

more in order to make a profit or in order to create a barrier to accessing the financial statements. For example, the band can charge you for the cost of photocopying and postage, but not for the cost of the auditor or the time of the clerk who is assigned to send you the documents.

There are a number of things you can do. The first is to request to see the audited statements at the

band office. This means making an appointment to see the financial statements at the band office. You are not requesting a copy, but asking to see the band's copy, so no charge is incurred by the band in creating a new copy. You may not get any assistance in deciphering, nor explanations regarding, the statements.

You can also ask your councillors to give or show you

their copies. Each councillor should have a copy, as they would be given one to help them set, manage and administer the band's budget. You can also make a request to the chief and council to waive the fee for you, but you may need to provide details as to why you cannot afford to pay.

Another option is to go to the department of Indian Affairs Web site and look under the community profiles section. There you can find the link to your band and click on the federal funding button. Each First Nation has to file a Schedule of Federal Government Funding and this schedule is then posted on the Web site. This is usually a one-page sheet showing how much the band received in federal

funds, from which department and whether they spent it or not. It will not show you how or where the band spent the money.

Finally, some bands have posted their financial statements on their Web sites or on a bulletin board in the band office. For example, Membertou First Nation has their entire audited financial statements on their Web sites and anyone can access them.

A sum of \$50 sounds a tad high given that it should take no more than five or 10 minutes to photocopy a few pages.

*This column is not intended to provide legal advice, but rather highlight situations where you should consult with a lawyer. Questions can be sent to Tuma Young at tumayoung@yahoo.ca*

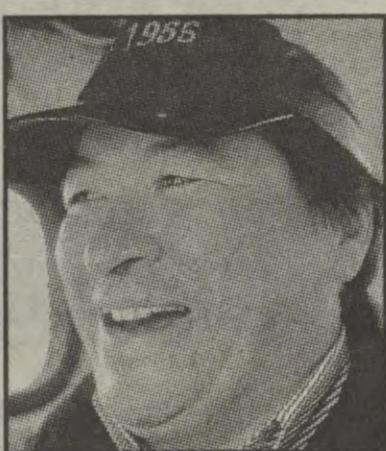
# Two times the tragedy that taxes are

"We are the most taxed people in Canada!"

This complaint has passed the lips of most of the 10,000-plus people who live in the Nunavik Territory. If some people have not actually said this, they have certainly heard it being said by others. This statement has been asserted to an assortment of government ministers and commissions in a wide variety of meetings and hearings. It is not a frivolous or whining statement, because it happens to be true.

The taxes paid to two levels of government by the people of Nunavik have often been calculated as being \$10 million a year. In return, the Nunavik Territory, its people and its institutions are recipients of combined federal and provincial transfers of around \$270 million annually. For all the taxes we complain about paying, these are phenomenal returns, when figured on a per capita basis.

Anybody who is required to pay taxes will state with some authority that taxes hurt. But, the truth attached to this is, taxes also help. This is dramatically true in the remote Arctic communities of



## NASIVVIK

Zebedee Nungak

Nunavik. The taxes we pay result in provision of housing, medical care, education, welfare, employment insurance, family allowances, old age pensions, police services, community infrastructure, day care programs and a host of other benefits.

We never consider thanking our governments for these, because we are entitled to them as tax-paying citizens. Some of these also result from land claims agreements, and would not exist without governments being pushed and prodded to provide them, seemingly against their will. Government generosity, on the whole, has a lot to be desired. The more or less permanent housing crisis in all areas of Canada's Arctic regions continues to be the most widespread evidence of this lack.

Occasionally, news reports

point out another major transfer of money from Nunavik, to the "outside", besides taxes paid out to governments. It has been estimated that \$20 million annually is spent on illegal drugs and bootleg alcohol. Now, here is expenditure of money truly worth groaning and grumbling about! It is double the pain of the taxes we complain about paying. The main difference here is that this is money, literally thrown away, for no return benefit whatsoever.

The \$20 million our territory exports for illegal drugs and bootleg alcohol causes poverty, child neglect and hunger, distressed families, broken lives, and far too many untimely deaths. The only "benefits" of this trade, if it can be called that, are the lining of pockets of criminals, who prey

upon the addictions of people in all levels of society in Nunavik. No life is left untouched by all this.

The consequences of this import of substances and export of money also feed a sizable criminal justice industry to overflowing. Courts, which used to fly in and out of communities in a few hours, now spend days in session, without making much of a dent in the caseload. This will surely cause the establishment of a permanent, resident criminal court system in the territory. Sadly, occupations of the future with the brightest prospect of guaranteed employment are those related to the criminal justice system.

What's tragic about this is that people who can recall a totally different life from what is going on now, are not yet old men and women. A mere 40 years ago, there was no need for police, the courts, or the criminal justice system with all its trappings and expense. Some of the very first judges who presided over cases used to give stern lectures to accused offenders, naming abuse of alcohol as the primary culprit for Inuit having to stand before a

judge.

"Without alcohol, you are a peaceful and peaceable people," the judge would exhort. This is true enough. But individual freedoms, and the lack of any way for institutions and authorities on the ground to regulate or deny such substances to people, continue to contribute to the widespread availability of the items that cause such grief. A present-day judge could well say, "With alcohol and illegal drugs so readily available, we are also here to stay!"

The further tragedy of all of this is that the "trade" will flourish as long as the appetite for drugs and booze exists. Police have made several large drug busts without making much of a dent in this major drain on the fragile, underdeveloped Nunavik economy. This great open hemorrhage of money out of Nunavik is beyond shocking. Somebody is getting very rich out of all this misery!

The thought to ponder here is this: If the taxes we pay to governments are painful, the money we lose to illegal drugs and other intoxicants hurts us at least twice as much.



[ sports ]

# National Longboat awards announced

By Sam Laskaris  
Windspeaker Contributor

AKWESANE, Ont.

A world champion and a Paralympic gold medallist are this year's national recipients of the Tom Longboat Award.

The awards honor Canada's most outstanding Aboriginal athletes.

Lara Mussell, an ultimate Frisbee player who lives in Maple Ridge, B.C., is the female athlete for 2004. And the male winner is Richard Peter, a wheelchair basketball player, who lives in Vancouver.

Both were presented with their awards at a ceremony on April 21 in Miramichi, N.B. The ceremony was held in conjunction with the National Aboriginal Hockey Championships.

Before winning the national awards, both Mussell and Peter were named as the regional winners for British Columbia for the Tom Longboat Awards.

This marked the second straight year Mussell had been selected as her province's top female athlete.

Mussell, a Sto:lo Native, was the captain of the Canadian squad that won the world ultimate Frisbee team championships in Turku, Finland this past August. About 30 countries sent teams to the world tournament, which is held every four years.

Mussell said winning the regional and national Tom Longboat Awards has benefited her sport's profile. That's because she said various newspapers have written stories about her accomplishments.

"That in itself has helped the sport as people are talking about it," she said.

Mussell, 30, has been a member of the national team since 1998. And she's glad to see the sport's popularity is rising across the country.

"Ultimate Frisbee is not as well-known as baseball or soccer," said Mussell, who was also a member of the Canadian squad that won the 2000 world crown in

Germany. "Usually in the past I'd tell people I play ultimate Frisbee and they'd say ultimate what? But I'm finding that it's less and less that I have to explain the sport."

Capturing the Tom Longboat Award for her efforts is even more gratifying for Mussell as she is taking a one-year absence from her sport in 2005.

"It's been a long year and I need a break," said Mussell, insisting she is not retiring from the sport. "This award has been a sweet wrap up for me. It means so much to me.



Lara Mussell

"It's been a long journey for me playing with the national team."

As for Peter, this marks the second time he has won the national Tom Longboat Award.

He previously won for his performances in 2000, after helping Canada win a gold medal at the

Paralympics which were staged in Sydney, Australia that year.

Peter, 32, was also a member of the Canadian squad that defended its gold medal at last year's Paralympics in Athens, Greece.

"It's always great to be recognized," Peter said of his latest award.

Peter was also thrilled the Canadian men's wheelchair basketball club was named as the top male team at the National Sports Awards held in Toronto in March.

"We're definitely quite happy to be given that award," said Peter, a Cowichan Native.

Peter has been a paraplegic since the age of four when he was run over by a school bus while playing on a road.

He said he was pleased to see individuals from his province win three out of the four top Tom Longboats.

"B.C. is a very sports oriented province," he said. "It's a great sports hub for both athletes and coaches."

Meanwhile, a pair of other individuals—Kara Jan Willie of B.C. and Manitoba's Faron Asham—also received national Tom Longboat Awards as the top Aboriginal female and male coaches.

This past year Willie served

as the assistant coach for the varsity women's soccer team with B.C.'s Malaspina University Mariners.

Willie is a member of the

Musgamagw-Tsawatainuk First Nation.

As for Asham, he was the head coach of the Manitoba Youth Selects, an under-17 provincial

baseball squad.

Asham, who is Métis, guided the squad to a bronze medal at last year's Baseball Canada Cup tournament.



Canadian Nuclear  
Safety Commission

Commission canadienne  
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Canada

## PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a two-day public hearing on an application by MDS Nordion for the renewal of its Class IB Nuclear Substance Processing Facility Operating Licence. The facility is located in Ottawa, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **June 30, 2005**, and **August 18, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by July 29, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2005-H-8, or contact:

L. Levert, Secretariat  
Canadian Nuclear Safety Commission  
280 Slater St., P.O. Box 1046  
Ottawa, Ontario K1P 5S9

Tel.: (613) 996-9063 or 1-800-668-5284  
Fax: (613) 995-5086  
E-mail: [interventions@cnsccsn.gc.ca](mailto:interventions@cnsccsn.gc.ca)



Canadian Nuclear  
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Canada

## PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a one-day public hearing to consider the results of an Environmental Assessment Screening of Atomic Energy of Canada Ltd.'s (AECL) proposal to continue operation of the Nuclear Research Universal (NRU) Reactor beyond its currently scheduled shutdown on December 31, 2005. The facility is situated at the Chalk River Laboratories, in Chalk River, Ontario. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **June 29, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by May 30, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2005-H-6, or contact:

L. Levert, Secretariat  
Canadian Nuclear Safety Commission  
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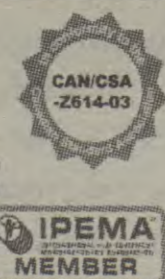
## PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), that it will hold a one-day public hearing to consider the results of an Environmental Assessment Screening of COGEMA Resources Inc.'s proposal to mine and mill uranium ore from its Sue E site. The site is situated at the McClean Lake Operation in Northern Saskatchewan. The hearing will be held in the CNSC Public Hearing Room, 14<sup>th</sup> floor, 280 Slater Street, Ottawa, Ontario, on **June 29, 2005**.

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by May 30, 2005. Hearing documents (submissions) are not available on-line and must be requested through the Secretariat at the address below. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notice of Public Hearing, see [www.nuclearsafety.gc.ca](http://www.nuclearsafety.gc.ca), and refer to Notice of Public Hearing 2005-H-7, or contact:

L. Levert, Secretariat  
Canadian Nuclear Safety Commission  
280 Slater St., P.O. Box 1046  
Ottawa, Ontario K1P 5S9

Tel.: (613) 996-9063 or 1-800-668-5284  
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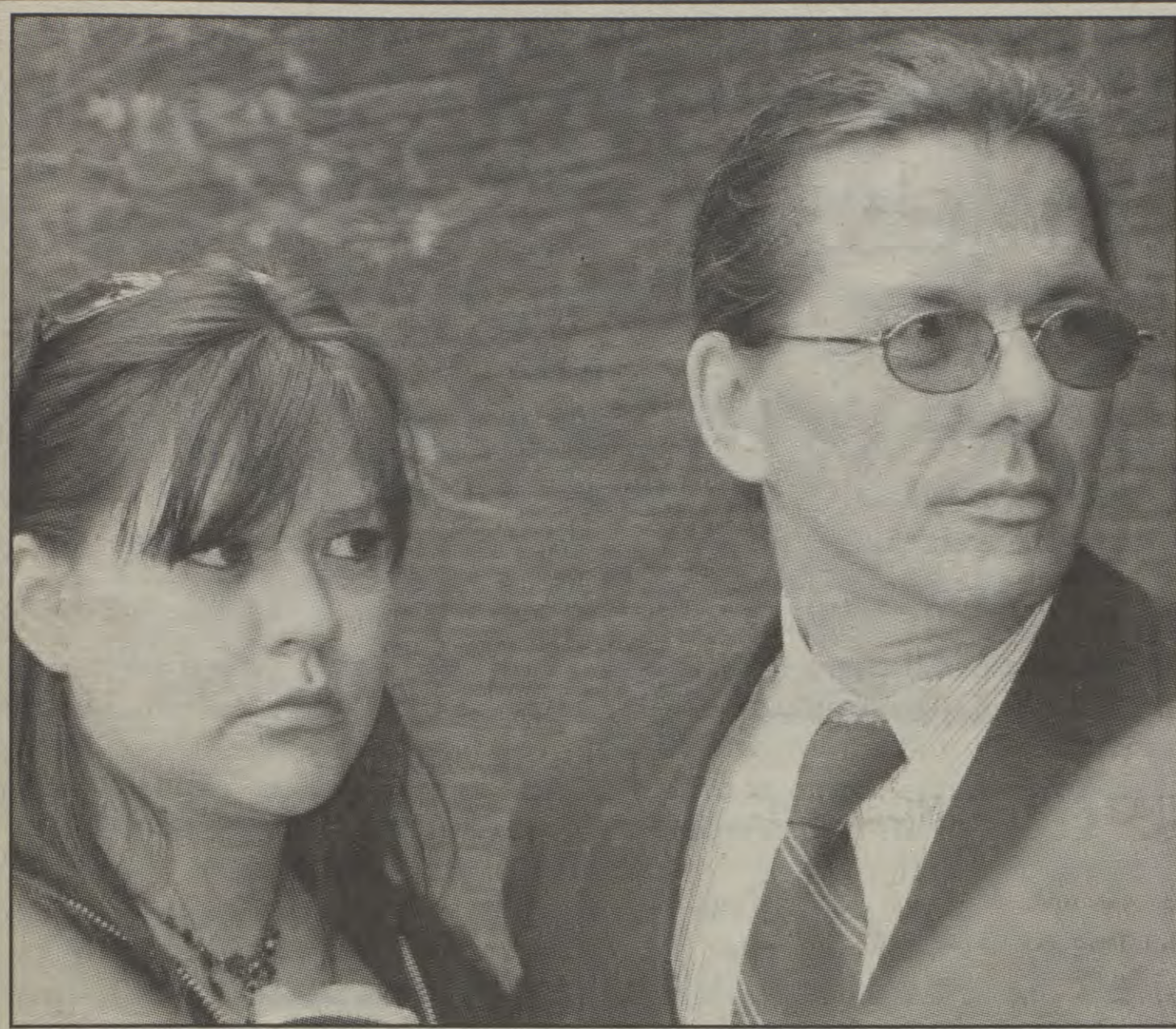
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(Native owned!)





The family of 13-year-old Nina Louise Courtepatte, killed in Edmonton and left dead on an area golf course on April 4, was in court on April 13 to witness the first appearance of four people accused of first degree murder in the girl's death. Courtepatte's sister (left), decried the youngster as smart, outgoing and sensitive. Police say Nina was lured to her death by friends.

# APTN license

(Continued from page 11.)

In short, money that could go towards programming could end up going towards paying the board costs should the Canada Revenue Agency rule the board members have been receiving payment improperly.

The CRTC may also be asked to demand restructuring of the board as a condition of renewal. The seven northern Native communications societies that dominate the 21-member board

have allowed Inuktitut language programming more air time than all other Aboriginal languages combined, and many southern producers question whether APTN should even call itself a national network. But the network grew out of Television Northern Canada (TVNC) and many of those same northern societies now playing a central role on the APTN board feel an obligation to make sure the north is not pushed aside.

## Correction

Last month, in a story about the Aboriginal Peoples Television Network's language versioning policy, the policy was referred to as "new" on several occasions. The policy is not new. It has been in existence for several years, but has not been fully implemented until recently. *Windspeaker* regrets the error.

# Campbell government plays fast and loose

(Continued from page 8.)

Even government employees are criticizing the Campbell government.

"Through cutbacks and sweeping changes to forestry laws, the provincial government has essentially torn up the 'social contract' in our forests, removing the benefits of local resource development from local communities and First Nations," said George Heyman, president of the B.C. Government and Service Employees' Union. "This is a recipe for community dislocation and uncertainty that can only be resolved by dealing honorably with First Nations and fundamentally rethinking recent changes to forestry and environmental laws."

Will Horter pointed out that a number of First Nations group in a variety of different ways around a variety of different issues are standing up and saying, 'the status quo, business as usual is not acceptable.' "The Hupacasath have used the legal arm. The Haida have gone to the streets. The Heiltsuk have gone and done their protests around fisheries," he said. "The folks up in Kingcome Inlet are blockading. There's lawsuits in the Okanagan. There's an upcoming lawsuit with the Haida and the Gitanyow. Treaty 8 is done both the blockading and litigation. And I suspect there's going to be some things coming up in this election cycle as well. So the trend of First Nations using a variety of tools, not just legal tools,

to stand up and defend their interests against unsustainable activities is, I think, an untold story about British Columbia."

One of the strategies Horter and his colleagues have recently begun exploring could end up being of great assistance to First Nations.

"We've just started to go into the investment community and explain to the institutional investors, analysts and other people who play in the financial markets, about these financial liabilities that are not being disclosed," he said. "We think we can ride the trend that's happening in the global financial markets around both corporate management and governance issues, and others around

accounting and disclosure, because we don't think many of the risks associated with these Aboriginal issues are being disclosed in the investment community."

The lawyer and Judith Sayers were both critical of the province's Forest Range Agreements, where some First Nations are being paid relatively small amounts in exchange for permission to log on their territories. Sayers called it "the worst policy the government's ever done" and "an attempt to disallow First Nation consultation."

Hortor said it was a cynical attempt by the government to force cash-strapped band councils to accept ridiculously small amounts of money in exchange

for not exerting their Aboriginal rights.

"If you notice, the people who are signing those FRAs are all Indian Act reps. It's all of the band councils that are signing. As you know, the Indian Act representatives can only have authority over the reserve lands which is really less than one per cent. So they're getting people to sign these agreements, which are really to stand down on lands over which they have no jurisdiction," he said. "The hereditary chiefs, are they bound by these agreements? The government is signing these with people who only represent a small percentage of the land base and pretending that it represents the larger First Nations communities."



2 RIVERSIDE WEST, LISTUGUJ, QC. P.O. BOX 135, G0C 2R0  
Tel: 418.788.1760 Fax: 418.788.1315 EMAIL: SECRETARIAT@MIGMAWEI.CA

## The MI'GMAWEI MAWIOMI is seeking a NUTEWISTOQ (SPEAKER)

The Mi'gmaWei MawioMi Secretariat, a Tribal Council representing the Mi'gmaq communities of Gespeg, Listuguj and Gesgapegiag, is looking for an experienced, effective and challenge-oriented individual to fill a position on contract as a Nutewistoq.

### POSITION SUMMARY:

The Nutewistoq, under the direction of the Mi'gmaWei MawioMi Chiefs, is responsible for ensuring the interests, goals, related discussion, negotiable limits and options are set forth in a clear, comprehensive, fair, timely and authorized manner. The Nutewistoq is further responsible for ensuring optimal, effective, principle-based and good-faith consultation and discussion strategies and processes are implemented at the direction of the Mi'gmaWei MawioMi. Principled and accountable representation of the Mi'gmaWei MawioMi is key.

### EXPERIENCE:

- ◆ Minimum 5 years experience in effective negotiations with other governments (preferably Canada, Quebec and/or New Brunswick) on First Nation issues, including Aboriginal Title and resource management issues.

### QUALIFICATIONS:

- ◆ An undergraduate degree, preferably in Native Studies, Law, Political Science, or Canadian History.
- ◆ Other studies, certificates or degrees in related matters, including "Interest Based Negotiations" are an asset.
- ◆ A superior knowledge of First Nations issues, jurisdiction, politics and administration.
- ◆ Knowledge of Mi'gmaq tradition, language and culture is highly desirable.
- ◆ Fluency in English and French is a must; fluency in Mi'gmaq language is an asset.

**REMUNERATION:** Negotiable, based upon relevant experience and qualifications.

### CLOSING DATE:

May 13, 2005, 5:00 p.m.

For those interested in applying, please forward your résumés to:

Brenda G. Miller, Executive Director  
Mi'gmaWei MawioMi Secretariat  
2 Riverside West, Listuguj, QC, G0C 2R0  
Fax: (418) 788-1315

For more information: Treena Metallic, STC Coordinator

Phone: (418) 788-1760, (800) 370-1760 • Email: tmetallic@migmawei.ca

## POSITION VACANCY

### SENIOR ADMINISTRATIVE OFFICER (SAO)

Salt River First Nation #195 (SRFN) is looking for a qualified and experienced SAO to manage the administrative and financial affairs of the Band.

SRFN has approximately 800 members and the Band office is in Fort Smith, Northwest Territories.

### EXPERIENCE:

The SAO must have a minimum of five (5) years experience in Band Administration, preparation of Financial Statements, Budgets, Funding Proposals, Reporting to Funding Agencies and managing programs such as Brighter Futures, Head Start, Our Kids Our Future, Our Babies Our Future, HRDC Education and Business Ventures. The incumbent will also have experience in developing program policies and guidelines, preparing for audit, and dealing with auditors, and government agencies.

### QUALIFICATIONS:

At the minimum, a degree from a recognized University in Commerce or Public Administration or Political Science. Proficiency in using ACCPAC PLUS, Simply Accounting, Microsoft Word and Excel.

**CLOSING DATE:** May 15, 2005

Interested applicants are to forward their resumé with the application letter to:

Chief James Schaefer  
Salt River First Nation]  
Box 960, FT. Smith, NT X0E 0P0

For a Job Description, phone 867-872-2986.



# Red Lake killings hit home in Calgary

By Debora Steel  
Windspeaker Staff Writer

## CALGARY

It was a typical Tuesday for Autumn EagleSpeaker and her son Willow. They woke up and readied for school. She attends Mount Royal College and he goes to a Native school located in the city. As is their morning custom, they went to the store to buy a newspaper, and that's when things took a turn for the worse.

Ten Native people dead, a headline screamed.

The community of Red Lake, Minnesota had suffered a most awful fate the day before. A troubled young man had killed his grandfather and his companion on March 21, then headed to a school on the reservation where he shot dead a security guard, a teacher and five students before turning his weapon on himself.

Autumn's seven-year-old was scared and confused.

'These poor people,' he said. And then his sympathy for others, turned into fear for his own safety.



Autumn EagleSpeaker

"It could happen at my school," he told his mother.

"He actually had a moment where he was scared," said EagleSpeaker. "And he's like 'Mom, is that going to happen in my school?' I said, 'No honey. It's not.'" But EagleSpeaker admitted she couldn't assure him completely that it wouldn't.

"It could happen at his school. It could happen at any school," she told *Windspeaker*.

A wave of emotion came over her, and EagleSpeaker knew in that moment that she had to do something to help the

community that was suffering half a continent away.

Her work in the arts community in Calgary gave her access to local talent.

"So I just said 'OK, I know these people.' So I drafted a couple of emails to different people, and called some other people on the phone ...

Everybody was really receptive. They're like ... 'Tell me what I can do.'"

What resulted was the Red Lake Fundraiser, held at Mount Royal on April 2 with a little help from her friends and family, young and old.

Championship hoop dancer Dallas Arcand, rap singers The Brothas Grimm, the Black Powder Drum Group, young Albert Goulet, an Elvis lip sinc artist, and many others performed for a small but appreciative crowd.

Diana Hellson, 13, read a poem by Danielle McDonald, 16, an American Indian high school student from Minneapolis, Minn.

"Six are injured and 10 are dead. This is something we all should dread," Hellson read. "This can not go on a moment

longer. We need to come together and become stronger."

Hellson, a junior high student, told *Sweetgrass*, the shootings have made life difficult for her at school. While Native people have never been treated well by other students there, she said, after the shootings there was more name-calling and abuse. She told us the other students accused the Native children of having FAS and suggested that soon those Native students would show up with guns and go on a shooting spree.

"It's kinda a racist school," she said.

As part of the afternoon's commemoration, the Crying Woman's Song from the Yellow Thunder Sundance was sung. Brief biographies of each of the victims were read.

As for the shooter, Jeff Weise, 16, he was not forgotten during the day's event.

"I also feel pain for him too," said EagleSpeaker. "To think about what he must have been going through himself, to just get to a point where he just ... I think maybe year's before, just so many things happened in his life ... his father killing himself, his mother

not being in a state where she can care for him, and him having to go from home to home to be with his grandfather finally.

"I think if a kid is not raised in a loving environment, or doesn't have the opportunity to talk about how they are feeling, or have someone to say 'How are you doing,' then it makes a huge difference, and that poor boy didn't have that. He was just a really lost and confused soul. And I feel sad for him. I feel very sad for his family as well. It's not just about the victims. It's about him as well."

The money raised by EagleSpeaker and her talented team of entertaining volunteers will be put in a money order and sent, along with a condolence book and a copy of a video that was made of the performances, to the Red Lake band office.

EagleSpeaker's aunt lives and works in the Red Lake community. Wiese's mother, who was injured and incapacitated in a car accident, is one of her clients.

"When [my aunt] found out that we were doing something here, she was amazed. She told everybody that she knew that Calgary cares."

## Sweatlodge

(Continued from page 17.)

But a sweatlodge hits a lot closer to home for some. I know of one man, let's call him "A", being absolutely outraged that another man, let's call him "B", let his dog wander freely around the area of "B's" sweatlodge. He found it somewhat sacrilegious.

Would throngs of Aboriginal people take to the streets, outraged and cursing the theatre and the playwright's name?

Several years ago I saw a movie called *Clearcut*, starring the ubiquitous Graham Greene. He played a shadowy character named Arthur who, during a land claim dispute, kidnaps a white guy and does all sorts of unspeakable things to him, including skinning his leg. During an early development stage, I was given a draft of the script to assess. In it was a scene where Arthur drags the injured white man into a sweatlodge. He props up the man, and then sits down and starts to chant, with a fully loaded rifle right beside him. The white man moans a little too loudly and a little too frequently for Arthur's tastes, so he grabs the gun and puts four bullets through the roof of the sweatlodge to scare him into being quiet.

Now granted, there are many out there with a more extensive knowledge of sweatlodges and their ceremonies than I, but this was a new one on me. I was always taught that going to a sweatlodge it is a healing journey; that you are to enter without feelings of anger or violence. Arthur must have been away that day when that lesson was given. I was outraged and said so in my report on the draft. Sometime later, I saw the movie. There was

the complete scene, unchanged. For me, the odd thing was that I don't remember reading or hearing anybody within the Native community objecting to that particular scene. It's as if it never existed.

One time, when I was doing research on Native erotica for a National Film Board proposal, I found a porn film that featured a Native actress out for a walk in the woods with a female friend. They just happened to come upon a sweatlodge. Being Native, she knew what it was, explained its function and origins to her friend, then they start kissing each other and generating their own sweat. Again, I was ... shall we say ... very surprised and puzzled.

But again, no noticeable rioting in the streets... though I doubt very many people saw this video. And those that did were probably not that interested in checking for cultural accuracy.

Every cultural and spiritual population has their fundamentalists, as well as their more liberal members. When Tomson Highway's *Drylips Oughta Move To Kauskasing* played in Toronto back in 1991, there were a few protesters objecting to its portrayal of Native women. In 1999 I got a bomb threat for one of my plays, *alterNATIVES*, in Vancouver ... but that was from a white guy, so that doesn't count.

I'm sure our time will come. Somebody somewhere will eventually write something that will put community, art, respect and freedom of expression to the test. I've got my lawn chair and bowl of popcorn ready ... unless of course it's me. In that case I've got a plane ticket to Australia.



TREATY Education

**Treaty Six Education Conference**  
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Edmonton, AB - October 5-7, 2005

### CONFERENCE LOCATION AND HOTEL

The conference host hotel will be the Ramada Hotel and Conference Centre, 11834 Kingsway Edmonton, Alberta T5G 3J5, phone (780) 454-5454 or 1-888-747-4114. A block of rooms has been reserved for our participants at a special rate (\$82.00 standard, plus tax). When calling, indicate that you are attending: Treaty Six Education Conference." Rates are guaranteed until September 2, 2005.

### CONFERENCE SCHEDULE

**TUESDAY, OCTOBER 4, 2005**

Registration

**WEDNESDAY, OCTOBER 5 2005**

Workshops and evening entertainment

"Cree Creation Play" performed by Louis Bull students

**THURSDAY, OCTOBER 6, 2005**

General sessions and evening banquet  
"Celebrating Youth Leadership"

**FRIDAY, OCTOBER 7, 2005**

General Assembly - Key Note Speaker

### PRE-REGISTRATION FORM

Registration Date: \_\_\_\_\_  
Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Province: \_\_\_\_\_ Zip Code: \_\_\_\_\_  
Job Title: \_\_\_\_\_ Employed by: \_\_\_\_\_  
Phone: ( ) \_\_\_\_\_ Fax: ( ) \_\_\_\_\_  
Email: \_\_\_\_\_

#### METHOD OF PAYMENT (must accompany registration)

Business Cheque No. \_\_\_\_\_

Cash  Mastercard/Visa

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### CALL FOR PRESENTERS

Deadline for submissions: July 15, 2005

*Depending on the total number of presenters, this date may be extended.*

To submit a proposal for the above dates, please provide a detailed letter which includes the following:  
Name, group, address, topics of interest, educational focus, years of experience as a facilitator/presenter, cultural/First Nation, remuneration expected.

TSE Conference Coordinator: Fern Arcand & Kevin Buffalo

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# Holistic approach taken to life skills training

By Cheryl Petten  
Windspeaker Staff Writer

MONTREAL

It was a time of celebration at the Native Friendship Centre of Montreal on March 23 as

graduation ceremonies were held for the first group of students to complete phase one of a new life skills and computer training program.

During the first phase, participants—Inuit, First Nation and Metis students ranging in age from 18 to 60—took part in introductory life skills and computer programs. The second phase is comprised of nine sessions on job search techniques, while the third phase will include intermediate life skills and computer training, as well as beginner French.

When the program first started up in September 2004, there were 30 students enrolled. Twenty-four of those original 30 stuck with the program to the end of phase one and took part in the graduation ceremonies.

An 80 per cent success rate is quite an accomplishment under any circumstances, but it is even more amazing in this case when you take into account the challenges many of the students faced on a daily basis. Some of the participants were homeless, others at risk of becoming homeless. Some were battling addictions. And, during the course of the program, two of the students had to deal with personal tragedy—the death of a loved one.

"There was an aunty and a mom and a son who had signed up to take the training program, and two or three weeks into the training program, the son was murdered," explained Sky Bellefleur, communications officer with the friendship centre and one of the lifeskills trainers involved in the program. The son had gone through the initial screening process for the program, but hadn't attended any

of the classes, she said.

When the son, only 19 years old, was killed, "mom and aunty just fell to the deep, dark place of sadness and we all went there with them and we stayed with them and stayed beside them and prayed for them and supported them," Bellefleur said. The group held a memorial service and the centre allowed the women to come back to the program when they were ready to return.

"It was just things like that that created a bond between us which was, I think, very authentic and very ancient. And it just moved outside of the so-called excuse that we had to meet together three days a week, which was the excuse of the life skills program," Bellefleur said. "The real thing that was happening was that we began to trust each other and we cared for each other. We respected each other and we really tried to live those values and make them come alive."

All participants in the program had a code of conduct that had to be followed in the classroom, but those rules were decided by the members of the group themselves, Bellefleur said. When individuals didn't adhere to the code, it fell to the group to determine the consequences.

"Four people had to be dropped from the program, and sometimes it's quite difficult to do that. People didn't want to have to not come anymore, but we'd negotiated these boundaries early on, those protocols and code of ethics and code of conduct. We'd negotiated that," Bellefleur said. "And so when that was breached then we took it to the group and we said, 'Well, now we need guidance. This is what we observe. How do you feel? Give us direction. What should we do?'"

(see Life skills page 24.)

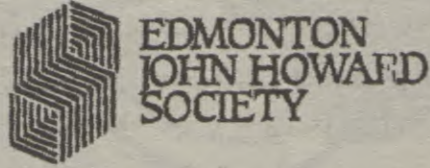
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**Note: Preference will be shown to individuals pursuing their first degree.**

Applications must be received by **June 30**; and **must** be accompanied by students most recent transcripts and a letter of acceptance from an accredited Educational Institution.

If you or someone you know is interested in the Aboriginal Scholarship Awards Program, contact your nearest educational institution for more information, or contact:

**Coordinator  
Aboriginal Scholarship Awards Program  
Imperial Oil Limited  
237 Fourth Avenue S.W.  
P.O. Box 2480, Station 'M'  
Calgary, Alberta T2P 3M9  
Phone (403) 237-4444**

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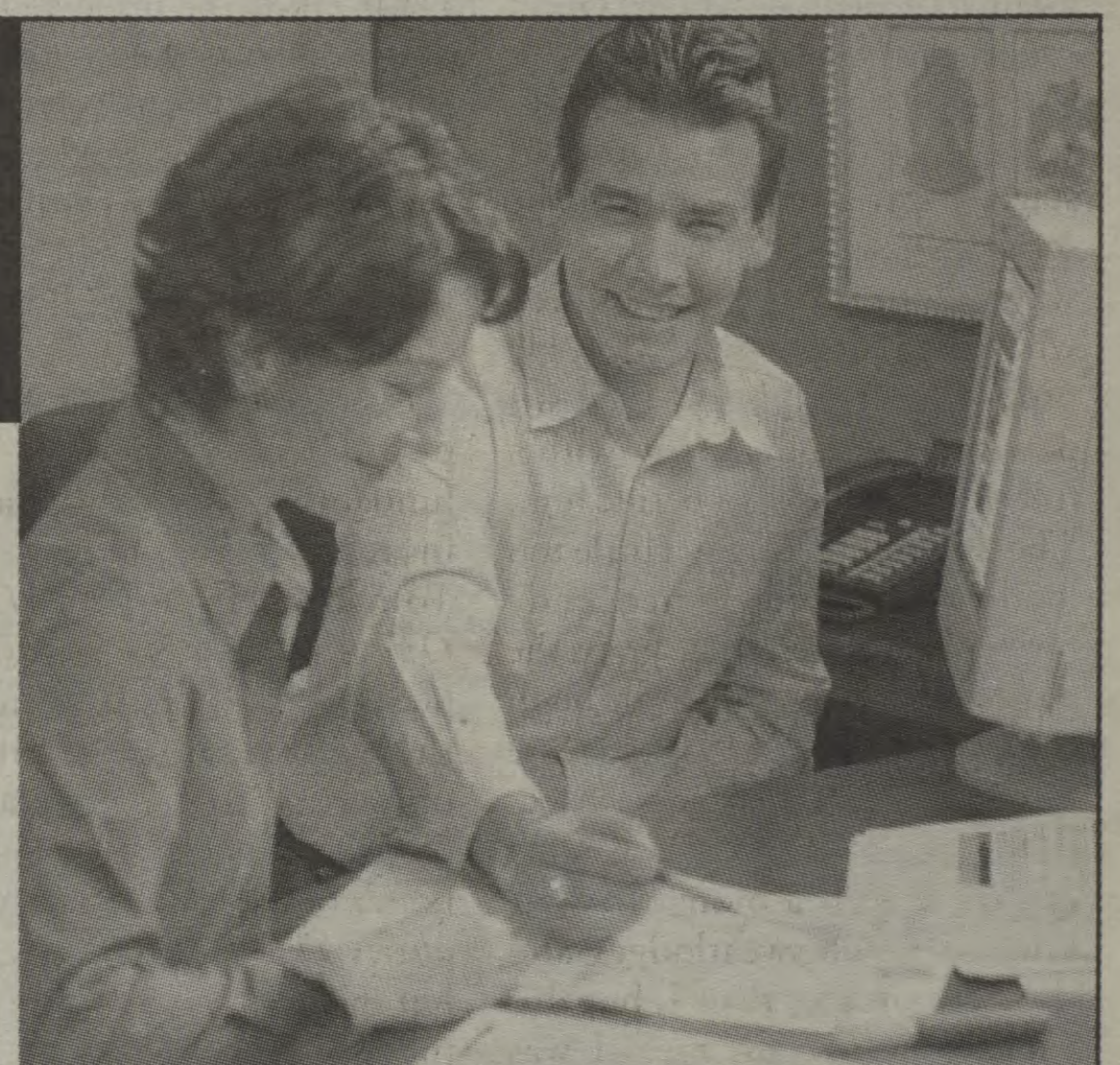
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For what matters.



# Project encourages post-secondary study

By Cheryl Petten  
Windspeaker Staff Writer

## WINNIPEG

Aboriginal student attending six schools in northern Manitoba will have a chance to take part in a research project aimed at determining what schools and communities can do to encourage more young Aboriginal people to pursue post-secondary education. But only half of the students who volunteer for the project will be active participants.

Organizers of the Making Education Work research project are hoping to attract about 360 student volunteers to the project. The volunteers will be randomly placed into one of two groups, one whose members will take part in a number of special programs, and one whose members will continue along without any special programming.

Both groups of participants will start with the project in Grade 9 and continue through to the end of Grade 12, during which time researchers will monitor the progress of members of both groups.

That monitoring will continue for two years after the students have completed high school to determine how many participants enroll at post-secondary education in that time.

The government of Manitoba and the Canadian Millennium Scholarship Foundation are partnering on the six-year, \$3 million pilot project. The provincial government has come on board as part of its Aboriginal Education Action Plan announced last year, which lists increasing the number of Aboriginal students graduating from high school and going on to post-secondary education among its goals. The Millennium Scholarship Foundation is involved in the project as part of its mission of working to improve access to post-secondary education for all students.

The research project is set to begin this fall at Cross Lake school on Cross Lake First Nation, the Helen Betty Osborne Ininiw Education Resource Centre on Norway House Cree Nation, Peguis Central school on Peguis First Nation, Lord Selkirk Regional secondary school in Selkirk, R.D. Parker Collegiate in Thompson and Swan Valley Regional secondary school in Swan River.

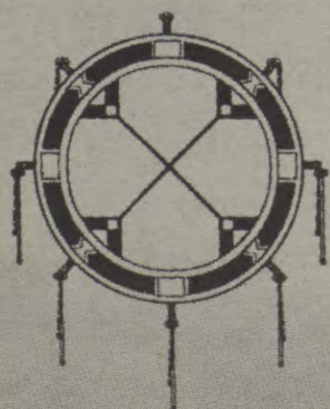
Students in the group receiving the special programming will take a full-credit elective course that will help them grow academically and socially, with course content covering everything from cultural studies and language and literacy development to consumer skills and conflict resolution.

A project teacher will be placed within each school to monitor and assist the students, but the program won't just focus on what goes on in the classroom, said foundation spokesperson Joseph Berger. Parents and community leaders will be encouraged to get involved in supporting the students, and mentorship programs, work experience and opportunities to volunteer in the community will also be part of the students' experience.

Each of the schools in the program has partnered with local Aboriginal organizations for the purpose of the research project, and the local Aboriginal community will be consulted on development of research tools in order to ensure they reflect an Aboriginal perspective, said Betty-Ann McIvor, provincial co-ordinator of the research project with Manitoba Education. Advisory committees comprised of school board members, band council members, school staff and administration, parents, students and Elders will also be established to help guide the project along.

The results of the research will help ensure money being spent on programs to support and encourage Aboriginal students is being spent well, Berger said.

## ABORIGINAL EDUCATION PROGRAM



The Aboriginal Education Program at Mount Royal College offers an Upgrading/College Preparation Program (UCEP). This program offers quality education to adult students of Aboriginal ancestry.

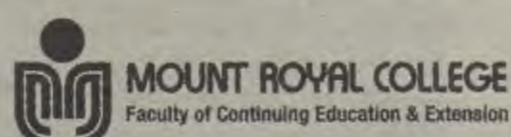
We are currently accepting applications for the Fall semester, which starts in September 2005. Deadline for applying for the Fall semester is May 15, 2005.

Weekly information sessions are being held for prospective students in February and March (check web site for upcoming dates).

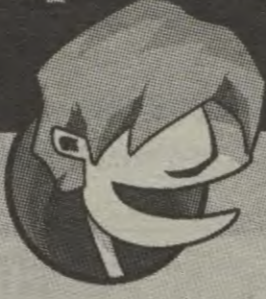
Aboriginal Education Program  
Room EB 3101, Mount Royal College  
4825 Mount Royal Gate SW  
Calgary, AB T3E 6K6

For more information, or to book yourself into an information session, please call (403) 440-6285. [www.mtroyal.ca/aboriginaleducation](http://www.mtroyal.ca/aboriginaleducation)

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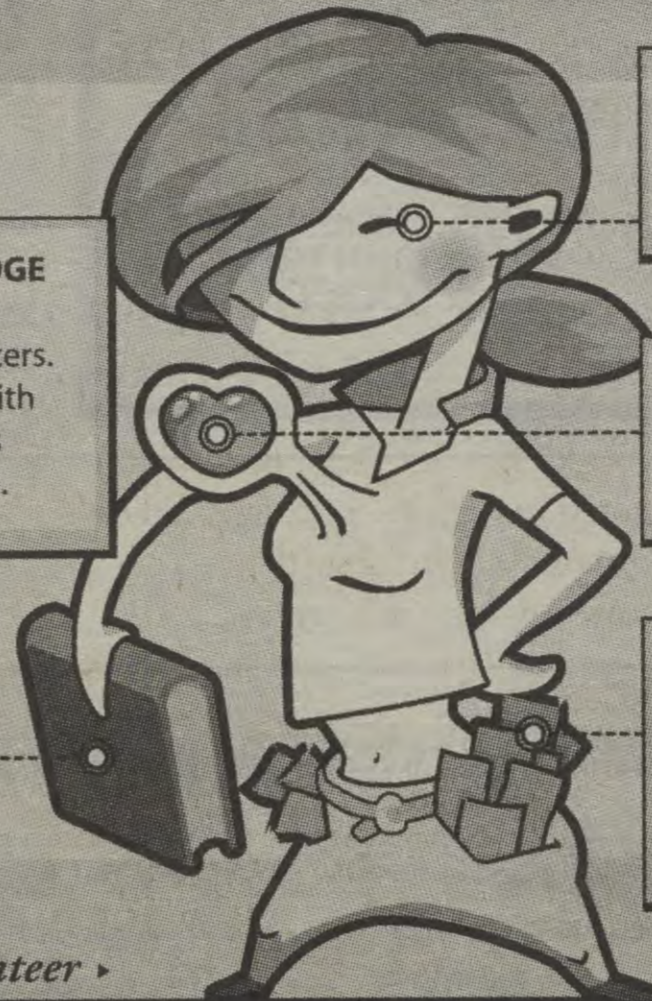


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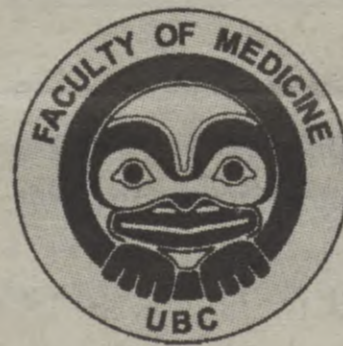
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### "Aboriginals into Medicine: Pre-admissions Workshop"

August 19-20, 2005

The purpose of the workshop is to provide Aboriginal students with the necessary tools to be successful in their application process into and completing the undergraduate MD program. The presentations for the workshop will be given by Aboriginal and non-Aboriginal physicians, medical students and residents; and university staff and faculty members.

Aboriginal students completing Grade 12, and others attending college/university from across Canada, are encouraged to register. There is no cost in attending the workshop as accommodations and some meals will be covered by the workshop. **Space is limited, so apply ASAP.**

**Deadline for registration: Friday, July 22<sup>nd</sup>, 2005 at 4:30 p.m.**

**For registration information please contact:**

**James Andrew**

**Aboriginal Programs Coordinator**

**Phone: (604) 822-3236**

**Email: [james.andrew@ubc.ca](mailto:james.andrew@ubc.ca)**

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*U.S. powwow circuit accused of fueling black market trade in eagle parts*

# Fingers point to Aboriginal community

By Deirdre Tombs  
Windspeaker Staff Writer

**VANCOUVER**

With the recent slaughter of 50 bald eagles on the southwest coast of B.C. for the purposes of illegal trade, speculation is rising about who is to blame for the creation of the black market in eagle parts.

There has been worldwide interest in the B.C. eagle killings, and despite the horror and condemnation expressed by First Nation communities, media attention has largely focused on Native people as the culprits.

Native people place a high value on the eagle as a spiritual and cultural symbol and in the belief system of traditional Native people, the sacred bird flies closest to the Creator and carries prayers to the heavens. In many Native cultures, the eagle feather worn in ceremony represents a life taken in battle.

Conservation officers in British Columbia have identified a First Nation man from the province's interior as being involved in trafficking in the eagle parts. B.C. officials estimate that some 500 eagles are killed every year in the province for trade on the black market. In 2001, another B.C. First Nation man, was convicted of smuggling and selling eagle feathers in the United States.

And British Columbia is not alone in dealing with this problem. Fish and Wildlife officers in the Wetaskiwin, Alta. area, arrested three people for trafficking in eagle parts in late January. Some of the feathers were used in Native artwork and regalia sold in the Hobbema and Wetaskiwin areas.

Some media pundits are pointing fingers as the competitive powwow circuit, with prize money totaling hundreds of thousands of dollars, saying the lucrative purses are fueling the black market. A *Time* magazine reporter has stated that the competitions offer "rich prizes" for the eagle-feather adorned regalia, and that the wait for eagle feathers through legitimate means can be up to four years in the United States, opening the door for illegal trade.

According to Boye Ladd, a veteran powwow dancer from the Ho-Chunk Nation in Wisconsin, there are rumors that some casino powwows in California will have three- or four-million dollar purses this year. Ladd confirmed that regalia is an important part of the competition, worth half of the total marks for faster, contemporary dances, and up to 80 per cent for the slower, traditional dances.

Tyrone Tootoosis, a Poundmaker First Nation member and leader of the Great Plains Dance Troupe that

performed at the National Aboriginal Achievement Awards gala in Saskatoon in March, agrees that regalia is important to a powwow competition.

"I don't think you'd find too many people to say that your regalia doesn't matter. Your regalia can really assist in attracting the judge's eye in contest," said Tootoosis.

But despite the big purses being offered in the United States today, Tootoosis and Ladd said the powwow circuit isn't all that

Ladd, who is one of the first people to make a living as a professional powwow dancer, has seen the prize money go up from \$25 in the late 1950s to \$3,000 today. But that's still barely enough to cover the cost of travelling and the regalia, which alone can be worth anywhere from two- to ten-thousand dollars, he explained. For that reason, Ladd conceded that prize money is important to the powwow dancers.

"I can see the point and I try to

in the big casino powwows in the United States.

"That was one of the reasons and I've stated many, many times why I came to Canada back in the late '70s was because the essence of powwow, the spirit of powwow, is still very much alive in Canada. I mean, you look at the best music singing groups in the world all come from Canada. Look at all the world champions. They're all Canadian, the majority of them," said Ladd.

Ladd, also a regalia craftsman,

Bald eagles have recovered in most parts of North America and are thriving in B.C. and Alaska, but they remain a protected species and endangered in southern Ontario and some parts of the United States.

Michael O'Sullivan, the executive director of the Humane Society of Canada, said the black market trade in endangered animals is thriving. He quoted Interpol which estimates that the trade in endangered wildlife is among the top three illegally traded commodities, along with drugs and weapons, and that the trade in endangered wildlife alone is worth \$12 billion (CAN).

According to O'Sullivan, the going rate per eagle feather is \$100 (US). He does not believe that the eagle feathers are necessarily going to Aboriginal people, stating that Asia has a huge market for wildlife.

"The upsurge, for example, in the demand for bear gall bladders has been huge in the last 10 years because there's been such a huge market in Asia that finally has a disposable income that can afford it. So it really is a question of supply and demand ... within wildlife traffickers and what their suppliers want, or the [consumers] want ... so no, I wouldn't confine it to the Aboriginal market," he said.

"Whoever it is, I just hope that they start learning a bit more about the Creator and having some Elders talk to them to learn what they should've done other than going into this mad spree of killing," said Squamish First Nation Chief Bill Williams. The bald eagle remains in British Columbia were found on Tsileil-Waututh and Squamish First Nation territories.

"It's just a horror," said Williams. "We have always had a gathering of eagles in our traditional territory, anywhere from two to five thousand eagles every winter, and for somebody to go around and killing them for the feathers, I mean it's just, they're sick whoever they are and they really need lots of help."



lucrative.

"When you talk about the powwow circuit, nobody gets rich off of it ... There's a lot of work involved in being a singer or a dancer, and to be good at it, it calls for a lot of sacrifice, for a lot of things and a lot of travel," added Tootoosis.

understand it. This is 2005 and compared to back in 1958 there's a big, big difference. I mean you look at the regalia ... nothing in the history of powwow or in my lifetime will match what I see today."

Ladd said money has affected the spirit of powwow, especially

believes that the black market in eagle parts and feathers is mostly an American problem, with a single stripped-down eagle worth \$1,000 to \$1,500. Ladd also said that bald eagle feathers are almost worthless for making powwow regalia. Because they are water birds, after a year the feathers get so brittle they break.

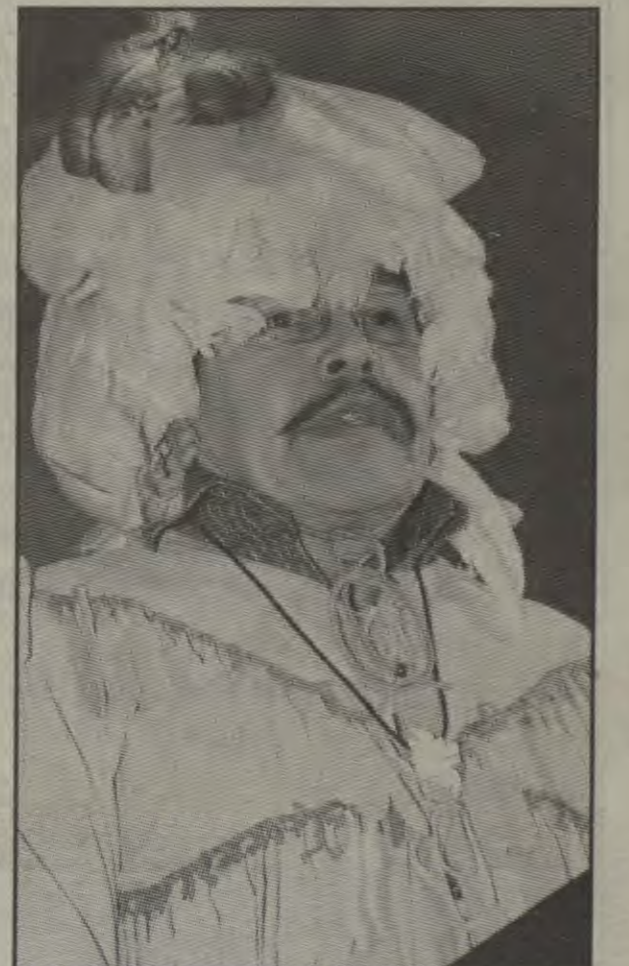
But with the growth of the powwow circuit in recent years, Ladd said he has noticed a growth in the use of eagle feathers, something that he doesn't believe is necessarily a good thing. Eagle feathers, he said, should be worn because a person earned that right.

"The feathers, especially [the ones] worn on top of the head, are usually reflective of a life taken in combat and so a lot of the warriors do have that right. People have to distinguish their differences between rights and privileges. When you look at culture and tradition, one just doesn't put something on because it looks pretty, but because it has a purpose and a meaning," said Ladd.

Tootoosis agreed. To him, an eagle feather is something earned, and that's why he suggested that this year's winners of the National Aboriginal Achievement Awards each receive an eagle feather. He prepared and donated the ones given out at the achievement award gala.



Long time powwow dancer Boye Ladd



Chief Bill Williams







**Aboriginal Heritage Gardens Inc.**

**Executive Director**

*The Aboriginal Heritage Gardens (AHG) is a heritage-based tourist attraction located in Northern New Brunswick. Developed by the Eel River Bar First Nation, the AHG is designed to showcase the Mi'gmaq's rich ancestral heritage and use of indigenous plant species for food, medicine and material culture. The project is in the final construction phase and is expected to be operational by June 2006.*

**THE POSITION**

Reporting to the Board of Directors, the Executive Director will perform the following duties: plan, organize, direct, control and evaluate all activities of the AHG, including strategic planning, financial management, marketing and promotion, income generation, setting up a foundation, and human resources management. Building relationships with partners and stakeholders will be key in this position.

**WHO YOU ARE**

This position requires an individual who thrives on the challenge of building a successful heritage attraction in an emerging tourism market. The ideal candidate will possess:

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- experience in building a foundation for long-term sustainability
- excellent communication skills
- a high level of initiative
- a proven ability to work effectively with a Board of Directors, members of the Aboriginal community, regional business leaders and other stakeholders

*Preference will be given to candidates fluent in both English and French.  
Ability to speak Mi'gmaq is a definite asset.  
Salary to be negotiated.*

**Reply by May 23, 2005** describing how you meet the qualifications with a cover letter and a résumé by mail to:

**Gardens GM Selection Committee**  
P.O. Box 84  
Campbellton, NB E3N 3G1  
or by email: [qv94quad@nbnet.nb.ca](mailto:qv94quad@nbnet.nb.ca)  
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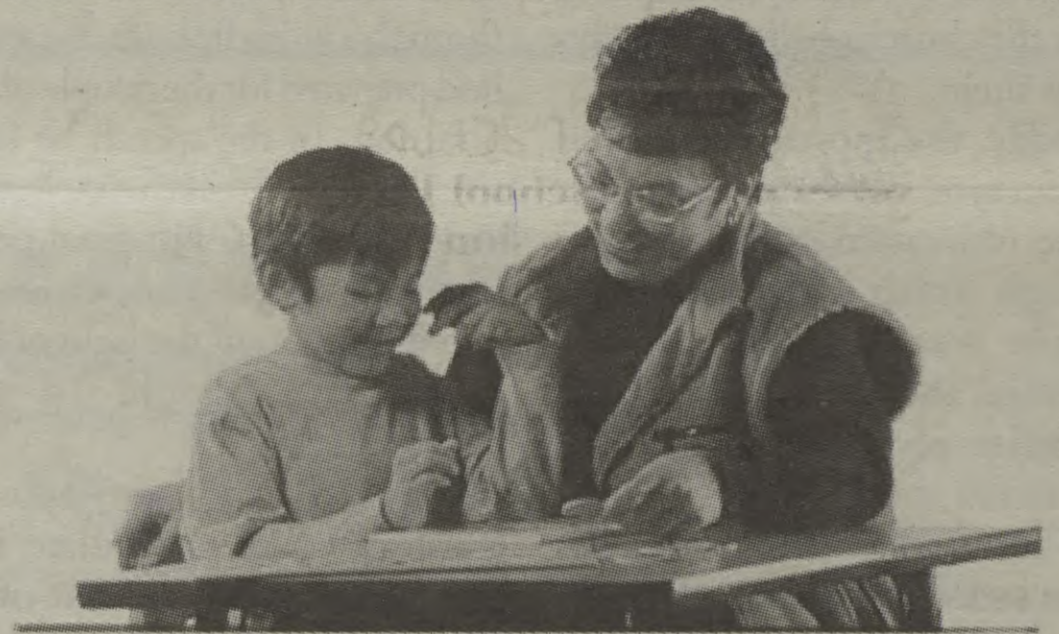
**Annual Salary: \$75,000**  
**Location: Sault Ste. Marie, ON**  
**Duration: This is a full-time position, subject to NRSSS personnel policies and budgetary resources.**  
**Application deadline: May 31, 2005 (5:00 p.m. EST)**

**Interim Executive Director**  
**National Residential School Survivors Society**  
NRSSS Shingwauk Hall  
1550 Queen Street East  
Sault Ste. Marie, ON P6A 2G3  
Phone: 705-942-9422  
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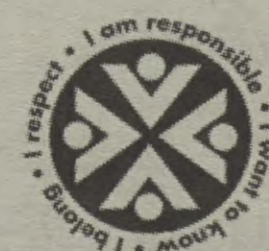
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Persons of Aboriginal ancestry are invited to self declare in their applications.

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**Faculty - Department of English**  
**REGINA CAMPUS**

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**ENGLISH - REGINA CAMPUS**

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The successful candidate will possess at least an MA in English, or a Master of Fine Arts (MFA) in Creative Writing, with a substantial record of publications, preferably in more than one genre of creative writing, including drama, fiction, creative non-fiction, or poetry. The candidate should have experience teaching both introductory and senior level creative writing courses and should be prepared to teach undergraduate, and possibly graduate, literature courses. Experience working, teaching or living in a First Nations environment and the ability to speak a First Nations language would be a definite asset.

The salary for each position will be determined depending on qualifications and experience. Each appointment is effective January 1, 2006, and is subject to budgetary approval. Relocation assistance will be provided if necessary and available. Preference will be given to First Nations, Aboriginal, and other designated group members (SHRC #E93-13); therefore, please indicate your status on the covering letter. Applications should include an up-to-date *Curriculum Vitae*, transcripts, teaching evaluations, a teaching dossier, and the names of at least three referees by **June 30, 2005** to:

Cony Parisien  
Human Resources  
First Nations University of Canada  
1 First Nations Way  
Regina, SK S4S 7K2  
Phone (306) 790-5950, Ext. 2508 • Fax (306) 790-5997  
Email: [cparisien@firstnationsuniversity.ca](mailto:cparisien@firstnationsuniversity.ca)

Inquiries about the positions may be directed to:  
Gail Bowen, Department Head  
English of Department  
First Nations University of Canada  
1 First Nations Way  
Regina, SK S4S 7K2  
Phone (306) 790-5950, Ext. 3155 • Fax (306) 790-5995  
E-mail: [gbowen@firstnationsuniversity.ca](mailto:gbowen@firstnationsuniversity.ca)

**Find more career listings online at:**  
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# Pope worked to build special relationship with Aboriginal people

By Cheryl Petten

When Pope John Paul II passed away on April 2, people from around the world, Catholics and non-Catholics alike, joined in mourning and in prayer. He had travelled far and wide during his 26-year papacy, touching many. He visited more than 120 countries, and was the first pope ever to visit Canada, even though the presence of the Catholic church in this country predates confederation.

The relationship between the Catholic church and Canada's Aboriginal peoples began in the early 1600s with the arrival of Catholic missionaries, come to bring their religion to the country's original peoples. Four hundred or so years later, that relationship still exists, with many Aboriginal people across the country embracing the Catholic faith.

But that isn't to say the relationship between Canada's first peoples and the Catholic church has always been an easy one. Since the relationship first began, Aboriginal people have suffered as a result of attempts to force the church's beliefs and ways upon them.

Today, the most obvious and painful symbol of those attempts is the residential school system, through which many Aboriginal people were robbed of their language and culture and made to suffer physical, sexual and emotional abuse.

While the Catholic church has never issued a formal apology for the role it played within Canada's residential school system, as the federal government and many of the other churches involved have done, it was a role John Paul acknowledged on several occasions.

During his first official pilgrimage to Canada as pope, a 12-day cross-country trip in 1984, he visited the shrine of Sainte-Anne-

de Beauré in Quebec, where he spoke of the church's past errors and of its modern-day respect for Aboriginal culture.

"Your encounter with the gospel has not only enriched you, it has enriched the church. We are well aware that this has not been without difficulties and, occasionally, blunders."

The pontiff also visited the Martyr's Shrine in Midland, Ont. in what was once Huronia, and the place where Jesuit missionaries first began their work of conversion. He again praised Indian culture and values during the visit and spoke of the need for reconciliation. In a merging of Catholic and Native spirituality, he took part in a sweetgrass ceremony and was presented with an eagle feather by an Elder.

On the last day of that first Canadian visit, John Paul was scheduled to visit Fort Simpson in the Northwest Territories, but dense fog prevented him from landing in the community on two separate occasions. After the second attempt his plane instead landed in Yellowknife, where he delivered, through a video link-up, the speech he'd prepared for the people of Fort Simpson. In the speech he spoke not only of historic wrongs experienced by Aboriginal people and the need for reconciliation, but also in support of the right of Inuit and Dene people to self-determination.

"Today, I want to proclaim that freedom which is required for a just and equitable measure of self-determination in your own lives as Native peoples. In union with the whole church, I proclaim all your rights—and their corresponding duties. And I also condemn physical, cultural and religious oppression, and all that would in any way deprive you or any group of what rightly belongs to you ... For you a land-base with adequate resources is also necessary for developing a viable

economy for present and future generations. You need likewise to be in a position to develop your lands and your economic potential, and to educate your children and plan your future."

After being forced to cancel his visit to Fort Simpson in 1984 he promised to travel to the community during a future trip and made good on that promise in 1987. During the visit, he learned to speak a little bit of South Slavey, yet another way he demonstrated to followers that much has changed about the way the church views Aboriginal cultures since the days of the residential schools.

John Paul seemed to take a special interest in Indigenous members of his flock, perhaps because he had an understanding of the oppression under which Aboriginal people have suffered. Oppression is something he had first-hand experience with, and something he fought against throughout his life.

Karol Jozef Wojtylas was born on May 18, 1920 in Wandowice, Poland, a country with a long history of being subdivided and ruled by neighboring countries which tried in vain to destroy the language and culture of the Polish people, or even to annihilate them entirely.

Karol was born during a rare time in Polish history when the country was enjoying independence. He grew to be a young man who enjoyed outdoor activities and acting and was also a very good student, with a gift for learning languages. He spoke 11 fluently.

After completing high school Karol attended Jagiellonian University in Cracow, but his studies were cut short when Germany invaded Poland, leading to war in Europe. He completed his first year of study, but when he returned to the school for his second year, he

discovered that all of the university's professors had been arrested by the Germans and sent to concentration camps.

In the fall of 1942, Karol decided to become a priest, a dangerous decision in a time when Poland was under Nazi occupation and most priests in the country ended up in concentration camps. His training had to be done in secret. He completed his studies and became a priest in 1946, a year after the end of the war.

In 1958, at the age of 38, he became a bishop, and then in 1967 a cardinal, the youngest man to be named to these two positions in modern-day Poland. Then, in 1978, at the age of 58, he was elected as the first Polish pope in the history of the papacy.

During more than a quarter century as pope, John Paul left his mark on every corner of the world stage. He is credited with planting the seed for the overthrow of communism in his home country by preaching about human dignity, the revolution of the spirit and the right to religious freedom during his first tour of Poland in 1979. His words, it is said, inspired Poland's Solidarity movement, whose work in turn inspired other groups to rise up against communist governments across eastern Europe.

He publicly denounced the policy of apartheid in South



Pope John Paul II visited the north in 1984 and 1987 and had a special affinity for the Indigenous people of the world.

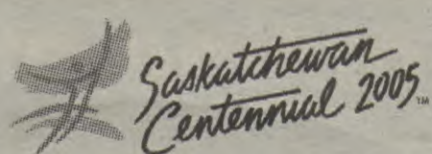
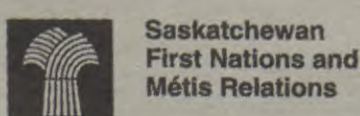
Africa, and became the first pope to visit a Jewish synagogue and an Islamic mosque. He established diplomatic relations between the Vatican and Israel, and worked to establish relations with the Palestine Liberation Organization. In Cuba, he spoke out against communism, but also had strong words about the evils of a capitalistic state, as exemplified by the United States, where more value is placed on money than on humanity.

Pope John Paul II died in his apartment at the Vatican on April 2 at the age of 84. After his death, when Aboriginal people across Canada gathered to celebrate his life, they did so in many ways. Some lit candles, some read from the bible, some burned sweetgrass and honored his memory with drum songs. The fact that all of these ways of celebrating are part of what the Catholic church has become is part of John Paul's lasting legacy.

*Congratulations to all the winners of the*

## 2005 National Aboriginal Achievement Awards

particularly to Saskatchewan's recipients, Dr. Eber Hampton and Dr. Gerald McMaster.



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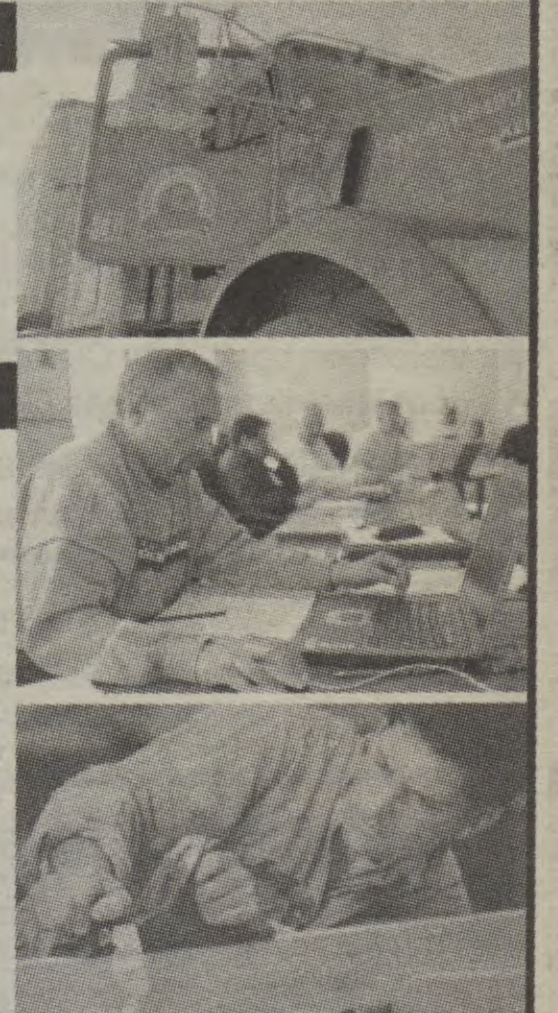
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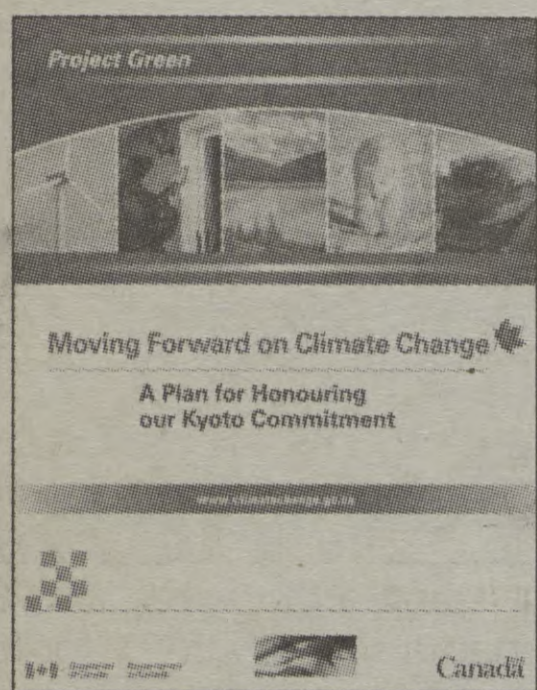
For more information phone:  
**Raelean Hickson**  
1 800 661 6490 ext. 5526





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ALEXIS NAKOTA SIOUX NATION PRESENTS

# SOUTH of 60°

**Resource Management and  
Capacity Building**  
SECOND ANNUAL CONFERENCE

**May 4th, 5th and 6th 2005**  
RAMADA HOTEL & CONFERENCE CENTER, EDMONTON, AB

*MISS Edmonton* SPECIAL GUEST  
**LEILA HOULE**

ALEXIS NAKOTA SIOUX NATION PRESENTS

## South of 60°

Resource Management and Capacity/Building  
Second Annual Conference

**May 4 - 6, 2005**

Ramada Hotel and Conference Centre, Edmonton, Alberta

Special Guest: *Leila House, Miss Edmonton*

Conference Chair: *Jason Goodstriker, AFN Regional Chief*  
Conference Co-Chair: *Hal Eagletail*

A gathering of First Nations/Aboriginal People, Industry and Government to collectively explore and discuss First Nation/Aboriginal participation in resource management South of 60. National and regional speakers are confirmed to share ideas and best practices for resource management. The focus of the conference is to share resource management ideas, knowledge and initiatives; visit our trade show highlighting a variety of resource companies, educational institutes, and Native Arts & Crafts vendors. Plan to attend and obtain the most current information and strategies for resource management and capacity building.

**REGISTRATION FEE: \$300.00**

Registration Fee includes a conference package, copies of presenters workshop information, refreshments, luncheons, access to trade fair, and fee attendance to cultural activities (banquets).

**WHO SHOULD ATTEND:**

Chiefs, industry, Provincial Government Representatives, Federal Government Representatives, Council, Aboriginal Leaders, Elders, Youth, CEOs, Band Administrators, HRD Coordinators, Social Development Directors, EDOs, Aboriginal-Owned Companies.

**TRADE FAIR BOOTH/EXHIBIT: \$300.00**

Booth/Exhibit Registration includes:

- One 8-foot skirted table
- Two chairs
- 10 ft. x 10 ft. space

**For more information contact:**

**Sherisse Salopree**  
Conference Host

Phone: 780-944-0344

Fax: 780-944-0346

email: [southof60@alexisnakotasioux.com](mailto:southof60@alexisnakotasioux.com)





# MÉTIS NATIONAL COUNCIL

metisnation.ca

## We want to hear from YOU!

### Métis across the homeland do you have questions about Nuclear Waste? Now's the chance to have your voice heard!

#### MNC & Nuclear Waste Dialogue Questionnaire

Region and Community: \_\_\_\_\_

Participant's Name: \_\_\_\_\_

1. In your opinion, are you in agreement with nuclear energy providing Canada with its energy needs into the future? - Please check one

- yes   
  agree somewhat   
  not sure   
  no

Additional comment:

2. How familiar are you with the issue of nuclear fuel waste, either through the media or your own observations? (check one)

- Do not know anything on the issue  
 I know a little about the issue  
 I am very familiar with the issue

3. Compared with other issues in Canada, how important is the nuclear waste issue of concern to you personally? Please circle.

The health care system	less	1	2	3	4	5	6	7	8	9	10	more
The economy	less	1	2	3	4	5	6	7	8	9	10	more
Fulfillment of Aboriginal and treaty rights	less	1	2	3	4	5	6	7	8	9	10	more
Climate Change	less	1	2	3	4	5	6	7	8	9	10	more
Terrorism	less	1	2	3	4	5	6	7	8	9	10	more

4. Are you comfortable with the current information being provided by you today (NWMO/MNC) to make some initial comments on the management options: (Check One)

- yes   
  agree somewhat   
  not sure   
  no

5. In your view, do you feel there are any concepts that are not present that should be part of the discussion (where do you think it should be stored?); Please comment

6. What issues are you most concerned with in relation to nuclear fuel waste once a concept and potential site are chosen? Please number from 1 (most important) to 6 (less important)

- |                          |                                     |
|--------------------------|-------------------------------------|
| ___ Security of the site | ___ Is it environmentally secure    |
| ___ Transportation       | ___ Who is responsible for the site |
| ___ Human Health         | ___ Cost efficiency of concept      |

7. If there were economic benefits to your community, would you support nuclear storage in your region? (Check One)

- yes   
  not sure   
  no

Comments:

8. If you said yes or agree somewhat to question #4 - what are your thoughts on the strengths and weaknesses of each management approach?

Please provide any initial comments on the proposed concepts that follow:

A. Storage at reactor sites  
Strengths

Weaknesses

B. Deep Geological Disposal  
Strengths

Weaknesses

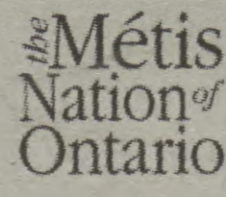
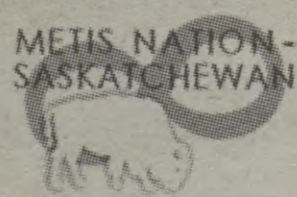
C. Centralized Storage  
Strengths

Weaknesses

9. To your knowledge, have Aboriginal perspectives and insights informed the direction, and influenced the development of the management approaches identified? Comments:

10. Could Métis traditional knowledge play an important part in the recommendation or decision making process for a preferred management approach? Comments:

11. Is there anything else you want to tell us? Comments:



How will your information be used?  
The Métis National Council needs your valuable input to help us assess the issues and properly address them with governments and the Nuclear Industry.

Metis National Council Questionnaire - Nuclear Waste Dialogue  
For further information or to fill out this questionnaire on-line, log onto our website: [www.metisnation.ca](http://www.metisnation.ca)

Please return to: Nuclear Fuel Waste Committee  
Métis National Council  
350 Sparks Street, Suite 201  
Ottawa, ON K1R 7S8