

Windspeaker

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The local crowd celebrates as the Prince Albert Grand Council Bantam Boys stride to gold in the 4X100 relay at the 2001 Saskatchewan First Nations Summer Games held in La Ronge, Sask. from Aug. 12 to 16. See story page 22.

AFN still looking for governance deal

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The national chief's idea of how the Assembly of First Nations should work on First Nations governance reform with the Indian Affairs department was delivered to the minister's office on Sept. 7.

The AFN's workplan was an ambitious 11-page document that proposed the two sides should "draw on the solid foundation" of the Royal Commission on Aboriginal Peoples report.

Under the heading "objectives," several goals were listed, each containing a subtle criticism of the department's current approach: implementing the inherent right to self-determination; honoring the true spirit and intent of inherent Aboriginal title and rights and treaty rights as recognized by RCAP; addressing a full range of changes to the Indian Act; and addressing the need for Canada to recast its policies and institutions so they more directly support the recognition of the right to self-determination.

The document also called on the department to help in "nation rebuilding through cooperative design of meaningful community consultations."

The paper suggested the ac-

tions needed to satisfy First Nations requirements for governance reform may include constitutional changes, treaties among nations, a First Nations Royal Proclamation and a formal recognition instrument that would recognize First Nations as nations.

It was also suggested that Canada should join First Nation technicians in analyzing every piece of federal and provincial legislation in order to remake completely the governance landscape to incorporate recent court decisions on Aboriginal title and rights and to include First Nations as respected partners with the provincial and federal levels of the Canadian system. A review of funding levels was also suggested, an indirect suggestion that considerably more money should be spent.

The work plan was in many ways a repeat of volumes one and two of the RCAP report. Those volumes have been largely ignored by the federal government since the report was released in 1996. The Indian Affairs minister of that era, Ron Irwin, dismissed the recommendations as too expensive and impractical.

Irwin's successor, Minister Robert Nault, told *Windspeaker* the work plan was not what he and the national chief had agreed to in previous meetings. He sent a letter to Coon Come

on Sept. 20 suggesting they meet again and try to come up with something else.

"The work plan itself is a long way away from what we had talked about at the meeting at the end of July when we agreed we would meet very quickly within days to sit down jointly on a work plan. That work plan, of course, would include our interest in getting a better understanding of some of the other issues that the AFN and the national chief himself speaks of, in particular, issues that deal with the speech from the throne," he said during a phone interview on Sept. 26. "We indicated that we see that as an important discussion but it's separate from the work plan on governance. What came instead of that process is sort of a grab-all of issues that the AFN seems to be interested in. It's not something I'm surprised about, but it certainly doesn't meet the interests and the needs of what we talked about to move forward on an issue that is extremely important to First Nation people and that is, of course, their governance structure under the Indian Act, which is virtually nil."

AFN sources admit they developed the workplan independently, even though it had been agreed they would work jointly with the government.

But they say First Nation technicians tried to contact Indian Affairs officials after the July 31 meeting, but were unable to convince them to meet. Nault heatedly denied that.

"Just so we get by this particular spin that the AFN seems to want to put on the fact that my officials were not available. Well, that's pretty weak in my view, and if that's the best excuse that somebody can find, I think you better look a little deeper to find out why people couldn't get a work plan between July 31 when I met with Matthew and two of his vice-chiefs and Sept. 7," he said.

The minister said he was committed to developing a joint work plan, but the AFN couldn't get its act together.

"I agreed publicly within a week to get together and that Herb George would lead the initiative in British Columbia," he said. "We went out there, thinking we would spend days if necessary, spent one afternoon, ended up with a whole pile of people coming from the Ontario region to hijack the meeting. It turned out to be complete waste of my staff's time and my deputy minister's time, who was there. We did then say, 'Once you get sorted out who's in charge of this file, let us know.'"

(see AFN page 3.)

WHAT'S INSIDE

RACE RELATIONS

Assembly of First Nations National Chief Matthew Coon Come said the unthinkable while speaking at the controversial World



Conference Against Racism in South Africa in August, accusing the Canadian government of maintaining racist policies that would lead to the extinction of Aboriginal peoples in Canada.

The cry of outrage was heard across this nation, led by editorial writers and commentators and joined by the minister of Indian Affairs, who said there is no evidence in modern times of racism in Canada.

Windspeaker explores this issue in a number of news articles, and provides reviews of two new books that shine the light on Canada's attitudes toward the Aboriginal population. Also in this edition, sports, entertainment, and commentary by *Windspeaker* publisher Bert Crowfoot, Jeff Bear and Taiiaike Alfred.

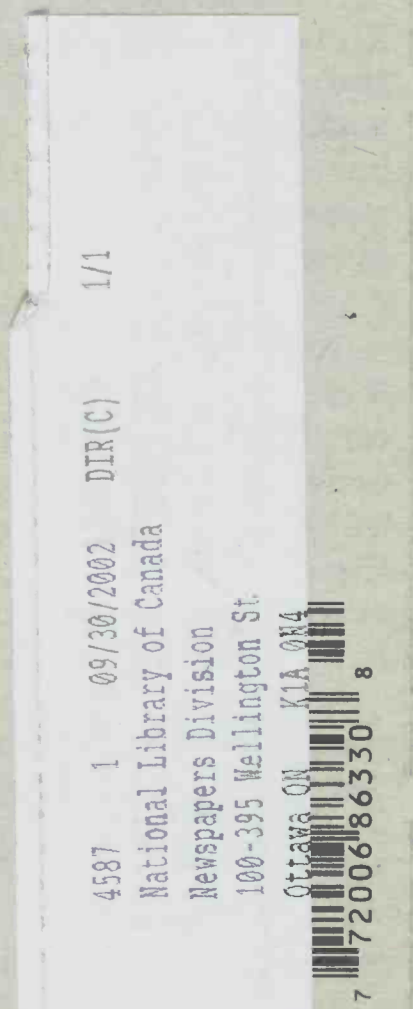
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"Starlight tour" brings officers' convictions

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

On Sept. 20, an all-white jury of seven men and five women decided that veteran Saskatoon Police Service constables Dan Hatcher and Ken Munson committed a criminal offence on Jan. 28, 2000.

The two veteran officers were charged with assault and forcible confinement. The jury rendered convictions on only the latter charge.

The officers admitted they took Darrell Night, a Native man, to the outskirts of town on a cold Prairie winter night and kicked him out of their cruiser, leaving him to walk home in minus 25 degree Celsius conditions. Night filed a formal complaint after he heard that two other Native men had been found frozen to death in the same area where he was dropped off.

Both officers were promptly fired by interim police chief Jim Mathews just hours after the guilty verdict. Mathews, a retired deputy chief with the Calgary police service, was asked to serve as interim Saskatoon chief while the police services board looks for a replacement for the man who was chief at the time of the offence. Former chief Dave Scott was terminated by the board last July.

The interim chief, in announcing his decision to fire the officers, said the matter had now been dealt with.

"We are now concluding a very unsettling phase in the his-

tory of the Saskatoon Police Service. The isolated actions of two officers have directly affected the reputation of all of our members, sully those men and women who regularly demonstrate the highest standards of ethics, integrity and commitment to the community," he said. "The admissions of constables Munson and Hatcher in Queens Bench Court, surrounding their actions in January of 2000 involving Darrell Night, has shaken the public's confidence in the Saskatoon Police Service."

He said he would have fired the officers even if they'd been acquitted of all charges.

"I am of the opinion that these two members are unsuitable to perform the duties of a police officer, and subject to Section 60 of the Saskatchewan Police Act, 1990, I have terminated their employment with the Saskatoon Police Service effective immediately," he said. "This is an important step to bring closure to this incident. It demonstrates to the public that this type of isolated act will not be tolerated in our community or by your police service and will help us to restore public confidence in the Saskatoon Police Service. It is my belief that this community recognizes that the incident with Mr. Night was an anomaly, the irresponsible actions of two officers whose lack of judgment is not typical of our members, or our service."

But Native leaders in the community will not be so quick to put this incident behind them. Federation of Saskatchewan Indian Nations (FSIN) Vice-chief

"It has been our position throughout that only a full-scale public inquiry, complete with all the powers and authority of such a process, can effectively respond to the obvious and serious issues that this case presents and the questions that linger."

— Lawyer Donald Worme



Lawrence Joseph commended Night for having "the courage to come forward."

Joseph, who holds the justice portfolio, said the verdict revealed basic flaws in the justice system that must be examined and corrected.

"The police denied that these drop-offs were happening in Saskatoon and in the province, but the Crown prosecutor and 12 citizens of this city have proven that they do," he said. "These things have been happening for years. The not guilty verdict on the assault notwithstanding, this trial has clearly demonstrated that fundamental human rights are being violated in this city."

Joseph joined Night and his lawyer Donald Worme in calling for a full public inquiry and "substantive changes to the current system in this province."

"Every citizen of Saskatoon, of Saskatchewan, and of the world at large should be concerned about the abuses revealed during the course of this trial," the vice-chief said, "and I invite those who would be responsible for addressing those concerns to allow First Nations people to assist them in constructing a justice system, in this province at least, that will 'protect and serve' the basic human rights of all people in Saskatchewan."

Night has consistently demanded more answers than a criminal trial is geared to provide.

"I did nothing to deserve the nightmares I've had since that night and the ongoing anxiety and apprehension I feel now whenever I see a police car," he said in a statement e-mailed to this publication. "The criminal justice system cannot deliver

justice in this case and cannot protect the human rights of people in my position. The convictions of these two officers is a start, but nobody has been able to tell me why this happened or even how it could happen in our country—a country that says it values human rights of all citizens."

"It has been our position throughout that only a full-scale public inquiry, complete with all the powers and authority of such a process, can effectively respond to the obvious and serious issues that this case presents and the questions that linger," Worme said. "Why did this dark event occur? How did this dark stain come to bear on our city's character? Only through such public inquiry can individual citizens take any comfort or feel assured that their human rights are important and will be respected by those to whom we have entrusted significant powers to protect and serve our community."

Two days after the trial concluded, Saskatchewan Justice Minister Chris Axworthy announced an inquiry will begin in October that will look into how the justice system treats Aboriginal people.

The FSIN first called for a wide-ranging inquiry into all aspects of the justice system and how it deals with Aboriginal people shortly after Night filed his complaint. Joseph and his staff have been meeting with Justice officials since then, attempting the work out an acceptable way to conduct the inquiry.

Munson and Hatcher will be sentenced Oct. 30.

Shots fired at Burnt Church, police inaction accused

By Paul Barnsley
Windspeaker Staff Writer

ESGENOOPETITJ FIRST NATION, N.B.

Shots were fired during a clash between Native and non-Native fishermen on the waters of Miramichi Bay on Sept. 16.

James Ward of the Mi'kmaq Nation Warrior Society reported that at approximately 4 p.m., 30 to 40 boats manned by armed members of the Maritime Fishermen's Union (MFU, the non-Native fishermen's union) moved toward an area off Burnt Church where a number of Mi'kmaq traps are located. Mi'kmaq Rangers and Warriors responded in seven boats and were fired upon by the MFU boats. At least five rifle shots were fired at close range, none of which caused any injuries or damage to the Mi'kmaq boats. After being fired upon, the Rangers and Warriors withdrew for a short time, and then returned to stand guard on the traps. The MFU did destroy a small number of traps, but most of the Mi'kmaq's traps remain in the water, Ward said.

Another version of events, from Christian Peacemaker Team (CPT) observer Natasha Krahn estimates the number of MFU fishing boats at 50.

Several Burnt Church boats responded to protect their traps. Krahn was on board one Burnt

Church boat and other CPT members were videotaping from shore, she said.

"One large non-Aboriginal boat tried to run over the small dory I was in. They threw beer bottles and cut buoys at us. Then we heard automatic gunfire and retreated to shore. Someone is going to get killed here. Please pray right now for an end to this violence," Krahn said.

CPT observers also reported seeing six Royal Canadian Mounted Police boats, two Department of Fisheries and Oceans (DFO) boats, and a large Coast Guard cutter in the bay, but these boats have made no moves to stop the attack on the Native fishery.

This is the third year Christian Peacemakers have felt the need to monitor events at Burnt Church. The organization's Canada co-ordinator, Doug Pritchard, told *Windspeaker* the group's American delegates on the scene were shocked by what they saw to be police inaction.

"In the delegates' meeting the next day, American participants recalled the famous incident at Little Rock, Arkansas, when, due to a Supreme Court ruling desegregating schools, police officers risked their lives to escort nine black children to a white school each day, past hostile members of the surrounding white community. Delegates expressed their deep

concern that the RCMP was not adequately protecting the Native community, who have a constitutional right to their lobster fishery, from possible attacks from non-Native fishers," Pritchard reported.

The next day, the second anniversary of the Supreme Court of Canada Marshall decision that ruled Mi'kmaq people have the treaty right to make a "moderate" living by harvesting resources in the region, Fisheries and Oceans minister Herb Dhaliwal condemned the "vigilante action" of the non-Native fishermen.

"A number of commercial herring fishers decided to protest the closure of the herring fishery. In so doing, they took their boats into the fishing area that has been opened for Burnt Church First Nation's lobster food fishery. Some of them cut trap lines and damaged property belonging to the First Nation," the minister said. "These actions—which are completely indefensible—led to a confrontation that has already received significant media attention. You have no doubt heard some reports that firearms were discharged, and one boat burned in the conflict. At this point, we have no reports of personal injuries to any parties."

Dhaliwal pledged to lend his department's assistance to the investigation of the incident.

An RCMP spokesman dis-

missed the CPT allegations that police stood idly by while the fishermen broke the law.

"A number of non-Native fishers indicated to us that they were going to conduct a peaceful protest on the waters near the community of Burnt Church. Based on that information, since all citizens have a right to protest peacefully, we had our boats in the water to ensure that it would be conducted in that manner," Sergeant Francois Bidal said. "When the 55 or so boats reached the coastal waters of Burnt Church, when they got by the police officers, they decided otherwise so they then charged the fishing zone and attempted to destroy the Native fishing gear that was in the water."

He said when the RCMP realized what the fishers were up to, the Burnt Church community was alerted and asked to stay out of the area to avoid a confrontation.

"We had a helicopter up above and video cameras in place and basically our role in that kind of situation is to record evidence and deal with the evidence afterwards. The Native fishers chose to ignore our advice and there were some confrontations on the water," he said. "We monitored that and we were still in a position to respond should an actual physical confrontation take place. Given the fact that there were

approximately 55 vessels plus the Native vessels that were in the same waters, as you could probably imagine, it was a difficult situation to try to manage. We're not in a position to board 55 different vessels at the same time."

There were no injuries and no direct physical confrontation, he said.

"Now we have a team of investigators following up. During that on-water confrontation there were some shots fired and we made certain observations in relation to the discharge of firearms and we're pursuing our investigation in relation to that," he added.

"One of the white's... well, non-Native's boats got stranded on a sand bar and Native fishers approached that vessel and took the two gentlemen that were on it to the Burnt Church wharf and a team of police officers arrested the men and took them away. At the same time, mysteriously enough, that boat caught fire. We're investigating that fire because it's our belief that the fire was set perhaps in retaliation for the action taken by the non-Native fishers. But we haven't been able to reach any conclusion yet."

He said the amount of damage to the fishing gear was surprisingly low considering the number of vessels milling around in the water.

(see Burnt Church page 12.)

Sculpture

By Cheryl Petten
Windspeaker Staff Writer

PRINCE ALBERT, Sask.

More than 10 years after Leo LaChance was shot to death by white supremacist Carney Nerland, a sculpture of LaChance has been unveiled near the site where he fell.

The sculpture was unveiled Sept. 27 on the grounds of the new provincial courthouse on River Street in Prince Albert, on the same block where LaChance was killed.

LaChance, a Native trapper, died Jan. 28, 1991 after being shot by Nerland, then the Saskatchewan leader of the Church of Jesus Christ—Aryan Nations.

While LaChance's death at the hands of a white supremacist angered many in Prince Albert and elsewhere,

Dudley

By Paul Barnsley
Windspeaker Staff Writer

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As the sixth anniversary of the death of Dudley George approached (Sept. 6), a variety of legal proceedings and the coming release of reporter Peter Edwards' book about the killing of the unarmed Native protester drove the story back onto the front pages of Canadian daily newspapers.

Pressure was being applied on Ontario Premier Mike Harris as the contents of government documents containing references to the premier's interest in the case were reported.

"Premier's office doesn't want to be seen working with Indians at all," one document read.

The comment was found in minutes taken during an emergency government meeting just before Dudley George was shot dead by OPP acting Sgt. Kenneth Deane.

"Premier... We don't want any (illegible) form of negotiations," another government document reads. It raises the chilling spectre that Harris ordered the police not to try and talk the protesters out of Ipperwash Provincial Park, a locale they were occupying to bring attention to their grievances with the province over a land claim.

AFN squ

(Continued from page 1.)

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Victims

justice in this case and cannot protect the human rights of people in my position. The convictions of these two officers is a blot, but nobody has been able to tell me why this happened or how it could happen in our country—a country that says it values human rights of all citizens."

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Accused

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Sculpture unveiled in memory of Leo LaChance

By Cheryl Petten
Windspeaker Staff Writer

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LaChance, a Native trapper, died Jan. 28, 1991 after being shot by Nerland, then the Saskatchewan leader of the Church of Jesus Christ—Aryan Nations.

While LaChance's death at the hands of a white supremacist angered many in Prince Albert and elsewhere,

that anger grew when Nerland was charged with manslaughter rather than murder, and received a four-year sentence. Despite Nerland's ties to the Aryan Nations, the police investigation found no link between his racist views and the killing of LaChance, which was viewed as an accident by investigators.

In April 1991, Nerland pleaded guilty to the manslaughter charge and was sent to Stony Mountain Penitentiary. In December 1993 he was released from jail, and was put in the RCMP witness protection program.

Maxine Hodgson is director of the Aboriginal and Northern Justice Initiatives branch of Saskatchewan Justice. She said when the department found out the new courthouse was to be built on the site where LaChance had been shot, they

consulted with some Elders, who decided a pipe ceremony was needed to clear the land.

Coming out of discussions between the department, the Elders and the LaChance family, Hodgson said, "was the whole idea of 'we need to talk, we need to move on.' The Elders talked about the importance of forgiveness, but not forgetting, and Mr. Dave LaChance (Leo LaChance's brother) talked about forgiveness and getting on, but needing something that would be a reminder to all people of what had happened, and that Leo not be forgotten as a person."

In addition to serving as a memorial for her brother, Roseanna Moses hopes the sculpture will help change attitudes of the people going into the courthouse every day.

"I hope this is what will change some of the attitude of

the justice people—the lawyers, the judges, the RCMP and the police. The way they handle these Aboriginal people, the way they see them. Hopefully, this will help change their minds. Because this was what Leo was all about. If this thing comes through because of him, then that'll be something I would live with, and I could trust again, and live peacefully, without thinking back and saying, you know, being angry at the justice about what happened that day, the way the events turned out, because we weren't very satisfied, well we weren't satisfied at all. Nobody was," Moses said.

"I hope it comes up strong, and gives some hope for the Aboriginal people that this is something. That, at least, they don't go in there bowing their heads down, and going to court and say

'guilty.' I hope they'll be able to put their heads up and be proud of who they are, and hopefully because of who they are, that they'll be served by the justice in favor of them," Moses said.

"What happened to Leo was tragic, terribly tragic," said Hodgson. "So how do we take this horrible situation and turn it into something that reminds everyone that justice is a place that is for everyone, and everyone has to feel like they own justice; that justice is for them. And so we're hoping that by having Leo's sculpture there—there's a message on the sculpture from the family—that it certainly not only will remind Aboriginal people and make them feel better when they're walking into the system, but also to remind others that the system is about justice. It's supposed to be just and fair," Hodgson said.

Dudley George killing back in the news

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

As the sixth anniversary of the death of Dudley George approached (Sept. 6), a variety of legal proceedings and the coming release of reporter Peter Edwards' book about the killing of the unarmed Native protester drove the story back onto the front pages of Canadian daily newspapers.

Pressure was being applied on Ontario Premier Mike Harris as the contents of government documents containing references to the premier's interest in the case were reported.

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"Premier... We don't want any (illegible) form of negotiations," another government document reads. It raises the chilling spectre that Harris ordered the police not to try and talk the protesters out of Ipperwash Provincial Park, a locale they were occupying to bring attention to their grievances with the province over a land claim.

The attorney general of Ontario, suggesting a less sinister meaning to the document, said the illegible word in that line is "other." Edwards told *Windspeaker* that's possible, but it doesn't fit with other information he has uncovered.

"Even if we say that paragraph is neutral, which I'm not prepared to do, what about the rest of the article, with the first quote about not to be seen as working with Indians. There wasn't any illegible word in that one," Edwards said. "I don't think you can hide behind one smudgy little word. We've got a stack of paper more than an inch thick and there's plenty of other stuff in there. At the very least, shouldn't some of these guys be wondering why the OPP... Why did they start acting totally differently?"

In another government paper, Harris' aide, Deb Hutton, is mentioned.

"Hutton: Premier will take lead.(?!)" the note said, adding "take this back to Cabinet—but suspect Premier will be pleased to take lead."

Armed with all this new information, NDP leader Howard Hampton called for Harris to resign on Sept. 21. He said the premier, in his past claims to have had nothing to do with the Ipperwash situation, had misled the legislature.

The media assault on Harris evaporated for a week in the

wake of the terrorist strike in the United States, but Edwards and his partner Harold Levy were present when Deane's hearing under the Police Services Act began in London, Ont. on Sept. 17.

The OPP anti-terrorist specialist faces disciplinary action that could include dismissal.

Deane pled guilty to charges of discreditable conduct. He later apologized to the "family and friends of Dudley George and to his community for causing the terrible loss they have been forced to endure."

But Deane and his lawyer, who must convince adjudicator Loyall Cann that Deane is an asset to the OPP and no danger to the public, still argued he was justified in opening fire.

Final arguments will be heard in that matter on Nov. 21. The decision, no matter which way it goes, can be appealed.

Sept. 26 (*Windspeaker's* deadline) was the day scheduled for a hearing that has forced George family lawyer Murray Klippenstein to hire his own legal counsel. An articling student is alleged to have signed an affidavit based on third-hand information about the government's alleged removal or destruction of some documents. A judgement against Klippenstein could lead to a maximum fine of \$30,000. Julian Falconer, Klippenstein's lawyer, has stated that the motion distracts

"As long as all the names come out, that's good enough for me. I can go on with my life then. I wouldn't even care if they took them to court then. Just the fact that the people got to see who all was involved at what stage. I don't care if they blamed anybody."

— Pierre George, Dudley's brother

attention away from more important issues.

Friends of the George family lawyer say a fine of that magnitude could be potentially crippling because he has dedicated so much of his time to the case with little or no payment.

Dudley George's brother, Pierre, hand delivered a letter to Ontario chief coroner James Young on Sept. 6. He asked the coroner to call an inquest into his brother's death. He told this publication he suspects medical personnel were prevented from providing immediate treatment to Dudley by police who insisted on arresting Pierre and his sister Carolyn when they arrived with their wounded brother at Strathroy-Middlesex General Hospital shortly after the shooting. An inquest, he said, would allow him to know just how and why his brother died.

Pierre George said he wants closure on this issue.

"I've got a young guy, eh? This ain't fair to him. When I'm

feeling real pain, he's got to feel it, too. Not only that, he was only two years old when they had it under siege. His little cousin was only three weeks old," he said. "A baby. And she was under siege then, too. This lawsuit is holding back all this pertinent information on what the government and the OPP did to the people."

He has criticized his other family members who support the wrongful death lawsuit against the premier and others because it is a slow process. He would prefer an inquiry even if no blame is assigned or damages awarded.

"As long as all the names come out, that's good enough for me. I can go on with my life then. I wouldn't even care if they took them to court then. Just the fact that the people got to see who all was involved at what stage. I don't care if they blamed anybody. Just knowing that's been put out in the public, I could go on to my life then," he said.

AFN squabbles frustrating governance debate

(Continued from page 1.)

"Because it became, I understand, an internal battle between the vice-chief from Ontario and the vice-chief from British Columbia. I give you that as the background of what's been going on here. I don't, quite frankly, think the AFN knows where they want to go on governance."

Nault chose to focus on the way the work plan was delivered rather than the contents, which he believes are outside of the scope of the present governance consultations.

"I've indicated to the national chief if he wanted to talk about poverty, building an economy,

housing, education, those kinds of issues, certainly they're all part of the speech from the throne. A reference group of ministers has been formed by the prime minister to sit and look at the speech from the throne and our commitments to move forward on the Aboriginal agenda across Canada in trying to deal with the poverty and how far behind Aboriginal people find themselves and how we can improve upon that. That to me is a joint initiative and discussion we can have, but it's not one that should be hooked and connected to the governance initiative," he said.

"The governance initiative,

and I want to re-iterate, is an opportunity for us to recognize that we cannot be successful in building a socio-economic society without good structures, without good institutions, getting the fundamentals right. That's really the issue. Are we getting that done at the self-government tables? I would say that, if we are, it's moving extremely slow and we need to find a way to move the agenda much quicker for the sake of all those people who are relying on us. Especially that young population that's coming in to the age of wanting to be involved in the mainstream economy. That's the urgency of

it. I don't see them as incompatible with our other work. It's just that people have had difficulty getting their head around the inadequacies of the Indian Act and why it's important to look at making change."

AFN officials say the scope of the Indian Act reform is narrow and suits only the government's agenda. Nault said he was prepared to expand that scope after the initial changes are passed.

"If we can find a way to constructively make changes to the Indian Act, this would be the beginning of a series of amendments to the Indian Act that we would have to look at. We would

have to look at membership. We will certainly have to look at the whole issue of institutions of governance and part of that would have to be the whole issue of membership, of things like education, land management, because we have a First Nation Land Management Act that people have been asking us to open up and include more First Nations. All these things I have made very, very clear that we're prepared to do. But if we can't even get to having a discussion and consultation on two or three items that are obvious to us all, I don't know how we would get to those other matters," he said.



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To our American neighbors

We've discovered this month how hard it is to come to work and do a job we love when our hearts have been broken.

The morning of Sept. 11, 2001 scarred all of us forever. We admire the courage and spirit the American people have shown as they carry on after such a devastating blow. Coping so valiantly with the almost unbearable grief and shock is an heroic act.

We have all been affected by the horrors visited on the victims and their families and not one of us wouldn't jump at the chance to undo the events that caused you so much sorrow, if only we could.

We think of the children who watched the shocking images on television that even we, as adults, found astoundingly horrifying—almost too much to comprehend and deal with. What must those children now be thinking? What fears must haunt their innermost thoughts? What must they think about the world around them?

How could anyone do that to an innocent child?

Don't tell us those children—or any of the people on those planes or in those buildings—had it coming. Nobody deserves that fate. Nobody.

We can't help but return to images of mind-destroying terror. That's a harm that was inflicted on all peoples in all parts of the world that day. Even those who might cheer the actions of the terrorists must think about what it would have been like to choose between burning to death or jumping out of an 80th floor window, what it must have been like to look out the window and see a 757 coming right at you, knowing you'll never see your loved ones again, what it must have been like to selflessly rush to the aid of others only to be crushed under tons of falling concrete and steel—and we hope they shudder and weep with the horror of it as we did. We hope it changes them forever as it has changed us.

If all mankind was to wake up and realize that such brutality is inhuman and devastating to all that makes us human, if we all suddenly realized that violence and hate are a scourge on our species and on our planet and that we'll never truly be civilized until we turn our backs on it forever, if that great good was to come to pass as a result of the attack on America, it might be worth it. For then, the dead would be martyrs to the cause of peace on earth, heroes for all

the ages. But if we don't learn those lessons, they remain merely . . . victims.

Every soul alive that day was diminished by the destruction of the World Trade Center and that part of the Pentagon. We all paid a price.

It's one thing to hear about or read about the deaths of people far away. It's another to watch it unfold in your living room. Yes, we'll plead guilty to being less aggrieved about other victims in other places than we should have been. But that won't happen any more. We pledge that and we ask all people who love life to take that pledge with us. Every death due to violence and hate diminishes all of us. We must learn to love life, all life, and hope that in time the pain from the wounds of that horrible day will fade to manageable levels.

Punish the perpetrators, yes. Snuff out the hateful thing that terrorism is, by all means. But no more innocent victims. As everyone in New York City must now know, there's no such thing as "acceptable collateral damage."

Let's show we're better than the hate-mongers and terrorists. Please, in the name of humanity, no more innocent victims.

Media turns a blind eye

Publisher's Statement
AMMSA Publications

The Sept. 5 edition of the *Globe and Mail* went far to define the history of the media's coverage of the relationship between Aboriginal and non-Aboriginal peoples in Canada.

On the top of page A14 (the editorial section) is the paper's assessment of the Ontario premier's actions related to the death of an unarmed Native protester, Dudley George, at the hands of the provincial police at Ipperwash Provincial Park six years ago (*Pressure is Building for an Ipperwash Inquiry*). On the bottom of the opposite page is columnist Jeffrey Simpson's assessment of Assembly of First Nations National Chief Matthew Coon Come's remarks at the United Nations anti-racism conference in Durban, South Africa (*It's Time to Put Down the Guilt Tool*).

One page examines the killing of an unarmed Native man by an on-duty Canadian police officer, and Premier Mike Harris' efforts to stonewall any investigation of his role in that unfortunate action. The next page tells Canadians that the cries of institutional racism and charges that authorities stack the deck against marginalized minorities are over-blown.

The juxtaposition of those two pieces overflows with irony.

The death of Dudley George is, in fact, evidence that Native people are subject to the kind of treatment that non-Native people would never be asked to tolerate in Canada.

Canadians can walk a picket line or stage a peaceful protest without fear of being fired upon by police for exercising their right of free expression. Native people can not.

Canadians expect that the establishment should not be allowed to hide behind its closed ranks to protect the people who may be responsible for the police opening fire on unarmed citizens who pose no immediate threat. Native people can have no such expectation, because neither Ontario nor Canada is willing to call a public inquiry into the Dudley George killing.

Shortly after George was killed, Ontario civil servants stormed the legislature and were met with force by security guards. A couple of bruises and a sprain or two later, a full public inquiry was called into the actions of the Queen's Park security personnel. Native people across the country were amazed. Are a few bruised civil servants more important than a dead Indian? Canada's answer is yes.

And because Canadians seem content to go along with this inequity, it reveals an unpleasant truth: there is much more racism in Canadian society than Canadians are willing to admit.

Canada's preferred view of itself is as a progressive land free of racial inequality in the present day, a claim Jeffrey Simpson and so many others have been asserting since the festivities in Durban began.

Canada's image as a progressive, tolerant, liberal democracy is proved, is it not, because it funds groups such as the AFN, such as women's advocacy groups, poverty advocates, etc., to critique Canada's approach to these interests? This would be high moral ground, indeed, if Canada did not squeal with outrage when the critique offered is something that questions its sanctified self-image. Can Canada be all that it claims if it does not, even for one moment,

consider the charge?

It is intellectually dishonest to challenge the fact that racism is a problem in this country. Only incredibly determined denial keeps that wolf from the door of the Canadian consciousness.

In Durban, Coon Come said the unspeakable, offending the sensibilities of a citizenry whose eyes aren't willing to see the mountain of evidence before them. Chief Coon Come, vilified in editorials in every paper in this country, has shown us that Canadians can't handle the truth. And Canada's media are not prepared to do their job and look at that as a very important news story.

Not convinced?

Last year the police in Saskatoon were charged with driving a Native man to the outskirts of town and abandoning him in minus 30 degree temperatures. While several Native women where holding a candle-light vigil for other Native men they believed died because of this practice, a female friend of the police officers on trial attacked the women with the worst kind of racist abuse. It was caught live on tape, shown on the evening news that day and then forgotten. No discussion of what was really going on there. No debate about what it said about Canada's relationship with Native people. What we did hear a lot about, however, was hockey goon Marty McSorley's attack on Donald Brashear. We watched it replayed over and over, ad nauseam, on Canada's news networks. But racism in Canada, caught on tape in all its ugliness? The silence was deafening. The difference, of course, is Canadians love their hockey.

Respectfully,
Bert Crowfoot

The pa of lea



One of the least pleasurable activities of human existence and there are a few, is to select leader, or better yet, to decide which leader to follow. In the past I have criticized many of them, but today I am back-peddling and there is good reason. When you fling around as much mud as I have, you have to have a big cloth with you. From time to time it is evident that you must go around and wipe up your mess, otherwise no one will cook you supper anymore.

A few months back I had called the little man from Grand Rapids, Man. a tired horse. I had referred to him by the name most Elders had been calling him, Obidey, but if there was an election held today, and I could vote in it, I would vote Obidey over any other candidate for national leadership. Now I have to be careful and hear that the campaign is underway for the National Sheaf of the Assembly of Furious Natives (AFN).

I had always thought that skinny guy from northern Quebec now occupying the position could become the leader of the century, but I was wrong, wrong. Most of his good policies seem to be coming from the shadows of his office. The present national chief takes months to make a decision because he has many advisors, little wannabe chiefs, at his side. Obidey, when he was in office, listened to one but to his own conscience.

I once followed Obidey around the country for several months in an attempt to pair a profile suitable for telecast to the Caucasian Broadcasting Corporation (CBC). In the press, I saw a man who worked tirelessly for the betterment of his people. In his first years of power, Obidey was the darling of the media. He enjoyed status as the 11th premier, and McClaim magazine's ninth best man on the planet. He knew Canada AM's Valerie Pringle first name and had the home number of 62 politicians in tawawa. His name was on bathroom walls in every airport across the nation. He had never slept.

"If you wanna know me about me, just keep quiet and follow me around," he told me. I asked him if it was OK by his parents. He said it would be up to them. I called his mother and asked if I could come to Manitoba to interview her as she said anytime. The ultimate historical context: Mom and Dad.

When I arrived in Grand Rapids, it didn't take long to find

Neighbors

ages. But if we don't learn these lessons, they remain only... victims. Every soul alive that day was finished by the destruction of the World Trade Center and part of the Pentagon. We all paid a price.

There's one thing to hear about or read about the deaths of people that day. It's another to watch unfold in your living room. We'll plead guilty to being aggrieved about other victims in other places than we would have been. But that won't happen any more. We realize that and we ask all people who love life to take that pledge with us. Every death due to violence and hate diminishes us. We must learn to love all life, and hope that in time the pain from the wounds of that horrible day will fade to manageable levels.

Identify the perpetrators, yes. Get rid of the hateful thing that terrorism is, by all means. But spare more innocent victims. As everyone in New York City should now know, there's no such thing as "acceptable collateral damage."

Let's show we're better than hate-mongers and terrorists. In the name of humanity, spare more innocent victims.

and eye

Consider the charge? This is intellectually dishonest to deny the fact that racism is a problem in this country. Only credibly determined denial is that wolf from the door of the Canadian consciousness. In Durban, Coon Come said the unspeakable, offending the capabilities of a citizenry whose members aren't willing to see the mountain of evidence before them. Chief Coon Come, vilified in editorials in every paper in the country, has shown us that Canadians can't handle the truth. And Canada's media are prepared to do their job and report that as a very important part of the story.

Not convinced? Last year the police in Saskatoon were charged with mistreating a Native man to the outskirts of town and abandoning him in minus 30 degree temperatures. While several Native men were holding a candlelit vigil for other Native men believed died because of this practice, a female friend of the police officers on trial attacked women with the worst kind of racist abuse. It was caught live on tape, shown on the evening news that day and then forgotten. No discussion of what was really going on there. No debate about what it said about Canada's relationship with Native people. What we did hear a lot about, however, was hockey. In Marty McSorley's attack on Gerald Brashear. We watched it played over and over, ad nauseam, on Canada's news networks. But racism in Canada, caught on tape in all its ugliness? Silence was deafening. The reference, of course, is Canadian love their hockey.

Respectfully,
Bert Crowfoot

The paradox of leadership



Meganumbe
by Jeff Bear

One of the least pleasurable activities of human existence, and there are a few, is to select a leader, or better yet, to decide which leader to follow. In the past I have criticized many of them, but today I am back-peddling and there is good reason. When you fling around as much mud as I have, you have to have a big cloth with you. From time to time it is evident that you must go around and wipe up your mess, otherwise no one will cook you supper anymore.

A few months back I had called the little man from Grand Rapids, Man. a tired horse. I had referred to him by the name most Elders had been calling him, Obidey, but if there were an election held today, and if I could vote in it, I would vote for Obidey over any other candidate for national leadership. Now I have to be careful as I hear that the campaign is under way for the National Sheaf of the Assembly of Furious Natives (AFN).

I had always thought that the skinny guy from northern Quebec now occupying the position could become the leader of the century, but I was wrong, wrong, wrong. Most of his good policies seem to be coming from the shadows of his office. The present national chief takes months to make a decision because he has too many advisors, little wannabe chiefs, at his side. Obidey, when he was in office, listened to no one but to his own conscience.

I once followed Obidey around the country for several months in an attempt to paint a profile suitable for telecast on the Caucasian Broadcasting Corporation (CBC). In the process, I saw a man who worked tirelessly for the betterment of his people. In his first years of power, Obidey was the darling of the media. He enjoyed status as the 11th premier, and as McClaim magazine's ninth sexiest man on the planet. He knew Canada AM's Valerie Pringle by first name and had the home number of 62 politicians in Ottawa. His name was on bathroom walls in every airport across the nation. He hardly ever slept.

"If you wanna know more about me, just keep quiet and follow me around," he told me. I asked him if it was OK by him for me and the TV crew to visit his parents. He said it would be up to them. I called his mother and asked if I could come to Manitoba to interview her and she said anytime. The ultimate historical context: Mom and Dad.

When I arrived in Grand Rapids, it didn't take long to find

out where Obidey derived his good sense of humor. His mother has a subtle, but sharp, sense of observation about people that when expressed can make you laugh and think.

"So you wanna learn about my son?" she queried as her eye-glasses slipped down to the tip of her nose. "Well I can't tell you anything he hasn't already told you yet. You know that he was an altar boy and he used to pretend he was a priest. He used to hold mass in his room. But after he went through that school in Manitoba he started liking the teachers. His first girlfriend was a teacher." Her only regret was that he didn't date any of the locals. "He was always a little different from his cousins."

We tuned into the six o'clock news and, sure enough, there he was in Halifax coming out of a high-power meeting. You could feel the power of television, as time and distance did nothing to separate parents from their offspring.

The expression of pride and accomplishment seemed painted on the faces of Mr. and Mrs. Mercredi. We all sat in silence as we awaited the words of the 11th premier. Mrs. Mercredi finally broke our silence as she laughed and said "He's tired....He needs a rest."

"How can you tell?" I asked, smiling along with her. "See the line between his eyes? Looks like a hole between his eyes. Well, it gets deeper when he doesn't sleep enough."

One month later I came upon Obidey lounging on his couch in the comfort of his Ottawa offices. I could see through the ceiling to wall glass that he was lying in the fetal position. What a metaphor for the influences in life not often counted upon to understand the motives and behavior of men in power.

He awoke for our interview and the first thing I told him was the stories his mother told me. He lit right up. He glowed in the darkness of Ottawa's night-time sky. This man really loved his parents and he asked if his father had played the fiddle for us. This is when I became aware of a level playing field for journalist and politician, a safe place where we could laugh together. As we began a three-hour interview the furrow in between his eyes was gone.

So what happened? Why did Obidey leave the national stage? Why did Furious Natives oust him from the national podium? The reasons are not complex. Politics is unkind. You take a lot of punishment and abuse. You hardly ever sleep.

Living the Indigenous myth



Drew Hayden Taylor

About a year-and-a-half ago, my Mohawk girlfriend and I, a fellow of proud Ojibway heritage, found ourselves in the history-rich halls of Europe, lecturing at a university deep in the heart of North-eastern Germany. Our talk dealt with issues about being Native (or Red Indian as we were often referred to), the propaganda versus the reality, how our two different nations viewed life, just to mention just a few of the thousands of Aboriginal topics discussed that day by an interested crowd.

Then this young lady, a student at this former communist university, put up her hand and asked a puzzling, though oddly naive question. It went something like "Do Indian women shave their legs and armpits like other North American women?" It was not the most anthropologically inquisitive question I have been asked, but unbeknownst to me the shaving of the lower extremities and armpits in Europe is a largely unexplored area of female hygiene and evidently this topic warranted some investigation as to its Aboriginal application.

Other than the obvious follicle-oriented aspect of the question, it presented a rather obvious example of the same issue that troubles the people in Canada. While Canadians were thousands of miles away in distance, but also language and culture, they were not that far away in perception—the myth of Pan-Indianism. As stated, this young German lady began her question with "Do Indian women...?", a common beginning for many Canadians, though First Nations/Native/Aboriginal/Indigenous might be substituted for Indian. There is a persistent belief that we are all one people. These are obviously people who have never compared a Blood with a Naskapi.

Somebody with a lot of time

on their hands once estimated that within the borders of what is now referred to as Canada, there were over 50 distinct and separate languages and dialects, and distinct and separate cultures. So I began telling this woman, there is no answer to her question because technically there is no "Indian/First Nations/Aboriginal...", nor could we speak for them all. To us there was only the Cree, the Ojibway, the Salish, the Innu, the Shuswap, etc.

I find myself explaining this concept annoyingly frequently, not just in Europe, but here in Canada—at the Second Cup, Chapters, the bus station. The power of that single myth is incredible. When people ask me or the government or God, "What do First Nations people want?", that's a tough question to answer (but then I can't speak for God). Some of the Micmac want to catch lobster, some of the Cree want to stop flooding and logging of their territories, the Mohawk want the right to promote their own language, and I know bingo is in there somewhere.

That is why every time I see a newspaper article or news report talking about the plight of the Aboriginal people, I find myself screaming at the offending method of communication. "Which people? Be specific!" That is why I never watch television in public.

That is the power of myth. By the very definition of the word,

they are wrong and incorrect. That is why we as Native people (see, I do it myself) prefer not to use the term myth when referring to the stories of our ancestors, as in "The myths and legends of our people." There is just something inherently wrong about starting a traditional story with "This is one of the myths that were passed down from our grandfathers..." Literally translated it means "This is a lie that was handed down by our grandfathers..."

The correct term preferred these days is teachings—as in "our teachings say..." It's certainly more pleasant and accurate because it recognizes the fact that most myths exist for a purpose. Once you put aside the "lie" aspect, there is usually some nugget of metaphor or message within the subtext. And in the Native (there I go again!) way, we like to accentuate the positive and reject the negative.

However, the word legend can also be used instead of myth or teachings, provided you have oral permission from a recognized Elder, or written permission from an Aboriginal academic (any nation will do), or the thumbs up from any Dene' named Ted.

And if you're still curious about whether Indian women shave their legs and armpits...you'll have to ask a woman because it's an arcane secret, conceived in antiquity and relegated to the chosen wise few.

Understanding the cause

By Taiiake Alfred
Windspeaker Columnist



To:ske
It's true

As of 9.11 Fear is the currency of our existence. It is projected into our lives; it is bought, sold, traded and consumed by us. We eat Fear for breakfast, take it home with us at lunch, and swallow it whole at supper time. It accompanies us on our daily journey—we go to bed with Fear at night, and we wake up with it in the morning. In the new day we walk with its cold hand on our back. Fear is our new reality.

In a much deeper sense than can be measured by counting the cost of a pile of rubble and numbers of dead bodies in Manhattan, the terrorist has accomplished his mission. What are desperate acts like this one after all, if not the projection of another's world of unending pain onto our own lives? It has been seven generations since our people have felt this type of fear. It has been a long time since we have known war in our homelands, and fought bloody battles to repel the white invaders. Since the time of our failure, our continent has been conquered; the Great Turtle Island, Kawennote A'nowarakowa to my people,

has become the fortress of a great empire. Inside this fortress, even in captivity, we have been insulated and protected from the rest of the world.

But now desperate men from far away have shown that the fortress is weak; its walls have been breached and the rest of the world is ready to enter in force. This is an awakening to a fearsome future. Though this is the start of a cycle of violence that will likely result in the death of many, many people on far away shores and here at home, we cannot let fear rule over us. We must transcend the natural effects of witnessing such violence, and begin to wipe our eyes, clear our throats and open our ears so that reason can prevail over emotion.

If we are to survive with our sanity intact, we must not feel

this event, we must understand it. It would be too simple to say that the United States 'had it coming.' The fact that the United States as a country is getting back what it puts out, 'what goes around comes around' is so obvious as to be meaningless. Though there is some satisfaction in speaking those words—the words feel like small acts of uttered revenge—they are reaping what they sow' and such statements don't help us understand anything. 9.11 was not an attack on all of us; it was not an attack by barbarians on civilization. It was not even an attack on America. It was an attack on the U.S. military's occupation of the Arab homeland, and massive pay back for the U.S. government's crimes against Muslims in Arabia.

(see Reason page 28.)

Take time to reflect on our future

Dear Editor:

As we look over 400 years of contact and review our present situation, we need to ask ourselves a few fundamental questions: Where are we? Who are we? Are we still the people we claim to be?

I think an obvious answer to that last question is no, we are not. That is not necessarily a bad thing, because now you are looking at the core of nationhood, and that is how do we choose to govern ourselves as a true nation or nations?

Look at the present path that we are on in order to achieve this goal of nationhood. Why is it we allow ourselves to be dictated to on the terms and conditions of our own government? Why is it that we consciously follow the dictates of federal and provincial governments through various acts of legislation and enter into negotiations regarding the terms and conditions of our governmental structure and still have

the nerve to call ourselves a free people?

How many times have "we" heard our leaders proclaim that it is we who will determine our own destiny? Who are the we they are alluding to in their bread and butter speeches? Are we the people who are of Aboriginal descent, the elusive "we" spoken of by political leaders across this land, who are the ones who will determine this future destiny? If so, does the present structure allow for our direct participation in the process to achieve that goal of self-determination or self-government?

The only thing being offered is a delegated model of self-government that does not recognize our inherent right of self-determination. Look at the present delegated models of government that we function under today. They are either formed under the provincial society's acts (tribal councils) or modeled on the British parliamentary sys-

tem, such as a national organization. We, as individuals or the people they say they represent, are not given the right (obligation is an even better word) to choose who will be our leader. Instead, we opt for a European model, based on privilege, exclusion and reliance on others, to choose the leaders at the highest level. Why are we allowing this to happen? That is our obligation as individuals to make that choice or decision, and in the end, it is we who are responsible for those who we choose to represent.

In turn the leaders must prove to us they are worthy of their positions and not be based on how many compromises are made with other leaders with sometimes less than worthy political results that sometimes affect us all.

We have an obligation to prepare for the coming of the next generation, and that generation is under 34 years of age, which constitutes the largest segment

of our population, accounting for 60- to 75-per cent of the total. If we break this down even further the largest population is under 14 years of age and will in some provinces account for 45 per cent of the general population. This same population will account for 24 per cent of the workforce in Canada.

We must start to believe that we are much more than mere powerless individuals, and start to believe that we have the responsibility to act. We have to believe that only we are going to change our present situation, regardless of how we got here.

Never in our history have we allowed ourselves to be labeled victims except by our own device. Never in our history have we allowed others in to even think that they have a right to provide for us. Why do we allow this today? What is worse, we have grown to expect it.

An example of a free-minded people comes from the Apache

war shaman Geronimo, who, after listening to an American general trying to entice him to surrender his people for two mules, farm implements, seed, 40 acres of land and monthly rations, replied, "you have no right to feed us no matter how good the food is."

His statement can be applied to any instance. We have to believe in us and no one else. We can not continue to believe in what we are presently told by the federal and provincial government. We cannot depend on courts to make the final decisions on how we govern ourselves.

Why is it that every government in the world has the opportunity to adopt and adapt to change except Indigenous government? The only plausible answer is because we allow it and I'm sorry to say that is by choice—our choice.

Byron Louis
councilor Okanagan Band
Syilx Nation

Hidden agenda?

Dear Editor:

I was more than a bit interested in the column written by Dr. Taiaiake Alfred in the April 2001 issue "Mexico laps Canada in fight for rights recognition."

Dr. Alfred makes some very good points with regard to the progress made through the struggle for decolonization by the Zapatistas in Chiapas and the spread of the message throughout Mexico. However the message of Dr. Alfred is somewhat suspect in light of his own past actions on the global stage with regard to Indigenous rights and decolonization. A recent article promoting Dr. Alfred published in the *Victoria Times-Colonist*...an appropriately named newspaper...mentions Dr. Alfred's own past in that he began his career with choices.

Dr. Alfred initially chose to select the U.S. Marines, an aggressive segment of a confrontational and warring superpower, rather than the Canadian military with its long history of peacekeeping. An interesting choice given the traditional Mohawk view of the warrior. Further, Dr. Alfred made the

choice of remaining with the U.S. Marines and buying into their ideology, in that he served with them as a machine gunner in Colombia. The major area of specialization of the Marines in Colombia was to train the Colombian military and offer assistance in the attempt to exterminate FARC guerrillas...coincidentally, a group with a large Indigenous membership fighting for similar rights to those of the Zapatistas.

Dr. Alfred has made no bones in the past about his American-influenced definition as to who is or is not an Indigenous person. I do wonder just how much of his outright racist views and divisive rhetoric may reflect his colonized and assimilated past as a willing "Tonto" to the U.S. imperialist?

Can there possibly be a hidden agenda in his usual vitriol? His past choices make many of us wary of the message contained within his publications.

I expect that I will now be subject to the usual slings and arrows and insults that Dr. Alfred loves to hurl at any whose views differ from those of his enlightened self.

Denis O'Brien
Victoria

Stand up, speak up

Dear Editor:

I'm interested in getting a feel for the Aboriginal voice on events in New York City. In this First Nation near Rice Lake, 16 miles north of the 401, there are American flags on some properties. Most of us, being of assimilated stock, certainly respect the fundamental principles that flow to us through the Canadian Charter, and to the south to our American brethren through their constitution.

Forget the Indian Act. Forget the 500-years-since-Columbus thing. We're now talking about freedom. Forget that you think you are not free on your First Nation in Canada, for there are probably no freaked out, fanatical, gun-toting holy warriors ready to kill you in an instant.

If you aren't free in Canada, it's probably your own fault, and that may seem unfair but I have a dif-

ferent feeling now since Sept. 11.

We're talking about freedom. Think about it. How about not having the freedom to press your Aboriginal claims at all, and being crushed like a grape, not run over in DFO boats but wiped out, murdered and incapacitated, your wives made widows and raped and shot. What, as an Aboriginal person, do you do now if your First Nation has a beef with the government?

We've seen recent events made bigger than anything we've seen so close to home, so do we continue to don fatigues and hold the roads ransom now? What we need is to come together, because we're talking about freedom and liberty.

Canada needs its Aboriginal people probably more than ever at this point. America needs us. What do we do, fight our own government at this time or take our lumps along-


side everyone else to protect our freedom?

That's not to minimize our claims and beefs with Canada, but at this time a voice in Aboriginal Canada should come out to say to Canada that we as Aboriginal people will do what we can to assist should the world be drawn into a broader conflict.

This is the reality. Forget the healing and all of that beautiful stuff. That has its place, but right now we are dealing with an element in the world that only cares about meeting its objectives of destroying the foundations of America and the Western world.

Where are the warriors now? If for nothing else it might be very politically correct to show your voice for the very things that allow us to be who we are. Let other Canadians hear this in us. Speak up!

Dave Mowat



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Windspeaker
Canada's National Aboriginal News Source

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

If the old adage that says the first step towards healing is admitting you've got a problem true, then it appears the first step in the fight against racism in Canada still needs to be taken.

That's the conclusion shared by most Native people—and a few non-Native people—when I talked to this month after the watched National Chief Marcelline Coon Come and Indian Affairs Minister Robert Nault speak in the press over Coon Come's remarks at the World Conference Against Racism in Durban, South Africa in late August and early September.

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But that was just the start. In South Africa, he relayed a similar message to a global audience, causing an angry backlash back home.

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"Quite frankly, I think Marcelline Coon Come owes us an apology," Nault said. "There's no proof of this in modern times that the Canadian government and the general population are racist towards Aboriginal people."

For those who follow Aboriginal issues closely, that remark first seemed stunningly naive. The pages of this publication and many others are dotted with examples of racism directed at Native people in Canada. Practical all observers agree—from Ipperwash to the Helen Betty Osborne case to vigilante actions



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shaman Geronimo, who, listening to an American general trying to entice him to surrender his people for two acres, farm implements, seed, acres of land and monthly rations, replied, "you have no right to feed us no matter how good the food is."

This statement can be applied in any instance. We have to believe in us and no one else. We cannot continue to believe in what we are presently told by federal and provincial government. We cannot depend on others to make the final decisions on how we govern ourselves.

Why is it that every government in the world has the opportunity to adopt and adapt to change except Indigenous government? The only plausible answer is because we allow it. I'm sorry to say that is by choice—our choice.

Byron Louis
councilor Okanagan Band
Sylx Nation

ak up

everyone else to protect freedom? That's not to minimize our problems and beefs with Canada, but at this time a theme in Aboriginal Canada would come out to say to Canada that we as Aboriginal people will do what we need to assist should the world be drawn into a border conflict.

This is the reality. Forget healing and all of that beautiful stuff. That has its time, but right now we are dealing with an element in the world that only cares about meeting its objectives by destroying the foundations of America and the Western world.

There are the warriors? If for nothing else it might be very politically correct to show your voice on the very things that allow us to be who we are. Let other Canadians hear this in speak up!

Dave Mowat

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Racism? What Racism?

By Paul Barnsley
Windspeaker Staff Writer
OTTAWA

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"Quite frankly, I think Matthew Coon Come owes us an apology."

— Indian Affairs Minister Robert Nault

"I remind you it was the royal commission that I quoted. It was a former Supreme Court justice who reached these conclusions, not Matthew Coon Come."



Chief Matthew Coon Come

directed at First Nations fishermen in Burnt Church to the starlight tours in Saskatchewan to the disproportionate number of Native people in Canada's prisons to the shocking state of the health of Native people to the disturbing suicide statistics in First Nation communities—there can be no doubt that Native people are treated worse than non-Native Canadians.

When contacted by *Windspeaker*, Nancy Pine, the minister's press secretary, expanded slightly on what meaning the minister's comments were intended to convey.

"Obviously, he's taking the strong point of view that some of those comments are generalized to say that all Canadians are racist. He's saying he's thinking it's not helpful to make those kinds of generalizations as referred to in the comments by our national chief," Pine said. "He's saying in any society we're going to have people who are in a particular scenario that you outlay as being racist. But overall, generally, for the most part, Canadians are supportive of Aboriginal people and our relationship that the government has with them. What he's meaning by this is that there's no proof in modern times in government policy, he's saying, that the Canadian government and the general population are racist towards Aboriginal people as a

whole," she said. "Is it the general population that are racist towards Aboriginal people or are we looking at instances here and there? I think what he's saying for the most part in general is that we're not dealing with a racist nation here. Canada isn't a racist nation. Or is it? Is that the debate?"

AFN communications director Jean Larose said that isn't the debate at all. He called the minister's description of Coon Come's remarks "a serious attempt at misinformation."

"The national chief never said all Canadians were racist. All he said was that there is institutional racism in Canada and he gave examples. He gave examples not in his words, but in the words of [Royal Commission on Aboriginal Peoples] and the UN commission on human rights. [The minister] stated that the national chief had made comments which he hadn't, then around that threw up this image of someone who was going around just to paint Canada black, to smear all Canadians, when in fact that's not what the national chief did," LaRose said. "He was very, very careful in using independent observers' statements to show what the situation was in Canada."

"At the same time, he was very careful to state in his presentations and also to media that Canada does a lot of good, in

Canada and around the world, when it comes to human rights. But they are still not recognizing the fact that there is still institutional racism in Canada. The perfect example is the Indian Act. The Indian Act is recognized by everybody. Even the government, some ministers have stated it's... not patently racist, because they won't use that word, but they say it's paternalistic. And yet what's the minister doing? He's not changing the act, he's playing with elements of it to suit his own agenda."

The national chief told Canada how the international community sees the way it treats Native people, Larose said.

"The Indian Act still is racist. It's the product of an institution—his department. And what is the department doing? It's not looking at the legislation and saying, 'Yes, this is racist. We're treating these people as wards of the state; we're treating them in a way that no other Canadians would accept; we're treating them that way because of their race, they are Indians. We decide who is an Indian, who is not, who gets status, who doesn't, who gets class one, two, three,' said LaRose. "The legislation is racist. It's part of an institution, but yet he's not changing the legislation. He's not saying, 'Yes, this is racist we need to correct it.' All he's saying is, 'I'll

make these guys a bit more accountable and I think we should have elections every three years. Let's see what they think about that."

During a speech to the Atlantic First Nations economic summit in Halifax on Sept. 19, the national chief explained his comments. He said he was quoting from the final report of the Royal Commission on Aboriginal Peoples when he spoke in South Africa.

"I quote," he said. "Aboriginal people have tried for more than a century to maintain their own mandate, to derive a decent living from the natural resources and revenues on their traditional territories, but these aspirations have been frustrated. Reserves and community lands have shrunk drastically in size over the past century. They have been stripped of their most valuable resources. It is not difficult to identify the solutions. Aboriginal people need much more territory to become economically, culturally and politically self-sufficient. Currently on the margins of Canadian society, they will be pushed to the edge of economic, cultural, political extinction. The government must act forcefully, generously, swiftly, to ensure the economic, cultural, political survival of Aboriginal nations."

(see Minister page 10.)



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came back, and they already \$100," Doucet said. "They managed to scrape up the bottom every little cookie jar they could find. It was quite touch-

the first five days of having fund up and running, kids in the school had already raised \$450—an amount Donald expected would in-

people from across Canada are asked to contribute to the fund, a special emphasis is being placed on getting students from other First Nations schools across the country involved in the fundraising efforts. If a small school like Eel Ground First Nation elementary, which has about 100 kids enrolled, can do so much, other First Nations schools could be able to do the same," Donald said.

The fundraising project is not just helping the American victims and their families, Donald explained, but it is also teaching the Eel Ground students an important lesson.

"The biggest thing, I think, is kids realizing... it's a learning lesson for them, and they're learning what it takes to give from the heart and be able to help others. It's a lesson in life for them," he said. "I think it's a great lesson in life, just learning to give from within oneself."

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Canada, churches appeal residential school decisions

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

The federal government may have apologized for, and acknowledged the existence of, sexual abuse in residential schools, but lawyer Peter Grant says the government is still doing its best to stall and minimize compensation for the victims.

In two civil cases in British Columbia, both involving proven sexual abuse, court decisions in favor of Native plaintiffs were followed by appeals from the Crown and the United and Anglican churches.

During Arthur Henry Plint's time as a dormitory supervisor at the United Church-operated Port Alberni residential school on Vancouver Island, he sexually abused the Native boys in his charge. He was convicted of abusing 28 of the boys and is finishing out an 11-year jail sentence.

During his time at the Anglican Church-run St. George's residential school near Lytton, dormitory supervisor Derek Clarke was found by a court to have repeatedly raped four Native boys. School principal Anthony Williams Harding escaped criminal conviction, but two courts later found he played a role.

"He was not convicted. In '79, he was charged. He was acquit-

"Canada believes the court did not take into the proper account the other traumas in the plaintiffs' lives as contributing to ongoing problems. So aggravated damages and punitive damages should not have been awarded. . ."

—Nicole Dakin, Office of Indian Residential Schools Resolution of Canada

ted. But in the Mowatt decision, which was one of the earlier decisions at St. George's, the judge found that [Harding] was sexually abusing children as a fact and in this case the judge found that he was sexually abusing," Grant explained. "That was part of the reason he covered up the abuse on behalf of the church because if there was an investigation he himself would have been possibly exposed."

In June 1998, Chief Justice Donald Brenner of the British Columbia Supreme Court ruled the government and the churches were responsible for the schools and therefore were "vicariously liable" for the actions of the school employees. This allowed the victims to sue the government and church, as well as the perpetrator.

Since then, the government has sought to minimize its level

of responsibility by including the churches in the civil lawsuits and by taking action to complicate court action, say lawyers representing Native clients. The federal government has come under pressure from the church officials, who say the lawsuits threaten the churches' very existence.

Justice Brenner presided over both cases. In the Port Alberni case he found the church 25 per cent liable to pay damages awarded to the victims. Because of the school principal's actions in covering up the abuse at St. George's, Brenner ruled the church was 60 per cent liable.

Grant's firm represented the plaintiffs in both cases. He told Windspeaker the appeals are a sign the federal government is still playing hardball on the residential school issue, despite claims to the contrary.

The Department of Indian Af-

airs and the Justice department have taken some steps to work out an alternative dispute resolution (ADR) process. The Prime Minister's Office, through the appointment of Deputy Prime Minister Herb Grey to the Office of Indian Residential Schools Resolution of Canada, which will work out a deal that will take the threat of financial ruin off the churches, has also intervened. But despite all this apparent activity, the lawyer said, nothing has changed.

"I think, the government and the churches, there's no urgency for them because the longer they wait, the more people die, the more people get discouraged. . . I have someone that's very ill right now. I've written to the government and Anglican Church and said, 'Let's deal with this expeditiously on a humanitarian basis.' I don't think they will settle anything," he said on Sept. 24.

"The churches are very frustrated by this because the government . . . there has been no deal. They've been meeting for three years. The ADRs that had been going ahead have been basically stopped. I was involved in one myself where we were trying to address these issues out of court. The churches are withdrawing from the ADRs because there is no deal with the government. The government is fighting vicarious liability.

They're fighting that they're not vicariously liable. The churches are fighting that they're not vicariously liable. Meanwhile, of course, survivors are dying. I had one victim die of an illness and it saved [the defendants] enormous amounts of money. The estate still can make some claims, but effectively the claim is significantly reduced."

The government and the United Church filed appeals on the Port Alberni case on Aug. 9.

"Take notice that the appellant, Her Majesty the Queen in right of Canada as represented by the minister of Indian Affairs and Northern development, hereby appeals to the court of appeal for British Columbia from those portions of the judgement of the honorable Chief Justice Brenner . . . that . . . Canada is vicariously liable to the plaintiffs for the sexual assaults committed by the defendant," the government's notice of appeal reads.

Published reports show that government spokesman Shawn Tupper said the government is not appealing the 1998 finding of vicarious liability, although the quote above shows it is. Tupper said the government must challenge the court's finding that Canada is 75 per cent at fault in this way because of legal technicalities.

(see Stall tactics page 22.)

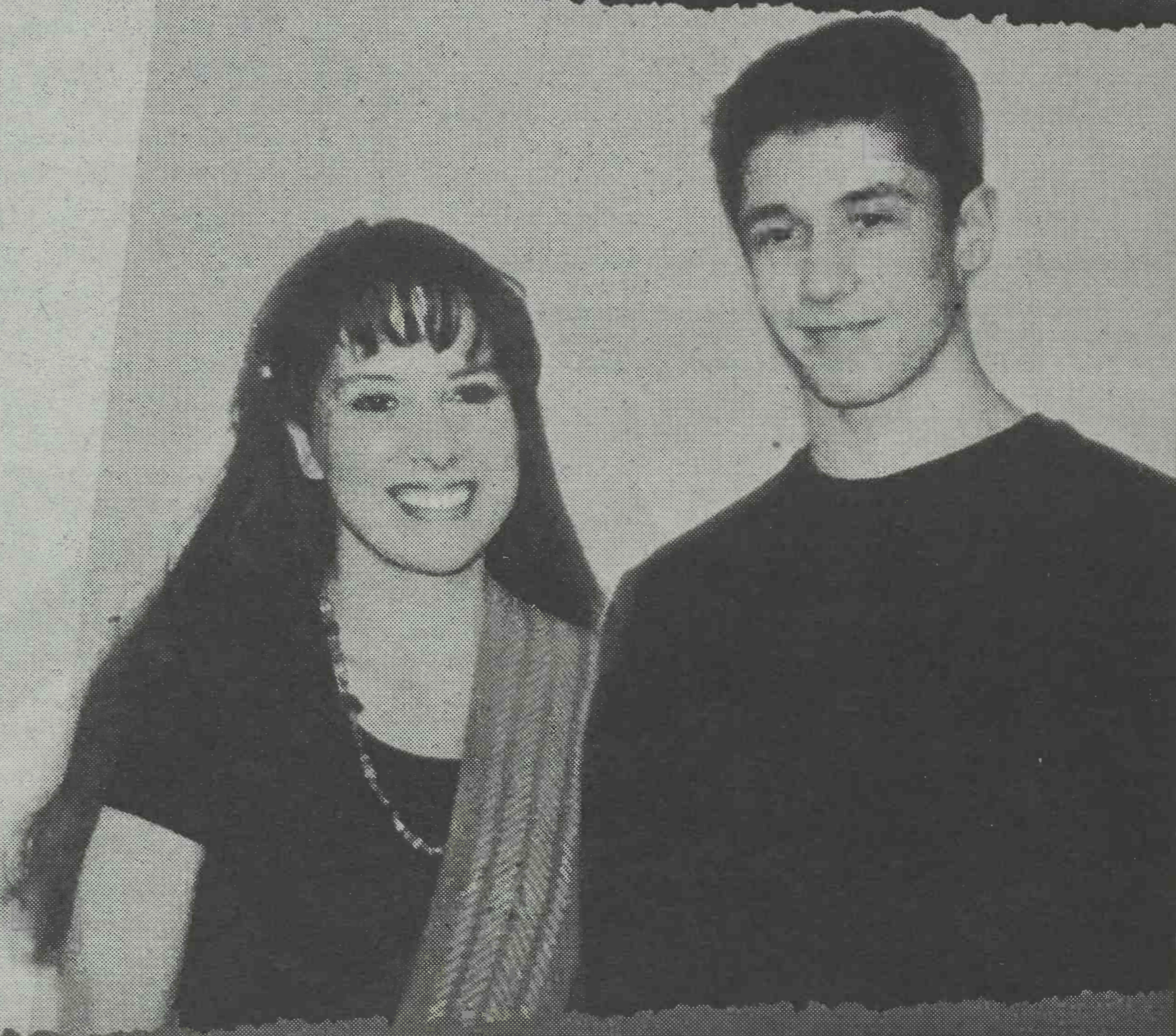
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Minister says no proof of racism

(Continued from page 7.)

He told the audience the backlash against his remarks was really a backlash against the findings of the royal commission.

"I was attacked in the media in Canada for saying this. Minister Nault told Canadians these words would set back relations with First Nations by several years. Even the prime minister jumped into the fray when he said he had offered to get rid of the reserves in 1968 but we had turned him down," Coon Come said. "I remind you it was the royal commission that I quoted. It was a former Supreme Court justice who reached these conclusions, not Matthew Coon Come."

He noted that the commission had pointed out that "It was not difficult to identify the solutions," and suggested that Canada, despite criticisms from United Nations committees and domestic groups, has done little to alter the balance of power to address the problems.

Native leaders say decision makers in Canada's corridors of power, in colonial times, were in the business of enforcing laws and policies that were established on very shaky legal and moral ground. Colonialism is

now described by many academics as pure racism. The only way to justify "discovering" land that is already inhabited, is to deem those inhabitants racially inferior, less than human, they say.

Colonialism has been hard on Indigenous peoples the world over and Canada is not immune, Coon Come was saying. The former minister of Indian Affairs, Jane Stewart, said as much in her Statement of Reconciliation.

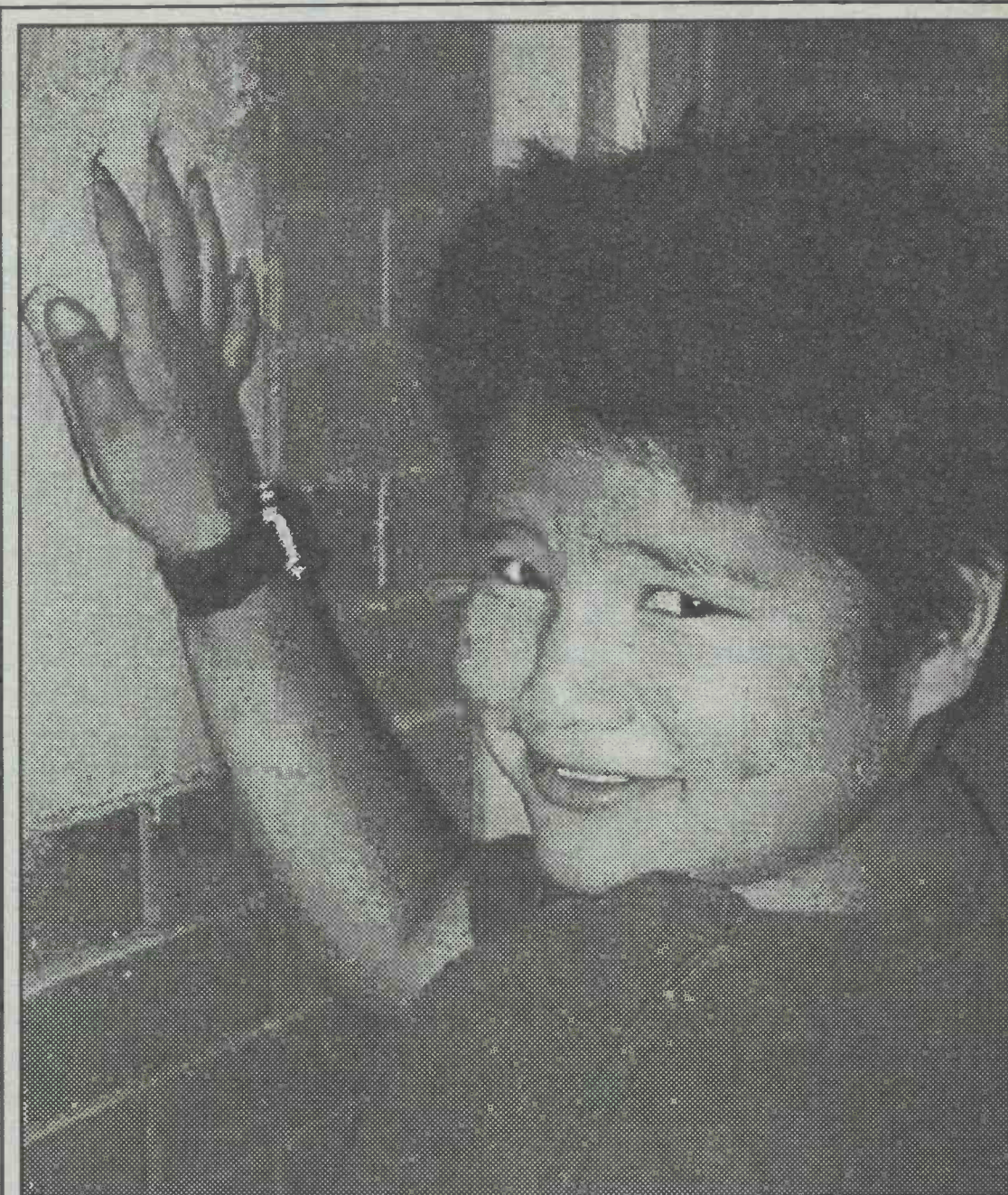
Canada, with the policies the current minister is so proud of, is slowly addressing the legacy of colonialism, the national chief admits, but at a speed that suits the government's needs, not First Nations' needs. And when the relatively wealthy majority feels it has the right to decide how quickly, and with how much inconvenience, it should undo the harm it has done to Indigenous peoples, Native leaders see that as the perpetuation of colonial policies.

Larose said the stubborn stance the government takes in trying to maintain its control over land, resources and the political power over the Indigenous peoples in Canada who have the



Jean LaRose

right of self determination, and the frequent acrimony that is sparked when the two sides clash over those issues, leads the general population to resent Native people. They may not spend much time trying to understand the issues, but they know Native people are trying to upset the status quo and challenge the authorities. That resentment causes many of the nasty racist incidents that are reported in the media, he said, and they can all be traced back to political disagreements over how Canada will address the legacy of colonialism.



STEPHEN LAROSE

Grade 6 student Blair Gordon shows the imprint of his hand on a concrete insert in the wall of the new Chief Pasqua Education Centre, located on the Pasqua First Nation in Saskatchewan. When construction began last year, students placed their hands on a piece of concrete in order to commemorate the children that would be attending the school. The new school opened for the first day of classes on Sept. 4.

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After joining AEC in 1978 in an administrative role, Mr. Popko served as a Field Operator for one year, and returned to head office for another five years before taking an educational leave to complete studies in Public Affairs. Upon graduation, Mr. Popko worked for the United Nations in Rome, Italy for the Centre of Small Energy Programs and was responsible for organizing a global conference with the oil and gas industry.

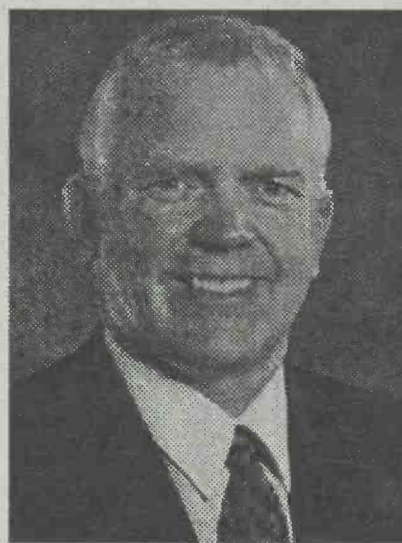
Mr. Popko rejoined AEC in 1987 and worked in both Public and Investor Relations until 1996 when he was asked to lead the newly created Aboriginal Affairs department. Under his leadership, AEC has built numerous successful relationships and partnerships with Aboriginal and community groups in Canada and abroad, with a focus on designing and implementing capacity building programs for Aboriginal communities.

Through Mr. Popko's affiliations, AEC is actively involved with Aboriginal committees and organizations such as the NWT Community Mobilization and Economic Discussion group, the Conference Board of Canada, the Canadian Association of Petroleum Producers, and the National Aboriginal Achievement Foundation.

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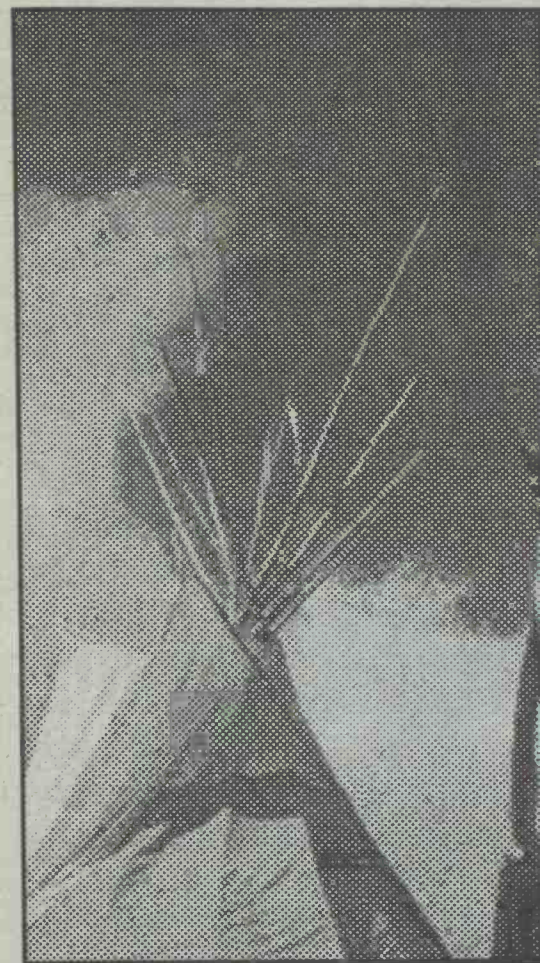
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Stay Learning: A Journey for Life

Court affirms education rights

By Joan Taillon
Windspeaker Staff Writer
NEMASKA, Que.

In what could be a landmark decision in Indians versus the establishment, a majority Quebec Court of Appeal judgement on Sept. 5 held that Quebec and Canada violated Cree rights pertaining to education, language and culture as set out in the James Bay and Northern Quebec Agreement.

The Crees went to court because Quebec and Canada made a deal in May 1996 that excluded them from having a say in budgetary decisions concerning the government money they receive for education.

The Superior Court found the bilateral agreement was inapplicable to the Crees and its decision was upheld on appeal.

The judgement states that the rights, benefits and privileges surrounding education set out in the James Bay agreement are essential to the preservation and transmission of the Crees' language, culture and identity.

Grand Chief Ted Moses said the victory is important because both courts "have recognized the importance of protecting education rights, the Cree culture and the Cree language and that these protections shall be materialized in the form of positive actions from the governments."

"The Court has vindicated the Cree position that Canada and Quebec cannot act unilaterally in the execution of their obligations and undertakings pursuant to the James Bay and Northern Quebec Agreement," said Cree School Board chairwoman Mabel Hérodier. "This decision is important in that it confirms the Crees as full participants with Canada and Quebec in decisions affecting their education rights."

Robert Mainville, one of the Crees' lawyers, said the decision was remarkable because it is "clearly providing for—and I think it is the first in Canada—providing for the treatment of an Aboriginal group on an equal footing as both governments in terms of establishing actual funding rules and in fact discussing budgetary parameters for Aboriginal education purposes."

Bill Namagoose, executive director for the Grand Council of the Crees in Quebec, which administers the Cree School Board, said the board negotiates education matters on behalf of the Crees and gets approximately \$60 million to operate schools.

The reason the provincial minister of education is involved in Cree education, unlike some other jurisdictions, is because provincial education standards are "much higher" than within the Department of Indian Affairs. The Crees have noted that Aboriginal students often get a sub-standard education and they are

trying to ensure their students meet provincial standards.

In the 1980s Namagoose said, Cree education was chronically underfunded. Lengthy negotiations with the province led to funding being increased substantially, "without the participation of the federal government." Namagoose said the remoteness of their communities from schools is a big factor in the higher education costs that were factored into their agreement.

"The federal government's role in education is to reimburse 75 per cent of the costs to the Quebec government; the Quebec government picks up 25 per cent of the tab," Namagoose added.

Namagoose said Canada argued in court that "the supremacy of Parliament to decide the expenditures of the federal government cannot be taken away by any group... Plus, they wanted to reduce the expenditures on Cree education to the same level as the Department of Indian Affairs across Canada."

He said this is all part of the bigger federal agenda to "take down the James Bay and Northern Quebec Agreement." He said in all their negotiations with Canada, the government is trying to get the Crees to sign off that the James Bay agreement has been "fulfilled." Every matter involving Indian Affairs now also involves the Department of Justice, he said, which inevitably argues that the Crees have extinguished their rights.

Mainville explained the education dispute arose when the federal government withheld its share of the funding and the province was forced to pick up the tab. Quebec went after Canada for \$135 million to cover its expenditures for Cree and Inuit education costs for several years. Canada finally said it would pay the bill, but attached conditions that amounted to circumventing the treaty.

"The government of Canada... is the one that has taken an arrogant and somewhat aloof position in regard to Cree education funding, and their arrogance and aloofness led to somewhat of mutual disgust on the part of both the Crees and Quebec towards the federal government's attitude, leaving Quebec and the Crees to settle among themselves the appropriate funding levels for the education of the Crees and the implementation of the treaty of the Crees. So in fact, for the past 10 years there has been a very large degree of consensus between at least the provincial government and the Crees relating to this, what is an adequate level of funding." Mainville said he was personally involved in all those negotiations. "Canada simply walked out of this process. Do what you want, we're not going to pay, it's as simple as that."

(see Authority page 26.)

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Saskatchewan Métis election process in question

By Joan Taillon
Windspeaker Staff Writer

SASKATOON

While serious doubts have been raised about the validity of the Métis Nation of Saskatchewan election results, the Saskatchewan government says it is not assuming the lead in alleviating grassroots concerns about alleged election irregularities.

Concerns about irregularities have led, however, to a review of Métis Nation of Saskatchewan election procedures in which the province and the federal government play a part.

The \$35,000 review is being undertaken by Marilyn Poitras, a Saskatchewan-born Métis lawyer, who was approved for the job by the Métis Nation of Saskatchewan and both levels of government.

Saskatchewan's minister of Intergovernmental and Aboriginal Affairs Pat Lorje stressed that her government does not want to intervene in Métis Nation politics and that it is up to the Métis Nation to take whatever action it

deems necessary when it has all the facts. At the same time, she acknowledged that they have a memorandum of understanding that commits the province to work with the Métis on various issues.

"We had numerous people phoning and complaining," said Lorje about why there will be a review, "meeting me on the street and so forth. There are a lot of concerns about the election."

She said the previous Aboriginal Affairs minister wrote a letter that suggested "we would want to be satisfied that the elections had been full, fair, open and accountable."

Poitras is studying Métis elections in the province back to 1995, the final report due Nov. 15.

"It's emotionally charged like crazy," Poitras said on Sept. 24. "I'm still in the process of gathering everybody's stories about what happened."

"The mandate is quite narrow. This is not about looking at all the problems with the election and getting rid of the current leadership. This is just about problems that happened generally over the last three elections and coming up

with some recommendations to make sure the election process is fair and incorporating some democratic principles into this, so the elections run a little more smoothly."

It is unclear, though, even if there were widespread irregularities this year, whether any of the current MNS officials can be removed from office.

Some Métis, such as Ed Harper, president of Saskatoon local 126 for five years and a member of a group he calls Citizens for Democracy in Métis Government, are concerned that despite the review some executive members who may be in office inappropriately will be deciding on their own right to remain there.

"It looks like the Métis Nation of Saskatchewan has initiated an exercise to investigate themselves, so to speak," Harper said.

"What happened is, after the election, the MNS was in negotiations with the provincial government and the federal government in order to sign an extension to their tripartite agreement." One of the conditions the Saskatchewan government imposed upon the MNS before it would sign was that the MNS would have to "reinvestigate the past election," said Harper.

"We've just finished introducing and passing, but not proclaiming, a Métis Act. . . and I will not be recommending to cabinet that it be proclaimed until at least after the fall MNS legislative assembly," said Lorje, "because there have been concerns expressed. There's a high level of caution, and there seems to be a lack of trust occurring amongst Métis people in Saskatchewan."

The minister said, "I'm not the best person to be asking about this, because I'm trying to maintain a formal relationship. But there are several people who weren't, for instance, elected in the last go-around who are charging that the MNS is dictatorial and nepotistic and closed."

"What we're trying to do is we're trying to find some way

forward to resolve some of these things, because these issues keep coming up over and over and over again."

Harper said they hired Marilyn Poitras out of their tripartite budget to conduct a series of meetings throughout the province so she can get a scope as to the level of discontent about the past election.

"Now, that's fine in itself, but . . . there is no part of the agreement which binds the MNS to act on the report."

That means "things could remain as the status quo for the next three years."

Lorna Docken, MNS vice president, set out to set the record straight on Sept. 20 about "a couple of false statements in the Star Phoenix [newspaper]."

It reported, she said, "the provincial government had hired a consultant to investigate the MNS election. That's absolutely untrue. We hired her. The Métis Nation hired her through our tripartite process."

"So they're making it look like the province had to step in because we're such bad children, and the truth is that we realized that there were challenges that we were facing with the election. And the biggest challenge that we faced with the election was the voters' list."

Harper said he doesn't think the senate or the Métis elections commission had the right to "overturn the decision of the people."

He said the commission "acted out of their mandate, and they threw out a lot of ballot boxes, etcetera, which affected the outcome of the election . . . on mere minor technicalities."

"Certainly those reasons given by the Métis elections commission were not enough to throw out and disqualify ballot boxes throughout the province. . . . There is nothing in the Métis elections act . . . that gives the Métis elections commission that authority."

Docken said, however, that "People had been given a couple of years to get their voters'

lists up-to-date, when our citizenship act was brought in in 1999. So I guess over a year had transpired between when the act had come in and when the election took place.

"And so what happened was, people were missed off the list. And there was no such thing as declarations. So if you weren't on the list, you didn't get to vote. . . ."

"I think that we all have to take a little bit of responsibility. Me, for not checking to make sure (my children's names) were on there. (Two had been included and two had not). And then the local presidents for not making sure that their lists were up-to-date. Because the elections office was just swamped. Everybody sent their names in at the last minute, and they had to compile a voters' list out of this. That was the biggest problem."

"And because of that, their ballot boxes were thrown out. Like, we have an elections act that stated that the voters' list could not be changed after a certain date, and on election day some locals actually added people onto the list."

Docken said that was understandable because "everybody should have the right to vote. But rules are rules, and our rules stated that you couldn't do that."

She said one serious example of a violation was in La Loche.

"The ballot box, when it was opened at the official count—they had actually written extra names on a different sheet, and added it to the voters' list. Nobody was trying to be sneaky; it just happened. So that box was thrown out."

Harper said he hopes Poitras recommends they have another MNS election, "run by an unbiased third party." Alternatively he wants to see reinstated the people who were elected.

He said he was "very surprised with the leadership of the MNS," that it did not refuse to "validate" the decision of the commission.

As a result of his stance on these issues, Harper said MNS officials are saying he is no longer president, but he plans "to hang in there."

Burnt Church

(Continued from page 2.)

Bidal said the boats arrived in the area at 6:15 p.m. and the incident was over by 8:15, during which time darkness fell, making the video evidence from the camera aboard the helicopter less useful than it might have been. But officers at ground level observed enough to commence an investigation, he added.

"We are following up our investigation to make sure individuals are held responsible for their action, regardless of ethnic background or anything else. Those are criminal acts and we consider them serious," he said.

The RCMP officer said the force believes it learned a lesson from this incident.

"I can tell you we may decide to change our strategy should a group of people decide they're

going to use the terms 'peaceful protest' again with us," he said. "I sort of empathize with the people, I really do. Because, you know, you have that amount of boats, you have the police in the water and the first question that comes to mind is 'Why didn't the police stop them?' The sheer mass of it, it's chaotic at best—55 vessels—and our use of force continuum, we can't use any type of deadly force to prevent property damage. We use what we call the measured approach. Our intervention has to be measured to the threat and the risk of the criminal action that's taking place."

He said the investigation will take time because of the number of boat operators involved.

"We're going to take time. We all know what can happen when you rush an investigation," he said.

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- Faith Spotted Eagle, Yankto
- Dr. Michael Bodd, Ph.D.,

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November 5th - 8th, 2001
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About This Conference
The conference will explore the intergenerational impact of the Residential Schools and Federal Day Schools on Aboriginal communities and individuals, and the culturally relevant healing and community development processes needed to restore Aboriginal people and their communities to health and balance. The workshop will run Monday thru Thursday and help to train Group Facilitators on how to conduct Residential School Workshops with the opportunity to further develop their facilitation skills.

Phil Lane Jr.
Phil Lane Jr., Yankton Dakota and Chickasaw, the International Coordinator of the Four Worlds International Institute, is an internationally recognized leader in Human and Community Development, and has worked with Indigenous peoples around the world for more than 32 years. Four Worlds' film, "Healing the Hurts," made in 1989, was one of the primary catalysts in igniting the Residential School Healing movement.

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- Phil Lane Jr. (Yankton Dakota and Chickasaw), *Healing the Hurt and the Shame*
- Susan Powell (Lakota), *The Medicine Wheel Journey: A New Vision of Healing*
- Harold Belmont Sr. (Squamish and Songhees), *Sugar Babies: Diabetes and Recovery*
- Angaangaq and Sinikka Lyberth, *Community Based Conflict Resolution*
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- Faith Spotted Eagle, Yankton (Ihanktonwan Dakota/Nakota), *Coming out the Trance of Internalized Oppression*
- Dr. Michael Bodd, Ph.D., *Planning for Recovery: Healing our Social, Economic and Political Systems*

Who Should Attend
The conference is open to anyone affected by or dealing with the effects of Residential Schools: survivors, counsellors, healers, facilitators, health workers and community organizations.

Registration and Cost
The cost is \$385.00 per person. This includes lunch and juice breaks each day. There is a special group rate for five or more people of \$345.00 per person. All groups must register and pay together to receive the discount. Your registration will only be confirmed after receipt of payment.

FOR MORE INFORMATION ON CONFERENCE AND FACILITATORS, OR TO RECEIVE A REGISTRATION PACKAGE PLEASE CONTACT:

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All profits will go toward funding future healing projects.

Development moving ahead at site of grave

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

Four years after a similar project was derailed because of the grave of an Indian princess, a developer is moving ahead with a 2,000-home project on a shoreline property north of Owen Sound, Ont.

"We hope to have a shovel in the ground next spring," said Dorothy Telford, spokesperson and development consultant for Georgian Villas.

But a local Native leader says a lot of matters have yet to be resolved.

"Our concerns are the same now as they were then (in 1997). We have not given sanctions for this development," said Chippewas of Nawash Chief Ralph Akiwenzie.

The site is of "great historical importance" because of the grave of Naaneebweque, one of the first Native land claim advocates, said Akiwenzie from the Cape Croker reserve, located about 15 miles to the north of the site.

Naaneebweque was the daughter of an Ojibway chief, who married William Sutton, an English missionary, and adopted the name Catharine.

In 1857, the Suttons' land parcel in what is now Georgian Bluffs was declared subject to the British government's Indian department's ruling disallowing land ownership by Indian people.

Dubbed an Indian princess by the British press, Sutton went to England in 1860 to protest to Queen Victoria.

This most current development scheduled on the property that Naaneebweque was not allowed to own because of her Ojibway heritage is slated to include a golf course, a 200-room hotel, a village core and a marina.

"It will be an ecotourism destination for people from as far away as Europe," said Telford.

Akiwenzie points out that several other Native burial sites have been identified on the 240-acre property.

"We have serious concerns about access for our people. These are our ancestral homelands so we also need access for ceremonial purposes. Once walls go up we could lose that forever," said Akiwenzie.

The present developer is Wil-

is McLeese, who owns Colmac Holdings, Ltd., which develops, owns and operates cogeneration and alternative energy electric power generating plants in Canada and California.

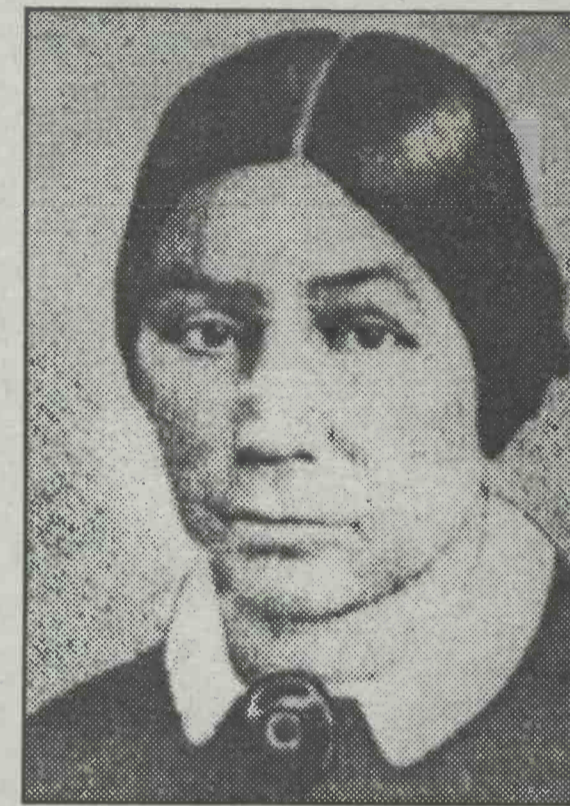
McLeese has kept the Nawash band "apprised" of his plans for Georgian Villas.

"But that doesn't mean we've given formal approval,"

said Akiwenzie, who has agreed to meet with McLeese next month.

McLeese commissioned an archaeological survey of the property in 1999, which identified 15 Native heritage sites on the property, said Telford.

"But ground probing radar didn't indicate there are remains there," said



Naaneebweque, who took the English name Catherine Sutton, was dubbed an Indian princess by the British when she took her land claim to Queen Victoria.

Telford.

She added that the Natives didn't want the sites excavated to determine if human remains are present.

"They wanted them left as they are," she said.

The 15 sites will be preserved and a marker erected indicating that artifacts from Native habitation were found there.

"We'll put shrubbery around them or build little bridges across, but what we don't want to do is fence them off," said Telford.

Developer Sheldon Rosen of the Toronto-based SDR group and Title-Bellinson cited concern about Naaneebweque's grave and other possible Native burial sites on the property as one of the reasons they didn't proceed with the project in 1997.

But Telford said she is confident that with the spirit of cooperation between McLeese and the Nawash band, the development will proceed and will include an interpretive centre focused on the site's Native and white pioneer history.

"We have worked very closely with the chief and the Elders," said Telford.

Akiwenzie said his people fear that such a big development will have a big impact on the environment and possibly on the Native fishery.

"With something of that magnitude we have to make sure that all the requirements are met to ensure the environment is protected," said Akiwenzie.

Through its Aboriginal Education Awards Program, Petro-Canada has been a leader for Aboriginal youth who are pursuing careers in engineering, business and the sciences. Created in 1985, this program has invested more than \$723,000 in scholarships to assist young Aboriginals with their post-secondary schooling. "This program affords us a good opportunity to help bright and talented individuals to further their education and be better positioned for their future", says Hazel Gillespie, National Community Investment Manager at Petro-Canada. "We extend our sincere congratulations to all of this year's award recipients and we look forward to continuing this initiative and to working in other ways to assist Canada's Aboriginal community".

To obtain further information about the awards program you can contact The National Aboriginal Achievement Foundation toll-free at 1-800-329-9780.



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PUBLIC NOTICE

Fording Coal Limited Brooks Power Project Proposed Terms of Reference for the Environmental Impact Assessment

Fording Coal Limited (Fording) is proposing a new coal mine and two 500 MW electric power generating units (to be built in two stages) located in the County of Newell, south west of Brooks. The power plant will be located in SE 22, Township 17, Range 16, west of the 4th Meridian. The mine permit area will cover parts of Township 17 and 18 north of the Bow River in Ranges 15, 16 and 17, west of the 4th Meridian.

The Director, Regulatory Assurance Division, Alberta Environment has directed that an Environmental Impact Assessment Report be prepared for this project. Fording has prepared a Public Disclosure Document and Proposed Terms of Reference for the Environmental Impact Assessment and invites the public to review and comment on the Proposed Terms of Reference. A series of open houses will be held for the public in the Brooks area beginning in October, 2001.


Both Documents are available on the Project website (www.brookspowerproject.ca). Copies of the Public Disclosure and Proposed Terms of Reference can also be viewed at public libraries in Brooks, Bassano, Calgary, Lethbridge and Medicine Hat, The County of Newell Office in Brooks and Alberta Environment's Regional Information Office at 100, 3115 - 12th Street N.E., Calgary T2E 7J2.

Copies of the documents may be obtained by contacting:
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Calgary, Alberta T2G 0R4
Phone: 403-260-9800
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Persons wishing to provide comments on the Proposed Terms of Reference for the Environmental Impact Assessment may do so prior to **October 26th, 2001** by writing to:

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Regulatory Assurance Division
Alberta Environment
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Why are Canadians indifferent to race crimes?

REVIEW

By Joan Taillon
Windspeaker Staff Writer

Just Another Indian
A Serial Killer and
Canada's Indifference
By Warren Goulding
Fifth House Publishing, Calgary
219 pages
\$22.95 (sc)

A case study of serial killer John Martin Crawford's attacks on Native women in Western Canada has been compiled into a book that is ominously reminiscent of the notorious paperback, *Conspiracy of Silence*, published almost three decades ago and subsequently made into a television movie. In that book, the victim was 19-year-old student Helen Betty Osborne in The Pas, Man. Because of racism and indifference, it took 16 years to bring her killers to trial.

The very year the documentary brought a belated flurry of outrage about how Helen Betty's dream of becoming a teacher was cut short, another man who targeted Native women was engaged in an ugly killing spree.

In journalist Warren Goulding's recently published book, *Just Another Indian: A Serial Killer and Canada's Indifference*, there were many victims, mostly young prostitutes.

Despite those differences, the gruesome themes, regrettably, are nearly identical. Both books are about white men who hunt down vulnerable Native women, apprehend and viciously beat or kill them. The subsequent criminal investigations are either late or flawed; media ignore the slaughter or under-report it; public reaction is apathetic or non-existent; some crimes are not punished; accomplices are not prosecuted.

Goulding's book reveals that Crawford had already been to prison for manslaughter for brutally killing 35-year-old Mary Jane Serloin in Lethbridge, Alta. in 1981 when he was tried for the 1992 murders of Shelley Napope, Eva Taysup and Calinda Waterhen in Saskatoon.

In the Serloin case, Goulding said the judge found that "one of the most troubling aspects of the attack was Crawford's callous disregard" for his victim. After killing Mary Jane, Crawford immediately returned to the tavern for pizza and beer.

In addition, "the state of the victim's body told the police they were looking for a special breed of criminal," yet Crawford was sentenced to just 10 years and served five before beginning a string of new assaults and murders.

Crawford may not have been the only one without a heart.

Mary Jane's family in Brocket, Alta. told Goulding they were ignored by investigating authorities up to and including Crawford's June 16, 1982 sentencing. Her sister Justine English said, "They didn't even have the decency to let me know what was going on. I really would have wanted to see him, to see what the guy that killed my sister looked like."

Crawford was let out of prison in 1989. His almost nightly habit was to cruise the dilapidated areas of town in his mother's car looking for prostitutes. He was frequently in the company of drinking companion and former fellow inmate Bill Corrigan who witnessed or participated in some of Crawford's crimes.

On May 9, 1992, Janet Sylvestre reported to police that Crawford had raped her across the street from the group home for men that Crawford's mother operated. The next day, police found Crawford all but dead on a beach, apparently from a combination of sunstroke and substance abuse. Crawford was put in remand until June 18, when his mother put up \$4,000 bail for his release into her custody.

On Oct. 2, Crawford was charged with attempted murder in the beating death of a Saskatoon man over the refusal of a cigarette and ended up in the Saskatoon Correctional Centre for most of 1993 for another assault on a young man.

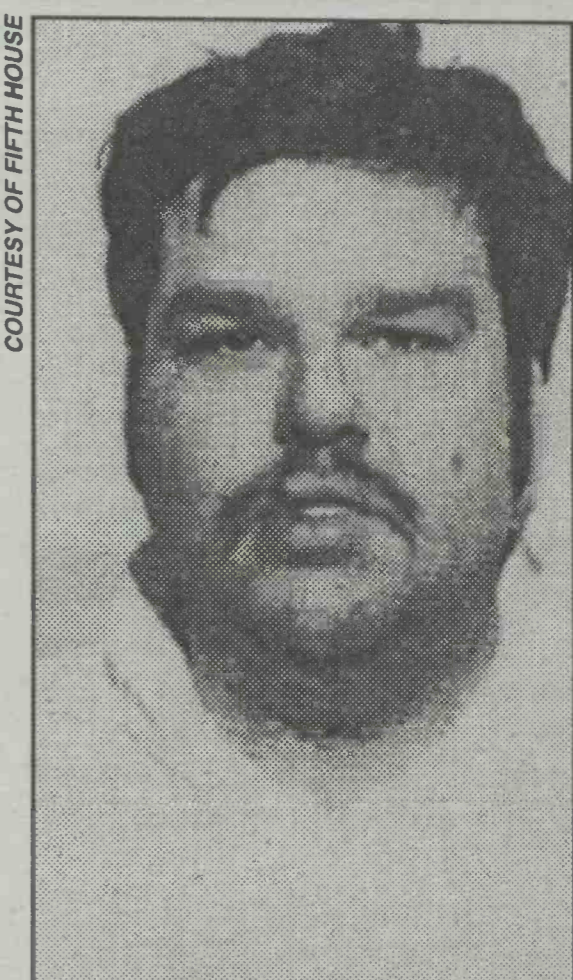
Yet another woman came forward in 1995 after Crawford was arrested for the murders of Napope, Waterhen and Taysup. The young prostitute told police that in the spring of 1992 she was taken to a remote place by Crawford and Corrigan and nearly choked to death. A similar tale in the summer of 1992 emerged from yet another woman.

When the first set of human remains were discovered southwest of Saskatoon, Crawford became a suspect. For four months in 1994, the RCMP tagged him everywhere he went. It was during this period of intense surveillance that Crawford picked up Theresa Kematch, beat and raped her and left her on the street.

"Testimony given... suggests that two officers in particular may have been close to the Crawford vehicle while the attack took place."

What is known for sure is that when the police picked up the injured woman later, she was arrested. At Crawford's preliminary hearing in the summer of 1995, two of the officers gave conflicting evidence about whether Theresa had been injured or not.

Nearly six years later, after receiving psychiatric help, Theresa got a lawyer to file a



John Martin Crawford in a 1992 mug shot. He is serving three concurrent life sentences for brutally murdering Native women.

claim "alleging that the RCMP was negligent in its duty to protect [her] from a man it knew to be a sexual offender and who had been convicted of manslaughter." The police maintain they did not know Theresa was at risk and they had not raised a public alarm because they were building a case and did not want Crawford to disappear.

In the case of Calinda Waterhen, her father, Steve Morningchild, brought her lengthy absence to the attention of the RCMP in May 1993 and again in October 1994. Twice he was assured she was living in Saskatchewan and that her health card was being used. Because she was over 18, though, they would not reveal her whereabouts. The facts were, however, that Calinda's remains were discovered in October 1994 and in January 1995 the RCMP finally said so.

John Crawford is serving three concurrent life sentences with no chance of parole for 20 years in the penitentiary at Prince Albert, Sask.

Only "child-killer Clifford Olson has been more deadly in the ranks of Canadian serial killers," Goulding tells us.

Crown prosecutor Terry Hinz goes even further. "There is no reason why the Paul Bernardo case should have received more publicity than the John Martin Crawford case."

The author of *Just Another Indian* thinks he knows why, and the police don't get all the blame: Despite a history of rape, stabbing, strangling and dismembering, Crawford's crime spree has largely been ignored by media.

"Race, geography, incompetence, and economics all play a role," Goulding states. "There are no easy answers to explain Canadians' indifference to this case—then or now—but as a society we must ask ourselves the questions."

Canadian disgrace at Ipperwash laid out in detail

REVIEW

By Paul Barnsley
Windspeaker Staff Writer

One Dead Indian, The Premier, The Police and the Ipperwash Crisis
By Peter Edwards
Stoddart Publishing, Toronto
259 pages
\$34.95 (hc)

The review copy of *Toronto Star* reporter Peter Edwards' *One Dead Indian* made its way to our newsroom a week later than expected because of the flight ban imposed after the terrorist attacks in New York City and Washington, D.C. on Sept. 11.

As police officers and fire fighters performed heroically at the site of the World Trade Center while the world watched in horror, it was disquieting to read about the less-than-heroic actions of Ontario Provincial Police officers at Ipperwash Provincial Park six years previously.

In the days immediately before the terrorist attack on the United States, the details of the police shooting of unarmed land claim protester Dudley George had re-emerged as front page news. Pressure was mounting on Ontario Premier Mike Harris to fully account for his actions.

The *Globe and Mail*, following up on information in Edwards' book, published daily reports throughout the first week of September that pointed to improper action by Harris in directing the police to take an unprecedented, aggressive approach at Ipperwash. When the sixth anniversary of George's death was marked on Sept. 6 with demonstrations and renewed demands that Harris call a public inquiry, the George family's long, difficult, frequently frustrating quest for justice was—at last—gaining momentum.

Then the world changed. The attention of the public and the press was diverted.

But Edwards and his partner, lawyer-turned-journalist Harold Levy, were not distracted. They have doggedly chased the story since the night of the shooting, leading the national press corps most of the way. *One Dead Indian* was released in early September. It's a detailed examination of what Amnesty International called the "extra-judicial execution" of Dudley George.

In the book, Edwards clearly and meticulously lays out the facts of the case and asks the important unanswered questions so effectively that he convinced other reporters that this was a story they should continue to pursue.

Many Native readers may be surprised by the tough tone the author takes. Edwards leaves no doubt that he feels the police and government members behaved shamefully throughout this affair. His last chapter is a hard-hitting list of all the tough questions that should have been answered a long time ago.

In the book, you will see the confusing array of facts brought into clear focus. You will come to see exactly what happened that night and what unlikely explanations the police and politicians are hoping the public will accept. Claims that seem somewhat believable when phrased in the bloodless bureaucratic language that's designed to confuse and defuse the demands for accountability are seen for what they are when Edwards puts them in context and shows us the whole picture.

You will learn the history of Dudley George's Stoney Point people. You will read that the Stoney Pointers are descended from Tecumseh, a warrior who fought heroically to preserve the very existence of what is now called Canada during the War of 1812. The book shows the reward Native heroes received from the Crown—their homeland was jerked out from underneath them and converted to a military base. An entire community was dispossessed; many government promises were broken.

Edwards shows that the provincial government had documents in its possession that were more than 50 years old that proved the Stoney Pointers had good reason for making a stand on their rights at Ipperwash. He also shows that didn't matter as much as the Harris government's concern about projecting a tough image.

Windspeaker has also followed this story very closely. We have visited the community and talked to the people, gotten to know many of the main figures very well. We're impressed by the quality and depth of Edwards' research. It is a thorough and important book.

The chapter showing the trial of acting Sgt. Kenneth Deane, the highly trained OPP anti-terrorist specialist who shot the unarmed Dudley George and then, determined the judge hearing the case, lied in court and to police investigators in an attempt to escape punishment, shows the readers something that news reports can't. You read the exchanges between the Crown prosecutor and the police witnesses and see how the cover-up was exposed. You see how flimsy the excuses were.

Edwards discussed the book in detail with *Windspeaker* on Sept. 22. He said he was working the afternoon shift the night of the shooting and began driving from Toronto to the scene of the shooting—a two-and-a-half hour trip—as soon as word spread there'd been an incident.

"Right from the start, you could tell something wasn't right there," he said.

He was asked why he adopted such a tough tone in the book. He said the treatment Stony and Kettle Point band councillor Cecil George received at the hands of the police convinced him, just as much as the death of Dudley George, that the police had clearly crossed the line. They and the people who made the decision to deploy an anti-terrorist unit against unarmed people at 11

p.m. have a lot to answer for, he believes.

"I think it's just . . . how do you describe someone being beaten till his heart stops? When he has 28 blunt force trauma wounds, being dragged by his hair? How do you describe that dispassionately? I mean, when he said he wouldn't even do that to a dog . . . how do you . . . I guess, you know, I grew up with a reserve, really trusting in police and I'd really like that feeling of being able to trust. The idea that you feel safe when you go to people in authority. I was always brought up that way and that's the way I'm trying to bring up my kids," he said. "But at the same time, what really, really burned with me was the

one quote at the start where the women phoned and said there's been a shooting at the park and the 911 operator said, 'Call the police,' and she said, 'We can't. They're the ones doing the shooting.'"

Shortly after the shooting, members of the Ontario Public Service Employees Union (OPSEU) attempted to put up a picket line around the Ontario legislature. OPP officers roughed up a couple of the picketers. Almost immediately, the Opposition demanded that Premier Mike Harris call an inquiry, which he did.

"Yeah, and none of them spent the night in the hospital," Edwards noted.

Yet the George family has

been vainly demanding an inquiry into the death of their family member for six years and Harris continues to refuse their demands. That, Edwards believes, is primarily an indication that the Ontario government doesn't want to publicly examine the events that led to the death. But he admits that could only have been tolerated this long because the victims are Native people.

"I found that profoundly embarrassing. The Stoney pointers were in an area where later it was proven they had a right to be there. You could argue that the OPSEU protesters didn't have the right to block MPPs from going to work.

(see Dudley George page 17.)

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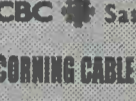
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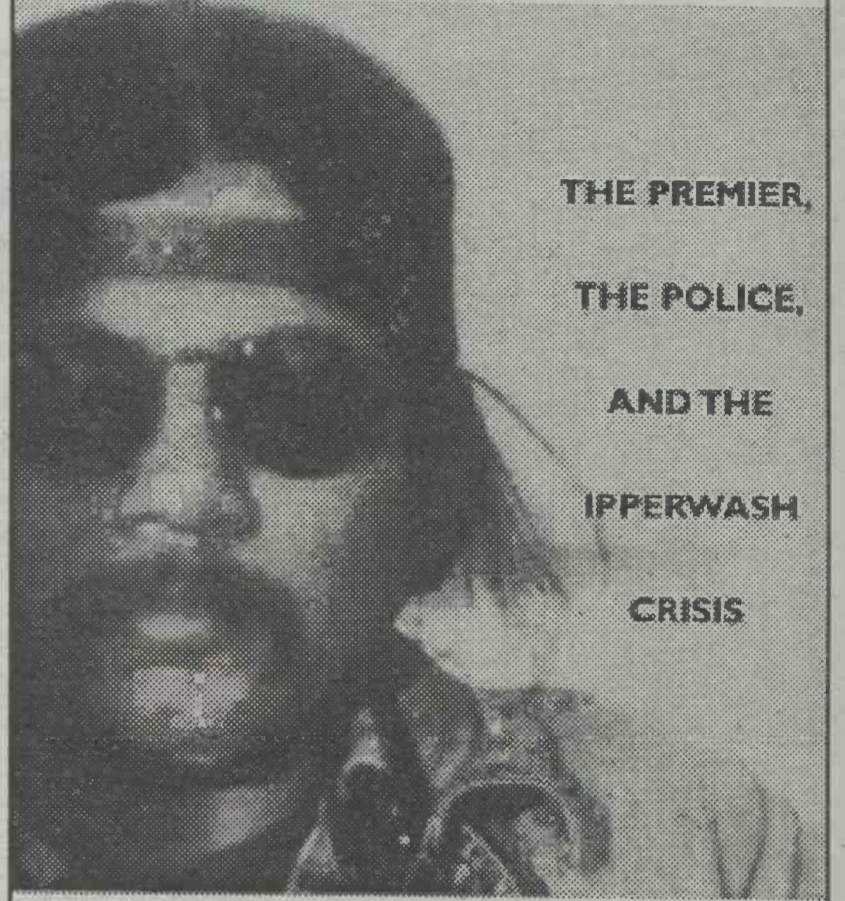
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Dudley George

(Continued from page 16)

The Stoney pointers weren't trying to block people from going to their cottages; they weren't trying to stop people from camping; they weren't trying to impose their will on anyone else. They were just trying to do what they thought was right and that was basically to honor their ancestors. And so in a way, the Stoney Point protest was extremely, extremely more passive than the OPSEU

ONE DEAD INDIAN



PETER EDWARDS

THE PREMIER,
 THE POLICE,
 AND THE
 IPPERWASH
 CRISIS

one. What are the big differences? One was caught on TV cameras, one was by a group that has good access to the media, and one group was Aboriginal. I'm not a guilty, bleeding-heart white but I don't see any other way to read that one," he said.

Edwards and Levy have pushed their investigation right into the premier's office during the last six years. While other mainstream newspapers have let the story slide, the Star has published hundreds of stories about the Ipperwash affair. Although Harris has denied any involvement, Edwards and Levy have written that he was involved and backed it up with government documents. He pointed out that the government would have pounced on any error it spotted in order to cast doubt on his credibility.

Despite the evidence suggesting a cover-up, Harris recently said most of the press coverage of Ipperwash was wrong.

"We did a check of everything we've written in the Star in the last six years. At that point it was a bit over 340 (stories). There were two corrections and they were both requested by Harold and I. One was that we'd got the call letters of Lee Michael's radio station in Sarnia botched up. That was my fault. The other was that a copy editor got solicitor general and attorney general mixed up way down at the bottom of a story. So out of 340 stories, and now it's more like 350 or so, and two errors. And the premier's office has all sorts of bright communications specialists and so far they haven't spotted one error," he said.

Edwards knows, especially with the outpouring of respect and gratitude that police and

fire fighters in New York City are receiving these days, that taking shots are police officers isn't going to win him many friends.

"I'm a real believer in the saying, 'If you want a friend, get a dog,'" he joked. "People who are pro police should be outraged that people who are otherwise competent officers should be put in a ridiculous situation. A really, really meticulous peace plan was blown out of the water for political reasons. If you follow [OPP incident commander] John Carson's role, show me where he went wrong. He put together a real good plan; he put in long hours; he wasn't alarmist; he got to know the people. He had a plan for 13 negotiators when there was only 24 demonstrators in the park. The incident commander did his job and I'm convinced he didn't call in the [Tactical Response Unit] team. The old bit about treating police as professionals and keeping them at arm's length, that just wasn't respected here. When Ken Deane's career ends, or if it ends, they shouldn't be blaming the Stoney Pointers, they should be blaming the politicians. Ken Deane, as much as he did something terrible that night, he was improperly briefed that the Stoney Pointers had AK-47s when they didn't. They kept him on for 17 hours that day. When you really, really wire people up and then they screw up, I think you have a bit of responsibility yourself. So I don't see it as a police-bashing book but more as what happens when you ignore people's expertise and you make a policing issue a political issue. Carson told us a year ago that he wants an inquiry. I think that's pretty telling."

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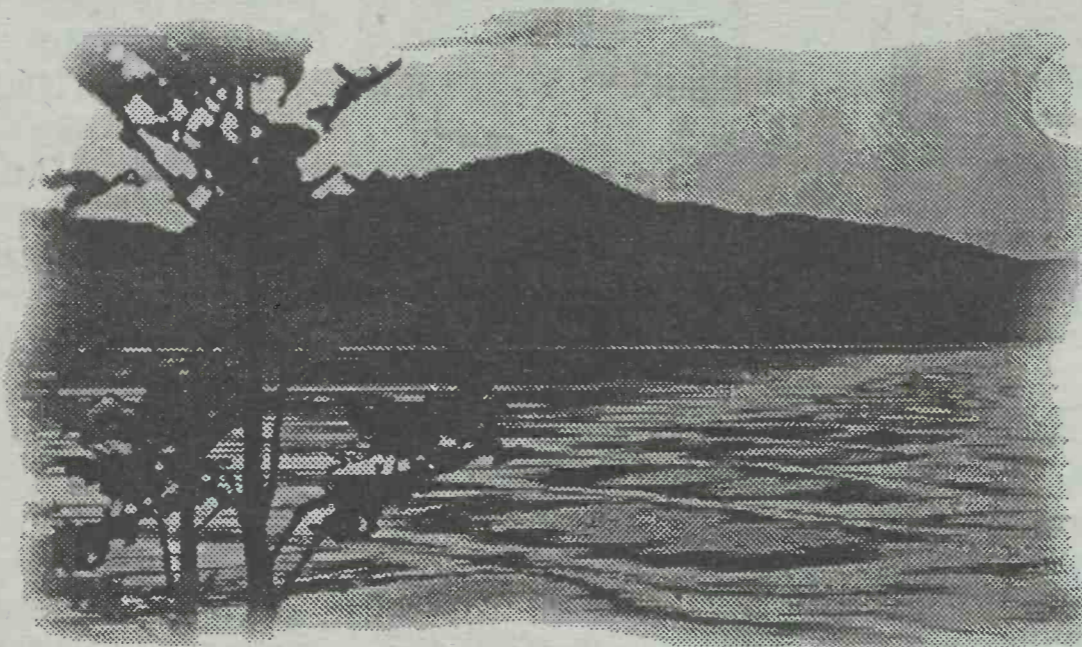
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By Cheryl Petten
Windspeaker Staff Writer

TORONTO

Whether you like Aboriginal music, powwow dancing, film or sports, this year's Canadian Aboriginal Festival should have something to pique your interest.

The annual festival will be held Nov. 23 to 25 in Toronto.

All your favorite events and activities from past years are back, with a handful of features being added to the mix.

One of the major differences this festival goes will notice is the change of venue for the Canadian Aboriginal Music Awards which will be held Nov. 23 at the new Casino Rama entertainment centre, rather than at SkyDome where the event has been held since its inception two years ago.

The awards show will feature performances by some of the awards finalists. Awards will be handed out in 29 categories this year, including two new categories—best women's traditional album, and best pop album. A list of finalists for the Canadian Aboriginal Music Awards is expected to be released by mid-October.



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Organizers expand scope of Aboriginal festival

By Cheryl Petten
Windspeaker Staff Writer

TORONTO

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In addition to having a new home and a couple of new categories, another change to the awards should make a noticeable difference. Sadie Buck has joined the awards show as artistic director.

"I think Sadie will do a real bang-up job," said festival co-ordinator Ron Robert. "Sadie's very well known within the Aboriginal community, and her past speaks for itself. She's been involved in music and in theatre for most of her life. I think she's going to be a real plus this year."

Another new feature of this year's festival will be the Imagine NATIVE Media Arts Festival, which will run Nov. 21 to 24 at various venues around Toronto. The Imagine NATIVE festival will provide an international showcase for works by Aboriginal artists working in film, video, radio, television and multimedia. The festival will also feature industry workshops, and a gala awards dinner.

Also new to this year's event will be the addition of the smoke dance to powwow competition during the Toronto International Powwow. "Smoke dance is a traditional Iroquois dance," said Robert. "It's very exciting to

watch. It's quite a fast moving dance. It's now becoming a part of a lot of the powwows. We had it last year as a demonstration dance, and the people just loved it, so we decided to make it one of the categories."

The powwow, considered by organizers to be the centrepiece of the festival, will be held at SkyDome Nov. 24 and 25, with up to 1,000 dancers and drum groups expected to take part.

The 2001 festival will also feature an economic development conference, a visual arts exhibit, fashion shows, a lacrosse skills competition, an education day aimed at teaching students about Canada's Aboriginal people, and booths featuring Aboriginal arts, crafts and traditional foods.

Festival goers will also have a chance to listen to Elders and healers talk about the traditional ways, and take in performances by some of Canada's leading Aboriginal musicians. A children's activity centre will also be set up during the festival, giving younger attendees a place to sing, play games, make crafts, and listen to traditional storytelling.

Robert said anyone attending this year's festival "can expect full entertainment. Entertain-

"The Canadian Aboriginal Festival is going to be dedicated to the victims of the Sept. 11 tragedy in the United States. And we'll honor the victims and the rescue workers in the grand entry."

— Ron Robert,
festival co-ordinator

ment, education, the whole business, everything's wrapped into one.

"It's really become the sort of wrap up of the season for powwows. People are using it as a place to gather. Families are meeting there; we see that all the time, now more and more. Unfortunately families today get scattered all over. And they all come to the festival and they all meet there, and make it almost like a family reunion, which I think is just tremendous," he

said. Although the festival is a time of celebration, the event will also be a time to remember the losses recently suffered in the United States.

"The Canadian Aboriginal Festival is going to be dedicated to the victims of the Sept. 11 tragedy in the United States," Robert said. "And we'll honor the victims and the rescue workers in the grand entry."

"We're inviting rescue workers up to participate in the grand entry, and we're also inviting other countries that lost people to come in and carry their flags during the grand entry so we can honor them all and remember them," he said.

"As you know, a lot of Aboriginal people were involved in the building of the World Trade Center. So we honor them too, of course. And we've got some of our people down there working as rescuers, so that's quite something."

For more information about the Canadian Aboriginal Festival 2001, visit the festival Web site at www.canab.com, e-mail festival offices at canabfestival@home.com, or call them at 519-751-0040.



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Dancer launches first production through new company

By Cheryl Petten
Windspeaker Staff Writer

VANCOUVER

When she was born, Denise Lonewalker's mother gave her a Mi'kmaq name, Nishka-Na-Wee-Wia—the spirit that dances. In the years since, Lonewalker has lived up to that name.

Her list of accomplishments in the world of dance is impressive. She was the first Indigenous woman to graduate with honors from the National Ballet School. She's performed with the National Ballet Company, the New York City Ballet, Toronto Dance Theatre, the Paula Ross Dance Company, Kokoro Dance, and Karen Jamieson Dance Company. She's also choreographed several solo works, and has choreographed and acted in a number of plays, including *Age of Iron*, *Fireweed*, and *Dry Lips Oughta Move to Kapaskasing*.

Add to that list now the founding of her own dance company, the Still, In Motion Dance Society.

The decision to form Still, In Motion was made, Lonewalker explained, after her performance at the Dancing on the Edge festival in Vancouver in 1999, when many people who'd watched her performance encouraged her to do her own show.

"So I thought I'd take it one step further and form my own

company."

The name of the dance company, Still, In Motion, came to Lonewalker in a dream.

"I had this dream of a dancer friend of mine, Erin... and she put her hand on my shoulder, and said, 'Denise, you are still, in motion.' In other words, standing absolutely still inside motion," she said.

"The Still, In Motion Dance Society is a vehicle to strengthen and share my heritage within the First Nations community, through creation and performance,"

Lonewalker said. "I'm Mi'kmaq, Hopi and Apache, and I feel it's imperative to reach out and tap into Native communities in order for me to grow as a First Nations artist."

Artistically, the main objective of the company is to develop new



(From left to right) Michelle Olson, Jana-Jo Scheunhage, Anne Cooper and Denise Lonewalker launch the production *Dreamscape* in Vancouver.

forms of storytelling based upon contemporary dance and the traditions of Native storytelling. Lonewalker also hopes to be able to offer children's workshops in dance and other performance arts through the company.

At the time of this interview, however, Lonewalker's attentions and energies were focused on *Dreamscape*, the first production mounted by Still, In Motion. *Dreamscape* premiered Sept. 26 at the Firehall Arts Centre in Van-

couver, launching the centre's new season.

Joining Lonewalker in the production were the three other members of Still, In Motion: fellow dancers Anne Cooper, Michelle Olson and Jana-Jo Scheunhage. Lonewalker has danced with Cooper in the past, in the Karen Jamieson Dance Company, but this is the first time she has worked with Olson, who is from Han Nation in the Yukon, and Scheunhage, a Métis dancer from Grand Prairie, Alta.

Lonewalker describes *Dreamscape* as "a spiritual journey of healing."

"The audience is taken through a collage-like dream, which reveals the connectiveness of all things, and the never-ending circle of life and death. They'll be taken through this journey, and they may be able to identify with it, because *Dreamscape* is the story of all our ancestors," Lonewalker said.

Lonewalker said she has always told stories in her works. And she finds infusing the worlds of contemporary dance and traditional Native storytelling to be a natural process, "because dance is part of our own culture."

"We danced to celebrate, mourn, and share different life experiences with each other. We danced to honor all life-givers—animals, plants, women, birth, little people, and our Elders."

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Break

By Sam Laskaris
Windspeaker Contributor

MISSISSAUGA

Mississauga IceDogs' porters are no longer asking question Nathan Who?

Last season, fans of the Ontario Hockey League franchise questioned the club's decision makers when they traded team's leading scorer, winger Chad Wiseman, to Jose Sharks' draftee, to Michigan-based Plymouth Whalers.

Wiseman was a popular year player with the IceDogs. He was dealt for an unheralded rookie left wing Nathan O'Nabigon. The confused many people. Mississauga officials maintained it was a trade the IceDogs would benefit from in the future since O'Nabigon, an Ojibwa who hails from Thunder Bay, had three years of junior eligibility remaining while Wiseman was finishing up his junior career.

Wiseman helped the Whalers advance to the OHL's championship final last season.

Calgary

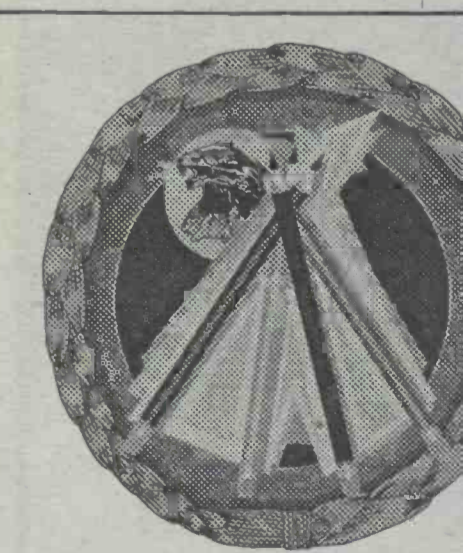
By Marjorie Roden
Windspeaker Contributor

CALGARY

Lacrosse fans in Alberta and British Columbia will be able to experience the professional variety of the Creator's Game when the National Lacrosse League has expanded westward.

The Native inventors of Canada's national summer sport lacrosse the Creator's Game because they see playing the game to be a gift from the Creator. There are many Native stars in the pro league. All of those who will make a couple of visits to Western Canada to play the expansion squads—the Calgary Roughnecks and the Vancouver Ravens.

"I'm just really excited that this whole thing started. The season started next week," said Calgary Roughnecks player Johnny Kilbride. He's really looking forward to



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er, launching the centre's season.

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Breakthrough year expected for winger

By Sam Laskaris
Windspeaker Contributor

MISSISSAUGA, Ont.

Mississauga IceDogs' supporters are no longer asking the question Nathan Who?

Last season, fans of the Ontario Hockey League franchise questioned the club's decision-makers when they traded the team's leading scorer, left winger Chad Wiseman, a San Jose Sharks' draftee, to the Michigan-based Plymouth Whalers.

Wiseman was a popular third-year player with the IceDogs. He was dealt for then unheralded rookie left winger Nathan O'Nabigon. The deal confused many people but Mississauga officials maintained it was a trade the IceDogs would benefit from in the future since O'Nabigon, an Ojibway who hails from Thunder Bay, had three years of junior eligibility remaining while Wiseman was finishing up his junior career.

Wiseman helped the Whalers advance to the OHL's championship final last season. And

now the IceDogs are hoping O'Nabigon will assist them greatly on their road to respectability.

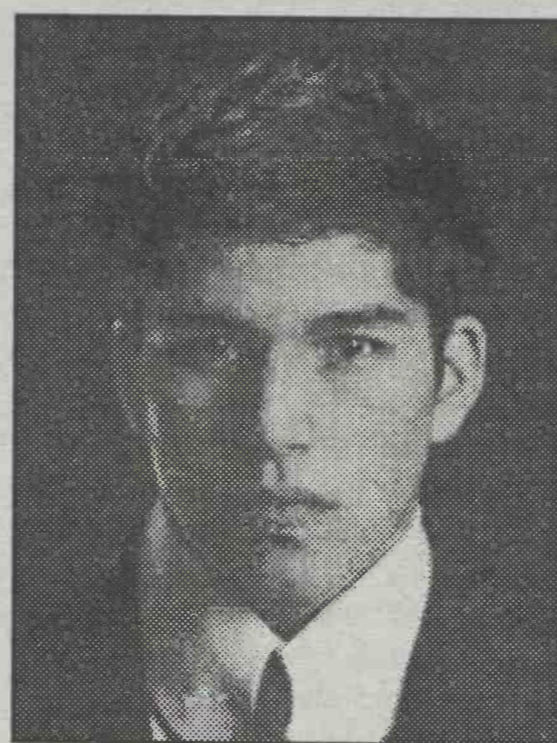
The IceDogs were the laughingstock of the OHL during their first three seasons of operations. Each of those years they finished dead last in the 20-team league.

And during those three years they won a total of just 16 games, including a franchise low of three victories during the 2000-2001 campaign.

When he joined the IceDogs last year, O'Nabigon found himself being coached by former National Hockey League sniper Rick Vaive. But the Mississauga club is now coached by an individual who is even more of a household name.

Don Cherry, best known for his Coach's Corner segment on Hockey Night in Canada broadcasts, has taken over the IceDogs' head coaching reins. Cherry is also the IceDogs' co-owner and the club's director of hockey operations.

"It's different playing for Don because he's so established as a coach already," O'Nabigon said. "You just have to go out and



Mississauga IceDog Nathan O'Nabigon gives 100 per cent for coach Don Cherry.

work your best. All he asks for is 100 per cent, so you have to give that to him. If you don't, you won't be playing."

Cherry said O'Nabigon will be a key member of his squad this year.

"He's going to be a big part of what we do," Cherry said. "And we'll be counting on him a lot."

IceDogs' assistant coach Steve Cherry (Don's nephew), who was also with the club last sea-

son, said O'Nabigon should have a big season.

"He really worked hard during the off-season and he came to training camp in great shape and ready to go," he said. "And it looks like he's going to be a bit feistier this year."

O'Nabigon, who won't turn 18 until May 9, is eligible for the 2002 NHL Entry Draft. And Steve Cherry said the IceDogs' forward might hear his name called at that event.

"I'm hoping he sort of follows in the footsteps of Chad Wiseman," he said. "Chad really came on for us in his second year and he ended up getting drafted. I'm hoping the same thing happens for Nathan."

O'Nabigon believes the IceDogs' fortunes will improve.

"I think we have a good team this year," he said. "We'll be competitive with every team. We'll be going hard out every night. They made a lot of changes over the summer which I think will really benefit the team a lot. I'm excited about playing for the team this year and I think we'll have a good team."

O'Nabigon added he had no hesitation in joining the IceDogs

last season, even though he went from one of the OHL's elite teams to a cellar dweller.

"I thought it would be a good opportunity for myself to get more ice time and to show what I could do," he said. "And now I want to be a part of the first (Mississauga) team that makes it to the playoffs."

With Don Cherry coaching the club, the IceDogs are expected to generate a media circus and fan frenzy wherever they travel this season. Because of Cherry's connections, Mississauga players had visits and instructions from the likes of NHLers Tie Domi and Doug Gilmour during their training camp.

"It's different compared to other coaches, but I think it's good for us," O'Nabigon said of having famous pros assisting his club.

O'Nabigon ended up appearing in 64 games during his OHL rookie year. He ended up with 24 points, including 13 goals. This season, he's hoping to pop in 30 to 35 goals.

"You have to aim high and try to do your best to get there," he said.

Calgary Roughnecks look forward to first season

By Marjorie Roden
Windspeaker Contributor

CALGARY

Lacrosse fans in Alberta and British Columbia will be able to experience the professional variety of the Creator's Game now that the National Lacrosse League has expanded westward.

The Native inventors of Canada's national summer sport call lacrosse the Creator's game because they see playing the game to be a gift from the Creator. There are many Native stars in the pro league. All of those stars will make a couple of visits to Western Canada to play the expansion squads—the Calgary Roughnecks and the Vancouver Ravens.

"I'm just really excited to get this whole thing started. I wish the season started next week," said Calgary Roughnecks player Johnny Kilbride. "I'm really looking forward to get-

ting on the floor and having a good time with this league."

The season will start for the Roughnecks at the Saddledome on Nov. 24 at 1:30 p.m. as they host another expansion team, the Montreal Expansion.

Vancouver's first game is away at Toronto on Nov. 17. The Ravens host Toronto in their first home turf match on Dec. 1. Kevin Melnyk is Calgary's head coach and general manager.

"Well, as far as the team goes, we hope to reach .500. Can we do better than that? I hope so. We really hope to be in contention for the playoffs, but realistically, if we hit .500 as a ball club, it'll be pretty good," he said.

During the early off-season, the Roughnecks, along with the other expansion teams, had the opportunity to gain players for their team through the expansion draft. The Roughnecks had a chance to trade for one of the top offensive players in the league from the Toronto Rock, but

As far as the physical make up of the team, I think it looks really good. We're going to be big and strong, and fast. That's for sure. We've got a lot of speed on the team...

—Calgary Roughnecks player Johnny Kilbride

Melnyk decided against the trade.

"Originally, they wanted our number one draft pick overall for (Calgary product) Kaleb Toth. We felt we were better using that pick to amass a team, which we did. We used the number one pick. We stepped back to number two when they threw us (New York Saints prospect) Ben Prepчук, who is supposed to be an up and coming star, as well as Ryan Campbell, who is a great defensive player. So with that number two pick we picked up a player by the

name of Blaine Manning, who is a 23-year-old rookie in the league.

"So we looked at having just Kaleb, or half a team," said Melnyk with a grin. "We went with half a team."

Melnyk said things are shaping up.

"I like the look of our power play because we have most of our power play in place right now, and I like the look of the short-handed team. Our special teams are kind of set. What we're looking for is just the regular five-on-five now, so we need

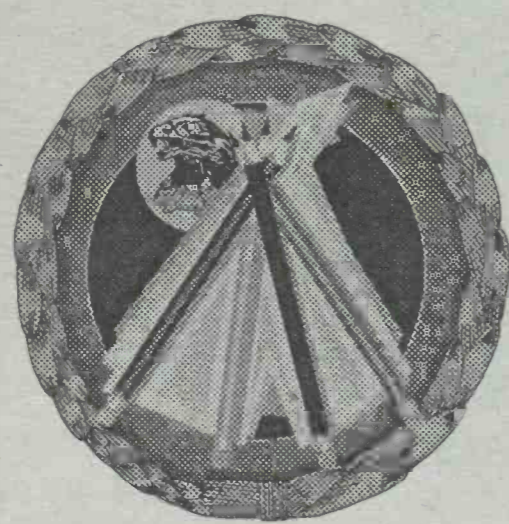
some more defensive players and role players, because I think our scoring ability is just about set," he added.

Kilbride agreed.

"I think, overall, we're going to be a younger team, but we've got some experience coming in. As far as the physical make up of the team, I think it looks really good. We're going to be big and strong, and fast. That's for sure. We've got a lot of speed on the team, and we definitely have a lot of fantastic ball players, which is a credit to Kevin."

As far as his own goals on the floor go, Kilbride's is keeping it simple.

"For me, I'll just focus on working hard and doing my best," he said. "I'm relatively calm, and I'm not one to freak out about the excitement of a new team, or at least, I'm not the type of person who would take it into the dressing room and onto the floor. Hopefully, that experience will help keep things calm and focused in the room."



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RESOURCE

Community celebrates success in hosting games

By Scott Boyes
Windspeaker Contributor

LA RONGE, Sask.

The 2001 Saskatchewan First Nations Summer Games are gone, but they left behind an asphalt track, some fond memories, and a heap of praise for the hosts.

"Six months was all the notice the Lac La Ronge Indian band had (to organize the Games), and they deserve a big hand," said Gary Merasty, chief of the Prince Albert Grand Council. "It's not an easy task."

Well over 3,000 athletes, plus coaches, chaperones and fans, poured into La Ronge beginning Aug. 19 for four days of athletics and four nights of fun.

"We thank you for sending your students and your athletes to these events," said Chief Harry Cook of the Lac La Ronge Indian band at the opening ceremonies (delayed one night because of a thunderstorm).

"I am truly honored to welcome you to our community."

The opening ceremonies across from Patterson Park included an honor song and victory song by the Sturgeon Lake drum group Iron Swing. The athletic teams from 10 tribal councils marched through a cheering crowd along La Ronge Ave.

La Ronge Ave. was also closed down for entertainment by Voices of the North Tuesday night, topped off by fireworks on the lakeshore.

"The opening ceremonies were my favorite part," said site manager Kevin Roberts, stressing that it took hundreds of people to host the Games. "It was really a team effort ... you need a strong organizing committee, you need volunteers and you need corporate sponsorship."

They also needed co-operation from La Ronge and Air Ronge, which Chief Cook lauded in his public remarks. "We share such a big community," he said. Most First Nations Games are held entirely on reserve, but this year, the ceremonies, cultural village, the athletes' village and some sports were held off reserve.

"It's also been an opportunity for La Ronge and the Lac La Ronge Indian band to pull to-

gether," said Mayor Joe Hordyski of La Ronge, who joked that he was so overwhelmed by the crowds, he was about to declare La Ronge a city.

Said band councillor Jimmy Roberts, if people think the Lac La Ronge Indian band is big, it just got bigger.

Because La Ronge provided several of the facilities, the Games were spread out among several sites, which is unusual. Some participants regretted that events were spread out, but that didn't keep them from having fun, getting new friends to autograph their T-shirts, and catching up with old friends.

"My friend, who moved away years ago, I got to see her for the first time in two years," said Kayla Thiessen of

Saskatoon.

The First Nations Summer Games drew favorable comments from locals and visitors.

"I wouldn't change anything," said Cody Bear, a track athlete from Stanley Mission. His buddy, Jamie Charles of La Ronge, said the organization was very good—and wearing a gold medal certainly makes you happy about things, he added.

David Thomas of Chitek Lake, a coach with the Agency Chiefs Tribal Council, said the Games treated him and his team "just super."

"The community and the volunteers did a marvelous job ... I think it's turned a lot of heads," said La Ronge Mayor Joe Hordyski at the closing ceremonies.

Stall tactics employed, says plaintiffs' lawyer

(Continued from page 9.)

"They're appealing vicarious liability. So if Shawn Tupper's saying that, he should tell his lawyers, because his lawyers are appealing ... specifically, the government appealed the finding of vicarious liability against them. That's in the notice of appeal," Grant said.

Native leaders reacted with outrage when the damage amounts in the Port Alberni were announced—the lowest was \$10,000; the highest \$185,000—saying the awards would barely cover the legal costs in some cases. In the St. George's case the awards are higher and the government is appealing to have them reduced.

"The Anglican Church and the government have appealed saying there's too much money awarded to these victims," Grant said. "In this case, all of the plaintiffs received more than \$200,000. We'd asked for more and they'd sought way less. Our clients are now cross-appealing in this St. George's case, but they were not going to appeal because they wanted it to come to an end. But the government and the church are appealing."

The St. George's decision has already had a disastrous effect on the Anglican Diocese of the Cariboo, which operated the school. A church spokesperson said the diocese will cease operation at the end of this year. Claims the church has been driven into bankruptcy are not accurate.

"They cannot declare bankruptcy," Grant said. "Their spokesperson, Bud Smith, concedes that now because they have too many assets. They're going to wind down. The bishop is going to retire. They can't declare bankruptcy, they have a lot of real estate."

Meetings through the Office of Indian Residential Schools Resolution of Canada involving the churches and the government show the government is trying to keep off the table an issue of great importance to Native people, one that could involve considerable cost to the Crown.

"The government wants the meetings to be confidential and the churches have refused. A person from one of the churches has told me what's going on in these meetings. All four churches want cultural loss to be part of the negotiation and the government

refuses," Grant said. "They're not getting anywhere in terms of how they're negotiating a split. The meetings are not being controlled by Herb Grey's department but by the Department of Justice. So Justice lawyers are controlling the agenda and, needless to say, taking the position to basically act like it's a court process."

During the election campaign, when church members were pressuring the government to do something about the ballooning number of residential school claims and the harmful financial effect the claims were having on the churches, the government assured voters that something would be done.

Grant said the government may have created the appearance that something was being done, but that's about it.

"They're calling this a new initiative but the point is this is the third or fourth new initiative they've had in the past two years, with no acceleration to get it resolved. And meanwhile the government is appealing. In the Port Alberni case, they had very little to appeal except vicarious liability and they appealed it. They're appealing everything, which ef-

fectively leads to further delays," he said.

A spokesperson for the Office of Indian Residential Schools Resolution of Canada said the government believes the ratio of fault in the Port Alberni case—25 per cent church, 75 per cent government—is unfair to the government. The appeal is all about changing the ratio.

"Therefore, the federal lawyers have to include the vicarious liability in the appeal for technical reasons," Nicole Dakin said.

In the St. George's appeal, the government believes the damage amounts the judge awarded are excessive.

"The question for appeal is not what happened. It is what is the appropriate compensation," Dakin explained. "Canada believes the court did not take into the proper account the other traumas in the plaintiffs' lives as contributing to ongoing problems. So aggravated damages and punitive damages should not have been awarded, noting that information as to the abuse was kept from the government by the principal and bishop. The punitive damages punish the government for covering it up

but what the government is saying is it was kept from them."

Native leaders detest the legal strategy that seeks to reduce damage awards to Native victims by arguing the quality of life for Native people at that time was so unpleasant that they couldn't have been substantially harmed even by child sexual abuse by trusted authorities figures. That, they argue, is blaming the victim and ignoring the Crown's role in the disruption of functioning, happy Native communities.

They argue that colonial practices caused the trauma the government now asks the court to recognize by lowering the awards.

"When you're in the court of law, that's what you have to do," said Dakin.

Dakin said the fact the talks between the government and the churches haven't stalled is proof that some progress is being made.

Asked point blank if it was the government's plan to challenge the concept of vicarious liability during the appeal, Dakin said she didn't think she was "the best person to respond to that."



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Cataracts can be cured

Imagine slowly losing your vision. At first you have difficulty seeing when there is a glare from car headlights or in bright sunlight. Colors are less clear. Poor lighting in church or while driving at night causes blurry vision. Over time, tasks like threading a needle or reading a newspaper become more difficult. When you leave a dark room into the light, you are temporarily blinded. Eventually everyday activities such as bathing, watching TV, or preparing meals become near impossible.

Many people with cataracts suffer some of these problems. Cataracts are common. The World Health Organization estimates that half of the blindness in the world is due to cataracts.

A cataract is a clouding of the lens in the eye that causes blurry vision. The vision loss is painless and progressively worsens. You may see dark spots or double vision.

People with vision impairment have more falls, make medication errors, and often suffer from depression or become socially isolated.

Are you at risk?
As you age, your risk of developing cataracts increases. By age 75, 45 per cent of people will have cataracts. If family members have had cataracts, you may have an increased chance of developing cataracts.

Smoking increases your risk for cataracts. Drinking alcohol may also increase your chance for cataracts.

Although you don't see any rabbits with glasses, the role of



The Medicine Bundle
Gilles Pinette, B.Sc., MD

vitamins found in carrots and in supplements (pills) is still unclear. Vitamin A, carotenoids, Vitamin E, and Vitamin C have shown in many studies to either decrease your cataract risk or do nothing at all. One study even showed that high levels of Vitamin C in the blood increased your risk of cataracts.

Large doses of radiation near the eyes (like in cancer treatment) can cause cataracts. Ultra-violet B radiation (from sunlight) might also increase the possibility of cataracts.

Diabetes increases your risk for cataracts and also for other types of eye problems. Steroids, major tranquilizers, and cancer chemotherapy agents are just a few of the medications that may cause cataracts. Some doctors suggest that aspirin might protect against cataracts forming. However, most big scientific studies on aspirin have not shown any benefit.

What can you do?
There are other causes of vision loss that must be considered and possibly treated. Your doctor, optometrist, or ophthalmologist will examine your eyes and do special tests to see if you have cataracts.

Remember, nine out of 10 peo-

ple with cataracts function well and don't require surgery. Prescription glasses may improve vision. Wear sunglasses or wide brimmed hats to reduce Ultra-violet B light. Sometimes special eye drops are used to improve vision but no drops or pills can stop the cataracts from getting worse. Bright lighting can make reading and doing tasks easier. Use less fluorescent lighting as it causes a glare (bad for cataracts). Use magnifying lenses as needed.

The cure is cataract surgery. It is successful at restoring vision in 94 per cent of people. The surgeon removes the clouded lens and replaces it with a clear plastic lens or you can use special contact lenses or glasses to see afterwards.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions, or causes of actions from the use of any of the above.

Dr. Pinette is a Métis family physician in Manitoba and host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@home.com.

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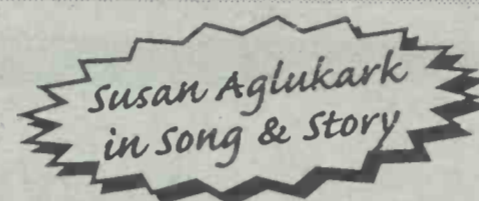
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Conference helps women on road to wellness

By Cheryl Petten
Windspeaker Staff Writer

COLLINGWOOD, Ont.

Ezhi-piitendaagwak Bmaadzawin—precious life—is the theme of this year's Native Women and Wellness Conference East, to be held Nov. 2 to 4 in Collingwood, Ont.

This is the eighth year for the annual conference, and that track record is one of the things that sets this conference apart from many of the others being held to promote healing and wellness.

"In this general area, there's been a lot of wellness or healing conferences or forums or sessions going on, due to the funding from the Aboriginal Healing Foundation. But ours is again, this is our eighth year, so it's got that history. You can keep coming back. It's not a one-shot deal sort of thing," explained Lynn Fisher, logistics co-ordinator for the conference.

"We've been dealing with the residential school issues right from the very beginning. That was the reason the conference started. So the residential school issues are woven throughout the conference each year, and speakers are brought in to address those things."

Through attending the conference, Fisher explained, many of the women gain a better understanding of what their mothers or grandmothers went through within the residential schools.

"Many of them are coming away with a heightened awareness around residential schools. And many of them didn't know why their grannies or aunts didn't talk about certain things, or why they acted a certain way. It was never talked about until—many of them say this—until they come to the conference. And then they begin to realize why those relatives acted in the way they did," Fisher said.

While some small changes may be made for this year's conference—more traditional teachings and more drumming has been added—the event will have basically the same format it has had for the past seven years, Fisher said.

The conference will open with a welcome and opening prayers by Lorraine McRae of Mnjikaning First Nation. McRae will also be one of the keynote speakers, along with Billy Rogers who will speak on healthy sexuality, Bea Shawanda, who will speak on the healing powers of mentoring, and Geraldine Meness Robertson, who will speak about residential schools.

Other keynote speakers scheduled to take part include Cecelia Firethunder, who will speak about precious life, Sylvia Maracle who will speak about the clan systems, and Anne Wilson Schaefer, author of *Meditations for Women Who Do Too Much*, and *Meditations for People Who (May) Worry Too Much*.

A number of workshops are also planned as part of the conference, with Isabelle Measwasigne doing a drum workshop, Leona Jacobs doing a workshop entitled *Gathering the Gifts of Women*, and Lorraine

Liberty White duck giving a workshop on moon lodge teachings, berry fast and grandmother's role. Sharla Peltier is scheduled to offer a workshop on finding your voice, Diane Richmond will run a workshop on surviving breast cancer, Anne Marie Smith will run an anger workshop, and Melanie Baldwin will offer a workshop entitled *Embracing Our Children*.

Susan Aglukark will also be taking part in the conference, sharing her healing story as well as performing. Shannon Thunderbird will also perform during the festival, and will facilitate a workshop.

Sweat lodges, healing circles, and individual counseling will be available to those in attendance.

The women who come to the Native Women and Wellness Conference East, Fisher said, come from across the country and across age groups. Some come because they are in a healing profession, and some because they are on their own healing journey.

About 500 women—from Ontario, Quebec and the Prairie provinces, as well as from the U.S.—took part in last year's conference.

"I think last year we had 45 First Nations represented and 47 community organizations, and seven tribes from the United States," Fisher said.

"There's a sense of community when people come. So even though they're coming from all over, it's like a small community when they get there."

Many of the women who attend the conference return year after year.

"And we have a lot of women coming from different communities. One community, I think there was 35 women last year. That's almost the entire community. So you get pockets of communities where they are a little further along on their healing path, and larger groups of women are coming from those communities," she said.

"Many of the women come from very, very small communities, where there may not be a healing and wellness co-ordinator, or the community is so small they feel uncomfortable talking about a lot of the things. So they come and talk to our counselors at our conference, and take that knowledge back home to their own communities, and in some cases set up their own healing and wellness initiative in their communities."

Fisher said work has begun to use the conference Web site to create a way for the people attending the conference to continue their discussions with the counselors and Elders after the conference is over, and throughout the year. Right now, that continued interaction is being done by telephone, but Fisher said in the future the discussions would likely use more modern technology, possibly even an Internet chat room.

For more information call 705-725-0790, e-mail Lynn Fisher at fisher@bconnex.net, or visit the conference Web site at www.banac.on.ca/womenandwellness/.



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Authority upheld

(Continued from page 11.)

The federal government, Mainville said, claimed that although the Crees had signed a treaty providing for special education rights, "they were not going to get anything special and that they were going to get their fair share of the national education allocation, notwithstanding the fact that the treaty had provided special allocations for them."

When Canada finally agreed, under political pressure, to pay back Quebec, the federal stance was "OK, we'll pay, but we don't want to talk to the Crees, and we'll talk to the Quebec government, but the condition we pay the Quebec government is Quebec stops talking to the Crees. . . .

So Quebec decided to basically take the cheque and sign the deal."

Mainville added that after the Superior Court annulled the deal, the Crees negotiated a new set of funding rules with Quebec, which are in force for another three to four years.

He also said he expects Canada will appeal to the Supreme Court of Canada because it will not agree to deal with Aboriginal people on an equal basis.

"The attitude of the Department of Indian Affairs has been, in this file, simply to ignore the treaty."

Namagoose agreed.

"I think the Indian fighters in Ottawa will have their day."

Obidey got too big

(Continued from page 5.)

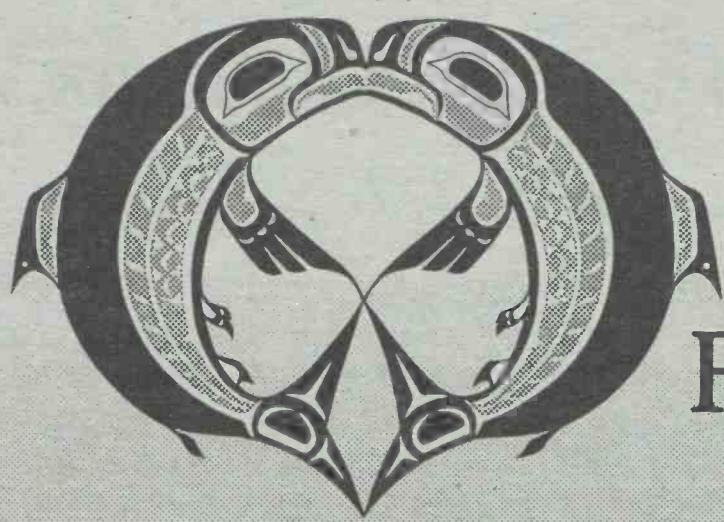
The choices made in politics by power hungry people change things forever. Obidey had gotten too big. He was burdened by his own popularity. He had become the de facto conscience of a nation ashamed of its historical treatment of the First People.

When the worst Indians and Natives After Caucasians (INAC) minister to have ever lived came to power, Cowboy Ron Vermin, Obidey had been asked for his comments about the newly minted Indian Agent. His first words were: "Ron who?" Of course Minister Vermin would never forget this? Cowboy ministers of government never did appreciate the subtle sense of humor that informs Indian politics. But Cowboy Ron's political apparatus would be built to discredit Obidey. And this attitude became the culture of INAC until the election of Filler Up Phontaine whom the lovely Jayne (I wannabe Martha) Stewart gushed all over him. The difference between Filler Up and Obidey was that Filler had helped Jean Crouton and

other liberals in the past.

Such is the paradox of leadership. I witnessed as Obidey convinced nine provincial premiers that the inherent right of self-government was a good and proper thing for Canada to agree to. In a national vote Canada turned down the idea. Our own people turned down the idea of being a "third order" of government—whatever that means. In the end it may have been for the best. After all, who would be running our 11th province today?

Speaking of running, I'm waiting for the mail today for my mail-in ballot for elections on my reserve. Seems that through the miracle of Supreme Court decisions I can now vote in an Indian reserve election—all the way on the other side of the country. Should I vote? Or, should I lie down in protest at the stomach pains caused by having to decide upon a leader? Well I might as well get used to it. It's a democratic world, damn it, not an ideal one. I better dig out my cooking tools to prepare for a long cold winter. It looks like there's going to be plenty more mud to fling around.



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Algonquins

By Joan Taillon
Windspeaker Staff Writer

OTTAWA-HI

The Algonquins of Barriere Lake are braced to keep up the pressure in a logging dispute that could stop logging in the area of La Verendrye Park in Quebec.

They have taken their grievances about the federal government's unfulfilled contractual obligations to Ottawa. A delegation from Barriere Lake is now occupying Victoria Island in Parliament Hill, which they refer to in a news release as "unsurrendered Algonquin territory."

More than two months ago, Canada walked away from a bilateral forestry agreement to complete an Integrated Resource Management Plan with the Algonquins and the Quebec government. The agreement was supposed to ensure Algonquins' traditional way of life is protected while also permitting commercial forestry operations.

The government said the deal was taking too long to complete and costing too much. It tol

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Algonquins step up logging protests

By Joan Taillon
Windspeaker Staff Writer

OTTAWA-HULL

The Algonquins of Barriere Lake are braced to keep up the pressure in a logging dispute that could stop logging in the area of La Verendrye Park in Quebec.

They have taken their grievances about the federal government's unfulfilled contract obligations to Ottawa. A delegation from Barriere Lake is now occupying Victoria Island near Parliament Hill, which they refer to in a news release as "unsundered Algonquin territory."

More than two months ago, Canada walked away from a trilateral forestry agreement to complete an Integrated Resource Management Plan with the Algonquins and the Quebec government. The agreement was supposed to ensure the Algonquins' traditional way of life is protected while also permitting commercial forestry operations.

The government said the plan was taking too long to complete and costing too much. It told the

Algonquins to take money from their capital budget to complete the resource management plan themselves.

The Algonquins claim that bad faith on the part of the federal government is the main reason the forest management plan is behind schedule and they say they can't afford to reallocate money that is meant to pay for their social needs.

Chief Harry Wawatie wrote to Quebec's Native Affairs minister Guy Chevrette to remind him how important it is to get the resource management plan completed and implemented. It is the technical part of the agreement that the province and Barriere Lake must work out.

"Your government and corporations operating within the region, including Hydro Quebec, are benefiting almost exclusively from the economic benefits of resource development within the region, which we estimate to be probably in excess of \$100 million," Wawatie wrote. "We receive the least amount of benefits, no share of resource revenues and no jobs."

At least two of the logging companies that are affected,

Domtar and Davidson Industries, also wrote to Indian Affairs Minister Robert Nault asking the federal government to return to negotiations. So did the World Wildlife Fund.

In mid-September, Algonquin leaders, including Wawatie and Grand Chief Carol McBride, met with Chevrette.

"He was supportive that this trilateral agreement get back on track," McBride said.

The minister suggested a new financial arrangement that would complete the resource management plan in four months instead of 16. Wawatie said his people wanted to cooperate with Quebec to end the impasse, but only if the work could be done right.

"I must admit to being shocked by the four-month estimate, given that our work plan was based on a detailed joint assessment undertaken by [the] Ministry of Natural Resources official and the Trilateral Secretariat official, both of whom are highly competent foresters," he said.

The grand chief added that she thought the community would say they are ready to look at options, "but they have to be realis-

tic options."

For instance, "There is a section in the trilateral agreement that says if they get into any kind of disputes that they would have a group, a panel that would help them resolve the dispute. So this is what they are suggesting as well, that they go back to that section and put in a panel that could oversee."

McBride indicated the community was not eager to embrace the four-month time frame since the delays in completing the resource management plan have been "very rarely, if at all, brought on by the people of Barriere Lake."

She said in one instance she is aware of, Barriere Lake waited eight months for feedback from the province about a document.

"It definitely can't be done in four months—no... unfortunately it is unrealistic."

Chief McBride also said she appreciated the support they had received from the forestry companies, but the area in which "harmonization measures have been completed" and where logging is currently permitted was rapidly diminishing, and soon there would be no

forest left that the Algonquins could allow to be cut.

She said after 10 years of waiting to benefit from the resource management agreement, the Algonquins are "frustrated." In a Sept. 20 statement she said that with more than 90 per cent unemployment "Our people are running out of patience. It looks as if the federal government is pushing the people of Barriere Lake to show their resolve."

Wawatie admits the occupation of the island "is going to be very disruptive to the people of our community and we recognize that it will be a disruption for users of Victoria Island. It is unfortunate that we have to come here to get Ottawa to act, but our peoples' future is at stake."

McBride said she was "very, very disappointed" in the federal government's lack of good faith in honoring its fiduciary responsibilities towards the people of Barriere Lake.

Wawatie said they would remain on Victoria Island until they get a meeting with the deputy minister of Indian Affairs.

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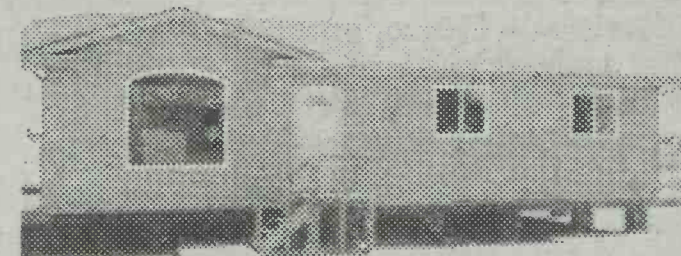
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"The strength of Many Nations protecting our future"

Reason must prevail over emotion, columnist asserts

(Continued from page 5.)

Contrary to what the politicians would have us believe, the attack on the World Trade Center was not unprovoked or unreasoned. In fact, as despicable as this may seem, it was entirely logical. That is, if you subscribe to a logic in which war is an extension of politics, and terror is just another tactic.

Both the U.S. government and its enemies in this dance of death are masters at manipulating the logic of terror to suit their own interests. It is a fact that the United States itself deals in oppression, death and destruction every single day of the world over. Those now speaking out against the evils of terrorism paid for and promoted the same terrorist activities, calling them "freedom fighting" when used against Russia by Usama bin Laden's network a few short years ago, and before that by Contra rebels against Nicaragua. And what of the millions killed by United States' crimes against the people of Vietnam, the hundreds of thousands of Indigenous people who have been murdered in Latin America, and the virtual extermination of our own North American Indian people? Does the attack on the World Trade Center wipe America clean of these crimes and all of a sudden place the U.S. on the side of the good people of the world? No, it doesn't. Only a naive fool

would accept the propaganda proclaiming American innocence spewing forth in sickening doses from the U.S. television networks. Even without a special understanding of world politics, who would honestly believe that a country born out of murder, rape and pillage, and yet unrepentant, could be innocent in any sense of the word?

Hardly anyone wants to confront these facts of real life, preferring instead to hold on tight to the myths which offer them comfort and insulate them from taking any responsibility for creating a world where people are driven mad with rage against them. Instead of asking, why does half the world hate us? the citizens of the United States are told to sit in church, to pray for their victimization, and then open up the hymn books and begin to sing the songs of war (as their leaders led them in the Battle Hymn of the Republic in the U.S. national cathedral last week).

*Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He has loosed the fateful lightning of His terrible swift sword;
His truth is marching on.
Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah! His truth is marching on.*

To tell the truth, there's no dif-

ference between George Bush singing these words to Americans and Usama bin Laden preaching a Fatwah to his similarly deluded followers. The fanatical meaning of the song remains the same whether the words are English or Arabic: glory, Lord, trample, wrath, lightning, terrible, sword, truth, march, Hallelujah!

In spite of their hatred for each other, these enemies are very much alike. As the U.S. launches into what it temporarily called Operation Infinite Justice, and begins to rain bombs onto the unsuspecting poor of the Middle East and Afghanistan, we should stop to think about what justice really means. It means fairness, and acting in a way that is morally right. Is killing millions of Afghans and Iraqis and other Arabs a fair and morally correct response to the 9.11 attacks, which are likely acts of rebellion by people who have been playing both sides of a deadly game with the U.S. government for decades?

If the U.S. government wants to achieve infinite justice, it should start by giving us our land back and honoring its treaty promises to our people. Is this a war to defend freedom? Well, how about giving us ours? This is mass hypocrisy on a scale to drive anyone crazy! But let's not be hypocrites too, brothers and sisters. We Indigenous people claim to be na-

tions; we claim to have a memory; we claim to have pride in who we are. Yet, there are many of our people who identify so strongly with our oppressor that they begin to feel and think just like him.

Basic human compassion is a noble thing. But think about the orgy of suffering we have wallowed in and endured broadcast live on TV for the past two weeks: our oppressor suffers, so we hurt? They are humiliated, so we get down on our knees and pray for them, hope for them, cry for them?

The United States government has told us that we, along with the rest of the world, have a choice: we must join them or face the certain prospect of death and destruction. Predictably, our Canadian neighbors have heeded the warning from their big uncle (not without a large degree of sympathy, I should add, for the aim of a Christian crusade). Most are lining up to place their heads far up George Bush's behind so they can easily follow him wherever he wants to go.

Unlike the time when the Battle Hymn of the Republic was written, this is not a noble strug-

gle against slavery; this is not a just war against Nazis bent on world domination; this is not even a necessary cold war to defeat communist tyranny. Simply put, the war that has recently come home to America is a long standing fight to guarantee American access to cheap oil and to make the world safe for the rich to profit off the poor. Is that something worth fighting, dying and killing for?

We Onkwehonwe, the real people, must keep in mind that this is not our war. Whatever tragedy that has befallen them, and whatever fears they hold to, the United States and Canada remain our oppressors. They deny us our rights, they steal our land and they humiliate our culture. 9.11 has not changed this. I hope and pray that in the coming dark days our people will have the strength, integrity and honor to remember who they are, and refuse to be swept up in the tide of the new crusade.

Let us resist, and refuse to join the chorus as all the good Christians march off to murder Muslims singing their national anthems and the Battle Hymn of the Hypocrites.

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Persons interested in applying for the position should give full details of their teaching, research and administrative experience. Applications should be accompanied by a curriculum vitae and the names of four referees who can be contacted by the Committee.

Material should be sent before **November 1, 2001** to:

Dr. Sam Scully, Vice-President Academic and Provost
Chair, Search Committee for Dean of Computer Science
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UNIVERSITY OF REGINA

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ABORIGINAL NURSING ADVISOR

The Native Access Program to Nursing (N.A.P.N.) provides support and retention services for Aboriginal Nursing Students enrolled in the Nursing Education Program of Saskatchewan at the Regina Wascana site.

Duties: The ideal candidate will provide academic and personal advisement to Aboriginal Nursing students enrolled in the Nursing Education Program of Saskatchewan (N.E.P.S.). The Advisor will be responsible for facilitating group processes such as sharing circles, study circles, and facilitating and/or providing tutoring in Anatomy and Physiology, APA format, and library searches. The Advisor will be responsible for recruitment activities promoting N.A.P.N. and N.E.P.S. and will provide information and general academic advising for Aboriginal persons considering entering the N.E.P.S. The Advisor will maintain a strong liaison with the Aboriginal community, and the Nursing Education Program of Saskatchewan faculty and staff, and will monitor and administer a budget.

Qualifications: The successful candidate will possess a B.S.N. with demonstrated ability to work collaboratively in a team environment. The ideal candidate will possess excellent interpersonal, communication, computer, time management and organizational skills. This is an employment equity position, so Aboriginal persons possessing the qualifications are encouraged to apply.

Term: This position will be for a one year term with the possibility for extension dependent on funding.

Salary: Commensurate with the qualifications and experience, in the range of \$36,531 to \$49,111 per annum, Administrative Pay Grade 4.

Applications will be accepted until the position is filled. Submit applications in writing, complete with résumé and name of references to:

Human Resources Division, E120 Administration Building, 105 Administration Place
University of Saskatchewan, Saskatoon, SK S7N 5A2 Fax: (306) 966-7026

PLEASE QUOTE COMPETITION NUMBER A01086
Posted September 19, 2001

The University of Saskatchewan is committed to Employment Equity. Members of Designated Groups (women, aboriginal people, people with disabilities and visible minorities) are encouraged to self-identify on their applications.

KEYANO COLLEGE

Keyano College in Fort McMurray has a challenging opportunity for an Industry Professional in the field of Aboriginal Education for the following position:

COORDINATOR - ABORIGINAL EDUCATION

Keyano College is currently seeking a Coordinator of Aboriginal Education to assume the responsibilities of this key administrative position.

Reporting to the Dean of Community and Upgrading Education, you will play a leadership role in managing academic upgrading programs in regional communities including student recruitment, staff supervision and budget development. As the Coordinator, you will also work closely with regional communities to identify educational needs and developing community based programs. Liaising with aboriginal organizations and communities will be an intricate part of the position. Advising college personnel on aboriginal affairs and leading cross-cultural training initiatives for college employees is required for this position.

QUALIFICATIONS: Relevant Bachelor's degree with 3 - 5 years' related experience in an adult educational environment. Extensive work with aboriginal communities and an excellent understanding of northern communities and aboriginal cultures are required for this position.

SALARY: \$55,337.00 - \$62,395.00 per annum plus benefits.

Please submit your resume with a cover letter by **October 15, 2001** to the **Human Resources Department** or fax to **780-791-1555** or email to **humanresources@keyano.ca**

We sincerely appreciate the interest of all applicants; however, only those individuals selected for an interview will be contacted.

www.keyano.ca
Keyano College, 8115 Franklin Avenue
Fort McMurray, AB T9H 2H7

Addictions Counselling Instructor
(Full-Time) Competition #200172

The Health Studies Division requires a full-time instructor to teach and provide instructional delivery services of courses in our Addictions Program as well as assignable communications, health education and related courses. In addition to direct instruction, other academic related commitment time includes availability for student contact and mentorship, student recruitment and follow-up activities, and participation in team, program, divisional and College meetings.

Applicants must possess a minimum of a graduate degree in Psychology, Nursing, Social Work, or related human services major(s) and direct professional experience in the addictions field. Ph.D. or complete work towards doctorate and previous teaching experience at a post-secondary level are desirable assets. Addictions research or publications expertise is an asset. Our College is learner-centered and our expectations require an individual, who is available to make a strong commitment on campus, is keenly interested in students and learning, has a strong sense of team player skills, and views education as a primary interest. It is anticipated that the successful candidate is available to commence employment on or before January 1, 2002.

In addition to providing a resume and the names of three references, please also submit evidence of your expertise in the form of a published research paper in an area of addictions, or a written philosophical statement which reflects your views on the benefits of formal preparation in addictions counselling for students interested in pursuing this as a career choice. Please submit all materials, quoting the above competition number, by **November 2, 2001** to:

Human Resources
Medicine Hat College
299 College Drive, S.E.
Medicine Hat, AB T1A 3Y6
E-mail: spartis@acd.mhc.ab.ca
(E-mail applications must be in Microsoft Word format, or they will not be accessed.)

Medicine Hat College

Visit us at our Website: **www.mhc.ab.ca**
Only applicants being granted an interview will be contacted.
All other are thanked for their interest.

UNIVERSITY OF REGINA
Faculty of Education

The Faculty of Education at the University of Regina is a dynamic community of educators with a commitment to excellence in undergraduate teacher education, graduate studies and scholarly research. The Faculty encourages and supports: the integration of theory and practice; cross-cultural knowledge and experience; use of instructional technologies; collaboration; balance within commitments to teaching, research, field experience supervision, and professional development.

Applications are invited for the following tenure track positions:

- Educational Psychology — Special Education
- Educational Psychology — Human Development
- Education Professional Studies/Cultural Studies

Preference will be given to applicants with: teaching experience and a current teaching certificate; a completed, or nearly completed PhD or Ed.D.

Duties will include teaching at the undergraduate level; graduate studies teaching and thesis supervision, and field experience supervision. The successful candidates will have an interest in, and a commitment to, scholarly research, and should describe their current interests and projects.

Salary: Assistant Professor range — \$44,419 - \$61,951

For further information and details with respect to each of the positions, please visit our web site at <http://education.uregina.ca/employment> or contact Carolyn Montgomery at (306) 585-4500 or fax (306) 585-5330. Applicants should send a current curriculum vitae, photocopies of transcripts and the names of three referees by **November 30, 2001** to:

Dean Margaret McKinnon, Faculty of Education
University of Regina, Regina, SK S4S 0A2

Appointments will be made subject to budgetary clearance.
In accordance with Canadian immigration requirements this advertisement is directed in the first instance toward Canadian citizens and permanent residents.

Lower Similkameen Indian Band
BAND MANAGER

Under the direction of the Lower Similkameen Indian Band Council, the Band Manager is largely responsible for organizing, overseeing, and implementing a vast range of programs and services provided to Band Membership. This position is directly responsible to Council for the effective and efficient operation of the Band Administration. The implementation of Band Council policies is the primary responsibility of the Band Manager.

QUALIFICATIONS AND REQUIREMENTS:

- Degree in Business Administration, public administration or related experience
- Negotiating skills and conflict management skills
- Experience in working with Federal Funding and resource agencies an asset
- Valid B.C. Drivers' Licence and the willingness to travel
- Effective communication skills (oral and written); excellent interpersonal skills
- Cultural awareness and sensitivity
- Demonstrated success in the Team Leadership style of management
- Several years management experience in an organization which provides a diverse range of programs and services to First Nations communities
- Knowledge of legislation which affects employment
- Sound understanding of the Indian Act and related regulations
- Knowledge of computer systems and their applications
- Strong financial and budget management skills

A complete job description available upon request from the Lower Similkameen Indian Band. Phone: (250) 499-5528

FORWARD YOUR RESUMES TO:
Lower Similkameen Indian Band, Chief and Council
Box 100, Keremeos, BC VOX 1N0

DEADLINE FOR APPLICATIONS: October 15, 2001

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Email: mregistrat@royalroads.ca

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ESSENTIAL

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Applicants should send a
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Call toll free in North America: 1-800-788-8028
Email: rrregistrat@royalroads.ca

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Syncrude actively pursues Aboriginal students in engineering, commerce, chemistry or computer science related disciplines to work in summer and co-op programs.

Our Campus Recruitment Program helps bring students from across Canada to Fort McMurray, where they join one of the most highly trained and technologically skilled workforces in Canada. This outdoor-oriented, northern Alberta community offers the perfect mix of personal independence, a huge variety of recreational pursuits and an extraordinary job experience with a socially progressive company.

It's a right now opportunity with great promise for the future.

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c/o Aboriginal Recruitment Representative
P.O. Box 4023, Mail Drop 3200
Fort McMurray, AB T9H 3H5
Call us at (780) 790-6190
Or visit us at www.syncrude.com



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**Nechi Training, Research and Health Promotions Institute
requires a**

DIRECTOR OF TRAINING

This position is directional in nature with functional responsibilities to the Chief Executive Officer, is a participating member of the Management Team and the Marketing Team.

The Director of Training is responsible and accountable for all supervision, scheduling and reporting of the Training Team, its assignments and activities.

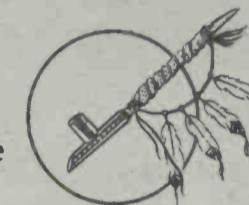
QUALIFICATIONS:

- Certification and experience in adult education is a definite asset. Consideration will be given for candidates with a combination of education and experience.
- Excellent organizational and supervisory skills with a history of successful employment in positions of increasing responsibility.
- Good business and public relations ethics is essential.
- Excellent communication skills including proposal development, report writing, discussion papers writing as well as expertise in delivering verbal presentations.
- Valid driver's license, reliable transportation, and an ability to travel.
- Must work well both independently with minimal supervision and within a team environment.
- Knowledge and understanding of Aboriginal culture, language, organizations, and communities is a definite asset.

SPECIAL NOTE: It is an expectation to have all employees role model for students the qualities which are inherent in the Institute: sobriety, drug-free, honesty, integrity, sound judgement, and a sincere commitment to healing and addiction-free lifestyles. In this spirit, Nechi Institute requires, as a condition of employment, that all employees of our Institute agree to abstain from the use of alcohol and any other mood altering substances at all times.

Closing date: **November 15th, 2001**

Please submit resume (mail, fax, or e-mail) to:
Ruth Morin, Chief Executive Officer
Nechi Training, Research and Health Promotions Institute
P.O. Box 34007, Kingsway Mall Post Office
Edmonton, Alberta T5G 3G4
Phone: (780) 459-1884 • Fax: (780) 458-1883
E-mail: ruth-morin@visions.ab.ca



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Director, Aboriginal Services Branch

SENIOR MANAGER

Alberta Learning, Edmonton – An opportunity exists for you to demonstrate your strong leadership skills. We are seeking a highly motivated senior manager with education administration experience, ideally at the central office level in either a public or separate school system, who has first-hand knowledge of Aboriginal culture and proficiency in communicating with members of Aboriginal communities. Reporting to the Executive Director of Field Services, you will guide and support staff in providing service to school authorities in 63 jurisdictions across the province on matters relating to Aboriginal programs and services in the K-12 learning system. Branch staff also work with 36 Band authorities and Indian and Northern Affairs of Canada regarding the use of Alberta program standards in Band-operated schools. You will assist also in the implementation of the Native Education Policy in First Nations, Metis, Inuit, and other Aboriginal communities throughout Alberta. You will ensure that the information needs of key clients and stakeholders are addressed, and that important linkages are maintained. In addition, you will assist staff in applying their diverse competencies and interests in program areas as needed for implementing the Aboriginal Services team charter.

You will have knowledge of the Alberta basic learning system and will bring a strong interest in service excellence and commitment to improving education for Aboriginal students.

Qualifications: A Bachelor's Degree in Education, a valid permanent Alberta Teaching Certificate and extensive current related administrative experience ideally at the jurisdictional level is required. Experience as a principal may also be considered. A Master's Degree is preferred. An in-depth knowledge of Aboriginal culture, an ability to communicate effectively with members of Aboriginal communities plus proficiency in Plains Cree, Woodland Cree, Blackfoot or another Aboriginal language is essential. Excellent leadership experience with a diverse team would be a definite asset. Equivalencies will be considered. For further information regarding this position, contact Frank Horvath, Executive Director, Field Services at (780) 427-6272; Fax: (780) 422-9735. Salary: \$54,837 - \$82,202.

Closing Date: **October 5, 2001.**

Competition No. 14005-WDSP

Please submit your resume quoting the competition number to: **Alberta Learning, Human Resource Services, 8th floor, Commerce Place, 10155-102 Street, Edmonton, Alberta, T5J 4L5 Fax: (780) 422-5362; On-line: www.gov.ab.ca/jobs**

We thank all applicants for their interest; however, only individuals selected for interviews will be contacted. Applicants who apply on-line will receive an e-mail acknowledging receipt of their application.

For more information
and to apply on-line visit

www.gov.ab.ca/jobs



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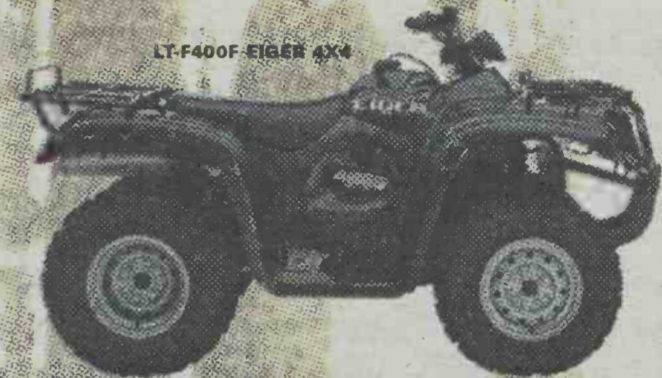
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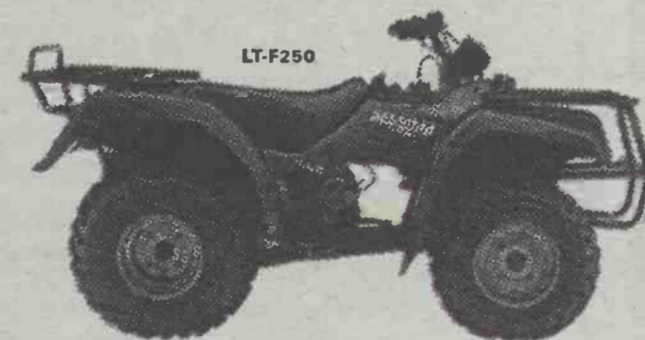


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