

Windspeaker

September 2001

AMMSA, Canada's largest publisher of Aboriginal news

Volume 19 No. 5

Raid!

By Paul Barnsley
Windspeaker Staff Writer

KAMLOOPS, B.C.

A pre-dawn raid outside of Kamloops saw provincial Ministry of Transportation and Highways workers dismantle a camp set up by First Nations people as a base of operations for protests of the expansion of the Sun Peaks ski resort

Two RCMP officers stood by during the raid at 5:30 a.m. on Aug. 28, which provincial officials say was prompted by safety concerns. There were no incidents and no arrests, although the occupants of the protest camp were not allowed to remove their personal property, said Union of British Columbia Indian Chiefs president Stewart Phillip.

The dismantling of the camp prompted Native Youth Movement activists to occupy the Ministry of Transportation and Highways office in Kamloops later that day to make it clear "this is unceded, unsurrendered traditional territory. Therefore, government, the RCMP and Sun Peaks have no authority on our lands."

(see Sun Peaks page A2.)



RON SELDEN

Traditional sport!

Kootenai rider Marlin Burke rides a hoop and long arrow course during the 2001 International Traditional Games on Montana's Flathead Indian reservation on July 26 to 29. The games will come to Morley, Alta. next July to coincide with the sixth World Indigenous Peoples Conference on Education. Story page 19.

Chiefs favor "tinkering" with act—Dorey

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

Dwight Dorey, the chief and president of the Congress of Aboriginal Peoples (CAP), wants to introduce some new ideas to the First Nations governance debate.

"The Royal Commission on Aboriginal Peoples' recommendations envisioned reducing the number of First Nations from 633 to 70 or 80 across the country," he said. "The 55 or so Mi'kmaq bands in Eastern Canada are not First Nations. There's only one First Nation and that is the Mi'kmaq Nation. Until the chiefs and people realize that, we're going to keep having these problems."

Dorey said he is advocating a return to traditional tribal governing entities, the governing bodies the original Indian Act set out to break up and destroy in the name of assimilation by imposing the band council system. But he believes the government must be willing to consider opting back in to tribal governance if Indian Affairs Minister Robert Nault's decision to consult Native people is to be



Congress of Aboriginal People's Chief Dwight Dorey.

taken seriously.

"We don't have any assurances," he said. "But the fact we're in this process and we have this [consultation funding] agreement indicates to me the minister is willing to at least listen to us."

The CAP national chief—the organization is phasing out mainstream titles like 'president' and 'vice-president' in favor of more culturally appropriate titles—was in Edmonton lobbying the Liberal Party of Canada's national caucus on Aug. 23 when he

met with *Windspeaker*.

The lobby group that speaks for non-status and off-reserve First Nations residents and some Métis people had signed an agreement to accept \$985,000 in governance consultation funding from the Department of Indian Affairs in late June. Dorey said the organization will send most of the money out to its regional organizations. They will host local consultation sessions. A national forum on governance will be held in conjunction with CAP's two-day annual general meeting Oct. 19 and 20 in Aylmer, Que.

Many of the most pressing issues facing First Nations people occur off reserve. Statistics Canada numbers for 1996, the most recent data available, show that 73 per cent of the people of Aboriginal ancestry in Canada do not live on reserve. Dorey expects his membership will use the consultation sessions to tell the minister that he has to reverse government policies towards off reserve people in any legislation that can legitimately be said to reflect the needs of grassroots people. One policy the government has adamantly clung to—the idea that the department is responsible

only for status Indians living on reserve—will definitely have to go, he said.

Nault has said repeatedly he has no hidden agenda, that he is only interested in improving life for First Nations people by strengthening their governance structures. First Nations leaders have stated they doubt that claim. They say they disagree with the government on so many fundamental points they can't see how the government can be trusted to do anything that won't do irreparable harm to Aboriginal and treaty rights. Nault counters by saying the chiefs have a vested interest in keeping things as they are. Assembly of First Nations National Chief Matthew Coon Come has accused the minister of "tinkering" with the Indian Act and dealing only with the federal government's needs without trying to address the issues that matter most to Native people.

Dorey is willing to give the minister a chance to prove he is sincere.

"I believe from meetings I've had with him that he has a different approach and it is results oriented," he said.

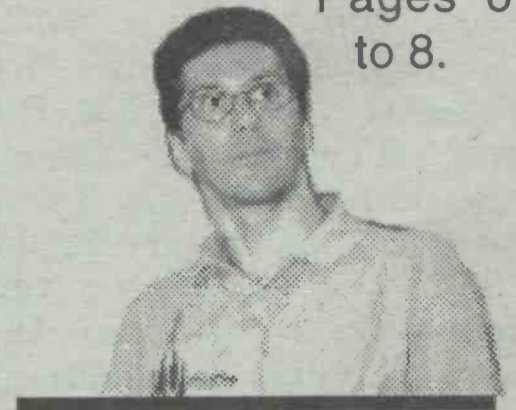
(see Off reserve page A2.)

WHAT'S INSIDE

HALIFAX FALLOUT

The chiefs of the Assembly of First Nations met in Halifax in July to discuss everything from financial institutions for First Nations to jumping in on the Indian Affairs driven First Nations governance act consultation process. What's happening now?

Pages 6 to 8.



BE A SPORT

Lacrosse greets past and present, warriors in boxing gloves, runner make a dash for Pan AM gold, busting bulls and screaming girls, all in this *Windspeaker's* sports section.

.....Pages 19 to 22.



BUSINESS GUIDE

Windspeaker delivers Canada's Aboriginal business community to you, the reader, with its annual Aboriginal Business Guide.

.....Pages 1 to 10.

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PUBLICATION MAIL REGISTRATION #40063755
POSTAGE PAID AT EDMONTON

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The advertising deadline for the October 2001 issue is Thursday, September 20, 2001 see page 4 for details.

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Sagkeeng hit with lawsuits

By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

The ill-fated Early Years School project involving Wing Construction has spawned two lawsuits, one against the Sagkeeng First Nation of Manitoba and the other against several of its former band officials.

First, on July 26, the Sagkeeng/Wing Development Partnership and Wing Construction, Ltd. of Thunder Bay, Ont. filed suit in Winnipeg's Court of Queen's Bench against the First Nation.

On Aug. 3, two sub-contractors who worked on the project, Peterson & Habib Consultants, Inc. and Dome Technology Canada, Inc., filed their own statement of claim.

Peterson & Habib is the architectural firm that provided the drawings and other services for the project, and Dome Technology was contracted to construct a 483-foot high dome for the school. Named personally as defendants are former Sagkeeng chiefs Jerry and Ron Fontaine, three men who were council members at the time the deal was initiated, Doug Boyd, David Swampy and Richard Bruyere, and Paul Guimond, the director of the band's education board at the time.

The allegations, which have yet to be proven in court, are similar in both actions.

In the Wing Construction claim only the First Nation is named. In the other action, personal suits have been launched. (see Lawsuits page A35.)



A giant-sized reproduction of the Treaty 6 medal, commissioned by the Assembly of First Nations, was unveiled during ceremonies held in Fort Carlton to mark the 125th anniversary of the treaty signing. Elders, veterans, RCMP representatives and honored guests joined AFN representatives (seated from left to right) Alberta Vice Chief Wilson Bearhead, Saskatchewan Vice Chief Perry Bellegarde, and National Chief Matthew Coon Come, for the unveiling.

Sun Peaks protesters roused from camp

(Continued from page A1.)

The claim that safety concerns were the reason for the removal of the camp doesn't ring true with Phillip. He said the area in question was the site of the original protest camp, begun on Thanksgiving Day last year, and during that time no safety concerns were raised. He said several weeks after the site was first established the resort management asked the protesters to move to another location because they objected to its high visibility. The protesters agreed.

"The resort had another piece of land which they referred this group to, slightly up the road," he said. "It was a much less visible site."

The protest camp remained at that second site until early July of this year. At that time, four people were arrested when police carried out a court order to remove the protesters.

"What precipitated those four highly publicized arrests was the ski resort had very quietly,

unbeknownst to the First Nations communities in the area and contrary to the Delgamuukw requirements, the ski resort had acquired a licence of occupation for that particular spot of land. Previous to that that location was Crown land," he said. "So the ski resort acquired a sort of tenure over that land and then indicated they needed that property to install some sewage and water works and started, by correspondence, to ask the people in the camp to move. Of course, there was some resistance to that."

After the arrests, the camp was moved back to the original site.

"The provincial government and the ski resort operators were aware the camp was going back to the original site but they never expressed any safety concerns at that time," Phillip said.

But after just over a month, the province decided the camp was in a location that threat-

ened public safety.

Phillip said the ski resort owners have been pressuring the province in recent weeks to end the protest.

"So within the last week," he said on Aug. 28, "the Ministry of Transportation and Highways has written to the Neskonlith band and indicated a safety hazard due to its proximity to the road and they were requesting its removal."

Phillip attended a meeting at the camp on Aug. 20 where protesters and provincial officials discussed the matter. He said the discussion led to an agreement that signs would be posted near the site to warn drivers to slow down and the protesters would move the structures on the site back from the road side.

"Also, there was a general understanding and agreement that there would be a further meeting to nail down the details of exactly how far back they had to move from the road," he said.

But when the Native Youth

Movement decided to block a highway leading to the resort on Aug. 27, slowing traffic and angering local residents, the situation changed, Phillip said. Having been tipped off the night before that the roadblock would occur, Phillip drove from Penticton to Kamloops and arrived just before the demonstration began.

"There was a great deal of tension and hostility. The RCMP arrived about an hour after it started. Eventually the protesters took down the barricade... it was probably three-and-a-half, four hours in duration," he said.

Local residents met with the RCMP to show their displeasure with the roadblock.

"The RCMP got thoroughly roasted for not moving more quickly to bring it down," Phillip said.

Phillip believes the pressure from the resort owners and the public played a role in the decision to dismantle the camp.

"Up until this point there was

dialogue and correspondence. The general feeling is it's a pretty provocative move to move in in that manner," he said. "The general approach in these matters is there's a court order issued and an enforcement order and the RCMP move based on the instructions in the court order and enforcement order. There's time for discussion and dialogue in the interim."

He said recent police actions had been done without a court order.

"It's not only provocative, it could prove to be dangerous," he added. And it may prove to be a rallying cry to other First Nations people.

Many Native people in the British Columbia Interior who had previously chosen not to join the 11-month-old protest at the Sun Peaks ski resort are now thinking of participating.

"That's what I've heard," said Phillip. "I've heard that it's going to be re-established."

Off-reserve governance position pushed by CAP

(Continued from page 1.)

When he accepted the money from the government, Dorey was aware First Nations chiefs were boycotting the consultations. Since so many of the issues facing the people he represents tend to involve conflict with the positions of chiefs and other on-reserve officials, Dorey wasn't too worried that he was pulling in a different direction than the chiefs.

"I didn't see it as a problem. I saw it as an opportunity. It's not like I have a strong, cozy working relationship with the AFN," he said. "I did receive a letter from Matthew Coon Come when he learned we were entering into consultations. He wanted to meet and discuss the matter. But after Halifax, things changed and I haven't heard back from him."

At the AFN's Halifax meeting in mid-July, the chiefs changed their approach, deciding to set

terms under which they would agree to participate in the consultations. Meetings between Indian Affairs and the AFN have occurred. The minister agreed to suspend all consultation sessions on First Nations' territories while the two sides hammer out an arrangement that will allow First Nations to participate. Sources in Ottawa say information about that arrangement will not be made public until the first week of September at the earliest, after Windspeaker deadline.

Dorey believes the chiefs will try to limit the scope of any possible changes to the Indian Act.

"They like the system," he said. "The Indian chiefs and councillors like the system. They want minor changes and that's it. That's all the chiefs want, a little bit of tinkering and that's it. I want to send a clear message to chiefs and councils

at the band level. If you're serious about self-government, take a look at nationhood, not this band council thing."

The minister has described the First Nations governance act as an interim measure to deal with governance deficiencies in the Indian Act while First Nations complete self-government agreements with the Crown. Windspeaker asked Dorey if it makes sense to interpret the minister's decision to include the off-reserve organization in the consultations as a sign that off-reserve people might one day negotiate a self-government agreement. He said he believes a true nation-based government would claim jurisdiction over—and take responsibility for—its off-reserve members in a way that band councils have so far failed to do. It's an issue he dealt with in his 1993 master's thesis (he holds a master's degree in

Canadian studies from Carleton University).

"The manifestation of self-government in terms of services provided will have to be different for (Mi'kmaq Nation) members living in urban areas than for those living in homogenous, relatively small Mi'kmaq reserves and settlements," he wrote. "What is under active study in this regard is the possibility of entering into agreements with municipalities and provinces to share responsibility for providing health, welfare, education and other vital services to those Mi'kmaq living in cities and towns."

Dorey, a former band councillor on his home territory, the Millbrook First Nation near Truro, N.S., is a veteran off-reserve activist. He believes the chiefs will fight change to the present system simply because they could lose power and influ-

ence. But that doesn't lead him to conclude that all First Nations leaders are corrupt, a conclusion many mainstream commentators have reached.

"I think that's been blown way out of proportion," he said. "Sure, there are problems. But show me a place that doesn't have problems."

He believes First Nations have abandoned their off-reserve members because the funding levels are so low they're forced to make unpleasant choices. He hopes off-reserve residents will finally be heard by First Nations leaders and government officials during the consultation process and points to the fact that little attention has been focused on off-reserve residents so far.

"I haven't heard of any band calling any meetings to discuss this with off-reserve people," he said.

AFN exe

By Paul Barnsley
Windspeaker Staff Writer

OTTA

Indian Affairs Minister Ron Nault announced on Aug. 28 the consultation on his proposed First Nations governance would resume on Sept. 1 without the participation of the Assembly of First Nations.

Although the question whether the AFN will join the process had not been answered definitively as of Aug. 29, a protocol agreement obtained through this publication reveals the national AFN's executive committee is strongly in favor of working jointly with the government and is making that goal a priority.

After the revised resolution on governance was passed by the chiefs in Halifax on July 28, opening the door for First Nations to approach the government and work out terms, the AFN would allow the AFN to participate in consultations, the national chief met with the minister on July 31. They emerged from that meeting to announce the minister would suspend the consultation for 30 days.

On Aug. 8, British Columbia Vice Chief Herb George (Satsan) and members of his staff, Indian Affairs Associate Deputy Minister Dennis Wallace, Ottawa-based AFN staff advisor Carolann Brewer, Nault advisor Ron French and Rosie Miquito, executive assistant to Ontario Vice Chief Charles Satsan met in Vancouver.

"The purpose of the meeting was to further develop the work plan which had been provided to Minister Nault by national Chief Coon Come and on July 31," Satsan wrote in support to the executive committee.

Changes were made to the original work plan. It could be confirmed why the changes were made but sources within the government experience believe the government must have rejected at least some parts of the plan.

After the meeting, Satsan provided copies of the second draft to executive members for their review. In Satsan's report, he noted that Wallace (the second-highest ranking and most senior bureaucrat in the department) indicated surprise at the AFN's insistence on the importance of inclusion of inherent rights issues in any joint agreement. He was informed that the AFN would not budge on that issue, he said he would have to discuss the matter with the minister before responding.

Wallace revealed the government would welcome an agreement with the AFN.

"Twice during the meeting Mr. Wallace made reference to Canada's concern that it be in a strong legal position if the consultation process is ever challenged. He indicated that the AFN's involvement in the process would be advantageous from the government's viewpoint," Satsan wrote.

Wallace, according to B.C. vice chief, said the government was "committed to the process as it has evolved to date, but prepared to make a series of adjustments to

AFN executive works to end governance boycott

By Paul Barnsley
Windspeaker Staff Writer

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On Aug. 8, British Columbia Vice Chief Herb George (Satsan) and members of his staff, Indian Affairs Associate Deputy Minister Dennis Wallace, Ottawa-based AFN staff advisor Carolann Brewer, Nault advisor Ron French and Rosie Mosquito, executive assistant to Ontario Vice Chief Charles Fox, met in Vancouver.

"The purpose of the meeting was to further develop the draft work plan which had been provided to Minister Nault by National Chief Coon Come and me on July 31," Satsan wrote in a report to the executive committee.

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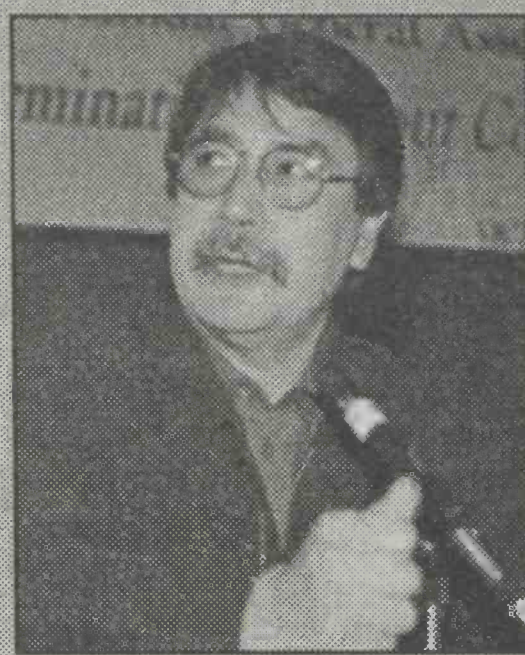
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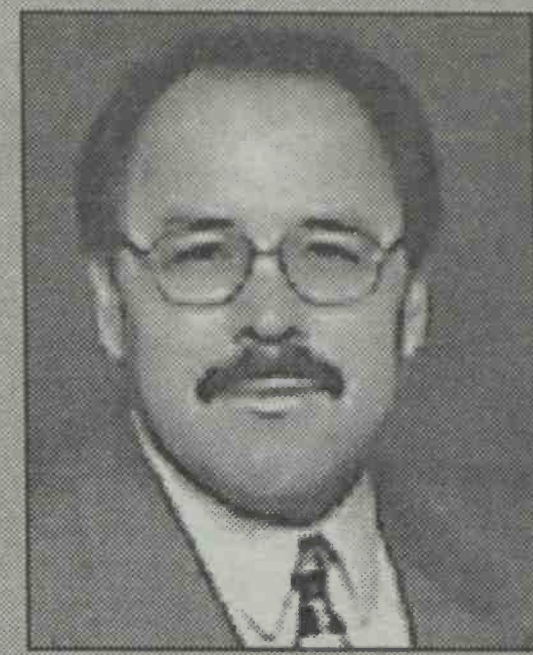
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— B.C. Vice Chief Herb George, in a letter to the AFN executive members



"I agree with Chief Phillip in B.C. where in earlier letters he chastised the executive in terms of their role and responsibilities within the AFN and accountability mechanisms. I think there's a real need to re-structure the Assembly of First Nations."

— Association of Iroquois and Allied Indians Grand Chief Larry Sault



commodate the AFN."

The man who made the motion on governance in Halifax was watching these developments very closely. Union of British Columbia Indian Chiefs President Stewart Phillip was a very vocal opponent of any backtracking on the governance boycott announced at the May AFN Confederacy meeting in Vancouver before he headed to Halifax in mid-July for the organization's annual general meeting. After a series of backroom negotiations in Halifax, he lent his support to a revised position and is noted as the mover of the governance resolution that was unanimously and enthusiastically approved by the chiefs in Nova Scotia. (See story page 6 and 7.) He thought he had the AFN executive council's assurance that a tough stand would be adopted in the upcoming talks with the Indian Affairs minister.

Now he's not so sure.

In a letter he addressed to the national chief and British Columbia and Manitoba regional chiefs dated Aug. 27, titled *Re: AFN—Canada 'Governance' Collaboration Process*, Phillip slammed the AFN executive for "managing their discussions with the government of Canada, with respect to the First Nations 'governance' initiative, in a secretive, exclusive and arbitrary manner, contrary to the intent of the AFN Confederacy and Halifax assembly resolutions."

"[O]ur representative was excluded from attending an AFN-DIA officials' meeting in Vancouver on Aug. 8 by AFN staffer Carolann Brewer, and another representative was excluded from attending the AFN executive committee meeting in Ottawa on Aug. 16, when the committee decided to hold its discussions 'in camera,'" Phillip wrote.

"A subsequent technical session held the afternoon after the 'in camera' AFN executive committee meeting was over revealed that the committee had rejected the option of establishing a full national committee for a number of reasons, including lack of funds and, according to an internal AFN briefing note, [because] an AFN national committee 'could undermine regional vice chiefs authority' and 'would be... difficult to manage.' This sounds like the Department of Indian Affairs talking. Who do

"Despite this signal from Dennis Wallace about Canada's intention to use the AFN's involvement in the process to thwart potential legal challenges, the AFN executive committee still persists in collaborating in a joint process."

— Stewart Phillip, president, Union of British Columbia Indian Chiefs



the members of the AFN executive committee think they are, premiers?"

Phillip is angry the AFN executive members would exclude a member of his organization and even more angry that they would not see Wallace's comments about the AFN's participation strengthening the government's legal position as something to worry about.

"Despite this signal from Dennis Wallace about Canada's intention to use the AFN's involvement in the process to thwart potential legal challenges, the AFN executive committee still persists in collaborating in a joint process," he wrote.

UBCIC observers weren't the only ones who had trouble gaining access to the Vancouver meeting.

"The vice chief sent a couple of people from the Chiefs of Ontario—legal counsel plus a couple of senior staff, advisory staff—and yes, they were excluded. But they maintained they had a right to be there and eventually one individual—Rosie Mosquito—was included in the process," Association of Iroquois and Allied Indians Grand Chief Larry Sault told *Windspeaker*.

Both Phillip and Sault said the deal that led to the Halifax resolution was made with the understanding that representation from outside the AFN executive committee would be involved in all talks with the government.

Both accused the executive members of breaking that deal.

"I think the resolution was clear. I talk about inclusiveness. For me specifically, as well as Stewart Phillip, it's about process. It's about protocol within the AFN nationally," Sault said.

The Chiefs of Ontario were "disturbed" by another aspect of the Vancouver meeting and fired off two letters to the national chief.

"First we are dismayed with the continued exclusion of Ontario and other regions in the implementation [of the Halifax resolution]. For example, Vice Chief Fox was not invited to the ministerial meeting of July 31. Further, the AFN and the office of the B.C. vice chief are not sharing key documents," the second letter, sent Aug. 14 and signed by six influential Ontario chiefs, stated. "Second, Vice Chief Fox shares the governance file with Vice Chief Satsan Herb George, yet this fact has been completely overlooked."

The Ontario chiefs told the national chief they could only conclude that Fox had been replaced or removed from the governance portfolio.

"At minimum, the lack of courtesy of notification in the purported re-assignment of the portfolio is disturbing," they wrote.

This internal discord was on the agenda when the executive committee met in camera in Ottawa on Aug. 16. Sault said the executive members eased the

Ontario chiefs' concerns by taking an unusual step.

"As a result of that in camera session amongst the executive, as far as I understand, they decided that all of the executive would work together and take the initiative forward with the national chief leading it," he said.

Sault and Phillip see these events as a sign that some executive members are out of line.

"I agree with Chief Phillip in B.C. where in earlier letters he chastised the executive in terms of their role and responsibilities within the AFN and accountability mechanisms," Sault said. "I think there's a real need to re-structure the Assembly of First Nations. There has to be accountability mechanisms with the executive in how they relate to the national chief. Does the national chief have authority? Do the vice chiefs have authority, and if so what kind of authority? How do they relate to their own communities and the regions? There's a lot of issues there in terms of what's unsaid in the charter."

Phillip feels the executive has not lived up to the spirit of the Halifax resolution.

"The bottom line here is the AFN continues to operate in a very unilateral fashion and seems to take the view that it's optional whether to follow the instructions contained in resolutions that come forward from the chiefs in assembly. Of course our view is it's certainly not optional. They're obligated," he said. "I'm deeply disappointed. We find it very difficult to get involved in an open conflict with the AFN executive. However, we feel a very deep and real obligation to continue to express the concerns of our membership in terms of the governance issue. The motion itself in our minds and in our view is very clear instruction. Once again the chiefs in assembly have categorically rejected the minister's governance initiative and instructed the national chief and the AFN executive to serve notice on the minister and now we find... they've been working behind the scenes in a very exclusionary manner to get involved in the consultation process that we rejected. And now we find that the AFN is poised to sign a protocol agreement with the minister as early as Aug. 31."

(see Protocol page A13.)



By the Assembly of First Nations to mark the 125th anniversary of the Confederation of 1867, honored guests joined National Chief Wilson Bearhead, Ontario Vice Chief Matthew Coon Come, for

camp

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by CAP

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...think that's been blown out of proportion," he said. "There are problems. But show me a place that doesn't have problems."

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~ Established 1983 ~

ISSN 0834 - 177X • Publications Mail Registration No. 40063755
Published monthly by the Aboriginal Multi-Media Society (AMMSA)**Bert Crowfoot — Publisher****Debora Lockyer Steel — Managing Editor****Paul Barnsley — Senior Writer****Joan Taillon — Staff Writer****Cheryl Petten — Staff Writer****Tina Kappo — Production****Paul Macedo — Director of Marketing****Joeann Denney — Alberta South, Quebec, USA****Keven Kantan — Manitoba, Ontario, Maritimes****Ron Longshore — BC, Yukon, NWT****Patricia Feduk — Saskatchewan****Shirley Olsen — Alberta North****Carol Russ — Accounts****Janice Caouette — Accounts Receivable****Juanita Thunder — Receptionist**Monthly Circulation: 20,000
Guide to Indian Country (June)
Circulation: 25,000.

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So, now that they have knocked off the NDP, the governing Liberal Party of British Columbia is going to hold a referendum on Native land claims and treaties and such.

As is always the case with referenda on hot-button political issues, the question will probably be at least as interesting as the results of the vote.

We think it's really interesting that the good people of our Western-most province feel the need to debate these issues. With all the indignant huffing that's going on across this country since Matthew Coon Come dared to suggest it just might be a sign of racism that one race of people occupies all the worst places in all the rankings of social and economic distress in Canada, we know the electorate is primed to provide a thoughtful, informed, dispassionate and fair decision.

We saw the results when Broadcast News conducted their own "call this 800 number for yes, this one for no" referendum on Aug. 27.

"Are Aboriginal people discriminated against in this country?" was the question.

A convincing 59 per cent said

'No.'

Well, that settles it. Someone should tell Premier Gordon Campbell he's off the hook. There's absolutely no need to go through the expense of a vote. A convincing majority of Canadians are convinced the problems are all in Native people's heads—and the majority rules, right?

And it's really great that the B.C. Liberals are going to ask their constituents if they should continue discussing whether they should keep the treaty talks going. How about that? A half-dozen Supreme Court of Canada decisions that have reluctantly come to the conclusion that the practices of colonial times violated even the laws of that era—an era when men of stature (political, church and academic leaders) decided that the majority of the world's human population wasn't really human because they had the wrong faith, skin color or level of industrialization—and B.C. still isn't sure if it should follow the rule of law.

Maybe B.C. should also have a vote on 'thou shalt not kill' or whether you really have to pay

your mortgage or whether you should get cancer if you smoke or whether the law of gravity should be repealed.

It's a joke. And the funny thing is, it's starting to look like the Liberals know it but they can't back away without angering their supporters.

Since it looks like Campbell is going to go through with this, maybe Native leaders should follow the James Bay Crees example. The Crees earned the undying love of the federal Liberals in 1995 when they held their own referendum on Quebec separation and told the Parti Quebecois they could leave Canada if they wanted but northern Quebec was staying.

What kind of question could the Indigenous peoples of B.C. come up with for their vote?

Since it appears it's OK to resort to majority rule to justify unlawful behavior in B.C., here's a suggestion. Get every homeless, impoverished Native person in the province to move into Campbell's home and then they can vote to see who stays, they or him? And remember 50 per cent plus one settles it for all time.

In search of my feet

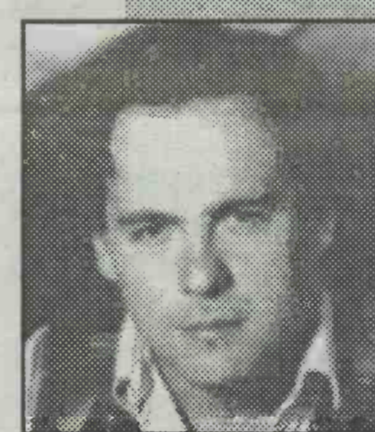
About three-and-a-half years ago, I was doing a reading and lecture in, of all places, a college in North Bay, Ont. I do a lot of readings. It comes with being an author (and the simple fact that I have a hungry mortgage to feed). About a week later I saw a photograph of myself, taken at that reading, in a Native newspaper. That lone photograph ended up being perhaps one of the most expensive and painful things to happen in my life (except for one ex-girlfriend, but I won't get into that right now. That's a whole different column).

In that picture I was standing, reading from one of my books. It was a side shot, sort of a three-quarters body profile. It was also the first time I seriously noticed that I had a belly. I knew I was no longer the svelte boy who worked his way through college as a 168 lb. Security/bouncertype person in a school pub full of substantially more well fed football players. Another column.

But I had a belly. And jowls. I looked like my uncles. Not that I have anything against my uncles, but it just suddenly hit me that I was developing that familiar Ojibway deer gut (without the benefit of deer!) I was terrified that maybe, in keeping with the contemporary Ojibway male body progression, my legs were getting shorter and skinnier as my top half got larger.

That single picture made me realize I couldn't keep watching all the television I wanted between meals of neckbones, baloney sandwiches and vats of coke. Add the fear of a high rate of diabetes in my immediate family and something had to be done. So on that fateful day, I decided to join a gym. You've heard the term "scared straight?" Thus was born "scared skinny."

Oh, I'd joined gyms before, two or three times, but for some rea-

**Drew Hayden Taylor**

son I just never stuck with it. One time I paid for a six months membership and never went once. I didn't have the motivation. Well, somewhere in the wilds of North Bay is a film negative that became my motivation.

Unlike my first forays into the world of calorie burning and groaning, I figured I'd better do this right. All those nights of watching television (between those neckbone and coke snacks of course), I kept hearing about movie stars hiring personal trainers. Everybody who's anybody was doing it and I definitely wanted to be a somebody. I figured I've written for television. I should have the right to hire a personal trainer.

Word of caution: They are expensive. But they can be worth it. I figure the amount of money I saved from buying neckbones and baloney would more than offset the cost of a personal trainer. So I learned the correct way to do everything. Even eat. I got to go from two meals a day up to five! Gotta love these personal trainers.

As an avid gym-going Indian, it has provided me with some unexpected adventures. With the amount of readings I do all over the place, I find myself in many different parts of the world. You will never know the pain of wandering the street of Whitehorse looking for a health club open on a winter Sunday. Basically, I can claim to have bench pressed from Happy Valley, Labrador, to

Prince Rupert, British Columbia.

I like to kill two birds with one stone when I can (as long as the birds are lean and throwing the stone can give you a great lat and delt workout), so when in most gyms, I put on my social anthropologist jock strap and watch my fellow enthusiasts. The first thing you notice is that as a sport or leisure activity, working out is one of the most narcissistic activities you can find.

To prove this, you will notice all health clubs are lined with mirrors. Floor to ceiling, wall to wall, shiny mirrors for all to look at themselves. I've seen men and women checking out their abs, their biceps, for several minutes at a time. A few short years ago, I couldn't help checking out my stomach, except that I was watching television at the time. I had to look over it to see the screen.

And there's that myth about health clubs being a great place to pick up chicks (or guys), since everybody is in tight or revealing clothes and supposedly looking good. Not true. If there is a time in my life that I do not feel like picking somebody up, and this is keeping in mind that under no circumstances would I ever consider trying to pick somebody up, gym or no gym, no matter what anybody might tell my girlfriend, it is while I am at the gym. I am sweaty, tired, making unattractive faces with every weight I lift, grunting uncontrollably.

(see Drew page A34.)

Media

Dear Editor:

I am a First Nations woman living on reserve. My home community consists of four reserves side by side. Recently, a tragedy happened on two of those reserves. Four people are dead in two separate incidents. Three of those people are First Nations and one just happened to be Caucasian-North American. The Caucasian-North American man was in the right place for what he had to do at a very wrong time.

The media is playing out this story as a racial issue, because Caucasian-North American man was killed by a First Nations person. What the media has failed to realize is that if the Saskatchewan employee had been of any other ethnic group, even First Nations, he would still be dead. Had he been there at the time instead of him, I would be dead. So race has nothing to do with why he died.

In the same incident that two young First Nations men died. You may have heard about them, but here in our community we mourn their loss. You see, unlike the Sask-Tel employee, who had children and in his children lives and has immortality, these two young men live on now only in our hearts and in our memories. When we die, they will die with us.

Our community is rebuilding itself after these tragedies. The rebuilding is made so much harder by the media trying to portray these incidents as something more than what they are.

These deaths were caused by very troubled people, whose troubles were further complicated by the use of drugs and

CanadaBy Erin Culhane
Guest Columnist

Imagine you're six years old again...Everybody there? Oh now you're taken away from your family and brought to a residential school where adults who are responsible for your well being subject you to physical, emotional, psychological and sexual abuse. Your accommodation is crowded, cold, and sub-standard. You are underfed and ill nourished. You are discouraged from speaking your language, forbidden to practice the customs and traditions of your culture and made to feel ashamed of your ancestry. You are deprived of love and affection from your family. At least once a week you are taken into the office of an school employee who brutally rapes and beats you.

Okay, now snap back to reality...how do you feel? As how much money should be awarded to you by the church that ran the school that was home to your abuse and by the government that legislated such schools and then turned a blind eye?

In a report prepared for the Law Commission of Canada titled Institutional Child Abuse: Needs and Expectations for the Dress Of Victims of Abuse at Native Residential Schools Rhonda Claes and Deborah

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Media portrayal unfair

Dear Editor:

I am a First Nations woman living on reserve. My home community consists of four reserves side by side. Recently, a tragedy happened on two of those reserves. Four people are dead in two separate incidents. Three of those people are First Nations and one just happened to be a Caucasian-North American. This Caucasian-North American man was in the right place for what he had to do at a very wrong time.

The media is playing out this story as a racial issue, because a Caucasian-North American man was killed by a First Nations person. What the media has failed to realize is that if the Sask-Tel employee had been of any other ethnic group, even First Nations, he would still be dead. Had I been there at the time instead of him, I would be dead. So race had nothing to do with why he died.

In the same incident that this man died, two young First Nations men died. You may not have heard about them, but here in our community we mourn their loss. You see, unlike the Sask-Tel employee, who had children and in his children lives on and has immortality, these two young men live on now only in our hearts and in our memories. When we die, they will die with us.

Our community is rebuilding itself after these tragedies. That rebuilding is made so much harder by the media trying to portray these incidents as something more than what they are.

These deaths were caused by very troubled people, whose troubles were further complicated by the use of drugs and al-

cohol. Their actions can never be undone, but is it fair or just to take our pain and to fear the people who are related to them or to anyone else born First Nations.

The media in the portrayal of these tragedies have clearly stated they feel a Caucasian-North American person's life is more important than First Nations or African-North American, or Asian-North American or every other ethnic-North American person's life. With their words they have incited fear in their hearts of our service providers to our First Nations communities. Where it would be prudent to make changes to policy for the protection of employees, these changes should be effective to all locations not just First Nations lands.

As a First Nations woman, I understand the fear that the media is inciting in the Caucasian-North American community. I have experienced this fear every time I have had to walk in any one of the many mainstream society's communities. All of us non-Caucasian-North Americans have. For those of us who choose to live in mainstream society communities, we are forced to suppress or give up the morals, values, customs, heritage, and the intangible quality that makes us who and what we are as people, as humans, just so we can fit in. But we never truly do.

We who are different than mainstream society are often feared, hated, considered sub-humans and treated with less respect and courtesy than those who make up the mainstream society. These injustices, the cruelty, the hatred, the fear, the anger and the violence, be it passive

or aggressive, we live with, we deal with day in and day out. Some of us make excuses for mainstream society's behavior. Some of us put it down to ignorance. Some of us just stop caring. And some of us resort to alcohol and drugs to end the pain that we experience as result of the actions of the forementioned.

When one of our people die as a result of some of those actions taken against us, rarely do we receive full justice in the court systems or anywhere near the same media coverage. As much as we have ranted or raved against this, it has yet to be corrected. Still we survive and in surviving those traumas, we have endured both in the past and present and in the future yet to come. We strengthen ourselves both as individuals and ethnic communities. What we endure is not in vain because that strength we gain over the years and generation will be the strength we need when it's time to make our stand that will see that we are treated as equal as we have always been.

I've written this letter in hopes that any and all who read it will receive the strength that they need to overcome their fears, their sense of loss, their uncertainty, their prejudice, their racism, their ignorance, and, most importantly, the anger and violence often used when these emotions overwhelm us.

Sincerely
Marylynn Dumont

Read more
opinions on
page A28.

Bingo, a moment of clarity

Dear Editor:

Regarding your May 2001 article, "Remember the People"...I was sitting on the throne reading it when it occurred to me...I know this may sound "Aboriginally incorrect", but...umm...BINGO! My apologies to the left-wing-nuts and sociology majors.

Yes the AFN has correctly identified and publicized, via Chief Pierre's remarks, that there is indeed a certain shade under which the chiefs are cowering. To quote Mel Brooks from the movie *Blazing Saddles*: "...We gotta protect our phony-baloney jobs, gentlemen!" It is perhaps a poignant paraphrase of Chief Pierre's self-corrective statement.

Never in my 34 short years (the last 15 years playing for the C31s...kind of like a farm team for Indians) have I had such a moment of clarity when I heard that the AFN would be opposing, somehow, the new governance legislation.

No big surprise there.... They only represent the current administrators of band funding, and not the actual voters. They are an astounding and shockingly clear representation of

what *Windspeaker* has portrayed through numerous writers and articles as the Indian industry, an appropriate term.

Such individuals are the reason we need to do away with their cash cow (the Indian Act) which allows them to reap financial benefits and attend the odd "conference" which, coincidentally, always ends up at or adjacent to a casino or similar facility.

Not only is there the usual nepotistic benefit-shovelling that occurs, but the voters and potential leaders are discouraged from pursuing personal goals when funding magically disappears, or is disallowed completely whether through a band council resolution or an outright refusal to sign a cheque.

What a great way to keep your voters silent...keep 'em poor and powerless...you know, South Africa was successful at this...until...well, maybe our Mandela is lurking out there somewhere, just not at AFN.

I gotta stay away from the chili.

Rob Whitford.

Correction

Dear Editor:

I would like to point out a big mistake in the caption below the picture of the totemic poles on page 7 of your August issue. It is said that 39 totems representing the Indian nations that were signatories of the Great Peace treaty encircle a single totem representing the governor of New France, Louis Hector de Calliere. There are actually 41 poles. Forty stand in a circle. L. H. de Calliere's pole is among the 40 poles because at the time the governor (de Calliere) and the 39 nations negotiated on an equal basis (being sovereign nations). We made the central pole at the very end. It represents Mother Earth.

Christine Sioui Wawanoloath

Canada's actions speaks louder than words

By Erin Culhane
Guest Columnist

Imagine you're six years old again...Everybody there? Okay, now you're taken away from your family and brought to a residential school where the adults who are responsible for your well being subject you to physical, emotional, psychological and sexual abuse. Your accommodation is crowded, cold, and sub-standard. You are underfed and ill nourished. You are discouraged from speaking your language, forbidden to practice the customs and traditions of your culture and made to feel ashamed of your ancestry. You are deprived of love and affection from your family. At least once a week you are taken into the office of an school employee who brutally rapes and beats you.

Okay, now snap back to reality...how do you feel? And how much money should be awarded to you by the church that ran the school that was home to your abuse and by a government that legislated such schools and then turned a blind eye?

In a report prepared for the Law Commission of Canada titled *Institutional Child Abuse: Needs and Expectations for Redress Of Victims of Abuse at Native Residential Schools*, Rhonda Claes and Deborah

Clifton write that "estimates of appropriate compensation for victims of long-term physical and sexual abuse range from \$100,000 to \$600,000.

And yet the awards are a far cry from that recommendation.

Consider the damages awarded in the Alberni Indian Residential School (AIRS) lawsuit in June. British Columbia Supreme Court Justice Brenner awarded six former students of the AIRS damages ranging from \$12,000 to \$185,000. The total settlement was \$495,000 with \$90,000 of that expected to come from the incarcerated victimizer himself, Arthur Plint.

Justice Brenner said he was bound to follow the B.C. Limitation Act that prevents anyone from seeking damages for historical abuse other than sexual abuse.

Why then was the Canadian government not bound to follow the actions of the Newfoundland government that in 1996 awarded sexual abuse victims of the Mount Cashel orphanage \$11 million? The average settlement in that case was \$282,000. An incredible amount when you consider the average in the AIRS case was just \$82,500.

In December of 1996, Chris Decker, minister of Justice and attorney general, said in a statement regarding the Mount

Cashel victims: "The government has taken the extraordinary measure of offering to settle these claims in full at this time in order to end the distress caused to the victims by the prolonged proceedings to date."

At the risk of simplifying the two cases, doesn't it sound like the "distress" of white victims is worth millions more than that of Native victims?

The only "extraordinary measure" that has taken place concerning B.C. Indian residential schools was last December when now former deputy minister of Indian Affairs, Shirley Serafini, apologized to the Nuu-chah-nulth for everything from the loss of language to the children that died. "In closing," she said, "I would ask that if it is within your hearts, either now or in the future, that those of you who are able to do so can forgive us."

Imagine a government pleading for forgiveness while they spend three years litigating against the very people the apology was meant for.

Until the government can find it within its "heart" to pay the victims a settlement comparable to the Mount Cashel case, forgiveness will likely be very hard to come by.

It's important to keep in mind that after a three-year trial, a hefty portion the AIRS' plain-

tiffs settlements will be paid to their lawyers.

Speaking of lawyers, Tony Merchant of the Merchant Law in Saskatchewan said in an interview that he holds Justice Brenner in high regard. "Brenner is a very strong jurist. One has to assume that there was no evidence presented that he would accept that justified loss of income...hence the seemingly low awards."

Merchant might just be an expert on the subject of residential school cases, considering his firm stands to make about \$100 million from them. Last year Merchant was found guilty by the Saskatchewan Law Society of "conduct unbecoming a lawyer" and fined \$15,000 for writing two letters to residential school victims soliciting "business."

With lawyers swarming like vultures preying on a freshly slaughtered carcass, victims must be wary of whom they trust.

Apologies from the government, from churches, from the Pope himself, are worthless when you consider that none of the guilty parties are willing to accept full responsibility or offer a settlement even close to being worthy of consideration.

As far as the churches that ran these abhorrent schools, who will they answer to? If any institution's actions should be

above reproach, wouldn't it be one that preaches the word of God?

In the law commission's report, Claes and Clifton include the stirring thoughts of some of the victims, including the following:

"My name is Aurora. I am from a small band in the Northwest Territories. I am 46 years old. I am married to Charlie. We have six children. One of my children just died of cancer. She was 26 years old. I never went to her funeral. I couldn't because I can't go into a church. I haven't been able to go inside a church for many years. There have been so many deaths in my family. I have never gone to their funerals either. I just can't. There are Elders in the community who say that I will go to hell. Maybe I will, but I don't think so. When I was six years old I went to residential school."

Imagine the courage it takes to come forward after all these years to recount the daily abuse, rape and psychological torture that was your upbringing while other kids were playing street hockey and selling Kool-Aid, living the great Canadian childhood.

One of the AIRS victims, Marlon Watts, said, "Canada has failed us."

Indeed they have, repeatedly.

Halifax AGM in brief

Healing foundation wants longer life

Georges Erasmus, president of the Aboriginal Healing Foundation, is negotiating with federal officials to extend the life of the foundation beyond its original mandate. The organization was given one year to organize, four years to disperse the \$350 million healing fund, set aside in January 1998 by then-Indian Affairs minister Jane Stewart, and another five years to monitor projects created during the first five years.

Erasmus told the chiefs' assembly in Halifax that he'd like to see the scope of the foundation's mandate widened and extended.

"We believe we need a modified mandate. We need a time extension," he said.

The foundation president would like to have more freedom as far as what types of investment are allowed so the foundation can earn more interest on the healing fund.

Federal officials are conducting talks about a long-term strategy regarding residential school healing, Erasmus said, but "we're not part of that."

He added that the foundation would like to fund programs that deal with restoring language and repairing the cultural damage inflicted in the schools, but its current mandate does not allow that.

"We were not given language and culture as something we can fund but we're ready," he said.

The foundation has committed \$135,713,689 so far, approving 72 per cent of the 948 proposals it has received. The foundation president said the various funded projects have created 1,126 full-time jobs. Aboriginal people make up 88 per cent of that work force, he said.

Vice chief says veterans deal close

Perry Bellegarde, AFN vice chief for Saskatchewan, told the assembly he and First Nations veterans will continue to lobby federal officials to finalize a compensation deal in time for Remembrance Day.

"We'll continue to lobby very aggressively," he said. "This can't fall off cabinet's agenda."

Bellegarde reported "we're very close to a resolution, finally."

Three federal ministries—Indian Affairs, Veterans Affairs and National Defence—are involved in talks with First Nations veteran leaders.

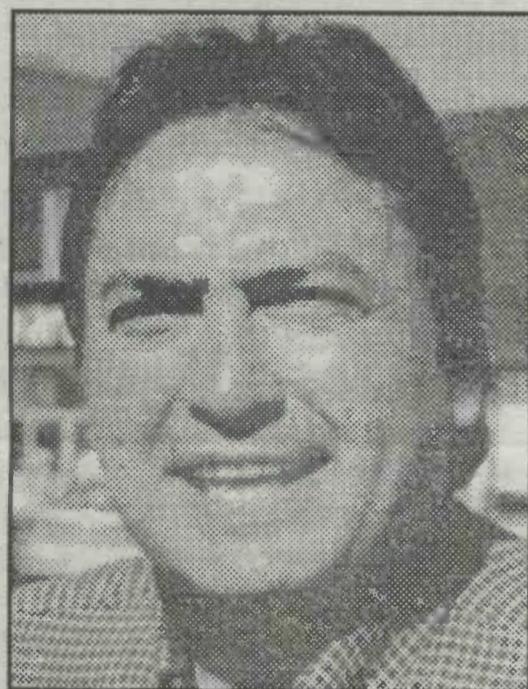
A proposal for a compensation package of about \$125,000 per veteran or surviving family has been submitted to the ministers.

Ontario vice chief worried about racism

Charles Fox, Ontario vice chief, said recent disciplinary action taken by the provincial Ministry of Natural Resources and the Ontario Provincial Police over the improper use of government Email has him wondering if racism is even more widespread than he previously believed.

Photos with racist captions were distributed by government employees via Email.

"That shakes the credibility of those institutions," Fox said. "One begins to wonder that the harassment of our people as they pursue harvesting is not racially driven."



Perry Bellegarde, AFN vice chief—lobbying aggressively

Wild ride at AFN AGM

By Paul Barnsley
Windspeaker Staff Writer

HALIFAX

Assembly of First Nations Chief Matthew Coon Come and the Atlantic chiefs had been on the worst of terms since Coon Come publicly accused First Nations leaders of drinking and dancing too much. But that was only one point of contention that contributed to the feeling that Coon Come would spend the three days of the AFN's annual general meeting fighting for his political life.

The Halifax World Trade and Convention Centre was the site of the July 17 to 19 showdown. It was the first time the AFN hosted its AGM in Atlantic Canada.

Nova Scotia and Newfoundland Vice Chief Rick Simon reflected the mood of the room in the opening minutes of the first day by using that fact to take a gentle, but telling, shot.

"We had to host an AGM to get the national chief to come to Nova Scotia," the AFN executive member said as he welcomed the chiefs to his region.

Simon quickly added he was joking, but he knew that copies of a draft motion calling for a non-confidence vote in Coon Come were circulating and causing a sensation. Other chiefs from other regions had made it known they too would be bringing their gripes about his performance to the East Coast.

As soon as they arrived for the start of the meeting, chiefs, proxies, political operatives and reporters discovered the non-confidence motion was the hot topic of conversation. Garden River First Nation (Ontario) Chief Lyle Sayers was listed as the mover and Treaty 3 Council Grand Chief Leon Jourdain as the seconder.

With this hanging over his head, Coon Come prepared to make his opening statement. Looking tired, maybe nervous, and certainly primed for battle, Coon Come made his opening remarks while his officials scrambled to deal with the architects of the non-confidence movement.

I have come to the conclusion that through recent decades, it has been federal policy to not provide for adequate sanitation, drinking water, housing, health care, infrastructure and services to our people. What is happening is the continuing implementation of policies of assimilation and extinguishment through infliction of conditions of social despair.

—National Chief Matthew Coon Come

"I'm going to take a little more time than usual," said the chief.

His remarks would soon be front-page news, prompting indignation from the mainstream press and demands for an apology from the *Ottawa Citizen*.

Government officials, he said, tolerated unacceptable conditions in First Nation communities "because we are Indians."

"The fact is, the government of Canada has the resources, the know-how, and human and technical capacity to solve these issues," Coon Come said. "This is not rocket science. Roads need to be paved, infrastructure needs to be built, housing to be replaced and greatly expanded."

Knowing well the national press was listening closely to every word, Coon Come sent Canadians a harsh message.

These conditions have been tolerated because of racism, he said.

"Canadians and their governments are sometimes uncomfortable with this situation, but it is still being tolerated," he said. "Worse still, I have come to the conclusion that through recent decades, it has been federal policy to not provide for adequate sanitation, drinking water, housing, health care, infrastructure and services to our people. What



FILE PHOTO/TERRY LUSTY

is happening is the continuing implementation of policies of assimilation and extinguishment through infliction of conditions of social despair. These conditions are maintained, and one-by-one, our people will be forced to give up the struggle for our cultural survival. They are forced to drift away from our nations and societies and disappear into the Canadian mainstream."

The national chief then said the "external landscape" was the major cause of First Nations' problems but there was also an "internal landscape."

He urged unity and insisted on a strong resolve to protect Aboriginal rights at all costs.

"We know what the Canadian game plan is," he said. "It is to use our social and economic position against us, to bring us one-by-one as individual First Nations, and right-by-right, to surrender or give up our distinct status and rights. Short-term gains will be promised to us. However, it will be at great long-term cost. However, we all know that our fundamental rights do not belong only to us. They belong to future generations. We are the custodians of these rights, the trustees of our peoples' future survival as Indigenous nations. This is truly a sacred trust."

(see Non-confidence page A7.)

AFN officials scr

Non-con

(Continued from page A6.)

Coon Come noted the week before, Canadian politicians speaking in support of Toronto's 2008 Olympic bid, a petition that Beijing, China actually won, tried to sway the Olympic committee by making China's human rights record a factor. He contrasted that approach with the message hearing from federal officials when he pursues a rights-based agenda for action in First Nations communities.

"In my meetings with federal cabinet ministers and officials over the last year, they have informed me they do not have a 'taste' for an Indian reform agenda. They would prefer to stay away from these issues, to simply work on Nations' day-to-day community needs. This is a false approach. This is a dead end," he said.

The national chief then urged the chiefs to take the perch on high moral ground away from the minister by actively dealing with corruption.

"Let us also ensure that we care of our internal business that there is simply no excuse for others to intervene. Where are a few among us who use their power or tolerate corruption of interest or mistreatment or act in self-interest, bringing those practices to an end," he said. "Not because we need to keep the minister and Reform Party at bay, but because it is the right thing to do."

It was barely two hours after the official beginning of the day when Jourdain and Sayers appeared before the convention to disavow any connection to the non-confidence motion. Many observers didn't believe suspecting deals and promises had been made by the national chief's political staff to defuse a potential crisis.

The afternoon of the first saw a preliminary discussion of the AFN's response to the Nations Governance Act. As reported in *Windspeaker*, the executive was hoping to re-open the issue, despite the previous resolution from the chiefs to boycott consultation process.

"It is a reversal to some degree of the position we took in Vancouver," senior AFN political advisor Clive Linklater acknowledged.

2001 CANDO Conference
October 10-13, 2001
Thunder Bay, Ontario

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FULL SIZE PICK-UPS
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SUPER CABS

AFN officials scramble

Non-confidence motion averted

(Continued from page A6.)

Coon Come noted that the week before, Canadian politicians speaking in support of Toronto's 2008 Olympic bid, a competition that Beijing, China eventually won, tried to sway the Olympic committee by making China's human rights record a factor. He contrasted that approach with the message he is hearing from federal officials when he pursues a rights-based agenda for action in First Nation communities.

"In my meetings with federal cabinet ministers and officials over the last year, they have all informed me they do not have a 'taste for an Indian rights agenda.' They would prefer, they state, to stay away from rights issues, to simply work on First Nations' day-to-day community needs. This is a false approach. This is a dead end," he said.

The national chief then urged the chiefs to take the perceived high moral ground away from the minister by actively dealing with corruption.

"Let us also ensure that we take care of our internal business so that there is simply no excuse for others to intervene. Where there are a few among us who abuse their power or tolerate conflicts of interest or mistreat their people or act in self-interest, let us bring those practices to an early end," he said. "Not because we need to keep the minister and the Reform Party at bay, but because it is the right thing to do."

It was barely two hours after the official beginning of the first day when Jourdain and Sayers appeared before the convention to disavow any connection with the non-confidence motion. Many observers didn't believe it, suspecting deals and promises had been made by the national chief's political staff to defuse the potential crisis.

The afternoon of the first day saw a preliminary discussion of the AFN's response to the First Nations Governance Act. As reported in *Windspeaker*, the executive was hoping to re-open the issue, despite the previous resolution from the chiefs to boycott the consultation process.

"It is a reversal to some degree of the position we took in Vancouver," senior AFN political advisor Clive Linklater acknowl-

edged.

The next morning saw a change in agenda. Instead of the continuation of the governance debate, the Aboriginal Healing Foundation's Georges Erasmus was called on to begin the day with his organization's annual report to the chiefs. Erasmus himself said he was being asked to make his report hours earlier than he had expected.

Subsequent investigations by *Windspeaker* explained this change in plans. While Erasmus allowed the main meeting to continue by making his presentation, closed-door meetings were in progress. Well-placed sources say one meeting involved the Atlantic chiefs and the national chief. Other sessions, involving the regional groups adamantly opposed to any change in the AFN's governance stance, were also in progress throughout the morning.

The afternoon session revealed the substance of the closed-door negotiations over governance. When Chief Stewart Phillip, the most vocal critic of the executive-led initiative to revisit the AFN boycott of the consultations, put his name on the top of the new governance motion, it was a sign that a complex deal had been worked out behind closed doors. Musqueam Chief Ernie Campbell verified that fact the next day.

"I commend everyone responsible for (the resolution)," he said. "There was a lot of work behind the scenes that led to it."

The motion, the only survivor of three regarding governance that had been in place prior to the lunch break, resolved to re-enforce the May Confederacy's boycott resolution while at the same time opening the door to AFN participation in governance consultations. The chiefs resolved to call on Canada to work with the AFN to create a different consultation process. The proposed joint process would recognize First Nations' right to self-determination and begin progress towards "a true nation-to-nation relationship."

The motion also called for a 30-day time limit to be imposed on the minister for a response. Should Minister Robert Nault not respond within 30 days, the resolution called for First Nations

to "engage in an aggressive strategic plan of action at the local, national and international levels."

The most remarkable thing about it, however, was the unprecedented unanimity the resolution produced. All regions, Coon Come supporters, Coon Come opponents, conservative chiefs, radical chiefs, the Native Women's Association of Canada and even a member of the Congress of Aboriginal Peoples—United Native Nations-British Columbia president Scott Clark who was carrying the voting proxy for the Yale First Nation—spoke enthusiastically in favor of the compromise resolution. It carried unanimously.

The love-in was capped off by a speech by the national chief. As he basked in the glow of a room full of chiefs who were radiating with the energy of a renewed sense of purpose, Coon Come shocked observers by apologizing for anything he had done that had alienated him from the chiefs.

"As national chief, over one year of my term, it has been a learning curve. I've had many scrums. We all have differences of opinions, diverse objectives. But we are united in one issue that brings us together. With many scrums, I may have stated certain things that hurt people's feelings. And if I did that, if I have offended any of our chiefs or any of our members of our First Nations, then I apologize," he said.

The apology sparked a standing ovation.

The chair promptly recognized Atlantic Policy Congress co-chair, Chief Lawrence Paul.

"It takes a person of extraordinary good character and strong character to be able to admit that 'I'm not perfect and sometimes I make mistakes.' It takes a person of very good character to admit that," he said. "The credibility of the national chief, in my estimation, went up 100 per cent today—110 per cent."

But informed sources said the national chief had little choice but to apologize. The price he paid for the unity of the organization and the mending of political wounds was to make the apology on the national stage.

(More on the AFN annual meeting on Page A8.)

Halifax AGM in brief

Mould forces "state of emergency"

Veronica Waboose, chief of Long Lake #58 First Nation (Ontario), declared a state of emergency in her community just days before arriving in Halifax.

She said mould in homes in her community has created a health hazard. After 14 homes were tested and seven found to be contaminated, the consulting engineer recommended the homes be evacuated. Elders and young children risk respiratory illness if exposed to the moulds.

"We have no extra homes on the reserve as I'm sure you're aware," Waboose told the chiefs.

People were put up in hotels in the nearby town of Long Lac or slept in tents while the situation was being dealt with. Waboose complained in Halifax that Indian Affairs officials have done little to help.

They said it was our problem; it wasn't theirs," the chief said.

A resolution that the AFN support her community and lobby INAC and Health Canada on its behalf was passed.

After the story was reported in the national press, a letter from INAC regional director general John Donnelly was released to the press. The letter showed the band had received \$832,500 during the previous fiscal year for housing and minor capital. Waboose said that money was far from enough to help the band deal with its housing problem.

The band ended a blockade of Highway 11 on Aug. 17 after INAC agreed to commit a further \$150,000 to deal with the mould.

Chiefs in Halifax say sub-standard housing is a widespread problem in First Nation communities.

Indigenous Games preparations begun

Five years after the Victoria North American Indigenous Games, Aboriginal athletes from around North America will finally get a chance to compete again, this time in Winnipeg next summer. An

who has connections with the Manitoba Métis Federation and the Louis Riel Institute.

It's expected 7,000 athletes, 4,500 volunteers and 3,000 cultural performers will attend the games from July 25

to Aug. 4, 2002. There will be 16 sports, as well as special Olympic competition in athletics and swimming.

Unsuccessful attempt was made to hold the games in 2000 in Fargo, North Dakota.

A pamphlet explaining the organizing committee's approach was in the delegates' information package in Halifax.



Two distinguished Aboriginal people are the executive co-chairs of the Winnipeg games—Manitoba Court of Queen's Bench judge, Mr. Justice Murray Sinclair, and a former lieutenant-governor of Manitoba, Yvon Dumont,

1999. Volunteers in the Winnipeg area or those interested in becoming financial supporters can check out the Web site—www.2002naig.com—or call (204) 927-2002.

AGM



Policies of assimilation infliction of condi-

Matthew Coon Come

happening is the continuing implementation of policies of assimilation and extinguishment through infliction of conditions of social despair. These conditions are maintained, one-by-one, our people will be forced to give up the struggle for our cultural survival. They are forced to drift away from our nations and societies and disappear into the Canadian mainstream."

The national chief then said "external landscape" was a major cause of First Nations' problems but there was also an "internal landscape."

He urged unity and insisted on a strong resolve to protect original rights at all costs.

"We know what the Canadian game plan is," he said. "It is to use our social and economic position against us, to bring us one-by-one as individual First Nations, and bit-by-bit, to surrender or give up our distinct status and rights. Short-term gains will be promised to us. However, the gains will be at great long-term cost. However, we all know that our fundamental rights do not belong only to us. They belong to future generations. We are the custodians of these rights, the trustees of our peoples' future survival as Indigenous nations. This is truly a sacred trust."

See Non-confidence page A7.)

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- PAINT IT BLACK - ART SHOW BY ARNOLD ISBISTER**
Sept. 7 - Oct. 23, 2001 Winnipeg, MB (204) 942-2674
- TREATY FOUR GATHERING**
Sept. 10 - 16, 2001 Fort Qu'Appelle, SK (306) 332-1874
- OTENOW OPEN HOUSE**
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- SECOND GATHERING FOR ABORIGINAL HEALTH**
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Nov. 24 - 25, 2001 Toronto, ON (519) 751-0040 see ad page B4
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Nov. 30, 2001 Regina, SK (306) 569-1585 Joyce
- NATIONAL CONSULTATION ON CAREER DEVELOPMENT (NATCON)**
Jan. 21 - 23, 2002 Toronto, ON (416) 978-8011 see ad page A13
- 2002 NORTH AMERICAN INDIGENOUS GAMES**
July 25 - Aug. 4, 2002 Winnipeg MB 1-877-682-2002
- WORLD INDIGENOUS PEOPLES CONFERENCE ON EDUCATION**
Aug. 4 - 10, 2002 Calgary, AB (403) 258-1775 see ad page A16

AGM ends as it begins — with a pall of controversy

By Paul Barnsley
Windspeaker Staff Writer

HALIFAX

Day three was the final day of the Assembly of First Nations annual general meeting, held in Halifax from July 17 to July 19, and one of the two most contentious agenda items was still to be discussed.

While the turnout that Thursday morning was unusually high for a final day, only 121 of the 268 registered chiefs and proxies of the more than 600 chiefs across Canada chose to participate. The big issue of the day—a vote on the fate of the First Nations Fiscal Institutions Act. It threatened the emotional high of the previous day's unanimity.

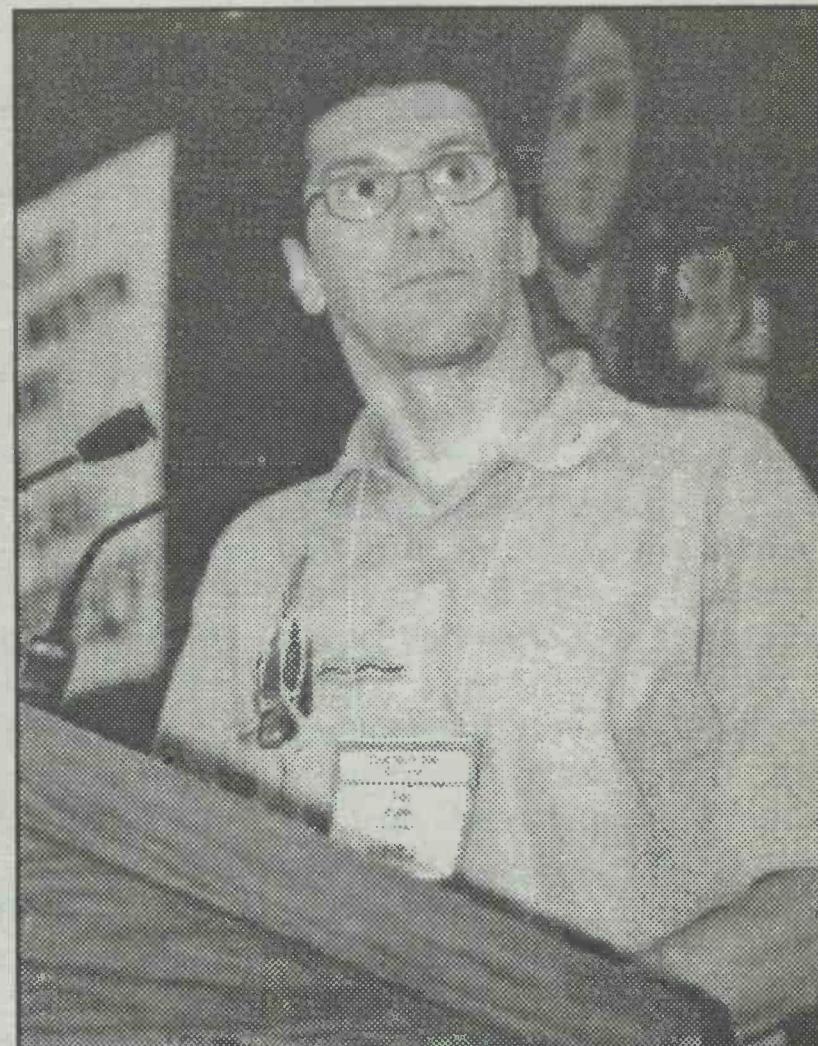
After a spirited debate lasting a couple of hours, meeting chair Luc Laine called the question. The chiefs raised their hands to vote or abstain, and Laine saw a majority and declared the motion in favor of establishing financial institutions for First Nations to be carried. But opponents of the initiative demanded that the actual voting numbers be released.

The results: 68 in favor, 28 against and 25 abstentions caused a new round of problems. The AFN charter calls for "a positive vote of 60 per cent of the chiefs and proxy representatives of First Nations in attendance." The 68 votes out

of 121 cast, including abstentions, constituted 56.1 per cent. It appeared the resolution had been defeated.

As word spread that Laine was about to overturn his decision, the proponents of the Fiscal Institutions Act turned up the heat, arguing Robert's Rules of Order, the bible of parliamentary procedure, ruled that abstentions should not be counted. That would have given them an easy win. Their opponents argued that the AFN charter, not parliamentary procedure, should set the standards.

With lawyers on both sides fighting furiously to protect their clients' interests, Laine suspended his ruling and handed the hot potato to Saskatoon lawyer Donald Worme, who was in the hall watching the proceedings. Worme said he would not render an on-the-spot decision but would provide an



PAUL BARNSELEY

Meeting chair Luc Laine attempts to make sense of the voting rules that divide the chiefs in attendance.

opinion within 10 days.

But the suspension of the decision pleased no one. Both sides hammered away at Laine while the AFN executive members chose not to come to his aid. Eventually, after the threat of a non-confidence vote in the chair was raised, Laine again changed his mind and said his original ruling that the motion had passed would stand.

So the Halifax gathering that began with controversy ended the same way.

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Métis N

By Joan Taillon
Windspeaker Staff Writer

OTTAWA

The argument is on again about who has the right to call themselves Métis. The reality expressed by leaders in the political organizations has a remarkably similar ring to it. The "real" Métis are in the West. In the East, the "real" Métis are in the East. Each claims a heritage going back to the days of the fur trade.

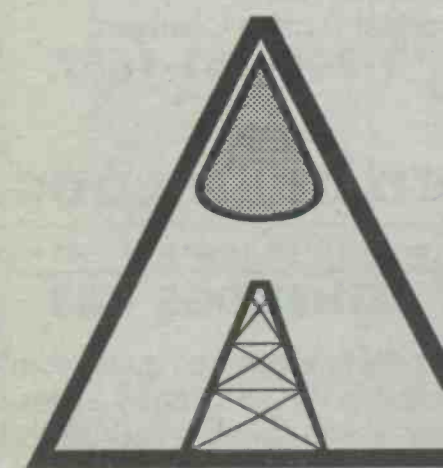
What they don't say is who anyone has to gain from saying they are Métis if they are not. Only a few in the West have title to land grants, and the amount of government money trickling down to grassroots membership in any Métis organization has been limited to short-term education and training projects. Some who are in the political spotlight say they are not themselves very concerned with definitions.

Others, such as expressed researcher Harry Daniels' paper on Métis nationhood for Alberta Senator Thelma Chalifour point out that Métis in other areas such as Treaty 9 were promised land grants but never received them. Both land and other Aboriginal entitlements are on the agendas of Aboriginal political organizations, particularly since the Métis got recognition as

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PAUL BARNSELEY

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Métis National Council tries to define Métis

By Joan Taillon
Windspeaker Staff Writer

OTTAWA

The argument is on again about who has the right to call themselves Métis. The reasoning expressed by leaders in the political organizations has a remarkably similar ring to it. The "real" Métis are in the West. But wait, the "real" Métis are in the East. Each claims a heritage going back to the days of the fur trade.

What they don't say is what anyone has to gain from saying they are Métis if they are not. Only a few in the West have title to land grants, and the amount of government money trickling down to grassroots membership in any Métis organization has been limited to short-term education and training projects. Some who are not in the political spotlight say they are not themselves very concerned with definitions.

Others, such as expressed in researcher Harry Daniels' paper on Métis nationhood for Alberta Senator Thelma Chalifoux, point out that Métis in other areas such as Treaty 9 were promised land grants but never got them. Both land and other Aboriginal entitlements are on the agendas of Aboriginal political organizations, particularly since the Métis got recognition as an

Aboriginal people in the Constitution Act, 1982.

The Métis National Council, with regional organizations in five provinces, states that "The Métis people were born from the marriages of Cree, Ojibwa and Salteaux women and the French and Scottish fur traders, beginning in the mid-1600s Scandinavian, Irish and English stock were added to the mix as western Canada was explored."

Further, a document on the council's Web site says the Métis were intermediaries between European and Indian cultures in numerous roles, and there were Métis villages between the Great Lakes and the Mackenzie Delta.

Today, however, the organization is trying to confine its membership to descendants of the Red River colony and a few other pockets of "traditional homeland" in the prairie provinces, northwestern Ontario and northeastern British Columbia. If council president Gerald Morin has his way, the rest of the country's mixed blood people with Indian ancestry, whether or not they follow any Native traditions, speak an Aboriginal language or self-identify with Métis culture and heritage, will not be eligible for membership in his organization.

He said this is not a new policy, but the council's stance has been attracting attention

recently as the organization has been negotiating in Ottawa to get its narrow definition of Métis accepted by the federal government.

Christi Belcourt, director of communications and media relations for the council, said on Aug. 26, however, "press reports have been misleading."

"The meeting in Ottawa was not just to discuss the definition. The meeting... was actually a Métis rights panel meeting... to discuss the litigation and the framework agreement that they're trying to form to draft to then present to the government to get a negotiation table happening, to eventually end up with a Métis nation agenda."

She said discussion around the definition was limited.

What discussion there was, she said, flowed from the June 9 and 10 council assembly in Vancouver when a working definition was approved in principal. But consultation with all their provincial affiliate organizations has to take place on the definition before it is brought before next year's assembly and "either ratified or not."

The Métis Provincial Council of British Columbia is a governing member organization affiliated with the Métis National Council. Former British Columbia region six director Valery Simonds is now president of the Métis local in Prince Rupert. She

said her opinion is that Gerald Morin's attempt to narrow the definition of Métis "is a big mistake."

"Not everyone can prove they came from the Red River. Government documents are sealed and people are not able to access all of their genealogy."

Simonds added that although her family is from Red River and is descended from Cuthbert Grant, an uncle living in Medicine Hat, Alta. is unable to obtain a Métis card.

Morin concedes that some people who think they have a right to be included will be left out.

Cheryl Shirtliffe, administrative assistant in the Manitoba Métis Federation's southeast regional office at Grand Marais, said "maybe I'll be left out as well." Although she stressed she was not speaking for her organization and was not well versed in the political context of the issue, she said "I definitely have (an opinion)."

She agrees with the idea of potential federation members having to prove their genealogy. As for excluding people that don't fit the council's draft definition, she said, "I think that's going a step too far."

Predictably, Michael McGuire, president of the Ontario Métis Aboriginal Association, which has disagreed with the Métis National Council before, agrees

with the general views expressed by his rival's grassroots affiliate members.

McGuire said the council's definition of who is a Métis person "is certainly not our definition here in Ontario."

The president talked at length about Métis ceremonies and traditions and mentioned an Ontario legend that he heard from his grandfather.

"When the hills echo, he said, the land will give up the secret and the two tribes would be recognized."

He added, "We in Ontario are saying that we are the Woodland Métis tribe... and the other tribe would be the Oji-Cree tribe, so we would be both half-breed tribes."

Their medicine people tell them that all Anishnaabe people are part of the red race, and the Woodland Métis people are part of that race.

McGuire calls the Sault Ste. Marie area the traditional homeland area for the Métis people, as they were grouped tribally along the river there before they were ever a community in the West.

"The Ojibways, the French company and the Hudson's Bay Company also lived there on one part of their own land." He also pointed out that one of the Métis chiefs from his area was one of the negotiators of the Robinson-Superior treaty before 1850.

(see Métis page A35.)

2001 ANNUAL IRC/CAPP CHIEF-TO-CHIEF CONFERENCE 2001 IRC ANNUAL GENERAL MEETING 2001 IRC GOLF FUND RAISER



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DATES AND VENUE

SEPTEMBER 19, 2001

9:00 AM - 3:00 PM

Chief-to-Chief Meeting
(Annual meeting of Chiefs and Council from oil and gas producing First Nations and (Oil and Gas) industry Executives, hosted by IRC and CAPP. The meeting provides a forum to dialogue and discuss common business interests and issues).

VENUE:

Tsuu T'ina Council Chambers (9911 - Chula Blvd., Tsuu T'ina)

ATTENDEES:

Industry (CAPP) reps.; Chiefs and Council and their oil and gas managers;

SEPTEMBER 20, 2001

9:00 AM - 12:00 PM

IRC's AGM (Reports by Roy Fox, President IRC; IOGC, FNET and CAPP)

ATTENDEES:

Chiefs/Council representing IRC members and invited guests

1:00 PM - 11:00 PM

IRC's annual golf fundraiser and BBQ.

VENUE:

Redwood Meadows Golf & Country Club (along Hwy. 22, west towards Bragg Creek).

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Chalifoux educates fellow senators with horror stories

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

When the federal government allows political organizations to administer social programs, politics and patronage distort the system and erode the quality of the service. So says Métis Senator Thelma Chalifoux, and she hopes a new study she is pushing for will help convince government to change its funding strategies.



Senator Thelma Chalifoux

It's an issue that's dear to Chalifoux's heart. She has believed for a long time that tribal councils, band councils and national organizations like the Assembly of First Nations should be funded so they can do their political jobs and nothing more. She calls them lobby groups and believes they have a purpose, but that purpose doesn't include job training, social services or other similar functions. Those are basic needs of people who frequently are in desperate circumstances and they should not have to deal with the possibility of losing such services just because they are on a politician's bad side.

"You don't fund the NDP to provide programs in their constituencies so why are you funding Aboriginal political organizations? It doesn't make any sense," said Chalifoux while on a tour of Aboriginal service agencies in and around Edmonton's inner city with her Senate colleagues on Aug. 24.

While the group moved from the social service agency the Ben Calf Robe Society to the inner city Crystal Kids drop-in centre to the Canadian Native Friendship Centre to Slate Personnel, an employment agency owned by a Métis woman, to the Edmonton Native Seniors Centre, which also houses the Edmonton Native Veterans Association, the same message came. The system needs an overhaul.

Shortly after MPs and Senators return to Ottawa on Sept. 17 for the fall session of Parliament, Chalifoux, chair of the Senate's standing committee on Aboriginal people, will approach the Senate's Board of Internal Economy to get funding approval for a three-year study of the problems faced by urban Aboriginal people. She said she expects to get the board's approval to proceed.

The study, called "An Action Plan for Change," will look at

youth issues and then women's and seniors' issues. As a well-connected and well-respected member of the Métis community, Chalifoux is ideally suited to shake things up and that certainly appears to be what she has in mind.

The work has already begun, unofficially. Even before they broke from the Liberal Party summer caucus to do a little committee spadework, the members had already been put to work.

"I told all the committee members, I said, 'On your own hook—because we don't have any budget for it—I'd like you to go into your own communities and find out exactly what the Aboriginal agencies are doing and find out what the gaps are.' I do not want any bureaucrat developing the agenda," Chalifoux said. "The Aboriginal agencies will assist us in developing the agenda. That's what this is all about."

Later in Chalifoux's office in St. Albert, she drove home her message.

"Forget about the NDP. What would happen if funding flowed through this constituency office?" she asked *Windspeaker*.

"It would turn into patronage heaven with only Liberal supporters having a chance," was the reply.


"Exactly," she replied. "And that's exactly what you hear from Aboriginal people trying to access these programs. 'So-and-so didn't like me, I can't get any funding.'"

That statement won't endear her to Aboriginal politicians who have been known to make creative use of program dollars to make ends meet and have come to enjoy the power and influence the control over the program money gives them. Chalifoux tried to soften the blow.

"All the Aboriginal organizations are vital to the survival of the nations in the negotiations and everything," she said. "But are they doing the best job in providing programming? No, they're not."

The conclusion she has reached by talking to program providers is the government has fired and missed when it comes to searching for the best way to serve the people and it's well past time to reload and try again. But she believes the government was trying to be respectful when it handed over control of so many budgets.

(see Chalifoux page A12.)



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Pipeline

By Joan Taillon
Windspeaker Staff Writer

HALFWAY RIVER FIRST NATION, B.C.

Intense talks between Halfway River First Nation and Petro-Canada have failed to end the blockade of a Petro-Canada drilling site in the Ladyfern area of northeast British Columbia, where more than 30 companies are reported to be buzzing around new natural gas prospects.

The Treaty 8 First Nation started a peaceful protest against drilling on its traditional territory, about 80 kilometers northwest of Fort St. John, Aug. 13. Chiefs from the region including Halfway River Chief Bernie Metcheah, met with Petro-Canada officials on Aug. 23 and into the weekend.

Halfway River band councillor Bobby Jackson said Aug. 23 there was "no result" from the meeting and their road blockade was still up.

The band has support for blockade from the Union of British Columbia Indian Chiefs (UBCIC) and some Alberta bands. They are looking for federal government to get involved and they may seek international support.

They are demanding a cessation of resource development on their traditional lands until independent and comprehensive cumulative environmental impact assessment is done with Halfway River First Nation's participation.


"They have to monitor their," said Jackson. That's

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Pipeline project delayed by First Nation protest

By Joan Taillon
Windspeaker Staff Writer

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The band has support for the blockade from the Union of British Columbia Indian Chiefs (UBCIC) and some Alberta bands. They are looking for the federal government to get involved and they may seek international support.

They are demanding a cessation of resource development on their traditional lands until "an independent and comprehensive cumulative environmental impact assessment" is done with Halfway River First Nation's participation.

"They have to monitor better," said Jackson. That's be-

cause the game Native people depend on is becoming much scarcer as a result of the stress on the land.

"There has to be a program where our people, the First Nation, get involved and make sure the job is done right, and doing monitor work and things like that along with the companies."

Jackson said it is possible to manage the resources and have development and jobs too if the First Nations, industries, and federal and provincial governments work together.

Petro-Canada spokesman Chris Dawson said Petro-Canada has worked in the region for four decades and it came as a surprise to them when the band blocked road access to their site.

"Our immediate priority is to see the removal of the blockade. We're committed to continued discussions and trying to resolve some of these issues, but we won't do that under duress."

Jackson said, however, "if we let Petro Can off on certain things, all the other companies are just going to come in and start walking all over us." He said the whole community is determined to stand together and not let that happen.

He said the company did some clean-up around the well site and deposited some gravel "so the media won't be able to see it." But "there's things more serious than that." For example, he noted a detrimental effect on vegetation and a decrease in the number of birds. He also mentioned several locations in their treaty lands with crosses erected

that are sacred to the people.

"Our great dreamers of our ancestors had foreseen this with their dream, that there would be industry, development coming in. . . . They saw the future of our people and that's where we're at today, fighting with industry. And the province has to come and meet with us and address these concerns."

Dawson said there is a precision rig on the site that went up prior to the final stages of completing the well, which is ready to be moved. "Our first priority is seeing that rig moved out from behind the blockade." He said the band had indicated that would be allowed.

He wouldn't speak about the outstanding issues. "We've agreed with Halfway River First Nation not to discuss the specifics of the negotiations, but in a larger context . . . historical treaty rights. There are things like access to Crown land or Crown roads that go through or are on traditional . . . land use areas. There are also concerns about the cumulative impact of the petroleum industry."

The other parties with a role in the controversy are the provincial oil and gas commission, which approved the pipeline application, and the province itself, represented by Richard Neufeld, B.C.'s minister of Energy and Mines. Petro Canada has also talked to the Department of Indian Affairs and Northern Development.

"I think there is no question that certainly northeastern British Columbia has become a real focus of the petroleum industry," Dawson continued, "be-

cause of its productivity, and that's reflected in the increased discoveries and the amount of gas that's being shipped from that area and the amount of monies being paid to the government in the form of royalties and other dispensations."

The industry wants to see "a more proactive role by the British Columbia government and the oil and gas commission to address that increase in activity."

That is because "some of the issues they're raising are beyond Petro-Canada's ability to resolve."

Minister Neufeld, who lives in Fort St. John, said he has not personally visited the Halfway River community recently.

To address the band's concerns with petroleum industry activities he said, "People in the ministry have those responsibilities. So far, my capacity as minister is not to go to each individual band to cut any kind of deals."

He said his staff keeps the ministry of the attorney general informed.

"What we're trying to do is to get some better understanding with all of Treaty 8. It's not just the Halfway band . . . over issues around treaties. Treaties are important to us as they are to the Native people that live on the reserves where I come from. I can tell you that probably their desires are no different than the ones that I encounter when I have in the past gone to municipal councils. Everybody wants the larger share from the revenue from oil and gas. I understand that, because for many

years the northeast has not received back what it should."

Neufeld added he was aware of the terrible roads and transportation problems that were limiting development prospects for all stakeholders in the northeastern part of the province. He described the road into the Halfway area as "atrocious." He said that was something he was prepared to do something about, but he had been in government less than three months.

Halfway River, however, is afraid that if development continues by Petro Canada and other resource companies in the region, the additional feeder pipelines, roads and gas wells will open up the territory for increased numbers of non-Native hunters on ATVs.

Their immediate concern is that if Petro-Canada's 23 kilometre pipeline goes through, four out of seven of the band's established hunting camps on the North Road will be destroyed. They say oil and gas exploration ruins traplines, drives away game animals and breaks up animal habitat.

Elder Edward Achia said "This hunting camp is one of our most sacred areas and is dear to our people. It is our food basket for elk, deer and moose."

Neufeld had this to say regarding an environmental impact assessment:

"I don't know exactly, what does that mean? Does that mean on the whole northeast? Does that mean on all of British Columbia? Does that just mean their (Halfway River's) traditional territory?"

(see Halfway page 13.)

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ICA ASSOCIATES

Chalifoux lunches at Edmonton soup kitchen

(Continued from page A10.)

"The government's in a difficult situation. They're damned if they do and they're damned if they don't. When the government was controlling the programming dollars, then the Aboriginal organizations said, 'We can do a better job.' The government of the day was convinced of that, so they started giving the programming dollars to the organizations. I'm sure the government bureaucrats thought, well if we give [the money] to the political organizations, it's going to be easier for us, so they can handle it," she said.

Asked if she saw the blurred line between programs and politics to be the worst problem for Aboriginal people, she said, "No."

"What I've seen, and I've seen it for 35 years, is that the budget of Indian Affairs has, only five cents out of every dollar gets to the reserve. It wasn't that long ago, Enoch [First Nation in Alberta] had hired a fellow for three months for housing for the reserve. That was when they had, I forget how much... \$1.8 million for housing. When he broke it down on what Enoch would qualify for, they qualified for \$8,000. This is what the problem is," she said. "With the amount of money Indian Affairs is given every year, if every man, woman and child on reserve got it divided equally, they would

get \$50,000 or something. But by the time it gets down to the reserve, out of that budget comes everybody's salary from the deputy minister right on down. The minister's salary doesn't come out of that because he's an MP. So he gets his MP's salary."

Chalifoux was with the Company of Young Canadians when that Liberal group did a study in 1973 on that issue.

"And there was another study just a few years ago," said the Senator, "and it hasn't changed a bit. And you can print that and let them deny it. Let them prove me wrong."

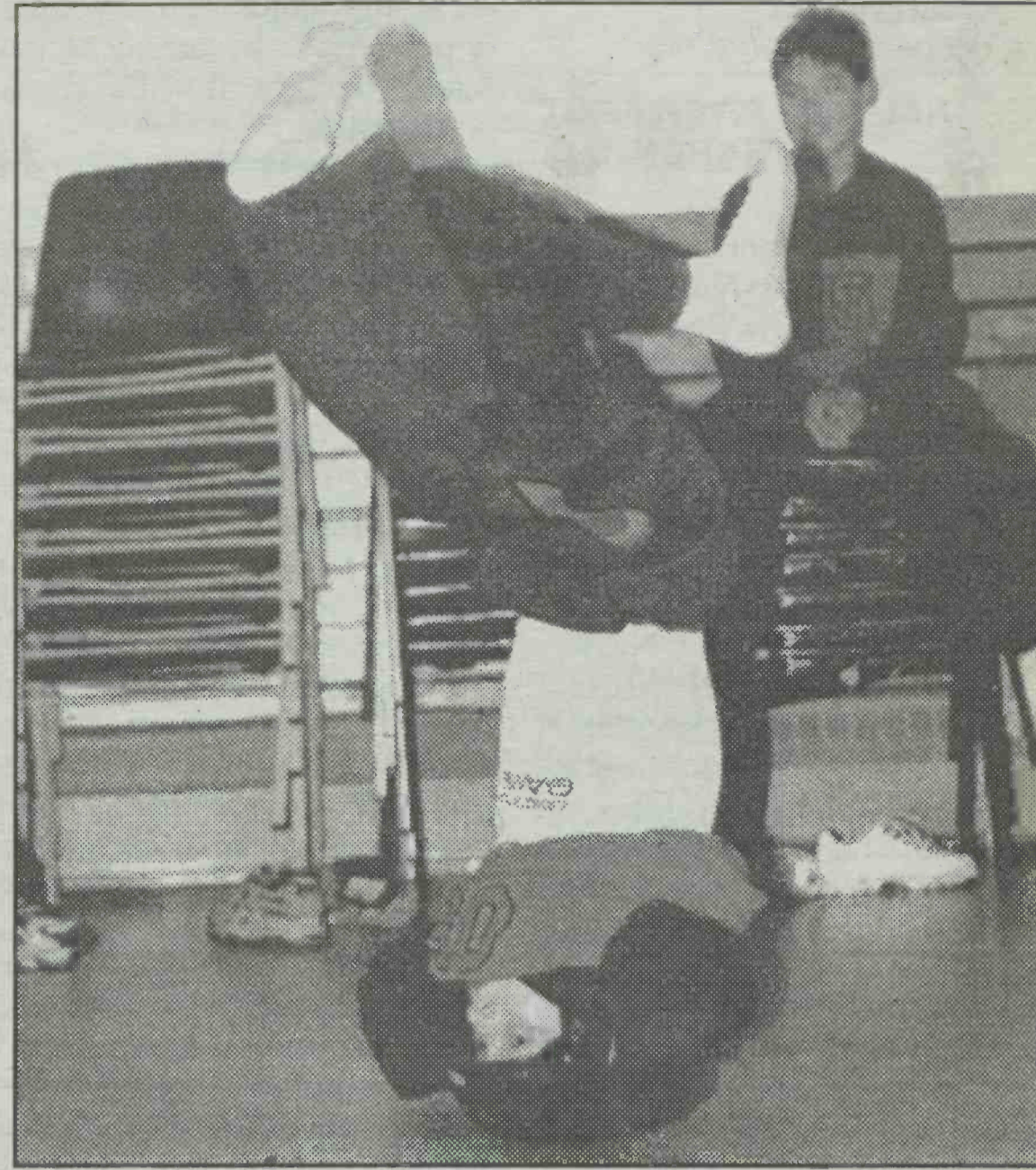
There's been a lot of talk in the press about Prime Minister Jean Chretien's 'personal agenda' and its emphasis on Aboriginal issues. Chalifoux said her study will help him achieve the goal of improving conditions for Aboriginal people, but only because the study will help gather more useful information that can be used to make decisions.

"His agenda is the same as all of us," she explained. "He doesn't have a 'personal agenda' because that man listens to all of us and his agenda comes out of what we all say. Aboriginal issues, yes, are top priority. But how do we deal with them? This is why this study that I'm proposing to happen for urban Aboriginal people is so important. I told them that less than 10 per cent of Aboriginal people live on reserves, or Métis settle-

ments in Alberta. The majority of us live in the urban areas. We are the most discriminated race of people in the urban centres. More so than any other ethnic people. We have to make sure the government knows the issues."

During the tour, several Senators admitted that most people in Ottawa have little understanding of Aboriginal issues. Chalifoux knows that and she sees her job to be to remedy that situation by educating her colleagues whenever she can. She collects anecdotes and horror stories about the unique troubles her people run into when they come in contact with bureaucracies designed with middle class Canadians of European ancestry in mind. Her hope, it appears, is to shock decision makers into finally understanding what it's like to be Native or Métis or Inuit in Canada.

"A lot of our people, English is not their first language. Cree, Ojibway, wherever they come from is their first language," she said. "Yet when they come into the city, they cannot take English as a second language because they don't have a landed immigrant certificate. I didn't realize that until a few months ago when I checked into it. That means that our people can't get any language training. There's computers being put into the isolated settlements. Wonderful!



Touring Senators were treated to dinner and a show, as well as advice on how to help inner city Aboriginal people.

Except the majority of people in the isolated settlements speak Cree."

One of the highlights of the tour was the lunch stop. The five Senators, several with their spouses in tow, lined up for soup and bannock in the soup kitchen at the friendship centre.

It was another lesson in the

Senators' Aboriginal education.

"Exactly. We discussed that with the friendship centre and I thought that it would be really good for them to see exactly what happens in a soup kitchen. They were so impressed. We educated those guys so well on Friday. And they really enjoyed it," Chalifoux said.

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- A. Conflict Resolution In Aboriginal Communities
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- E. Level 1-Finding Success for Children with FAS/FAE
- Level 2-Developing Support Plans for Supporting Children With FAS/FAE/ARND in the School System
- F. Education Board Training
- G. Monday-The Kahnawake Schools Diabetes Prevention (KSDPP): Building a School and Community Environment to Support Children Learning About Healthy Lifestyles and Diabetes Prevention
- Tuesday-Diabetes Prevention Through Personal Empowerment
- H. School-Based Mental Health
- I. Story-Telling in the Classroom

ONE-DAY WORKSHOPS J-S (Wed. Only)

- J. Ideas on Elders/Cultural Programs
- K. Removing the Cloak of Shame
- L. Individualizing the Program to Meet the Needs of the Student
- M. Band-Operated Schools and the Law
- N. Nigan Naabyang - A Community-Based Model of School Review and Planning
- O. Grieving
- P. Bringing Nanabosho the Classroom
- Q. The Power of Masks
- R. Current Issues in Indian Education

TWO-DAY WORKSHOPS 1-6 (Thurs. & Fri.)

- 1. Wegeewaywin (The Circle of Support): Finding Solutions Not Faults
- 2. Planning Tips for First Nation School Boards and Administrators
- 3. Curriculum Development
 - a) Making Friends with the Curriculum (Thursday)
 - b) Painted Drums and Old Peoples Stories (Friday)
- 4. Best Practices in Math Problem-Solving Instruction
- 5. Anger and Rage: How Violence Has Shaped Our Lives in Our Homes and Communities
 - a) Effective Methods of Teaching Native Studies (Thursday)
 - b) Making Connections: Integrating Aboriginal Content (Friday)

ONE-DAY WORKSHOPS 7-12 (Thurs. repeated Fri.)

- 7. Bridging the Gap: Strategies for Teaching Aboriginal Students Who May Speak an Aboriginal Language at Home and English at School
- 8. Put Your Best Voice Forward
- 9. Incorporating Legends and Oral History into the Curriculum: A Project for Teachers in Northern Schools
- 10. Developing a Post-Colonial Aboriginal Education Policy in Your Local School District
- 11. Exploring the Medicine Wheel: A Multidisciplinary Approach (Seven Views of the Medicine Wheel)
- 12. Bringing Aboriginal Languages into the School

ONE-DAY WORKSHOPS 13-19 (Thurs. Only)

- 13. Bringing Aboriginal Traditions/Culture into the Classroom
- 14. Role of Elders in Aboriginal Education and Worldview
- 15. Understanding and Working With Children Having Social and Emotional Difficulties
- 16. Grieving: Helping Ourselves, Families and Friends
- 17. The Sharing Circle: ancient Medicine for a Troubled World
- 18. Learning Centres
- 19. Cartooning For Dummies (Elementary)

ONE-DAY WORKSHOPS 20-23 (Fri. Only)

- 20. Keeping Our Kids Out of Gangs
- 21. Reading...What Makes it Meaningful? How to Recover Non-Readers?
- 22. Sexual Abuse: Recovery and Healing
- 23. Shape and Composition (Upper Elementary to High School)

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*Reduced registration by 14 December 2001.

Halfway blockade

(Continued from page A11.)

"So, I mean, that's new to me. I'm sure that everyone would like a study done of exactly what could be done, and so would all the other people that live in north-east B.C. Maybe everyone would like a study done on exactly what's happening to them healthwise or everything, but then the flip side is that everybody enjoys the revenue that's generated by that activity and the health and education and social service part of the budget that comes along with it."

Neufeld said the people in his ministry who are addressing Halfway River's concerns do not give him daily briefings but they keep him "fairly well abreast of everything."

Neufeld was unwilling to speak about particulars, and said his ministry would not "negotiate the treaties or the [Memorandums of Understanding] through the newspapers."

None of the parties would say what had been the flash point for the current dispute between Halfway River and Petro Canada after "77 days of negotiation," as Neufeld described it.

Halfway River also wants the federal government to "live up to its fiduciary responsibility and negotiate the interpretation and implementation of our treaty rights," but so far has not heard from Minister Robert Nault.

Colleen Sweet, with the Stakeholder Relations and Communications Branch of the Oil and Gas Commission, provided

a chronology of the Petro Canada pipeline file, which supports the contention the company met all regulatory requirements for the project.

According to the commission, on April 3 it received an application for the pipeline. The next day, the commission consulted with Halfway River First Nation about potential treaty infringement.

On April 24, Halfway River notified the commission it was not concerned about the pipeline but said it wanted to be included in the archaeological assessment process. The commission contends that as a result of an "arch assessment," that was done, traditional use sites were identified.

On May 5, Petro Canada amended the pipeline application to avoid a traditional use site and consulted with the First Nation again. On May 15, Sweet said, the First Nation again expressed no concerns with the project. On June 14, Petro Canada completed the archaeological assessment, and on June 19 the commission approved the application.

Jackson said "this pipeline they put in, they went and done some work with a couple of our monitors. They didn't give them the go-ahead or anything. They (Petro Canada) just went ahead and started development and we came in and blocked them off. Because they were going right through our camps."

Protocol agreement

(Continued from page A3.)

After the executive meeting, technicians from all across the country met in Ottawa for two days of intense work. The result was a third draft of a proposed work plan and a draft protocol agreement. The draft protocol agreement, ends with the line "Signed on behalf of the government of Canada this (blank) day of September, 2001."

The protocol's stated objectives are "to develop a joint process" to look at the "full range of changes needed to support First Nations in exercising their inherent right of self government, remove barriers to First Nations' healing, economic development and good governance [that are] created by existing legislation, regulations and policies [and] support First Nations in rebuilding their nations."

The draft agreement would commit the government to provide "sufficient flexible funding" to First Nations to carry out the agreement. It would have a three-year term that could be extended if the parties agree. Either party can terminate the agreement by notifying the other party in writing. Any legislative changes agreed upon during the joint process would have to be ratified by First Nations before implementation.

All of this work must secure final approval from the executive and national chief. It will then go to the minister. If he approves it, an announcement will be made and the officials will be able to get to work. That would ease the financial crunch at the AFN and probably save many jobs.

Sault is optimistic the AFN will sort out its internal problems and come up with a workable arrangement.

"They did come up with a national strategy. I think they're still in the process of tweaking that strategy before we hand deliver it to the minister. I think we're going to do it on [Sept. 3 or 4]," he said.

"There's still yet to be some discussion between the executive. I'm waiting for the conference call on [Aug. 31]. I'm still of the opinion that we've got to get our act together internally—there's no question about that—with the executive of the AFN. I'm still of the opinion that the national chief has to take strong leadership on this initiative. It's the most critical initiative in Canada. I wouldn't say my hopes are fully satisfied at this point. I think we still have to clarify again that we have a national strategy that's acceptable to everyone."



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Dance opera strikes a chord in Banff

REVIEW

By Debora Lockyer Steel
Windspeaker Staff Writer

BANFF, Alta.

Alejandro promised if I surrendered myself, I would be touched. Considering the day I had had, I was willing to give myself up to anything that would provide relief.

I had come a long way, two hours out of my way, in fact, and was well behind schedule. Time only to wolf down something greasy, throw on a pair of shoes that I had forgotten pinched my toes, limp over to the Eric Harvie Theatre to sit in an oven-hot room and fight the urge to swoon out of consciousness.

I was not in a fair mood to be reviewing a theatrical production that I understood from others was, well, different.

Surrender yourself, Alejandro reminded. Without that surrender, you have conflict. But it turned out there was no need. From the opening minutes of *Bones: An Aboriginal Dance Opera*, I was vanquished.

By curtain, the conquest was complete and I had become a convert of the ambitious, ground-breaking new show. It would be a shame, indeed, if this production did not travel.

Bones: An Aboriginal Dance Opera, opened to an enthusiastic audience at Banff Centre on Aug. 8. I had heard there was such a clamor of applause after each scene, the orchestra was thrown off its cues. Not so on the night I attended Aug. 10. That night a quiet intensity hung in the air. I hardly noticed the other members of the audience, so silent was the house—silent, riveted.

Bones is the brain-child of

choreographer Alejandro Ronceria, and writer-composer Sadie Buck, who nurtured the production over four years. It brought together representatives of 17 Indigenous nations, performers from three continents and six countries. It is like nothing I have seen before.

It is also something that rings new in the ear. Sadie Buck has invented a new language for the production, to include all the people of the earth. Her inspiration was the language of the world used by the Cansa people of South America in ceremonies to maintain the rotation of the earth. A Herculean task for the Cansa and a Herculean task for Buck, who culled this new language from the many she has been exposed to in her life. She provides a translation of the songs in the program.

But what is *Bones* about?

There are many issues raised over the course of the production, but the main theme, I would suggest, is interconnectedness. It is about our relationships with the earth, the spirits, our families, our communities, our bodies. But it's more than that. It is that we are those things over the course of our existence. We come from and return to the earth. We are family, com-

munity. And more than that even, it is that we can't do to one without doing to the other.

Bones reminds us of the cycle of the earth, the cycle of our bodies, the cycle of our spirit, and the peril we encounter when we interrupt those cycles.

Bones reminds us that in life there is joy and sadness, celebration and despair. Birth is exulted and death mourned. Communities built and destroyed. Gifts given and taken away.

It is how we nurture the earth, our bodies, and our spirits that will determine our very survival.

While this is an ensemble piece made up of a group of remarkable

singers and dancers, there are a few stand-out performers that need to be recognized.

The first is Santee Smith, who plays First Woman. To tell you the truth, I just couldn't take my eyes off of her. She is energy personified, electric. There wasn't a moment that she wasn't there for her audience, and that's saying a mouthful because she is on from start to finish in this two-hour plus production.

Soni Moreno's voice can only be described as haunting. She is Grandmother, gentle, kind and loving, and we mourn her deeply when she moves on to the spirit world.

My only complaint is the interaction between Grandmother and Spirit Woman played by

Muriel Miguel. It is distracting and to my mind not well thought out.

Faron Johns is Rattle Man and possesses a presence that would astound the world. Johns is a gargantuan man with an equally gargantuan voice and impossible to overlook.

Joel Te Maro uses his body exceedingly well. He is used to great advantage in *The Game*, Scene 1 of the second act.

There are a few things in *Bones* that need a tinker or two, including its length. Act 2 is very long, and it is a comment that comes not only from me. Act 3 could use a scene with the energy of *The Game*, to revitalize the audience after the intermission. *Sea Shells* is a show-stopper, but like most big scenes, it can fall terribly flat when it doesn't quite work, which it didn't on Aug. 10. The conk shells are a masterpiece, but, let's face it, *Sea Shells* comes at the end of a two-hour production, and these performers have worked hard for the duration. And anybody that's tried to sound a conk shell knows it takes power.

But these are mere trifles. I want to congratulate everyone involved in the development and production of *Bones*. You've done brilliantly. I hope some clever producer picks up the show and runs with it around the world. You all deserve it.



Soni Moreno plays Grandmother in *Bones: An Aboriginal Dance Opera*

New bo

REVIEW

The Art of Daphne Odjig, 1960-2000
Key Porter Books, Toronto
\$41.95(HC)

By Jolene Davis
Windspeaker Contributor

Daphne Odjig has been painting the better part of five decades, and readers can watch her progress over years with a new publication of her work in book form. *The Art of Daphne Odjig 1960-2000* is a gift.

The 54 reproductions of Odjig's work would have been enough for any fan, but Odjig had added for our enlightenment some insights into the joy that flows from her palette onto her canvases.

Daphne Odjig was born in 1919 on the Wikwemikong Reserve on Manitoulin Island. She was blessed with artistic talent that came through her blood from grandfather Jonas, who carved and engraved totem stones and loved to draw

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Banff

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New book celebrates work of Daphne Odjig

REVIEW

The Art of Daphne Odjig, 1960-2000
Key Porter Books, Toronto
\$41.95(HC)

By Jolene Davis
Windspeaker Contributor

Daphne Odjig has been painting the better part of four decades, and readers can watch her progress over the years with a new publication of her work in book form. *The Art of Daphne Odjig 1960-2000* is a gift.

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Daphne Odjig was born in 1919 on the Wikwemikong Reserve on Manitoulin Island. She was blessed with artistic talent that came through her blood from grandfather Jonas, who carved and engraved tombstones and loved to draw.



Daphne Odjig's amazing work over four decades is published in a new book from Key Porter Books.

When his young granddaughter was fighting rheumatic fever he sat with her for hours while they sketched. "He would look at my sketches approvingly and of-

ten say nothing, but he'd smile his approval."

Odjig went on to gain much more than approval for her artwork. She has been appointed to the Order of Canada and elected to the Royal Canadian Academy of Art. In 1993, the Society of Canadian Artists of Native Ancestry made her an Elder and bestowed their highest honor by presenting her with a sacred eagle feather.

In the forward to this book, Phillip Gevic, Odjig's representative since 1980, calls her "a Canadian icon."

As well as wonderful art and information about the artist, this book has insightful essays by Bob Boyer and Carol Podedworny. Boyer's article gives the reader a good overview of the landscape of Canadian Aboriginal art from the mid-1950s and Odjig's place within it.

He links her with Carl Ray and Norval Morrisseau as "role models of cultural survival. Their art spoke eloquently to both the Native and non-Native communities of the beauty and viability of Aboriginal society."

Podedworny's focus is a critical consideration of Odjig's work and her legacy.

"[It] cannot be denied that Odjig has played an important part in recording developments that have been traumatic, passionate, and critical to the rewriting of Canadian art history."

Comparing the critical views of Odjig against the personal wisdom that the artist herself imparts is an interesting exercise. Not one to be categorized, Odjig gives this advice.

"Working within the context of your own cultural heritage doesn't mean that you shouldn't explore all that is out there in other cultures. Stay open to new ideas. Reflect on them and analyze them for yourself. Reinterpret those ideas in your own way."

One notes both her sadness for the hardships endured by First Nations people and optimism for a better future.

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Grant MacEwan College

Voices of Spirit performed at Wanuskewin

By Marjorie Roden
Windspeaker Contributor

WAHPETON DAKOTA FIRST NATION, Sask.

Aboriginal drama students from across Canada travelled to Wahpeton Dakota First Nation this summer to take part in an intensive month-long summer drama school. This is the second year the First Nation has played host to the program, which was started last year by Carol Greyeyes of the Toronto-based Center for Indigenous Theatre.

The students studied under experienced Aboriginal performers, including actors Curtis Ahenakew and Herbie Barnes, powwow dancer Boye Ladd, modern dancer Geraldine Larson, and writer Bernalda Wheeler.

James Sinclair, an Ojibway from the Peguis Indian reserve, was one of the students who took part in the drama school. Sinclair is a teacher at Ecole Kelvin high school in Winnipeg, but is pursuing both his teaching and acting careers, and chose the drama school in part because, being held in the summer, it works around his teaching schedule.

Another of this year's students was Bobbie Copeland, from Lillooet, B.C. Copeland is working towards a BA in drama, and plans to continue on to earn a PhD so she can teach at the university level. "Eventually, I want to make it into the movies," Copeland said.

A couple of friends from the Blood reserve in Alberta were also among this year's class.



MARJORIE RODEN

Jami Wells, Chris Standing and James Sinclair (left to right) perform in *Voices of Spirit*, a work created by students of the summer drama program hosted by Wahpeton Dakota First Nation and performed in July at Wanuskewin Heritage Park.

"I've been interested in acting for a year now, and I'd previously taken an acting course that was non-Native," explained Jami Wells. "It was way too much money, and I felt like I'd just been ripped off, so I wanted to do something Native-oriented," Wells said.

"I checked it out on the Internet and I came up with this place. There were a few other places in the States, but they were way too far away."

When she found out about the program, Wells passed the infor-

mation on to her friend Cherish Blood, and both girls applied and were accepted.

"I was really interested, because me and her are trying to get our careers kind of going. Mine's mostly in stand-up comedy, so I just came here to get the other side of performing," Blood said.

The culmination of four weeks' work by the students was showcased in a production the group collectively created, entitled *Voices of Spirit*. The show had three performances,

on the evenings of July 26 and 27 at the Wahpeton Communiplex, and on the afternoon of July 26 in the outdoor theatre at Wanuskewin Heritage Park just outside of Saskatoon.

"I'm just thrilled," said artistic director Carol Greyeyes of the finished product.

"This has been quite an exceptional year and everything's co-operated with us, even the weather, and the students have been very, very prolific in all their writing, and very creative. It was just an amazing group of

"This has been quite an exceptional year and everything's co-operated with us, even the weather, and the students have been very, very prolific in all their writing, and very creative."

—Artistic director
Carol Greyeyes

people that came together and produced just a stellar show."

"I think, because it was our second year, there's a few of the things we kind of ironed out that we weren't too sure about the first year," said Wahpeton Chief Gary Standing of this year's drama program.

"We learned from our last year's mistakes and so there's things we had to cut back on, but it's something that we're still determined to fund next year and the year after that, because we see the long-term importance of what we're doing," he said.

"I think it's important to note that there's not too many Native theatre groups in Canada, and I think as far as Saskatchewan, I believe there's just one in Saskatoon that I'm aware of. I think it's important to know that this is a growing field and there is opportunity in this field for our First Nations youth."

Life exp

By Cheryl Petten
Windspeaker Staff Writer

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Gagnon, a member of the Lheidli T'enneh band in northern B.C., said he sees his music as "a sacred thing," a gift to him that can be taken away if he doesn't use it right.

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This has been quite exceptional year and everything's co-operated with us, even the weather, and the students have been very, very prolific in all their writing, and very creative."

—Artistic director
Carol Greeyes

...ple that came together and produced just a stellar show." I think, because it was our second year, there's a few of the things we kind of ironed out. "We weren't too sure about our first year," said Wahpeton chief Gary Standing of this year's drama program. "We learned from our last year's mistakes and so there's things we had to cut back on, but it's something that we're determined to fund next year and the year after that, because we see the long-term importance of what we're doing," said.

I think it's important to note that there's not too many Native theatre groups in Canada, and I think as far as Saskatchewan, I believe there's just one in Saskatoon that I'm aware of. I think it's important to know that this is a growing field and there is opportunity in this field for our First Nations youth."

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Life experiences turned into song on new CD

By Cheryl Petten
Windspeaker Staff Writer

FORT FRASER, B.C.

Music has been an important part of Marcel Gagnon's life as far back as he can remember. Now, with the release of his first CD, it's a part of his life he can share with the world.

The CD, *Crazy Maker*, is a collection of songs written by Gagnon and performed along with fellow musicians and band mates John Sorensen, Don McLelland, Trevor Bigam, Justin Frey, Jeremy Blattner, Dianna McNolty, Arnold Faber and Suzy Wigmore.

Gagnon, a member of the Lheidli T'enneh band in north central B.C., said he sees the music as "a sacred thing," a gift given to him that can be taken away if he doesn't use it right.

He's dedicated *Crazy Maker* to the survivors of residential schools. He hopes the album will do more than just entertain listeners. He hopes it will help get a message out, to make people aware of what has happened in the Native world.

The album deals with a number of subjects from the

power of the sweat to the horror of residential schools.

Most of the songs he writes are inspired by his life experiences, Gagnon explained.

"Most of it is pretty deep stuff."

A survivor of sexual abuse and alcoholism, Gagnon views his music as therapy. While some people involved in the healing process are encouraged to keep a journal as part of their therapy, he explained, he uses his music for the same end. And in the end, it gives him something he can pass on to his children.

The songs on the CD are an eclectic mix, incorporating traditional Native style with country, rock, jazz and blues. His style has drawn comparisons to Leonard Cohen and Bob Dylan.

Gagnon said he chose to have such a varied collection of songs on the CD to reach a broader audience, but next time around he plans to record a more focused album. He's already written most of the songs for the next CD, which he says will be a melding of traditional Native music with the contemporary, with kind of a Pink Floyd inspired feel.

The theme for the next CD, he

explained, was taken from a story his mother told him years ago about a man who would go around the community at night, making sure the children were all safely home, and checking on the sick.

That man is long gone, Gagnon said, but the new CD will bring him back. He's taken the man in the stories his mother told him, and turned him into a mythical character named Tom Crow.

"I can't wait to get started on it," Gagnon said of the next CD project. He expects to start work on it next year.

The role the music has played in Gagnon's life is the focus of a recently completed documentary produced by John Almond of Stonebridge Pictures in Victoria. Almond said he decided to do the documentary after Gagnon's manager, Don Rudland, brought him some of Gagnon's work.

"Don had brought me the music to listen to, and I found it quite interesting, the lyrics, and the words and the stories that Marcel was telling," Almond said.

The documentary is called *Journey Between Two Worlds*

and examines many of the journeys Gagnon has been on in his life, Almond explained—the journey between the non-Native and Native worlds, the journey between alcoholism and non-alcoholism, between abuse and non-abuse.

"The focus is his journey of life and how the music sort of affected and was sort of one of the grounding roots of his life," Almond said.

"He talks about his past. He's had quite a time period in his life where he was quite troubled. And then at a powwow in Quesnel, where he suddenly heard the Native drum again, and he started to cry, and this is when he found that he wanted to get back to his Native roots. And it sort of started him on his search again for his Native roots...and to get



on the Red Road."

For more information about the *Crazy Maker* CD or about Marcel Gagnon, check out Gagnon's Web site at www.marcelgagnon.com, or e-mail him at vufox@hwy16.com. You can also write to Marcel Gagnon at Box 286, Fort Fraser, B.C. V0J 1N0. For more information about the documentary *Journey Between Two Worlds*, e-mail stonebridgeproductions@yahoo.ca.

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By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

Hunter Angecneb-Nawagesic started playing chess at the age of four. Now at 10, he's part of the Northern Ontario Youth Chess Team.

"I plays chess because it's fun and I have friends who play too," said Hunter.

Janna McDonald of Wabassemoong, formerly the White Dog First Nation, played in the age 10 and 11 girls category at the Canadian Youth Championships in Sackville, N.B. She came within one point of earning a spot on the team sent to the Pan American Chess Championships in Spain.

Several Aboriginal schools report that playing chess has taken off as a favorite activity in their communities. It can be played in every season, the set-up cost is minimal, and no gym, groomed field, or expensive equipment is required. Any simple location with tables and chairs will do, and these days,

computers provide instruction and a sense of community. You can play against remarkable software programs or opponents from around the world.

Numerous studies have been done that prove chess helps students improve academically. It is rich in problem solving techniques and improves a child's ability to think rationally.

"There's a tendency to treat chess as some kind of highbrow amusement, but when you look at chess internationally, it's second only to soccer in the number of participants," said Toronto teacher and chess player, Roger Langen. He convinced Toronto's York school board to make chess a part of the math curriculum in Grade 3. "By the time a child is age eight, he or she is ready to take on chess. At this age, children can learn in a way adults will never know."

John Rutherford, president and events co-ordinator of COREL's Northern Ontario Schools Chess League, said the interest in chess being shown by youth is increasing every year.

"This year I expect 1,000 kids from Northern Ontario to play in regional championships."

And Aboriginal involvement in chess is also on the rise, representing 20 per cent of the Northern Ontario team at the Canadian Youth Championships.

"It's a dream of mine to bring chess to all the remote communities in Northern Ontario," said Rutherford. "I want to get a good representation from all the communities. The interest and the talent is there."

For more information about COREL's Northern Ontario Schools Chess program contact John Rutherford at chessguy_ah@yahoo.ca. Some good Web sites for kids' chess are www.chessforkids.on.ca and www.kidslovechess.com.



Hunter Angecneb-Nawagesic makes his move in a game of chess with friends.

Taylor spreads the laughs on thick

By Dan Smoke-Asayenes
Windspeaker Contributor

PORT DOVER, Ont.

Drew Hayden Taylor's done it again with the hilarious new play The Buz'Gem Blues which recently played to a full house at the Lighthouse Theatre in Port Dover.

Buz'gem is an Ojibway word for boyfriend, girlfriend, or lover. The play begins with Professor Savage (Terry Barna), a cultural anthropologist, theorizing on the "elusive courting, love and sexual habits of contemporary Native people." The story takes place at an Elder's conference where Prof. Savage uncovers more than he bargained for.

The play follows Amos (Ian Ferguson), a 61-year-old Mohawk who is in love with Summer (Kirsten Van Ritzen), a 30-year-old one-64th Mohawk wannabe. Life gets complicated when Amos meets a 60-year-old Ojibway woman named Martha (Lee Maracle) and falls for her over a bowl of bannock.

Martha is an Ojibway language carrier who holds strongly to her Christian beliefs. She is accompanied by her daughter, Marianne, who is played by Maracle's real life daughter Columpa C. Bobb.

The Warrior Who Never Sleeps (Tim Hill) is Martha's young Cree helper. He is searching for his roots and trying to conceal his nerdy interest in Star Trek. While trying to find herself, Summer discovers she has a great deal in common with him.

"This is my third play at the Lighthouse Festival Theatre. Each one has been better than the last, and I love it," exclaimed Taylor after the performance.

Buz'Gem Blues is the third in Taylor's series of blues plays, following Bootlegger Blues and Baby Blues. A fourth play is

pending.

"The inspiration behind this play was to write an Elder's love story, a tribute of sorts to the people who came before me and have taught our generation so much. But, at the risk of sounding overly general, Native people revere their Elders and tend to put them on pedestals.

Unfortunately by putting people on pedestals, it removes them from walking on the Earth like human beings. This story is an attempt to investigate the human side of Elderhood and explore their romantic side," said Taylor.

"I personally know several Summers and a few Warriors. Same with the Elders. I may push them dangerously close to being caricatures because of the nature of the farce, but I think they easily remain rooted in reality and community."

At the heart of all the issues about May-December relationships and interracial romances and identity crises was the laughter. Taylor jokes about residential schools and finds humor in broken treaties and oppression.

After Taylor's triumph in Ontario, he traveled to Vancouver to stage another new play entitled, "Sucker Falls." It's a musical about demons of the forest and the soul inspired by a 1930s German musical written by Brecht/Weill.

He has also finished the first draft of a one-person play about being a mixed blood for Toronto's Cahoots Theatre. Taylor is currently doing research for an NFB documentary on Native Erotica, will be lecturing on Native theatre in Italy, and has two books coming out this winter.

Drew will be a guest presenter at the Gathering of Good Minds in London, Ont. at the London Regional Art Gallery on Sept. 28 to 30. The gathering is a conference of artists and Elders in a workshop setting.

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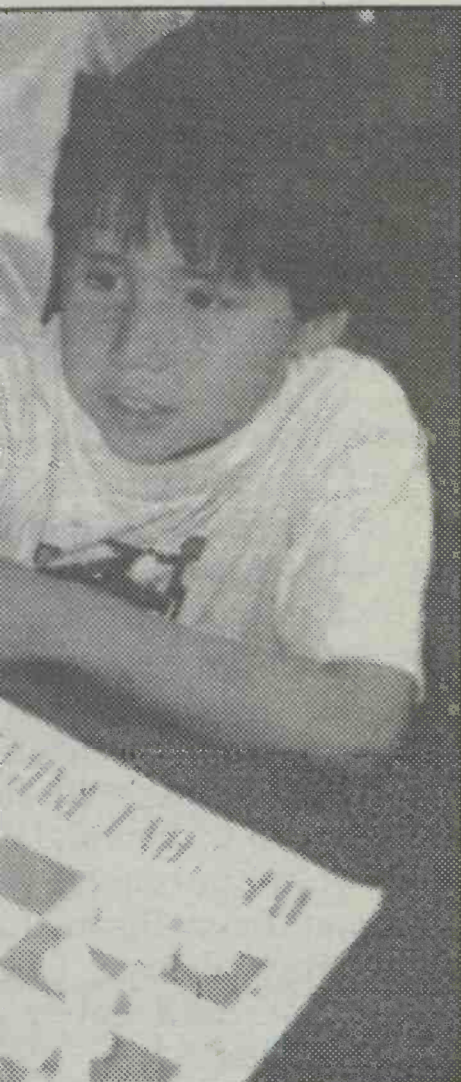
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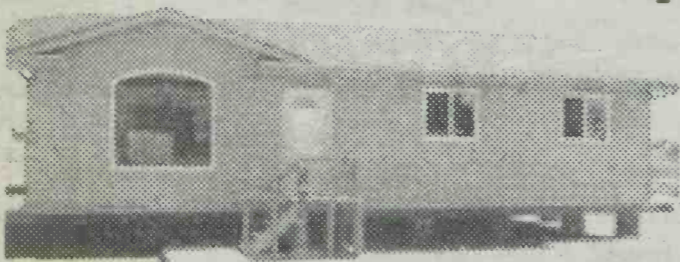
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Economic development meets cultural preservation in project

By Cheryl Petten
Windspeaker Staff Writer

OSOYOOS FIRST NATION, B.C.

The new Osoyoos Band Desert and Heritage Interpretive Centre, one of three projects recently announced by the Osoyoos Indian Band of British Columbia, will bring a tourism windfall to the First Nation with more than 80,000 people expected to visit the centre each year. But the main focus of the centre will be to preserve the area's natural habitat, as well as the culture of the Okanagan First Nations.

Through the interpretive centre, up to 1,000 acres of desert land—part of Canada's only desert—will be preserved, with the Osoyoos band responsible for stewardship of the land. The centre will also work to restore habitat, and reintroduce species at risk to the area.

"We did a complete tour of the desert centres down in Tucson, Phoenix, and the southwest. And also some Native cultural centres. So ours is going to be a combination of the two," Osoyoos Chief Clarence Louie said of the planned interpretive centre.

"The biggest track of remaining desert lands is this 1,000 acres that's on the Osoyoos Indian reserve. So we want to save that habitat, educate people about that habitat, improve that habitat, and also at the same time build a major complex. The Desert and Heritage Centre is probably going to be our biggest business venture, and it's going to combine all of those things that you see in a first class desert interpretive centre—the educational stuff, the scientific stuff, the desert trails, the walks, the scientific interpretive stuff. Stuff that every school in the Okanagan would send their kids through," he explained.

"But the other major component of it, which is really special, is the uniqueness of the Okanagan First Nations, with the language and the heritage and the cultural component to it. There'll be a whole section of the building devoted to Okanagan heritage and culture," he said.

Chief Louie said that during a recent visit to the National Museum of Civilization in Hull he saw a number of artifacts from the Okanagan area that he would like to see repatriated and displayed as part of the heritage component of the new centre. He'd also like to see repatriation of artifacts now in the possession of other museums as well.

"It's kind of like we're going to take back some of our pride and history, once we open up this centre," Chief Louie said. Having the artifacts returned is of increased significance, Louie added, because of the small number of pieces that remain.

"As Okanagan people, unlike other tribes throughout Canada, we don't have much left. When we were over there (at the National Museum of Civilization) some tribal groups have hundreds and hundreds of artifacts over there. We have 48, 38, some-

thing like that. We don't even have a hundred items. Yet the Inuit, or some of the Plains people have thousands of items over there."

The interpretive centre project is just the latest in a long line of economic development initiatives spearheaded by the Osoyoos Indian Band Development Corporation (OIBDC), the economic development arm of the Osoyoos Indian band. The corporation currently manages eight businesses, which generate \$8 million in revenue each year.

The other two new projects in the offing are construction of a winery and improvements to the existing vineyard, as well as a new vineyard, to be located around the winery.

"The vineyard around the winery is to supply a product to the winery, and also to give it ambiance," Chief Louie explained. "To have an estate winery, you have to have the ambiance of the vineyard around it. When tourists come to a winery, they also want to see, feel, and walk through a vineyard."

The band has had a 200-acre vineyard since 1968, and since 1980, has been leasing reserve space to Vincor International, Canada's largest wine producer.

"We've been in the wine industry since 1968 in some form or another," Chief Louie said. "So now we're taking that big step of becoming a producer, not just growing the product but producing actual wine."

The Nk'Mip Cellars Winery will be the first Aboriginally owned winery in the country. The winery will produce high quality red, white and ice wines, with an expected output of 25,000 cases annually.

Chief Louie credits three main factors to the continuing success of the OIBDC and its many projects.

"In business, location is always the first factor. Location. We're in a tourist destination. The Okanagan is an attractive area for economic development. So we're fortunate, in that sense, that we're located in an area that lends itself to business development, has the markets, the market area for it," Chief Louie said.

"Like one consultant told me, a lot of Natives, where their reserve is situated, it just does not lend itself, it's not economically viable to do very many businesses there. And it's of no fault of their own. That's just the way it is," he said.

"Probably the next biggest factor is that we're fortunate that most of our best lands are band owned. They're community held. They weren't allotted. We have allotments, but unlike



Chief Clarence Louie of the Osoyoos Indian Band says one priority has to be economic development.

other reserves, our best, our most economically viable lands are owned by the entire band," he said. "Whereas many bands, even some in the Okanagan, there's some rich band members within those communities, because they happen to have hold of some of the valuable land, allotted to them. The band virtually doesn't have any land, other than the hills, and the land away from the economic corridors like highways and lakes.

"The next factor is probably the entrepreneurial working attitude of most of our members. Our people want to work. We don't want to be dependent on anyone else. And there's far more pride in running your own operations, making your money, than operating and running government-funded programs."

The band is more than willing to let other First Nations people share in their business successes, Chief Louie explained.

"We employ Natives from all over the Okanagan and all over B.C. We even have people from the prairies out here working," he said.

"We're proud to be supportive that way, to other First Nations communities who don't have that chance of employment. We try as much as we can to employ Natives from throughout Western Canada."

The motto of the OIBDC, Chief Louie said, is "working with business to preserve our past by strengthening our future."

"So we're not just in business to make money. We're in business to preserve our past and future. And we're proud that we employ Natives from other communities. We're proud we're able to be because of our business endeavors, that we can financially support Native causes, which we do," he said.

"To me, First Nations have to focus on business and economic development. There are a lot of priorities, but economic development has to be one of them."

Welcome to *Windspeakers* third Aboriginal Business Guide. This Guide is intended to showcase the variety of Aboriginal-owned and controlled enterprises throughout Canada which provide a tremendous variety of products and services to Canadian and international customers.

Please note that businesses included in this list are not necessarily recommended or endorsed by *Windspeaker* or AMMSA.

There are many Aboriginal businesses that are not included in this list due to space and time constraints. If your Aboriginal business is not included in this list and you want it added to our free directory for the year 2002, please contact us.

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Cher-Lynn Creations
Sherwood Park, AB
Contact: Cheryl Goyer
Ph: (780) 922-3982
Design and manufacturer of custom wedding accessories, alterations.

Biisina's Jingles
Wikwemikong, ON
Ph: (705) 859-2499
Contact: Marie Eshkibok-Trudeau
Email: redsky@vianet.ca
Manufacture jingles for jingle dresses.

Loom Works
St. Paul, MN - USA
Contact: Hap Clarke
Ph: (612) 888-8881
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Native Images
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Ph: (204) 726-1317
Contact: Corrinne Armbruster
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Sik-oo-kotoki Craft Store
Lethbridge, AB
Contact: Mary Weaselfat
Ph: (403) 328-2414
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Peigan Crafts Ltd.
Brocket, AB
Contact: Rick Yellowhorn
Ph: (403) 965-3940
Crafts supplies.

Eel River Bar Crafts Association
Eel River Bar First Nation, NB
Ph: (506) 684 5852
Arts and crafts.

Myrtle's Caribou Hair Sculptures
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www.nativefabric.com
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Aboriginal Art Leasing
Ottawa ON
Ph: (613) 730 7059
Art dealer- sales and leasing.

First Nations Creations Art Cooperative
Vancouver, BC
Contact: Amber-Dawn Bear Robe
Ph: (604) 602-9464
Artists cooperative.

AGRICULTURAL/ FOOD PRODUCTS

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Flin Flon, MB
Ph: (204) 687-7517
Pepsi bottler and distributor.

Kitsaki Meats Limited Partnership
LaRonge, SK
Contact: Terry Helary
Ph: (306) 425-3311
Meat processing, wild rice distribution.
Please see our ad in this section.

Parenteau's Gourmet Foods
Langham, SK
Contact: Rodney Parenteau
Ph: (306) 283-4960
Gourmet foods and beverages.

Turtle Island Coffee
Cornwall Island, ON
Ph: (613) 933-8975
Contact: Tessa Jocko-Jareo
Coffee roastery.

Turtle Island Café
Cornwall Island, ON
Ph: (613) 936-2419
Contact: Deanna Swamp
Café featuring specialty coffee.

Servinor Inc.
Val D'or, QC
Contact: Raymond Cossette
Ph: (819) 825-7175
Food wholesaler

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Cornwall Island, ON
Ph: (613) 933-8975
Toll Free: 1-866-813-0731
Email: turtleisland@akwesasne.com
Contact: Tessa Jocko-Jareo
Coffee roastery

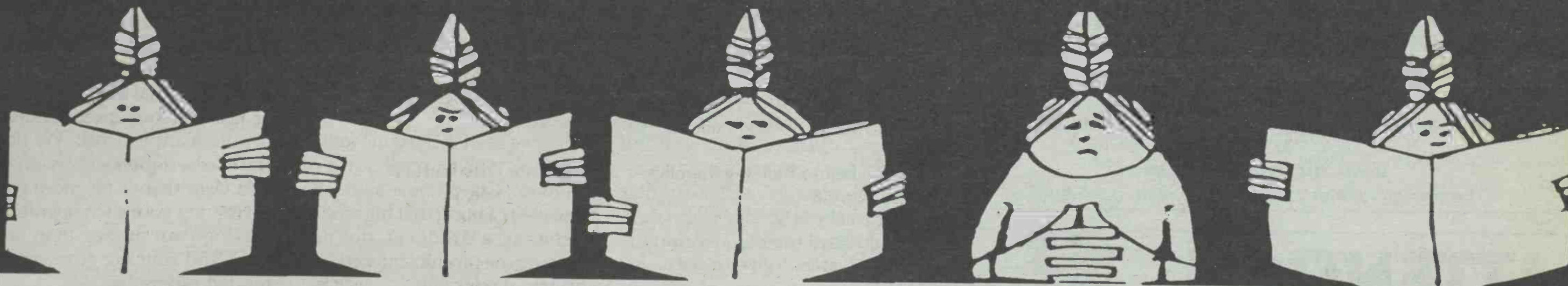
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Ph: (306) 764-6649
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Contact: Tessa Jocko-Jareo
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Contact: Deanna Swamp
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Email: turtleisland@akwesasne.ca
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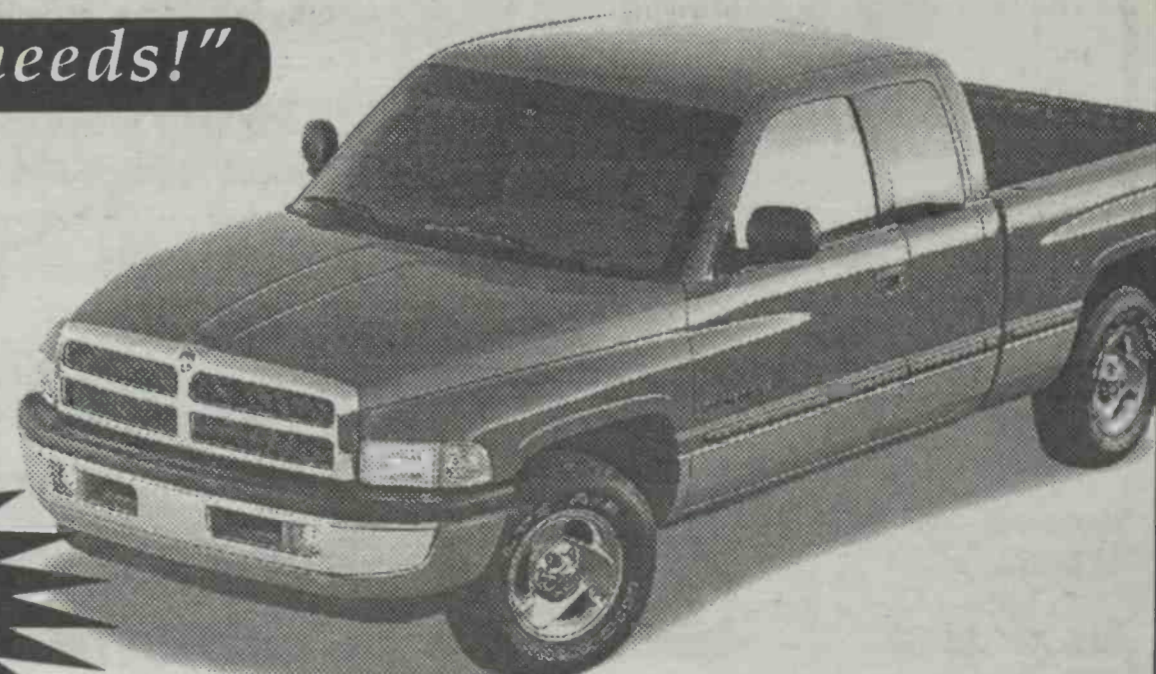
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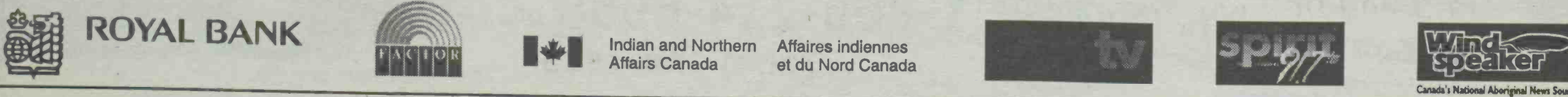
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Ph: (604) 858-3366
Employment & career counselling/training.

InProNet Inc.
Ft. McMurray, AB
Contact: Peggy B. Richard
Ph: (780) 743-2228
Office space rental (includes all amenities), secretarial support, switchboard service-personalized.

COMMUNICATIONS

AllNative.com
Winnebago, NE - USA
Contact: Erin Morgan
Ph: 1-800-894-8834
Web site for Native American products.
Please see our ad in this directory.

Arrowfax Canada Inc.
Winnipeg, MB
Contact: Marion Meadmore
Ph: (204) 943-6234
Aboriginal data base research and publishing.

Native Indian/ Inuit Photographers Assoc.
Hamilton, ON
Ph: (905) 318-9762
Set up exhibitions for artists around the world. Members able to use darkroom, camera's are also to rent.

Debwe Communications
Ottawa, ON
Ph: (613) 521-3901
Contact: Jenifer David
Communications consulting, writing, research, and television production.

Beesum Communications
Montreal, QC
Contact: William Nicholls
Ph: (514) 272-3077
Email: will@Beesumcommunications.com
Graphic design, print, multimedia and video production, publishing.

Missinipi Broadcasting Corporation
LaRonge, SK - Broadcast Centre
Prince Albert, SK - Sales Office
Contact: Darrell Prokopie
Ph: (306) 922-4566
Saskatchewan's Aboriginal radio network.

Poirier Communications Ltd.
Ottawa, ON
Contact: Diane Poirier
Ph: (613) 741-3200
Advertising, media services, graphic design, focus testing, event planning.

Spirit Creative Advertising
Ottawa, ON
Contact: John Sloul
Ph: (613) 230-9243
Advertising & promotional agency, market consultants.

Earthlore Communications
Ottawa, ON
Contact: Donald K. Runge
Ph: (613) 722-1584
Graphic design, advertising, multimedia, video and internet design.

J.D.S. Embroidery
Six Nations Reserve Ontario
Ph: (519) 445-2293
Custom embroidery.

First Nations Communications Inc.
Ottawa, ON
Contact: Randy Way
Ph: (613) 231-3858
email: fnc@cyberus.ca
Multi-media services, iweb site development, computer training.

Inuit Communications Systems Ltd.
Ottawa, ON
Ph: (613) 235-1892
Corporate and television production company.

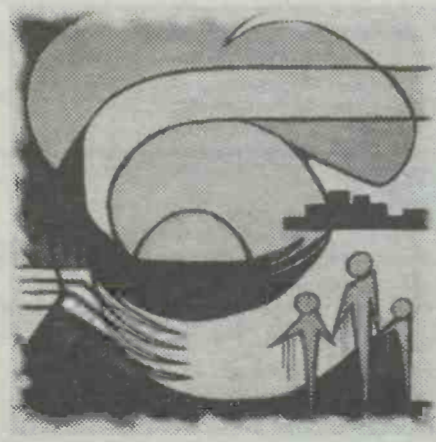
www.ammsa.com
Edmonton, AB
Ph: (780) 455-2700
Web site for Aboriginal news and information.

Aboriginal People's Television Network
Winnipeg, MB
Ph: (204) 947-9331
Television Network

Aboriginal Multi-Media Society (AMMSA)
Edmonton, AB
Ph: (780) 455-2700
Publisher of Aboriginal newspapers and radio broadcaster.

Anishnabe Printing
Miniwaki, QC
Contact: Sid Cooko
Ph: (819) 449-7997
Printing and publishing.

Chisasibi Telecommunications Assoc.
Chisasibi, QC
Contact: Raymond Menarik
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Ph: (780) 489-3069
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Elm Printing Inc.
Ottawa, ON
Contact: Lori-Ann Rivers
Ph: (613) 232-0572
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Four Directions Information Systems
Ottawa, ON
Contact: Martin Mudde
Ph: (613) 731-7222 ext. 225
Personal computer manufacturing, network integration services.

COMPUTING SOFTWARE/HARDWARE

Four Directions Information Systems
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Personal computer manufacturing, network integration services.

Donna Cona Inc. Systems Interface
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Information Technology- complete system development and internet management.

Transpolar Technologies Corp.
Ottawa, ON
Contact: Ed Bourque
Ph: (613) 236-8108
Computer and communications systems planning, procurement.

Anokiiwin Training Institute
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Office and computer training.

TP Technologies Inc.
Regina, SK
Contact: Jeff Cappel
Ph: (306) 721-5177
Information technology company.

Transpolar Technologies Corp.
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Contact: Ed Bourque ext. 232
Ph: (613) 236-8108
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Nika Technologies Inc.
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Ph: (780) 452-0090
Information technology consulting.

Cree-Tech Inc.
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Ph: (705) 864-1777
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Abenaki Computers Ltd.
Orleans, ON
Ph: (613) 837-0926
Computer sales, training and consulting.

Night Hawk Technologies
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Ph: (819) 771-5054
Database designed electronic forms, computer training, system integration, etc.

RJM Computer Consultants Sunrise Manufacturing
Ohsweken, ON
Ph: (519) 445-0825
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Ph: (204) 989-9009
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Ph: (204) 988-9009
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Digital Edge
Eel Ground, NB
Contact: Gerald Cloud
Ph: (506) 622-7249
Internet/Intranet Solution development, web site hosting, SQL & MS Access Database hosting, internet fax services.

Beaver Enterprises
Eel Ground, NB
Contact: James P. Ward
Contact: Steve Ginnish
Ph: (506) 627-4641
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Eagle Computers
Saskatoon, SK
Contact: Lorne Quewezance / Robert Walter
Ph: (306) 955-2009
Provides computers software, id tags, websites and more.

CONFERENCES

Cree Native Productions
Vancouver, BC
Ph: (604) 951-8807
Contact: Germaine Langan
Conference organization and coordination.

Marie Consulting
Victoria, BC
Ph: (250) 479-9994
Contact: Mary O'Rourke
Conference organization and coordination.
Please see ad in this section.

Native Mental Health Association of Canada
Chilliwack, BC
Contact: Marion Mussell
Ph: (604) 793-1983
Mental health services conference.
Please see ad in this section

EDUCATION/TRAINING

Anokiiwin Training Institute
Winnipeg, MB
Ph: (204) 925-2790
Office and computer training.

Manitoba Association for Native Languages
Winnipeg, MB
Ph: (204) 989-6392
Educational material and language translation.

Eyaa-Keen Center Inc.
Winnipeg, MB
Ph: (204) 783-2976
Charitable, non-profit organization whose objective is to provide Aboriginal traditional holistic and therapeutic training to adult individuals, couples, and groups.

Miziwe Biik Aboriginal Employment and Training.
Toronto, ON
Ph: (416) 591-2310
www.miziwebiik.com

Sal'i'shan Institute Society
Chilliwack, BC
Contact: Bill Mussell or Marion
Ph: (604) 792-7300
Registered and accredited private post-secondary education & training institute.

Saskatchewan Indian Institute of Technologies (SIIT)
Saskatoon, SK
Contact: Monte Carrier
Ph: (306) 244-4444
Post secondary educational institution.

Cree School Board
Montreal, QC
Contact: Eva Louttet
Ph: (514) 879-9995
School board.
Please see our ad in this section.

Academy of Fashion Design
(formerly Manitou Sewing)
Saskatoon, SK
Heather Brigidear
Ph: (306) 978-9088
Toll free: 1-877-978-9088
Fashion and design academy
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First Nations Technical Institute
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Contact: Dawn Brant
Ph: (613) 396-2122
1-800-267-0637
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CANDO
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Contact: Cindy Bertolin
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Manitoba Association for Native Languages
Winnipeg, MB
Ph: (204) 989-6392
Educational materials and language translation.

Anishnabek Educational Institute
North Bay, ON
Ph: (705) 497-9127
Education and career placement training.

Centre For Indigenous Environment Resources (CIER)
Winnipeg, MB
Ph: (204) 956-0660
earth@cier.nb.ca
Educational institute specializing in environmental studies.

Centre For Indigenous Theatre
Toronto, ON
Ph: (416) 506-9436
www.indigenoustheatre.com
performance studies.

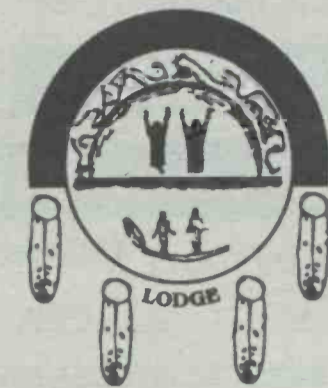
Anishnabek Educational Institute
North Bay, ON
Ph: (705) 497-9127
Education and career placement training.

Awasis Training Institute of Northern Manitoba
Thompson, MB
Ph: (204) 677-1500
Contact Marie for more information.

National Aboriginal Achievement Foundation
Toronto, ON
Ph: (416) 926-0775
Contact: John Kim Bell (Founder)
Provides financial assistance to Aboriginal students for post secondary education. Produces National Aboriginal Achievement Awards and organizes The Blueprint for the Future Career Fairs.

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 - Community information programs
 - Culture



FOR MORE INFORMATION
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Fax (403) 238-0995
Email: ttshl@telusplanet.net

EFFECTIVE STRATEGIES

First Nations Schools

On-Site Workshops

- Basic Skills — Literacy and Numeracy
- Reading Retrieval
- Individualizing the Program
- Learning Centres
- Suicide Prevention & Intervention
- Sexual Abuse: Recovery & Healing
- Grieving: Helping Ourselves, Families and Friends
- Eight Learning Styles
- The Medicine Wheel
- Story-Telling

Other services:

- Student assessment (funding and programming purposes)
- School reviews

Contact:
Ron Phillips, Ph.D.

R.S. Phillips & Associates

Ph: (204) 896-3449 Fax: (204) 889-3207
Email: natived@aol.com

Chisasibi Center Inc.
P.O. Box 550 Chisasibi (Quebec) · J0B 1E0

Chisasibi Centre Inc. is a Property Manager and Developer Governed by the various local rules and regulations in the community of Chisasibi. The Chisasibi Nation of Chisasibi uses the services of Chisasibi Centre Inc., to manage and administer the Chisasibi Commercial Center and Waashaaukamikw (the Administration Building).

Chisasibi Commercial Center Built in 1980 2 storeys Total: 72,247 sq. ft. Parking	Waashaaukamikw Renovated in 1994 2 storeys Total: 52,214,87 sq. ft. Parking
--	--

Leasing conditions are negotiable. If you are considering a move and need to lease a space, give us a call:
Chisasibi Center & Waashaaukamikw
tel: (819) 855-3089
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Chisasibi Motel offers accommodations located right in the heart of Chisasibi. As a visitor to our community, we want you to feel welcomed and enjoy your stay with us.

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Pre-registration: \$300
Registration: after Sept. 30
\$400 (non-IBA members);
\$300 (IBA members)

Gala Banquet on October 19 including additional tickets are available for purchase.
Cancellation Policy: Must be submitted in written form on or before Wednesday, October 9, 2001 and registration fees will be refunded less \$50.
Students Subsidization: Subject to funding for Law Students.
Hotel Registration: Renaissance Vancouver Hotel Harbour Side.
1-800-905-8582
Reservation Code: IBA

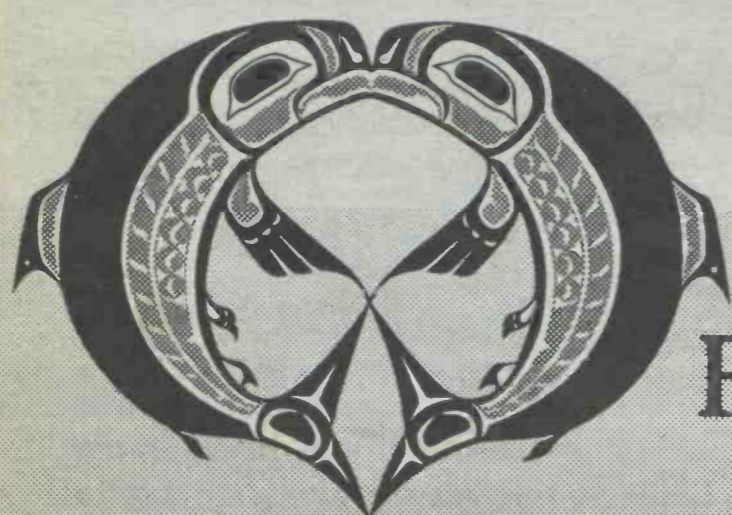
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Pre-registration: \$300

Registration: after Sept. 30

\$400 (non-IBA members);

\$300 (IBA members)

Gala Banquet on October 19 included, additional tickets are available for purchase.

Cancellation Policy: Must be submitted in written form on or before Wednesday October 9, 2001 and registration fee will be refunded less \$50.

Students Subsidization: Subject to funding for Law Students.

Hotel Registration: Renaissance Vancouver Hotel Harbour Side.

1-800-905-8582

Reservation Code: IBA

**Building Treaties:
Comprehensive Claims Policy
Treaty Interpretation and Renewal
Visions for the Future**

Student Day at UBC House of Learning on October 18
IBA Annual General Meeting October 21
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For more info please see our website at indigenousbar.ca or call our conference coordinator, Germaine Langan, Tel: (604) 951-8807 or Email: germainelangan@home.com.

One Mind, One Heart, One Body Psychology of Vision Workshop

November 9, 10, 11, 2001
Kamloops, BC

HOSTED BY: RAINBOW NATION COMMITTEE

The *Psychology of Vision* was created by Chuck and Lency Spezzano. It is an evolving and dynamic healing model, which is based on the marriage of psychology and spirituality. The model is practical and problem solving and it emphasizes personal purpose.

Key concepts: All problems are Relationship problems and can be resolved. Leadership is the willingness to respond to the calls for help. As Spiritual beings we are connected to all that is and we can have guidance and assistance from a higher power. Core principles are based on A Course in Miracles. Over the last twenty years, the Psychology of Vision has helped thousands of people worldwide to lead happier, more fulfilled lives.

To overcome the patterns, each home, community and reserve are dealing with sexual and physical abuse.

The results are family betrayal, drug and alcohol abuse, suicide and the search for leadership.

Today our children and our descendents live with very deep pain and a sense of repeated loss.

First Nations People worldwide have shown a natural aptitude towards learning the "Psychology of Vision model." As its principles are very close to our traditional beliefs and practices of First Nations.

TO REGISTER OR FOR INFORMATION CONTACT:

Bernadine Edwards at (250) 377-4206

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Email: rainbownation66@hotmail.com

or

Psychology of Vision

1-888-298-9011

Fax: (604) 298-6755

WORKSHOP LOCATION: Kamloops Exhibition Association (KXA), 479 Chilcotin Road (cross the Yellowhead bridge, take a left on Mt. Paul Way at the lights and right on Chilcotin road).

Center For Aboriginal Human Resource Development
Winnipeg, MB
Ph: (204) 989-7110
Contact: Cora Morgan
Training, employment and education.

Aboriginal Futures Career & Training Centre
Calgary, AB
Contact: Gord Blackbird
Ph: (403) 253-5311
Career counselling, employment readiness, workshops, resource library, computer lab and funding for those who qualify.

Aboriginal Dynamics
Toronto, ON
Ph: (416) 467-6642
Contact: Micheal Davis
Consulting human resources, human rights, partnerships, entrepreneurial training, and workshops.

Oskaya Youth Society & Alberta Care-A-Child
Edmonton, AB
Ph: (780) 944-1233
Youth programming, Fostercare Services.

Sákástenohk Enterprises Ltd.
Sherwood Park, AB
Contact: Lynn A. (Al) Goyer
Ph: (780) 922-3982
Health care education, contract aviation services.

Circle of Connections
Lethbridge, AB
Ph: (403) 329-3555
Contact: Anne Hunt
Aboriginal program for youth.

First Nations Training & Consulting Services
Saanichton, BC
Contact: Edith Loring-Kohang
Ph: (250) 652-7097
Conferences and Workshops on First Nations education, economic development, health, child care, language and culture.

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Goodminds.com
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Contact: Jeff Burnham
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Big Soul Productions
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mojoe@home.com
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Summer Bear Dance Troupe
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Wacipi Records Ltd
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Ph: (204) 252-2524
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Sakastew Productions
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Ph: (780) 415-5110
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Specializing in community development and Aboriginal music and show production.

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Ningwakwe Learning Press
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Ph: (519) 372-9855
Native Literacy, curriculum materials.

Indigenous Media Arts Group
Vancouver, BC
Ph: (604) 871-0173
Contact: Skeena Reece
Performing arts group.

White Buffalo Dancers and Drummers Society
Edmonton, AB
Ph: (780) 474-8092
Contact: Amanda Woodward
Performing Aboriginal cultural group

C-Weeds Cabaret
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Contact: Errol Ranville
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Pemmican Publications
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Apeetogosan (Metis) Development Inc.
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Ph: (780) 452-7951
Financial & business advisory services.

Saskatchewan Indian Equity Foundation
Saskatoon, SK
Contact: Marilyn Osecap or Dona Soonias
Ph: (306) 955-4550
Commercial lending to First Nations. Please see our ad in this directory.

First Nations Equity Inc.
Toronto, ON
Ph: (416) 947-9191
Contact: Brian Davey
www.firstnationsequity.com
investment banking firm that facilitates financing, mergers, equisitions, diversities, and joint ventures.
Ph: (204) 942-0228
Contact: Dennis Daniels
Resource library for aboriginal people.

Anishinabe Mazaka Capital Corp.
Winnipeg, MB
Ph: (204) 940-5000
Contact: Errol Wilson
Small business loans to First Nations.

Ulnooweg Development Group Inc.
Truro, NS
Ph: (902) 893-7379
Contact: Todd Hoskin
Aboriginal Capital Corporation- Business Loans, Business Support Services.

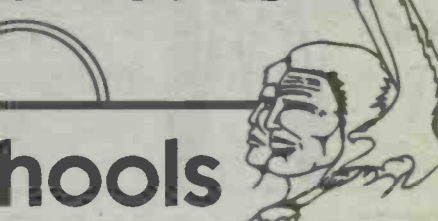
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Contact: Herb Strongeagle
Ph: (250) 746-6102
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Ermineskin Economic Development
Hobbema, AB
Contact: Andrew Whitebear
Ph: (780) 585-3779
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Gitksan and Wet'suwet'en EDC
Hazelton, BC
Contact: Arlene Morrison or Ann Howard
Ph: (250) 842-2248
Small business consultation & loans.

Many Nations Financial Services Ltd.
Saskatoon, SK
Ph: (306) 956-4669
Toll free: 1-800-667-7830
Contact: Judy Liland
Building Canada's largest Aboriginal economic network.
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Ontario Native Business Parks Association
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Ph: (519) 336-3477
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Piruaqijit Ltd.
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Clarke Financial Planning and Insurance Services
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Ph: (204) 487-6556
Contact: Andrew Clarke
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Tribal Chiefs Ventures
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Contact: Dave Scott
Ph: (780) 481-3363
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First Nations Bank of Canada
Saskatoon, SK
Contact: David Ross
Ph: (306) 955-3622
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Peace Hills Trust Company
Corporate Office
Edmonton, AB
Ph: (780) 421-1606
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Alberta Indian Investment Corp.
Enoch, AB
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Ph: (780) 470-3600
Financial specialists, loans, business development services.
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HEALTH / COUNSELLING

Canadian Aboriginal Aids Network
Ottawa, ON
Ph: (613) 567-1817
National non-profit aids advocacy.

Anishnawbe Health Toronto
Toronto, ON
Ph: (416) 360-0486
Health and healing consulting, counselling, traditional and cultural based Native healing centre.

Tsuu T'ina Spirit Healing Lodge
Calgary, AB
Contact: Rodney Bigcrow
Ph: (403) 281-6866
Healing Lodge.
Please see our ad in this section.

National Aboriginal Health Organization
Ottawa, ON
Ph: (613) 237-9462
Toll Free: 1-877-602-4445
Focuses on improving the physical, social, mental, emotional, and spiritual health of Aboriginal Peoples.

Aboriginal Healing Foundation
Ottawa, ON
Ph: (613) 237-4441
Contact: Wayne Spear
A non-profit, non government funded agency that funds projects that address the intergenerational legacy of physical & sexual abuse suffered in Residential schools.

The pas Committee for Women In Crisis Inc.
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Contact: Executive Director
24hr crisis line and shelter for women and children fleeing domestic violence.

Siksika Healing Centre
Siksika, AB
Contact: Warren Winnipeg
Ph: (403) 734-3844
Healing Lodge.

Native Wellness and Healing Institute
Norman, Oklahoma
Contact: Billy Rogers
Ph: (405) 329-3339
Native resource for quality training. Please see our ad in this section.

National Aboriginal Diabetes Association
Winnipeg, MB
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Contact: Kandice Léonard
Creates partnerships working with communities to access resources for prevention, education, & research within Aboriginal Diabetes.

Aboriginal Nurses Association of Canada
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Ph: (613) 724-4677
Contact: Lesley

Wilp Si'Satxw Society
Kitwanga BC
Contact: Arnie Shanoss
Ph: (250) 849-5211
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Native Mental Health Association of Canada
Chilliwack, BC
Contact: Bill Mussell
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Native Healing Connection
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The fine print:

Entries may be colour slides or prints (no Polaroids, please), not larger than 8" X 10". Subject of photos must be Aboriginal.
A maximum of four (4) photo entries per person.
Photographs that have been previously published or won a photographic award are NOT eligible.
By submitting the photo(s) you confirm that you are the exclusive rights holder of the photo(s).
Each entry must be labelled with the entrant's name. This information should be printed on the back of the photograph or on the slide frame (a grease pencil works best), or on an attached label.
Hint: To prevent damage, do not stamp or write heavily on the back of your prints.
Package your entries carefully in a protective cardboard sleeve.
Entries must be accompanied by a list of the pictures enclosed.
The list should include your full name, address and daytime phone number.
Entrants under 18 must enclose permission of a parent/guardian.
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Windspeaker and Scotiabank are not responsible for lost or delayed entries.
The selected winning photos shall become the property of Windspeaker.
Professionals and amateurs may enter.
Photographs will be judged on creativity and technical excellence and how they best capture the contest theme.
A panel of judges will select the prize winners. Their decisions are final.
Winners will be notified by phone. Photo Contest Rules are also available online at: www.ammsa.com/snap



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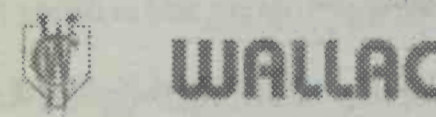
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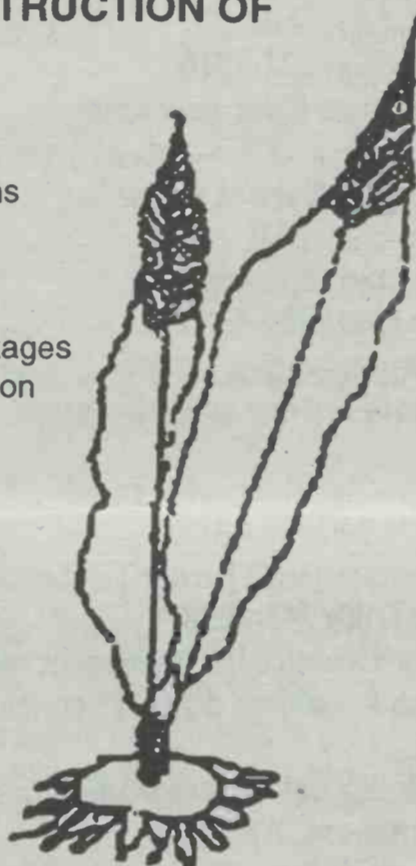
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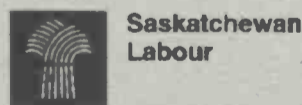
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**Centre takes the frustration
out of post-secondary blues**

By Cheryl Petten
Windspeaker Staff Writer
WINNIPEG

Stepping through the doors of a college or university for the first time can be intimidating for any new student, but new Aboriginal students at the University of Manitoba have help to make the transition easier.

"People refer to the U of M as the third largest city of Manitoba—Winnipeg, Brandon, and then the U. of M., because there's a lot of students that attend here," explained Kali Storm, director of the Aboriginal Student Centre at the university.

"U. of M. has probably 26- to 28,000 students, and approximately 1,200 are Aboriginal."

To help ease Aboriginal students into their new post-secondary lives, the Aboriginal Student Centre offers a three-week long orientation session, starting in mid-August.

"So we start class Aug. 13, and we run those last three weeks. And that way students are coming when it's quiet, and there's fewer people around. People have more time to spend time with you and to answer your questions. And if you have to go to the bookstore, or you have to go to the library, it's not like a thousand people, like at a mall at Christmas time. And that's what we try to do, ensure that people are already familiar and feeling comfort-

"At least make one connection where you know a person, whether it be a student advisor or something. Because there's always little things that happen, and it stresses you out. You don't need it. And if you know somebody there, at least one person, in the administration of the university, they will know the people. If they can't fix it, they'll know people who can."

—Kali Storm, Aboriginal Student Centre,
University of Manitoba.

able with the surroundings before the mad rush of people."

In order for the students to qualify for funding for attending the orientation, a course of study has been incorporated into the session, worth three credit hours upon completion. The session is designed so the academic portion complements the orientation portion, with students learning about a topic in the morning, then learning about how to use university resources to complete their course assignments in the afternoon.

"People have an assignment, and they actually apply the information that they're learning," Storm explained.

Although much of the orientation focuses on preparing the students academically, the program also deals with more personal preparations as well.

"We have sharing circles, and we have Elders come in to talk about racism and the iso-

lation, lack of family and spiritual supports," Storm explained. "The whole class, the course itself, both morning and afternoon, are designed to address the colonization effect. Because I think one of our biggest barriers as Aboriginal people is that colonized self-image, that we don't belong here. We can't cut it. We're not going to do well. And that we have to fight ourselves every day that we're here. So that whole course is an academic and personal look at why we do that."

The orientation program also has a peer support component, allowing the participating students to continue to support each other long after the orientation ends and the school year officially begins, with students exchanging names, phone number and e-mail addresses so they can continue to keep in touch.

(see Peer support page 12.)

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Alberta to host next year

Traditional games a hit with the kids

By Ron Selden
Windspeaker Contributor

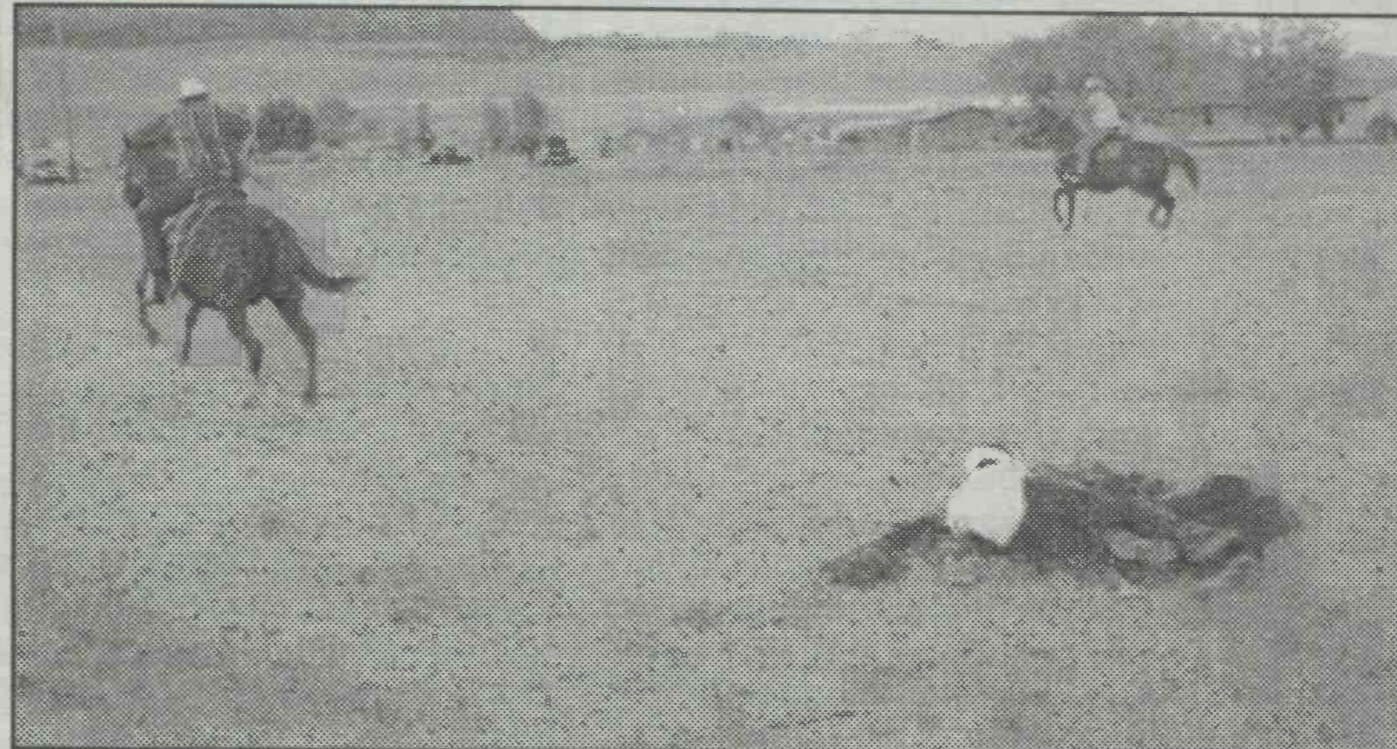
ELMO, Montana

Charlene Yellow Kidney looked intently down the long row of clothesline posts as she jabbed her steed into a full gallop. As her horse sped past, she plucked small hoops off the posts one-by-one with a long arrow until she reached the end. Then she raced down the other side.

Yellow Kidney, a Salish and Kootenai tribal judge by day, was one of more than 200 participants in the Third Annual International Traditional Games, held July 26 to 29 at the Flathead Indian reservation. Organizers say the event marks an important rebirth of Indigenous culture, some of which hasn't been practiced in North America for more than a century.

"They're from two years old to the Elders," said Dee Anna Leader, an elementary school principal and a key co-ordinator of the games. This year's participants came from British Columbia, Alberta, and six American states. About 35 children of migrant Hispanic workers harvesting the area's cherry crop also took part.

The hoop-and-long-arrow game, like others, was used as a training exercise for lancing an



A young participant hangs on for the ride of his life during a horse-and-hide race at the 2001 International Traditional Games held on Montana's Flathead Indian reservation.



Especially popular was shinny, a hockey-like team game that's played with bare wooden clubs three to four feet long.

opponent off his horse. Now, instead of the reward of wounding of another warrior, each hoop bears different colors and are worth a variety of points. For any hoops knocked to the ground, eight seconds are knocked off a competitor's time. The fastest rider with the most points wins the event.

Adaptation is the key to many events. In the horse-and-hide competition, lumber is now used to secure a stiff cowhide to the nylon rope being dragged by a horse and rider. Young competitors, who must run a short foot race before plunging belly first onto the crumpled

hides, wear helmets, gloves and long pants for safety. But they still must hold on for their lives as they reach breakneck speeds behind the animals' gravel-heaving hooves.

Other horse events included a relay race, a slowest-animal competition, endurance rides and arm wrestling, which involves riders trying to push and pull each other off their mounts.

"It's something children especially look forward to," said Margie Blixt, who serves as the non-profit organizing group's president. "A lot of kids are going to save their money after this to buy a horse."

A variety of other activities also took place, including canoe races, stickgame, double-ball and lacrosse matches. Archery and related games such as long-arrow and atlatl casting and hoop and dart were well-attended, as was the Blackfeet children's game of Run and Scream, where girls take in a huge breath, start screaming as loudly as they can, and run until they're out of air. The girl who runs the farthest while maintaining a scream wins.

Especially popular was shinny, a hockey-like team game that's played with bare wooden clubs three to four feet long. To start, a ball is cast into the middle of the field and each team tries to score by hitting the ball through a small goal. While a player can catch and hold the ball, doing so increases the risk of being pummeled by other competitors because the ball remains "live" unless it flies out of bounds. There are few other rules, but if a player is otherwise knocked with a shinny stick, a scrimmage takes place on the spot and both teams clamor to move the ball down the field.

Even wilder is double ball. The game uses two oblong balls covered with hide and connected with a thin leather strip. Team members use short sticks to snag the leather and whip the balls in the air over a wooden crossbar held up on poles. Opposing competitors try to stop the advance any way they can. The balls may be passed, but a typical carrier forges through his or her opponents in a mad dash to the goal posts. More points are given if the double ball wraps around the crossbar.

The practice of using an atlatl and casting long arrows is a bit more refined. The atlatl, which archeologists contend has been around at least 9,000 years, consists of a piece of wood that holds a long, arrow-like projectile. Used in combination, the leverage of a throw is heightened to the point that the projectile can be heaved hard enough to puncture a steel drum, users say. The highly accurate weapon is still commonly used by Australian Aborigines and some Arctic peoples, and organizers say renewed interest is growing in Canada and the United States.

A World Atlatl Association, formed in 1987, holds annual competitions around the globe.

The long arrow, meanwhile, is simply a lance that is heaved, and competitions usually centre on distance rather than accuracy.

In contrast, some of the activities were more sedate. A number of "learning lodges" were set up around the Elmo powwow grounds. Participants could see how traditional bows and arrows were made and were taught the history of various games and other cultural activities. Young children also constructed their own dolls out of strips of cloth and played the ancient game of plumstone.

"The reason I do this is that I've got grandchildren," Blixt said. "I feel that the games give them some idea what it was like a long time ago. I think it will help them with their future. It teaches them skills and how to get along with each other. They get to meet other children from other tribes."

The concept of reviving traditional games on the Northern Plains burst onto the scene in 1999, when a group of tribal Elders and Indian and non-Indian activists organized a series of events on the Blackfeet Indian reservation in Montana. The games, initially prompted through research conducted by a group of young Blackfeet students, expanded last year at a site on the reservation's Lower Two Medicine Lake. Next year's events will take place in Morley, Alta., as part of the sixth World Indigenous Peoples Conference on Education. Organizers report up to 7,000 people are expected to attend the conference.

Leader says funding to keep the games alive has come from a variety of sources, including various tribal governments, the Montana Committee for the Humanities, Burlington Northern-Santa Fe Railroad Co., the Montana Community Foundation and donations from many individuals. One couple from the Blackfeet Nation gave \$20,000 to the initial effort after they won a lottery drawing. A registered quarter-horse stallion was raffled off this year to help defray expenses. The hosting Confederated Salish and Kootenai Tribes offered all types of in-kind and direct help, Leader adds.

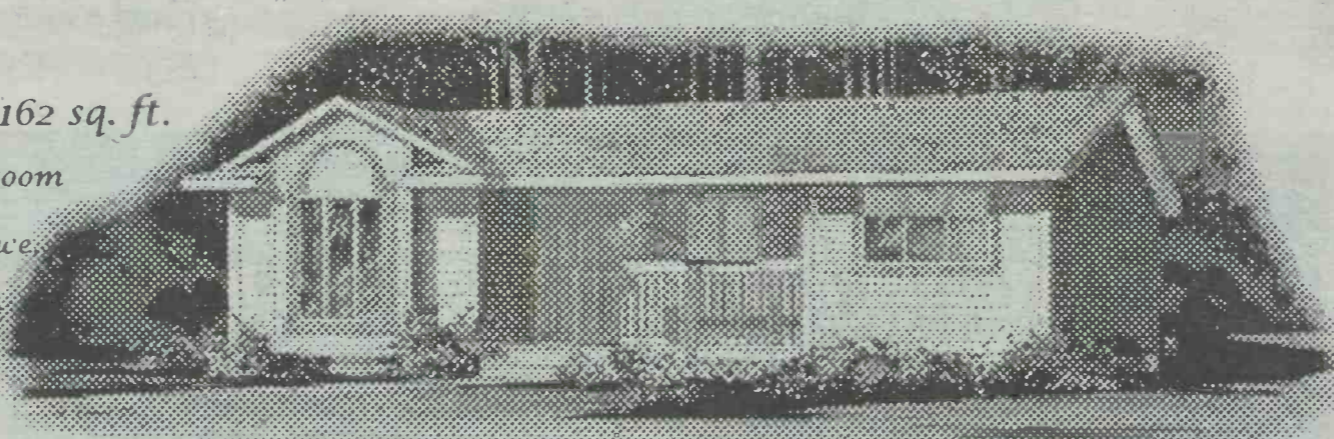
"The whole committee has worked real hard to make this happen," Blixt notes. "We all work together because this is so important."

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"PROUD SUPPLIER & SPONSOR TO THE FIRST NATIONS"

Lewis makes a comeback at Warriors match

By Ross Kimble
Windspeaker Contributor

DUCK LAKE, Sask.

Professional boxing came to the Beardsy's and Okemasis First Nation in Saskatchewan on Aug. 23, when the Sawridge Indian Band of Alberta joined with the host band to present the Night of the Warriors. Though the crowd at Beardsy's Arena was sparse, those in attendance were treated to eight outstanding battles with combatants trading thunderous blows and proving themselves worthy of the warrior mantle.

The evening's main event was an eight-round light heavy-weight match between Mike Lewars of Vancouver and Willard 'Red Thunder Rock' Lewis of Lac La Biche, Alta. Lewis, a Cree, was greeted with the loudest cheers of the evening, leaving no doubt as to who most had come to see, and proving that even after a lengthy absence from the boxing ring, the popularity of this former Canadian cruiser weight champion remains undiminished.

"I just kind of dropped off the scene. I took time off for work, and to have a family life," Lewis explained in a pre-fight interview. "Also, we took five hits in a row, five bad losses in a row, just from taking fights on short notice. We were off to Germany on a day's notice, Montreal on a day's notice. It was more or less at that time just for the money."

These losses dropped Lewis' once sparkling professional record to a still-respectable 16-5-1, and left him anxious for time away from the ring. After a period of evaluation, Lewis re-

sumed training, and set his sights on a return to the top of the boxing world.

"I talked to the wife, and we want to give it a run. If the run is good, we'll hang in. If we hit some bad breaks, or a broken hand—I've had hand problems in the past—we'll see. If it's good, we hope to fight for the super middleweight championship of the world before Christmas. Hopefully, I can get a couple of good wins under my belt. If I take a loss, that'll be it. Everything from here on in has to be wins, and wins in convincing fashion, where I'm in control."

The Lewis/Lewars contest began slowly, the first round spent with each boxer feeling out his opponent. Lewis, though, came out hard in rounds two and three, stinging Lewars with quick jabs and hooks to the body, and staggering him with several hard shots to the head. The crowd sensed an imminent knockout, but an in-

explicable change in Lewis' strategy gave Lewars a reprieve. In rounds four through eight, Lewis fought using only his left hand, while his right remained glued to his face in a defensive posture. In a testament to Lewis' skill, he still won the unanimous decision by a wide margin, but the question on everyone's mind was the reason for the one-handed attack.

"I broke my hand in the third round," Lewis explained on his way to the dressing room. "Otherwise, I think it could have been over sooner."

Lewis got the convincing victory he needed, but his injury, eerily mentioned only hours before, leaves his future once again up in the air.

The final match of the night pitted Calgary's

Jason Naugler against Louis Flores, formerly of Mexico and now fighting out of Winnipeg, in a battle for the World Junior Boxing Federation middleweight championship. The two warriors traded flurries of punches, neither willing to give an inch, and neither able to gain the upper hand over his opponent. Ten extremely close rounds later, Naugler took the contest and the belt in a unanimous decision.

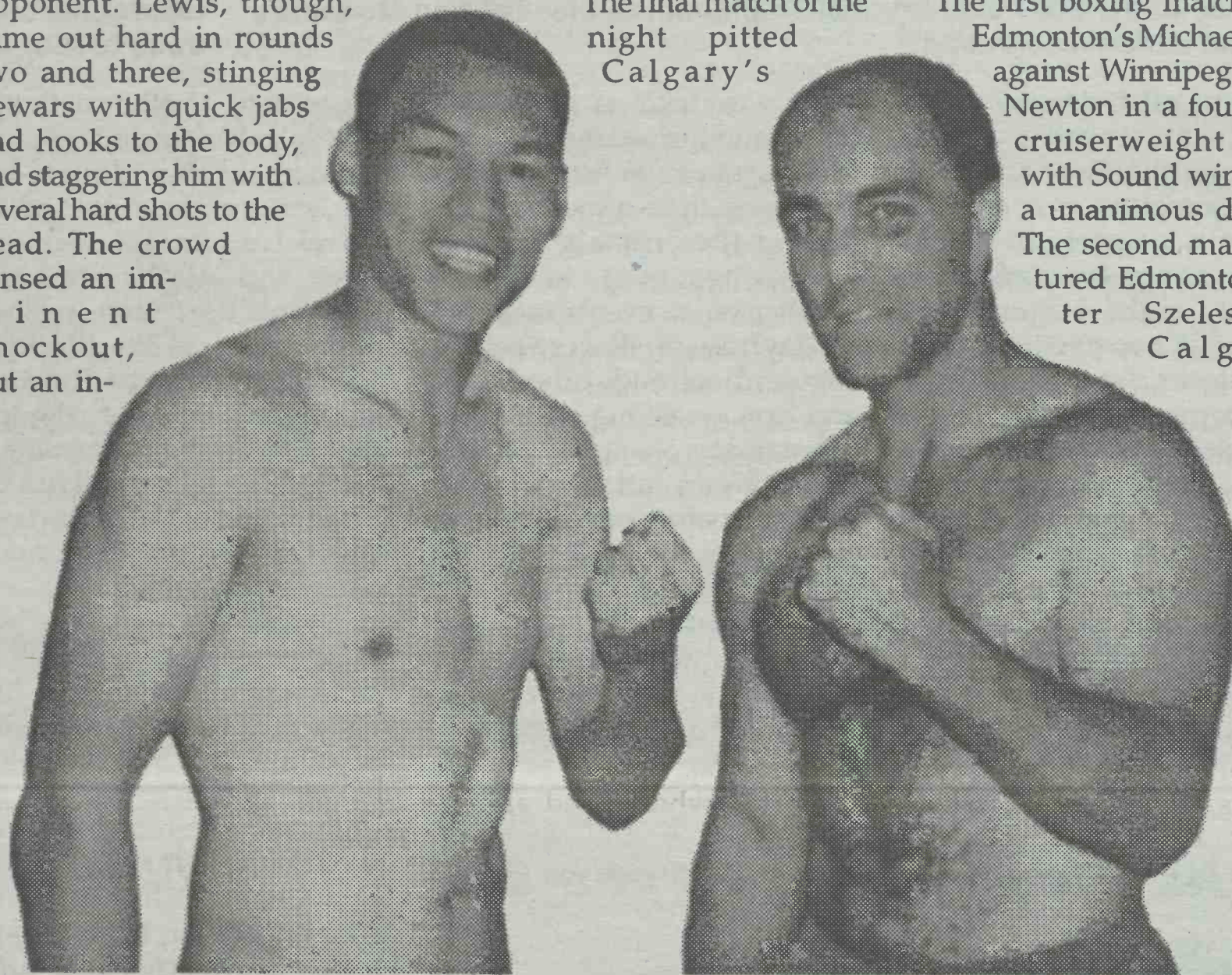
The evening began with an undercard of four exhibition kickboxing matches, where members of the Saskatoon Kickboxing Club flashed both fists and feet in an exhilarating demonstration of their low profile sport.

The first boxing match pitted Edmonton's Michael Sound against Winnipeg's Mark Newton in a four-round cruiserweight battle, with Sound winning in a unanimous decision. The second match featured Edmonton's Peter Szeles and Calgary's



Robbie Stowell in a six-round super middleweight tilt that was regrettably ruled no contest when an accidental head butt opened a deep cut near Stowell's eye.

Night of the Warriors coincided with the 125th anniversary commemoration of Treaty 6, held only a few kilometres down the road at Fort Carlton. The evening was dedicated to the memory of former senator and Sawridge chief Walter P. Twinn, a lifelong supporter of the sport of boxing.



New team golf champions emerge

By Joan Taillon
Windspeaker Staff Writer

WABAMUN, Alta.

The third annual First Nations Cup brought some of the best golfers from two provinces to play at the Ironhead Golf & Country Club in Wabamun, Alta. this month.

The three-day, high-profile championship game took off Aug. 3, with 13 teams putting up a \$2,000 entry fee and corporate sponsorship fee of \$500 to play.

First place finishers Alexis First Nation took home \$7,000 in prize money and the coveted trophy they took from last year's defending champions, the Blood First Nation, both of Alberta.

The first year of the cup, 1999, Enoch First Nation near Edmonton won with seven teams participating. Last year eight teams played in the tournament.

Merv Kootenay, one of the organizers of this year's event and the originator of the idea for a tournament in the first place, is a member of the triumphant Alexis First Nation.

After seeing a lot of tournaments, Kootenay related, he figured there were enough Aboriginal golfers in the Western provinces to initiate a

competition that pitted community against community "in the spirit of sportsmanship. I figured that would create a lot of excitement as far as competition goes." Each team was to have eight golfers and one alternate.

He added, "similar to the Dunhill Cup of the PGA tour... The tournament was patterned after that, the Dunhill Cup."

"You play as a team, representing your community, and there's a bit of bragging rights I guess involved in it, trying to win the First Nations Cup."

That was the reason Kootenay wanted to initiate the cup challenge. He ran his idea past avid Enoch golfer Bruce Ward, who comes from a community of many golfers. Then he contacted the communities.

Co-organizers this year were Andy Fox and Willis Kootenay, with a lot of volunteer help, mostly from the families of the players.

At this year's tournament the youngest player, Percy Potts Jr., 17, "shot a 69 in the master play and beat his opponent by nine points. He was our number one ranked player. Basically he was our best player on the team. There's a lot of potential for him to go far, with the proper coaching."

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Sport's g Ontario

By Sam Laskaris
Windspeaker Contributor

ST. CATHARINES

For a few days Dave G thought perhaps some might be playing a bit of on him.

General started receiving phone calls from well-wishers and media members wanting interviews. They wanted to congratulate him and get his thoughts about his upcoming induction into the Ontario La Hall of Fame and Museum.

Though a press release this year's inductees was in early August, General was officially notified of his until a couple of weeks ago.

"It made it seem official," General said.

A total of eight individuals will be inducted into the hall this year, four of them Native. Induction ceremonies will be staged at the hall and museum in St. Catharines.

General, a 51-year-old, was inducted in the builder category. The three other inductees—Donald George Russ, George and (Brownie) Porter—will be inducted into the hall in the player category. Porter will be inducted posthumously.

General is being honored for his coaching skills with various Six Nations teams. Over the years he led several local squads to prestigious titles. His co-

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Stowell in a six-round middleweight tilt that was probably ruled no contest in an accidental head butt a deep cut near Stowell's

of the Warriors coinciding with the 125th anniversary of the signing of Treaty 6, held a few kilometres down the road from Fort Carlton. The evening was dedicated to the memory of Senator and Sawridge Walter P. Twinn, a lifelong lover of the sport of boxing.

Sport's greats inducted into Ontario Lacrosse Hall of Fame

By Sam Laskaris
Windspeaker Contributor

ST. CATHARINES, Ont.

For a few days Dave General thought perhaps somebody might be playing a bit of a joke on him.

General started receiving phone calls from well-wishers and media members wanting interviews. They wanted to congratulate him and get his thoughts about his upcoming induction into the Ontario Lacrosse Hall of Fame and Museum.

Though a press release about this year's inductees was issued in early August, General was not officially notified of his honor until a couple of weeks after by mail.

"It made it seem official then," General said.

A total of eight individuals will be inducted into the hall this year, four of them Native. Induction ceremonies will be staged Oct. 20 at the hall and museum located in St. Catharines.

General, a 51-year-old, will be inducted in the builder category. The three other Native inductees—Donald Gabriel, Russ George and Orval (Brownie) Porter—will go into the hall in the player category. Porter will be inducted posthumously.

General is being honored for his coaching skills with various Six Nations teams. Over the years he led several local squads to prestigious titles. His coaching

accomplishments included winning Ontario titles at the peewee level in 1983, the bantam ranks in 1985 and the midget category in 1987.

General also guided the Six Nations Arrows to the Minto Cup, the Canadian Junior A title, in 1992.

"That's still the highlight for me," said General, adding that many of the players who were on the Arrows' roster that season had also been on clubs he had previously coached to titles in their minor days.

The Arrows defeated a host team from Coquitlam, B.C. in the 1992 Minto Cup, a series which went the maximum seven games.

General also won three more national championships. He was a member of the coaching staff for the Six Nations Chiefs, who won back-to-back-to-back Mann Cup titles from 1994 through 1996. The Mann Cup is annually awarded to the top senior club in Canada.

As for what his induction into the Ontario Lacrosse Hall of Fame and Museum means to him, General simply replied: "It's always nice to be recognized by your peers."

As for Gabriel, a 71-year-old who now lives in Oka, Que., he was one of the best players Kanehsatake ever produced. He represented Kanehsatake at various levels from 1946 to 1966 and earned kudos for both his speed and his accurate shooting.

Gabriel is obviously thrilled of

his latest accolade.

"I should be proud because not everybody gets it," said Gabriel, who was also an accomplished pool player in his younger days.

After his playing days were over, Gabriel remained involved in lacrosse as a stick manufacturer. He frequently provided players in the Rochester and Buffalo areas with their sticks.

As for George, who now lives in Lafayette, N.Y., he was certainly a lacrosse star during his playing days. His accomplishments include leading the Quebec Caribou to the National Lacrosse League title in 1975. George was the co-captain of the Caribou during their championship season.

His playing career included a stint with the Lafayette Lancers. During one stretch the Lancers had a 36-game winning streak, which spanned three years.

Porter, who hails from Fort Erie, Ont., starred for various clubs in his province.

He was a member of the Brantford Bills from 1949 to 1952. He then excelled for three years with the Dundas Hornets from 1953 to 1955. Porter was the Hornets' captain for all three of those years and he was also selected as the club's most valuable player each season.

Porter, who retired after he suited up for the Ohsweken Mohawks from 1964 to 1965, became a lacrosse referee at various levels when his playing days were complete.



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Canada

Therrien to represent Canada on international track stage

By Cheryl Petten
Windspeaker Staff Writer

OTTAWA

Ryan Therrien's 18th birthday is bound to be a memorable one. The runner will be marking the milestone in Santa Fe, Argentina, where he will represent Canada at the 2001 Pan American Junior Track and Field Championships taking place Oct. 18 to 20.

"My birthday is Oct. 19, so I'll be competing, probably, on my birthday," said the Edmonton-born Therrien, who has been living in Ottawa since he was seven.

"Not too many Aboriginal kids become national champions in track and field," said father Richard Mirasty. "He's being doing this for a couple of years now, and it's kind of a well kept secret. Not too many people know he's an Aboriginal kid. And he's doing really well."

Therrien qualified to be part of the Canadian contingent in Argentina with a victory in the 400-metre dash at the Canadian National Junior Track and Field Championships held in Calgary from July 27 to 29. He was ranked third going into the nationals, but turned that into first place with a finishing time of 47.79.

"I was ecstatic," Therrien said of his performance.

"It was like a dream come true. I didn't believe it at first. The time was 47.79. That's a huge PB [personal best] and I just didn't expect to be running that quick. It hadn't really hit me, but then I just realized I was the national junior champion and I was going to represent my country, and it was just a great feeling," he said.

"If I'd just run that and come third, I would have been happy."

Before the national event, Therrien's personal best had been 48.48, more than half a second slower than his championship run in Calgary.

"I wasn't expecting to win. I was hoping to maybe get a medal

"It was like a dream come true. I didn't believe it at first. The time was 47.79. That's a huge PB [personal best] and I just didn't expect to be running that quick. It hadn't really hit me, but then I just realized I was the national junior champion and I was going to represent my country, and it was just a great feeling."

—Ryan Therrien

at the best, but I just felt good. I ran well and I won. And I ended up qualifying for the Pan Am Juniors. It's just like a dream."

Therrien's accomplishment is even more impressive considering he is a recent comer to the world of track and field. He started running three years ago, although this is only his second full year with the sport.

"Right now, I'm ranked first in Canada for juniors. A lot of the guys that have been up there have been training for five, six years. So it is kind of unusual, I guess."

Therrien said he initially got involved in track and field just as a way to keep busy at school, but his success in the sport made him decide to stick it out.

"I made the actual high school finals for the 200 in my first year in track, so I figured, it might be something I'm good at, so I gave it a shot," he said.

"I came second at the provincial high school championships in the 400 this year. The guy that beat me at the high school championships, I beat him. He was second at the national juniors."

Therrien had been involved in sports before taking up track and field, playing baseball and hockey, but now he focuses just on track. He's joined the Ottawa Lions track club, and was named as one of the club's juvenile athletes of the year for 2000.

The competition is one of the things Therrien likes most about track and field.

"The competition is great. In team sports, it's good being in a

team sport, but this is one-on-one, who is the better runner. It's just pure competition. It's the greatest, and I enjoy that."

But each time he steps on the track, Therrien is also competing with himself.

"In setting a PB, bettering yourself and knowing that you can run faster than you've ever run before, it's a good feeling, personal satisfaction."

Therrien is hoping to capitalize on his success on the track, using his running skills to earn an education. And, with one year of high school left before he graduates, he's already begun looking at his options.

"I want to go to university in the States. I've been talking to some schools, and it would be great just to continue and get a free education or a cheap education down in the States, just because I can run," Therrien said.

"I've been talking to a few schools already, some Ivy League schools like Cornell and Columbia, and also California at Berkeley, and Utah. I want to go into engineering, computer engineering or electrical engineering."

As for the games in Argentina, Therrien has set his sights on making it into the 400-metre final.

"Just making the final would be great," he said. "Just going to an international competition like that, and being able to be among the best in the Pan American world would be great, would be an unbelievable achievement, and I think that's what I'd like to do."

Gaylord Powless and his legendary life

By Sam Laskaris
Windspeaker Contributor

OHSWEKEN, Ont.

Canada's sporting community lost one of its greatest athletes in late July.

Gaylord Powless, a name associated with lacrosse excellence even years after his playing days concluded, died on July 28. He was 54.

Powless was diagnosed with colon cancer three years ago, but he continued to live an active life until this past spring when he was weakened as the cancer had spread to his lungs.

Though he was bed-ridden in the days leading up to his death, Powless received some news that cheered him up. His local rink, which was previously called the Six Nations Memorial Cultural Centre, was renamed the Gaylord Powless Sports Arena.

"He was pretty happy about that," said Powless' only son, 20-year-old Chris.

Powless is also survived by his wife Patti and their two daughters, Michelle, 32, and Gaylene, 17.

Dave General, a Six Nations band councillor, said renaming the local rink after Powless was a unanimous decision. Powless' family members attended the council meeting that July night.

"It was a pretty emotional evening," General said.

But it was a fitting tribute for one of Ohsweken's most famous individuals.

Powless was a star in both

the junior and professional ranks.

Among the lengthy list of his accomplishments was the four consecutive Canadian Junior A Minto Cup championships from 1964 through 1967 for the Oshawa Green Gaels. Twice Powless was selected as the most valuable player at the Minto Cup.

"I think he really enjoyed his junior years the most,"

Chris Powless said of his father. "He was really glad that he played for the late

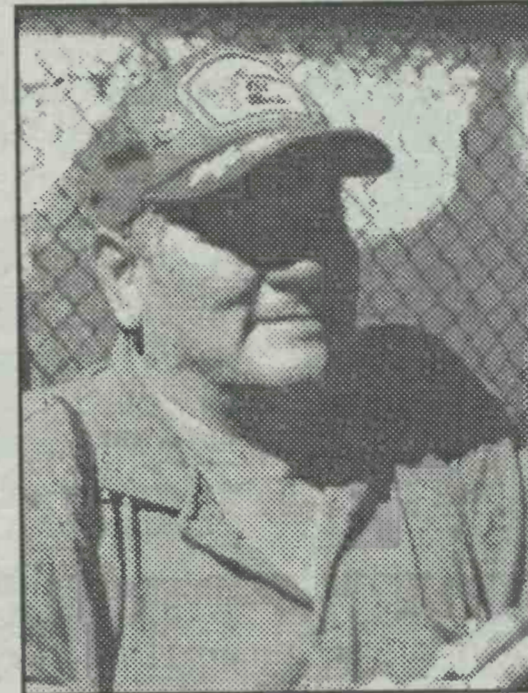
Mr. Jim Bishop (considered one of the greatest lacrosse coaches ever) and the tight-knit group that they had there."

Powless went on to suit up for squads in various pro and amateur senior leagues. He had stints in places including Montreal, Detroit, Syracuse, Rochester, Portland, Brantford, Brampton and Coquitlam, B.C.

Chris Powless is following in his father's footsteps. For the past three years he was a member of the Six Nations Arrows, a Junior A club. Gaylord Powless had served as an assistant coach for the Arrows during the 2000 season, the last team with which he was involved.

Gaylord Powless was the oldest son of Ross Powless, another Canadian lacrosse great. Both are members of the Canadian Lacrosse Hall of Fame and are the only father-son tandem to be inducted in the hall in the players category.

(see Legend page A34.)



Gaylord Powless

Monum

By Taynar Simpson
Windspeaker Contributor

OTTA

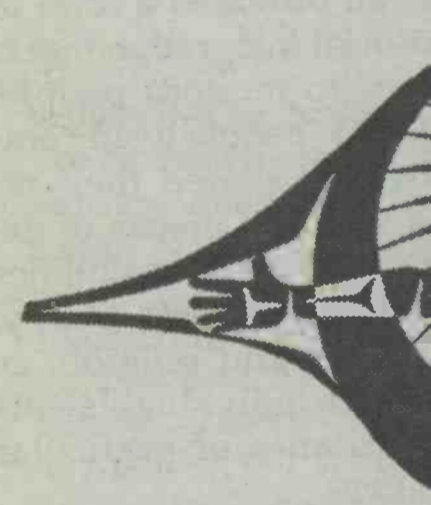
The National Aboriginal Veterans Monument stands as a permanent fixture recognizing the unique contributions and experiences of Canadian Aboriginal war veterans.

The monument sculpted by Saskatchewan artist Lloyd Pinay, of Ojibwe and Cree and Sioux descent. He was a veteran of the Second World War wounded in combat.

The statue of bronze stone stands five metres high and weighs 2,000 kilograms. There are four human figures carved, representing First Nations, Métis and Inuit. The monument honors veterans of the first and second World Wars, the Korean War and peacekeepers.

Five animals encircle the monument—the eagle, bear, wolf, son and elk. The eagle symbolizes the Creator and occupies the highest placement of the monument. Two of the figures are holding instruments of war. The other two hold items of peace. Balance is the overall theme of the monument.

The monument unveiled June 21 was the final stage of a long process, beginning years ago. The Monument Project was officially announced on Nov. 4, 1997. Then-Indian Affairs minister Ron Irwin and National Aboriginal Veterans Association president Sam Sinclair



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S ACCEPTED

Monument pays homage to veterans of war

By Taynar Simpson
Windspeaker Contributor

OTTAWA

The National Aboriginal Veterans Monument stands as a permanent fixture recognizing the unique contributions and experiences of Canada's Aboriginal war veterans.

The monument was sculpted by Saskatchewan artist Lloyd Pinay, of Ojibway, Cree and Sioux descent. His father was a veteran of the Second World War wounded in combat.

The statue of bronze and stone stands five metres tall and weighs 2,000 kilograms. There are four human figures carved, representing First Nations, Métis and Inuit. The monument honors veterans of the first and second World Wars, the Korean War and the peacekeepers.

Five animals encircle the figures—the eagle, bear, wolf, bison and elk. The eagle symbolizes the Creator and occupies the highest placement on the monument. Two of the individuals are holding instruments of war. The other two hold items of peace. Balance is the overall theme of the monument.

The monument unveiling on June 21 was the final stage of a long process, beginning five years ago. The Monument Project was officially announced on Nov. 4, 1996 by then-Indian Affairs minister Ron Irwin and National Aboriginal Veterans Association president Sam Sinclair. Cur-

rent NAVA president Claude Petit joined Irwin and Sinclair at the sod-turning ceremony on May 8, 1997. The monument stands as a testament to the debt all Canadians owe to its veterans.

During the First World War, at least 3,500 Aboriginal men, one-in-three of the able-bodied men on reserve, enlisted for service, making it the highest ratio among all Canadian ethnic groups. Another 3,000 enlisted in the Second World War and 500 in the Korean War. More than 500 Aboriginal soldiers gave their lives during those wars.

Many Native recruits were unfamiliar with Euro-culture and had to adapt quickly to their new environment. The hunting skills required on the reserve proved to be a valuable asset for the allied war effort. It was found early on that Aboriginal soldiers made for

skilled marksmen and excep-tional reconnaissance scouts, and were superior for covert activi-ties. Aboriginal lan-guages contributed to the war effort as demonstrated by the Cree and Navajo

'code-talkers' who would safely relay allied communi-cations.

Francis Pegahmagabow, with 378 hits, and Henry Norwest, with 115 confirmed kills, were perhaps the most proficient snipers for any side during the First World War. Long distance runner Tom Longboat served exception-ally well as a runner and scout. In the Second World War and Korea, Tommy Prince became Canada's most storied and decorated Aboriginal soldier. Like most Indian veterans, both Pegahmagabow and Prince would return home to poverty after the war. The dream of a new progressive and equal relationship with the rest of

Canada would go unrealized. Not only were Indian veter-ans living on reserve disquali-fied from the \$6,000 loan entit-led to all veterans, their vet-erans' pensions were also re-duced.

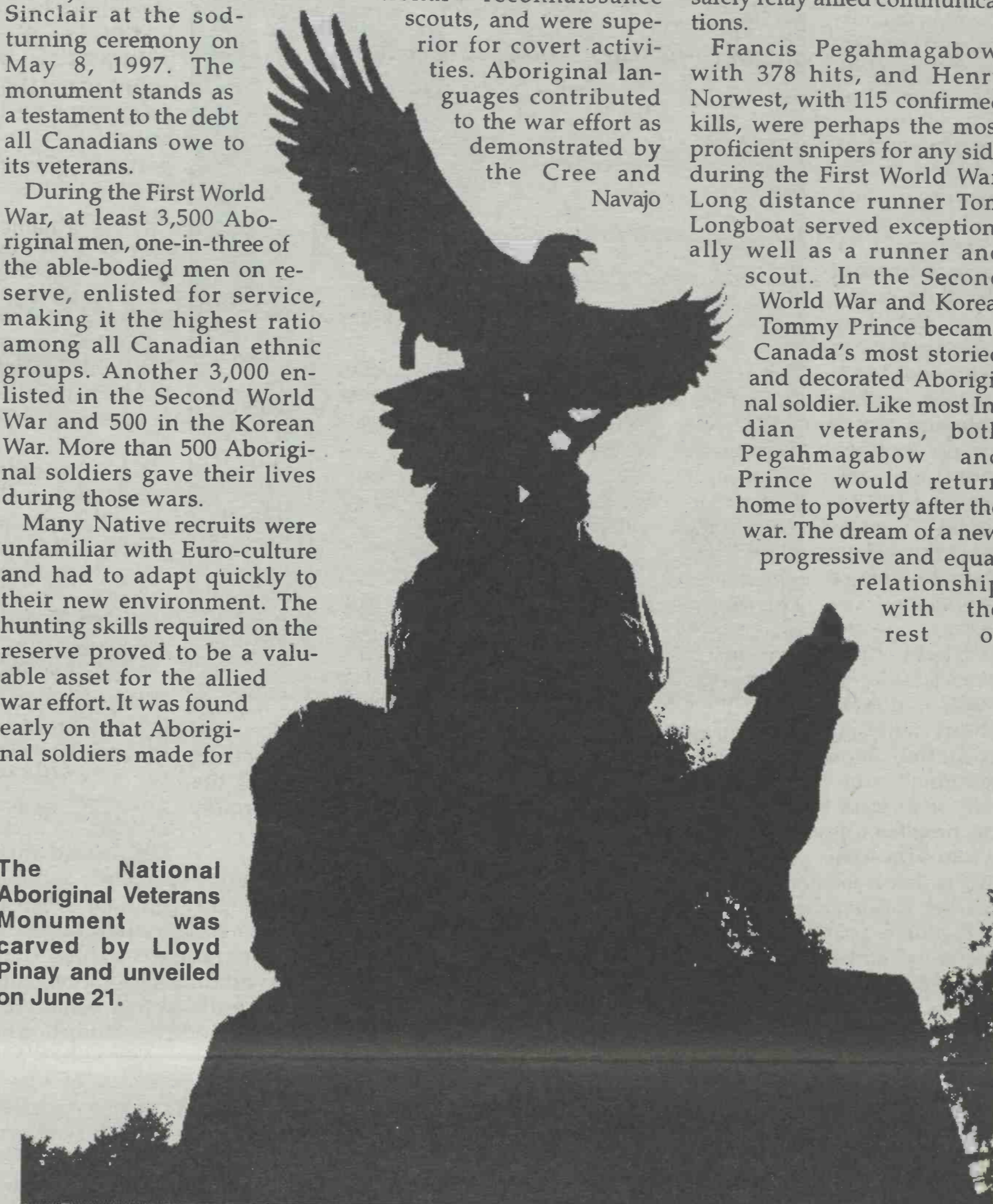
After the First World War, the Soldier Settlement Board bought 85,000 acres of reserve lands in order to give it to re-turning veterans. Almost all of those that benefited were non-Native.


The unveiling ceremony consisted of singing, drum-ming and speeches. Governor General Adrienne Clarkson delivered a somber yet stirring address. She paid homage to the "thousands of miles that Aboriginal soldiers traveled over the course of more than two centuries to help defend this country (which) make up a thousand memories, so much of which has been ig-nored or lost . . . They stood shoulder to shoulder in mu-tual reliance and trust with their fellow soldiers. They paid the supreme sacrifice, so that we could live in peace, in security and in freedom."

The monument plaque eches the sentiment:

"This monument is raised in sacred and everlasting honour of the contributions of all Abor-iginal Canadians in war and peacekeeping operations . . . They served with honour and distinction in all branches of the service from private to brigadier . . . Hundreds from across Canada gave fully of their lives so that all Cana-dians might know peace and in-herit freedom."

The National Aboriginal Veterans Monument was carved by Lloyd Pinay and unveiled on June 21.





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Neo-conservative values blamed for raging addiction

By Paul Barnsley
Windspeaker Staff Writer

VANCOUVER

A Simon Fraser University psychology professor's 30 years of clinical research have convinced him the human animal's natural way of living is not compatible with the values of the free market system, and many of today's most persistent social ills are the result.

That's the basic argument in Dr. Bruce K. Alexander's *The Roots of Addiction in Free Market Society*, a 26-page paper contributed to the Canadian Centre for Policy Alternatives newsletter, available online at www.policyalternatives.ca/bc/rootsfaddiction.html.

Alexander believes addictive behavior is a natural defense mechanism humans use when faced with unnatural or inhuman stresses. Humans need "psychosocial integration," a term that describes the community and extended family ties that existed in tribal communities. Without that integration, people experience "dislocation." "Something is missing and they seek ways to replace it. He believes different people find different ways to fill that gap and concludes that society judges some addicts more harshly than others.

"The word 'addiction' has come to be narrowly applied to excessive drug use in the 20th century, but historically it was applied to non-drug habits as well. There is ample evidence that severe addictions to non-drug habits are every bit as dangerous and resistant to treatment as drug addiction, whether they be the compulsion for money, power, work, food, or material goods," he wrote. "The notorious downtown Eastside [Vancouver] junkies—the most publicized addicts in Canada—are not necessarily the most destructive ones. For example, some occupants of the country's boardrooms feed their own habits by ruinously exploiting natural resources, pol-

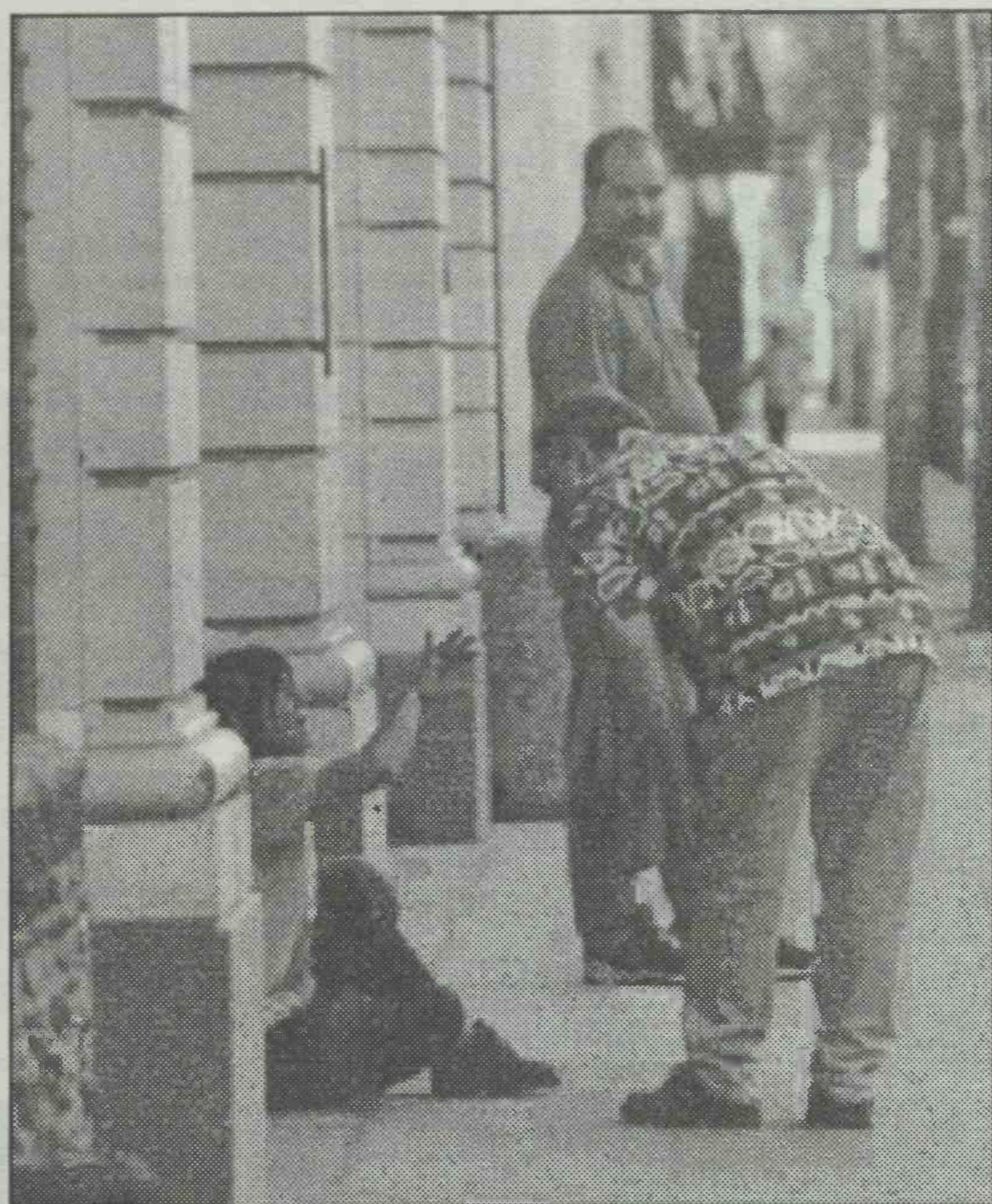
luting the environment, misinforming the public, and purveying modern weapons in Third World countries. Severe addictions to power, money, and work motivate many of those who direct this destruction."

In deciding which addictions are considered socially acceptable and which are not, politics, moral bias and the views of interest groups skew the debate, the psychology professor believes.

"There have been decades of futile debate about whether addiction is a 'criminal' problem or a 'medical' problem," he wrote. "The hard fact is that it is neither. In free market society, the spread of addiction is primarily a political, social, and economic problem. If the political process does not find contemporary well-springs of psychosocial integration, society—with its ever freer markets—will manifest ever more dislocation and addiction."

He concludes the paper by calling for a re-evaluation of public attitudes and an end to the unexamined self-righteousness that leads power or wealth junkies to criminalize alcoholics or drug addicts. The futility of the war on drugs and the general ineffectiveness of the health care profession to get drug addiction under control are signs the basic approach to the problem is wrong, led astray by faulty thinking, he argues.

"A century of intense effort has shown that no matter how



FILE PHOTO

Massive dislocation produced massive addiction and mainstream society can see its own future—should its attitudes not be re-evaluated—just by looking at the problems faced by Native nations when they were forcibly dislocated by European colonizers.

well different approaches are co-ordinated, society cannot 'prevent,' 'treat,' or 'harm reduce' its way out of addiction any more than it can 'police' its way out of it," he wrote.

By detailing his research into the history of addictions, Alexander demonstrates that widespread addiction began just after free market capitalism took hold during the industrial revolution. The fundamental social changes of that period destroyed community life and its extended-family inter-connectedness and ripped humans out of their natural state of being.

"In order for 'free markets' to be 'free,' the exchange of labor, land, currency, and consumer goods must not be encumbered by elements of psychosocial integration such as clan loyalties, village responsibilities, guild or union rights, charity, family obligations, social roles, or reli-

gious values," he wrote. "Cultural traditions 'distort' the free play of the laws of supply and demand, and thus must be suppressed. In free market economies, for example, people are expected to move to where jobs can be found, and to adjust their work lives and cultural tastes to the demands of a global market."

He quotes many studies to show the spread of drug and alcohol addiction mirrors the spread of free market ideology.

"Addiction changed from being a nuisance in the ancient world to a steadily growing menace as Western society moved into

free market economics and the industrial revolution. Because Western society is now based on free market principles that mass-produce dislocation, and because dislocation is the precursor of addiction, addiction to a wide variety of pursuits is not the pathological state of a few, but to a greater or lesser degree, the general condition in Western society. Western free market society also provides the model for globalization, which means that mass addiction is being globalized along with the English language, the Internet, and Mickey Mouse," he wrote.

Alexander believes the growing dominance of corporate attitudes and conservative values has created an unbalanced, one-sided debate within political, health provider and policing circles when it comes to dealing with addictions.

"There has been little analy-

sis of free market society and dislocation among professional addiction researchers because their field has been fenced in on four sides by professional conventions. First, only experimental and medical research has been considered really valid, other approaches seeming too philosophical, political, literary, anecdotal, or unscientific. Second, attention has been lavished upon alcohol and drug addictions, although non-drug addictions are often as dangerous and far more widespread. Third, American examples, data, and ideology have provided most of the important guideposts in this field, although powerful political forces limit debate there more than other places. Fourth, although a few individual scholars do speak out, professional addiction researchers have rarely contradicted the mainstream media misinformation concerning drugs and addiction. Under these conditions, and since professionals are making little progress on the problem of addiction, society will do well to fall back on common sense and history," he wrote.

The colonial period reached its peak at almost the same time as free market ideology became universally accepted in the West. Alexander said that mainstream society can see its own future—should its attitudes not be re-evaluated—just by looking at the problems faced by Native nations when they were forcibly dislocated by European colonizers.

"Extensive anthropological evidence shows that prior to their devastation by Europeans, the diverse Native cultures in Canada all provided a level of psychosocial integration that is unknown to modern people. Most Native people lived communally and shared their resources within a matrix of expectations and responsibilities that grew from their family, clan, village, and religion, as well as their individual talents and inheritance of particular prerogatives.

(see Free market page 25.)

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Extensive anthropological work shows that prior to domination by Europeans, diverse Native cultures in all provided a level of social integration that is alien to modern people. Diverse people lived communally and shared their responsibilities within a matrix of extended families and responsibilities from their family, village, and religion, as well as their individual talents and inheritance of particular skills.

See market page 25.)

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Free market meltdown

(Continued from page 24.)

"They clung to their cultures with courageous resolution—although they valued European trading goods, they found European ways repellent. I have as yet found no mention by anthropologists of anything [in pre-contact Native societies] that could reasonably be called addiction, despite the fact that activities were available that have proven addictive to many people in free market societies, such as eating, sex, gambling, psychedelic mushrooms, etc. Canadian Natives did not have access to alcohol, but Natives in what is now Mexico and the American Southwest did. Where alcohol was readily available, it was used moderately, often ceremonially rather than addictively."

That conclusion contradicts the "drunken Indian" stereotype. Alexander said that is just another example of the fuzzy, erroneous data that passes for knowledge in the area of addictions.

"Although some Canadian Natives developed a taste for riotous drunkenness from the time that Europeans first introduced alcohol, many individuals and tribes either abstained, drank only moderately, or drank only as part of tribal rituals for extended periods. It was only during assimilation that alcoholism emerged as a pervasive, crippling problem for Native people, along with suicide, domestic violence, sexual abuse, and so forth. Massive dislocation produced massive addiction," he wrote.

"There is a more popular explanation for the widespread alcoholism of Canadian Natives. They are often said to have a racial inability to control alcohol. However, this is unlikely, since alcoholism was not a ruinous problem among Natives until assimilation subjected them to extreme dislocation. Moreover, if Natives were handicapped by the 'gene for alcoholism,' the same must be said of the Europeans, since those subjected to conditions of extreme dislocation also fell into it, almost universally."

A lot of space in Alexander's paper is dedicated to the history of British colonization of Scotland. Alexander discovered that tribal villages were uprooted and the tribal lifestyle destroyed by British businessmen who wanted to use the land to graze sheep for the wool industry. The forced dislocations of the Scottish people were called "clearances."

Alexander learned of this almost-forgotten bit of colonial history from Native academic Roland Chrisjohn. Chrisjohn is a former psychologist who now teaches Native Studies at St. Thomas University in Fredericton, N.B. He wrote *The Circle Game*, widely recognized as one of the definitive books about the residential school system.

Alexander said it was at a conference that was sponsored by the Treaty 7 organization in Edmonton about five years ago that he heard Chrisjohn speak.

"It was quite controversial with a lot of Native people and there were five of us white guys holding forth on alcoholism. Some of what we said ran into

"We've got to have an ideology that says 'OK, we're going to have global markets and we're going to have technology, but we're not going to have it at the expense of what's vitally important to human beings.' That's too much to pay; we won't pay it. That ideology has to prevail or I don't see how we can endure. Civilizations do crash and burn and ours perfectly well could if we can't solve that problem."

—Dr. Bruce K. Alexander

trouble, as it should have. There was some heavy discussion and a bit of animosity and in the end it was a marvelous experience for me and I hope for other people too," he said. "Anyway, on the last day, this guy—Roland Chrisjohn—stood up and gave this speech. It was called 'White guys are human beings.' He told the story of the highlands clearances. That's the first time I ever heard of it and I'm of Scottish descent. I later went back and checked it and he was right in every detail. The story is, of course, that these Scottish guys who settled Edmonton and every other place had had the exact same thing done to them. They were victims of the same process but they had forgotten it, he said. He said, it's in their hearts but they've forgotten it. So you know they're human beings. You know that in the past it had been done to them and that's how they were able to do it to us, he said, as if they were inhuman, but they're not really inhuman."

The Simon Fraser University professor admits his liberal philosophy helped shape his conclusions, but he insists—and the very long list of other academic sources he quoted in his paper supports him—that the conclusions are based on hard science. He believes Canadian policy makers have shifted to the ideological right because of the influence of the business lobby that he sees as being dominated by Social Darwinists who have no sympathy for the less fortunate.

"I think, as far as I can understand it, there is a real kind of ideological war—a war of ideas—because these ideas, this neocon mentality or whatever you want to call it—I like to call it free market ideology—is just so, so powerful. It's in every newspaper and every television station," Alexander told *Windspeaker*.

Social Darwinists believe in the survival of the fittest, that the wealthy have demonstrated they are superior to the poor simply by becoming wealthy and successful. They believe the state should do little if anything to help the poor because helping those who can't cope to survive weakens the species.

"What's got to happen, though, is we have to have a different ideology. We can't have an ideology that says free markets above all, competition above all, everything else is bullshit. As soon as we start thinking that way, we're doomed," he said. "We've got to have an ideology that says 'OK, we're going to

have global markets and we're going to have technology, but we're not going to have it at the expense of what's vitally important to human beings.' That's too much to pay; we won't pay it. That ideology has to prevail or I don't see how we can endure. Civilizations do crash and burn and ours perfectly well could if we can't solve that problem."

He urges the government to do its duty and provide good government, and the only way to have good government, he believes, is to put people first.

"A government has got to do that. We go downtown and blame the victim, you know, downtown in Eastside Vancouver. It's so easy but you just can't get away with it. Obviously, most people would be there if they'd gone through what those guys have gone through," he said.

People who amass great wealth and power show the same single-minded obsession to their activities as a heroin addict shows when obtaining and using drugs, Alexander said. Yet they can rationalize judging their fellow addicts only by denying they themselves are addicted. Alexander sees that process as the biggest hypocrisy in Western society.

"That word denial, I think, is key. What happens if a guy's an alcoholic? He says, 'I'm drinking because it does something for me,' and then he gets accused of denial. He's not denying, he's telling the truth. The denial is on the other foot, so to speak. We're denying when we say everybody should be able to make it and do just fine in this society because we've got all this money and all this freedom. That's wrong. There's where the denial is. Denial is the first problem," he said.

A similar type of denial puts up a wall of racism and resentment between Native and non-Native people but Alexander doesn't believe that wall needs to be there.

"You can't deny what happened to the Native people. It's there. But you also can't deny that it happened to the white people too. So it doesn't mean that Native people are good people and white people are bad people. But I think it's sort of a fear that White people feel, that they'll end up as the bad guy. Roland Chrisjohn addressed that in such a good way. He said white people have been through it, too, and it's in their hearts. Somehow, that understanding makes it easier for white people to face up to what our grandfathers did do," he said.

Pregnancy concerns



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Alcohol

Drinking alcohol when pregnant can cause fetal alcohol syndrome (FAS). Children with FAS may have poor development during pregnancy, mental retardation, and abnormalities of the face, heart, limbs, and central nervous system.

Many women are alarmed because they have had a drink or two of alcohol early in pregnancy before they discovered that they were pregnant. Chances are the infant will not be harmed with this mild intake of alcohol. However, there is no safe amount of alcohol that can be consumed during pregnancy.

Bottom Line: Don't drink alcohol when pregnant.

Smoking

Smoking in pregnancy can cause smaller (low birth weight) and sicker babies. They can be born premature and there is a greater chance of complications during childbirth. Remember, all the smoke you inhale ends up in the baby's blood.

Yes you will have withdrawal symptoms for three days to three weeks when you quit, but there does not seem to be any scientific evidence that this will harm the baby.

Bottom Line: Quit smoking. Avoid second-hand smoke.

Caffeine

Caffeine that you drink (tea, coffee, cola) enters your blood and crosses into the baby's bloodstream. Caffeine has not been shown to cause birth defects in humans, but some doctors suggest that 1.5 to 2 cups of coffee (or equivalent, cola/tea) may increase your risk of miscarriage.

Caffeine beverages can also cause you to lose (in the urine) some of the important nutrients you need to provide to your baby.

Bottom Line: Minimize or avoid caffeine beverages.

Exercise

Moderate amounts of exercise may help pregnancy go smoother. Studies have shown that exercise during pregnancy can lower the chances of depression and anxiety, increase self-esteem, prevent or treat diabetes in pregnancy, and lessen the symptoms of nausea, heartburn, sleep problems, and leg cramps.

However, there are some women who should not exercise during pregnancy. Any exercise program should be discussed with your doctor before beginning.

Bottom Line: Moderate exercise may be good.

Drugs, Tubs, and Cats

Marijuana use might harm the unborn baby. Cocaine use can cause miscarriage, premature labor, and stillbirth. Babies born to cocaine users will go through severe physical withdrawal symptoms.

Immersing the pregnant belly in a hot tub or being in a sauna can raise your body temperature above 38.9 celcius (102 F). If the temperature stays this high for a long time, this can sometimes harm the unborn child.

Toxoplasmosis is a disease that can be passed through raw meat, unpasteurized milk, and kitty poop (in the litter box or garden). Toxoplasmosis infection can cause birth defects or illness or death of the baby.

Bottom Line: Avoid hot tubs. Cook meats well. Drink pasteurized milk. Wear gloves while gardening or changing the kitty litter or better yet, have someone else do it for you.

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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Program supports expectant mothers

By Cheryl Petten
Windspeaker Staff Writer

FORT ST. JAMES

Expectant mothers in First Nation communities across the country can get the support and information they need to help them have healthy babies, thanks to a federally funded prenatal nutrition program.

The Canada Prenatal Nutrition Program (CPNP), operating since 1994, is aimed at pregnant women in groups considered high risks for having a "poor birth outcome." One of the program's target groups is Aboriginal women. While the main focus of the program is improving prenatal nutrition, it also provides resources to support families after the birth of the child.

Pamela Winqvist, a registered dietitian and nutritionalist with the CPNP in B.C., has been involved with the program since its launch.

"Every band gets money to do the program, and it's been universally funded since 1996. Before that it was on a proposal basis, because we just didn't have the numbers to fund all bands."

Although prenatal support programs were available in B.C. prior to the launch of CPNP—the Healthy Baby component of the Brighter Futures program, as well as the provincially run Pregnancy Outreach Program (POP)—CPNP helped fill some of the gaps, Winqvist said. One of those gaps was access to prenatal programs on reserve.

Although the federal program was launched in part to help reduce the number of children with low birth rates being born across the country, increasing birth weights is only one focus in Aboriginal communities.

"In Aboriginal communities, we're not so much concerned about low birth weight as we are concerned about other issues related to prenatal health. The birth weight rates in Aboriginal communities nationally are less than the national average, but we have pockets of need, certainly, and we have other needs that may not be identified just by looking at birth weights. Things like isolation and poverty, very young mothers, and alcohol and drug abuse issues, addictions issues, those kind of things," Winqvist said.

Winqvist is enthusiastic about the work being done through the CPNP.

"I think there have been some wonderfully creative things going on," she said. "They've been doing community kitchens, they've done community gardens, clothing and toy exchanges at their prenatal programs to get women to attend. They've made arrangements to use traditional foods as food supplements. In a program not offering services on reserve, they might give milk for calcium and eggs for protein and orange juice for Vitamin C, and on the on-reserve programs,

we're seeing some projects using canned salmon to provide the protein need and the calcium need. And it's a traditional food as well. So it restores some of that identity, and acceptability of the food," she said.

"I think that the program is doing some very positive things in communities. I think it's teaching women . . . it's helping them, supporting them to have healthier birth outcomes. It's teaching them a variety of parenting skills. And I think the program is drawing people from the community together," Winqvist said.

"In some communities they have feasts, and they celebrate the birth of the baby. So everyone that had a baby in the year is celebrated at a feast. And what a wonderful way to introduce a child into a community and to make the mother—the parents—feel really special and important. Sometimes we don't do enough of that."

Elaine Prince, former CPNP co-ordinator at Nak'Azdli First Nation near Fort St. James, B.C., was involved in the prenatal nutrition program for five years. She first got involved as a new mother, then as an outreach worker, and finally as co-ordinator. She was interviewed prior to her leaving the co-ordinator position at the end of August.

One of the initiatives offered through the Fort St. James CPNP has been giving mothers gift certificates so they can buy healthy food for themselves and their children. When the new co-ordinator takes over, the gift certificates will be replaced with home visits and delivery of healthy food, Prince said. The new approach will let program staff stay in regular contact with the moms, as well ensure they're getting nutritional food.

An initiative to encourage breastfeeding has also been part of the Fort St. James program.

"We offer certificates to moms that breastfeed for six months or more, to a really nice local shop in town, so they can actually go and buy something nice for themselves," Prince said.

CPNP funds have also been used to offer in-home cooking demonstrations and health awareness sessions, to buy resources such as videos on nutrition, to hold budgeting workshops, to organize shop smart tours, and to offer nutrition sessions.

Last year, a local mom was also hired through the program to work as an outreach worker, to connect with other mothers in the community and keep them up-to-date on what was going on.

The CPNP has become a valuable resource for the community health nurse, Prince explained.

"It's one thing to say to a mom, 'Well, you need to eat better.' It's another thing to say to a mom, 'Hey, you need to look at eating better, and why don't you go over and see Elaine in the CPNP program and she can help you out,'" Prince said.

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Irony abounds in the politics of Indians

Party's over, I guess. They tell me that I've missed another AFN golf tournament. Probably wise that I didn't venture to Halifax. Rumor had it that there were some furious Natives on the war path ready to ambush "mega-numb" at the annual beerbath. I wondered if they still hired the poet laureate who once wrote metaphors about a stogy in my mouth. I wondered if my old friend, the National Sheaf, missed my presence.

I've since read that he finally apologized to the chiefs. The headline read that the national chief apologized at the recent Assembly of Fumbling Natives (AFN) annual ho-down in Halifax. 'Sorry chiefs that I called you drunks' or something to that effect. My, my, isn't this guy one slick politician. First he slaps the chiefs in the face, then he combs and braids everybody's hair. Everyone goes back to the rez and life goes on.

He rubs his hands thinking himself cleansed enough to travel halfway around the world to sound off on racism in South Africa.

From the first day I began writing this column I have been asking for an interview with Fr. Matthew Coon Come. So far, Mr. National Sheaf has yet to return any of my calls. I have asked for his travel itinerary. I look at his daily horoscope. Anything, just in case I get to talk to the big guy.

It was a great summer and everyone, including "key AFNers," has told me to "keep up the heat." But where is my old friend Matthew? What happened to the man who introduced me as the guy who made him famous? I've been curious about the designation.

Back in the early nineties, during my life as a broadcast journalist, I followed Matthew to New York covering a story for the CBC about the James Bay Hydro Electric Project. I had been tracking him through my N.Y. city contacts and learned he was planning a fishing trip to Camelot, no less. Matthew and Robert Kennedy Jr. were planning a fishing trip in Kennedy's backyard pond.

By the time I showed up at the Kennedy compound in White Plains, N. Y. in a CBC funded



Meganumbe
by Jeff Bear

limousine, word had leaked about my journalistic "coup" and the CBC brass was frantic about who had the "first story." CBC Radio-Canada was there with a tiny Chevette. Meanwhile in the backyard, Matthew was baiting hooks with the well-known environmentalist Robert.

Slicker than deer guts on a door knob, here was the tiny chief about to lock down the most advantageous relationship in all of North American politics while journalistic egos were at war by his side.

Afterwards when I thought

about the farcical situation, I remembered the lasting image of Matthew and Robert reeling in their lines on a man-made pond in a tiny wooden skiff using a rod and reel that was used by Joseph Kennedy on the Miramichi River. Irony on top of irony on top of irony.

So these days I have to wonder: what is happening to our political landscape? Has the chief who criticized his own people the ground to stand on when he used the genetic leftovers of the rum-running days to fight off the power hungry James Bay Hydro Development

project? Has the self-righteous "right" in the Aboriginal world taken over the national agenda?

I've spent the summer immersed in Haida art. Far from the trappings of the urban complex, I have been assigned to the Pacific Northwest enclave that some tourists spend a small fortune to experience. Up here in Haida Gwaii, politics are in your face. If no one likes you they tend to ignore you. If they like you they say hi and smile. And when it comes to the Minister of Indians and Natives After Causasians, the motto is: BETTER NAULT COME BACK.

Last June when the Haida celebrated the completion of six totem poles in a Herculean effort, they had Cowboy Bob in tow as one of the 'special' guests. He made a speech about how good he was and that he's in it for us. He made promises and more promises swearing that he'd be back! He claimed he would return in the very near

future. But a few people noticed that he had his hands behind his back, and word is out that he had his fingers crossed. Well, that's not the only thing he's crossed.

Why do the ministers of our affairs constantly lie? Why to they betray their own promises and proudly proclaim their commitment to improve our lives? Why should we believe a man who will be yanked by his fearless strings at the hands of a man who was once an Indian agent—the Great Crouton? Well folks, you can believe me if you like. I don't owe anybody anything for voting for me. Matter of fact, no one talks to me any more so everything I say comes to me from ravens and eagles flying by.

There are ravens and eagles everywhere in Haida Gwaii. After two months on the islands, I'd long ago surrendered to its magic and mystery. I have met, interviewed and shared dinner and laughs with the artists who are adding initiative to Haida art. They are from the seventh fire and the keepers of our future. They are the source of knowledge, new and old.

As I sit to write this entry, ravens are talking in the background. A flock of geese fly by, their cacophony momentarily drowning out any other sounds.

It's noon and the traffic, ever so slight, can be heard above the trees, just past the huckleberry bush I have taken a liking to. People can be heard on the streets, on the wharf with such a clamor as to conjure memories of a summer carnival. From where I sit I can throw a stone and hit the wharf of Masset Harbor. Cowboy Bob and Fr. Matthew are but ripples fading into memory.

I crack open a frothy one as I move slowly away from my laptop. It's time to tee it up, four balls in all that I will drive into the backyard of our host location. I will drive them in all four directions into the Pacific tides of Masset Inlet. Heck, I might as well light a stogy and smoke to my old times, to my old friends, to wannabe poets, to pugnacious politicians, to the Great Crouton, and to the good times that might have been.

Courts ill-equipped to deal with school cases

Dear Editor:

Chief Bobby Joseph's reaction to the decision in Blackwater vs. Plint et al, made by the British Columbia Supreme Court July 10, indicates an understandable frustration that residential school abuse cases are being dealt with in the wrong forum. We totally agree and have been saying so repeatedly in our communications with the federal government and others. The courts cannot adequately address residential school issues. Common sense says that a different approach must be found for dealing with the thousands of outstanding cases.

The legal system is adversarial by nature and cannot deal with the many non-legal issues that are associated with claims by former students of residential schools. The adversarial approach creates unnecessary divisions between people who have said they would prefer to work together

towards reconciliation and healing. Not surprisingly, the results are not beneficial to any of the parties. Justice Brenner's decision is a warning that this approach is likely to create more frustration and bring little resolution.

Residential school issues are one element in a complex web of institutions, policies and attitudes that have contributed to the marginalization of Aboriginal peoples in Canada. Psychologist Roland Chisjohn, based on a study of the effects of the Indian residential school system, concluded that the legacy of residential schools cannot be separated from the entire impact of the history of Aboriginal experience over hundreds of years. He said: "It is the whole cloth that is of interest, not an isolated thread, regardless of how much it dominates the fabric."

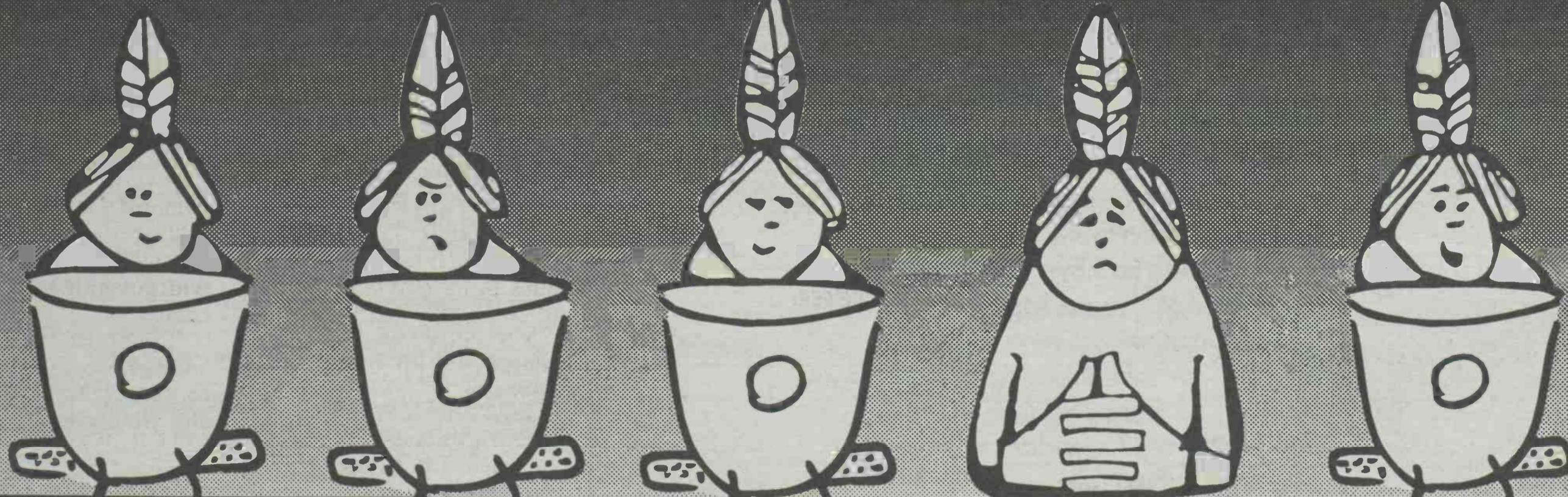
Church organizations have been saying for several years

that alternatives to the traditional approaches of the justice system are needed if we are going to come to terms with this national anguish. A social policy approach is the only way we can tackle the whole cloth and begin creating a just and fair response that engages all Canadians.

On behalf of Catholic organizations associated with the schools, the Catholic Organizations' Task Group on Indian Residential Schools is working hard to resolve issues with the federal government and move on towards developing—in cooperation with Aboriginal representatives—a way of dealing with claims in a timely and fair way. We believe it is possible and the Blackwater decision should prove to us all that it is necessary.

Sister Marie Zarowny, SSA
Chair, Catholic Organizations'
Task Group on
Indian Residential Schools

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Church

By Cheryl Petten
Windspeaker Staff Writer

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Church organizations and federal government are closer to reaching an agreement on how to resolve residential schools claims following a three-day meeting held in Inuvik at the end of August.

In a press release issued by the United Church of Canada on Aug. 17, Archdeacon

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Church cites lack of progress in talks

By Cheryl Petten
Windspeaker Staff Writer

WINNIPEG

Church organizations and the federal government are no closer to reaching an agreement on how to resolve residential schools claims following a three-day meeting held in Winnipeg at the end of August.

In a press release issued by the United Church of Canada on Aug. 17, Archdeacon Jim

Boyles, chair of the Ecumenical Working Group on Residential Schools, indicated the three days of talks with officials from the Office of Indian Residential Schools Resolution of Canada resulted in "no significant progress."

"It seems that the mandate of the officials negotiating on behalf of the government of Canada is not broad enough to address the real problems in the way of an agreement. We will be reflecting on these matters and

planning our next steps," the archdeacon was quoted in the release.

The Reverend Brian Thorpe is senior advisor for the Residential Schools Steering Committee for the United Church of Canada.

"I think in a broad sense, there've been a number of areas where the talks have been difficult," Reverend Thorpe said when asked about the talks.

"I think everyone's agreed that we need to resolve these

issues between church and government. Because this has not been helpful to anyone, particularly to the survivors, in the sense that the time spent with government and church arguing with each other over who's responsible for what is draining and isn't addressing the real issue, which is just resolution for the survivors," Thorpe said.

One of the stumbling blocks in the talks appears to be the federal government's reluctance to expand negotiations to deal with the cultural losses associated with residential schools. In a statement released in July, the United Church announced it wouldn't reach an agreement with government unless addressing cultural loss was part of the package.

"In that press release, what we were trying to say is that's one of the tension points at the moment between ourselves and the government," Thorpe explained.

"And that's one of the things from our point of view particularly, the whole question of cultural loss, language loss, all of those issues which have yet to be... there aren't any court decisions around any of those issues. And in that sense it's unlike sexual and physical abuse, where there at least are standards in the court, and are recognized generally to be criminal acts," he said.

"But the whole question of the role of the schools in the loss of culture, we felt that it's, particularly in any kind of alternative to the courts, if you're going into alternate dispute resolution, those issues need to be on the table. And up to this point, there's been a great deal of resistance from the government around that."

Shawn Tupper is director general of the Office of Indian Residential Schools Resolution of Canada. When asked to comment on the ongoing negotiations, he said the churches left the Winnipeg talks feeling little progress had been made because the tough issues had finally made it to the table.

"Well, in general terms, we're trying not to negotiate in public, so I can't give you a great deal of detail, but indeed, we set for ourselves—Canada and the churches—a fairly ambitious agenda for the summer to try and progress the talks that Minister [Herb] Gray has been leading with them. And we've had a number of meetings through the summer to look at how we can resolve the differences that exist with respect to apportionment and what not. And I think what happened in Winnipeg is that we've kind of moved forward through the summer, but we've started to hit the hardest issues. And in Winnipeg, they put some very hard issues on the table that hadn't been discussed to that point, and I think the churches came away feeling frustrated about those issues, because they are the ones that are going to be the hardest to resolve," Tupper said.

Regarding the church's requirement that cultural loss caused by the residential school system be addressed during the

"I think everyone's agreed that we need to resolve these issues between church and government. Because this has not been helpful to anyone, particularly to the survivors, in the sense that the time spent with government and church arguing with each other over who's responsible for what is draining and isn't addressing the real issue, which is just resolution for the survivors"

—Reverend
Brian Thorpe

talks, Tupper explained that was not the approach being put forward by government.

"The government's position with respect to language and culture loss in these claims has been that we need to look elsewhere to find solutions to address that, that the courts have not recognized that as a compensable issue within the judicial system, and we need to look at the kind of program or policy responses that can address that."

"And it's a much broader issue than just individuals. It speaks to the effect and the legacy of the whole residential school system. So indeed, the government's taken the position that we don't want to compensate individually by case for language and culture, but we do want to look at and address the broader issues of what policies or programs might be put in place to address the impact of the residential school system as a whole," Tupper said.

When asked if the government approach was agreeable to the churches, or if they were still standing firm on their assertion that cultural loss must be part of the negotiations, Tupper said that was a detail of the negotiations, and he couldn't comment.

"Our sense is that all the parties are committed to these negotiations, and to getting resolution as quickly as possible, and we're looking forward to our next meeting," Tupper said.

Reverend Thorpe was non-committal when asked if he was optimistic that the obstacles currently hindering discussions with government could be overcome.

"I think we'll know better in another couple of weeks. We're continuing to work away at it, and we'll see how it goes. It's really hard to say at this point."

Representatives from the four churches were scheduled to meet at the end of August, and another meeting with government was expected to take place in early September.

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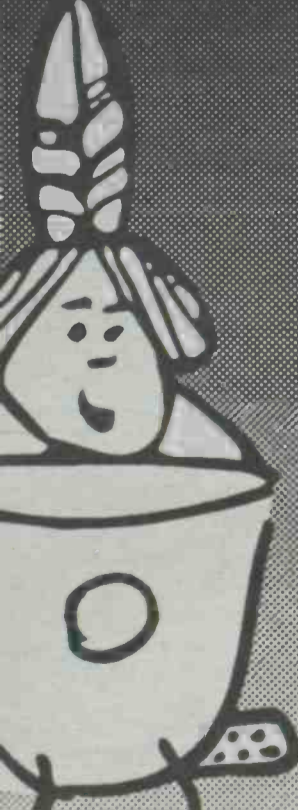
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It's time to tee it up, four all that I will drive into kyard of our host loca- will drive them in all four ns into the Pacific tides set Inlet. Heck, I might as ht a stogy and smoke to times, to my old friends, nabe poets, to pugna- politicians, to the Great n, and to the good times ight have been.

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Community celebrates documentary premiere

By Dan Smoke-Asayenes
Windspeaker Contributor

MUNCEY, Ont.

An evening of feasting and celebration took place on the Chippewas of the Thames First Nation July 10th in celebration of the premiere of a community video documentary entitled Our Healing Journey.

About 200 residents and visitors came to feast and enjoy an evening program to unveil this unique and profound video about the intergenerational affects of residential schools on the lives of First Nations peoples. Ten residential school survivors from the Chippewas of the Thames First Nation, in Muncey, Ont., share their experiences of the time spent in four of these schools- Mount Elgin Institute;

Shingwauk Residential School; Mohawk Institute; and Fort Frances Residential School. Healers also contribute to the film.

The telling of the stories has helped these survivors let their children see that those experiences have become a part of each family's history and reveals how they have survived the years of being separated from their homes and families.

This video, funded by the Aboriginal Healing Foundation and produced by Kem Murch Productions Inc., London, Ont., is dedicated to all the community's residential school survivors "who lived in an era of cruel hardships and who stood strong in restoring the Anishnawbe balance in their families and in our community. Also, to our unborn spirits whose special gifts will continue the legacy to build a strong Anishnawbe Nation."

Gina McGahey, Dorothy French, Mark French, and other Chippewas of the Thames community members and Elders helped to put together the proposal to the healing foundation in 1999. In the spring of 2000, there were community meetings to de-

cide the direction of the video and what the content would be. A protocol was set up to help the survivors "be approached in a careful and caring way," explained Kem Murch. A video committee was struck to keep the project on track and to keep the community apprised of the progress.

"The clips that were selected for the video were approved by the survivors themselves" after visits from Gina McGahey and the committee, Murch added.

"It was very important to the community that this be a story filled with hope and revitalization of the culture, each person preserved something of themselves, some precious part of who they and their culture were, despite all the things that the schools tried to erase and they ended up being passed down to their children and grandchildren," Murch reflected.

She added another theme that kept coming back was the importance of grandmothers, "those original relationships were so strong between the survivors and their grandparents."

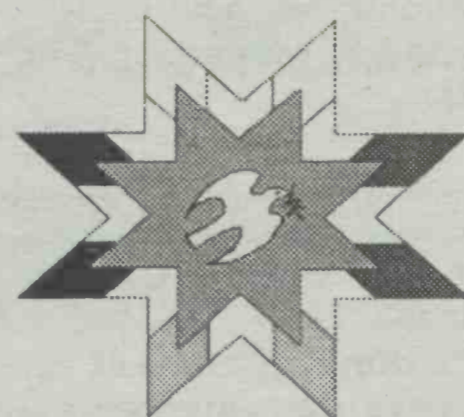
A main feature of the video were the observations and explanations offered by Malcolm (Mac) Saulis, a professor of social work at Carlton University who consults with the Chippewas of the Thames and was asked to take part in the video.

He explains, "my understanding is helped by people telling me their story, and so I learned, over the years, how to explain what's happening to the individual and to their family." He uses this skill as he is shown throughout the video explaining certain negative phenomenon learned in the residential school experience.

Another highlight of the video features the singing of the Deshkan Ziibi Engamojig Women Singers from the Chippewas of the

Thames community and nearby London. They have been singing together for the past year to provide healing songs for the documentary.

RESTORATIVE JUSTICE 2001



Justice Reconciliation
Forgiveness Peace

Winnipeg Convention Centre
September 23 - 26, 2001

WHY ATTEND ?

Restorative Justice 2001 will bring together individuals and organizations from throughout the country and around the world who are concerned about justice in civil, criminal and community-based settings. Together, as resource people and as learners, they will participate in educational sessions - discussions, workshops, and key-note speeches - all designed to provide ideas, strategies and resources for Restorative Justice.

Sunday, Sept. 23

1:00 - 4:00 Pre-Conference Sessions

- S1. Restorative Justice: What is it? And a "Mock" Circle
- S2. Research and Restorative Justice
- S3. The Role of Government in Restorative Justice
- S4. Aboriginal Communities and Restorative Justice

Monday, Sept. 24

A. INNOVATIVE APPROACHES IN THE CIVIL JUSTICE SYSTEM

- Panel 1: Sharing innovations and experience in Transformative Justice success stories, obstacles encountered, issues and challenges
- Panel 2: Family: Child and Family Services
- Panel 3: Federal Labour and Human Rights

B. RESTORATIVE JUSTICE IN OUR CRIMINAL JUSTICE SYSTEM

- Panel 1: Changing Roles for Justice Professionals: How to Incorporate Restorative Justice Thinking into your Day to Day Work
- Panel 2: Sharing Innovations and Experience in Restorative Justice Success Stories, Obstacles Encountered, Issues and Challenges

Tuesday, Sept. 25

10:15 - 11:45 Sessions (T1 - T16)

- T1) What Needs to Happen for Restorative Justice to Take Hold
- T2) Saskatchewan's Youth Services Model: Reducing Reliance on the Youth Justice System
- T3) How to Establish a Court System in Aboriginal Communities: Some Options
- T4) The Aboriginal Justice Learning Network
- T5) How to Start a Community Justice Program Model and How it Looks
- T6) 20+ Years: Mediation Services Victim Offenders Experience
- T7) Restorative Justice and Confronting Family
- T8) Restorative Justice & Youth Developments in the United Kingdom
- T9) Re-Educating Aboriginal Communities: Going Backwards to Move Ahead
- T10) Restorative Justice: A New Dimension in Justice
- T11) Restorative Justice Programs Within the Navajo Nation
- T12) Alternative Dispute Resolution in Labour/Management
- T14) Cross Lake: Using Local Resources
- T15) Northern Restorative Justice Coalition: A View from the North
- T16) Cultural Judicial Education
- T17) Restorative Solutions

1:15 - 2:45 Sessions (T17 - T31)

- T17) Community Conferencing: Two Perspectives
- T18) Collaborative Justice Project
- T19) The Nova Scotia Restorative Justice Program
- T20) Transforming People: Transforming Society: The Promise of Restorative Justice
- T21) Restorative Justice and the Community
- T22) Split Lake Elders Justice Panel
- T23) From the Crime Scene to the Circle: Human Questions
- T24) Funding Quality Restorative Justice Programs - Issues (Other panellists to be announced)
- T25) The Spiritual Roots of Restorative Justice
- T26) Promoting Peace in our Schools: Urban and Rural
- T27) Restorative Justice: Hard Questions
- T28) Restorative Justice and Community Corrections
- T29) The Crime Detour: Fifteen Elements that Victims of Crime Encounter
- T30) Revenge vs. Accountability
- T31) Safe & Peaceful Neighbourhoods

Tuesday, Sept. 25 (Continued)

3:15 - 4:45 Sessions (T32 - T47)

- T32) Coming Home: Section 84
- T33) Restorative Justice: A New Approach to Elder Abuse
- T34) Forgiveness, Reconciliation, and Reintegration
- T35) Alternative to Parole Violations
- T36) Navajo Nation's Two Judicial Systems (Western Court System and Navajo Customary Law)
- T37) The Wet'suwet'en Unlocking Aboriginal Justice Program
- T38) Restorative Justice and Residential Schools: Building Bridges
- T39) Restorative Justice in Schools: Northern Perspectives
- T40) Restorative Justice: Social Justice and the Empowerment of Marginalized Populations
- T41) Community Justice Forums: Best Practices
- T42) Victim - Offender
- T43) South Africa's Truth and Reconciliation
- T44) First Nation's Justice Strategy
- T45) Community Justice Circles
- T46) Skennen a-onsonton (To Become Peaceful Again)
- T47) Restorative Justice and Conflict Resolution Program

Wednesday, Sept. 26

10:15 - 11:45 Sessions (W1 - W15)

- W1) The Winnipeg Police Service and Restorative Justice
- W2) Balanced and Restorative Justice Approach for
- W3) CP. 1879 Project: A New Young Aboriginal Offenders Program - Success/Challenges
- W4) Securing Funding - Proposal Writing (Funding groups- what do they want?)
- W5) Youth Perspectives on Going Through Community Justice Forums
- W6) Experiences from the Trenches: Discussions With Those Who Have Established Restorative Justice Programs in their Communities
- W7) Community Accountability Conferencing
- W8) New Legislative Framework for Conferencing and R.J. for Youth
- W9) Winnipeg Native Alliance
- W10) "If My Body had a Zip": Experiences of the South African Truth and Reconciliation Commission
- W11) Aboriginal Child Protection: Alternatives to Court
- W12) Restorative Justice in the Context of Corrections
- W13) Experiences in the Trenches: Discussions With Those Who Have Established Restorative Justice Programs in First Nations Communities
- W14) Empathy Development in Youth Through Restorative Practices
- W15) Successful Restorative Justice Programs and Youth: A New Zealand Perspective

Restorative Justice 2001
Conference

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Winnipeg, BC R3P 0L7

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- Manage multiple project
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EDUCATION: Ap
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SALARY RANGE: Wi

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CLOSING DATE: Sep

Individuals who feel th
resume to:

Executive Director
Métis National Council
350 Sparks St., Suite 20
Ottawa, Ontario, K1R 7
Telephone inquiries ma
Executive Director at 6

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EMPLOYMENT OPPORTUNITY

MÉTIS NATIONAL COUNCIL

DIRECTOR OF COMMUNICATIONS



DESCRIPTION:

The Métis National Council is seeking a skilled, energetic Director of Communications who is responsible in overseeing and implementing all work related to communications and media relations including:

- Advising on strategic communications approaches, needs, feasibility, methods and resource requirements;
- Provide communications support and planning through the provision of communications plans, strategies, proposal development, media lines and products;
- Gain exposure for the Métis Nation in Canadian political environment and media;
- Assess communications needs of initiatives and departments within the MNC and developing appropriate communications plans;
- Write, edit and produce a wide range of communications materials which might include news releases, news stories, promotional brochures, reports, proposals, briefing notes, newsletters, background documents and advertisements;
- Manage multiple projects and establishing priorities within tight time lines;
- Maintains network and works in collaboration with Governing Members of the MNC;
- Advises National President on current regional and national issues;

EDUCATION: Applicants should possess a post-secondary degree in Journalism or Communications OR an acceptable combination of education, training and/or experience.

WORK EXPERIENCE: Three years work experience in communications and knowledge of current Métis community, regional and national political issues is essential.

SALARY RANGE: Within salary guidelines, commensurate with qualifications and experience.

LOCATION: Candidates must be willing to travel and re-locate to Ottawa.

CLOSING DATE: September 21, 2001, 5:00 pm EDT

Individuals who feel they are qualified are invited to submit a covering letter along with a current resume to:

Executive Director
Métis National Council
350 Sparks St., Suite 201,
Ottawa, Ontario, K1R 7S8 Fax: 613-232-4262
Telephone inquiries may be addressed to the
Executive Director at 613-232-3216.

Only those applicants selected for an interview will be contacted.



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UNIVERSITY OF REGINA

Anthropology

The Department of Anthropology at the University of Regina invites applications for a tenure-track position at the rank of:

ASSISTANT PROFESSOR

(subject to final budgetary approval) to begin on 1 July 2002.

The successful applicant will be a sociocultural anthropologist, have a Ph.D. by time of appointment, and be committed to thorough ethnographic research that is cross-cultural, socially grounded, and in an international setting outside of the continental Americas. Candidates should show evidence of, or potential for, an ongoing program of excellence in research and teaching in sociocultural anthropology, and high quality publications. The successful candidate's ethnographic research must support teaching in some of the following areas: social organization, gender, kinship and household formation; economic anthropology; political anthropology; and an ethnographic area.

Descriptions of the Department's programs are available upon request (306-585-4189), or from the University of Regina website <http://www.uregina.ca/arts/anthropology>. Applicants should submit a statement of research and teaching interests, a curriculum vitae, the names of three references, a sample of writing, and, if available, course outlines and student evaluations to Dr. Murray Knuttila, Dean of Arts, University of Regina, Regina, Saskatchewan, S42 0A2 (fax: 306-585-5368). The deadline for applications is November 8, 2001.

In accordance with Canadian immigration requirements, this advertisement is directed in the first instance to Canadian citizens and permanent residents. The University of Regina is committed to employment equity.

Primary Worker

Correctional Service of Canada

**Okimaw Ochi Healing Lodge and
Edmonton Institution for Women**

Okimaw Ochi Healing Lodge at Maple Creek, Saskatchewan and Edmonton Institution for Women in Edmonton, Alberta are accepting applications for their Primary Worker recruitment inventories. This position entails shift work.

Salary: \$40,379.00 - \$53,137.00 per annum

Who Can Apply: An exclusion order currently exists between the Correctional Service of Canada and the Public Service Commission of Canada; only female applicants will be considered for this position due to the responsibility for the direct care and custody of female offenders. You must be of Aboriginal ancestry.

Education and Experience: High School Diploma or equivalent. Preference may be given to candidates with a degree in Social Services. This should be supported with experience in intervention with Aboriginal women.

Additional Requirements: Candidates will be required to successfully complete a Knowledge Exam, Role Play Interview, Personal Suitability Interview and the Correctional Officer Physical Abilities Test. A Security Clearance check will be conducted. A medical clearance by Health Canada will also be required. Prior to assignment to the Correctional Officer Training Program a candidate must have a valid Class 5 driver's license and valid First Aid and CPR certificates.

Applicants may send their resumes for Healing Lodge to:

Saskatchewan Institution
C/O Recruitment Officer
15th Street West, P.O. Box 160
Prince Albert, Saskatchewan S6V 5R6

General Inquiries: (306) 765-8000

Edmonton Institution for Women to:

Edmonton Institution
C/O Recruitment Officer
21611 Meridian Street N.E., P.O. Box 2290
Edmonton, Alberta T5J 3H7

General Inquiries: (780) 472-4945

Correctional Service of Canada / Service correctionnel Canada

Canada

Correctional Officer

Correctional Service of Canada

Various Institutions

Various institutions (as below and including Drumheller Institution, AB Grande Cache Institution, AB and Regional Psychiatric Centre, Saskatoon, SK.) in the Prairie Region are accepting applications for their Correctional Officer recruitment inventories. This position entails shift work.

Salary: \$34,277.00 - \$50,071.00 per annum

Who Can Apply: You must be of Aboriginal ancestry.

Education and Experience: High School Diploma or equivalent. Preference may be given to candidates possessing Post-Secondary Education in a field related to this position. Significant experience in directly interacting with people in an education, and/or volunteer environment, i.e. problem solving, helping, training, advising, or engaging where interpersonal skills are an important factor.

Additional Requirements: Candidates will be required to complete a Government Competency Test (GCT2), Personal Suitability Interview and the Correctional Officer Physical Abilities Test (COPAT). A Security Clearance will be conducted. A medical clearance by Health Canada will also be required. Prior to any offer to attend the Correctional Officer Training Program a candidate must have a valid Class 5 driver's license, provide proof of education and valid First Aid and CPR certificates.

Applicants may send their applications to:

Manitoba - Stony Mountain Institution
C/O Recruitment Officer
P.O. Box 4500, Winnipeg, MB R3C 3W8
(204) 344-5111

General inquiries:

Saskatchewan - Saskatchewan Institution
C/O Recruitment Officer
P.O. Box 160, Prince Albert, SK S6V 5R6
(306) 765-8000

General inquiries:

Alberta - Edmonton Institution
C/O Recruiting Officer, 21611 Meridian St., N.E.
P.O. Box 2290, Edmonton, AB T5J 3H7
(780) 472-4945

General Inquiries:

OR:

Bowden Institution
C/O Recruitment Officer
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Correctional Service of Canada / Service correctionnel Canada

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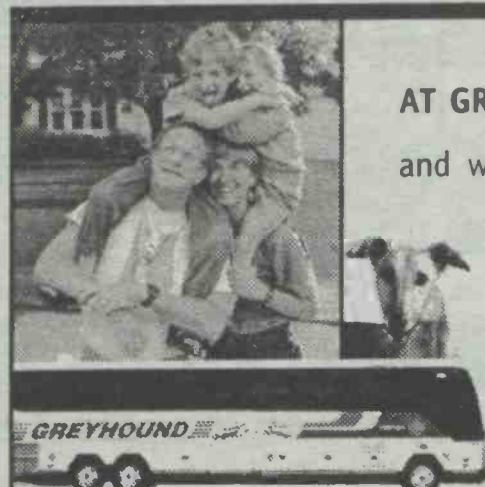
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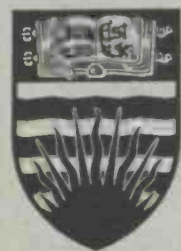
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UNIVERSITY OF BRITISH COLUMBIA
Native Studies/First Nations Studies

The Faculty of Arts at the University of British Columbia invites applications for the tenure-stream/tenured position of Director of the new First Nations Studies Program.

We wish to appoint a scholar with a doctoral degree (or an MA and extensive publication and experience) and an established record of research, teaching and publication in First Nations Studies, who will provide leadership and undertake program development, teaching and research in the program. The Director will liaise with the First Nations House of Learning and with First Nations communities and organizations, particularly those who will be involved with the program's research practicum. Candidates should have proven experience with First Nations communities, organizations and issues, as well as knowledge and understanding of First Nations cultures.

The program offers a BA with a Major or a Minor in First Nations Studies. Students take the equivalent of three full courses specifically developed for the program, one in each of second, third and fourth year. The fourth year course includes a research practicum conducted in cooperation with a First Nations organization or community. The remaining course requirements are fulfilled by a wide range of courses offered in other disciplines and faculties. The Faculty has a First Nations Student Services Coordinator who acts as a part-time advisor for the program and who will assist with setting up and facilitating the research practicum. For more information on the program and on resources for First Nations students at UBC, please visit our website, www.arts.ubc.ca.

The appointment will be effective 1 July 2002 and is subject to final budgetary approval. The closing date for the competition is 1 November 2001 or until the position is filled. Salary, tenure status and academic rank will be commensurate with qualifications and experience. Departmental home will depend on the disciplinary specialization of the successful candidate. UBC hires on the basis of merit and is committed to employment equity. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. We encourage all qualified candidates to apply, particularly those of Aboriginal origin. Applicants should send a letter of application, a curriculum vitae, the names of three referees (with e-mail and regular addresses), one article-length writing sample and teaching evaluations if available to:

Margery Fee, Associate Dean of Arts
1866 Main Mall, Buchanan Bldg., C 154
Vancouver, BC, Canada V6T 1Z1
margery.fee@ubc.ca

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UNIVERSITY OF REGINA
Department of Psychology

The Department of Psychology at the University of Regina invites applications for two tenure track positions:

CLINICAL PSYCHOLOGY

An Assistant Professor in clinical psychology to commence July 1, 2002. Applicants should have a Ph.D. in clinical psychology from a CPA or APA accredited program, with a preference for specialization in child or adolescent clinical psychology. Applicants with other areas of clinical specialization are also encouraged to apply. The successful candidate should allow clear promise of excellence in both teaching and research, and be eligible for registration as a Clinical Psychologist in the province of Saskatchewan. Duties of the successful candidate will include teaching at the undergraduate and graduate levels, supervision of both undergraduate and graduate theses, and participation in departmental activities. The ability to teach courses in developmental psychology across the life-span would be an asset. The program in Clinical Psychology is strongly committed to the scientist-practitioner model and we are currently in the process of seeking accreditation from the Canadian Psychological Association for our clinical program. We also have established graduate programs in Cognitive and Behavioural Science, and General Psychology. The Department maintains good relations with a number of health care, research, and other educational facilities both within Regina and throughout the province.

For more details about the university, visit our web site at <http://www.uregina.ca>. Applicants are invited to submit a curriculum vitae, reprints or preprints, teaching evaluations (if available) and to arrange for the forwarding of three letters of reference supporting teaching, research scholarship, and clinical experience to: Dr. Murray Knuttila, Dean, Faculty of Arts, University of Regina, Regina, SK Canada, S4S 0A2. Fax (306) 585-5368.

BEHAVIOURAL NEUROSCIENCE

An Assistant Professor, in behavioural neuroscience to commence July 1, 2002. Applicants should have a Ph.D. and show clear promise of excellence in both teaching and research. Duties of the successful candidate will include teaching undergraduate and graduate courses in biological foundations of behavioural and human neuroscience, supervision of both graduate and undergraduate theses, and participation in departmental activities. The successful candidate would be expected to develop a program of research in behavioural neuroscience, with a preference for human research. We have established graduate programs in Cognitive and Behavioural Science, General, and Clinical Psychology. The Department maintains good relations with a number of health care, research, and other educational facilities both with Regina and throughout the province. For more details about the University, visit our website at <http://www.uregina.ca>. Applicants are invited to submit a curriculum vitae, reprints or preprints, teaching evaluations (if available) and to arrange for the forwarding of three letters of reference supporting both teaching and research scholarship to: Dr. Murray Knuttila, Dean, Faculty of Arts, University of Regina, Regina, SK Canada, S4S 0A2. Fax (306) 585-5368.

Inquiries about the positions should be directed to:
Dr. William Smythe, Head, Department of Psychology
University of Regina, SK Canada, S4S 0A2
Phone (306) 585-4157
Email: william.smythe@uregina.ca

The deadline for applications is January 15, 2002.

In accordance with the Canadian immigration requirements, this advertisement is directed in the first instance to Canadian citizens and landed immigrants but others are also encouraged to apply. The University of Regina is committed to the principles of employment equity.

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SIKSIKA NATION EMERGENCY SERVICE

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DEPARTMENT OF EMERGENCY SERVICES
COMPETITIVE PROCESSING
DEADLINE: OCTOBER 15, 2001
INTERVIEW: OCTOBER 22, 2001
SALARY: \$30,000 - \$35,000
STATUS: Full-time

GENERAL STAFF
Siksika Nation Emergency Service is seeking a full-time prevention services leader. A full-time prevention services leader is needed to lead the prevention services team. As a leader, this individual will be responsible for fire training/corrections, fire prevention, and fire suppression. Fire prevention services include working with firefighters with experience in fire prevention.

DUTIES: (Duties may vary)

- Plan, prepare, and deliver fire prevention services.
- Develop public relations and community awareness.
- Provide leadership and supervision.

MINIMUM QUALIFICATIONS:

- Knowledge, Skills and Abilities
- Advanced knowledge of fire prevention services.
- Knowledge of fire prevention services.
- Interpersonal skills.
- Strong leadership skills.
- Commitment to the Siksika Nation.
- Ability to deal with stress.
- Skilled on late shifts.
- Possess a high level of motivation.

EDUCATION:

- Training to the level of a Fire Prevention Officer (1033 and 104).
- Previous emergency services experience.
- Experience in fire prevention services.
- Demonstrated ability to work in a team.
- 5 to 10 years of fire prevention services experience.

OTHER:

- Police Security Officer (PSO) or Fire Prevention Officer (FPO) certification.
- Medical Clearance.

Human Resources
Siksika Tribal Council
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Phone: (403) 238-1100

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f Regina, Regina, SK
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January 15, 2002.

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Mr. Sandy Russell, Operations Manager, Greyhound Canada Transportation Corp., 877 Greyhound Way SW, Calgary, AB T3C 3V8. Fax: (403) 260-4634.

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SIKSIKA NATION EMERGENCY SERVICE

**EMPLOYMENT OPPORTUNITY
FIRE CHIEF**

DEPARTMENT: Siksika Fire Department
COMPETITION: SHS-01-08-22-01
DEADLINE: September 21, 2001 @ 4:30pm
INTERVIEW: Will Contact
SALARY: Negotiable
STATUS: Contract

GENERAL STATEMENT OF DUTIES: Reports to Emergency Services Team Leader
Siksika Nation has made a major step forward in providing Emergency Services on the Siksika Nation. A full time Fire/Rescue department has been initiated to provide fire suppression/fire prevention services to the community. A dynamic, outgoing, people oriented Fire Chief is needed to lead this department into the future. Working with the Emergency Services Team Leader, this individual will develop Standard Operating Policies, set-up and establish on-going fire training/continuing education program. This individual will also handle public relations, Fire Prevention/Inspection Services as well as overseeing a full time department of six fire fighters with expansion in the near future.

DUTIES: (Duties may include but are not limited to the following)

- Plan, prepare, and submit an annual budget according to the need of the Fire Department.
- Develop public fire prevention and public education in the mandate of fire protection services.
- Provide Leadership and training for full-time and voluntary Firefighter/Rescue staff.

SEE PERSONNEL FOR COMPLETE JOB DESCRIPTION

MINIMUM QUALIFICATIONS:

Knowledge, Skills and Abilities

- Advanced knowledge of fire department functions and responsibilities.
- Knowledge of Siksika Nation local government.
- Interpersonal skills which include an approach that is team based.
- Strong leadership and motivational skills that will create an atmosphere of enthusiasm and commitment.
- Ability to deal with confidential material in a discreet manner.
- Skilled on latest computer software.
- Possess a high level of administration and organizational skills.

EDUCATION AND EXPERIENCE:

- Training to the National Fire Protection Association standards (NFPA) 1001, 1002, 1021 level 1, 1033 and 1041.
- Previous emergency services experience in a supervisory role.
- Experience in the EMS field.
- Experience as a fire fighter and/or fire service Instructor.
- Demonstrated track record of accomplishments in the fire service.
- 5 to 10 years related experience in the fire service.

OTHER:

- Police Security Clearance Letter.
- Medical Clearance letter.

Human Resource Department - Recruitment
Siksika Tribal Administration
P.O. Box 1100, Siksika, AB T0J 3W0
Phone: (403) 734-5579 Fax: (403) 734-5110



**DALHOUSIE
University**

FACULTY OF LAW

Probationary Tenure Track Position

The Faculty of Law, Dalhousie University, invites applications for one probationary tenure-track appointment at the rank of Assistant or Associate Professor, to commence July 1, 2002. This appointment is subject to budgetary approval.

The Faculty is particularly interested in scholars having a demonstrated interest in the areas of constitutional law and public law. The Faculty is, however, primarily seeking academic excellence and will also consider applicants in other areas. A suitable candidate will hold an LL.B. degree and a graduate degree in law or a related discipline.

The closing date for applications is **October 26, 2001.**

Applications should be forwarded to:

Acting Dean Phillip Saunders

Dalhousie Law School

6061 University Avenue, Halifax, Nova Scotia B3H 4H9

Tel. (902) 494-2114 Fax: (902) 494-1316

Applications should include a curriculum vitae, university transcripts and the names of three referees: academic referee preferred, at least one is required.

Dalhousie University is an Employment Equity/Affirmative Action employer. The University encourages applications from qualified Aboriginal persons, persons with a disability, racially visible persons and women. In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

Inquiries about this position may be made by e-mail to: Heather.MacLeod@Dal.Ca

Izaak Walton Killam Postdoctoral Fellowships

In addition to the probationary tenure track position, a term research position may be available. The Law School, in conjunction with a suitable candidate, is eligible to apply for an Izaak Walton Killam Postdoctoral Fellowship. These Fellowships are intended to provide recently graduated scholars of superior research ability with an opportunity to establish themselves as productive members of the academic community. They have a term of two years, and can be used to pursue research in any area of law. More information about the Killam Postdoctoral Fellowships can be found through the School of Graduate Studies website: <http://www.dalgrad.dal.ca/forms/Killam.cfm>.

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Legend of lacrosse— Powless

(Continued from page A22.)

Ross Powless, 74, still lives in Ohsweken.

Vic Generaux, one of Gaylord Powless' closest friends, said the fact Ross Powless was a lacrosse star contributed to his son's success.

"He grew up around it," said Generaux, who met Gaylord Powless at age 15. "Just hanging around his dad and being in that [lacrosse] atmosphere really helped him. And I think he was pushed into it a bit. After that, his natural ability just took over."

While many people will remember Powless for what he did on the lacrosse floor, Generaux said he'll have other memories.

"His sense of humor," Generaux said. "He was fun to be around. His wife and my wife were also good friends and we'd do the cottage thing together."

Generaux said Powless was also an avid outdoorsman, who loved fishing and hunting. And he also had a special knack with youngsters.

"He was just awesome with kids," Generaux said. "Kids that were around eight, 10 and 12 years old, they just loved to be around him and he was so good with them."

Chris Powless, who began playing lacrosse at age three, said he's rather proud of his background. And in no way is he trying to equal any of his fa-

ther's or grandfather's legendary feats.

"I don't even attempt to live up to it," he said. "It's impossible."

Though he had other interests Gaylord Powless will be remembered most for what he did for lacrosse.

"It was everything to him," Chris Powless said. "He lived and breathed it."

As for being the greatest lacrosse player to come out of Six Nations, well, that's still being debated.

"He's got his dad to go up against," General said. "They were both just outstanding players. Those are careers you point out to guys and say that is what lacrosse is all about."

Drew Hayden Taylor

(Continued from page A4.)

But this one time I did happen to accidentally glance at a girl in the gym. I remember saying to myself "she's really hot. Check out the delts on her. They're so nice and big. I wonder if they're real." It was then I realized I'd probably been working out too much.

It reminds me of a quote from George Bernard Shaw. I don't remember it exactly but it goes something like this. "When I die, I want to be all used up. I don't want to think that I had anything left to waste."

Another quote comes to mind. "Live fast. Die young. Leave behind a good looking

corpse." I don't know who said that but I disagree. I think there's got to be a middle ground. Maybe someday I'll find it.

Perhaps it has something to do with putting a plate of neckbones on a small table in front of a treadmill. Beats the hell out of dangling a carrot.



SOCIAL WORKER

Métis Community Services is the agency responsible for providing family services and cultural support to the Métis people of the Capital Region.

We are seeking an individual with a BSW or equivalent, and with a commitment to protecting children, preserving the family, and participating in community development which will support Métis culture and traditions. Experience in delivering culturally appropriate services to Aboriginal populations will be an asset.

Please submit your resumé to: Executive Director, Métis Community Services, at the address below, or e-mail us at: metiscommunity@pacificcoast.net

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Faculty Positions



University of Victoria

Faculty of Humanities

Chair of Indigenous Studies

The Faculty of Humanities at the University of Victoria seeks a candidate for a Chair of Indigenous Studies within the Canada Research Chair program. This position is designated as Tier I (established scholar) or Tier II (emerging scholar) and will be filled by an active researcher whose profile meets the requirements of the CRC program. The person will provide leadership to the efforts centred within our Faculty related to Indigenous Studies and who will contribute to interdisciplinary work through links across campus especially in the faculties of Human and Social Development, Social Science, Fine Arts and the newly approved Minor in Indigenous Studies.

The Chair will be filled by a person of indigenous origin who is able to situate the cultural dimensions of First Nations languages, literature or history within an international context. We are looking for a person who could contribute to and participate in linguistic and cultural aspects of the life of indigenous communities, preferably with a close connection to British Columbia. The chair holder will add to the store of knowledge and understanding of First Nations language, culture and issues by developing scholarship in partnership with the indigenous communities. In doing this, the chair holder will be involved in the process of defining both significant issues internal to the communities and the definition of the academic field of study itself.

The Faculty of Humanities at the University of Victoria has established innovative research and graduate programs focused on cultural knowledge especially reflecting aboriginal issues of a global and national character. Our long tradition of interdisciplinary research in First Nations languages and literatures and their preservation is especially noteworthy. Members of the Faculty have been instrumental in not only documenting the linguistic structures and oral literatures found in British Columbia and the Pacific Northwest, but in helping to maintain the vitality of these cultural treasures. As world wide aboriginal populations, languages, literatures, and cultural traditions continue to be eroded by the forces of the global economy, the need for preservation of these rich diverse resources is ever increasing. We have a special role to play in preserving the local heritages and developing new knowledge within the communities, a role which is assisted and enhanced by our extensive research activity in the area of global cultural knowledge. This dedicated research position in Indigenous Studies will further this activity by being able to provide a focal point for research and a significant linkage to the aboriginal communities themselves. The chair holder will provide a role model to indigenous students and will encourage their active participation in the life of the Faculty and the University as a whole, thus being responsive to the needs of the indigenous community in both educational and cultural aspects.

Candidates should submit a letter of application indicating a research plan and priorities and a curriculum vitae. Names of referees will be requested at a later date.

Review of applications will commence October 1, 2001 and will continue until the position is filled.

In accordance with the University's Equity Plan and pursuant to Section 42 of the BC Human Rights Code, the selection will be limited to aboriginal peoples. Candidates from this group are encouraged to self-identify.

Faculty of Humanities and Faculty of Social Sciences

Assistant Professor - Indigenous Studies

The Faculty of Humanities and the Faculty of Social Sciences at the University of Victoria invite applications for a tenure-track position in Indigenous Studies at the rank of Assistant Professor beginning July 1, 2002.

Applications are invited from qualified persons having research and teaching experience in the area of Indigenous (Native) Studies broadly defined as fitting into one or more disciplines within the context of the Humanities and/or Social Sciences. Candidates who bring an expertise in some aspect of the study of northwest indigenous populations are especially welcome.

The successful candidate will assume the position of the Program Coordinator for the newly created Minor in Indigenous Studies, finalize the design of the program and teach relevant courses. The coordinator will administer the program office, manage the interdisciplinary core courses, invite members of the community to participate in an Indigenous Studies Program Speakers Series, advise students enrolled in the program, and chair the Indigenous Studies Program Advisory Council.

Candidates should hold a PhD degree or equivalent qualification, possess a capacity for effective course development at the undergraduate level, and have a demonstrated capacity to plan and organize an academic program effectively. In addition, candidates must have extensive knowledge and previous successful experience working with Indigenous communities and organizations in a professional or scholarly context.

Applications should include a curriculum vitae and a brief description of prior experience working with Indigenous communities or organizations. Candidates should also be prepared to provide, upon request, three letters of recommendation. Review of applications will commence October 1, 2001.

In accordance with the University's Equity Plan and pursuant to Section 42 of the BC Human Rights Code, the selection will be limited to aboriginal peoples. Candidates from this group are encouraged to self-identify. In accordance with Canadian immigration requirements, this advertisement is directed to Canadian citizens and permanent residents in the first instance. Others are encouraged to apply but are not eligible for appointment until a Canadian search is completed and no appointment made.

Please send your application, quoting position of interest, to: Dr. Andrew Rippin, Dean, Faculty of Humanities, University of Victoria, Box 3045 STN CSC, Victoria, BC V8W 3P4; Email: humn@uvic.ca Web: <http://web.uvic.ca/socsci/> and <http://web.uvic.ca/humanities/>

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Phone: (306) 894-2030 • Fax: (306) 894-2060

For more information, please contact Ann Sylvester; Councillor
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Métis split on definition

(Continued from page A9.)

Manitoba Métis Federation
President David Chartrand
doesn't accept that. In an Aug. 20
interview on CBW-AM radio in
Winnipeg, he said that their po-
sition, since the Charlottetown
Accord, is that "the Métis are in
fact descendents of the Red River,
and Dominion Lands Act, that's
what the Constitution states to-
day." He said their own Elders
tell them "who are the Métis, and
clearly the Métis was created in
Manitoba."

He said they are watching
other provinces with court cases
hinging in part on definitions of
who is a Métis, such as recent
hunting cases in Saskatchewan
and Ontario, where it appeared
the court was taking a broader

view than what Chartrand's or-
ganization takes. He said they are
intent on defining their member-
ship before the courts do it.

Chartrand said Métis people
in Manitoba, Saskatchewan and
parts of Alberta who can trace
their ancestors to the Red River
area and a 1991 list of families
they have compiled from the
region are eligible for member-
ship under the Métis National
Council definition. So are
Ontarians who can trace ances-
try to the Dominion Lands Act.

Morin discounts "so-called
people who call themselves
Métis" from other parts of On-
tario and points East. He said he
neither knows nor cares what
their traditions are.

Chartrand, however, said "We

do know there's a strong popu-
lation in Quebec." He said they
have expressed interest in affili-
ating themselves with his group
at the national level. But he cau-
tioned, "We have to make sure
that it will be actual descendants
of the Red River and Dominion
Lands Act."

A draft bill drawn up this
spring by Senator Chalifoux to
honor Louis Riel on his birth-
day, Oct. 22, was distributed to
Métis Nation of Alberta mem-
bers for comment. In it,
Chalifoux wrote, "The historic
role of Louis Riel as a founder
of the Métis people is acknowl-
edged." Few who call them-
selves Métis would dispute that.
At least there the Métis people
have common ground.

**Lawsuits to decide school
construction dispute**

(Continued from page A2.)

The statement of claim reads,
"the contract... was signed by
Sagkeeng/Wing Development
Corp., which was a corporation
intended to be incorporated by
either Sagkeeng and/or the per-
sonal defendants. As such the
plaintiffs state that the forego-
ing contract constituted a pre-
incorporation contract."

The statement of claim then
states the defendants did not
incorporate "and as such are
personally liable for the terms
and conditions of the contract
for the entire amount of the con-
tract price."

The Sagkeeng/Wing Devel-
opment Partnership, a separate

legal entity formed by the band
and Wing Construction in mid-
1997 (of which Wing Construc-
tion is the only active partner
since the band backed out of the
partnership in 1998), is claiming
almost \$3.7 million plus interest
and costs from the band to pay
outstanding debts. Wing Con-
struction is asking the court for
an accounting to determine the
amounts owed by the First Na-
tion to the partnership and the
amounts owed by the part-
nership to Wing Construction, as
well as amounts owed by the
partnership to third parties.

Don Wing, the owner of Wing
Construction, also claims \$2.3
million plus interest, plus spe-

cial, general and punitive dam-
ages.

Habib and Dome claim they
are owed \$308,243 and \$386,438
respectively plus costs, interest
and punitive damages.

Both actions hinge on claims
that, in 1997, the band council
signed a band council resolution
stating the Department of In-
dian Affairs funding approvals
for the project were finalized. In
an interview with this publica-
tion last year, then-Indian Af-
fairs associate deputy minister
Dennis Wallace stated that was
never the case. Both plaintiffs
claim the council must have
known this and therefore
fraudulently misled them.

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ADDICTIONS COUNSELLOR
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St. Albert, Alberta — We are seeking an enthusiastic and flexible individual to fill the role of Addictions Counsellor at Poundmaker's Lodge Adult Treatment Centre. The incumbent will provide intake duties, complete assessments, perform group and individual counselling, conduct workshops, lead recreational activities, and provide referrals and follow-up for clients. You will need effective counselling, teaching, communication and presentation skills, as well as basic computer skills to satisfactorily perform this job. Please be advised that this position will require some volunteer work.

Qualifications:

The Addictions Counsellor must be able to meet the following qualifications:

- Must have a Social Work Diploma, Bachelor's Degree in Human Sciences
- Must have a valid Driver's License and reliable vehicle
- Must Have good oral and written communication skills
- Must have demonstrated ability to work well and effectively with people
- Must be reliable, punctual, and able to work under minimum supervision
- Must be able to maintain and respect confidentiality at all times
- Must demonstrate and promote health and healing in all areas of daily living (Incumbent must have been sober and drug free for a minimum of three years)
- Must be able to provide a criminal record check, driver's abstract (with valid Insurance coverage-minimum three years.)
- Knowledge of Aboriginal cultures, traditions, and language would be an asset
- Previous working experience in a treatment facility would be a desirable asset

Deadline: Applications will be accepted until a suitable candidate is found to fulfil the position.

FAX RESUMES TO:

Geraldine Potts, Executive Assistant

Fax: (780) 459-1876

Thank you for your interest, however only those selected will be contacted for an interview.



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