

# Wind Speaker



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BRAD CROWFOOT

## Make some noise!

Sheely Kabatay and Ted Menson cheer on Ontario's Juvenile Girls volleyball team at a tilt against Team Alberta during the North American Indigenous Games held in Winnipeg July 25 to Aug. 4. For more on the games see pages 6 and 7. For team results, go to page 33.

## Financial institutions act divides chiefs

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Is it "from us?" Is it part of the governance package or not? If so, why is the national chief supporting it?

Those are the key questions First Nations leaders and their political staff are grappling with now that the First Nations Fiscal and Statistical Infrastructure Management act has been made public. The questions, some sources say, could cause an enormous problem for the Assembly of First Nations (AFN) because they point to some impropriety in passing at least two resolutions at recent AFN meetings.

A draft of the act was revealed on Aug. 15. Robert Nault, the Minister of Indian Affairs and Northern Development, and Manny Jules, chairman of the



Manny Jules

Indian Taxation Advisory Board, hosted a press conference to introduce the bill and announce that public consultations would soon begin.

Both men spoke strongly in support of the proposed legislation that would create four financial institutions that will ex-

pand First Nation taxation powers.

"The Fiscal and Statistical Management act is a First Nations-led initiative," said Jules, a former chief of the Kamloops Indian Band. "It is approved and supported by the Assembly of First Nations and the national chief. First Nations collecting taxes and their taxpayers support it, because it will provide more transparency and certainty in the First Nations tax system."

The claim the bill is "First Nation-led" is based on a resolution passed in 2001 at the AFN annual general meeting in Halifax.

But, "There was a serious procedural problem with the vote on the resolution," wrote then Grand Chief Larry Sault of the Association of Innu and Allied Indians (AIAI) in a letter to AFN—British Columbia Vice

Chief Herb George and Manny Jules shortly after the meeting.

"A vote was required given the controversial nature of the institutions initiative and its likely effect on rights and jurisdiction (article 2.6 of the AFN Charter). According to article 8(1) of the charter, a positive vote of 60 per cent of the First Nations in attendance was required to ratify the resolution. At the time of the vote, there were at least 121 First Nations in attendance; 68 voted in favor of the resolution, 28 voted against, and 25 abstained. In other words, there was a positive vote of no more than 56 per cent of the First Nations in attendance," Sault wrote.

"The chairperson ruled that the fiscal institutions resolution would be suspended or tabled, pending a ruling by independent legal counsel by July 30." (see Coon Come page 3.)

### WHAT'S INSIDE

#### ABORIGINAL POLICE

After 10 years in existence, there is concern that the Aboriginal policing initiative is being undermined across the country. Siksika First Nation in Alberta, itself battling the cancellation of its police service, called an emergency meeting of interested parties to discuss the future of Aboriginal policing.

.....Page 2.

#### MÉTIS VETERANS

Don't forget the Métis, is the message from the National Métis Veteran Association. The group is speaking out on the issue of compensation for soldiers who returned from war but did not receive access to the same benefits as their non-Native brothers in arms. The veterans say they want no less than what is fair, and are taking their claim to court.

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see page 4 for details.

#### ADDRESS:



# Aboriginal policing—Set up to fail?

By Paul Barnsley  
Windspeaker Staff Writer

CALGARY

The new president of the First Nations Chiefs of Police Association says the government of Canada has intentionally set up First Nation police services for failure.

Wes Luloff, chief of the northern Ontario Nishnawbe-Aski Police Service, the largest First Nation police force in the country with 100 uniformed officers and 30 civilian employees, was elected president of the national association in May. He was speaking at a two-day conference on Aboriginal policing that was hosted by the southern Alberta Siksika Nation on July 30 and 31. Siksika is trying to regain its own police service after funding was pulled on April 1.

Luloff told the conference audience that the 10-year-old Aboriginal policing policy was "designed to fail" because it delivered "inadequate funding" to First Nation police departments. "There's no support services for our officers," he added, "and that's where they're set up to fail."

First Nation police rely on outside police for detailed criminal investigations and most other police functions beyond simple peace-keeping and routine patrols. Most do not have a criminal investigation division or the personnel and facilities for any other advanced police work. Luloff said great technical advances have been made in investigative techniques, but no move has been made to allow First Nations forces to take advantage of those advances. He mentioned DNA testing and the use of a sex offender registry as examples of such new developments.

Other support services for the officer on the beat are also missing in most First Nations forces, he added.

"First Nation police officers probably have the hardest job to do in the policing profession," he said. "For example, we don't receive money for coach officers so there are no coach officers. Most of the coaching our officers receive is done by telephone. And many officers become disillusioned by this lack of training."

He noted that the RCMP is not beset by such funding woes.

"If the RCMP was in your community and had 10 officers to do the job, you'll take over with two officers," he said. "If you take over policing in an area that had four officers doing the job, you should gain four officers and that's not happening. The RCMP is growing. If we're taking over responsibility for policing from them then their numbers should be decreasing in size and that's not happening."

The best reason for having Aboriginal officers working on First Nations is that the officers will have a better understanding of the community and will be able to defuse situations that might explode without the right approach, he said.

"The RCMP and others have



COURTESY OF THE NATIONAL FILM BOARD OF CANADA

**First Nation Blue or blues?** The 1996 National Film Board effort to take a look behind the bulletproof vest of the police officers who serve First Nations communities was hopeful that, despite the social problems on reserve, a First Nations' effort to take on policing duties was a step in the right direction toward self-determination. Now, many are saying that Aboriginal policing was doomed to failure from the onset.

been around for 125 years and they still haven't got it right. If they'd got it right there wouldn't be First Nation police services starting up," he said, later adding, "In the last several years, our First Nations cops haven't shot anybody. People have been shot in our communities, but it was the OPP."

He sympathized with the Siksika community for its troubles with the federal government, saying the government shouldn't be so quick to criticize when problems arise as a result of under-funding.

"The Aboriginal Policing Directorate [the section of the federal attorney general ministry that oversees First Nation policing] is talking about a summit. They want to set these standards without first providing the foundation for it. I say 'Provide the foundation first, then look to quality control,'" he said. "They always talk about auditing us. We've got to audit them. Why haven't we audited them and said, 'You aren't fulfilling parts of the agreement.' We should start challenging them."

Liberal Senator Thelma Chalifoux, a Métis woman appointed to the Senate by Prime Minister Jean Chretien, attended the entire two days of the conference. She spoke on the first day.

Saying reserves were "concentration camps" in the recent past, she noted the concept of Aboriginal people policing their own communities was a liberating idea.

"When you look at the reservation system at that time, our people were not allowed to leave without permission, they were not allowed to buy anything without permission, they were not allowed to have company without permission. What does that sound like?" She asked for ideas on how to break that old system.

"It's happened a little bit but our people have gotten so in-

*"In my opinion, the tripartite agreement that was made between the feds, province and Siksika Nation is an absolute disgrace. It was not honored. It was not even considered. The feds and the province met and totally left out the third partner."*



—Liberal Senator  
Thelma Chalifoux

the department. In about 1972, we did a bit of a survey through Indian Affairs. We found out that five cents out of every dollar ends up on the reserve. That's all. It was done a few years ago but it hasn't changed a bit. And yet we are branded by the general population who are saying, 'My goodness, we're giving these people all this money and nothing is happening,'" she said. "Look at the police commission—\$800,000 to run a whole police force on the reserve here. That's an absolute disgrace to the Canadian government. They expect us to do the same work as other police forces that make twice as much money as you do. What, are we supposed to be volunteers again? Are we supposed to lay down and say 'Thank you, thank you?' I don't think so."

Chalifoux said the Siksika police should not have been shut down.

"In my opinion, the tripartite agreement that was made between the feds, province and Siksika Nation is an absolute disgrace. It was not honored. It was not even considered. The feds and the province met and totally left out the third partner. They didn't even know what was going on because they were not even consulted," she said.

Political action is the only way to reverse that decision and improve the government's commitment to First Nation policing, she said.

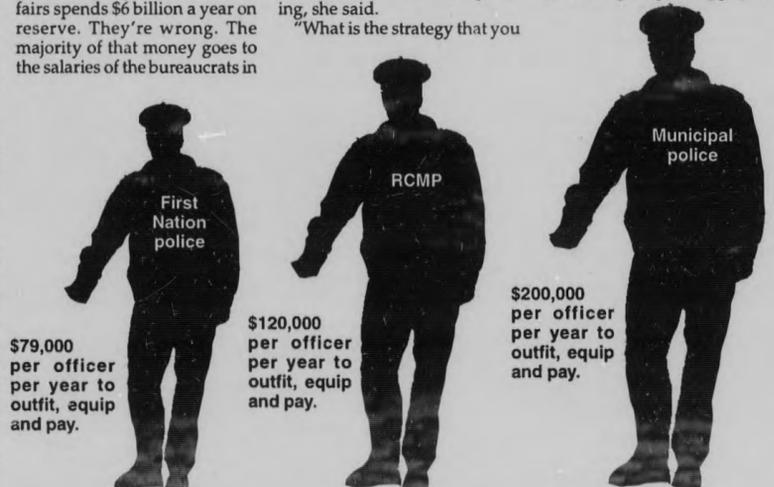
"What is the strategy that you

must use to assert your independence? Number 1, in my opinion, you must get involved at the political level. If you're a government, if you want self-government, this is the time to really begin looking at negotiating government-to-government. Not bureaucrat-to-government, but government-to-government. Our chiefs should never meet with the bureaucrats. Our chiefs and our councillors are elected people. They should be meeting only with elected representatives. That's what governments do. Your bureaucrats should meet with their bureaucrats," the senator said.

Siksika council lawyer Will Willier told the conference that the Alberta government produced an inadequate report on First Nations policing in the province that was critical of First Nations police administration. That report was relied on in policy development and was a contributing factor in the demise of the Siksika service, he said.

The Cardinal Report, compiled by Native MLA Mike Cardinal, was released in June 1998. It appeared just months after the Alberta government was criticized during an inquiry into a tragedy on the Calgary area Tsuu T'ina First Nation where a mother and her child—Ty and Connie Jacobs—were shot dead by an RCMP officer on the reserve.

(see Aboriginal policing page 13.)



## Community group seeks to remove chief

# Director with 27 years experience fired for "no cause"

By Paul Barnsley  
Windspeaker Staff Writer

SIX NATIONS OF THE  
GRAND RIVER, Ont.

Phil Monture was summoned to a hotel in the city of Brantford, Ont. in early July and told his services were no longer required after 27 years as the director of the Six Nations Land Claim Research office.

He was dismissed without cause on behalf of Chief Roberta Jamieson and her council by the band's director of operations, Dr. Paulette Trembley. Band lawyer Dan Shields was also present.

Monture was long seen as a prime asset by a succession of chiefs and councils in Canada's most populous First Nation community. He was also active at the national level as a member of the Assembly of First Nations' lands and trusts technical team. He was the architect of Six Nations' ground-breaking court action, a demand for an accounting from the government of Canada for the loss of nearly one million acres of land, which Six Nations believes it can prove was wrongfully alien-



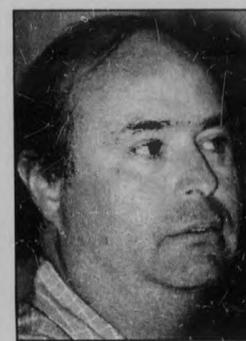
PAUL BARNSELEY

**Six Nations Chief Roberta Jamieson was front and centre at a rally protesting the federal First Nations governance act initiative held in Ottawa in July. A part of that act contains amendments to the Indian Act that aim to improve the quality of the First Nation public service by protecting band employees from being fired at the whim of chief and council.**

ated from its possession.

When the band launched the lawsuit in 1994 and the government cut off its research funding, Monture laid himself off

and worked without pay in order to keep his staff on the job. Later he took out a \$35,000 mortgage to make payroll. The land research staff docu-



*"I asked what I did wrong. What's the reason? They said it was without cause."*

—Phil Monture

mented the entire history of every plot of land within the Haldimand tract, a million-acre homeland deeded to the Six Nations in exchange for their loyalty to the British Crown during the American revolution. The present-day reserve is just over 40,000 acres. In many cases, the staff invented their own computer software to make their research job easier. Many members of his staff led the outcry in the two local weekly newspapers when news of Monture's termination was made public. Other department directors complained publicly

about the move. Many in the community believe Monture is the personification of the lawsuit and success in court is unlikely without his participation, although Jamieson and lawyer Ben Jetten appeared at a public meeting to reassure the community members that the lawsuit would continue.

Many don't buy it. A petition calling for the removal of Chief Jamieson is being circulated.

Steve Bomberry, a local businessman, helped set up the committee that's organizing the recall petition. (see Recall page 23.)

# Coon Come silent on government announcement

(Continued from page 1.)

Eventually a deal was worked out, one that hinged on a promise that no bill would be passed into law until it was returned to the chiefs-in-assembly for approval. There was no mention of that promise during the press conference on Aug. 15.

There has been a curious silence since the bill was unveiled. Chiefs that political observers would expect to hear from on the issue have said nothing. No statement or comment was released by the AFN to mark this significant development.

Under promise of anonymity, a couple of sources are speaking to *Windspeaker*. A former high-ranking AFN official said the national chief has already endorsed the fiscal institutions plan. His lack of comment either for or against it on Aug. 15 is unusual, and is probably linked to an uneasiness about the faulty resolution.

An AFN insider said the most vocal chiefs who are aligned against the financial institutions initiative would love to attack the resolution that is being used to sell it as an "Indian-driven" initiative. But they don't want to draw attention to the fact that the Ottawa resolution rejecting the First Nations governance act was also open to question because voting rules weren't followed to the letter.

Sault's successor, Grand Chief Chris McCormick, carried on the AIAI's objections to the fiscal institutions bill.

"If we're sovereign nations, and we're always referring to ourselves as sovereign nations, how come we're going over to the government to say, 'Can we... Can't you put this through in legislation so we can do it?' To me that's an assimilation process," he said.

He repeated concerns that the AFN resolution endorsing the initiative was improper.

"The resolution didn't meet the technical requirement of the AFN constitution. It was passed on a decision by the chairman. It was a clear violation of AFN meeting proceedings," he said.

He pointed out that the fiscal institutions initiative was discussed at the AFN meeting in Kahnawake in July and the chiefs did not endorse it there.

"This was raised at the recent AFN meeting. They were looking for support, but that didn't happen. The chairman cut off the debate because there was no clear support for the report that was done by B.C. regional chief Herb George and Manny Jules. There certainly wasn't clear support for the fiscal institutions initiative. The first time it got through, it sort of slipped through, I guess. But this time it ran into a more solid object," the grand chief said.

Jules has argued that First Nations that allow non-Native individuals and businesses to use their land should be free to tax those people. McCormick doesn't think taxation is the only way to deal with that situation.

"Why don't they just charge rent? Why does it have to be a tax system? They say you can opt in. But if it's legislated and it's a national act, there isn't any alternative. You either do that or you don't. I don't see why we as sovereign peoples are going to a colonial government to put in place institutions that we have the ability, the knowledge and the human right to do on our own."

The minister and Jules believe the bill will be a great thing for Native people. First Nations, Nault said,

"need better tools to raise money, to create an economy, and to build their government. They need the powers that every level of government in Canada already has and takes for granted. These powers help build businesses, roads, houses and communities. You can't run a sustainable government without these tools and it is high time First Nations had access to them."

Nault has no doubt that the financial institutions act is part of his governance package, something the chiefs-in-assembly have rejected on several occasions.

"We recently introduced a First Nations governance act to build a bridge to self-government. The Specifics Claims Resolution act was also introduced in the House of Commons. This legislation will establish an independent claims centre to address past wrongdoings and settle uncertainty over land ownership. This will open the door to more investments from the private sector. The benefits from investments will multiply and mean more job opportunities, more choices, and a better future for the next generation of First Nation children," he said.

"Taken together with this package, the four institutions we are announcing today will have the stature, the stability and credibility required for strong fiscal management by First Nations. For First Nation people, the First Nations Fiscal and Statistical Infrastructure act will mean that decisions about where private money comes from, and how it is spent, will be made in the community by the community. The act will pave the road to economic development... in other words, self-determination." Jules also sees the institutions



Robert Nault

Minister Nault described the four proposed financial institutions:

"First Nations Finance Authority... will provide access to capital markets by allowing First Nations, like local governments, to use tools such as bonds and debentures to fi-

nance projects like roads or water infrastructure.

Secondly, a separate institution will be created to establish financial standards, promote training and provide the assessment services for First Nations to have access to the capital pool. Good governments need good financial management.

Third, a First Nations Tax Commission is needed to further strengthen the First Nations' real property tax system and provide greater representation for taxpayers. This new institution will take responsibility for the existing tax by-law approval process and help balance community and taxpayers' interest.

And finally, a First Nations Statistical Institute is needed to fill the gap in reliable, local demographic data. This institute will help First Nations meet their local data needs while at the same time building linkages with Statistics Canada."

that would be created by the act to be the key to a more prosperous future for his people.

"For the last 130 years, our institutions have been legislated away. And this begins the process of legislating our way back in," he said. "To get to this point, however, we have had to overcome a major hurdle. The fear of change has trapped us in a vicious cycle of poverty, transfer dependency and leads to poor quality services and poor infrastructure. Which leads to little private investment and that leads to low incomes and the need for more transfers."

"First Nations are missing something that other governments are so familiar with, that they don't even notice that we

don't have them. We are missing what every other government has, our own public institutions. Where would you be if you did not have a good transportation system? Inadequate water and sewer systems? Where would you be if there was no reliable statistical information about you and your community? What would you do—what would that do to the valuing of your property? What you take for granted we are trying to build."

During a press conference after the announcement, Jules said "One of the big problems we face continually is the fact that we don't have access to public venture capital. (see Fiscal page 23.)



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**Debora Steel — Managing Editor**  
**Paul Barnsley — Senior Writer**  
**Joan Taillon — Staff Writer**  
**Cheryl Petten — Staff Writer**  
**Tracy Suter — Production**  
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## We see some smoke but is there a fire?

Alain Jolicoeur became the third deputy minister of Indian Affairs and Northern Development in three years under Minister Robert Nault on Aug. 12. That's not the way it's supposed to be. Deputy ministers tend to outlast ministers; the bureaucrats stay as politicians come and go.

Some Ottawa insiders say the rapid succession of chief bureaucrats within the department is a sign that something's not right. Jolicoeur succeeded Marc Lafrenière who succeeded Shirley Serafini. Given the secrecy that surrounds the decision-making process regarding appointments at this most senior level of the Canadian government, speculation is the closest we can come to figuring out what it all means. And there's a lot of speculation going on right now.

One man who knows more than most people about such matters is Hugh Winsor, a Globe and Mail political columnist.

He wrote a column last month where he suggested such changes are usually an indication that the prime minister is cracking the whip on a minister who is not delivering.

Winsor believes there could be friction between the minister and his department.

"I remember my discussion with [Nault] in which he said that INAC saw AFN as their client and were not sufficiently impartial," Winsor told *Windspeaker*.

First Nations leaders may agree. They say the minister is driving the deputy ministers away with his hard-nosed style, that he's rolling over top of his own people just as he's steamrolling First Nations. They suggest the ever-prudent, long-view-taking senior mandarins are aghast at the recklessness the minister is bringing to the department.

Others, less inclined to slag the minister, suggest he is knocking over a lot of little bureaucratic empires within his department by shaking things up severely. In short, we're not sure what's going on with the minister and his deputies. It could be any of the above. Something's up and we'll keep an eye on it.

♦♦♦♦

We were amazed this month to see the coverage of the illegal salmon fishery on the West Coast where jovial fisheries officers boarded the boats of the non-Native fishermen who opted to dip their nets into a salmon run, despite the Department of Fisheries and Oceans ban on fishing. Where were the

heavily armed paramilitary officers? Did you notice that not a single boat was rammed by the DFO? And no angry mobs of vigilante Native fishermen descended on the non-Native fishermen with mayhem on their minds. What must the Burnt Church people be thinking? No mob violence or repressive enforcement tactics? How un-Canadian.

♦♦♦♦

And we take note that the Haida people have won another court victory. The British Columbia Court of Appeal confirmed its February decision that Weyerhaeuser has to consult in good faith with the Haida Nation before logging on the Queen Charlotte Islands.

After the original decision, Weyerhaeuser returned to court, arguing the government, not themselves, had responsibility to consult with First Nations. The company was supported by the Cattleman's Association and the Council of Forest Industries.

But the three-judge panel disagreed. We wonder how many years it will take before somebody complies with this latest legal victory for an Indigenous people? The fifth anniversary of the Delgamuukw decision is coming up.

## No benefit for Canadians

By Lloyd Augustine  
Guest Columnist

Merriam-Webster's Collegiate Dictionary defines Duress as forcible restraint or restriction, compulsion by threat; specifically: unlawful constraint or coercion.

I am a hereditary chief of the Mi'kmaq Grand Council. I am also a member of Esgenoopetitj community. Non-natives know us as Burnt Church First Nation. There was recently an agreement signed concerning lobster fishing, between the federal government of Canada and the Band Council appointed under the Indian Act to act as Indian Agents on our reserve.

The Mi'kmaq have been exercising the right to fish, hunt, gather and harvest since time immemorial. What the Euro-Canadian have failed to see is that these rights were not based on the covenant chain of treaties that were made between the Crown, Mi'kmaq, and other nations, but rather, the peace and friendship treaties. These treaties identified the inherent right to fish, gather, and harvest. They identified and clarified boundaries for the foreigners, specifically their involvement with Indians, in order to maintain peace. The Crown and its subjects were forbidden to interfere with Indians in their natural habitat. Belchers Proclamation on May 4, 1762 and the Royal Proclamation of 1763 restated this fact.

Before the ink dried, the Crown started violating these treaties. The Mi'kmaq continued to honor the treaties that were made in the name of peace, and at no time

surrendered or ceded territory, government, or the inherent right to sustain themselves. However, the occupiers/squatters have done nothing but to try to starve the Indian out of his existence by denying him what is rightfully his.

To keep peace, when denied our inherent right, we took it to Euro-Canadian courts to find a solution. This turned out to be one of the biggest mistakes my people ever made. For those making the judgments were more than willing to change the laws and turn them against my people.

One example is the Donald Marshall ruling which was made by the Supreme Court of Canada in 1999. This ruling affirmed the Mi'kmaq right to fish, hunt, gather, and harvest. The judgment came down as if it were a treaty right when in all reality it was and is an inherent right. After the court had made the ruling, we once again came under attack when we tried to exercise our rights. The first assault was by non-Native fishermen and then by the government agents themselves under the Department of Fisheries and Oceans. As the pressure began mounting from these attacks, Mi'kmaq and Maliseet communities started signing agreements with the government. These agreements deny the Mi'kmaq the right to make a living, or provide for their families.

My community of Burnt Church felt that this right was meant not just for the individual, but for the entire Mi'kmaq Nation and especially for our com-

munity. We decided to develop our own community-based management plan in harvesting fish. This plan was reviewed and highly supported by conservation and environmentalist groups. Violence began as soon as we decided not to sign away our rights. Our gear was cut out in the waters, costing my community more than \$200,000.

The government utilized an addendum to the ruling by doing a study on what might threaten conservation. They went to the courts and lied, stating that according to their study any additional fishing would jeopardize the stock. Thus, conservation became a just cause to stop Indians from exercising the right to fish.

The DFO started buying out licenses from the non-Native fishermen to make room for the Indians. A specified amount was set aside for my community. We declined these licenses and went with our plan, a plan based on conservation to protect the species for the seventh generation of yet unborn. Since we did not accept the licenses, they sat idle, so in no way did lobster fishery increase. With our management plan we realized that with what had been allotted to our community, only 75 per cent would have been utilized.

The government's approach, as before, has been to "negotiate" agreements with poverty-stricken Indian communities and by carefully wording the agreements and offering monies, they devised a way to deceitfully take away the rights of the Mi'kmaq people.

(see Burnt Church page 23.)

## Time's running out

Dear Editor:

As you are aware, the First Nations veterans of Canada received a letter of offer on June 21 from Rey D. Pagtakhan of Veterans Affairs Canada. The compensation package will pay up to \$20,000 per veteran.

The reaction of the majority of First Nations veterans was that of disappointment and disbelief. After years of ongoing battles with the government to respond to the rights of First Nations veterans, the announcement was less than satisfactory.

The letter of offer was disappointing for many reasons. First, the government is claiming that they are not taking responsibility on the basis of liability, but merely on compassionate grounds. Secondly, not only is the amount unacceptable, but it also includes only those veterans or surviving spouses who passed away on or after Feb. 1, 2000, conveniently the day the national roundtable was launched. This range excludes all those veterans who passed on before the cut-off day.

These are only just a few of the many concerns that the First Nations veterans have dis-

cussed since the announcement was brought to their attention.

It has been a long struggle and battle with the government of Canada to acknowledge and recognize the participation of First Nations people during the wars. The meager amount of \$20,000 per veteran is, to but it bluntly, a "slap in the face" to all First Nations veterans.

Unfortunately, we just cannot afford to wait any longer for a just settlement. Our brothers and their spouses are aging. Many are feeble and ill. The government of Canada has got us over a barrel urging us to accept the amount that was put on the table. What frustrates these veterans is that the government mispends billions of dollars in areas such as Public Works, Correctional Services, Human Resources, and other federal departments without any financial control. A portion of these mispent resources could have been applied to the offer given to the surviving veterans, or their spouses.

A. Tony Cole  
Coordinator and Liaison Officer  
Saskatchewan First Nations  
Veterans Association

## More to education than the classroom

An open letter to Mr. Drew Hayden Taylor:

I very much enjoyed your parchment and grad cap column in the August 2002 *Windspeaker*.

Your point on not having formal education and how others treat you as somewhat less than a complete success appears in all societies. It is sad that your success is not recognized for what it is—years of working smart, hard and staying focused.

Perhaps the next time you meet someone who is overly pro-university you can remind them of this quote: "I have neither the luxury nor the encumbrance of higher education."

No, I don't know who said it. Yes, we all need to learn more than those who have gone before us in the formal education system. Yet not at the expense of the informal education our parents and communities have to offer. To do so is to lose touch with so much of our individual and collective heritage. We need

a strong combination of both.

Lastly, perhaps those who are overly pro-formal education don't understand what real education is about. There are eight different types of intelligence, according to Dr. Howard Gardner from Harvard University. We don't all learn them in a classroom.

Dr. Gardner tells us that they are; linguistic/speaking, music, logical/mathematical, spatial, body/kinesthetic, interpersonal/team, intra-personal/self-management and nature/understanding and thriving with nature.

So the next time you get the less than subtle "so you have no university" approach remind the person that most of us learn more out of a classroom than in one. Yes, in today's society we need more formal education than we used to. However, it's not how much you've got that counts. It's what you've accomplished and shared that counts!

M. Ballard  
Toronto

## Thanks for the help

Letter to the Editor:

Over the past two months, the Canadian Red Cross was asked to help the residents of Conklin, Fox Lake, Peerless Lake and Trout Lake, who were evacuated to Fort McMurray, High Level and Red Earth Creek, due to the extreme forest fire conditions in northern Alberta.

Red Cross assisted more than 1,500 people: conducting registration of evacuees, maintaining the reception centres, and providing items such as blankets, Zeddy Bears and comfort kits to those in need.

Thanks to the aid of two outstanding corporate supporters,

Zellers and Rainbow Transport, we were able to complete these disaster responses with great ease.

Red Cross would not have been able to respond so quickly to these northern communities without this exceptional level of assistance. The support of generous individuals and corporations like Zellers and Rainbow Transport allows Red Cross to make a real difference in the lives of those in need. Thank you for your continued support.

Tony Hudson  
Canadian Red Cross, Central  
and Northern Alberta Region

## My adventures with my brother Kaput

By Samuel Houle  
Guest Columnist

I came from a large family where I learned from a young age to stand up for myself. When bannock was cooked and served it was a fight to the stretch to get one small piece. If you didn't get it you went hungry for the rest of the day. As a result of us acting like a pack of wolves, my brother got his nickname, Kaput. As the youngest and the weakest, he never got any bannock.

Kaput and I were always together and our relationship lasted even as we got older. He was lucky enough to have a wife, but the marriage lasted only five days. When he knew he couldn't support her he told her she was trying to use him for his money, which he didn't have.

"I don't want your measly money," she responded.

She was smart. I think he only had 45 bucks to his name!

One day, we had summer games in our community. Kaput and I were right into it. We tried everything from running to nailing nails, but we got really excited when the moose calling contest was announced.

Kaput looked at me and winked.

"This is where your younger brother's natural hunting skills come in," he said with a grin. "Watch and learn the tricks of a

mighty moose hunter, bro!"

Sure enough his name was called to be the first caller. The treble on the P.A. system was turned way up so that my brother's bass notes sounded like a soprano in a girls choir. The screeching sound could be heard five miles away, and what a relief when the system was adjusted!

He was told by the judges to try again, but this time he was instructed to call like a cow. Kaput looked a little worried and then made a moo moo sound. The judge yelled back, "I mean a cow moose, stupid!" Kaput didn't even try. That was it for his moose calling career!

Both of us loved to party. But Kaput had this way of partying that caused a lot of trouble. He would do anything to cause a fight. Sometimes he would lie in the middle of the floor and wait for someone to bump into him and then, look out... the fight was on!

We both looked for a chance to steal, which always got us into more trouble than it was worth. One day my brother walked out of a grocery store with a 30-pound turkey. He panicked and dropped it on the sidewalk. He made a big scene and pretended someone threw it at us.

"Hey! Who's the wise guy who threw the bird at us!" he yelled for everyone to hear. The

police officer on the corner wasn't so impressed. Next thing we were doing 30 days in the local jail.

After hearing so many horror stories about jail, we both were scared. I noticed Kaput was growing a beard so he would look older and not get picked on so much. But soon we learned the basic rules. Lay low and stay cool... and don't drop the soap!

We felt quite lucky to be bunking in the same cell. Kaput took the top bunk, but pretty soon I gave him the bottom because he was jumping off his bed every half-hour to take a pee. I figured he was nervous but he made some excuse about having a "small tank."

Our stay was long. We both missed our George Jones tunes and shows like North of 60 on the tube. But we ate better in jail. Not having to fight the crows off the garbage pen was a treat.

Finally, my brother and I were out and we were both very happy. Kaput was jumping up and down, sorta shadow dancing, so excited to be going home. Young kids knew we were in jail. They came running to us. "Hey! That's cool," they would say.

My brother Kaput would reply, "NOT SO. It's 60 degrees serious!"

We had a tough time finishing our time and there's nothing cool about it!

## Older, and a little wiser

I am now 40 years old—14,600 days, 350,400 hours, and counting.

This earth on which I sit here writing has traveled completely around the sun, a humongous distance when you think of it, 40 times for me. And now it's on its way to 41. That's to the other side of the sun and back, an unfathomable distance in jogging terms. And in that time, disco, punk and grunge have all come and gone. Bell bottoms, leisure suits, and pastel T-shirts are all now memories of the past. The Beachcombers, Mr. Dress-up and The Tommy Hunter Show have all burned bright as the pinnacle of Canadian artistic expression, and then been cancelled.

As I enter my fifth decade, thoughts of mortality and life's true meaning have recently been bouncing around in my head. Ponderings and questions about why we do things and why things happen to us, and generally, what the hell do I do now, frequently engage my consciousness. But perhaps I should preface this by mentioning that I actually don't have a hang up about getting old, but as any therapist/counsellor will tell you, a little soul searching is good for what ails you. And turning 40 is as good a reason as any to plumb your personal depths.

Curious, I once checked the archives at a university library



**Drew Hayden Taylor**

to see what was happening on the day of my birth way back in the summer of 1962. The front page of the Toronto Star mentions a huge Shriners convention and a parade. Wonderful, I was born in the year of the Shriners. Maybe that's why I drink so much.

Granted, many people tell me that at the age of 280 (in dog years), I'm still a baby, a pup, practically a kid. The problem here being most of the people telling me this are older than me and I'm not sure if they're trying to reassure me or themselves.

This all came to a head several weeks ago when I visited the place where I grew up. I took a nostalgic walk through this little community nestled in the heart of central Ontario. I found myself walking by my grandparents' old house, next to it was an apple tree I practically lived in as a child. It had the best apples in the village. I looked at it like an old friend, a dying old friend. Half the branches were already dead and the rest didn't

look too long for this world.

On the other side of my grandparents' house was a stand of cedar trees. Because of the way cedar seeds are clumped together, it's not uncommon for a number of trees to grow together. This one stand of trees always reminded me of a hand lying on the ground. There were five or six trees/fingers growing skyward, with an open palm at the center. I spent long hours playing there in this naturally-made fort. They too are now dead. I'd always been told that trees live for hundreds of years.

"My God," I thought. "I'm out living the trees."

Still, those past four decades have taught me a few things, most of which I was happy to learn. Most particularly, what I learned about the ominous and foreboding world of dating. Having recently been summarily and suddenly dismissed from my former fiancé's life, I have once again been forced out into the breeding pools of society. (see Long-distance page 22.)

# Team spirit and generous hospitality marks games

By Yvonne Irene Gladue  
Windspeaker Staff Writer

WINNIPEG

From the opening ceremonies at the North American Indigenous Games in Winnipeg July 25 to the closing ceremonies on Aug. 4, thousands of athletes, volunteers, and spectators shared in the excitement, exuberance and team spirit that dominated throughout the 11-day sporting event.

At any time of day, hundreds of First Nations, Métis, and Inuit youth on Winnipeg streets and at the sporting events were made visible by their colorful tracksuits, representing their traditional territories, cultures and sports.

More than 6,300 of the best Aboriginal athletes were vying for gold, silver or bronze in 16 sporting events.

This is the fifth time the games have been held, and they are recognized as the largest Aboriginal sporting competition anywhere. According to Dene Sinclair, communications manager for the games, the event was immensely successful.

"It really completely blew my mind; it exceeded everything that I was expecting. These games are so important for the



Michelle Papisay, 14, is giving her all for the Manitoba swim team at the Indigenous Games.

kids, for them to have an opportunity to come together and to share together not only their cultures, but also in sport. For a lot of them it is the first time they've competed internationally. It was an honor to have them here at my home in Winnipeg, and to

see what a success it was," she said.

"I would like to say congratulations to all the teams, they've worked really hard to get as many medals as they did. So, way to go.

"One of the most popular

comments I received throughout the week was how friendly Winnipeg is, that the licence plate saying friendly Manitoba is so fitting. So many people told me that they are really looking forward to coming back to Winnipeg, whether for their own

personal reasons or for another event. Winnipeg treated them so well. It makes me proud to be from Winnipeg. Hearing these types of comments from all these participants from all over Canada and the United States is great," said Sinclair.

The Forks, a site located close to downtown, was filled with hundreds of people during the cultural and musical entertainment component of the games. A number of other locations in the city also featured musicians and comedy acts.

The 16 sporting events were 3-D archery, badminton, baseball, basketball, boxing, canoeing, field lacrosse, golf, rifle shooting, soccer, softball, swimming, taekwon do, volleyball, wrestling and athletics. There were six competitive age classifications, for both male and female athletes: Bantam, 13 and 14 years old; Midget 15 and 16 years old; Juvenile 17 and 18 years old; Junior 19 to 21 years old; Senior 22 years and older; and Masters, 1952 and older.

According to Sinclair, the North American Indigenous Games council is currently looking at Buffalo, New York as the site for the games in 2005.

The games were televised on the Aboriginal Peoples Television Network, the official host broadcaster.

# Sports the number one priority for athlete

By Yvonne Irene Gladue  
Windspeaker Staff Writer

TSUUT'INA, Alta.

Eat well, get lots of exercise and determine to make the best of your situation. That's the winning combination for Destiny Whitney, 20, a member of the Tsuu T'ina Nation in Alberta and the volleyball team that took the gold at the North American Indigenous Games held in Winnipeg July 28 to Aug. 4. It also helps if you have the love and support of a terrific family, she said.

"Sports have always been a part of my life. I always make it my number 1 priority in my life. My goal is to do well in sports and so far I have. In Winnipeg we got a gold medal for the junior division. Our team

was undefeated. I guess it's been five years since Alberta has won the gold in volleyball."

She said the games left her with an amazing feeling. It was wonderful to have the gold medal and be recognized across North America.

"When I was in Grade 8, I thought that I'd try volleyball. The coach said 'I think that you should come out and play' and I did. He taught me the basics of volleyball. He said that I had the ability to be really good. In Grade 9 we won the city championship in Calgary. Throughout high school I played volleyball and I always attend volleyball camps," she said.

When Whitney asked her coach what her chances of playing at the university level were, she was told to try and play college volleyball first and that is

what she did.

"He told me that it would be better if I played college volleyball first to get the experience and then I would know what playing volleyball would be all about. So he talked to the Ped Deer College coach and he was all ears to have another college player come to play at the college there. I tried out and I made the team. I've been on the team for two years. Then last year we got third in nationals. We are now in the top three college teams in Canada. Ever since then I just love the sport," she said.

This fall Whitney will leave her community to attend Camosun College in Victoria, B.C. where she will be enrolled in the professional golfers course. A three-year course will give here a business degree in

the golf industry.

"I grew up with sports. Ever since I was little I played softball. I tried basketball and swimming. I also played basketball for seven years. Volleyball and golf are my thing to do. I was actually supposed to go to the games and play golf, but I got put onto two rosters. I've been working in the golf industry for five years in one of the golf courses that we own on the reserve, called Red Meadows. It is a very good course. Every time I'd come home from school in the summer I'd work there," she said.

"While I'm attending school in Victoria, I will be playing volleyball there at the college. I will have my business degree and then I can work in any field of the golf industry. If I dedicate myself I will be a professional

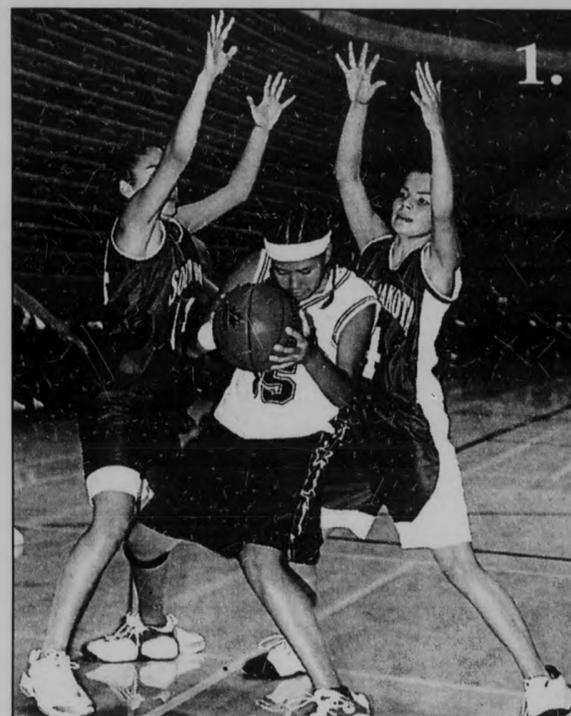


Destiny Whitney

golf player in maybe three years."

Whitney said she really has to watch what she eats. (see Volleyball page 16.)

# Snapshots from the Indigenous Games



Final standings on page 33.

Photos by Bert Crowfoot



1. North Dakota's Tisheena Abrahms gets close and personal with South Dakota guards Amber Green and Alexa Hacker.
2. A slugger from Team Alberta puts her back into her swing.
3. Team Manitoba goes for the legs of a Team New York player in field lacrosse.
4. Wisconsin's Bruce Bauman pins Ontario's Lindy Kinoshameg in the quarter final of the 95-kg juvenile boys wrestling event.
5. Garbage crew is Ricky Govereau, Justin McClaskin, Krista Desjarlais, Alex Dumas and Glen Bruce.

9th Annual National Conference & AGM

# NAVIGATION

Directions for Development

Host Community: The Métis Nation of Alberta  
Westin Edmonton Hotel  
October 16 - 19, 2002

Conference Highlights

WEDNESDAY, OCTOBER 16TH  
Annual General Meeting  
Noon - 4:30 p.m.  
Canadian Native Friendship Centre

THURSDAY, OCTOBER 17TH  
President's Dinner  
Westin Edmonton Hotel  
6:00 - 9:00 p.m.

FRIDAY, OCTOBER 18TH  
Trade Show Networking Mixer  
In conjunction with Peace Hills Trust  
20th Annual Native Art Show  
Westin Edmonton Hotel  
4:30 - 7:30 p.m.  
(native art showing starts at 5:00)

SATURDAY, OCTOBER 19TH  
Post Conference Tour (TBA)

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Honoring students in the Certified Aboriginal Economic Developer Program.

Welcome Delegates Icebreaker Reception  
5:00 - 7:00 pm, Provincial Museum - Synchro Gallery for Aboriginal Culture (tours will be provided)

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- TYENDINAGA MOHAWK TERRITORY COUNTY FAIR**  
Sept. 6 - 8, 2002 Tyendinaga Mohawk Territory, Ont. (613) 396-3800, 967-3603 Norma
- FIFTH ANNUAL NATIVE AMERICAN MUSIC AWARDS**  
Sept. 7, 2002 8 p.m. Milwaukee's Marcus Amphitheater, Milwaukee, Wis.
- WHITE EAGLE ABORIGINAL HEALING WORKSHOPS: CARE FOR THE CAREGIVER**  
Sept. 9 - 11, 2002 Pincher Creek, Alta. (780) 967-5101 Gayle
- A JOURNEY OF HEALING**  
Sept. 12 - 13, 2002 Pincher Creek, Alta. (780) 967-0664 Ginny see ad page 28
- ANNUAL MKO GENERAL ASSEMBLY**  
Sept. 10 - 12, 2002 The Pas, Man. (204) 677-1600
- ANNUAL FLYING MOON ROUND DANCE**  
Sept. 12, 2002 University of Alberta Edmonton, Alta. (780) 492-5677
- LEADERSHIP SYMPOSIUM: MANAGING THE MEDIA**  
Sept. 12 - 13, 2002 Winnipeg, Man. (204) 940-1703
- HONORING SPOTTED LAKE TRADITIONAL POWWOW**  
Sept. 13 - 14, 2002 Kerameos, B.C. (250) 486-1259 Matilda Allison or (250) 499-7074 Mary Lou Louie see ad page 25
- TREATY 7: 125TH ANNIVERSARY COMMEMORATION EVENT**  
Sept. 16 - 22, 2002 (403) 734-5315
- EXPO 2002 - CANADA MORTGAGE HOUSING CORPORATION AND FIRST NATION HOUSING**  
Sept. 18 - 20, 2002 Winnipeg, Man. (204) 983-8081, (204) 229-6493
- BTC INDIAN HEALTH SERVICES INC. FIRST NATIONS GOLF SCRAMBLE**  
Sept. 19, 2002 Battleford Provincial Park, Sask. (306) 937-6700 Dick Kennedy
- NINAYAKS-HA "A COMMUNITY WELCOME FOR FIRST NATIONS BABIES!"**  
Sept. 19, 2002 Port Alberni, B.C. (250) 723-8281
- 2002 HIV/AIDS WALK**  
Sept. 22, 2002 Edmonton, Alta. (780) 488-5742 Iris Acoose
- THE MEDICINE WHEEL FACILITATOR TRAINING**  
Sept. 23 - 27, 2002 Vancouver, B.C. (604) 251-7081
- PORT ALBERNI FRIENDSHIP CENTRE ANNUAL MEETING**  
Sept. 24, 2002 Port Alberni, B.C. (250) 723-8281
- INDIAN RESOURCE COUNCIL OF CANADA 2002 GENERAL MEETING**  
Sept. 25 - 26, 2002 Edmonton, Alta. (403) 281-8308 see ad page 25
- LEADERSHIP SYMPOSIUM: GOVERNANCE, ACCOUNTABILITY AND PERFORMANCE**  
Sept. 26 - 27, 2002 Regina, Sask. (204) 940-1703
- "WARRIORS OF THE NATIONS" GATHERING**  
Sept. 29 - Oct. 2, 2002 Prince Rupert, B.C. 1-888-310-3311 ext. 34 or 36
- TRAIN THE TRAINER WORKSHOP**  
Sept. 30 - Oct. 4, 2002 Shuswap Lake, B.C. (250) 614-4414  
Oct. 7 - 11, 2002 Prince George, B.C.  
Nov. 18 - 22, 2002 Edmonton, Alta. see ad page 31
- NATION BUILDING CONFERENCE: BUILDING A STRONGER FUTURE BY MAKING SMARTER DECISIONS**  
Oct. 3 - 4, 2002 Calgary, Alta.  
Oct. 7 - 8, 2002 Vancouver, B.C. (780) 444-9560 Sharon see ad page 26
- NATIVE RESEARCHERS' CANCER CONTROL TRAINING PROGRAM**  
Oct. 6 - 11, 2002 Tucson, Ariz. (503) 494-2947
- OFNTSC TECHNICAL CONFERENCE AND TRADE SHOW**  
Oct. 7 - 11, 2002 Toronto, Ont. (416) 651-1443
- EFFECTIVE STRATEGIES: ABORIGINAL EDUCATION CONFERENCES AND WORKSHOPS**  
Oct. 9 - 11, 2002 Winnipeg, Man. (204) 896-3449
- FORUM ON NATIVE EDUCATION - BUILDING COMMUNITY SCHOOLS**  
Oct. 10 - 11, 2002 Winnipeg, Man. (204) 896-3449
- FETAL ALCOHOL SYNDROME/EFFECTS: WHAT WORKS WITH STUDENTS WITH FAS/FAE**  
Oct. 10 - 11, 2002 Winnipeg, Man. (204) 896-3449 see ad page 32
- FIRST ANNUAL WOMAN'S BROOMBALL TOURNAMENT**  
Oct. 11 - 14, 2002 Thunder Bay, Ont. (807) 625-0327
- INDIAN CHILD WELFARE TRAINING INSTITUTE WORKSHOPS: FETAL ALCOHOL SYNDROME HELPING INDIAN YOUTH WITH INDEPENDENT LIVING**  
Oct. 15 - 17, 2002 Reno, Nev. (503) 222-4044 ext.133
- EVALUATIONS TRAINING: WASSENAS COUNSELLING & EDUCATION**  
Oct. 17 - 18, 2002 Toronto, Ont. (519) 445-1834 Melissa Turner  
Oct. 24 - 25, 2002 Edmonton, Alta. (780) 439-5863 Peggy Wilson see ad page 30
- NATIONAL ABORIGINAL WOMEN IN LEADERSHIP TRAINING CONFERENCE**  
Oct. 17 - 19, 2002 Vancouver, B.C. (250) 652-7097
- INDIGENOUS BAR ASSOCIATION ANNUAL FALL CONFERENCE**  
Oct. 17 - 19, 2002 Toronto, Ont. (604) 951-8807
- DREAMCATCHERS ABORIGINAL YOUTH CONFERENCE**  
Oct. 18 - 20, 2002 Edmonton, Alta. (780) 497-5188
- INTERNATIONAL INDIGENOUS FORUM**  
Oct. 24 - 25, 2002 Vancouver, B.C. (877) 730-2555
- LEADERSHIP SYMPOSIUM: STRATEGIC PLANNING & POLICY MAKING**  
Oct. 24 - 25, 2002 Edmonton, Alta. (204) 940-1703

## Métis veterans ready for battle

By Cheryl Petten  
Windspeaker Staff Writer

WINNIPEG

While many Canadian veterans took time on Aug. 19 to commemorate the 60th anniversary of the Dieppe Raid, Canada's surviving Métis veterans had begun the latest battle in their ongoing fight for compensation.

The Métis veterans—some in their 70s, some in their 80s and 90s—are ready to do battle with the federal government in an attempt to win for themselves the compensation they feel they were cheated out of when they returned home from war.

The situation for Métis veterans was very much the same as First Nations veterans when they returned from war—benefits provided to non-Aboriginal veterans were not made available to their Aboriginal compatriots.

"It was for a variety of administrative reasons, we could see how, during the fifties, when these programs were being administered, that the majority of Métis veterans couldn't have and did not know that these programs even existed," explained Bruce Flamont, president of the National Métis Veterans Association. Chief among those reasons was that the Métis veterans on average had a level of less than Grade 3, while the programs were designed so that someone would have to have a much higher grade level to be able to participate. Another was that the federal government used radio, television and newspapers to inform veterans about the benefits programs, media that did not reach into many of Canada's re-

mote communities.

"Why did they design programs that would exclude Métis veterans? Did they believe that it was in Canada's interest? Did they do it out of ignorance? Was it done out of malice? Or was it done, as a lot of people suspect, because we were different, because we were not white?" Flamont surmised.

Even if they did somehow find out about the programs for compensation, Métis veterans were often dissuaded from taking part, Flamont explained.

"Some of our people, they'd ask for assistance to begin a farm, they'd say, 'No, no, no, you've never been a farmer, so therefore you can't participate in the farming program.' And they'd have education programs and our people would go and ask for the education program, and they'd say 'Oh, no, no, you need to have Grade 8 to participate.' And our guys couldn't read or write, they just wanted to be able to read or write when they came back," he said.

The Métis veterans' fight for compensation is a battle that will be fought on many fronts—in the courts; overseas with efforts to gain support from countries that benefited from the wartime efforts of Canadian troops, including Métis soldiers; and here at home, through attempts to win the hearts of Canadians with accounts of how the Métis men who put their lives on the line for Canada were treated when they returned from war.

The battle will also be fought on a political level, said David Chartrand, president of the Manitoba Métis Federation, and the Métis National Council

(MNC) minister responsible for Métis veterans.

"I think you're going to start seeing some serious political action happening throughout our country, the homeland of the Métis especially in western Canada," Chartrand said. "I've heard from veterans. I've had veterans in my office here, talking to me about landing in Normandy, and seeing their colleagues and other Métis soldiers fall and being shot to pieces, and a lot of them lived in prison camps and didn't know if they would live or die each day... and to find out that they made it to come back and to be treated in this fashion. They didn't even know that there was a process being established by Canada in the 1950s to deal with this process. And a lot of them weren't well equipped in education, so they didn't realize that they could advocate for themselves on these programs, or didn't even know the process of accessing. While, of course, the Department of Veterans Affairs is saying completely different, that the programs were available for everybody, why didn't they apply, blah, blah, blah, and the list goes on. So I think we're going to be looking at that. We've got the national president to write a letter to the Prime Minister, so that's going out, asking him to intervene on this matter, that his minister has definitely missed the boat, and clearly has taken a position that, I assure (Veterans Affairs Minister) Mr. Pagtakhan it's not the position of Canadian citizens in this country to treat their veterans in that fashion," Chartrand said.

(see Doors closed page 22.)

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## Dakota Tipi election scheduled for October

By Paul Barnsley  
Windspeaker Staff Writer

DAKOTA TIPI FIRST NATION, Man.

The department of Indian Affairs has set Oct. 28 as the date for an election on the Dakota Tipi First Nation in Manitoba.

The nomination meeting is scheduled for Sept. 16.

Indian Affairs minister Robert Nault issued a statement on Aug. 12 saying it will be up to the community members to tell his department who they recognize as their chief and council. Indian Affairs put the band, located near Portage la Prairie, Man., under third-party management on April 1. Long-term chief Dennis Pashe was told by the department at that point that he was no longer recognized as chief.

His sister, Marjorie Prince, had previously been elected interim chief by band members who opposed Pashe because he had ruled without the benefit of an election for more than 20 years.

But the department does not recognize Prince, either. She said the community is in a state of limbo with the third party manager providing only the most basic services.

"The band office is closed down. People aren't getting paid. The band is \$3.3 million in debt," said Prince. "Now that the band office is closed up the reserve is just like dead. The gas bar burnt down, the band office is closed, this is like a ghost town."

Officials at the Manitoba region of Indian Affairs would not comment on the details of the band's finances but, when asked to confirm the \$3.3 million figure used by Prince, said the level of debt was not that high.

Pashe claimed his right to stay in office was based on an informal mandate provided by the people in the community by consensus. Others in the community insisted he call an election and allege he attempted to intimidate them into backing away from that demand. Pashe countered by accusing the other side of instigating the violence that marred the tiny community over the Christmas holidays. Since then, there have been a series of suspicious fires on the territory. Prince also accuses her brother of misappropriating funds from the band's casino/bingo hall, which was occupied for about six hours by community members on July 18.

(see Dakota Tipi page 34.)

## Gov't report backs Elders' assessment

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Paul Band Elders had warned the government of Alberta and anyone else who would listen that things had been going wrong in Lake Wabamun ever since two coal-fired electrical plants had been constructed on its shores beginning in the 1950s.

For the most part, the Elders were ignored.

But now a report from Alberta Environment, triggered by complaints from non-Native fishermen about murky water in the lake, shows the Elders knew what they were talking about.

The Lake Wabamun Water Quality and Sediment Survey found that metals in water samples taken within 100 metres of the TansAlta ash lagoon exceeded Alberta surface water quality guidelines.

"The TansAlta ash lagoon discharge would appear to be a contributing source of the elevated heavy metals found in the lake sediments," the report states. "Sediment concentrations above the Canadian Sediment Quality Guidelines for the Protection of Aquatic Life for chromium, arsenic and copper are primarily located within 100 metres of the ash lagoon discharge."

Aluminum levels in the sediment were also higher near the ash lagoon outlet than in other areas of the lake, the report said.

But the provincial government investigators also concluded the elevated concentration of metals in the water and sediment was not responsible for the death of

thousands of fish. The report's authors did not state a finding on what is killing the fish, instead choosing to recommend more study.

TransAlta has been ordered to conduct a risk assessment of its operations and conduct monthly samplings of the ash lagoon effluents.

Dennis Paul, special advisor to the Paul First Nation chief and council, noted that his community's Elders had linked the power plant operations to environmental changes in the lake a long time ago. While the scientists' report shows they have caught up to the Elders in reaching that conclusion, Paul said, he still felt the report didn't go far enough.

"As for the fish dying, basically it says the same thing [as Alberta Environment said before the report was completed] and we don't buy that. They say that the fish are being exhausted, they're looking for an outlet, there's nothing to eat in the lake and they're ending up somewhere where there's no exits and there's probably a congestion of fish traffic there [that's causing the fish deaths]. We totally disagree with that," he said. "That lake's about 14,000 years old and fish have been living there probably about that long, too. Our people have an oral history of at least 700 years regarding the livelihood that they found around that lake and there's nothing in those camp-fire stories that say that fish started to die by the thousands for no apparent reasons."

He said the report shows that no one has yet gotten to the bottom of the mystery.  
(see Chiefs warning page 25.)

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[left to right] Sharon Menow of Norway House, Man., Armand MacKenzie, representing the Innu Nation of Nitassin in Labrador, and Ravyn Godwin, representing the Skwelw'ek'w'elt Protection Centre in British Columbia, stand outside the United Nations headquarters in Geneva, Switzerland.

# Canada dodges UN questions about racism

By Paul Barnsley  
Windspeaker Staff Writer

GENEVA, Switzerland

Questions about the treatment of Aboriginal people were once again front and centre as Canada reported to the 18 appointed experts that oversee the treaty body of the International Convention of the Elimination of all forms of Racial Discrimination (CERD) at the United Nations headquarters in Geneva on Aug. 5 and 6.

After considering what it had heard, CERD issued its report on Aug. 26. Early in the report, the UN committee chided Canada for not submitting its reports on time.

"The committee notes that the periodic reports were submitted with a delay of about six and four years respectively, and that they covered the period 1993-1997, although they were submitted in 2001," it states.

Sharon Menow, a Cree woman from Norway House, Man., travelled to Geneva and presented a 'shadow report,' or statement challenging the official position of the nation-state, on behalf of the Coalition for a Public Inquiry into Ipperwash. "I went to the United Nations in Geneva to present on the neglect of an inquiry into the murder of Dudley George," she said, during an Aug. 14 press conference at the Ontario legislature in Toronto.

She said the committee member who focuses on Canada, Canadian rapporteur Kurt Herndl of Austria, began the question period by warning Canadian officials they should keep their reporting up to date since it had been eight years since their last submission. To be in compliance with the international treaty, Canada must submit their reports every two

years. Canada was also criticized "for submitting an inconsistent report that did not give a comprehensive picture of the measures adopted by Canada to implement the convention and does not help to understand the interaction between the federal and provincial levels," Menow said.

Aboriginal issues dominated the committee's questions for Canada as 10 from the 12 members who spoke on the first day grilled Canadian officials about its treatment of Indigenous peoples, she added.

The subject matter ranged from inquiries about actions taken by Canada regarding the Royal Commission on Aboriginal Peoples report to Aboriginal title and questions about implementation of the Delgamuukw decision. The killing of Dudley George, the abandonment of Native men in sub-zero weather by Saskatoon police officers, the British Columbia referendum on treaty negotiations and the high incarceration, homelessness, and suicide rates of Aboriginal people, were also raised.

The First Nations governance act consultations were also seen by the committee as troublesome.

"According to some information that we received, the process was boycotted by several organizations of Aboriginal people and because they held the consultations they were simply inadequate," said Herndl.

Menow described Canada's responses as "vague and weak." After the CERD meetings had concluded, Menow said the non-governmental organization members were invited to the Canadian mission by the Canadian delegation.

(see United Nations page 11.)

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John Bear, 11, of Onion Lake, Sask. looks on as two-year-old Louise Whitefish Jr. collects his winnings in the Tiny Tot dance competition at the Kehewin, Alta. annual powwow on Aug. 25.

# United Nations

(Continued from page 10.)

"During our meeting at the Canadian mission, the Indian Affairs representative, Sandra Ginnish, said that 'the Indian Affairs Minister Robert Nault supports that there should be an inquiry into Ipperwash and that he has made this a public record.' This came as quite the surprise as our coalition members have never heard this endorsement and are currently following this up with a letter to the minister," she said.

Pierre George, Dudley's brother, was also shocked to hear this and told *Windspeaker* he would hope it was a sign that an inquiry would be called.

Menow said the United Nations' top man on Indigenous peoples issues is thinking of visiting Canada.

"I was informed that the special rapporteur, Rodolpho Stavenhagen himself is considering a country visit to Canada next year to meet with Canada's Indigenous people. He is an expert on racism and the findings in his report hold great weight in the office of the High Commission on Human Rights," she said. "He is currently accepting submissions from individuals, communities and organizations that have complaints about the Canadian government and its treatment of Aboriginal people. Complaints must be sent to his office by mid-September."

Menow said "individual program 'successes' were used to obscure the continuing overall situation of over 600 First Nations and other Indigenous peoples across Canada, namely that Aboriginal people in Canada experience discrimination in almost every aspect of their lives."

But she noted that a committee member stated, "the report does not give a comprehensive picture of the measures adopted by Canada or in Canada to implement the Convention and does not really help to understand the interaction between the federal and provincial levels."

Well known human rights lawyer, Dr. Mary Eberts advised the delegation that travelled to Geneva. She also spoke at the press conference in Toronto. "It is very fortunate that the UN provides a place to raise the longstanding concerns of First Nations," Eberts said, "because in Canada there is either no such forum, or justice is very long in coming, or both."

In its report, CERD repeated that the Canadian practice of only having the federal government forced to comply with international treaties, while provincial and territorial governments feel free to break those treaties, is not good enough.

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# Church woes in U.S. could help lawsuits in Canada

By Paul Barnsley  
Windspeaker Staff Writer

OSOYOOS FIRST NATION, B.C.

A lawyer who represents about 10 per cent of the 700 Indian residential school lawsuits in British Columbia says the federal government has not made the settlement of the lawsuits a priority, but the delays may work in favor of his clients.

Robert Williamson, who maintains law offices in Calgary and Vernon, B.C. told *Windspeaker* the recent highly-publicized trouble the Catholic church has had in dealing with sexual abuse by priests in the United States has increased the credibility of residential school survivors in the eyes of the general public.

"The credibility factor of the complaints of sexual abuse at residential schools has increased substantially because of the American experience," the lawyer said. "When you get the Pope sending out messages to his priests, when it becomes such a critical issue within the church that the Pope is giving speeches on the issue, then just the general publicity affects the credibility of residential school claimants."

"The cases in the United States are, I think, helpful to the residential school cases in that

they now show that problems with sexual abuse are now endemic. It just didn't happen in residential schools but it happened in many, many, many Catholic institutions. I think there are ingrained institutional problems within the Catholic church that have given rise to this kind of abuse. The cases in the United States are creating the kind of publicity so that now when a residential school survivor says, 'I was sexually abused,' now the public can say, 'I can understand that.'"

One of Williamson's clients, Virginia Baptiste—a 53-year-old Osoyoos Indian band member—filed her statement of claim five years ago and is tired of the lack of progress. She lost a younger brother last year who died too young because of the ravages of his residential school experiences which included, she said, sexual abuse.

Baptiste, known as "Virg" in her community, has produced a documentary about life in the Cranbrook residential school. "Survivors of the Red Brick School" will appear on APTN this fall, she said.

While Baptiste has taken the federal government and her own leadership to task for allowing things to drag on, her lawyer said federal officials have made some of the right moves.

"We're trying to find a model for an alternative dispute resolution that will be suitable to all

the parties" [in Baptiste's particular case], he said. "If we can come up with a model, then we can process these claims a whole lot more quickly."

He said it was the government that initiated the meetings among plaintiff lawyers and lawyers for churches, adding so far there have been two "substantive meetings"—in May and July in Vancouver—involving all parties.

He said he didn't think the government was dragging its feet in the Baptiste case.

"Quite frankly they have made some concessions in the area of liability if we go with alternative dispute resolution as opposed to litigation. We're running up against limitation periods and things like that, except for sexual abuse in B.C. There is no limitations period in B.C. for sexual abuse," he said. "I think the disappointing thing over all... while the government, on the one hand, has to be complimented for taking the initiative, on the other hand there has been a lack of priority given to resolving the abuses that survivors of residential schools suffered by the government. There doesn't seem to be the political will to deal with these cases in an expeditious way. There needs to be some political will giving this issue some sort of priority."

"Many of the residential

school survivors are starting to get into their 50s and 60s. Many of them have health problems arising directly from their residential school experience. Two of my clients have just recently passed on and a lot of my clients are concerned they're going to die before they ever see any resolution to these things."

The government has been distracted by other matters in the last year and that has meant that the residential school issue is not getting the attention it needs, he added.

"It seems the Liberal government is more concerned about the leader of their party and justifiably they're concerned about the international problems that exist in the world, but this is an issue that's been around for a long time," he said.

Three different cabinet members have been responsible for the issue in the last year. Former Deputy Prime Minister Herb Grey retired. His replacement, John Manley, was given an enormous workload. Recently, Métis Interlocutor Ralph Goodale was handed the task.

"It's been like a political football and it's been bounced around. But nobody at the senior level—at the Cabinet and minister level—nobody seems to have the fortitude, the political will to resolve these things," Williamson said.

The government has tried to

limit the areas of compensation to sexual and physical abuse, but Williamson said many of his clients suffered serious harm even though they weren't sexually or physically abused.

"Primarily, what most of my clients are upset about is the loneliness, the isolation, the lack of quality education, the lack of good dietary habits, the lack of love, the inability to develop parental and social skills. Those kinds of things, plus the physical and sexual abuse," the lawyer said.

The government has arbitrarily ruled that cultural harm is not eligible for compensation. But Williamson argues that language loss—imposing Christianity on the children involved forcing them to give up their traditional language and culture—led to unnecessary loneliness and a sense of helplessness in the students and that led to other problems.

Baptiste's private war to speed up the process has been widespread. A letter she wrote to a local newspaper, the *Oliver Chronicle*, prompted a response from a woman who wrote that residential school survivors should "get on with their lives and quit whining." That letter led to several other angry responses—from Native and non-Native people in the region—backing the survivors in their quest for justice.

(see Residential page 22.)

# Aboriginal policing underfunded from the start

(Continued from page 2.)

"Stemming from the Jacobs inquiry, Mike Cardinal was commissioned to do this report. Now from there, it was a very specific report that the government was trying to cover their own backside, to put it plainly. It was never meant as an in-depth report," Willier said.

At the bottom of page one of the report is a cautionary note, saying the report was hastily prepared and not extensively researched. Willier seized on that admission by the report's author to discredit the report in its entirety.

"He's almost apologizing that he didn't have very much time or very much money to do this report," he said. "We have to take a step back from this report and this cautionary note and we have to look at Mike Cardinal himself. While he may be First Nations, I do not believe he has any kind of police training or any degree in criminology or administration of police services or anything that could possibly be relevant to policing in Alberta. As a result, you have someone who is untrained in police procedures, in police administration, conducting this review with not very much time or very much money and that formed the basis for the policy of the Alberta government's position on First Nations policing. That to me is wrong. It's not even a legal concept. It's a common sense concept. This is wrong. It was meant to cover their backsides after the Jacobs inquiry. What the Jacobs inquiry did point out was there was a lack of equipment, possibly a

lack of training and there is a lack of money."

Willier said the Alberta program that provides training for Aboriginal police officers, PORT or Police Officer Recruit Training, lasts 16 weeks. The RCMP basic training is 24 weeks. Training in some municipal police departments is 28 weeks, he added.

Less training for Native cops fits a pattern, the lawyer argued. They also get considerably less funding to do the job.

"One of the proud things that we can say is that our funding in 1991 was \$802,000. Our funding in 2002 was \$802,000. How many government departments, federal or provincial, have not changed their budgets in 11 years and have continued to provide a better and better service? I don't think anybody can say that," he said.

Willier said his research had revealed that each First Nation officer costs a total of \$79,000 a year to outfit, equip and pay. RCMP officers cost \$120,000 a year on average and some municipal police forces pay \$200,000 per person per year.

First Nations police services, compared to the RCMP, "are already at a one-third discount," Willier said.

"Then what you add into there is the social ills. The Aboriginal population in Canada is three per cent and we represent about 40 per cent of the people in jail. When you put those social conditions on a police force and then you purposely underfund them by one third, there's going to be problems," he added. "It could be argued validly that because First Nations police have more social conditions to address,

they should be funded at a higher proportionate rate than either the RCMP or city police."

The numbers mean municipal cops get more than two-and-a-half times as much funding per officer per year, he pointed out.

"That money goes to more specialty training, to better equipment, newer cars, all these things that mean they can provide a better service. They're better educated—better trained—they're better police officers. There's no problem with our police officers. They're healthy people and they're able to learn just as well as anybody else," he said. "Ten officers for the Siksika Nation at \$120,000 per officer would be \$1.2 million. They're actually paying \$800,000 so they're saving \$400,000 on the backs of the Siksika Nation. That's why we have our police service, because they can save money. And then they turn around in this report and say we're not doing a proper job."

Richard Davis, a former Swan River (Alberta) chief who now works on justice issues for the Treaty 8 Tribal Council, said the government always chooses short-term savings that end up costing more in the long term.

"One of the big things they're looking at is economies of size, basically economies of money—how much do we want to spend, how much can we afford? But they only look at a very narrow, narrow concept," he said. "If we look at economies of size and scale we only have to look at the number of people who are incarcerated in our penitentiaries and our institutions in Alberta. It's 60 to 80 per cent. How much does it cost the government for each

person that's incarcerated? A lot of money."

Frank McKay, chief of the Dakota Ojibway Police Service (DOPS) in Manitoba, believes policing agreements should be bilateral, not tripartite. Just by participating in deals that include the provinces, he argued, means First Nations are allowing the federal government to devolve its fiduciary obligation, which erodes the nation-to-nation relationship called for in the treaties.

He said his police service would like to provide services that are currently provided by the RCMP—identification unit, canine unit, major crime investigation unit—but there's no money.

McKay questioned Canada's long term commitment to Aboriginal policing.

"Let's call for a policing workshop or summit or something where we can bring in the solicitor general," he said. "Why does the solicitor general not have the budget in place for First Nations policing in Canada prior to April 30 every year and yet the RCMP has their budget in place for the next 20 years. How serious is he about First Nations police funding?"

He also pointed out that the federal government pays capital costs when the RCMP needs to build new detachments but no such money is provided to First Nation police services.

Several speakers talked about the idea of a lawsuit to force the governments to look at the inequalities in First Nation policing. Treaty 7 lawyer Melanie Wells, in a detailed presentation on the legal questions involved in First Nations policing, said it would not be an easy fight be-

cause, under the Canadian Constitution, some crucial powers and responsibilities that affect jurisdictional issues related to policing rest with the federal government while others rest with the provinces.

"The federal government is responsible for enacting and determining the procedure related to criminal law," she said. "But the province is responsible for the administration of justice. So there's this jurisdictional muddle over who has responsibility for the administration of justice on reserve. There's a lot of confusion there."

The lawyer said Treaty 7 mentions law and order issues and could be interpreted to mean that Treaty 7 First Nations have a treaty right to control their own policing. That means that right would be protected by Section 35 of the Constitution and the Crown would have to justify any infringement of that right to the satisfaction of a court.

While high court decisions have placed a fiduciary or trust-like duty on the federal Crown to protect First Nation interests, provincial governments have shied away from accepting that such a duty binds them as well, she said. Since the provinces are party to all policing agreements, it should be made clear that they have the same obligations as the federal government.

"The provinces had better live up to the standards the courts have set for the federal government," Wells said. "However, in my experience, the provinces don't want to go near the word fiduciary."

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# Attempt to derail Wing lawsuit rejected

By Paul Barnsley  
Windspeaker Staff Writer

WINNIPEG

*"This begs the question as to why it was necessary to pass an order-in-council to dissolve it, if there was no partnership in existence."*

—Master Carol Sharp

Lawyers representing the Sagkeeng First Nation were not able to convince a Manitoba Court of Queen's Bench adjudicator to throw out huge chunks of a civil lawsuit filed against the band in connection with a failed early years school project. Don Wing, proprietor of Ontario-based Wing Construction, claims he entered into a partnership with the band's education authority in 1997 to build the school. In his statement of claim, Wing said that, after a band council resolution was passed stating that financial approvals from the Department of Indian Affairs were in place for the project, his company spent close to \$2 million completing the first phase of construction. When he submitted his bill, Wing discovered the financial approvals were, in fact, not in place. An independent financial review has set the amount of money the construction company owner is out of pocket at close to \$3 million.

Wing, the project's architect and a contractor involved in the project are suing the band for their losses. The decision of Master Carol Sharp was handed down on Aug. 1. The court appointed adjudicator had been presented with a motion by lawyers representing the band asking the court to strike down a section of the statement of claim or render summary judgement in the case. In asking for a summary judgement, the band's lawyers were arguing that no facts supporting the allegations made in the statement of claim had been put in front of the court and therefore, the court should dismiss the claim rather than proceed to trial. Sagkeeng lawyers made several legal arguments. They said court rules prevent one partner from suing another in the name of the partnership. They also argued that since partners are all

liable for wrongful or negligent acts committed by other partners, Wing could not sue a band with which he had entered into a partnership. They also claimed that there is no evidence that the band entered into a partnership with Wing and that Wing's claim that the band had misrepresented itself while inducing him to enter into a contract to build the school is also not supported by evidence. Wing's lawyers argued that he "does not purport to sue the [band] as one of [his] partners, but rather seeks to prove the [band] liable for fraudulent or negligent misrepresentations." Master Sharp, in her 12-page ruling, cited Geisel v Geisel, a 1990 Manitoba Court of Queen's Bench decision in addressing the question of whether one partner can sue another. "Is there a logical reason in law in this day and age, when actions

unheard of even 30 years ago are permitted every day under our jurisprudence, for taking a strictly technical approach and say a person cannot sue his partner, or a partnership in which he is involved, because he may be said technically to be suing himself? I think the answer to that question has to be no... the common law is, as it ought to be, logical, rational, dynamic and in keeping with the times, and free of technicalities or concepts conceived to deny worthy litigants their day in court," Judge Ferg wrote in that case. Sharp also quoted from another case as she cited the law in laying out her reasons for the decision. In that case, where one partner owned another company that was involved in actions that damaged his partnership, the judge ruled that partners cannot seek immunity for negligent or wrongful actions by hiding behind their partnership to avoid litigation. "The defendants seek to set up a 'Catch 22' which would prevent the plaintiff from any relief short of a dissolution and accounting. In the case of damage caused when a third party de-

faults on its obligations to the partnership, the damage is suffered by the partnership. But when the third party is the alter ego of one of two partners, the damage may be suffered solely by the other partner," the Supreme Court of Canada ruled in *Herrington v Hamilton* (City). While the band denies that it was involved in a partnership with Wing to build the school, saying a corporate body was designed that would have included the band but was never activated, the judge cited a band council resolution (or order-in-council) passed by Sagkeeng council in 1999 that dissolved the partnership. "This begs the question as to why it was necessary to pass an order-in-council to dissolve it, if there was no partnership in existence," Sharp wrote. The master ruled that the statement of claim was improperly worded. Instead of striking it down as the band had requested, the master gave the plaintiff 30 days to amend it. She also ruled that there is sufficient evidence to proceed to trial and refused to render a summary judgement.

# Thrills, spills & chills at Kainai

Jodi Lewis takes charge of the barrels with a 17.97 at Kainai Days.

By Nancy White  
Windspeaker Contributor

(Below) Alison Redcrow has a rough ride in the barback competition and scores a 68.

Photos by Nancy White



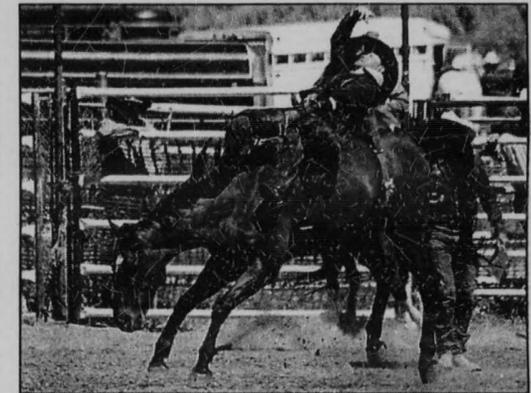
STAND OFF, Alta.

One of the favorite stops on both the powwow trail and rodeo circuit is Kainai Days Summer Powwow, Rodeo and Fair that was held in Stand Off, Alta. on July 19 to 21. The weekend proved to be a hot and dusty one, but that didn't slow the dancers or the cowboys down.

This year's Kainai rodeo roster listed some of the top names on the Indian rodeo circuit, plus those making their way through the ranks. The cowboys and cowgirls are all collecting points towards the 2002 Indian National Finals Rodeo that will be held in California. With contestants from Montana, Saskatchewan and Alberta, the weekend was full of all the thrills and spills that makes rodeo famous. The dry ground made for some great times in the barrel racing. Young Raven Shade

from Montana was well mounted on her big bay horse, showing the ladies how the pattern's supposed to be done, with a 17.75 second run in the junior barrel racing on Saturday. In calf roping, Slim Crayton managed a blazing 9.8 to take the fastest time of the day. Sadie Johnson wrapped things up in the ladies break away roping with an impressive 3.9 second run. The rough stock was excellent this year, giving the cowboys a good run for the money. Dean MacDonald teamed up well with a high kicking roan horse in the saddle bronc for a 73 point ride. Tuck Johnson showed what he was made of with an impressive 71 point ride in the boys steer riding.

The spine tingling, event of bull riding was as crowd pleasing as ever with as many cheering for the bulls as there were for the cowboys. Though bulls outdid most of the cowboys, David Alexander was able to make the eight seconds aboard a fast spinning bull for a 71 point ride. The weekend wrapped up with awards and an honor dance for all the rodeo contestants at the powwow. With midway rides for the excitement seekers at the fair, Indian taco's, drumming and dancing at the powwow to dusty rides and wrecks at the rodeo, Kainai days summer Powwow, Rodeo and Fair had something to offer everyone's taste in fun.



## Self Government: Inherent Rights & Institutional Development

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

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# LPGA card in woman's sights

By Sam Laskaris  
Windspeaker Contributor

Cheryl Tooshkenig is rather eager to make a bit of history. The 23-year-old, who hails from Walpole Island, Ont., is hoping to become what she believes would be the first Native player on the Ladies Professional Golf Association (LPGA) Tour.

American Notah Begay III, who is also Native, has been making headlines on the men's pro circuit, the PGA Tour, in recent years.

"I'd like to get the chance to sort of follow in his footsteps," Tooshkenig said. "I've been looking on the Internet but I haven't found any Native players (on the LPGA Tour). It would be a huge

# Volleyball keeps girl fit

(Continued from page 6.)  
"I eat a lot of healthy meals and stuff. In the morning it would be a yogurt, a banana and a granola. Than I'd bring water to school. At lunchtime I'd eat a sandwich and an apple, maybe even a salad. My team was pretty good in college. For supper we'd make a stir-fry or something like that, like chicken and rice and a lot of vegetables. On other nights it would be pasta."  
"Maybe once every three months I have burger and fries. It would not be very often."  
The death of her grandmother in June broke Whitney's heart. She was thankful for the games helping her get back on track.  
"My grandmother was the one who made me do well in sports. She paid for everything and she wanted to see me succeed. After she passed away I did not think that I could still play. So these games really helped me get back on track to see that there is more out there. That there is something for me out there. My mother supports me a lot. It was hard on her because she had to raise my baby brother, so it was harder for her to really be involved in my sport activities so it was mostly my grandma who would come and watch me play. No matter if it was in Red Deer, Edmonton or down in Lethbridge, she was there. She would know that was what I needed. At the Indigenous games it was hard because she was not there in person, but I kept her picture with me the whole time I was there," she said.  
Whitney is also picking up an interest in her culture through observing and taking part in cultural ceremonies.  
Whitney is the eldest in her family. She believes that she is not only a role model for her two brothers, ages 17 and three,

# Qualifying for LPGA

(Continued from page 16.)  
About 120 golfers were expected to participate at the event, held at the Plantation Country Club. The top 28 finishers would earn a spot into the LPGA Tour's final qualifying school, set for October in Daytona Beach, Fla.  
Then just the top 18 from the Daytona Beach tournament would receive an LPGA Tour card, granting them entry into all events for the 2003 schedule.  
Tooshkenig was confident she could advance to the Daytona Beach qualifier.  
"I'm playing pretty good," she said the day before she left Rochester to drive down to Venice. "I like my chances a lot."  
The entry fee just to participate at the Venice qualifier was \$3,300 US. Tooshkenig raised just enough money to cover the fee with a fundraising golf tournament her family staged on July 5 at the Baldoon Golf Club in Wallaceburg, Ont., near her birthplace of Walpole Island.  
A total of 60 golfers took part in the fundraiser, paying \$100 Cdn each to play a round.  
If Tooshkenig did not do well at the Venice event, then she was planning to go to another sectionals qualifier in Indio, California in early September. That event is also a qualifier for the final Daytona Beach event.  
This marks the first time Tooshkenig has attempted to earn an LPGA Tour card. If she is unsuccessful, then she wouldn't mind trying to qualify for the Futures Tour, a women's circuit considered a step below the LPGA Tour.  
Qualifiers for the Futures Tour begin in November. Tooshkenig has not sought out much information on those events since she's been focusing her thoughts on the LPGA Tour.  
But she wouldn't be overly upset if she was eventually forced to hone her skills on the Futures Tour.  
"Not at all," she said when asked if she would be disappointed. "A lot of girls on the LPGA Tour spent some time there. It gets you ready for the LPGA."  
Regardless of how she fares in her qualifiers, Tooshkenig will return to Oakland University. She has to complete one more semester before graduating with a psychology degree in December.  
But she has no plans to put her degree to use just yet. She'd rather commence a golf career.  
"I think now is the time to give it a shot," said Tooshkenig, who has been golfing since the age of 10.  
Tooshkenig believes the strength in her game is the length of her drives. About a year ago she was smacking the ball about 230 yards. But now she's whacking it about 260 yards. She credits Oakland golf coach Dave Dewulf for giving her tips to considerably improve her driving distance.

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NOTICE OF RATIFICATION VOTE: Members of the Piikani Nation

TAKE NOTICE that, pursuant to the Ratification Voting Guidelines, a Vote of the Voters of Piikani Nation will be held on September 16, 17 and 18, 2002, to determine if the Voters of Piikani Nation, aged 18 years or over on the applicable day of the vote, approve and assent to the proposed Settlement Agreement, dated for reference July 16, 2002 and the proposed Piikani Trust Agreement.

AND FURTHER TAKE NOTICE that, information meetings concerning the proposed Settlement Agreement and the proposed Trust Agreement will take place at the following locations:

September 4, 2002 from 5:00 p.m. to 10:00 p.m. at the Ramada Hotel and Conference Centre in Edmonton  
September 5, 2002 from 5:00 p.m. to 10:00 p.m. at the Carriage House Inn in Calgary  
September 10, 2002 from 10:00 a.m. to 4:00 p.m. at the Community Hall in Brocket

The Ratification Vote will take place at the following polling locations:

September 16, 2002 from 9:00 a.m. to 8:00 p.m. at the Friendship Centre in Pincher-Creek (one day only);  
September 17 and 18, 2002 from 9:00 a.m. to 8:00 p.m. at the Community Hall in-Brocket (two days);  
September 17 and 18, 2002 from 9:00 a.m. to 8:00 p.m. at the Friendship Centre in-Lethbridge (two days);  
September 17 and 18, 2002 from 9:00 a.m. to 8:00 p.m. at the Treaty 7 Economic-Development Corporation Office in Calgary (two days) and; September 17 and 18, 2002 from 9:00 a.m. to 8:00 p.m. at the Department of Indian-Affairs in Edmonton (two days).

Notice of Ratification Vote: Members of the Piikani Nation  
Copies of the Settlement Agreement and Trust Agreement may be obtained, at no cost to you, from the Piikani Nation Administration Office at Box 70, Brocket, AB, T0K 0H0, (403) 965-3940; or from Tamara Kane, Ratification Officer, Department of Indian Affairs and Northern Development, 630 Canada Place, 9700 Jasper Avenue, Edmonton, AB, T5J 4G2 (780)495-2802 (collect calls will be accepted).

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For more information or an application package, check the web site at [www.edmonton.ca/recruitment](http://www.edmonton.ca/recruitment), or call the Office of the City Clerk at 496-8167.

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# Prince George team cleans up at nationals

By Sam Laskaris  
Windspeaker Contributor

BRANDON, Man.

The Prince George Riverkings were more than a match for all of their rivals at this year's Canadian Native Fastball Association championships.

The Riverkings won all four of their contests and took top honors in the men's A Division of the national tournament, which concluded Aug. 4 in Brandon, Man.

The Prince George team thumped another British Columbia squad, the Invermere Nightmares, 12-5 in their final contest of the double-knockout tourney.

A total of 16 clubs took part in the A Division. An additional 16 teams participated in the men's B Division. And there were also 12 entries in the women's category.

This year's tournament featured clubs from five provinces: B.C., Alberta, Saskatchewan, Manitoba and Ontario.

Manitoba's Valley River Colts captured the B Division, beating Saskatchewan's Canoe Lake Commodores 8-5 in their final. Alberta's Hobbema Challengers edged Field of Dreams, a Merritt, B.C.-based club, 3-2 in the women's final.

"Everything went very, very well," said tournament coordinator Elie Tacan. "The weather was OK, the beer gar-

den went well and everybody had lots of good Native food to eat."

British Columbia, Alberta, Saskatchewan and Manitoba have each played host to the nationals twice in the past eight years. Brandon had also played host to the nationals in 1998.

This marked the first time Ontario sent representatives to the tourney. Teams from Garden River and Kenora took part in the men's A Division but were eliminated early on.

Ontario was also successful in its bid to play host to the 2003 nationals. That competition will be held in Garden River, located near Sault Ste. Marie.

Competitors in the nationals must have a treaty card or Métis status. Players at this year's event ranged in age from 15 into their 50s.

"It's very competitive," Tacan said, adding all squads took the competition seriously and were gunning for victory. "Our (top) prize money was \$5,000 (for the men's A champs). And our total payout was \$27,000."

The top five finishers in the men's A Division took home some cash. And the clubs that

placed in the top four in both the men's B and women's divisions also received monetary prizes.

Entry fees were \$800 per team in the A Division, \$500 for those in the B Division and \$300 for the women's teams.

"We have a beautiful park here named Curran Park," Tacan added. "And a lot of people, not just Natives, showed up to watch. The calibre in the A Division was really good. It was like Senior A ball."

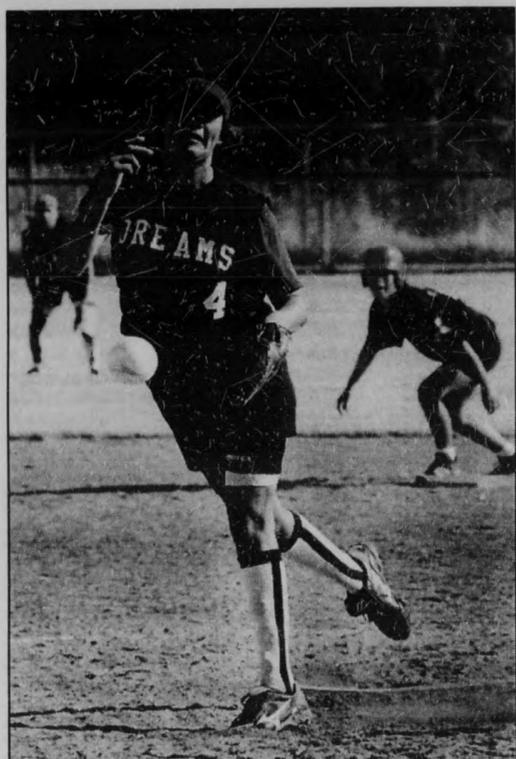


PHOTO BY BERT CROWFOOT

Peavine, Alta. Rangers' Don Guathier slides safely into home in a close one against the Souix Valley Dakotas. Peavine went on to win the game.

Merritt, B.C.'s Field of Dreams pitcher Jackie Parenteau brings the heat at the Canadian Native Fastball Association tourney.

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**Canada**

# Creative solution found to funding problem

By Heather von Stackelberg  
Windspeaker Contributor

EDMONTON

Thunderbird Project by Nicole G.

In a time of education cut-backs and reduced funding for the arts, the Aboriginal Art Project of Edmonton Public Schools is in a unique position. It doesn't have to worry about money for the next couple of years.

The project raised \$1,400 recently, and none of it came from the school board. Instead, the fundraising was the result of the efforts of three Aboriginal young people, with a little help from the Edmonton Police Service and the Interprovincial Association on Native Employment (IANE).

Donna Leask, national president of IANE, started the Aboriginal Art Project for the Edmonton Public School Board several years ago. She saw a gap in programs for junior high students and wanted to make sure Aboriginal students with artistic talent had the opportunity to develop.

When Constable Daryl Mahoney, Aboriginal liaison officer for the Edmonton Police Service and board member of IANE, heard of the program he offered to help give it a jump-start. From the police service funds for community building, he was able to commit three \$100-bursaries per year for four

years to three artists involved in the project in exchange for their artwork. This first year he picked out three pieces of their work, and donated them to IANE.

At the time, the IANE Alberta board was looking for a way to adorn the binders given to delegates of their national conference held at the end of May. Leask suggested placing on each binder a reproduction of the artworks. This would showcase the talent of the youth, while demonstrating the organization's commitment to encouraging artistic endeavor.

The three works were then sold by silent auction at the IANE national conference. Half the proceeds went back to the project; half went to IANE Alberta to start other initiatives.



The project has been a resounding success, surpassing all expectations.

The students involved in the project produced their work in

a workshop led by Suzanne McLeod, an Anishinaabe from Sagkeeng First Nation in Manitoba. The theme of the workshop was Clothing as Identity. Besides teaching about history and heritage, stereotypes and traditional techniques, McLeod led the students to produce their own war shirts or ghost dance dresses.

"I had a very hard time picking my three for the bursaries, Const. Mahoney said. "If I could have, I would have chosen them all."

People at the conference were amazed that junior high students and not professional artists produced the shirts.

When the silent auction started, the bidding took off. The shirt called "Thunderbird Project", by Nicole G., a Grade 9 student, was purchased by the

Apprentice and Trade Certification group in Prince Albert, Sask.

"The Inner Brighter Side of Me", a piece done by Randale C., Grade 8, was purchased by the Technologies for Learning Group in Winnipeg, which plans to frame it in Plexiglas and hang the work suspended in the organization's newly refurbished office so that it looks like it is floating.

The third shirt, "Northern Lights Four Flight" was created by April R., Grade 9, and was purchased by the IANE Ottawa chapter. They plan to tour the piece around all the government buildings in Ottawa before putting it on display in the IANE offices. Ultimately, the shirt will hang in the Ottawa Aboriginal Youth Centre.

Funds raised for the project will be used to give honorariums to the artists who lead the workshops.

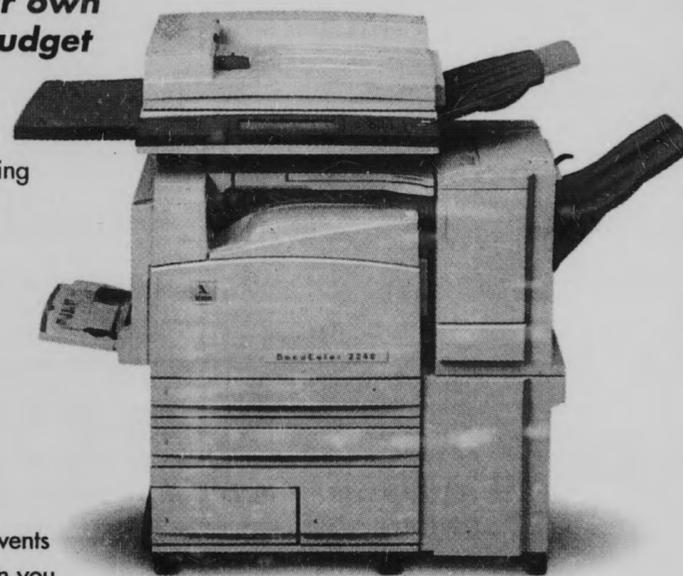
Everyone involved with the project is very pleased with how it has turned out.

"This is a great example of what kids can do when given the opportunity, especially junior high students, who tend to be overlooked," said Leask. She believes that art is as important to teach children as language arts, especially when it is used as a vehicle to teach young Aboriginal people about their heritage.

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# Sharing with the world

By Crystal Morton  
Windspeaker Contributor

TORONTO

Thousands of Catholic people from hundreds of nations around the world flocked to Toronto this past July 22 to 28 to take part in World Youth Day 2002 where youth celebrated religion.

Clinging to each other, groups of 20, 30, sometimes 50, individuals would pass through the crowds chanting, "John Paul II, we love you," some in English and some in their mother tongues.

But as you walked through the crowd and ventured around to the other side of one particular building, where people became scarce and all was quiet again, a group of people were doing some celebrating of their own.

Shaded by the leaves from maple trees were Aboriginal people from Australia as well as those from Canada's First Nations.

Though many sat silent, others were busy dressing for a traditional powwow.

"I'm the chief flag stick maker," joked Larry McLeod, as he whittled away at a piece of wood he was making for Francilla, a visitor from Australia.

McLeod, a member of the Nipissing First Nation in the North Bay area of Ontario, made more than 10 flag sticks that day, and never charged anyone for his time or his materials.

"These people have traveled to a place where they thought there would be a lot of wood, but we are here in a cement desert in Toronto," said McLeod pointing past the chain link fence that separated this oasis from the buzz of the city.

"There are people who are here from Northern Quebec. They couldn't get enough sticks together to build a ceremonial lodge." But even with the lack of resources, McLeod was able to send every one of his customers away proudly displaying their nation's colors, as well as taking away knowledge as to what Canadian Aboriginal



Steve Teekens of Toronto Native Child and Family Services.

people believe in regards to colors, human nature and mother earth.

McLeod was requested to set up a display at the event after the World Youth Day cross passed through his community last year and he told stories of how Aboriginal life was back in the early years of Canada.

To fulfill this request, McLeod brought along some of his traditional crafts, including snowshoes, canoes, bowls, tiny boxes, knives and clothing.

"Most of these displays describe life and how the Creator gave us life," explained McLeod. "I use my crafts (to teach people), you have to start with something. They have to develop that connection to the earth, the Creator, God. When you come to a mixed group like this, I try to talk in their way."

When McLeod shows a stranger his work he often tells the story of how it was made and what it would be used for. Like the tiny intricate snowshoes he had displayed. They will not be used for anything other than decoration, he explained, but while he made these shoes his grandson watched and now also knows how to make snowshoes.

He speaks of when taking

from Mother Nature you must give something back such as tobacco. When cutting a tree tell the tree how it will feel pain, and when hunting an animal thank it for giving you its life to fulfill your own.

"If I wanted to simplify it, it is to show that our Aboriginal people are very spiritual people and if you follow what they know about their

connection, the churches would make better followers or believers," said McLeod.

McLeod said when he was asked to be a part of this celebration of Catholicism he had no reason not to despite the controversy surrounding first peoples and their history in residential schools.

"My mother went to residential schools. She learned a lot and carried those teachings on to us," said McLeod.

A belief that was echoed by Steve Teekens of Toronto Native Child and Family Services, who was busy hand making a ceremonial drum.

"[This event] is a cultural exchange and this allows us to inform people about our culture," said Teekens.

Teekens' leads a drum group called the Red Spirit Singers who danced and sang for Pope John Paul II during the historic mass on July 28.

"I don't see anything wrong with this, drumming at such an event, but some people do because of residential schooling and stuff," said Teekens. "But this is about forgiveness for the youth of today and it gives these youth drummers and dancers a chance to be in front of so many people."

EMPLOYMENT OPPORTUNITY



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In the practice aspects of this position, the successful applicant will work with subject matter experts to design course materials for distance and distributed learning. Currently, courses are delivered via print, audioteleconferencing, interactive television, and online. Online instruction is a rapidly expanding delivery mode for the University of Saskatchewan. In the research side of the position, the successful applicant will investigate practical and more theoretical aspects of online learning and other types of distributed learning. If the position is filled by an Assistant Professor, the expectation for research activity will be greater. An Extension Specialist III will be expected to be engaged in more extensive practical application of instructional design. Some teaching and graduate student supervision may be required, particularly if an Assistant Professor is appointed.

Applicants are required to have at least one graduate degree in instructional design, educational technology or a related field. For Extension Specialist III, a master's degree is sufficient. For Assistant Professor, a doctorate completed or near completion at the time of appointment is required. In addition, applicants will be expected to be knowledgeable about current and emerging issues in instructional design, and to have a practical knowledge of objectives, learner analysis, task/content analysis, lesson design and layout. Excellent interpersonal and communications skills are essential, including the ability to work well on a team. Familiarity with distance education course design and delivery is an asset, as is facility with desktop publishing and experience with online and multimedia development. Direct experience with project evaluation, including usability testing and formative evaluation, is also an asset.

The salary range for both Assistant Professor and Extension Specialist III, based on the most recent (2001-2002) Collective Agreement is \$47,616 to \$69,063.

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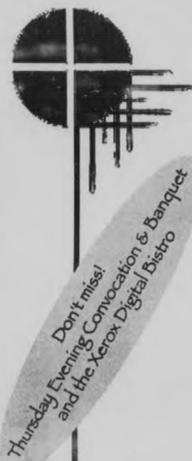
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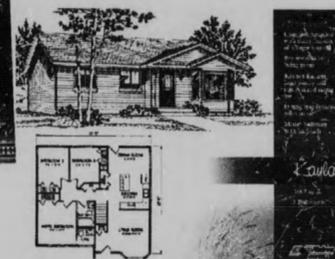


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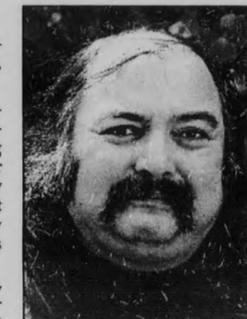
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# Single dad becomes singularly successful

By Inna Dansereau  
Windspeaker Contributor

TRURO, N.S.



Mi'kmaq artist Alan Syliboy

Being a parent is not easy. Being a single parent is hard. Being a single father of three young children while pursuing a career in art is almost unimaginably difficult, and exactly what Mi'kmaq artist Alan Syliboy went through almost 15 years ago.

Syliboy was born on Sept. 8, 1952 on the Millbrook First Nation in Truro, N.S. He still lives only 250 feet away from there.

He said he has been drawing as long as he can remember.

"You get a reputation among your peers as a person who draws," Syliboy said.

In early 1970s, he spent three months training in Salem, N.H. where he was taught painting by Mi'kmaq artist Shirley Bear.

Afterwards Syliboy went to the Nova Scotia College of Art and Design where he met artists from all over the world. (Twenty-five years later, he was invited to sit on the college's board of governors.)

Syliboy began selling T-shirts adorned with own work door to door on his reserve, and then to other reserves in Nova Scotia and the other Maritime provinces. He did various jobs as cabinetmaker and oil-burner mechanic, but art was his primary focus.

"I can't imagine being not an artist. My goal was still the same. I was fixing furnaces to get more time to paint," he said.

Having three young children affected the way he painted. He has learned to paint quickly. He calls it 'painting between the cracks.'

"Whatever time you have, fill it with painting," he explained. "Gradually you find more time as time goes on."

Now he can afford to have very spontaneous ideas and work on them whenever they come.

His daughter is now 14, and sons 16 and 18. Syliboy has provided them with a creative environment, and "it seems to be the way for them." Both sons play guitar. "They're creative in their own way, but I don't think it's visual."

Of his own art he says, "Most of my subjects deal with family, searching, struggle and strength.

All of these things are part of my art, and my art gives me strength for my continuing spiritual quest.

"Simplicity of line and color and uncomplicated symbolism now gives my work a cleanliness and strength... I incorporate new themes and mediums to ensure my artistic progression. Elements of Mi'kmaq petroglyph records found throughout Nova Scotia provide some inspiration for the developing of my general theme, which is my expression of the pride and understanding attached to our cultural heritage," reads a section on his web site.

Syliboy created his fine arts studio Red Crane Enterprises as a vehicle to sell his original art, prints, cards, T-shirts, sculptures

"Whatever time you have, fill it with painting. Gradually you find more time as time goes on."

and pottery. The studio also represents other Native artists, carvers, print-makers and traditional crafts people.

"I decided I was going to make a living as an artist. That's what I was doing for the last 20 years."

Over this period, he has held more than 20 shows and exhibitions. Syliboy's works have found their way to Japan, Brussels, and a few shows in United States and Newfoundland.

His latest project was to host Nations in a Circle. The three-day series of exhibits and performances at the Dalhousie University Arts Centre in Halifax, N.S. at the end of July showcased Aboriginal art and culture from across Canada.

The event, in its second year, featured traditional and contemporary painting, traditional crafts, drum-making and an introductory bronze workshop.

"I wouldn't say it went perfectly well—attendance was moderate... We had to compete with so many powwows and dances," he said adding the organizers plan to take the yearly event to a slower fall season.

Coming up Sept. 14, Syliboy will participate in a new Music Room, a 45-minute music show with Aboriginal content.

His future goals are shows in Europe. A show in Paris is planned for October 2003, and plans for a show in Germany are being finalized.

Syliboy said it's difficult to decide on an artistic career, but "If you decide to be an artist, you choose the path, find a way to stay on that path, work your way around obstacles. People get discouraged too easily." He suggested, "Keep your eyes on your goal."

"The world is bigger with the Internet. You don't have to wait to be discovered. You make a Web site and make your art accessible."

Syliboy's work can be viewed and purchased at his Web site: <http://www.redcrane.ca>

# Doors closed on negotiations, court action begun

(Continued from page 8.)

"So this campaign is just beginning, and I think you're going to see some great action, some strong action, by the politicians, the Métis people themselves, and I think you're going to see it from the veterans. But you're also going to see it from Canadian citizens as a whole, once they realize what Canada's done."

While the MNC works to develop and implement its strategy on the political battlefield, the battle in the courts has already begun, explained Flamont. While the Métis veterans are ready to have the compensation issue resolved in the courts, "that does not suggest that we are not wanting to negotiate," Flamont said. "Be-

cause on the other hand, you have to understand that, although we are suing the federal government which represents Canada, we believe very strongly that we are Canada, and that this nation is our nation. And that was the reason that we went out to defend ourselves and to defend our land, and what we thought and continue to think is our land, and is our country. So on one hand we're suing the federal government, which purports to represent Canada, but

it's with a bit of trepidation, because in a sense it could be argued that we're suing ourselves." While the court cases have been launched, the Métis veterans have not yet come up with any specific dollar figures for the compensation they are seeking. "We haven't come to any numbers yet. We're still trying to open the doors, even to talk about that, and that hasn't been available to us," Flamont said. "But having said that, I

want to be able to say that we expect nothing less than what was available and offered to white veterans. And so whatever they got, we should be able to get, this is what we're saying." The veterans' association is also working to determine just how many Métis veterans there are that would qualify for any package that may be awarded, with initial estimates suggesting there could be 6,000 or more Métis veterans to be compensated.

# Residential school

(Continued from page 12.)

She also pressed her local council and tribal council and this news publication to keep the pressure on the government to deal with the issue. When Windspeaker told her we had already published many stories about residential schools and would report any new developments, she responded, "But nothing's happening!" That's the whole point."

She also attended an Okanagan Nation Alliance annual meeting on Aug. 17 to lobby the chiefs directly and convince them to be more active.

"I got a resolution," she said after that meeting.

The resolution called for a committee of volunteer technical and political leaders to be struck to provide better support for the survivors. There is, in the resolution, an admission that the chiefs realized they needed to do more on this matter.

"Be it therefore resolved that the Okanagan chiefs and councils review the areas of social justice, restorative justice, cultural revitalization, all aspects of health, education and community development, so that leadership will be able to have a solid political and media relations strategy that will enable the leadership to take a full and active role in advocating for survivors who have to not only had very limited resources and advocating services to support them during their quest for justice and healing," it read. Baptiste was delighted with the chiefs' response. "I told them we've been manipulated and controlled by the government for so long that we need their public support. It's vital and necessary that we get their active help. I'm tired and the government's putting a standstill on everything and it's time that you people did something about it, I told them."

"I told them we've been manipulated and controlled by the government for so long that we need their public support. It's vital and necessary that we get their active help. I'm tired and the government's putting a standstill on everything and it's time that you people did something about it, I told them."

# Long-distance love

(Continued from page 5.)

This time a little older and a little more wary. It's time to blow the dust off of my old lines. I may have to update "Guns and Roses, what a band huh?" But after almost 25 years of dating experience, I think I've finally gotten a handle on this whole finding a partner game we all play, with varying amounts of success.

It's been my experience that in our youth we are often captivated by a stunningly beautiful face or figure. Sometimes our souls are commanded by a devilish sense of humor, or we are intrigued by an individual's insight and intelligence.

Back in those days, that was enough. And then, some time down the road, because we were so blinded by a single, particularly overwhelming feature, the brightness will begin to fade and we will see other things, or a lack of other things, in those we've pledged our love to. It's very rare that we can find several of those intrinsic attributes all rolled up into one very special person. It's with those rare people you can spend the rest of your life.

Oddly enough, I equate this analysis of dating with track and field. For example, you have your long distance runners, your shot putters, your hop-skip-and-jumpers, all fantastic in their own world of expertise. But try to get a long

distance runner to throw a javelin and you'll be disappointed. Pretty soon the novelty will wear off and you're stuck watching marathons for the rest of your life.

I, on the other hand, have decided in my declining years that when next I start dating, I want somebody who can and will win the decathlon.

The principal behind the decathlon being somebody that may not be the best discus thrower, or sprinter, but they are more than good enough at each different sport to score enough points to be judged best overall athlete. In reality, it's much harder to be a decent decathlete than to excel at any one sport. It takes determination, tremendous talent and the ability to multi-focus. Why should I settle for less in the dating world?

I'd also be content for a decent Ironman (actually Ironwoman) competitor too—running, biking, and swimming—because a successful relationship is definitely a marathon. It also involves keeping your balance and making sure the mechanisms of the relationship are well oiled. And finally, it's important to be able to keep your head above water to see where you're going, because if you keep your head down and under water, you'll get lost.

It took me forty years to learn this. Next on my list is working the VCR.

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# Recall of chief being attempted at Six Nations

He said just over 900 signatures are needed and slightly more than 500 have been collected so far. The community's election code allows for impeachment of an elected chief or councillor if a majority of the people who voted in the last election sign a petition for removal. "We've just got volunteers right now so it's going pretty slow but every week a new pe-

tion comes in," he said. "Half the signatures I've got were people who voted for her." Bomberry said many people in the community are dissatisfied with their new chief even though she's only been in office for nine months. Under the previous council, the community was rocked by scandal when Grand River Mills, an economic develop-

ment project, went bad and lost a significant amount of money. Since Monture was relied upon heavily by the council, he was involved in some of the planning for the project and was criticized by some Six Nations members. The Ontario Provincial Police conducted a forensic audit at the request of community members and laid charges against one non-band member. When Monture was fired without cause, some observers suspected he was being let go because some irregularities had been uncovered. Bomberry's conviction that's not the case. "She promised everybody on Aug. 12 that she's got all the dope on Phil, what he done wrong. Nothing. There is nothing. If there was anything the OPP

would have found it a long time ago, last year," Bomberry said. Bomberry, who served one term on Six Nations council in the mid-1990s, said his chief has shot herself in the foot with this move. Since being elected chief, Jamieson has become quite visible on the national First Nations political stage by arguing strongly against the First Nations governance act. A part of that act contains amendments to the Indian Act that aim to improve the quality of the First Nation public service by protecting band employees from being fired at the whim of chief and council. "Her and her government right now is a classic case study of why changes need to be made to the Indian Act," he said. Monture said he had to be

careful about what he said since his lawyers are attempting to negotiate a financial settlement from council, but he agreed to an interview when contacted in mid-August. "I asked what I did wrong. What's the reason? They said it was without cause," he said. Asked if he expected there might be a reason disclosed in the future, Monture said he didn't know. "I asked what I did wrong. If there was anything I could discuss with them," he said. "I did three presentations with the new council. They said fantastic. Even some of my critics from the Grand River Mills stuff came out and said 'Phil, I didn't realize this.'" Attempts to reach Chief Jamieson were not successful.

# Fiscal institutions

(Continued from page 3.)

"When you look at reserves and their neighboring communities, the evidence is right before you—lack of sewer, lack of water, lack of proper roads. Without that kind of infrastructure you can't facilitate economic development and economic growth in our communities. Those fundamental institutions are going to be required for us to be a full partner in Canada's economy. That lack of involvement is costing some \$9 billion collectively. Four billion because of disservice and poverty and \$5 billion because of the under-productivity of this country. That has to change."

The Indian Affairs minister rejected suggestions that the federal government is trying to push this bill through so it won't be on the hook for the costs of improving the infrastructure in

First Nations communities. "This is not about reducing our fiduciary obligation, it's about giving powers to communities to make their own decisions in order to build governance structures that every Canadian takes for granted as it relates to their own government," he said.

The minister said the new institutions will allow First Nations to do more with the money they have. "It's my understanding that it costs about 14 to 15 per cent on First Nation money to go out and borrow money, whereas other levels of government can get the same out in the market bonded at four or five per cent. That's just the cost of doing business in the First Nation because it does not have these institutions that other governments do have."

The agreement was entered into under duress. The government of Canada used our hunger and poverty, violence against us, our vulnerable position, the threats of the Crown, the charges against all of our people who were defending our rights, as coercion against us. All this was used to get our people to "agree" to a fishery agreement that the community did not want.

# Burnt Church set record straight

(Continued from page 4.)

The latest agreement was signed by a small number of Band Council people, its Indian Agents, in a room without even a lawyer present to advise them. This new fishery agreement is already being represented as a historic breakthrough.

The United Nations Human Rights Committee has ruled that the extinguishment of our Aboriginal and treaty rights is violation of fundamental human rights. History will show

this present injustice and it will be said that the Mi'kmaq people signed under great duress. Peace cannot arise out of injustice and no "certainty" can result from the imposing of an unequal agreement. The Crown, and Canadians, will get no lasting benefit from these "deals" involving the annihilation of our rights, except the despair and resentment of generations of our children and people.

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Social Insurance Number: \_\_\_\_\_ Date of Birth \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Name of Band/Reserve \_\_\_\_\_ Treaty No: \_\_\_\_\_

Current Address \_\_\_\_\_ City \_\_\_\_\_

Province \_\_\_\_\_ Postal Code \_\_\_\_\_ How Long (Years) \_\_\_\_\_ Rent \$ \_\_\_\_\_ (Month)

Home Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

Employer \_\_\_\_\_ Position Held \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ Province \_\_\_\_\_

Postal Code \_\_\_\_\_ Length of Employment \_\_\_\_\_ (Years)

Gross Income: Every Week \$ \_\_\_\_\_ Every 2 Weeks \$ \_\_\_\_\_

Every Month \$ \_\_\_\_\_ (Please fill one)

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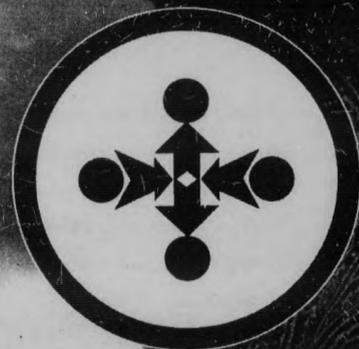
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# Lisa Meeches

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IRC Inc.

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## History Television's chiefs series scheduled for viewing this fall

By Heather Andrews Miller  
Windspeaker Contributor

Five of North America's First Nations leaders will be honored this fall in a series of documentaries on History Television.

"The series titles are Sitting Bull, Pontiac's Rebellion, The Worlds of Joseph Brant, Black Hawk War, and The Trial of Poundmaker," said Greg McIsaac, publicist at History Television.

"The stories are told from the First Nations perspective, in consultation with actual descendants, who appear in the films as well."

The viewers will see the desperation and anguish as the stories unfold, but pride is evident as well.

"It's important to History Television that the Canadian viewing audience be given the opportunity to view history from alternative perspectives."

Gala Films of Montreal produced the series and used independent film-makers for the work, including award-winning Gil Cardinal, who wrote and directed the episode on Joseph Brant. The powerful leader lived in the middle of changing times for the people of Six Nations in Ontario, including the loss of their homeland in New York's Mohawk Valley, and the subsequent re-settling in Canada. Brant attempted to bridge the gap between Aborigi-

nal and English societies and had a huge impact on those times.

Tyrone Tootoosis plays the lead role in Poundmaker, which is shown on Oct. 27. The Saskatchewan man is a direct descendant of Poundmaker and has appeared in numerous films and television productions. In addition to an illustrious career as an actor, Tootoosis has researched, narrated, choreographed and produced a number of programs and projects on First Nations issues for radio, television, Web sites, and multi-media productions.

"We welcomed First Nations participation wherever possible and the episodes were shot on location as well," said McIsaac. The Poundmaker episode portrays events in the fateful spring of 1885 when Poundmaker sat shackled in a Regina courtroom, accused of participating in a rebellion against the Canadian government.

"Aided by Poundmaker descendants Gordon and Jim Tootoosis, and narrated by well-known Aboriginal personality Tom Jackson, the episode takes viewers through Poundmaker's early days on the Plains to the Regina trial," McIsaac said.

The Sitting Bull episode will launch the series on Sept. 29, and portrays the efforts of the Sioux leader as he resists Western expansion in the years following the Civil War

in the United States. It will be followed by Pontiac's Rebellion on Oct. 6, which gives viewers a glimpse of the friendly relations that the chief and his people enjoyed with the French in the 1750s. A traumatic turn of events occurred when the English defeated the French on the Plains of Abraham.

"Pontiac refused to adhere to the unreasonable policies of the new conquerors and the result was the Royal Proclamation of 1763, which created a vast Indian sovereign territory," McIsaac said.

The Black Hawk War, scheduled for Oct. 20, follows a terrible journey (which nearly decimated the Sauk people) from their homelands in Oklahoma to the Illinois and Wisconsin areas in a bleak period of North American history. Black Hawk emerges as a devoted leader who helped sensitize many to the plight of Native peoples.

"History Television's Web site will offer an interactive component throughout the time that the series is showing," said McIsaac. The Web site address is www.historytelevision.ca.

"It makes for an interesting addition to a very meaningful viewing experience."

The films will be broadcast on Sunday nights from Sept. 29 to Oct. 27 and then repeated on each of the following Wednesdays.

## Chief's warning comes to pass

(Continued from page 9.)

"It's really surprising too because the provincial government, the federal government and everybody else that has some sort of stake in this has been paying good money to educated people to find a conclusion as to why this is happening and to date there's been nothing."

Paul still believes the province is bending over backwards to not have a conflict with TransAlta. He said his band will consult envi-

ronmental scientists and look into alternative, cleaner technology for burning coal. A TransAlta report stated that there is enough coal around the lake to supply the power plants for 800 years.

But Paul welcomed the report as a good first step and called on government and industry to put environmental concerns ahead of profits.

"Now that there's evidence, the onus is upon the people who have an interest to protect the

citizenry. They now have to approach this whole energy and environment situation with the results that came from the water study in the hope that there's some sort of strategic plan to stop contamination in the future and to find some kind of strategy to address the issue of greenhouse gases," he said. "In 1885 I think it was, Chief Seattle told the White House that what befools the Earth befools the sons of the Earth. So here it comes."

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## Aboriginal women badly served by health care

By Cheryl Petten  
Windspeaker Staff Writer

OTTAWA

Aboriginal women across Canada are facing problems accessing health care, due in part to system's inability to address cultural and language issues.

Recent studies commissioned by the Atlantic Centre of Excellence for Women's Health (ACEWH) show shortcomings in health care provision for Aboriginal women—as well as immigrant, refugee and minority women—living in Atlantic Canada.

The research highlights three major obstacles to providing health care to these marginalized women, including the health care system's lack of understanding about how some diseases affect different ethnic groups, and the lack of culturally appropriate treatment alternatives available.

Issues surrounding language and communication are also highlighted, both in terms of these women not understanding the language health care services are provided in, and in not having the language skills needed to be able to seek out the services they need.

The third area where the stud-

ies found the health care system came up short was in its ability to be sensitive to the specific cultural needs of these women, which in turn could lead to them by-passing the system altogether.

Based on these findings, the ACEWH has come up with recommendations to improve the situation for Aboriginal, immigrant, refugee and minority women. To address the language issue, the centre recommends providing more health care interpreters, and providing them with better training in order to improve communication between these women and their health care providers. It also recommends that organizations provide health information and information on how to use the health care system in the languages of the women they are serving.

Other recommendations include making cultural sensitivity training part of the standard training for health care providers, and increasing the amount of community-based, culturally-relevant research done on ways to address the health care delivery needs of these specific groups of women.

While the reports and recommendations look specifically at the situation in Atlantic Canada,

the findings are pretty much representative of the situation facing Aboriginal women right across the country, said Marlene Larocque, executive director of the Native Women's Association of Canada (NWAC).

"I just started working here at NWAC in May, but before that I was working at the Prairie Women's Health Centre of Excellence, which is the sister organization of the Atlantic, and the people who put this out. And I think that the research all across from the centres of excellence would show that Aboriginal women and minorities—black women, immigrant women, refugee women—all have the same access to health care. Culturally-appropriate health care is an issue," she said.

The recommendations coming out of the Atlantic-based reports, if acted upon, would help address the situation faced by Aboriginal women, but they are only a start, Larocque said.

"I think, basically, that's part of the answer. When we have medical staff that have culturally-appropriate training, that's one step of the way. But we also need to educate women on their rights, basically. And we need to make all of the language and terminology that's used, we

need to make that user-friendly so that women know what services that they're getting, and what this term means, for example. And then, of course, women need to be able to access transportation to go see a doctor. Some doctors won't see you unless you have a fixed address. Well, a lot of our people migrate to urban centres and they don't have a fixed address, so they fall through the social safety net, for example. It's part of that. And there also needs to be an increased funding. Governments—the federal, provincial, local government, the regional health authorities—need to see this as well as a priority, and do their parts."

In order for the health care system to adapt to better meet the needs of Aboriginal women, changes have to take place from the top down—at the policy level—and from the bottom up—initiated by the communities themselves. But for changes to happen at the grassroots level, Aboriginal women need to find ways to come together and work together to bring about change, Larocque said.

"I think that grassroots women are isolated, and their issues, such as poverty and access issues, and there's that whole self-esteem thing where

isolation keeps us from really forming any kind of political alliance. So there needs to be work on that level, and then I think all women need to basically come together and force the issues and say, 'This is an issue for us,' and outline the importance of that.

"And on the other hand, yes, there needs to be huge changes in public policy... For example, Aboriginal women are the population that AIDS is increasing, they're the highest percentage of new AIDS cases, but there's a lot of stigma attached to that. Because people only see, you know, 'Oh, they have AIDS,' for example. But they don't look into the socio-economic situation. And also, those reports indicate that Aboriginal women are getting AIDS through drug use, not necessarily through heterosexual or homosexual contact. So I think in those cases, there really needs to be some work done in examining why is there drug use in the first place. And then addictions come in, and then there are abuse issues, that's why they're addicted. Or there's poverty issues. There's underemployment... women ultimately selling the only thing they have which is their bodies." (see System page 28.)

## Conference inspires hope

VANCOUVER

The conference sponsored by the Indian Residential School Survivors Society titled *Survival and Beyond: Hope, Help & Healing Gathering*, brought survivors and their families, along with church and government representatives together on the beautiful University of British Columbia campus last month.

From July 4 to 7, participants had the chance to network and move forward in their healing.

Christine Buckley, a survivor of 18 years in the "horrendous" Golden Bridge Industrial School

in Ireland, now helps other survivors. She talked about the Irish government's 1999 apology, its institution of nationwide counselling, and its measures to financially compensate those affected by the church-run regime.

The Squamish Valley Elders' Group, formed in 1995, held a workshop to give their perspective on healing. It was clear their work is year-round, involving being available for Squamish Valley Education Department programs such as sharing and healing circles with students, participation in ceremonies and dedications, and Big House and

longhouse teachings.

About half the conference was given over to workshops, although there were plenty of other activities of a less serious nature, such as the Healing Through Laughter comedic entertainment evening.

Theatre in the Raw put on a two-act play called *Medicine*, by LaVerne Adams. It put a real face on a typical girls' residential school experience in the 1950s.

The general public was invited to a daily free lecture series in the student union building, which explained how residential schools came into being, their effect on present-day Indian people, and healing survivors now.

**Father Jacques Johnson ministers to some of the thousands of pilgrims who flocked to Lac Ste. Anne in Alberta from July 20 to 25. It's said the waters of the lake have the power to heal the afflicted.**



JANUSZ ZALEWSKI

## Diabetics, take care of your feet

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



Toe, foot, and leg amputations occur 15 to 45 times more often in diabetics than people who don't have diabetes. Most of us probably know someone with diabetes. Five per cent of Canadians have diabetes and another five per cent of Canadians haven't had their diabetes diagnosed yet.

Most amputations in diabetics start with foot ulcers (or sores). Fortunately 85 per cent of these amputations can be prevented with early management of these sores.

### Risks for diabetic feet

Diabetes causes damage to the blood vessels and nerves to the feet. When the blood flow is decreased, healing takes longer and skin can even break down. Nerve damage is called "neuropathy" and basically you lose sensation in the toes, foot, or leg. Neuropathy might cause numbness, tingling, or pain.

If you can't feel your feet, then you may not know if your feet are sore, if they are too cold or

too hot, or if you have a blister or sore in the foot. Once you have neuropathy (nerve damage) you must rely on your eyes to check out your feet regularly for damage.

Diabetics heal more slowly and get foot infections more often. Neuropathy can also cause damage and arthritis-like changes to the foot and ankle joints.

### Causes of foot ulcers

Foot ulcers (sores) can occur from stepping on an object or stubbing a toe, but they can also occur when you have calluses or poorly fitting shoes. Frostbite is a common cause of foot damage in Canada.

If your skin is dry, then small cracks in the skin can appear. These small skin cracks (or fissures) can allow infection or sores to develop.

### Caring for your feet

Stop smoking. Smoking reduces the blood flow available to the foot. Inspect your feet daily for cuts, calluses, scrapes, blisters, or dryness. Look between the toes. Diabetics should have their feet inspected at every doctor visit.

Wash your feet gently with soap and water daily. Pat your feet dry, rubbing can irritate the skin. Use a moisturizing cream on your feet daily and after

washing. Cut your toenails straight across. Don't round off the corners as this can cause ingrown toenails. If your nails are really thick or you have trouble cutting them, discuss nail care options with your family doctor.

Wear proper fitting footwear. Your shoes should not be too tight and should have a wide roomy area for the toes. Make sure the shoe is well cushioned and is not becoming worn on the soles. Always wear socks in the shoes. Thick cotton socks are best as they give extra cushion, comfort, and absorb sweat. Boots should be warm, well padded, and keep the foot dry.

Avoid walking barefoot. Avoid hot or cold temperatures extremes on the feet. Heating pads, hot water soaks, and ice packs can damage the skin on the foot.

If you have cuts, scrapes, or blisters, treat with an antibiotic ointment or cream several times per day and stay off the foot to allow it to heal. If it doesn't heal

in a few days, see your doctor. Do not try to trim or remove corns or calluses by yourself as you may cause damage to the foot.

If you have athlete's foot (fungus infection), treat it. Fungus likes a moist home so let your shoes dry out after using them. Cotton socks will keep feet dry and change them midday if they become moist. If an over-the-counter treatment doesn't work, see your doctor.

Custom shoes may be ideal for your diabetic feet.

*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@shaw.ca](mailto:pinette@shaw.ca)

## Cyclist braves elements for healthy cause

By Yvonne Irene Gladue  
Windspeaker Staff Writer

EDMONTON

Northern resident Rob Genaille began a long trek to Winnipeg on Aug. 10. He is cycling from Fort Smith, N.W.T. to the windy city to raise awareness for diabetes and to raise funds for a new family resource centre in Fort Smith. He will be stopping at several First Nations and Métis communities along the way.

The 47-year-old said he does not have diabetes and wants to keep it that way. He stays physically active, away from alcohol, and makes healthy food choices.

"Maybe by preventing myself from getting diabetes I can help others. I'm the only Aboriginal person I know of that is cycling this distance. I guess I'm the only one crazy enough to do it," he said.

"I ran into a lot of wind and four days of rain. The radio station in Peace River announced my arrival. That was



YVONNE IRENE GLADUE

**Rob Genaille is on his way to Winnipeg, riding for diabetes awareness and fund raising for a family centre in Fort Smith.**

really nice, and people were honking their vehicles. But that is not how people really

are. They do not like you on the road. It is like you do not deserve to be on the road with

them. It is a risk," he said. Genaille and his wife Barb hope that the family resource centre will assist families and individuals by offering them a place to go when dealing with issues on health, family or relationships.

"Life throws issues and things at us and sometimes we are down to whatever limited resources we have. What we want to do is to provide families with a little more resources to rely on and to fall back on when that happens.

"We've got support from the town of Fort Smith. We are hoping that this ride will get kids to fulfill their dreams and also help them to set goals. Kids need to know that they can do whatever they need to do, that they can dream and make their life what they want it to be. So this is also what it is all about. We see a tremendous need for these services in our community," said Genaille.

This is Genaille's second time cycling to Winnipeg. His first trip was from Edmonton

to Winnipeg in 1998.

"I became aware of Type 2 diabetes, the adult onset, about four years ago. That is when I did my first run across the prairies. I mean the number of people getting diabetes in the Aboriginal community then was just incredible. Somebody had to do something. So I took a leave of absence and away I went. When I got to Winnipeg, *Globe* news covered it and we did an interview for a couple of the northern communities concerning diabetes, so that trip did create awareness for diabetes. It fulfilled our hopes," said Genaille.

"I'm very proud of him," said Barb. "It's tough on me while he is on the road; there is a lot of worry. It takes a lot of personal initiative to do what he is doing. This is his second time biking to Winnipeg, so he now knows what to expect and for him to do it a second time, biking even further, says a lot about the guy, but that is just the way he is."

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Mariano Aupilardjuk and his grandson Johnny attended the 26th annual Elders conference held in Victoria, B.C. from July 9 to 11. Mariano is a traditional healer who is teaching Johnny, who lives with him, all that he can about being a medicine man and about living in a good way for others. The conference gave delegates a chance to share ideas, cultural beliefs, knowledge, stories and wisdom. About 4,000 people attended and took part in a variety of workshops and seminars. Next year's conference is scheduled for Vancouver.  
Photo by Joan Tallon.



## System marginalizes women

(Continued from page 26.)  
These issues could be better addressed through a more holistic approach to health, Larocque explained, with health care providers looking not just at a woman's health, but at all the factors impacting on it. "I think some people see health just as physical health, physical or mental health. And there needs to be a more integrated, a more holistic look at health. And I know that woman-centred health concepts are very inclusive of housing, of income, of access to transportation, childcare, all of those combined together, employment, all of those combined together affect women's health. So there needs to be a broad definition of health and how we support

people's access to health. "And also, there needs to be a recognition of different models of health care. Not just the western, go see a doctor. Because some people might go that route." There are a number of ways an Aboriginal woman can advocate on her own behalf, and help ensure she receives the health care services she needs, Larocque explained. "I think the first thing is to not become isolated. Because once you become isolated, then it's really hard to make those links. And I think it's reaching out. You need to educate yourself, basically, on your rights. And I think Aboriginal women need to reach out more. There are organizations that exist in urban

areas, but they have very little funds to do any public awareness. Regional health authorities, I think, need to make that information available, as to where they can access medical care. . . . "Really doing a lot of your own personal research, or reaching out to outreach workers, or maybe the friendship centres have nurses. There's this whole push toward community health, getting smaller geographical areas in cities, having their community health representatives. Anything to sort of get out of an isolated situation."

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## Aboriginal inspired designs popular south of the border

By Cheryl Petten  
Windspeaker Staff Writer  
SIX NATIONS, Ont.

With one-of-a-kind hand-beaded and hand-painted creations of leather and suede, fashion designer Angela DeMontigny has firmly planted herself in the hearts of trend-conscious Americans who aren't afraid to dress to be noticed. And now, DeMontigny is planning to expand her market by expanding her line.

DeMontigny, who with partner John Gibson calls Six Nations home, is planning to launch a line of handbags and belts this month, and a line of home furnishings and accessories sometime next year. She is also working on a collaborative effort with a knitwear designer from Taos, New Mexico that will see that designer's knit sweaters co-ordinated with DeMontigny's leather pieces. The launch of that line, which will be called Spirit Sisters, will take place at a big Western design show in Jackson Hole, Wyo. this month.

DeMontigny got into the world of design as a logical extension of work she was already doing in the fashion industry. "It's something I've been interested in since I was a teenager. Since I graduated from high school, everything I did had something to do with the fashion industry. I mean, I was a make-up artist for years. Then I got into modeling and producing fashion shows. And it was all experience that all sort of related to the fashion industry," she said.

She made the jump into the design side of the business because she needed an outlet for her creativity. "And because I was frustrated with a lack of clothing that I could find that was really interesting and well made and fit well. And then I started doing the Aboriginal stuff. Once again there was a need to be able to wear something that reflected your culture in a way that was still contemporary and fashionable. There wasn't much of that around either."

"Americans are more outgoing outwardly than Canadians are. Canadians tend to be more conservative. They save their money a lot, they don't dress necessarily to be noticed as much, and Americans are very flamboyant. They love anything that's got Native anything on it. And they appreciate originality, so they have to be the only one with a certain design . . . and they don't mind spending the money for it."

—Fashion designer Angela DeMontigny

DeMontigny started her company, Spirit Ware, in 1995. Since then, her product, her market, and her approach to business have gone through some changes.

"Well, hopefully I've become a lot smarter. I mean, it's still tough being a businessperson based on any reserve, really, especially being a woman. I've spent a lot of years trying to implement training down here and, you know, it did some good I think. But I'm trying to focus on my own career and really doing the things that I want to do," DeMontigny explained.

"My line has changed drastically from when I first started, just doing fabric things and middle to high end price easy wear pieces. I've gotten more into the higher end, one of a kind, done a lot of hand painted things. I've been working with my partner, John Gibson, who's been hand painting the leather pieces. So it's become wearable art, and definitely one of a kind art pieces," she said. "We've been doing that for the last year or so. So I haven't been so concerned with the price of the items. It's just been making the things that we want to make. And that's been good."

What's also been good is that the things DeMontigny wants to

make are also the things people want to buy.

"It's a smaller market, for sure. But it's a specific customer that really appreciates the uniqueness and the work that goes into it. That's the kind of market that I've been getting into. So it's a lot more gratifying as an artist."

While she started out selling her pieces in Canada, DeMontigny finds most of her training down here and, you know, it did some good I think. But I'm trying to focus on my own career and really doing the things that I want to do," DeMontigny explained.

"I don't really sell much at all in Canada at all any more. I just have a handful of stores that I sell to."

She attributes the stronger demand for her clothing designs in the United States on more than just that country's larger population base.

"Americans are more outgoing outwardly than Canadians are. Canadians tend to be more conservative. They save their money a lot, they don't dress necessarily to be noticed as much, and Americans are very flamboyant. They love anything that's got Native anything on it. And they appreciate originality, so they have to be the only one with a certain design . . . and they don't mind spending the money for it."

Since the beginning of her design career, DeMontigny's work has had an Aboriginal theme.

(See Designer page 34.)



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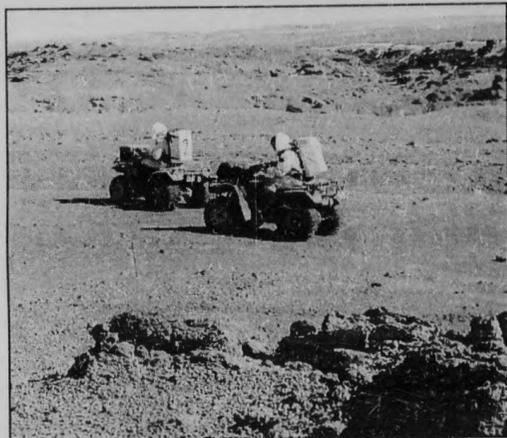
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# Mars project brings space program to Nunavut youth

By Cheryl Petten  
Windspeaker Staff Writer

DEVON ISLAND, Nunavut



Devon Island in Nunavut is being used by the Mars Society as the next best thing to the red planet, though the simulation of a mission to Mars falls short when dealing with the polar bear population.

In July, a group of young people from Resolute Bay and Grise Fiord got a chance to travel to Mars—or at least the next best thing.

They travelled to Devon Island, a 45-minute plane ride northeast of Resolute Bay, to take part in the 2002 field season of the Flashline Mars Arctic Research Station, or FMARS. Organized by the Mars Society, FMARS is a simulated mission to Mars.

"What this is, this is a program to learn how to explore Mars by practicing it on earth in the most Mars-like environments available," explained Dr. Robert Zubrin, founder of the Mars Society, and a member of this summer's FMARS crew.

"Devon Island is a polar desert with a meteor crater in it that has created all kinds of geological phenomenon that are similar to what people believe exist on Mars. And in fact, NASA scientists have been exploring the place for about five years now in order to learn about Mars through geological comparisons.

"And so what we decided to do, the Mars Society—which is an international non-profit organization committed to promoting Mars exploration to both public and private means—what we decided to do for our first project is establish a simulated human Mars base on Devon so we could attempt to explore it in the same style and under many of the same constraints as you would be facing if you were trying to do it on Mars."

To make it a true Mars simulation, crew worked under similar conditions as they would expect to experience on Mars, including having to wear space suits for all excursions outside of the FMARS habitat.

While some of the situations this year's crew had to face on Devon Island weren't exactly what an exploration team would expect to face on Mars,

most provided a close approximation to what the red planet would have to offer.

"We don't expect to see polar bears on Mars," Zubrin said. "And some of the things that happen on Devon are not exactly what you'd expect on Mars, but they have a Martian analogue. For example, you take a snowstorm. We don't expect in general, snow storms on Mars. But we do expect dust storms on Mars. And they have similar effects on visibility. What if you're out in an EVA (Extravehicular Activity) that is, you're out in your space suit, walking around, or perhaps even at some significant distance, on Mars, from the base, and a dust storm comes and you can't see anything."

"A snowstorm on Devon, or even thick fog or rain, greatly impairs the visibility of someone wearing one of these space suits. So you've got to deal with that. And on Devon Island, we have something that we also don't expect on Mars, which is quick mud, which can get vehicles trapped. And you're not going to have that on Mars because it's too dry, but you can have dust beds that have similar effects."

The FMARS station on Devon Island was built in the summer of 2000, thanks in great part to the efforts of local Inuit people, who stepped in when the project's original crew abandoned the job.

"Inuit people played a major role in building the station," Zubrin explained. "What happened was we had to bring the materials in by paradrop, the U.S. Marine Corps contracted to do it. "And there were seven paradrops, and the first six went OK, in that the stuff got to the ground without breaking, though it did land in general far from the construction site. But then the last paradrop was a disaster. The payload separated from the parachute several hundred feet above the ground, so it hit the ground at several hundred miles an hour, destroying the material, and in particular the crane needed to build the habitat was destroyed. And so, without the crane, the paid construction crew that we brought up from lower Canada said they couldn't build it, and they walked off, and we were left to put together a new team that was a mixture of scientists and Inuit to build the habitat."

(see Mission page 34.)

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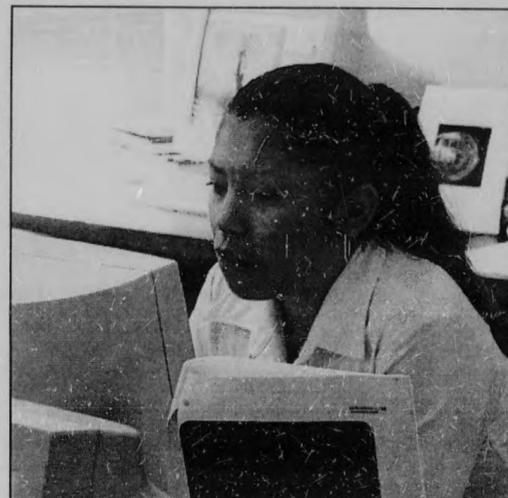
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# Students introduced to new media

By Cheryl Petten  
Windspeaker Staff Writer

VANCOUVER



The word is getting out about the New Media Studies program being offered by 'spa naxnox, with students coming from throughout the lower mainland of British Columbia and as far away as Manitoba.

What's attracting them is a chance to learn about new media—specifically production graphics, desktop publishing, and Web development—in a program designed by Aboriginal people for Aboriginal people.

The name 'spa naxnox was given to the program by an Elder from the Musqueam band. The word means "the spirit of intellectual property within."

The program has been up and running for just about a year now; and the second set of students is currently working their way through the six-month program. Ten students took part in the program's first offering, while there are a dozen currently enrolled. The ideal class size is about 11, explained program assistant Klahanie Rorick. "But we had an abundance of people applying this year."

New Media Studies was started by program co-ordinator Don Owen as a way to fill a void in the training being offered to Aboriginal people.

"He felt there weren't enough Aboriginal people in the industry doing this kind of thing," Rorick said. "He thought there was a major gap in there, and so he decided to design this program especially for beginners and people who are wanting to get into the field." As well as being an educational program, it is an employability program, and receives funding from the Aboriginal Community Career Employment Service (ACCES).

What gives this program a bit of an edge over other Web, desktop publishing or graphics courses is that it is geared towards the Aboriginal community, both in terms of attracting and accommodating Aboriginal students and in the way the students contribute to the Aboriginal

community in the course of their studies.

New Media Studies is sponsored by the United Native Nations Society (UNNS), a provincial non-profit organization that works to provide Aboriginal people with opportunities for education, training and employment. During the program, students put their newly learned skills to work, creating projects that help support UNNS initiatives.

"We specifically gear towards helping the Aboriginal community. So we do specific things like posters for Aboriginal organizations. We're also affiliated with the UNN. They're right next door to us. And so a lot of our students' projects are geared towards the UNN and what they're doing. And so we kind of make connections with the Aboriginal community," Rorick said.

While this obviously benefits the Aboriginal organizations, the students also benefit from working on these projects, as they get a chance to see the practical applications of what they're learning.

"Watching the students right now, now that we're known, we're starting to get more organizations come in and ask for

us to design posters or business cards and things like that. So these students are kind of jumping right into it, and that's a really good element in the program, that they're actually doing some real work that they can put in their portfolios. So I think as we go along, we'll probably get more of that and it's inspiring for them too," said Julie Flett, a former student in the program who has stayed on as teaching assistant.

Students wanting to enroll in New Media Studies must have their Grade 12, and must be of Aboriginal ancestry. Some desktop publishing experience or artistic background is an asset. To qualify for funding through ACCES, students must either be eligible for Employment Insurance, or be on assistance.

"But if you want to go through your band, that's fine. Then the band pays the tuition," Rorick explained.

For more information about 'spa naxnox New Media Studies, visit the program's Web site at <http://www.unns.bc.ca/spanaxnox/index.html> or send an e-mail to [spanaxnox@unns.bc.ca](mailto:spanaxnox@unns.bc.ca) or call 604-688-1821. The next session of the program is scheduled to start at the end of November.

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EDMONTON PUBLIC SCHOOLS

# Banff sparkles with creativity, quality instruction

By Debora Steel  
Windspeaker Staff Writer

BANFF, Alta.

This resort town, nestled snugly in the mountains about an hour's drive west of Calgary, is often described as a jewel in the crown of Alberta.

One of the gem's sparkles, however, lies up a mountain road, away from the swarming of Banff's visiting population. There you'll find a quiet retreat that encourages clear thinking and creativity, self-discovery and self-expression.

It's the Banff Centre, Canada's only learning centre that is dedicated to the arts and leadership development.

A facet of the centre that gives the gem a special shimmer is the Aboriginal Arts Program. Each summer, the centre is the gathering place of a number of Aboriginal artists who determine to mine the riches of quality instruction and enthusiasm for the art of Indigenous peoples.

A number of events were planned this year to share that enthusiasm with the larger world. One was a theatrical dance performance called *Miingooweziwin...The Gift*. It is an interpretation of an old Anishnaabe story from the Lake of the Woods, brought to the Banff Centre by Don Kavanaugh, who was told the story in the sweatlodge in the 1980s.

*"We blend the contemporary movement with our own traditional movement, and that makes them very unique for the audience to see."*

*—Jeremy Proulx, dances Trickster in Miingooweziwin...The Gift*

"The story always stayed with me and I always wanted to tell it," he said. He had to get permission from the Elder who first told him the story before the performance could go forward, but that wasn't a difficulty.

"What the Elder said to me at the time was that it was a way to, the reason why he was so open, was that it's a way to start to teach our youth our culture, because they are so receptive to the arts. And the storytelling."

In fact, *Miingooweziwin* tells the story of the gift of culture, how that gift is passed along from generation to generation and how it stays in the fabric of a person, even if he is removed from the environment in which the culture is strong.

Kavanaugh hopes that the story will help others realize it's never too late to revisit their roots.

"Go back and retrieve a lot of our teachings that we think that we don't know, but we do. I always thought that I lacked knowledge, in terms of my cul-

ground."  
This is Proulx's third summer in the program. He was in the very successful *Bones: An Aboriginal Dance Opera* produced last summer.

He was excited to be a part of the student group that was involved in this year's program because of the Gift's choreographer and dance program instructor Georgina Martinez (Zapotec/Mexican).

"I had heard a lot about how she approaches the work and how the emphasis is on the creation within the rehearsal process, not necessarily the end product," Proulx said. "She is really focused on when we're in rehearsals to explore. We're encouraged to explore and bring our own gifts."

"Like, I'm an actor and so I bring that sort of talent to my performance as a dancer. So she really encouraged that in me and to explore other characteristics that necessarily didn't come out in *Bones*. So that really came out this summer for me. So letting out that joy and happiness of being alive."

His performance as *Trickster* was a highlight of *Miingooweziwin*, just as *Trickster* should be.

"The way my character comes in the piece, the trickster is the spirit of the West, and comes in after the people have suffered a great loss, and they've gone through great pain. And for Native people today, how we've

survived is through our humor. It's the gift that he brings, this particular spirit, is for people to laugh at themselves. To laugh at their own pain too, 'cause that's how we survived. Just not to take things too seriously."

Proulx was encouraged to be crazy and outrageous in his performance. "Nothing was out of bounds. I was encouraged to explore with different movements, and character and voice, to make people laugh. That was my main purpose."

*Trickster*, in his different forms, is a familiar character in Aboriginal culture, an old character interpreted in a contemporary way.

"We're blending the two, contemporary and traditional. We're mixing them together. Some of these dancers here, they've gone to ballet school, they have modern dance technique, jazz technique and all that, but they haven't necessarily gotten the chance to blend the two, which we do here. We blend the contemporary movement with our own traditional movement, and that makes them very unique for the audience to see."

And a very unique learning experience for the students in the six-week program; a program that has had a huge impact on the Aboriginal community at large, as the students take what they learn in Banff back to the people.

# North American Indigenous Games medal standings

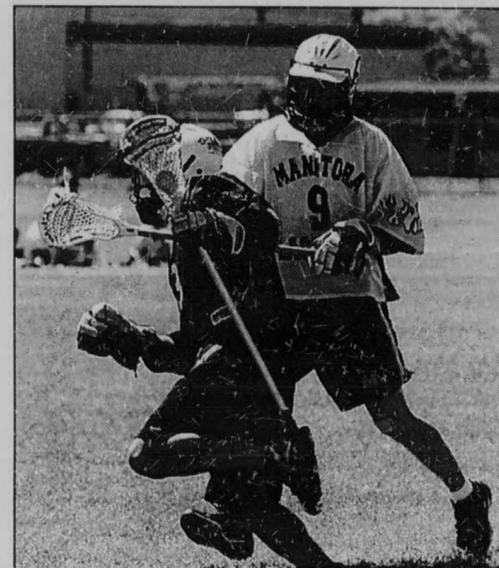


PHOTO BY BERT CROWFOOT

*Manitoba first with 165 gold, 122 silver and 103 bronze for a total of 3,141 points scored.*

*Saskatchewan second with 112 gold, 139 silver and 102 bronze for a total of 2,742 points.*



PHOTO BY BRAD CROWFOOT

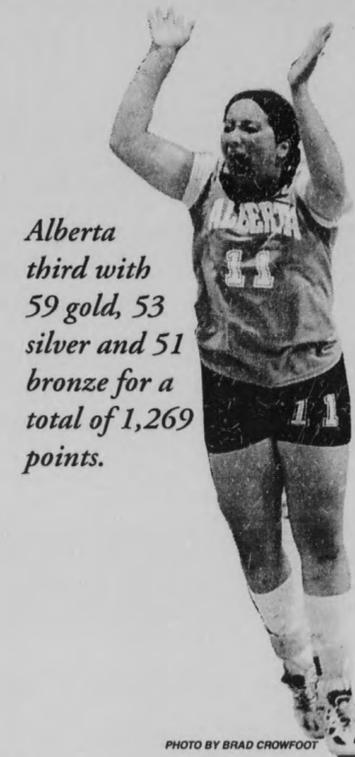


PHOTO BY BRAD CROWFOOT

*Alberta third with 59 gold, 53 silver and 51 bronze for a total of 1,269 points.*



PHOTO BY BERT CROWFOOT

*Ontario fourth with 60 gold, 44 silver and 34 bronze for a total of 1,122 points.*

And the rest...	Gold	Silver	Bronze	Total Points
British Columbia	31	21	19	531
Colorado	3	4	4	82
Connecticut	0	0	5	25
Eastern Door/The North	28	18	23	539
Florida	1	0	4	30
Iowa	4	2	0	56
Michigan	7	5	5	135
Minnesota	2	0	3	35
Mississippi	2	0	0	20
New Brunswick	1	1	0	18
New Mexico	26	24	11	507
New York	7	12	8	206
North Dakota	26	22	4	456
Northwest Territories	19	24	23	497
Nova Scotia	4	1	3	63
Nunavut	3	0	1	35
South Dakota	5	3	4	94
Washington	36	17	12	556
Wisconsin	6	2	4	96
Yukon	9	16	21	323

## EFFECTIVE STRATEGIES

Your "triple-play" Conference! The most complete opportunity to better prepare for the future.

### Aboriginal Education Conferences and Workshops October 9 - 11, 2002 Sheraton Winnipeg

#### ONE-DAY WORKSHOPS A-H (Wednesday)

- Working with First Nations Students Who Have FAS/FAE
- First Nation's Education Budgeting & Current Issues in First Nations Education
- Best Practices in Math Problem-Solving Instruction
- Working With At-Risk Youth
- Band-Operated Schools and the Law
- Removing the Cloak of Shame
- Treaties in Historical Perspective & Troubled Legacy of Residential Schools
- Bringing Conflict Resolution Programs to Your School

#### TWO-DAY WORKSHOPS #1-10 (Thurs. & Fri.)

- Dealing With Difficult People
- Board Training & Accountability Frameworks
- Suicide Prevention & Intervention: Working with Individuals and Communities
- Education Board Training
- Best Practices in Reading Instruction
- The Three Cs: Communication, Cognition and Concepts
- Reading Workshops
  - Thursday- Learning Centres
  - Friday - Reading...What Makes It Meaningful? How to Recover Non-Readers?
- Adapting Teaching to the Learning Styles of First Nations Students With a Focus on Special Needs and FAS/FAE
- Anger and Rage: How Violence has Shaped Our Lives in Our Homes and Communities
- Evaluating Pupil Progress

#### #11 (Thursday & Friday)

### Forum on Native Education Building Community Schools October 10 - 11, 2002 Sheraton Winnipeg

Moderator: Mr. William Dumas, Aboriginal Education Consultant

- Topics:
- Building Communities of Hope: Empowering The Community
  - The Importance of Land-Based Education
  - Taking Control of the Curriculum, (How and Why)
  - Urban Education Issues
  - Cross-Cultural Issues in Education (Native languages, culturally-competent teachers, etc.)
  - Educational Issues on the Reserve
  - The Role of Elders in First Nations Education and Developing Community Schools

### Fetal Alcohol Syndrome/ FAE: What Works With Students With FAS/FAE October 10 - 11, 2002 Sheraton Winnipeg

#### #12 (Thursday)

- What Works for Kids with FAS/FAE in First Nations Communities  
Norway House Community Round Table on FAS  
Effective Strategies in Dealing FAS/FAE Students from the Classroom and Administrative Perspective

#### ONE-DAY WORKSHOPS #13-15 (Friday Only)

- Trying Different Rather than Harder:  
Supporting Behavioral Changes by Recognizing Cognitive Differences
- Building Social Skills for Children and Teenagers with FAS/FAE  
How Can We Help Teenagers with FAS/FAE  
School Shouldn't be Painful: Balancing the Sensory Needs of Students with FAS/ARND  
Supporting Students With FAS/ARND in the Middle Years (gr. 4-8): A Holistic Approach
- Fetal Alcohol Spectrum Disorder: Educational Strategies

### WHO SHOULD ATTEND?

Parents	Teachers	Students
Counselors	School Administrators	Social Workers
CHRs	School Board Members	Psychologists
Nurses	Chiefs & Councils	Tribal Councils
Health Care Professionals	Educational Specialists	
Crisis Intervention Workers	Child & Family Services	

To register or for additional information or a brochure, please contact:

**R.S. Phillips & Associates**  
Consultants in Native Education  
517 Bower Blvd., Winnipeg, MB R3P 0L7  
Phone: (204) 896-3449 • Fax: (204) 889-3207  
E-mail: nativeed@aol.com

### Post-Secondary Funding Program

#### FUNDING MAY BE AVAILABLE FOR YOUR POST SECONDARY EDUCATION!

Do you fall under one of these categories?

- A resident of Alberta with NWT or Inuit treaty status?
- A band member of Heart Lake or Michel Band?
- Does your treaty status fall under the Bill C-31 Act and are from one of the Alberta-based First Nations listed below?

Beaver First Nation, Beaver Lake, Blood Tribe, Cold Lake, Driftpile, Frog Lake, Goodfish Lake, Kapowé' No, Long Lake/Kehewin, Peigan, Saddle Lake, Sawridge, Bearspaw, Chiniki, Goodstone, Sucker Creek, Swan River, Tall Cree, or Tsuu T'ina.

For more information please contact:  
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Suite 750, 10707 - 100 Avenue  
Edmonton, Alberta T5J 3M1  
Tel: (780) 944-0172 Fax: (780) 944-0176  
Canada Wide Toll Free: 1-800-411-9658  
Web site: www.freehorse.org



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### JOB SEARCH TECHNIQUES

### EMPLOYMENT RESOURCES

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## COMMUNITY CONSULTATION FACILITATOR

De Beers Canada Corporation is seeking a talented Aboriginal individual to assist with and undertake discussions, information sessions and consultation with First Nations communities related to the company's diamond exploration activities on Traditional Lands in Ontario and Manitoba.

Reporting to the Manager — Government and Aboriginal Affairs, the successful candidate will be a highly motivated individual with proven communication and negotiation skills. Extensive knowledge of Ojibway and Cree cultures, customs and values as well as the ability to communicate clearly and effectively, both orally and in writing, are requirements for this position. The ability to understand and communicate using the Cree and/or Oji-Cree languages will be a definite asset.

Ideally, the incumbent will have good knowledge of the various organizations and leaders that represent the First Nation communities in the areas of interest to the company and have some knowledge of the exploration and/or mining industries.

This position initially will be a 12-month contract with the possibility of becoming a permanent position, and is located in Sudbury, Ontario with extensive travel within Ontario and Manitoba. Salary will be commensurate with qualifications and experience.

If you feel you have the right skills to be a member of our world-class team, please forward your resume by September 23, 2002, in confidence to:

Dr. Jonathan Fowler, Manager — Aboriginal & Environmental Affairs  
Fax: 416-429-2462, E-Mail: jonathan.fowler@ca.debeersgroup.com

We thank all applicants for their interest. However, only those selected for an interview will be contacted.

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### Coordinator, First Nations Centre (Regular, Full-time)

The Coordinator of the First Nations Centre plays a critical role in the success and quality of life of Aboriginal and First Nations students at the University of Northern British Columbia. Duties include the management of the Centre for First Nations, including all staff who work in the Centre, the development and implementation of programs such as Elder and cultural support programs, academic and social counselling as well as student support activities. The Coordinator will also liaise (and cooperate) with Education Coordinators for First Nations and school boards.

The Coordinator will work to make a University environment that is conducive to the participation of Aboriginal and First Nations people and will help increase access to the University for Aboriginal and First Nations students. This person will strive to maximize retention rates for enrolled

Aboriginal and First Nations students and encourage First Nations scholarships at the University. The Coordinator will play a central role in academic advisement.

The successful candidate will ideally possess a university graduate degree together with a minimum of 3-years administrative management experience, preferably in a university and/or Aboriginal and First Nations environment. Knowledge of First Nations groups and issues, particularly of the First Nations of northern British Columbia, would be considered an asset. You must be sensitive to the needs of students from various cultural backgrounds and have experience in supervising staff. An ability to develop collaborative relationships with colleagues, strong interpersonal skills, and excellent verbal and written communication skills are essential.

Please forward your resume, proof of education, and the names and addresses of three references (including telephone and fax numbers), quoting competition # 02-11EQ to: Human Resources, University of Northern British Columbia, 3333 University Way, Prince George, BC, V2N 4Z9. Phone: (250) 960-5521. Fax: (250) 960-5695. Applications will be accepted before 4:30 pm on: September 13, 2002.

For more information, visit our website: [www.unbc.ca](http://www.unbc.ca)

The University of Northern British Columbia is committed to employment equity and encourages applications from women, aboriginal peoples, persons with disabilities and members of visible minorities.

## Designer expands market

(Continued from page 29.)

"There's always been sort of an underlying spiritual theme that people may not have always noticed, especially with the hand-painted items. We're using you know like totems and eagles, powerful animal symbols and things that people feel so good about.

"It's not to say that I'm always going to do that, but for now, that's what I'm doing," she said.

As Cree woman who grew up in Vancouver, and who now lives on Six Nations re-

serve, DeMontigny tends to draw her inspiration from a number of Aboriginal cultures, although her current home is what inspires her the most.

"My background is Cree. But because I live among the Iroquois, that has been a huge influence. So whenever I can, I try to use Iroquoian designs on things, which are relatively unknown in most of the world. So bringing old designs like that back, trying to make people aware of them is really kind of cool. But I don't stick

to one particular nation. To me it's like promoting every nation, and honoring their artwork," she said.

Currently, Spirit Ware is only carried in three locations in Canada—Bootmaster on Yonge Street in Toronto, Exclusively Native in Niagara on the Lake, and Turtle Doves Native Gifts in St. Jacobs—as well as at her own store on Six Nations. Her designs can also be ordered through the Spirit Ware catalogue. To get a copy of the catalogue, call Spirit Ware at 519-445-0750.

## Mission to Mars simulated

(Continued from page 30.)

The involvement of Inuit didn't end with the construction of the habitat, Zubrin added, but continued both during last summer's series of short crew rotations at the station, and for this year's three-week long crew rotation.

One Inuit person, a college student from Pond Inlet, was a member of one of the station crews, while other people have helped out with the project in various capacities.

"For example, when you send a team out on an excursion, and they're all wearing these space suits, they have insufficient situational awareness to be faced with polar bears. So we would generally have an Inuit follow the team to keep an eye out, and that

person would be a hunter with a rifle. Obviously they're the best people for that job anyway," Zubrin said.

Aziz Kheraj, the mayor of Resolute Bay, played a big role in getting the crew and supplies together to help build the FMARS habitat. He sees the most positive thing about the Devon Island location of the project as being the impact it is having on local youth.

"Every year we have five, six go over and spend time, and people from Resolute Bay and Grise Fiord also go over and work there and help and learn things," he said.

"In many ways it enhanced the community because a lot of students go there and spend the summer with different sci-

entists and different people who specialize in the field, with space suits and robots and everything else. So it has definitely enlightened the younger minds of the town."

That local involvement will likely continue, as Zubrin expects crews will return to FMARS each summer for several more years.

In general, the reaction to the FMARS project from the local community has been "quite positive", Zubrin said, "ranging from people who are simply happy that we're passing through and giving business to people in Resolute Bay, to people who are generally enthusiastic about the fact that they're having a part in opening up the solar system to humanity."

## Dakota Tipi troubles continue

(Continued from page 9.)

Soaring Eagle, an accounting firm, walked away from a contract to conduct an audit on the band's bingo hall in August, saying managers would not provide records required for the audit. The province decided to review the operations of the bingo hall after band members made the allegations of mismanagement. Just to make things even

more confusing, the Manitoba government was criticized for giving the audit contract to Soaring Eagle, since Premier Gary Doerr's brother works for the company.

Prince said she intends to run for chief. William Hall, an off-reserve member who lives in Winnipeg, is seeking a court order that would allow off-reserve members to run.

Currently, the Indian Act re-

quires that candidates for chief reside on the reserve. That could be overturned because the Corbiere decision threw out the Indian Act section that prevented off-reserve members from voting in band elections.

Prince said her brother's long run as chief is over.

"Dennis is not running," she said. Pashe could not be reached for comment.

### Chief Executive Officer (CEO) — Anduhyau Inc.

Anduhyau Inc. strives to support Aboriginal women, men and their children in their efforts to maintain their cultural identity, their self-esteem, and their economic, physical and spiritual well-being.

Anduhyau Inc. operates an 18 bed emergency shelter for women and children, Nekenan Second Stage Housing, a 44 bed supportive housing project for women and children, the Aboriginal Crisis Intervention Program, Awashishuck, a daycare for 44 children, and one permanent housing unit.

The Chief Executive Officer of Anduhyau Inc. is the chief administrator and principle spokesperson for the organization with the Board of Directors and with all funding sources. The CEO works as part of a management team.

Anduhyau Inc. is a unionized workplace. The CEO will assure the operation, development and advancement of Anduhyau Inc.'s programs and coordinate long-term planning, program development, implementation and evaluation. Traditional Aboriginal ceremony and practices at all levels of Anduhyau Inc. operations and traditional Aboriginal values in all communications will be displayed.

#### Qualifications:

Our ideal candidate will have a minimum of five (5) years managerial experience in a community organization. They will have strong financial management and fundraising skills, strong human resource management skills and strong operational/administrative skills including word-processing, spreadsheets and Internet. Familiarity with issues affecting urban Aboriginal communities is essential, as well as experience in lobbying and advocacy, and experience in program development. A Graduate degree in a relevant area of study is preferred, and a valid Ontario Drivers License is an asset.

Salary: \$52,000 - \$58,000 commensurate with experience, plus a generous benefit and vacation package (to be reviewed in six (6) months).

Please mail, drop off, a cover letter and resume to:  
CEO Hiring Committee—Anduhyau Inc.  
681 Bloor Street West  
Toronto, ON, M6G 1L3  
Deadline: October 18, 2002

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Fax: 807-623-0644  
Email: [info@arco.ca](mailto:info@arco.ca)

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

## EMPLOYMENT OPPORTUNITIES

The Aboriginal Multi-Media Society (AMMSA) - the most respected Aboriginal media organization in Canada - has several exciting new positions available. If you have a proven track record in sales and want to join our exciting and highly successful team we encourage you to apply. Advertising sales experience, while an asset, is not required. We will provide you with training, mentorship and guidance to ensure your success with us.

All sales positions will require individuals who are creative, energetic, self-motivated and committed to the highest level of customer service. All positions are available immediately and will be based out of Edmonton.

### Account Executive - CFWE Radio

CFWE radio - The Aboriginal Voice of Alberta is seeking an individual to join its successful radio sales team. Service area will be northeastern Alberta.

Some travel within Alberta is required.  
Computer knowledge is also required.  
Compensation: Salary plus commission.



### Sales Representative - Raven's Eye/Windspeaker

Celebrating its 5th year publishing Raven's Eye is distributed through British Columbia and Yukon. Knowledge of BC Aboriginal issues and communities is a definite asset.

Some travel to British Columbia is required.  
Computer knowledge is also required.  
Compensation: Salary plus commission.



### Sales Representative - Ontario Birchbark/Windspeaker

Our newest publication, Ontario Birchbark, has already garnered much critical response from the communities it serves. In its short history it already boasts the widest Ontario distribution of all Aboriginal publications. Knowledge of Ontario Aboriginal issues and communities is a definite asset.

Some travel to Ontario is required.  
Computer knowledge is also required.  
Compensation: Salary plus commission.



If you are interested in either of these exciting opportunities please submit your resume with a covering letter to:

Paul Macedo  
15001-112 Avenue  
Edmonton, Alberta T5M 2V6  
Fax: (780) 455-7639  
Email: [market@ammsa.com](mailto:market@ammsa.com)



## Dalhousie University Faculty of Law

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, 2003, pending budgetary approval.

The faculty is particularly interested in scholars having a demonstrated interest in the areas of marine and environmental law. A suitable candidate will hold an LL.B. degree and a graduate degree in law or a related discipline.

Applications should include a curriculum vitae, university transcripts, and the names of three referees: academic referees are preferred, and at least one is required.

The closing date for applications is October 1, 2002. Applications should be forwarded to:

Dean Dawn Russell  
Dalhousie Law School  
6061 University Avenue  
Halifax, Nova Scotia B3H 4H9  
Tel: (902) 494-2114 • Fax: (902) 494-1316

OR

Applications may be made by e-mail, addressed to:  
[Heather.MacLeod@Dal.ca](mailto:Heather.MacLeod@Dal.ca)

All qualified candidates are encouraged to apply; however Canadians and permanent residents will be given priority. Dalhousie University is an Employment Equity/Affirmative Action employer. The University encourages applications from qualified Aboriginal people, persons with a disability, racial-ly visible persons and women.

If you are a member of one of the designated groups noted above and you wish to self identify, please request and return a completed Voluntary Self-Identification Questionnaire with your application.

### Fort St. John Friendship Centre Employment Opportunity

The Fort St. John Friendship Society is a major vehicle for providing services and identifying needs of all URBAN Aboriginal people. We develop, administer and/or sponsor a variety of programs and services serve the social and cultural needs of the Aboriginal citizens. A Preschool (3-5 year olds) on site accommodates Native/Non-Native children.

Program Director

#### Scope of the Position:

The Program Director will be under the specific direction of the Executive Director and the general direction of the Executive Committee and the Board of Directors of the Fort St. John Friendship Society.

The candidate will be responsible for assisting the Executive Director in administering and managing all of the executive activities of the Society.

This includes:

1. The administration and management of all of the financial affairs
2. The legal and constitutional requirements
3. The leases and lease purchase contracts
4. The personnel policies and programs
5. The programs and client services
6. All communication and external relations
7. All appropriate promotional and public relations
8. All social action initiatives
9. All planning activities and supervision of staff

They will also plan, implement and supervise all programs and services of the Friendship Centre.

This includes:

- Formulation of new recreational, cultural and social programs
- Supervision of recreational, cultural and social programs
- Promotion of programs and services
- Formulation of fundraising activities

Corporate Secretary

#### Scope of the Position:

The Secretary is accountable to the Executive Director in all phases of the secretarial duties of the Friendship Centre. Neatness and accuracy are essential. Hours of work are 35 per week.

Duties and Responsibilities:

- Must maintain a neat appearance at all times and possess a pleasant telephone manner
- Maintain a good filing system
- Assist general public with inquiries
- Assisting the bookkeeper when necessary (this may include writing cheques, etc.)

CONTACT: All applicants can submit a resume in person or fax, e-mail along with a cover letter and a clear indication to which job you are applying for, to:

Attention: Kate V. Morin  
Fort St. John Friendship Centre  
10208 - 95th Avenue, Fort St. John BC V1J 1J2  
Tel: 250-785-8566 • Fax: 250-785-1507 • e-mail:  
[friendship@solarwinds.com](mailto:friendship@solarwinds.com)

We encourage all qualified persons to apply; however, preference will be given to persons of Aboriginal ancestry. Only those selected will be contacted for an interview.

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