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Photo by Bert Crowfoot

Volume 21 No. 6 • September 2003

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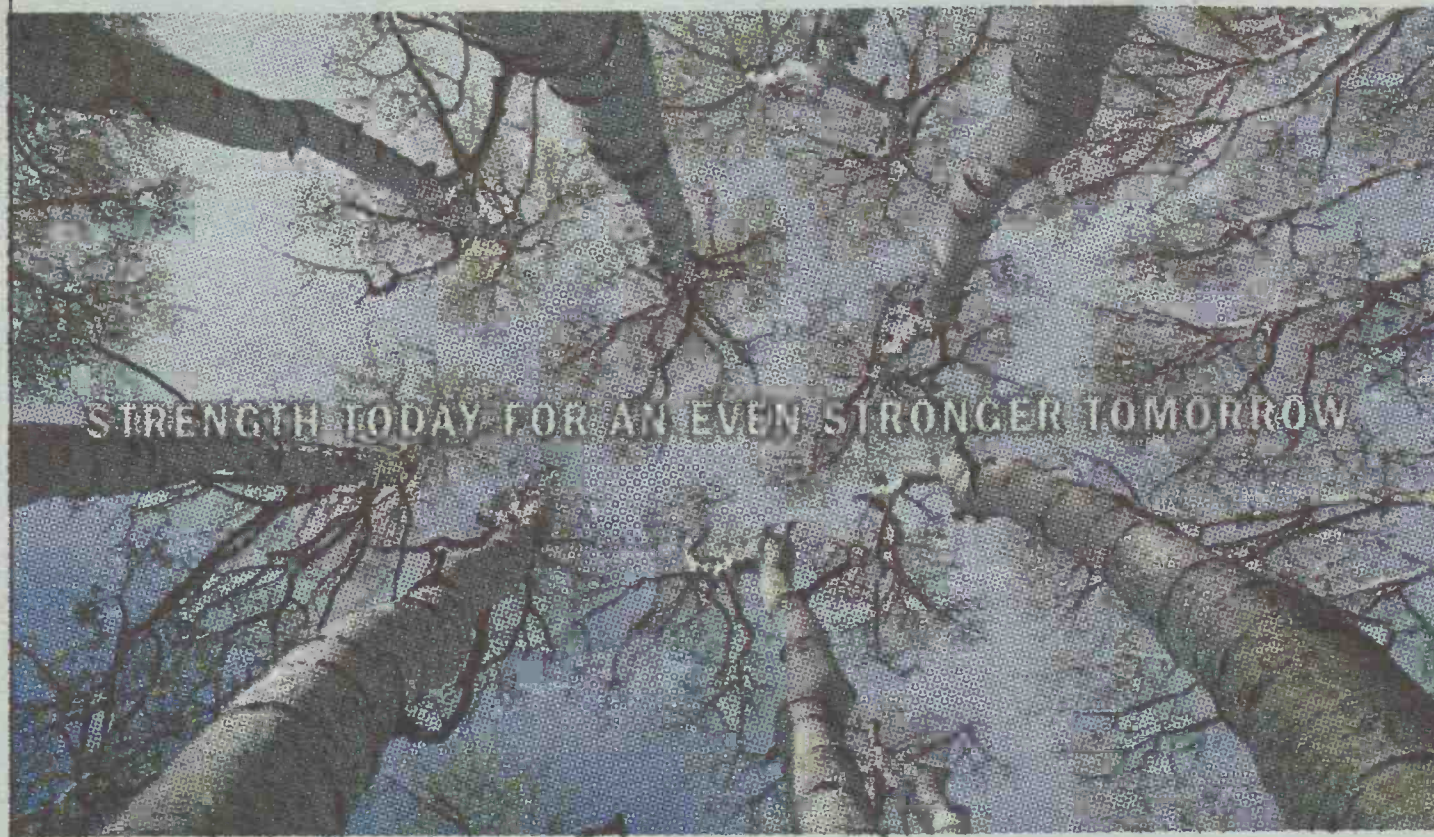
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Features

Ipperwash trial begins 8

The unlawful death lawsuit brought by the family of slain protester Dudley George is set to start in a Toronto court on Sept. 8, and there could be startling new evidence to consider.

Community in crisis 9

British Columbia is in a state of emergency with more than 800 fires consuming forests across the province. Communities are threatened, including Adams Lake, whose members were evacuated in mid-August. The volunteer fire department is credited with saving the village, and valuable lessons were learned about the community's emergency preparedness.

History repeats itself 21

The story of the slaying of Manitoba Indian leader J.J. Harper at the hands of police, and the force's subsequent cover-up, is brought to television in *Cowboys and Indians*. The movie stars Adam Beach as J.J. Harper, but it's the lessons learned about how history is destined to repeat itself if Canadian society refuses to change that shines for director Norma Bailey.

Departments

[rants and raves] 5

Why has it taken eight years for 200 photos and videotapes taken at Ipperwash Provincial Park during a two-day protester/police standoff that resulted in the death of Indian activist Dudley George to see the light of day? Where has that evidence been hiding during two trials that resulted from that standoff. Could the defendants benefited from their disclosure? Questions need to be asked, and answers demanded.

[what's happening] 7

Community events in Indian Country for September and beyond.

[strictly speaking] 19 & 20

SARS stalls writer's career; there are simple treatments for relieving back pain; Indigenous people need parliamentary representation; and don't use the dreaded 'R' word.

[windspeaker confidential] 24

Susan Aglukark has just finished production on her new CD called *Big Feeling*. She visited *Windspeaker* in August.

[top 30] Takes a break for the summer.

[rare intellect] 25

Strong Women Stories explores tradition and women's issues in a series of essays divided into three parts—Coming Home, Asking Questions, and Rebuilding Our Communities; plus must-read books from Carla Robinson and Jennifer Sinclair.

[buffalo spirit] 30

It was debated for years, but now the rightful heir to the position of head chief of Kelthsmah has taken his seat. Plus a new book to add to your collection, and reader response.

[canadian classroom] 33

Canada's rivers are in need of rehabilitation. Environmental groups have raised the alarm on 10 of Canada's most endangered rivers. Most are travelling through Aboriginal communities, affecting the health and well-being of the people.

[footprints] 34

Very little is known about the Beothuk people who once called Newfoundland home. What we do know came courtesy of a young woman named Shanawdithit, captured by the Europeans in a ill-fated attempt to build relations with the "Red Indians."

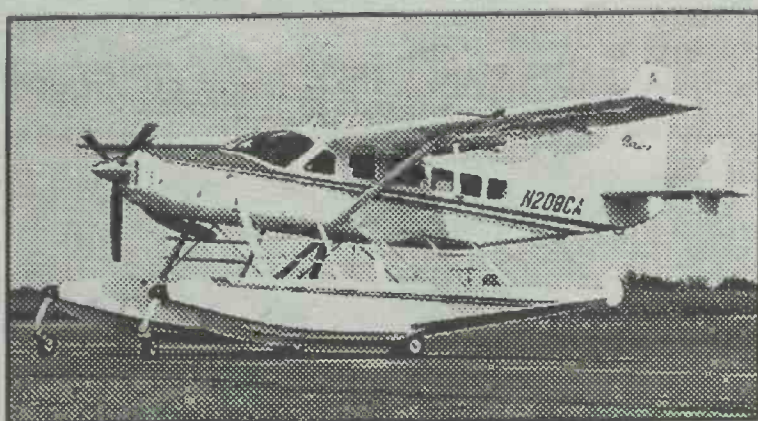


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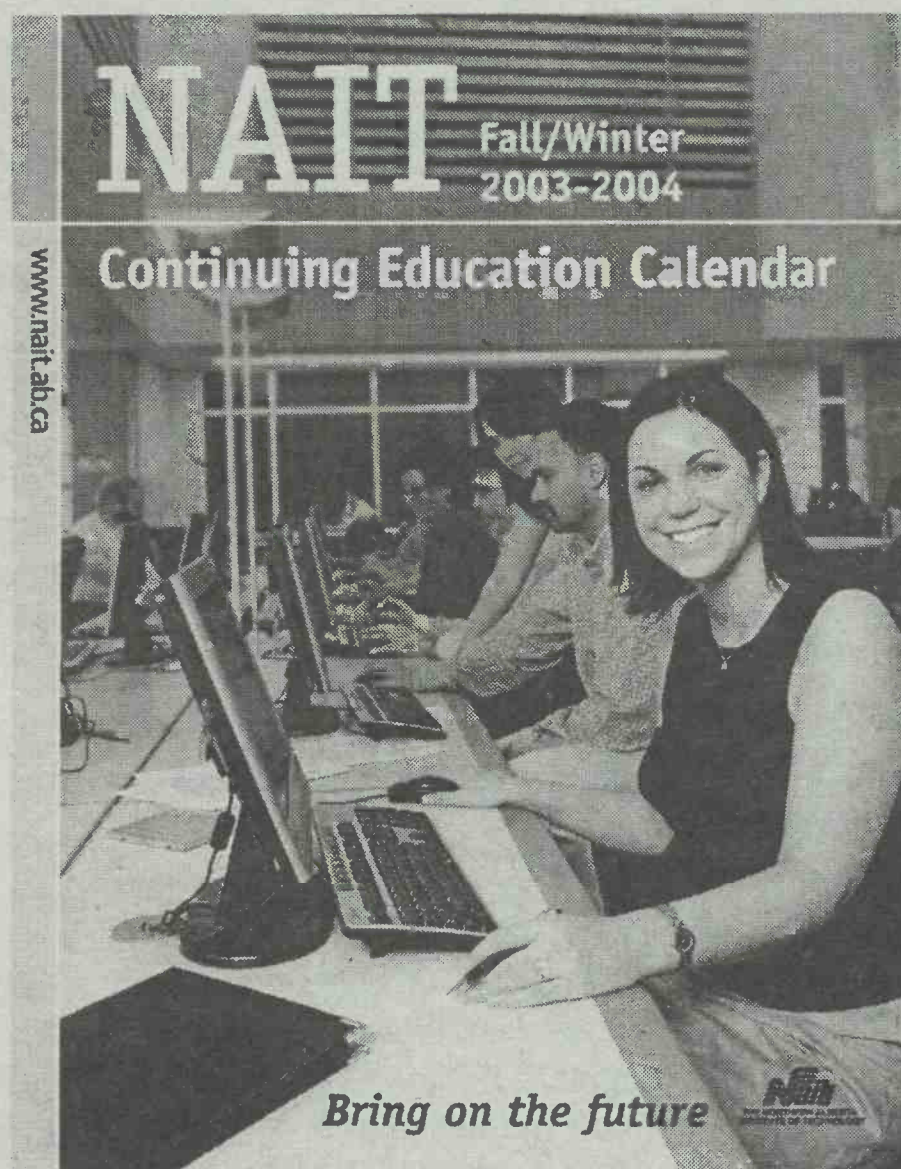
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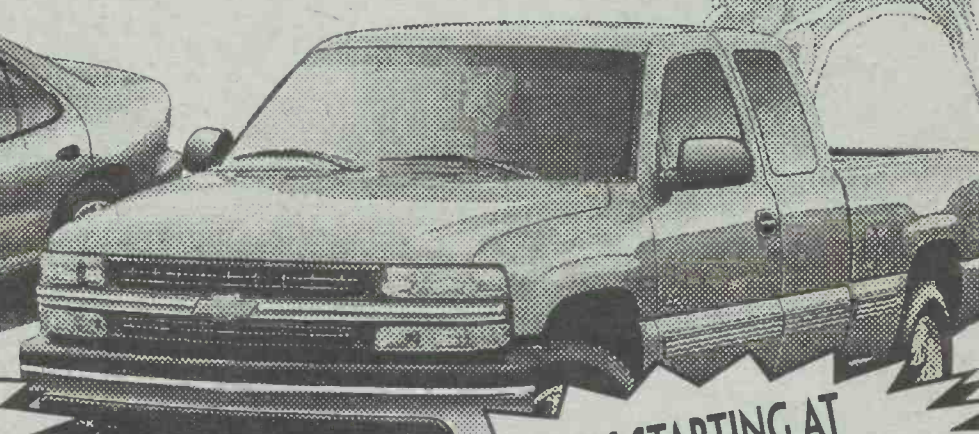
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Why

From Sept. 5 to Sept. 7, 1995, almost 200 photographs and videotapes were taken at Ipperwash Provincial Park by police observers, and the public has seen them.

Those photos and videotapes were suppressed for eight long years, in part through two criminal trials. They may have provided crucial evidence in the case against Warren George, sentenced to six months in jail for his confrontation that September 6, 1995, and second in the case against Ipperwash who saw his police career flushed down the drain for killing Dudley George on Sept. 6, 1995.

Why?

We haven't seen those photos, despite the fact they might include Warren George accused of killing Dudley George at Ipperwash, so that could be brought to justice.

Why?

We haven't seen those photos, despite the fact that they could be a claim by police that they were taken at Ipperwash Provincial Park without guns.

Why?

Why haven't the people who were talked about their relevance to the case?

Why don't we know who took the photos? Why haven't they been made public?

Why haven't the people who were monitoring what was on the tapes at the time anything? Why haven't we heard from the people who filed them, cataloged them, or where they were kept?

Who else in the police service knew about them at the time they said anything about them?

Who came up with the idea of taking the photos and videotapes were suppressed? Who authorized that? Who made the call to finally release the information? Who made the call to finally release the information? Who made the call to finally release the information? Who made the call to finally release the information?

We want names.

If those tapes verify what was claimed—that several police officers assaulted band councillor Cecil George—every one of those people who were involved in that cover-up and should lose their pensions.

We urge the privacy commission to get to the bottom of the tough questions. Demand answers.

We've called for a public inquiry into the death of Dudley George for a long time now, but this fiasco with the tapes seem to require an inquiry all their own.

We need to know who failed to protect the public because the confidentiality of the government and police service is so important.

The federal government's lack of accountability for First Nations is a disgrace. Don't lecture us about good government if you choose to ignore the steps that have been taken to improve the system in your own backyard.

Don't lecture us until one day you have the courage and integrity to stand up to the public governments that have been plagued by the exact corruption that has plagued First Nations' governments.

Don't lecture us until one day you have the courage to entertain the idea of a no-strings-attached governance act. Or is that too much to ask?

Why?

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Why?

From Sept. 5 to Sept. 7, 1995, there were almost 200 photographs and 35 videotapes taken at Ipperwash Provincial Park by police observers, and the public has yet to see them.

Those photos and videotapes were suppressed for eight long years, including all the way through two criminal trials where they may have provided crucial evidence. First in the case against Warren George, who was sentenced to six months in jail for his part in the confrontation that September at Ipperwash; and second in the case against Kenneth Deane, who saw his police career flushed into a sewer pipe for killing Dudley George in the park on Sept. 6, 1995.

Why?

We haven't seen those photos and videotapes despite the fact they might identify the people—Warren George accused members of the police—who took part in the beating of Cecil George at Ipperwash, so that those people could be brought to justice.

Why?

We haven't seen those photos and videotapes despite the fact that they could shed light on a claim by police that the protesters at Ipperwash Provincial Park were armed with guns.

Why?

Why haven't the people who took the photos talked about their relevance?

Why don't we know who ordered those photos taken? Why haven't they talked about their existence?

Why haven't the people responsible for monitoring what was on those photos said anything? Why haven't we heard from those people who filed them, catalogued them, knew where they were kept?

Who else in the police service and in government knew about them and why haven't they said anything about them?

Who came up with the idea of claiming the photos and videotapes were sealed by a court warrant? Who authorized that story to be told to the information commissioner and a court? Who made the call to finally admit there was no warrant? Why was that call made? Why was it made at the time it was made? By whom?

We want names.

If those tapes verify what Warren George claimed—that several police officers criminally assaulted band councillor Cecil George—then every one of those people who haven't talked about those photos and tapes are complicit in a cover-up and should lose their jobs and their pensions.

We urge the privacy commissioner in Ontario to get to the bottom of this matter. Ask the tough questions. Demand thorough answers.

We've called for a public inquiry into the death of Dudley George for almost a decade now, but this fiasco with the photos would seem to require an inquiry all its own.

We need to know who failed the Ontario public because the confidence in its government and police service is sorely in need of repair.

The federal government talks about accountability for First Nations. It's hypocrisy. Don't lecture us about good governance when you choose to ignore the stench of a rotting system in your own backyard.

Don't lecture us until one of you has the courage and integrity to stand up and admit that the public governments in Canada are plagued by the exact corruption you accuse First Nations' governments of practicing.

Don't lecture us until one of you is prepared to entertain the idea of a non-First Nations governance act. Or is that too much to ask?

Why?

—Windspeaker

[rants and raves]

Suffer the humiliation

Dear Editor:

Re: Editorial—David Ahenakew

The writer takes strong exception to the above, asks for his side to be heard.

Indeed Ahenakew may or may not be the portrait of tragedy, but should that render him immune from criminal prosecution? Is Canada not a country where law is the great equalizer, for Native, non-Native, police, civilian, Christian, Jew, Muslim, disbeliever? Where does Ahenakew get special privileges? Had the situation been reversed (a non-Native leader spewing bigoted remarks about Natives) would your editorial be as understanding?

His humiliation in attending court?

Part of the lesson this racist might learn for shooting off his mouth? His humiliation as your leadership and other Natives distanced themselves? His humiliation on losing his positions and status? Pity Ahenakew's slights received, he should have thought before speaking.

Your question, if justice is about punishment or rehabilitation. One is reminded in your editorial that if Ahenakew believed what he said, 50 years in jail wouldn't change his mind. Why shouldn't he be then held accountable, do his time if he did the crime, defended by an able Jewish criminal lawyer, one of the people he so vehemently slandered?

Incidentally, your point of the par-

liamentarian and his free mailing privileges brings to mind the obvious. Who is paying Mr. Gold's account? Is it some Native organization that could have better expended monies otherwise? Can Ahenakew state by affidavit or statutory declaration all the fees are payable by him personally? No pro bono Native lawyers willing to fight his strong cause?

Was your publication on the whole not of some merit, your comments would have been ignored. There are many issues where Jews and Natives stand together. Maintain that unity; do not divide us with irresponsible comments from Ahenakew like leaders or those in his support.

Kalmen N. Goldstein

Matthew will be missed

Dear Editor:

Re: Windspeaker editorial, August 2003 edition

Thank you for your editorial. Matthew is a good man, a great leader and an inspiration to many young people, including myself. When I came back to B.C. from my attendance at the assembly, I had many young friends and colleagues asking me what I thought about the recent decision by the AFN chiefs. I asked in return, who my young friends were hoping would win, and all around, I heard them respond with 'Matthew'.

This is because he has taught us to not forget what we started fighting for in the first place. It's all about the land

and the resources. It's all about the fish, the moose, the ocean, the trees, the soil. Matthew constantly reminded everyone of that. If we are going to win the original fight taken on by our grandfathers, we need to continue on with their agenda. It's not about money or programs. It's about the land. It's about the resources.

Matthew said this again and again, and it felt right in my heart. I knew that this man is a leader my late father and grandparents would be proud of.

I believe the Creator has a path for all of us, including the Assembly of First Nations. Maybe Matthew's place right now is to take some time for

himself, his wife, his parents and children, and return to us in the future to champion his message, his story.

He has a plan for our future, and I know he has many friends who will continue to support him in his important work. The land needs our attention and immediate action, not governance or programs. Matthew believes this in his heart, and so do I.

Your editorial touched on his being human, a great man who walks amongst us, side by side. He is funny. He is brilliant. He is one of us. His presence at the AFN will be missed, but I'm sure we'll be hearing from this good man again.

Ginger Gosnell

Reader supports media ban

Dear Editor:

Columnist Dan David needs a good hard kick for his paternalistic, ignorant attitude. Who the heck does he think he is? Just whose side is he on? Does he echo the sentiments of Aboriginal people across the country? Or is he merely the 'token Indian' for

the media he represents?

If he is truly the Aboriginal he says he is, then I don't need to tell him of the atrocities that the media have brought on the good people of Turtle Island.

I support that chief on his request to ban the media. If more chiefs had

the balls to do what should have been done earlier, than less damage could be done.

Come on Dan, give your head a shake. Get on our side. You should be with us, not against. Build bridges, not destroy them.

Larry J. Bear

Let's hear from the leaders

Dear Editor:

There are times when we as constituents spend time looking for our leaders in the media. To hear their platforms, their stances on the day's events, how they feel about the way government is treating us.

It's like looking for a needle in a haystack.

What we need is a column in every Native, and if possible non-Native publication, for our latest Assembly of First Nation, Congress of Aboriginal Peoples and Métis National Council leaders to voice themselves.

Who are these people? Who besides the people in the know, the

people he or she directly works with and the affiliated circles, know what they think?

We won't see or hear anything significant from Fontaine until the next election.

Play the game you guys. Play the game.

Gary Mishibinijima

[talk it up] September's suggested topic

—What subjects would you like Windspeaker to look into for future issues?

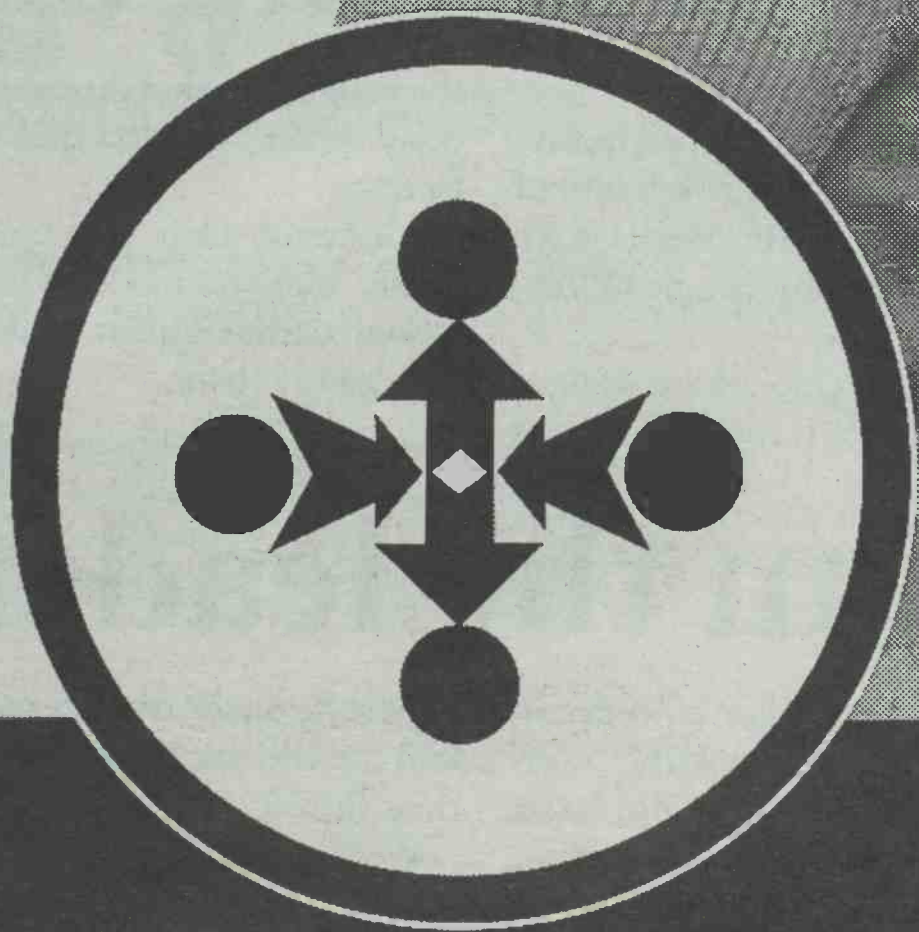
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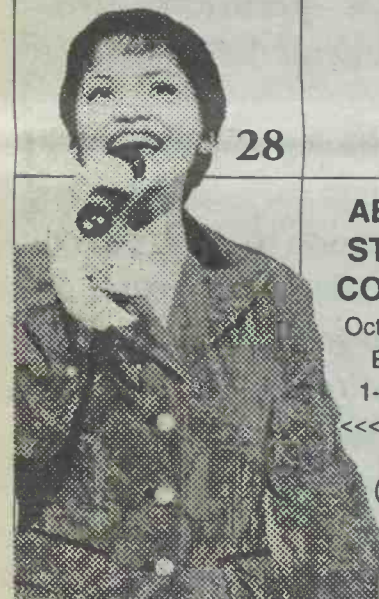
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| 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |

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September 13 - 14, 2003 Winnipeg, MB (204) 586-8474

GOLD EAGLE CASINO POW-WOW
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5TH ANNUAL NORTHERN LIGHTS CASINO THANKSGIVING POW-WOW
October 10 - 12, 2003 Prince Albert, SK (306) 764-4777

15TH ANNUAL INDIGENOUS BAR ASSOCIATION CONFERENCE
October 15 - 17, 2003 Vancouver, BC 604-951-8807 (see ad page 11)

DREAMCATCHER ABORIGINAL YOUTH CONFERENCE
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"RAISING OUR VOICES" ANNUAL LANGUAGE CONFERENCE
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4TH ANNUAL NATIONAL ABORIGINAL WOMEN IN LEADERSHIP TRAINING CONFERENCE
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9TH ANNUAL NATIVE WOMEN & WELLNESS CONFERENCE EAST
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NATIVE EARTH PERFORMANCE: TALES OF AN URBAN INDIAN
November 13 - 30, 2003 Toronto, ON (416) 531-1402

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CANADIAN FINALS RODEO
November 5 - 9, 2003 Edmonton, AB www.canadianfinalsrodeo.ca

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November 13 - 18, 2003 Rotorua, NZ (604) 873-1833

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November 17 - 18, 2003 Thunder Bay, ON 1-866-793-4591

NATIONAL ECONOMIC EMPOWERMENT CONFERENCE FOR ABORIGINAL WOMEN
November 27 - 28, 2003 Vancouver, B.C. 1-888-683-7711

CANADIAN ABORIGINAL FESTIVAL
November 28 - 30, 2003 Toronto, ON, (519) 751-0040 (see ad page 22.)

FIRST NATIONS ART EXPOSITION
December 7, 2003 Curve Lake First Nation, ON (705) 657-3661

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February 14 - 15, 2004 Edmonton, AB (780) 444-8003 (see ad page 26.)

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IPPERWASH TRIAL BEGINS

Secret police photos, videos ordered released

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

Just weeks before the family of slain protester Dudley George gets its wrongful death lawsuit in front of a judge, there have been some significant developments in the case.

The lawsuit brought by the family of the Aboriginal rights activist who died at the hands of Ontario Provincial Police at Ipperwash Provincial Park on Sept. 6, 1995 is scheduled to begin in Toronto on Sept. 8.

On Aug. 21, Lynette Fortune, an associate producer of CBC's the 5th Estate, won a three-year court battle to force the Ontario government to disclose more than 200 still photographs and videos—including aerial surveillance videos—taken by police over the two-day protest during which George died.

The government fought against the demand for their release by claiming the material had been sealed by a court warrant. Then, on Aug. 11, a government lawyer admitted to the Ontario Superior Court that there was no such warrant.

Tom Mitchinson, Ontario's assistant information and privacy commissioner, reacted to this development by ordering Rob Runciman, Minister of Public Safety and Security, and Norman Sterling, attorney general of Ontario, to provide answers to five



Dudley George

questions by Sept. 5.

The *Toronto Star's* Harold Levy and Peter Edwards, *Star* reporter and author of the book *One Dead Indian, The Premier, The Police and The Ipperwash Crisis*, were able to obtain only one of those questions.

"Why the absence of these warrants was not identified during the course of my [Mitchinson's] inquiries and subsequent judicial review applications, particularly in view of my two separate requests for confirmation that a warrant had been issued, and for a copy," the *Toronto Star* reported.

Dudley's brother Sam, who has brought the \$7 million wrongful death action to the courts, expected he would soon be able to view the photo and video evidence.

"In court last week the judge made a ruling that there was no warrant covering these still photos

"I tell everybody we've been kicked around and punched. They've rocked us pretty much but we're still standing. We're going to be able to walk down that street and into that courtroom that day and we'll be holding our heads high."

—Sam George, brother of slain protester Dudley George, on the wrongful death lawsuit that will begin in Toronto on Sept. 8.



Sam George

and videos. So therefore they could be released as long as the people that were involved in them had a chance to actually see them before they were released to the public. I'm quite sure that we will have an opportunity to view these at some point in time because Dudley will probably be on them," he said.

Sam George's civil action will probe the activities of the police and provincial government in regards to the shooting of Dudley. The action names former Ontario premier Mike Harris and several current and former provincial Progressive Conservative party cabinet ministers as defendants. Also named is the former commissioner of the OPP and others.

Dudley was killed by OPP Acting Sgt. Kenneth Deane, who was convicted of criminal negligence causing death and sentenced to 180

hours of community service. After exhausting all appeals, Deane was forced to resign from the police service on Sept. 23, 2002.

The Ipperwash protesters occupied the park to protect a traditional burial site, which the government first denied was there, but later found documents which proved its existence.

Warren George, the only other person charged as a result of the events at Ipperwash, testified he drove an automobile out of the park that night to come to the aid of Kettle and Stoney Point band councillor Cecil George, who was trying to play peacemaker and, for his efforts, was beaten by several OPP officers armed with clubs.

Cecil was beaten so severely his heart stopped. But during Deane's trial, no member of the OPP was able to name even one of the many

officers involved in the beating.

Warren testified he ducked down in the automobile he was driving when an officer pointed a weapon at him. He lost control of the vehicle, forcing the officer to jump out of the way and sprain an ankle. Minutes later, the shot that killed Dudley George was fired.

Warren George received a six-month sentence that he completed in August 2000.

George family members do not believe Deane is the only person responsible for their brother's death. They have promised to drop their civil lawsuit if the Ontario government will call a public inquiry into the matter. So far, two consecutive premiers—Mike Harris and Ernie Eves—have refused that offer.

During the last eight years, information has surfaced that suggests the decision to deploy a heavily armed paramilitary police unit after dark to get the unarmed protesters out of the park came from high up in the newly-elected Ontario government.

Opposition members in the Ontario legislature have alleged that then premier Mike Harris, who has since retired from politics, may have given the order. Harris and Thomas O'Grady, commissioner of the OPP at the time, have strenuously denied that allegation.

O'Grady has since retired as OPP commissioner. He was named to the Order of Canada on Oct. 23, 1997 and now sits as a part-time board member with the Ontario Energy Board. He insists the OPP received no political direction in dealing with the Ipperwash protesters.

Originally, several members of the George family were involved in the lawsuit. Sam George told *Windspeaker* on Aug. 25 that he is now the only person whose name is on the court papers.

"In the past I had taken all my brothers and sisters off. Well, I had two that took themselves off. The rest of my brothers and sisters, I took them out of the statement of claim for protection reasons," he said. "So if you look at the statement of claim all it's going to say right now is George versus Harris. So I've been the one that's been mostly involved. I've taken that job on behalf of my family and I've let them live as much of a normal life as they could."

(see Ipperwash page 29.)

'I just want to know'—Saint-Marie

By Paul Barnsley
Windspeaker Staff Writer

TORONTO

The Elementary Teachers of Toronto (ETT) are organizing a benefit concert in support of the George family at Toronto's Massey Hall on Oct. 10. Buffy Sainte-Marie has agreed to be the featured performer.

"Last year, the ETT successfully raised over \$60,000 for the Ipperwash Justice Fund—a fund to help cover the George family's trial costs. This year, the teachers are going a step further and sponsoring a concert, not just to raise money, but to launch a permanent education fund for Aboriginal youth in memory of Dudley George. And Buffy Sainte-Marie, who is committed to this cause, is showing her support through performing at this concert," said ETT's Lisa Worthington.

During a phone interview from her home in Hawaii, Sainte-Marie told *Windspeaker* that she feels strongly about helping the George family in its pursuit of the truth about Ipperwash.

"Like everybody else I know, as the information about Dudley emerged, I was shocked. I wanted to know more. Both the events, of his death and the problems

surrounding the lack of a full judicial inquiry, stay on my mind," said the world-renowned singer/songwriter.

She said she was proud to work with the teachers' organization to make the show a reality.

"As a teacher myself before I was ever a singer, I have a hard time playing stupid when I want to know something and somebody wants me to forget it. As the founder of an educational foundation that has, since the 1960s, given away millions of dollars to students trying to make the world better, healthier, and smarter, I have seen scholarship recipients go on to great lives, including some who became college presidents," she said. "As a member of WINHEC—the World Indigenous Nations Higher Education Consortium—I work with other PhDs from New Zealand, Australia and the Americas to create and sustain tribal colleges, and to pave students' paths from kindergarten to high school graduation. They know about Dudley George."

This is the ninth school year that has begun since the death of Dudley George, she said, adding that it's time teachers were able to tell the students exactly what happened that night at Ipperwash Provincial Park.

"Every autumn, school chil-



"I can't sleep nights wondering what really happened . . . I just want to know."

—Buffy Sainte-Marie

dren reflect on the big 'What happened?' when Columbus got off that boat. Were the Europeans who destroyed the Indigenous worlds they found really as violent and underhanded as they seem? Or were they too victims of something that recurs again and again in weak human societies—bad leadership. Now Canadians, espe-

cially educators, are considering the possibility that such bad leadership might actually be condoning violence and underhanded cover ups today, as in the case of the death of Dudley George. As for me, I can't sleep nights wondering what really happened. Like the Elementary Teachers of Toronto, I just want to know."

C

By Cheryl Petten
Windspeaker Staff Writer

KAMLOOPS, B.C.

British Columbia is operating under a state of emergency as fires burn across the province.

As of Aug. 26, B.C. was dealing with 818 fires, 270 of those in the southeast corner of the province. More than 17,000 people had been ordered to leave their homes under evacuation orders, and many others warned to prepare to leave quickly, their communities under evacuation alert.

The state of emergency, which allows the government to draw resources from across the province in order to fight the fires, has been in place since the beginning of August when the number of active fires sat at 353.

Among the communities evacuated was the Adams Lake Indian band, located in the province's southern interior. The evacuation order came in the late evening Saturday, Aug. 16 when the McGillivray/Neskonlith Lake threatened the village, whose members live on two parcels of land, one near Chase, the other near Salmon Arm.

Joyce Kenoras is a councilor with the Adams Lake band. She holds the natural resources portfolio for the First Nation. When the order came, chief and council were Williams Lake hundreds of kilometres to the northwest attending a cultural gathering and had to make their way back to the community to help.

By the time Kenoras arrived back in the community, firefighters from Adams Lake were already up on the mountain at work on the fire and the band administrator had begun to gather up important documents from the band office.

"We had an emergency preparedness plan in place, so he was ready working at that a downloading files and taking labels out of offices and cheque registers and cheque books and anything else that we thought we might need in case we had to be completely cut off there."

While most of the members evacuated, a group of community volunteers quickly went into action, cooking meals for the firefighters.

At first, it was just firefighters from the community trying to contain the blaze, which had been started the day before by a lightning strike. Then, when firefighters from the Ministry of Forests arrived, there was a communications breakdown and they didn't receive instructions to go in and fight the fire.

"So they remained sitting around waiting for their go-ahead wh-

released



Sam George

ers involved in the beating. Warren testified he ducked down the automobile he was driving in an officer pointed a weapon at him. He lost control of the vehicle, forcing the officer to jump out the way and sprain an ankle. Minutes later, the shot that killed Dudley George was fired.

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During the last eight years, information has surfaced that suggests the decision to deploy a heavily armed paramilitary police unit in Kamloops to get the unarmed protesters out of the park came from the top in the newly-elected Ontario government.

Opposition members in the Ontario legislature have alleged that then premier Mike Harris, who has since retired from politics, had given the order. Harris' successor, Thomas O'Grady, commissioner of the OPP at the time, have repeatedly denied that allegation.

O'Grady has since retired as OPP commissioner. He was appointed to the Order of Canada on June 23, 1997 and now sits as a part-time board member with the Ontario Energy Board. He insists the OPP received no political direction in dealing with the Ipperwash protesters.

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(see Ipperwash page 29.)

Community in Crisis

By Cheryl Petten
Windspeaker Staff Writer

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At first, it was just firefighters from the community trying to contain the blaze, which had been started the day before by a lightning strike. Then, when fire crews from the Ministry of Forests arrived, there was a communications breakdown and they didn't receive instructions to go in and fight the fire.

"So they remained sitting and waiting for their go-ahead while



Joyce Kenoras

our guys went in and fought the fire, and literally saved the village and the land. Otherwise it could have come right over the mountain," Kenoras said.

"We had one of our members who has an excavator and different heavy duty equipment ... and some of our own people, they went right in and we gave them direction that 'You know what's going on in there. You just go ahead and do what you have to do. Don't wait for chief and council.' So they did, and we're really proud of them because they did a wonderful job doing that," she said.

"It was just a line of communi-

"There were people who would not move. They just refused to leave. We've had a number of them who just won't go. And a lot of them are just Elders, and people who say, 'No, we've been through this before. We'll wait until we see it coming,' which is a little bit scary."

—Joyce Kenoras

ing in Kamloops at one of the evacuation centres set up in the city.

"Of course, there were people who would not move. They just refused to leave. We've had a number of them who just won't go. And a lot of them are just Elders, and people who say, 'No, we've been through this before. We'll wait until we see it coming,' which is a little bit scary, but we're still keep-

PHOTOS BY BERT CROWFOOT



Cathy Arnouse is the fire chief of the Adams Lake Fire Department. Members are credited with saving the community.

between the province," Kenoras said of the problem with orders getting to the ministry firefighters. "And I don't know if it had to do with it being on Indian land. I would assume so. There was somewhat of a jurisdictional issue there. So there was a little bit of politics at work. But we worked our way through it, and now we've got a really good relationship. There's communication and correlation between ourselves and the ministry. We've now got a Ministry of Forests liaison who deals directly with us. So everything's opened up on that line."

About 300 people from the area were evacuated, including members of the Adams Lake band and the nearby Neskonlith band. The majority of them have been stay-

ing a close eye on them," she said. The fire came so close to the community the night the evacuation order was given that fire barriers had to be put up around some of the homes, Kenoras said.

"But since we began a better correlation with the province, we've gotten all the resources. They've got the firebombers in there, lots of helicopters, and I've been in liaison with the person through the ministries who has informed me that 'No, we're not going to pull any of the resources.' Because there is another really, really bad fire down in Kelowna. That's the one that's hitting all the news. It's just horrible what's happening down there. But they did assure us that we would keep the resources that

they have dedicated to us, which is good."

The band has had its emergency preparedness plan in place for about five years, with the decision to develop such a plan made after another fire threatened the community.

"In 1998 there was a huge fire in Salmon Arm. The whole town of Salmon Arm was evacuated. At that time it was the largest evacuation in B.C. history—16,000 people. We were on alert at that time. And then there was another fire in 1974, which burned the whole backside of the mountain behind one of our reserves, and we were evacuated then. So the 1998 fire prompted us to put the emergency plan into place, so we did. And then we've had to keep updating it."

One of the things the plan helps the band do is keep track of its members during an emergency.

"We had to make sure we knew where everybody was, and keep track of where they're going." That includes giving consideration to people's health and making sure they have all the medications they require.

In addition to their plan, Adams Lake also benefited from the experience of the North Thompson band, which like Adams Lake is part of the Shuswap Nation. Earlier in the month, the McLure fire destroyed six homes on one of the North Thompson reserves.

"We had a tribal council update at the Shuswap Nation Tribal Council. And there were three communities involved in different fires at that time—North Thomson Indian band, Whispering Pines Indian band and Spallumcheen. The interesting information that came out of that is they told us, make sure you've got an emergency plan in place. They gave us a lot of information and advice on how to deal with things. And we took a lot of that advice and started to work on that information when our fire

started. So it gave us a little bit of a heads-up," Kenoras said.

Putting their plan in place during a real emergency has pointed out some places where improvements could be made.

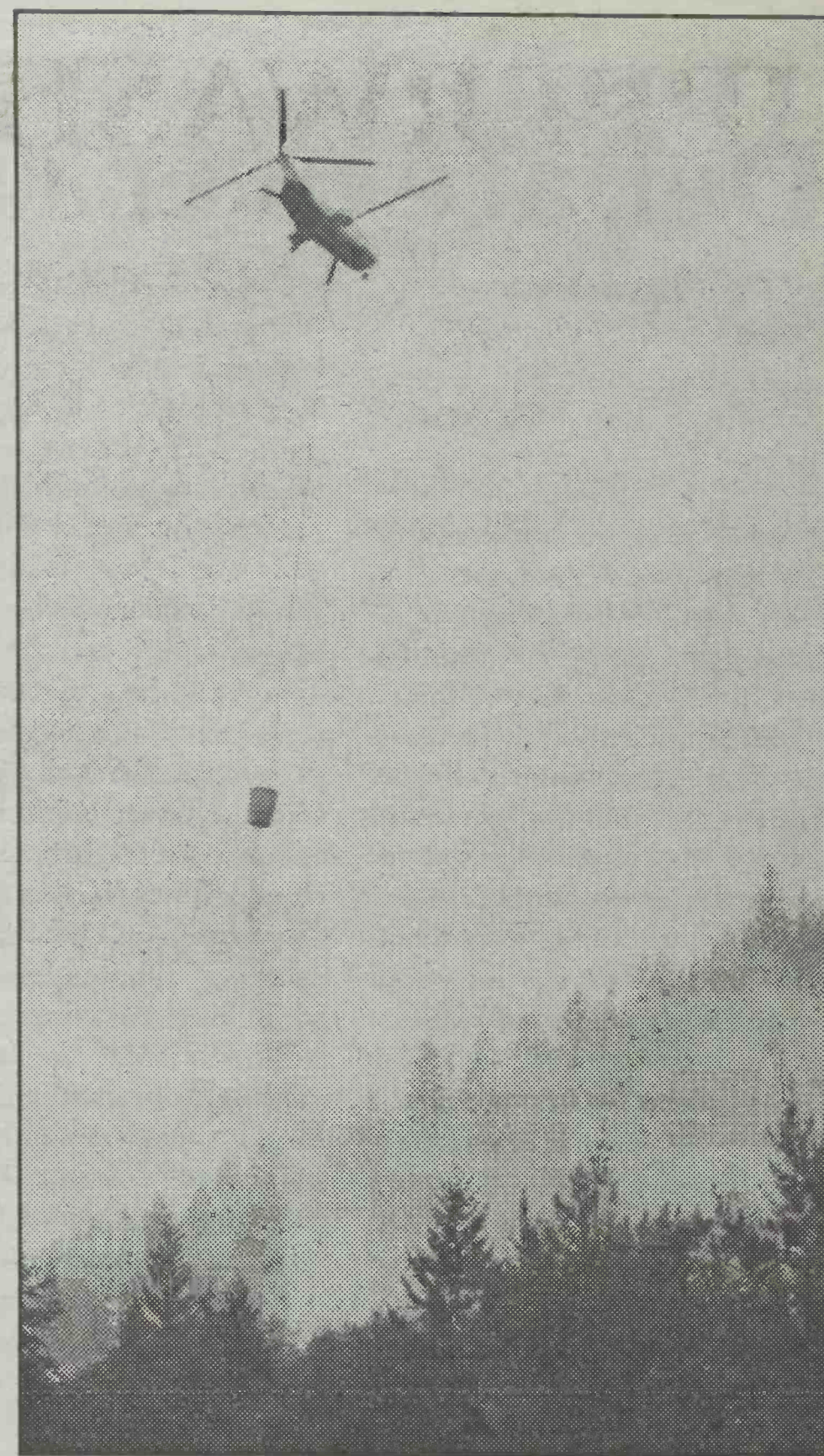
"Well, I think one thing we're going to do every year is make sure our people are certified," she said, referring to the province's requirement that all people going out to fight fires must have completed their S-100 fire suppression training. While the band has a number of members with years of fire fighting experience, if they didn't have their S-100, the province wouldn't allow them to fight fires.

"That's one of the things that I will do for my department is make sure we get as many certified as want to be with this process," she said.

"We do have our own fire department, which has been a godsend for us. Not all bands have a fire department. We've got a wonderful volunteer fire department, with about 14, 15 members on it. So we also need to get a new fire truck, which is another thing."

The crisis has highlighted the importance of making sure emergency equipment and supplies, like generators and water tanks, are kept at the ready. "So that when the time comes, you can get to your resources and have an inventory showing where everything's at, and keeping it updated," she said.

"And I guess the thing that's important here is that when you're in a crisis like this, I don't really believe that it's up to the chief and council. We've had to tell our people 'Just do what you think you have to do, you know? Don't wait for us. Don't wait for us to give you the go-ahead.' Because, like, when the fire broke out, we were at the Secwepemc gathering doing what we do as council and chief, and we had to just rush home. And at that point, if they waited for us, you know, we could have lost our village."



Waterbombers fight the blaze at Adams Lake, B.C.

[news] Debate over rights rages

By Paul Barnsley
Windspeaker Staff Writer

VICTORIA

A war of words broke out on the West Coast in August, the fight sparked by an article in *Windspeaker's* British Columbia sister publication, *Raven's Eye*.

In that article, Gibby Jacobs, a hereditary chief who sits on the Squamish First Nation band council, was quoted talking about a decision by his council to pay the British Columbia government \$25,000 a year for the use of four acres of land in the town of Whistler. The Whistler area will play host to several sports during the 2010 winter Olympics that have been awarded to Vancouver.

Undeveloped land in the area, the traditional territory of the Squamish and Lil'wat Nations, will be used to improve rail and road transportation from Vancouver and to build athletic facilities.

With the financial assistance of other levels of government, the Lil'wat and Squamish councils will construct a cultural centre on the land to attract the international tourist trade with demonstrations of their cultures.

When critics asked why Squamish would pay the province for land when so much of their traditional territory had already been taken through questionable means by the European newcom-

ers, Jacobs talked about taking "the path of least resistance."

The phrase by itself was enough to get Professor Taiaiake Alfred primed for battle. A former *Windspeaker* columnist who now publishes his thoughts on his own Web site (www.taiaiake.com), Dr. Alfred is a Kahnawake, Mohawk who was the founding director of the University of Victoria's Indigenous governance program. He was awarded a Canada Research Chair in 2002 and is currently the Indigenous peoples research chair in the faculty of human and social development, and an adjunct professor in the department of political science at UVic.

Alfred wrote an essay bashing the Squamish decision. He was then asked to appear on the CBC Radio national public affairs show *The Current* on Aug. 21.

Another guest on the program was Lyle Leo, the director of development with the Mount Currie band of the Lil'wat Nation near Whistler. A band councillor for the last eight years who recently stepped down to concentrate on Olympic preparations, Leo said there are many factions in his community with different viewpoints and it was an act of courage and a display of leadership to make the decision to move forward with the Olympic plan.

Windspeaker contacted Alfred and Leo after their radio appearance to explore the issue further. We asked Alfred what he thought

about Leo's claim that his council showed courage and leadership by making the decision to proceed despite opposition in the community. Alfred's wife is a member of the Mount Currie band. He has been following the split in the community over participation in the Olympics with more than casual interest.

"There's a difference between a politician and a leader," he replied. "A leader is someone who puts themselves on the line for their people."

Making deals with the government on the government's terms is not pragmatism, he added, it's cowardice.

"There's no way to defeat the system from within. There's only going to be real change when our people realize that trying to act like a white government hasn't gotten us anywhere. In fact, it's resulted in almost the total loss of our land and our culture and our rights. So I think that path has been proven to be the false path over and over and over again. And the only reason for not getting off that path is because it's easy," Alfred said. "So to label that courage is the most ludicrous, hypocritical statement I've ever heard in my life. The courageous act is to get off the easy path and to do the right thing, which is the hard thing to do. And everybody knows that except that these people have to lie to themselves because they're cowards."

(see Pragmatic page 18.)



MATT ROSS

Tlicho Grand Chief Joe Rabesca and Prime Minister Jean Chretien sign a land claims and self-government agreement for the Dogrib nation of 3,000 people.

Signed, sealed and delivered

The Tlicho Land Claims and Self-Government Agreement was signed in Rae-Edzo, N.W.T. on Aug. 25, giving the 3,000 people that make up the Dogrib nation a wide range of controls over 39,000 square kilometres of land located about 100 kilometres north of Yellowknife.

On hand for the signing was Prime Minister Jean Chretien, Premier of the Northwest Territories Stephen Kakfwi and Joe Rabesca, Grand Chief of the Tlicho Nation, as well as hundreds of people who gathered in the school's gymnasium to witness the historic event.

The 244-page agreement outlines the parameters for the transfer of \$152 million to the Tlicho over 15 years, and defines the limits of the group's authority over the land and the people who live there. Chretien said the agreement will serve as a model for other Indigenous people in Canada to implement self-government.

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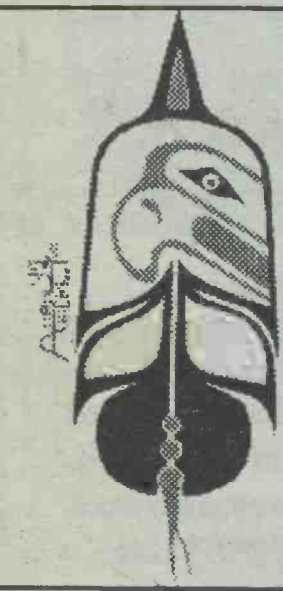


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Spirit of law ignored?

By Paul Barnsley
Windspeaker Staff Writer

EDMONTON

In early August, more than four months after a Federal Court judge ordered she be added to the membership list of one of the wealthiest bands in Alberta, Cecile Twinn said she had to go to a food bank to feed the grandchildren she has in her care.

On March 27, while ruling on a Crown motion made in the Bertha L'Hirondelle versus the Queen case, Federal Court trial judge James K. Hugesen ordered that 11 women be immediately added to the Sawridge band list "and be immediately accorded all the rights and privileges attaching to band membership."

The case has been before the courts for 17 years.

Cecile Twinn, 59, and her sister Margaret Ward, two of those 11 women, contacted *Windspeaker* on Aug. 20 to say they didn't feel the Sawridge chief and council were following the spirit of Hugesen's ruling.

"They called a meeting. We went to it. But it had absolutely nothing to do with any of us women being reinstated or our rights," said Twinn. "They kept talking about their by-laws. That whole meeting was just a real farce. Nothing of importance was really touched on."

The women say they were told

that the band had no money for them.

"They're trying to say they don't have any money for us because they didn't get any funding for us," Twinn said. "They told us they're broke right at the meeting. 'We're broke. We can't give you women any money.'"

If Sawridge is really broke it would be of great interest to many people in Alberta.

The band's investments, as documented on the Web site of the Lesser Slave Lake Indian Regional Council, an organization to which the Sawridge band belongs, include the Sawridge mall and a hotel in the town of Slave Lake, a supermarket and a 24-hour truck stop. Sawridge also operates resort hotels in Jasper National Park and in Fort McMurray and has a majority interest in Optima Engineers and Constructors, an engineering firm in Calgary.

Estimates of the band's assets have been put in the hundreds of millions of dollars.

The band has been fighting against the provisions of Bill C-31, attempting to avoid including many individuals who say they should rightfully have band membership.

When C-31 was passed in 1985, it was intended to remedy a discriminatory practice that saw Native women who married non-Native men lose their status while Native men who married non-Native women did not. The minister

at the time, David Crombie, told the House of Commons that C-31 would grant disenfranchised women automatic status and band membership. He also said that bands should have the right to determine and manage their own membership lists, but a balance was worked into the legislation and bands could not take control of their membership lists and then act to exclude the members that C-31 was designed to include.

Sawridge has been painted by some as a greedy, oil-rich band trying to keep its membership small so that each member would retain a sizable share of the band's wealth.

Catherine Twinn is a lawyer and the widow of the late Walter Twinn. He was the former Sawridge chief, and father of the current chief, Roland Twinn. The band's two councillors are Bertha L'Hirondelle, the chief's aunt, and Ardel Twinn, his brother.

Catherine Twinn has stated in the past that the band's legal fight against C-31 is not about money, but about the band's right to control its own membership list.

If it's not about the money, wondered Cecile Twinn (no relation), then why haven't other members of her family been granted membership now that she has been found to qualify.

(see Sawridge page 16.)

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Police seek help from Native women

By Paul Barnsley
Windspeaker Staff Writer

CALGARY

Calgary Police Detective Len Dafoe is asking for the public's help as he attempts to follow up on several CrimeStoppers tips that may lead to an arrest in the case of a Calgary man who posted lewd photographs of Native women on the Internet.

As reported in our December 2002 issue, a red-haired man named "Don" posted photos of several Native women having sex with him on his "The Girls of Calgary" Web site.

Originally, the police there said posting such photographs on the Internet was not a criminal offense, that there was nothing they could do. But since *Windspeaker's* story, several anonymous tips received by police have led Dafoe to believe the man may have committed a criminal act.

"Overcoming resistance through the use of an incapacitating agent like drugs or alcohol is a criminal offense," he said. "The law clearly says there has to be consent."

If there was no consent, the photos and any statements the

victims could provide would be solid evidence in support of a sexual assault charge, he added.

"We're trying to identify any of the women in the photographs to come forward and make a complaint," he said. "Until we talk to one of them, we don't know if we have an offense yet. Anybody who felt that they were in this Web site or saw themselves in this Web site, call me."

Experts on criminal behavior told *Windspeaker* in December that serial killers prey on marginalized people in society. The concern was that this person might discover that there was no police interest in his activities and become bolder and commit more serious acts. Dafoe said that he and his colleagues have taken note of that concern and are prepared to look into the matter.

Knowing that Native women who frequent sleazy bars in the city's downtown core were the target of this man, and that those women usually do not feel comfortable talking to police, Dafoe promised personal attention to anyone who came forward.

"I will walk them over to the sex crimes unit myself," he said. "They want to talk to people who feel they were taken advantage of."

Dafoe can be reached at (403) 206-8640.

Deadline extended

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

The federal government is pushing back the deadline to March 2004 for Aboriginal people to sign consent forms so they can receive their non-insured medical services.

But the joint Assembly of First Nations/Health Canada announcement on the issue left Inuit officials miffed.

Inuit Tapiriit Kanatami (ITK) spokesman Stephen Hendrie would not confirm that his organization (formerly called the Inuit Tapirisat of Canada) had filed a formal complaint with Health Minister Anne McLellan's office, but Ottawa sources say the matter was raised.

In the July 25 announcement the Assembly of First Nations took credit for persuading the health minister to postpone the deadline so First Nations concerns about the forms could be addressed.

"The extension is the result of an agreement reached between Minister McLellan and the new national chief of the Assembly of

First Nations, Phil Fontaine, to work together on the consent initiative," the press release stated.

Since the announcement came just nine days after Fontaine was elected, the perception was that the new AFN leader could get things done.

But an ITK press release, issued the same day as the AFN/Health Canada announcement, took credit for persuading the minister to delay the deadline.

"ITK has been successful in obtaining a six-month delay in the implementation of the Non-Insured Health Benefits (NIHB) Consent initiative by Health Canada," it stated.

The ITK said it had "received a letter from Health Minister Anne McLellan on July 24 stating, 'I have carefully considered the proposal of the Inuit Tapiriit Kanatami (ITK) to extend the deadline for the client consent initiative. I have decided to extend the deadline until March 1, 2004, to allow Health Canada to work with the Inuit and with First Nations to obtain the authorization of NIHB clients so that services can continue to be delivered effectively and patient safety addressed.'" (see Consent page 13.)



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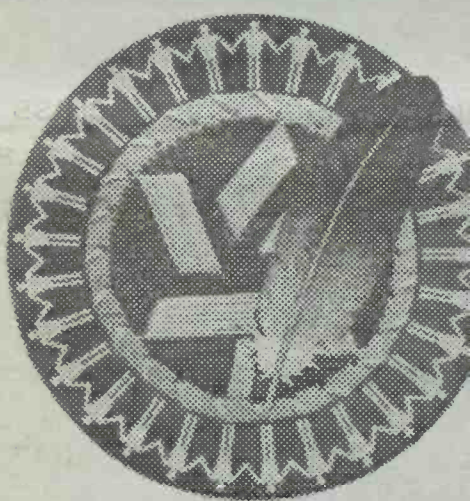
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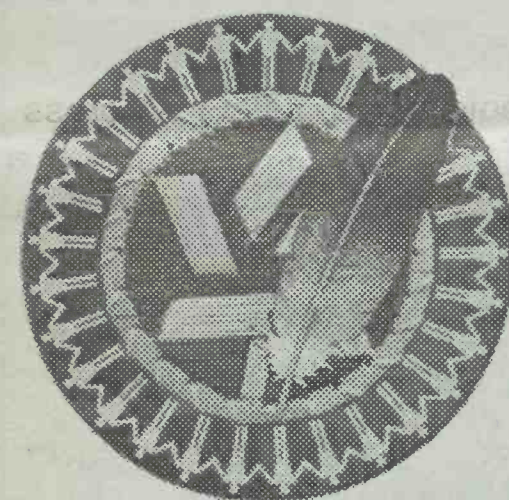
Applications must reference file #BDA-02. Send hard copies only, postmarked no later than midnight (ET), October 17, 2003, to the following address:

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Healing money soon committed

By Paul Barnsley
 Windspeaker Staff Writer

OTTAWA

There is a sense in Aboriginal communities that something's wrong with the way the Aboriginal Healing Foundation was operating, but the foundation's executive director, Mike DeGagné, says it's simply the fallout that comes from doing a tough job.

"Part of our problem, if you really want to break it down into rough estimates, is we've approved about a quarter of what we've received. That means one-quarter happy customers, three-quarters not very happy customers," he said. "That's based on the facts that we only had so much money to go around and we had criteria to follow that was mandated for us in our agreement."

Many people called this publication over the last few months to complain that the foundation had promised to be in business for 10 years, but instead announced that its money will soon be gone just five years into its mandate.

DeGagné said, that's the way it was always planned to be. Other well-placed sources, speaking on condition they not be named, said there was a lot of misunderstanding and even some sour grapes from individuals and groups that did not receive funding, but no evidence of any wrongdoing.

"People will say, 'I heard those guys are out of money.' And they'll call us and we'll say, 'No, we're not out of money at all.' By Oct. 5, we will have committed all our money," the executive director explained. "In other words, we will have made agreements or be in the process of making agreements. Our board will have approved enough projects that will consume all of the rest of the funding we have. And that's right on time. We had a mandate: one year to get ready and four years to commit all our money. Which we did. The rest of the time, the next five or six years, we will have to honor

those commitments. We will have to disperse the money and that sort of thing."

So there will be an office open for the next five years?

"That's right. It's just that we will have no more money to commit. It'll all be tied up with commitments we've already made. There will be contracts in place and we will just be honoring those contracts by flowing money to those people," he said.

The foundation's will carry on with related activities, he added.

"To evaluate what we're spending; to monitor that the projects are on track, and then we've got a little bit of a research agenda that we also have going," he said.

The foundations chair Georges Erasmus and his board and management staff have been lobbying the minister of Indian Affairs to extend the time period of the foundation's mandate and top up its funding, so far to no avail. DeGagné said the lobbying has been intense and included an aggressive letter-writing campaign.

"Furiously from year one," he said. "This has been a long, on-going process. We had a couple of different ideas. After the first year, after we got our money going and after some results started to come back to us, let's say a year-and-a-half after we first opened our doors," he said. "We suggested to the government that instead of having to spend the whole \$350 million plus interest, that we could treat that \$350 million just as an endowment and we could only spend the interest and we could probably operate in perpetuity. We couldn't give out as much every year, but we could make that money grow and grow and last much longer. Then we wouldn't reach the point that we're going to reach next month where we're essentially fully committed." (see Aboriginal page 17.)

Consent form

(Continued from page 12.)

"News of this delay is a positive sign," said ITK President Jose Kusugak. "It provides more time for ITK to work with Health Canada and with the Inuit regions to ensure that the program will meet Inuit requirements in terms of privacy for Inuit."

In March the ITK advised Inuit people against signing the consent forms and still recommends that no forms be signed until a satisfactory solution has been reached.

Health Canada says it wants recipients of non-insured health benefits to sign consent forms so that private medical information can be disclosed to service provid-

ers. New federal legislation will change the law regarding transmission and disclosure of personal information. Without the signed consent form, the government feels it would be exposed to legal risk if information required for billing and monitoring of health services is disclosed.

First Nation and Inuit leaders are concerned that the government will use the information for reasons other than what it has officially stated and want detailed assurances that rights and levels of services will not be adversely affected should Aboriginal people sign consent forms.

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New A

By Paul Barnsley
Windspeaker Staff Writer

OTTA

The former press secretary to Indian Affairs Minister Alton Nault as press secretary to Assembly of First Nations (AFN) National Chief Phil Fontaine?

That could be what you'll see in the coming weeks.

Nancy Pine, a Garden Place (Ontario) band member, left her reporter's position at CKCO to accept a position as press secretary. In June of 2002 she returned to CKCO after two years in Ottawa.

When she was contacted in early August about rumors that she was about to become Fontaine's personal press secretary, she declined to comment further. AFN's director of communications Don Kelly refused to comment on who would fill positions on the new national chief's staff. He said decisions about such matters were to be made at a meeting held Aug. 27 or 28 after *Windspeaker's* production deadline. But sources tell us the position is almost done and Pine will assume the position shortly.

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New AFN administration, new AFN staff

By Paul Barnsley
Windspeaker Staff Writer

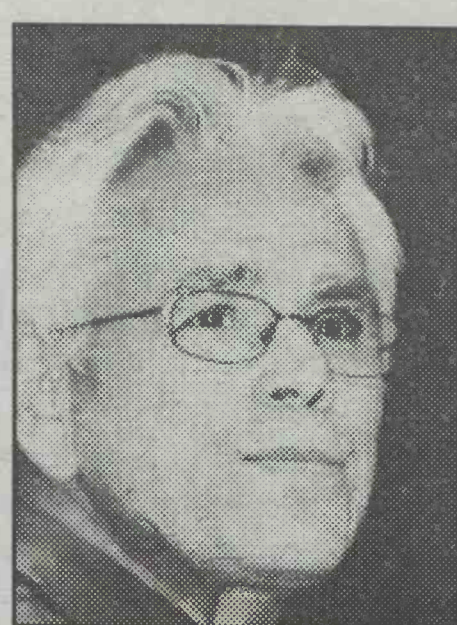
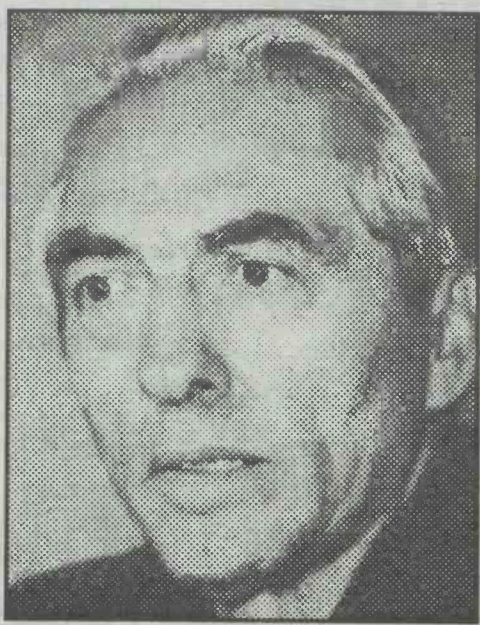
OTTAWA

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Nancy Pine, a Garden River (Ontario) band member, left a reporter's position at CKCO television to join the minister's staff as press secretary. In June of 2002, she returned to CKCO after two years in Ottawa.

When she was contacted in early August about rumors she was about to become Fontaine's personal press secretary, she confirmed that she was "in negotiations" for the position but declined to comment further. The AFN's director of communications Don Kelly refused to comment on who would fill political positions on the new national chief's staff. He said decisions about such matters were to be made at a meeting held Aug. 27 or 28, after *Windspeaker's* production deadline. But sources tell us the deal is almost done and Pine will assume the position shortly.



From left to right: Phil Fontaine, the new national chief of the Assembly of First Nations; Nancy Pine, expected to be named press secretary to Fontaine; Manny Jules, rumored to be chosen as Fontaine's chief of staff; Ken Young, on his way to Ottawa though it's not yet clear which staff position he'll occupy, and Dan Brant, resigned as AFN chief executive officer shortly after the defeat of Matthew Coon Come on July 16.

During her time as Nault's press secretary, Pine was once asked to leave a closed session of an AFN assembly after AFN staff discovered she was in the hall observing a debate about the First Nations governance package that the chiefs decided was closed to the media.

She later said she was there observing the chiefs' debate as a band member only. The package was eventually rejected by the chiefs-in-assembly, a decision which soured AFN/INAC relations.

Another possible hiring of note is Clarence "Manny" Jules, former chief of the Kamloops Indian band and most recently chairman of the Indian Taxation Advisory Board.

He's expected to become the national chief's political advisor or chief of staff, replacing Richard Powless of Six Nations who performed that function for Matthew Coon Come.

Jules is rumored to become the new chief of staff at the AFN, having resigned as chairman of ITAB after being informed by the Indian Affairs minister that he could not hold both jobs at the same time.

Jules was recently removed as co-chair of the AFN's fiscal relations committee by a chiefs' resolution passed at a poorly attended special assembly in Ottawa.

He was disciplined by the chiefs for lobbying on behalf of Bill C-

19, the fiscal institutions legislation, despite an AFN resolution rejecting the bill.

As chairman of ITAB he has worked closely with the minister of Indian Affairs to try to get C-19 passed into law.

Former Siksika First Nation (Alberta) chief Strater Crowfoot is next in line on the ITAB board to succeed Jules, but he is also executive director of Indian Oil and Gas Canada, a directorship within the department of Indian Affairs. New legislation dealing with oil and gas is ready for introduction in the House of Commons.

It's also expected that former Manitoba vice-chief Ken Young will soon be on his way to Ot-

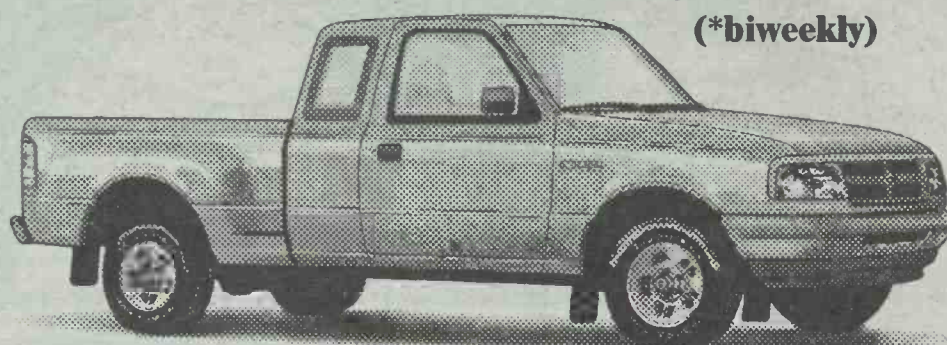
tawa to take a staff position in the Fontaine administration. Young holds a law degree. He handled the residential school and human resource development portfolios as vice-chief. A long-time Fontaine loyalist, he was defeated by Grand Chief Francis Flett in the recent Manitoba AFN vice-chief's election.

The chief executive officer job is vacant. Dan Brant held the position under Matthew Coon Come. He resigned shortly after the July 16 election. In Edmonton after his boss was eliminated in the first ballot, he told *Windspeaker* he was not worried about losing his job when the new administration set up shop.

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Sawridge band under fire from new member

(Continued from page 11.)

"I've got an older brother and two younger brothers. My sister and I are band members. Wouldn't that make my brothers also band members? Like from birth? Because we got [dis]enfranchised when we got married," she asked. "My brothers are not listed as band members."

And her children will have to fill out a lengthy membership application form and hope for acceptance. That form is notorious throughout Alberta. Originally it was 280 pages long. A revised version is now 43 pages long.

"[The original form] asks how many sexual partners you've had, how many cigarettes you smoke, questions that have nothing to do with being an Indian," Cecile Twinn said. The question about cigarettes is still in the revised form,

as is the requirement to provide a detailed list of an applicant's monthly expenses, and an essay on why the applicant wants to be a member of the band.

The judge's decision was basically a finding that "the band's application of its membership rules ... is in contravention of the Indian Act."

The judge quoted speeches by Crombie and a letter the minister wrote to Sawridge Chief

Walter Twinn at the time advising him of the intention of C-31.

While the band has been contesting various aspects of C-31 for years, the judge ruled that it is law and must be obeyed until such time as it is repealed or replaced.

He eventually agreed with the Crown's assertion that "the plaintiff band has effectively given itself an injunction and has chosen to act as though the law which it contests did not exist."

Judge Hugessen rejected as a "red herring the Sawridge argument that the women had not applied for membership, and should therefore not be granted membership."

"The evidence is clear that all of the women in question wanted and sought to become members of the band and that they were refused at least implicitly because they did not or could not fulfil the rules' onerous application requirements," he wrote.

The judge hinted that the band has been rather selective in which laws it follows or enforces.

"Furthermore, in the minister's letter to Chief Walter Twinn on September 26, 1985, in which he accepted the membership code, the minister reminded Chief Twinn of subsections 10(4) and (5) of the Act, and stated as follows: We are both aware that Parliament intended that those per-

sons listed in paragraph 6(1)(c) would at least initially be part of the membership of a band which maintains its own list. Read in isolation your membership rules would appear to create a prerequisite to membership of lawful residency or significant commitment to the band. However, I trust that your membership rules will be read in conjunction with the Act so that the persons who

are entitled to reinstatement to band membership, as a result of the Act, will be placed on your band list," the judge wrote, adding, "Sadly, it appears from the band's subsequent actions that the minister's 'trust' was seriously misplaced. The very provisions of the band's rules to which the minister drew attention have, since their adoption, been invoked by the band consistently and persist-

ently to refuse membership to the 11 women in question. In fact, since 1985, the band has only admitted three acquired rights women to membership, all of them apparently being sisters of the addressee of the minister's letter."

Our calls to Chief Roland Twinn and Catherine Twinn seeking comment for this story were not returned.

Indian school pedophile paroled

By David Wiwchar
Windspeaker Contributor

AGASSIZ, B.C.

Convicted pedophile Arthur Henry Plint will be released from Mountain Penitentiary and will be moving to a private nursing home in Kamloops after being granted parole last week.

A five-member parole board granted the 85-year-old Plint's parole citing his "age, failing memory, deteriorating health, and level of denial, and lack of motivation to preclude full participation in programs," in their four-page decision.

Plint has served almost two-thirds of his 13-year sentence on charges of indecent assault and assault causing bodily harm.

"You were convicted of over 30 charges of sexual and physical abuse of boys ranging in age from seven to 13 years," the board wrote in their report. "The abuse occurred over two periods of time while you were in a position of authority [as a dormitory supervisor at the Alberni Indian Residential School] during the 1940s, 50s, and 60s. Your sexual offending was an exercise in abuse of power and trust tainted by racism, and has had a profound effect on your victims, causing extensive and lasting psychological harm," the parole board reported.

Plint was called a "sexual terrorist" by B.C. Supreme Court Justice Douglas Hogarth, who sentenced him on March 21, 1995.

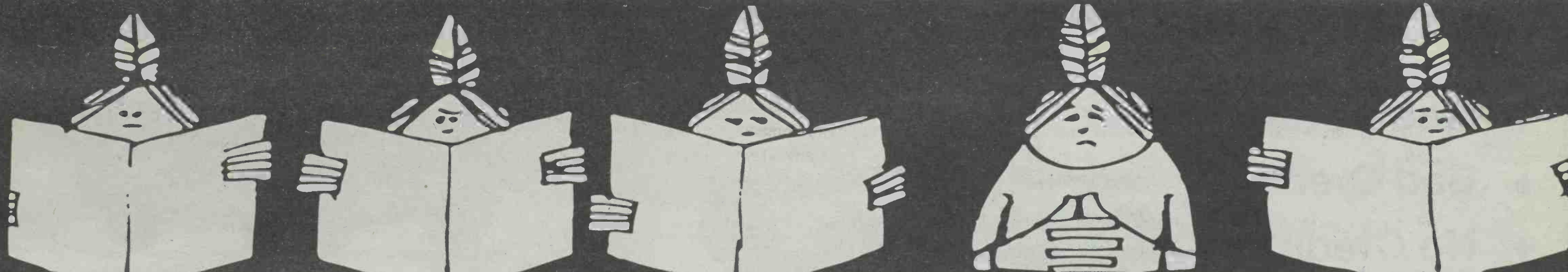
At a previous parole hearing in 1999, Plint continued to deny his

actions, and the board rejected his application saying "the only change that had occurred was your advancing age."

But after a file review and parole hearing last week, Plint "expressed regret for the harm caused to your victims even though you disputed the number of convictions of which you have been found guilty and minimized the extent and frequency of the sexual offences," the board wrote in their final report.

"You apologized to your victims and expressed the wish that these acts hadn't happened. While you remain untreated and in some denial, the board recognizes that your advanced age and the careful, structured release plan put forward by your case management team provides security to the community."

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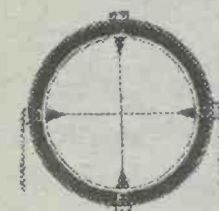
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to refuse membership to the women in question. In fact, in 1985, the band has only three acquired rights to membership, all of which apparently being sisters of the minister's let-

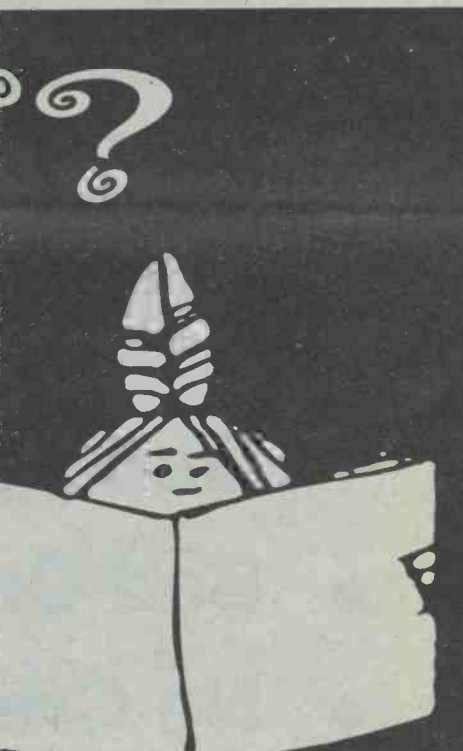
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Aboriginal Healing Foundation

(Continued from page 13.)

Mike DeGagné believes the government didn't see it to be in its political best interest to continue funding the foundation.

"I think there's a real sense that the government has a dual agenda. The first part of their residential school program was to provide healing for the 10-year period, which they've done. The second part would be to launch a way to reduce the litigation and the pending lawsuits, which they've now done as well," he said. "So first you have the healing. Secondly you have a process of alternative dispute resolution which would clear up the backlog of 12,000 legal cases currently before the courts."

Was he saying the minister refused to extend the funding because the number of lawsuits didn't decrease?

"No, I never heard it put quite that directly. I think that, among other things, the government probably suspected that once healing started that fewer people would be interested in launching lawsuits, that they'd be more in-

vested in their own healing, that money doesn't heal. I think that was probably a pretty strong consideration," he replied. "But remember, government's had a lot of experience with these well-funded and broad strategies. For example, the family violence strategy they launched probably 10 years ago now. Some observers expected that once you launch a family violence strategy that family violence would go down and you'll find less reporting of family violence. Well, the opposite is true, right? I mean, you put money into a community, you sensitize people to the issues of domestic violence and people are now aware and they report it in fact more frequently. So all of a sudden you put all this money into domestic violence and boom, the numbers go through the roof. It's something that you can expect. Things have to get worse before they get better."

He can understand why there may be negative feelings in the communities about the foundation.

"It's a very personal thing to apply and be rejected. It isn't just that you've rejected my project. It's you've rejected me and my aspirations for my community. People took it very, very hard because a lot of the time we'd say 'I'm sorry but your project is not something that we can fund' or there are stronger projects in the area," he said. "That's a tough thing to say to people. And right away they'd say, 'Well that's because you don't like me.' We try to say, 'It's because of your project. It's not because of you. You have worthy goals here, but we have to fund people that we think have the best shot at a workable project.'"

The very last few decisions on who gets further funding will be made in early October.

"We've got a small amount left. We'll make our final commitments in October. We've got about \$30 million, which sounds like a lot but out of \$425 million it's virtually nothing. It will be committed in an hour. After that, we'll do our best to make sure that people know that a lot of healing's just started," DeGagné said.

He said the foundation has kept costs below the average rates for administering programs so that most of the money would go to the programs.

"We offer our projects 15 per cent for admin. We probably come in at about 12 or 13 [per cent] as an organization," he said.

DeGagné said the \$170 million that Heritage Canada will provide over the next seven years for Aboriginal language and culture rejuvenation could provide an opportunity for more healing.

"We're really gratified by the idea that there's now a parallel strategy around language and culture rejuvenation. So in the end that may be what's phase two for the foundation," he said. "Hopefully, it may follow the type of model that the Aboriginal Healing Foundation was developed around. Instead of having it as a government program you give it to an arm's length board of directors, Aboriginally controlled and operated, and let them do what the community says."

Former Skeetchestn Indian Band Chief Ron Ignace has been a prominent figure in the fight for funding for language and culture. He is seen as the probable choice to be the chairman of any new organization, DeGagné said.

"My sense is they are going to choose a chairman and a chief executive officer, both of whom will be Aboriginal people. Then it will be very likely an all-Aboriginal board and they'll move forward from there," he added.

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Assembly of Manitoba Chiefs - Residential Schools Programs
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WORKSHOP OVERVIEW: This workshop will focus on healing the impact of sexual abuse in our communities. Topics will include: 1) understanding the impact of sexual abuse across generations, 2) pathways for individual healing and recovery, 3) community as victim: healing our communities and building stronger nations, 4) responding to abuse: what to do at the time of disclosure/establishing community-based response teams, 5) strategies for immediate actions: a menu of options (healing circles/co-counselling/spiritual and culturally-based strategies, and many other options), 6) caring for the caregiver, and 7) moving beyond abuse: from recovery to personal growth and community development.

REGISTRATION: Prior to September 20, 2003: \$345.00/person (includes lunch, health breaks and workshop materials). Special group rate: \$300.00/person for five people or more.
After September 20, 2003: \$395.00/person. Special group rate: \$345.00/person for five people or more. A limited number of registration fee scholarships are available for relatives without an organizational sponsor.

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Pragmatic approach called true leadership

(Continued from page 10.)

Leo believes Native people must come to terms with the past while keeping an eye on the future.

"I read Taiaiake's book on colonialism and that needs to be addressed. We have been impacted and a lot of these impacts are irreversible impacts to our traditional values and ways. The leadership of the day needs to pursue how we're going to deal with that. We need to put the issues of those impacts into some historic impact category where there's on-going dealing with the settling of these issues," he said. "We need to look at what is being planned with our land today and the impacts on our values today and ensure that we have meaningful participation with those decisions and benefit from those decisions now.

"While we look at the historic impacts to sustaining our traditional way of life on the land and resources, we need to look into the future and implement some sharing with both levels of government. We want a share of the revenues that are being developed from our traditional territories. Otherwise, we will forever just feel hard done by like Taiaiake's book recommends. 'Just stay on your Indian reserve and feel bad and feel down-trodden. Don't step forward and do something about it.' This book

does not give answers. It just recognizes that there have been impacts. And once again, we on Indian reserves have been researched by non-Aboriginal people and now we are being researched by our own people and not given any positive direction on how to get out of it. So then it goes back to the autonomy of each First Nation to assert their title and rights and interests and doing what they can in the best interests of their community and that's what the Mount Currie band is doing."

Observers define the rights-based approach as one that is based on a true nation-to-nation relationship between Indigenous nations and Canada. Hard core advocates of that approach insist that they have never surrendered sovereignty over their traditional lands and resources and that Canada has wrongfully reaped billions of dollars from them.

Alfred said First Nation leaders should arrive at negotiation sessions and state that recognition of their nations as equals to Canada is not a point they're willing to negotiate. If it's not there, they should go home, not make a deal, he said.

Leo said that trade-offs or compromises are an important part of getting things done in the modern world.

"That's business in the big world

today. A lot of these Aboriginal people and groups that are saying 'no' to everything with respect to their interpretation of Aboriginal title and rights, in not participating in what is happening out there, they're not participating to pursue benefits for their communities," he said. "The result is you become a protester. Being a protester you end up resisting. You become a resistance group and resistance is negative energy in our communities. That negative energy is just breaking down the fabric of respect in each First Nation community. It's getting out of hand here. And it's time the elected government or the traditional leaders of the day start taking a real leadership role here and show some courage to implement change and stop being afraid of the change."

Alfred sees that as giving up, as accepting that the colonizers won and the struggle is over. Leo disagreed strongly. He said the benefits his community will derive from working in partnership with the province, Canada and the Olympic committee will allow his people to build stronger communities and better lives.

"Both Chief Gibby Jacob and I, we feel very strongly about the mission we are pursuing here to step off the reserve and start doing business for our future generations," he

said.

The fact that his people are involved in the process is a form of recognition of Aboriginal rights and a sign that Native people are no longer being marginalized or forgotten, he added.

"What we negotiated was a partnership. We negotiated back and forth on Aboriginal title and rights, jurisdiction, even through co-management. The province didn't really want to go into jurisdiction or title and rights because there's just too many gray areas there. They just basically ceded that we have interests not only as a mere stakeholder but as owners of the land and users of the land and resources, that we should be benefitting from the developments in those areas," Leo said. "In the Callahan Valley specifically where the Nordic skiing events are planned near Whistler, there are 21 different stakeholders in there using the land, including forestry, snowmobiling, etc. All the stakeholders were stepping aside to allow the Olympic plan to go ahead. We rode right in there with the Olympic bid without having to have a huge insurmountable task and cost in trying to get these 21 different users to recognize our title and rights."

Alfred said that backing away from bashing out the hard points

about title and rights allowed the province to get off the hook and weakened the rights of all Aboriginal people. He believes that just participating in the band council system leads to assimilation because it is under the control of—and part of—the Canadian system.

Traditional leaders don't lose sight of the sovereignty issue, he added, but band council leaders do.

"It's not that they've chosen to not stand up. It's just that it's completely outside of their mentality, standing up for your rights. They are just so completely assimilated as Canadians that they have it bred into them that the Canadian government has the authority to govern their traditional activities," he said.

Leo said the leaders in his community are still true to their traditions. He believes traditional methods of governance must incorporate modern methods as well, but that is a far cry from assimilation.

"We are moving into the day and age where a lot of the traditional leaderships within different communities need to recognize that there is a system in place. In our position it's an elected council. We need to start recognizing that there is a government of the day elected by the majority of the people and they are there to make decisions," he said.

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With encouragement and support. The road to becoming a lawyer is often seen as difficult and nearly impossible, but it does not have to be. You first need to get into law school and this usually requires an undergraduate degree with very good marks and a good score on the LSAT (Law School Admissions Test). Many law schools have equity admissions programs and you should consider taking advantage of these programs. Once you graduate from law school, then you will have to an

In favor

There is a fundamental flaw in the composition of Parliament which begs to be brought to national attention: There are not enough Indigenous members of Parliament in Ottawa.

This great lack of Aboriginal in Canada's cradle of power has to be corrected if the country is to deal squarely with the root inequalities that exist as a result of this absence of direct representation.

Among Canada's current 308 MPs, there are actually four Aboriginals: two Métis, one First Nations person, and one Inuk. Needless to say, these ranks are distressingly thin. Considering the high population ratio required by electoral rules for federal ridings, it's a wonder that any of them are even there!

Inuit communities in the Arctic, especially, have populations that are insignificant in the electoral scheme of things, situated as they are in isolated areas spread over great geographic expanses.

Simple

Low back pain is one of the most common medical concerns seen by family physicians. Up to 90 percent of people will experience pain in their lower back at some time in their life.

Common causes

Most low back pain is caused by injury to the muscles in the back. Stretching and straining the muscles causes pain, stiffness, and spasms. Pain might be worse with movement of the back. "Ruptured" discs are less common. The discs in the back work like shock absorbers between the bones of the spine. If one of these discs bulges out (herniates), it can press on a nerve in the back. Pain might be felt in the back or sometimes into the buttock or leg. A pinched nerve may cause weakness, tingling, or numbness in the leg or foot.

Other less common causes of sudden back pain are narrowing of the spinal canal, arthritis in the backbones, infection, or cancer.

Diseases that occur in nearby parts of the body can refer pain to

Public Service Commission / Commission de la fonction publique du Canada

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Quel que soit votre niveau d'expérience et d'expertise, il y a de bonnes chances que la fonction publique du Canada ait à vous proposer des perspectives d'emploi qui correspondent à vos talents uniques. Avec ses nombreux ministères et organismes d'un bout à l'autre du pays ainsi qu'à l'étranger, le gouvernement fédéral vous offre une grande variété de choix pour vous permettre d'atteindre vos objectifs professionnels tout en mettant vos forces personnelles au service de tous les Canadiens et Canadiennes.

Si vous êtes un étudiant ou une étudiante en quête d'un emploi d'été, d'un emploi à temps partiel ou d'un stage coopératif, le **Programme fédéral d'expérience de travail étudiant (PFETÉ)** et les **Programmes de stages d'enseignement coopératif et d'internat (Coop)** pourraient vous intéresser. Si l'obtention de votre diplôme universitaire est nouvelle ou récente, le **Recrutement postsecondaire (RP)**, qui fonctionne à longueur d'année, peut vous offrir un vaste éventail de débouchés dans votre domaine.

Il se peut également que vous déteniez une maîtrise (ou que vous l'obtiendrez d'ici juin 2004) et que vous souhaitiez réaliser votre potentiel en gestion. Alors, prenez en considération le **Programme de stagiaires en gestion (PSG)** d'une durée de quatre ans. Les organismes et ministères ont jusqu'à 100 postes à combler, dans lesquels vous pourrez perfectionner vos compétences en leadership et vous préparer à une carrière fructueuse. Veuillez prendre note que la date limite d'inscription à ce programme est le 29 septembre 2003.

Pour de plus amples renseignements, veuillez visiter notre site Web.

Nous souscrivons au principe de l'équité en matière d'emploi.

La fonction publique du Canada s'est engagée à instaurer des processus de sélection et un milieu de travail inclusifs et exempts d'obstacles.

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Canada

ership

rights allowed the
ce to get off the hook and
ed the rights of all Aborigi-
ple. He believes that just
ating in the band council
leads to assimilation because
er the control of—and part
e Canadian system.
ditional leaders don't lose
f the sovereignty issue, he
but band council leaders do.
not that they've chosen to
nd up. It's just that it's com-
outside of their mentality,
ng up for your rights. They
t so completely assimilated
adians that they have it bred
em that the Canadian gov-
nt has the authority to gov-
eir traditional activities," he

said the leaders in his com-
y are still true to their tradi-
He believes traditional meth-
governance must incorpo-
modern methods as well, but
a far cry from assimilation.
are moving into the day and
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diplôme
secondaire
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ez une
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te limite d'inscription à ce
2003.

ents, veuillez visiter notre

l'équité en matière d'emploi.
s'est engagée à instaurer des
u de travail inclusifs

Canada

Cut the lawyer jokes and encourage your kids

[strictly speaking]

Dear Tuma:

How do we get more Indig-
enous lawyers in the system?

Future Mi'kmaq Lawyer

Dear Future:

With encouragement and sup-
port. The road to becoming a law-
yer is often seen as difficult and
nearly impossible, but it does not
have to be. You first need to get
into law school and this usually
requires an undergraduate degree,
very good marks and a good score
on the LSAT (Law School Admis-
sions Test). Many law schools
have equity admissions programs
and you should consider taking
advantage of these programs.
Once you graduate from law
school, then you will have to ar-



PRO BONO Tuma Young

ticle with a senior lawyer.
(Articling is like a type of appren-
ticeship program). During your
articling period you will have to
write and pass the bar exam.
Then you will be a lawyer. It
sounds hard and long, but you
will be really surprised at how fast
the time goes and it is not that
difficult. (But there is a lot of

reading and studying).

Encourage young folks to think
of becoming lawyers. Bring in In-
digenous lawyers to speak to them
about the profession and what op-
portunities are available. Tell them
that being a lawyer is a honorable
career and that the Mi'kmaq word
for a lawyer is "Nutowistoq", she
or he who speaks or advocates on

behalf of us. Finally do not make
any disparaging lawyer jokes (I've
heard them all). Your children are
listening to you.

Dear Tuma:

Our band puts aside about
\$2,000 a year in trust for each of
our children. How can I find out
and make sure that the band is
taking care of this trust money in
a good way? What should I ask
the band for to show me that this
trust would be there for my son
when he turns 19?

Not Trusting The Band

Dear Not Trusting:

The first thing you should ask
for is to see the trust agreement.
There should be a trust agreement

in place that outlines how the
money is set aside, who is the
trustee, how the money will be
invested and how are the expenses
paid for. In this case the band may
be acting as a trustee and has a
fiduciary obligation to take pruden-
t care of the money in how it
is invested. Finally, the band may
have to provide a yearly account-
ing of how the money is invested
and what expenses are paid. This
accounting should be given to the
beneficiary of the trust.

Dear Tuma:

If my children's father is a non-
Native, how will this affect their
status?

Worried Mother

(see Indian status page 29.)

In favor of Indigenous peoples representation

There is a fundamental flaw in
the composition of Parliament,
which begs to be brought to na-
tional attention: There are not
enough Indigenous members of
Parliament in Ottawa.

This great lack of Aborigines
in Canada's cradle of power has
to be corrected if the country is
to deal squarely with the root in-
equalities that exist as a result of
this absence of direct representa-
tion.

Among Canada's current 301
MPs, there are actually four Abori-
gines: two Métis, one First Na-
tions person, and one Inuk. Need-
less to say, these ranks are dis-
tressingly thin. Considering the
high population ratio required by
electoral rules for federal ridings,
it's a wonder that any of them
are even there!

Inuit communities in the Ar-
ctic, especially, have populations
that are insignificant in the elec-
toral scheme of things, situated
as they are in isolated areas spread
over great geographic expanses.

In New Zealand, a Common-
wealth country like Canada, In-
digenous representation is accom-
modated by reserving seven out
of 120 seats in Parliament for the
Maori people. If this formula was
adapted to Canada's system, there
would be 17.5 Aboriginal MPs
among 301 MPs presently sitting.
Through them, those who were
here first would finally be plugged
in to the country's political deci-
sion-making structure. Their
presence would upgrade Parliam-
ent's complexion.

The defining statistics of Cana-
dian Aboriginal communities paint
a dismal picture. Perversely, posi-
tive things like adequate housing,
good health, life expectancy, and
employment and training oppor-
tunities, rate very low. Tragically,
negative things are abnormally
high; infant mortality, alcoholism,
drug addiction, the suicide epi-
demic, and rates of violence and
imprisonment. These features of
the national status quo are an ugly
blot on Canada's political face.



NASIVVIK Zebedee Nungak

The settlement of land claims
has helped improve the material
circumstances of Aboriginal
groups fortunate enough to have
their cases processed. But, with-
out a permanent substantial Abori-
ginal presence in the corridors
of power, Aboriginal organiza-
tions have to plead their peoples'
interests by spending lots of
money and energy lobbying those
who control the levers of politi-
cal power. The process is full of
hazards, and governments have an
extremely uneven record in deliv-
ering just solutions to Aboriginal
needs.

Canada's Parliament should pass
a law called the Indigenous Peoples

Representation in Parliament act.
Such an act would be designed to
make room for Aboriginal Mem-
bers of Parliament in numbers suf-
ficient for them to be real, work-
ing components of national politi-
cal life, and not mere novelties on
Parliament's fringes. It would be a
great historical justice, helping to
correct the dismal catalogue of
wrongs that lie scattered through-
out Canada's history.

To accommodate this act, Parli-
ament would have to adopt a set
of principles deliberately tilted to
favor such an accommodation.
The principles would be based on
Aboriginality, recognition of the
sparse population to expansive

geography ratio, communities of
interest, and language and cul-
ture. These might not appear so
different from criteria presently
used to determine electoral
ridings. However, there would be
unique new twists.

For the first time, Aboriginality
would be a reason for the crea-
tion of new electoral districts.
This is going to be revolutionary
for Canada. But Canada can
check with New Zealand about
how it has done this without the
sky falling on it for daring to
adopt such a thing.

The standard population ratios,
which largely rule how electoral
boundaries are drawn, would be
waived. This is not unheard of.
Parliament has previously used its
authority to bypass electoral
population rules to create ridings
in the sparsely populated Yukon
Territory, and in Nunatsiag.
Small populations should never
shut Indigenous people out of
being represented.

(see Representation page 29.)

Simple treatments for lower back pain

Low back pain is one of the most
common medical concerns seen by
family physicians. Up to 90 per
cent of people will experience pain
in their lower back at some time in
their life.

Common causes

Most low back pain is caused by
injury to the muscles in the back.
Stretching and straining the mus-
cles causes pain, stiffness, and
spasms. Pain might be worse with
movement of the back. "Rup-
tured" discs are less common. The
discs in the back work like shock
absorbers between the bones of the
spine. If one of these discs bulges
out (herniates), it can press on a
nerve in the back. Pain might be
felt in the back or sometimes into
the buttock or leg. A pinched nerve
may cause weakness, tingling, or
numbness in the leg or foot.

Other less common causes of
sudden back pain are narrowing of
the spinal canal, arthritis in the
backbones, infection, or cancer.

Diseases that occur in nearby
parts of the body can refer pain to

the back. Kidney stones or infec-
tion, vascular disease, pancreas in-
flammation, gall stones, endome-
triosis, and inflammatory bowel
disease are some examples.

When to worry

Less than one per cent of people
with low back pain have a serious
illness. Back pain that comes with
a persistent fever, an unexplained
weight loss, or loss of bladder or
bowel control (incontinence) may
be signals of a more serious illness.
Tests

The most effective way to deter-
mine the cause of your back pain
is for your doctor to interview and
examine you. A blood test is occa-
sionally required. X-rays are rarely
helpful in the assessment of new
low back pain. Likewise, CT scans
or bone scans are hardly ever
needed when checking out new
low back pain.

Treatment

The majority of lower back pain
gets better within one month. Bed
rest can be helpful, but it should
only last two to three days.



MEDICINE BUNDLE Dr. Gilles Pinette

Laying around for too long can
lead to stiff, sore, and weaker mus-
cles. With your doctor's blessing,
you should probably be up and
moving around while avoiding ac-
tivities that make the back pain sig-
nificantly worse.

Avoid heavy lifting, pulling,
pushing or climbing and be care-
ful not to sit, stand, or bend for
too long.

Daily stretching can help reduce
the pain in the back. Cold packs
can relieve pain. Hot baths or hot
water bottles can help to relax the
back muscles and ease the pain.

If you are given physical therapy
exercises to do, they are most ef-
fective when done in the first

month after the injury. Physi-
otherapists may also massage the
area or use an ultrasound to pro-
vide deep heat.

Pain medications such as aceta-
minophen (e.g., Tylenol) or an an-
ti-inflammatory pill are commonly
used because they are effective.
Narcotic medications are seldom
used.

A short course of spinal manipu-
lation (from a chiropractor) can be
helpful for some people with new
low back pain.

Prevention

Anyone can have back pain.
Regular aerobic exercise can help
prevent back pain. Building
strength in the abdominal and back

muscles will help. Obesity can con-
tribute to the strain on the back.
Weight loss is often helpful in this
case.

Good posture while standing
and sitting at home and work is im-
portant. A firm comfortable mat-
tress may help a sore back. Learn
how to lift and carry items with-
out straining or injuring the back.

Surgery on the spine is rarely
needed for acute low back pain. If
your back pain does not get better
in four to six weeks, see your doc-
tor again to reassess.

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 phy-
sician in Manitoba and host of
APTN's Medicine Chest. Contact
Dr. Pinette at pinette@shaw.ca.

[strictly speaking]

Question the use of the dreaded "R" word

Have you noticed how many journalists and newspapers use the dreaded "R" word these days? Not long ago, they would have gone into a fit if confronted with the you-know-what word. They understood that it had to be used carefully because of its explosive nature and the passions it could set loose. Not anymore.

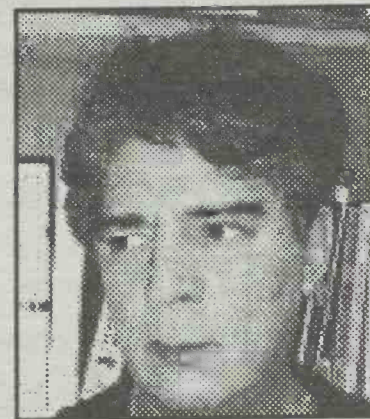
This began to change about 15 years ago. That's when the right-wing began another attack against Aboriginal and treaty rights, indeed the entire system of Canadian Indian policy, because they said it gave an unfair advantage to a specific group of people. They used half-truth, distortion and myth to create the impression that good, hard-working white people were carrying an increasingly heavy tax burden so that Native people could sit in their backyards sipping mint juleps.

When they said so, in just that way, they were dismissed as right-wing cranks, and justifiably so. Had they ever been to a reserve? Seen the decrepit shacks? Smelled the backed up sewage? Drank from the well of contaminated

water? Gone to the funeral of the latest victim of crib death or teen suicide? Watched the one-legged diabetic hobble down the road? Talked to the mother whose children were snatched by the child welfare system or the justice system? Spoken to the folks with no jobs, no hope and no prospect of change? If they had, they'd know reserve life was nothing like a tropical island paradise.

But that wasn't the end of it. The right-wing changed tactics. They needed something that would confuse the issue so that what they proposed might seem reasonable. What needed to be done, they decided, was to make everyone "equal." Equality became their mantra. Who could possibly argue against that?

The solution to the "Native problem," they decided, was to dispense with so-called "special rights" for Aboriginal peoples. No one knew what those "special rights" were so who would miss them? Treaties were useless bits of paper that nobody respected anyway, they said. Why bother with the pretense? Get rid of these



MEDIUM RARE

Dan David

bums. Save the Canadian taxpayer \$6-billion.

No one else gets free housing, free health care or free education. Why are reserve people hooked like junkies on welfare while enjoying tax-free status? Why should Native people on reserves work or start businesses when they can live the life of Riley tax-free? Where's the incentive to improve things when everything is handed to them on a platter?

Hang on. It gets better.

They insist that too much federal money props up chiefs and band councils in mini-dictatorships on reserves. It's one clique ruling over everybody else, using Third World tactics to keep people cowed, complacent and dependent. Honesty, hard work and individual enterprise are con-

demned. People who criticize the band council are punished. Reserves are cesspools of corruption and all band councils are poorly managed and unaccountable. Dismantle reserves and turn them into municipalities, they suggested.

The problem with reserves, the right-wing says, is the lack of individual ownership of land. How can people on reserves break this cycle of dependency when they can't take advantage of the same tools that everybody else uses to better their lives? Native peoples can't get bank loans to become entrepreneurs because they can't put their land up for collateral. Therefore, they cannot become participants in the Canadian economy. Therefore, they will continue to be poor and dependent. Get rid of the notion of commonly-

held Aboriginal territory and declare a regime of fee-simple, or individual, ownership of land.

According to the right-wing, a system of apartheid is the foundation of the "Native problem" in Canada. "Separateness," apartheid, creates a parallel system of laws that creates unequal advantages and disadvantages based on race. This "race-based" system not only discriminates against Aboriginal peoples, but also against non-Aboriginal peoples. The only right, just and moral thing to do is to get rid of these "race-based" laws and programs and make Aboriginal peoples "equal" to white Canadians.

Seductive, isn't it? It's an Orwellian spin at its most effective. It makes wrong seem morally right. It cloaks injustice with legal justification. It completely dismisses 133 years of legal and historical reality and the long struggle to have the rights of Indigenous peoples recognized in Canada. The beauty is that so many people fall for it, including many Aboriginal people.

(see Right-wing page 32.)

The day the door to the U.S. closed in my face

Now I'm a traveling kind of guy. I've been a lot of places, seen a lot of wonderful lands. I've even had my share of unique adventures. But this one was a first for me.

Picture it—I'm on my way to Vermont for a series of dramaturgical (theatre stuff) meetings with the artistic director of an American theatre company that is interested in producing one of my plays. During the summer the A.D. teaches a course in theatre at a college in Vermont. He wants to meet me. So like the mountain and Mohammed, I was willing to go to him if he provided the way. So with a plane ticket in



THE URBANE INDIAN

Drew Hayden Taylor

hand for a flight on Wednesday, I was busy packing my bags on a Tuesday when the call came in.

It was the A.D.'s executive assistant. There was a wrinkle in the plans. I was the wrinkle. Or more accurately, Toronto was the wrinkle. The person with the college campus had told the executive

assistant that upon arrival, I would have to sign a document stating I had not visited any cities on the Centre for Disease Control's (CDC) list of SARS hot spots. The executive assistant struggled to find the correct words to tell this woman, but she found them.

"He's flying in from Toronto. He lives in Toronto." I'm told there was a slight pause on the other end, then a polite "Well I'm sorry, but he won't be allowed on campus."

Now keep in mind, this was a good week after Toronto was taken off the World Health Organization's list of SARS hot spots, but this college campus follows the edicts of the CDC which had not, and was rather inflexible on the subject. I was not going to be allowed to enter these hallowed halls of education. I had visions of my first great American production going up in smoke.... there goes that Pulitzer,

that Tony, that Nobel literature award thingee.

But as a starving playwright and professional humorist, for some reason, whenever the harsh hand of reality slaps me in the face, the gods always make sure it's wearing a glove of irony. At least that way, it makes the sting more interesting.

For instance, was I the only one that saw the irony, the peculiar twist of historical fate, in that I, a person of Aboriginal ancestry, was not being allowed into a country because of the fear of a disease? Where was this belief 500 years ago?

(see SARS scare page 32.)

Road manager handles details of talent's trip

A road manager or roadie is indispensable to the success of a tour. It is his or her responsibility to make sure that the artists and their gear get to their destination on time. Road managers deal with all of the possible situations that will invariably happen no matter how well planned the tour is. This means acting as the contact person between the presenter and the artist on the road by ensuring that all contractual agreements are met. Financial responsibilities include collecting the final deposit and making payment for all travel-related and other expenses with a final accounting of all funds.

A tour manager should maintain at their immediate disposal a directory of music industry contacts and travel-related resources. A call sheet or production sheet is used with details of the itinerary while on travel status. Preparatory work includes making all



MUSIC BIZ 101

Ann Brascoupe

the necessary arrangements at least one month in advance. Confirmation of accommodation includes such things as ensuring that the pre-paid hotel accommodation is indeed prepaid and getting it in writing by e-mail or fax. A list of the hotel's amenities and those amenities in the area is valuable information to the group. If rooms are being shared, a list sent in advance speeds hotel check-in time. Confirmation of travel arrangements includes arrival and departure times and contact name and numbers for ground transportation personnel.

Travel-related duties will also include securing any official documents such as visas, and health and instrument insurance.

Sound and lighting must not be left to chance and a finalized equipment list with load-in and sound check times is part of the job.

A tour itinerary should be made available to the presenter, management team and tour group at least one week before departure. A checklist of airline tickets, rental equipment and vehicles, instruments and relevant travel documents should be made.

Prior to departure, a telephone call to the presenter should be made to provide a final update verbally.

Upon arrival, the tour manager should introduce him or herself to the presenter and the technical crew with whom he or she will be working. At the venue, the tour manager is responsible for overseeing that the sound and lighting is set up on time and completely, that towels and water are available onstage and backstage, that the hospitality rider is met and a merchandise sales area has been designated and set up.

A comp list of invited guests should also be finalized and provided to the box office staff.

Before the performance a signed agreement and bank deposit receipt should be accessible in order to arrange for final payment in a private area. At the end of the show, settle payment of merchandise sales by checking

against the unsold inventory. Last but not least, thank all the technical crew, venue staff and the presenter before leaving.

If the group is not at the stage where a tour manager can be hired, responsibilities can be divided or a designated person can act as the tour manager. Murphy's Law will remind everyone that there are things that can be planned, but not everything goes as planned. At the very least one can try to minimize the bad road trips and save them for a good laugh later. Bon voyage!

This column is for reference and education only. The author assumes no responsibility or liability arising from any outdated information. Ann Brascoupe owns What's Up Promotions, a company specializing in promoting, booking, and managing Aboriginal artists across Canada. She may be reached at abrascoupe@hotmail.com.

History

By Cheryl Petten
Windspeaker Staff Writer

WINNIPEG

John Joseph Harper was walking home on a cold winter's night in early March 1988 after an evening out with his brother when he crossed paths with Winnipeg police constable Robert Cross, who was scouring the neighborhood for two Native men who had just stolen a car.

While no one is sure exactly what happened next between the two men, there is no doubt as to the outcome of their meeting. One bullet from Cross' gun went straight into Harper's heart, ending his life.

This is the reality of what happened on a dark city street 15 years ago. It's also a scene from the new movie, *Cowboys and Indians: The Killing of J.J. Harper*, which will have its television premiere on APTN on Oct. 3 and air again on CBC on Oct. 5.

The movie begins with the death of Harper, a well-respected leader in the Aboriginal community, and takes us through his brother's fight to uncover the circumstances of J.J.'s death.

Adam Beach (Windtalker Smoke Signals) plays the role of J.J., but although he is the title character, it is a supporting role. The main character of the piece is Harper Wood, J.J.'s brother, played by Eric Schweig.

The story revolves around Harper's attempts to have Cross (played by Currie Graham) held accountable for shooting Harper, the attempts of Winnipeg Police Inspector Ken Dowson (played by Gary Chalk) to cover-up the mishandling of the police investigation and Dowson's suicide when the cover-up begins to unravel.

The movie is based on the book of the same name written by Winnipeg Free Press columnist Gordon Sinclair Jr., published in 2000.

Schweig, whose acting roles have included, among other things, playing Uncas in *The Last of the Mohicans* and Tonto in a Lipton Sidekick commercial, got involved in the project not so much because it was a movie about an Aboriginal icon, but because it tells a story that many Aboriginal people can relate to—the victimization of people of color by people in power.

"I was aware that things like this had been going on for years. And not just in Winnipeg, all over North America. I think it's the way, actually, worldwide, with Indigenous people. It happens on a pretty regular basis.

"I mean, there's a lot of that in different police forces all over the world. It's like institutionalized violence. They're just desensitized. They shoot first and ask questions later. And especially with Indigenous people who just through the media and generational ignorance, they view Indigenous people as sometimes less than human, and it makes it easier for the

History repeats, says director of J.J. Harper story

By Cheryl Petten
Windspeaker Staff Writer

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This is the reality of what happened on a dark city street 15 years ago. It's also a scene from the new movie, *Cowboys and Indians: The Killing of J.J. Harper*, which will have its television premiere on APTN on Oct. 3 and air again on CBC on Oct. 5.

The movie begins with the death of Harper, a well-respected leader in the Aboriginal community, and takes us through his brother's fight to uncover the circumstances of J.J.'s death.

Adam Beach (*Windtalkers*, *Smoke Signals*) plays the role of J.J., but although he is the title character, it is a supporting role. The main character of the piece is Harry Wood, J.J.'s brother, played by Eric Schweig.

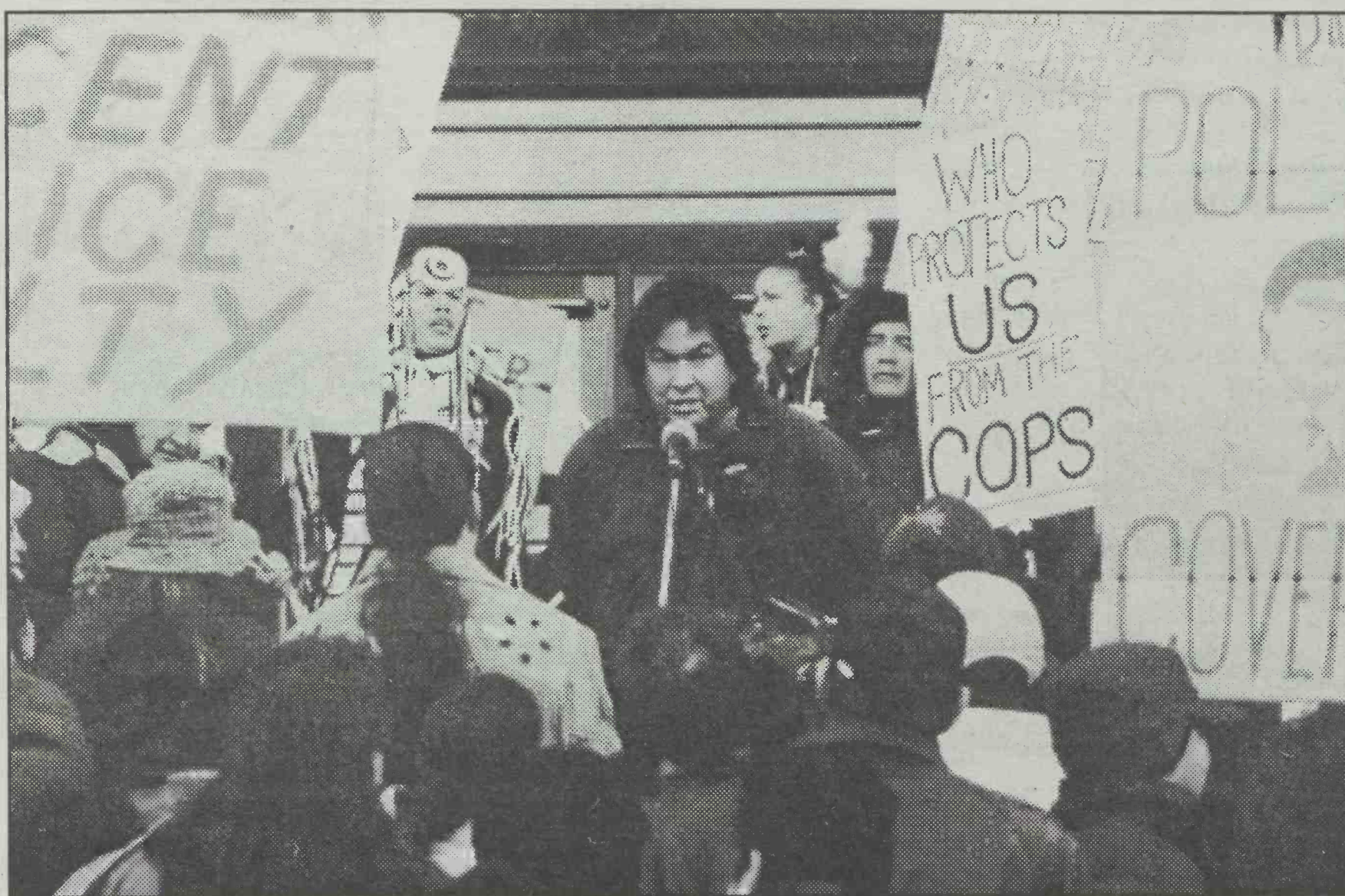
The story revolves around Harry's attempts to have Cross (played by Currie Graham) held accountable for shooting Harper, the attempts of Winnipeg Police Inspector Ken Dowson (played by Garry Chalk) to cover-up the mishandling of the police investigation, and Dowson's suicide when the cover-up begins to unravel.

The movie is based on the book of the same name written by Winnipeg Free Press columnist Gordon Sinclair Jr., published in 2000.

Schweig, whose acting roles have included, among other things, playing Uncas in *The Last of the Mohicans* and Tonto in a Lipton's Sidekick commercial, got involved in the project not so much because it was a movie about an Aboriginal icon, but because it tells a story that many Aboriginal people can relate to—the victimization of people of color by people in power.

"I was aware that things like that had been going on for years. And not just in Winnipeg, all over North America. I think it's that way, actually, worldwide, with Indigenous people. It happens on a pretty regular basis.

"I mean, there's a lot of that in different police forces all over the world. It's like institutionalized violence. They're just desensitized. They shoot first and ask questions later. And especially with Indigenous people who just through the media and generations of ignorance, they view Indigenous people as sometimes less than human, and it makes it easier for them



Actor Eric Schweig plays Harry Wood, the brother of slain Native leader J.J. Harper, in *Cowboys and Indians*, scheduled to air on APTN on Oct. 3.

to pull the trigger," he said.

"We're all aware of it in the Indian community, but I don't think a lot of other people are. So I thought it was cool that they brought it out, that they were going to actually make a movie about it."

The project has been in the works for a few years. Eric Jordan with The Firm Works Ltd. in Toronto had optioned the rights to the book, but problems with funding from CBC and getting a script kept the project in limbo.

Then co-producer Jeremy Torrie of Winnipeg's High Definition Pictures came on board, as did funding from APTN. Scriptwriter Andrew Rai Berzins was added to the mix and the project got underway.

Turning Sinclair's book into a movie was something Jordan wanted to do because of the significance of Harper's death within the Aboriginal community.

"I think on one hand that I was aware that for the Native community, the death, re-

ally the killing of J.J. Harper was a touchstone. Really such a senseless killing of a respected leader. And I think that for non-Natives, my feeling is that it's important that we take responsibility for the legacy of racism, and even genocide at times, that creates the mindset in which someone like J.J. Harper can be killed and then the killing be swept under the rug."

Unlike Jordan, who has produced a number of dramatic works, including *Where the Spirit Lives* and *The Arrow*, *Cowboys and Indians* is the first dramatic project Torrie has produced, although he does have a number of documentaries under his belt, including the *Powwow Trails* series.

He was able to bring to the project an established working relationship with APTN and contacts within Winnipeg's Aboriginal

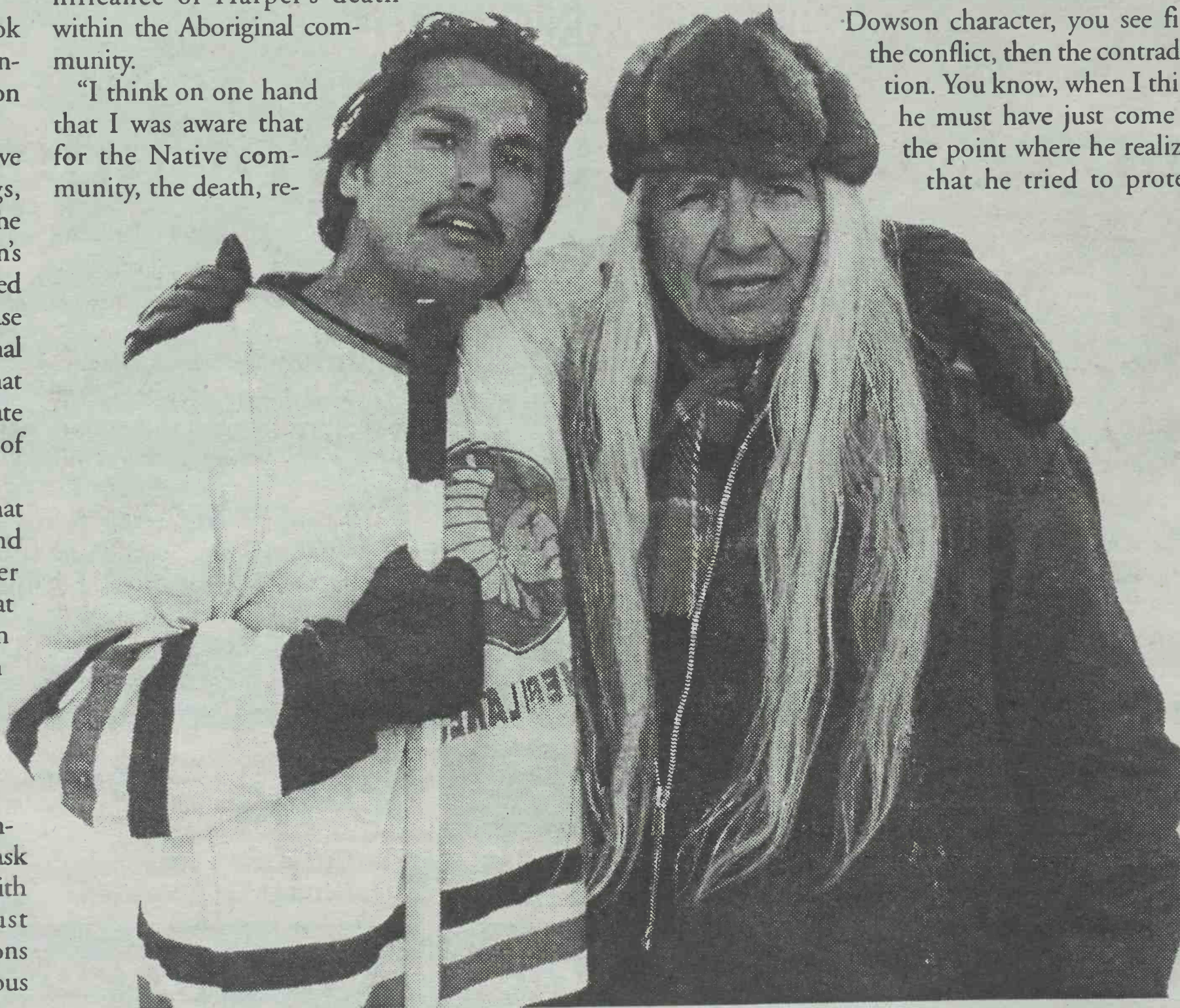
community.

"And also I was able to bring that balance that you see in the film, the Aboriginal perspective," Torrie said.

"It had screened down at the film festival in Santa Fe... everyone was really congratulatory to us about that fact, that it is so balanced, where you see the cops' side, but you also see the Native side."

Finding that balance was important to Jordan as well.

"What we tried to bring out in the script, on the one hand, with the Harry Wood character, is to really understand his feelings about his brother and what's driving him. And on the other hand with Robert Cross and Ken Dowson, their characters, to fill in more of who they were. Robert Cross is really pretty much an unredeemed character. He was just a wild card, and ultimately he drank himself to death. Whereas with Dowson, the Dowson character, you see first the conflict, then the contradiction. You know, when I think he must have just come to the point where he realized that he tried to protect



Adam Beach as J.J. Harper, and Gordon Tootoosis as J.J.'s father in *Cowboys and Indians*.

one of his own, he had crossed a line, an ethical or moral line or principle, that he could no longer live with himself. That's really what we've tried to bring out in the story. Because I think in creating a film like this, it has to be strong. It has to be entertaining. The characters really have to grip people. And I think for the broad, non-Native audience, we want to get a strong message through to them, and at the same time we want to keep them watching."

Finding that balance in this film was difficult, director Norma Bailey said, because of the nature of the story being told.

"In this case it was definitely more of a challenge because it wasn't black and white in many ways. Cross, you could say, was a victim, and so was Dowson, a victim of an attitude prevalent within our society. And they just happened to be the two fall guys. That doesn't excuse them for a second, but they weren't bad, bad guys. They were just people who were just an extension of our society. And they took the fall for it."

Most of *Cowboys and Indians* was shot in Winnipeg, but some scenes were shot in Shoal Lake, 300 km to the northwest, which doubled for Harper's home community. While filming on location, the community was involved as much as possible. Grandmothers and mothers were hired to do the cooking for cast and crew, and vehicles and snowmobiles were rented from local people needed for the shoot.

"It was a great experience for everybody, that we were able to bring it out there and shoot, and it turned out great. And at the same time, we were able to support the community," Torrie said.

"And it was really nice to have Gordon Tootoosis (who played J.J.'s father) and Adam and Eric out at the reserve because they were basically mobbed as the stars that they are in Indian country."

During production in Winnipeg, the re-enactment of Harper's shooting was filmed at the exact location where J.J. was shot, so before any scenes were filmed a ceremony was held, Torrie explained.

"It was a very emotional moment for the crew," Bailey said of the ceremony.

For people that claim a movie based on a killing that happened 15 years ago just isn't relevant today, the director of *Cowboys and Indians* begs to differ.

"To me, it's not the story itself. To me, it's the constant vigilance that these things do not go away. They keep resurfacing... the guys freezing to death in Saskatchewan," Bailey said.

"Unless we're vigilant, and unless we keep hammering away saying this is not the way you treat any human being, people are innocent until proven guilty, you just can't give up. It's more of that, rather than it being J.J. Harper's story and us remembering him again. It's more the issue. Yes, let's not forget these things are still out there."

R" word

eld Aboriginal territory and de-are a regime of fee-simple, or individual, ownership of land.

According to the right-wing, a system of apartheid is the foundation of the "Native problem" in Canada. "Separateness," apartheid, creates a parallel system of laws that creates unequal advantages and disadvantages based on race. This "race-based" system not only discriminates against Aboriginal peoples, but also against non-Aboriginal peoples. The only thing, just and moral thing to do to get rid of these "race-based" laws and programs and make Aboriginal peoples "equal" to white Canadians.

Seductive, isn't it? It's an Orwellian spin at its most effective. It makes wrong seem morally right. It cloaks injustice with legal justification. It completely dismisses 133 years of legal and historical reality and the long struggle to have the rights of Indigenous peoples recognized in Canada. The beauty is that so many people fall for it, including many Aboriginal people. (see Right-wing page 32.)

my face

at Tony, that Nobel literature award thingee.

But as a starving playwright and professional humorist, for one reason, whenever the harsh hand of reality slaps me in the face, the gods always make sure I'm wearing a glove of irony. At least that way, it makes the sting more interesting.

For instance, was I the only one who saw the irony, the peculiar twist of historical fate, in that I, a descendant of Aboriginal ancestry, was not being allowed into a country because of the fear of a disease? Where was this belief 500 years ago? (see SARS scare page 32.)

nt's trip

against the unsold inventory. Last but not least, thank all the technical crew, venue staff and the center before leaving.

If the group is not at the stage where a tour manager can be hired, responsibilities can be divided or a designated person can be the tour manager. Murphy's law will remind everyone that there are things that can be planned, but not everything goes as planned. At the very least one should try to minimize the bad road and save them for a good laugh later. Bon voyage!

This column is for reference and education only. The author assumes no responsibility or liability arising from any outdated information. Ann Brascoupe is What's Up Promotions, a company specializing in promotional booking, and managing Aboriginal artists across Canada. She can be reached at annbrascoupe@hotmail.com.

Premier sings out the pain of rez school

By Matt Ross
Windspeaker Contributor

FORT SMITH, N.W.T.

With the last of the day's sunlight piercing the trees to light up the stage, Stephen Kakfwi, singer, songwriter and premier of the Northwest Territories, performed a set of three songs at the South Slave Friendship Festival held Aug. 14 to 17.

Only recently has the 52-year-old taken to the musical stage, inspired by a local fiddle player who, just before dying in a plane accident in Fort Good Hope three years ago, told Kakfwi's brother that people who play music should share their gift.

That instruction, combined with steps the premier has taken to come to grips with a childhood spent at the infamous Grollier Hall residential school, has him going public with his experiences through song.

*I remember the years;
When they took all the children;
And they locked them away;
There they taught them to pray.*

The premier's manner was easy, but his message powerful when



MATT ROSS

Stephen Kakfwi, premier of the Northwest Territories, took to the stage at the South Slave Friendship Festival, held Aug. 14 to 17, to sing about his experiences in residential school.

he sang the words to "Inside the Walls," the finale of his act.

"We had a lot of pain and trauma in these places and after 30 years I'm finally able to say something about it," said Kakfwi, who was sent to the Inuvik school, 250 kilometres north of his log cabin home in Fort Good Hope.

Later he was sent to Fort Smith for the lonely days of high school where he found solace in reading, especially poetry, and in the words of American folk artists he read in a monthly music publication he was able to get his hands on.

"Bob Dillon was poetic, and how profound the lines were; they

had a message. I was just blown away by this guy, but never heard his music because we led such a sheltered life," the premier said.

*And he tires of those demons;
That keep him from sleeping;
Alone in the walls and the hills
of his mind.*

Four years ago, following decades of tossing and turning in the night, Kakfwi sought counseling. The cause of his sleeplessness was the suppressed memories of the abuses that occurred at night in the dormitories of Grollier Hall where kids were awakened and beaten.

Kakfwi didn't write "Inside the Walls" about himself alone. His experiences are shared by others who went to these schools, the effects of which are far-reaching.

*He tries to be a father;
For his wife and his children;
And he hides the pain;
That will drive them insane.*

It wasn't until 10 years ago that Kakfwi was first able to say "I love you" to his mother, then in her 70s.

"We have no idea how to be parents because our parents didn't raise us. We're so screwed up because of the abuse, physical and sexual. We have no idea what normal is," said Kakfwi.

And to add to insanity, last year, the premier found himself in the unusual situation of having to apologize on behalf of the government of the Northwest Territories to the survivors of Grollier Hall.

Brother

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, ONT.

The mention of a thunder conjures up images of wonder and majesty, beauty and longevity. Perhaps it was because a renowned artist Norval Morrisseau was given the name Thunderbird by his grandfather, that he went upon the path to found the Woodland School of Anishnabek Art, a style of artistic expression recognized around the globe.

Norval now lives a quiet life near Nanaimo, B.C. He suffered a stroke and has other medical problems that require daily assistance. He no longer paints but has a fervent wish that the style of painting he made so recognizable continues through time.

Norval asked his brother Walter Morrisseau to set up the Copeland Thunderbird Gallery in Thunder Bay, Ont., the largest major gallery nearest his home community of Sandy Point.

The gallery will display and promote Native art, educate people on the style of Woodland artistic expression, and act as an authority on Norval's thousands of paintings.

Wolf also plans to educate artists on the business of art.

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Brother keeps renowned artist's style alive

By Jolene Davis
Windspeaker Contributor

THUNDER BAY, Ont.

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JOLENE DAVIS

Wolf Morrisseau stands beside his brother Norval Morrisseau's painting entitled 'This Is The Way It Is.' Wolf is working to keep the Woodland style of art alive at his newly opened Copper Thunderbird Gallery in Thunder Bay, Ont.

"Too many Aboriginal artists don't know the value of their work or how to market it effectively," said Wolf. "You hear of artists who sell their work for \$60 and it goes to Europe and is resold for \$600. That's not right!"

For many years, Wolf had the dream of running a teaching studio, but it was only last year that Norval asked him to carry

on this work.

Wolf said that part of his business is to authenticate the work produced by his brother. There have been cases of people buying what they think is a painting by Morrisseau who find out the painting is a fraud.

Norval's work can be seen in collections at the Royal Ontario Museum, the Art Gallery of On-

tario, any number of Canadian universities and government buildings and in many other galleries and collections around the world.

The Woodland style of art began in the early 1960s. Norval used traditional images, such as he had seen in rock paintings and in beadwork, to illustrate legends and myths of the Ojibway. He did

this to preserve the history, rituals, and beliefs of his culture. His work influenced many artists that followed after him. It still does.

The gallery in Thunder Bay is currently displaying Wolf's paintings. The color and content of his work is traditional, but his own personality makes the paintings distinctive.

The guest book in the gallery is already filling with praise from tourists and local residents. Wolf's plan is to rotate exhibits of the work of several artists.

With the gallery still in its fledgling stage, he is working on a business plan and contacting artists from the district.

Wolf has also been visiting Thunder Bay schools on his mission to educate people about Anishnaabe art. He tackles topics such as the circle of life and caring for the earth.

"Children are wonderful to talk to," he said. "They are still open to new ideas." In fact, Wolf uses art as a way of dismissing the stereotypes that have defined Native people. After a discussion about the symbols and colors seen in Woodland art, he has the students fill out a survey about what they have learned. The comments are very positive, and you can tell the children take away more than a lesson about art.

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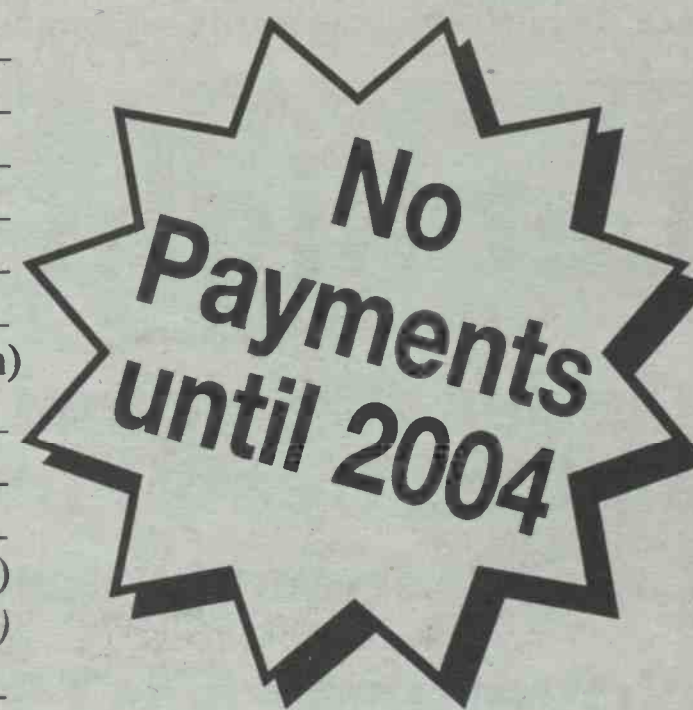


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[windspeaker confidential] Susan Aglukark



Susan Aglukark recently wrapped up production on her new album, *Big Feeling*, set for release later this year.

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

Susan: I need a friend who is very true and very solid in themselves and their self-confidence, because you can easily

get caught up in [celebrity]. Even friends can get caught up in a celebrity's career and you lose sight of why you're together or why you're friends. So that's the biggest thing for me, is somebody who's solid and grounded and not intimidated.

W: What is it that really makes you mad?

S: Besides a seven-year-old when he's having a bad day? It's just people who aren't very wise with time. And it sounds like a very silly answer, but time is valuable when you have a career like mine. And I have four sisters and two brothers, my parents are both alive, and I have a handful of friends, just a handful, just enough to manage. Because quality time is very, very hard to come by, so when you come across people who, you know, I love my fan base, I will always take time for my fans, but you need to respect each other. And I just have a hard time with people who write e-mail or write letters, and they go on and on and on and on. But I have a responsibility to stay there and to respond, or to respect their on and on-ness. So I will. And in the meantime, other people are losing out. I don't treat people that way. I would not like to be treated that way. So it's just people who have no sensitivity to other people's situations or circumstances. That's what frustrates me the most about this career. That's one of the things I have a hard time with.

W: When are you at your happiest?

S: Personally or career? Two totally different things. I think personally, the obvious, obvious answer is when I'm playing with my son. Because that's when you're freest and there's no schedule. There's no expectations. There's just you and the child. Career, probably on stage. Probably on stage when I'm telling a story before a song, because people are so intent on the story. You have their complete attention and they want to know what the song is all about. And that's a really good moment for me.

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

S: Probably when I'm very indecisive. Too indecisive. There are moments, I think, where we're all, 'No, you decide. No, you decide. No, you decide.' That's probably it.

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

S: One person. I am probably Bruce Cockburn's biggest fan. Probably. I admire everything about him. I don't know his personal life, and I don't need to know to know that I love him as an artist, and the causes he represents. So it probably would be Bruce Cockburn, because he knows himself. He knows what he wants to speak up about and he does, compassionately and [with conviction]. And I really admire that in him.

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

S: Probably leave home. Leave home and stay away. That's the hardest thing. It's an ongoing struggle for me, and always will be. But it's a necessary thing for my choice of career. I couldn't do this and be this successful if I'd stayed home in the Arctic, because I wouldn't get that full, rounded perspective. I wouldn't have been forced to read up on the history. I wouldn't have been able to see things from the outside in and have a healthy kind of opinion. In my opinion it's healthy. But I think it's a well-rounded opinion. Because I'm not there, I'm not affected at that moment by what goes on up there. And I think it's made me healthier in terms of psychology and thinking. It's made me a healthier person so I can have a better idea about what to say and what not to say about the changes up there. So that's the hardest thing for me, is not being there. But I've had to do it.

W: What is your greatest accomplishment?

S: My son. My baby.

W: What one goal remains out of reach?

S: Flying. I want to fly. I want to fly planes. That's the one that's still, I know, because of this career, I won't do for a very long time. And I love it. I love it so much that it's a painful, out-of-reach goal for me right now. But

it'll happen. I just know for a fact that it's not going to happen for a long time.

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

S: Flying. Flying. I'd be flying a plane.

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

S: You know what? I don't know that I have any to draw from. I think my parents were just so shocked that I turned out the way that I did that they never gave me any direction. 'She's doing fine. Don't ruin a good thing.' Probably it would have to be something my husband did as opposed to say, which was to, in his own way, encourage me to keep it up. There are very dark moments in an artist's time, and I had some very dark times where I was ready to just let it all go. And I think it would have to be him telling me, 'No, you hang in there, because you're going to be miserable in 10 years and I don't want to be married to a miserable person.' It's not so much that, it's just some very, very kind of seeing into the future hindsight type thing for him. He knew, he knew what I loved and he knew I had to keep it up. So I guess that would have to be it.

W: How do you hope to be remembered?

S: I think what I hope they remember the most is the songwriting. Because to date, every single song I've written has a living, breathing person in it. Except for one song, all 59 of the other songs that have been recorded is from a living, breathing person. And I think what I would like people to remember about Susan Aglukark is the history that I was able to share through these songs. And the history lives on. It's what keeps a culture going, and that's what it's all about. And even though it's not so much history about Inuit culture itself, it's history about living, breathing people. And it's respecting humanity in that way, and I hope that people will see that now, and they'll see that in 20 years.

A mix of memoir, reportage, and personal and academic essays

Strong Women Stories: Native Vision and Community Survival
Edited by Kim Anderson and Bonita Lawrence
Sumach Press
264 pages (sc) \$26.95

Strong Women Stories picks up where Kim Anderson's last book left off. In *A Recognition of Being*, published in 2000, Anderson explored the ways in which Native women have been stereotyped and stripped of power, and the steps they could take to reclaim a positive self-image.

Anderson spoke with Bonita Lawrence, who asked if blind obedience to tradition prevented women from achieving equality. *Strong Women Stories* enlarges the critical perspective, presenting stories of female self-determination and showing how that self-determination (or the lack of) affects Aboriginal communities.

The book is a mix of memoir, reportage, and personal and academic essays organized into three sections entitled Coming Home, Asking Questions, and Rebuilding Our Communities. In her first book, Anderson proposed a four-step prescription for reconstructing positive female identities: resist, reclaim, construct, act. *A Recognition of Being* was the first step in Anderson's prescription; then these essays recall the first three steps. *Strong Women Stories* includes essays about women reclaiming their identities (and their communities), questioning "traditional" constructing critical mindsets and acting upon that knowledge to start community schools, community-based healing programs for victims and perpetrators of family violence, and programs to deal with Aboriginal people affected by fetal alcohol syndrome. Coincidentally, the three books

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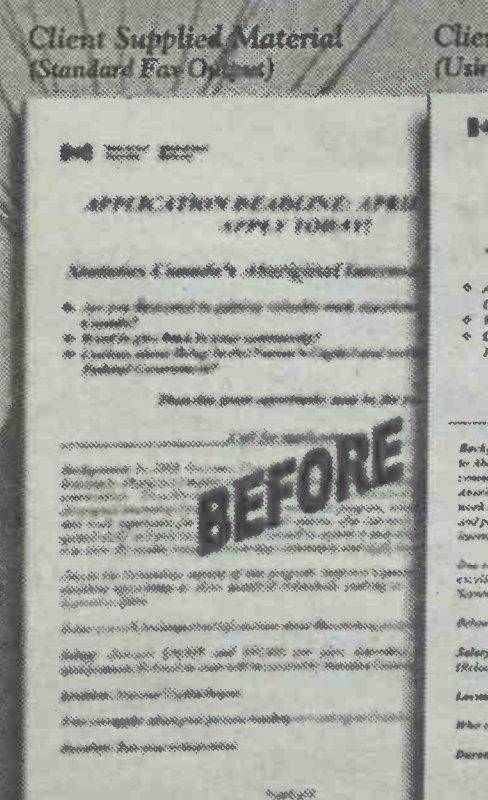
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Stronger for the questions

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sections entitled Coming Home,
Asking Questions, and Rebuild-
ing Our Communities. In her
first book, Anderson proposed a
four-step prescription for recon-
structing positive female identity:
resist, reclaim, construct, act. If
A Recognition of Being was the first
step in Anderson's prescription,
then these essays recall the final
three steps. *Strong Women Stories*
includes essays about women re-
claiming their identities (and the
identities of their entire commu-
nities), questioning "tradition",
constructing critical mindsets,
and acting upon that knowledge
to start community schools, com-
munity-based healing programs
for victims and perpetrators of
family violence, and programs to
deal with Aboriginal people af-
fected by fetal alcohol syndrome.

Coincidentally, the three best

essays are by
Mohawk women.
Laura Schwager's
"The Drum
Keeps Beating:
Recovering a
Mohawk Identi-
ty" is well writ-
ten, emotional
and honest.
Schwager admits
that her Native
relatives blocked
her way and re-
fused to answer
her questions,
while her non-
Native relatives
encouraged her
genealogical re-
search.

Sylvia Maracle's
essay on women,
leadership, and
community de-
velopment makes
several important
points. Although
she is the executive director of a
Native organization in Ontario,
Maracle says that true leaders are
not necessarily the people with
the titles. She unmask the neo-
colonialism that plagues Native
organizations and communities,
explains the freedom that urban
living can offer to Aboriginal
women, and points out that more
women are in leadership positions
in urban centres than on reserve.

Diane Martin-Hill says in her
essay that Native "tradition" is
now so influenced by European
religion that it has become pa-
triarchal and denies women
their rights. Furthermore, she
says that most Elders are survi-
vors of the residential school
system and have been indoctrin-
ated in colonial thought. Martin-
Hill's essay continues a
theme introduced in Anderson's
first book, asking whether Abo-

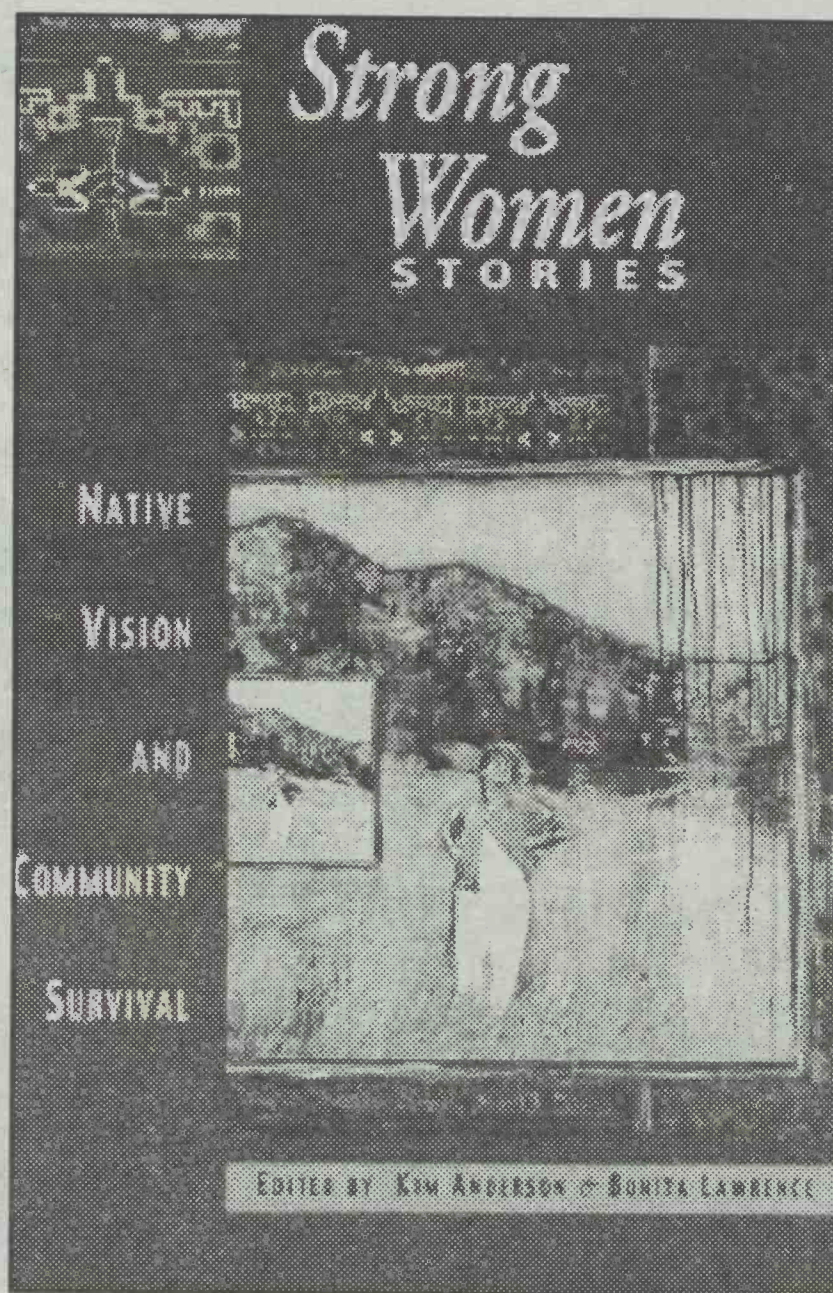
original people should put Elders
on such high pedestals.

Not all the essays are as strong
or as readable. But the good
ones compensate for the weaker
ones.

Lawrence, a Mi'kmaq and a
professor at Queen's University in
Kingston, and Anderson, a Métis
social- and health-policy analyst,
contributed their own strong es-
says. Lawrence talks about how
Aboriginal women in a contem-
porary context can make the tran-
sition into menopause. Anderson's
chapter asks whether it is really
traditional for Aboriginal
women to have many children
at a young age.

The women in this book aren't
afraid of speaking out. Native
communities across Canada will
be stronger because of their ques-
tions.

Review by Suzanne Methot



Carla Robinson
—News Anchor
CBC Newsworld

Recommends:
Monkey Beach By Eden Robinson
Houghton Mifflin—2000

I recognized my sister's gift for writing when we were kids. It
seemed as though she could slip into people's heads and tell
their stories for them. Eden's knack for creating realistic, en-
gaging characters makes many readers wish *Monkey Beach* would
not end. So, if you're interested in a coming-of-age story about
a feisty and funny Haisla/Heiltsuk woman who is struggling to
deal with ghosts, drugs, boys, crazy relatives and death, you'll
love *Monkey Beach*.

Jennifer Sinclair
—Researcher and
Policy Analyst



Recommends:
*Canada's First Nations:
A History of Founding Peoples from Earliest Times*
By Olive Dickason, Oxford University Press—1997 (second edition)

As a researcher and policy analyst, my shelves are full of dry, ac-
ademic resource material. Then there's Olive Dickason's *First Na-
tions*. This highly-acclaimed historical account of Canada's First
Peoples deserves more than a reviewer's quote. It reads like an epic
novel, a tragic tale of greed, intrigue and deception. The central
characters are more than one-dimensional historical figures. They
are our ancestors, our friends and families.

I liked this book because it is more than an historical account; it
is an amazing story about the lives of my friends. Olive Dickason
takes us through the early battles between the Algonquin, Mi'kmaq
and Huron. Her story, and it is a story, continues with their epic
battles with the Iroquois for control of the rivers and trade routes,
and continues up to the modern treaties of today.

I chose to read *First Nations* again for the simple pleasure of read-
ing a well-written book. I'm recommending it to others because in
today's climate of modern-day treaty-making, medical consent forms
and changes to the Indian Act, *First Nations* makes
us all much more aware of how far we have trav-
elled and how little we have moved.

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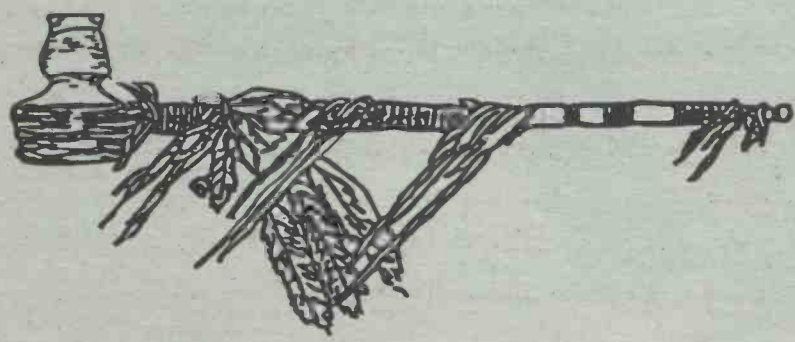
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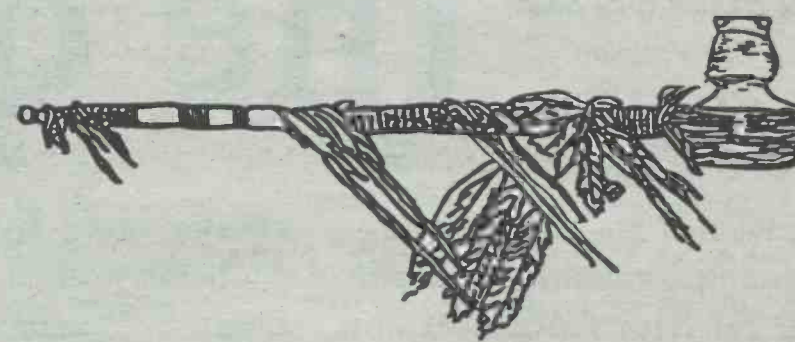
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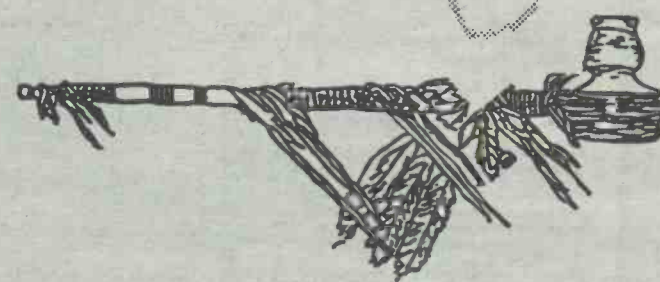
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- Equipment requirements, i.e., overhead projector, flip chart, TV/VCR, microphones, etc.
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[health & well-being] Homegrown cookbooks useful tool in diabetes fight

By Cheryl Petten
Windspeaker Staff Writer

ST GEORGE'S, NFLD.

Aboriginal organizations across the country are using specialty cookbooks to help people manage diabetes or decrease their risk of developing the disease.

What makes these cookbooks different is that they feature recipes for everyday foods that were submitted by local Aboriginal people.

One organization that has created two such cookbooks is the Federation of Newfoundland Indians. The first cookbook, filled with recipes for children, was created last year by participants in the federation's summer camp. The second cookbook, aimed at adults, was printed this past February.

"It's based on traditional Newfoundland foods, and the recipes were sent in by the members of our federation," explained Shelly Garnier, co-ordinator of the federation's Diabetes Awareness and Assessment Initiative.

"I took them and put them with this program called Food Quest, which is a computer program which breaks down a recipe into diabetic numbers—how many starch, how many proteins, are in each serving size. That's what we did for both cookbooks," she said.

Additional information was also included at the bottom of each recipe, such as tips for how to make the recipe more healthy.

The decision to produce the

two cookbooks was made to get people to think about healthy eating on a regular basis.

"We felt that the way to get to our members was to give them something they could take into their homes and use every day," she said. "There are several different recipes and everyday meals, and we find that if it's something they're looking at often and reading, the message is there and it's more on hand than going to a lecture once a year. So we feel this is something they have in their homes and they can use as often as need be."

Another strength of the cookbooks is that they feature simple recipes using common ingredients people have in their cupboards, unlike some cookbooks that use ingredients that are more expensive and harder to find.

This is especially important for the members of the federation, as some ingredients that may be easy to get on the mainland may not be so easy to find in Newfoundland.

The cookbooks aren't the only tools designed for everyday use created under the federation's diabetes program since its inception in October 2001. Another project was the creation of a reusable magnetic calendar that will be sent out to federation members.

"It's something you can reuse every month for your menu, for your important dates, things like that," Garnier said. "It's something on hand and it has on it different information. For instance, there's a little caption that

says whole milk is a certain amount of fat, skim milk is a lower fat, how much sugar is in cola and apple juice... It's something they can have on hand. It's readily useable."

The Manitoba Métis Federation, Southwest Region, is creating a cookbook to help encourage its members to adopt healthier eating practices, explained Karen McIntyre, the diabetes co-ordinator for the region's Diabetes: Discovering Your Options program.

McIntyre has been working to gather traditional Métis recipes and old family favorites from Métis locals. She is working with nurses and dietitians from Prairie Health Matters, a program through the Brandon Regional Health Authority that teaches about heart disease and diabetes, to convert the recipes for use by diabetics.

The region decided to create a cookbook as part of its diabetes initiative, McIntyre explained, because cookbooks are almost guaranteed to be a hit.

"It was a way to provide a guideline to our communities. And our people really, really are into cooking. They're so interested in new recipes, or even old favorites. I don't know, you just seem to be able to throw a cookbook out there and everybody's interested."

In addition to the recipes, the cookbook will also include a cooking for one section, information on different spices and fats and how to use them, and nutritional information.

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[sports]

Elite players attend national camp

By Sam Laskaris
Windspeaker Contributor

OTTAWA

If you were looking to form a pair of quality all-Native hockey teams, you should have been in the country's capital in mid-July.

That's when the third annual National Aboriginal High Performance Hockey Camp was staged.

Forty-six elite bantam- and midget-aged players (23 female, 23 male) participated in the camp held at the University of Ottawa.

The majority of those invited had been selected tournament all-stars at the National Aboriginal Hockey Championships, which concluded in Akwesasne, Ont. in early May. A dozen others received special invites to take part.

The camp's purpose was to provide Native hockey players an opportunity to hone their skills under the tutelage of Olympic- and national-level coaches.

"Everything was awesome," said Rod Jacobs, the Aboriginal Sport Circle's high performance program co-ordinator. "We had great kids from all across the country."

Participants played a pair of exhibition contests during the

camp. During its first game, the men's team managed to beat a Junior B club from Akwesasne. But it was outmatched in its second outing against a squad comprised of area Major Junior A players, some of whom had been drafted by National Hockey League clubs.

"It definitely gave our boys an idea of what they're shooting for," Jacobs said of the game, which essentially became a scrimmage since a lopsided score was inevitable.

"We wanted them to blow us out of the water," Jacobs added. "I think they did a terrific job of showing us where the kids are and what they have to improve on."

As for the women's team, it played a pair of games against an Ottawa-area women's AA squad. The Native team won both games, by scores of 3-2 and 9-2.

Former NHL player John Chabot, now a coach with the Quebec Major Junior Hockey League's Hull Olympiques, led the camp instruction for the male players. And the head coach for the female players was Wally Kozak, who was an assistant coach for the Canadian women's side that captured the gold medal at the 2002 Salt Lake City Olympics.

B.C. to host hockey nationals

By Sam Laskaris
Windspeaker Contributor

PRINCE GEORGE, B.C.

After being held for its first two years in Akwesasne in eastern Ontario, the National Aboriginal Hockey Championships are heading west.

The tournament will be staged in Prince George from April 18 to 24, 2004. The majority of the matches will be held at the Prince George Multiplex, a facility that has a seating capacity of about 6,000. The rink is home to the Western Hockey League's Prince George Cougars.

Eight male and six female squads participated at this year's championships that concluded in May. Ray Gerow, the chairperson for the 2004 national organizing committee, wants to see those numbers grow. Gerow was the general manager of the only boys squad from British Columbia at this year's nationals. He hopes to include a British Columbia girls club and a squad from the Yukon and Northwest Territories in 2004. All the teams from last year's championships have indicated an interest in contin-

"It's only fair that this event moves around the country. Sometimes it will be in your backyard and sometimes it's going to be across the country."

—Ray Gerow

ued participation.

"It's only fair that this event moves around the country," Gerow said. "Sometimes it will be in your backyard and sometimes it's going to be across the country."

Unsuccessful bids to host the 2004 nationals were received from Dauphin, Man. and Kahnawake, Que.

Gerow said participating squads realize their travel expenses will vary from year to year, depending on where the tournament is staged. But in order for the tournament to continue to grow, Gerow believes there must be some continuity among competing clubs.

"It cost us an arm and a leg to get out there this year," with expenses totaling about \$42,000.

Gerow, who had to relinquish his GM duties for the B.C. club in order to join the organizing committee, said he's hoping

things are done a bit differently than they were for the first two nationals.

"I want to make it a family event," he said. "We want all players and their families to come here and enjoy themselves. If we pull it off correctly, hockey is going to be secondary."

Besides the hockey competition, Gerow is hoping tournament participants will all engage in other sporting activities, including perhaps bowling, swimming or snooker events. And he's also hoping to include some cultural events.

"That way all teams can interact with each other off the ice," Gerow said. "We really want to push that end of it."

The national tournament features bantam and midget players. Only those players of Aboriginal ancestry are eligible to compete.

The Aboriginal Sport and Recreation Association of B.C. (ASRA), the leading multi-sport organization for Native people in the province, will lend its support.

"This event will offer our youth the opportunity to showcase their talents and positive energies," said ASRA executive director Alex Nelson.

Ipperwa

(Continued from page 8.)

The trial could last as long as four-and-a-half months.

"They originally thought would be three months but now [the defendants] have asked for extension," George said. "They figured that that's the amount of time it's going to take to go through everything."

He was asked what he was feeling as the long-awaited start of trial approached.

"I'm getting very nervous, not knowing what to expect. I've never been in this type of a situation. I know we've worked very hard to get to this point, not knowing what it would be like when we finally did get here," he said.

George will live in Toronto during the duration of the trial. He has taken leave from his job as a youth counsellor with his band's child family services. He has also taken

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(Continued from page 19.)

The "community of interest" principle would also have been tuned to Indigenous people in unique circumstances.

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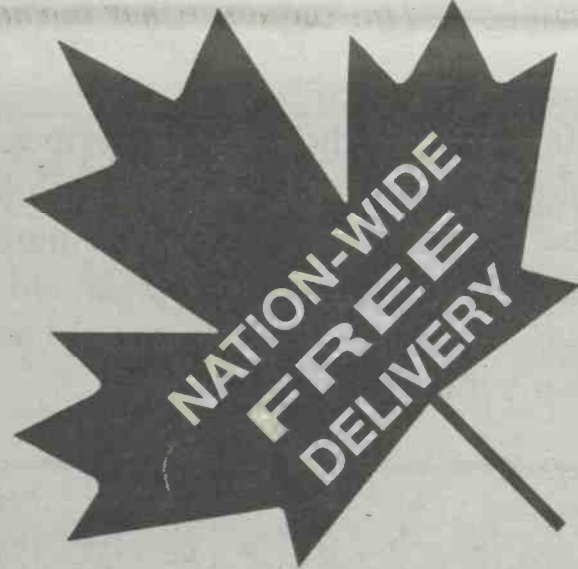
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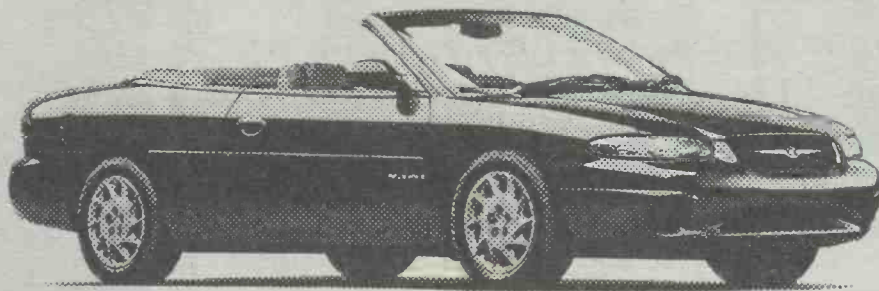


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Ipperwash case will feature premier's testimony

(Continued from page 8.)

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George will live in Toronto for the duration of the trial. He has taken leave from his job as a youth counsellor with his band's child and family services. He has also taken

temporary leave from his duties as a band councillor. He was elected in June 2002.

The financial cost of the family's legal fight against the most powerful people in the province has been tremendous, he said.

"I know it's up there very high. Right now Murray's [Klippenstein, his lawyer] working pro bono [without being paid]. We don't have nothing available right now," he said. "I haven't talked to Murray about what I owe him. It just hasn't come up in conversation in, I'd say, the last three years. So I imagine it's a substantial amount right now. We saw the reports that came out on Harris' lawyers saying it's well over a million dollars."

He conceded his own legal fees "could be approaching that" number.

George was asked which of the many witnesses that Klippenstein

would be examining would be of the most interest to him.

"I'm looking forward to Harris being there," he replied. "I've been through two discoveries with that man. Lawyers do most of the talking for these fellows. I want to see what he's like when he's actually on the stand before the people so I can see how he reacts to the questions that are being asked of him at that particular time because his lawyers won't be able to answer for him. He will have to answer for himself."

George credited his legal team for bringing uncommon commitment to the case.

"I can't say enough for them fellows in Toronto. I know they go many nights without sleep. I can see it on them when I get there," he said. "They're working very, very hard. And to have people like that working so hard and not receiving no pay."

Everyone involved has put a lot on the line in this case, showing great courage by risking the anger of very powerful and influential people, he added.

"If you figure you're going to do something like this for money then you may as well finish before you even start because there is no money in this. A lot of people are probably wondering how we're sur-

viving. I know the government must be wondering that. I know they've tried to shake us several times," he said. "I tell everybody we've been kicked around and punched. They've rocked us pretty much but we're still standing. We're going to be able to walk down that street and into that courtroom that day and we'll be holding our heads high."

Indian status

(Continued from page 19.)

Dear Worried:

When you register your child with your band's membership clerk, she or he will need to know who the father is. If you do not name the father, the Indian Act states that the father will be assumed to be a non-Native and the child will be registered accordingly. If you do name the father and he is non-Native then your child may be registered under section 6(2) of the Indian Act. This means your child will be registered as an Indian, but may not be eligible for band membership. It depends on whether your band has its own membership code.

Also, if the child who is registered under section 6(2) has a child with a non-Native or even non-status Native, your grandchild may not be registered as an Indian under the Indian Act. Finally, there may be some legal barriers in trying to inherit property if your child is registered as an Indian, but does not have band membership.

Dear Tuma:

What advice would you give an offender on crossing the U.S.-Canada border for the blueberry harvest?

Migrant Worker with a Past

Dear Migrant Worker:

If you have a criminal record, you may be denied entry to the U.S. Try to get a pardon for any past criminal record. This involves applying to the Canadian Justice department for a pardon. There are some requirements that need to be met before a pardon will be issued, so make sure to check out what these requirements are. Note: The U.S. Customs may not recognize the pardon and you may still be refused entry into the U.S.

There are two parts to crossing the border: Customs and Immigration. Customs is the first point and they will want to know the reason why you want to go into the U.S. Customs may refer you to Immigration for further questioning if you are planning to enter the country for any reason. A criminal record, even a non-serious one, may result in a refusal at the border to enter into the country.

This column is not intended to provide legal advice but rather highlight situations where you should consult with a lawyer. Tuma Young is currently studying for a Ph.D. in Law at the University of British Columbia and questions should be sent to tumayoung@hotmail.com.

Representation needed

(Continued from page 19.)

The "community of interest" principle would also have to be tuned to Indigenous peoples' unique circumstances.

Inuit did not invent political boundaries, but live in four different jurisdictions. Each of their collectivities should be provided with their own Member of Parliament, based on the Land Claim Settlement Area communities of interest. The federal government has explicitly recognized such units of

Inuit interest when they began settling land claims.

Language and culture are absolute "musts" as considerations for the need to have Aboriginal MPs. Many Aboriginal languages are dead or dying. Yet they remain politically out in the cold, with nobody in power daring to go to bat for them. English and French thrive and dominate, simply because they are the only officially recognized languages of the "founding nations".

In encouraging Parliament to be bold and innovative to make room for Indigenous MPs, we need not restrict considerations to the New Zealand formula. If everybody concerned got serious about this, we might even stumble upon more generous Made-in-Canada solutions! Besides, 17.5 MPs would have to be rounded out to a fuller figure! An act enabling greater Aboriginal representation in Parliament is a dream within reality's reach, of which Canadians could be proud.

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Aboriginal nurses are especially invited to apply. Health Canada is committed to employment equality.



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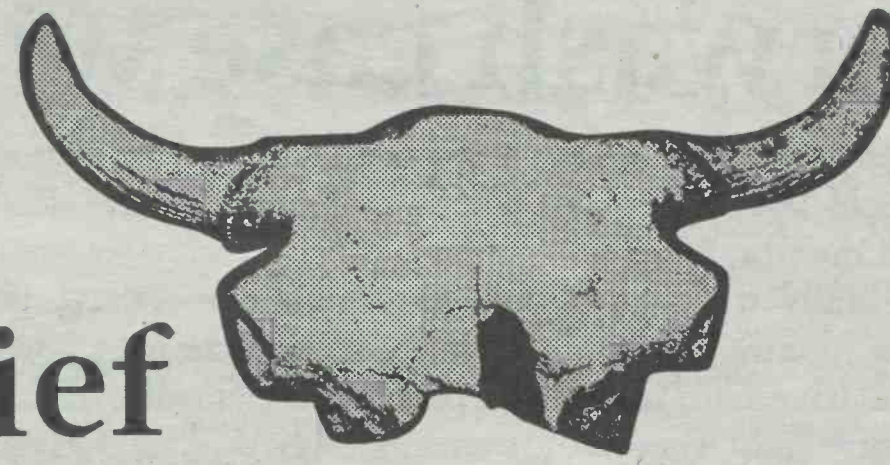
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[buffalo spirit]

Family celebrates ceremonial seating of chief



By Denise Ambrose
Windspeaker Contributor

AHOUSAHT

On a scorching summer Saturday, friends and family of Edgar Charlie (Hanuquii) gathered at the Thunderbird Hall to witness his seating as the head chief of Kelthsmah.

Kelthsmah traditional territory is on Vargas Island, in view of Tofino. Kelthsmah is one of the several nations that amalgamated to form modern-day Ahousaht.

The rightful heir to the Kelthsmah head chief's seat has been the subject of dispute amid the Ahousaht and neighboring communities for decades. Traditionally the seat would go to the eldest son of the chief; however,

the direct heir unexpectedly died and no one was named as successor.

With no direct male heir to take the seat, cousins stepped forward to fulfill the role, creating controversy over how the issue should be settled.

After several years and meetings, it was decided to place the matter in the hands of the Elders, who selected Edgar Charlie as Kelthsmah chief. He was instructed to immediately host a feast to take his seat.

On June 27 the first of the guests began to arrive in Ahousaht. The Makah paddled traditional dugout canoes from their home in Neah Bay, Wash. to honor an invitation made by Charlie for them to come to the event.

Charlie invited the chiefs on hand to witness the occasion and

the other people of influence to sit in front and face a specially-adorned curtain while they waited for the ceremony to begin.

Later in the evening, Charlie would provide an explanation for what was on his curtain, saying it took seven years and several people to create. Charlie said the Kelthsmahs have no rivers so the curtain displays a strong ocean and whaling theme. A rainbow represents spirituality and the Creator. A thunderbird dominates the centre of the curtain. A canoe carrying seven men represents the sub-chiefs of the Kelthsmah Nation.

"This curtain," said Charlie, "is my identification, and if you're Kelthsmah, then it's your ID too."

Seated directly in front of the curtain and facing the guests were Ahousaht chiefs Corbett George,

Billy Keitlah and James Swan. Louie Joseph explained that the ceremony was the highest form of law in their culture.

"Once done," he said, "it becomes unchangeable."

A singer chanted as dancers prepared the floor with eagle down. Charlie was seated among the chiefs in front of the curtain to the sound of mournful wolf whistling.

Louie Frank Sr. congratulated Charlie, saying he now must accept the responsibilities that a chief has for his people. The chiefs received an offering from Hanuquii for witnessing the event and the rest of the evening was filled with celebratory singing and dancing.

Holden David, a young man with connections to the McCarthy family in Ucluelet, was introduced to the gathering by Chief Corby George. He came to

the feast to ask that he be given a name. George called forward witnesses and named the young man Naasii-sits, meaning "from God". Speaking on behalf of George, Hudson Webster said George and his family would treasure Naasii-sits and instructed him to come to Ahousaht from time to time to learn the songs.

The Makah joined in the singing and dancing with a paddle song. As the dance ended, each dancer laid their beautifully carved cedar paddles at Charlie's feet. Les Green of Neah Bay said Charlie wanted paddles, so his people were there to honor his request.

Makah whaler Theron Parker made a special presentation to the people of Ahousaht. Parker and his brother composed and performed a song they said is for the Ahousaht people to use.

Journey provides life lessons

Dear Buffalo Spirit:

I have read with deep respect your article on recording our Elders' stories. I began what I call a 'journey of healing' back around 1995 ...

Part of my 'journey of healing' related to wanting to rid myself of my abusive behavior towards women. I was a very angry young man in my twenties, and I believe my anger had a lot to do with my 10 years in the abusive children's aid society after the breakup of my parents ...

I was very touched by your eloquence and sensitivity towards the issue of recording our Elders' knowledge and life experience related to spirituality, culture, and the Indian way of life.

I am intrigued by your deep understanding of Aboriginal spiritual and cultural ways, such as pointing out that the medicine wheel is not of the coastal societies. That is an excellent point of which I have had experiences in my sharing with Manitoba Aboriginal Elders.

I recall one Elder from the Opaskwayak Cree Nation who stated to me that the powwows that are happening today and some of their ceremonial activities are not true Opaskwayak traditional ways.

I attended a youth conference in Lac Brochet (Northlands Dene First Nation). I spoke to one Dene Elder during a mini powwow held in the elementary school gymnasium and the Elder was watching the powwow dancers. I spoke to the Dene Elder through an interpreter and I found his response to my questions very interesting. He stated to me that he had never in his life seen a drum such as the one being used in the mini powwow. Dene people use a hand drum

traditionally. Also, he stated he never saw a powwow.

One other story I recall was listening to an Elder from Sandy Bay during a powwow we both were attending in Ebb & Flow Ojibway First Nation. He stated to me during our discussion that the powwow of today was different than the traditional powwows. He said that the powwow of traditional times was the last event before people departed after holding Sun Dance ceremonies.

The main event at that time was the traditional Sun Dance. Today, he stated Aboriginal people treat the powwow as the main and basically only event when Aboriginal people meet.

One final thing I would like to say is that my healing journey taught me a lot. I realized that I

felt so angry and that I was abusive in my younger years because I felt ashamed, abandoned and powerless about who I was as an individual. My journey to find out my true identity has taught me to care for myself, and to respect others.

I feel Aboriginal men who are abusive are covering up in many different ways their innermost fears of themselves. I have learned to empower myself for teachings such as humiliation, healing, trust, and love. The rest is a lot to do with simple life-long learning and staying on the right path.

Of course you'll make mistakes along the way, but if you are true to yourself you can succeed and be happy and be a vital member of your family and community.

—Irwin

Don't wait to discover roots

Dear Buffalo Spirit:

I live in Alabama and am Native American by descent. I want so badly to learn the old ways of my people, but it is hard discovering just who my people were.

I was told by my grandmother that we are Cherokee, and I am also some Native American on my father's side.

You know, when we are young and crazy, we do not care who we are or where we come from. By the time that we are much older, many of the Elders are already gone.

I waited almost too late to talk to my father and mother about our blood. I was told by my mother's cousin that, back then,

your Native blood was not discussed, to keep quiet about your family.

I am the president of the parent committee for Native American education here where I live in Huntsville, Alabama. I want to help the other parents and the children, as well as my own, to know who they are and where they come from. But where do I start?

The more that I have learned about my white blood, I am ashamed to claim that side after the atrocities that they committed against Native Americans. I would appreciate any and all teachings that you could share with me.

—name not provided

To add to your collection

Mathew King—Chief Noble Red Man—was a long-time spokesman for the traditional chiefs of the Lakota Nation and official interpreter for Frank Fools Crow, the Lakota high ceremonial chief. King was also one of the leaders of the great Indian Reawakening that began in the late 1960s.

He provided political and spiritual counsel to the activist of the American Indian Movement during the occupation of Wounded Knee in 1973 and helped negotiate with federal officials to end that historic standoff.

Harvey Arden is a former National Geographic senior writer who met King in 1983. The memory of the man is something Arden has never been able to shake.

"His visionary message resonates in my soul, reverberates in my conscience," so Arden has culled from tapes and notes acquired from King's family a book that allows readers to share in King's vision and wisdom.

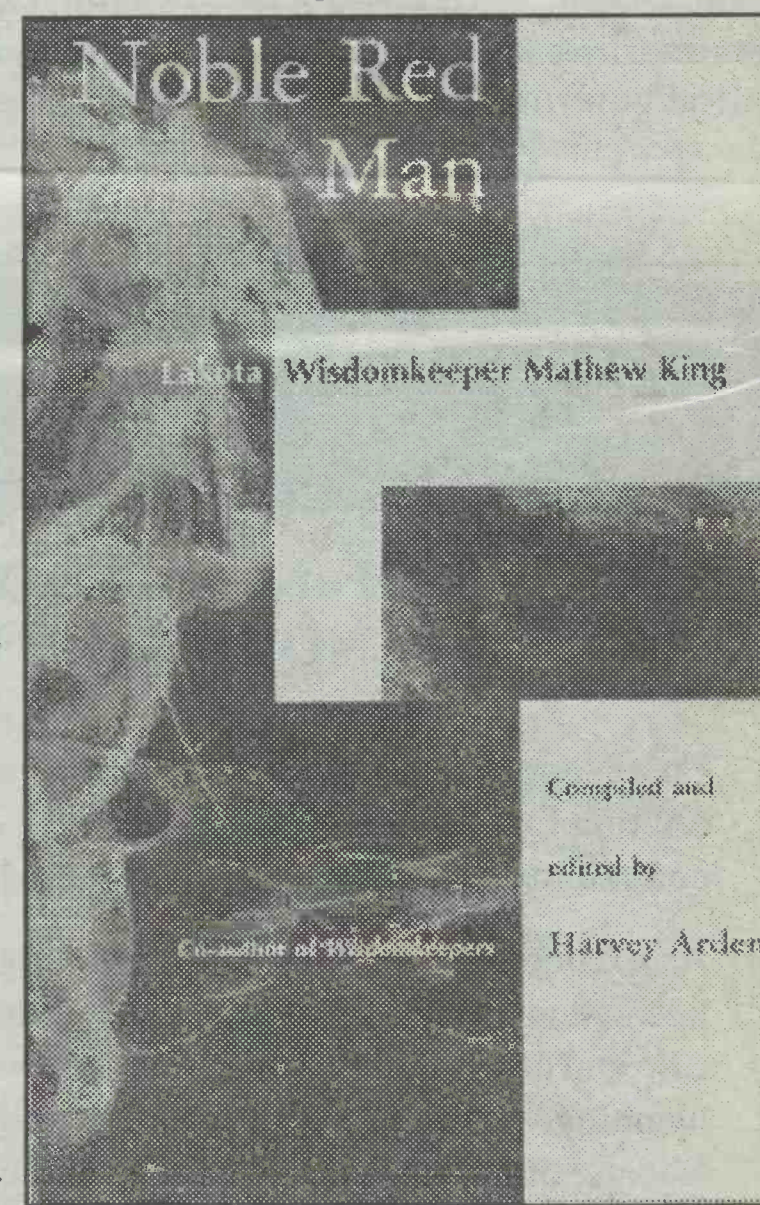
"Every person has to find their own power, because each of us possesses a certain power. Search yourself for that power, know how to reach it inside yourself, and then use that

power in harmony with God—for good and not for evil," advises King.

"The Peace Pipe is our greatest weapon. It's our holy power. It's God's power. The Pipe mediates between human beings and God.

"To receive the Pipe, to receive God's gift, you've got to be pure in your heart, mind, body and soul. And never forget that, after the prayers are over, you've got to live that life—a life with God. That's the hardest part," King tells us.

The book is about 100 pages in length and sells for \$13.95, a portion of which goes to King's family. Noble Red Man is published by Beyond Words Publishing Inc. 1-800-284-9673.



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SARS clips writer's wings

(Continued from page 20.)

That's like saying I wouldn't be allowed to phone a telemarketer, because I just might annoy them. I was stunned. Part of me; the Tricker part, was tempted to go down to Vermont anyway, and just take a casual walk around the campus wearing a shirt that proudly boasted the name Toronto on it, and, occasionally, cough.

And how's this for the right hand doesn't know what the left hand is doing. This theatre company that was in danger of losing the cost of a plane ticket from a sudden cancellation, started arguing with the airlines. They wanted a better refund because it was not their fault I couldn't use the ticket. It was the campus and the CDC who nullified the situation. Meanwhile, the airline's response was 'We take our direction from the World Health Organization. And they say it's okay to travel to and from Toronto. No refund.'

So there I was, hoping and expecting to bring the glory and genius of Native theatre to America, stopped by a disease I didn't have, a disease that nobody I knew had, by a people that didn't have the disease and knew nobody that had it. I think they're still pissed off we didn't support them in the Iraqi war. And yet, if memory serves me correctly, the Americans are not quite fully convinced there's actually such a thing as the Persian Gulf Syndrome either.

I have a few more trips planned for the States in the next few months and now I'm beginning to

get a little concerned about what America will fear in me and other Torontonians next. Mad Cow Disease ... Albertans beware. The West Nile Virus ... I think that's already made its way into America. I just hope they don't find out about the great Crabs epidemic of '99, one of the less reported afflictions. I was not a victim, but then again I wasn't a victim of SARS either.

But the final insult, the final,

Right-wing rant

(Continued from page 20.)

Occasionally, someone speaks out. In 1998, the Assembly of First Nations (AFN) got tired of certain journalists undermining advances in Aboriginal relations by condemning them as "race-based" discrimination. The AFN called it "Indian bashing" when journalists dismissed advancements in treaty and land rights "as 'race-based' policies."

"Our nations have been here forever," Phil Fontaine said at the time. "It is offensive for journalists to suggest that governments are somehow doing us a favor by negotiating to restore lands and rights that were stolen from us in the first place."

But the media doesn't get it. Journalists and commentators, from Gordon Gibson in the National Post to Margaret Wente of the Globe and Mail, use the phrase "race-based" as though it actually explains something. It

ironic kick to the kidney happened that next morning, the Wednesday morning I was scheduled to leave for the lovely state of Vermont. I was morosely unpacking as I listened to the radio. The CBC announcer told me that the Centre for Disease Control in Atlanta had just lifted its Toronto travel warning, and it was now safe to migrate.

I hate it when stuff like this happens.

doesn't. It's completely inaccurate for one thing. Worse, it's code; a euphemism that inflames racial tension and even incites hostility.

Surprisingly, Canadian journalists have never discussed the use of this phrase at any of their conferences. No one has ever complained about its use by journalists to the local Press Council, Ombudsman or Human Rights Commission. As a result, even judges use the phrase to try to turn back the clock on decades of advancement in Aboriginal law.

As Ken Deere, a Mohawk and editor of the Eastern Door newspaper at Kahnawake, wrote in the Montreal Gazette, "The concept of race-based rights must be eradicated so no other judge can use this kind of racism in the court system. The fishing rights of the Indigenous peoples in B.C. must be upheld based on their rights as nations and peoples."

Urban Aboriginal Leadership Coordinator

This position will support, coordinate and facilitate programs intended for the Aboriginal community in Saskatoon. Under the direction of the Manager, Community Initiatives, the successful applicant will encourage leadership development; assist with design and implementation of demographic analysis; participate in developing communications programs; support the delivery of funding programs; and act as a liaison with Aboriginal communities.

Ideally, candidates will possess: a university degree in a related field and three years' progressive experience in the development of sport, culture and/or recreation programs; background in and knowledge of leadership development; knowledge of First Nations, Métis and Inuit cultures, with experience working with an Aboriginal organization; and experience working to enhance opportunities for leadership and participation in sport, culture and recreation.

Only applicants who self-declare in writing to be of Aboriginal ancestry will be considered for this position. The City of Saskatoon is an Employment Equity employer. This is a term position.

Qualified candidates should submit a detailed application or resume stating their qualifications and experience by Friday, Sept. 26 to: Human Resources, City of Saskatoon, 222 - 3rd Ave. N., Saskatoon, SK S7K 0J5; fax: (306) 975-7651; e-mail: human.resources@city.saskatoon.sk.ca.

This position is funded in part by Saskatchewan's Community Initiatives Fund and Saskatchewan Lotteries.



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For more information on any of our programs, we can be reached at the following:

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Community Liaison Coordinator

The School of Native Studies is seeking an individual to serve in the capacity of Community Liaison Coordinator. This is a full-time two-year term position with the possibility of extension.

This position reflects the School's long-standing orientation to Aboriginal communities and University of Alberta's objective to "connect to the community".

A primary task will be to develop and conduct a new three credit course (NS 450: Practicum in Native Studies) that will provide Native Studies students with a practicum experience through placements in Aboriginal organizations and agencies. The community liaison coordinator will be responsible for establishing a network of cooperating organizations.

Another duty will be to develop and offer a second course, Contemporary Community Forum (three credit units), in which Aboriginal community leaders will be invited to the University to speak on current issues facing Aboriginal communities.

Along with instruction, the

Community Liaison Coordinator will encourage the development of mutually beneficial research partnerships with Aboriginal communities and agencies. The coordinator will also contribute to the achievement of the School's fund development objectives.

Qualifications: The candidate must have a graduate degree in the social sciences, (equivalent experience will be considered), and preferably an undergraduate degree in Native Studies. Strong interpersonal, communication, organizational and computing skills are necessary. Experience with Aboriginal communities or agencies is required. University teaching experience and Aboriginal language fluency are assets. Knowledge of University of Alberta procedures is an advantage.

Interested applicants should apply to:

Director, School of Native Studies
5-182 Education Centre North
Edmonton, Alberta T6G 2G5

Deadline: September 30, 2003

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Enc

By Joan Taillon
Windspeaker Staff Writer

VANCOUVE

Two environmental groups—EarthWild International and Wildcanada.net—released a report in July naming Canada's most endangered rivers.

Rivers were assessed according to two main criteria, said Stephen Legault, executive director of Wildcanada.net, based in Canmore, Alta. The level of threat and the "national significance" of the river.

A reoccurring theme raised by nearly everyone who spoke to Windspeaker about these rivers was succinctly stated by David Mackinnon of the Transboundary Watershed Alliance. He said there has been "piecemeal development" of ecologically important areas with "no thought to meaningful management to sustain ecological and river resources."

At the top of the endangered river list is the Petitcodiac River, which runs through the small Folly reserve in New Brunswick. A causeway built in 1968 grossly interfered with the river's flow.

Once 1.6 km wide, the river has shrunk to 80 metres in width. The former two-metre-high tidal bar has shrunk to a ripple.

The Eastmain River in northern Quebec flows 756 km east to the west, parallel to another major river, the Rupert, situated 100 km north. Both rivers empty into James Bay, with a 46,400 square km drainage basin.

The eastern United States wants hydroelectric power. Hydro Quebec and industrialists aim to dam the Eastmain and Rupert rivers to meet that demand. Ninety-two per cent of the Eastmain River's flow has already been diverted into the La Grande River.

The Cree of Chisasibi are the only northern Cree band to oppose the Eastmain project. They want stricter regulations and a commitment from government to pursue alternative energy sources.

The Okanagan River flows from Okanagan Lake 314 km south to the Columbia River, passing through Canada's own true desert.

Diversion of water to sustain the Okanagan Valley's fruit and wine industries, and urban population pressure is to blame for the loss of most species of salmon of the river.

Tied for the number four spot on the endangered rivers list, the Taku and Iskut rivers in north-west British Columbia are still largely pristine areas, but threatened by mining and oil and gas development.

The Taku watershed, with several biogeoclimatic zones, is the largest undeveloped and unprotected watershed on the Pacific shore of North America and one of the most important salmon producing rivers in the transboundary region with Alaska. It's also the home

Endangered Rivers [canadian classroom]

By Joan Taillon
Windspeaker Staff Writer

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The Taku watershed, with seven biogeoclimatic zones, is the largest undeveloped and unprotected watershed on the Pacific shore of North America and one of the most important salmon producing rivers in the transboundary region with Alaska. It's also the home of

the Taku River Tlingit who rely on the river for sustenance and who now participate in ecotourism and a commercial wild salmon fishery. That river is threatened by a controversial decision by the provincial government to allow operation of the existing and once abandoned Tulsequah Chief mine despite a recent court decision against it. It is feared if the mine goes ahead, a 160 km access road will enable further mine exploration and contamination of the waterway.

The Iskut River flows southwest 240 km from the village of Iskut to the Stikine River near the Alaska/British Columbia border. The river supports all five species of Pacific salmon, which are the mainstay of the Tahltan First Nation's fishery.

Yet the Iskut River faces threats from jurisdictional disputes over regulation, fish farms, over-harvesting of wild salmon, roads, dams, power generation plants, mining and logging. So far a lack of road access has limited commercial timber harvesting, but the incursion of a proposed transboundary road will make it easier to harvest timber, mine and create infrastructure.

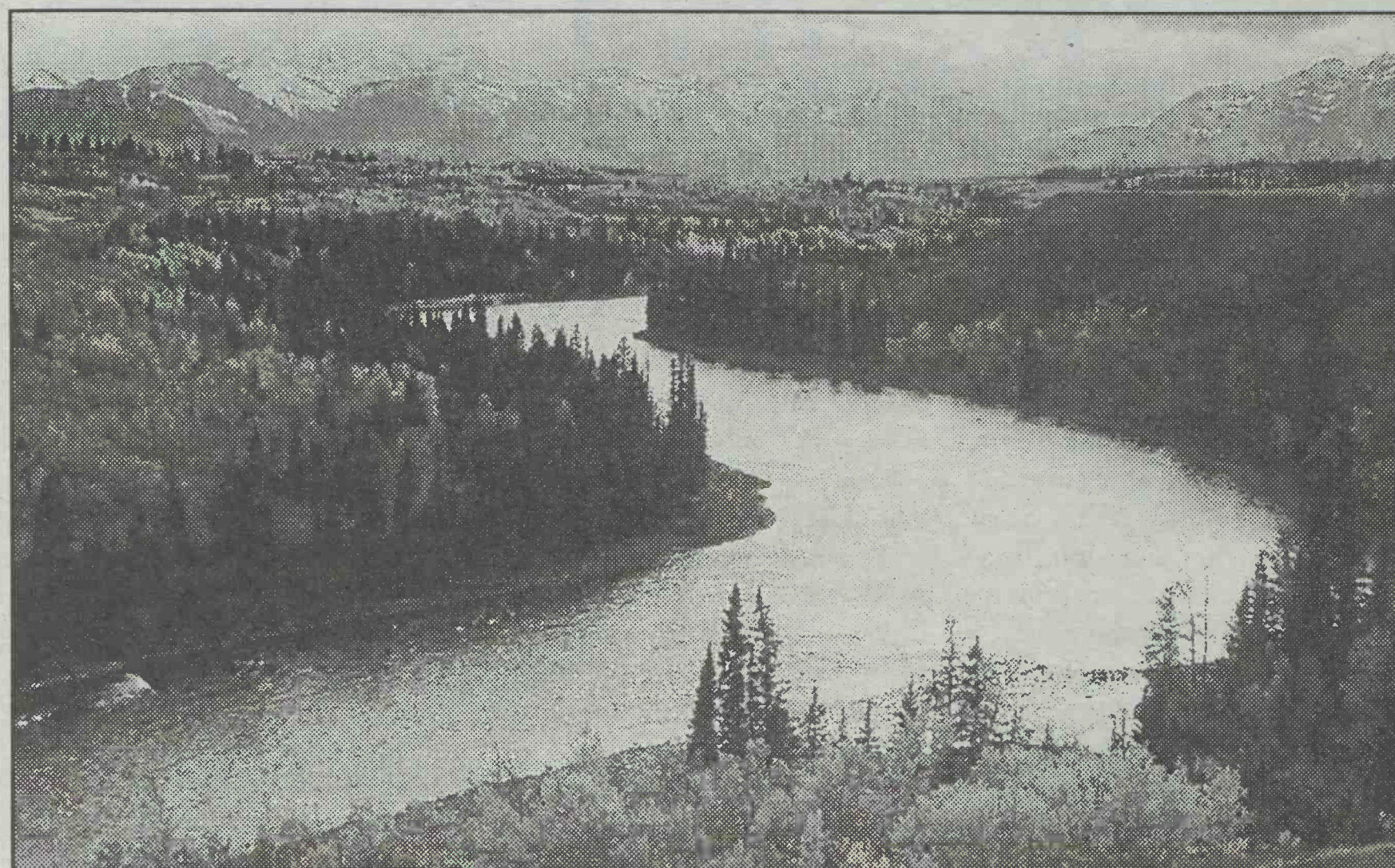
The Groundhog River, with headwaters 100 km southwest of Timmins in Ontario, drains north into James Bay. It supports sturgeon and brook trout feeder streams, and it flows through a recently declared conservation reserve protecting claybelt ecosystems.

The Ontario Ministry of Natural Resources may amend the provincial land use strategy to allow mining giant Falconbridge Limited to build a trench carrying treated wastewater to the river. Falconbridge may also access the Groundhog through its own property at Six Mile Rapids, regardless of whether it obtains the other easement.

The Milk River passes through 160 km of southern Alberta and feeds some of the most geologically and biologically diverse grasslands in North America. Drought, pollution, urban sprawl, off-road vehicle use, increasing water extraction and the likelihood of dams means the fragile ecosystem around the Milk River may soon be flooded in the absence of protective legislation. Alberta Environment is studying a proposal to dam it, which would also interfere with the spring floods that bring silt deposits to renew the few remaining cottonwood forests.

The Blood Tribe band office referred *Windspeaker* to Narcisse Blood. "We've been quite concerned with the consequences of so-called technology that is trumped up and really benefits very few people," Blood said. As for fishing in the Milk River, "Right now, I simply don't trust it ... After all these years of farming in our area, and all the chemicals that they use, they all end up in the river system."

Asked whether the tribe has an active environmental portfolio he



STEPHEN LEGAULT

The Bow River in southern Alberta is in urgent need of rehabilitation.

said, "Well, I suppose we sure could use one. As long as we maintain our language and our ceremonies it's almost like we don't need one, but now that things are happening so fast, we have to start looking at those kind of issues."

Blood said the tribe would like to take back ownership of their land, which currently is "mostly leased out. We have a lands department that is funded by Indian Affairs, and it is very narrow what they allow us to do, but I know our committee and our director of lands ... said we have to take on that role and really police the farming practices."

The Peel River watershed covers 14 per cent of Yukon Territory and some of the Northwest Territories. The Yukon's largest herd of woodland caribou inhabit it.

The Tet'it Gwich'in First Nation in the Northwest Territories and the Nacho Nyak Dun in the Yukon live here too. But developers are eyeing oil and gas and mining prospects anew now that the Mackenzie Valley pipeline project is nearly assured.

Elaine Alexie of the Tet'it Gwich'in First Nation in Fort MacPherson, has completed her third year of environmental science studies at the University College of the Caribou in Kamloops, B.C. She is also contracted to the Canadian Parks and Wilderness Society, a non-profit conservation organization.

"I'm really concerned," she said, that industrial proposals and projects are being designed and negotiated "primarily with the Yukon government" without notification and involvement of the affected First Nations.

"We're downstream from these major industrial projects. Particularly they want to build three major coal bed methane strip mines." Also a steel-making plant to create steel for the proposed Mackenzie Valley pipeline in the Northwest Territories, near the headwaters of three major rivers that create the Peel.

Alexie said these projects jeopardize the Porcupine Caribou

herd they depend upon and the many summer fish camps and hunting camps on the Peel. She calls it a "subsistence rights issue" and a health issue.

She said First Nations should be talking about the positive aspects of economic development such as ecotourism and "how we could regulate the amount of impact within an area. Also another great economic development strategy is to start thinking about renewable sources of energy, using the land, the environment, to provide energy that won't harm our way of life. Like solar energy, wind energy, small hydro-electric energy ... instead of oil, gas, or any type of mining extraction."

James Andre, a councillor on the Tet'it Gwich'in Council for Renewable Resources said they had a gathering of 97 Elders and youth in July who met at the mouth of the Snake river to greet paddlers of the Wind, Snake and Bonnetplume rivers, which flow into the Peel. The paddlers were in part there to draw attention to threatened ecosystems in the areas of proposed development.

Andre also has issues with the Yukon government, which he said is opening up land for exploration without consultation with First Nations and without a land use plan in place. "Anything that happens in Yukon affects us."

The 880-km Red River flows from North Dakota and Minnesota in the United States north to Lake Winnipeg in Manitoba. The 290,000 square km watershed includes the Assiniboine River basin.

The Red River is threatened by sewage effluent, expanding hog farming operations, and wetland drainage that affects flood patterns. Contaminated groundwater from the river is polluting Lake Winnipeg.

To offset flooding in North Dakota, the Americans want to divert water from the Missouri River basin to the Red River basin.

Gordon Kern, who is attached to the Assembly of Manitoba Chiefs' Youth Secretariat and is working to raise environmental

awareness among their youth, identified 11 reserves located within the Red River and Assiniboine River regions affected.

"Our treaty rights (to hunt, fish and trap) as First Nation people are being impacted by the current state of the Red River. These inherent rights are also endangered, which directly relates to the health of our environments."

Rivers fed by the Red River also "have been labeled unsafe for swimming and human consumption."

The Youth Secretariat, he said, has been working "towards identifying and addressing these areas of concern through the education of our youth in Manitoba," but they lack funding.

The 853 km-long, lake-fed Churchill River, known as the Grand River to people of Labrador, has another hydroelectric generating station planned for it. The reservoir will destroy a million hectares of boreal forest.

The proposed development has divided the Innu Nation along the lines of who is prioritizing jobs and who is prioritizing resource protection, according to Todd Russell, president of the 6,000 member Labrador Métis Nation. He said that although the Innu government and Newfoundland and Labrador government support the project, many non-political Innu oppose it, as does the Labrador Métis Nation.

The Bow River in the territory of the Siksika tribe of Alberta is compromised by hydropower generation stations and a storage reservoir. Half a million hectares of dammed and irrigated land, a burgeoning population and oil and gas industry demands are contaminating groundwater and rapidly exhausting the prime water supply to Calgary and region.

Industry and farming are not the only culprits. Fifty golf courses along the Bow and its tributaries are also abetting the commercial value of their property through the use of herbicides, fungicides and chemical fertilizers. The Bow is an urgent case for rehabilitation.

[footprints] Shanawdithit
 the last of the
 Beothuk people

Very little is known about the Beothuk, the Native people who once lived in what is now the province of Newfoundland.

When European explorers, and then fishermen, traders and settlers, came to the island, the Beothuk people avoided contact with them believing they were bad spirits; that making peace with them would keep the Beothuk out of the country of the good spirit after they died.

From the first European incursions in the 1500s on, relations between the Beothuk and the European newcomers were strained. By the early 1600s, a trading relationship was formed, but the Beothuk still kept their distance, leaving furs for the traders and watching from a distance as their pelts were removed and goods left in their place.

The animosity the Beothuk felt toward the newcomers increased as European settlements sprang up along the coast. In order to avoid contact with these strangers, the Beothuk abandoned their traditional summer campsites and moved inland where food was scarce.

By the mid-1600s, relations between the Beothuk and the European settlers were openly hostile. Many Beothuk died at the hands of the Europeans, and the Beothuk responded in kind, although reports show the number of Beothuk killed by Europeans eclipsed the number of victims claimed by the Beothuk.

Historic accounts tell of a number of cases where Beothuk people were slaughtered en masse for no apparent reason other than the "Red Indians"—so named for their practice of covering their bodies with a mixture of red ochre and oil—were seen as a threat. Some reports even refer to the Beothuk being killed solely for sport.

A number of the European people who had settled in Newfoundland urged the government to take steps to protect the Beothuk, but no action was taken. Then that attitude changed.

Between 1768 and 1823, the colonists took captive a number of Beothuk. The idea was to befriend them, win them over, and then send them back to their people to make a case for developing a peaceful relationship with the settlers.

These attempts to build bridges between the two peoples, of course, failed. The European captors killed any Beothuk that got in the way of the kidnappings, and none of the captives were ever returned to their people.

The last of the Beothuk women captured was Shanawdithit, who came to live in the white world when she and her mother and sister were captured after leaving the interior of the island in search of food.

The women were all sick and starving to death. Within months, Shanawdithit's mother and sister had died from pulmonary tuberculosis. Shanawdithit survived and was taken into the home of John Peyton Jr. on Exploits Island where she was given the English name Nancy April and served as a member of the household staff. Historic references to the young Beothuk woman describe her as tall and attractive, with long black hair and perfect white teeth. She was intelligent and lively, with a good sense of humor, and the Peyton children loved her. Although she worked as part of the household staff, she apparently could—and did—do as she pleased, and often mocked the lady of the house whenever she spoke roughly to the servants.

Though generally in good spirits, Shanawdithit would occasion-

ally grow quiet and disappear into the woods for days at a time to speak with the spirits of her mother and sister. She would be happier on her return, speaking of how her family was with her still.

Shanawdithit proved to be a gifted artist. She created patterns and designs by biting birchbark, and carved beautiful combs out of caribou horns. But it was her exceptional talent for drawing that would help her communicate with her English captors.

In September 1828, she went to live with William Epps Cormack in St. John's. Cormack was the founder of the Beothuk Institution, which he created to try to open lines of communications with the Beothuk people. Cormack had just completed a trek into the island's interior in search of the remaining Beothuk people, without success. But once Shanawdithit came into his home, he set out to learn as much as he could from the young woman.

Much of what we know today of the Beothuk came from Shanawdithit. A list of Beothuk words was created from the information obtained from Shanawdithit, as well as from Desmasduit, Shanawdithit's aunt, who had been captured in 1819, and from Oubee, a little girl captured in 1791.

In addition to information about the Beothuk language, Shanawdithit provided Cormack with information about her people by drawing pictures illustrating the Beothuk way of life. She also drew pictures that demonstrated the demise of her people through loss of traditional territory, violence at the hands of the Europeans, and the introduction of deadly diseases, such as tuberculosis.

The Beothuks, whose numbers were estimated at about 300 in



Captured in 1823, Shanawdithit is the last known Beothuk.

the mid-1700s, had seen their population dwindle to about 72 members by 1811, and by the spring of 1823, when Shanawdithit was captured, only a dozen or so of her people were left.

As she told her stories to Cormack, her eyes would fill with tears. With the European settlements cutting off the Beothuk from access to the coast and their traditional foods of seal, walrus, whale and seabirds, and their numbers too few to hunt, Shanawdithit had little confidence that her people would survive. At the same time, she did not want to rejoin them, thinking that she would be killed on her return because of her contact with white people, sacrificed to the spirits of those killed by the European settlers.

So Shanawdithit lived in the Cormack household until January 1829 when Cormack left Newfoundland. She then moved to the home of James Simms, the attorney general, but her stay there was a short one.

Shanawdithit had contracted pulmonary tuberculosis years before, and her health had never been good. When she died from the disease on June 6, 1829, the Beothuk people ceased to exist. An entire nation of people that

had populated Newfoundland for thousands of years became extinct.

After Shanawdithit's death, when a post-mortem examination showed that her skull had certain unique features, it was sent to the Royal College of Physicians in London, England for study, and later was sent to the Royal College of Surgeons in London where it was destroyed by the bombings during the Second World War.

The rest of Shanawdithit's body is believed to have been buried in St. John's. Years later, a monument in her honor was erected. In 1997, 170 years after the original Beothuk Institution was formed to increase public awareness and understanding of the Beothuk people. As part of that mandate, the institute raised funds for the creation of a life-sized bronze sculpture of Shanawdithit, created by Newfoundland artist Gerald Squires.

The bronze image now stands in Boyd's Cove near the remains of a site of one of the largest Beothuk communities found by archeologists to date, a lasting memorial to Shanawdithit, the last of the Beothuk people.



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