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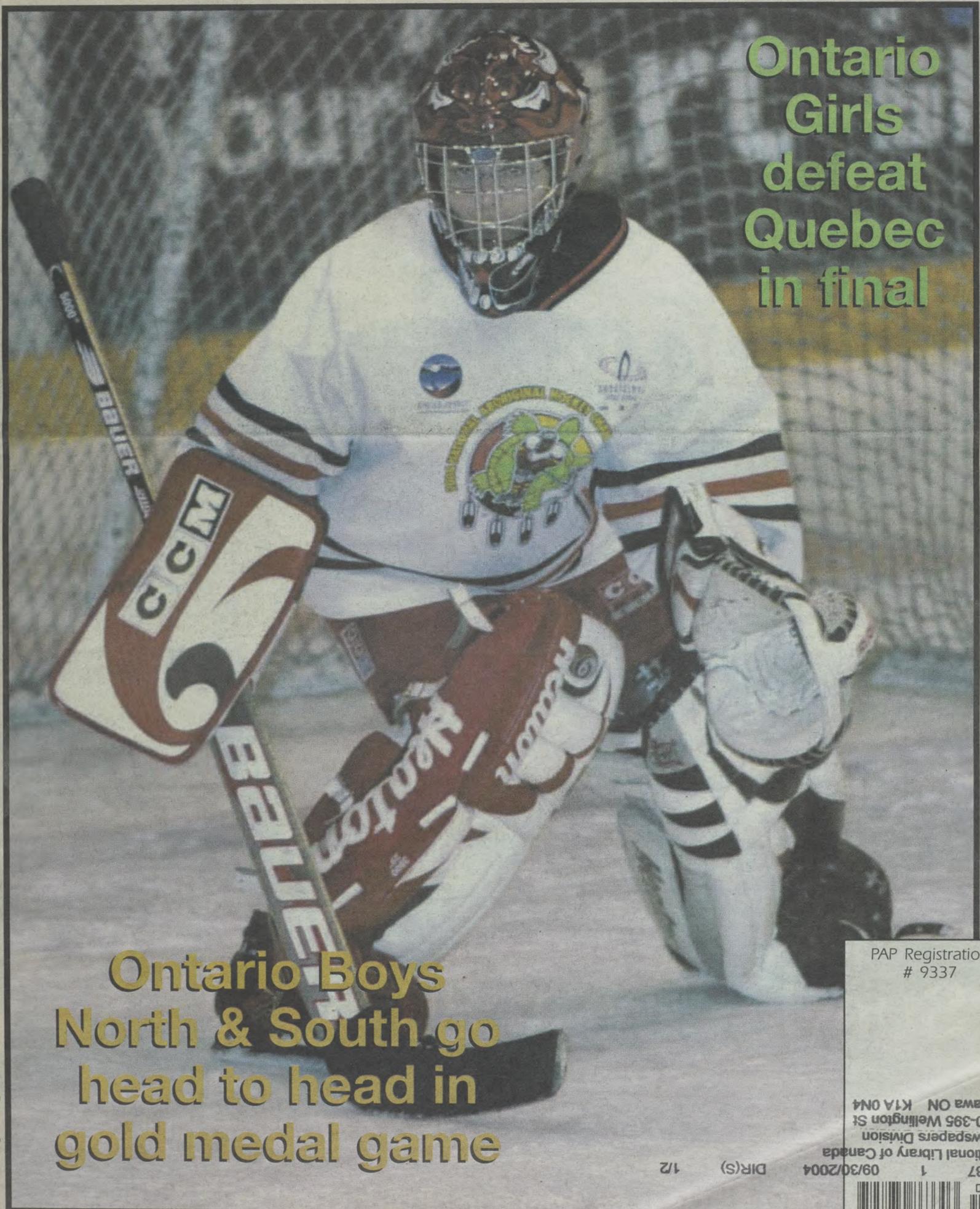
Volume 22 No. 3 • June 2004

Windspeaker



INSIDE: WINDSPEAKER'S GUIDE TO INDIAN COUNTRY

ONTARIO DOMINATES



Ontario
Girls
defeat
Quebec
in final

Ontario Boys
North & South go
head to head in
gold medal game

Photo by Eagle Spirit Marketing & Communications

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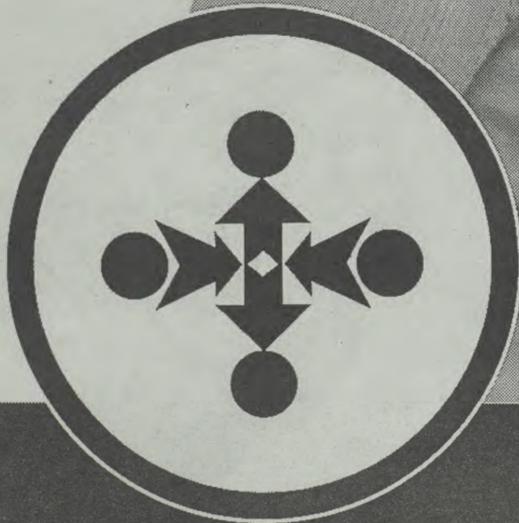
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Lisa Meeches | Ted Nolan

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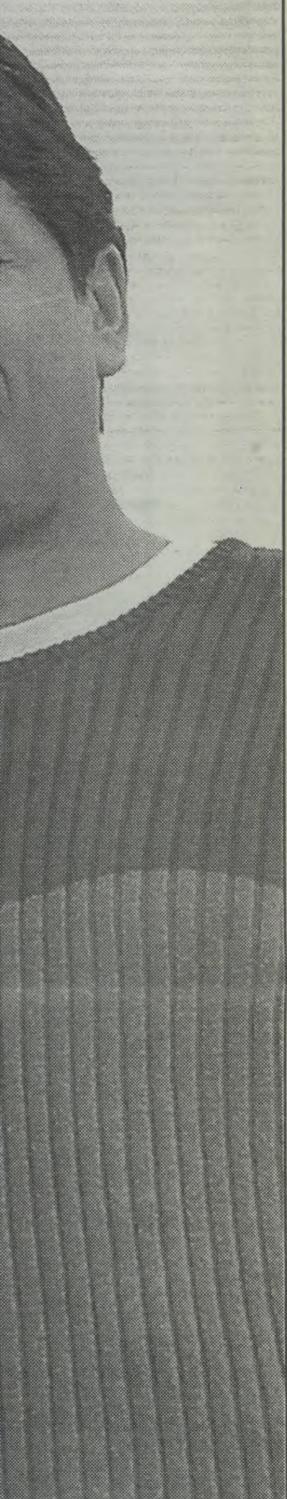
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Kanasatake finds itself in turmoil again, with a chief, displaced from his home after an angry mob burned it to the ground, doing battle with a segment of the community who accuse him of pandering to the wants and wishes of a colonial master, the federal government. It's a case of he said, they said and a Mohawk to Mohawk face off that could end in bloody civil war.

Patients needs go unmet 9

First Nations and Inuit Health Branch records a surplus in the Pacific Region while the health concerns of the Aboriginal community become more desperate. Chiefs from across the country are calling for immediate action, accusing the government of being more concerned with containing costs than of the health of the people for whom it is responsible.

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Six Nations of the Grand River band councillor Dave General didn't bargain that the waves he would be causing at the Assembly of First Nations confederacy in Saskatoon would come crashing down on him.

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When we heard the word "process" to describe the complex way First Nations will be asked for their input into a detailed statement on self-government the Assembly of First Nations is preparing, bells start ringing and red flags start waving. We suspect that what we are really hearing is just a word that replaces the phrase "high paying jobs for bureaucrats."

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Community events in Indian Country for June and beyond.

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Annabella Piugattuk is just a girl trying to earn her high school diploma. She's also just a girl who debuted in the critically acclaimed film the Snow Walker and earned a Genie nomination.

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Native women's health is the subject of a frank new book, with discussions on reproductive rights and two-spiritedness.

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Guest columnists Grand Chief Ed John and Professor Jack D. Forbes join Drew Hayden Taylor, Dr. Gilles Pinette, lawyer Tuma Young and Zebedee Nungak, who discusses the new Inuit Secretariat announced at the Canada-Aboriginal roundtable.

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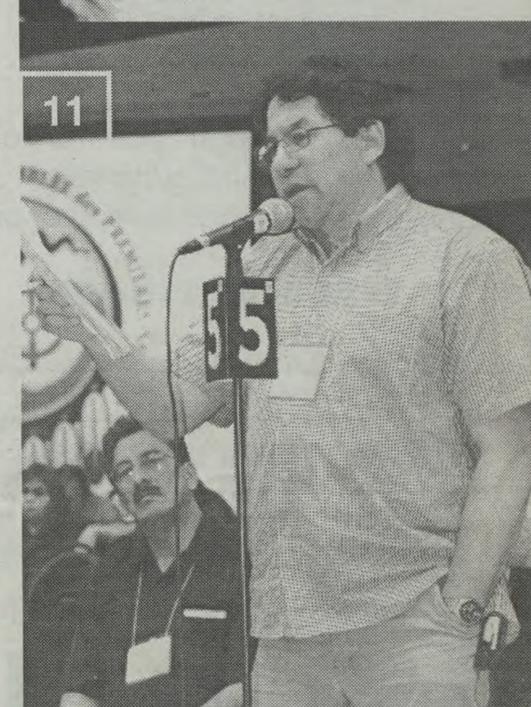
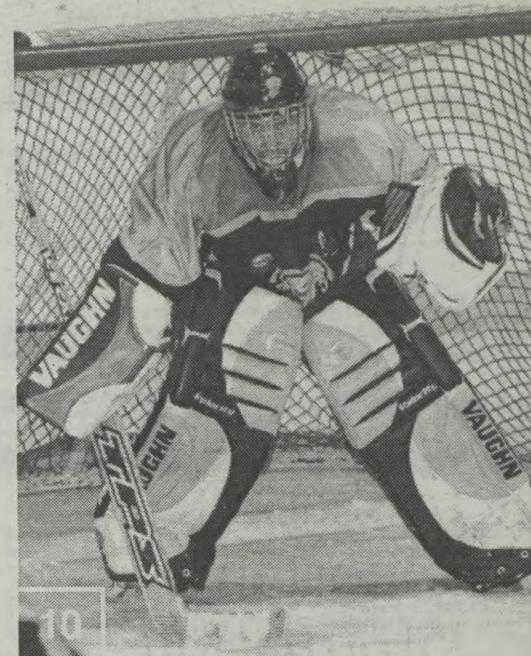
Elders and youth are invited to the Six Nations of the Grand River Territory in August to help find ways to heal the burden of the generations heaped on them from centuries of trauma since contact with European colonizers. Plus, words of encouragement and inspiration from Boye Ladd.

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The Minister of Justice Irwin Cotler has floated the idea that it may be time to have a permanent place on the Supreme Court of Canada set aside for an Aboriginal justice. Many agree that the move would be a good one, though often they disagree on the reasons why.

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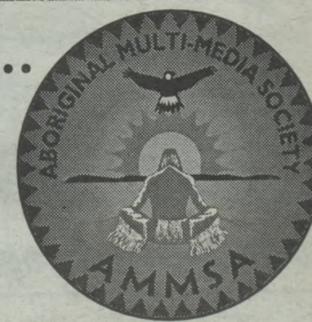
Painter Jackson Beardy lived only a short time, but in that time he achieved greatness. He inspired a legion of artists and helped change the way the world viewed Aboriginal art. Though he was ripped from his culture to attend residential school hundreds of kilometres from home, his Aboriginal soul could not be contained or denied.



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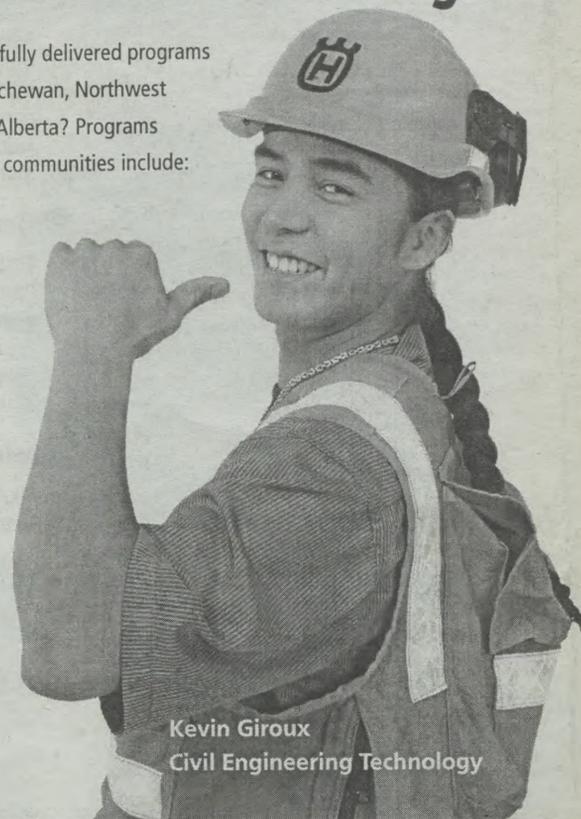
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Results from our

The Assembly of First Nations is embarking on an ambitious plan to prepare a detailed statement of position on what self-government will do so in the full.

It will do so in the full. The Martin government will keep treating First Nations as full partners in a joint relationship that can meet their goal. (Although we'll believe there was a lot of talk.)

There was a lot of talk. Legal counsel Roger Jones says the complex and comprehensive First Nations people across the country provide input on what they want to self-rule.

We've come to realize that the word "process" we know well is "well paying jobs for bureaucrats."

So much time is spent to suspect, because bureaucratic busload when complicated programs are created.

We also know, and we're more personable than Auditor General. The way things are done by the government in Ottawa is to keep track of the results.

Some critics of National Chief's plan are calling it "the t... Fontaine himself confirmed recently completed a new budget. Department of Indian Affairs increase in funding, although they uncover specific numbers. There's a long list of new initiatives that will be, instituted at 1 Nicholas, which is going to mean lots of new jobs and opportunities for the national chief and his supporters.

Here's an idea that has been embraced: Pay all these additional intelligent people a modest but meaningful job is underway and top it up (or if) the job is done.

We get the feeling that we're actually accomplishing something. It's proving a couple of hundred homes in swank Ottawa.

We say this because it's time to end the misery and hardship that we've seen in our readers.

People are suffering and they're not comfortable offices in Ottawa. Where to put commas. It's time for results, not "process."

Fontaine was forced to accept his pre-budget submission to the Finance Committee on finance last year. He believes it's not his fault. Yes, he has to and engage the government. Squamish when he was forced to attempt to push his agenda forward rather than follow their direction. He's talking about the AFN; the chief then tell him not to lead.

But Fontaine was also slow to move by internal Liberal Party machinery. Election, transition, all had a delay in progress. Now things are starting to gain that was expected to start.

But, surely, once the election is over, the government is in place, they should better take it upon themselves. Even if it means that the federal government work diligently to put them in place.

There will be plenty of opportunities with the kind of expertise that the government in self-government. The sooner the Indian Act is replaced by a stable and fully functioning First Nations Act, the sooner the current system will start to subsidize.

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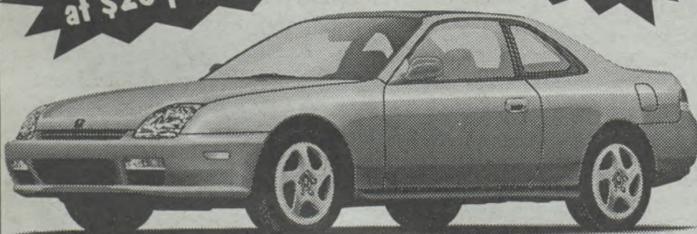
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Results needed from our leaders

The Assembly of First Nations (AFN) is about to embark on an ambitious and far reaching exercise, preparing a detailed statement of the First Nation position on what self-government should look like.

It will do so in the full expectation that a Paul Martin government will keep its word and actually treat First Nations as full and equal partners in a joint relationship that can work towards that elusive goal. (Although we'll believe that when we see it.)

There was a lot of talk about "process" as AFN legal counsel Roger Jones outlined the extremely complex and comprehensive manner in which First Nations people across the country will be asked to provide input on what they will need to implement self-rule.

We've come to realize that whenever we hear the word "process" we know we can substitute the phrase "well paying jobs for bureaucrats."

So much time is spent talking about process, we suspect, because bureaucratic jobs are created by the busload when complicated governmental processes are created.

We also know, and we're backed up by no less a personage than Auditor General Sheila Fraser, that the way things are done by bureaucrats on all sides in Ottawa is to keep track of activity without measuring results.

Some critics of National Chief Phil Fontaine's ambitious plan are calling it "the turbo charged gravy train." Fontaine himself confirmed that his organization has recently completed a new budget agreement with the Department of Indian Affairs that will see a significant increase in funding, although further inquiries failed to uncover specific numbers. The national chief mentioned a long list of new initiatives that have been, or soon will be, instituted at 1 Nicholas, AFN headquarters. That's going to mean lots of new jobs and plenty of opportunities for the national chief and his executive to reward supporters.

Here's an idea that has no chance of ever being embraced: Pay all these admittedly capable and intelligent people a modest but livable salary while the job is underway and top it up with a big bonus when (or if) the job is done.

We get the feeling that will go a long way towards actually accomplishing something aside from improving a couple of hundred wardrobes and filling up homes in swank Ottawa neighborhoods.

We say this because it's time to do something about the misery and hardship that afflicts too many of our readers.

People are suffering and dying while others sit in comfortable offices in Ottawa and bicker about where to put commas. It's time to get serious about results, not "process."

Fontaine was forced to admit in Saskatoon that his pre-budget submission to the standing committee on finance last year yielded no results. We believe it's not his fault. Yes, his plans to charge ahead and engage the government were derailed in Squamish when he was forced to back off on an attempt to push his agenda forward and lead the chiefs rather than follow their direction. That's the strange thing about the AFN; the chiefs elect a "leader" and then tell him not to lead.

But Fontaine was also slowed by the gridlock created by internal Liberal Party machinations. Leadership selection, transition, all had a deadening effect on the pace of progress. Now things are stalled by the election campaign that was expected to start on May 23.

But, surely, once the election is done and the new government is in place, the people at the AFN had better take it upon themselves to get some results. Even if it means that the folks at 1 Nicholas have to work diligently to put themselves out of a job.

There will be plenty of opportunities for smart people with the kind of expertise it takes to get to self-government in self-government. And we believe that the sooner the Indian Act is toast, and real, accountable and fully functioning First Nations government are in place, the sooner the misery that is all too prevalent will start to subside.

—Windspeaker

Problems of our own

Dear Editor:

Our Native leaders have problems of their own. Over the summer I posted a comment on *Windspeaker* saying how it would be nice if Native leaders took steps to make themselves known to the general public. That would help us constituents to possibly identify with and understand what each stood for. Maybe, as an informed public, we could say that we or I stand behind this person and his or her ideas. Here we are nine months later and we still don't know much ado about Phil [Fontaine].

At least when Matthew Coon Come was in office, the waves that he caused with the big rocks he threw into the water were felt across the country. Natives were proud to have someone with a pair working for them.

With Phil in, all looks like a choreographed photo-shoot with all the brown-faced court jesters performing amusing hi-jinx.

Either Phil has no idea that he's being used as a pawn in Big Paulie Martin's crew (sponsorship scandal) or he's a henchman patiently working himself into a high-paying governor generalship. It seemed to work for him last term.

—Gary Mishibinijima

Kudos for coverage

Dear Editor:

Windspeaker did an excellent job at explaining the escalating risks journalists face as they work to keep communities informed in the article entitled "Heavy price paid to bring you the story"—May 2004 issue.

We were also glad to see the story take the lid off a topic rarely covered in the Canadian media: the unbalanced coverage of Aboriginal issues in that same mainstream media.

Windspeaker's story also doesn't shy away from the difficulties the Aboriginal media often has in getting access to Aboriginal sources. APTN's Ken Williams said leaders may fear Aboriginal reporters' stronger, more informed questions. Stewart Phillips, president of the Union of British Columbia Indian Chiefs, said political organizations are wrong to try and suppress reporting on controversial issues.

It's a complex, multi-faceted story we've also been covering in a course called Mainstream Media Coverage of Aboriginal Issues in our Aboriginal Media Program since 1997.

As responsible journalists it is our job to tell all sides of the story, whether the story is about confrontation, corruption, and scandal, or whether it's a positive, inspirational or success story. Journalism doesn't always have to be about winners and losers, or good people and bad people. But good journalism should offer a variety of perspectives from varying informed sources.

It's ridiculous to think that Aboriginal journalists would be too biased to cover Aboriginal issues. Kanehsatake's Dan David dispels this myth by providing the most in-depth analysis of the situation at Kanehsatake to date in his column "Aboriginal media just whistling Dixie."

Furthermore, less myopic media coverage of foreign issues often comes from foreign correspondents who have an ethnic connection to the story. Kudos to *Windspeaker* for bringing this ethical debate to the forefront!

Brant Bardy, co-ordinator,
Aboriginal Media Program
First Nations Technical Institute
Tjendinaga Mohawk Territory

[talk it up]

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[rants and raves]

We stand corrected

Dear Editor:

Just to make a comment about this letter in Volume 22 (April 2004) pertaining to "We are all Anishanabe." For whoever is interested, the proper definition of that word, Anishanabe, the traditional word really means "From whence he was lowered." It doesn't really mean "human being." That came afterwards, but originally that's what it was "From whence he was lowered."

Thank you, have a great day, and I like your paper.

—Roger, the Elder in residence with the
Aboriginal Students Centre
at the University of Manitoba

Save the caribou

Dear Editor:

I am a 22-year-old member of the Vuntut Gwitchin First Nation, which is also known as Old Crow, Yukon.

The first experience I had with touring to help protect the Arctic National Wildlife Refuge came to me when I was 14 years old. I had the opportunity to travel down to the United States with 13 other members of Old Crow to meet with various people-reporters, school students, senators on this issue and tell them how important it is for the Gwitchin Nation to keep the Arctic National Wildlife Refuge free from oil development.

I feel that this was a great learning experience for me, being a shy 14-year-old coming out of a small isolated community of 250 people.

The refuge is a very important piece of land, because of the fact that it is the birthing grounds of the Porcupine Caribou Herd, which is the main food source for the Gwitchin Nation. It is also home to thousands of animals and birds from all over the world, which come to this sacred place to have their young and also care for each other.

Ever since I was a young girl I have always heard my Elders and leaders speak of this place in such a high manner that I always wished to come to the refuge and see for my own self how unique this place is.

When I was 15, I had the opportunity to travel to the refuge with a group of youth from the United States who were travelling around to promote awareness of this issue. They spent two days in Old Crow at an Elders bush camp and they had the wonderful experience of sitting at the camp and listening to all the fascinating stories and legends.

They also had the experience of tasting and enjoying the delicacy of fresh caribou meat that was cooked on an open fire. They very much understood how dependent the Gwitchin Nation is on their traditional land and how much the Gwitchin Nation practices its traditional way of life, passing it down generation to generation.

I joined the group from Old Crow enroute to Fairbanks Alaska where we would then drive to Prudoe Bay and fly to the Arctic National Wildlife Refuge.

At Prudoe Bay, the first thing I noticed was the pipelines all over, and the health of the caribou. The first sight was a cow caribou with her calf laying underneath the pipe. I was so shocked at how unhealthy they looked.

On the day of leaving, I was the last to jump on the plane. I remember saying "just one more day. Please just one more day," but of course I had to leave. I stood by a hill, which had a creek flowing by and a small waterfall.

I knelt down and I was digging in my bag for something and I found some tobacco, so I said a prayer. 'Creator, I come to you on bended knees. I ask for your help, your guidance and your strength. Please bless the people of which I come from, bless the animals of which we strive on, and bless the beauty of each within. I ask you Creator to help as we, the people of the Gwitchin Nation and our supporters, fight to protect this beautiful vast land. I ask you Creator, bless all our relations, our ancestors and the unborn that they may have the opportunity to live with their culture and tradition always.' I sprinkled the tobacco into the creek that flowed by and watched as it disappeared.

The President of the United States is still, to my understanding, trying to open up the Arctic National Wildlife Refuge for oil development, and we are asking for all the support we can get.

I believe that if we, the Gwitchin Nation, lose the caribou herd, we would lose everything we've got.

May the Creator bless each and every one of you out there, and your families.

Remember to stand up for what you believe in and fight for what is right.

Anne Blake

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If you would like to be enumerated or if you have any questions on the eligibility criteria, please contact the Enumeration Project Manager at the address below:

Leah Desjarlais
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Toll-free: 1-877-345-7075
Fax: 867-872-2404
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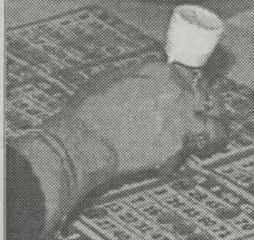
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June 13, 2004 St. John's, Nfld. www.cpha.ca

BANFF TELEVISION FESTIVAL
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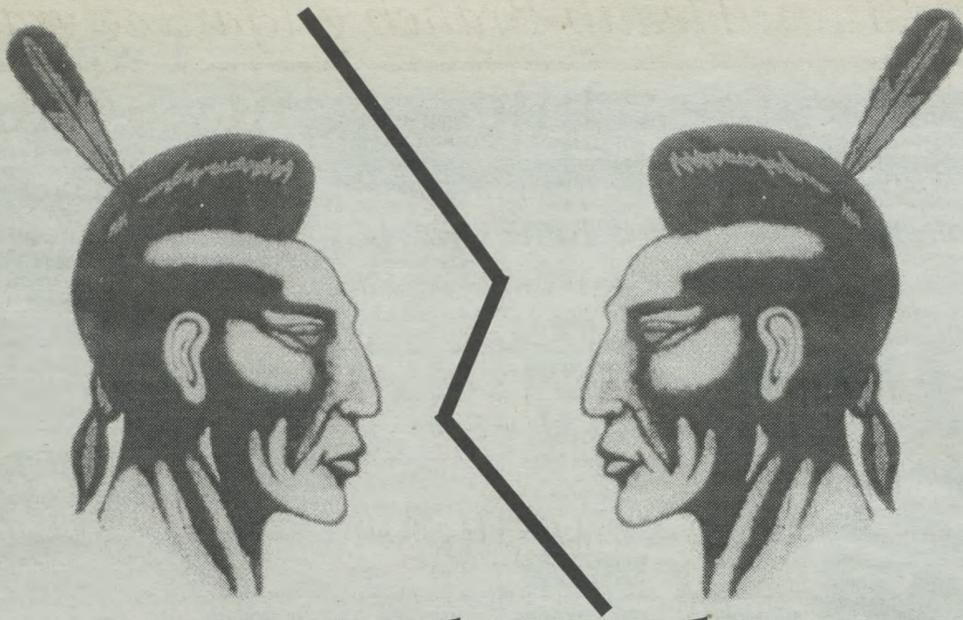
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By Paul Barnsley
Windspeaker Staff Writer

SASKATOON, Sas



Mohawk community divided

By Paul Barnsley

Kanesatake, the Mohawk settlement located at the halfway mark between Montreal and Ottawa on the edge of the Quebec town of Oka, is in turmoil—again.

Many will remember that this community was the site of the Oka Crisis, a 78-day stand off with the Canadian military in 1990 that brought worldwide attention to the land claim complaints of the 1,200 people who live there.

Some may not remember, however, that later that same decade, fields of marijuana crops allegedly planted in co-operation with biker gangs based in Montreal were discovered on the territory.

Today, the band council stands divided, some say irreparably. Grand Chief James Gabriel claims he is cracking the whip on the criminal element that continues to flourish in his community. His critics accuse him of being the willing pawn of a colonial master, the federal government.

Gabriel is working out of the Hilton hotel in the Montreal suburb of Laval, located an hour from Kanesatake. He hasn't been back to the territory he presides over since he was burned out of his home there on Jan. 12.

He attempted to bring in a group of First Nations police officers from surrounding communities to displace the existing police service, one he said was not dealing with criminal activity on the territory. That move ended with people rioting outside the police station, trapping the newly placed police officers inside; the same night protesters set Gabriel's home ablaze.

The present-day Mohawk territory is unique in Canada since the lands are not reserve lands. In the past, as federal and provincial authorities bickered over whose jurisdiction should apply there, Kanesatake was placed in the unfortunate position of being a place where those who wished to conduct illegal activities could do so safely.

As tax increases in Ontario and Quebec drove up cigarette prices, cigarette huts offering tax-free smokes began to appear on the territory. During the last cigarette boom, which peaked in the 1990s, band councils in communities up and down the St. Lawrence River saw their communities overrun with traffic from off the territory as non-Native people sought to evade the taxes placed on cigarettes.

Those on the reserves who were not making money in the trade complained that the roads were being worn down at community expense so that a few individuals could prosper. They also complained that a collective right to be tax exempt was being exploited by a few individuals who weren't above intimidating or attacking others who might try to compete with them in the market.

It was also revealed that organized crime was providing a lot of the cigarettes required to keep up with the huge demand.

Gabriel's opponents, chiefs John Harding, Stephen Bonspille and

Pearl Bonspille, say the community has no more of a crime problem than any other community.

The latest crisis in Kanesatake, they say, was started because Canada and Quebec pressured Gabriel to cut out the cigarette trade in the community.

"That's what started the raid in January, when they came in, to justify the raid," Pearl Bonspille said. She was interviewed with Harding by telephone from the Kanesatake band office.

Community sources who spoke on the condition they not be named say the chiefs who oppose Gabriel have family ties to the half-dozen or so main players in the cigarette trade.

Chief Pearl Bonspille didn't deny it. "I'm related to half the people in this community. We all are. We have over 15 [cigarette] shops," she said. Harding agreed.

"And we're not on the take. I know Mr. Gabriel has said that, and the media too. I don't take any money at all from anybody. That's absolutely false," he added.

Bonspille and Harding both said that cigarette merchants give money back to the community.

"The only monies that come from the shop go back to our community, the Elders' centre, the donations that [the cigarette merchants] give, themselves. And services that are short, like our education. James has spent millions taking us to court and in the meantime our school didn't have paper, so the cigarette people donate once a month to the shortages here," Bonspille said.

James Gabriel said the chiefs' claims that the cigarette merchants were giving back to the community are intentionally misleading. He said the cigarette merchants put back perhaps \$100 per store a week while making \$4,000 or \$5,000 in a weekend. He called this "a pitance" and suggested it was done

simply so they could tell people that they were sharing the wealth and not taking personal advantage of a collective right.

"The issue is not the cigarette trade per se itself," said Gabriel, adding that it's about government being able to regulate the trade.

The handful of people making big money selling cigarettes have acted as if they're above the law and have fought with every means at their disposal whenever the council sought to rein them in, Gabriel said, adding that since the marijuana fields were detected and disposed of in the 1990s, the growers have taken their operations indoors, a move that allows them to grow a more potent and profitable product. He said hundreds of pounds of marijuana, at about \$5,000 per pound, is produced each year on the territory.

Several years ago, he said, a police plane flew over the community with an infrared camera. Of the approximately 400 homes on the territory, between 40 and 50 "lit up" under the infrared, suggesting the bright, hot lights used in hydroponics grow operations.

Bonspille and Harding say that information is tainted since it was provided by one of the police officers loyal to Gabriel.

Harding said, contrary to the grand chief's allegations that criminals rule the territory, things have been peaceful since the night of the rioting.

"The community's very peaceful. In fact, I don't have any word that there has been a requirement for police intervention over the 47 days that they've not been here," he said.

"The public security minister's been through here and he's even said it. The only time there's trouble is when the goon squad tries to force their way in and they're pushed out. The people won't allow them in," Bonspille added.

Gabriel answered by saying that,

based on the analysis of the public security minister that everything was calm, Aboriginal police officers went to Kanesatake on May 3. But they were prevented access to the territory by a group of 50 armed and masked individuals. "Does the public security minister have another definition of order, safety and peace?" Gabriel asked.

As for claims that there is no criminal activity on the territory, Gabriel pointed out that "people who've spent the last 10 years on social assistance have four-wheelers for every member of their family. Boats, sea-dos and some of those big pickup trucks that we've seen on the news over the last little while that are worth anywhere between \$40,000 and \$60,000. And we have a couple of members that are driving Hummers right now. My guess is they're worth anywhere between \$125,000 to \$160,000. And again people who have never worked an honest day in their life."

Both sides accuse the other of distorting the truth to gain an advantage for control of the territory.

"The feds are paying, through land negotiations, a PR firm for Mr. Gabriel and they're spinning things wild," said Harding.

"There's a lot of spin happening," said Gabriel. "Everybody's lost focus. We're four months past the events of Jan. 12 where the goal was to rid the community of organized crime. We've got activists from other communities like [Tyendinaga Mohawk activist] Shawn Brant, a professional activist by the name of Jaggi Singh, who's come in to man the barricades with our home-grown criminals, and basically they're experts at spinning a story in regards to demonstrations."

Bonspille and Harding accuse the grand chief of keeping secrets from them even though they're

members of council.

"It's as if we don't exist here. I'll give you the classic example. The agreement that was signed in November for the \$900,000 [for the new police force], we learned about it on Jan. 12 when the police officers arrived in the community, because none of that was discussed. He doesn't even bother to really hold council meetings anymore because [Gabriel and the three chiefs who remain loyal to him] enjoy unequivocal support. It's been said in a recent press release by Anne McLellan and Andy Mitchell that James Gabriel enjoys the unequivocal support of the federal government," Harding said. "That includes denying, never mind the community, but the three other chiefs here, myself, Stephen and Pearl, involvement in any discussions relating to the business of the band. James will tell you different. He'll tell you he invited us to two meetings in Laval. It was stated to us by our Elders and by our community that the business of the band is in Kanesatake and James Gabriel has no business calling us to Laval to do the business of the band and he has no legitimacy there."

Gabriel rejects the accusations of secrecy as "absolutely false."

"The forum for public meetings has become extremely violent and an extremely improper way to seek out public opinion. What we've been doing over the years is go through the workshop process where everybody gets an opportunity to speak because the same group of people that were rioting outside the police station that burned me out were the same ones that controlled the public meetings," he said. "If you don't agree with them, you never get a chance to talk. You get threatened, you get intimidated or you get heckled. So people just stopped going to public meetings other than the gang of thugs that are there now. Going along the line that I've just been asking for this kind of trouble by my autocratic or dictatorial approach, nothing could be farther from the truth."

Harding and Bonspille condemned the burning of the grand chief's house, but they said they could understand why it happened.

"We don't condone that type of behavior, obviously, in the community, but I can tell you that we do understand that it's as a result of the frustration from a long time of build up of Mr. Gabriel's actions. But we don't condone it. It's not right for anybody to lose a house. But it is understood within the community that it is as a result of the build up of frustration that Mr. Gabriel has caused," Harding said. "He's gone. He just needs to stay gone."

"Canada can keep their reserve in Laval. They sponsor him there," Bonspille added. "Let them keep him there, continue to sponsor him there as part of their sponsorship program and pour millions into the Laval Hilton reserve."

(see Bloody civil war page 13.)

In the same week that Grand Chief Chris McCormick of the Association of Iroquois and allied Indians told the United Nations that First Nations health in Canada is in pitiful condition, British Columbia chief of First Nations health, Kelly, told Windspeaker that money allotted to First Nations health concerns was not distributed in the last fiscal year.

"They sent money back to the year and I'm really pissed about that," said Sowalio First Nation Chief Doug Kelly on May 18. "Pacific region had a \$2 million surplus on dental. The budget about \$20 million and they only spent about \$18 million. And a little bird who works for First Nations health told me that Canada nationally lapses money."

In other words, millions of dollars set aside for healthcare for First Nations people was not spent, despite the desperate need.

Kelly and Assembly of First Nations (AFN) National Chief Phil Fontaine met with Ian Green, the deputy minister of Health Canada, on April 18. Kelly reports he told the department's top bureaucrat during the hour-long meeting how he felt about that situation.

"I brought up the fact that federal bureaucrats get their bonuses whether they earn them or not and I told Ian Green he should have been paying us. I told him to expect a much better performance," Kelly said. "What's happened here is a reason to cut the pay of government officials, not give them bonuses. They should be disciplined."

Federal officials receive what is called "at risk" pay of up to 10 per cent of their salaries each year. Although it's supposed to be an incentive that's earned for good performance, Conservative Party of Canada government spending watchdog John Reynolds has said that very few bureaucrats do receive the extra pay.

Ottawa sources say Green issued an edict to the regional directors general at the beginning of the last fiscal year that no deficits would be allowed. When in the past Health Canada headquarters kept some money in reserve in case of emergencies or unexpected over-runs, Green's order caused increased conservatism within the First Nation and Inuit Health Branch (FNIHB) the department.

Kelly said he has uncovered two major problems with the provision of health care by the federal bureaucracy.

"The program is underfunded. And there are winners and losers in the way Ottawa allocates the money," he said.

A Native person's chances of receiving approval for expensive orthodontic care depends on

First Nation and Inuit Health Branch get failing grade from chiefs

Region saves money while patients' needs go unmet

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON, Sask.

In the same week that Grand Chief Chris McCormick of the Association of Iroquois and Allied Indians told the United Nations that First Nations health in Canada is in pitiful condition, a British Columbia chief told *Windspeaker* that money allotted to First Nations health concerns was not distributed in the last fiscal year.

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—Chief Doug Kelly



"This is an example of the Canadian government's agenda. Cost containment, not improved health for First Nations."

—Grand Chief Chris McCormick

which bureaucrat that person deals with.

"It seems there's an angel who approves orthodontic care if there's a legitimate need, and a devil. If you get the latter, no matter how bad off you are, you won't get it," he said. "There should only be one standard."

The Stolo Nation chief said it's obvious that the First Nations and Inuit Health Branch of Health Canada is severely underfunded.

"How do I know it's underfunded? It's broke every year. And there have been cuts every year and they're cutting into the bone. There may have been some fat there at one point, but it's long gone. Very clearly there's a problem there," he said.

Cuts to non-insured health benefits have been steady for the last number of years. Levels of dental care have been lowered and generic drugs are covered while more expensive drugs are not. Few areas have escaped funding cuts of one sort or another. Some programs have seen their funding levels frozen since 1996 even though the Native population is the youngest and fastest-growing in Canada.

Kelly said the underfunding makes it difficult for bureaucrats to cope.

Chris McCormick sees the same thing. In Ontario, the FNIHB is \$9.7 million in the red with a forecasted deficit for 2004-2005 of \$11 million.

Al Garman, the regional director general [RDG], announced cuts to a variety of programs to make up that deficit.

Some of the cuts were announced, McCormick said, but the funding was reinstated when the chiefs scheduled a press conference to express their outrage.

McCormick told the UN Permanent Forum on Indigenous Issues that Canada may rank 8th on the human development index but First Nations rank 63rd.

"We are essentially a Third World society living in one of the top 10 countries in the world," he said. He told the international body that First Nations people have a suicide rate that is five to eight times higher than Canadian averages, five times more diabetes, 10 to 12 times as many communicable diseases and an infant mortality rate that is one-and-a-half times as great as Canadian norms. He said poor housing, poor water and sewage systems and the harm created by the residential school system are among the reasons why Native people are not as well off as Canadians in general. He also told the permanent forum about the cuts that were announced to programs aimed at improving the health of children and then withdrawn.

McCormick quoted from a letter written by the Ontario RDG. "[E]ven though children's programs will be reinstated, this does not relieve the obligation to find a way to balance planned expenditures to the budget available."

Then continuing with his own remarks, McCormick said "This falls on the heels of program funding cuts to balance a deficit of approximately \$9.7 million for the previous year. This is an example of the Canadian government's agenda. Cost containment, not improved health for First Nations."

McCormick, in a letter to Health Minister Pierre Pettigrew that was obtained by *Windspeaker*, questioned whether bureaucrats have the right to pay down deficits with program dollars.

"As we understand, Treasury Board allocates specific resources for specific program areas for [FNIHB]. As First Nations, we are constantly reminded by FNIHB staff that we [must] use resources for the exact purposes they are allocated for," he wrote.



yesterday... We know we must do more to achieve better outcomes for Aboriginal men, women and children."

AFN health renewal policy analyst Cynthia Stirbys then asked him, "In your address, you mention involving new partners. Mr. Minister, can you then outline how you see First Nations people and First Nations leaders involved in achieving better outcomes in health status?"

Pettigrew answered, "It is a good question and a timely one because of the [roundtable] held in Ottawa yesterday. The government has a fiduciary responsibility [to Aboriginals], as you know."

The minister also mentioned he toured the country in January and was able to see first hand the special challenges in Aboriginal communities.

Nice words, said Kelly, but they do not reflect the actions of officials in the minister's department.

"The government of Canada seems to hear it when the provinces get up and raise hell about health funding but there's this refusal to hear when First Nations say FNIHB is underfunded," he said. "I've been telling them the funding has to be needs based. All I've been saying seems to be falling on deaf ears."

He said the word is going to have to filter down through the bureaucracy if Native people are going to believe all the promises made by the prime minister in recent months.

"I hear the Right Honorable Prime Minister Paul Martin tell me and all the other First Nation citizens he wants to make a difference, and I believe him. The problem we've got is the people he's got working for him aren't listening," Kelly said.

He said Pettigrew has not been an active and effective minister.

"He's been ducking me. I'm hopeful the Liberals get a majority government and that the prime minister will then give the job to somebody who wants it."

Kelly believes Pettigrew's other responsibility as intergovernmental affairs minister is receiving most of the minister's attention.

Kelly was outraged to learn that two senior Health Canada officials, Assistant Deputy Minister Ian Potter and Pacific Region RDG Dr. Jay Wortman, attended health conferences in Australia and New Zealand recently.

"They can find the money to send two people on this trip but they can't find money to treat Native kids and adults who sorely need it," he said. "They should all be at home manning their posts."

He noted that B.C.'s provincial health minister was actively lobbying for increases in health funding and suggested FNIHB officials should be doing the same thing instead of looking for ways to limit spending.

"It's pay now or pay later, you know," he said. "We all know that what you spend today you save later."

members of council.

It's as if we don't exist here. I'll give you the classic example. The agreement that was signed in November for the \$900,000 [for the police force], we learned about on Jan. 12 when the police officers arrived in the community, because none of that was discussed. It doesn't even bother to really hold council meetings anymore because [Gabriel and the three chiefs who remain loyal to him] have unequivocal support. It's what was said in a recent press release by Anne McLellan and Andy Schell that James Gabriel enjoys unequivocal support of the federal government," Harding said. That includes denying, never mind the community, but the three other chiefs here, myself, Stephen Pearl, involvement in any discussions relating to the business of the band. James will tell you differently. He'll tell you he invited us to two meetings in Laval. It was invited to us by our Elders and by the community that the business of the band is in Kanesatake and James Gabriel has no business calling us to Laval to do the business of the band and he has no legitimacy there."

Gabriel rejects the accusations of secrecy as "absolutely false."

The forum for public meetings has become extremely violent and an extremely improper way to seek out public opinion. What we've been doing over the years is to go through the workshop process where everybody gets an opportunity to speak because the group of people that were sitting outside the police station that burned me out were the same ones that controlled the public meetings," he said. "If you don't see with them, you never get a chance to talk. You get threatened, you get intimidated or you get heckled. So people just stopped going to public meetings other than the gang of thugs that were there now. Going along the way that I've just been asking for is kind of trouble by my automatic or dictatorial approach, nothing could be farther from the truth."

Harding and Bonspille condemned the burning of the grand chief's house, but they said they could understand why it happened. "We don't condone that type of behavior, obviously, in the community, but I can tell you that we do understand that it's as a result of the frustration from a long time of build up of Mr. Gabriel's actions. But we don't condone it. It's not right for anybody to lose a house. But it is understood within the community that it is as a result of the build up of frustration that Mr. Gabriel has caused," Harding said. He's gone. He just needs to stay one."

"Canada can keep their reserve in Laval. They sponsor him there," Bonspille added. "Let them keep him there, continue to sponsor him here as part of their sponsorship program and pour millions into the Laval Hilton reserve."

(see Bloody civil war page 13.)

All Ontario teams take home medals

By Sam Laskaris
Windspeaker Contributor

PRINCE GEORGE, B.C.

Ontario had its most successful year yet at the National Aboriginal Hockey Championships. The province sent four teams to the tournament, held April 18 to 24 in Prince George, B.C., and all four clubs won medals.

The Ontario South girls' team won its third consecutive title. The squad defended its crown by downing the Quebec-based team Eastern Door and The North 5-2 in the gold-medal contest.

The Ontario North girls' side also won its final game, beating Saskatchewan 9-7 in the bronze-medal match.

An all-Ontario final materialized in the boys' division. Ontario North took home the gold beating Ontario South 5-3.

This year's nationals featured 15 teams, eight boys' teams and seven girls'. It was the third year the tournament was staged and the first time all four of Ontario's teams were in the medals.

Rhonda Mitchell was not surprised. She coached the Ontario South girls' entry.

"I think a lot of our kids play higher levels of hockey," she said. "Most of our kids don't play on the reserves anymore. They're going into the cities and playing for teams at a AA or A level."

Mitchell's team was almost the same one that captured last year's national title.

"We added four new players," she said.

Mitchell believes this year's version might have been the best yet.

"I find the girls are beginning to work much better together," she said.

Mitchell said opponents didn't need much motivation to get up for games against her team.

"Everyone wants to take us down," she said.

The Ontario South girls' entry



Ontario South girls won their third consecutive title at the National Aboriginal Hockey championships held this year in Prince George, B.C. April 18 to 24.



Ontario North defeated Ontario South to take home the gold medal in the boys' division despite a shaky start in round-robin play.

played eight games, losing just once. Its lone setback was a 6-5 decision against Eastern Door and The North in round-robin action.

Eastern Door and The North squad are getting accustomed to being bridesmaids. This was the third straight year they had to settle for silver.

Ontario North boys' team got off to a shaky start. The club was winless after its three round-robin

games, sporting a record of 0-2-1.

That prompted a players-only meeting. Then, the club's general manager, Richard Restoule, had a chat with team members.

"The coaching staff had directed them to do certain things and they weren't following the coach's instructions," Restoule said.

"We were the most penalized team after the first three games," he said. "We also had the most shots after three games but we had nothing to show for it. I had high expectations for the team and I told them they were letting it slip away."

Ontario North responded by defeating a team representing the Atlantic provinces 9-4 in their quarter-final game. Ontario North then edged Eastern Door and The North 4-3 in their semi-final match, setting up a battle with Ontario South in the final.

This marked the second time the Ontario North boys' team had captured a medal at the nationals. It had won the bronze at the inaugural tournament held in

2002 in Akwasasne, Ont. Ontario North had placed fifth at last year's event, also in Akwasasne.

Though it had played host to the first two national championships, the Ontario South boys' club had not previously won a medal. It placed fourth at both the '02 and '03 nationals.

Ontario South coach Darryl Hill liked the fact his side was not playing at home this time around.

"I think the guys were more relaxed out there," he said. "They were more focused on playing the game."

Hill said he felt his charges might be bringing home some hardware after beating Manitoba, last year's silver medallists, 8-5 in their second round-robin game, boosting their record to 2-0-0.

"After that game we thought we'd be in medal contention," Hill said.

With some more disciplined play in the final, Ontario South might have also won the gold. It was leading 1-0 after the first period but then ran into some penalty problems in the second and surrendered



Saskatchewan girls (top) lose the bronze to Ontario North.



B.C. teams surprised by level of play at nationals.



Next year's tourney expected to be held in New Brunswick.

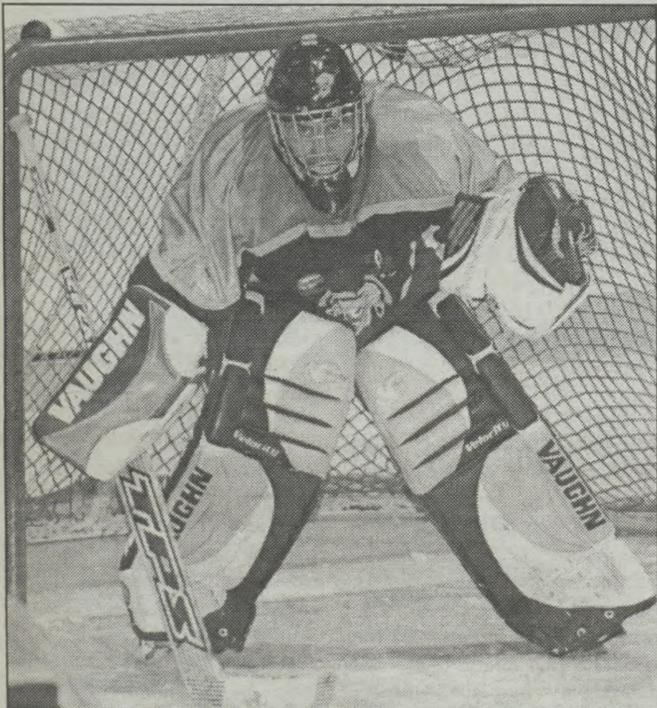
four goals in that period.

"We were killing penalties for a large part of the second period," Hill said.

Both the gold and silver medallists in the boys' division from a year ago went home empty-handed this time.

The Saskatchewan entry, which was undefeated in six games last season, had a disappointing 1-3-1 record this year. Manitoba was 2-3-1 but was edged 4-3 by Eastern Door and The North in the bronze-medal game.

Though an official announcement has yet to be made, it is expected that the 2005 National Aboriginal Hockey Championships will be held in New Brunswick.



This was the first year Alberta sent teams to the nationals. The girls' and boys' teams finished in fifth place overall.

PHOTOS BY EAGLE SPIRIT MARKETING & COMMUNICATIONS

Correction

In the April 2004 issue of *Windspeaker* we incorrectly identified Tom Longboat winner Deanna Sullivan as the first Albertan to win the national award. In fact, the Aboriginal

Sports Circle, which administers the award, says Alberta has a long history of winners, including Wilton Littlechild in 1967 and 1974.

Other Albertans who have

won are Charles Ross Smallface in 1954, Randolph Youngman in 1958 and Bert Mistakenchief in 1969. We apologize for any embarrassment our mistake could have caused.

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Saskatchewan girls (top) lose the bronze to Ontario North.



B.C. teams surprised by level of play at nationals.



Next year's tourney expected to be held in New Brunswick.

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[news]

Tensions mount over C-19

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

Six Nations of the Grand River band councillor Dave General admitted he travelled to Saskatchewan to make a few waves. Little did he know he would be caught in a rip tide of conflicting currents.

It was late in the afternoon of May 19, the second day in the three-day Assembly of First Nations Confederacy. Indian Affairs Minister Andy Mitchell had just addressed the chiefs. National Chief Phil Fontaine spoke to the minister from the main podium. He said he personally supported C-19 [the financial institutions legislation now renamed C-23], but because of a resolution of the assembly not to support it "I haven't been able to express my support in a way that reassures the people that believe in it. These good, honorable people who have worked very, very hard. They see this legislation as a



BERT CROWFOOT

Dave General

way out for their communities."

He said that if an election was to be called for June 28, every piece of legislation on the order paper would die, including C-19.

"I would hope that we can find a way out of this. I would hope that we could arrive at a place where all of the views could receive some comfort that their needs are being considered," Fontaine said.

General was one of the many First Nations leaders who lobbied aggressively against the suite of governance legislation that included the financial institutions legislation. He appeared very angry when Fontaine was making his remarks to the minister.

General, who was entitled to speak to the assembly because he held the proxy for the Similkameen First Nation in British Columbia, did not take long before he made his feelings known. "I'll be blunt national chief, I was disgusted to see you groveling before this confederacy."

General had told *Windspeaker* moments earlier that he found it "Disgusting that the national chief was groveling before this assembly for the life of C-23, claiming that it would represent significant work for a large number of First Nations when it doesn't... I don't mind the national chief, when he's lobbying inside the office and I don't think he minds us being in the galleries and in the committee rooms and seeing the senators and the members in their offices, but groveling before a national assembly is absolutely disgusting," he said. "I think everybody was in such shock that nobody stood up and said BS."

General repeated those comments to the assembly.

Fontaine, clearly furious, moved the microphone at the head table.

"That deserves a response," he said. "I have never, ever in my life groveled anywhere. This is something I strongly believe in. I don't appreciate your language. It's petty and immature on your part."

Several minutes passed as the assembled chiefs and delegates processed the unexpected rise in intensity. Suddenly, the entire British Columbia section was standing silently. Herbert Morven, representative of Nisga'a President Joseph Gosnell, solemnly moved to the front of the room. He spoke in his Native language first with great emotion, almost tearful. He apologized for the words of the "proxy of B.C." to the host province and to the national chief for using "words that do not bring unity."

"At home, if this happened, a chieftain would bring Mr. General to you and ask you to take his hand," he said. He walked to the centre of the circle and invited General to shake hands with Fontaine. The Six Nations councillor representing a B.C. First Nation raised his hands and remained in his chair. "With all due respect, no," he said.

"But he's not prepared, so I will," Morden said, shaking Fontaine's hand.

Many other chiefs joined the B.C. delegation as they stood silently watching the Nisga'a Elder. Several chiefs, including a couple from Ontario, rebuked General. Only Chief Harold Sault of Red Rock First Nation suggested that Fontaine was wrong to have spoken out in favor of the bill.

At the end of the day, Elders Billy Two Rivers and Fred Kelly dealt with the bad feelings left in the room with a smudging ceremony.

"The words of anger have been buried beneath the tree of peace," said Two Rivers at its conclusion. "Peace, love and harmony have been restored and our house has been cleansed."

Before General's criticism of Fontaine, the national chief was asked by *Windspeaker* if he was pleading for continued life for the financial institutions legislation.

"No, what I said was that there are chiefs, officials and others that have worked long and hard to secure C-19 or C-23. For those people, and there are a good number of them, the election that will be called momentarily will mean that C-23 will die on the order paper. There'll be a lot of disappointed people. The other thing I talked about is that it's been highly divisive, highly controversial and that's not good because it isn't something that we designed to divide our community. It was designed in such a way that the interests of all of our people was represented. So we have to find a way of ensuring that the interests of those people that believe in this will be respected."

Human rights complaint goes to tribunal

By Paul Barnsley
Windspeaker Staff Writer

SASKATOON

Jim Pankiw will soon have to explain his actions to the Canadian Human Rights Commission.

The decision came down in late April that the commission's tribunal will hear John Melenchuk's complaint against the independent Member of Parliament for Saskatoon-Humboldt.

The former Canadian Alliance MP was not welcomed back into the party (now Conservative Party of Canada) after Stephen Harper replaced Stockwell Day as leader. He has been sitting as an independent for more than a year. He has used his MP's budget to produce pamphlets that refer to "Indian criminals." He argues that Native people make up a disproportionate percentage of inmates in correctional institutions simply because they commit more crimes.

Melenchuk, a Métis man who is well known in Saskatoon as a Native rights activist, filed his complaint with the human rights commission after Pankiw's first mail-out appeared. Nine months later, after unsuccessfully attempting to get Pankiw and Melenchuk to sit down with an arbitrator to work out their differences, the commission decided the matter would have to be dealt with by a human rights tribunal.

While Pankiw has not responded to inquiries from the Native media, he appeared live on a local radio talk show in Saskatoon in mid-May. On that show, Pankiw said he was being attacked and unfairly singled out by Aboriginal people for holding politically incorrect views.

Then he was attacked on-air by a non-Aboriginal caller who identified himself as Wayne from Saskatoon.

"Mr. Pankiw, as a businessman who's run businesses in Manitoba and Saskatchewan for over 40 years and paid taxes and watched a piece of property in Winnipeg drop from \$150,000 to \$25,000 because of the Native youth gangs, I would much rather my taxes be spent to give young Native people five, 10, 15, even \$20,000 a year to go to counselling or go to university and get an education and become productive citizens than put them in jail where it costs \$65,000 a year to keep a young man in jail and \$110,000 a year to keep a young woman in jail where they're trained to be criminals," he told the MP.

"You want to deny the treaty rights. You want to deny common sense. You have absolutely no common sense and I am insulted by you every time I hear you and by the fact that my taxes pay you

\$135,000 or \$150,000 to spout this bull****. You have no common sense and the people who vote for you have no common sense. We need to help to educate Native people to get them off the street, out of jails and help them to become productive citizens. And it's your kind of stupidity that's stopped that. You are a racist and you are an idiot and I don't want to pay your bloody salary anymore. You have no right to spout this racist garbage."

Pankiw said he would not "lower himself to that level" when asked to respond to the caller.

"It's just an attempt to intimidate or silence anybody from speaking out and saying the things I'm saying," he said.

He was asked what he was doing as an MP to address the social ills that Native people are experiencing.

"The way you do that is to integrate Indian people into society. You allow them to be full and equal participants. You remove government policies that segregate them and keep them isolated," Pankiw said.

Pankiw has come under fire from other corners in recent weeks. In May, the National Association Active in Criminal Justice released a letter its members had sent to Pankiw on March 19. The organization cited a question Pankiw asked in the House of Commons on March 10.

"Mr. Speaker, government statistics reveal that Indians make up a disproportionate number of prison inmates because they commit a disproportionate amount of crime. In Saskatoon their crime rate is more than 10 times that of non-Indians. To make matters worse, the Criminal Code orders judges to give lenient sentences to Indian criminals. Just like [former prime minister Jean] Chrétien's regime, the government is also refusing to scrap the racist two-tier sentencing scheme that gives Indian criminals a get out of jail card. Why?" Pankiw asked.

Jim Mahaffy, president of the group, then wrote the association's members were outraged by the question. "Your question served to perpetuate the simplistic analysis, myths and stereotypes that the only reason Aboriginal people are over-represented in prison is because they commit proportionately more crime. Your question ignores the historically documented discriminatory treatment of Aboriginal people, including the Marshall Inquiry, the Cawsey Report, the Manitoba Justice Inquiry, the Royal Commission on Aboriginal Peoples, the very recent report of the Canadian Human Rights Commission, as well as the many United Nations reports that chastise Canada for our disgraceful history of discrimination against First Nations peoples," the letter stated.

(see Community page 13.)



Canadian Nuclear Safety Commission

Commission canadienne de sûreté nucléaire



Public Hearing Announcement

The Canadian Nuclear Safety Commission (CNSC) has issued two official Notices of Public Hearing, available at www.nuclearsafety.gc.ca, that it will hold two separate two-day public hearings concerning licence renewal applications by Cameco Corporation. Both hearings will be held in the CNSC Public Hearing Room, 14th floor, 280 Slater Street, Ottawa, Ontario, beginning at 8:30 a.m.

First hearing: two-day public hearing on the application for the renewal of the mining operating licence for the McArthur River Operation, located in northern Saskatchewan. (2004-H-10)
Hearing Day One: July 7, 2004 **Hearing Day Two: September 15, 2004**

Second hearing: two-day public hearing on the application for the renewal of the mining operating licence for the Key Lake Operation, located in northern Saskatchewan. (2004-H-11)
Hearing Day One: July 8, 2004 **Hearing Day Two: September 15, 2004**

Persons who wish to participate must file a request to intervene with the Secretary of the Commission by August 16, 2004. For more information, instructions on how to participate in this public hearing process or the complete text of the official Notices of Public Hearings, see www.nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2004-H-10 and 2004-H-11, or contact:

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Japanese

By Paul Barnsley
Windspeaker Staff Writer

Keiko Miki, president of the National Association of Japanese Canadians (NAJC), attended a ceremony in Winnipeg on July 14 to call on the government of Canada to compensate residential school students of language and culture.

It was 16 years to the day that some 500 Japanese-Canadian and their supporters had gathered on Parliament Hill in 1988 for redress for people of Japanese heritage who had been

"Bloody"

(Continued from page 8.)

James Gabriel said he would continue to work to restore justice to the community. "Our people do not even enjoy the basic fundamental rights and freedoms that First Nations and other Canadians in general enjoy. Free access through the territory does not exist."

"Right now there's a lot of hoodlums who are preventing us from returning to my birthplace."

Comm

(Continued from page 12.)

"Your question portrays a negative view of the First Nations peoples as committing a disproportionate amount of crime. It suggests that the number of Aboriginal inmates in Canadian prisons supports this characterization. Your suggestion that the Canadian government support a two-tier sentencing scheme gives Indian criminals a 'get out of jail card' distorts the truth and advances racial prejudice," wrote Mahaffy.

The group, whose members include the Association des Québécois de Réhabilitation Sociale, the Canadian Association



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Japanese Canadian Association backs survivors

By Paul Barnsley
Windspeaker Staff Writer

WINNIPEG

Keiko Miki, president of the National Association of Japanese Canadians (NAJC), attended a ceremony in Winnipeg on April 14 to call on the government of Canada to compensate former residential school students for loss of language and culture.

It was 16 years to the day after some 500 Japanese-Canadians and their supporters had rallied on Parliament Hill in 1988 to call for redress for people of Japanese heritage who had been denied

basic human and citizenship rights by Canada during and after the Second World War.

Japanese Canadians were placed in detention camps, in some cases deported and stripped of their Canadian citizenship and their possessions and treated like criminals under the War Measures Act because their ancestors were from a nation that was allied with Nazi Germany.

On Sept. 22, 1988, then-prime minister Brian Mulroney announced in the House of Commons that a redress settlement had been negotiated by NAJC and the federal government to acknowledge the injustices.

It included a payment of \$21,000 to each Japanese Cana-

dian affected by the provisions of the War Measures Act. A \$12 million community fund was established to help rebuild community infrastructure and an additional \$24 million was allocated to establish the Canadian Race Relations Foundation.

Residential school survivors, their lawyers and Native leaders have complained that the alternative dispute resolution (ADR) process set up by the Office of Residential Schools Resolution Canada limits compensation and excludes compensation for loss of language and culture. Government documents show that the residential school system was designed to strip Indigenous peoples

of their traditional cultures and languages to force them to assimilate into Canadian society.

At the April 14 ceremony, Miki read a letter she had written to Denis Coderre, the minister responsible for the Office of Indian Residential Schools Resolution Canada.

"The current ADR minimizes and demeans the experience of child victims and assumes that a conventional personal claims settlement process related to sexual and physical assault, injury and confinement is sufficient to deal with the residential school issue," she said. "The process ignores the historical irresponsibility of the church and state, including the fiduciary relationship issue between Canada and First Nations peoples and the pervasive losses

for victims of mental, physical, emotional health, cultural teachings and Aboriginal languages, etc. The fallout will continue on from generation to generation unless victims and their families are satisfied that a fair and just settlement has been reached."

She added that the NAJC is "strongly condemning the government's ADR process" saying it denies "a timely, compassionate and just resolution."

She urged the government to work with survivors "to correct the flaws in the ADR process immediately so that all survivors can finally begin to heal with the dignity and respect that they deserve and to bring some measure of closure to this sad episode in their lives."

"Bloody civil war" will be expensive

(Continued from page 8.)

James Gabriel he will continue to work to restore order to the community. "Our people do not even enjoy the basic fundamental rights and freedoms that other First Nations and other Canadians in general enjoy. Free passage through the territory doesn't exist."

"Right now there's a gang of hoodlums who are preventing me from returning to my birthplace,

where I grew, where I was raising my family. And that's unacceptable. My other option is to raise my own vigilante army like they're doing, which I don't believe in because I believe in law. I believe in due process. This would have been settled months ago had I just called up a few of the boys and said, 'Let's deal with this ourselves. We'll put it down once and for all.'

"But that's not a reasonable solu-

tion. It's a tempting solution because it would be an easy path to take. And at the end of the day that's one of the messages that the Quebec public security minister's going to have to get. If this turns into a bloody civil war...It's going to be extremely expensive. Going back to 1990, they were spending approximately \$2 million a day for a 78-day period. But we're very, very far from that right now."

Community denounces MP

(Continued from page 12.)

"Your question portrays Aboriginal peoples as committing a disproportionate amount of crime and suggests that the numbers of 'Indian' inmates in Canadian penal institutions supports this characterization. Your suggestion that the Canadian government supports a 'racist two-tier sentencing scheme that gives Indian criminals a get out of jail card' distorts the truth and advances racial prejudice," wrote Jim Mahaffy.

The group, whose members include the Association des Services de Réhabilitation Social du Québec, the Canadian Association

for Community Living, the Canadian Association of Elizabeth Fry Societies, the Canadian Association of Sexual Assault Centres, the John Howard Society of Canada, the Canadian Training Institute, Native Counseling Services of Alberta, St. Leonard's Society of Canada, the Salvation Army, the Seventh Step Society of Canada, the Canadian Families and Corrections Network and the Canadian Psychological Association, told Pankiw he should apologize to all Canadians for his remarks.

"Your remarks against a few prisoners while simultaneously ignoring entirely the social conditions

that give rise to crime. The pattern of cultural dislocation has been repeated around the world with Aboriginal cultures who have had their homeland taken and their culture and populations devastated by conquest and usurpation of resources. Recognition is growing globally that it is necessary for dominant cultures to understand the destructive impacts of their own development and to abandon self centered approaches to future social and economic development," Mahaffy wrote. "All Canadians, and Aboriginal people in particular, deserve an apology from you for your statements."

Indigenous games postponed a year

By Paul Barnsley
Windspeaker Staff Writer

MARYSVILLE, Wash.

The North American Indigenous Games (NAIG) have been delayed a year after the games' governing council ended its relationship with the group that had earned the right to host the games in 2005.

The NAIG council was expected to re-open the bidding to potential hosts after a scheduled three-day meeting in Denver May 13 to 15.

Another group in Buffalo may be awarded the games or it could go to another city.

The decision to postpone the 2005 games for a year was made by the NAIG council on April 23. That came after the council rescinded the hosting rights that had been awarded to the Buffalo

Sports Society on March 26. After that, NAIG council president Harold Joseph said three options had been considered. The council pondered whether to go with another host in Buffalo for 2005 with strict guidelines including a performance bond of \$1 million, open the bidding back up and have the games in 2006, or take the loss of the games and focus on 2008.

Now that the decision to postpone for a year has been made, preparations across North America will be reconsidered and rescheduled.

Darryl Hill, executive director of the Ontario Aboriginal Sport Circle, said this summer's planned try-outs will more than likely be put off until next summer.

"I've put all Team Ontario preparations on hold at least until after the NAIG meeting next week," he said on May 5.

Notices of Public Hearing, day public hearings, beginning at 8:30 a.m.

of the mining operating plan. (2004-H-10) October 15, 2004

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7. Prince Albert, 88.1	16. Dillon, 91.7	25. Janvier, Alberta, 92.5
8. Camshell Portage, 103.1	17. Stanley Mission, 98.5	26. Big Island, 92.7
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[windspeaker confidential] Annabella Piugattuk

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

Annabella Piugattuk:

With my best friend who I lost a year and a half ago, I valued trust and honesty and being yourself.

W: What is it that really makes you mad?

A.P.: Crazy, aggressive drivers.

W: When are you at your happiest?

A.P.: I guess it would be when I'm on the phone with my little sister. Because we get all loud and giggly and all excited to hear her voice.

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

A.P.: I get loud, obnoxious. I become pretty quiet too, sometimes. Just like I want my own space. I don't want to be seen by anyone. I want to be on my own, kind of thing.

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

A.P.: I guess it would have to be Renee ... my best friend who died, [her] older sister. I've known her all my life and she is an amazing, caring, understanding, forgiving, charming, beautiful woman. She is easy to talk to. She's always



given me advice when I couldn't go to my mom for advice. I love her. I admire her very much. She's never got into any trouble or stuff like that.

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

A.P.: Moving away from home and doing *The Snow Walker*.

W: What is your greatest accomplishment?

A.P.: Moving away from home and doing *The Snow Walker*.

W: What one goal remains out of reach?

A.P.: Winning the lottery? Getting my Grade 12. I mean, I'm

Annabella Piugattuk, 21, was born in Iqaluit, Nunavut, grew up in Igloolik and is now in Vancouver concentrating on her studies to earn her high school diploma. She received a 2004 Genie nomination in the performance by an actress in a supporting role category for her portrayal of Kanaalaq in the recently released movie *The Snow Walker*. The film marked her professional acting debut.

doing it, but it still seems really far away. It's hard work, going back to school.

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

A.P.: I would probably be at home with my little sister. But for the most part I'm doing what I would be doing. I'm going back to school and getting my Grade 12.

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

W.P.: Respect my Elders. Respect my body. What else? I don't know. I had to learn about life pretty

much on my own sometimes. I've never really received much advice. To respect my Elders and respect my body.

W: Did you take it?

A.P.: I followed them.

W: How do you hope to be remembered?

A.P.: Well, I'm still pretty young. How do I hope to be remembered? I don't know. I can't really answer that. I would just like people to remember me as the little Eskimo girl who moved to a big city and pursued her education, to be her little sister's role model.



UNIVERSITY
OF MANITOBA



INVITATION À SOUMETTRE UNE CONTRIBUTION ÉCRITE

Évaluation nationale de la politique de transfert des services de santé

Santé Canada entreprend l'examen de la politique de transfert des programmes de santé dans le but d'en évaluer le succès, la pertinence, les forces et les faiblesses. Comme pour tout autre politique ou programme fédéral, la politique de transfert des programmes de santé doit être évaluée conformément à la politique d'évaluation du Conseil du Trésor du Canada, en vue du renouvellement des autorités prévu pour mars 2005.

Santé Canada s'est engagé à veiller à ce que l'évaluation demeure aussi ouverte et transparente que possible, et a choisi le Centre de recherche sur la santé des Autochtones (CRSA) de l'Université du Manitoba pour réaliser cette évaluation.

Le CRSA est un projet conjoint de l'Assemblée of Manitoba Chiefs, de la faculté de médecine de l'Université du Manitoba et de Foundations for Health. Le CRSA élabore, coordonne et appuie les activités de recherche conçues en vue d'aider les Premières nations et les collectivités et organismes autochtones dans leurs efforts pour promouvoir la guérison et le bien-être, ainsi que l'amélioration des services de santé dans leurs communautés. Le programme de recherche combine l'approche scientifique et l'approche traditionnelle autochtone en vue de générer de nouvelles connaissances sur la santé et les soins de santé chez les Premières nations et dans les collectivités autochtones.

En tant qu'évaluateur indépendant, le Centre de recherche sur la santé des Autochtones vise à adopter un processus de recherche englobant qui favorisera la participation des communautés des Premières nations et des Inuits et, par le fait même, reflètera leur diversité. Cette étude fera appel à des méthodes qualitatives et quantitatives.

Entre autres stratégies, le CRSA lance une invitation aux communautés des Premières nations et des Inuits, ainsi qu'aux organismes directement intéressés qui le désirent, à exprimer par écrit leur expérience en ce qui a trait aux résultats et aux impacts de la politique de transfert des programmes de santé. Toute communauté ou tout organisme des Premières nations et des Inuits désireux de participer au processus d'évaluation est invité à le faire. Vous pouvez faire parvenir vos textes au CRSA par lettre, par courriel ou par télécopieur :

JOSÉE LAVOIE

Associée en recherche
715, Centre de recherche Buhler
Université du Manitoba
715, avenue McDermot
Winnipeg (MB) R3E 3P4
Courriel : lavoiej@ms.umanitoba.ca
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715, Centre de recherche Buhler
Université du Manitoba
715, avenue McDermot
Winnipeg (MB) R3E 3P4
Courriel : umsande9@cc.umanitoba.ca
Télécopieur : (204)-975-7783

La date limite pour la réception des textes est le 30 juin 2004.



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INVITATION FOR SUBMISSION National Evaluation of the Health Services Transfer Policy

Health Canada is initiating an evaluation of the Health Transfer Policy with the goal of assessing success, relevance, strength and weakness. Like other federal policies and programs, the Health Transfer Policy needs to be evaluated as per the Treasury Board of Canada Evaluation Policy, in view of the need to renew the authorities in March 2005.

The Centre of Aboriginal Health Research (CAHR) of the University of Manitoba has been selected by Health Canada to conduct the evaluation. The CAHR is a joint initiative of the Assembly of Manitoba Chiefs, the Faculty of Medicine at the University of Manitoba, and the Foundations of Health. As a research centre, CAHR initiates, coordinates, and supports research activities designed to assist First Nations and Aboriginal communities and organizations in their efforts to promote healing, wellness and improved health services in First Nation communities. The research centre integrates scientific and traditional Aboriginal approaches to producing new knowledge about health and health care in First Nations and Aboriginal communities.

Both CAHR and Health Canada are committed to ensuring that this evaluation will remain as open and transparent as possible.

As an independent evaluator, CAHR is dedicated to following a process that is inclusive, to reflect the diversity of First Nation and Inuit communities, and to promote participation. The study will rely on a mix of qualitative and quantitative methods.

As one of its strategies, CAHR is extending an invitation for written submissions to all First Nations and Inuit communities and other organizations with a vested interest and who wish to share their experience with respect to results and impacts of the health transfer policy. Any First Nations and Inuit community and/or organization that would like to participate in the evaluation process is welcome to do so. You may write, e-mail, or fax your submission to CAHR as follows:

JOSÉE LAVOIE

Research Associate
715 Buhler Research Centre
The University of Manitoba
715 McDermot Avenue
Winnipeg, MB R3E 3P4
E-mail: lavoiej@ms.umanitoba.ca
Fax: 204-975-7783

LORA SANDERSON

Research Assistant
715 Buhler Research Centre
The University of Manitoba
715 McDermot Avenue
Winnipeg, MB R3E 3P4
E-mail: umsande9@cc.umanitoba.ca
204 975-7783

The deadline for submissions is June 30, 2004.



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 in her high school
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 Kanaalaq in the
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 be her little sister's role model.



Photo: Dianne Meili



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 or fax your submission to CAHR

PERSON

Assistant
 Research Centre
 University of Manitoba
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 33

, 2004.



All My Relations



Delana Smith crowned Miss Indian World

By DIANNE MEILI
ALBUQUERQUE, N.M.

Imaginary paper crowns and a little girl's dream, that's what brought Delana Smith to the Miss Indian World pageant at the Gathering of Nations powwow in Albuquerque in April.

The Ojibwe pre-school teacher from Red Lake Nation, Red Lake, Minnesota was awarded the magnificent crown of beads on April 24 after a week of tough competition from the 16 other contestants.

Amid cheers and blinding camera flash at the University of New Mexico's "The Pit", the Miss Indian World sash was placed around Smith by last year's winner Lynne Lacy (Navajo) of Gallup, N.M.

"It's always been a dream of mine to be in this pageant," said an ecstatic Smith, who screamed and cried as her mother entered the post-crowning press conference room.

"Dreams really can come true," said Norine Smith through tears of joy and pride as she hugged her daughter.

Norine told *Windspeaker* she brought Delana at the age of five to watch the pageant. The experience made a huge impression.

"She went home and made paper Miss Indian World crowns



PHOTOS BY DIANNE MEILI

From dream to reality, the new Miss Indian World Delana Smith.

and wore them around the house. She played Miss Indian World pageant with her friends."

The Miss Indian World pageant is one of the most popular events at the three-day Gathering of Nations powwow held every spring.

Smith is a jingle dancer who designs her own regalia, and she held a 4.0 average studying early

childhood education.

"It was a bit rough in high school," said Norine. "She rebelled. All of her teachers said 'Delana is not applying herself.' But she matured and held the dream of being Miss Indian World in her heart. She stuck with her education and culture. I can't tell you how many hours she's spent

downstairs at home practicing her



Miss Indian World runner-up Ivy Kim Scott.

fancy and jingle dancing."

Smith plans to continue teaching Head Start classes during her reign as Miss Indian World and

hopes to spread the word about the importance of education to as many young people as she can.

(see Miss Indian page 8.)



The powwow cruise offers a chance to see a Native American tradition with other passengers.

Adventure on the high seas

By ANN HANSON
VANCOUVER

Powwows and cruising go together like stew and bannocks, but imagine the cruising you could do on the high seas with the beat of the drum coming from an arbor but from a ship's deck.

It's not so farfetched. It's become a reality for the past 10 years.

The powwow-on-a-cruise ship idea was the brainchild of David Underwood, who offers a three-day powwow cruise on the West Coast from Los Angeles, Calif. to Ensenada, Mexico, a three-day cruise from Miami, Florida to Nassau, Bahamas, and a powwow cruise from Vancouver to Alaska.

Underwood said the idea came unexpectedly while talking to a friend.

"I got a phone call one day from a lady who said she wanted to do a family reunion. And she got talking to her and said she wanted to get some information from her. She said 'I can't go that. I'm going to the Iron Eyes Cody Days, which is a powwow and parade... so I went down to the powwow and we talked some more and I said would it be awesome to do a powwow on a cruise ship?'"

No matter how awesome the idea, however, the journey of a powwow cruise has not always been smooth sailing.

"You know how it is. Tribes from all across the nation had different ideas and different traditions. We did have a situation that was wonderfully worked out. We had an Elder come on board, and Mary Youngblood, a Native flutist, was performing and the drum had a woman sitting at the drum. And [the Elder] was disturbed by it. She said she didn't think a woman should



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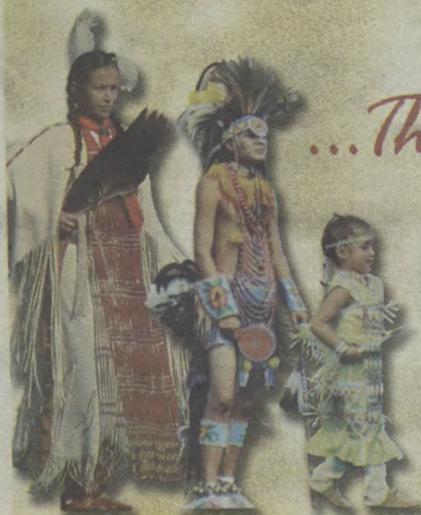
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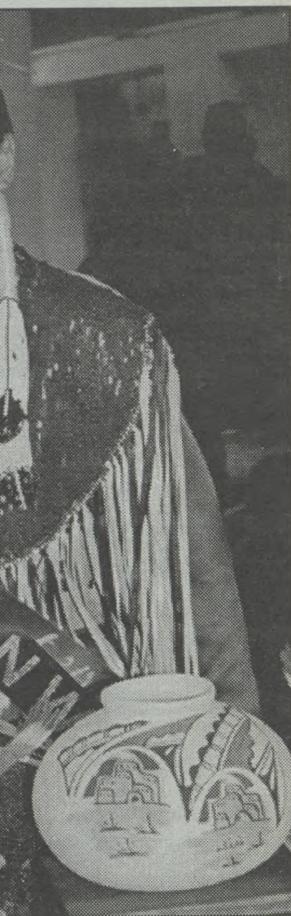




All My Relations



World



Kim Scott.

opes to spread the word about the importance of education to as many young people as she can. (see Miss Indian page 8.)

BES WOW



The powwow cruise offers a chance for dancers to share their traditions with other passengers who may have never had the chance to see a Native American dance celebration.

Adventure on the high seas

By ANN HANSON
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"You know how it is. Tribes from all across the nation have different ideas and different traditions. We did have a situation that was wonderfully worked out. We had an Elder come on board, and Mary Youngblood, a Native flutist, was performing and the drum had a woman sitting at the drum. And [the Elder] was disturbed by it. She said she didn't think a woman should be

at a drum nor a woman playing flute, seeing it was traditionally a man's instrument. And she said 'I'm boycotting the powwow. I'm not going.'

"She was so upset, crying. So what I did was I got the drum together and Mary and we went and talked to her and we all discussed it. I said, 'It's not my place to be discussing your traditions, whatsoever, but I think as much as you respect your traditions you should also honor and respect the traditions of other people as well.' The one thing I don't want to see is a division between tribes. We're just here to have a good time. So Mary explained why she plays flute and the girl from the drum group explained how she had received permission from her Elders back home to play with the drum."

The incident was settled and all parties were made happy by sharing interpretations of their cultures.

Underwood said he gained a better understanding of the differences between Native cultures. He admitted he relies heavily upon his drums and emcees to make sure that everything is "done in a good way."

Val Shadowhawk has been acting as emcee and as one of the host drummers on the cruise since its beginning. He thinks the cruise is a great thing for all involved.

"The first time that we did that gathering (on the ship) there was an Elder from Minnesota. He was Anishnaabe, a World War two veteran. He brought an eagle staff with him. He wanted to carry the eagle staff out with him so we did that and it was really good, everything was good. For him it was a real honor. It was the first time the Native people had gotten together to do something like that on a cruise ship."

(see Powwow page 4.)

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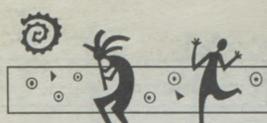
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All My Relations



Mississauagas of the New Credit First Nation



New Credit is a small community with a big heart. For the annual pow wow and traditional gathering held in August, the community comes together in the spirit of hospitality and friendship to host guests from all over North America.

The annual *Three Fires Homecoming Pow Wow and Traditional Gathering* has been held for the last seventeen years. All are welcome to join in this celebration of community life that provides much insight into the culture and heritage of the Mississauagas.

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The photograph, taken at the 2002 Three Fires Homecoming Powwow and Traditional Gathering, shows the final song being performed by all twelve drums - a powerful ending to two successful days of drumming, singing, dancing, arts and crafts.

Summer fun for northern people

By ANN HANSON
DAWSON CITY, Yukon

You've just made it through another cold winter of hunting and fishing, so when the snow melts and summer arrives, the time is right for the Moosehide Gathering.

The gathering is held every second year. This year it's scheduled for July 29 to Aug. 1 and events will take place about three miles north of Dawson City, Yukon at Tr'ondek Hwech'in.

Lou Maxwell is the special events co-ordinator for the Tr'ondek Hwech'in band.

"It started out in the early 90s. It was just kind of an excuse for people to get together and share songs and do crafts. It's an excuse for the cousins from Eagle, Alaska to come up and spend time here in the summertime. It just kind of grew from there. Once word got out, now we get a couple thousand people on the weekend coming to us.

"We have opening ceremonies on Thursday and then drummers and singers from across the Yukon and Alaska. During the day we have workshops and tours of Moosehide. And in the evenings we'll have entertainment. As well people can camp out there if they wish.

"When visitors come they'll see Moosehide village, which is an old settlement the First Nations were moved to during the gold rush. The houses here have been passed down through the generations. We also have a tent for the Elders who come, to take care of them."

When you're in Dawson City, drop by the Tr'on dek

Hwech'in Cultural Centre on Front Street. It offers tourists a glimpse into the cultures that live in the area.

The centre is open year-round, but is staffed fully from June to the end of August.

Freda Roberts, the centre's co-ordinator, said many visitors are shocked when they meet real Yukon Indians.

"I think the tourists' expectations are very high when they come to Dawson. They expect to see someone in regalia doing like a crow dance. But when they actually see us as we are today, they are quite surprised. When we start talking to them about our history and our culture and heritage, they're even more surprised."

Some of the new exhibits at the centre include information about their traditional fishing camp, which is now a heritage site.

In the centre's gathering room the new display is simply called Honoring our Elders. It's a photographic, as well as multi-media presentation, of Elders who lived off of the land.

"Years ago, before the actual centre opened, our people said that they wanted a place that would celebrate and preserve our culture and heritage. So we opened the cultural centre in July of 1998.

"We have a theatre that sits about 90 people. We have movies and films about our culture, as well as having dance performances, interpretive tours. This year during Moosehide Gathering we'll be featuring traditional storytellers."

For more information, visit the centre's Web site at www.trondek.com.

Powwow cruising

(Continued from page 3.)

The Elders think it's a good thing. You're being an ambassador for the people, even if you're going on the cruise ship to dance... You're highlighting our culture, which a lot of people don't get an exposure to. It's a neat experience... It's a part-time cultural exchange program, as well as a good time for us."

Underwood said it's the sharing of the cultures that makes it unique.

"You've got another thousand people or so on that ship and so many of them have never seen a Native American dance, have never heard a Native American flute. They are totally ignorant of the Native American culture, so it's a buzz through the entire ship. You got someone laying on the deck in their bathing suit and you got someone walking down the deck in full regalia

and I have seen people in tears saying the powwow was the most beautiful experience of their lives. And that means so much to me."

Another one of the guest performers that has been there since the first year is country music artist Joanne Shenandoah.

"I love going on the cruise. It's like a big family. You get to meet so many people from all over—Sioux, Cree, Mohawk, Apache, Seminoles. All just really beautiful people. People you feel are family. This one guy I met, I was staring at him going 'You look so much like my cousin.' Every year, it just gets better and better."

For more information about the powwow cruises log on to www.powwowcruise.com or phone David Underwood at 1-877-369-2232.



Duncan, the City of Totem

Coast Salish welcome

By HEATHER ANDREWS M
DUNCAN, B.C.

On Vancouver Island the community of Duncan is the traditional home of the Salish First Nation. The town of 4,000 calls itself the City of Totem Poles in recognition of more than 80 distinctive hand-carved totem poles that are on display in parks, on downtown streets along the adjacent Trans-Canada Highway.

"But we're a lot more than totem poles," said Scott Metcalf, sales co-ordinator of the Quw'utsun' Cultural Conference Centre, one of many corporations and businesses that have come into existence since the residential Nation became self-governing over the past few years.

"With half of Duncan on reserve land, we live in harmony with our non-Aboriginal residents."

Located 45 minutes from Victoria, the trip north to Duncan gives visitors an unparalleled view of the ocean and green lands and is a precursor to joy to come.

Cultural tours are a primary function of the centre.

"For a modest admission, tourists are invited on a guided tour of our site along the Cowichan River, a designated British Columbia heritage site. A peaceful landscaped area with log houses is dotted with totem poles," she said, "and a guided tour introduces visitors to the background of our people and the stories behind the totem poles and legends."

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fun for people

wech'in Cultural Centre on Front Street. It offers tourists a glimpse into the cultures that live in the area.

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For more information, visit the centre's Web site at www.trondek.com.

cruising

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BERT CROWFOOT

Duncan, the City of Totems

Coast Salish people welcome the world

BY HEATHER ANDREWS MILLER
DUNCAN, B.C.

On Vancouver Island, the community of Duncan is the traditional home of the Coast Salish First Nation. The town of 4,000 calls itself the City of Totems in recognition of more than 80 distinctive hand-carved cedar poles that are on display in parks, on downtown streets and along the adjacent Trans-Canada Highway.

"But we're a lot more than totem poles," said Schivon Metcalf, sales co-ordinator at the Quw'utsun' Cultural and Conference Centre, one of the many corporations and businesses that have come into existence since the resident First Nation became self-governing over the past few years.

"With half of Duncan being on reserve land, we live in harmony with our non-Aboriginal residents."

Located 45 minutes from Victoria, the trip north to Duncan gives visitors an unparalleled view of the ocean and gulf islands and is a precursor of more joy to come.

Cultural tours are a primary function of the centre.

"For a modest admission fee, tourists are invited on a guided tour of our site along the Cowichan River, a designated British Columbia heritage river. A peaceful landscaped area with log houses is dotted with totem poles," she said, "and a one-hour tour introduces visitors to the background of our people, the stories behind the totems, and our legends."

A 20-minute video in the thea-

tre room is included, which further illustrates the history as well.

One of the structures is the Comeakin House, modelled to resemble a traditional long house, she explained.

"It is a gathering place constructed entirely of Western Red Cedar, with its seven beams each 21 metres in length. Here is where we tell stories, celebrate and dance to the sound of Coast Salish drums."

The River Walk Café features a variety of authentic Native dishes, and a Salish Tea is a highlight of the day for an afternoon snack or late lunch throughout the tourist season.

The menu is in Quw'utsun', but the descriptions of the menu selections are in English. The menu includes venison, oysters, salmon, fish head soup, halibut chowder, roasted duck and octopus.

A mid-day salmon barbecue served on a patio overlooking the river is a favorite treat.

"We cook the salmon over an open fire and it's served on a cedar plank that's brought to the table, accompanied by veggie kabobs, roasted potatoes and blackberry apple pie," she said. "It's a peaceful, unhurried, cultural culinary experience."

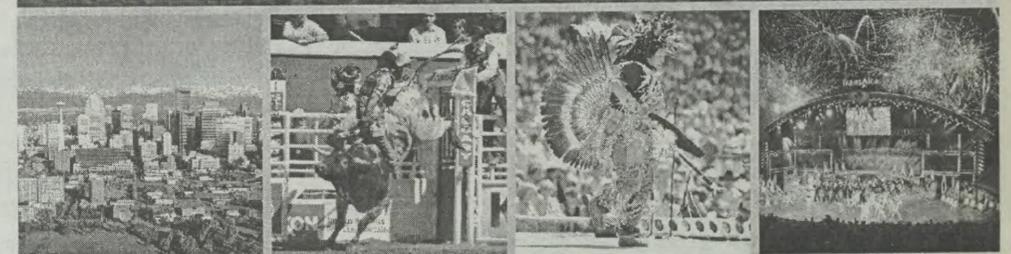
Similar to the bannock found on the prairies, a baked sage and onion scow bread is served.

The Cowichan Tzinquaw dancers perform daily the songs and dances passed down through the generations.

The Quamichan House is a showcase for contemporary and traditional artwork.

(see More than just page 16.)

All My Relations



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July 9 - 18, 2004





All My Relations



Arcands help preserve old-time fiddle music

By HEATHER ANDREWS MILLER
SASKATOON

Three days of non-stop fiddle music, jigging, workshops and performances await visitors to the largest annual outdoor fiddle event in Western Canada.

The seventh annual John Arcand Fiddle Contest will be held from Aug. 13 to 15 on the Windy Acres Vacation Farm, eight kilometres outside of Saskatoon.

John and Vicki Arcand turned their acreage into a special events facility where more than 2,200 festival goers watched a record-breaking 53 fiddlers compete last year.

"A few years ago, John decided he wanted to ensure the tradition of the Métis fiddler would be carried on by sharing his talents and hosting a festival where fiddle players could meet and compete," said wife Vicki.

"He'd been involved in playing the fiddle all his life. Everywhere he went he found that people enjoyed the music and would come out to a venue where there was lots of music and dancing."

Vicki's employment background is in advertising and public relations, so she natu-

rally assumed the role of promoter.

"It been growing every year, in part because we've kept admission rates low so everyone can easily afford to attend."

John Arcand is known as the Master of the Métis Fiddle, so Métis culture is the focus. "However, we have tried every year to showcase a different culture, such as Ukrainian, Cree or Dene, so we maintain a multicultural atmosphere," she said.

Well-known fiddler Calvin Volrath has confirmed attendance at this year's festival.

"Our mandate is to promote and preserve fiddle music and dance and to provide a forum to showcase youth, talent, and culture," she said. In keeping with that mandate, the Arcands host the Canadian Red River Jigging Championship in conjunction with the fiddle festival.

"You can't have one without the other," said Vicki. Dancers from across North America compete for generous prize awards,



John Arcand

and top-notch judges have a tough time picking the best from the large group of talented performers.

An additional category that is not found at other fiddle festivals is the traditional Métis category, which is unique because the fiddle is tuned differently and the only accompaniment is the fiddler's feet.

"It took a couple of years to

get the word around, but it's so much a part of the culture that we felt it had to be included."

The traditional form of the Red River Jig is in danger of being lost.

"We feature a workshop focused precisely on the correct and traditional form of jigging," she explained. "We have Elders who teach the original men's and women's steps."

Jigging is very much a spectator favourite at the three-day event.

John Arcand was born at Big River, Sask., and started playing fiddle at the age of six, taught by his father Victor and grandfather Jean-Baptiste. By the age of 12 he was playing for dances and had begun to develop the style of impeccable timing and smooth flowing rhythm that has made him a legend in the fiddle world.

"He's an awesome teacher and is a founding member and instructor at the Emma Lake Fiddle Camp since its beginnings in 1988," said his wife.

Through the years, her husband has supplemented his music income by spending winters employed in the logging industry.

"But he lives for his summers when he can pursue his love of music," she said. He has a stu-

dio on the acreage where he teaches a growing number of students. Recently he has begun to make fiddles as well, so he may be able to be self-employed year-round at home in the near future.

"There are 10 original John Arcand fiddles in use now, and he only makes one or two a year, so they are pretty special."

The tireless fiddler has produced several CDs that feature both traditional tunes and some of the 300 he has composed himself. CDs are available for purchase at the fiddle festival, on the Web site at www.johnarcand.com or by calling 1-306-382-0111.

This summer, the couple will travel to make several guest appearances, including one at the American Festival of Fiddlers in Washington, and one in Denver for an Aboriginal music festival. October will find them attending a celebration of fiddling in Cape Breton, N.S. The Arcands urge people to consider making the festival a stop on their vacation trail.

"We have lots of spots for campers and there are hotel rooms available nearby in Saskatoon," said Vicki. "Experiencing the fiddle festival once leaves visitors of all ages wanting to come back."



Whitesand Pow-Wow Committee

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Storytel

By CHRISTINA FORCADE
WHITEHORSE, Yukon

Of all corners of the world North is the furthest. It is the most elusive and the least tangible, an ill-defined space rather than a defined place. A place where anything can happen and usually does.
—Sergei Medvedev.

Ben Nind, founder of Stuck in a Snowbank Theatre, ran across this quote while researching writers, composers, dancers and storytellers that come out of the north.

"No experience in the north is subtle...the extremes of the environment and the energy that surrounds them essentially dictate the life form that takes place there," said Nind.

Stuck in a Snowbank Theatre is the only professional theatre company in the Northwest Territories and Nunavut, Canada.

"Here in the North there is an ability to be able to work in a Eurocentric culture and also be able to draw on the First Nat-



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Witness the high-energy performances of native youth dancers.

A Celebration of Drumming and Dancing • July & August
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the world famous Bow River, and various historical sites. We are exploring the vast land reserve.

Events and Dates

- ♦ August 13-15 - Stuck in a Snowbank Theatre
- ♦ August 15 - 17 - Stuck in a Snowbank Theatre
- ♦ August 21-23 - Stuck in a Snowbank Theatre

Clifford Many Guns



All My Relations



music

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"We have lots of spots for campers and there are hotel rooms available nearby in the park," said Vicki. "Expecting the fiddle festival once again draws visitors of all ages want to come back."

Storytelling festival will feature local artists

By CHRISTINA FORCADE
WHITEHORSE, Yukon

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"Here in the North there is the ability to be able to work in the Eurocentric culture and also be able to draw on the First Nation

culture that's here," said Nind.

The company works with Aboriginal and non-Aboriginal actors to tell northern stories. It will perform *The Devil and Billy Markham: The Ballad of Isabel Gunn* at the Yukon International Storytelling Festival this June. The story chronicles the adventures of a country and western singer/songwriter who gambles all he has with the devil for a chance at the big time.

The company will be among several other acts, including Red Sky, a company that plays a vital role in the Aboriginal community with its performance of theatre, dance and music.

The guest list for the festival includes hard working, local Ab-



Edith Josie will perform at the Yukon International Storytelling Festival in Whitehorse June 25 to 27.

original artists who have gained recognition for their people.

Edith Josie, recipient of the Order of Canada, and her granddaughter Tammy Josie will tell traditional and new tales from Old Crow in the Far North. From southern Yukon comes

storyteller Ida Calmagne, a Déshítàn of the Crow Clan of Tagish and the youngest daughter of the late Angela Sidney, the person who inspired the storytelling festival.

Calmagne is an Elder of the more than 30 Tagish Nation dancers, who are also taking part in the festival.

Kaska Dene Elder Mida Donnessey will tell stories about growing up in the southeastern Liard region of the Yukon. Donnessey is well-known for her commitment to preserving the culture of her people.

Bringing culture from afar is international guest Antonio Rocha, an actor/mime/storyteller originally from Brazil. Rocha has delighted audiences from Singapore to Vancouver with his unique combination of narration and mime. He studied under the legendary mime master Marcel Marceau.

Japanese storyteller Masako Sueyoshi will appear. She is renowned for her Kamishibai method of Japanese storytelling. This method of using picture

cards was made popular in the 1920s, but gradually disappeared when television arrived. It has resurfaced in recent years and has been adapted as a teaching tool in some United States elementary school classrooms.

The third international performer, Jerry Harmon—The Smoky Mountain Gypsy—was born in the foothills of the Appalachian mountain chain in North Carolina. He entertains with his banjo playing and tales passed down to him from his ancestors.

Tales of love, loss and risk have been passed down to or made up by Helen Carmichael Porter. These torch tales or "hurtin" songs are a blend of storytelling and jazz improvisation. Porter reads while Lina Allemanno plays muted trumpet and Rob Clutton plays bass. All three are from Toronto.

The festival runs June 25 to 27 in Rotary Peace Park in Whitehorse, Yukon on the banks of the mighty Yukon River. For more information phone (867) 633-7550 or e-mail yukonstory@yknet.ca.

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Witness the high-energy performances of native youth dancers.

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Events and Dates for 2004:

- ♦ August 13-15 - Siksika Indian Days and Celebration
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All My Relations



Miss Indian World to share her culture

(Continued from page 2.)

This year's runner up to Miss Indian World is Ivy Kim Scott of the Piikani First Nation in southern Alberta. Smith beat out Scott by a slim two points in pageant competition categories. Scott, a 25-year-old daughter of the Blackfoot Confederacy, racked up so many wins in pageant performance categories that she could barely see over the trophies heaped upon her. In addition to her being named first runner-up at the awards ceremony, she came out with highest marks in the interview and public speaking categories of the competition.

"I think my experience at this level of competition really helped me out," said Scott, explaining she had handled performance pressure years ago when crowned Miss Indian Canada at the 2001 Canadian competition powwow in Edmonton. No subsequent Miss Indian Canada pageant has been held and so she still holds the title.

The quick-thinking, well-spoken fancy dancer remained calm and collected through her nerve-



DIANNE MIELI

The Miss Indian World competition held in Albuquerque, N.M. differs from other "beauty" pageants because it is based more on pride and knowledge of culture than on physical attributes.

jangling interview before a panel of five judges, and in her public speaking "impromptu question-answering" session.

"The entire experience at the Gathering of Nations was, in a word, phenomenal," said Scott.

"I was amazed by the positive attitudes and goals of the girls around me. The girl beside me might be sharing some of her traditional knowledge, like demonstrating the traditional way to stone-grind corn, and

Blackfoot children.

"There's a stereotype about the Indian as a stoic, emotionless creature. I wanted to break that down and show how loving, humorous and wise my people are. I talked about how

then you learn she's a surgeon.

"The talent and drive of these women gives me a very good feeling about the future of our Indian people."

Scott holds a Bachelor of Arts degree with a double major in psychology and Native American studies and works in Calgary as an educator. For her talent presentation, she discussed the importance of play in the development of

children were given child-sized tipis, bows and arrows, and dolls so they could practise with them for when they grew older and went on real hunts or had real babies. My family helped me make miniature models of the real things so I could show examples of these toys."

As Miss Indian Canada, Scott said "it was a goal of mine to take the natural step from there and try for Miss Indian World. I wanted to do it so I could show the youth in my community that there is so much more out there in the world. Life doesn't end with the reserve border. The sky's the limit."

Scott also pointed out that the Miss Indian World competition differs from other "beauty" pageants because it's based more on knowledge than physical attributes.

"Check out the history of this pageant. You'll see all kinds of shapes and sizes, heights and skin colors. It's about taking pride in your culture and sharing your knowledge of it with the world."



Shuswap

By HEATHER ANDREWS MILLER
KAMLOOPS, B.C.

Several First Nations have come together to preserve the shared history and promote the culture at a unique museum and Native heritage park in British Columbia's interior region.

The Secwepemc people, known locally as Shuswap, share a common language and have enjoyed a political alliance as their semi-nomadic ancestors roamed the 56,000 square mile area around Kamloops for the past 10,000 years.

But the Secwepemc language and history is not all they share, as their culture and belief systems are similar as well.

Dan Saul is the school liaison, spokesperson for the culture and education society, located at the Chief Louis Centre on the Kamloops Indian Reserve.

"In 1982 the 17 bands of the Shuswap recognized that our culture was being lost and our history was being portrayed incorrectly," he said. "A museum was one of the first projects we worked on together so we could show our history the way it really was and share it with the public."

With colonization, government and church officials and non-Secwepemc business inter-

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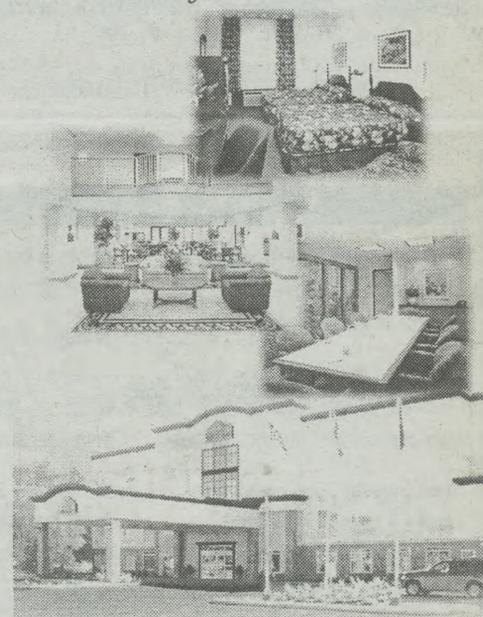
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Culture

Shuswap nations work to preserve the past

By HEATHER ANDREWS MILLER
KAMLOOPS, B.C.

Several First Nations have come together to preserve their shared history and promote their culture at a unique museum and Native heritage park in British Columbia's interior region.

The Secwepemc people, known locally as Shuswap, share a common language and have enjoyed a political alliance as their semi-nomadic ancestors roamed the 56,000 square mile area around Kamloops for the past 10,000 years.

But the Secwepemc language and history is not all they share, as their culture and belief systems are similar as well.

Dan Saul is the school liaison spokesperson for the culture and education society, located at the Chief Louis Centre on the Kamloops Indian Reserve.

"In 1982 the 17 bands of the Shuswap recognized that our culture was being lost and our history was being portrayed incorrectly," he said. "A museum was one of the first projects we worked on together so we could show our history the way it really was and share it with the public."

With colonization, government and church officials and non-Secwepemc business inter-

ests exerted much influence on the people. Disease reduced their numbers drastically and their culture was in danger.

"Our chief mandate is to preserve, record, enhance, and perpetuate our language and culture, and with the help of Elders we have done that with this museum," he continued. Attractive exhibits incorporate the oral history and legends of the people. Birchbark and dugout canoes, a mat lodge reminiscent of traditional summer lodgings, clothing and displays portraying hunting, games, fishing, food-gathering and cooking all tell the story to visitors.

A collection of ethnographic and archaeological materials, as well as documents and photographs, are preserved in the museum. A gift shop carries locally produced traditional crafts.

Outside, a 12-acre heritage park on the picturesque banks of the South Thompson River further provides insight to the people there.

"We offer tours along groomed trails throughout the park and there are also lots of signs for folks who want to pursue a self-guided tour," he said. A marsh attracts birds and wildlife that has been coming to the area for generations. In the ethnobotanical garden, visitors

are shown five different ecosystems that exist in the area of the Secwepemc. Plant species that were important to the survival of the early people, such as those eaten for sustenance or used in the construction of household items, still grow in the garden. For instance, the fluff from cattails was used for pillows, mattresses, baby diapers and dressings for wounds. And giant wild rye grass was used for baskets, to line steam pits and food caches and to cover the floors of winter houses.

"A series of pit houses and other structures display each and every phase of our history and the daily lives of our ancestors."

Animals, including weasel, muskrat, bull snake and painted turtle are sometimes seen, and a salmon run in the fall finds the fish ascending the river to spawn at Adams River.

Probably one of the most popular attractions in the park is the archaeological remains of a 2,000-year-old village.

"A dig is happening right now on the site and we get a lot of school tours coming through. We have a Simon Fraser satellite campus and the archaeological students are conducting the dig," said Saul.

Throughout the tourism season the site is visited by people from the four corners of the world. "We've already had groups from the Netherlands. These visitors are generally well-educated and study up on our people before they ever leave home. They show respect and knowledge and they ask darn good questions," he laughed.

It's also a journey of discovery for Aboriginal people who were not raised in a cultural setting, as often happens in the case of residential school students or those raised in foster homes off-reserve. The former Indian residential school has been turned into band offices and meeting rooms for the Kamloops Indian Band.

"Adult education classes are held in the facility as well, and Native organizations meet there," said Saul. "I attended the school myself and conduct tours for anyone interested," he said, adding that it's good to see the former school—often despised as a symbol of colonial domination and cultural degradation—utilized in a positive way.

The Kamloops Indian Band hosts a powwow the first weekend in August.

"It's been held for many years, and is well-established on the



The Kamloopa Powwow is held the first weekend in August.

powwow circuit, so we get lots of visitors at that time," he continued.

People find they can relate to their own lives. "It's not just all about history. They learn what our ancestors did, but they're also learning about what we are doing today, in the 21st century. They can relate our lives to their lives with the same basic needs and desires. They leave with a refreshed and renewed interest in Canada's First Nations people, particularly the Secwepemc."

Alberta First Nations



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CALENDAR OF EVENTS GOVERNMENTS

JUNE

28th National Annual IANE Conference on Aboriginal Employment Strategies
Winnipeg, Manitoba
204-945-2741, 819-953-0575
306-775-6971 or 780-922-0713

June 4 - 6, 2004
Aundeck Omni Kaning Pow Wow
(Ojibways of Sucker Creek)
Honouring Our Past,
Celebrating Our Future
Gail Nootchitai: (705) 368-0903
Scott Madahbee: (705) 368-2228

June 4 - 6, 2004
Kitigan Zibi - Miss Algonquin Nation
Competition & Traditional Powwow
Maniwaki, Quebec
Pauline: (819) 449-5449
Shirley: (819) 449-1275

June 4 - 6, 2004
Open Mens & Womens
Fastball Tournament
Garden River First Nation, Ontario
Contact: Glen Chiblow (705) 759-5014

June 5 & 6, 2004
Barrie Native Friendship Center Powwow
4th time it will be Traditional
Barrie, Ontario
David: (705) 721-7689

June 5-8, 2004
National Social Work Conference
Saskatoon, Saskatchewan
Info: (306) 545-1895

June 9-12, 2004
National Aboriginal
Injury Prevention Conference
Winnipeg, Manitoba
Info: (450) 632-0892 ext. 22

June 10 - 21, 2004
14th Annual First Peoples Festival
Land In'Sights - Terres En Vue
Montreal, Quebec
Tel: (514) 278-4040 Fax: (514) 278-4224
Email: teven@natvelynx.qc.ca
www.natvelynx.qc.ca

June 11, 2004
6th Annual Wetu Oiyokpi Wacipi 2004
Sioux Valley School
Sioux Valley, Manitoba
Mark (204) 855-2536

June 11 - 13, 2004
4th Annual Competition Pow Wow
Witchekan Lake Powwow
Near Spiritwood, Saskatchewan
(306) 883-2787

June 11 - 13, 2004
136th White Earth Celebrations
White Earth, Minnesota
Powwow Committee: (218) 983-3285

June 11-15, 2004
Stabilizing Indigenous
Languages Conference
University of California
http://jan.ucc.nau.edu/~jar/

June 12 & 13, 2004
3rd Annual Metis Intertribal Gathering

June 17-18, 2004
First Nations
Nutrition and Health Conference
Squamish Nation
North Vancouver, British Columbia
www.aboriginalhealth.net

June 18-21, 2004
National Aboriginal Day Art
and Culture Celebration
Vancouver, British Columbia
Info: (604) 684-2532

June 18 - 20, 2004
The Helena Indian Summer Art Market
Helena, Montana
American Indian/First Nations Artists
of all mediums.

June 18 - Artists Reception
June 19 & 20 - Art Market
Market Information: (406) 449-0318
Fax: (406) 449-0323
E-mail: wakimasky@qwest.net

June 18 - 20, 2004
1st Ever All Ontario Aboriginal
Co-Ed Slo-Pitch Championships
Garden River First Nation & Strathclair Fields
Sault Ste. Marie, Ontario
Glen Chiblow: (705) 759-5014
Anne Headrick: (705) 946-6300

June 18, 2004
Summer Round Dance
Canadian Native Friendship Center
Edmonton, Alberta
(780) 479-1999

June 18, 2004
Ford Center for the Performing Arts
- Aboriginal Language and Culture
- through Music and Song and Dance
June 19 - 21: National Aboriginal Day
Aboriginal Arts and Culture Celebration
June 21: Aboriginal Blues @ Yale Blues Club
Vancouver, British Columbia
Germaine: (604) 951-8807

June 18 - 20, 2004
Whitesand First Nation
22nd Annual Traditional Pow Wow
Melanie White-Bouchard
(807) 583-1708 or (807) 472-2744
Hope Tibishkogiigi: (807) 583-1771

June 18 - 20th 2004
13th Annual Powwow
Grand Celebration
Hinckley, Minnesota
1-800-472-6321

June 18 - 20, 2004
Manitou Rapids Traditional Powwow
Manitou Rapids First Nation
Emo, Ontario
(807) 482-2479

June 19 & 20, 2004
Prince George Native Friendship Center
Traditional Powwow
Dancing With our Dreams
Cotton Wood Island Park,
Prince George, British Columbia
(250)564-3568

June 19 & 20, 2004
Grand Valley American Indian Lodge
6th Annual Buffalo Traditional Powwow
Lowell Fair Grounds 224 South Hudson
Lowell, Michigan
Lori (616) 364-4697 / Sue (616)363-3936

June 25 - 27, 2004
Couchiching Pow Wow
Couchiching, Ontario
Brian Yerxa: (807) 274-1094 Day
Debbie Fairbanks: (807) 274-2207 Evening

June 25 - 27, 2004
Yukon International Storytelling
17th Annual Festival
Rotary Peace Park, Yukon Territory
(867) 633-7550
www.yukonstory.com

June 26, 2004
National Aboriginal Day Celebrations
Metis Child and Family Services
12:00 pm - 4:00 pm Borden Park
Edmonton, Alberta

June 26 & 27, 2004
43rd AAMJWNAANG
Competition Pow Wow
(Formerly Chippewas of Sarnia)
Sarnia, Ontario
Sheena: (519) 336-2968

July 1 - 4, 2004
Miapukuk 9th Annual Powwow
Ktaadmkuk Mi'kmaq Traditional Gathering
Powwow Grounds
Conne River, Newfoundland
Kelly: (709) 882-2470 / 2710

July 1 - 4, 2004
Navajo Nation Fair
Rodeo, wild horse race, music
and entertainment for the whole family
Navajo Nation Fair Grounds
Window Rock, Arizona
Info: (928) 871-6647
Web: www.navajonationfair.com

July 2-6, 2004
SIDS International Conference
Edmonton, Alberta
(604) 681-2153

July 2 & 3, 2004
First Annual Crabfest
Gingolx, (Nisga'a Territory), B.C.
(160 km north of Terrace, B.C.)
Sainte-Marie, Tom Jackson, REDDINATION,
WARPARTY and more.
Contact Nadine: 250-326-2388
www.gingolx.ca

July 2 - 4, 2004
Wildhorse 10th Annual
Competition Pow Wow
Host is the Boyz
Umatilla Indian Reserve
Pendleton, Oregon
1 (800) 654-9453

July 2 - 4, 2004
4th of July Celebration/ Pow Wow
Veteran's Memorial Grounds
Cass Lake, Minnesota
Martin: (218) 335-7400
1 (800) 442-3642

July 2 - 4, 2004
Enoch Annual Competition Powwow
Enoch, Alberta
(780) 470-4505

July 3 - 4, 2004
July 22 - 25, 2004
Omak Stampede and
World Famous Suicide Race
& Competition Pow Wow
Omak, Washington
Contact: 1 (800) 933-6625 or check out
www.omakstampede@yahoo.com

July 9-11, 2004
White Bear Competition Pow Wow
White Bear First Nation, Saskatchewan
Irene: (306) 577 - 4950

July 9-11, 2004
Pays Plat 16th Annual Traditional Pow Wow
Pays Plat First Nation, Ontario
Robin Ranger: (807) 346-7000
Email: robin@crupi.biz

July 11, 2004
Mission Indian Friendship Centre Powwow
Heritage Park
Mission, British Columbia
Nicholas (604) 826-1281

July 15-18, 2004
Kainai Indian Days
Standoff, Alberta
(403) 737-3753

July 15 - 18, 2004
Wahcinca Dakota Oyate Pow Wow
American Legion Park
Poplar, Montana
(406) 768 - 5186

July 16-17, 2004
Cree Nation fitness challenge 2004 Nemaska,
Quebec
(819) 673-2512 ext. 215

July 16 - 18, 2004
Standing Arrow Competition Pow Wow
Stick Games Contest and Slow Pitch Tourny
Elmo, Montana
(406) 849 - 5968 OR (406) 849 - 5541

July 16 - 18, 2004
Carry The Kettle
Powwow & Annual Celebration
and Open Iron Man Dance Contest
South of Sinitluta, Saskatchewan
(306) 727-2169

July 20-22, 2004
Assembly of First Nations
25th Annual General Assembly
Charlestown, Prince Edward Island
Bonny Maracles: (613) 241-6789 x 297

July 20-22, 2004
Sturgeon Lake Pow Wow
near Shellbrook, Saskatchewan
(306) 764-1872

July 22nd - July 25th 2004
3rd Annual Wendake's Meeting Ground of
Nations Wendake, Quebec, Canada
July 22-23 : Native Contemporary
Art Festival
On July 24-25: Powwow of Wendake
on traditional dances contest.
This event is based
Contact: Louis-Karl P. Sioui: (418) 843-5550
E-mail: louisikarl.sioui@cnhw.qc.ca
www.cnhw.qc.ca

July 22 - 25, 2004
138th Winnipeg Homecoming
Dancer and Drum Contest
Winnipeg, Nebraska
Kay or Kathy (402) 878 - 2224

July 30 - August 1, 2004
Kamloops Days
Kamloops, British Columbia
Carrie: (250) 828-9700

July 30 - August 2, 2004
Lac La Biche Powwow Days and Fish Derby
Lac La Biche, Alberta
(780) 623-4255

July 31 - August 1, 2004
11th Annual
Rekindling Our Traditions Pow Wow
Fort Erie Friendship Centre
Fort Erie, Ontario
(905) 871-8931 ext. 224 or 228

July 31 - August 1, 2004
Aboriginal Pavilion at Heritage Days Festival
Hosted by
Canadian Native Friendship Centre
Hawrelak Park
Edmonton, Alberta
Info: Erik or Debbie (780) 479-1999
Volunteers needed!

July 31 - Aug 2, 2004
Wikwemikong 44th Annual
Cultural Festival
3 Days Competition,
Wikwemikong Thunderbird Park
Manitoulin Island, Ontario
Jim Fox: (705) 859-2385

AUGUST

August 2 - 8, 2004
31st Annual Norway House Cree Nation
Treaty & York Boat Days
Norway House, Manitoba
Anthony: (204) 359-4729

August 5 - 8, 2004
19th Annual Oglala Lakota Competition
Powwow & Rodeo
Pine Ridge, South Dakota
(605) 867-5821

August 5 - 8, 2004
Rocky Boy's Annual Competition Powwow
Rocky Boy's Agency
near Box Elder, Montana
(406) 395-4690

August 6 - 8, 2004
Genabaaqing 13th Annual
Traditional Powwow
Serpent River First Nation, Ontario
Cindy: (705) 844 - 1751

August 6 - 8, 2004
First Nation Cup
Osoyoos Indian Band
Oliver, British Columbia
Dave (250) 498-2880

August 6 - 8, 2004
Songhees Powwow
Songhees Bank Park, British Columbia
Angela (250) 385-3938

August 11-15, 2004
Omak Stampede and
World Famous Suicide Race
& Competition Pow Wow
Omak, Washington
Contact: 1 (800) 933-6625 or check out
www.omakstampede@yahoo.com

August 20 - 22, 2004
20th Annual Traditional Pow Wow
Grassy Narrows First Nation, Ontario
Clara Kokopence: (807) 925-2201

August 21 & 22, 2004
9th Annual Wahnapitae First Nation
Traditional Powwow
Wahnapitae First Nation, Ontario
(705) 858 - 0610

August 21 & 22, 2004
Algonquins of Pikwa/Kanaga'n
18th Annual Traditional Powwow
Pikwa/Kanaga'n (Golden Lake), Ontario
Jane Commanda: (613) 625-2800

August 21 & 22, 2004
Thunder Mountain Lenape Nation
5th Annual Native
Traditional American Festival
Saltsburg, Pennsylvania
Contact: (724) 639-3488

August 21 & 22, 2004
Shawanaga First Nation Healing Center
7th Annual Traditional Powwow
Shawanaga First Nation, Ontario
(705) 366 - 2378

August 27 - 29, 2004
7th Rapid River Anishinabe
Traditional Powwow
Hiawatha Forest, Rapid River, Michigan
(906) 474 - 9910 or (734) 545 - 0575

August 27 - 29, 2004
Fort Kipp Celebration / Traditional Pow Wow
Fort Peck Reservation
Poplar, Montana
(406) 786 - 3353

August 27-30, 2004
International Elders Summit 2004
Aug. 27 & 28 - Opening Ceremonies
Aug. 29 - Youth presentations to the Elders
Aug. 30 - Elders Presentations
www.mcmaster.ca/indigenous
E-mail: indig@mcmaster.ca

August 28 & 29, 2004
Silver Lake 10th Annual
Traditional Powwow
Silver Lake, Ontario
(613) 548-1500

September 3 - 5, 2004
We-Gitchie-Ne-Me-E-Dim
Labor Day Powwow
Veteran's Memorial Grounds
Cass Lake, Minnesota
Martin: (218) 335-7400
1 (800) 442-3642

September 3 - 5, 2004
Poplar Indian Days
Fort Peck Reservation
Poplar, Montana
Mary Plante (406) 768 - 3826

September 4, 2004
4th. Annual Cannes Brulee
Native American Village Pow-wow
Cannes Brulee Native American Village
Kenner, Louisiana
Rose: (504) 468-7231 ext. 220

September 4 - 6, 2004
22nd Annual Labor Day
Traditional Powwow



August 28 & 29, 2004
Silver Lake 10th Annual
Traditional Powwow
Silver Lake, Ontario
(613) 548-1500

SEPTEMBER

September 3 - 5, 2004
We-Gitchie-Me-Me-E-Dim
Labor Day Powwow
Veteran's Memorial Grounds
Cass Lake, Minnesota
Martin: (218) 335-7400
1 (800) 442-3642

September 3 - 5, 2004
Poplar Indian Days
Fort Peck Reservation
Poplar, Montana
Mary Plante (406) 768 - 3826

September 4, 2004
4th. Annual Cannes Brulee
Native American Village Pow-wow
Cannes Brulee Native American Village
Kenner, Louisiana
Rose: (504) 468-7331 ext.220

September 4 - 6, 2004
22nd Annual Labor Day
Traditional Powwow
Franklin County Fair Grounds, Ohio
Caral: (614) 443-6120

September 8 - 12, 2004
59th Annual Navajo Nation Fair
Window Rock, Arizona
(928) 871-6478
www.navajonationfair.com

September 11 & 12, 2004
Grand Valley American Indian Lodge
43rd Annual Traditional Powwow
Riverside Park on Monroe Street
Grand Rapids, Michigan
Lori (616) 364-4697
Email: wabushna@aol.com

September 11 & 12, 2004
Georgian Bay Native Friendship Centre
4th Annual Powwow
"Honoring Our Women"
Ste. Marie Park, Midland, Ontario
Phone 705-526-5589 Fax 705-526-7662

September 17 - 19, 2004
Tyendinaga Mohawk Territory County Fair
Tyendinaga Mohawk Territory, Ontario
WM. J. Brant: (613) 967-1129
(613) 396-3800 / 967-3603

September 17 - 19, 2004
Gathering of Veterans'
Pow Wow held at
High Grounds Veteran's Memorial Park
Neillsville, Wisconsin
(715) 743-4224

September 17 - 19, 2004
Mid-America All Indian Center
36th Annual Competition Powwow
Wichita, Kansas
(316) 262-5221

September 24 - 26, 2004
Last Chance Community Powwow
Helena, Montana
(406) 439-5631

August 6 - 8, 2004
Genabajaing 13th Annual
Traditional Powwow
Serpent River First Nation, Ontario
Cindy: (705) 844 - 1751

August 6 - 8, 2004
First Nation Cup
Osoyoos Indian Band
Oliver, British Columbia
Dave (250) 498-2880

August 6 - 8, 2004
Songhees Powwow
Maple Bank Park, British Columbia
Angela (250) 385-3938

Aug 11 - 15, 2004
Omak Stampede and
World Famous Suicide Race
& Competition Pow Wow
Omak, Washington
Contact: 1 (800) 933-6625 or check out
www.omakstampede@yahoo.com

August 12-15, 2004
Siksika Nation Fair
Siksika, Alberta
Kent Ayoungman: (403) 734-3327

August 12-15, 2004
Metis Nation of Alberta
76th Annual General Assembly
Wabasca, Alberta
(780) 849-4654
1-866-849-4660

August 13 - 15, 2004
Standing Buffalo Powwow
Fort Qu' Appelle, Saskatchewan
Minnie Rider: (306) 332-4685

August 13 - 22, 2004
Planet IndigenUs Contemporary
Arts Festival
Toronto, Ontario
(416) 973-4000

August 14 & 15, 2004
Saugeen Competition Pow Wow
Saugeen First Nation, Ontario
(519) 797-2781

August 14 - 15, 2004
17th Annual Traditional Pow Wow
Honoring the Men
Tyendinaga Mohawk Territory, Ontario
Sheila Desjarlais (613) 396 - 1128
Delores Marcle - Whalen: (613) 396 - 6561

August 17 - 19, 2004
Cowesses Traditional Powwow
near Broadview, Saskatchewan
306 - 696 - 2520

Aug 20 - 22, 2004
Shakopee Annual Powwow
Prior Lake, Minnesota
(952) 445-8900

August 20-22, 2004
Frog Lake Annual Competition Powwow
And Hand Game Tournament
Frog Lake, Alberta
(780) 943-3737

July 2 & 3, 2004
First Annual Crabfest
Gingolx, (Nisga'a Territory), B.C.
(160 km north of Terrace, B.C.)
Music and cultural festival featuring Buffy
Sainte-Marie, Tom Jackson, REDDINATION,
WARPARTY and more.
Contact Nadine: 250-326-2388
www.gingolx.ca

July 2 - 4, 2004
Wildhorse 10th Annual
Competition Pow Wow
Host is the Boyz
Umatilla Indian Reserve
Pendleton, Oregon
1 (800) 654-9453

July 2 - 4, 2004
4th of July Celebration / Pow Wow
Veteran's Memorial Grounds
Cass Lake, Minnesota
Martin: (218) 335-7400
1 (800) 442-3642

July 2 - 4, 2004
Enoch Annual Competition Powwow
Enoch, Alberta
(780) 470-4505

July 3 - 4, 2004
Dokis First Nation 4th Annual
Traditional Pow Wow
Dokis, Ontario
On Dokis Sacred Grounds
Gladys Goulais: (705) 763-9939
Veronica Dokis: (705) 763-2269

July 3 - 4, 2004
4th Annual Traditional Pow Wow
"Honoring Four Directions"
Dokis First Nation, Ontario
Gladys Goulais (706) 763-9939
Veronica Dokis (706) 763-2269

July 3 - 4, 2004
15th Annual Traditional Pow Wow
Shegiandah First Nation
Hwy #6, Shegiandah, Ontario,
Manitoulin Island
(705) 368 - 2781

July 3 - 4, 2004
Munsee-Delaware Nation
10th Annual Traditional Gathering
Munsee-Delaware Nation Park
and Gathering Grounds
Carmen/Floyd: (519) 289-5396

July 8, 2004
Aboriginal Healing Day of Commemoration
and National Gathering
Edmonton, Alberta
Contact: (819) 779-4610
1-888-725-8886

July 9-11, 2004
Alexis Powwow Competition Powwow
Alexis, Alberta
Contact: Quinton Kooteney: (780) 886-3876
Email: QKooteney@hotmail.com

July 9 - 11, 2004
One Arrow 4th Annual Traditional Powwow
One Arrow First Nation, Saskatchewan
Mervin Daniels (306) 423-7538
Marie Joseph (306) 423 - 5900
Fax: (306) 423 - 5904

July 20-22, 2004
Sturgeon Lake Pow Wow
near Shellbrook, Saskatchewan
(306) 764-1872

July 22nd - July 25th 2004
3rd Annual Wendake's Meeting Ground of
Nations Wendake, Quebec, Canada
July 22-23 : Native Contemporary
Art Festival
On July 24-25: Powwow of Wendake
on traditional dances contest.
Contact: Louis-Karl P. Sioui: (418) 843-5550
E-mail: louis.karl.sioui@cnhw.qc.ca
www.cnhw.qc.ca

July 22 - 25, 2004
138th Winnebago Homecoming
Dancer and Drum Contest
Winnebago, Nebraska
Kay or Kathy (402) 878 - 2224

July 22 - 31, 2004
Klondike Days
Edmonton, Alberta
1 (888) 800-7275

July 22 & 23, 2004
Wendakes Meeting Ground of Nations
Wendake (near Quebec City)
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tition Powwow
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Six Nations of the Grand River
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1(866) 393-3001 or (519) 445-4061
Web Site: www.grpowwow.com

July 23 - 25, 2004
2nd Native American Festival
Sam Johnson Park
Redmond, Oregon
Barbara: (541) 504-0193
Email: bluefeatherind@aol.com

July 27 - July 29, 2004
BC Elders Gathering
Kamloops, British Columbia
1-800-314-9820

July 30 - Aug 1, 2004
The Little River Band of Ottawa Indians
11th Annual Anishinaabe
Family Language & Culture Camp
Powwow Grounds, Manistee, Michigan
Kenny: (231) 933-4406
www.Anishinaabemowin.org

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July 2 - 4, 2004
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Competition Pow Wow
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July 2 - 4, 2004
4th of July Celebration / Pow Wow
Veteran's Memorial Grounds
Cass Lake, Minnesota
Martin: (218) 335-7400
1 (800) 442-3642

July 2 - 4, 2004
Enoch Annual Competition Powwow
Enoch, Alberta
(780) 470-4505

July 3 - 4, 2004
Dokis First Nation 4th Annual
Traditional Pow Wow
Dokis, Ontario
On Dokis Sacred Grounds
Gladys Goulais: (705) 763-9939
Veronica Dokis: (705) 763-2269

July 3 - 4, 2004
4th Annual Traditional Pow Wow
"Honoring Four Directions"
Dokis First Nation, Ontario
Gladys Goulais (706) 763-9939
Veronica Dokis (706) 763-2269

July 3 - 4, 2004
15th Annual Traditional Pow Wow
Shegiandah First Nation
Hwy #6, Shegiandah, Ontario,
Manitoulin Island
(705) 368 - 2781

July 3 - 4, 2004
Munsee-Delaware Nation
10th Annual Traditional Gathering
Munsee-Delaware Nation Park
and Gathering Grounds
Carmen/Floyd: (519) 289-5396

July 8, 2004
Aboriginal Healing Day of Commemoration
and National Gathering
Edmonton, Alberta
Contact: (819) 779-4610
1-888-725-8886

July 9-11, 2004
Alexis Powwow Competition Powwow
Alexis, Alberta
Contact: Quinton Kooteney: (780) 886-3876
Email: QKooteney@hotmail.com

July 9 - 11, 2004
One Arrow 4th Annual Traditional Powwow
One Arrow First Nation, Saskatchewan
Mervin Daniels (306) 423-7538
Marie Joseph (306) 423 - 5900
Fax: (306) 423 - 5904

June 18 - 20, 2004
13th Annual Powwow
Grand Celebration
Hickley, Minnesota
1-800-472-6321

June 18 - 20, 2004
Manitou Rapids Traditional Powwow
Manitou Rapids First Nation
Emo, Ontario
(807) 482-2479

June 19 & 20, 2004
Prince George Native Friendship Center
Traditional Powwow
Dancing With our Dreams
Cotton Wood Island Park,
Prince George, British Columbia
(250)564-3568

June 19 & 20, 2004
Grand Valley American Indian Lodge
6th Annual Buffalo Traditional Powwow
Lowell Fair Grounds 224 South Hudson
Lowell, Michigan
Lori (616) 364-4697 / Sue (616)363-3936

June 19 & 20, 2004
Dancing With Our Dreams
Cottonwood Island Park
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Prince George, British Columbia
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June 20-23, 2004
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June 21, 2004
National Aboriginal Day in Saskatoon
Various Aboriginal Artists performing
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Mae Henderson: (306) 244-0174

June 21, 2004
National Aboriginal Day Celebrations
Duck Lake Regional Interpretive Centre
Duck Lake, Saskatchewan
Nicole / Celine: (306) 467-2057

June 21 & 22, 2004
Wanuskewin Heritage Park
Annual Aboriginal Day
Competition Pow Wow
Lorin Gardypie: (306) 931-6767 ext. 247
www.wanuskewin.com

June 24 - 27, 2004
Badlands Celebration Powwow
Fort Peck Reservation
Brockton, Montana
(406) 768 - 3637

June 25 - 27, 2004
Saddle Lake Competition Powwow
Saddle Lake, Alberta
(780) 726-3829

June 11, 2004
6th Annual Wetu Oiyokpi Wacipi 2004
Sioux Valley School
Sioux Valley, Manitoba
Mark (204) 855-2536

June 11 - 13, 2004
4th Annual Competition Pow Wow
Witkekan Lake Powwow
Near Spiritwood, Saskatchewan
(306) 883-2787

June 11 - 13, 2004
136th White Earth Celebrations
White Earth, Minnesota
Powwow Committee: (218) 983-3285

June 11-15, 2004
Stabilizing Indigenous
Languages Conference
University of California
http://jen.ucc.nau.edu/~jar/
June 12 & 13, 2004
3rd Annual Metis Intribal Gathering
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and The Big Turtle Clan
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miles east of Bedford, Indiana
SnowWolf Wegner: (317) 209-9697
David Arnold: (317) 271-8311
www.Nimitii.org

June 12 & 13, 2004
Sheshewaning Nation Annual
JIING-DA-MOOG Traditional Powwow
Sheshewaning First Nation, Ontario
Nicole: (705) 283-3030
www.sheshewaning.org

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Homecoming of Three Fires
25th Annual Traditional Powwow
Riverside Park
Grand Rapids Michigan
(616) 458-8759

June 13, 2004
Canadian Public Health
Association Conference
St. John's, Newfoundland
www.cpha.ca

June 14, 2004
CCAB Circle for 2015 Golf Tournament
Red Wood Meadows
Calgary, Alberta
(416) 961-8663 x222

June 14 - 15, 2004
Aboriginal Financial
Management Strategies Forum
Ottawa, Ontario
Info: 1-888-777-1707
www.insightinfo.com

June 17 - 20, 2004
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and Camping Day
Red Bottom 101st Annual
Celebration Competition Pow Wow
Fort Peck Res. Fraser, Montana
Nikki: (406) 695-2310

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All My Relations



Artist's work provides look at Inuit camp life

By **CHERYL PETTEN**
WINNIPEG

This summer, visitors to the Winnipeg Art Gallery will have a chance to learn more about the old way of life of the Inuit people, through an exhibit of the works of Cape Dorset artist Napachie Pootoogook.

Pootoogook worked as a graphic artist for more than 40 years. During that time she created more than 5,000 drawings, but the focus of this exhibit is on the works she created in the last five years of her life, a series of 300 or so drawings rendered in black felt-tip pen in which she recounted her own experiences.

Sixty-nine of these autobiographical drawings will make up the exhibit. Each piece featured serves a dual purpose—as a beautiful work of art and a historic record of the way Pootoogook and other Inuit once lived within traditional camps on South Baffin Island.

Leslie Boyd Ryan is special projects manager with Dorset Fine Arts and guest curator for the

exhibit. Boyd Ryan, who has worked with the West Baffin Eskimo Co-operative since 1980, first got the idea for the exhibit in 1996 when Pootoogook came into the co-op with a handful of drawings she had done.

"We all looked at them, and she had written on all of the drawings, which were very narrative in style, a section of text in the syllabic language. And the text explained what was going on in the drawing. So I started to have the drawings translated into English from the Inuktitut, and that just piqued my interest even more because it was possible for me to understand what was going on," she said.

"It was an autobiographical series that she had started because she wanted to tell her own story.



NAPACHIE POOTOOGOOK, Alariaq and Aliguq, 1996/97. Black felt-tip pen; coloured pencil on paper. Collection of West Baffin Eskimo Co-operative.

And she wanted to write on them because she wanted to make it perfectly clear who the people were and what the circumstances were. So that just made them that much more accessible. And so we encouraged her to keep up with the series and she worked on them until just before she died in 2002."

The pieces in the series build on the narrative style that has always been a part of Pootoogook's art.

"Clearly her intent here was to tell stories and to tell personal stories, stories that she had actually experienced herself or that she had heard from other members of her family. So they are captivat-

ing for their narrative quality. And then when you combine that with the text, it's irresistible," Boyd Ryan said.

"She is talking about aspects of traditional camp life that have not been covered quite so extensively before. So people who go to the exhibition are going to have a very full and very interesting picture of that period of time, the end of the traditional camp system before Inuit moved into the community. And with all of its complexity, Napachie does not shy away from some of the more sensitive and difficult aspects of camp life."

The exhibition of Napachie Pootoogook's drawings will open at the Winnipeg Art Gallery on June 1 and will run until Sept. 19, after which the collection will tour extensively across Canada throughout 2004 and 2005.

The Winnipeg Art Gallery is located at 300 Memorial Boulevard, just off of Portage Avenue. For more information, call (204) 786-6641 or visit the gallery Web site at www.wag.mb.ca.



Resort

By **MATT ROSS**
GROUARD, Alta.

Have we become so caught up with the fast pace of life that we don't have the time to wait for a cup of tea to cool down?

This question was posed by instructor Bob Miracle during an evening introductory lesson in northern Alberta designed for tourists who want to learn some of the basics about Aboriginal traditions.

With two dozen people in the room, Miracle described some basic Native philosophies, including the importance of the number four (four elements, four seasons, four directions) and satisfied the curiosity of his audience by passing around artifacts while explaining what they were created.

For many of the travellers this is their first introduction to First Nations culture.

"Just to give them awareness that we are a people with culture and we're a feeling people like anybody else," Miracle said.

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Regional Executive Vice President
Public Service Alliance of Canada-Prairies

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their narrative quality. And when you combine that with text, it's irresistible," Boyd said.

He is talking about aspects of traditional camp life that have not been covered quite so extensively before. So people who go to the exhibition are going to have a very full and interesting picture of that traditional camp system before they moved into the community. And with all of its complexity, Napachie does not shy away from some of the more diverse and difficult aspects of camp life."

The exhibition of Napachie's drawings will open at the Winnipeg Art Gallery on June 19 and will run until Sept. 19, which the collection will tour extensively across Canada throughout 2004 and 2005.

The Winnipeg Art Gallery is located at 300 Memorial Boulevard just off of Portage Avenue. For more information, call (204) 941-641 or visit the gallery Web at www.wag.mb.ca.

Resort allows for relaxing and reflecting

By MATT ROSS
GROUARD, Alta.

Have we become so caught up with the fast pace of life that we don't have the time to wait for a cup of tea to cool down?

This question was posed by instructor Bob Miracle during an evening introductory lesson in northern Alberta designed for tourists who want to learn some of the basics about Aboriginal traditions.

With two dozen people in the room, Miracle described some basic Native philosophies, including the importance of the number four (four elements, four seasons, four directions), and satisfied the curiosity of his audience by passing around artifacts while explaining why they were created.

For many of the travellers this is their first introduction to First Nations culture.

"Just to give them awareness that we are a people with culture and we're a feeling people like anybody else," Miracle said

when asked about the most important information he hopes to impart.

Miracle, who has a degree in mythology from the University of Manitoba, is one of several speakers available for presentations to visiting groups in the Grouard area. These talks complement a visit to the remote Kapawe'no First Nation along the shore of Lesser Slave Lake, about 250 kilometres northwest of Edmonton.

Narrows Cultural Resort is a sparse campground with rustic cabins and amenities, all designed to promote the simple life and intimacy with Mother Earth.

Set among a forest of birch and evergreen trees, the 220-hectare site invites its guests to just relax and get back to nature.

"When we were setting up the Elders' tent one year, one bull moose came by every morning to go to the water and you could set your watch to him," Miracle said during a fireside chat.

Miracle stresses the necessity of taking time to "smell the

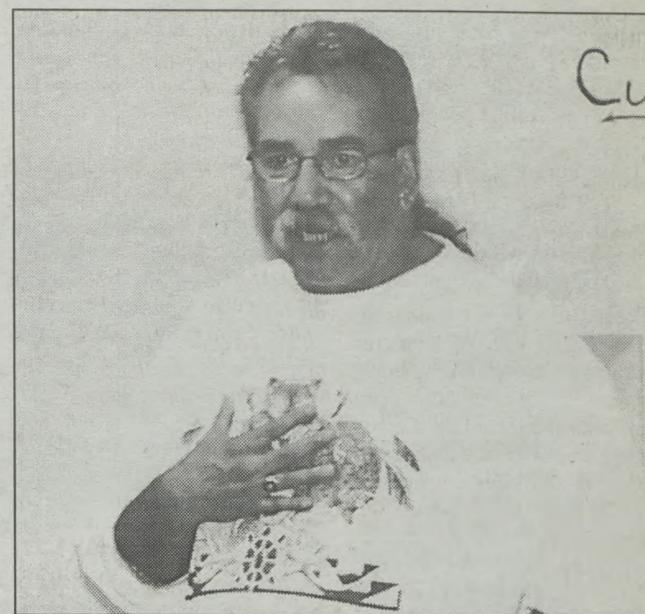
roses" or at least wait until your hot drink cools down. He goes on to explain how steam, according to tradition, is life from the Creator and we dare not blow it off as it's better to let the tea cool naturally.

To arrive at the site by water requires either a trip by barge or a three-hour kayak trip across Lesser Slave Lake. To reach the resort by land requires a trek through the backwoods. The 50-kilometre journey from Grouard is often completed on quads.

Using a route through Hilliard's Bay Provincial Park, the path was one used by voyageurs who portaged their canoes through the Lesser Slave Lake area to get to the waterways linked to northern Canada.

"It's such a vast untapped area and I'm glad that it's still there and why we like to bring people out to show them," said Tony Gellings, co-owner of Adventure Alberta, which rents out the ATVs.

Gellings said there are thousands of kilometres of trails al-



Bob Miracle

lowing each backcountry trip in the area to be different.

Adventure Alberta offers its services in conjunction with Narrows Cultural Resort, which has excursions lasting from one to seven days. The variety of all-

season tours includes a week-long camping trek around Lesser Slave Lake, snowshoe hikes and an overnight survival session where participants are equipped with only a penknife.



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All My Relations



Celebration planned to open new museum

The National Mall in Washington, D.C. will be a sea of color, sound and motion on Sept. 21 as Native people from across the Americas gather to celebrate the official opening of the newest addition to the Smithsonian National Museum of the American Indian (NMAI).

The NMAI, the sixteenth museum to become part of the Smithsonian Institution, is the first national museum in the United States dedicated to working with Native people from across the Americas to preserve, promote and study Native American life, languages, literature, history and art. The Washington, D.C. museum is the third and final component of the NMAI. The first component is the George Gustav Heye Center of the National Museum of the American Indian, which opened in October 1994 in New York City, and which hosts exhibitions and offers programs to the public. The second is the Cultural Resources Center (CRC), located about eight miles from

Washington, D.C. in Suitland, Maryland, which opened its doors in 1998 and houses the museum's collections and research programs.

To celebrate the completion of the NMAI, a procession will begin at the National Mall and proceed east for about a mile, ending at the site of the opening ceremony near the new museum and in front of the U.S. Capitol building. For security reasons, only people who have pre-registered will be allowed to take part in the procession. You can register online at www.americanindian.si.edu, or by mail or fax using the form available on the Web site.

The procession is scheduled to begin at 8 a.m. with the grand opening ceremony scheduled for noon, followed at 1 p.m. by a social dance on the National Mall. But these events only signal the beginning of the celebrations.

For six days, the National Mall will play host to a festival celebrating both the museum and the Native American people the mu-

seum is dedicated to representing.

Native dancers and musicians from throughout the Western Hemisphere will be featured, representing all types of musical styles, from traditional to reggae. Comedians and storytellers will also be included among the performers.

Participants will literally get a taste of the different cultures represented, with Native foods part of the event's focus.

Two pavilions will be set up, where regalia-makers and instrument makers will demonstrate their crafts. And for those who like to shop, Native arts and crafts from North, Central and South America will be featured in an art market, and a festival marketplace will allow people to buy recordings and crafts by the musicians and demonstrators taking part in the event.

The festival will begin at 1 p.m. on Sept. 21 and run until 5:30 p.m., showcasing performers on five stages. On subsequent days, the festival will take place from 10 a.m. to 5:30 p.m.

A series of evening concerts are also planned, featuring performances by a number of well-known performers. Admission to the festival will be free, but because of the numbers of people expected to attend, organizers suggest people bring blankets or portable chairs as attendance is expected to greatly outstrip available seating.

From Sept. 22 to 24, celebrants will have a chance to tour the resources center during an open house.

Celebrations will officially come to a close on Sept. 26 with a gala reception designed to give Washington's elite—business and arts community leaders and members of the diplomatic corps—a chance to tour the museum, while also helping to raise funds for the museum's education programming.

While the many events scheduled to celebrate the museum's opening will keep participants busy, another attraction—the museum itself—will also be a very popular destination. In an attempt

to accommodate as many people as possible, organizers have set up a system of timed entry passes.

Only a limited number of timed entry passes will be given out each day, but to avoid disappointment, you can reserve passes for a nominal service fee online at www.tickets.com or by calling 1-866-400-NMAI (6624). A limit of 10 timed entry passes can be reserved per order. The online system is currently set up to accept reservations through to the end of February 2005.

Visitors planning on taking in the museum opening are also encouraged to make accommodation arrangements as early as possible, as September is a busy month for conventions and tourism in Washington, D.C. You can get information on where to stay, what else to see and how to get around during your visit by calling the Washington D.C. Convention and Tourism Corporation at 1-800-422-8644, ext. 2004, or online at www.Washington.org.

Museum

The newest addition to the National Museum of the American Indian (NMAI) has been years in the making. The museum was established by an act of Congress in 1989. A decade later, in September 1999, an official groundbreaking ceremony was held at the Washington, D.C. site.

The total cost of the 250,000 sq. ft. building is expected to come in at \$199 million, with an additional \$20 million earmarked for exhibitions and programs, as well as to cover the cost of the opening celebrations scheduled to take place Sept. 21 to 26.

The process of creating the museum began long before a single shovel of dirt was dug or a single nail driven at the museum site, with discussions with Native people across the Americas about what they envisioned the museum should be. What was learned from those discussions set the foundation for not only what the museum would look like, but also how it would function and how it would approach the task of presenting Native culture to the world.

If the sweeping lines and curves of the new museum are reminiscent of our own Canadian Museum of Civilization

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Elisa Bourget

Elisa is a 23 year old from Bonnyville, AB

Bryan Harn

Bryan is an 18 year old status Mi'kmaq from the Eel River Bar First Nation in New Brunswick

Sean Berard

Sean is a 31 year old Métis from Ontario

Veronique Benedict

Veronique is an 18 year old from the Odanak First Nation in Quebec

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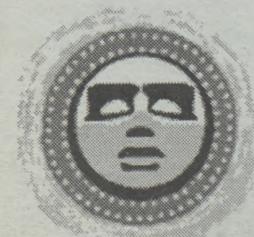
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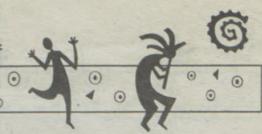
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Museum showcases Native American culture

commodate as many people possible, organizers have set up a system of timed entry passes. Only a limited number of entry passes will be given each day, but to avoid disappointment, you can reserve passes in advance for a fee at www.tickets.com or by calling 1-866-400-NMAI (662). A limit of 10 timed passes can be reserved per person. The online system is currently set up to accept reservations through to the end of February 2005.

Visitors planning on taking in the museum opening are also encouraged to make accommodation arrangements as early as possible, as September is a busy month for conventions and tourism in Washington, D.C. You can get information on where to stay, what else to see and how to get around during your visit by calling the Washington D.C. Convention and Tourism Corporation at 1-800-422-8644, ext. 300, or online at www.washington.org.

The newest addition to the National Museum of the American Indian (NMAI) has been years in the making. The museum was established by an act of Congress in 1989. A decade later, in September 1999, an official groundbreaking ceremony was held at the Washington, D.C. site.

The total cost of the 250,000 sq. ft. building is expected to come in at \$199 million, with an additional \$20 million earmarked for exhibitions and programs, as well as to cover the cost of the opening celebrations scheduled to take place Sept. 21 to 26.

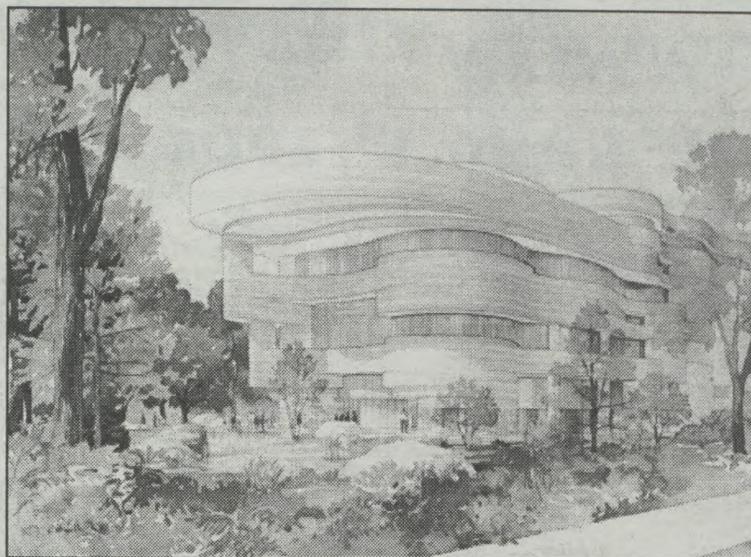
The process of creating the museum began long before a single shovel of dirt was dug or a single nail driven at the museum site, with discussions with Native people across the Americas about what they envisioned the museum should be. What was learned from those discussions set the foundation for not only what the museum would look like, but also how it would function and how it would approach the task of presenting Native culture to the world.

If the sweeping lines and curves of the new museum are reminiscent of our own Canadian Museum of Civilization,

it's because both buildings were born from the imagination of renowned architect Douglas Cardinal. While Cardinal didn't see the project through to completion—he and the Smithsonian Institution parted ways in 1998, five years after Cardinal joined the project—his distinctive style still shines through in the finished product.

Native people were involved in all aspects of the museum design, and Native craftsmanship will be highlighted throughout. The museum's two stores, for example, The Chesapeake Museum Store and the Roanoke Museum Store, will boast countertops and benches created by master carvers, inlaid tiles created from Quahog shells, and an impressive 20-foot totem pole carved by Tlingit artist Nathan Jackson.

At every turn, efforts have been made to incorporate the Native perspective, from creating a theatre venue designed to mimic the experience of lis-



Model of the National Museum of the American Indian opening in Washington, D.C. on Sept. 21. Watercolor rendering by Elizabeth Day.

word that means "where the goods are brought in." It is also the name of one of the two rivers that are on either side of the museum site.

The Potomac is an open area just inside the main entry to the museum, and is designed to impress.

The room, which will be used as a gathering place, is 120 feet in diameter and 120 feet high, and is topped by a dome fit with a window, providing a view of the sky overhead. Eight large glass prisms inlaid in a window on the south wall of the area, placed in relation to the sun during particular times of day and seasons, will add to the spectacle, providing a constantly changing light show projected onto the Potomac's walls.

In the centre of the Potomac's floor a disk of pipestone will be inlaid, designed to represent fire. Moving out from the disk in the four cardinal directions, rings of red and black granite will map out the solstices and equinoxes upon the floor. Finally, the entire room will be surrounded by a wall of woven copper bands, imprinted with a solar pattern and designed to suggest the texture of Native baskets and cloth.

tening to a storyteller while sitting in a forest clearing under a starry night sky, to the large boulders, or grandfather rocks, that will dot the surrounding landscape.

The building was built in alignment with the cardinal directions and is filled with features incorporating elements of nature—rock, wood and fire, the solstices and equinoxes, the stars, the sun and the moon.

The museum has been de-

signed to immerse visitors into Native culture, from the exhibits to the architecture, right through to the food served at on-site café. Named Mitsitam—"let's eat" in the language of the Piscataway and Delaware people—the café will offer a menu of Indigenous foods from across the Americas.

One of the most impressive features of the new building will be the Potomac, a name derived from the Piscataway

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Powwow just the start of adventure

By DIANNE MEILI
ALBUQUERQUE, New Mexico

Every year, thousands of Canadians troop down to the three-day Gathering of Nations Powwow.

When the floor of "The Pit" at the New Mexico University is a swirling, neon mass of more than 2,000 dancers, there's no better place to be on earth.

A word of advice though from a die-hard Gathering of Nations powwow-goer. Take at least two extra days and see a bit of the enchanting Southwest. You won't be disappointed.

The desert and mountains of New Mexico are hauntingly beautiful and the Pueblo people are deeply spiritual and friendly. Take, for instance, Agnes Shattick-Dill, 90, of Isleta pueblo (pueblos are like our reserves). I first noticed her at the Indian Pueblo Cultural Centre in Albuquerque, which celebrates Indian Week at the same time the Gathering of Nations Powwow is staged. There I enjoyed free music, food, cultural displays and dance performances. As I always do when I see Elders, I went over to shake Agnes' hand and before I knew it she had given me her phone number and invited me to her home on the Isleta pueblo, just outside of Albuquerque. I called her the next day and she suggested I come and stay with her, and to base my wanderings from her place.

Morning breadbaking

After a good night's sleep in her guestroom, I'm spooning scrambled eggs into a warm tortilla for breakfast when I notice smoke rising from the neighbor's yard.

"Looks like someone's burn-

ing garbage next door," I say to Agnes, smearing gobs of spicy green chili sauce across my eggs and then rolling them up in the flatbread.

"No, that's our neighbors baking bread in their adobe oven," Agnes tells me as she pours more coffee.

Together with Agnes' three sisters, I am treated to childhood stories of growing up on the pueblo. Agnes will be 91 this June, so her stories reach back the farthest to a time when the pueblo was not so heavily populated. Back then, it was a veritable Eden with fruit trees, cotton fields and grain growing in quantity. The sisters' stories of picking wild watermelons impresses me the most.

"Of course, we didn't think too much of all those fruit trees back then," Agnes says. "We kids had to pick the fruit. We were always working."

Another member of the Isleta pueblo, Joe L. Jojola, tells me later: "We didn't have much for transportation before the 50s. It was hard for people to get into Albuquerque, so everyone stayed on their land and farmed. Nowadays, we all work in the city and no one farms except for a few people."

Higher Education

Beside Joe L.'s house is a handsome, rambling adobe home, just being built. He says it belongs to a young woman on the pueblo who is an architect and who designed it herself.

People on the Isleta pueblo are not as arts-oriented as northern Pueblo people, but they are accomplished doctors, surgeons, lawyers and architects. My host Agnes actually played a large role in helping Native American women become educated.

(see Stay page 17.)

More than just totems

(Continued from page 5.)

"Original carvings, jewellery, prints and the work of art by some of the local leading artists are displayed and available for purchase, including the genuine Cowichan sweaters for which the local First Nations people are famous," Schivon Metcalf said. "There's a library as well, and folks often spend all day just browsing there." Staff members are local, are conversant in the language of the Cowichan people, and are knowledgeable about the culture.

Visitors are encouraged to try their hand at carving a totem pole with a local Cowichan carver who transforms cedar blocks into symbolic pieces of art. Chefs demonstrate the traditional method of cleaning and preparing fresh salmon while other First Nation band members explain the age-old technique of spearing salmon, as practised by the generations of

ancestors who inhabited the lands in centuries past.

And visitors are encouraged to attempt to make a friendship bracelet or dreamcatcher, selecting their favorite colors of beads and being assisted by a local artisan.

More serious painters can design a ring of life on a cedar disk or use a rock from the Cowichan River to paint Native symbols on, both wonderful keepsakes.

Whether the occasion is a wedding reception, a staff function or a family vacation, a visit to Duncan and the Quw'utsun' Cultural and Conference Centre is an ideal experience. "Visitors find a world of color and pageantry where First Nations talent and pride are abundant," said Metcalf. "I really encourage folks to include us in their travel plans. The cultural experience that we provide is unique and one they will never forget."

Stay for culture

(Continued from page 16.)

Back in the 1970s, Shattick-Dill was a presidential appointee to the National Advisory Council of Women's Education Programs. As council planned educational initiatives in their offices, day Agnes suggested travel to her pueblo to take the people there to find what women needed to prove their lives.

"Well, the tour went really well, and the members learned a lot. We now had firsthand information to help us set up programs, outreach schools and other initiatives like that."

After learning all I can about my early life at Isleta pueblo, I went out to Santa Fe for the day, only a 90-minute drive north of Albuquerque, and the city's living gallery of Southwest art. On every corner is a bronze sculpture or art installation I admired. The capital of New Mexico, Santa Fe is centered around a beautiful plaza surrounded by shops and restaurants where people gather on sunny days. Prices are steep for everything, but you can have a great day just walking around and admiring shop window displays or pretending you're a writer as you sit in hotel lobby.

Best hotel

My favorite hotel in this



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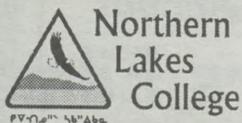
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Just the Adventure

“Garbage next door,” I say to Agnes, smearing gobs of spicy chili sauce across my eggs. She’s rolling them up in the bread.

“Well, that’s our neighbors baking bread in their adobe oven,” Agnes tells me as she pours coffee. “Together with Agnes’ three children, I am treated to childhood stories of growing up on the mesa. Agnes will be 91 this year, so her stories reach back furthest to a time when the mesa was not so heavily populated. Back then, it was a veritable Eden with fruit trees, cottonwoods and grain growing in abundance. The sisters’ stories of growing wild watermelons impress me the most.”

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Higher Education

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Just totems

Visitors who inhabited the mesa in centuries past. And visitors are encouraged to attempt to make a friendship bracelet or dreamcatcher, select their favorite colors of beads and being assisted by a local artist. More serious painters can depict a ring of life on a cedar disk or a rock from the Cowichan tribe to paint Native symbols on both wonderful keepsakes. Whether the occasion is a wedding reception, a staff function or a family vacation, a visit to the uncan and the Quw’utsun Cultural and Conference Centre is an ideal experience. “Visitors are treated to a world of color and pagery where First Nations talent and pride are abundant,” said a staff member. “I really encourage visitors to include us in their travel plans. The cultural experience we provide is unique and they will never forget.”

Stay for the southwest culture and hospitality

(Continued from page 16.)

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Best hotel

My favorite hotel in this city

is the Hotel Santa Fe, majority-owned by northern New Mexico’s Picuris pueblo. The hotel is managed by the Santa Fe Hospitality Company, and 30 per cent of the workforce is Native American. The arts and crafts shop is owned by the Picuris, and has helped to revitalize the pueblo’s artistic traditions, especially the making of their pottery.

Designed to look like the multi-level, terraced adobe pueblos first built by New Mexico’s Native people a thousand years ago, the hotel’s Hacienda Wing is stuffed with Southwest art. On the grounds are sculptures of Apache spirit dancers and, as you enter the lodge-style lobby, there’s a carved sign over the door that says “Mah-waan, Mah-waan,” the traditional welcome of the Picuris in their Tiwa language.

Native American flute music plays softly and a crackling pinon fire burns in the lobby’s kiva fireplace.

The rooms and suites feature amenities and furnishings with the authentic flavor of Santa Fe, and you can have dinner in a tipi or watch authentic ceremonial dances on the patio.

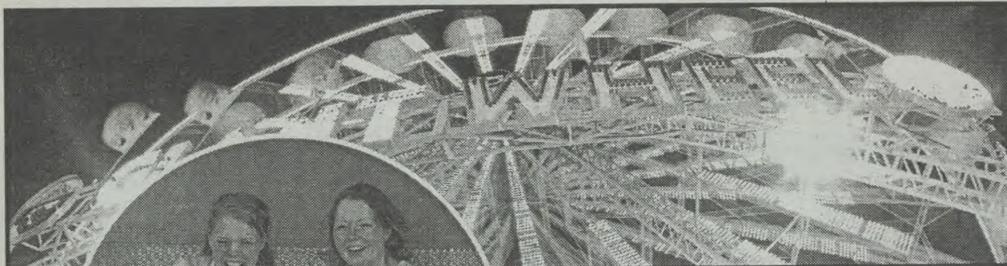
Local musicians and storytellers stop by to perform, and the restaurant, Amaya, highlights local pueblo and northern New Mexico influences.

Chaco Canyon ruins

From Santa Fe, I could go further north to Taos, a more laid-back and smaller version of Santa Fe, but I decide instead to spend time in the desert and mountains. I head back to Albuquerque in my rented car and drive west on the I-40, cutting north at Thoreau to find Chaco Culture National Historic Park. The ruins here were once part of one of North America’s greatest urban complexes. Here, you can stand inside empty stone rooms, kivas and expansive plazas.

At its peak, around 1100 to 1130 AD, the Chaco world was technologically complex and dominated 40,000 square miles—about the size of Scotland. Yet, by 1300 AD, the place was as empty as it is today. There are many theories as to why the “ancient ones” checked out so swiftly, and their legacy continues to draw the curious to this arid, magical place.

From Chaco, I connect to Highway 44, making a circle back to Albuquerque through the Jemez Mountains. At Jemez Springs I find natural hot pools which I sit in almost all day, discussing the beauties of Canada with Americans who seem to really respect our country.



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All My Relations



History on the water's edge

By CHRISTINA FORCADE SCANTERBURY, Man.

Long ago, when the first Ojibway people came to the area they stopped to camp at a river. As night fell, a huge buffalo head with horns rose from the water in front of them. A mighty warrior shot an arrow and struck the buffalo Mikotay-pis-a-ka through the forehead and split it in two. The buffalo vanished and was never seen again and from that time on the river was called Pas-Ka-Tay-Bay Cee-Pee, the River of the Brokenhead.

The river flows along the north side of the Brokenhead Ojibway Nation Historic Village, opened in 1997 near the community of Scanterbury, Man.

The Brokenhead First Nation realized that people had a desire to learn about Aboriginal culture.

"There is a growing demand for traditional and spiritual experiences," said Carl Smith, cultural tourism co-ordinator for the area.

Tourists can attend powwows, festivals and sweat lodges as part of their spiritual or vacationing journeys at the historic village. This year, the historic village brought back a pre-contact era site that exhibits the lifestyles of Aboriginal people before trading occurred approximately 400 years ago.

"It includes a display of things the way they used to be before there was any European influence," said Smith.

Wigwams and pottery are some of those items on display. The site was resurrected after a spring flood in 1998 washed away the original site that was on a dry riverbed.

"This kind of tourism is important because it brings awareness of Aboriginal people to the forefront, and creates more un-

derstanding of the culture."

People get a sense they have stepped back in time as they wander from the modern village into the historic tipi village. There are 11 tipis in all, scattered over three acres of land. Poplar, ash and maple trees grow in the area, and people can take part in maple tree harvesting when in season.

They can camp in their own tents or rent the tipis, which hold four to six people. The the Brokenhead Ojibway Nation Historic Village is the only camp of its kind, said Smith. "There's a lot of tourism, outfitter camps, canoe routes and different things like that, but to have a cultural camp with tipis and a showering area, we're the only one," said Smith. There were two others that were a little harder to get to and, since the terrorist attacks of Sept. 11, they had to shut down due to low tourism and fear of flying, he said.

When you wake from a good night's sleep, visitors can take a walk along the five kilometre, well maintained trail and listen to the calls of a variety of bird species while eating a bellyful of berries that are Native to the area—Saskatoon berries, chokecherries, raspberries, strawberries and fiddleheads.

Walks can be self-directed or visitors can arrange for a guided tour of the area. An Elder will talk about the traditional herbs found in the area, how they are harvested and used as medicine.

For lunch and dinner, a traditional feast of Ojibway food, like bison, deer, wild rice and corn, can be pre-ordered.

To learn more about this facility, call the Brokenhead Ojibway Nation Historic Village at (204) 766-2483. Admission varies depending on age and type of visit desired. The village is open May to October.

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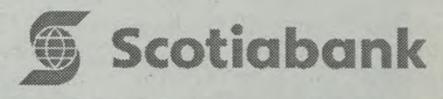
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ENTRY INSTRUCTIONS

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

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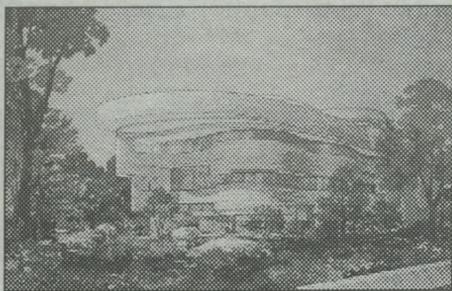
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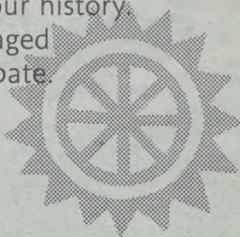


The National Museum of the American Indian on the National Mall in Washington, D.C.

On September 21, 2004, the Smithsonian's National Museum of the American Indian will celebrate the debut of a magnificent new museum on the National Mall in Washington, D.C.

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This event will include thousands of indigenous peoples from across the Western Hemisphere. This historic celebration of cultural pride and connection promises to be unlike any other Native gathering in our history. Traditional dress is encouraged but not required to participate.



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Yup'ik



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National Museum of the American Indian



CD celebr

How do you celebrate a d of bringing some of the b traditional and contemp Aboriginal music to audi around the world? Well, if Ted Whitecalf of Sweet Records, you mark the an sary by releasing an album presents a sampling of the put forward by the compan the past 10 years.

Mitataht askiy: Sweet Records 10 Years is a two C featuring 34 songs selected among the 200 recording more than 80 groups that up the Sweet Grass Records logue. The CDs offer list more than two hours of non music featuring a list of g that reads like a who's w powwow and round dance formers.

The CD features songs three styles of Aboriginal Northern, Southern Styl Round Dance—and includ lections by past Canadian riginal Music Award winner

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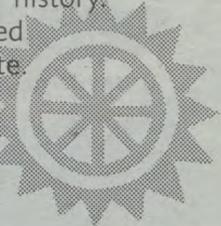
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Artist—Various
Album—Mitataht askiy:
Sweet Grass Records
10 Years
Label—Sweet Grass
Records
Producer—Ted Whitecalf

CD celebrates 10 years

How do you celebrate a decade of bringing some of the best in traditional and contemporary Aboriginal music to audiences around the world? Well, if you're Ted Whitecalf of Sweet Grass Records, you mark the anniversary by releasing an album that presents a sampling of the work put forward by the company over the past 10 years.

Mitataht askiy: Sweet Grass Records 10 Years is a two CD set featuring 34 songs selected from among the 200 recordings by more than 80 groups that make up the Sweet Grass Records catalogue. The CDs offer listeners more than two hours of non-stop music featuring a list of groups that reads like a who's who of powwow and round dance performers.

The CD features songs from three styles of Aboriginal music—Northern, Southern Style and Round Dance—and includes selections by past Canadian Aboriginal Music Award winners Red

Bull, Stoney Park and Young Scouts.

Sweet Grass Records has been a player in the world of Aboriginal music, working to promote and preserve Aboriginal music, both traditional and contemporary. In recognition of those efforts Ted Whitecalf received both the Music Industry Award and the Lifetime Contribution to Aboriginal Music Award at the 2001 Canadian Aboriginal Music Awards, adding to the long list of nominations and awards Sweet Grass Records and its artists have received.

In the liner notes, Whitecalf gives thanks to all that have contributed to the success of Sweet Grass Records, from the Creator to the lead singers and drum groups, from the record company employees to the people who buy and listen to the music. But he saves a special thank you to his late parents, who raised him in the traditional way and taught him to believe in his dreams.

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Inside Out Blues Band	Little Lessons	A Full Deck Of Blues
Terri Anne Strongarm	Who I'll Be	Anymore
Burnt	Blue Skies	Project 1—The Avenue
Akua Tuta	Katak	Maten
Martin Klatt	It's Not Your World	Single
Red Thunder	Sacred Circle	Hidden Medicine
Tonemah	Grace	A Time Like Now
Carl Quinn	Nipin	Nehiyo
Susan Aglukark	Big Feeling	Big Feeling
Ray St. Germain	Conchita Kawalski	My Many Moods
Wayne Lavallee	Dusty Warrior	Green Dress
Dennis Lakusta	Value Village Shuffle	Suusa's Room
Chester Knight	Cochise Was A Warrior	Standing Strong
Los Lonely Boys	Heaven	Los Lonely Boys
Donald Bradburn	From The Reservation	Single
Stephanie Thomson	Modern Day Attraction	Modern Day Attraction
Rodney Ross	Proud Indian	Single
Kimberley Dawn	Sorry Won't Do	I'm Going Home
Killah Green	Eagles Fly	Single
Mitch Daigneault	Close To You	Keep On Believing

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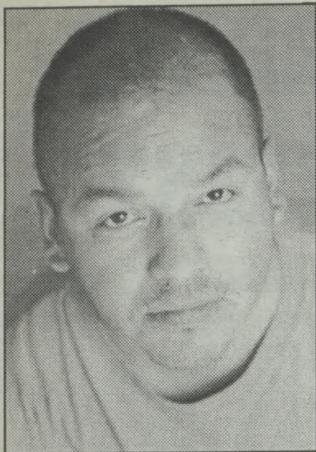


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Floyd Favel
— Playwright

Recommends:
Indian Boyhood
by Charles A. Eastman Ohiyesa
Dover Publications—1902

This is a book of boyhood recollections and Dakota tribal lore of Ohiyesa, later known as Charles A. Eastman, who was born in Minnesota in 1860 of the Wahpeton band of the Santee Sioux (Dakota).

He writes about the time before his group was driven from their homelands in Minnesota to Manitoba because of the Little Crow uprising when the Santee Sioux rose up against the American invaders and colonizers.

Charles A. Eastman later studied at the Carlisle Indian School in Pennsylvania and went on to become a doctor. He served as a medic at the Wounded Knee Massacre in 1890. He was also an activist for the causes of the American Indian in the early part of the 1900s, becoming involved with the league of the American Indians, attending meetings and writing articles and essays critical of the Bureau of Indian Affairs and its treatment of the American Indian.

This book starts with his birth and the death of his mother, and his subsequent adoption by an old woman called Uncheedah, who is elderly. She introduces him to the knowledge of this people—herbs, legends, morals and ethics.

As a reader we get a first-hand look at life before the reservation years, when our people had an active relationship with the land for their spiritual and corporeal sustenance.

This is remarkable, given the lack of books or literature written by our own people. On one of Ohiyesa's excursions into nature with his grandmother to collect herbs she tells him,

"Some day Ohiyesa will be old enough to know the secrets of medicine, then I will tell him all. But if you grow up to be a bad man, I must withhold these treasures from you and give them to your brother, for a medicine man must be a good and wise man..."

His uncle had an important role in his early training. In regard to observing and learning he tells little Ohiyesa,

"...you ought to follow the example of the shunktokeeha (wolf). Even when he is surprised and runs for his life, he will pause and take one more look at you before he enters his final retreat. So you must take a second look at everything you see."

This book is a gem in that we are offered a glimpse into traditional ways of child rearing and teaching, and the transmission of our oral tradition, and this glimpse is presented in a very accessible and very literate manner.

Yes, the English is old fashioned, but this is also its charm. The stories and anecdotes stress the need for a strong mental, emotional, spiritual and physical basis for the proper development of a human being.

I think this book is of great value to us in these modern times as we develop ways of retaining and developing our traditional practices within a modern society. It is recommended reading to all.

Native women's health concerns centre stage

Indigenous Women's Health Book, Within the Sacred Circle
Reproductive Rights, Environmental Health, Traditional Herbs and Remedies
Editors Charon Asetoyer, M.A., Katharine Cronk, Ph.D. and Samantha Hewakapuge, M.A.
Native American Women's Health Education Resource Center—2004
322 pages (sc) \$32.95 US

Among the many self-help, lay person's wellness books available, it seems no aspect of women's health has been left untouched. Whether you seek to understand physical, mental, emotional, sociological, genetic, pharmacological, holistic or nature-based concerns, you will find books or articles that exist to explain women's biological functions in these varied contexts.

Or do they? Maybe not, if you are looking for information that respects the Indigenous woman's cultural and social norms and her genetic tendencies.

Where do we find Native women's health issues identified and discussed in a source we trust? This is where the Indigenous Women's Health Book, *Within the Sacred Circle* comes in.

This book is about women taking charge. Native American Women's Health Education Resource Center (NAWHERC) executive director Charon Asetoyer unabashedly points out that not only is the book designed to give up-to-date health information, it aims to "inspire activism."

The Indigenous Women's Health Book was written for "individuals, educators, community health workers and advocates," and is intended to "provide us with the tools to better care for our community's needs, as well as our own personal needs," according to Asetoyer.

Released early this year by NAWHERC and published by Indigenous Women's Press of South Dakota in the United States, the book is packed with accurate and plainly written

cradle-to-grave women's health information. More than 300 pages give insight into maintaining personal health and wellness, and clearly explain disease processes and current available treatment options from a combined traditional and Western perspective.

The writers are all Indigenous women from several American tribal groups, and five Sioux women Elders were associated with the project.

Puberty, pregnancy, sexually transmitted diseases, birth control, addictions, diabetes, cancers, osteoporosis, weight loss and female operations are included, as one would expect. But so are more controversial topics such as abortion and sterilization, and there is a full chapter called *The Politics of Reproductive Health and Rights*. There is another called *Two Spirited Women and Health*, which assures women that "being two spirited is not a mental health problem," affirms women who claim that identity, and gives voice to their unique concerns.

Because research into the broad and burgeoning fields of health and wellness renders information outdated almost from the time it is printed, some features NAWHERC has built into this health compendium will save it from early obsolescence.

One feature is the Recommended Readings list at the end of every chapter. For the woman who wants or requires more detailed knowledge about some facet of female health, these library resources will, at the very least, empower her to be able to discuss her concerns in depth with health care providers and health administrators in her community.

In addition, most chapters contain a list of Web pages that can be expected to provide numerous links to the specific topic any woman wants.

Another good feature of the Indigenous Women's Health Book is the glossary at the back that covers a great many terms

used in health literature and by doctors and nurses every day. Although it is no substitute for a medical dictionary, it contains much value for non-medical people.

The glossary could stand some fine-tuning for the second edition that one hopes is being contemplated: some definitions, e.g., bilateral salpingo-oophorectomy, probably should have the more familiar term, tubal ligation, in brackets after the explanation of this operation. Conversely, the familiar gall bladder is defined, but the medical word for removal of the gall bladder—cholecystectomy (a very common operation)—is not defined. Another complaint is that every common word that is defined in the glossary (e.g., Heart Attack) is written with a capital letter; whereas it would be more appropriate if just the diseases, syndromes, procedures and the like were capitalized.

It is almost impossible to overstate the value of this book to Indigenous women, but it does have some limitations, unfortunately, for women living north of the 49th parallel. Practically all of the print and online sources and experts cited are American. For instance, there are references throughout to the Indian Health Service (IHS), which does not exist in Canada. Also, there are numerous references to reproductive health rights, which in most cases will not be a template for the laws, regulations, policies and social history of this country.

Canadian Indigenous women will still need to consult their local telephone books and community authorities to find resources such as domestic violence hotlines, treatment centres, and information about environmental contaminants, for example.

This well-organized and comprehensive book should inspire Indigenous women in Canada to compile and publish their own health book.

Review by Joan Taillon

What

Prime Minister Paul Martin in his opening statement to the Canada-Aboriginal Peoples Roundtable (April 19, 2004) right when he says "We should not underestimate how much work we have to do, nor should we pretend that it will always be easy."

This statement contains an important key for failure or success. Notwithstanding Paul Martin's commitment to "clear goal(s)," "political will" and "concrete plan," someone has to do the work and that mostly falls on the shoulders of the federal civil service, including the newly created Secretariat on Aboriginal Affairs in the Privy Council Office.

The prime minister's mandate letters to his ministers, I'm sure, contain clear and unequivocal direction to each of them to work with Aboriginal people in partnership.

Bands c

Dear Tuma:

My common law girlfriend and I split up about six months ago. Towards the end of our relationship, we had some fights and police attended. At that point, my girlfriend was charged with assault. I did not want that to happen so I wrote a letter to the Crown counsel and asked if they do not pursue the charge she agreed to a peace bond. Later we tried to reconcile, we got into an argument, and she called police on me and had me charged with assault. I then agreed to a peace bond. To make my life worse, she then went to the court and council of her band to request that they put a band council resolution in place to ban me from being on her reserve. I do not live on the reserve, but I work for a neighboring reserve. Can chief and council pay

An app

At the recent Aboriginal Summit with Prime Minister Paul Martin, one of the announcements was that of the formation of an Inuit Secretariat within the Department of Indian Affairs. This development should have Inuit asking "Has a profound historic threshold old been crossed here? Will Inuit affairs in government now evolve to assume its own, unique identity? Will this pave the way for an eventual federal Department of Inuit and Arctic Affairs?"

As a political hatchling on the federal scene, the Inuit Secretariat will require close scrutiny whether it has all its parts and cillities. How high in the bureaucracy is it to be placed? Will it have its own deputy minister? What will be its staffing levels?

These are relevant questions because for ages, Inuit Affairs has been an apple in the Department of Oranges. It has always been an oddity, which successive ministers of Indian Affairs never knew q

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Review by Joan Taillon

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[strictly speaking]

What role will the bureaucracy play?

Prime Minister Paul Martin, in his opening statement to the Canada-Aboriginal Peoples Roundtable (April 19, 2004), is right when he says "We should not underestimate how much work we have to do, nor should we pretend that it will always be easy."

This statement contains an important key for failure or success. Notwithstanding Paul Martin's commitment to "clear goal(s)," "political will" and a "concrete plan," someone has to do the work and that mostly falls on the shoulders of the federal civil service, including the newly created Secretariat on Aboriginal Affairs in the Privy Council Office.

The prime minister's mandate letters to his ministers, I'm sure, contain clear and unequivocal direction to each of them to work with Aboriginal people in part-

nership and to discuss policy initiatives in advance of implementation. This is important for the success of the prime minister's strategy. But how will the prime minister hold his ministers accountable for their mandates?

Equally important is the fact his office appoints each of the deputy ministers. Their job is to "operationalize" government policy, and with it comes a fair degree of discretion. But, when it comes to the prime minister's statements, what is their mandate? How will they exercise their discretion? After all, the bureaucracy knows that ministers come and go, but they continue. When will the "end run" begin? Who will hold the bureaucracy accountable?

It is a truism among First Nations that two government departments—Indian Affairs and Justice—hold the most hostility towards and the greatest resentment



GUEST COLUMN

Grand Chief Ed John

from First Nations people. The reasons are simply too vast to list, but one example should suffice.

In the recent hearings of the Tlingit and Haida cases before the Supreme Court of Canada, federal government lawyers, siding with the attorneys general from the provinces and with industry lawyers, premised all of their arguments on one fundamental policy position—the continued denial of the existence of Aboriginal rights, Aboriginal title and Aboriginal peoples. Listening to their arguments, you would think that Canada's Con-

stitutional provisions and promises to "recognize and affirm" Aboriginal and treaty rights did not exist.

This is where the "political will" of the prime minister and the "bureaucratic will" of the departments of Justice and Indian Affairs become strangers to each other. Asking Indian Affairs or Justice officials to "find creative solutions to obstacles" is an oxymoron. They simply resort to their tried and tested solutions based on denial of Aboriginal and treaty rights. Just ask any treaty Indian anywhere in Canada or even

those who have recently concluded treaties or adhesions and who are trying to implement them.

Having said that, I do commend the prime minister for the strength and direction of his political commitments and resolve. It is important to have clear goals, political will and a concrete plan. In British Columbia there is a great clamor within the ranks of the provincial and municipal governments and the oil and gas industry for the potential wealth the offshore holds. Will the prime minister's "principle of collaboration" with First Nations in coastal British Columbia be "true partners" with Canada? Only time will tell.

There are realities and practical everyday issues people in our communities have to face and deal with. The prime minister rightly identifies many of them.

(see Roundtable page 25.)

Bands convey their intentions only with BCRs

Dear Tuma:

My common law girlfriend and I split up about six months ago. Towards the end of our relationship, we had some fights and the police attended. At that point, my girlfriend was charged with assault. I did not want that to happen so I wrote a letter to the Crown and asked that they do not pursue the charges if she agreed to a peace bond. Later, we tried to reconcile, we got into an argument, and she called the police on me and had me charged with assault. I then agreed to a peace bond. To make my life worse, she then went to the chief and council of her band to request that they put a band council resolution in place to ban me from being on her reserve. She does not live on the reserve. I work for a neighboring reserve. Can chief and council pass a



PRO BONO Tuma Young

Band Council Resolution prohibiting me from being on their reserve? If so, how can they enforce this?

Should I Stay Or Should I Go?

Dear Should:

It is a good guess that your peace bond has a number of conditions attached to it. The standard conditions are, of course, to keep the peace, be of good behavior, report to the police at prearranged times, and usually other conditions are also included such as staying away from the other party, not be under the influence of drugs or al-

cohol, etc. etc. One of these conditions can be to stay away from a particular place, such as a building, area or reserve. The band council may have been asked for input in developing conditions for your peace bond and they thought it necessary for a band council resolution to convey their intentions.

In any case, the peace bond is usually for one year. After one year, it disappears, the conditions disappear and you will not be charged with assault. If you break the peace bond, you will go to

court for assault. If you feel that you cannot avoid going to this particular reserve, go back to the authority that issued the peace bond (either the police or the court), explain your reasons and ask that that particular condition be removed or amended.

As for enforcement, a band council resolution cannot be enforced by anyone. It is a statement of the position of the band. Now, if it was a band by-law, that is different and that can be enforced by the police or by-law officer.

As for whether you should stay or go, she assaulted you, the reconciliation was not successful, you were in a fight with her and charged with assaulting her. There is a peace bond on you and now you are unable to go to her reserve. You should go.

Dear Tuma:

I was wondering if status Na-

tives living off reserve could send in sales slips and get back the sales tax paid.

Paying Too Much Tax

Dear Paying:

No, the items have to be either purchased on reserve or delivered to the reserve in order for the sales tax to be exempt. I would think the only way to obtain a refund from the province is to provide proof that the items bought were actually bought or delivered on reserve. For this, you will need an actual delivery slip.

Dear Tuma:

I have been talking with unions about workplace safety and health, because it seems unions have been the main driving force behind changes in these areas. An interesting line of questions has emerged through our discussions.

(see Unions page 25.)

An apple in the Department of Oranges

At the recent Aboriginal summit with Prime Minister Paul Martin, one of the announcements was for that of the formation of an Inuit Secretariat within the Department of Indian Affairs. This development should have Inuit asking, "Has a profound historic threshold been crossed here? Will Inuit affairs in government now evolve to assume its own, unique identity? Will this pave the way for an eventual federal Department of Inuit and Arctic Affairs?"

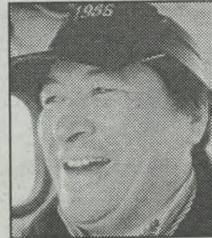
As a political hatchling on the federal scene, the Inuit Secretariat will require close scrutiny for whether it has all its parts and facilities. How high in the bureaucracy is it to be placed? Will it rate its own deputy minister? What will be its staffing levels?

These are relevant questions, because for ages, Inuit Affairs has been an apple in the Department of Oranges. It has always been an oddity, which successive ministers of Indian Affairs never knew quite

where to place or how to treat.

For some years, the Department of Indian Affairs was called the Department of Northern Affairs and National Resources. Without the words "Inuit" or "Indian" appearing in that name, one had to surmise that Inuit were somewhere under Northern Affairs, with Indians somewhere under National Resources. The department is often identified by another variation: INAC, for Indian and Northern Affairs Canada. To the government of Canada, names and titles of this department have been very adaptable, with accuracy of description being a chief casualty of such adaptability.

From the 1950s to about the mid-1970s, the Department of Northern Affairs (known by Inuit as DNA-kkut) had a chain of northern administrators (known by Inuit as Inulirijit, or "those who deal with Inuit affairs") stationed in many Inuit communities in the Arctic. This quasi-colonial administrative



NASIVVIK Zebedee Nungak

system was the northern equivalent of Indian agents, presided over in the department bureaucracy by somebody with the grand title of Administrator of the Arctic.

The Eskimo Affairs section of Indian Affairs was never a very prominent block in the department bureaucracy, neatly put away in some obscure corner of the old Kent-Albert Building in downtown Ottawa. For anybody familiar with the Kent-Albert Building and Centennial Tower years of the department, the old 'Eskimo Affairs section' and new 'Inuit Secretariat' don't sound very far apart. Old-timers who knew the department before its

move to the Quebec side of the Ottawa River will ask, "What will distinguish this new arm from the old appendage?"

The Department of Indian Affairs has never been much of an Inuit-friendly place. In its heyday, it employed Inuit in its Arctic offices in positions never beyond the level of clerks and interpreters. It never had more than half a dozen Inuit employed in its head office, none of them in any senior capacity. For a brief period during the time of the late John Munro as minister, Inuit activist Meeka Kilabuk of Baffin Island was hired as an executive assistant to the minister. But this

turned out to be a staffing aberration never to be repeated.

Inuit affairs has had an undistinguished existence as a sort of transient guest of a government department devoted to an altogether other people, the Indians. Inuit have never seen any reflection of themselves in the way the federal government dealt with them through the Department of Indian Affairs. Having an Eskimo Affairs section in the department was akin, say, to having a Scottish Affairs section in a federal Department of Irish Affairs. (One can only imagine the fuss Scots would make of such an arrangement.)

Perhaps an Inuit Secretariat can be the mark of a new era in Inuit-federal relations. It can be a fresh clean page, a distinct catalyst for positive changes more suited to the Inuit. Inuit leaders have long been pressing for "Inuit-specific" policies and programs from the federal government.

(see Apples page 24.)

[strictly speaking]

Tubal ligation: More pain or less pleasure?

Millions of women have chosen sterilization by tubal ligation as a safe and effective way to prevent pregnancy. About a quarter of married women aged 15 to 44 have had tubal sterilization. With so many women having this procedure done, it is important to consider if there are any long-term health effects as a result.

How does it work?

Normally a woman releases an egg (called an ovum) from the ovaries every month. The ovum then travels through a narrow tube called the fallopian tube that leads to the uterus (or womb). The ovum becomes fertilized when it joins with a sperm from a man and this can occur anywhere along the ovum's pathway to the womb. If you cut (or ligate) these tubes, then you block the path of the egg and no pregnancy can occur.

Tubal ligation or "getting your tubes tied" has changed over the years. During the 1970s, a tubal sterilization was done through an



MEDICINE BUNDLE Dr. Gilles Pinette

incision in the abdominal wall and by directly removing a portion of the fallopian tubes.

Today, most tubal ligation can be done by laparoscopy. This is where a small, lighted tube with a camera at the end is inserted into the abdomen through a tiny incision. Specialized surgical instruments are used to perform the entire procedure while watching on a video monitor attached to the camera. The procedure usually involves cutting the fallopian tubes on both sides and then burning or tying the ends closed. Although the procedure is relatively simple, it can take several

days of rest to recover from the operation.

What complications can occur?

Complications of the surgical procedure are unusual but can include bleeding or infection. In rare circumstances, one fallopian tube may become reattached and the woman can still become pregnant.

Effect on breastfeeding

Tubal ligation does not affect your ability to breastfeed.

Effect on menstrual cycles

Women who have a tubal sterilization usually have less bleeding during their menstrual period and the bleeding lasts for fewer days. There isn't usually any difference

in the severity of menstrual cramps and pain.

Sometimes women are prescribed a birth control pill to help make their menstrual periods more regular. For these women, if they get their tubes tied and then stop the pill, they might also expect to have irregular menstrual cycles again.

Effect on sex life

Overall, 80 per cent of women report no change in their sexual desire (or libido) after having a tubal ligation. More than 18 per cent of women will even have an increased interest in sex in the years following their tubal sterilization. Fortunately, nearly all women reported that their sexual pleasure either remained the same or improved after their tubes were tied.

Less than two per cent of women will complain that their interest in sex decreased or that they have less pleasure from sex following their tubal sterilization.

Regrets

Tubal sterilization is a permanent procedure. The tubes can be reattached but this requires another expensive surgery where there are no guarantees of success.

About one in 20 women regret their decision after they are sterilized. Women with regrets are the one group that is likely to experience a decrease in their sexual desires and pleasure after a tubal ligation. It is important to carefully consider the decision before having your tubes tied.

This column is for reference and education only and is not intended to be a substitute for the advice of an appropriate health care professional. The author assumes no responsibility or liability arising from any outdated information, errors, omissions, claims, demands, damages, actions or causes of actions from the use of any of the above. Dr. Pinette is a Métis family physician in Manitoba. Contact Dr. Pinette at pinette@shaw.ca

Brad Pitt may have troubles, but woe is me

Just the other day I was sitting around musing about the concerns of being famous. If you've ever read the *National Enquirer* or *People* magazine, you know how rough and tragic it can be to be famous.

My heart goes out to the likes of Brad Pitt and Angelina Jolie. Really, it does. But try being semi-famous. That's my cross to bear.

People always kinda know my name, or think I look familiar, and they always spend about 30 seconds standing there after we've been introduced, trying to figure out where exactly we met. 'Was it at my cousin's wedding or a police line up?' And once they connect the mental dots, it can be quite disconcerting seeing their reactions. At worst, 'Never heard of ya' or at best 'I think I've heard of you.'

Luckily, I did some early training with far more famous people. I call it Public Recognition Boot Camp. That's where I began to



THE URBANE INDIAN Drew Hayden Taylor

learn about the double-edged sword of being a national icon, an idol of millions.

For instance, I remember once riding down an escalator with Erica Ehm, former Much Music VJ, at the Calgary airport. On the other escalator heading upwards, a guy yells out loudly while pointing vigorously with his finger, 'Hey, you're Erica Ehm!' Somehow I'm sure she was aware of that. She said she hates it when people just yell out her name in public.

This kind of thing doesn't happen to me often, except for that one time I was at some conference function and a guy a few feet

away suddenly yelled out in a room full of people, 'Hey, Funny, you don't look like one.' He was referring to the title of one of my books. How do you react to that. 'Neither do you. Haven't heard that one before. No hablé English. Que?' It's not that I resent being recognized, but I have a hard time believing everybody standing around these excitable people are just as excited to know that I happen to be standing there at that very moment. A quieter approach is much more appreciated. That and gifts.

Now, there are both pros and cons of being semi-famous. And both reflect the oft-times inaccur-

rate image the public eye can present of you. One of the better examples I know of got me a girlfriend. Several years ago, I used to write frequently for the *Globe and Mail* and the *Toronto Star*. This lovely lady would read my articles every couple months and said it made her laugh and think. She wanted to meet me. So, through a friend, she managed a meeting and, to make a long story short, we ended up as a couple for three years. The sad part is, it didn't take her long to realize why I wrote an article for these two papers only every couple months. That's how long it took me to have an original idea and write it. Silly girl thought we'd be having scintillating conversations over breakfast about the state of the world and other political issues. I wanted to watch *Star Trek*.

Unfortunately one of the cons of being a public figure is that anybody can take a shot at you and your family at will. Amazon.ca sells books online.

One of the unique things they do is allow people to write personal reviews of books. One person, who called himself Cousin From Turtle Island had a rather strong reaction to my *Funny, You Don't Look Like One* book.

"This in no way represents the true life of anyone, but another lost breed cashing in on his C-31 mom. He grew up in Toronto and occasionally came to Curve Lake. Hey Drew, have another glass of stereotype pal."

How about that? I've been called a lot of things in my life but a "lost breed" is a new one. Personally, when much of what you do involves writing your opinions and getting them published, I am used to contradictory views and harsh responses. But it just may be me, but I think there's definitely something wrong with picking on a guy's mother, who by the way, much like me, was born and raised on the reserve.

(see Almost famous page 22.)

Make the calendar reflect Native experience

By Jack D. Forbes
Guest Columnist

Most people take the calendar for granted. They do not think much about the fact that Wednesday honors the Germanic deity Woden or that September, October, November and December still bear the Roman names for the seventh, eighth, ninth, and tenth months of the year, respectively. (Later a Roman emperor inserted January and February in place of the former eleventh and twelfth months and moved the New Year back to the end of December or the tenth month.)

When living in England I noticed, with approval, that the printed calendars there began each week with Monday, making Sat-

urday and Sunday the last two days of a seven-day week and Monday the first day of a new week. That made sense to me, as I have always felt that Monday started a new week.

Let's look at the names of the week to see what we now honor. Monday honors Moon, a very sensible thing to do. But I believe that we should call it Moon-Day so that people actually know what they are honoring. Tuesday honors Tiw or Tyr, the god of war. Tiw stirs men up to strife and fighting, perhaps something we should avoid these days (with nuclear and chemical weapons!). Perhaps we should consider renaming Tuesday Earth-Day in honor of Mother Earth.

Wednesday (Wodensdag in

Dutch) honors Woden or Odin, the Germanic spirit-power who helped to create all things except other spirit-powers. He is known as the high one, the raven god, and the all-father. Perhaps we could change Wednesday to Creators-Day in honor of the Creator of Us All, no matter by what specific name he, she or it is known.

Thursday honors Thor (Thunar or Donar), the spirit-power of thunder, lightning, storms and of slaves and unfree peoples. We could change this day to Thunder's Day in honor of the powers of the four directions and movement (the thunder beings).

Friday honors Freyr and Freyja, children of Njord, the Teutonic gods of the oceans. Freyr and Freyja, a brother and sister who

married each other, are spirit-powers of rain, love, fertility, and fructification. We could change Friday to Water-Day or Rain-Day in honor of water, rain and all living things growing with water's nurturing.

Saturday honors Saturn, a spectacular planet and one thought to influence human affairs. I suppose that we could leave that day as Saturn's Day, but think of it as honoring all of the universe. Sunday, of course, honors the Sun, on which we are absolutely dependent for light and for all of the growth and energy in our world. Thus Sun's Day is a very good name.

Many Native nations are already publishing tribal calendars that use names from specific

American languages instead of the Roman month names we see on non-Native calendars. But, of course, each nation has its own special way of writing these month-names. Perhaps on calendars being sold for intertribal use we can use a name from each of twelve different language families (such as Siouan, Algonkian, Dine, Muskohegan, etc.) along with the current Roman name, or we can translate into English names that often have the same meaning. For example, July could be Green Corn Moon, October might be Salmon Moon, and April could be Bears Awaken Moon, and so on. Of course, we would have to compromise between different parts of the continent.

(see Native calendar page 22.)

By Carl Carter
Windspeaker Contributor

SIX NATIONS

The heavy load of centurion worth of trauma is being cast on the shoulders of Aboriginal youth. Elders will meet at Kilton and the Six Nations of the Grand River Territory in hopes of lightening that load.

They want to acknowledge talk about the hardships people have been dealt over years since contact and deal the effects that those hardships have had on the generation.

Organizers of the International Indigenous Elders' Summit are inviting Elders and representatives from Aboriginal communities across the Americas to part in the discussions, which will be held Aug. 27 to Sept. 1.

The main focus of the summit will be for Aboriginal people to acknowledge their past and openly about it. Dawn M. Hill, director of Indigenous Studies at McMaster University, a member of the committee is organizing the summit, that the Elders will be able to come up with some sort of solution that will help Aboriginal people for centuries to come.

She said that Aboriginal people have never recovered from the trauma they suffered at the hands of Europeans during colonial times. Disease, war and massacre took their toll on the tribes during that time.

"What I've seen across the country is that Elders are being brought into the forefront

Words

In faith, your God and mine are the same. There is no difference. No matter what race they are throughout the world, we all believe in the same God. There are the names and the languages that vary from one region to another.

Sometimes you are charged with responsibilities... I'm honored warrior, as a powwow man, as a traditionalist, to travel, to be tobacco. It's an honor. No many people truly understand know, to receive that and honored. Even to speak like a high honor. And I hope that are people out there that will listened. Will go on and learned something.

Now when I have my children hope they will carry what I'm trying to teach... Most important Everything in life is to try... ways tell my students 'You You're an Indian. Work hard Train harder. You will achieve You can make that.'

Some people accomplish something. They climb one mountain and they sit there and rest on laurels for the rest of their

Measure?

regrets
Tubal sterilization is a permanent procedure. The tubes can be reattached but this requires other expensive surgery where there are no guarantees of success. About one in 20 women regret their decision after they are sterilized. Women with regrets are the group that is likely to experience a decrease in their sexual desires and pleasure after a tubal ligation. It is important to carefully consider the decision before having your tubes tied.

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me is me

one of the unique things they do allow people to write personal reviews of books. One person, who called himself Cousin From Turtle Island had a rather strong reaction to my Funny, You Don't Look Like One book.

"This in no way represents the life of anyone, but another breed cashing in on his C-31 film. He grew up in Toronto and occasionally came to Curve Lake. Hey Drew, have another kiss of stereotype pal."

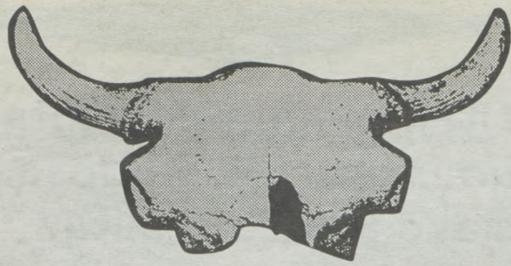
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(see Native calendar page 22.)



Invitation extended to Elders and youth

By Carl Carter
Windspeaker Contributor

SIX NATIONS, Ont.

The heavy load of centuries worth of trauma is being carried on the shoulders of Aboriginal youth. Elders will meet at Hamilton and the Six Nations of the Grand River Territory in the hopes of lightening that load.

They want to acknowledge and talk about the hardships their people have been dealt over the years since contact and deal with the effects that those hardships have had on the generations.

Organizers of the International Indigenous Elders' Summit are inviting Elders and representatives from Aboriginal communities across the Americas to take part in the discussions, which will be held Aug. 27 to Sept. 1.

The main focus of the summit will be for Aboriginal people to acknowledge their past and talk openly about it. Dawn Martin-Hill, director of Indigenous studies at McMaster University, and a member of the committee that is organizing the summit, hopes that the Elders will be able to come up with some sort of resolution that will help Aboriginal people for centuries to come.

She said that Aboriginal people have never recovered from the trauma they suffered at the hands of Europeans during colonialism. Disease, war and massacre took their toll on the tribes during that time.

"What I've seen across the country is that Elders are not brought into the forefront in

"It's not that we want to rehash all the horror that was inflicted on Indigenous people. We just simply want to make sure it's acknowledged and talk about how we were going to change that for the next 500 years."

—Dawn Martin-Hill

policy making in Indigenous communities. When they're at the self-government talks, when they're talking about self-determination or trying to do something, you might have an Elder do an opening, but they're not there," said Martin-Hill. "I think that it's time that we bring the Elders into the position of authority and [be the] guides that they need to be, and ask them to deal with some really, really tough realities in our communities today," she said.

The summit is the result of a meeting held at McMaster University four years ago. Members of the Iroquois Women's Circle, students from McMaster University and a number of Elders were invited to speak about concerns they had about their community. Martin-Hill said that people were having visions or dreams of a great gathering, and when she spoke with more and more Elders about these visions, she heard that more and more people were having them, so she knew that this summit was something that had to happen.

The summit is tied to the Unity Ride and Run, which will officially begin the summit when it

arrives from their journey from Sioux Valley, Man. The Unity Ride and Run was first envisioned by Birgil Kills Straight in the 1960s to honour the victims of the massacre at Wounded Knee. Participants travel on horseback or run countless miles while praying. They stop in many Indigenous communities along the way, visiting and paying respect to many sacred sites in the hope of healing the trauma their people have suffered.

Martin-Hill said the focus of this year's ride is to honor women, which is the vision of the summit as well.

Kills Straight was asked and is happy to have the ride opening the summit.

"When you're on top of a horse you can see a lot of things. If you do it in a spiritual way, questions one might have may be answered on the back of a horse," said Kills Straight. "The people involved with it will all have that spiritual connection with the ride. When the connection to the past is made, you can begin to see the future a little bit clearer."

Martin-Hill agrees. "The ride is where we're encouraging people to join, to bring

their Elders out, to send their youth, because the ride in itself is part of the healing. The message that the ride carries is part of that healing process. Acknowledging there was a holocaust needs to happen."

Bonnie Freeman is a volunteer for the summit and has taken part in the ride before and she said that she's seen it change people. Her son went on a ride with her, and she said there was a noticeable change in his level of confidence and self-esteem. People are proud to be on the ride, or to have the ride come through their community.

"I think everybody should have the opportunity to experience it because it goes back to our traditional ways and culture," said Freeman, an Indigenous student counsellor at McMaster University. "I think there's a lot of answers in our culture for the trauma that we experienced over generations. By going back to our traditional teachings, the languages and understanding our connection to the land, I think we may be able to overcome a lot of things. It won't be easy, but I think it's a start. I think it's going to bring a lot of hope."

Martin-Hill believes that many young people today are carrying hundreds of years worth of traumatic baggage with them, which comes from the death of many Aboriginal people. This baggage is what is causing many disturbing problems, including the high suicide rate among Aboriginal youth.

Martin-Hill, who is an anthropologist, said that during colonialization, nine out of 10 Aboriginal

people died because of diseases or massacres, so being able to acknowledge this terrible past is what needs to happen.

"That cannot be called anything but a holocaust. So being able to name what happened to us, to have it acknowledged, to grieve and then to move on is what we would like to see happen... part of the historical trauma is that the society we live in denies that this even ever occurred," said Martin-Hill.

"It's not that we want to rehash all the horror that was inflicted on Indigenous people. We just simply want to make sure it's acknowledged and talk about how we were going to change that for the next 500 years."

Martin-Hill hopes that most First Nations communities will send some community representatives. She doesn't want this event to become politically charged and "flashy" with lobby groups taking over the event.

"We are catering to the grassroots. We were very clear when we went to the [Assembly of First Nations and National Aboriginal Health Organization] that this is a grassroots event, and we would like their assistance. We would like their support, but it is a grassroots event. That was our overall goal, is that people would send their Elders and youth. We really want the youth completely interwoven into this whole event, because we're really, as mothers and grandmothers, which this committee consists of, we're really, really worried about the young people. That's why we're doing the work we're doing. For the kids."

Words from Boye Ladd about always trying

In faith, your God and my God are the same. There is no difference. No matter what race there is throughout the world, we all believe in the same God. There is just the names and the language that varies from one region to another.

Sometimes you are charged with responsibilities... I'm honored, as a warrior, as a powwow man, as a traditionalist, to travel, to be given tobacco. It's an honor. Not too many people truly understand, you know, to receive that and to be honored. Even to speak like this is a high honor. And I hope that there are people out there that will have listened. Will go on and say, I learned something.

Now when I have my children, I hope they will carry what I'm going to teach... Most importantly *try*. Everything in life is to try... I always tell my students 'You can. You're an Indian. Work harder. Train harder. You will achieve it. You can make that.'

Some people accomplish something. They climb one mountain, and they sit there and rest on their laurels for the rest of their life.

'Yeah, I did that. I won that gold medal. I did this way back. Write the same speech for 50 years.' I say, 'That guy is wasting his talents when he can be achieving, climbing other mountains. Because the lessons you learn in climbing that first mountain, that first mountain is the hardest one of all. Once you've climbed that first mountain, it makes it a little easier to climb the second one, the third one. Pretty soon you are able to jump from one mountain top to the other. And you can sit back and look at your accomplishments, and think 'Wow, what happened. Did I do that?' And you pinch yourself. 'Did I really do that?'... That's what life is, climbing mountains and giving that to your children.

For some champions, in powwow especially, they feel bad. They win for awhile, then all at once they go down. They start losing. Well, pick up the pieces. Start again. Train a little harder. Instead of running five miles, 'well, this week I'm going to run 20 miles.' There are some dancers out there that run 50 miles a week to be a champion. Yes,

people do train, practice to become a champion. You have to. It isn't something that is just given to you. No, you have to train.

As physical as it is, you've got to train. You've got to work at it. Just like life, everything else you see, you've got to train for it. It's a very physical sport, profession, or way of life... I have to say in our Indian way, it's a way of life, something you believe in seven days a week, 24 hours a day, even in your dreams.

Some people will go to church and put in that money in the plate, collection, put in \$50, \$100, and the next day go back to sinning again and say 'Well, I've paid my dues...' In Indian way, we don't do that. Indian way teaches the love of God. We don't teach the fear of God. In our true traditional teachings there is no so-called devil. I've read the Bible a few times, and even the devil was a fallen angel. It came from the same source... We have tricksters in our legends, in our stories and our ceremonies. But we always teach the love of God.

We have a beautiful story among

our people... that when a warrior has lived a good life, always giving and sharing, always honors the enemy, the people that are with him, every once and a while he takes one of these guys, [Boye puts his hand behind his head indicating the enemies he has touched and are with him] and he gives it to somebody who wants a feather, or somebody who wants a whistle, somebody who wants a right, he gives one of them away. They always warn us you keep the best story for yourself. Don't tell that story in public. Don't give it away. That's your story. You keep that enemy with you all the time. You can give these other ones.

That's what I warn these people that give rights away, be very, very careful. When you give a right away, you are giving a human life. These so-called medicine men, these Elders, be very careful in what you are giving when you come to the area of powwow and tradition. Because if you don't have that power, you don't have those rights, those spirits, it's going to come back on you... When a warrior has faced

the enemy, taken these, it gives him blessings. And so, in the hereafter... there is a place where someone will wait for you. And among our stories of the warrior people, there is a grandmother that waits for you. She guides you... There are two roads that go out of there. One goes to where all your ancestors are, the people before you. One road goes to a gray area, nebulous, nowhere. Those are the ones who have so-called sinned [against] the laws of man. Done something wrong. Disrespectful. Depending how grave it is, they are going to go this road.

But there is a word we found among our people called forgiveness. It is up to the people of the future generations to pay the price tag of the one person that is in the gray area. Maybe his children, grandchildren are going to pay the price tag, 'cause there is a bridge that goes from there, over to the place of the ancestors. That bridge, one word called forgiveness... Sometime it may take a lot of giving. It may take generations of giving to give that person a chance to go back.

Law and advocacy studies useful, students say

By Joan Taillon
Windspeaker Staff Writer

THUNDER BAY, Ont.

A popular, comprehensive and rigorous field of study at Negahneewin College of Indigenous Studies in Thunder Bay is its Aboriginal Law and Advocacy program.

Graduates are finding the program prepares them not only to be court workers and legal advocates across the spectrum of social service-related jobs, but it gives them the solid grounding in Aboriginal history, politics, and the land and self-government issues that community leaders and rights and treaty negotiators need today.

Amik Gomm, 25, graduated two years ago. Subsequently he had a year-long mentorship ex-

perience with Windigo First Nations Council, which provides advisory and support services to seven First Nations north of Sioux Lookout.

"I was being mentored by the chairman and chief executive officer and I was working in the capacity of an executive assistant," said Gomm.

He said they showed him how a tribal organization functions and prepared him to take a leadership role in a tribal council or political territorial organization. "Pretty much leadership development" that built upon his college program.

Gomm got that leadership role right away. After graduation, he was elected co-chairman of the Nishnawbe Aski Nation Decade Youth Council. The council was established after NAN chiefs decided in 2000 to commit 10 years to youth development. As the

youth council's structure evolved, Gomm transitioned into the political chair, representing youth of the 50 NAN First Nations at chiefs' meetings.

The council's role is to empower youth in every NAN community and put the brakes on the epidemic of youth suicides. Youth comprise 70 per cent of the population of NAN territory, which has the highest rate of suicide in the world, Gomm said.

"So far we've generated about \$80,000 to \$100,000 that's put in trust for us. We're going to be transferring that trust fund into a charitable organization." He explained that charitable foundation would provide start-up grants to communities that want to establish youth councils.

When Birchbark spoke to Gomm recently, he was coordinating final preparations for the council's first symposium on youth self-governance the following day.

"Our idea is that for years now we've been really trying to ask for help from our leadership and from other people, but we decided we had better just take action ourselves as young people, and youth work for youth concept."

He said studying law and advocacy has helped him substantially with his current responsibilities.

"I learned a lot of things about the government of Canada, the history of how our relationship as First Nations people have developed over the years, and how agreements were made in terms of treaty negotiations and first contact with the Europeans in our country." Also the effects of colonialism and residential schools on Indigenous people "and how it has affected our lives and why we are where we are today."

Self-governance, jurisdictional issues, inherent rights, international Indigenous issues, the structure and function of bodies such as the United Nations, and also the functions of band councils and the Department of Indian Affairs were covered.



Nicole Perrault just completed a diploma program in law that will serve as a foundation for further studies.

"I learned pretty much all the law cases involving Aboriginal people in Canada," said Gomm.

In addition, the constitutions of Canada and the United States were compared as to how they affect the application of law to Indigenous peoples in the two countries.

The program covered the origins of law in Europe, and compared imported ideas about property and the family unit with North American Native values.

Gomm said he also studied business, social issues, administration, computer skills, and acquired organizational and time management skills.

Because of its breadth, Gomm said, "It's just a great program. I notice that a lot of the things I learned there I use in my everyday work now. It doesn't just limit you to law."

Gomm, a member of Sachigo Lake First Nation, knows he won't be a youth leader forever.

"I am looking ahead. One of my biggest goals is that I could become a chief some day. I do plan to work for First Nations people ... dedicate my life to this work."

Nicole Perrault, who graduated from Fort Frances High School in 1999, just completed the two-year Aboriginal Law and Advocacy program with a grade point average of 3.11. She also served

as president of the Oshki-Anishnabeg Student Association at Negahneewin College.

She sees "the biggest pay-off" of studying law and advocacy as gaining the opportunity to "make a difference in a community."

Perrault, 23, is interested in the broad field of economic development, but is still considering her options.

Hier by seeing in the law was piqued by interest her stepmother work for a lawyer whose practice involved land claim agreements.

Perrault said that before college she had only a "very basic knowledge of the law and how it affects Aboriginal people."

When she learned the history of colonization and assimilation it was news to her. "I had no idea that those things ever had taken place. I took advanced history in high school ... I don't recall anything that had to do with the history of Aboriginal people."

"When I first started this program, I felt a little bit robbed of my education, because I didn't know those things."

Perrault has applied to attend Negahneewin College's Indigenous Leadership and Community Development degree program next semester, which she said builds on the skills she's already learned. She's also considering a university program in criminology and visual arts.

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Mixed feelings

(Continued from page 20.)

Despite this, Eber Hampton graduated from Westmont College in Santa Barbara, California in 1964 with a baccalaureate in psychology. In the late 1980s, he was a doctoral student at Harvard University when he sat in on a presentation by several chiefs from the FSIN on the activities, roles and responsibilities of SIFC.

"I was very impressed with what they had to say about SIFC," he said. So much so, that he applied for a job to teach at the college. When he didn't hear back, he went to work at the University of Alaska's Fairbanks campus.

In 1991, SIFC came calling. They were looking for a president. Would he be interested in the job? They didn't have to ask twice.

One high point for Hampton was in the mid 1990s, when the Federation of Saskatchewan Indian Nations chiefs' assembly passed the SIFC Act, giving its legal recognition to the university.

In 1994, the university was accepted into the Association of Universities and Colleges of Canada (AUCC). SIFC was the first Aboriginal-based post-secondary institution to receive that recognition.

Native calendar

(Continued from page 18.)

Back in 1971 I advocated that we should start counting our years from the first date of the oldest calendar known from America, that of the people of Middle America, such as the Olmec, Maya, Zapotec and Mixe-Zoque peoples. The oldest date is thought to be 3114 BC or 5,112 years ago. Thus our Native calendars could use the date 5112AC (American Calendar) along with 1998 CE (Common Era).

The year 5113 will correspond with 1999 and 5114 with 2000, although the ancient Middle American New Year was probably in March or later.

Using the 5,000-year-old American calendar gives us a time-depth similar to that of the Chinese and the Jews, both of whose calendars go back into that ancient period.

Various groups and businesses are selling Native calendars featuring Indigenous males and females, powwow dancers, and so on. Perhaps these calendar producers will also give some thought to really Americanizing (Native-izing) their calendars. Of course, one can argue that calendars of handsome young Indigenous

males and females directly copy non-Native sexual exploitation values. But we can change that by honoring men and women of all ages and emphasizing their contributions rather than their muscles or bustlines.

The Romans used to begin their new year around March 1. Native Americans seem to celebrate new years at various times, from the arrival of the salmon in the fall to Winter Solstice to the Spring Equinox and on to July with the Green Corn, depending on the region or tribe. We have to remember that each day begins a new year of 365 days until that day returns again. Thus Native Nations do not have the same new years beginning. We can celebrate on many occasions, depending upon where we are. Let us think about our calendars and try to make them more reflective of our values and ways. I have really been impressed by the Quinault Nation's calendar, which begins with April each year.

[Professor Jack D. Forbes, Powhatan-Delaware, is the author of *Columbus and Other Cannibals, Red Blood, Africans and Native American, Only Approved Indians and other books.*

Almost famous

(Continued from page 18.)

Oh well, freedom of speech and all that. The only thing that gives me solace is the fact this gentleman of refinement and knowledge misspelled the word turtle.

Speaking of my mother, it's always been a fear of hers that all this success and media exposure will go to my head and make me completely impossible to live with. After all, in the last year or so I've been to Belgium, Italy, France, Washington D.C., California, and Fort Frances, if you can believe it. And if all goes well, Australia and New Zealand this fall, all in support and promotion of Native theatre and literature in Canada. The first class trip to Mexico almost made me insufferable.

But as anybody familiar with the workings of family and reserve dynamics knows, what goes up, just might come down. I was in

Ottawa doing two lectures. One was at a place of higher learning—Carleton University. The other was for Health Canada. There was an older lady in the audience who happened to be from my reserve, who worked for Health Canada and, as luck would have it, was taking classes at Carleton. So there I am, pontificating on the brilliance of Native theatre and my humble contributions to the genre and she's in both audiences listening intently.

Afterwards, as I'm proudly signing books, she's busy telling people around me that she used to babysit me when I was a toddler. And, she proudly adds, she used to change my diapers. Thus ended the glory of my auspicious lectures. And at that moment, I realized, no matter what you do or where you travel or who knows your name, in reality, you're just another boob in the porn film of life.

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Minister

By Paul Barnsley
Windspeaker Staff Writer

Should there be a permanent Aboriginal presence on the court in the land? It's a debate that is just beginning in Ottawa.

Two spots will open up on the Supreme Court of Canada in 2005 because justices Louise Arbour and Frank Iacobucci have resigned from the court. Iacobucci will retire in 2005 and Arbour will leave to head up the United Nations Human Rights Commission.

With the announcement of those departures, lobby efforts directed at Justice Minister Allan Rock and Cotler are heating up. Earlier this year, he floated the idea of a permanent spot for an Aboriginal justice on the Supreme Court. Though he has made no formal statement on the issue, Cotler's idea was seized upon quickly. Ottawa lawyer Nahwegahbo wrote an opinion piece for the Ottawa Citizen in favor of the move. Grand Chief Chris McCormick of the Association of Iroquois and Allied Nations (AIAN) is actively lobbying for the appointment of a citizen from his organization's community. Aboriginal Senator Charlie Angus wrote in a letter to Cotler recommending an Aboriginal person to the Supreme Court of Canada. "It's long overdue."

"The Supreme Court is one of our great symbols of justice and equality in this country. It would be a tremendous step forward for the cause of justice if an Aboriginal justice appointment to the Supreme Court of Canada will be criticized for this initiative but I know you will not be deterred because you have dedicated your life to justice and applied your skills to very difficult human cases."

There are about 17 Aboriginal judges in Canada, said Dianne Corbiere, the president of the Indigenous Bar Association (IBA). The IBA believes a permanent spot for one of those judges would be a solid contribution to the Supreme Court.

In *Aboriginal Judicial Appointments to the Supreme Court of Canada*, an IBA-commissioned paper prepared by lawyers Peeling and James Hopkin, states that reserving a seat for an Aboriginal justice would be unprecedented. The Supreme Court already reserves three seats for Quebec, three for Ontario, one for the West and one for Atlantic Canada.

They write that the appointment of an Aboriginal justice would be a move that is consistent with the idea of "legal pluralism," a term used to describe a situation where multiple legal traditions are combined in one legal system. Legal pluralism already exists in Canada, they argue, because Quebec does not rely on British common law like all other Canadian provinces.

Minister ponders appointment to Supreme Court

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA

Should there be a permanent Aboriginal presence on the highest court in the land? It's a debate that is just beginning in Ottawa.

Two spots will open up on the Supreme Court of Canada in June because justices Louise Arbour and Frank Iacobucci have resigned from the court. Iacobucci will retire. Arbour will leave to head up the United Nations Human Rights Commission.

With the announcement of those departures, lobby efforts directed at Justice Minister Irwin Cotler are heating up. Earlier this year, he floated the idea of a hard-wired spot for an Aboriginal justice on the Supreme Court. Though he has made no public statement on the issue since, Cotler's idea was seized upon quickly. Ottawa lawyer Dave Nahwegahbo wrote an opinion piece for the Ottawa Citizen in favor of the move. Grand Chief Chris McCormick of the Association of Iroquois and Allied Indians (AIAI) is actively lobbying for the appointment of a citizen from one of his organization's communities. Aboriginal Senator Charlie Watt wrote in a letter to Cotler that appointing an Aboriginal person to the Supreme Court of Canada is "long overdue."

"The Supreme Court is one of our great symbols of justice and equality in this country and it would be a tremendous step forward for the cause of justice to have an Aboriginal justice appointed to the Supreme Court of Canada. You will be criticized for this initiative, but I know you will not be daunted because you have dedicated your life to justice and applied yourself to very difficult human rights cases."

There are about 17 Aboriginal judges in Canada, said lawyer Dianne Corbiere, the president of the Indigenous Bar Association (IBA). The IBA believes any one of those judges would be able to make a solid contribution to the Supreme Court.

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They write that the appointment of an Aboriginal justice would be a move that is consistent with Canadian "legal pluralism," a term used to describe a situation where several legal traditions are combined in one legal system. Legal pluralism already exists in Canada, they argue, because Quebec does not rely on British common law, as do all other Canadian provinces, but



SUPREME COURT OF CANADA/PHILIPPE LANDREVILLE INC.

With two spots on the Supreme Court of Canada set to open up, there is an active lobby working on Minister of Justice Irwin Cotler to reserve a seat for an Aboriginal justice. An Indigenous Bar Association report said the move would not be unprecedented.

"The Supreme Court is one of our great symbols of justice and equality in this country and it would be a tremendous step forward for the cause of justice to have an Aboriginal justice appointed to the Supreme Court of Canada."

—Senator Charlie Watt



on civil law that evolved in France. If two approaches can be accommodated in one system, they ask, then why not three or more?

"Aboriginal rights under S. 35 of the Constitution Act, 1982 — rights based in part upon the laws and customs of the Aboriginal people—constitutionally recognizes those laws and customs in the same way that the Quebec civil law is recognized. That recognition carries with it a need to change the judicial institutions in this country to ensure they are, in form and substance, capable of administering those laws," the lawyers wrote. "Just as the recognition of the civil law of Quebec makes it necessary that there be representation of Quebec judges specifically on the Supreme Court, so too does the recognition of Aboriginal laws and customs as living law in Canada make Aboriginal representation necessary if the legitimate claim of the Supreme Court to be the final arbiter in cases concerning Aboriginal peoples is to be maintained."

Hopkins and Peeling argue that mainstream Canadians don't appreciate the role played historically by the many varied Indigenous peoples who greeted the European newcomers as they fanned out across the land now known as Canada. They say Canadians need to come to terms with the real history of this country, as opposed to the biased and revisionist version of what has come to be generally

accepted in the mainstream as the true facts about the colonial period.

"Despite the fact that Aboriginal peoples are the bedrock of present-day Canada, despite the fact that Aboriginal peoples were historically military and political partners in the Seven Years War, the American Revolution and the War of 1812, and despite the fact that there have been repeated constitutional recognitions and affirmations of that fact, there has been only recently and incompletely the dim recognition of Aboriginal peoples as partners in Confederation," they wrote.

They say Aboriginal people are unlike any other minority in Canada; that three distinct people came together to form modern Canada. "These founding nations are the Aboriginal peoples of Canada, the French and the British respectively, and their relationship constituted Canada."

Paul Chartrand is a Métis man and law professor at the University of Saskatchewan. He said that an Aboriginal perspective should be represented in the Supreme Court, but disagreed with the approach taken by Peeling and Hopkins.

"Their main argument was that Canada is constitutionally based on the participation of Aboriginal people and I believe that's not the best approach," he said. "Aboriginal people were never involved in the actual creation of the institutions, and it's important to note that Abo-

original people have not participated. So in order to effect Aboriginal participation, Aboriginal people must be included in institutions that matter, where decisions are made. I think that's a better approach because there's no risk of being accused of historical revisionism."

Conservative Party of Canada Justice critic Vic Toews, in a published report, rejected the idea of an Aboriginal justice on the Supreme Court, saying it would require that other appointments would need to be made from other ethnic groups.

"I am sure there are many competent Aboriginals, but I think race is one of the last things we should look at," Toews told the Ottawa *Citizen*. "Where do you stop? We have very competent Chinese people, very competent Mennonites, and we don't see any Mennonites on the Supreme Court. I just think it's a terrible precedent to start judging people on the basis of their race." Chartrand said Toews' views represent a widely held but deeply flawed understanding of Canadian history.

"The concept of race has no biological or scientific basis. The consensus amongst all social scientists, all scientists actually, is there's no such thing as race. So we can put that aside. Race is an idea. It's a word that is commonly used to refer to people that have been singled out for political purposes," he

said. "It's an empty label used to denote people for political purposes."

Aboriginal peoples have indeed been singled out for political reasons and were treated differently from Europeans who moved onto their land, he said, and the distinction is one that was first made by the Europeans. And it is for precisely that reason that Aboriginal peoples need representation in Canadian institutions.

"We're not talking about the personal antecedents of individuals. We're not talking about their ancestry. We're talking about historic nations who are political and social in their nature. The nations are made up of communities of people who live together who have special rights protected in the Constitution," he said. "That's what Aboriginal peoples are. It's what distinguishes Aboriginal peoples. So the basis for understanding Aboriginal rights are in history and there are different ways of explaining it, but the Supreme Court has said it's because Aboriginal people were here. You can't just come over and take over people's land. That's done through either warfare or theft. Take your pick. And because you just can't take over people's property, the people's rights are based on the fact that this is their land. That's all it is. The land was not empty; there were people here. So that's the reason. These are historical nations."

And it's not based on race at all, he insisted.

"We're fighting a rear-guard action against the unthinking, the people who have not really thought through these things," he said. "Some people have pointed out that this kind of thinking still works a bit in Canada because of the immigrant population who have no sense of Canadian history. They come here from somewhere else and they want to be treated equally and they don't understand that there's a history of pre-agreements here."

Treaties are "compacts of Confederation" and part of the most fundamental fabric of this country, but that's a concept that is not easy to grasp for non-Aboriginal people or those who do not study such complex matters in detail, Chartrand added.

"Groups agreed to join Canada. That's a fundamental constitutional agreement to join the country. You can't just say, 'Well, forget those constitutional, historic promises that constituted the country.' You can't do that," he said. "The sources of these special constitutional rights are in history, and without an appreciation of history one cannot understand them."

The prime minister has the final word on who gets appointed to the Supreme Court. But the standing committee on justice, human rights, public safety and emergency preparedness, chaired by Liberal MP Derek Lee, is examining alternative ways to appoint judges as part of the prime minister's plan to give more power back to MPs.

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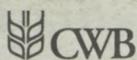
Apples

(Continued from page 17.)

Will the Inuit Secretariat be the vehicle by which such orientations will develop?

The need for Inuit-specific federal attention is certainly there. The federal government still holds fiduciary responsibility for all Inuit in Canada. It has made periodic attempts to unilaterally off-load this responsibility, especially those relating to Inuit who live in the provinces of Quebec and Newfoundland and Labrador. Inuit in four different governmental jurisdictions all require being plugged in to the financial and program resources that only the federal authority can, and should, provide.

The Inuit Secretariat might still be an apple in the Department of Oranges. But great things have to begin somewhere, and Inuit might well accept this beginning as the first small, shuffling motion toward the eventual formation of a federal Department of Apples. It can at least be a check against being shuffled off into a convenient bureaucratic Black Hole.



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Roundtable

(Continued from page 17.)

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The prime minister's challenge for Aboriginal people to work together is a fair one. C

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RESOURCE

Roundtable discussions good if everyone on board

[careers & training]

(Continued from page 17.)

I recently attended a community session for our people where one of the participants had a clear message for us all. He said, "I'm a logger, but I have also been in jail. I have no work now. I get \$185 a month on welfare with which I have to feed, clothe and shelter myself. But the government will gladly pay \$50,000 a year to keep me in jail."

The prime minister's challenge for Aboriginal people to work and pull together is a fair one. Capac-

ity and resource issues are real. We know federal transfers to and for Aboriginal peoples are limited and we need to make strategic uses of them. A greater emphasis on supporting personal, family and community development is important. Less, but strategic, use of and reliance on outside consultants and expertise is critical. This reliance only fosters dependence and continued underdevelopment of the skills of our young people and of our communities overall.

Institutions (fiscal, taxation,

lands management, languages and governance) we collaboratively establish must support our people, families and communities' development efforts. And they must be accountable, not only to the federal government, but to our communities as well. Invest heavily in our children early on and support their development. In time they

will begin to break the cycles of dependence and poverty.

The prime minister's commitment that meaningful and measurable goals must be arrived at jointly is critical for measurable progress—the operative word being jointly. Solutions hatched in isolation and unilaterally in far away places usually end up being misguided and self-serving. We

can make real improvements in our peoples' lives and living conditions. But it needs our genuine input and involvement at the political, policy and operational levels. The prime minister has put an important challenge in front of us and we must meet it head on. Then, in 10 years, we can reflect to measure our progress.

Unions operating on reserve

(Continued from page 17.)

Is the legislation being passed applicable on reserve? The other aspect is: if band council employees were part of a union, could a union go on reserve to support those workers and what legal aspects of that representation is valid?

Solidarity Forever

Dear Solidarity:

The first issue to look at is whether federal or provincial labor laws cover the employees. Band council employees are covered by the Canada Labour Code (federal) and under the code, every employee is free to join a union and to participate in it.

Once the employees have decided that they want a union and have joined one, they then can apply for certification by the Canada Labour Board. Once certified, the union can legally represent the employees in all aspects of labour relations, such as collective bargaining, working for increased protections for their members and dispute resolution processes such as arbitration or

mediations. If the employer does not wish to deal with the union or refuses to negotiate in good faith, then the union may order a strike to be carried out.

The history of unions' advocacy in Canada is very interesting. Unions' have often been at the forefront of changing labor laws in many areas, from workplace safety, health, pension benefits, job security, minimum wage, development of credit unions and employment equity. It will be interesting to see how the union movement develops in Indian Country.

Note to my readers: last month's column contained a letter regarding taxation of educational allowances. Several of you e-mailed me to tell me that CCRA (Revenue Canada) has recently sent out a circular advising that educational allowances are now being taxed. I have checked a number of sources and there does not seem to be a policy change at CCRA. Educational allowances are still considered

property deemed to be on a reserve as per section 90 of the Indian Act. Furthermore, in the case of Greyeyes v. The Queen, the court ruled that a scholarship received by an Indian under an agreement between a band and the federal government was situated on a reserve for the purposes of s. 90(1)(b) of the Indian Act. Under CCRA's tax exemption guidelines, the educational allowance would be considered non-taxable as it is paid by a First Nations organization to a status person. As far as I can figure out, what may have changed is that CCRA now requires bands or school boards to issue a T4 or T4A slip for the educational allowance.

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 PhD in law at the University of British Columbia and questions can be sent to him via email at puoin@telus.net

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Manager 3

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Qualifications: Related degree (in economics, commerce or business administration) plus considerable experience in business planning, community and regional economic development practices and techniques, proposal development, and contract management. An understanding of Aboriginal culture and protocols, governance structures, and current constraints/solutions to economic development amongst First Nation communities and Métis settlements is essential. Knowledge of existing federal and provincial programs and initiatives available to Aboriginal communities that support economic/business development would be preferred. Equivalencies may be considered. Note: Final candidate will be asked to undergo a security screening. Salary: \$54,912 - \$76,164 per annum. Closing Date: Friday, June 4, 2004.

Online applications are preferred. To apply online visit www.gov.ab.ca/jobs or submit your cover letter and resume to: Human Resource Services Branch, Alberta Economic Development, 6th Floor, Commerce Place, 10155-102 Street, Edmonton, AB T5J 4L6. Phone: (780) 427-2571; Fax: (780) 427-1272; E-mail to hr.aed@gov.ab.ca Please ensure you quote competition number 23055-WDSP.

We thank all applicants for their interest. We will contact those candidates whose education and experience best match the needs of the position. Applicants who apply online will receive an e-mail acknowledging receipt of their application.

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EOE.

inspired storyteller respected artist

By Cheryl Petten

Jackson Beardy's life began on July 24, 1944 on Garden Hill First Nation, an Oji-Cree community on the shores of Island Lake in northeastern Manitoba. Forty years later, on Dec. 7, 1984, it came to an end.

Almost 20 years have passed since Beardy's death, half a lifetime for the young artist who used his talents to reconnect to his Native identity and later to inspire and encourage other young Native men and women to express themselves through art.

The fifth child of 13 born to John Beardy and Dinah Monias, Jackson was given a special task at a very young age. He would live with his grandmother, his father's mother, and learn from her the traditional stories of the Cree people. But his education in legend and tradition was cut short when he turned seven and government policy of the time demanded he go away to residential school.

Beardy attended Portage Indian school in Portage la Prairie, 50 km west of Winnipeg and hundreds of kilometres away from home.

He spoke no English when he arrived at residential school—only Cree and that was forbidden, as were many of the traditions that had up to now been a way of life for Beardy and his classmates. Beardy learned to speak, read and write English, but the more he learned to meet the demands placed on him to adopt white ways, the more disconnected he became to his Native heritage and the things his grandmother had worked so hard to instill in him.

But while his residential school experiences slowly chipped away at Beardy's connection to his culture, they also opened up doors for the young student that allowed him to hone his artistic talents.

Beardy attended the Technical Vocational school in Winnipeg from 1963 to 1964, where he

studied commercial art. He finished the course, but without experience, couldn't find work. He began to create art, reconnecting with the stories his grandmother had passed on to him in his childhood, combining them with the art techniques he had learned, capturing the resulting mix in paint on canvas. He worked for a time in the display department of the Simpson Sears department store in Winnipeg, but lost the job when health problems began to plague him. Beardy had begun to drink after leaving residential school—one of the ways he tried to cope with the feelings of isolation that he felt—and he soon developed ulcers. Problems related to his drinking would plague him for another decade, until he gave up alcohol in 1974. The ulcers would continue to be a problem for the remainder of his life.

Beardy was hospitalized for the ulcers and after his release, he decided to return home to Garden Hill reserve. His homecoming wasn't all he had hoped it would be. He was seen more as an outsider than as a member of the community returned, a view that was strengthened by the art he produced. The images Beardy created in his work were taken from oral tradition, and many people were not receptive about capturing them in a visual form.

Beardy had his first art exhibit in 1965 at the Winnipeg Art Gallery. In 1966 he took some art classes at the School of Fine Arts at the University of Manitoba. In 1967 he went to Montreal as a consultant for the Canadian Indian Pavilion at Expo '67. He received commissions to produce works of art to commemorate both Canada's centennial in 1967 and Manitoba's centennial in 1970.

It was in 1970 when one event presented Beardy with both a great accomplishment and a bitter disappointment, and illustrated the

struggle Native artists faced in their attempts to be recognized and respected.

A grand gala was held at the National Arts Centre in Ottawa to commemorate Manitoba's centennial, and Beardy's work was to be featured. Beardy was invited to attend the gala, but when he arrived with his family, security guards wouldn't let him in.

One of the highlights of Beardy's artistic career was his involvement in the exhibition Treaty Numbers 23, 287 and 1171, in which his work was featured alongside that of Daphne Odjig and Alex Janvier. The exhibit, held at the Winnipeg Art Gallery in 1972, marked a movement toward having the work of Native artists showcased in art galleries rather than museums, a sign that their art was finally making the jump from being appreciated for its anthropological merit to being viewed as true art. That same year, Beardy was awarded the Canadian Centennial Medal.

Beardy was one member of a group of Native artists who formed the Professional Native Indian Artists Association, better known as the "Indian Group of Seven." Beardy, along with fellow group members Odjig, Janvier, Norval Morrisseau, Carl Ray, Joseph Sanchez and Eddy Cobiness, worked to promote Native control of Native art and to change the way the world looked at Native art, shifting the emphasis from the "Nativity" of the art to its artistic merits.

Like other members of the group, Beardy's work is categorized as being part of the New Woodland school, a style of art characterized by its use of black outlining, blocks of pure, undiluted color and X-ray views.

Beardy drew inspiration from much of his artwork from the stories of his people, translating myths and legends from the oral tradition into the visual, presenting his in-

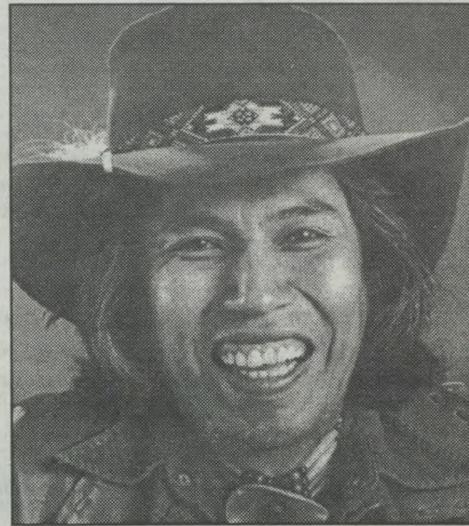
terpretation of the stories through paintings and prints, rendering the images on canvas, birchbark or beaver skins. While capturing the essence of the stories he had learned as a young child and relearned as an adult, Beardy's work reflected traditional Native viewpoints about the interconnectedness of the universe.

While primarily an artist, Beardy spent much of his time in the role of teacher, something that came naturally to him because at the heart of it all he was a storyteller. He taught art at Brandon University and at the University of Manitoba, and also worked with younger students in schools across Winnipeg.

He worked as art advisor and cultural consultant to the Manitoba Museum of Man and Nature and Brandon University's Department of Native Studies, and was involved in a number of organizations that advocated on behalf of artists.

Beardy also turned his talents to the world of publishing, illustrating a number of books including *When the Morning Stars Sang Together* written by John Morgan, *Almighty Voice* by Leonard Peterson, *Ojibway Heritage* by Basil Johnston and the Winter 1983 issue of *The Canadian Journal of Native Studies*.

In the early 1980s, Beardy was living in Ottawa, acting as art advisor and cultural consultant to the Department of Indian Affairs and Northern Development, which took up much of the time he would have normally been spending on his art. In 1984, he left Ottawa and returned home



Jackson Beardy became known as one of the Indian Group of Seven. His work is categorized as part of the New Woodland school of art, characterized by its use of black outlining, blocks of pure color and X-ray views.

to Winnipeg, where he began work on a new series of prints. In mid-November, Beardy suffered a heart attack. He recovered, but an infection set in a few weeks later and he died.

A memorial service was held for Beardy in the Blue Room of the Manitoba legislature where the lieutenant governor holds ceremonies and hosts receptions—the first time such a service had ever been held in that location. Joining Beardy's family in mourning their loss were Elders, Native leaders, and politicians from all three levels of government who came to remember and pay tribute to the artist and the man.

The year after Beardy's death, the graphics arts class at R.B. Russell Vocational high school in Winnipeg created a lasting monument to his work, recreating Peace and Harmony, a piece he had been working on just before his death, on the exterior walls of the Indian Family Centre on Selkirk Avenue. Jackson had planned to create the mural himself, but following his death the task of finishing the project fell to other hands.



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approval

The amendments include the

1. Section 9 Ineligibility for employment on
2. Section 11 Tenure: Char
3. Section 13 Vacancies: employed on
4. Section 20 Amendments

DO YOU

The Referendum Vote will tak

1. On-reserve on July 7, 20
2. Off-reserve on July 8, 20

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25th Annual General Assembly of First Nations





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NOTICE OF VOTE

To: Members of Siksika Nation



TAKE NOTICE that a Referendum Vote will be held pursuant to the SIKSIKA NATION ELECTION CODE to determine if the members approve the amendments to the SIKSIKA NATION ELECTION CODE.

The amendments include the following changes:

- Section 9 Ineligibility for Office:** Adding clause 9.1.d "during the term of office, the member of Council becomes employed on a full time basis which may interfere with that person's duties to Siksika Nation"
- Section 11 Tenure:** Changing the tenure from 2 years to 3 years
- Section 13 Vacancies:** Adding clause 13.1.e "During their term of office, the member of Council becomes employed on a full time basis which may interfere with that person's duties to Siksika Nation"
- Section 20 Amendments:** Adding Section 13

Eligible Voters are requested to vote on the following:

DO YOU APPROVE THE AMENDMENTS TO THE ELECTION CODE?

(All amendments will be outlined on the Ballot)

The Referendum Vote will take place on the following dates:

- On-reserve on July 7, 2004 from 9:00 am (local time) until 6:00 pm at the Community Centre in the Siksika Nation.**
- Off-reserve on July 8, 2004 from 9:00 am (local time) until 6:00 pm at the Siksika Calgary Office in Calgary.**

For additional information please contact either:

Ida Duck Chief, Electoral Officer • Telephone: 403-734-5120
Sharon Brass, Deputy Electoral Officer • Telephone: 403-734-5492

PUBLIC NOTICE

FINAL TERMS OF REFERENCE FOR
IMPERIAL OIL RESOURCES'
PROPOSED KEARL OIL SANDS PROJECT
ENVIRONMENTAL IMPACT ASSESSMENT

On April 22, 2004, Alberta Environment issued final Terms of Reference for the Environmental Impact Assessment (EIA) report for Imperial Oil Resources proposed Kearl Oil Sands Project. The proposed Project will include oil sands mining, bitumen extraction and upgrading facilities that will produce 200,000 barrels per day of bitumen. The proposed Project site is located approximately 70 km from Fort McMurray in parts of Township 95, 96 and 97, Range 7 and Township 95 and 96, Range 8, all west of the W4M in the Regional Municipality of Wood Buffalo.

Copies of the Terms of Reference are available from:

IMPERIAL OIL RESOURCES
KEARL OIL SANDS PROJECT
3535 Research Road NW
Calgary, AB T2L 2K8
Attention: Stuart Nadeau
Phone: (403) 284-7543
Fax: (403) 284-7431
e-mail: stuart.nadeau@esso.ca

REGISTER OF ENVIRONMENTAL
ASSESSMENT INFORMATION
ALBERTA ENVIRONMENT
4999 - 98 Avenue
Edmonton, AB T6B 2X3
Attention: Patti Humphrey
Phone: (780) 427-5828
Toll-free: 310-0000
e-mail:
environmental.assessment@gov.ab.ca

website: www.gov.ab.ca/env/protenf/assessment/summary.html

The EIA report prepared pursuant to these Terms of Reference will be reviewed as a cooperative assessment under the Canada-Alberta Agreement for Environmental Assessment Cooperation. Alberta will be the Lead Party for the cooperative assessment.



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Human Resources, Consultant **Technical Services, Developer**

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