

11.14

Beating cover-up alleged

By Paul Barnsley Windspeaker Staff Writer

TORONTO

Representatives of 13 Toronto Native organizations held a press conference in September to call attention to allegations of police brutality against a Native man and what they believe is the subsequent police cover-up.

An open letter to Toronto Police Service Chief Julian Fantino, signed by the 13 members of the Aboriginal Peoples Council of Toronto (APCT), was released at the press conference. The letter refers to the "assault of Ramsey Whitefish."

The letter states that Whitefish was assaulted by two uniformed police officers on June 21 in front of dozens of witnesses in the stairwell of a building at the corner of Bloor and Borden Streets.

"Witnesses report that the assault was unprovoked and that Mr. Whitefish was kicked, punched and stomped on by the officers," the letter reads.

The community leaders also wrote that a witness called 911 immediately and that officers from 14 Division responded. Whitefish went to 14 Division early the next day and filed an assault complaint. A number of witnesses were interviewed by police.

The Aboriginal Peoples Council members believe a cover-up is now underway.

"Although it has been two months since Mr. Whitefish was assaulted, the offending officers have not been charged with the assault, despite overwhelming evidence provided by eye witnesses indicating that the as-



After a one-week ride beginning in Browning, Montana, First Nations riders arrive at Blackfoot Crossing on the Siksika Nation in southern Alberta on Sept. 20 to take part in the 125th anniversary of the signing of Treaty 7.

'Certainty' model causes concern

By Paul Barnsley Windspeaker Staff Writer

LAC LA MARTRE, N.W.T.

Young people belonging to Treaty 8 nations are fighting with Treaty 11 members in the streets of Yellowknife, because of a boundary dispute and rights issues raised by the signing of a major self-government agreement.

The Tlicho Agreement was initialled Sept. 4 by the chief negotiators of the Dogrib Treaty 11 council, the government of the Northwest Territories and the government of Canada.

It is the first combined land claim and self-government agreement in the N.W.T.

Under the agreement, the Tlicho First Nation would own approximately 39,000 square kilometres of land in a single block surrounding or adjacent to the four Tlicho communities of Benchoko (Rae-Edzo), Wha II (Lac la Martre), Gameti (Rae Lakes) and Wekweti (Snare Lake). Tlicho lands would include both the surface and subsurface resources. The Tlicho would also receive about \$90 million that would be paid over a number of years, and a share of the resource royalties received by the government annu-ally from the Mackenzie Valley. The Tlicho government would succeed the Dogrib Treaty 11 council and the Indian bands in the Tlicho communities. The Tlicho government would have law-making powers over a wide range of matters, including the protection and promotion of Tlicho language,

"Look at the certainty clause. It extinguishes rights that you wouldn't believe. I wouldn't sell out my land for that kind of certainty clause."

-Paul Boucher, negotiator for the Akaitcho First Nation in Treaty 8

heritage and culture, and the management and protection of Tlicho lands and resources. Tlicho laws would apply, generally, to all persons on Tlicho lands and to Tlicho citizens off Tlicho lands.

But the Tlicho's First Nation neighbors in the northern reaches of Treaty 8 territory say the agreement extends over their traditional lands. In a scenario that is reminiscent of the conflict between the Nisga'a and Gitanyow people in British Columbia, the Akaitcho people say their interests have been ignored by a federal government that wants a deal so badly it's not playing fair. release said the Tlicho agreement "would provide certainty with respect to Tlicho rights, title and obligations. The Tlicho would agree not to exercise or assert any Aboriginal right, other than any right set out in the agreement, or any Treaty 11 right, other than rights respecting annual treaty payments and the payment of teachers' salaries."

Boucher and other observers

WHAT'S INSIDE

QUOTABLE QUOTE

"Out of the 177 [negotiating tables] we expect that we will more than likely exit ourselves from about 30. Some are specific claims. Some are selfgovernment claims. Some are comprehensive claims."

— Robert Nault, minister of Indian and Northern Affairs

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EXPERT WITNESS

The federal department of Indian Affairs paid expert witness Dr. Alexander von Gernet a total of \$321,000 for work done over 40 months, but DIAND will not disclose how many days or hours the witness put in during that term, leading many to wonder how transparent and accountable the Canadian government is willing to be.Page 6

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is Thursday, October 17, 2002 see page 4 for details.

ADDRESS:

sault took place and was perpetrated by Toronto police officers," the letter reads. "We are outraged at the de-

"We are outraged at the delay in laying charges and can see no justification for this procrastination other than the respective identities of the victim and perpetrators of the assault. We question whether the delay in laying charges would have occurred if the victim of the assault was not Aboriginal and the offenders not police officers."

Noted civil rights lawyer Clayton Ruby is representing Whitefish. He said he didn't know why two police officers would have attacked his client. (see Investigation page 12.) Paul Boucher, a negotiator for the Akaitcho First Nation in Treaty 8, blasted the deal.

"First and foremost, it's the worst deal in Canada," he said. "Look at the certainty clause. It extinguishes rights that you wouldn't believe. I wouldn't sell out my land for that kind of certainty clause. To me, to get a certainty clause like that in the agreement, someone must be bought out."

A federal government press

say there's no difference between extinguishing a right and requiring the First Nation party to agree not to exercise or assert that right. The right is still dispensed with.

Robert Nault, minister of Indian Affairs and Northern Development, told *Windspeaker* that's not the way it works.

"Well, I think the new certainty model that we're using is a recognition of the reverse, that there are certain rights that are not defined that may be defined in the future and the way the certainty model is structured is that it allows for an orderly process to bring those rights to the treaty," he said. (see Tlicho agreement page 7.)



WINDSPEAKER NEWS

Government setting a trap, says professor

By Paul Barnsley Windspeaker Staff Writer EDMONTON

Page 2

York University economics professor Fred Lazar believes the idea of creating financial institutions for First Nations is an approach designed to get the federal government off the hook for unpaid debts.

The draft First Nations Fiscal and Statistical Management act was unveiled on Aug. 15. It proposes the creation of financial institutions that will allow First Nations governments to pool resources and join together to form financial entities large enough to take advantage of the kind of low-interest loans that are available to municipal, provincial and federal governments.

Lazar, a 56-year-old Romanian-born economist, is an associate professor at York University's department of economics and the university's Schulich School of Business. The University of Toronto grad received his PhD in economics from Harvard University in 1978.

"The only argument I've heard in favor of this is that it will enable First Nations to borrow money. Why would First Nations want to borrow money? To improve infrastructure and basic services for their people? These are all areas where the federal government has an obligation that it hasn't met."

-Professor Fred Lazar York University, Toronto

He was retained by Abenaki Nation member Roger Obonsawin, president of the OI Group of Companies, to analyze the government's pro- give First Nations the right to posal. Obonsawin is locked in a legal battle with the Canada Customs and Revenue Agency (CCRA, formerly Revenue to real economic development Canada) over an employee leasing operation that sought to maximize First Nations peo- Obonsawin's position.

ple's ability to make use of their right to be tax-exempt.

While the proposed financial institutions legislation seeks to employ taxation to raise their own revenues, Obonsawin argues taxation is not the answer on First Nations territories. Lazar's analysis backs up



Leo Niishondegkook of McChigeen First Nation on Manitoulin Island attended the 19th annual traditional Nawash powwow at Cape Croker, Ont. on Aug. 16 to 18.

The only argument I've heard in favor of this is that it ple," he said. "I've heard it will enable First Nations to stated in government circles borrow money. Why would First Nations want to borrow money?" Lazar asked during an interview in Edmonton on Sept. 18. "To improve infrastructure and basic services for their people? These are all ernment has an obligation that it hasn't met."

ment would benefit from any project that is paid for with borrowed money because it would be one less thing the govern-ment would either be forced to pay for or be criticized for not

government of Canada to harnonize and dictate tax regimes," he said. "There's no upside for First Nations. It's a trap set by the federal govern-

The professor believes the creation of a First Nations middle class would solve a lot of the problems, and that requires real, sustainable economic development, not the program-oriented approach favored by government bureaucrats.

Obonsawin said he believes the solution to creating real economies on First Nations is to create a national First Nations economy that relies heavily on

"And we need to control our resources," he added. "That's the real threat. That's what they're trying to eliminate. My main disagreement with the federal legislation is that it's very paternalistic."

Lazar said the main objections to this approach is that tax ex- dream. There is general agreeemption is seen as a special right and non-Native Canadians resent paying taxes that Native people don't have to pay. He countered that by saying that First Nations have had resource riches stripped from their lands by governments and private companies and have not received their fair share.

"First Nations people are taxed 40 per cent more than average Canadians when you take that into account," he said. Canadians need to look more

"Let's take RSPs as an examthat the government had to bribe Canadians to save for their retirement because we're too stupid to do it on our own. The ability to put money aside and avoid tax was a service provided by the government origi-But now Canadians see it as a right. It's not a right. But the tax exemption for First Nations people is a right."

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as a paternalistic gesture by the government that has created a dependency, he argued, mirroring an assessment that critics of tax exemption have offered regarding First Nations people. It's another example of fuzzy thinking by mainstream Canadians when it comes to First Nations issues and, he argued, definite evidence of a double standard.

In his 76-page report entitled Tax Exemption: A tool for economic development for First Nations. Sorting out the issues, released in July, Lazar makes his arguments in detail citing a number of sta-

Early in the report, Lazar men-tions the Harvard study that con-

"Economic development for the First Nations is imperative," he wrote. "Stephen Cornell and Joseph Kalt have stressed that sovereignty, nation-building, and economic development go hand in hand. Without sovereignty and nation building, economic development is likely to remain a frustratingly elusive ment that the First Nations must be in control of their destiny, regain the rights to resources, expand their land bases and continue to receive reparations from the federal government to support economic development initiatives, including education, health care, infrastructure and social programs."

He points out that the economic gap (the difference in net worth between the average Native and average non-Native Canadian) is too large. (see Nations page 7.)

closely at this issue, he said. OPP's Deane resigns-Seven years, no inquest

By Paul Barnsley Windspeaker Staff Writer

TORONTO

On the day Ontario Provincial Police Acting Sgt. Kenneth quiry into the shooting. Deane was scheduled to appear before the Ontario Civilian seventh anniversary of the ner's inquest into the death. He Commission on Police Services death of Dudley George at the (Sept. 23), he announced his res- hand of Deane on Sept. 6, Pierre ignation from the police service. George stayed home. He had been ordered by an OPP adjudicator to quit his job wanted to mark the anniversary or be fired after being convicted quietly. He also asked that we of Dudley who has been the of criminal negligence in the relay his thanks to all the peo- family's main spokesman re- or federal government have drive to force the Ontario govdeath of Dudley George.

brother, was in Toronto to attend justice for his late brother. the commission hearings. He Pierre George has not partici- evening of Sept. 6. said a sign was posted on the pated in his family's multi-milhearing room door announcing that Deane's appeal had been suit against former Premier pressuring the government for a www.virtuallyamerican.com. play was an attempt to profit withdrawn. Hours later, news Mike Harris and other govern- full accounting. Even journalists

were short on information, but believes it is the wrong ap- Toronto Star reporter Harold Levy, directed by Alanis King from the OPP.

All of this occurred as the year of its wait for a public in-

He told Windspeaker he ple-Native and non-Native-Pierre George, Dudley's who have adopted the call for vigil at Queen's Park-the On-

lion dollar wrongful death lawreports began to circulate. They ment and police officials. He have joined the battle.

all said Deane had resigned proach. He has been working to Levy wrote a 30-minute radio and produced by Sherry Shute officials to look into the events that fateful night in 1995. He Edwards, author of One Dead sense of justice. George is still believes that inquest would reveal information that would force the government to call a full-scale public inquiry.

TED SHAW

Sam George, another brother garding the lawsuit, spoke at a tario legislature-on the

joined First Nations people in

us where to find it.

can be found on the Web," he said. "Especially since we are approaching the seventh anniversary of Dudley George's death and neither the Ontario work as an important part of the ordered an independent in- ernment to confront the unanquiry. Nor is there any sign swered questions about that they intend to call one."

The play entitled "Death at Church and labor groups have Ipperwash" can be found brother's death. on the Internet at Levy denied that his radio

You'll need to click under the from the tragedy. drama section. It was written by (see Dudley George page 12.)

Creating RSPs could be seen

cluded that sovereignty for U.S. tribes was the key to solving social and economic woes.

persuade Ontario government play that depicts the events of Levy and his partner Peter George family begins the eighth of that night, appealing to their contacted this publication to tell Indian have been reporting the Ipperwash story from the beginwaiting to see if the province's "My present goal is to let as ning when, they remind people, While activists marked the chief coroner will call a coro- many people in Canada and it was depicted by the OPP as the U.S. and elsewhere know an attack on police by armed that the play exists and that it Natives. It was later demonstrated in court that the Native people were unarmed.

While many Native people have welcomed the reporters' Ipperwash, Pierre George feels they are making money off his

October 2002

By Paul Barnsley Windspeaker Staff Writer "I think you can assure yourself that the objective is to make CALGARY it more inclusive, more respectful that governments have a Robert Nault, federal minister right to choose their own conof Indian and Northern Affairs stituency and we have to find a Canada, says he's far from fin- way to balance that with an understanding of both provincial ished introducing legislation that will affect First Nations and federal responsibilities for services and programs. And I think originally the whole defione-on-one with Windspeaker in nition of what a First Nation or Calgary on Sept. 19 and proa treaty or a status Indian was vided a few clues about what's was the objective of defining on his agenda for the next sev- who pays for what. And I think eral months, including a rewe need to get through that hurdle in a way that maintains an work of the Indian Oil and Gas Act, a proposed Indian Monies understanding of our constituact that will turn over trust ac- tional obligations, but at the counts to First Nations, and a same time not leaving, I think, review of membership regula- a bad taste in people's mouths that somehow the government tions. Nault also announced that he is trying to do away with all Nawill shortly reveal which nego- tive people so therefore we don't have any obligations to

people. The minister sat down for a

tiation tables will be abandoned by his department.

Nault said legislation may be

amendments and the Indian Monies act.

In September, Nault's counterpart in the United States, the nouncing those tables that we're secretary of the Interior, was not prepared to stay at any found in contempt of court for longer simply because we have what the judge called stalling in response to court orders to provide trust monies documentation to the court. (See 'Disgraceful' management on page 8.) Many observers in the U.S. believe the government there did not effectively monitor Indian trust monies and allowed as much as \$10 billion to disap-

Windspeaker asked Nault if his government was in a position to account for the trust monies before turning over control of them to First Nations.

"If we have our fiduciary and liabilities dealt with," he replied. "For example, I can't turn on.'

The government is looking at have changed." "the whole issue of how we despective of making sure that we ating tables.

areas where the federal gov- nally, an inducement to save.

He said the federal govern-

paying for. "This is an attempt by the

the tax-exempt right.

WINDSPEAKER NEWS

Feds to abandon 30 negotiation tables

Minister Robert Nault encourages lively debate on proposed legislation

munities have more say.

anyone," he said. Nault announced last January introduced as early as this fall that he wasn't prepared to stay and as late as next spring to deal at negotiating tables where no with the Indian oil and gas progress was being made.

"We have created an industry around resolving our differences. There are people who make a living, a very good living, by sitting around a table for years and years and years without resolving the issues."

"Well, sometime in the not-

too-distant future, in the next

viewed all the tables and we're

of the view that it's not benefi-

cial to building a relationship to

few months, we will be an-

stay at a table that's moved nowhere in two, three, four, five, ered to be a funding of a process with no results." He said it's "a different way of doing business and I think it's one that some people will be threatened by, but others will welcome simply because it's time to either make progress or agree we're not ready to make that progress and spend our

valuable time on capacity building," he said. money over and have someone around resolving our differ- leaders appeared to be ready to spend it, you know, on an issue ences. There are people who break their unwritten rule that is not acceptable to the com- make a living, a very good liv- against criticizing other chiefs in tions hijacking the process and munity. I could then end up be- ing, by sitting around a table for ing in court or end up with a years and years and years withclaim for not maintaining my out resolving the issues. I don't fiduciary obligations. And so want this to be taken the wrong things, I am pleased to hear that relationship and/or moving for- hours in the House and so to do that's the issue we're working way but I think it's-from my First Nation leaders are now ward on our Aboriginal and that over again would take us a own labor background as a ne- starting to become more vocal treaty obligations," he said. Nault is also interested in gotiator-I believe it's bargain- about each other's position be- Nault encouraged the coming ferred back to committee before clearing up the thorny issue of ing in good faith. If you can't cause it's very complicated to debate on the government's second reading. So the question the definition of membership. arrive at an agreement or you're explain to the non-Native world proposed legislative changes, you're putting of will it have "I purposefully left member- so far apart there's no possibil- that there is differing opinion in but urged Native leaders to treat any major impact on the timing ship out of the debate on the ity that you're ever going to the First Nations," he said. "You each other with respect. First Nations governance legis- agree, I think we have to agree know when [a leader] comes out "I think it's time that these now to its passing the House lation simply because that is a to disagree and exit from the and says 'we're all opposed to debates are had, as lively as it and the Senate, I would say no very complicated and sensitive table until there's... until a time the FNG,' we all know that may be. I think it would be ex- because we weren't all that far issue for communities," he said. when maybe we think things that's not true. When [Chief] tremely unfortunate, and I down the road anyway," he

fine membership from the per- currently present at 177 negoti-

ment relationship and the com- we will more than likely exit supportive of things and want- ing that if you work with the

"I've had a major concern with the leadership and the organization and they're how organized, how they've organized themselves, because they've organized themselves in such a



Robert Nault, minister of Indian and Northern Affairs

way that, you know, one could describe them as dysfunctional. . . "

said. "Some are specific claims. Some are self-government claims. Some are comprehensive claims."

Nault also provided a look ahead at the Throne Speech that was scheduled for 11 days after our meeting with him, after Windspeaker's publication deadline.

"You can expect a significant move ahead on the quality of life agenda. We have been working very hard with the reference group of ministers on improving the infrastructure and quality of life for First Nations. One of my main priorities is education and the success of First Nation children in the next generation. And I'm looking forward to the Speech from the Throne from the objective of, I think, we are going to see some significant progress and commitment on a number of items that have been asked for by First some 10 years of what's consid- Nation citizens right across the country.

First Nation leaders have been, at times, bitterly divided by the proposed Financial Institutions act. Leaders who oppos the act have privately accused chiefs who support it of selling out their rights and co-operating with the government's agenda to the detriment of their own people.

Windspeaker told the minister "We have created an industry some technicians and Native public.

Stewart Phillip says 'we're op-

ourselves from about 30," he ing to work with the government and we're going to continue working with like-minded individuals who want to make progress. That's the message that we've been sending loud and clear and we're not going to be slowed down or intimidated by individuals who seem to have an agenda of keeping the status quo because it's not on.

He was asked to respond to accusations that chiefs who work closely with government are selling out their own people.

"I've never had that question put to me in that context before. I'll have to think about that for a minute. I've had a major concern with the leadership and the election which, I don't know,

government towards improving the lives of people that some-how you would be considered to be a sellout or a traitor or anything of that nature. If it's the objective of First Nations not to talk to the government or their leadership not to talk to the government at all, then someone might have to ask the very obvious question, how are we going to get this done if nobody works together and works on issues and negotiates and finds solutions to some of the very complicated concerns that people have out there."

Now that the prime minister has named the day of his departure from politics, the minister was asked if he felt any pressure to get these things done or firmly rooted before his party's leadership change.

"No, I don't. I'd like to get it done based on a different timetable, that is that our government has a five-year mandate. I'd like to have it completed before the next election. I'm not concerned about the next leader. I'm very convinced that this is good policy that will be supported by whoever becomes the leader," he said. "The people so far who are running for the leadership were all in the Cabinet when this came through. It's my belief they were supportive then. I have no belief that they would not support it now because they certainly didn't voice their opinion otherwise during the discussion and so that's not my timetable. I'd like to have this through and in and starting to be implemented before the

"That's the message that we've been sending loud and clear and we're not going to be slowed down or intimidated by individuals who seem to have an agenda of keeping the status quo because it's not on."

organized, how they've organized themselves because they've organized themselves in such a way that, you know, one could describe them as dysfunctional because they cannot seem to manage working with the government without all the interest groups within those organiza- to his legislative package. arguing that good pieces of leg-"As much as I detest people islation or good work is some- motion to debate for a very getting too personal about how contrary to building a good short time. I think it was three

would say disrespectful-and said. "As far as it being delayed He said the government is posed to fiscal institutions and that's one thing I have learned by prorogation, it's my intention we're all opposed,' we know in my years in my own region to get the bill back through the that's not true. There are differ- is that the Elders will not accept House the first opportunity." build a government-to-govern- "Out of the 177 we expect that ing voices out there who are this kind of language of suggest-

organization and how they're it'll be probably 2005, somewhere around there."

The Prime Minister has prorogued Parliament. That means all government bills, including the First Nations Governance act must start the legislative process all over again. Nault said he didn't see that as a threat

"Well, if we went back to square one, we were only at a day and then it would be reof the bill getting to where it is Page 4

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WINDSPEAKER EDITORIAL

Extinguishment or not extinguishment?

We're expecting that the big brains in Indian Country will soon be wrestling with the question of whether the certainty model employed in the Northwest Territories in the Tlicho (Dogrib) self-government agreement is really extinguishment in disguise. A rose by any other name still smells, wrote Shakespeare, and many surrounding this agreement already think that is the case here.

We tried to contact John B. Zoe, the chief negotiator for the Tlicho people, to see what he thinks. His phone was busy for two straight days (that happens in northern and remote communities quite a bit), but we sent him an e-mail message well in advance of our deadline and did not hear back from him.

So we asked Robert Nault. The minister of Indian Affairs tells us it's not extinguishment, but the "reverse" of extinguishment. Of course, he'd have to say that considering Canada's promise to the United Nations to not extinguish Aboriginal rights.

We can't help but look at the issue through a writer's eyes, with a plain English common sense approach. If you tell someone they have to promise not to ever assert or exercise their rights, then those rights are gone forever. It doesn't matter how many lawyers you hire to wards. say the opposite. It's obfuscation and it worries us.

If you look to the story on

Recovering without the needed help

By Barbara Harris Guest Columnist

While seeking a master's degree in social work, I became glaringly aware of the invisibility of Aboriginal women in society generally, but in research, specifically. I am also aware of the complexity of issues faced by urban Aboriginal people, many of which are far from being adequately addressed.

As an urban Native woman in recovery from addictions, I faced a multitude of challenges in trying to rebuild my life. As such, for my master's research, I decided to focus on urban Native women in recovery from addiction, to determine the issues they face, and whether their needs are being met by service providers.

fact that urban Native women meet their needs from a health evidenced by their solid critique of services, and is supported by the struggles they still face, in spite of having between eight and 12 years of total abstinence from substance abuse.

found the American equivalent ine the answers to the minister of Indian Affairs in contempt of court for what the judge described as covering up the department of the Interior's "disobedience through semantics and strained, unilateral, self-serving interpretations of their own duties," you might wonder if this certainty model might not be another example

Just before deadline a negotiator for the Akaitcho people of Treaty 8, a group that insists the Tlicho agreement encrouches on here for you to think about.

when we hear government officials (and the First Nations leaders that work closely with government) talk about the rightsbased agenda in derogatory terms. You can almost see them sneer when the term is mentioned, even when you're talking on the telephone a thousand kilometres apart.

it's all about rights. Anything that seeks to undermine rights is a needless compromise and a huge and terminal step back-

We're not going to close our minds to any of the possibilities, one that causes many senior ofbut we, like you, feel the need ficials within the organization a page 8 about the U.S. judge that to ask the questions and exam- certain amount of worry.

study is based on interviews with on issues of identity, ongoing five urban Native women in re- oppression, education and culcovery from addiction, the re- ture. Furthermore, the respondsearch cannot be generalized as ents were able to reflect their reflecting the experience of all urban Native women in recovery; however, an indepth analysis of the interview data provides a definitive case for the argument that this population's needs are not being met

It is important to keep in mind the general status of Aboriginal women in Canadian society, particularly in the urban context. A study conducted in Vancouver in 1999 attests to the challenges faced by urban Native women. Healing Ways, published by the Vancouver Richmond Health Board, highlighted the need for more services for Aboriginal women in Vancouver. Seen as an area of priority, the report mentioned face tremendous and complex that "women's health concerns challenges in spite of having relate to consequences of povyears of recovery, and that, es- erty, substance abuse, being a discrimination, and the lack of sentially, there is a failure to single parent, having a history of sexual abuse, being isolated, services perspective. This fact is and living in an environment of domestic violence." The report goes on to provide statistics to back up these claims, statistics which reinforce the need to provide more culturally appropriate services to urban Native women, generally.

Importantly, the negative effects arising from a lack of adequate services are reflected in the articulate responses of participants during the interviews conducted for my research. From an external perspective, respondents talked openly theory analysis. Grounded the women spoke to ongoing istheory is an approach used to re- sues related to relationships, and support for their families. flect the participants' views in within the familial, community

We expect the Tlicho people will be doing the same thing during their agreement consultation period over the next couple of months.

....

Last month we mentioned that the chiefs who organized the push to pass a resolution rejecting the First Nations governance act broke the rules of the Assembly of First Nations charter, but we didn't spell out how they did that and that was a mistake that we regret and will remedy here and now.

Article 11 of the AFN charter states that " one representative for each region plus one representative for each 10,000 First Nations' citizens of that region' can vote at Confederacy of Nations meetings. The meeting in Ottawa where the governance workplan was defeated was a Confederacy of Nations meetings and far more than the allowed number of delegates from British Columbia voted on that resolution-and all the votes were counted.

AFN staff members were aware of this irregularity, but bowed to the will of their political bosses and did not enforce the rules.

Many sources tell us it's not a new problem at the AFN and it's

reporting the findings. Since the and societal contexts, touching internal experiences related to the external challenges they face, indicating ongoing difficulties connecting with themselves and others, in addition to facing grief and loss, depression and anger, and identity issues. Dominant themes throughout the interviews related to isolation, and issues related to safety and comfort.

The results of this research show that, from an individual perspective, the respondents face ongoing challenges that affect their ability to make positive changes in their lives. Rather than facilitating growth and freedom, much of their experience is characterized by stigma and ongoing isolation. In fact, the overwhelming lack of support, compiled with ongoing racism and both education and culturally appropriate services, makes the prospect of developing healthy and satisfying lives seem a formidable task, and progress is far slower than need be. Respondents referred to self-harming behaviors, which occurred even after two or more years of recovery, including self-mutilating, thoughts of suicide and unhealthy if not destructive relationships. Ongoing depression, anger, frustration, and isolation were also prominent.

From a family perspective, the about the need for education (see Urban page 5.)

For the modern Native, today is a good day to gamble

Remember the good old days when the media's perception of Native people leaned towards a rather tragic or noble image, one of an alcoholic, land claim protester who could ride a horse bareback while smudging an abandoned car on their front lawn with sweetgrass?

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I remember those days fondly because, as a Native person, I had the luxury, even the pleasure of rising above those stereotypes and proudly declaring to a prejudiced world "I am not an alcoholic. I do not have a land claim. And I cannot ride a horse, bareback or with a saddle." One had to be grateful for small victories. My brethren and I always struggled to become more than

just shallow images on international television, so we proudly denounced pop culture's inaccurate impression of us as we drank our lattes. In many ways, it seems the perception and misperception of Native people (and other cultures) developed parallel to the creation of mass media. Several hundred years ago a book was put together consisting of letters written by Jesuits and sent back to Europe, detailing the life of Canada's Indigenous people. It was called Relations. It's on my shelf right next to W.P. Kinsella's Born Indian. Then came movies neighborhood.

Urban Native women

Ignite the seventh fire Dear Editor: (Continued from page 4.) propriate services, including the Relevant were issues related to lack of First Nations service protive of any organization, reservathe resistance of family members viders, and the culturally inaption or religious denomination. in accepting change, and of facpropriate use of an individualis-This letter represents no financial, ing the dilemma of trying to tic approach to services. In terms political or spiritual gain. It is an of the inadequacy of services, maintain recovery in spite of famattempt to be heard and my ily members addictions, and/or mentioned is the lack of funding words come from my heart. My violence in the home. Also men- in order to access services, the voice, from the love I feel for my tioned were a multitude of issues lack of treatment matching-referrelating to the generational im- rals to services to meet their Once again, the government pact of the residential school sysneeds, inappropriate referrals, has decreed another act of war on tem and foster care, as well as men's loss of roles as providers, the gate-keeping process to access services, and the lack of flex. the original inhabitants of this land. This time, like the young and internalized oppression as ibility of services. Gaps in servbrothers they are, they mock and ices include the lack of resources Aboriginal people. challenge all First Nations at From a community perspecfor single mothers, and the lack once. Foolish actions can be toltive as well, education and supof gender and culture sensitive erated only for so long. We need services. Last but not least is the port were mentioned as critical, to let them know it is time to as is the need to develop recipinadequacy of service providers rocal relationships aimed at prothe respondents have dealt with, The First Nation governance of mention was the failure to acviding ongoing support beknowledge positive changes, the tween community members.

Lack of understanding about First Nations history, and about the recovery process, as well as the unwillingness to address stereotypes, and the lack of edu- trauma that clients were trying to cation and awareness relating to cope with. and sober environments, and

From a societal perspective, I spoke to the lack of culturally ap- nadian society.

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This research validates the

This qualitative case study was focused specifically on what their lives have been like since getting into recovery, and on a critique of services, based on their experiences. Qualitative interviews were conducted with each participant, followed by grounded

We also get to wondering

Other First Nation leaders say

its territory, told us the First Nations Summit in British Columbia rejected the same certainty model. It was too late to verify that so it isn't mentioned in the news story, but we can put it

of such tactics.

WINDSPEAKER OPINION

Taylor

would tell me of the "three question rule" they often have to face at auditions: One-Do you speak a Native language?' It was never, 'Do you speak your Native language?' Most didn't care if a Cree spoke Haida or an Oneida spoke Inuktutuk, as long as it was a Native language.

Two-'Befitting a noble warrior proudly surveying the limitless prairies, what do you look like without your shirt?' Native actresses tended to find that one especially annoying. And three-'Can you ride a horse?' Since almost 70 per cent of Native people live, or were brought up in, an urban environment, that one was always the hardest to fake. Still, most say they can. It's a matter of pride and there's a certain hope something on a genetic level will kick in.

Most seem to forget horses were introduced to North and television and there went the America only 400 years ago and have been part of certain Aborigi-On that more modern level, nal cultures for maybe 300 of many of my friends are Native those years. And many Aborigiactors and they constantly deal nal cultures never had much of a with preconceived notions they use for horses, preferring to travel are often asked to play. They via rivers and lakes or other tra-

ditional ways. Technically, Caucasians have more of a genetic history with horses than Native people

So every time I'm in a bar, as a political statement I find myself asking every non-Native woman I meet if they can speak their Indigenous language, what they look like without their shirt, and if they can ride a horse. Turn about is fair play.

In the blink of an eye, however, there has arisen on the horizon a new Indian stereotype, one that has now become the most prominent perception our Americans neighbors now have of Native tive people living in the state people. I am talking about the until they started opening casiconnection between Casinos and Indians

Recently, on episodes of The West Wing, Family Guy, Son Of The Beach, and even The Simpsons to name just a few, the only reference to the First Nations of this continent in the entire season (probably several seasons) was in some context with casinos.

ple magazine, there's an article entitled Native Son: Harvardeducated entrepreneur Lance drunk, mystical Indian audition Morgan takes a gamble-and his Winnebago tribe hits the jackpot. If you wade through the subliminal sub-text, you might be able to figure out what the article is about. Similarly, in the April 21 Family Circus cartoon, about to participate in a familiar children's game, Billy is telling his cowboy-dressed younger brother P.J., "You be the cowboy, I'll be the Indian. I have a casino.' I should mention Billy is dressed in a stylish tuxedo.

A few days ago, on a nostalgic whim, I leafed through a magazine I once enjoyed as a child, Mad Magazine. In a section called Unconscious Racism was a line that read "you see a Native American and you automatically assume he's got a piece of a casino somewhere." Last month I was in California where a friend admitted that most Californians didn't know there were still Nanos a couple decades ago.

Casino Indians seem to be the new cliché in the media, one that has thrown most of the darkskinned original inhabitants of this land for a loop. Before we were proud to distance ourselves from those previous assumptions, those of poor, oppressed images that were beneath us because of the demeaning impres- is part of our traditional, Abo-In the April 8th edition of Peo- sion. To add insult to injury, riginal way of life.

many of my Native actor friends had finally gotten their angry, pieces down pat. Now, ironically, the tables have turned and everybody expects us to be rich and successful. It was a short hop from blockading a road to setting up a casino, from buckskin to a three-piece suit, from a canoe to a Lincoln. Somewhere in that process, we seemed to have missed the middle class station. You see the dilemma.

Page 5

Now, Native casinos are beginning to pop up here in Canada with an alarming frequency, so it's only a matter of time till Canadians start developing that impresario impression too.

Now the major twist arising from this issue is, this particular stereotype doesn't seem all that bad on the surface. A small part of me really wouldn't mind exploring this particular lifestyle. Maybe I do want a piece of a casino. So do many of my friends. Who am I to say the Americans are wrong, as long as they can back up their words? It's definitely a vertical move on the stereotype hierarchy.

One slight problem though the casinos up here seem to disagree. They won't return my calls. I might have to move to the States. Or set up a casino in my apartment? I'm told I could possibly do this since I saw somewhere on television that it

need to educate the service providers about First Nations, and

parenting and communication Ultimately, even with long skills, are augmented by the term recovery, the respondents need for improved access to em- still find themselves struggling ployment and education gener- with a multitude of issues, ally. Also mentioned is the need many of which could be mitifor more activities within safe gated through the provision of services that actually meet their the need for childcare supports. needs. Urban Native women need to be at the forefront in the have already made mention of development of policies and the ongoing racism and discrimi- programs, as well as in deternation, factors which are exem- mining funding priorities. They plified by the failure to act on the have the wealth of experience priorities mentioned in studies, such as the Healing Ways docu-and services that will facilitate ment previously referred to here. a better quality of life, and lead Regardless, it is important to con- to a meaningful movement sider the critique of services that away from their current status was compiled from my research. as the most invisible, isolated The respondents in the research and marginalized group in Ca-

act is not law yet. We must shield ourselves from this modified weapon they mean to strike us down with. There's sufficient information available to formulate our people?"

pendent control of our future and ing methods. to undermine our right to sover-

void.

In brutal captivity, children it always will be, to teach our

were tortured because of skin I am not an elected representa- color and language spoken, taught that our culture is evil and our beliefs immoral.

Parents and grandparents were left childless, forbidden to practice their spirituality. Our social gatherings became illegal. Vast amounts of traditional teachings

The government's objective was to plant seeds of self-hatred and to set in motion a cycle of destruction. They attacked our nations at our spiritual foundations, through the vulnerable and the defenseless, our young, and to drive a wedge of distrust between our clans, our Elders, and our identity

Although I was spared the horror and atrocities of residential school, I am not untouched. All are affected in the aftermath of an act of war.

Their failure at brainwashing an opinion, but the question is, the children has not deterred the inability to compromise with one "What white law has ever served effort. The tactics have become another inadvertently signaled a subtle, but persistent still. Educa- weakness and they are launching In my view, it is yet another lie tion continues to be a form of as- an attack. To finance their new disguised as concern. The gov- similation. Our schools, on re- campaign, our treaty rights will ernment does not feel. It simply serve are a half triumph. We are deals with the maintenance of a allowed to form committees, That is our history with this country stolen. Camouflaged as boards, select staff and adminispositive changes, the FNGA is tration, but must adhere to their designed to discourage inde- curriculum standards and teach-

The vast number of contributions that the First Nations peo-The moral fibres that are wo- ple have made to this country ven into the great nations that remain unacknowledged and blanket this land have been unrecognized. Are we to expect cated. weakened by a past horrid act of the government's attitude tounhealed and bleed onto another dred years of oppression indigeneration. Many remain lost cates it is not likely to happen sibility, as it has always been, as seventh fire.

youth the way of honor and the way of truth.

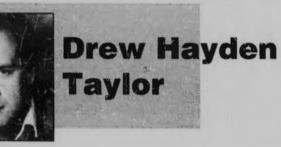
Advancing technology dictates academic skills are essential. If you choose to live in mainstream society, they are a necessity. The benefits of education are obvious. Even so, a balance must be established. I envision our children mastering and reclaiming all cultural knowledge and identity. The objectives of elementary school curriculum must impart and preserve our inheritance. Concentrated instruction of dance, song, drum, language, ceremonies, values, belief systems, philosophies, all aspects of tradition, must be made a priority. It is the only way.

The FNGA mentions nothing of education. The government has fundamental direction over it. They are satisfied. The proposed act is about control. Our diminish more so.

country. The government continues to impose and dictate how we are to solve our challenges.

I am not an educated man. Does that take meaning away from my words? I hold no diploma, no degree. Only my belief that the truth is uncompli-

As I step back into obscure Parliament. Wounds remain wards us to change? Five hun- poverty, it is with hope and a prayer that I am understood. The intention of this letter is to spark and cold, in a winter of emotional any time soon. It is our respon- an idea in hopes of igniting the



Transparency and accountability spurned

WINDSPEAKER

NEWS

DIAND blacks out critical information in expert witness payment

By Paul Barnsley Windspeaker Staff Writer

Documents obtained through an access to information request reveal that an academic retained by the Department of Indian Affairs and Northern Development (DIAND) has been paid more than \$321,000 for a contract that began July 10, 1999 and will end Oct. 31.

OTTAWA

That would work out to an average of \$8,025 per month for the 40 month's work, or approximately \$2,000 a week, if the academic put in a full work week every week of the contract.

The breakdown, of course, would be much different if the work occupied only part of the academic's time. But the sections that would show exactly how many days of work were performed during that 40month period have been blacked out by DIAND bureaucrats

Dr. Alexander von Gernet, an adjunct faculty member of the University of Toronto's archeological anthropology department, was contracted to do research and research analysis work for the government out of his own office.

The contract was with two sections of the Indian Affairs bureaucracy. Susan Seville, manager of the residential schools unit of DIAND's litigation management activities branch, and Susan Phinney, manager of the research unit of the litigation management activities branch, signed the agreement on behalf of the Crown.

The contract is a "standing offer" agreement, meaning **DIAND** retains von Gernet and can "call-up" his services on an "as and when required" basis during the time period covered by the contract.

Documents reveal that von Gernet's most recent "callup," the ninth in two years, was on July 10, 2001. Pay-out for his services on this call totaled of \$82,390, bring his

remained to be earned of the amount paid by the govern- and candid about our relation- being withheld really is a \$321,000 contract in the final 14 months The academic has subse-

uently testified on behalf of Nation's oil and gas lawsuit. He spent several days on the stand this September.

In order to determine exactly how much von Gernet was paid

ment, the less likely it is that the expert witness will be completely neutral or unbiased. They believe the large sums ofthe Crown in the Samson Cree fered are a subtle inducement to see things the government's

> Professor Alisdair Roberts is a Canadian who runs a research law is much narrower than centre dealing with contempo-

ships so people can judge what we're saying."

He was asked to comment on problems he sees with Canada's said. freedom of information (FOI)

"I'd highlight three things. The first is that Canada's FOI other laws in terms of the per hour or per day by DIAND, rary challenges in governance at number of institutions that ac-

"I do think it's particularly important for the academic community to make available the facts of relationships like these. We have a responsibility to be transparent and candid about our relationships so people can judge what we're saying."

-Professor Alisdair Roberts

it would be necessary to know the number of hours or days he actually worked. There are lines in the contract that contain that information, but DIAND's access to information and privacy officials blacked out those lines before releasing copies of the contract.

The information is considered secret under Section 20-1, b) and c) of the Access to Information Act. Section 20-1 b) states that the government shall refuse to disclose information that contains "financial, commercial, scientific or technical information that is confidential information supplied to a government institution by a third party and is treated consistently in a confidential manner by the third party.'

Section 20-1 c) states that the government shall refuse to disclose "information the disclosure of which could reasonably be expected to result in material financial loss or gain to, or could reasonably be expected to prejudice the competitive position of, a third party."

Native leaders have long complained that DIAND pays huge sums of money to entice educated people to testify against

the prestigious Maxwell School at Syracuse University in New York State. He has a personal interest in freedom of information laws and maintains a Web site (faculty.maxwell.syr.edu/ asroberts/foi/track/) that posts information requests filed with Canadian federal government departments.

Since the Access to Information Act allows the government to keep the exact amounts academics are paid by the government a secret, Professor Roberts was asked if he saw that as a problem

"I've done work for government on a per diem basis and I would certainly have no objection to having my per diem rate, or any of the financial details about compensation to me for work done for government, made publicly available. Because, personally, I think it's important for accountability and I don't have. any commercial interests that are affected by that. After all, I'm not a commercial actor. I'm a university professor," he said. "I do think it's particu-

tually get covered by the law. It excludes, for example, many Crown corporations, like the CBC," he said. "It excludes a lot of new organizations that are being created by the government that do important work. The best, most recent example of that is the new nuclear waste management organization that was just created last spring by the federal government to decide where we were going to do long-term storage of our nuclear waste. People were asking the government to include that organization and they refused."

The fact the government has the discretion to decide what institutions fall under the FOI law and what institutions don't is another problem, he said. And there are other complaints.

"Some exemptions in the law are drafted very broadly. The way we treat Cabinet records in Canada is more restrictive than other laws. Under federal law, you have no right to Cabinet records at all and you have no right to complain if the government decides to withhold a document larly important for the aca- on the grounds that it's a Cabidemic community to make net record. So there's no way available the facts of relation- for an independent officer, like earning to date to about Native claimants in court. They ships like these. We have a re- the information commissioner, questions on these other issues,"

Cabinet record. So that's a big loop-hole. It creates no effective oversight for the law," he The section of the act that

October 2002

DIAND invoked to withhold the per diem rate is one Roberts sees as very broad in scope.

"Section 20, the one that you're bumping into is a little broader than in other jurisdictions as well because, if I recall correctly, there are parts in there that allow the withholding of information even without evidence that harm would be caused to the individual who provided the information. There's no harm test in there," he said.

The federal FOI law lacks teeth, he added.

"In newer laws, like the law in Ontario, British Columbia and Alberta, the information commissioner actually has the power to order the disclosure of information if he thinks it's being improperly withheld," he said. "Under federal law the information commissioner doesn't have the power to order disclosure. He can only make recommendations."

Canadian Alliance MP John Reynolds has been working on government accountability issues for his party. He sees evidence of possible over-spending in the government's reluctance to reveal per diem rates.

"I think that's something we could appeal to the privacy commissioner," he said. "And say, 'Don't we have a right to know that so and so was paid this much, but the lack of the number of days means we don't know if he was paid \$300,000 a day or a thousand dollars a day?' It's something we should question anyways.

He said there was no way to know if there was any abuse of the system without disclosing how many days were worked. "If you look at the way they paid off all those advertising

contracts in Quebec, I mean, they got paid \$333,000 and there wasn't even a show. That's what gives us the right to ask the October 2002

Nations must question feds' motives-Lazar

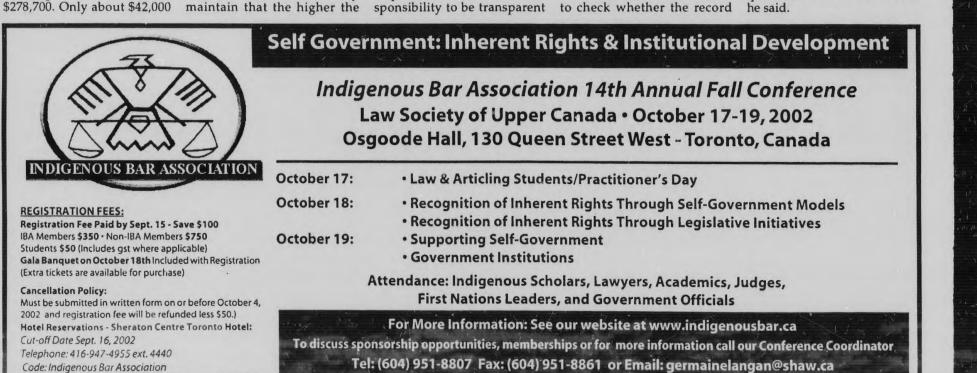
(Continued from page 2.) He states that if the gap was closed it would mean a net gain to Canada each year of more than \$9 billion. That number would be the result of savings in social assistance expenditures and an increase in the amount of tax revenue that would flow to the government as a result of impoverished people suddenly having money to spend.

"Eliminating the gaps would produce sizable benefits for both the First Nations peoples and all peoples living in Canada. RCAP calculated an annual net benefit of \$7.5 billion," he wrote. "Closing only the income gap between registered Indians and non-Aboriginals could lead to a net economic benefit of between \$5.8 and \$7.8 billion. These estimates do not include the additional savings that would result from lower health care costs, lower social assistance payments and lower costs for justice and correctional services. With conadditional savings, the net economic benefits could well exceed \$9.0 billion annually." He noted that the federal gov-

(Continued from page 1.) "And so what's being suggested to you is the exact opposite. This model has recognized that in government we can't assure ourselves completely that everything you put in that you need will be all that's needed down the road in the future. So we've allowed for this orderly process and, in particular, if the

down the road, it gives us an opportunity to negotiate putting it into the treaty in an orderly way without having it upset, as Marshall did, the whole structure of government as we know it.

"But in fairness, I think the question should be asked of the Dogrib themselves. They're the ones that have been pushing and now supporting the certainty model. Governance is a fluid thing; it changes over time. What governance looked like in Canada for non-Native people a hundred years ago is a lot dif-



WINDSPEAKER NEWS

spending any more money on dealing with the First Nations. The economist's recommendations to First Nations included getting rid of the Indian Act; negotiating constitutionally entrenched and protected sovereignty, including appropriate compensation; and creating a First Nations government and economic development strat-

When First Nations are truly sovereign, he wrote, they could control their own taxation policies for their own reasons.

"Tax policy should be viewed from the point of view of incentives rather than as a source of revenues for First Nation governments. This latter perspec tive plays into the hands of the federal government and runs counter to the view that the federal government should maintain, if not expand, its financial support of First Nations communities," Lazar wrote. "There are at least two lines of argument to support tax exemption servative estimates for these for all First Nations peoples and their companies, whether they are collectively or individually owned.

ernment is not interested in from the fact that the rights to treated as equals, they alone



Abenaki Nation member Roger Obonsawin (above) president of the OI Group of Companies, retained **Professor Fred Lazar, author** of the 76-page report entitled Tax Exemption: A tool for economic development for First Nations. Sorting out the issues

set tax rates and formulate tax policy belong to a government and are important instruments for a sovereign nation to control. If First Nations are to have self-"One line of argument follows government and eventually be

must determine how their people should be governed, and this includes how they should tions have every right to set tax rates at zero if they decide that tive people unfairly. this would be in the best longterm interests of their peoples.

"The second line of argument follows from the fact that tax while reserves occupy only 0.4 policies have long been considered and used for a wide range of economic and social objectives, and as such, they can play a key part of a First Nations economic development strategy. The current and former Ministers of Finance in the Chretien government have made tax cuts a major compo- der to accomplish a social bennent in their economic growth strategies. Further, the federal government continues to have people. "The non-taxation of busiincentives to stimulate economic growth and these measures cost the government billions of dollars annually in foregone revenues.

'Thus, at a minimum, First Nations peoples should not be economic development is critical to reduce and eventually eliminate the income gaps that exist between the First Nations

peoples and non-Aboriginal peoples in Canada."

Page 7

He lined up a number of facts be taxed. Indeed, the First Na- to make his case that Canada has treated and is treating Na-

> Lazar pointed out that two per cent of Canada's land mass has been set aside for parks per cent. Three per cent of Canada's population is Aboriginal.

"More money is spent to prop up incomes of farmers than is spent on education of Aboriginal children," he added.

He also illustrated that the government makes all kinds of choices to forego taxation in orefit and wondered why it wasn't willing to do so for First Nations

ness-paid health and dental benefits costs governments \$1.6 billion, exceeding Health Canada's expenditures of \$1.4 billion for health care for Aboriginal people," he wrote. "The charitable donations credit produces subject to an income tax since an additional cost of \$1.3 billion as compared to INAC's expenditure of \$1 billion for social programs for registered Indians and Inuit."

Tlicho agreement hotly debated on streets

courts rule on a particular right

day and that's the recognition in ernment says] 'We extinguish' this treaty."

the agreements that have been negotiated under the British Columbia treaty process and then rejected by the grassroots people, is one that grassroots Tlicho people will not agree with.

"I don't think that agreement was ever explained to the people," he said.

The Akaitcho say that between 230,000 and 250,000 square km of their territory are affected by the agreement. They have initiated court action to challenge the inclusion of this land in the agreement.

Boucher said this agreement doesn't recognize what's best for First Nations people in the region "It's about the government's

own agenda," he said. "Why do you think the government initialled. Because they have a big ment's going to take it back."

ferent than what it looks like to- land mass now and [the govand then we're secondary. No, Boucher believes that this, like it's not that way. We have legitimate treaty, traditional land use rights up there that our people have used that land since time immemorial," he said.

> He said his people hope to work out their differences with their Tlicho neighbors.

> "It's First Nation to First Nation and we have to work it out," he said. "But then the government put in their own agenda.

> He pointed out that there were two First Nation parties in the region and the government could have chosen to negotiate with one or the other.

"And guess who they chose? The ones that wanted to extinguish. There's no doubt that this is extinguishment," he said. "What does fee simple mean? What happens when you don't

Boucher said his community doesn't want to interfere in the affairs of the Tlicho people.

"They can have their agreement as long as it's not a land grab against another First Nation," he said. "We agree that people should have an agreement and whatever they agree to, they have to live with it. But they also have to respect us and not grab all our lands that actually belong to us."

Much like the legal action launched by the Gitanyow after cuses the government of bad faith bargaining

"They're trying to sell the same comes up with the best deal for government; the government will go for that," he said. "The government does not want to deal with the historic treaties. It's not about doing modern treaties. pay your taxes? The govern- It's about implementation of the treaties that have been negotiated

already and living up to those expectations."

The fact that young people are fighting over a political issue is a sign that there are very strong feelings on both sides of the issue, he said

"It's going to get worse. Elders going to bingo, they're not even talking to each other."

Copies of the agreement are being made public for information and comment. The information period will last about three months. Communities the Nisga'a final agreement was will be advised of opportunities signed, the Akaitcho lawsuit ac- to learn more about the agreement and provide their comments. It is at this stage that changes to the agreement can be car to two people and whoever considered, government sources say.

After the information exchange period, the agreement will be taken through the ratification process by each of the three parties. It is expected that this will occur before the end of the year.



October 2002

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sidents of Alberta's capital city celebrate Klondike Days every summer. fondly remembering the early days of the city's history by dressing in frontier-era costumes for a wide variety of events.

But the earlier history of the region, the time before widespread European colonization, appears to be seen as unimpor-

That's the charge raised by two Aboriginal activists who have been working to prevent the desecration of Métis and Native cemeteries dating back to the mid to late 18th century.

Phillip Coutu and Duane Good Striker have played an effective role in the successful fight to prevent expansion of the Epcor power generating plant that is located on the Rossdale Flats in Edmonton's scenic river valley. The plant sits on the site of the first Fort Edmonton, but has proven to be rich in archeological treasures from the earliest days of human settlement.

The discovery of human remains at the site raised a number of issues concerning the value placed on pre-contact civilization. Good Striker and Coutu believe the laws that govern the treatment of Native burial grounds and the artifacts found there are Euro-centric and based on attitudes that do not respect the rights of Aboriginal people.

Coutu, a Métis man, is a psychologist who was retained by the Métis Nation of Alberta to do research into who is buried where in the area. Good Striker is of the Blackfoot Nation, an activist who ran unsuccessfully for the New Democratic Party in Alberta's last provincial elec-

The two men worked in concert with several community groups that also opposed the Epcor expansion. As Rossdale community members worried that the expansion might affect their neighborhood in unforeseen ways, exploratory digging in preparation for the expansion



'Disgraceful' management of trust account, judge charges

"The Department of Interior's

By Paul Barnsley Windspeaker Staff Writer

WASHINGTON, D.C.

WINDSPEAKER

NEWS

Gale A. Norton, department of the Interior secretary, and Neal McCaleb, assistant secretary for Indian affairs, were ruled to be in contempt of court by a federal court judge on Sept. 17.

U.S. District Court Judge Royce C. Lamberth is presiding over the Cobell case, a demand for an accounting of Indian monies held in trust. Saying Norton and McCaleb had committed fraud on the court in four different ways, the judge also held them in contempt for failing to observe a 1999 court order to begin major reforms of the trust.

The Individual Indian Money (IIM) trust was set up in 1887, a time when many tribes were moved off of about 90 million acres of their land. They were granted royalties from the leasing of oil, mineral or access rights to a remaining 11 million acres. Royalties were put into the IIM trust, which is now generating about \$500 million (US) a year for approximately 300,000 shareholders.

urer of the Blackfeet tribe in Montana, sued the government saying the fund had been misthat at least \$10 billion has been lost or stolen.

government for its actions in this

administration of the Individual Indian Money (IIM) trust has served as the gold standard for mismanagement by the federal government for more than a century. As the trustee-delegate of the United States, the secretary of Interior does not know the precise number of IIM trust accounts that she is to administer and protect, how much money is or should be in the trust, or even the proper balance for each individual account," the judge wrote. "In fact, the Interior department cannot provide an accurate accounting to the majority of the estimated 300,000 trust beneficiaries, despite a clear statutory mandate and the century-old obligation to do so. As the court observed more than two years ago, 'it is fiscal and governmental irresponsibility in its purest form.'

"Equally troubling is the manner in which the department of Interior has conducted itself during the course of this litigation. In February 1999, the court held Bruce Babbitt, then-secretary of the Interior, and Kevin Gover, then-assistant secretary of Interior for Indian Affairs, in In 1996, Elouise Cobell, treas- civil contempt for violating two of the court's discovery orders.

"Among other things, the court found that almost immemanaged. The lawsuit claims diately after proposing a clear and unambiguous order that the court signed, 'the defenddisobedience through semantics and strained, unilateral, oil and gas revenue accounts.

self-serving interpretations of their own duties. The judge said the new Bush

administration officials have carried on the same behavior. "The defendants' misconduct did not end there. Since holding then-secretary Babbitt and thenassistant secretary Gover in con-

tempt, the court has had to sanction the department of Interior for filing frivolous motions, enter several temporary restraining orders to prevent the department from taking potentially adverse actions, and appoint both a special master (to oversee discovery) and a court monitor (to review the defendants' trust related activities). Moreover, there are several motions currently pending before the court regarding alleged misconduct by the Interior department. In short, the department of Interior has handled this litigation the same way that it has managed the IIM trust-disgracefully," he wrote.

The decision is of interest to Native people in Canada as well. Six Nations of the Grand **River First Nation in Ontario** has a similar court case against the Canadian government. The band filed suit in 1995 asking for an accounting of its trust monies. Lawyers representing the band have said the government has tried to stall progress in this case as well. And the Samson Cree Nation and Ermineskin Cree Nation in Alberta are also suing Canada over what they allege is missing money in their

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In his 267-page opinion, the ants disobeyed that order and judge Lamberth blistered the successfully covered up their

WINDSPEAKER NEWS

A sign of forgotten times? Alberta places little value on time before settlers

By Paul Barnsley

Good Striker read of the discovery in the local newspaper and decided to act, and he has raised several important issues that could change the shape of future provincial legislation.

It was not the first time bodies have been unearthed in the area. Records show that 68 people were buried in a cemetery that was in use between 1814 and 1870. Estimates of additional graves bring that number up to 200 or more. When a part of the Epcor site was excavated to construct a pipeline in 1967, one worker reported that human remains were found then, but the claim has not been verified. Coutu said as many as 25 bodies have been removed from the site and need to be reburied. Seven of those bodies are being held by the University of Alberta's department of anthropol-

Coutu has researched the Hudson Bay Company archives and found reference to 100 burial records for the site. That's only the start, he said. The Northwest Company, the French fur trading entity, operated in modern day Edmonton prior to 1763 when the English defeated the French and assumed control of French possessions in North America, Coutu said. He argues that the early fur traders were his people-Métis people-and said the Catholic priests would not have allowed non-Catholic Aboriginal people

harsh Prairie winters. Coutu is a direct descendant of Jean Baptiste Lagimodiere and Marie Anne Gaboury. They were the first non-Native couple to live in Fort Edmonton, as it was called in 1808. They were also Louis Riel's grandparents. uncovered the human remains. He argues there must be several

unregistered and as yet undiscovered gravesites in the Rossdale area. Bodies have been found inside the fence on the Epcor grounds.

Coutu thinks the grave areas should be protected and respected. He and Good Striker say provincial, city and company officials are not as interested in preserving and respecting those contact and pre-contact era graves as they are in development or in maintaining the status quo.

"If this was a white persons' cemetery, there's no way they'd be pushing this," Coutu said.

Good Striker has erected white crosses around the area where bodies have been found in and near the Epcor plant. Political pressure and legal uncertainty have prevented the authorities from removing the crosses, even though there is no justification for them being there under Canadian law.

Good Striker basically dares the city or the company to remove the crosses.

"If I was to go into a graveyard and kick over a tombstone, that would be a federal offense," he told Windspeaker. "So the city knows that and they won't remove the crosses. They have asked me to take them down, though."

Both men accuse the city, provincial and company officials of hiding behind the law to avoid spending the money it would take to pay proper respect to the gravesites. And it could get expensive. Good Striker has called on the city to re-route a main road that presently passes over top of known or suspected burial sites.

(see Alberta's page 11.)

Duane Good Striker places a cross where human remains have been found at the Epcor power generating plant located at Rossdale Flats in Edmonton.

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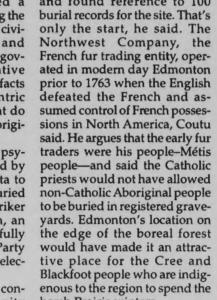
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Lisa Meeches

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Alberta's legislation well behind other provinces

(Continued from page 9.) He also thinks a park-like area should be established to commemorate the burial site and to properly recognize the earliest history of the area.

He thinks the company should re-arrange its plant so that bodies underneath it are not treated disrespectfully. Both men have suggested the area be declared a national and provincial historic site.

"Sadly, the Cemetery Act protects only white burials. It does not provide protection for unregistered cemeteries or Native burial grounds," said Coutu. "The city and Epcor have very aggressively taken advantage of these prejudicial laws in full knowledge that an unregistered cemetery and Native burial ground existed.

Archeologists in the employ of the province and Epcor have repeatedly minimized the number of graves at the site and have had to revise their numbers with each new discovery. Catherine Bell, a law professor at the University of Alberta in Edmonton, believes this conflict has shown the province's legislators that Alberta law is inadequate in this area.

Elizabeth Furniss, a professor of anthropology at the University of Calgary, believes this situation is part of a slow process where Canadian legislators and policy makers are forced to come to grips with an unpleasant Canadian reality.

Author of The Burden of History-colonialism and the frontier myth in a rural Canadian community, Furniss believes the telling of Canadian history intentionally excludes Indigenous peoples. She calls it the "frontier myth," a very selective and incomplete version of historyone that emphasizes the importance of the colonizers while minimizing the importance of the Indigenous peoples—that is taught in Canadian schools and seen as the real history by most Canadians. She agreed that the frontier myth appears to be illustrated by the situation at Rossdale

The frontier myth gives birth to, and is kept alive by, what Furniss calls "common sense racism."

granted, common sense beliefs

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WINDSPEAKER NEWS

The idea that Native remains are just RELICS from the past is supported by popular history, supported by COMMON SENSE RACISM. What has to be done is a process of public education and particularly the education of public officials."

-Elizabeth Furniss, author of

The Burden of History—colonialism and the frontier myth in a rural Canadian community

under. That's why we can defend ourselves and say we're not a racist society because racist assumptions permeate all levels of activity in Canadian society and they do so in ways that have seduced us into believing that this is just everyday life, this is normal practice," she explained. "The issue isn't to blame people for being racist or not. It's to get people to think about what they're really doing

when they say that Native remains are archeological relics. What are the assumptions underneath that? That Native people aren't part of Canadian society? That they have no sense of affiliation or connection with the remains of the past? That's what we have to change."

Furniss said the frontier myth and common sense racism lead to the clash of cultures that occurs in situations like Rossdale.

Sometimes it recognizes the existence of Native people in the past but usually in only a token way and then the story proceeds of settlers arrival and conquest and Native people are just erased from the scene. It supports this idea that any kind of burial remains of Native people that are found have no connection with the present," she said. "I think the problem is that as a society we haven't figured out how to relate to Native peoples and what place they're to take as members in Canadian society. Part of that, it seems to me, is to recognize that they are present and they have a long history in Canada and that they have a sense of connection with the kind of archeological remains that are being found.

"If people are having difficulty that a cemetery site needs "It's a set of taken-for- to be protected, it has to be recognized that there's a whole that most Canadians operate over-arching system of ideas ish Colmbia, she said, the ap- as a whole, but what is impor- drafted in the 70s or earlier."

that is in place that supports that particular attitude. The idea that Native remains are just relics from the past is supported by popular history, supported by common sense racism. What has to be done is a process of public education and particularly the education of public officials.

Professor Bell thinks Canadian law is evolving to a point where destructive attitudes that were antagonistic towards Indigenous peoples are being slowly squeezed out of the Canadian consciousness.

"My view is not so much that the legislation is racist, because it's not intentionally designed to protect one particular group of people to the disadvantage of another," she said. "But what the problem is . . well there's a couple of them. One of them is, certainly the legislation in Alberta fails

to adequately address the special cultural connections that Indigenous peoples have with burial sites and human remains. It also fails to take into account what legal rights may have emerged as a result of Aboriginal rights jurisprudence. The legislation is dated and it has gaps."

Bell has recently received a \$205,000 research grant from the Social Sciences Humanities Research Council to "look at every piece of legislation in Canada that impacts on cultural property with a view to reform."

She is heading up a team of international scholars with expertise in property law, Aboriginal law, international laws with respect to Indigenous peoples and the movement of cultural property across borders.

Bell noted that some provinces have changed their laws to respond to these issues. In Brit-

propriate minister can enter into greements with First Nations about the proper care of burial sites. There is also a clear obligation to notify any Aboriginal group whose territory is af-

Saskatchewan's Historic Property Act vested ownership of burial artifacts in the Crown subject to educational and scientific use, "but any remains that post-date 1700 have to be made available to the band council nearest the discovery site. So you have articulated an entity that can be contacted for the purposes of consultation and for the purposes of ascertaining the proper re-internment processes," she said.

The Native American Graves Protection and Repatriation Act (NAGPRA) in the United States is similar to the Saskatchewan legislation, she added.

'In the United States, it's a lineal descendant or the closest territory. That doesn't mean it's resolved all the issues, such as Kennewick man and when is scientific use appropriate and whose laws are going to apply, but it does at least acknowledge that there is not only this special cultural connection, but I would argue a legal obligation on the part of the Crown to consult with Aboriginal people when a right is being affected. But that's the issue. Is a right being affected? I think arguments can be made that a right is being affected but there's nothing in law at this point that clearly recognizes that outside of an Aboriginal title kind of claim," Bell said.

"The current policy balance does not take into consideration the fact that once we start getting into an Indigenous context, the question isn't what is relevant to the people of Alberta

tant to a particular First Nation or a particular Aboriginal group and what rights they have in relation to it."

That challenge the courts face is in the area of property law, Furniss said.

"There's this assumed good of economic development. That's where your clash is going to be no matter how much you change your legislation. It gets down to cultural values and to a cultural clash.

She said the questions to ask is 'Who decides?

"If it's going to be the provincial government, what mechanism is going to be in place in the event of disputes and the inability to communicate across these cultures the importance of having a connection to one's ancestors vis-à-vis putting up a shopping mall? Are the courts really the best place to do this?

"I think there's some responsibility on government to put an alternative process in place. Some kind of an arbitrative or dispute resolution provision would not just involve a judge or an arbitrator trained in western, Canadian norms in law but one that also gives equal weight to a different perspective.

"Yes, we can make these revisions and we can say, 'We're going to fulfill our potential legal obligations by consulting or we're going to view it as a moral, cultural obligation' or whatever context we're going to put it in. But that's not going to get at the underlying value clashes that are inherent in existing historic property legislation," she said.

But lawmakers can see there's a gap between what's needed in order to be fair to all parties and what currently exists, she said.

"So you've got this big gap and the solution may be independent legislation that specifically deals with Aboriginal burial sites and artifacts. It might be revising the Cemetery Act. I think that's what they did in Ontario. The point is there's a gap there. There's a gap that needs to be addressed. Yes, the legislation is Euro-centric in the sense of the policies that are being balanced that currently don't take into consideration special connections or rights that First Nations people may have. That's because it was

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Page 12

(Continued from page 1.) "It's very hard to figure out. He had earlier changed shirts with another Indian person. We have no idea if that's what happened, if there was confusion on that grounds," the lawyer said.

He said several witnesses reported that his client was kicked, punched and stomped by two men wearing police uniforms.

"There's more than one witness who described all of that," he said.

Ruby and his staff collected their own statements from wit-

"They originally gave them to the police. There was a police investigation that night and they've got the statements and they've videotaped those people. . . And then when nothing happened we started doing interviews," he said.

APCT members say they were told by internal affairs officers that the two officers were placed on desk duty shortly after the incident, but later returned to full duties because of manpower issues.

"Somebody assigned them to desk duty," Ruby said. "I don't know who or how, they won't taken off desk duty, apparently because of 'manpower issues.' I don't know what that means. I assume it means they were short of officers. But is it true or not? I have no idea."

why he was being attacked. said nothing. They said nothing," Ruby said.

the subject of criticism from some minority groups in the city. The city's black and gay communities say he has displayed intolerance towards them and that this attitude has spread throughout the department. Ruby was is very different from the U.S. harshly critical of the police model and doesn't promote acchief. He doesn't believe the po- countable behavior by threatenlice service will respond to the ing severe punishment for imopen letter or the public pressure the APCT has attempted to create.

"No. I don't expect anything from Chief Fantino. Fantino's a terrible chief. His history with minority groups is appalling," Ruby said.

The lawyer doesn't yet know the names of the officers who allegedly beat his client.

'We don't have it. They won't tell us and we don't have it. We've got good descriptions of them, but we have no names," he said.

Ruby was asked what will happen if he becomes convinced nally. Make them hire non-pothat the police will not act on this matter

"If that happens, we'll undertell us. And then they were stand what it means to be an In- the 13 Native people in the Todian in Toronto in the eyes of the Metropolitan Toronto Policethe Toronto Police Service it's Windspeaker he suspects other called now. And I'm not sure there is any recourse," he replied. "You can sue, but what are you

Whitefish said the officers going to get from a lawsuit? For but I'm more critical of the posaid nothing that would reveal the police to spend a few thou- lice association. The officers'

sand dollars, what have you "He couldn't figure it out. He achieved? A license to carry on," he said. "That's the problem with all the civil lawsuits Police Chief Fantino has been against the police. The amount of damages is so small in Canada that it amounts to a license to continue. Civil lawsuits are not a solution."

He said most Canadians don't realize that their system proper actions.

They have very substantial damages," he said. "They allow for millions of dollars in damages. The Canadian model doesn't allow for that. Our damages are very low."

He believes there's a need to create stronger deterrents against police violence in Canada.

"One, you'd make them pay for their own legal defense. Two, you'd put outsiders in command of the police department. Make them hire exterlice officers for senior positions. You'd break the culture."

Roger Obonsawin was one of ronto area who signed the open letter to Chief Fantino. He told reasons for the slow pace of the investigation

"I'm critical of Chief Fantino,

Dudley George remembered

(Continued from page 2.)

least a couple of hundred hours working on the play. I paid all Death at Ipperwash." of the costs-including producing 400 copies of the CD-out of my own pocket," he said. "It was one thing to advance the

connect with their hearts. None destruction of records of a tel-"No one made a cent from of us took a cent. None of us ephone conversation from the Death at Ipperwash. In terms of wanted a cent. We all felt a higher myself, I must have spent at purpose, and I expect you will find that purpose reflected in

Even as the anniversary approached, more news surfaced that suggests a cover-up in the case. In an article that appeared news story, as Peter Edwards in the Toronto Star on Sept. 5, and I have been trying to do for Edwards and Levy reported that lieves the letter was written by years, but another to tell the documents filed in court revealed an OPP officer who was at the story in a way that people could a "senior OPP officer ordered the park in 1995.

police operation at Ipperwash Provincial Park the night Native activist Anthony (Dudley) George was shot to death."

The allegation was made in an anonymous letter filed in court the day before by George family lawyer Murray Klippenstein. The family be-

union has more power and in- relations officer for the Toronto Police Service declined to comfluence than the police commission in Toronto-almost un- ment on Ruby's comments. checked powers. And they're not hesitant to sue. That may be why the department is being extra careful with this," he said. Sgt. Robb Knapper, a media cuss details of the investigation.

Your input is important

Alberta's Residential Tenancies Act - which sets out the rights and responsibilities for most tenants and landlords - is currently under review. The Mobile Home Sites Tenancies Act - which applies to mobile-home owners who rent a pad or site on which to keep their homes - is also being examined.

What you can do

Alberta Government Services wants to know what changes are needed to make these essential pieces of consumer legislation work better for both landlords and tenants. We have designed a discussion paper in the form of a questionnaire to gather your opinion on the following:

- · Possible changes to the legislation that governs Alberta's landlords and tenants
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How to participate

Copies of the Landlord and Tenant Legislation Discussion Paper are available at:

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- · Edmonton and Calgary Apartment Associations
- On-line at www.gov.ab.ca/gs and follow the links to
- Discussion Papers.
- By mail at: Landlord and Tenant Discussion Paper Alberta Government Services, Registries and Consumer Services Division 3rd Floor, Commerce Place
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Please provide your comments by October 18, 2002 to ensure your view is taken into account.

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we're concerned, is still ongoing. We are investigating the matter," he said, adding he could not dis-

"The investigation, as far as

October 2002

Members of the Osoyoos Indian Band had reason to celebrate on Sept. 13, as the band's two latest business ventures officially opened their doors. The Nk'Mip Desert and Heritage Interpretive Centre and the Nk'Mip Cellars Winery are both owned and operated by the Osoyoos Indian Band Devel-

By Cheryl Petten Windspeaker Staff Writer

October 2002

opment Corporation. "They're all part of our resort, our destination resort, which encompasses also a golf course, which we're negotiating on right now, and hotel accommodations, which we're meeting with developers right now on. So there's other components to the destination resort area . . . and of course our RV park clubhouse is almost finished, for the RV park, which is just below these two. It's all part of resort-campground, RV park, winery, golf course, hotel, desert heritage centre, retail shops. And hopefully a casino one of these years," said Osoyoos Chief Clarence Louie.

You could say that the Osoyoos Indian Band started setting the foundation for the Nk'Mip Cellars Winery in 1968, when band members first started growing grapes on reserve. Now, almost 35 years later, there are more than 1,200 acres of vines planted on the band's lands. Vincor, the development corporation's partner in the new winery, owns 1,000 acres of those grapes, while the band owns 240 acres. And another 15 to 20 acres around the winery have been planted with

grapes. "It's actually one of the largest privately-owned vineyards in Canada," Louie said.

"We've got millions of tons of grapes, and we only need a fraction of that to operate this estate winery. I imagine most of them are going to be coming from our own Inkameep vineyards. If they don't all come from Inkameep vineyards, then they would just come from other mercial winery, which has oper- world."





WINDSPEAKER NEWS

First Aboriginal-owned winery opens for business

OSOYOOS, B.C.



Guests at the opening got a chance to sample wine bottled under the Nk'Mip label.

that timber. It's just going another step of value added.' While the winery has only recently been up and running, that Nk'Mip label. Wines bottled in 2000 and 2001 at Vincor's com- praise, market our wine to the

Indian reserve," Louie said.

Louie explained

The decision to get into the

winery business just naturally

evolved from the band's years of

involvement in growing grapes,

"I would imagine most grape

growers would think and dream

about having their own winery

rather than just growing the

product, growing the crop. Of

actually manufacturing the

product. I guess it's no different

than most industries. You know

you can, say, cut timber, but I

imagine most people that cut

timber would also rather go into

the next step of manufacturing

currently being sold.

Louie expects most of the wine bottled at the Nk'Mip Cellars Winery will be sold at the winery itself, which is being marketed as a destination winery. And some will likely be sold to higher-end restaurants, and through wine specialty stores in B.C. and Alberta.

But that doesn't mean Louie isn't looking for a bigger, broader market for the wines being created on the reserve. A group of international wine writers was invited to the Nk'Mip Cellars official opening, and Louie is optimistic about what that kind of exposure can do for the fledging winery.

"You talk about competing on the world stage when you're dealdoesn't mean visitors will have ing in wine, so hopefully the into wait to taste wine bearing the ternational wine writers liked the experience, and will through their

official opening, Nk'Mip Desert and Heritage Interpretive Centre, is a project that has been the topic of discussion for about 10 years, said Louie, but serious work on it began about two years ago. The centre will serve two purposes: to help preserve the unique desert ecosystem found on the reserve, which is home to a number of atrisk species of plants and animals, and to preserve the culture and heritage of the Osoyoos people, and to share it with visitors to the centre

The facility has been open to the public for a couple of months prior to the grand opening and, so far, Louie said, the response has been good.

"There is a desert interpretive centre in Osoyoos. It's been there for a number of years off the re- going to do and millions and serve. But ours is a different ex- millions of dollars of perience in that it adds in the fundraising makes financial component of the Native herit- and business sense," Louie age and culture of the area too. said. grapes grown on the Osoyoos ated on reserve since 1980, are The other venture that had it's Plus, it's a completely different (see Heritage page 29.)

site and a completely different interpretation experience as far as the environmental side of it," he said.

"There's display boards, there's a tipi village, there's a Native village, there's Native culture and history, there's explanations on who the Osoyoos Indian Band is. One whole half of it is all on the Okanagan heritage and culture, and the other half of it deals with the stewardship of the red-listed, blue-listed species and habitat."

The interpretive centre is being housed in a temporary building, created by joining four modular trailers together, gutting them, then completely refurbishing them on the inside, Louie said. A permanent home for the centre is a few years, and a few million dollars, down the road, although the development corporation has already begun to try to raise funds for the building.

The decision to go with a temporary building for the centre, rather than just waiting until the funds were available for a permanent structure, was made for a couple of reasons, Louie explained

One was to get the information the centre provides out to the public now as opposed to later. The other, to basically test-run the centre, to make sure it warrants a multi-million dollar investment.

"I don't care what kind of business you run, there's always adjustments to be made. You know, you have to prove the numbers that you're contemplating as far as visitors, and prove that the business has the capabilities of financially surviving. And also, in order to build a multi-million dollar building, it's good to go through the initial stage of having a temporary structure, just to prove all the work you're

WINDSPEAKER ENTERTAINMENT

Aboriginal people absent from nation's TV screens

By Cheryl Petten Windspeaker Staff Writer

VANCOUVER

Canada's Aboriginal population may be on the rise, but you wouldn't be able to tell that by turning on your television set.

Silent on the Set, a recent study prepared by Simon Fraser University's School of Communications, took a look at the prime time programming on the major networks during the 2001-2002 television season. The study found that there are almost no Aboriginal characters appearing in prime time dramatic programming on Canada's major networks.

"We did find that there were no Aboriginal people on the screen. Virtually none. One character, I think, out of all the series that we portrayed," said Catherine Murray, a professor with the university.

Murray worked with a group of fourth year students in the TV Globalization and Cultural Identity research series to conduct the Silent on the Set study.

The situation is a bit better for other minority groups, but only if you are looking at the quantity of roles going to minority actors, not the quality.

"I think producers, directors, and casters are making a conscious effort to represent cultural minorities in Canada somewhat in proportion to their incidence in the general population. So we actually found that the number of visible minorities that you might see on the screen roughly corresponded to the national total from Statistics Canada. But the point is that they were not given much of a speaking part, not given much of a role. Nor were cultural nuances portrayed particularly well. So really, they were pre-



Aboriginal people are not represented on Canadian television. Shows like North of 60 (pictured above) are not even in development, so viewers can expect that nothing will change in the coming few years.

Murray said. "But when you actually tried to figure out what culture means, and how we begin to tolerate cultural differences or understanding, mutual understanding, none of that is portrayed on our screens."

Murray sees a direct correlation between the dearth of Aboriginal characters portrayed on Canadian television and the funding cuts that have plagued the Canadian Broadcast Corporation (CBC) in recent years.

the CBC has definitely had a ries for its own audiences, but these kinds of high-end, high- on second and third exhibition European study, their focus

sented as just another face," value dramatic productions in in development that I know of featuring Aboriginal people ... That's what I'm concerned of. These series take several years to put together, and there's nothing out there. So that's what's scaring me. The days of North of 60 are well over.

> "And this has a profound consequence for networks like APTN (Aboriginal Peoples Television Network) too. Hopefully APTN, over time, as it becomes more viable, will actually

"The reduction of money for the CBC has definitely had a long-term consequence for these kinds of high-end, high-value dramatic productions in this country. And there are none in development that I know of featuring Aboriginal people . . . These series take several years to put together, and there's nothing out there. So that's what's scaring me. The days of North of 60 are well over.

---Catherine Murray

taken by others. So it's really important to do so, and make CTV, CanWest, City. We were sure that that's happening, in partnership with our public broadcaster.

The Silent on the Set study grew out of an earlier study of elevision drama programming in Canada conducted jointly by Canada and the Council of Europe, Murray explained. The Council of Europe is an intergovernmental organization What we need to do is to find a based in Strasbourg, France, dramatic formula that is rich which works to protect human this country. And there are none rights and promote cultural identity and diversity.

"As a result of that study, European and Canadian researchers became very interested in cultural indicators of quality and programming. And so our job was to develop an indicator, which we felt would reflect ethnocultural diversity. So we repeated what we call the Euro-Canadian Fiction Project with a larger sample in order to determine the representation of race and cul-"The reduction of money for trigger and develop its own se- tural identity on Canadian prime time drama. And under long-term consequence for until it does so, it's dependent the terms of reference of the are done, she explained.

windows of production under- was mainly on the conventional broadcasters, so CBC, not able to reflect the specialty channels at this time, but that's what we need to do,' she said.

"The issue I'm concerned about is what exactly is happening in the specialty channels, because there is more opportunity for entry for new young creators, more flexibility in format. and can accommodate young creators and new ethnocultural sophistication. So I'm hoping, you know, that's in development.

Murray is also hoping to get support from the Canadian Association of Broadcasters, which represents Canada's private broadcasters, to conduct research into specialty channel programming.

While Murray is hoping to continue research into the representation of minorities in Canadian television programming, the results so far point to a problem with the way things

(see More study page 28.)



Red Bull wins a Nammy

By Cheryl Petten Windspeaker Writer

MILWAUKEE, Wisconsin

While a number of Canadian artists and groups were nominated for Native American Music Awards this year, Red Bull was one of only two nominees from north of the border to take home an award.

The Saskatchewan-based powwow group won a Nammy in the Best Powwow Recording category for their boy album, Traditional. Other nominees in the category included fellow Canadian powwow groups Nakoda Lodge, who were nominated for the album Dark Realm, and Northern Cree, who were nominated along with Young Bird from Pawnee, Oklahoma for the album Double Platinum

Rounding out the list of Best Powwow Recording nominees were Tha Tribe, nominated for the album N Action, and the Black Lodge Singers for Weasel Tail's Dream.

The awards ceremony was held Sept. 7 in Milwaukee, Wisconsin, and hosted by Crystal Gayle, who herself was up for the Year category, for Midnight In the Desert.

This year's Artist of the Year award went to Joanne



October 2002

WINDSPEAKER **ENTERTAINMENT**

won in the Best Blues Record- One Nation Under. ing category for the album Kokopelli Blues.

The Best Compilation Recording honor went to Voices Across the Canyon, while Martha Redbone took the award for Debut Artist of the Year for her album Home of the Brave.

Radmilla Cody won the Best Female Artist category with her album Seed of Life, while the Best Male Artist award went to Micki Free for his album Cow-

Laughing Woman & Eagle Wings took the award for Best Folk/Country Artist, and Tommy Wildcat won the Flutist of the Year honors for the album **Powwow Flutes.**

The Cherokee National Children's Choir took home the first ever award in the newly added Gospel/Christian Recording category for the album Voices of the Creator's Children.

Brulé took home two awards for the album Star People, winning in both Group of the Year and Best Instrumental Recording categories.

The award for Best Historical Recording went to Felipe Rose for Trail of Tears, and Douglas Blue Feather won in the Best an award in the Song/Single of Independent Recording category for the album Arrival.

Mary Youngblood won for Best New Age Recording for her album The Raven, and Blackfire Shenandoah for the album Ea- took the honors in the Best Pop/

gle Cries, while Keith Secola Rock category for the album

John Barnes and Janice Marie Johnson won in the Best Producer category for their work on Johnson's album Until the Eagle

The award for Best Rap/Hip Hop Recording went to Litefoot for the album Tribal Boogie, while Robert Mirabel and Rare Tribal Mob took the honors for Best Video for Mirabel's Music From A Painted Cave.

Mary Louis Defender Wilson won the Nammy for Best Spoken Word Recording for My Relatives Say, while Verdell Primeaux and Johnny Mike won for Best Traditional Recording for Bless the People. The Best World Music Record-

ing award went to Native Roots for Rain Us Love.

Alter Natives by Jim Boyd was named Record of the Year, Gary Small was named Songwriter of the Year for the album Wild Indians, and the Song/Single of the Year award went to Jana for Stairway to Heaven.

The other Canadian entry on the list of Nammy winners was Neil Young, who won in the Native Heart category.

Actor Floyd Red Crow Westerman was also honored at the awards ceremonies, receiving the Living Legend Award, while country music legend Kitty Wells was inducted into the Native American Music Awards Hall of Fame.



Keith Secola won in the Best Blues Recording category for the album Kokopelli Blues.

WINDSPEAKER ENTERTAINMENT

Get paid for the songs you write through royalties

By Ann Brascoupé Windspeaker Columnist

Page 16

Songwriting can potentially be a lucrative career option if your songs gets into the right hands at the right times. Many artists prefer to write their own songs, although international artists, such as Celine Dion, have never written a single song to call their own. So where does the money

come from?

The royalty clauses in a publishing contract take up a major part of the agreement and are usually divided up into the various royalty categories. Assuming song is being "synched" with that the song has been recorded and released for public distribution, there are zation licensing refers to auperformance royalties, synchronization royalties, mechanical royalties and print rovalties.

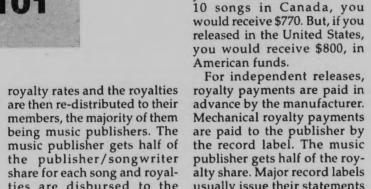
Performance royalties generate the largest share of income for songwriters, paid by television and radio broadcasters. The publisher (the and other musical reproducperson who exploits your formance royalty of a song. Royalty advances that a publisher may give the songwriter is always recouped or paid back from revenues, i.e. future forthcoming



to print sheet music. Usually royalty rates and the royalties the songwriter gets 10 to 15 per cent of the royalty for print sheet music.

The publisher negotiates the synchronization rights for the publisher/songwriter film, television or video. The a visual image in the audiovisual soundtrack. Synchronithorization licenses for film, television and audio- visual productions.

The Canadian Musical Reproduction Rights Agency Ltd. (CMRRA) is a licensing agency for synchronization licenses, mechanical licenses, tion rights uses. The mechanisong to as many markets as cal right is the right to repropossible) gets half of the per- duce a song on a CD, cassette or LP and are commonly referred to in music biz lingo as royalties on promotional CDs live performance form, includ-"mechanicals". Hence, mechanical licenses refer to licenses authorizing the reproroyalty payments that are duction of compact discs, cas- cent of manufactured prodsettes and LPs. Royalties are uct.) Print rights refer to the right paid according to CMRRA If you release your CD in the SOCAN member performed is abrascoupe@hotmail.com.



forming rights royalties. The

U.S. mechanical rate is .08

cents per copy per song. So if

you released 1,000 CDs with

songwriter(s). These royalty every six months. rates differ depending on the SOCAN (Society of Comtelecommunications technology (commercial radio, television, etc.) that is used in the copyright music collective transmission of the repro- that also administers performing rights royalties. Their duced music Copyright Board of Canada performance rights of their sets out the mechanical rate, members by music licenses per copy per song of five min-

stores on a one hundred per ance at a SOCAN venue by causes of actions from the use of cent return basis. There are no completing a notification of any of the above. or "free goods," which radio stations get to air. (Free goods for each song within six cializing in promoting booking, represent about five to 10 per months of a performance. A and managing Aboriginal artists cle to provide proof that the reached

United States, it is the Harry needed. Payments are made Fox Agency that collects per- annually.

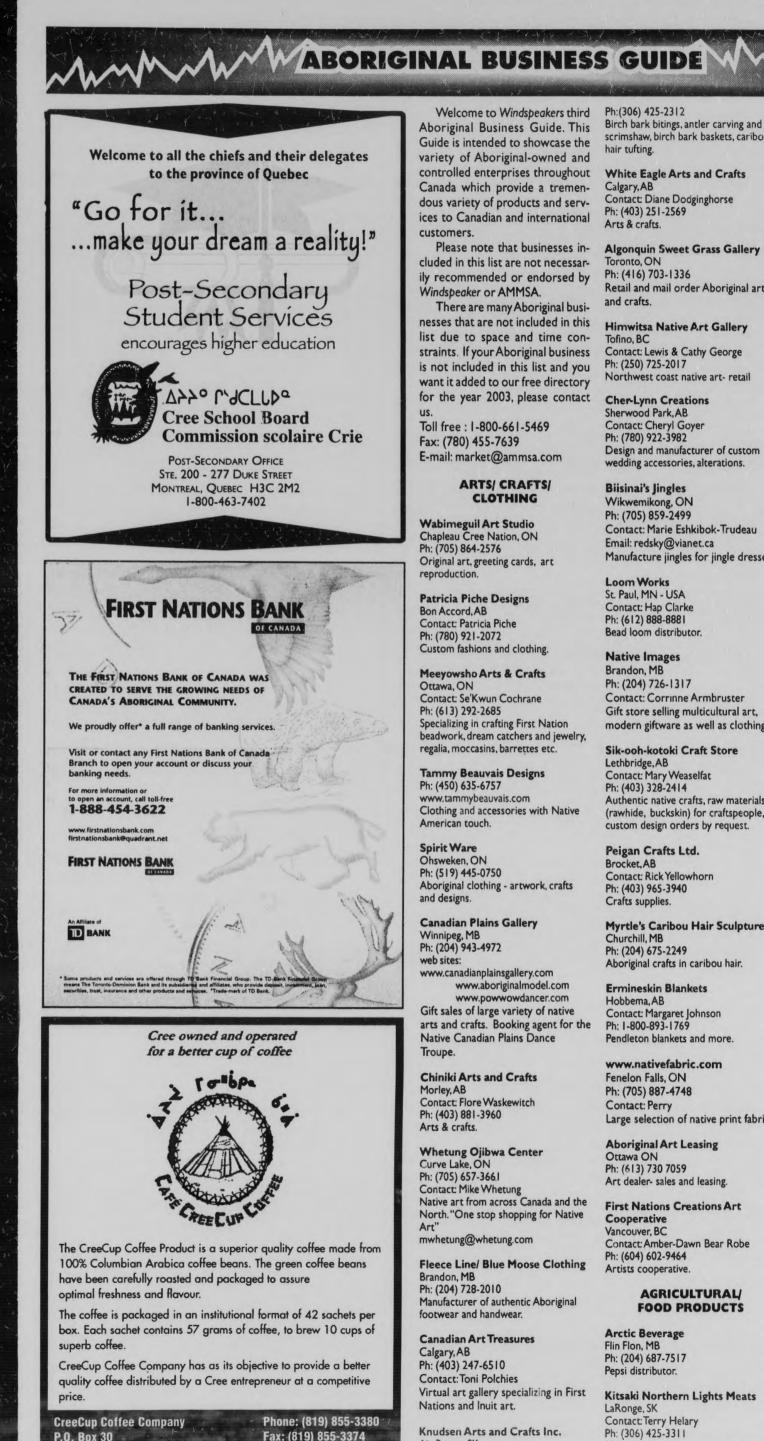
Each year the Copyright Appeal Board receives royalties, charges and statement of fees that SOCAN proposes to collect. The rates vary for each type of music user and are published annually in the Canada Gazette. For example, radio stations keep daily logs of each song that is played on commercial radio. Television broadcasters use cue sheets to list musical broadcast that include the song length with a description of how the song was performed.

Columnists Note: For the aspirties are disbursed to the usually issue their statements ing songwriter out there, you can enter an annual international songwriting competition at posers, Authors and Music www.songwritercompetition.com. Publishers of Canada) is a You may just get that one song in the right hands at the right time

This column is for reference About every two years the mandate is to authorize the and education only and is not intended to be a substitute for legal advice. The author assumes which is currently .077 cents and collecting royalty pay- no responsibility or liability arisments. To collect royalties ing from any outdated informautes or less. Royalty is based each member must inform tion, errors, omissions, claims, on retail sales that are sold in SOCAN of a public perform- demands, damages, actions, or

Ann Brascoupé owns What's ing the titles and composer(s) Up Promotions, a company speposter, ad or newspaper arti- across Canada. She can be at

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

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

There are many Aboriginal businesses that are not included in this list due to space and time constraints. If your Aboriginal business is not included in this list and you want it added to our free directory for the year 2003, please contact

Toll free : 1-800-661-5469 Fax: (780) 455-7639 E-mail: market@ammsa.com

ARTS/ CRAFTS/ CLOTHING

Wabimeguil Art Studio Chapleau Cree Nation, ON Ph: (705) 864-2576 Original art, greeting cards, art

Patricia Piche Designs Bon Accord, AB Contact: Patricia Piche Ph: (780) 921-2072 Custom fashions and clothing

Meeyowsho Arts & Crafts Ottawa, ON Contact: Se'Kwun Cochrane Ph: (613) 292-2685 Specializing in crafting First Nation beadwork, dream catchers and jewelry, regalia, moccasins, barrettes etc.

Tammy Beauvais Designs Ph: (450) 635-6757 www.tammybeauvais.com Clothing and accessories with Native American touch

Spirit Ware Ohsweken, ON Ph: (519) 445-0750 Aboriginal clothing - artwork, crafts and designs.

Canadian Plains Gallery Winnipeg, MB Ph: (204) 943-4972 web sites: www.canadianplainsgallery.com

www.aboriginalmodel.com www.powwowdancer.com Gift sales of large variety of native arts and crafts. Booking agent for the Native Canadian Plains Dance Troupe

Chiniki Arts and Crafts

Morley, AB Contact: Flore Waskewitch Ph: (403) 881-3960 Arts & crafts.

Whetung Ojibwa Center Ph: (705) 657-3661 Contact: Mike Whetung Native art from across Canada and the North."One stop shopping for Native mwhetung@whetung.com

Fleece Line/ Blue Moose Clothing Brandon, MB Ph: (204) 728-2010 Manufacturer of authentic Aboriginal footwear and handwear.

Canadian Art Treasures Calgary, AB Ph: (403) 247-6510 Contact: Toni Polchies Virtual art gallery specializing in First Nations and Inuit art.

Knudsen Arts and Crafts Inc. Air Ronge, SK Contact: Pat Knudsen

Ph:(306) 425-2312 Birch bark bitings, antler carving and scrimshaw, birch bark baskets, caribou hair tufting.

White Eagle Arts and Crafts Calgary, AB Contact: Diane Dodginghorse Ph: (403) 251-2569 Arts & crafts

Algonquin Sweet Grass Gallery Toronto, ON Ph: (416) 703-1336 Retail and mail order Aboriginal arts and crafts.

Himwitsa Native Art Gallery Tofino, BC Contact: Lewis & Cathy George Ph: (250) 725-2017 Northwest coast native art- retail

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

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

Loom Works St. Paul, MN - USA Contact: Hap Clarke Ph: (612) 888-8881 Bead loom distributor

Native Images Brandon, MB Ph: (204) 726-1317 Contact: Corrinne Armbruster Gift store selling multicultural art, modern giftware as well as clothing.

Sik-ooh-kotoki Craft Store Lethbridge, AB Contact: Mary Weaselfat Ph: (403) 328-2414 Authentic native crafts, raw materials (rawhide, buckskin) for craftspeople, custom design orders by request.

Peigan Crafts Ltd. Brocket, AB Contact: Rick Yellowhorn Ph: (403) 965-3940 Crafts supplies.

Myrtle's Caribou Hair Sculptures Churchill, MB Ph: (204) 675-2249 Aboriginal crafts in caribou hair.

Ermineskin Blankets Hobberna, AB Contact: Margaret Johnson Ph: 1-800-893-1769 Pendleton blankets and more.

www.nativefabric.com Fenelon Falls, ON Ph: (705) 887-4748 Contact: Perry Large selection of native print fabrics.

Aboriginal Art Leasing Ottawa ON Ph: (613) 730 7059 Art dealer- sales and leasing.

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

AGRICULTURAL/ FOOD PRODUCTS

Arctic Beverage Flin Flon, MI Ph: (204) 687-7517 Pepsi distributor.

Kitsaki Northern Lights Meats

LaRonge, SK Contact: Terry Helary Ph: (306) 425-3311 Meat processing, wild rice distributor.

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

10

CreeCup Coffee Co. Chisasibi, QC Ph: (819) 855-3380 Distributors of quality coffee Please see our ad in this section

Turtle Island Coffee Cornwall Island, ON Contact: Lee Curleyhead Ph: (613) 933-8975 Toll Free: 1-866-813-0731 Email: turtleisland@akwesasne.ca Coffee roastery

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

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

Tatanka Bison Prince Albert, SK Contact: Warner Goodvoice Ph: (306) 764-6649 Bison breeding stock and bull calves.

LaRonge Industries LaRonge, SK Contact: Susan Church Ph: (306) 425-2214 Wild rice growers and distributors, air boat sales and service, small engine repair.

> BUILDING/ CONTRACTORS/ CONSTRUCTION

Tuc's Contracting General Delivery Ft. McKay, AB TOP 1C0 Contact: Graham Ramsey Ph: (780) 791-9386 ext. 2 Water service-potable water, dirty water removal, fire fighting supplies, drilling rig service..

Wa-Wa-Talk pro hardware/ **Building Center** Scanterbury, MB Ph: (204) 766-2645 Contact: Arnold Mitchell Retailer of a full line of all building materials for recreation/ shop centers to sheds. Carry full line of hardware and tools.

Green Lake Metis Wood Products Ltd. Green Lake, SK Contact: Kelvin Roy Ph: (306) 832-2135 Sawmill which produces random lengths of green spruce lumber.

Gift Lake Development Corp. Gift Lake, AB Contact: Larry L'Hirondelle Ph: (780) 767-3894 Road and lease construction

Mohawk Rock Manufacturing Onsweken, ON Contact: David Smith Ph: (519) 445-4766 Manufacturer of precast stone.

Darren Green Sandblasting Deseronto, ON Ph: (613) 396-6639 Industrial sandblasting - mobile services too. Specializing in epoxi coating.

Tron Power Saskatoon, SK Ph: (306) 652-4989 General contractor, industrial construction, civil, mechanical, electrical and skilled trades supply.

E3 Services Inc. Ft. McMurray, AB Contact: Shirley Dunning, Owner Ph: (780) 715-2332 Industrial electrical contractor.

BG - 2 AMABORIGINAL BUSINESS GUIDE

Northlands Contracting LaRonge, SK Contact: Morris Cook Ph: (306) 425-3596 Contractor: residential builder. renovations, painting etc.

Samson Lumber Hobberna, AB Contact lean Quinney Ph: (780) 585-2660 Lumber of all types. See our ad on page 8 of this section

Golosky Trucking & Contracting Ft. McMurray, AB Contact: Connie Ph: (780) 791-2357 Heavy equipment contractor providing graders, picker trucks, winch tractors, lowboys, hiboys, vacuum trucks, water trucks

Denesoline Environment Ft. McMurray, AB Contact: John Knox Ph: (780) 791-9131 Waste management, environmental control of waste products, recycling.

Chee-Bee Construction Chisasibi, QC Contact: George Pachano Ph: (819) 855-2977 Construction General contracting.

Norsask Forest Products Limited Partnership Meadowlake, 5K Contact: Joleen Ph: (306) 236-5601 Manufacturers of wood studs.

Wahkahekun Building Supplies Winnipeg, MB Ph: (204) 654-2622 Full service retailer and wholesaler of building supplies, hardware, and tools.

Madsen Fence Ltd. Prince Albert, SK Contact: Blair Madsen Toll free: 1-800-596-9473 Ph: (306) 763-4264 Manufacture and supply, install chain link fence.

McMurray Glass Ft. McMurray, AB Contact: Dave Hogg Ph: (780) 743-2216 Glass, glazing, mirrors, windshields, automotive glass, etc.

Joe Deom Associates Kahnawake, QC Contact: Joe Deom 1-888-726-3548 Consulting engineers, municipal, environmental, building design.

Waugh Plus Busby Vancouver, BC Ph: (604) 687-6779 awaugh@busby.ca Architects.

Ayshkum Engineering Incorp. Winnipeg, MB Ph: (204) 944-7500 Engineering, planning and construction.

Neegan Development Ltd. Ft. McMurray, AB Contact: Dave Tuccaro, Owner

Ph: (780) 791-0654 Contractor-excavating, surveying, construction and safety consulting

Northlands Contracting Air Ronge, SK Contact: Joe Wallace Ph: (306) 425-3596 Contractor: Residential Builder, Renovations, Painting etc.

General Plumbing Heating and Electrical (1993) Ltd. North Battelford, SK Contact: McKim Cook Ph: (306) 445-2341 Plumbing and heating and electrical needs

Windance Distributors Fort Qu'Appelle, SK Contact: Al Gettle Ph: (306) 332-6229 Install and supply reinforcing steel. Install and supply carpet, lino and tile.

Lasso Maintenance Ft. McMurray, AB Contact: Terry Hanlon Ph: (780) 791-6332 Painting, fire proofing, sand blasting.

Douglas J. Cardinal, Architect Ottawa, ÓN Ph: (613) 234-3377 Contact Bret Cardinal Architectural planning.

Anwis Architectural Products Ltd. Sarnia, ON Ph: (519) 332-8166 Hollow metal, wood and fibreglass doors. Washroom accessories and partitions.

Knudsen Concrete Ltd. Air Ronge, SK Contact: Pat Knudsen Ph: (306) 425-2312 Road building, excavating, sand and gravel hauling, redi-mix.

Al-Con Steel Ltd. Ft. McMurray, AB Contact: Bob Miller Ph: (780) 790-2333 Supply steel products-sheets, etc.

Noremac Industria Coatings ltd. Ft. McMurray, AB Contact: Doyle Turner, Owner Ph: (780) 743-5968 Industrial/commercial sandblasting and painting, concrete restoration, fire

Highland Wolf Enterprises Regina, SK Contact Terry Zwarich Ph: (306) 949-8280 Project management and construction.

Akie Gataga Forestry Ltd. Prince George, BC Contact: Dave Crampton Ph: 1-877-561-0748 Forestry company: Logging, Harvesting, Road Construction, Silviculture.

MSD Corporation Ft. McMurray, AB Contact: Michel Nixon Ph: (780) 791-1660 General contracting.

Cree Construction Co. (Quebec) Laval, QC Contact: Stephen Bearskin Ph: (450) 661-1102 ext. 234 www.ccdc.gc.ca Civil construction.

Ontario First Nations Technical Services Toronto, ON Ph: (416) 651-1443 Project management, construction, architects offices.

Bosgoed Project Consultants Ltd. Regina, SK Ph: (306) 584-1867 Project management and consulting engineering.

Gift Lake Logging Gift Lake, AB Contact: Sam Hall Ph: (780) 767-2230 Mechanical logging.

Hobberna Glass Hobberna, AB Contact: Noreen Ph: (780) 585-2163 Services all your glass needs

PGN Reproductions Ltd. Saskatoon, SK Contact: Cliff Desjar dins Ph: (306) 244-0550 Offset printing.

Primrose Oilfield Services Grande Centre, AB Contact: Phil & Walter Ph: (780) 594-1352 Mechanical, welding, fabrication of oil and gas facility construction.

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Canada

National Aboriginal Business Association (NABA) Calgary, AB Contact: Jim Hope-Ross Ph: (403) 244-6100 Promoting self-reliance through enterprise

Northeastern Alberta Aboriginal **Business Association (NABA)** Fort McMurray, AB Contact: Jeff Pardee Ph: (780) 791-0478 Provides a unified voice for Aboriginal businesses within the Wood Buffalo Region.

First Nations Buying Group Winnipeg, MB Ph: (204) 987-2652 Contact: Barry Gibson Email: bgibson@fnbg.mb.ca Large contract negotiators for purchase of telecommunications and office supplies etc.

Higgins International Inc. Winnipeg, MB Ph: (204) 257-9929 Contact: Brenda Higgins **Executive Search and Human Resource** counselling

Fort McKay Group of Companies Ft. McMurray, AB Contact Jim Carbery, Gen. Mgr. Ph: (780) 713-3430 Maintenance, custodial and labour contracting, property mgmt.,etc.

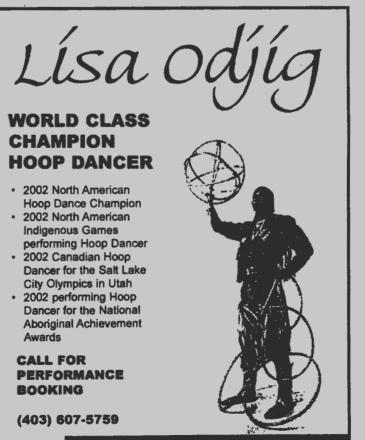
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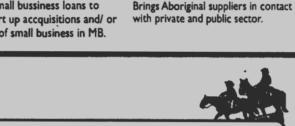
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Mohawk Promotions Kahnawake, QC Contact: Mike Morris Ph: (450) 635-0774

Edmonton Aboriginal Business Development Centre Edmonton, AB Ph: (780) 424-2996 Contact: Brenda lemay Micro business lending (status blind)

Sixdion Inc. Ottawa, ON Ph: (613) 234-3535 Information management, strategic consulting, and telecommunications.

> **Coffee Connection** Ft. McMurray, AB Contact: Dolores Romanchuk Ph; (780) 791-1414 Office coffee service, convenience stores, restaurants, in-room coffee

Pinnacle Business Services Ltd. Edmonton, AB Contact: Ken Balcom Ph: (780) 453-1992 Business planning and consulting.

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Centre for Indigenous Sovereignty Toronto ON Ph: (416) 972-0077 Community resources training and consulting business.

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Sto:Lo Nation Employment Services Chilliwack, BC Contact: James Atebe Ph: (604) 858-3366 Employment & career counselling/ training.

COMMUNICATIONS

AllNative.com Winnebago, NE - USA Contact: Erin Morgan Ph: 1-800-894-8834 Web site for Native American products

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

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

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

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

Native Design Services Dorval, QC Ph: (514) 828-9344 info@native.ca Graphics, print and website development

Digital Dreamcatchers Kahnawake, QC Ph: (450) 638-8890 www.digitaldreamcatchers.com Multimedia productions Please our ad in this section.

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

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

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

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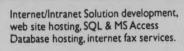
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Cree Native Productions Vancouver, BC Ph: (604) 951-8807 Contact: Germaine Langan Conference organization and coordina-

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

EDUCATION/TRAINING

Aboriginal Languages of Manitoba Inc. Winnipeg, MB Ph: (204) 989-6392 Educational material and language translation

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

Academy of Fashion Design Saskatoon, SK Heather Brigidean Ph: (306) 978-9088 Toll free: 1-877-978-9088 Fashion and design academy

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

Centre for Traditional Knowledge Ottawa, ON Ph: (613) 566-4751 Contact: Lynda Kitchikeesic Promotes, protects and preserves the understanding and use of Aboriginal traditional knowledge in policy and decision making for sustainable development.

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

Anishnabek Educational Institute North Bay, ON Ph: (705) 497-9127 Education centre, Diploma/Certificate available.

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



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

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

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Trade Show Presidents' Dinner 6:00 - 9:00 p.m. Westin Hotel

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Summer Bear Dance Troupe Winnipeg, MB Ph: (204) 831-8655 Powwow demos, Aboriginal dancers. www.summerbeardancetroupe.com

Wacipi Records Ltd Edwin, MB Ph: (204) 252-2524 Recording and sales of traditional powwow music.

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Aboriginal Financial Officers Association Ottawa, ON Ph: (613) 722-5543 Contact: Sue Seecach AFOA is a non-profit proffessional association committed to its excellence in expanding financial managment capacity for Aboriginal organizations.

Aboriginal Financial Services Corp. Calgary, AB Contact: Herb Strongeagle Ph: (250) 746-6102 Corporate profiles available Audit & Accounting, Tax planning & consulting, business plans, etc.

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Tribal Chiefs Ventures Edmonton, AB Contact: Dave Scott Ph: (780) 481-3363 loint ventures and economic development initiatives.

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

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

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

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

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Aboriginal Nurses Association of Canada Ottawa, ON Ph: (613) 724-4677 Contact: Cecile Akiwenzi

Native Wellness and Healing Institute Norman, Oklahoma Contact: Billy Rogers Ph: (405) 329-3339 Native resource for quality training

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George's First Aid Chase, BC Contact: Gurina Tomma Ph: (250) 679-3924 Emergency first aid for any event powwows, gatherings, roeos, sports

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Native Benefit Plan Wendake, QC Contact: Silvain Picard 1-888-242-0277 General group insurance pension plans.

Indigenous Bar Association North Bay, ON Ph: (705) 753-9802 web site: www.indigenousbar.ca A non-profit association of Indigenous Lawyers in Canada, incorporated in

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Burns Lake Yinkadinee' Keyakh Law Centre Society Burns Lake, BC Contact Debbie Chaisson Ph: (250) 692-7534 Legal services.

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Canada North Environmental Services Limited Partnership (CAN NORTH) Saskatoon, SK Contact Peter Van Rie Ph: (306) 652-4432 Environmental Services to public and private sector.

Lafond Financial Inc. Saskatoon, SK Contact: Lester D. Lafond Ph: (306) 343-3545 Financial management, project management, agricultural and tourism consulting

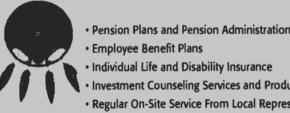
Native Women's Association of Canada Ottawa, ON Contact: Marlene Larocque Ph: (613) 722-3033 Toll Free: 1-800-461-4043 National job placement service for Aboriginal women.

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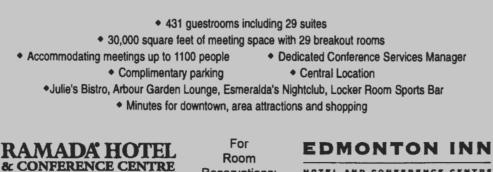
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If your Aboriginal business is not included in this Guide and you want it added to our Guide for next year (2003), please contact us:

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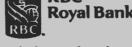


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NBC on the hunt for Native talent

By Heather Andrews Miller Windspeaker Contributor

Media giant NBC and the Oneida Nation in the United States have joined forces for the second consecutive year to showcase Native talent.

Comedians and writers will compete in the second annual Four Directions Talent Search in auditions across Canada and the U.S. throughout October and November.

Four Directions Talent Search was created to increase the presence of Indigenous performers and writers on television, with the expectation of identifying Native actors, comedians and writers, and furthering their career opportunities.

Participants who win at the regional level will proceed to semi-finals at the Oneida Nation's Turning Stone Casino Resort in Verona, N.Y. The finalists will proceed to NBC's performance space facility in New York City's Soho district on Nov. 8.

"Breaking into the entertainment industry is difficult for anyone, but especially for Native Americans and the Aboriginal peoples of Canada who have talent but don't always have access to the opportunities. The Four Directions Talent Show hopes to open doors," said Mark Emery, director of media relations for the Oneida Nation. "There's a real shortage of talent from Native people in the film and television industry. In fact, a recent UCLA study noted that they were virtually invisible."

NBC has identified the areas of comedy and writing as being particularly lacking in representation.

"NBC has taken a real step forward in trying to bring Aboriginal people into the industry, both in front of the camera and behind," said Emery. "They have a need to have talent from all audiences and they are concerned with representation from all segments of the population."

To register for the regional rounds, participants must provide a copy of their tribal identification card, a resume, and a brief description of the material they will perform. Writers may submit a screenplay, script, or short story for review.

"Application forms are available from the Web site at "The talent of the finalists was www.fourdirectionstalent.com and questions can be answered at (315) 829-8399," said Emery. With 16 audition sites across the travel to a location nearby.

"NBC has taken a NEW YORK, N.Y. real step forward in trying to bring Aboriginal people into the industry, both in front of the camera and behind."

-Mark Emery

Last year's producer Lou Viola of NBC was impressed with the quality of the 200-plus performers seen at the inaugural competition.

"We've been very surprised and encouraged by the level of expertise and professionalism we've seen so far. We're looking for people with the potential to make it on the air and we're getting them," he said.

Aboriginal comedian Don Kelly joined semi-finalists at the Oneida Nation last year and plans on participating in the talent search again this year. The Ottawa man who works for the Assembly of First Nations in the communications department has kept busy for the past seven years, entertaining audiences throughout the city and across Ontario. He said competing in an international talent show is a valuable experience.

"I went to New York City to the finals and it was great to meet the other performers, both the Canadians and the Americans," he said. "There is a great variety and depth of talent amongst the Aboriginal entertainers.

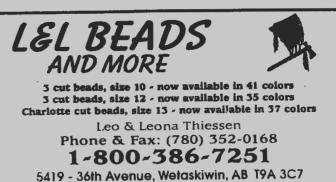
NBC and the Oneida Nation have done a great job of showcasing the talents of the comedians and writers of Indigenous heritage, he added. "The fact that they are running another event this year shows that NBC is committed to ensuring access to opportunities for everyone in the entertainment business.

NBC and producer Lou Viola are very influential in developing the careers of the entertainers who participate.

There were folks with important names observing last year's performances, such as the producer of the popular former TV comedy series Seinfeld.

being sized up for possible appearances in major productions," Kelly said, whose appearance in the finals was foltwo countries, performers lowed up by an invitation to should find it fairly easy to appear on various stand-up comedy presentations.

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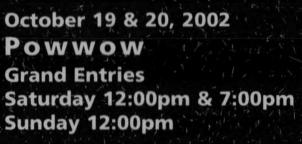
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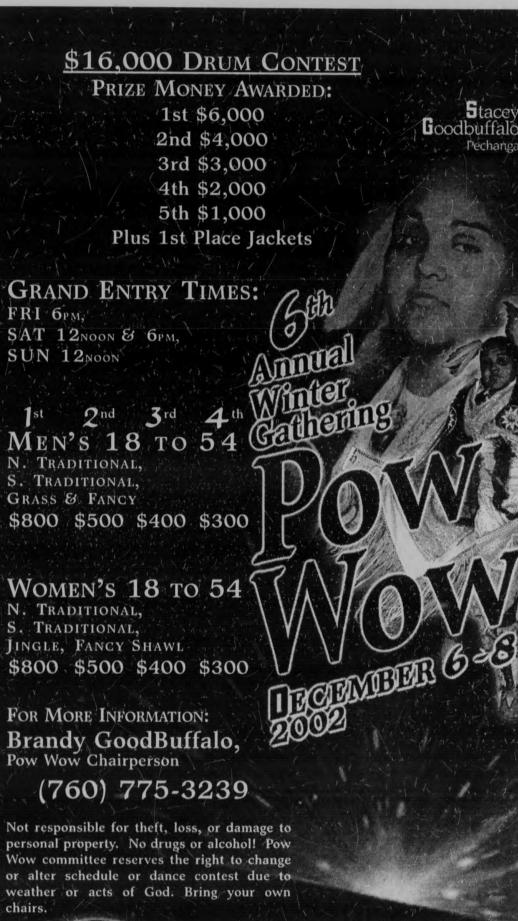
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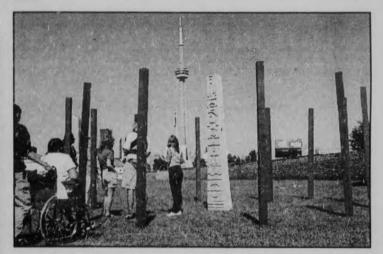
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WINDSPEAKER ENTERTAINMENT





Artist Philip Cote, whose work is on display at the festival, has a family connection to the great leader Tecumseh.

Festival honors Shawnee leader

By Inna Dansereau Windspeaker Staff Writer

TORONTO

Sculpture, drawing, beadwork and quilts will be among the artwork displayed at the Tecumseh Arts Festival on Oct. 5 and 6 at historic Fort York.

The festival celebrates and honors Tecumseh, the leader of the Shawnee, who with his brother, Tenskwatawa, led the formation of a confederacy of Native nations that played a critical role in the defence of Canada in the War of 1812. Tecumseh was killed in a battle on Oct. 5, 1813 in southwestern Ontario.

The arts festival is organized by the Tecumseh Collective, which is comprised of Aboriginal visual artists.

Entertainment will feature the Eagle Heart Singers, the Iroquois Longhouse Singers, storytellers Duke Redbird and Ron Cook, as well as traditional dancers. Work by eight artists will be displayed throughout the fort's buildings.

"The Tecumseh Arts Festival commemorates the falling of one of the great Aboriginal leaders, who promoted the idea of strength through uniting all Indigenous nations," said sculp-

to honor Tecumseh by arranging four small earthworks that reference his life, and can be viewed from various windows throughout the site. As a way of highlighting the loss of Aboriginal languages, I intend to place (removable) text on windows throughout the site, naming in my language, (Ojibway) and English, what is seen through that window."

Other artists featured will be Philip Cote, whose grandfather is the great-grandson of Tecumseh. Cote teaches soapstone carving to Native youth and is engaged in exploring the importance of the Shawnee leader's life and spirit.

Rebecca Baird explores First Nations identity in sculpture, print-making and photo collage. Carolyn Cote combines a unique style of ribbon and applique with traditional designs in her quilts, wall hangings, and clothing. Bonnie Devine is a sculpture and installation artist and Ojibway heritage writer and makes her work about language, sometimes imprinting alternative texts on objects.

David Hannan, is painter and sculpture artist. Illustrator and painter Ken Williams has been painting and drawing Native people and their culture for the past 40 years.

artist LauraLee K. Harris and

WINDSPEAKER EDUCATION

Aboriginal youth benefit from award program

By Cheryl Petten Windspeaker Staff Writer

Page 20

The Duke of Edinburgh Award program encourages young people aged 14 to 25 to expand their horizons through community service, skill development, physical fitness, and taking part in expeditions and explorations.

Participants in the program work toward three different levels of recognition-bronze, silver and gold.

The program is international in scope, known outside of Canada as the International Award for Young People, and was established by the Duke of Edinburgh in 1956. The program has been operating in Canada since 1963.

The program is open to all Canadian youth. In 1996, however, a new initiative was started-the Charter for Business. The program teamed up with the business community to reach Aboriginal and innercity youth, northern and rural youth, young people with disabilities, and young offenders. One example of the program

is the Ranch Ehrlo Society, a residential treatment centre for young people based in Pi-lot Butte, located just east of Regina.

"Rancho Ehrlo is very active, and we have a number of Aboriginal young people involved through them," said Wendy Machmer, executive director of the Duke of Edinburgh Award program for Saskatchewan.

"Basically my goal was to keep them off the gram has been taken in Big But the cadets bring the struc-Cove. The Duke of Edinburgh But the cadets bring the struc-Big Cove, N.B. street, and keep them away from the drugs and the alcohol. And I have been doing this for two-and-a-half years, and it's working. It's really working.

—Police officer Jeff Augustine, Big Cove First Nation, N.B.

tually already obtained their said bronze and are working on their silver."

Ranch Ehrlo held a special ceremony this summer to recognize the latest group of young people to earn certification under the award program-nine at the bronze level in the areas of expedition and physical recreation and two at the silver level in expedition, physical recreation and community service. The participants earned their certification through involvement in canoeing, basketball, skating, floor hockey, and volunteer activities within the community

Machmer estimated that of the 500 or so participants in the program across the province, about 100 of them are Aboriginal youth.

One of the things that attract youth to the program, Machmer said, is that it gives them "a recognition of the things that they're doing in their life.

"A lot of young people these

"Quite a few of them days don't really get the rec- riginal Sea Cadet Corps in through Ranch Ehrlo have ac- ognition they deserve," she

"In the programming, they get to pick their activities, which is something that really attracts them. We give them an outline of the program, such as, they do have to do an expedition, they do service work, they do physical recreation and they develop a skill, which is like a hobby. But within those areas, they get to pick what they do. So that appeals to young people, that they have choices.

Participants benefit from the program, not just by learning new skills and experiencing new things, but also by gaining a sense of accomplishment, which in turn translates into improved self-esteem.

Jeff Augustine has seen the difference the Duke of Edinburgh Award program has made in Big Cove First Nation in New Brunswick. Augustine, a police officer on reserve, has been the driving force behind the establishment Awards has joined forces with the Department of National det Corps on the First Nation. The combination is historic

for a couple of reasons, explained Roger Acreman, the former executive director of the Duke of Edinburgh Award, New Brunswick divi-

"One, it's the first all-Abo-Canada, and secondly, it's the first time that the two programs have been offered as a anywhere else in Canada," he said

"What we've done with the two programs, in fact, is very much adapt them to Mi'kmaq culture," he said. The program is linked to the great maritime history of the Mi'kmaq people, and incorporates a series of presentations by Elders, he said. giving participants an opportunity to learn more about their culture, "to give young people pride and self-esteem in their Mi'kmaq heritage."

The combination of the two programs is a good fit, Acreman explained.

"The Duke of Edinburgh Award is very much an individual challenge. A young person has to maintain physical fitness. They have to participate in expeditions, they have to learn new skills, and they have to do community service. And a lot of things that they ceeding, and the kids are sucof the award program there. A do in cadets will qualify for ceeding. So that's what I like unique approach to the pro- some of those requirements. to see.

parade every Tuesday night, and they're in uniforms. So the Defence to form a joint Duke of Edinburgh Award/Sea Ca-ture to the award."

October 2002

Big Cove First Nation is the largest First Nation in New Brunswick, with around 2,600 residents. Of those, about 150 youth are involved in the joint Duke of Edinburgh/Sea Cadet program, with another 12 adults involved as leaders.

Augustine said he got involved in the program because, as a police officer, he is involved with the people of the community every day and package in the community, or saw the need to give the young people on the reserve something to do.

"Basically my goal was to keep them off the street, and keep them away from the drugs and the alcohol. And I have been doing this for twoand-a-half years, and it's working. It's really working,"

"We do a lot of hiking. We do a lot of looking at plants. We do stuff in the forest, and then we do talking about drugs and the alcohol. We do sports activities. Basically we keep them busy. We try to keep them busy," he said.

"The cadet program is the best thing that we ever had in the reserve here," he said, adding that before the program started, the young people on reserve had nothing. "So I decided to take the

challenge, and so far I'm suc-

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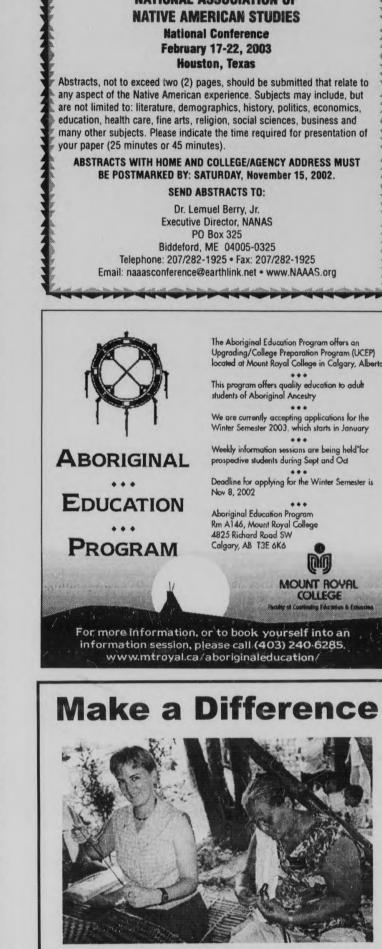
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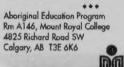


WINDSPEAKER ÉDUCATION

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NATIONAL ASSOCIATION OF



Failing grade for schools

By Cheryl Petten Windspeaker Staff Writer

TORONTO

A study examining how Canadian elementary and secondary schools teach students about Aboriginal culture and history gives the nation's education systems a failing grade.

The study involved surveying 519 first year college and university students from 18 different colleges and universities across the country about what and how they had been taught about Abo-

riginal people. The results in Canadian schools. showed 78 per cent of those surveyed were dissatisfied with the the Canadian Race Relations education they received about Aboriginal people in elementary and secondary school, while 81 per cent said what they had been taught didn't adequately prepare them for their civic responsib ties as adults.

The study was conducted by the Coalition for the Advancement of Aboriginal Studies (CAAS), a national grassroots network of educators working to improve the way information about Aboriginal people is taught

The report was prepared for Foundation (CRRF) and was originally scheduled for release in late September, but the release date has been put off until Nov.

"We've produced a 250-page document, which is almost like the RCAP (Royal Commission on Aboriginal People), on what has to happen in Canadian classrooms, and how it has to happen," said CAAS co-ordinator Ann Pohl.

(see Study page 31.)

Symposium will deal with delivery of Aboriginal education

Aboriginal leaders and educators are being invited to a working symposium designed to look at how Aboriginal education is delivered to students.

The symposium, being organized by the Canadian Teachers Federation (CTF), will take place Nov. 20 to 22 in Ottawa.

"The objective is to bring together people from the different educational sectors and Aboriginal educators, and leaders in the Aboriginal communities, to look at how Aboriginal education can be improved from the point of view of how it can be delivered to students, and how Aboriginal educators can be involved in a meaningful, effective way in the education of Aboriginal, as well as non-Aboriginals learning about Aboriginal history, culture and perspective," said Damian Solomon, a staff officer with CTF.

Aboriginal educators who will be from the Saskatchewan Teachers leading the workshops and the presentations. And the objective of the presentations is to sensitize, inform and clarify for the leadership in the different education sectors, from faculties of ed., ministries of education, the people who are coming from our member organizations . . . and to have them understand the critical role of Aboriginal educators, for example, to learn from these Aboriginal presenters."

Among the Aboriginal educators scheduled to take part in the symposium are Dr. Marie Battiste from the University of Saskatchewan, who will make a presentation about bringing Aboriginal education into the mainstream, and Jackie Moore Daigle, director of the Aboriginal Teacher Educa- CTF at 613-232-1505, or visit the tion Program at Queen's Univer-

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"We have some distinguished sity, who will join Rita Bouvier Federation in offering a presentation on the critical role of Aboriginal educators.

Only a limited number of participants can be accommodated at the symposium, Solomon said. Among those invited are leaders of national Aboriginal organizations, and chiefs from across the country who have responsibility for education. The presidents of the provincial and territorial teachers federations are also scheduled to attend.

Although participation in the symposium is limited, a report will be prepared following the symposium, and will be available on the CTF Web site.

For more information about the working symposium, call the CTF Web site at www.ctf-fce.ca

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4.

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October 2002

October 2002



Stephanie Sinclair proudly displays the gold medal earned in the rifle shooting competition at the North American Indigenous Games in Winnipeg this summer.

NAIG medallist a straight shooter

By Avery Ascher Windspeaker Contributor

THE PAS, Man.

Stephanie Sinclair remembers exactly what ran through her mind when the gold medal for junior women's rifle shooting was draped around her neck at this year's North American Indigenous Games.

"It was so overwhelming. I just started crying. All these things came back into my head, the baking, all the days I went to practice. All my hard work paid off."

In fact, it took more than a few table loads of baking to raise enough money for Sinclair to buy a competition-calibre gun and travel from Opaskwayak Cree Nation to the games in Winnipeg this past August. Her Marvel .22 cost \$900 alone, but her single-minded pursuit of her goal, together with a lot of help from family and other supporters, got her what she needed

words like determined, challenge and sense of accomplishment a lot when she talks about her journey to the NAIG gold medal and her future plans. Her success at an introductory event at school on Peguis First Nation when she was 15 told her she she'd found her sport.

well. I even surprised myself. I really enjoyed it," Sinclair said. really good coach. He pushed

"I guess I was a born talent," she said. "My coach told me I The father-daughter relationwas shooting as if I'd been shooting for many years."

Sinclair's life and goals sud- coach-trainee. denly came into very clear focus. She got down to serious qualifiers in Winnipeg with antraining with coach Michael Sutherland for the 1996 North American Indigenous Games said, 'I'm determined to get the in Victoria. Training included familiarizing herself with the and said, 'I need help. I need my rules for the qualifying events for the games, as well as learning about the different started, marathons beginning weights of rifles (Sinclair pre- around three in the afternoon fers an 8-pound gun), han- and ending at five the next dling and sighting guns and morning—and that was just the gun safety.

And hours of shooting prac- (see Sinclair page 23.)

tice, of course. Sutherland provided the rifle, ammunition and targets for Sinclair to train that year. Then the big moment, the games themselves, arrived.

"I would like to say I did really well the first day," Sinclair said. "I was in first place on the first day. The second day, the gun fell apart. Something warped, and I couldn't sight my gun.

It was an old rifle, and pieces literally started falling off. She couldn't continue, and her standing bottomed from first to fifth. Although very grateful for the equipment Sutherland had provided her, Sinclair decided "right then and there" that it was time for her to get her own

She qualified for the next North American Indigenous Games in Fargo, which were cancelled, then she moved with her family from Peguis to Opaskwayak Cree Nation when she was 16. She got a call from Michael Sutherland: 'qualifiers Twenty-year-old Sinclair uses are coming up for the 2002 games, are you in?'

Sinclair was in school at the time, so training in Winnipeg would be difficult, if not impossible

"I can do this here on my own," she decided, and enlisted her dad, Norman, as her coach.

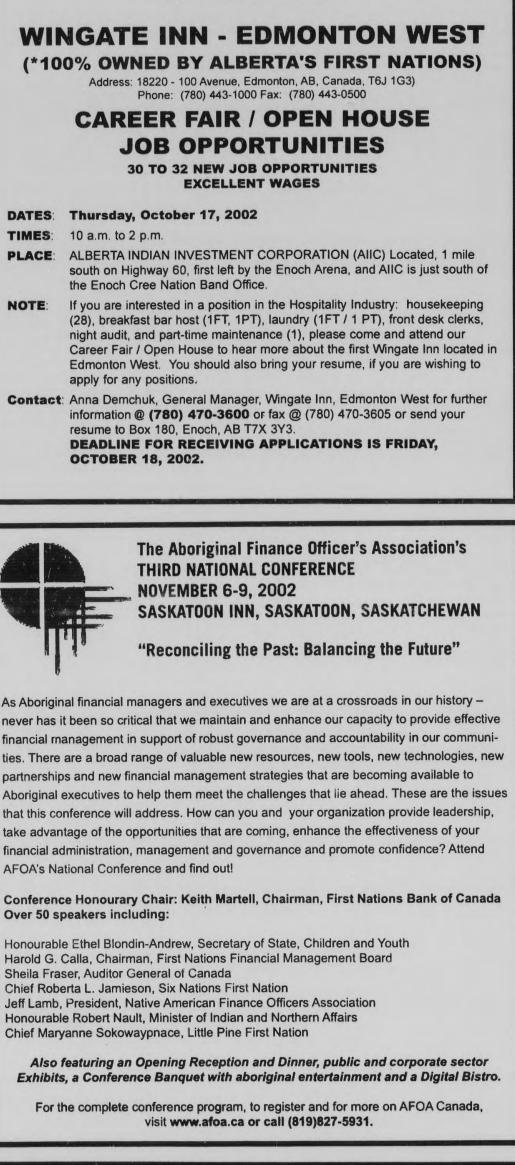
"Since my dad was a hunter, "That first day I shot very and he knew about rifles, he was my next coach. He was a me to my limits," Sinclair said. ship became submerged in the day-to-day partnership of

> In 1999 she placed first in the other borrowed rifle.

"I got back to The Pas and gold.' I sat down with my dad own gun."

That's when the bake sales baking.





Deadline for advertising in the next edition of Windspeaker is October 17, 2002 ... see page 4 for details

Native Wellness & Healing Institute Director Billy Rogers, Announces 2002/03 Upcoming Conferences/Training Workshops Native Spirituality and **Native Youth Paths Conference** Self-Care Conference San Diego, CA Phoneix, AZ December 5-6/02 October 28-30/02 2003 Men's and Women's **Native Youth** Wellness Gathering Leadership Academy Phoneix, AZ San Diego, CA February 11-14/03 December 2-4/02 **Trainer of Trainers Conference** Edmonton, AB AVE WELLA. May 2003 Watch for Native Men's Warrior March coming soon For more information or to receive a brochure, co Georgina Cowie, Events Coordinator Native Wellness & Healing Institute 595 Hiawatha Line 10, RR#2, Keene, ON K0L 2G0 (705) 295-6198 Fax (705) 295-2930 e-mail: Billy@NativeWellness.com LING INST www.nativewellness.com PUBLIC NOTICE Synenco Energy Inc. Northern Lights Oil Sands Development Project **Proposed Terms of Reference Environmental Impact Assessment** Synenco Energy Inc. (Synenco) is proposing to develop an oil sands mining, bitumen extraction and upgrading facility which will be located on Oil Sands Permit numbers 7000010080, 7000010081, 7002010002 and 7002010005 (South half of Township 99 Ranges 5 and 6, North half of Township 98 Range 7, and North half of Township 99 Range 6, all West of the 4th Meridian in the Regional Municipality of Wood Buffalo. Located about 100 km northeast of Fort McMurray, the proposed project will manufacture 80,000 barrels per day of synthetic crude oil beginning as early as 2007. Alberta Environment has directed that an Environmental Impact Assessment (EIA) Report be prepared for this project. Synenco has prepared Proposed Terms of Reference for this EIA Report and invites public review. Copies of the Proposed Terms of Reference and the Public Disclosure documents for this project may be viewed at the following locations: - Fort McMurray Public Library - Fort McMurray Oil Sands Interpretive Centre - Fort Chipewyan Municipal Contact Office - Register of Environmental Assessment Information, Main Floor, 9820 - 106 Street, Edmonton Copies may be obtained directly from Synenco Energy Inc. by contacting: CALGARY OFFICE Suite 2850, 801 - 6th Calgary, Alberta T2 403-261 Phone 403-514 Fax Toll free 1-866-SY These documents are also available on Synenco's website: www.synenco.com Persons wishing to provide written comments on the proposed Terms of Reference should do so prior to November 29, 2002 by submitting their comments to:

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Any comments filed regarding this notice will be accessible to the public. (Persons e-mailing comments must also forward original signed copies to the above office.)

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Golf, unity, friendship

By Yvonne Irene Gladue Windspeaker Staff Writer

Paul Band, Alta.

Unity, friendship and net-working are some of the goals of the organizers of the annual First Nations Cup Golf Tournaheld at the Ironhead Golf & Country Club on Aug. 9 to 11.

that had 19 teams from First Samson, Paul Band, Saddle Lake, Swan River, Enoch, Nakoda Stoney, Louis Bull and Beardy's/Okemasis, George Kawacatoose, Onion Lake, and Croix in Ontario all sent representatives.

Alberta's Samson Cree Nation acquired the most points and

walked away with the trophy, \$9,000, championship jackets, a set of golf shirts, and other prizes. Organizer Mervin Kootenay of the Alexis First Nation called the event a success.

"It was exciting. It is growing by leaps and bounds. There was a lot of good golf ment. This year's event was being played at this tournament. Through this tournament, one of the things that we More than 200 people at- like to do is promote unity in tended the three-day tourney our communities across Canada. We need the togeth-Nations communities take part. erness that communities should have, so by having a Lake, Alexis, Alexander, Buck team in the community it seems like they come together.

"A lot of these teams are made Ermineskin of Alberta, up of councilmen, managers, decision makers, so it is good to Gordon, Kaneonuskatew, get to know other people from other communities, which Mosquito if Saskatchewan, could result in some business Osooyoos in B.C, and Lac La ventures, whatever, so that is part of it and for me that is a big

He said the golf is great too. (see Golf page 27.)

Sinclair aims high

(Continued from page 22.)

Then there were the hours sitting at a table in the Otineka tion. Money from "bake sale after bake sale after bake sale" enabled Sinclair to buy her rifle. She also received some travel money from the Manitoba Métis Federation.

Sinclair trained with her dad about 20 hours a week, taking care of her baby daughter, Mercedes, during the day. The routine-training, childcare, gym workouts to strengthen her forearms and wrists-started to get tiring. She'd have some intensely focused days shooting, and others where things wouldn't come together.

"Sometimes you've got to walk away," Sinclair says of those "off" times. "You know there'll be a better day. But I was that way the day of the competition.'

She didn't. She clinched first

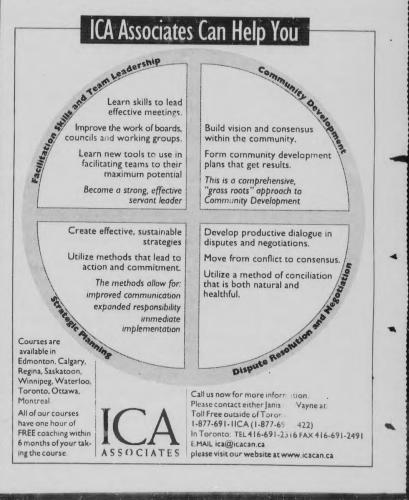
place in her event the first day. shooting 60 shots in three series of 20 shots in prone, kneeling Mall on Opaskwayak Cree Na- and standing positions at a range of 50 metres. And she held it to the end. The gold medal Sinclair earned was one of 165 taken home by Team Manitoba athletes, the highest gold count of any team.

Now Sinclair's concentrating on completing her Grade 12, which she expects to finish next January. Then she's got her sights set on computer training at Keewatin Community College in The Pas.

'I want to get a good-paying job, to be on the go all the time, to be a good role model for my daughter," she said.

As for shooting ...

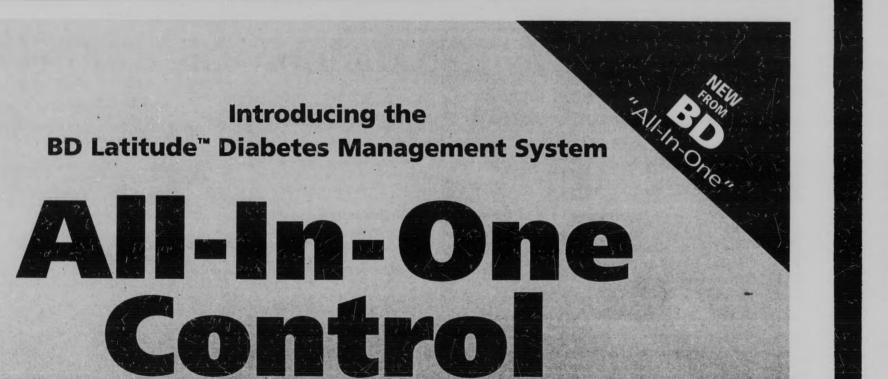
"I want to take it to the Olympics. Not rifle shooting. Trap shooting. My gold medal was praying to God I wouldn't feel just my first step. After getting my gold medal, I know I can get what I want if I put my heart and mind to it."



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WINDSPEAKER

October 2002



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October 2002



Darlene Auger sits by her traditional swing, a healing therapy popular at the Releasing and Reclaiming the Spirits of Residential School Gathering at the Nechi Institute and Poundmakers Lodge in Alberta held Aug. 30 to Sept. 1.

Sturgeon Lake hosts residential school healing conference

By Yvonne Irene Gladue Windspeaker Staff Writer STURGEON LAKE, Alta.

Spirit was held from Aug. 26 to

adjacent to the community hall and included instruction on traditional parenting, healing through the abuse, the justice system, as well as an addictions workshop.

Albert and Alma Desjarlais, Loretta English, Priscilla Miracle, Willie Blake and Carola

The community took part in come true. the entertainment that was provided each evening throughout the conference. The feast and round dance, Karaoke night, talent show, and a sober dance were well attended.

surrounding communities attended the five-day event.

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the public relations person for the conference was pleased to see the healing that took place. "I was just so overwhelmed

by this conference. I believe that Alongside a picturesque lake a lot of emotions were brought in northern Alberta, the first out. It was a great success. We northern residential school con- did not have as many people as ference titled Regaining our we expected, but to me, where can you go for \$50 to get healing sessions, good food, good Workshops were held in tents company, unity and entertainment. It is way more than I expected. So much more than I expected. It's the friendship of the people in Sturgeon Lake, the way they've accepted everyone into their community, and em-Facilitators and speakers in- bracing them as their own famcluded Shirley Armstrong, ily, to me that was also just over-

whelming," she said. Elzear Punchy Whitehead of Lalonde, Rodney Ward, Bob Peace River, Alta. donated \$5,000 to have the conference. Cunningham and Yvonne Maes. He said it made a dream of his

"It was my dream. I always wanted it, and it is happening now and my main reason for supporting this conference is to see if I could heal myself. I cannot heal anybody if I cannot heal More than 250 delegates from myself. There are a lot of people here that are hurting. A lot of people are in denial.

Shirley Armstrong who was (see Residential school page 26.)

Whiplash: **Common cause of neck pain**

Whiplash was first de-scribed by physicians more than 70 years ago. Whiplash most commonly occurs during low-speed, rear-end collisions in motor vehicles. However, this neck injury can also occur from sports injuries, falls, or assaults

WINDSPEAKER

HEALTH

Whiplash refers to the injury that occurs to the neck from sudden hyperextension (bending accident and have neck pain, neck backwards) followed by hyperflexion of the neck (bending neck forwards). This action can cause small tears of the neck muscles (neck sprain) or damage to the ligaments and tendons in and around the neck.

Impacts at speeds as low as 10-15 km/h have caused whiplash. However, whiplash injuries are less likely to occur in impacts where speed is under 6 km/h.

Symptoms A whiplash injury com-

monly causes a painful, stiff neck. The pain may be felt in ery. For more serious injuries, the back of the head, neck, shoulders and between the shoulder blades. Headaches and neck muscle spasms frequently occur. Sometimes people can feel lower back pain or numbness in the arms or hands. Dizziness, deafness, ringing in the ears, memory loss, and trouble swallowing are other possible symptoms. Who's at risk

Reports suggest that more than three per cent of adults who are in a vehicle during a rear-end collision, experience a whiplash injury. Wearing seatbelts may cause more whiplash injuries, but more serious head injuries may be prevented. What to do

If you are in a motor vehicle or x-ray abnormalities.



you should see a doctor. Your doctor will examine you and may order X-rays of the neck if they are needed. If you have broken neck

bones or a spinal cord injury, specialists will be consulted to care for you.

Your doctor may suggest different treatments depending on how severe your whiplash injury is.

Soft neck collars are sometimes given for the first 72 hours. Using a soft collar longer than this may delay your recovpatients are told to rest the neck for 10-14 days.

Physiotherapy can be very helpful to promote healing and regain your flexibility at the neck. Apply ice packs or heat to the neck for pain relief. Neck massage is usually helpful.

People with a whiplash injury that continue to do their normal activities have better medical outcomes and are less likely to have chronic pain afterwards.

Spinal manipulation (e.g., chiropractor) may help give short-term pain relief. Spinal manipulation should not be done on people who have an abnormal neurological (nerve) exam done by their physician

Anti-inflammatory medications (e.g., ibuprofen, naproxen) or acetaminophen (e.g., Tylenol) can be used to help with pain relief during the first week.

Page 25

Do your part to prevent whiplash by wearing your seatbelt. Ensure the middle of your headrest is even with your ears to prevent your head from snapping back as far. Drive safely.

Most people will recover from whiplash in three months. About one-quarter will continue to have some neck discomfort six months after the injury and nearly 18 per cent of people will still have some symptoms two years later. People with chronic pain should be referred to a specialist.

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

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

NAHO hosts western health forum

The National Aboriginal as part of the forum will ex-Health forum in Edmonton Oct. 15 to 17. The theme of the event will be Addressing Aboriginal Health Issues from an Indigenous Perspective.

The conference is targeted working in Aboriginal communities.

Organization amine the aspects of mind, (NAHO) will be holding a body and spirit as they relate to Aboriginal health. A series of panel discussions are also planned, along with presentations on cultural camps, Indigenous games, and looking at an tact conference co-ordinator Elder's perspective on health, at health care providers and a woman's perspective on children's health. NAHO's an- site nual report will also be pre-Plenary sessions planned sented during the forum.

The three-day event will wrap up with storytelling and a banquet.

Registration for the conference is \$50, or \$40 to attend the banquet only.

For more information, con-Sharon Shirt at 780-444-9560 or visit the conference Web www.sierraventures.ab.ca/ NAHO.

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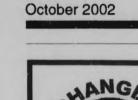
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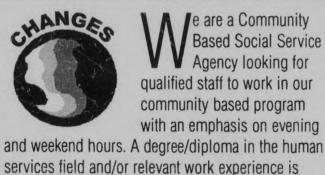
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CLOSING DATE:

Please Note: the successful candidate will be responsible for all moving expenses



Team Leader/Project Manager Aboriginal Initiative Program Foothills Model Forest Hinton, Alberta

Equivalencies may be considered.

Closing date: October 18, 2002.

Residential school

(Continued from page 25.)

"They won't admit that they were abused but when you get together like this it all starts to come out. This conference is all about residential school survivors. I was in one for 11 years, so getting together and telling our stories, which are not really stories because they actually happened, this is what healing is all about," he said.

Dave Nabew, president of the planning committee, stated that if this conference reached one person, then he is considering it a success

"The healing that is happening here is phenomenal. Even by the way people are responding and telling their stories, as you go around in the healing circle you can pinpoint that. You can hear it. I think that the conference was a success

"There was such a wide range of topics that were talked about here. I think that we pretty much hit on all the topics that we wanted to and we met all the objectives that we thought we would achieve. If one person could get one thing from this whole conference, then it has been a success for me. My expectations are not that high, but that is what I think," he said.

Master of ceremonies James Yellowknee kept things rolling with his humorous sidelines and experiences.

"Conferences like this one here need to continue to happen. They need to continue to take place. Some of our Elders and the parents lack skills on how to love. If we are going to teach our children and grandchildren not to be part of the cycle, the cycles of



Shirley Armstrong

abuses such as violence and you name it, we need to start healing ourselves. That is why we need more people to understand what these conferences are for, especially the grassroots people, the Native people. We need to quit blaming, we need to quit denying and we need to start working on ourselves.

"We also need to start to think that we are something because a lot of our older people and adults still look down on themselves. If I'm going to be talking about life to the younger generation and generations to come, I better look at my own backyard and start cleaning up my own garbage," he said.

Armstrong said she hopes the conference will become an annual event.

"I really have a good feeling that people are ready for a change. They are tired of living their abuse and they want a different life for their children and grandchildren, and that to me is what I think is what made this conference a great success because of people wanting to change. I believe that they are





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Deadline for advertising in the next edition of Windspeaker is October 17, 2002 ... see page 4 for details

WINDSPEAKER CAREERS

Page 27

Please submit resumes to:

NATIVE COUNSELLING SERVICES OF ALBERTA

666 DEPUTY DIRECTOR OF OPERATIONS **Stan Daniels Healing Centre**

The Stan Daniels Healing Centre is an Aboriginal focused seventy-bed facility that manages minimum-security inmates and offenders in various forms of conditional release within the City of Edmonton. Stan Daniels Healing Centre is presently inviting applications for

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· Responsible for the orientation, training and scheduling of the Living Unit Staff.

PLEASE FORWARD RESUMES TO: Stan Daniels Healing Centre ATTN: Ruth Carlson, Executive Assistant 9516 - 101 Ave., EDMONTON, AB T5H 0B3 Fax: (780) 495-2257

October 11, 2002 4:30 p.m.

Golf tourney a success

(Continued from page 23.)

"I know that it is going to be bigger and that is what we'd like to see, not only to showcase the golf, but to also build relationships," he said.

Kootenay, who started the event in 1999, was inspired after participating in numerous tournaments throughout Alberta and Saskatchewan and seeing the number of great Abo-

riginal players out there. "All the players have to be from their communities and have to have treaty status. That is one of the prerequisites. We know that there are a lot of good golfers in our communities, that there are a lot of young guys that show a lot of promise, so we try to showcase the talent that is there. You can see that they have the natural talent to be a golfer, so we try to develop a tournament that showcases Aboriginal golfers. We want to promote them," he said

Kootanay said he's seen individuals change through playing

"Especially in our community of Alexis where these young people had problems with drugs and alcohol. That is all



Samson Cree Nation took the trophy at the First Nations Cup Golf Tournament held Aug. 9 to 11.

they did, but once they were introduced to the game of golf, they did fine. They were saying how great the game is and how much fun it is.

Kootenay thinks that by providing an alternative to young people they will stay away from bars, parties and mischief.

"I've seen that happen. I want to provide that to the young people because I know it works. Once they've discov-

ered that the game was great, being outdoors on a nice day or a nice evening, once they've fallen in love with the game, they are on the court all weekend having fun.

"I'm a big fan myself. If I'm finished my round I will go out and watch, especially the number one ranked teams. A lot of the players at this tournament are number one ranked players. They are pros," he said.

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The Foothills Model Forest, one of 10 Model Forests within the Canadian Model Forest Network, is home to major operational research programs looking at the many varied aspects of sustainable forest management. Based in Hinton, Alberta, this individual will be the leader/manager of the local Aboriginal Initiative Program. This program is in the start-up stage and will require planning, management and leadership skills in all aspects. You will provide leadership in the integration of Aboriginal knowledge and values into the management of the Foothills Model Forest. You will require the ability to plan and coordinate the collection and management of data in a secure atmosphere. With your superior oral and written communication skills, you will work with the Aboriginal peoples with whom the Foothills Model Forest is involved. This position requires sound judgment, tact and diplomacy when consulting/liaising with the stakeholders.

The ideal candidate for this position will have an undergraduate degree in Native Studies, Anthropology, Archaeology or other related disciplines with several years of experience working directly with North American Aboriginal peoples and communities. Computer proficiency and knowledge of Aboriginal protocol are both requisites for this position.

Salary: is negotiable, and commensurate with qualifications and experience.

Submit resume to: General Manager, Foothills Model Forest

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WINDSPEAKER CAREERS

CIBC

October 2002

More study needed

(Continued from page 14.)

"This raises a broader question. It's who's responsible for monitoring and ensuring standards of programming in this country? And the current answer is no one. Not the commission (CRTC), not the CBC, not the private broadcasters," she said.

"In Britain, there is a requirement for every two years to have a major study of the diversity in television done. So it's a mandated study. And it is independent, and it does involve the various groups-Aboriginal peoples groups, a whole range of people in the U.K. And it's rigorously examined for process, and then it's used, actually in training of new film-makers and so on, as an educative thing, and as a policy instrument. So I think that kind of monitoring model on the British model, or on the Australian model, is really necessary. Australia has a regular commitment, and has recently done some really good stuff," Murray said.

"I think the responsibility for monitoring television and quality of its production is solidly the responsibility of the government, through the CRTC and the CBC. need to develop one, and we I think that the best way to do it need to make it muscular."

is actually for them to set aside an annual budget for research and development of this sort of thing. And that it ought to be independently conducted and reviewed regularly for the best of its methods. And in that independent consortium, I'd like to see universities, creators, and industry people, as well as policy

In the meantime there is something we all can do to address the imbalance of minority representation in the programs we watch.

"Write in a letter immediately, protesting," she said, sending the letter to the broadcaster, and a copy to the CRTC.

"People never think to protest absence, but you have to. If you don't see yourself on the screen, you have to protest absence We need as individuals to write in and protest when we don't see people that reflect Canadian society broadly, and we need to complain when those depictions are really offensive. And we need to complain again and again and again. Because right now, there is no code on equitable or fair treatment of racial minorities in this country. We

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Paul Evans, Vice President of Environmental Practice, EBA Engineering Consultants Ltd., is pleased to announce that Ken Johnson, M.A.Sc., P.Eng., has accepted the position of EBA's First Nations Coordinator. Ken will be responsible for EBA's business development activities to all First Nations in Canada. This role is a natural extension to Ken's work with aboriginal communities in northern Canada over the past 15 years,

CONSULTANTS LTD. COQ

Ken Johnson

where he has provided expertise in land use planning, community infrastructure, and environmental engineering. He is well known across the North for his ability to bring together a combination of different perspectives, principles, and skills to assist communities in developing a vision of their growth in a realistic, convenient, and comprehensive manner

EBA ENGINEERING

Please contact Ken regarding any First Nations assistance related to the environment, land use and infrastructure planning, or geotechnical engineering. He may be reached, toll free, at 1-(888)-271-7376, extension 249.

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Joe Deom Associates is a wholly Native-owned and operated consulting engineering firm situated in Kahnawake, servicing the greater Montreal area and other areas. Services provided are in the area of: infrastructure including the design of water and sewer works, roads and other municipal works; environmental services including site assessment, preliminary site, and detailed site characterization, remediation plans and execution; construction management and design/build project development and community development planning. JDA currently services the engineering requirements of several corporate and municipal clients in the Montreal and Ottawa area. We are seeking to fill the following position:

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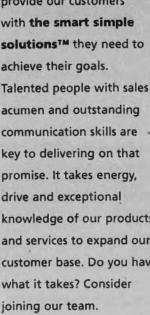
Other Requirements:

- Must be personable, able to deal with clients and potential clients
- · Bilingual (French and English) written and spoken strongly desirable
- Willing to relocate Salary: Commensurate with experience

Contact: Mail or fax to the above address or e-mail to topbanana@deom.com

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Flint team.

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Regina, SK S4S 0A2

Development, the Aboriginal Affairs Manager will provide expertise and support to all Flint Energy Services Ltd. offices throughout Western Canada. Through a proactive, long-term approach, Flint is striving to empower Aboriginal people to work successfully within our industry. We are dedicated to including Aboriginal communities in our company and supporting our clients in achieving their goals. Flint is hiring a manager to coordinate and lead this initiative

The successful candidate will also be responsible for: · Initiating, developing and maintaining best practices for Aboriginal communities;

- relations;

be an asset. If you are interested in the above position, please submit your resume by October 11, 2002 to:

Flint Energy Services Ltd. Human Resources Department 100, 2899 Broadmoor Blvd. Sherwood Park, AB T8H 1B5 Fax: (780) 416-3552 E-mail: hr@flint-energy.com

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

October 2002



WINDSPEAKER CAREERS

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3 references by October 21, 2002 to:



Capacity



Deborah Pelletier

Coordinator of Aboriginal Resources and Services

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Contact Deborah Pelletier to find out about artifacts from the past, such as the rare grammar books published in several Aboriginal languages in the late 1800s, to the contemporary sound recordings and publications of your favorite Aboriginal artist or author.

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external development.

degree with at least three years work experience in research, analysis, problem solving, strategic planning, and facilitation skills. Demonstrated success in working with and developing teams and building relationships. ability to work with minimum supervision, an energetic of First Nations culture and issues is an asset. Fluency in a First Nations language is desirable. Starting date for this one year term position will start as soon as possible.

Please forward your resume and covering letter with

FLINT ENERGY SERVICES LTD. is North America's leading provider of integreated infrastructure services to the energy and resourdces industries. As a reasult of continued growth, opportunities now exist to join the FLINT Energy Services Ltd. is currently accepting resumes for the position of ABORIGINAL AFFAIRS MANAGER Reporting to the Vice President of Corporate

> · Reporting Aboriginal statistics; studying market trends and conditions

> · Resolving client and community issues; · Representing Flint Energy Services Ltd. and our clients at various events and educational institutions

· An independent and innovative thinker with well-developed skills in negotiations and communications; 8-10 years of directly rel construction management and Aboriginal community

· Proficiency with computers and computer software, especially the Microsoft Office suite, and e-mail; . The ability to travel within Western Canada, as needed: Post-secondary education in a related field would

Heritage Centre on Osoyoos

(Continued from page 13.)

"A lot of businesses, I mean golf courses, some golf course clubhouses, they open up in trailers until they have the financial resources to build a permanent clubhouse. So it's the same business concept. We decided to go ahead with it because our language and culture and the stewardship of land is important. Sometimes in business, you operate out of what you can afford to operate out of at the time."

The Nk'Mip Desert and Interpretive Centre project is an important one, Louie explained, in that it not only allows the Osoyoos people to share information about their culture with the public, but it also provides a way of preserving the culture



Experience the Adventure...

for present and future members of the band itself. "I know a lot of First Nations

have heritage and museum centres and that type of work is really important.

"Whether you are Native or non-Native, your history and

Fitzpatrick, Osoyoos Chief Clarence Louie, and Donald Triggs, Vincor International president cut the ribbon for the Nk'Mip Cellars Winery

*

Senator Ross

heritage is important, and you've got to put some time and effort and money into preserving your past, and educating people about your past. Even most Native people need to be educated about their past," he said

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Human Resources Development Canada

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October 2002

By Jolene Davis Windspeaker Contributor

Governor General Adrienne

Study reveals deficiencies

(Continued from page 21.) taken by the different authors in "It's done by Aboriginal and non-Aboriginal educators, but the report." Pohl stressed, however, that despite the delay, improving the the non-Aboriginal ones are people who've been engaged in this kind of solidarity work for a way students are taught about Aboriginal people "is a very, very important issue to the staff at the number of years . . . around the country. And so it really presents a comprehensive picture of why foundation." things have to change, how they have to change, and models for isn't due to be released until Nobeginning to change them."

There has been a delay in getting the study released, Pohl believes, because the report's a bit more than the CRRF had expected, both in terms of length, and content.

"Our report is pretty political. It's very political, actually, And it's very earnest, and the data is good," she said. "I think part of the problem they had with our report is they just weren't prepared for anything this detailed or long or whatever, and this complicated on this kind of subject. Because we do, sort of, provide context for why things have to change and all this kind of stuff. And so I think part of it was ment of Aboriginal Studies, visit that. But part of it, I think, is the CAAS Web site at there's some concerns about www.edu.yorku.ca/caas.



Governor General busy in Ontario community

THUNDER BAY, Ont.

Clarkson and her husband John Ralston Saul had a busy itinerary when they visited northwestern Ontario in mid-September and several stops on the agenda touched the First Na-

some of the positions that are

Although the entire report vember, one chapter of the document was scheduled for an earlier release. Graham Reynolds, a CAAS member and the author of one of the chap-ters of the report, was scheduled to present his chapter at a sym-posium at the University of Toronto in early October.

The chapter written by Reynolds, a professor of history at the University College of Cape Breton in Sydney, N.S., dealt with the need to expand the definition of history to encompass other disciplines, such as sociology and anthropology.

For more information about the Coalition for the Advance-

WINDSPEAKER

CAREERS

In Thunder Bay, Clarkson presented the prestigious Order of Canada to artist Susan Ross, who is well know for her paintings, etchings, and prints of First Nations people. In the 1960s, she was encouraged by Norval Morrisseau to paint the residents and scenes of this part of the world. He suggested she sketch scenes form daily life at Gull Bay. She also ventured to the far north and showed the rest of the country images of the Inuit people.

In her travels, Ross visited and documented images from Big Trout Lake Sandy Lake, Pond Inlet-north of the Arctic Circle, and more. The 1960s and 1970 were a difficult time for Aboriginal people of northwestern Ontario and the far north. Ross's images often show stress in the faces of those she sketched and the hard work they endured in their daily lives. Her paintings also document the inner joy her subjects fought to main-

In her comments while issuing the Order of Canada, Clarkson said Ross has served as a mentor, a source of encouragement, and a source of financial assistance to numerous artists. As well as Morrisseau, Ross was also influential in the careers of Carl riginal college housed within Ray and Daphne Odjig, whose the main Confederation College



Page 31

Gov. Gen. Adrienne Clarkson presents artist Susan Ross the Order of Canada for her dedication to the arts.

first public exhibition was mounted by Ross in 1967.

College in Thunder Bay. John Negahneewin College of Indig-

Clarkson visited the Fort Many pieces of Ross's work William First Nations and disgrace the halls at Confederation cussed the plans of the band. She got to see the considerable Ralston Saul took time to tour recent construction on the reserve, including a new arena, enous Studies, which is an Abo- medical building, and office space for Dilico Child and Family Services.

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