



# Wind speaker



July 1997

Canada's National Aboriginal News Source

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## WHAT'S INSIDE

### QUOTABLE QUOTE

"Mr. Irwin has done a lot to change the face of Indian Affairs and Northern Development over the last three-and-a-half years. It's not like we're starting from a standstill with the recommendations of RCAP. It is a beacon for the future and I view it that way."

— New Indian Affairs Minister Jane Stewart.

### PACKING A WALLOP

Windspeaker had so much news to share with its readers we had a difficult time fitting all of this information into just one issue.

Check out our stories on:

- the students that were trapped on an ice floe near Baffin Island on page 3;

- the emotional testimony of a grieving father who spoke at the fatality inquiry into his son's death on page 10;

and

- what Katie Rich, the president of the Innu Nation wants to see happen with the Cabot 500 celebrations.

Also featured in this issue are:

Drew Hayden Taylor's reflections on the federal election on page 9;

and

Ken Ward's ongoing column about living with HIV/AIDS on page 19.

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### AD DEADLINES

The advertising deadline for the August 1997 issue is Thursday, July 10, 1997.



KENNETH WILLIAMS

## Dancers down under!

A member of the Australian Aboriginal dance troupe, Doonooch Dancers, electrifies the crowd at the Second Annual Aboriginal Film Awards. The awards night was part of the Sixth Annual Dreamspeakers Festival held in Edmonton May 26 to June 1.

## Bearwalker defence successful at trial

By David Stapleton  
Windspeaker Contributor

GORE BAY, Ont.

In a precedent for Canada's justice system, a Manitoulin Island, Ont. man stands acquitted of a manslaughter charge based on his belief he defended himself from a bearwalker.

Leon Gavin Jacko, 21, of Sheguiandah First Nation was charged with the 1995 slaying of his great-uncle Ronald Wilfred Thompson, 45, also of Sheguiandah. Justice Richard Trainor of Ontario's general division court ruled on May 29 in Gore Bay that Jacko's slaying of Thompson was not an act of aggression, but self-defense to protect himself and others from the bearwalker.

In Ojibway spiritual tradition, a bearwalker spirit is a devil called from the wilderness by an evil person or witch. It enters the individual's soul and often impersonates the sacred bear and claims invulnerability.

The person usually practices black magic or "bad" medicine. Some believe bearwalkers possess malevolent power and use it to cause misfortune, sickness and untimely death.

Ojibway spiritual tradition says bearwalkers can become various animals and even appear as a ball of fire. Published accounts of the phenomenon indicate it can only be stopped by killing the bearwalker.

Trainor said the Crown failed to prove Jacko was not afraid of death or serious injury by Thompson. The judge blamed the struggle on Thompson who was described as having a violent temper when drunk. Jacko was described as shy, mild-mannered and non-violent.

Trainor told a hushed court that the Crown also failed to

prove beyond a reasonable doubt that Thompson was not the aggressor.

"I accept the evidence on Native spirituality as being a sincerely held belief," said Trainor. Many Aboriginal beliefs would be foreign to some Canadians, he added.

Trainor indicated he accepted Jacko's belief in bearwalkers because Thompson had been learning traditional Aboriginal medicines and witchcraft, and had boasted of having bearwalker power.

Jacko was charged after Thompson's half-naked, battered body was found the evening of June 30, 1995 face down in a blood-spattered clearing outside a truck camper behind Jacko's house. He had been beaten to death inside the camper with a 45 cm- (18 inch) long, 7 cm- (three inch) wide walrus baculum or penis bone found in the driveway of Jacko's home.

Ontario Provincial Police Sgt. Ted Gianinni testified the bone was very dense and resembled a child's baseball bat. Walrus bone is used by northern Native carvers and apparently was collected by a housemate of Jacko's during a trip to northern Canada.

Police Const. Dave Goodwin testified that Jacko said Thompson got crazy on wine and wanted to fight. Jacko blamed Thompson's death on a fight sparked by heavy drinking, Goodwin added.

Jacko's defence attorney, Sudbury lawyer Berk Keaney, said he expected the court to find for self-defence, based on Jacko's belief Thompson had extraordinary power to do serious harm, was a bearwalker or evil spirit, and that Jacko believed he was involved in a life-and-death struggle with the demonic spirit when Thompson died. (see Bearwalker defence page 5.)

## C-31 appeal decision overturned

By Rob McKinley  
Windspeaker Staff Writer

EDMONTON

It was a big day for the three Alberta First Nations that have been fighting Bill C-31, the 1985 government law that returned treaty status to thousands of Native people.

On June 3, the Federal Court of

Appeal threw out a 1995 judgement by Judge F. Muldoon that ruled against the Sawridge, Tsuu T'ina and Ermineskin First Nations and in favor of upholding Bill C-31. Muldoon ruled the bases for court action against the bill was unfounded, but the court of appeal found Muldoon's ruling to be suspect and labeled the judge's findings as "biased."

At a June 5 press conference, representatives from the bands expressed their pleasure at the overturned decision. They said they were eager to again take the matter to court and fight C-31 in

a Constitutional challenge.

Walter Twinn, Sawridge First Nation chief and Canadian senator, has been waiting almost three years for someone to overturn Muldoon's ruling, which Twinn described as "insulting" and "without merit." Twinn said the news is bitter-sweet, because the court of appeal decision was based on bias.

"We can rejoice. We are very happy with winning the appeal, but sad that it was based on bias," he said from the posh conference room at Edmonton's Petroleum Club. "I hope it never happens

to any other citizen of Canada."

Arthur Littlechild, the acting chief of the Ermineskin First Nation said the recent ruling proves that Aboriginal people in his community "were not being treated fairly."

In a similar statement, band councillor Albert Crowchild from the Tsuu T'ina Nation said the court appeal process and ruling was "an insult to our Elders."

With the latest court victory, Crowchild said his community can now "go forward and get the fair treatment for what we are seeking." (see Bands gear up page 4.)



# Highest court asked to rule on land title

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

The Wet'suwet'en and Gitksan hereditary chiefs say they have been forced to seek a Supreme Court of Canada ruling in order to be treated as equal partners in land claim negotiations with British Columbia and Canada.

After hitting every step in British Columbia's judicial ladder and securing only a partial victory in their quest to gain Canada's recognition that they own and have jurisdiction over their traditional territories, legal representatives of the hereditary chiefs appeared before the highest court in Canada on June 16, making a one-hour and forty-five minute-long submission concerning the Delgamuukw land claim case. The lawsuit against the province was originally filed in 1984. The case now has the distinction of being the

longest-running land claim trial in the history of the Commonwealth.

It could be as long as two years before the court hands down its decision, but hereditary Wet'suwet'en Chief Herb George believes that several recent Supreme Court of Canada decisions indicate the time may be right for an enormously important legal breakthrough in the area of Aboriginal land rights. A decision in favor of the Aboriginal appellants will create a new legal test for determining Aboriginal land title.

"The Supreme Court of Canada has developed a body of law which clearly acknowledges and recognizes the existence of Aboriginal title and the content of that title," Chief George (whose traditional name is Satsan) said. "We're asking the court to declare that we have that kind of title in our land, that it still exists, that this is the nature of it, this is the content, and that the expression

given to that title would be as the result of negotiations."

George said British Columbia's treaty process is a game rigged in favor of the province and the federal government. If the Supreme Court agrees that Aboriginal title to land is legitimate under the rule of law, he said, then the hereditary chiefs can return to the table as equal partners.

"The whole issue of Aboriginal title was totally disregarded when British Columbia entered Confederation and it's been wrong since then and the law supports [arguments that it's wrong.] All we're asking for is recognition," George said. "So acknowledge it. Let's get on with it."

Former federal Liberal cabinet member Allan McEachern is now the chief justice of the British Columbia Supreme Court. In 1991, Justice McEachern ruled that Aboriginal title had been extinguished. That decision was condemned by the

United Nations Human Rights Commission as "unfortunate," "ethnocentric" and "one-sided."

"At the B.C. Court of Appeal, the court upheld McEachern on the issue of the kind of interest that we had in the land. When we first went to trial we said we owned the land and, of course, that caused all kinds of problems in court because when they heard us saying we owned the land, they heard us saying fee simple. But the court of appeal ruled that our rights couldn't be extinguished prior to Confederation or after Confederation prior to 1982 because they hadn't been because Canada didn't have the Constitutional authority to do so," George said. "And after 1982, our rights were protected by Section 35 of the Constitution Act."

The court action had been on hold for the past three years as the Wet'suwet'en and Gitksan entered the British Columbia treaty process and attempted to

negotiate separate settlements. But provincial negotiators abandoned the talks with the Gitksan in 1996, saying "no progress was being made."

The Gitksan then decided to renew its court challenge. The Wet'suwet'en — as co-appellants — found itself reluctantly going back to court despite the fact that its negotiations had produced some progress. At that point, the federal government broke off talks with the Wet'suwet'en, saying it is federal policy not to negotiate while legal action is in progress.

Gitksan lawyer Gordon Sebastian (Anuthlem buhn) said the plan going in to the Supreme Court was not to dwell on the McEachern ruling which is obviously flawed.

"We want the Supreme Court to act like a dreamcatcher," he said. "They need to let the Gitksan truth through and stop the provincial and federal team's B.S."

# Media revels in stories of Native gang violence

By Kenneth Williams  
Windspeaker Staff Writer

EDMONTON

It's a frightening image: Four people, minding their own business, are suddenly swarmed by a vicious gang. The violence is swift and brutal. When the police arrive and the assailants flee, three people are battered and Jim David Milliken, 23, is dying from a knife wound to the heart.

The next morning, the Sunday version of the *Edmonton Sun* has a headline blaring *Cops Hunt Gang Teen: Early-morning brawl involving 16 people ends with man stabbed to death.*

The next day, Jason Riley Laronde, 19, who was referred to as "a known gang member" turned himself in to police and charged with second degree

murder and possession of an offensive weapon.

Immediately following the story, the public called for the police to crack down on "The North Side Boys" a "mostly-Native gang." Fear had been on the increase since other violent incidents involving the teens in this "gang" had been reported in both the daily newspapers of Edmonton. In one of those incidents a young white male was supposedly jumped by members of the North Side Boys. Charges for that incident were dropped when it was discovered that the "victim" had provoked the fight and hadn't been the victim of a random assault.

Even so, these facts weren't reported and some of the residents of northeast Edmonton

were beginning to worry that a vicious Native gang was running loose. Milliken's death turned that fear to calls for vigilante action, if the police weren't going to crack down on the gang.

But the Edmonton Police Service remains adamant that there is no gang problem in Edmonton and feels that the media created a problem where one didn't exist.

"The Edmonton Police Service does not consider Native gangs, or any gangs, a reality in Edmonton," said Annette Bidniak, a spokesperson for the service. "We really don't have a street gang problem."

In the Milliken death and the earlier beating incident, the media failed to report that the "victims" and the assailants knew each other.

"This was not a random at-

tack," said Bidniak, referring to the Milliken case. "The victim was a willing participant in the fight."

Const. Aaron Nichols, who works in the Beverly Heights area in north Edmonton, feels that the media has overblown this case.

"We don't have a youth gang problem," he said. "We have a youth crime problem."

Nichols is the founder of the Youth Options Program and knows many of the so-called gang members.

They're just teens hanging out together who have known each other a long time, he said.

Helen Tavares, president of the Abbotsfield-Beacon Heights neighborhood patrol, strongly states that the North Side Boys are not the problem and laughed at the fears some

of her neighbors have expressed about them.

"I don't fear them. I've known most of them since they were seven, eight, nine years old," she said. "I don't consider them a gang."

The name "North Side Boys" or "North Side" is something that was given to them and not something they chose, she continued.

Even though the media later started reporting more details of Milliken's death, the harm had already been done.

"Once the ball gets rolling, it's hard to pull it back," said Bidniak.

"If the media's role is to create fear and paranoia in a community, then continue what you're doing," said Nichols, referring to the sensational accounts of the death.

# Lack of immediate sentence angers defendants

By Paul Barnsley  
Windspeaker Staff Writer

SURREY

When he appeared in court on June 10, William Jones Ignace (also known as Wolverine) wanted the court to return a quick sentence so he could just as quickly get on with filing an appeal.

He was previously found guilty of mischief endangering life and several weapons charges in connection with the 1995 Gustafsen Lake standoff.

But Judge Bruce Josephson decided he wanted to hear the submissions of each of the other 15 people who were also convicted of offenses before passing sentence. Ignace has been denied bail and will remain in custody throughout the sentencing hearings which are expected to last at least two weeks.

Eight days after receiving instructions from British Columbia Supreme Court Justice Josephson and retiring to deliberate, the Gustafsen Lake jury revealed their decision on May 20.

William Jones "Wolverine" Ignace, 66, and his son Joseph Ignace were cleared of the attempted murder charge they each faced. The senior Ignace, however, was convicted of "willful mischief endangering life by obstructing lawful operation of property (James cattle ranch) valued in excess of \$5,000; possession of dangerous weapons, firearms and explosives; discharging firearms at peace officers; assaulting peace officers with firearm."

He faces a possible life sentence.

Joseph Ignace, who suffers from fetal alcohol syndrome, was cleared of all charges. Stuart and Francis Dick were found not guilty of mischief. Suniva Bronson, James Pitawanakwat and Edward Dick were found guilty of mischief endangering life, a crime that carries a maximum sentence of life in prison.

Marjorie Pena, Robert Flemming, Shelagh Franklin, Grant Archie, Sheila Ignace, Grant Potulicki, Ronald Dionne, Percy Rosette, Trond Halle, Flora Sampson and Glen Deneault

were all convicted of unlawfully obstructing operation of property but acquitted of mischief endangering life.

The group of 14 Aboriginal and 4 non-Aboriginal protesters occupied the land near 100 Mile House in the British Columbia interior in the spring of 1995, saying the land was never surrendered.

After an eviction notice was served on them in June by rancher Lyle James, who purchased the 182,000 hectare property in the 1970s, the protesters refused to leave, saying Canada had no jurisdiction over the unceded land. The protesters demanded to speak with the Queen or her representatives, saying the Royal Proclamation of 1763 ensured that all lands properly surrendered by Aboriginal peoples must be surrendered in a clearly defined manner which was not the case with the James property. Through the months of August and September that year, about 400 heavily armed RCMP officers were involved in a series of engagements with the protesters which fre-

quently involved gunfire.

Assembly of First Nations National Chief Ovide Mercredi visited the camp on Aug. 24, attempting to broker a peaceful settlement. He left without success two days later.

Controversial lawyer Bruce Clark, acting for some of the protesters, was found guilty of contempt after an angry outburst in court. Clark found the court had little interest in his argument that the rule of law backed up the protesters' claims that Canada and the province had no legal jurisdiction over the land.

The protesters were arrested and charged the day after they left the camp on Sept. 17.

The Aboriginal leadership in the province has not supported the protesters. Chief Saul Terry, president of the Union of B.C. Indian Chiefs, called them "opportunists." But Chief Terry did say that the incident is proof of the need for the federal government to get serious about settling land claims.

Groups supporting the protesters issued press statements calling for a public inquiry into the

tactics employed by the RCMP and the role played by the provincial and federal governments.

The Ts'peten Defense Committee and the Free Wolverine Campaign, groups made up of people who were in the camp but left before the confrontation began or who simply support the protesters' right to make their case about land claim issues, criticized the judge's instructions to the jury. His decision to disallow all jurisdictional arguments by the defense revealing the colonialist attitude of Canadian courts and underlining the defendants' point that they could get no justice when they sought to put the actions of Canadian law-makers and law enforcement officers on trial in a Canadian courtroom.

The spokesman for the Free Wolverine Campaign, Bill Lightbown — a 70-year-old Kootenay Elder — believes Jones Ignace is a political prisoner.

"The judge told him there was no way he'd allow him bail until he recognized the jurisdiction of the court," Lightbown said. "Obviously, that makes him a political prisoner, not a legal prisoner."

# Work ha Atlantic

By J.J. Bear  
Windspeaker Contributor

SAINT JOHN.

The New Brunswick government's plans to build a \$100 million twin highway between Fredericton and Moncton have been halted due to the discovery of an Aboriginal burial site in Gemseg.

Red ochre, commonly associated with ancient Native burial sites, was discovered in March while crews were preparing an area for the building of a bridge over Gemseg River. The discovery immediately halted construction until further testing of soil could be completed.

Initial testing done in Saint John, N. B. was inconclusive. Soil samples were transferred to Miami, Florida. The results of these tests determined that

# Limit nu

By Roberta Avery  
Windspeaker Contributor

KINCARDINE,

The president of the Atomic Energy Board said Ontario Hydro didn't pay enough attention to the First Nations when planning a new nuclear storage facility.

"You forgot one group there," said Agnes Bishop. Her recent hearing into Hydro's proposal to build more than 100 nuclear dry storage containers at the Bruce Nuclear Power development on Lake Huron in Kincardine.

This proposed construction is separate from and in addition to a proposal to bury 20,000 tonnes of nuclear waste on the Canadian Shield which has been strongly opposed by First Nations chiefs.

The Bruce proposal calls for construction on two important archaeological sites, including possible ancestral burial grounds. Chief Akiwenzie of the Chippewa Nawaash told the hearing,

"There's evidence of burial sites within the Bruce. I myself have seen one site within the grounds," Akiwenzie.

Akiwenzie said that in ancient times his ancestors lived on the Lake Huron site of the proposed nuclear facility. And the high probability, in accordance with tradition, that his ancestors would have chosen for a burial site the high ridge of the proposed nuclear storage site, he said.

"It was the Native custom," said Akiwenzie, chief of one of the two Bruce Peninsula Ojibway bands.

Ken Nash, the utility's management chief said "I'm quite respectful of the First Nations concerns."

But Bishop disagreed. She said there had been a dialogue between Nawaash and the utility.

Her concern was echoed

## Work halted on Atlantic highway

By J.J. Bear  
Windspeaker Contributor

SAINT JOHN, N.B.

The New Brunswick government's plans to build a \$600 million twin highway between Fredericton and Moncton has been halted due to the discovery of an Aboriginal burial site in Gemseg.

Red ochre, commonly associated with ancient Native burial sites, was discovered in March while crews were preparing an area for the building of a bridge over the Gemseg River. The discovery immediately halted construction until further testing of the soil could be completed.

Initial testing done in Saint John, N. B. was inconclusive, so soil samples were transferred to Miami, Florida. The results of these tests determined that the

soil did indeed include red ochre and determined that the site could be between 3,000 to 6,000 years old.

Micmac and Maliseet people around the Atlantic provinces approached the province and demanded the project be scrapped. Premier Frank McKenna, acting on a promise not to build on Native historic sites, refused to scrap the project, but said an alternate route would be found.

The alternate route for the highway takes them 250 m north of the originally planned route and will force the relocation of a yacht club and restaurant along the current Trans-Canada Highway.

The Department of Municipalities and Housing, with the support of First Nations, has set up an archeological team to study the site in hopes of determining its age and history.

## Limit nuclear waste

By Roberta Avery  
Windspeaker Contributor

KINCARDINE, Ont.

The president of the Atomic Energy Board said Ontario Hydro didn't pay enough attention to the First Nations when planning a new nuclear storage facility.

"You forgot one group out there," said Agnes Bishop at a recent hearing into Hydro's proposal to build more than 1,200 nuclear dry storage containers at the Bruce Nuclear Power Development on Lake Huron near Kincardine.

This proposed construction is separate from and in addition to a proposal to bury 20,000 tonnes of nuclear waste on the Canadian Shield which has been strongly opposed by First Nation chiefs.

The Bruce proposal calls for construction on two important archaeological sites, including possible ancestral burial grounds, Chief Ralph Akiwenzie of the Chippewas of Nawash told the hearing.

"There's evidence of four burial sites within the Bruce. . . I myself have seen one site there within the grounds," said Akiwenzie.

Akiwenzie said that in ancient times his ancestors lived on the Lake Huron site of the present nuclear facility. And there's a high probability, in accordance with tradition, that his ancestors would have chosen for their burial site the high ridge that is the proposed nuclear waste storage site, he said.

"It was the Native custom," said Akiwenzie, chief of one of the two Bruce Peninsula Ojibway bands.

Ken Nash, the utility's waste management chief said "we're quite respectful of the First Nation concerns."

But Bishop disagreed after hearing that there had been no dialogue between Nawash and the utility.

Her concern was echoed by

Ontario Hydro's chief nuclear officer, Carl Andognoni.

"I'm not very happy with the status of what's going on with the First Nations," he said in an interview after the hearing.

Nash said an archaeologist hired by Hydro had determined there was no burial ground near or under the proposed site.

But Akiwenzie said the study, which took less than a day, was cursory.

"To do it in one day. . . there's too much involved, too much at stake," he said.

Nawash researcher Darlene Johnston agreed.

"A half-day field assessment is not sufficient," she told the hearing.

She said she was concerned that construction would disturb undiscovered sites.

"We don't want the work done by bulldozers. It's not good enough to call the cemeteries board after the fact," she said.

Akiwenzie also wanted to know why whitefish, which is a major part of the Nawash diet, is not tested for radioactive contamination.

Ontario Hydro monitors inshore fish populations, but not the deep water species including whitefish, Akiwenzie pointed out that, during their life cycle, whitefish feed near the plant.

"This is an issue of grave and serious concern to us, but it's not being addressed," Akiwenzie said.

Nash said the new fuel storage facility will add no additional radioactive pollution to Lake Huron. But the Inverhuron Ratepayers' Association, which supports Akiwenzie's position, strongly disagrees.

"To allow a build-up of high level nuclear waste at a site that contains seven or eight reactors — 2,400 feet from the Great Lakes in a prime tourist and agricultural area — represents a flawed policy by the nuclear industry," said association vice-president Norm de la Chevrotiere.

## Judge removed, lawyers upset

By Kenneth Williams  
Windspeaker Staff Writer

EDMONTON

A Federal Court judge has come under scrutiny after dismissing another judge from a case involving Alberta's Samson Cree Nation and Ermineskin First Nation. On May 16, Associate-Chief Justice James Jerome of the Federal Court's trial division, removed Justice Douglas Campbell from a trial that is scheduled to begin on Aug. 18 in Calgary. Jerome questioned Campbell's impartiality, because he knew three members of the Samson Cree Nation.

The case, in which Samson and Ermineskin are suing the federal government for mismanagement of trust funds and oil revenue, has already dragged on for more than seven years. Lawyers for both of the First Nations were angered that Campbell, who was appointed as the trial judge a year ago, was removed.

Jerome is also alleged to have made comments questioning the appropriateness of appointing a Jewish judge to hear a war crimes case or an Aboriginal judge to an Aboriginal case, implying it

would be difficult for the judges to remain impartial. These comments, however, were not recorded, but related in an affidavit.

The three people who Campbell knew were Wilson Okemow, Kathy Louis and Roy Louis. Kathy Louis works for the National Parole Board.

"We asked the judge himself if knowing these people would affect his impartiality and he said no," said James O'Reilly, the lawyer for Samson. "When you raise shadows and plant seeds of suspicion, often there's a receptive audience. It doesn't worry them that these judges have deep political links in the past. A lot of the federal justices were former [Department of] Justice lawyers and cabinet ministers."

Jerome is a former Liberal Member of Parliament and House of Commons Speaker.

"I don't know what caused His Lordship to do this other than that it was stimulated by a letter from the federal government's lawyers to the Federal Court Registry," said Marvin Storrow, representing Ermineskin. "It's an unusual situation. I've been appearing before the Federal Court since 1971 and this has never happened to me."

But Pierre Gaudet, a spokes-

man for the Federal Court, said it is actually unusual for it to be known who will hear a case before the trial day.

"Up until the court day, no one knows who the judge is," he said. "It's unusual that the judge is known ahead of time."

The complexity of this case, however, required that the judge be involved from earlier than the trial date, added Gaudet.

The First Nations' lawyers argue that since Campbell was already appointed, it should be up to him or a hearing in open court to determine if he should be disqualified.

"This isn't fair play," said O'Reilly. "I definitely suspect the federal government wants to have a judge of its own liking."

O'Reilly and Storrow have applied for leave to appeal to the Supreme Court of Canada to have Campbell reinstated as the trial judge. The court date, however, remains fixed.

As for the alleged remarks made about Jewish and Aboriginal judges, Gaudet said Jerome "is not addressing the matter at this time."

"I was on the phone when James Jerome made those remarks," said Storrow. "I've heard no denial."

## Students stranded on ice floe

By Annette Bourgeois  
Windspeaker Contributor

BAFFIN ISLAND, N.W.T.

What was supposed to be a week spent studying whales became a lesson in Arctic survival for 10 high school students from Baffin Island, N.W.T. stranded on a sheet of break-away ice.

The high school biology students, along with three Elders, a science teacher, an eight-year-old child and a hunter, were trapped when the sea ice they were traveling on broke free at the tip of Baffin Island and drifted into Lancaster Sound.

The group, all residents of Pond Inlet, N.W.T., a remote community on Baffin Island's northern coast, spent nearly four days on a three-kilometre-wide island of ice while storms hampered rescue efforts.

By the time a helicopter landed on the ice floe, it had drifted about 90 km, almost three-quarters across Lancaster Sound.

"It was really terrifying," said teacher Steve Van Oostveen, remembering the ice breaking apart a few feet from where the group was traveling on snowmobiles.

"It happened so fast," he added. "We were only about 500 m from shore when we realized."

Van Oostveen said the group tried to outrun the growing crack and cross back over to the shore side of the ice, but a spring squall caused whiteouts and made it impos-

*"The storms and the whiteouts were kind of scary. One morning we noticed some of the ice had broken off."*

— student Abbas Parks, 15.

sible to travel quickly. Realizing they were trapped, they radioed Pond Inlet to advise the search and rescue volunteers of their predicament.

The group had planned to spend a week at the floe edge studying whales as part of a senior biology class. Outfitted with rifles, navigation equipment, a week's supply of food and a radio, the most immediate danger was the potential of the ice floe to break apart.

"We're thankful to the Elders because they knew what to do," said student Abbas Parks, 15.

The Elders, including one who spent six weeks trapped on an ice floe in 1963, moved the group to a section of old ice which had been floating in the ocean for more than one season and was less likely to break apart.

But the high winds that grounded rescue helicopters also caused huge chunks of the ice floe to break away.

"The storms and the whiteouts were kind of scary," Parks said. "One morning we noticed some of the ice had broken off."

Student Brian Koonoo said the wind was so fierce during a blizzard that the kamotiqs (sleds) almost blew away.

As well as contending with the unpredictable Arctic weather, the group was very aware of the danger of polar bears, which regularly travel near open water to hunt. A guide kept a vigil around the clock to keep bears at a safe distance.

"I saw new polar bear tracks," Koonoo said. "That bear was pretty close to our camp."

When the students weren't sleeping, sharing stories or fetching snow for water, they tried to keep their minds off their situation.

"We had hot dogs, listened to music and tried to have fun," Koonoo said. "We tried to forget we were stranded."

"It was a great adventure, but it was kind of scary," said 15-year-old Aaron Pitseolak, adding the students earned marks for learning Arctic survival skills.

The group was rescued by helicopter which forced them to leave five snowmobiles and most of their camping equipment behind, an estimated \$50,000 loss.

But Koonoo put that loss into perspective.

"We can't buy new people, but we can buy new machines."

## Bands gear up

(Continued from page 1.)

Land and band membership management were the two main factors that C-31 could affect, said Twinn.

With perhaps thousands of people becoming eligible to return to band membership lists and entitled to land on the reserve, Twinn said there are going to be big problems.

"You cannot blow up over 100 per cent or 1,000 per cent of a population," he said. There may be more people coming back to reserves, but there isn't any more land being given out to accommodate those people.

Twinn even hinted that newcomers would have a tough time coming back.

"If you take those members that want to get into Sawridge, I doubt they'd last six months," he said.

When asked what he meant, Twinn said only, "It's obvious."

Asked again to clarify, it was his wife, Catherine Twinn who gave an answer.

Referring to the new C-31 members as "strangers," she said they would bring "conflict, stress and problems" to the reserve.

The "strangers," she said, don't even have to come to the community to register on a band list.

"They are put on the list by the government and are getting legal power (on the reserve) without even going to the community."

In time, she fears, the "strangers" will "destroy the land base" of reserves.

It is that interference by the government which makes managing the band's membership more difficult.

When asked how many C-31 status people had gone back to their communities, none of the representatives knew exactly.

"Everyone has accepted a few," offered Twinn.

Another question no one wanted to answer was about money.

When asked what the Sawridge band assets were worth, Catherine Twinn said that had no relevance.

When the reporter pushed and said it was a fair question, Twinn still held her ground.

"It might be a fair question, but I don't have to answer," she said.

Philip Healey, attorney for the band said money is not the issue for the most part of this court challenge.

"The bands are simply saying, 'It's our right — our treaty right — that we decide who our members are.'"

The bands fighting C-31 are "only trying to keep their reserves intact," he said.

Doris Ronnenberg, president of the Native Council of Canada (Alberta), wants nothing more than to see First Nation communities kept intact. She thinks C-31 people will help to keep things in order on the reserves.

"Tradition and culture was discussed at the trial. . . and the very essence of tradition and culture is family, and if [a community] is to work properly, you do not turn against your own family," she said.



Doris Ronnenberg.

Ronnenberg was granted C-31 status shortly after the bill became law. Her organization was one of the original intervenors in the Constitutional challenge to C-31 made by Twinn and the other bands. Ronnenberg has been fighting to have C-31 accepted just as long as the others have been fighting to appeal it.

"We want to preserve Bill C-31," she said, admitting the bill isn't perfect, but it is a start.

Ronnenberg said the Native Council of Canada isn't against treaty rights or any rights of Aboriginal people, it just wants to let people get back to their cultural roots.

Her home community, the Sauleaux First Nation in northern British Columbia welcomed back hundreds of members, she said.

That nation covers only 10 sq. km, said Ronnenberg, and only 60 per cent of the band members live on the reserve, but the rest, like her, are there to help anytime.

She admitted that access to band money may be a big reason for some people applying for C-31 status, but it isn't the reason for everyone.

"Money is an issue — I would be lying if I said it wasn't, but it isn't a primary factor," she said. "I, for example, want to be back as part of my nation. That was most important to me personally."

Ronnenberg and her organization may be calling on some very big guns to testify in any upcoming court action.

"Our intention is to call on Prime Minister [Jean] Chretien," she said. Since Bill C-31 is a Canadian law, why not get the head man to represent it?

Ronnenberg wants to see the court case back before a judge quickly. She said her group has found a lot more support and may have more ammunition with which to fight.

"I have more personal and organizational support than when I first started out," she said. "And I'm a little bit wiser."

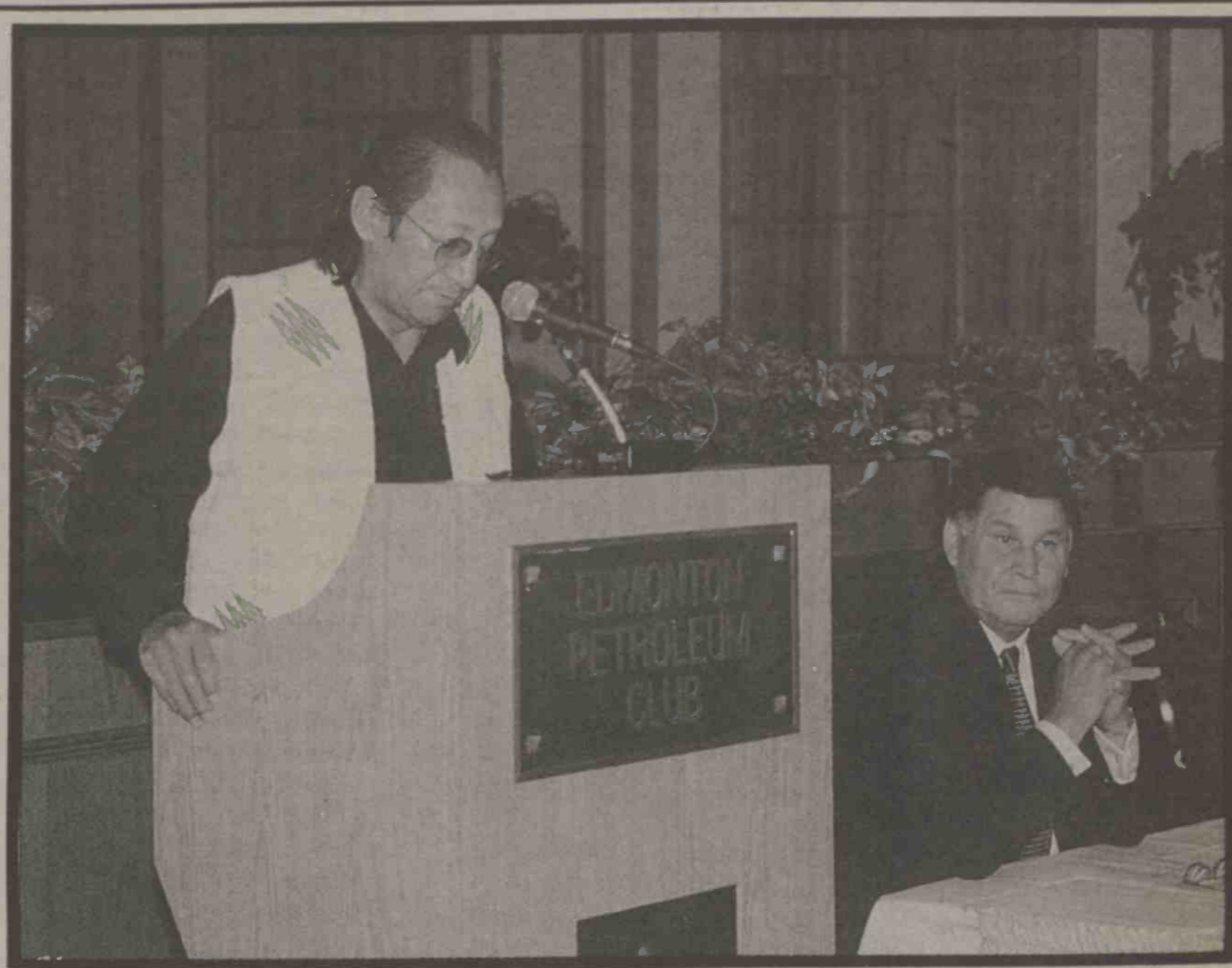
In Twinn's corner, the bands are ready to go and the lawyers are eager to get back into court.

"It'll be a dog fight again" said Twinn.

The bands' second lawyer, Martin Henderson, said the case should take considerably less time in court than the decade it spent before the courts already.

"I expect it will be shorter, because we've all been through this before," said Henderson.

No dates were set for the trial. No one at the press conference indicated that it would be in the near future.



Arthur Littlechild (left) acting chief of Ermineskin First Nation, addresses the media while Sawridge Chief Walter Twinn looks on. They were celebrating the court decision that will lead to another appeal of Bill C-31.

## Twinn upset with media focus

By Rob McKinley  
Windspeaker Staff Writer

EDMONTON

By holding a press conference in the lavish setting of the Petroleum Club in Edmonton, members of the Sawridge, Ermineskin and Tsuu T'ina First Nations opened themselves up to critical questions from a small, yet persistent gallery of media.

The press conference was held to relate the good news that a 1995 court ruling that resulted in the bands' loss of an appeal of sections of Bill C-31 had been overturned. Instead, media attention focused on the bands' opulent surroundings rather than the importance of the ruling.

In 1995, Judge F. Muidoon ruled that the bands had no grounds to base an appeal of the government bill that returned Native status to thousands of people. The Court of Appeal ruling on June 3 found that Muldoon was "biased" in his judgement and his findings should be dismissed. This decision allows the bands an opportunity to go back to the courts to start the appeal process again.

In a plush conference room set up for about 70 news conference guests, only a dozen people showed up. Food and beverages lined tables along the back and side walls of the room in anticipation of a much larger crowd. Sawridge First Nations chief and Canadian Senator Walter Twinn, along with wife Catherine, were not impressed with the line of questioning that tended to scrutinize the bands and not the court ruling itself.

Twinn said it is an indication of a bigger problem. Not only was the judge in the original appeal found to be biased, but the media —

*"It's as if you [the media] want to see all of the Indians on their backs and suffering. . . It's like the Indian just can't win."*

— Catherine Twinn

not all, but most — are biased against the Sawridge Band.

"This should be a proud story for Canadians, not a negative one," said Twinn, as he was circled by reporters following the press conference.

He didn't apologize for the success and prosperity of the Sawridge Band, but said the constant reference to his community as "oil-rich" was starting to get hard to take.

The community is successful and that should be something good, he said.

"Being oil rich isn't bad. It's that there's no credit for the chief and council for what we have achieved," he said, referring to the band's success on the reserve and in the courts.

Wife Catherine came to her husband's side and said the Aboriginal communities should be applauded for the work they have done.

It's as if people don't want to see Aboriginal people succeed, she said.

"It's as if you [the media] want to see all of the Indians on their backs and suffering. . . It's like the Indian just can't win," she said.

Chief Twinn told reporters that the press conference was held at the Petroleum Club because he is a past member and because it was one of the only places available on such short notice.

He said the reporters should be happy with the location.

"We've actually respected

the media by bringing them to such a nice place."

The cost to rent the conference room for a morning, with standard food and beverage [pastries, muffins, juice, coffee and tea] is approximately \$500. Additional beverages [wine, beer, and liquor] add to that cost.

The news of the victory in court deserves to be announced in such a place and the band members deserve the recognition, said Philip Healy, one of two lawyers representing the bands in court.

"It is important that bands come forward and come to court. It should be something that is admired," he said.

Martin Henderson, the other half of the legal duo representing the bands, said the matter will now go back to the courts.

He didn't want to guess at a time-line on the proceedings, but suggested that once it got back into the courts, the outcome wouldn't take as long as the 10 years Bill C-31 and the appeals have been in the system already.

"I expect it will be shorter because we've all been through this already."

The plan of attack when the appeal goes back to trial, he said, will be fundamentally the same as the previous appeal by the bands, with a few new pieces of evidence.

## Oklah

By Rob McKinley  
Windspeaker Staff Writer

CONCHO, Okla

Its first dabble into federal politics was a costly one for the Cheyenne-Arapaho Tribe in Oklahoma when it did it all again.

"Yes we would, because we are now involved in a political process," said business secretary Arthur Hoffman.

A year ago, the 4,200 Cheyenne-Arapaho tribe in the northwestern part of the state banded together with 38 other Oklahoma tribes to form a coalition.

The Indian Citizen Empowerment Political Action Committee was organized to give Indians in the south a stronger voice. The first thing the Cheyenne-Arapaho lobbied for

## Bearwa

(Continued from page 1)

Keaney said the court would determine if the court proved beyond a reasonable doubt that Jacko was not in self-defence. He said the court was not being asked to validate or disprove Native spiritual beliefs. He said to determine if Thompson was a bearwalker.

Keaney's sole witness was Jacko's father, Julian Ag

Aguonie owns the house where Thompson was living. Aguonie testified he had lived there for seven years.

Jacko's father testified before 1982 when he was moving into Native spiritism he was a heavy drinker. But in 1982 "like many people, I was going back to our culture."

Aguonie added that he came to live with him at that point.

"I wanted to teach about our way of life. I taught him things I knew in order for my son to know me."

Jacko was an eager student and helped out with potlaches, sweat lodges and twice went on vision quests.

For Aguonie, who was learning about being a Native, there was also a time he learned of "bad" medicine.

"I am seeking to be a good and need to know how to use good and bad power."

He told the court that he had seen things which will protect you from a bearwalker. In fact, his mother taught him to fill a cast iron pan with coals.

"She put some plants and some medicine in it from people. . . just dark. It made dense and she walked around the house four times with it. She said she was doing smudging to keep the bearwalker away."

As he grew older, Aguonie and his brothers and sisters took over this purification duty. Later he would teach others with it, including

Aguonie told the c

## Oklahoma tribe gets lesson in politics

By Rob McKinley  
Windspeaker Staff Writer

CONCHO, Oklahoma

Its first dabble into federal politics was a costly one, but the Cheyenne-Arapaho Tribe in Oklahoma would do it all again.

"Yes we would, because we are now involved in the political process," said tribal business secretary Archie Hoffman.

A year ago, the 4,200 hectare community in the northwestern part of the state banded together with 38 other Oklahoma tribes to form a coalition.

The Indian Citizens Empowerment Political Action Committee was organized to give Indians in the southern state a stronger voice. The first thing the Cheyenne-Arapaho lobbied for was a

2,800 hectare land claim.

Using money raised from a bingo fund, the action committee donated \$107,000 to the Democratic National Committee. The money, it hoped, would get the Democratic government to recognize the coalition. Once recognized, the tribe hoped it would have a better chance of lobbying for the land in question.

What the tribe and the action committee received in return were invitations to a White House dinner with President Bill Clinton and supper at Vice-President Al Gore's house.

The tribe believed it had a good foot in the door. But almost a year after the donation was made, the land issue was still not settled.

Hoffman said the parcel of land was promised to the tribe by the government.

In 1869, the land being

claimed was taken by the government for a military fort. Hoffman said once the fort was closed, the land was supposed to be returned to the reservation. But in 1949, it was turned over to the Agriculture Department instead.

"We have been fighting for it ever since," said Hoffman. "We are in desperate need."

The Cheyenne-Arapaho has a growing population and a high unemployment rate. Hoffman said 80 per cent of its members are out of work.

In March of this year, the Democratic National Committee returned the \$107,000 back to the tribe.

Rick Grellner, attorney for the tribe, said members didn't want the refund.

"They don't want their money back. In fact they'd be insulted," he said.

Hoffman said the see-saw story of the little tribe which

dabbled into federal politics has received a lot of media coverage over the past year.

"We got national recognition and world-wide recognition," Hoffman said. "The story itself has really helped us."

Although the money contribution failed to create any awareness, the follow-up media attention definitely has, said Hoffman.

In fact, it looks like a bill designed to return the 2,800 hectares back to the tribe is in the working stages. A Washington D.C. law firm has offered free legal help to process the land claim.

It also appears that two members of the U.S. Congress have pledged to sponsor the bill when it is introduced.

Randy Swanson, press secretary for Frank Lucas, northwest Oklahoma congressman, said his office knows nothing of the bill.

"I'm not aware of any legislation... to give the lands back to them," he said from his Oklahoma City office.

The Cheyenne-Arapaho and Hoffman have had a bumpy introduction to federal politics, but Hoffman said it has been a good learning experience. If the opportunity arose the tribe would take another chance.

He said the tribe's experience in the political forum is "just the beginning."

Hoffman would like to see more American Indians get involved in politics. It's the best way to make sure Indians are heard by the politicians.

Ultimately, Hoffman would like to see an American Indian in the government, but for right now, back at square one, the tribe is simply "fighting for our survival," he said.

## Bearwalker defence reflects Aboriginal existence

(Continued from page 1.)

Keaney said the court must determine if the Crown proved beyond a reasonable doubt that Jacko was not acting in self-defence. He added the court was not being called upon to validate or discount Native spiritual beliefs or determine if Thompson was or wasn't a bearwalker.

Keaney's sole witness was Jacko's father, Julian Aguonie. Aguonie owns the house where Thompson was killed. Aguonie testified he and Jacko lived there for seven years.

Jacko's father testified that before 1982 when he began moving into Native spiritualism he was a heavy drinker. But in 1982 "like many of our people, I was going back to our culture."

Aguonie added that Jacko came to live with him at that point.

"I wanted to teach him about our way of life. I taught him things I knew in order for my son to know me."

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He told the court there are things which will protect one from a bearwalker. In one instance his mother taught him to fill a cast iron pan with hot coals.

"She put some plants on it and some medicine she got from people... just before dark. It made dense smoke and she walked around the house four times with it. She said she was doing smudging to keep the bearwalker away."

As he grew older, Aguonie and his brothers and sisters took over this purification duty. Later he would help 10 others with it, including Jacko.

Aguonie told the court he

knew Ron Thompson, his father's half-brother, and that Thompson was passive when sober, but aggressive when drunk. He stated that people in the community feared Thompson's medicine because he boasted of being a bearwalker.

Aguonie further testified that Thompson "talked about his medicines and how he used them. Most of it was negative. He told me if he couldn't get parents, because they were too strong, he'd go after the kids — then you'll suffer by watching your kids," he told Aguonie.

Aguonie said Thompson often boasted about having an article used in his ritual such as a ball of hair.

Asked by Keaney what that signified, Aguonie replied "he'd got a person's power. He'd take the hair and use it against a person."

When asked if Aguonie believed Thompson had power, Aguonie replied "yes."

Jacko's father said his son had been friends with Thompson for only six months. Aguonie was upset when family members told him of his son's friendship with Thompson.

"My concern was that Thompson would do something to Leon with his medicine."

Aguonie said he told Jacko of Thompson's power.

"For his safety I told him not to do anything, not to associate with him, not accept anything he gives you."

Aguonie said Jacko would listen to him when sober.

Susan Hare, a Manitoulin Island lawyer specializing in Aboriginal justice said "the decision [of acquittal] reflects the Canadian justice system's recognition of Aboriginal existence in Canada. Too many times," she commented "the law doesn't reflect Aboriginal people in this country."

Hare noted that Jacko was supported by all the Island's

*"I heard sounds like animals fighting. It sounded like a bear. I never heard a man yell like that."*

— Ronald Roy

Native people.

"We believed him... we know the extreme fear a bearwalker can put in a person. We all knew him and knew he wasn't a murderer, but just a young Indian boy."

According to the Canadian Press news service, John Borrows of the University of British Columbia's Aboriginal legal studies department said the ruling is significant "because it recognizes our sources of law are broader than being based on European principles."

Borrows, who expects the decision to be appealed, added "it's astonishing that a judge in a hard case would recognize the continued existence of some Indigenous principles."

Fred Plain, head of the Council of Elders for Ontario said he thinks there will be a lot of questions raised about the fact bearwalking was used as a defence.

"Anything regarding Native spirituality has been regarded as unreal by Christian society."

During the two week trial, 56 photographs were entered as evidence showing blood spattered outside the camper on the ground and on foliage around the clearing where Thompson's boy was found. Other photos were of broken windows in Jacko's house, blood around the home's entrance, a door-knob, bathroom light switch, and spattered in another bedroom. More than 20 blood samples were entered as evidence along with shards of bloody glass. One photo showed three cut marks on a tree.

Susan Rimek, a toxicologist from the Centre of Forensic

Sciences' Northern Regional Forensic Laboratory in Sault Ste Marie, Ont. told the court that blood and eye fluid samples taken from Thompson's body showed high readings of alcohol. I would not expect to see such a level in a moderate light drinker."

Blood alcohol levels for Jacko indicated he too was drinking, she said.

Raymond Higaki, a biologist at the forensics lab said he found blood samples from both men at various locations around the scene, but only Jacko's blood was inside his house and only Thompson's on the walrus bone.

Pathologist Dr. Stuart Strong of the Sudbury General Hospital said Thompson's body had bruises on the left side of his face and head, deep lacerations behind his left ear, a deep laceration on his upper abdomen, and cuts and bruises on the outside of his arms.

Strong concluded Thompson died from head injuries from two to four blows with a blunt object. Cuts behind his ear damaged the skull, probably causing profuse bleeding.

"He likely died quickly or within an hour or two."

Witnesses called by the Crown during the trial laid out a picture of how the two men initially related the day of June 30, but also how the issue of the bearwalker was a factor.

They also indicated Jacko was more traditional in his way of life than many in the community and that he spent a good deal of time in the bush doing traditional leather and quill work.

Among those who testified, Carol Aguonie, Thompson's niece, said both she and Jacko

were stumbling drunk, but in good spirits when she drove them to Jacko's home on June 30.

Ronald Roy told the court he was inside his mother's home just after dinner on June 30 when he was called outside.

"I heard sounds like animals fighting," he testified. "It sounded like a bear. I never heard a man yell like that." Some minutes later, Roy saw Jacko stagger up his mother's driveway.

Roy said he heard his mother talking to Jacko and knew Thompson was the person Jacko meant when he said he'd killed a bearwalker.

"I knew it might have been him. People say he's a bearwalker." But Roy also told the court he saw Jacko and Thompson earlier at the band office and both smelled of alcohol.

Roy's mother, Winnifred Trudeau, testified she noticed Jacko had a gash on one wrist when she answered her door. When asked how he cut his wrist Jacko replied "By killing the f\*\*\*ing bearwalker."

Trudeau added Jacko was sobbing and screaming.

"When he screamed, he said he'd killed the bearwalker and he wouldn't bother any of us anymore." Trudeau further testified her parents told her a bearwalker was "what old Indian people used to do to get back at other people."

Another Sheguiandah resident, Chris Aguonie, told the court Thompson offered to teach him the mysticism of the bearwalker. Thompson confided he'd learned black magic from an old northern Manitoban bush woman, Aguonie said.

The bearwalker defence was used unsuccessfully in the same court on Manitoulin Island in 1945. In that case, a jury convicted a man of killing his father and sentenced the accused to hang. His sentence was commuted to life imprisonment.

## AFN race heats up

Well, it looks like the chiefs of Canada's First Nations have themselves a horse race in this month's Assembly of First Nations election for national chief. With the number of heavy-hitters vying for the privilege of advancing the causes of reserve Indians across the country, incumbent Ovide Mercredi will again have his work cut out for him to be elected.

Mercredi struggled in 1994 to get the required percentage of votes to claim his second three-year term as national chief. All that Mercredi needed back then was 60 per cent of the vote, and while he had 54 per cent support after the first ballot, it took another two ballots and a lot of backroom finagling to push that support to 60.8 per cent.

Of course, back then, Mercredi had the support of a hundred or so chiefs from British Columbia. This support will be missing this year if what challenger Wendy Grant-John says is true. In an interview in *Windspeaker* last month, Grant-John claimed she had the "unanimous endorsement" of the chiefs of British Columbia's First Nations Summit. If elected she would be the AFN's first woman national chief, and the dynamics would prove interesting now that Canada has appointed its first woman minister of Indian Affairs.

Joe Dion may be a spoiler, however. Though he is considered an Alberta candidate, he makes his home and operates a business out of British Columbia. He might split that province's vote, plus encourage Alberta chiefs to take an interest in the AFN they all but abandoned years ago.

It may also leave room for another candidate to come up the middle. That candidate could be Manitoba Grand Chief Phil Fontaine who was missing from the 1994 race for national chief after two failed attempts at the post. Fontaine said he declined to run then because of the Assembly of Manitoba Chiefs' involvement in the process to dismantle Indian Affairs in the province. Fontaine even sounded the death knell for the AFN that year. He said First Nations would have to rethink the need for the AFN if self government is achieved.

The other contender, though by press time he hadn't declared his candidacy, is Ontario's Larry Sault. Ontario has the largest block of votes, but *Windspeaker* wonders if Sault can pull the Ontario chiefs support. We suspect not, though to this date there are no other eastern candidates. Where will the all-important support from Ontario and Quebec go? We'll have to wait until July 30 to find out.

## AFN ELECTION START



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## Potential president submarined

### GUEST COLUMN

By Jim Moses  
*Windspeaker Contributor*

New York State Governor George Pataki wants the Republican nomination for the next United States presidential election. Recent events involving the issue of tax collection on sales of tobacco and gas to non-Indians by Natives living on reservations in New York State have probably assured that he will not get it. It is a rule of political thumb, both in the United States and Canada, that Native issues must not be allowed to become national or international issues that might impinge on an election. This was most recently demonstrated in Canada where during the latest federal election Native matters were almost completely ignored.

If nominated for president, Pataki would find it impossible to avoid the tax issue on the national stage of two countries, breaking the aforesaid rule in both Canada and the United States. He will not be nominated, because events do not bear scrutiny.

The inescapable factors are these:

1. Legitimate Native leaders in Ontario, Quebec and New York State have long been concerned that incredible profits by a few Native individuals in tax-free sales to non-Indians and in smuggling threaten reserve governments. A small group of self-described Native businessmen as well as a notorious warrior society have tried repeatedly to oust Native governments throughout the past three decades. Their motive, say the legitimate lead-

ers, is merely the protection of individual profits, the 'American Way' that most traditional Natives eschew.

2. An association of non-Indian convenience stores, charging that Natives have unfair business advantage in selling tax-free, won a New York State Supreme Court ruling two years ago that the state must collect sales tax on purchases by non-Indians who do not enjoy tax-free rights by treaty. The ruling was later upheld on appeal with the added stipulation that if the state does not collect, no one at all in the state can be made to pay sales tax.

3. Initial attempts by the state to negotiate with Native businessmen failed miserably and Pataki (perhaps foreseeing the violent opposition that could result) delayed deadlines for collection twice before turning to the traditional chiefs of five New York Indian nations. Talks began in July 1996 and Pataki postponed his deadline twice more because talks were "meaningful." An agreement was eventually reached and acted upon April 1.

The agreement did not provide for tax-collection, but rather recognized Native sovereignty as distinct nations, protected Native tax-free rights, and provided for a near-parity of gas and cigarette prices with the difference between the previous tax-free price and the new near-parity price going to the Indian nations for programs and administration. No taxes would ever be paid to New York State.

It was a trade and commerce agreement wherein Native gas and tobacco industries would be regulated by the governments of their territories. This would have prevented rich individuals from seizing political control of reserves through the power of their personal fortunes. Legitimate

chiefs throughout New York State were almost unanimous in their claims that such protection from individual Native entrepreneurs is necessary.

The reason why was quickly clear. Violent opposition to the April 1 agreement broke out at Seneca Nation, south of Buffalo, N.Y., and elsewhere almost immediately. Gas and tobacco outlet employees along with non-Indian supporters, clashed with police, set fire-fires, blocked the New York Thruway, hurled rocks from overpasses at night, spread nails on pavement and marched off in protest to Albany and Washington.

On April 24, the home of Chief Leo Henry at Tuscarora Indian Reservation, near Niagara Falls, N.Y., one of the nations signing the agreement, was firebombed. Three more burnings occurred at Tuscarora and Onondaga, near Syracuse, N.Y. A further clash between protesters and police at Onondaga was marked by the arrest of Art Montour Sr. and Paul Delaronde, both major figures in the now largely discredited Mohawk Warrior Society. (Montour was sentenced to two years in jail for obstructing justice in 1989 while supporting gambling at Akwesasne, a reservation straddling the Canada-United States border near Cornwall, Ont.)

4. Seneca gas and tobacco operators went to court and won a ruling whereby the method by which Pataki sought to resolve the tax issue was illegal. Tax enforcement officers had seized two tanker-trucks bound for the reserve. They were forced to release them. The state rushed to appeal, but a stay, normally ordered in such cases, was not imposed this time. Gas and tobacco were free to flow as before and have been flowing ever since.

(see Pataki waffles page 28.)

## Foreign

Dear Editor:

The Indian Act has helped Indian people in Canada. It has systems that destroyed them. The chance of survival Indian people have left is to return to traditional forms of government that were in existence millions of years before European transplanted to this land.

The original Indian dreamed up by Duncan was racist and genocidal intended to eliminate people as a distinct and identifiable group, and it was very blatantly and open only needs to read the of Privy Council meeting.

## Aboriginal

Dear Editor:

On Sept. 5, 1995, an armed force of Ontario police and snipers marched to Ipperwash Park on Lake Erie in Ontario.

They had been sent to clear a small group of Chippewa demonstrators who were occupying the site because it contained a

## Sailor

Dear Editor:

Five hundred years ago King Henry the VII of Giovanni Caboto to discover the New World. Five hundred years ago Henry VII assigned Giovanni Caboto to discover the Far East.

Five hundred years ago Giovanni Caboto (John Cabot) discovered New Foundland. Five hundred years ago

## OTTER



WOW.. WHAT A GENIUS THIS



# Foreign government dividing communities

Dear Editor:

The Indian Act has never helped Indian people in Canada. It has systematically destroyed them. The only chance of survival Indian people have left is to return to traditional forms of government that were in existence for millions of years before Europeans transplanted to this land.

The original Indian Act, dreamed up by Duncan Scott, was racist and genocidal. It was intended to eliminate Indian people as a distinct and identifiable group, and it was done very blatantly and openly. One only needs to read the minutes of Privy Council meetings and

the Hansard Report of Duncan Scott's time. The intent is clear.

Today, the intent is still clear but there is an added twist. Once we had no say. Now we are being forced to govern our communities under alien legislation, through laws that were never ours to begin with. All of the imposed so-called democratic systems [i.e. Indian Act, Department of Indian Affairs] promote, guarantee and even demand corruption, mismanagement and lack of accountability. They keep us divided and fighting among ourselves. And yet, we, the victims of an imposed system, are being blamed for using these systems to rule our communities.

Speaking as an outsider of mainstream Canadian society, I see, and have felt, what it is like to live within the concentration camp system known as Indian reserves, and it is a mirror image of the larger system of Canadian government. Just like Indian people, many other groups and individuals in Canada are angry and dissatisfied. They rail and demonstrate against the insensitivity and corruption of government. They protest the lack of accountability by the Chretien government, the Mulroney government, Bouchard's government, McKenna's government — all government.

Reserve communities have not been given options. All of the things imposed upon the reserves are set down by non-Native government. Royal commission studies, white versions of self government, white versions of employment and economic development, do not reflect the realities of our tradition or our way of life.

The best thing — the only right thing — that Canadian government can do for Indian people after 500 years of its imposed helping hand, is to butt out of our affairs and allow our communities, our families, our people, the time and opportunity to begin to

heal. Allow us our own traditional forms of government like the clan system, the grand councils and the Wabanski Confederacy, so we can function and grow and begin to heal our people.

I end with this particular salutation as a sign of respect. I recognize that I do not live as an individual. I am part of all my ancestors who have gone before me, part of all who live today, and part of all those generations yet to come. That is why I must not remain silent.

*Alli my relations,  
Dan Ennis  
Tobique, N.B.*

# Aboriginal rights and people under attack

Dear Editor:

On Sept. 5, 1995, a heavily armed force of Ontario riot police and snipers massed at Ipperwash Park on lake Huron in Ontario.

They had been sent to confront a small group of Chippewa demonstrators who were occupying the small park because it contained a sacred

burial ground. The graves had been bulldozed when the park was built years before.

It is believed that a senior government official gave the order to "get the f\*\*\*ing Indians out of the park, even if you have to use guns."

Around midnight, the riot police and snipers advanced on the park. First, a number of the

demonstrators were beaten with batons and boots by the police. A young man then drove a school bus toward the police, apparently in self-defence.

The police began firing their weapons, and within minutes, three of the demonstrators had been shot. Anthony 'Dudley' George died of a machine gun wound to his chest.

For 18 months, the Ontario government has refused to call a public inquiry into this tragic injustice. The killing of an unarmed First Nations person while he was defending Aboriginal and treaty rights is the concern of all First Nations peoples.

Dudley George's death must not go unanswered. If the Ontario government

and police can get away with killing one of our people because he was defending our Aboriginal and treaty rights, then Dudley George's death will not be the last.

*For more information contact the Dudley George family:  
P.O. Box 809  
Forest, ON  
N0N 1J0*

# Sailor's wrong turn shouldn't be celebrated

Dear Editor:

Five hundred years ago, King Henry the VII ordered Giovanni Caboto to sail and discover the New World.

Five hundred years ago, King Henry VII assigned Giovanni to discover the Far East.

Five hundred years ago, Giovanni Caboto (John Cabot) discovered New Founde Land.

Five hundred years resulted

in the acknowledgment of a disoriented Italian sailor bound for China.

Five hundred years have resulted in pride and dignity for the Canadian governments for the genocide of the Beothuks.

Five hundred years of lies to the Aboriginal people.

Five hundred years of humiliation to the Aboriginal people.

Five hundred years of celebration of these negative deeds.

Five hundred years of celebration of ignorance about the Aboriginals.

Five hundred years of sinister smirks on officials' faces.

In 1997, the world, Canada and especially Newfoundland, will celebrate the courage and triumph of Giovanni Caboto. It is the celebration of lies and hu-

miliations not only by the Canadian governments, but by the non-Aboriginal societies as well. It is the celebration of the genocide of the Beothuk since Coboto's accidental discovery.

Let us, the residents of this New Founde Land and Canada proudly acknowledge that Newfoundland and Labrador is the focal point of celebrating the negative impacts that are in-

flicted on the Aboriginals of Newfoundland and Labrador.

I say to the one and all who celebrate such discovery, the hell with Cabot, he was lost.

Yoo-hoo! John . . . John . . . You took a wrong turn. John, China's over there.

*Some sailor!  
Jim Nui  
Mushuau Innu,  
Davis Inlet (Utshimassits)*

## OTTER



By Karl Terry

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waffles page 28.)



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### GONE THE BURNING SUN

June 21 - July 4, 1997 Historic Empress Theatre Fort Macleod, AB (403) 553-4404 Kate

### SADDLE LAKE POW WOW

June 27 - 29, 1997 Saddle Lake, AB (403) 726-3829 Father Darrell Bretton

### BUFFALO POINT FIRST NATION INDIAN ARTS & CRAFTS MARKET

July 3 - 5, 1997 Middlebro, MB (204) 437-2133

### LE JAC PILGRIMAGE

July 4 - 6, 1997 Le Jac, BC near Fraser Lake (250) 699-6593

### DENESULINE GATHERING '97

July 7 - 11, 1997 Tadoule Lake, MB (204) 684-2022 Nancy Powderhorn Sr.

### CELEBRATION 97 POW WOW

July 11 - 13, 1997 White Bear First Nations, SK (306) 577-2286 or 1-888-577-4943

### COLD LAKE FIRST NATIONS TREATY DAY HOME COMING '97

July 11 - 13, 1997 English Bay Treaty Grounds, AB (403) 594-7183 Johnny or Randy (see ad page 12)

### 7TH ANNUAL KANEHSATAKE SPIRITUAL GATHERING/TRADITIONAL POW WOW

July 12 - 13, 1997 Camp Notre Dame, 664 Rte 344 (514) 479-8881 Marie or Susan

### 14TH ANNUAL PEGUIS COMPETITION POW WOW

July 15 - 17, 1997 Hodson, MB (204) 645-2666 Dave or (204) 645-2917 June

### LAC STE ANNE PILGRIMAGE

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## Gangs take a back seat

By Eva Weidman  
Windspeaker Contributor

WINNIPEG

Ryan Runearth wants to change the whole world. Not a small feat, but with his mother's help, Ryan believes the two of them can at least make the world a better place.

Vicki Runearth raised her four children with a sense that nothing is impossible if they believe in the Creator and in each other. Now, her two eldest daughters are mothers and they still follow what Vicki calls the red road.

That road began on the Swan Valley Reserve in Manitoba where Vicki grew up and learned the legends and the traditions of the Saulteaux and Sioux people.

"I was one of the fortunate ones. There were seven kids in my family and always other foster kids as well. My dad would go and pick up the Elders, bring them to our house and they would tell us stories."

Now Vicki is the one telling the stories. For 22 years she has worked with young people and families as a social worker and as a volunteer. She pushed for anti-sniff laws, for a Native child welfare agency, and for the rights of children being taken by the Children's Aid Society of Manitoba and sold across the border.

"CAS were selling our children for \$4,000 per child into the United States. We had to stop it. We had to speak out."

When Vicki worked in the 1970s for Eastern Child and

Family Services, she was one of only two Aboriginal people working in the field in Winnipeg. She said there was no recognition then of how important it is to have people of your own background to work through problems with.

Today, Vicki and her son Ryan have turned their attention to one of Winnipeg's biggest problems — the gangs. The Runearths go to schools and give workshops teaching children, Native and non-Native, about the legends, about the pipe and the smudge. While Vicki tells the traditional stories, Ryan speaks to the kids in their own language. Four years ago he was heading in the direction of a gang when his father died in an accident.

"My father's death brought me back. I was into the gang thing. I had no control over myself and no one had control over me."

When Ryan decided to turn back to his mother's teachings, he also started dancing. Hoop dancing is now a very big part of his life. He holds the record in Manitoba for the number of hoops handled at once — 100.

As a youth ambassador last year, Ryan traveled with Manitoba's Lieutenant Governor, Yvon Dumont, to communities throughout Manitoba as part of the 125th anniversary celebrations for the province.

An opportunity that saw him travel to Big Cove, N. B. as a youth ambassador was exciting, but Ryan was shocked at what he found there.

"There was so much drinking. So much partying. People

*"When I dance, people can't believe I'm only 16. It fills me up somehow."*

— Ryan Runearth

laughed at us, laughed at the idea of sweats, of healing. They think it's a joke. They made fun of us because we had long hair. They called us Pocahontas. They are the lost people. They have lost their culture."

Ryan is determined not to let that happen to Aboriginal children or teenagers in Manitoba. Mother and son travel daily to schools all over Winnipeg, working to help young people turn their lives around.

Since receiving the premier's 1997 volunteer services award, Ryan's life is so busy at times he barely has time to unpack before he is off again. This summer he plans to pack up again to travel with his family to the powwows and dance competitions across the country.

"My dream is to go to Arizona and become the world champion hoop dancer. When I dance, people can't believe I'm only 16. It fills me up somehow."

Vicki has complete faith in Ryan, as she has in all the children she talks to every day. She says the most important part of her life is to teach the children about who they are and why they should be proud of who they are. She said when the children learn, they have no need for gangs.

## Alexa, P

On a warm and in morning — June 2 to b — at the tender age of 3 my political virginity to a woman, an attached wo that. I am, of course, about that ravishing g known as Alexa McDe

Up until that fatefu ing, I must confess world that I, Drew K Taylor, had never vote life. Not in a federal e a provincial or municip tion, not even a band on my reserve. My ba been uncast, waiting right candidate.

Now, I think it's impo say that I'm not the mo cal of people. I can bar

## Heaven



By Suzanne Methot  
Windspeaker Contributor

*Scapegoat: How the Army*  
Kyle Brown

By Peter Worthington a  
Brown  
338 pages, \$8.99 (pb)  
Bantam-Seal Books

Elvin Kyle Brown dic Shidane Abukar Arone. partment of National has spent the last four y ing to obscure that fact.

Brown is the Edmon paratrooper convicted slaughter and tortur March 16, 1993, murder who was taken prisoner bers of the Canadian Regiment's 2 Command Canadian peacemaking


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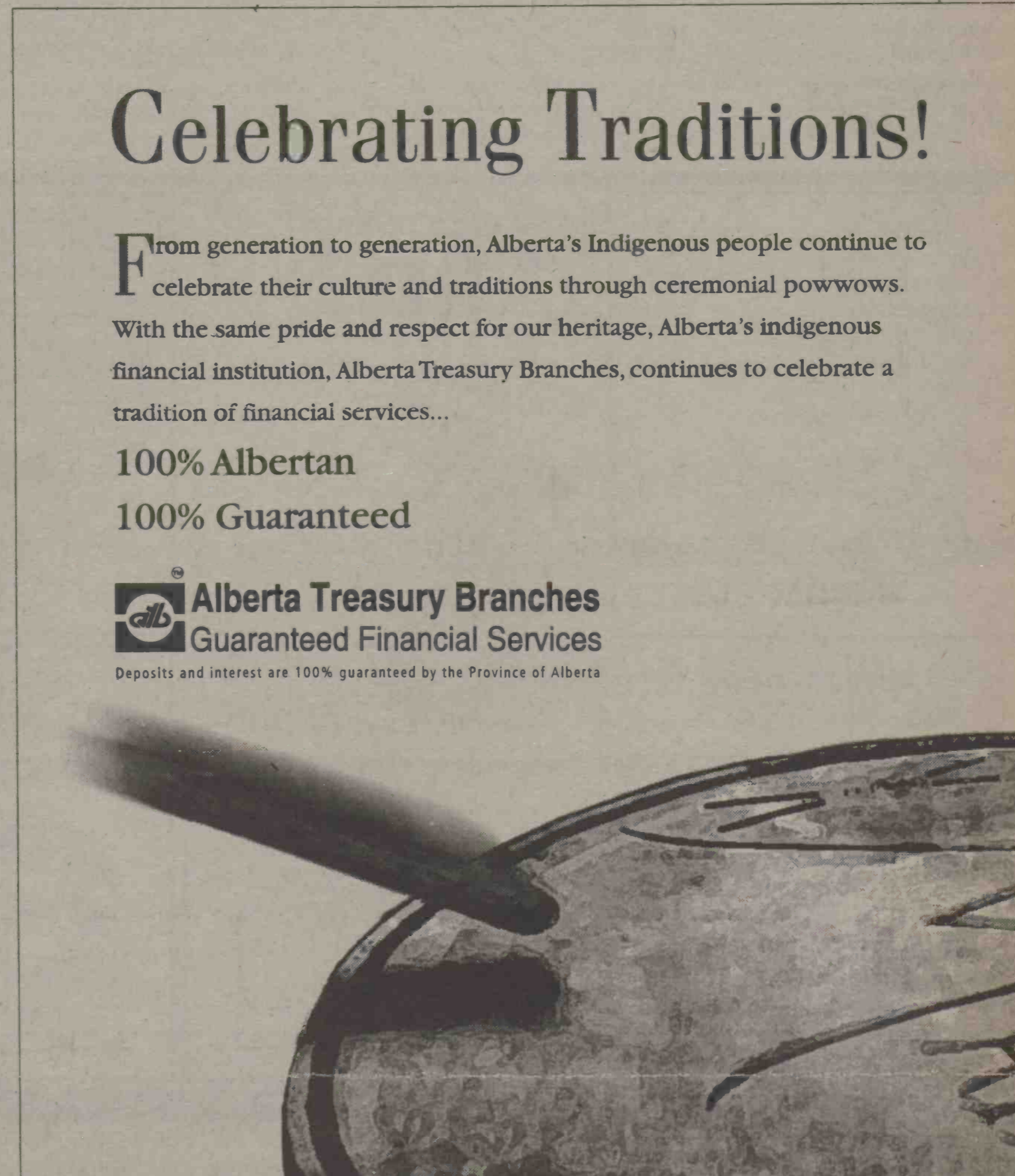
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## Alexa, Preston and Jean — one ballot can only go so far

On a warm and inviting morning — June 2 to be exact — at the tender age of 34, I lost my political virginity to an older woman, an attached woman at that. I am, of course, talking about that ravishing creature known as Alexa McDonough.

Up until that fateful morning, I must confess to the world that I, Drew Hayden Taylor, had never voted in my life. Not in a federal election, a provincial or municipal election, not even a band election on my reserve. My ballot had been uncast, waiting for the right candidate.

Now, I think it's important to say that I'm not the most political of people. I can barely spell



**Drew Hayden Taylor**

Alexa McDonough. Is it Mc or Mac? Or is she Micmac — just kidding. So why did I choose that NDP hellcat from the East Coast while the rest of the country chose the sweet wooing of that "little guy from Shawinigin?" I don't know. Who can say what motivates the passions of voters? Not I.

The ironic thing is I don't even consider myself particularly left wing. Don't get me wrong, I'm not particularly right wing either. It's just that in the broad political spectrum of Canadian politics, I consider myself outside the normal parameters. Being Native, I like to think of myself as being a "red wing."

So why did I vote for Alexa and her loyal followers when there is, I believe, at least one Native Member of Parliament who has sworn allegiance to Jean Chretien and the Liberal Party? I mean, how can you not admire the resourcefulness of a guy who used an Inuit sculpture to defend himself against a deranged intruder. Jean — Warrior Prime Minister. It's just a pity that's become the only practical use for art among politicians. But I'm not bitter.

And what about Preston Manning and the Reform Party? Well, according to many Native beliefs, the West is believed to be the land of the dead. I won't even go into that.

Charest and Duceppe weren't running in Ontario. Duceppe was actually running from Ontario. And some, more cruel than I, would say Charest and his party weren't running on this planet.

All that this means is after all these years of living a politically celibate life, I can no longer wear white. And again, we're back to the question of why Alexa? Is it just because she's the lesser of evils? No, that would be too cynical.

After much soul-searching and introspection, I came up with the only logical reason I could find. My girlfriend told me to.

Hey, it's as good a reason as any.

## Heaven help the whistle-blower in Canada's military



By Suzanne Methot  
Windspeaker Contributor

*Scapegoat: How the Army Betrayed Kyle Brown*  
By Peter Worthington and Kyle Brown  
338 pages, \$8.99 (pb)  
Bantam-Seal Books

Elvin Kyle Brown did not kill Shidane Abukar Arone. The Department of National Defence has spent the last four years trying to obscure that fact.

Brown is the Edmonton-born paratrooper convicted of manslaughter and torture in the March 16, 1993, murder of Arone, who was taken prisoner by members of the Canadian Airborne Regiment's 2 Commando during Canadian peacemaking opera-

tions in Somalia.

The facts are simple. Arone was tortured and killed by Master Corporal Clayton Darrell Matchee, who was arrested after Brown came forward with information and photographs. Matchee subsequently hanged himself while in detention, surviving with brain damage that leaves him the mental equivalent of a four-year-old child. With Matchee unfit to stand trial, the blame shifted to Brown, who inherited the responsibility of Arone's death. Both Brown and Matchee are Cree.

*Scapegoat* does a few things well, but it also fails in several important ways. Most importantly, it addresses the issue of race in only the most superficial and self-serving terms.

In its attempts to dispel the media-fed notion that the Airborne was a neo-Nazi clubhouse, it chucks the baby out with the bathwater and argues that race was so unimportant to soldiers as to be a non-issue even amongst themselves. This ignores the race-related pressures

exerted on Aboriginal soldiers by a hierarchical system based, not on bravery, but bravado, a system that stresses conformity and prides itself on breaking people and "bonding" them to one another through methods including dismissal or hatred of anybody deemed an "other."

Item: Matchee was called Geronimo by his fellow soldiers, a term of "affection." Item: Cpl. Eric Adkins insists that race is not an issue between soldiers, but has this to say: "I don't consider myself a prejudiced person, but Master Corporal [Matchee] was an Indian with an attitude."

Item: Worthington — clearly the main author of this book — is obsessed with identifying those of Native ancestry. The races of the other players in this drama are never discussed.

There is precious little analysis in this book. Racist incidents are classified as mere "jokes" or as something called "soldiers' humor." Granted, the media latched on to the racism aspect of the Somalia affair at the expense of measured debate. But

soldier Tim Turner, for one, is missing the point when he says he hopes the next peacemaking mission is "against white people, because... if you shoot back at someone who's not white, then you're called a racist." (No, not quite, Mr. Turner. Shooting at them isn't really the problem. Teaching their children to say, in English, "Shoot me, I'm a nigger" is.)

The oddball connections and strange bedfellows in Brown's story also fall through the cracks here. For example, Brown's new alliances with Worthington, the co-founder of the right-wing *Toronto Sun*, and several Reform Party Members of Parliament go unremarked upon. Reformers insist on "equality" for all Canadians, which to them means no special status for Aboriginal peoples and free-market access to Aboriginal land — all rather bizarre considering that their new found friend Brown declares his intention to gain the Indian status his mother never had.

The book takes pains to document the circumstances of the

Airborne's peacemaking — not peacekeeping — mission. (It's commonly believed that the Airborne were keeping the peace under a United Nations mandate. In fact, the Airborne entered Somalia under American command in a Chapter 7 engagement war. And since a declaration of war requires the agreement of Parliament, which then-Prime Minister Brian Mulroney neither sought nor secured, then not only was it war, but it was an illegal war under the laws of this country.)

So what's the real story here? Flaws aside, the book makes clear that the real story behind the Somalia affair is what a government can do to someone who speaks out.

What happened to Elvin Kyle Brown when he chose to tell the truth — his court-martial and subsequent wrongful conviction — is representative of clear and willful deceit on the part of the Canadian military, and it demonstrates the length to which a government will go to silence someone whose story contradicts the official line.

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# Inquiry into death of Mikisew baby wraps up

By Rob McKinley  
Windspeaker Staff Writer

EDMONTON

A four-day fatality inquiry into the death of a 13-month-old Mikisew Cree First Nation boy wrapped up at Edmonton's provincial court on June 14 with emotional testimony from his parents.

Skylar Waquan died on Aug. 16 1996, after being diagnosed with necrotizing fasciitis. The disease attacks and kills body tissue, and can be likened to the flesh-eating disease.

Skylar died in the University of Alberta Hospital in Edmonton, less than one month after what his parents had been told was routine, elective surgery to fix an umbilical hernia. Skylar had the hernia operation at Northern Lights Regional Health Centre in Fort McMurray, Alta.

Parents Edwin Waquan and Angela Watling initially took Skylar to the hospital for mosquito bite creme. As a doctor examined the bites, he noticed a hole near the child's navel and said minor surgery could fix it. Following the operation to cor-

rect the hernia, the boy was brought back to the hospital three times. He was suffering from pain, nausea, and swelling in his stomach area. It wasn't until the third visit back that doctors realized something was gravely wrong with the boy.

A dozen doctors gave testimony at the fatality inquiry, each detailing their association with the boy and his illness.

Lawyers for the family were asking if earlier detection of the infection could have saved Skylar's life.

Dr. David Reid, a physician on rotation from the Misericordia Hospital in Edmonton to the Fort McMurray health centre, first saw Skylar on July 28, three days after the hernia operation.

He told the inquiry he was concerned with the boy's condition and believed that it was an infection. He told court that antibiotics were not prescribed because tests on the boy had not come back and the doctor didn't want to make things any worse.

Dr. Ari Joffe, a pediatric infectious disease specialist at the University Hospital, said earlier detection of the disease would have been difficult, because all

the symptoms were "very non-specific," and could have been due to any number of things.

To come up with necrotizing fasciitis at that stage would have been a long-shot, he said.

"In the intensive care unit (at the University Hospital) we only see a case every year or two of severe fasciitis," he told the inquiry. "Its rarity is what makes it so difficult to diagnose."

Throughout the testimony, Waquan and Watling sat in court listening, and sometimes weeping as evidence was given.

At one point during the third day of the inquiry, Watling took out some photographs of her little boy taken just days before his first operation. Staring for a long time at a picture, she gently kissed the image's face and put the photo back into an envelope.

It wasn't until the final day that the emotions and frustrations of the parents really came to the fore.

Between sobs, with his head hung down and his long hair covering his face, Waquan told the inquiry he had trusted the doctors with his child.

(see Skylar Waquan page 11.)



This picture of Skylar Waquan was taken just one month before his death from necrotizing fasciitis.

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Margaret Norris,  
Administrative Assistant,  
Dene Cultural Institute, Mobile Healing Team,

P.O. Box 3054,  
Hay River, N.T.  
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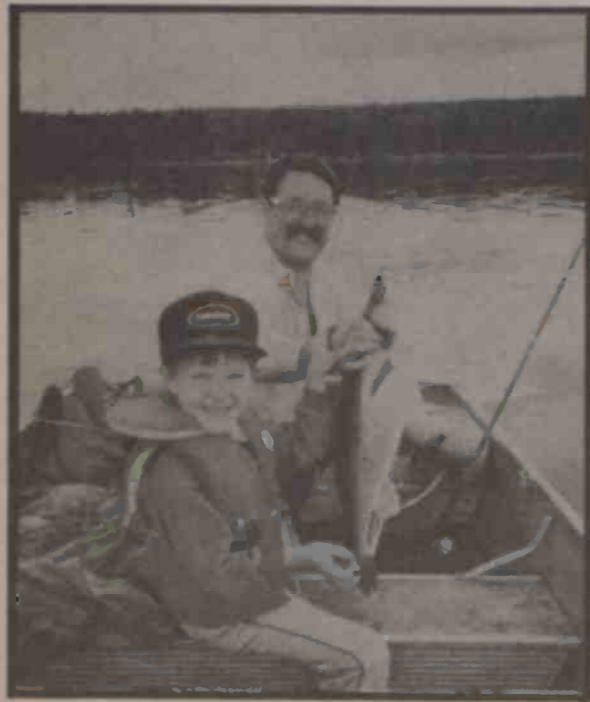
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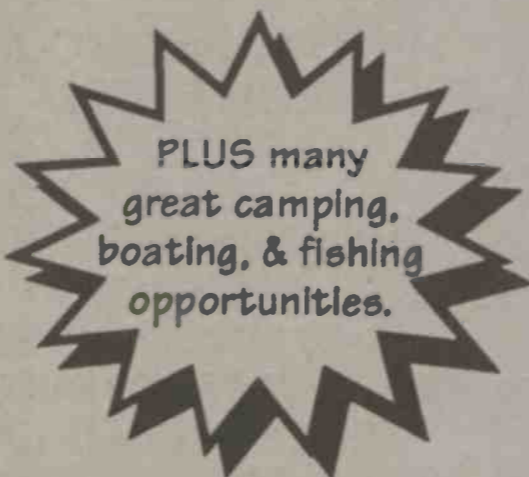
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## Manitoba First Nation advertises sundance

By Kenneth Williams Windspeaker Staff Writer

PORTAGE LA PRAIRIE, Man.

The Dakota Tipi First Nation in Manitoba will have its sundance from June 26 to June 29, with the purification taking place four days earlier. Normally, this is private information, but this First Nation has taken a different approach: it's advertising the sundance.

For Carl Pasche, band councillor with Dakota Tipi, this is one of the best ways for people to learn about it.

"The medicine man [Leonard Crow Dog] advised us to go ahead and let the people know and put the dates in the paper," he said. "If anybody wants to ask any questions they can ask him."

Pasche doesn't see a problem and can't understand why anybody would. He thinks this is the way to save these ceremonies.

"Why should we hide it? What's wrong with opening up the doors?" he asked. "Hiding the spirituality is dead and gone."

But this is still a sensitive sub-

ject for many Aboriginal people. In 1995, several people were upset that Windspeaker published a photo of an Elder conducting a ceremony in a sweat lodge.

The Peigan Elder and spiritual leader who was the subject of the photograph is of the same mind as Pasche: taking pictures and writing about ceremonies is fine as long as it's done with respect.

Pasche wants to make it clear that the Dakota Tipi First Nation is not selling its religion or trying to draw a big crowd. Pasche finds it unusual that churches advertise sacred events, but no one complains about that. Pasche sees this as a chance to reach out to people who need sundances, but don't know about them.

"There are people that want help, that want to learn," he said.

This is the one way that people can reconnect and learn about their traditions. Besides, it's only the dates that are being published and not any of the details, he added.

"What's wrong with letting people know?" he asked. "They know there are sundances out there, but they don't know how to get to them or who to talk to."

## Skylar Waquan inquiry

(Continued from page 10.)

"These people said they were going to fix my baby. I never, ever thought this was going to happen."

Waquan told the court it had all been too much to handle. As his tears turned into sobs, it seemed that re-living the last few weeks of his son's life for the inquiry was also taking its toll.

Waquan carried on with difficulty as he detailed the plans to transfer his son from Fort McMurray to Edmonton. By the time Skylar arrived in Edmonton, however, the infection had progressed too far and too fast.

Doctors there could only monitor the little boy. He was hooked up to machines and it was only a matter of time before the parents were told to expect the worst. A decision was made to take Skylar off of life support.

"I felt so sorry for my baby, because I would never see him and would never do anything with him again," he said.

His testimony had an emotional impact on courtroom spectators.

Family, friends, members of the media, and the court reporter had to wipe tears from their eyes.

"I told them I didn't want him to die in a hospital. He likes it outside," Waquan said.

After disconnecting the boy from a battery of machines, tubes and wires, hospital staff let the parents take their son outside.

"I was just rubbing my baby's head," Waquan mumbled through sobs. "My baby is dead now. My baby is dead," he quietly said.

Angela Watling cried as Waquan completed his testimony. She told court the whole ordeal has been a roller-coaster ride of emotions. In the early stages, doctors could only offer suggestions, she said, but no one

had any answers.

Initially, doctors feared Skylar had meningitis. Tests were performed, including two spinal taps.

"They told me that he didn't have meningitis and I was very relieved, because I knew that meningitis could be fatal and I was very worried," she told the inquiry.

She said doctors then cut open her son again to see if it was a problem with the surgery.

"They told me it was good news. Good news. They didn't find anything ruptured. They found infection," she said, shaking a little behind the witness bench.

Still, no one knew what the infection was. It wasn't until the baby was transferred to Edmonton that the family began to get answers.

Both parents praised the staff at the University Hospital for the effort made in keeping Skylar alive for as long as possible.

Following the inquiry, Watling said she wouldn't set foot in the Fort McMurray hospital again.

"If one of our other kids gets sick, wherever I am, we'll be heading down to Edmonton," she said.

The inquiry was held after the family and the Mikisew Cree First Nation urged the Alberta Justice department to examine the death. The inquiry does not place blame, it only determines a cause of death and can make recommendations to avoid similar circumstances happening again.

Judge Larry Nemirsky will make final recommendations to the Alberta Justice department and the Solicitor General's office. There was no date given on when the recommendations would be made. It could take up to two months.

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# Big names vie for chief's job

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

It appears there will be at least six candidates for the chiefs to consider when they gather in Vancouver later this month to select the next national chief of the Assembly of First Nations.

Incumbent Ovide Mercredi and the unanimous choice of British Columbia's First Nations Summit, Wendy Grant-John, have already declared their intentions to run.

They've recently been joined by the Grand Chief of the Assembly of Manitoba Chiefs, Phil Fontaine, and by the founding chairman and president of the Indian Resource Council of Canada, Joe Dion.

Several sources say that Mississaugas of the New Credit (Ontario) band council Chief Larry Sault and at least one other person will also soon declare. The candidates had until midnight on June 20 to file nomination papers. That was after *Windspeaker's* press deadline.

Dion announced his intention to run during a press conference in Edmonton on June 9. The 49-year-old Cree was born on the Kehewin Indian Reserve in northeastern Alberta. The longtime manager of his own company, Vancouver-based Dion Resources, Inc., is also the chairman of the newly-formed Indian Oil and Gas Management Board. He admitted he has the typical 'let's get it done' approach that's associated with chief executive officers. But, during a phone interview, he cautioned that he would have to temper that approach somewhat if elected national chief.

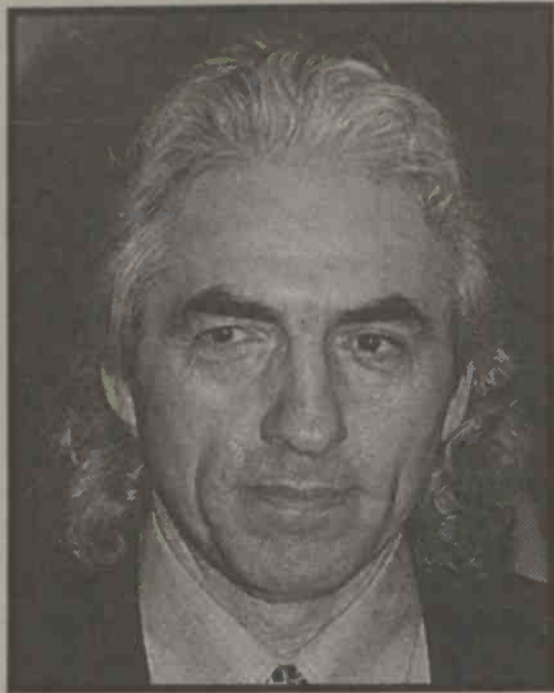
"As national chief, I'll be at the command of the chiefs, but I want to represent the chiefs and the grassroots people," he said.

Dion admitted that he's doing all right financially and probably doesn't really need the tax-free \$85,000 annual salary the national chief commands, but he was quick to point out that he knows what it's like to be poor.

"I've been poor. I was one of 12 kids," he said. "Yes, I made it in the big wide world, but I understand. I feel compassion."

A big part of the candidate's message is that the kind of hard work he's put into making his life a success is the key to salvation for First Nations and Aboriginal people.

"The main thrust of my campaign is to really push hard on economic development for First Nations across the country," he said. "We've got to get our people back to work. I've learned the rewards of work. I believe we've either got to find a way to keep our youth busy and productive or the high suicide rate will continue."



Grand Chief Phil Fontaine of the Assembly of Manitoba Chiefs enters the fray.

That doesn't mean he would put negotiations with the federal government on the back burner while he attempts to create viable economies on First Nation territories.

"I will not let the government off the hook in their fiduciary responsibilities. Canada today is called the number 1 country in the world, but within that country are some of the poorest people — my people. This has to stop. The federal government has been acting like the concerns of First Nations are not an issue. Well, I'm going to make them an issue," he said.

He believes the tax-exempt status of Aboriginal people is an advantage in the marketplace that has not been exploited to its full potential.

"Legally, First Nations are tax-exempt. It's something we should maximize constructively and legitimately for our growth," he said. "First Nations should be using what they've got going for them."

Dion promises to talk tough, but smart, if given the chance to speak for the chiefs.

"I will confront. I won't back off," he said. "But you can't knock the government to the point where they don't want to talk to you."

A former journalist, Dion pledged that he would make himself available to the press, especially the Aboriginal press.

"It's the only way the national chief can communicate with the grassroots people. I believe the Native media should be first when it comes to access," he said.

Dion promised he would put his business activities on hold if elected and make the national chief's job his first and only priority.

Manitoba Chief Phil Fontaine was defeated for the second time by Mercredi in the last AFN election, but he believes the last three years have allowed him to show the chiefs that he is ready to be the national leader. There was little fanfare when he announced his candidacy and, despite several promises by his campaign staff that he would be available for an interview, he could not be reached for comment.

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Dr. Freeland is the Chief Executive Officer (C.E.O.) of the Fort Defiance Indian Hospital in Fort Defiance, Arizona. The hospital has 39 beds, 112,000 outpatients, a user population of 28,000 and a staff of 280. He is involved in the transfer of Health Services to the Navajo Nation.

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## Cree y

By Sam Laskaris  
Windspeaker Contributor

TORO

It's not too often that a player is the toast of the town, but Jonathan Cheechoo is your average teenager.

Cheechoo, a native of Mississauga, Ont. (pop. 1,800,000) being projected as a future professional Hockey League player.

His career took a step in the right direction on June 7 when he was

chosen in the first round, fifth overall, by the Belleville Bulls in the Ontario Hockey League priority selection draft held at Maple Leaf Gardens.

"It's a great opportunity to advance my hockey career," said Cheechoo, who spent the past season with the Kitchener Dutchmen of the Mid-Western Ontario Hockey League "B" league. "I'm really excited."

Everybody in Moose Jaw, Saskatchewan, which is located on the shores of James Bay, is excited. Especially the Cheechoo family. The northern Ontario town sent one of the largest contingents of supporters to the Bulls on draft day as the 17-year-old forward was a first round pick was joined by his family members and friends.

"The whole community is known about this week and all have wished him the best," said Mervin Cheechoo after his son was selected by the Bulls. "They were all looking forward to what was

"He's a worker discipline he deserves today hard work committed dedication love of really hockey"

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Windspeaker  
CANADA'S NATIONAL ABORIGINAL NEWS PAPER

# Cree youth tabbed as future NHL star

By Sam Laskaris  
Windspeaker Contributor

TORONTO

It's not too often that a teenager is the toast of the town but Jonathan Cheechoo is not your average teenager.

Cheechoo, a native of Moose Factory, Ont. (pop. 1,800), is being projected as a future National Hockey League player.

His career took a step in the right direction on June 7 when he was chosen in the first round, fifth overall, by the Belleville Bulls in the Ontario Hockey League priority selection draft held at Maple Leaf Gardens.

"It's a great opportunity to advance my hockey career," said Cheechoo, who spent the past season with the Kitchener Dutchmen of the Mid-Western Ontario Junior "B" league. "I'm really excited."

Everybody in Moose Factory, which is located on the shores of James Bay, is excited. Especially the Cheechoo family. The northern Ontario town sent one of the largest contingents of supporters to the Gardens on draft day as the first round pick was joined by 17 family members and friends.

"The whole community has known about this weekend and all have wished him the best," said Mervin Cheechoo, after his son was selected by the Bulls. "They were all looking forward to what was go-

ing to happen today. Actually, there's quite a few people now that are waiting for phone calls."

Should he do the expected and crack the Bulls' lineup this September, the high scoring Cree forward would become the first player from Moose Factory to suit up for a club in the Major Junior "A" Ontario Hockey League, considered one of the NHL's leading feeder systems.

Though he started skating at age four and competed in Native tournaments while growing up, Cheechoo's campaign with the Dutchmen was only his third season of playing organized hockey. In 43 games with Kitchener, playing in one of the top Junior "B" leagues in the coun-

try, he collected 76 points (35 goals, 41 assists), second best on his team.

Prior to joining the Dutchmen, Cheechoo, who turns 17 on July 15, played one season with the Timmons Bantam AAA club and one year with the Kapuskasing Midget AAA side.

"I'm really surprised how quickly things have taken off," the 6'1" 185 pounder said. "It's just like riding a roller coaster."

Belleville's director of player personnel Floyd Crawford is confident Cheechoo will accomplish plenty more.

"He's an elite hockey player," said Crawford, whose son Lou has taken over the Bulls' coaching duties after serving three seasons as an as-

sistant coach in Belleville. "Unless I'm off on my estimation, he's pro material. He's going to prove that by himself."



Jonathan Cheechoo was selected in the first round of the OHL Junior "A" draft and hockey insiders say he's got a real shot to be a first rounder in a future NHL draft.

And the pride of Moose Factory will go through the draft process once again next year; he's eligible for the 1998 NHL entry draft. Should he have a solid rookie campaign with the Bulls, Crawford is confident he'll also be a first-rounder in the pro draft.

Crawford checked his top pick out thoroughly last winter. He saw Cheechoo play about a dozen times.

"He was the go-to guy for the Kitchener Dutchmen," said Crawford, whose other son Marc is the coach of the NHL's Colorado Avalanche.

"Everything evolved around Jonathan's situation inside the blueline."

Crawford was also pleased with some comments Cheechoo made at the draft. Besides being part of a respected organization, Cheechoo said he's eager to play in Belleville because there's a reserve, Tyendinaga, located less than 20 kilometers east of the city.

"[Jonathan] said 'I love to be surrounded by my brothers' and that really grabbed me," Crawford said.

Cheechoo refused to establish any personal statistical goals for the upcoming season.

"I just want to step in and contribute as much as I can," he said.

Though proud of his Aboriginal background, Cheechoo is hoping others don't make that the focus.

"I'm just trying to be one of the guys and contribute the same way they are," he said.

Mervin and Carol Cheechoo are understandably ecstatic about their eldest son's accomplishment.

"We're surprised in some ways but not a whole lot," said his mother. "[Getting to the OHL] has been a goal of his for a long time and he's been working hard at it. He's been putting a whole-hearted effort into it."

His father echoed that thought.

"He's a very hard worker and he's very disciplined," he said. "And I think he deserves a day like today because of his hard work, commitment and dedication. And for his love of the game. He really likes playing hockey."



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# Club gives up name

By Sam Laskaris  
Windspeaker Contributor

SYRACUSE, New York

The Syracuse SkyChiefs are probably wondering why they didn't take the advice of local Native people years ago.

Up until this season, the Toronto Blue Jay's AAA International League affiliate club, which was founded in 1934, had been called the Chiefs. The club's logo was a simple one: an Indian head.

This season, the Indian head logo is gone — replaced by a flying baseball bat that resembles a World War II fighter plane. And the change is bringing in big bucks for the franchise, which now has one of the catchiest logos in any sport.

One of the reasons the club opted to change its name and look now was because this marks its first season in brand new P & C Stadium, named after a major supermarket chain in this state.

"Being that we're in the heart of Indian country here in central New York and the fact people are being more sensitive now than they were in 1934 when this team was named, we thought when we moved into a new stadium, we should consider a name change," said SkyChiefs'



general manager John Simone.

But the name change was not a universally popular move. More than 10,000 people responded to a name-the-team contest and about eight per cent were in favor of making no change.

"We were kind of in a dilemma," the GM said. "We respect the local Indian people here in Syracuse but the fans wanted us to keep it Chiefs. So what we did was try to find a way to change the logo because (Native people) weren't upset with the name but with the actual logo. So we put a word in front of it — SkyChiefs fit. We have a rich aeronautical

history in this area; boys from Syracuse flew in World War II. So we put an airplane in the logo."

Onondaga Nation Chief Irving Powless Jr. approved the new look.

Including design patterns and patent rights, the name and logo change cost the organization about \$30,000 (U.S.). But it was money well spent. In fact, that expenditure has already been recovered, thanks to the club's booming souvenir sales.

"We've already surpassed last year's sales in the novelty store and it's only April," Simone said. "People are buying everything with our logo on it."

## DRAFT DAYS:

### It's that time of year

By Paul Barnsley  
Windspeaker Staff Writer

PITTSBURGH

The Major Junior and NHL drafts are key moments in every hockey hopeful's life. Last month, Aboriginal players were taking big steps in Toronto for the Ontario Hockey League annual player harvest and in Pittsburgh for the NHL selection show.

It's the same every spring; talented young hockey players sit in stuffy buildings, wearing suits and ties, surrounded by family, friends, fans and supporters. They go to determine their hockey fate; to see if the scouts and coaches and general managers think they're good enough; to see if their big league dreams will come true.

It's a tough, tough road for any hockey prospect to complete successfully. By the time a young player gets to sit in an NHL building, he's one of a chosen few.

And, more and more, Aboriginal players are part of it.

It wasn't always that way. Many hockey managers will privately admit they believe that Aboriginal players have an even tougher path to follow. It's part of the game's inside lore — a hockey cliché — that Aboriginal kids often find it too hard to adjust to life away from their families and culture and frequently abandon the team and go home before they've given the team a chance to recover its investment in them.

But a growing number of promising Aboriginal players are facing that stereotype down and putting it to bed. Many are encouraged by the success of Buffalo Sabres coach Ted Nolan, an Ojibway who grew up on the Garden River reserve in Ontario and went on to play in the NHL, then coach Memorial Cup teams, and finally, coach in the big show.

In each of the last several years there has been a prominent Aboriginal name on the tongues of selectors and — more importantly — after those players are drafted they are taking on the responsibility of role models.

Young Aboriginal players are proving that, if the knock on Aboriginal players ever was true, it's true no longer.

# IT'S TIME for Canada's First Nations to take charge of their own future!

It's time for action. It's time for a new national Chief! It's time! The time is now!

*This is the essence of our leadership campaign.*

Joe Dion is urging First Nations Chiefs and Councils right across Canada, from coast to coast, to join with him for collective action through a strong and united Assembly of First Nations (AFN).

"If you entrust me with the task of heading your national organization, I promise you that all my energies and skills will be used to protect your interests," Dion pledges.

**The Joe Dion Leadership Campaign Committee urges you to examine all the facts very carefully before you cast your ballot at the Leadership Convention to be held in Vancouver on July 30. Cast your ballot for the future of Canada's First Nations! Vote for Joe Dion, and join the crusade to make Canada's First Nations true PARTNERS in Confederation, as sovereign, self-governing peoples in their own right.**

The AFN must mobilize all its forces to do much better than it has in the past, in representing our collective Aboriginal and Treaty Rights. Joe Dion has an outstanding track record as an administrator, an Indian Chief, a successful businessman, and a Leader who has over the years become very familiar with the machinery of government in Ottawa.

What is more, Joe Dion has genuine compassion and understanding of the plight of the First Nations people, and will do something about it.

*The collective powers of First Nations are Joe's basic message. On the one hand, the Assembly of First Nations must steadfastly hold the federal Crown to its Treaty trust obligations and keep it accountable for any failures to honour its fiduciary responsibilities.*

*At the same time, however, First Nations must also take the initiative to advance their own economic interests and well-being through business development, equity ownership in regional resources and other enterprises, joint ventures, and appropriate training.*

Joe Dion has the experience, the energy and the enthusiasm to lead the way!

The Joe Dion Leadership Campaign Committee, which is sponsoring this advertisement, is anxious to hear from YOU. Give us your ideas, tell us what are the ISSUES uppermost in your mind, and if you would like to help in Joe Dion's campaign.

Contact us at the Campaign Committee Headquarters on the Tsawwassen Indian Reserve, 1257 Pacific Drive, Delta, B.C. V4M 2K2. Phone (604) 943-2253, Fax (604) 943-6541.

## NHL draft Ojibwa

By Paul Barnsley  
Windspeaker Staff Writer

MARMORA

Big, tough, solid, home defenders are prized commodities in pro hockey days — every club in the National Hockey League they find quality blue-perennially short supply.

That's what makes old Curve Lake Ojibwa, Nehrling such a pop these days. The NHL's selection draft was set for Pittsburgh on June 15, after deadline month. In a phone interview with the six-foot-four pounder just before he left for Pennsylvania, Nehrling, contacted by several big teams in the weeks leading to the draft.

"Let's see there was Washington, Dallas, New York, Florida and Anaheim I talked to," he said.

Agent Scott Norton of Chicago will represent the professional hockey player after the draft. The manager offered to draft choices according to how early they were selected. Nehrling is expected to go anywhere from the fifth round in the selection draft and he

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**NHL draft**

**Ojibway defender rated high**

By Paul Barnsley  
Windspeaker Staff Writer

MARMORA, Ont.

Big, tough, solid, stay-at-home defenders are prized commodities in pro hockey these days — every club in the National Hockey League admits they find quality blue-liners in perennially short supply.

That's what makes 17-year-old Curve Lake Ojibway Lucas Nehrling such a popular guy these days. The NHL's annual selection draft was scheduled for Pittsburgh on June 20. That was after deadline for this month. In a phone interview with the six-foot-four, 212-pounder just before he headed to Pennsylvania, Nehrling told *Windspeaker* that he had been contacted by several big-league teams in the weeks leading up to the draft.

"Let's see there was Phoenix, Washington, Dallas, New Jersey, Florida and Anaheim, I've talked to," he said.

Agent Scott Norton of Chicago will represent the young professional hockey prospect after the draft. The money offered to draft choices varies according to how early they are selected. Nehrling is projected to go anywhere from the third to the fifth round in the NHL selection draft and he will al-



**SARNIA STING**

most certainly return for another season of Junior hockey.

That means he'll get to play for new Sting coach and former NHL agitator Mark Hunter. The team is owned by the Ciccarelli brothers; Dino Ciccarelli, of course, is another legendary professional 'character player.'

This is the second straight spring that has seen the Marmora, Ont. (near Belleville) resident sitting in a rink in June waiting to hear his name called.

This time last year he was a minor Midget who was waiting to see if he had impressed any of the scouts who work for the Major Junior "A" Ontario Hockey League's clubs. As it turned out, he had. The Sarnia Sting made him their fifth round choice — not bad for a kid for who failed to score a goal in 25 games for the Quinte AAA Midgets.

But then again, goal scoring isn't Nehrling's specialty; he concentrates on keeping the puck out of his own net.

Sting officials were pretty sure they had something when they selected him and they add that, as they expected, the youngster blossomed at the Junior level. A tough, durable competitor, he played in 63 of the Sting's 66 regular season encounters, scoring three times and setting up another dozen. Although his game is defense, Sting officials point out that he has a knack for scoring in big moments: two of his goals were game winners.

Nehrling took a regular turn on the blueline for Sarnia in the OHL playoffs this spring until they were sidelined by the Kitchener Rangers in a seven game series in the second round. The rookie says the pace of the playoffs was amazing and really helped his development as a pro prospect.

"Everything was just bang, bang, bang. It was incredible," he recalled.

Still eligible for another year of Midget hockey, Nehrling says he was nervous for most of the year and didn't really show everything he's got. His relatively low 74 penalty minutes, for example, betrays a certain tentativeness that he says will be gone when the 1997-98 campaign begins in the fall.

**Teams shed members as games approach**

By Paul Barnsley  
Windspeaker Staff Writer

NORTH AMERICAN  
INDIGENOUS GAMES

VICTORIA



August 3 - 10, 1997  
Victoria, British Columbia  
Canada

The countdown to the opening ceremonies of the 1997 North American Indigenous Games in Victoria, British Columbia is into the final weeks as Aug. 3 approaches and many of the teams from territories on the Canadian side of the 49th parallel have discovered they just couldn't come up with enough money to send every athlete who was originally scheduled to compete.

But while most of the nine teams on the Canadian side are reducing their rosters, as one Indigenous Games staff member reported, the final number of participants is expected to be fairly close to the originally expected 4,500 youth athletes, 500 senior athletes, 800 coaches and 2,500 cultural participants.

"We're hovering around those numbers," said the games sports manager, Patrick Chenier.

The final deadline for submitting registration papers was June 1. North American Indigenous Games staff members are compiling the final numbers and should announce the totals in the near future.

Chenier said he doesn't have specific information about how

the fund raising was conducted for each of the teams. That was left in the control of the individual teams.

"There was the odd team that was not successful in securing funds but that's totally out of our control," he added.

Aside that from that relatively minor bump in the road, it's full speed ahead for this summer's biggest Aboriginal sporting event.

In addition to the nine teams on the Canadian side, there will be 18 teams from territories in the United States at the games. There will be competition in a total of 16 team and individual sports.

Chenier said the games staff are confident the Victoria Indigenous games will be the best ever.

"We started from scratch and we built a pretty solid foundation," he said.

**INDIGENOUS WOMEN'S STUDIES INSTITUTE**

**ABORIGINAL HEALING AND FASTING - September 3rd to 7th, 1997 - MERRITT, B.C.**

Aboriginal healing and fasting is a must for people dealing with personal issues arising from their past and present experiences. The Vision quest is the definitive journey towards spirituality and the deeper self. The sacrifice of comfort reaps rewards of untold value for the participant. Here is an opportunity to fast in the B.C. wilderness under the careful supervision of elders flown in for that purpose.

If you plan to fast for two to four days, bring: roll matt (mattress), sleeping bag, smudging material, waterproof matches, tarp to make a small igloo in the bush, some nylon rope (12') and your personal requirements. Except for one daily visit from your elder, you will be alone. Fasters do not eat or drink. If you have special health needs (diabetic, heart problems, etc.) Consult your doctor before deciding to fast.

**ABORIGINAL WOMEN AND MATRIMONIAL PROPERTY ON INDIAN RESERVES IN CANADA - December 13th & 14th, 1997 - VANCOUVER B.C.**

Matrimonial property on Indian reserves is an issue for all women married to Indian land holders on Indian reserves in Canada. There has been a checkerboard of decisions made by Canadian courts. These decisions are discussed by family, Aboriginal lawyer, Sharon McIvor. The issue is so controversial, the B.C. Native Women's Society is bringing a case against the Canadian government for its failure to deal with the issue to the satisfaction of women married to Indian men on reserves.

For the latest legal information in this field, plan to attend this two-day seminar. Share what you know with other participants. The seminar will be led by female Canadian lawyer, Sharon McIvor, LL.B., LL.M., LL.D. Candidate.

**GAMING ON INDIAN LANDS - October 24th & 25th, 1997 - LAS VEGAS, NEVADA**

Gaming on Indian lands is a fast growing phenomenon in Canada and the United States. The IWSI is offering a two-day seminar on gaming in Las Vegas in October 1997.

Participants will be able to learn the latest in legal developments in Canada and the United States and share their knowledge with other participants.

The seminar will be led by a female Canadian lawyer now studying for her Doctor of Laws Degree.

**ABORIGINAL GAMING - November 21st & 22nd, 1997 - LAS VEGAS, NEVADA**

Aboriginal gaming is raising money for social and economic needs on Indian reservations in Canada and the United States.

Sign up for this seminar to learn the latest in legal developments in this field in both Canada and the United States. Share what you know with other participants. The seminar will be led by female Canadian lawyer, Sharon McIvor, LL.B., LL.M., LL.D. Candidate.

The Indigenous Women's Studies Institute is an independent organization set up to offer a program of non-credited seminars on topics of interest to Aboriginal women and the Aboriginal community.

- Benefits - you receive the latest legal information on this topic.
- People - IWSI instructors are well qualified to serve your legal information needs.
- Action - Register Today in any or all of the following workshops by sending your name, address, organization you are affiliated with and include your registration fee. Send your telephone number and fax number.

**SIGN UP NOW!**

Aboriginal Healing and Fasting - Fee \$800.00. Registration should be before August 1st, 1997.

Aboriginal Women and Matrimonial property on Indian Reserves in Canada - Fee \$800.00. Registration should be before November 5th, 1997.

Gaming on Indian Lands - Fee \$800.00. Registration should be before September 5th, 1997.

Aboriginal Gaming - Fee \$850.00. Registration should be before October 5th, 1997.

Fee does not include transportation to seminar locations or hotel accommodations. Participants are encouraged to take advantage of special fares offered by Canadian Air and Air Canada. Merritt flights are through Vancouver or Calgary to Kamloops, B.C.

Payment must be made upon registration by money order or certified cheque payable to:

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West Vancouver British Columbia V7P 3R1  
Phone: (604) 983-2842 Fax: (604) 983-2843  
E-mail: ORCAENT@intergate.bc.ca  
Barbara Wyss

# Fred Sasakamoose blazed a trail to the NHL

By Rob McKinley  
Windspeaker Staff Writer

SANDY LAKE, Sask.

As a number of teenage Aboriginal hockey prospects looked forward to their time in the professional spotlight while they waited to hear their names called during the various selection drafts last month, they were no doubt reminded by parents and grandparents that they should remember to take a look back to a time when the path they're following was being cleared by the men who made it all possible.

It is, after all, an important part of their culture to honor the Elders.

Fred Sasakamoose is the undisputed trail-blazer of Aboriginal hockey. Now 63, Sasakamoose was the first Aboriginal person to play in the NHL.

From his home on the Sandy Lake First Nation in Saskatchewan, Sasakamoose said he is happy that more and more

younger Native players are pursuing their hockey dreams.

The climb to fame isn't always an easy one, he cautioned. His own, short-lived shot at hockey fame started out with difficulty.

"It was a little tough for me," he said. "But at the time it was 1949."

Attitudes toward Aboriginal people were different then, he said, especially toward those who were trying to enter mainly "white man" areas.

Leaving Sandy Lake, after playing on the provincial Midget champions, his first stop was with the Moose Jaw Canadiens of the Western Canada Junior Hockey League. In those days, the Canadiens were a farm team of the Chicago Black Hawks.

At first, he had trouble fitting in in Moose Jaw.

"Although I was a pretty good hockey player, I still got dressed in the corner," he recalled.

At only 15, and the only Aboriginal person on the team, he said it took a while before he

could really feel he was part of the team. Throughout the toughest times, it was his love of the game that kept him going, Sasakamoose said. He just wanted to play.

His ability caught the eye of scouts from the Chicago Black Hawks, and by the 1953-54 season he was playing for the NHL team.

Stepping onto the ice for that first game against the Detroit Red Wings is something he says he will never forget.

"It was a tremendous feeling. You look up at the balconies, there was like three stages up there. The Moose Jaw Arena was only for 2,000 people. Here, when I skated onto the ice it was something great."

Getting \$100 for each game and each exhibition performance was a small fortune for a young man who had grown up on a poor reserve and spent most of his life in a residential school.

The money in his pockets and the fame he was receiving

started to go to Sasakamoose's head, the former pro admitted. He says he started to drink and he took his fortune for granted. And after that first season in Chicago, he returned to Sandy Lake and didn't do much. By the time training camp rolled around he was out of shape. He failed to crack the Chicago lineup in the season that followed, getting sent down to New Westminster, then Calgary, then to Kamloops in semi-pro regional leagues. He never made it back to the NHL.

Looking back, he isn't bitter about how his hockey career went.

"Sometimes I wish I could go back, but I wouldn't trade it because I love the way I am."

A rough start in residential schools, being "cooped up" on the reserve and being a celebrity for one glorious season in the big league has helped him grow and develop.

"It offered me a good life. It gave me the greatest opportunity

for any man, not just an Indian man," he said.

For young players these days it is a little easier, he said. There is a lot more interaction between Aboriginal communities and non-Aboriginal communities. The kids all play hockey together.

"It's a different story all together now (for Aboriginal players). They're competing with the outside world starting with the little kids," he said.

As time went by and attitudes changed, more and more Aboriginal players made places for themselves in the history of hockey: Jim Nielson, George Armstrong, Reg Leach, Dale McCourt, Stan Jonathan, Ted Nolan, Chris Simon and so many others followed Sasakamoose's lead and made their own contributions.

They are all willing to tell the coming generations of professional hopefuls that whatever success they had was the result of hard work, dedication and a great love for the game.

# Cabot

By Kenneth Williams  
Windspeaker Staff Writer

ST. JOHN

It's not about d... That's the message t... Burgess, a spokesma... Cabot 500 Anniversary... tions, wanted to ma... lutely clear.

"The word 'discov... bone of contention v... riginal people," he sai... ebrations were never... covey.

"We're celebrating... anniversary of the ar... Italian explorer, ... Caboto, who is now... John Cabot," contin... gess. "The celebrati... been saying that Cab... ered North Americ... been referring to this... fall and arrival. Fro... ebrations' perspecti... the event that led to... tion of Canada as it i...

Unfortunately, ce... Cabot's landfall has... way to go for Katie R... dent of the Innu Na... calling for Aboriginal... demonstrate at Bona... km north of St. John... June 24. It's on that...

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# Cabot 500 celebrations dispel discovery notion

By Kenneth Williams  
Windspeaker Staff Writer

ST. JOHN'S, Nfld.

It's not about discovery. That's the message that Doug Burgess, a spokesman for the Cabot 500 Anniversary Celebrations, wanted to make absolutely clear.

"The word 'discovery' is a bone of contention with Aboriginal people," he said. The celebrations were never about discovery.

"We're celebrating the 500th anniversary of the arrival of an Italian explorer, Giovanni Caboto, who is now known as John Cabot," continued Burgess. "The celebrations haven't been saying that Cabot discovered North America. We've been referring to this as a landfall and arrival. From the celebrations' perspective, this is the event that led to the evolution of Canada as it is today."

Unfortunately, celebrating Cabot's landfall hasn't been the way to go for Katie Rich, president of the Innu Nation. She's calling for Aboriginal leaders to demonstrate at Bonavista, 160 km north of St. John's, Nfld. on June 24. It's on that date that a

replica of Cabot's ship, The Matthew, will enter the port that is traditionally considered the spot where he first landed in Newfoundland. A number of dignitaries, including Queen Elizabeth and Prince Philip, plus media from around the world will be there.

The nature of the demonstration remain unclear, but Rich was quoted in the media as saying there's nothing to celebrate because Aboriginal people have inhabited Newfoundland for thousands of years.

Her calls for a demonstration, however, have received a lukewarm response from other Aboriginal groups in Newfoundland. The Labrador Inuit Association won't be participating in the celebrations, but they won't be demonstrating against them either. The Conne River Micmacs are also not interested in demonstrating.

"It is an issue for us," said Rembert Jeddore, a vice-chief from Conne River. "We had a show at the cultural centre in St. John's. We're doing our own thing: promoting our culture through powwows [and] letting people know who we are. We're definitely keeping it low-key."

But it's that kind of participa-

tion that Burgess would love to have, because the celebrations are also about Aboriginal people.

"Overtures were made to the Aboriginal people of Newfoundland and Labrador to take part. Efforts were made to integrate them into the mainstream celebrations," said Burgess. "A part of our heritage is our Aboriginal culture."

"We have no problem with a strong Aboriginal presence at the landfall ceremony. It's an opportunity to send out a message of a very strong [and] constructive nature," he continued.

He also stressed again that the theme was not discovery, but a significant event in the history of North America.

"The Cabot celebration has seen this as a huge opportunity to put this in an historical context — how can one man discover land inhabited by others for thousands of years?" Burgess asked.

"Let's go back to the history texts we were raised with. They would say 'John Cabot discovered Newfoundland in 1497.' If we're going to progress as a society we have to realize what was written wasn't correct," he continued.



Katie Rich, president of the Innu Nation,

"Cabot's arrival was just an arrival."

There have been, however, discovery themes around Newfoundland and Labrador that have not been part of the official Cabot 500 celebrations.

"Mass media and advertising have a stronger impression. It's difficult to compete with advertisers who put forward the discovery notion," said Burgess. "It's all part of the education process about who was living in Canada be-

fore Cabot arrived. It's a little disappointing that the discovery notion has taken hold."

Two symposiums have been put together that allow Aboriginal people to put forth their perspective on their own terms about life before Cabot's arrival and the impact of his arrival. Even the extinction of the Beothuk, a group of people that were decimated after the arrival of Europeans, is addressed.

"We're not skirting that issue," said Burgess.

## PROJECT WRITER NATIVE STUDIES

Under the direction of a provincial steering committee composed of representatives from a number of school jurisdictions, the program of studies for Native Studies 10, 20, and 30 for use in Alberta schools will be developed. A writer is required to provide continuity, consistency, and leadership in the development of the program of studies document. The project is expected to be completed over a one-and-a-half year period, from September 1997 to spring 1999. Salary will be commensurate with education and experience.

The successful candidate will have:

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Edmonton, Alberta  
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#### INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on The City of Calgary Aboriginal Urban Affairs Committee for the year 1997/1998 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Aboriginal Urban Affairs Committee are as follows:

| Citizens to be Appointed | Term of Appointment | Total Number of Members | Meetings Held             | Approximate Length of Meeting | Regular Time of Meeting |
|--------------------------|---------------------|-------------------------|---------------------------|-------------------------------|-------------------------|
| 12                       | 1 year              | 14                      | Monthly (First Wednesday) | 2 hours                       | 4:30 p.m.               |

Your application should state your reason for applying and service expectations. A resume of no more than two 8-1/2" x 11" pages should be attached stating background and experience.

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1997 SEPTEMBER 19.

Applications should be forwarded to:  
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The City of Calgary  
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Calgary, Alberta T2P 2M5

Between the hours of 8:00 a.m. and 4:30 p.m., applications may be dropped off at:  
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Applications may be FAXED to: (403) 268-2362

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Diana L. Garner  
City Clerk

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I have a vision for this country we call Canada.  
It is not my vision.

It is a vision that lies in the  
heart and soul of our people.  
It is inherent in the land we call mother earth,  
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# No punishment for cops who fabricated testimony

By Paul Barnsley  
Windspeaker Staff Writer

TORONTO

Senior law enforcement officials in the province of Ontario have not taken steps to prosecute several Ontario Provincial Police officers who a judge ruled made up a false story — and provided false testimony in court — in an attempt to escape responsibility for shooting an unarmed Aboriginal land claim protester.

Judge Hugh Fraser, who convicted OPP Acting-Sgt. Kenneth Deane of criminal negligence causing death, said Deane and other officers who testified during the trial "concocted" a story that Dudley George was armed and pointing the weapon at police officers when he was shot and killed by Deane during the Ipperwash occupation in 1995.

Deane's lawyer said he will appeal the decision. Judge Fraser heard several days of submissions in late June at a sentencing hearing where several character witnesses testified on behalf of the convicted policeman. George family members and National Chief Ovide Mercredi then provided victim impact statements to the court. The judge adjourned proceedings so he could consider the submissions. The parties will return to court July 2 when the judge is expected to pronounce

sentence on the OPP veteran. Concocting a story to tell to a judge during a criminal trial is itself a criminal offense, said observers who suspect there are political reasons which explain why no investigative action has been initiated by authorities in Ontario.

Ontario Regional Chief Gord Peters said the lack of an inquiry or criminal investigation in light of the judge's comments is an indication that powerful people want this issue to just fade away. Peters is calling for the resignation of provincial Attorney General Charles Harnick and Solicitor General Bob Runciman, the two provincial cabinet members responsible for law and order in the province.

"Those are the two people that are involved, as far as I'm concerned" Peters said. "Somebody had to know they were going to do what they were going to do because they called in the army. The police can't call in the army and bring them in. That's a political relationship. It's the political body that has to make contact. So the politicians are into it and I think that's the primary reason we don't get any kind of inquiry."

"I've said many times that it's the Achilles heel of this Conservative government that they took a political action that resulted in a death. It amounts to murder. If you're complicit in acting you're as guilty as the

man who pulled the trigger," he added.

George family lawyer Andrew Orkin and Aboriginal police sources said the Special Investigation Unit of the Ontario Attorney General's office (which investigates all cases where a person is killed or injured by police) has the power and the responsibility to re-open its investigation of the shooting and file further charges — or at least inform other police services of possible criminal offences so they can file charges if warranted. Orkin believes the SIU could also pursue a further investigation into whether Deane's fellow officers' testimony was an attempt to obstruct justice.

Barbara Theobalds, spokesperson for the SIU, told *Windspeaker* that such an investigation in response to the judge's statement that the officers knowingly offered false evidence — something she concedes is a criminal offense — is outside of the SIU's mandate. Asked if the unit didn't have a moral and legal responsibility to ensure that the appropriate authorities took up the investigation of a serious criminal act uncovered during an SIU investigation, Theobalds said the "judge's ruling wouldn't constitute new evidence."

Orkin said there were several possible criminal acts committed by police on the night in

*"There were 50 police officers present and there's not a cop who knows or saw anything? The courts have accepted that this man was beaten. Fifty police officers know he was beaten. It's a conspiracy of silence."*

— Andrew Orkin, George family lawyer.

question which have not been sufficiently investigated.

"Fabrication when people are being shot by police and also beaten by police are very serious matters," Orkin said. Kettle and Stoney Point band Council Bernard George was badly beaten by police just prior to the shooting. That fact was introduced as evidence at the trial and not disputed. SIU news releases at the time of the filing of charges against Deane concede that an offense was committed in the beating but the SIU said there wasn't enough evidence to file any charges. Orkin wonders about that.

"There were 50 police officers present and there's not a cop who knows or saw anything? The courts have accepted that this man was beaten. Fifty police officers know he was beaten. It's a conspiracy of silence. I believe all 50 officers should be suspended until we find out what happened.

They're not fit to be cops as long as this is outstanding."

That would help the family — Orkin's clients — put more pressure on the premier of the province to call a public inquiry into the entire Ipperwash disaster. At the moment, all members of Premier Mike Harris' government are refusing to talk about the matter. Ontario Regional Chief Peters and opposition politicians said government members are carrying cards from which they read a carefully-worded answer any time they are questioned about the possibility of an inquiry.

Orkin said the apparent unwillingness of the SIU to open an investigation into the potential obstruction of justice presented by the officers' "concocted" testimony casts a shadow over the credibility of the civilian investigators who make up the SIU, many of whom are former police officers.

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## Will you be there when I die?

Creator, something has happened that I never expected would. Now I am left wondering, why now?

Living with AIDS has brought me to new levels of understanding that I never knew I could reach and I have learned to accept the loneliness which affects my existence and survival.

It's been 40 years now, and I have long wondered if I could ever have a mate or partner. I never imagined falling in love would become a reality. Especially after being physically raped, then being raped again of trust at the age of 13 because of a number of negative experiences in foster homes. This loss of trust was followed by much confusion and a great deal of pain and hurt. I did not feel worthy enough for the love of another person. I never thought that I could fall in love. . .

. . .until someone came into my life quite unexpectedly. My thoughts were consumed with my being diagnosed with AIDS, but then another test on this road we call life was sent to me. And why now? What to do with these feelings I now must endure. I look to you Creator, because making decisions on the moccasin trail is made more bearable by prayer.

You see, this person I met comes from the street and lives in both worlds. This person has dreams and hopes for tomorrow, just like I do, the only difference is that my world is one of responsibility, commitment and some control in my life. What I have learned from this person is that people on the street do not like to be controlled. They are free spirits. Many enjoy the night life and its thrills.

The conversations we had formed our relationship. The barrier of mistrust, once so very strong, was replaced by openness. Every hot button in my being was pushed, and I



**Ken Ward**

felt myself becoming deeply attracted to this person. Somewhere along the way I realized that this person's actions were unbalanced, and I decided I wanted no part of it. I choose to preserve what I had earned — my dignity.

It was not an easy choice for me to make, Creator. Perhaps you allowed me this time to experience what could have been. Something to savor, to make up for all those lost and lonely years that I have been cheated of.

So I thank this person simply because I realized that even with AIDS I can perhaps, just perhaps, find that certain someone. In my heart, I wish to share in a special relationship. To experience the bond of this thing called love.

I also realize that I must have the courage to let go, and this is very difficult for me to do. This is also a very personal thing for me to share, Creator.

I am concerned that those individuals who are diagnosed with HIV/AIDS must also be tormented or torn as to whether or not they can be in a romantic relationship. Would these people just surrender because they find it too hard to love other beings because of the disease and all its self-inflicted barriers.

Some people would do the drinking and drug thing to try and erase the pain of being mateless. Some would contemplate suicide and, sadly enough, others would not even want to talk about their particular situations.

Speaking for myself, I am fortunate that I am able to speak of my despair. It has been a long and lonely search for me, but the love that I found, if only for a brief moment, was well worth what I have had to endure. In some ways it has made up for those 27 years of being alone. I find that I cannot be angry at this person for choosing the street life. I just think that our relationship was not meant to be. Perhaps in another life.

Regardless, I will continue on my journey with both moccasins firmly on the ground. I will accept the loneliness back into my life, and I will survive. But I will always wonder how this individual is doing back on the street.

In closing Creator, I would like to thank you for the First Annual Aboriginal Men's Wellness Conference held in Alberta. Those brothers made me proud as I listened to their stories of personal struggles and small successes. I would also like to acknowledge our teachers and the women who were present from Saskatchewan. I honor you all. By the way thank-you to Mrs. Beverly Ward who has been my typist for this work.

For those of you who may have had an experience like mine, I would just like to say that it is a hard life, but this life is appreciated and so I will carry on, dear Creator, in my moccasin miles for freedom.

Love  
Ken Ward

## CORRECTION

The Rainbow Youth Centre in Regina is not closing as was reported in Ken Ward's column last month. It is losing some of its funding, but the centre itself will remain open and operational.

# Surf's Up!

Windspeaker's Home Page

<http://www.ammsa.com/windhome.html>

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# Harold Cardinal is glad to be back at home

By Terry Lusty  
Windspeaker Contributor

CAMBRIDGE, Mass.

In the mid-1970s, he was practically a household name. He was the first president of the National Indian Youth Council, past president of the Indian Association of Alberta, former regional director of Indian Affairs and author of the bestselling book, *Unjust Society*.

In June, Harold Cardinal and his wife Masie returned home to Alberta with degrees in hand —

Harold received a Master of Law, Masie received a Master of Education — all this in the short span of one year. The degrees were earned at none other than the world-renowned Harvard University.

Why Harvard?

"Wanting to teach and work with young people," is one reason, said Harold. And having no further interests in political life, the desire of the Elders to see Aboriginals educated was a strong motivator.

Harold credits the Elders for their "strong sense of independ-

ence." We have to "build on those strengths," define what self government means and how it should work. "It's all part of our own healing process and is essential to building the kind of strong communities, people, that we can be."

It's like the missing link to Harold, who argues the need for a stronger organizational base linking communities and people to form a more clearly defined sense of community.

The expectations of the Elders, he adds, was that education "be used, developed [to] bring into

being contemporary communities... the only way we can go."

People need not be fearful of progress or change.

"I see people paralyzed by fear... when you're fearful of everything and don't move, then you become so much more dependent on someone else to do things for you."

Harold would eventually like to see the creation of a legal education program based on traditional values. It's one of the reasons he is considering pursuing a doctorate. He highly values the time he spent, after leaving poli-

tics, with traditional Elders and said those were probably "the most gratifying years of my life."

But, if he does pursue a PhD, it'll likely be in Canada which he claims instructs Indian-related matters through programs "far superior to that which you would find at Harvard."

His thesis at Harvard looked at Treaty 8 and the principles underlying the treaty, particularly from an Indian perspective. Most of his law program has centered around comparative and Constitutional law, and somewhat on human rights.



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KIM ZIERVOGEL

Kindergarten students at the Alexis First Nation school, located west of Edmonton, fidgeted playfully during their graduation exercises on June 11. All the children are looking forward to starting Grade 1 in September.

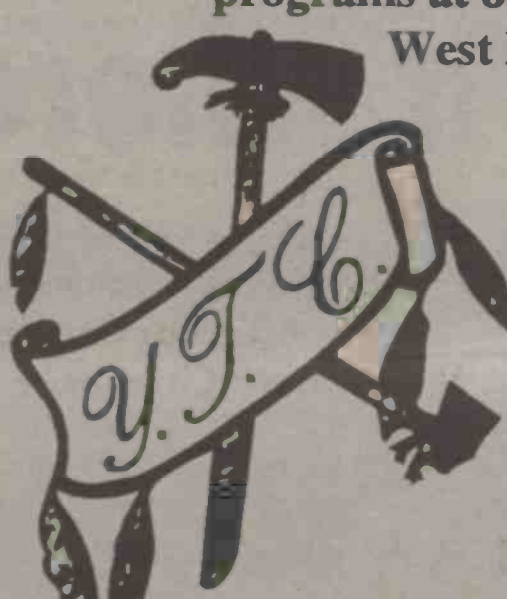


KIM ZIERVOGEL

Eugene Jr. Alexis (Bruno), a Kindergarten student at the Alexis First Nation school, received the eagle feather award. His teacher, Isabelle Kootenay said Eugene wears a baseball cap to school everyday, but when it is time to smudge, he removes it faithfully every time without being told. Kootenay said Eugene understands and respects the sweetgrass and this is why he was chosen for the award.

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2nd Place - Margaret Hele



3rd Place - Bill Shead

For further information about the B.E.S.S. Program or for a complete listing of cases available from B.E.S.S., please contact the University at (403) 329-2114.

# Business influence increases

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

More and more, First Nations in British Columbia, after years of civil disobedience, legal action and other forms of protest, are playing a part in resource-based businesses.

The change from exclusion to inclusion is not going to be without a few bumps in the road, however. Recent news stories have revealed that the Nuxalk First Nation is working with the environmental activist group, Greenpeace, in an attempt to stop the company Interfor from logging on King Island near Bella Coola. At the same time, the Kitasoo First Nation told Greenpeace to mind its own business and let them get on with doing business and creating jobs as they work together with Western Forest Products, Ltd.

Greenpeace isn't backing off. It recently announced

that the preservation of the British Columbia central coast rain forests will be one of its key projects around the world.

During a meeting with Greenpeace activists last month, Kitasoo members said that First Nations have tough choices to make as they get involved in this area. Jobs and profits for their communities are sometimes pitted against environmental concerns. And because of years of economic exclusion, many reserve communities have shockingly high unemployment rates. Working with Western Forest Products — as the Kitasoo are doing — or forming joint ventures with companies such as MacMillan Bloedel, Ltd. — something the Nuu-chah-nulth Tribal Council recently announced they would do — can make the difference between poverty and prosperity.

The British Columbia treaty process raised the possibility that First Nations will assume more control of

resource-rich lands. If the Supreme Court of Canada rules in favor of the Wet'suwet'en and Gitksan chiefs, that will be more than a possibility because the court will be ruling that Aboriginal people own and control their traditional territories. Anticipating the business opportunities that will arise if that happens, big companies are seeking to work with Aboriginal governments. Many Aboriginal leaders, in turn, say they have to reach out to the non-Aboriginal community.

In early June, the Gitksan and Wet'suwet'en chiefs issued a press release saying that a decision in their favor in their Supreme Court case would be good economic news for everyone.

"All we're doing with this court action is taking our rightful place in this country," said Wet'suwet'en spokesman, Hereditary Chief Herb George. "We seek to benefit from the resources on our land. How is that different from other Canadians?"

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By Annette Bour  
Windspeaker Con

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# North rejects gender parity proposal

By Annette Bourgeois  
Windspeaker Contributor

IQALUIT, N.W.T.

Nunavut residents have rejected a legislative assembly that would guarantee an equal number of seats for men and women.

In a May 26 plebiscite, 57 per cent of voters rejected the proposal that would guarantee an equal number of men and women in the first legislative assembly of Nunavut — the new eastern territory that will be created when the Northwest Territories divide in 1999.

The plebiscite marked the end of weeks of debate carried out in church halls and gymnasiums in Nunavut's 26 communities. In the end, 2,662 voters said "No" while just 1,978 said "Yes." Only 39 per cent of the 12,085 registered voters bothered to cast ballots — nearly half the number that turned out a week later to elect a federal member of Parliament in the June 2 vote.

Theresie Tungilik, who led a strong no campaign in the Keewatin community of Rankin Inlet, said people supported her

message that people should be elected on merit.

"The Keewatin took a strong no because our side was campaigning close to the heart," Tungilik said, explaining why hamlets such as Chesterfield Inlet, with a vote of nine to 117, rejected the proposal so decisively. "The yes side was painting a picture that we had to have a man and a woman, but the no side said it doesn't matter as long as we have good representation."

If the proposal had been accepted, voters in each electoral district would have cast two ballots — one from a list of male candidates and one from a list of female candidates — creating the first gender-equal legislative assembly in the world.

Supporters of that plan, such as the president of the Ottawa-based national Inuit women's association, Pauktuutit, said gender parity would overcome barriers — such as the 'old boys club' — that keep women from holding prominent positions.

"Inuit have been fighting for democracy for a long time, for human rights, Inuit rights, Aboriginal rights. And yet our government is still practising discrimination against women,"

Martha Flaherty said.

With more women in government, social problems that plague northern societies, such as sexual assault, suicide and solvent abuse, would be given a higher priority, she said.

The gender parity proposal was introduced two years ago by the commission set up to make recommendations on the make-up of the first government of Nunavut. It appeared to have strong support until earlier this year at a territorial leaders' meeting in Cambridge Bay.

At that meeting, two of the three signatories to the Nunavut Political Accord supported the proposal. Both the federal minister of Indian Affairs and Northern Development and the land claim organization Nunavut Tunngavik Inc gave the nod to the proposal.

But led by Manitok Thompson, the minister responsible for the status of women for the Northwest Territories, Nunavut legislative representatives said they couldn't support the proposal without knowing what Nunavut residents thought.

"I, for one, do not believe that it is right to put me, as a woman, in a position where, for the rest



ANNETTE BOURGEOIS

Martha Flaherty was disappointed that the proposal was voted down. She said Inuit had been fighting for a long time for equality, yet they voted themselves to discriminate against women.

of my political career, I will only be able to run against women, because that is what gender parity means," Thompson stated at that meeting and reiterated throughout the campaign.

In a letter written to Thompson after the vote, Flaherty condemned this position saying the minister must resign because she isn't repre-

senting women's views.

"I, and many other Inuit women, feel you have used your elected office to put forward your personal views, which are contrary to your mandate to work towards the recognition and equality of women in the Northwest Territories," Flaherty wrote.

(see Gender parity page 24.)



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ANNETTE BOURGEOIS

John Amagoalik fought hard since the 1970s to establish the new territory and was one of the gender parity proposal's strongest supporters.

## Gender parity rejected

(Continued from page 23.)

While many people in Iqaluit, Nunavut's capital, weren't surprised the plan was rejected, their reasons for why that happened vary.

Some thought voters rejected the idea because it sounded too much like affirmative action, while others wanted to see politicians elected on merit, not gender. Some even thought the \$50,000 price tag for the yes campaign compared to the poorly-funded no campaign should have tilted the vote in its favor.

Votes were released on a community-by-community basis, but some voters say results on a gender basis would be more telling.

"It's not unusual for men to be incredibly dominant over women," said Iqaluit resident Stephen Lowe, who thought the vote may have been male-dominated. "I think there's an underlying fear that prevents women from going out and voting the way they might feel."

John Amagoalik, who's fought since the 1970s to create the new territory, was one of the proposal's strongest supporters.

Amagoalik declined to comment publicly after the defeat, but stated his disappointment in the northern newspaper *Nunatsiaq News*.

"We would not be truthful if we did not admit to feeling

some pain and sadness," he wrote in his weekly column. "We would be lying if we did not admit to feeling betrayed by some of our colleagues who waffled under pressure. But time will heal."

"The no side has won. I hope they will ask themselves a few years down the road just what kind of victory this was."

In the end only nine communities, including a majority of inmates at the Iqaluit correctional centre, supported the proposal.

The N.W.T. legislative assembly has the worst record in the country for representation by women with only eight per cent of the total seats available.

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Saskatchewan Indian Federated College - Northern Campus  
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Prince Albert, SK S6V 0Z8

Phone: (306) 763-0066 Fax: (306) 764-3511

PLEASE QUOTE COMPETITION NUMBER WHEN APPLYING: 97007ENO

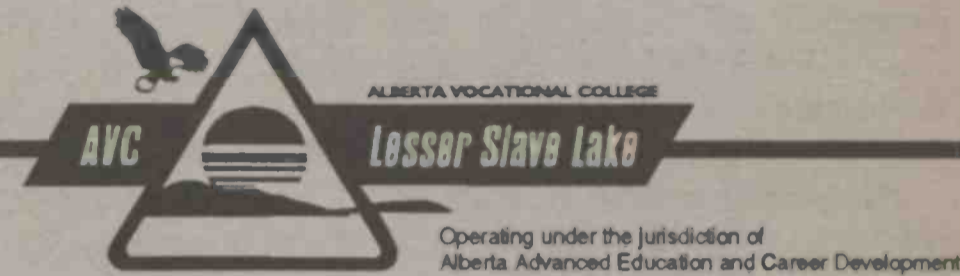
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To apply for this position, please forward your letter of application and resume to the following address:

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## Charter cited as off-reserve groups fight for share of training funds

By Paul Barnsley  
Windspeaker Staff Writer

HAMILTON, Ont.

A lawsuit filed early in June in the Ontario Court of Justice (provincial division) could lead to drastic changes in the way funding is directed to off-reserve Aboriginal people across Canada.

The statement of claim names the federal government as the defendant, but many observers fear the court will be asked to force band councils to pay more attention to members who live off-reserve, possibly reducing funding levels for reserve residents.

Vince Hill, chairman of the off-reserve group that filed the lawsuit, said the last thing he wants to do is to pit on-reserve residents against off-reserve residents.

"Our issue is with the federal government," he said. "Human Resources Development Canada is the defendant. Our point is that the federal government has a responsibility to deal with all groups on an equal basis."

Section 15 of the Canadian Charter of Rights and Freedoms — which guarantees "equal protection and equal benefit of the law" to all individuals — will form the basis of the legal action against the government, Hill said.

"The majority of off-reserve residents have no voting rights in their band council elections," Hill explained. "But the funding is handed down to the band councils. We have no voice. We receive unequal treatment from the federal government. The issue is equality."

"I want to avoid the on-off issue," he said. "The federal government put us all in this position. They're responsible. Too many times the government has pitted us against each other."

The dispute began when the federal government decided to devolve the control of the allocation of federal training funds in Ontario to an Aboriginal-controlled group. The Aboriginal Labor Force Development Circle, with the approval of the Chiefs of Ontario, was given the job of working out a plan to spread the federal training money around based on a complex formula which factored in the remoteness of a community, the local unemployment rate and other related data. The circle soon started losing members as various band councils, who disagreed with the way the circle was allocating the money, negotiated their own "regional bilateral agreements" with Human Resources. Soon, to the frustration of circle officials, any province-wide strategy which included off-reserve residents, Métis and non-status Aboriginal people collapsed.

Many off-reserve sources claim that band council gov-

*"The majority of off-reserve residents have no voting rights in their band council elections, but the funding is banded down to the band councils. We have no voice. We receive unequal treatment from the federal government. The issue is equality."*

— Vince Hill

ernments, or their agents who are responsible for training, have no political motivation to make funding available to off-reserve residents. They claim they are forced to travel to the reserve to register for or receive training. In many cases, off-reserve people believe they are being intentionally inconvenienced to discourage them from accessing the programs so that there will be more money left over for the band councils to use as 'slippage' or unused funds. Band council sources, in turn, complain that funding levels have not kept pace with a growing need, especially after large numbers of Bill C-31 returnees swelled the on-reserve populations of many First Nations.

Ontario Regional Chief Gord Peters said he worries about the outcome of the civil action but believes the band councils created their own trouble by excluding the off-reserve members.

"The big problem is that our communities are supposed to look after their people in the urban areas — and they're not," Peters said. "That's a real contradiction in terms of what our people felt. There's a lot of our people in the urban area in this region — probably 50 per cent. And our communities always take the same political stance: that we'll look after our citizens wherever they reside. But the first opportunity they have under this particular program, it didn't happen."

While Hill said the lawsuit is not intended to divide the First Nation people in Ontario, Peters said it will.

"It's an argument based on exclusion rather than inclusion," he said. "Rather than fighting for dollars collectively for Aboriginal people, they're fighting for dollars for the urban area."

Peters said the Canadian Constitution recognizes the rights of three types of Indigenous peoples — "Indian, Inuit and Métis." This case is an attempt to sub-divide the former category and could create a very unpredictable and dangerous legal precedent.

Steve Williams, the chairman of the Aboriginal Labor Force Development Circle is frustrated by the fact Hill decided to initiate the court action.

"I know it's not Vince's intention to put the off-reserve people up against the chiefs, but I think that's exactly what's going to happen," Williams, the former Six Nations band council chief said. Williams finds it ironic that a

federal department like Human Resources Development would make the "progressive" decision to fund off-reserve Aboriginal people for services, contrary to the Department of Indian Affairs' policy of funding only those who live on-reserve, only to find itself being sued.

Métis lawyer Chris Ried, who represents the Ontario off-reserve groups who are suing the government, agrees that it's unfortunate that Human Resources Development is caught up in the lawsuit when its policy seems to be contrary to the very unpopular stance of other federal departments that rule Aboriginal rights are not portable and end when an individual leaves the reserve. But, he said, band councils receive training funds for all members and the off-reserve residents are not benefiting the way they should.

"The new regional bilateral agreements exclude off-reserve members from any control of the money," he said. "The information in our statement of claim is six inches thick, but I think you can sum it all up by stating one simple fact: a clear majority of the Aboriginal people in this region live off-reserve and they are excluded from the decision-making process which is discriminatory."

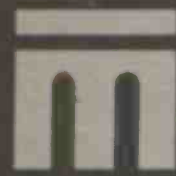
Ried doesn't believe the case will open any Pandora's box of dangerous new court rulings, but he grants that it could erode the band council system's control of government funding and political control, something he doesn't necessarily believe is a bad thing.

"I've been instructed not to exacerbate the division between on-reserve and off-reserve communities. That's an important point for my urban clients," he explained. "But we're not widening or narrowing the division with this action. The division is there."

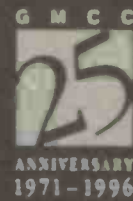
As for any fears that funding levels will drop as a result of the court action, Ried said the money received by band councils could and should go down as off-reserve groups get budgets to work with. Overall amounts of funding however will stay the same or rise.

"There are signed contracts in place with the national framework agreements. I don't see how the government can cut funding," Ried said. "Our position is that the government made a mistake and it may become apparent that new money needs to be added to the program to correct that mistake."

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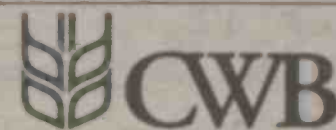
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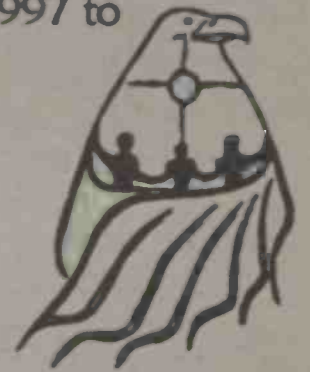
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# New minister is where she wants to be

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

Jane Stewart, the first woman ever appointed to serve as the Minister of Indian Affairs and Northern Development, was sworn in early on June 11. She and the rest of the new cabinet

immediately met to discuss strategy that Wednesday and again the next day. That Friday, the new minister checked out her new office for the first time and began calling Aboriginal leaders across the country to introduce herself. She says she plans to take advantage of Parliament's summer recess to travel and meet many of those leaders.

"If you're interested in where the voice is going to be at the cabinet table. It's going to be very, very strong," Stewart said. "I've got a personal commitment to these files and this portfolio that goes back a long, long way."

Two First Nations — Six Nations of the Grand River and the Mississaugas of the New Credit — are adjacent to Stewart's rid-

ing and she says that growing up so close to those communities has prepared her for the job.

"It's been part of my life," she explained. "I feel like, I hesitate to say it, but I feel I have a natural comfort in this portfolio. It's where I want to be."

It's the second cabinet position for the woman who previously had a 17-month stint as the Minister of National Revenue. A rookie MP, Stewart was appointed to that post when Prime Minister Jean Chretien shuffled his cabinet in January 1996.

The need for a new face in the Indian Affairs ministry arose when Ronald Irwin retired from politics after the last election call. Like her predecessor, Stewart is from Ontario. She represents a riding which includes the city of Brantford (about an hour's drive northwest of Toronto).

Stewart's first assignment as an first-term backbench MP was to chair the National Liberal Caucus. She was also a member of the House of Commons' Standing Committee on Finance.

She graduated from Trent University with an Honors Bachelor of Science degree in 1978 and then worked in the human resources field before embarking on her political career. She was employed by Imperial Oil before becoming a

self-employed human resources consultant.

When asked about her plans, Stewart praised Irwin and provided some vague assurances — understandably vague because of the newness of her ministry — that it will be more of the same with a few differences, emphasizing that she values the report of the Royal Commission on Aboriginal Peoples.

"Mr. Irwin has done a lot to change the face of Indian Affairs and Northern Development over the last three-and-a-half years," she said. "It's not like we're starting from a standstill with the recommendations of RCAP. It is a beacon for the future and I view it that way."

She added that First Nations and the federal government must work in partnership to make the recommendations take life and building that partnership will be a priority. She did not answer a question about what the new government's budget will mean for her department and resisted an opportunity to endorse sovereignty for First Nations, saying only that she "strongly supports the inherent right to self government."

When asked about the possible re-birth of Bill C-79, the proposed optional changes to the Indian Act, which died with the dissolution of the last Parliament, Stewart said only: "I'll see. I'll have to take a look at it."

## Pataki waffles on tax

(Continued from page 6.)

5. On May 22 only days after the devastating court ruling, Pataki caved in. Citing a wish to protect police and avoid violent protest, he said he was directing his tax department not to try to collect. Additionally, he said he was introducing a bill in New York State Legislature to legalize tax-free sales to non-Indians. Native chiefs were shocked, some believing that they had been betrayed, that Pataki had backed down from terrorism.

6. The legislature balked and political pundits predicted the bill would never pass, pointing as proof to the poor legislative record the assembly had for the year, passing only a very few proposed laws. There is little hope that legislators will get to Pataki's bill any time soon, if at all. This was not bad news to Seneca Nation, however, since without a stay on the illegality ruling, their businesses could proceed as before unimpeded in sales to non-Indians.

7. Dire predictions were made by traditional chiefs and their supporters, charging that tobacco, alcohol, gun and drug smuggling (fueled by the immense unregulated New York Native gas and cigarette profits) will increase, become entrenched and impossible to combat, and all because of Pataki's amazing about-face on the tax issue.

Even more amazingly, only a month before, both Ontario Attorney General Robert Runciman and the then federal Solicitor General Herb Gray in Canada announced the formation of a special joint police group based in Cornwall, Ont., to fight gun-running and organized crime

with national and international connections. At virtually the same time, Loran Thompson, living on the New York State side of Akwesasne, another former major figure in the Mohawk Warrior Society (of Oka fame), was arrested by the RCMP as the king-pin ("the top of the ladder") in a major alcohol and tobacco smuggling operation.

There is already a special police task force in Cornwall, formed in 1994, that targets all kinds of smuggling from guns and drugs to booze and tobacco. All are expecting more work as a result of events in New York State.

Also, the *Buffalo News* reported in November 1996, (months before Pataki's flip-flop) that serious interstate cigarette traffic originating at Seneca Nation, south of Buffalo, is going to Michigan, a major new smuggling corridor, where high state taxes make for huge profits on totally untaxed cigarettes.

Michigan authorities estimate, according to the *Buffalo News*, that they have lost \$144 million since tripling their taxes in 1994 to \$7.50 U.S. a carton. They assert that a third of the untaxed cigarettes responsible for this loss came from three Indian nations in western New York State. New York tax enforcement officers agree, but say they can do little to stem the flow, and nothing if Pataki succeeds in making the traffic legal.

In summary, it is clear that Pataki's decisions on the non-Indian tax issue on reservations in his state have ramifications far beyond reservation and state boundaries.

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