

NJ, DR, NA, 40

# Wind speaker

March 2002 AMMSA, Canada's largest publisher of Aboriginal news Volume 19 No. 11



BRAD CROWFOOT

A silver medal, but a golden experience said Dene curler Ken Trainberg of competing at the Olympics in Salt Lake City, Utah. Ken was part of the Kevin Martin rink that suffered a disappointing loss to Norway in the men's curling final, but the reception he's received back home in Canada is beginning to heal his spirit. (see story page 3.)

## Native fishery at heart of Alliance-led reform battle

By Paul Barnsley  
Windspeaker Staff Writer

VANCOUVER

A federal committee that has the rare power to keep the government honest is embroiled in a dispute that involves the Aboriginal-only fisheries of the West Coast and could become crucial to the First Nations governance act reform process.

The government and the Opposition are at odds over how regulations should be developed. The regulations are constructed by bureaucrats to govern the way federal laws operate after they're passed by Parliament.

The Joint Committee of Scrutiny of Regulations (JCSR), established in 1971, has power most other federal committees don't. It can actually make the government do something it doesn't want to do.

In its 31 years of existence, the committee has sent only nine reports to the Commons. The JCSR's job is to monitor regulations and ensure they embrace the spirit of the legislation. If they don't, the committee can send a disallowance report to the House of Commons.

The JCSR has never had one of its reports rejected by the government, despite the fact its authority is not defined by law. (see Regulatory page 13.)

### WHAT'S INSIDE

#### INAC REVEALED

How much of that \$7 billion that is funneled into Indian Affairs coffers actually gets to the people it is intended for—Indians? Not as much as you think once you subtract millions and millions of dollars that prop up a government beurocracy. It's taken a load of research, but we've got some numbers for you.  
.....Pages 6 and 7.

#### MUSICIANS WANTED

If music soothes the restless soul, then there is much need in our communities for a melodic tune or two. One musician found a way to turn his blues into a song of love for our most desperate children, and now he's asking you to sing along.  
.....Page 23.

#### ON PAR WITH CCAB

Business puts their money where their mouths are with a program that measures success in the community and now you can see how far they've come in just one year's time.  
.....Pages B6 to B9.

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#### AD DEADLINES

The advertising deadline for the April 2002 issue is Thursday, March 21, 2002  
see page 4 for details.

#### ADDRESS:

## Political struggle gets ugly in Manitoba

By Paul Barnsley  
Windspeaker Staff Writer

### DAKOTA TIPI FIRST NATION

Chief Dennis Pashe was arrested by Winnipeg City Police on Feb. 20 and charged in connection with a domestic dispute.

It's the latest development in a battle that has torn apart a small First Nation community located an hour's drive west of Winnipeg, as two factions battle over who should lead.

Pashe has ruled the Dakota Tipi First Nation for 23 years. There have been no elections during that time because Pashe claims he is a hereditary chief. But his family members dispute that claim.

"He's just self-appointed. I mean, my dad is still alive," Marjorie Prince, the chief's sister said. "My dad is the real he-

editary chief. My father doesn't approve. He said, 'If there's a hereditary chief, then I'm the hereditary chief.' He doesn't want to be chief. He wants to have an election and so do the rest of the Elders."

She said her father is 75 years old and still healthy. She also has another brother who is older than Dennis.

Prince and Diana Traverse, the chief's ex-common law wife, are leading the fight to depose Pashe. They claim they have been appointed to be the interim council by the Elders of the community.

Traverse told *Windspeaker* her community wants elections and a chance to have a say in band governance. She said the community doesn't have a tradition of hereditary chiefs.

The Dakota Tipi chief has been accused of a variety of

civil and criminal offenses by members of the community. He, in turn, has obtained court injunctions banning a number of community members from the band office.

Jay Probert, a Winnipeg lawyer, represents Dennis Pashe.

"I act for the chief in relation to some charges in relation to his ex-wife, allegations of assault and breaches of recognizance or undertaking, that sort of thing. They're set for hearing. I really couldn't discuss those," he said.

But he would comment on the zero tolerance policy embraced by police regarding domestic assaults since two Métis women were murdered in Winnipeg, despite calling 911 five times to report that a man was menacing them.

"If you're sitting at home with your wife and one of you threatens the other. There was just one

we were discussing today where one of them threw a dishtowel at the other one. If you call 911, even if you hang up before you make your complaint—if you phone, they answer, and you hang up, they attend and there's charges laid. There's no discretion."

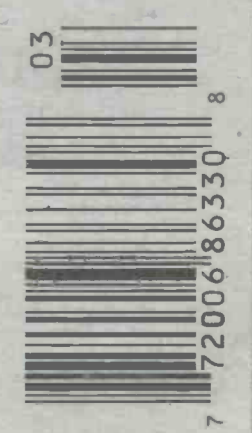
He said that means—in theory, he was not discussing any particular case—that people in conflict can use that policy to punish each other.

"There's legitimate cases, obviously, but there's also cases where unscrupulous people—whether it's a woman or a man—use the system to gain some measure of revenge, especially if you're fighting about the children in a custody battle, that sort of thing. They can make up any kind of allegations," the lawyer said.

(see Chief page 13.)

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# Tradition goes to court

*A women's drum group files a complaint of sexual discrimination*

By Daune Stinson

**T**he Sweetgrass Road Drum Group raised belongings, strapped the baby in the car and took an eight-hour drive from Winnipeg to St. Paul, Minnesota to sing at the 13th annual St. Thomas Powwow.

The result of that trip is a civil complaint against the university where the powwow was held, and a debate about whether women should be allowed to sing at the drum.

On March 11, a U.S. court will hear arguments to decide if the civil complaint against the University of St. Thomas should go forward. The complaint alleges that discrimination occurred under the Minnesota Human Rights Act because St. Thomas denied the women's drum group, "full and equal enjoyment of its services, facilities, privileges and advantages because of their sex" when organizers of the powwow told the women they could not participate.

The Sweetgrass Road Drum Group, made up of Raven Hart-Bellecourt, Linell and Shanolyn Maytwayashing, Carie Okemow, and Tammy and Tara Campeau, is relatively new, two years in the making. The group was given a drum and songs by

Ojibway Elder Neil Hall, and the women have traveled throughout North America singing.

In 2000, when the group was called the White Turtle Women Singers, the women sang at the St. Thomas powwow without incident. They say it was a much different story in 2001.

Sweetgrass registered their drum on Friday, Nov. 2, 2001 and arrived the next morning to set up in the St. Thomas Fieldhouse. The competition powwow is intertribal and open to the public.

"Upon registering, we were told we may not be able to sing," said Hart-Bellecourt, 25, born on the White Earth Reservation in Detroit Lakes, Minn. She has lived most of her life in

Winnipeg and is currently taking a break from her

studies in business administration to raise her nine-month-old son, Freedom.

"I talked to the emcee. He said 'register, set up and sit down.' So we did."

After setting up, Hart-Bellecourt said St. Thomas powwow committee member Leroy Strong approached them. He told the women they wouldn't be allowed to sing because the powwow committee was following the Woodlands policy of not allowing women to sing at the drum.

Hart-Bellecourt said she asked for a specific teaching supporting that policy.

"He couldn't tell us what the Woodland policy was, but he said he supported us," she said.

Hart-Bellecourt said she was told the decision came from the other powwow committee members. (When asked for comment, the committee members refused on the advice of their lawyer.)

Hart-Bellecourt said another powwow committee member approached and explained that though he was a non-Native, he followed the Sioux tradition.

She asked for a specific explanation of the Sioux teaching that excluded women from singing at the drum and, again, got none.

"We're Cree and Ojibway," said Hart-Bellecourt. "We got our teachings from an Elder who is part of the Woodlands tradition. His teachings came from his grandfathers."

"[The committee] not only told us not to sing, but to pack up our drum and leave. They then offered us [\$130] to leave."

The women stayed. "They were making a spectacle. It was quite embarrassing," Hart-Bellecourt said.

In December 2001, the drum group's attorney, Jordan Kushner, filed the civil complaint alleging discrimination in an educational institution. Tradition or not, the women allege they were denied their rights in a public facility open to the public.

St. Thomas, a private Catholic college with a relatively small Native American student population, filed a motion to have the



—Raven Hart-Bellecourt

*"It's okay to dance for money, but it's not okay for you to sing because you're a woman? I don't see it having anything to do with tradition."*

complaint dismissed on the basis of the First Amendment's free speech and freedom of religion.

"We believe this is a spiritual event covered by the First Amendment," said St. Thomas' attorney, Phyllis Karasov. "Native Americans planned this event and they should be allowed to decide how to run it. That it's a public place is irrelevant," Karasov said.

Kushner disagrees. "It's not a religious event. It's a cultural event. It's a competition powwow; giving money for things doesn't fit."

The lawyer also expressed concern that a non-Native was making decisions regarding tradition. "It's a political decision by a white guy. Who did they consult with to make this decision? It's not valid. There's no explanation. It's not a religious event," the lawyer said. "The bottom line at this point is, it's a St. Thomas event. They can't do something under their name and property that discriminates. There's no doubt they weren't allowed to play because they're women."

Kushner said the hope is that consciousness will be raised so this won't happen again.

"We're very limited to making them change policy. [The judge] can court-order them to not do it again and/or award damages."

Hart-Bellecourt said her wish is that the group be invited back and women be allowed to sing at the drum at future St. Thomas powwows.

But the dispute isn't limited to the lawsuit. Bring up the question of women and singing at the drum in the Native American community and the reactions are strong.

"It's tradition" and "It's just not done that way" were the sentiments voiced by a number of people surveyed.

While there are tribes that allow women to sing at the drum, there is also the wide

belief that women are too powerful to be at the drum or touch the drumsticks, especially during their moon. It is, however, acceptable, for women to sing, standing behind the male singers or while using hand drums. One Elder remarked that there are songs that are not to be sung by women and that that is being abused today.

Hart-Bellecourt believes that tradition is not static.

"I think a lot of people are ignorant. What we need today is not what was needed then. I think this is a clear case of discrimination because if it was tradition, what is a non-Aboriginal doing running the powwow and non-Aboriginal dancers wearing eagle feathers. It's okay to dance for money, but it's not okay for you to sing because you're a woman? I don't see it having anything to do with tradition. It's ignorance," she said.

Vernon Bellecourt, a Native American activist, said he raised his daughter "to fight back if she feels it's wrong."

"The powwows are new, about 50 years old, not the way you know them today. Their purpose was to honor soldiers returning from war. The general consensus now is, make it up as you go along," he said. "They'll be hard pressed to prove it in the court system that it's their religious conviction to not allow women to sing at the drum. Women are allowed to sing at the drum."

Patricia Albers, head of American Indian Studies at the University of Minnesota, has researched and written about powwows in collaboration with noted author Beatrice Medicine. She said powwows have flourished since the 1960s as an amalgamation of traditional celebrations and the Buffalo Bill Wild West shows.

"The university setting is another variant in the powwow tradition, which typically doesn't follow the rigors of tradition," she said.

(see Women's drum page 18.)



Linell Maytwayashing of Sweetgrass Road Drum Group

## Joint m commit March

By Paul Barnsley  
Windspeaker Staff Writer

OTTA

Sources are saying the Indian Affairs minister given the Joint Ministerial Advisory Committee (JM) an "absolute deadline" March 8 to finalize its recommendations on what should be in the First Nations government act.

After that the JMAC will go to the Justice department for drafting and possibly be introduced for reading in the House of Commons in June.

But at least one Aboriginal member of the committee believes there's something going on. First Nation political advisor Russ Diabo *Windspeaker* he has been in contact with a JMAC member who now believes the process is a ruse. He said a ministerial reference committee, a collection of 15 federal ministers who have been asked by the prime minister to examine their departments and how they provide services to Aboriginal people, provide the real guidelines for the drafters of the government legislation.

"There's two scenarios. One is June. The other is this reference group's going to come up with something that's going to come through [the Privy Council Office or PCO] not Indian Affairs," Diabo said. "If the Council Office, they're secretariat to cabinet. So the line ministries like Indian Affairs and all other machinery of government, it all has to be filtered through them. They're of the umbrella group monitors government policy."

Diabo said the PCO great power.

"They can just come in and tell the minister, 'This is the package we're going to go with,'" he said. "That's a scenario that Chretien would know because Trudeau would know."

Much has been written about the tactics Diabo's referring to. In 1967 and 1969, when the Volker Paper on Indian Affairs was the plan and assimilation was the goal, the National leadership united to stop the process by forcing a meeting with the Prime Minister. Despite then Indian Affairs minister Jean Chretien's enthusiasm for the Whitford plan, Pierre Trudeau called a halt and told the executive leadership he would force anything on them.

This time around, Prime Minister Chretien is said to be 100 per cent behind his Indian Affairs minister's government initiative. Indian Affairs

# Court crimination

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## rt-Bellecourt

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(see Women's drum page 18.)

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By Paul Barnsley  
Windspeaker Staff Writer

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ers are now admitting the  
prime minister sees the initia-  
tive as his legacy issue.

As political observers in  
Ottawa have watched the  
various would-be successors  
to Chretien jockeying for po-  
sition in recent weeks, they  
have come to believe the  
prime minister is running out  
of time now that Finance Min-  
ister Paul Martin has suc-  
ceeded in placing himself on  
the inside track. That may  
mean the pressure to get the  
First Nations governance  
package into law has or soon  
will intensify.

Diabo was one of three Ab-  
original people who left the  
Liberal Party's Aboriginal  
People's Commission in pro-  
test of its Aboriginal policy in  
the mid-1990s. Lawyer David  
Nahwegabo and former Na-  
tive Women's Association of  
Canada president Marilyn  
Buffalo were the others. Diabo  
still follows Liberal Party po-  
itics and he believes the prime  
minister will turn up the heat  
to get the governance package  
through.

Nahwegabo has written a  
legal opinion advising cau-  
tion, saying any participation  
in governance consultations  
could allow a court to con-  
clude that First Nations were  
consulted.

The other school of thought  
is that advice provided by  
members of JMAC endangers  
nothing and allows First Na-  
tions people to claim that ad-  
vice was offered to the gov-  
ernment in good faith. That  
way, if the government  
chooses to ignore that advice,  
First Nations are in a strong  
legal position to say they  
weren't consulted.

Both positions have their  
adherents.

The details of the debate  
within JMAC were widely  
distributed late last month.  
The 115-page document  
showed that the government  
was clearly in charge and the  
Aboriginal members were  
able to participate in what  
was clearly a government  
process.

"Several committee mem-  
bers felt that the subject mat-  
ters (mandate) document was  
too prescriptive and repre-  
sented federal interest only,"  
one part of the report reads.

Roy Bird, Saskatchewan re-  
gional director general and  
Jim Aldridge, legal counsel  
for the Nisga'a Nation are the  
JMAC co-chairs.

Former Assembly of First  
Nations chief of staff Roger  
Jones attended meetings as  
AFN representative until Dec.  
6 when the Confederacy  
passed a resolution to end the  
AFN's participation.

Bernd Christmas, director  
of operations of the  
Membertou First Nation is  
also a member, representing  
his Atlantic community.  
(see JMAC page 31.)

## Men's curling team settles for silver

By Paul Barnsley  
Windspeaker Staff Writer

SALT LAKE CITY, Utah

As the alternate member of  
Canada's Olympic men's curl-  
ing team, Ken Tralberg got his  
chance to throw a few rocks at  
the 2002 games in Salt Lake City.  
When he wasn't in the lineup,  
the Dene man originally from  
northern Saskatchewan was  
supposed to have the best seat  
in the house to watch his Kevin  
Martin rink take on the world  
and bring home the gold.

In the final against Paal  
Trulsen's Norwegian rink on  
Feb. 22, that's almost how it  
unfolded. With the score tied  
and Kevin Martin holding the  
hammer in the final end, all the  
Canadian skip had to do was  
make his last rock stop a bit  
closer to the centre of the circles  
than the closest Norwegian  
rock.

It looked like a lock. Martin  
had made shots that were much  
more challenging all through  
the Olympic tournament. But  
the Canadian skip's last shot, an  
out-turn draw, was just a touch  
too heavy and settled an inch off  
target, leaving the Norwegians  
with a shocking 6-5 gold medal  
win. Trulsen later said he was  
already resigned to the fact that  
he would be taking home silver  
as the Canadian skip prepared  
to make the last shot.

Martin, interviewed on CBC  
television minutes after that fi-  
nal rock was thrown, was vis-  
ibly distraught, although he  
handled himself admirably. He  
and his teammates had obvi-  
ously recovered by the time they  
had their picture taken with  
their Olympic medals for their  
hometown newspaper, the *Ed-  
monton Journal*. All five mem-  
bers of the rink were smiling  
broadly in that photo which ap-  
peared on the front page on the  
last Saturday of the games.

For Tralberg, the Olympic  
experience was golden enough,  
despite the disappointing end.

"On Sunday (the day of the  
closing ceremonies) I must have  
posed for a thousand photos,"  
he said. "We went out walking  
and the kids would see us and  
whisper 'He's got a medal.' I  
asked them if they wanted to see  
it and then they'd want to touch  
it and hold it and mothers  
would ask me if they could take  
a picture with their kids and the  
medal. The reaction was really  
helping me heal."

The team flew back home on  
Feb. 25. Back at work on Feb. 26,  
the Olympian spent the day giv-  
ing his co-workers and others  
throughout the downtown Ed-  
monton office building a chance  
to see and touch the silver  
medal. One woman said she  
would be calling her mother in  
Ireland that night to tell her she  
had actually met an Olympian  
and touched a medal. Tralberg  
seemed to enjoy being able to  
share something like that almost  
as much as actually winning an  
Olympic medal.

He sat down at his suburban



"The wound's still  
open as we speak. I  
think we're stunned  
by where the rock  
stopped and because  
of where the rock  
stopped we lost the  
medal."

—Olympic silver  
medalist,  
Ken Tralberg

St. Albert home for an interview  
with *Windspeaker* that evening,  
answering questions between  
phone calls as he arranged yet  
another curling trip, this time to  
London, Ont. and the World  
Curling Tour Championship.  
The Martin rink was preparing  
to compete on the fledgling pro-  
fessional curling tour at the  
Grand Slam of Curling.

He admitted he's still trying  
to process so much of the expe-  
rience but said he fondly re-  
members the performances of  
Robbie Robertson and Sadie  
Buck, both with connections to  
the Six Nations of the Grand  
River First Nation in Ontario,  
during the opening ceremonies.

"I clearly do remember that  
Robbie Robertson's piece as just  
so chilling. And he's so good,"  
he said.

The pro-Native political mes-  
sage in the performance struck  
a chord with the Dene man.

"I associated his message with  
the message Midnight Oil had  
at the Sydney games. They  
spoke about the Aborigines and  
it was their land and it was time  
to give it back. And because of  
who I am, and my background  
and history, and being sensitive  
to those kinds of messages, it  
was very loud and clear," he  
said. "I thought of my grandma  
in northern Saskatchewan and  
then I thought, 'What the hell  
am I doing here.' I was abso-  
lutely moved by the enormity of  
the people they had carry in the  
flag, too. Lech Walesa, Desmond  
Tutu, Stephen Spielberg. I know  
what those people represented.  
It was amazing."

Tralberg brought home a  
Canadian flag from Salt Lake  
City. It's the flag he and  
teammate Don Walchuk carried  
into the Rice-Eccles Olympic  
Stadium for the opening and  
closing ceremonies.

"Our driver said that we were  
on NBC for a significant amount  
of time which means over two  
billion people saw us," he said,  
awestruck that fully one-third of  
the world's population had  
been watching him on televi-  
sion. "So I wrote down the side  
of it 'Salt Lake City Olympics  
opening and closing ceremo-

nies.' I'm not quite sure what  
I'm going to do with it yet."

The team stayed in the Olym-  
pic village for the first four days  
and then they moved into a  
small house in the nearby city  
of Ogden.

"We did that for one reason.  
To focus. To go there to curl, not  
to celebrate our Olympic expe-  
rience. All of us felt an enor-  
mous responsibility to represent  
the country," he said.

While family and friends and  
the fellow athletes who didn't  
stay in the village were billeted  
out in some of the region's fine-  
est homes, the five curlers were  
perfectly at home in the modest  
house they rented.

"We were in there all together  
and we were all quite comfort-  
able," he said. "What we were  
looking for was an environment  
that was conducive to us curl-  
ing well and being comfortable  
around each other and not hav-  
ing outside factors."

The shock of the loss was still  
front and centre, despite the  
warm reception he's receiving  
back home.

"The wound's still open as we  
speak. I think we're stunned by  
where the rock stopped and be-  
cause of where the rock stopped  
we lost the medal," he said. "But  
not executing the shot is the  
shocking part. I swept with him  
and timed rocks with him all  
week and I swear he could hit  
the button, the button not the  
four-foot, more than 90 times  
out of 100. Just for fun! Having  
us lose that way is hard. People  
at work today were just so  
thrilled to see me, and so proud,  
but I'm not proud. I will be  
someday."

He said the entire team was  
off its game in the final.

"We were pretty flat. At least  
20 per cent below our average  
for the entire week," he said.

But the world got a chance to  
see his sport and lots of it and  
that can only be good for curl-  
ing, he said.

"The coverage that curling got  
there was so positive for the  
health of the game around the  
world. Jay Leno joked about it  
several nights, about curling."  
(see Tralberg page 29.)



~ Established 1983 ~

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## The politics of gutlessness

There's a story in this month's issue and we want to emphasize an important point that's made between the lines.

The story is about the process of adding regulations to legislation after the fact, a development that Canadian Alliance co-chair of the Joint Committee of Scrutiny of Regulations Gurmant Grewal has a big problem with.

He says the government is happy to keep as many of the really politically troubling aspects of new legislation as possible out of the bills that are debated in the House of Commons—read: where the public is watching.

The current scrap that Mr. Grewal's committee is embroiled in is a case in point.

It looks to us like the government of Canada doesn't want to introduce a legislative amendment that would enshrine the current regulations that give force to the Aboriginal-only fisheries on the West Coast. Yet the Liberal government was happy to have its bureaucrats (very well paid bureaucrats at that, as another story in this issue shows) quietly write those regulations well away from the public eye.

Sorry, but it looks to us like the Liberals don't want to stand up

in the House of Commons and defend those fisheries. The government knows if they introduce such a legislative amendment to the Fisheries Act that the Alliance (hello John Cummins and Jim Pankiw) will go ballistic over this "race-based" fishery and score points with a lot of uninformed people who haven't bothered to think things out. The kind of people who prefer to decide that superbly well-educated jurists must be stupid rather than wrap their own minds around a challenging new idea.

Never mind that the Supreme Court of Canada ruled that Aboriginal people had prior claim to the various lucrative fisheries on the West Coast and that Aboriginal interests in fisheries were ruled second in line behind conservation. That only makes sense. The West Coast Aboriginal peoples were there first, basing their entire way of life on sustainable fishing long before Europeans had any idea they wouldn't fall of the edge off the world just west of the Canary Islands.

Never mind that the concept of an occasional Aboriginal-only fishery is the right thing to do, the Liberals seem to be saying, it won't play well to the voters. The

Alliance would be (forgive the outrageous pun) shooting political fish in a barrel.

So do it in the regulations, they say. Keep it off CPAC and away from the glare of the cameras. Let's be discreet.

And so the intolerance that plagues this country continues unchallenged and unabated. It would be an act of humanitarianism, of great political courage if the Liberals (or any party) stood up and told the voters it's time to purge the racial hatreds from the fabric of this nation.

"If you think Aboriginal fisheries are wrong, you're wrong and here's why," the government should be saying and they should be saying it in the House of Commons.

But no political operative in his right mind in this country would tell his boss that it's time to tell Canadians to give away their hate and intolerance. That's not the way to get elected. It's just not practical. It's not a smart political move.

But aren't we all starting to get just a little bit sick of a system that rewards dishonesty and gutlessness?

Isn't it time to do something about it?

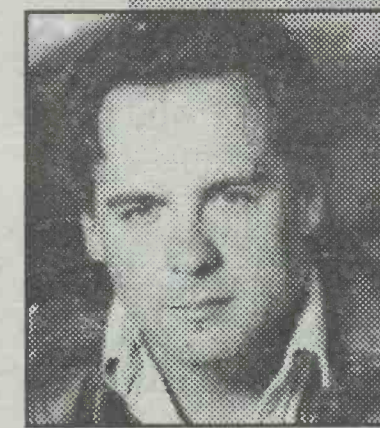
## Read a good book lately?

Once again, I find myself in a position of having to move house and body, and like many people who occasionally find themselves nomadic, I look with foreboding at my shelves upon shelves upon shelves of books that line my walls. I have never actually counted them, but I'm sure they are high up into the thousands, maybe even the thousands. Eventually, they will all have to be boxed, carried, and unloaded somewhere in the city, most probably with several large groans and yet another impotent promise of "Nothing short of a nuclear war will ever make me move again."

At various stages in my life I have been told, or more accurately it has been heartily suggested by friends who have helped me move, that perhaps I should consider being a little less protective of my books, or again more accurately, a little less literarily pack rat-ish. As one poor friend suggested under the weight of my Stephen King collection, "What good are they once you've read them?"

True, I could probably make a small fortune if I were to descend upon some luckless (or very lucky, depending on your point of view) second-hand book store with my volumes of stories. But it could also potentially devastate our already battered stock market, and stocks in used book stores would plummet, with the glut of books suddenly dumped onto the market. But I have too much respect for our Canadian economy to let that happen.

Besides, I have a unique relationship with all my books. I keep them close for a number of reasons. They are memories, a conquered world, each book representing a trophy of accomplishments. I keep them on their shelves in a vain belief that

**Drew Hayden Taylor**

maybe, someday, I will find the time to read them once again when all the other books in the universe have been destroyed. They are my friends.

Then again, maybe my friends are right in that I'm being a little melodramatic when it comes to a couple ounces of paper and ink. My grandparents thought that. During my teenage years, they apparently told my mother quite seriously, "you shouldn't let him read so much. It's not normal." When you're the only child of a single mother growing up on an Ojibway reserve in the 1970s, your options for entertainment are somewhat limited. I was reading John Wandym and H.G. Wells between episodes of Welcome Back Kotter.

Today, my library is a little more varied. Soon I will be crating books ranging from nostalgically cherished trashy sci-fi, to a variety of almanacs and reference books, to an amazing collection of Native literature, to many of the classics - including a signed copy of Arthur Miller's Death Of A Salesman.

Is it worth it? Purchasing the books themselves is fairly expensive. So are the bookshelves used to store them. Replacing the ones friends borrow, honestly promising they'll return them, can cost a few bucks. And when moving, the men, the time and truck space used to cart them from place to place will undoubtedly add up

to an uncomfortable fee. All this for some books I have literally (no pun intended) not opened in 20 years.

Of course it's worth it. I remember visiting a friend for dinner years ago. And something in their house nagged at my subconscious. It took a while but I finally realized there were no books visible anywhere in the house. No bookshelves in the living room. No coffee-table books or even magazines on the coffee table. Not even any cook books in the kitchen. The only paper in the bathroom was toilet paper. This was devoid of literature of any kind. It seemed barren.

Call me biased, but to me, it's those books that help me make a home and define it. How many of us, upon entering a new house, quickly scanned the bookshelves to get a speedy grasp of where these people's minds are, where they let their imagination take them. At least I do.

So when I start packing my books, at least one thing will give me some solace. All that reading and all those books allowed me the opportunity to become a writer. And somewhere out there are some of the 11 books I have been lucky enough to publish. And further out there are masses of other people packing to move their house and body. And one hopes they are grunting and groaning over a box of my books.

## From a perspective

Dear Editor:

I am an Aboriginal nurse working with the Kwakiutl District Council Health Office. The backs in health care across the country will definitely have an impact on Aboriginal people.

Many First Nations members are reluctant to go to a physician at the best of times. They do not like to bother people for their health and sometimes are reluctant to ask for help. In December 2001, the nurses in this area of Northern Vancouver Island, for example, were able to advocate for patients at the grassroots level. Nurses were able to go into the home of the client, assess the situation, and order supplies such as things as bath stools, walking canes, and protective undergarments for incontinence. As of January, it seems that we are no longer able to do this without a doctor's prescription from the client.

The communities in the Northern Vancouver Island region for years have maintained their independent ways of living on the land, fishing, hunting and gardening. With the involvement of

## Lost sta

Dear Editor:

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## Right-w

By Jack D. Forbes  
Guest Columnist

Little notice has been taken of the fact that the terrorist attack of Sept. 11 was apparently carried out by right-wing fanatics representing an ultra-conservative, reactionary, and patriotic ideology. If we are to believe the information that we are receiving from the U.S. government, the attackers were of Muslim background belonging to extremely "fundamentalist" organizations with ties to extremist groups in the Islamic world.

If the attackers had been white-wingers that fact would have received great attention in the press. But the right-wing ideology of the terrorists has received little analysis, perhaps because it bears too close a resemblance to some fundamentalist and reactionary movements within the Christian and Jewish (Sabra) worlds; or perhaps because it too closely resembles the ideologies of a number of undemocratic states, which the United States supports (such as Saudi Arabia and other Arab Gulf kingdoms).

We are told by U.S. agencies that the attackers were connected with Osama bin Laden. Tentatively accepting the information, what can we

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## From a nurse's perspective

Dear Editor:

I am an Aboriginal nurse working with the Kwakiutl District Council Health Office. The cut-backs in health care across the country will definitely have an impact on Aboriginal people.

Many First Nations members are reluctant to go to a physician at the best of times. They do not like to bother people for things, and sometimes are reluctant to ask for help. In December 2001, the nurses in this area of Northern Vancouver Island, for example, were able to advocate for clients at the grassroots level. Nurses were able to go into the home of the client, assess the situation, and order supplies such things as bath stools, walkers, canes, and protective under pads for incontinence. As of Jan. 22, it seems that we are no longer able to do this without a doctor's prescription from the client.

The communities in the Northern Vancouver Island region for years have maintained their independent ways of living off the land, fishing, hunting and logging. With the involvement of the

lack of natural resources, many Aboriginal people now have not the means of supporting the healthy lifestyle that they once so proudly held. There are no jobs for the fishermen and loggers. There are now many hurdles to fetch food, such as no money for gas or boats.

The media is filled with messages of how hospitals and doctors' offices are overcrowded.

Well, guess what? Do you think they will want to see a client in their home to assess their home situation for supplies to aid their independent needs? I don't think so.

The clients who do need the assistance may not ask the right questions, or may just not want to ask, and that in turn could lead to more complex health challenges down the road. So in the long run, yes, the cut backs in health care will have a major affect on the health of First Nations people.

Respectfully,  
Phyllis Jorgensen, RN BScN  
Kwakiutl District Council  
Health Office

## Lost status unfair to grandchildren

Dear Editor:

I just had to write this short letter to let you know I was so happy to read your article in the Windspeaker paper. I'm one of the Bill C-31s. I'm so happy to see someone trying to do something about it. Us Native women lost so much when we married white men, and white women gained so much marrying Native

men, which was so unfair from the beginning.

I have six children. I had to pay for all their education and medical for years, while these white women had all these things covered. I'm 69 years old now. My children are grown up now and have children of their own, who do not have status, which makes me angry.

## Traditional food: the rabbit

By Lindsay Cote  
Guest Columnist

When we think of traditional food, some folks get a vision of a big bucket of Kentucky Fried Chicken and a family box of fries. However, we are going to go right back to square one, back to a time when we didn't have any teeth, or should I say babyhood. It was kind of hard to chew the old bird then, wasn't it?

To many of us who came from families who lived partially off of the land, our first food was probably the brains of small game animals. It may sound kind of gross to some of you folks, but it really is quite the delicacy. If you can get over the fact that your meal is looking up at you while you're cooking it, then you've got it licked.

My children have had the privilege of starting out life eating traditional meals and they started right from the word go, or should I say, right after the breast-feeding thing. In the first year of our children's lives we introduced them to the soft, somewhat sweet-tasting brains of small game. The hard part was

keeping up with their little Aboriginal appetites.

I set rabbit snares here, there and everywhere. The whole rabbit experience made me stop and recite the Aboriginal version of William Shakespeare's "to snare or not to snare."

The trick to cooking rabbit is to let it cook slowly. It isn't really a fast food thing. Although it was fast food when the hopper was still alive or up until you've put it in the old pot. Next, all the bunny needs is patience, a little tender loving care and a few choice spices. Once you have slow cooked it for an hour or so then you can thicken the broth up and make it into a fine stew. All you need is flour or corn starch or in some cases, maybe both.

I guess the first thing a person should know before trying out this recipe, is where to look for the main ingredient. Rabbits can be found all over our great continent, therefore you shouldn't have to go too far to find one. Rabbits like vegetation, both for food and shelter. The easiest time of the year to catch rabbit is winter. They make small trails through the bush and these trails are easy to recognize.

Snaring rabbits is probably the easiest way to catch them. When snaring rabbit, you'll need a role of copper-type snare wire that you can purchase at your local hardware store. Cut the wire into about fifteen inch lengths. Twist one end of the wire to make a small loop. Slide the other end through the loop and there you have it. Once you have repeated this process a few times, you are ready to go out and set the snares.

To set a rabbit snare, you have to find a nice well-packed rabbit trail in the bush and locate a good sturdy tree to tie the snare to. Make sure the tree that you're tying the snare to is beside the rabbit trail or you'll be waiting a long time for your stew to come in. Wrap the loose end of the wire around the tree, about six inches off of the ground. You will have to wrap the wire around the tree at least twice before twisting it off because rabbits do jump around a little before passing away and they might shake your snare loose.

Make the loop in your snare just big enough for you to slip your fist through and set the snare three to five inches up off of the trail. You can add a few guide sticks on each side of the snare and one underneath it to make sure that his head goes through the snare first. When setting snares for rabbits try not to walk right down the middle of the trail, the rabbit may become suspicious and avoid your snares.

All small game especially rabbit, can be made into a variety of stews. Just remember to cook them with their heads on. Children like the taste of boiled brain.

strong in my culture. That's why I would like my grandchildren to have their status.

So I hope what you're doing will turn out. I'm pulling for you. I'm from Kingcome Inlet. The band's name is Tsawataineuk (long name). But I live in Campbell River, B.C. Campbell River is on Vancouver Island.

Margaret Taylor

## Right-wing terrorism: Right-wing response

By Jack D. Forbes  
Guest Columnist

Little notice has been taken of the fact that the terrorist attack of Sept. 11 was apparently carried out by right-wing fanatics representing an ultra-conservative, reactionary, and patriarchal ideology. If we are to believe the information that we are receiving from the U.S. government, the attackers were of Muslim background belonging to extremely "fundamentalist" factions with ties to extremist groups in the Islamic world.

If the attackers had been left-wingers that fact would have received great attention in the press. But the right-wing ideology of the terrorists has received little analysis, perhaps because it bears too close a resemblance to some fundamentalist and reactionary movements within the Christian and Jewish (Israeli) worlds; or perhaps because it too closely resembles the ideologies of a number of undemocratic states, which the United States supports (such as Saudi Arabia and other Arabian Gulf kingdoms).

We are told by U.S. agencies that the attackers were connected with Osama bin Laden. Tentatively accepting the U.S. information, what can we say

about the character and motivations of the attack-planners? First, it is arguable that they were not very good Muslims. Not only did some of them drink alcohol (we are told) but their murderous attacks upon innocent, non-combatant people would seem to be anti-Islamic. And here I refer not only to 9-11 but also to the terrible record of related groups in Algeria and elsewhere. These right-wingers are notable for the slaughter of innocents as a prime method of destabilizing governments.

It should be noted here that the violent tendencies of these right-wing Muslims is not different from the violence and terrorism favored by U.S. Christian Right groups who supported terrorism against Native peoples in Central America under Reagan and Bush and who strongly support Israeli expansion against Arab Palestinians.

It is also likely that the attackers are not anti-capitalist (another characteristic of Christian rightists in the U.S.). Osama bin Laden seems to be a capitalist of the first order, and a very rich one! He certainly supports no socialist parties. More centrally, it would appear that the control of women (the seclusion and suppression of women) is a cen-

tral tenet of the attackers, of the Taliban, and of bin Laden. Enough has not been made of this, but certainly one of the key objectives of these "true-believers" is to prevent women from receiving advanced education and from possessing political and other rights equal to men. It is noteworthy that the anti-feminists in U.S. society (those who defeated the equal rights amendment) are also right-wingers or ultra-conservatives, by and large. And let us not forget the terrorist attacks by elements of the Christian Right against abortion-providers, clinics, and clients in the U.S.A.

The control of women is central to reactionary movements generally, but the bin Laden/Taliban types also seek to very much control males. We witnessed this in Iran under Shiite mullahs, as well as in Afghanistan. What, in essence, is implemented is a system of social control which is clerical-fascistic along the lines of Italian and Spanish fascism where church and state are brought together to control behavior and restrict freedom of thought, speech, and action. The wealthy, it would appear, would retain all of their privileges. Again, many "Bible-Belt" areas in the U.S. have sometimes restricted the

freedom of non-Christians and attempted to establish an "official" religion built around selected Biblical concepts.

As far as other motivations of the attackers, perhaps it is especially useful to see what terrorism accomplishes generally and then specifically after 9-11. We have to believe, I suggest, that the people behind the attacks knew that terrorism usually erodes freedom and civil liberties in the country attacked. Normally, the government will immediately beef up security in all kinds of ways: police, spies, intelligence, military, paramilitary units etc. Moreover, the police and military will be able to arrest people more easily, they will be allowed to spy on people without limits, and so on. In other words, terrorist attacks upon a state ordinarily stimulate a right-wing, militaristic-like response with a concomitant loss of democratic/civil rights.

Thus the attackers of 9-11, or at least the planners, certainly would have expected a right-wing response in the U.S. That is what they were aiming for, in my opinion. The attack was seemingly designed to manipulate the U.S. government to produce a desired result, namely the victory of conservative and

militarist agendas in the United States and the suppression of "unpatriotic" activities, such as dissent and criticism.

Another expectable result would be an assault upon the liberty, dignity, and civil protections of Muslims and Arabs and perhaps other Middle Eastern/South Asian persons. In addition, the attackers might well have foreseen that the liberalization of immigrant rights and many other civil rights/human rights issues would be buried beneath anti-terrorism hysteria, as would be the resolutions of the Durban Conference on Racism, released a few days earlier.

The attackers, then, are pulling the strings while Bush and Congress seem to be puppets doing exactly what would have been predictable to any reasonably informed person. The irony is that much of what the U.S. is doing would have been what Bush and his team would have liked to have done anyway if they had had the political backing prior to 9-11!

[Professor Jack D. Forbes, Powhatan-Delaware, is the author of *Red Blood, Africans and Native Americans, Only Approved Indians and other books*. He is professor emeritus of Native American Studies, University of California, Davis.]

Analysis

# How much goes to Indians?

## Not as much as you think!

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

It's a plaintive cry of the political right in Canada that has become a familiar mantra in the mainstream national media and elsewhere in the country.

They bleat, \$7 billion each year is "spent on Indians," with the unspoken message that it's too much and something must be done and soon.

Never is a word written about exactly how much of that money gets chewed up by the bureaucracy or in other corners of government. Maybe that's because it's a hard thing to find out. The Canadian government is not exactly eager to share certain information with the public.

There are 43 separate statutory exemptions in the Access to Information Act-43 reasons not to disclose government information to the public, the people who pay for it all. According to the government's own statistics, during the 16-year period between 1986 and 2001, Indian and Northern Affairs Canada (INAC) provided complete disclosure on 1,096 of 4,526 information requests. That's 24.2 per cent. Partial disclosure (that usually means huge chunks of text and/or entire pages are blanked out) was made in 1,077 cases (23.8 per cent). In other words, much more than half of the information formally requested from INAC under the act was not disclosed.

There's no doubt that the amount of money allocated to INAC from Treasury Board is a gargantuan sum. The 2001-2002 departmental estimates reveal that \$5.082 billion was budgeted for administration, Indian and Inuit Affairs programming and northern affairs programming. That's up from \$4.826 billion in 2000-2001.

Other departments also budget money for Native issues. In the 2000-2001 fiscal year Health Canada spent \$1.359 billion on Aboriginal health; the Canadian Mortgage and Housing Corporation expended \$275



*This year, Indian Affairs Minister Robert Nault will earn a total of \$194,496.*

*He also receives an additional \$2,122 for a car and driver allowance.*

million; Human Resources Development Canada spent \$345 million; the Solicitor General's office \$59 million; Industry Canada \$30.8 million; Canadian Heritage \$65 million; Fisheries and Oceans \$173 million; Natural Resources \$17 million; the Privy Council Office \$9 million; Department of Justice \$12 million and National Defense \$6 million.

The total for all departments in 2000-2001 was \$7.397 billion. Out of that total, before a penny reaches an Aboriginal person, government employee salaries, benefits, pensions, capital costs, travel expenses, hospitality expenses and other costs must be deducted.

While one might think that a government that preaches openness, accountability and transparency would be able to provide a detailed breakdown of all those costs, more than two months of research by *Windspeaker* failed to uncover such numbers in any easily accessible form. Research involved combing through the extensive and rapidly growing amount of government data that is now available on-line.

We also called and asked government sources for information, talked to academics who study government spending and openness issues, talked to former government employees and First Nation leaders and consulted government watchdogs such as the Canadian Taxpayers Federation.

It could be argued that most of

the expenditures by departments outside of Indian Affairs are not made in the best interests of Aboriginal people and should definitely not be considered as money "spent on Indians."

Fisheries and Oceans spent millions on the policing actions against Native fishermen at Burnt Church and Indian Brook First Nations.

The Privy Council Office and the Justice Department spend money researching and strategizing ways to combat or limit assertions of Native rights, despite court rulings that the government has a fiduciary obligation to defend those rights.

While testifying in the Samson oil and gas lawsuit against the Crown in Calgary on Jan. 8, political science professor Thomas Flanagan provided some insight into what uses up some of the money that is allegedly "spent on Indians."

The former director of research for the Reform Party under Preston Manning, now campaign manager for Canadian Alliance leadership hopeful Stephen Harper, has spent a lot of his time arguing against the Native point of view in print and in court. When asked by Samson Cree lawyer Ed Molstad how much he made in 1987 to do research on the Crown's behalf on a Manitoba case that involved Métis land rights, Flanagan told the court he was paid \$103,000 by the Department of Justice for a year's work.

Justice and Indian Affairs em-

ploy many such researchers and the cost of this work has not gone down in recent years.

INAC claims it spends only nine per cent of its total budget on administration. Most Native leaders say that is obviously false, a number arrived at through creative bookkeeping. In 2001-2002, the department's contribution to INAC employee benefits plans alone was \$8.068 million or 1.6 per cent of department spending. The total for salaries was not disclosed, but accountants tell us that benefits account for approximately 10 per cent of earnings in the private sector and perhaps as high as 15 per cent in government. That means we can estimate that the salary total for the department that year (not including pension contributions) was between \$60 and \$70 million. But that estimate is probably quite low.

The top earners in the department take home money and bonuses that are several times the average wage. The top bureaucrat in the department, Deputy Minister Marc Lafreniere, each of the top bureaucrats in each region (Regional Directors General or RDGs) plus the Associate Deputy Ministers (ADMs) who work at headquarters in Ottawa, all take home six-figure salaries supplemented by "at risk" (incentive) pay, based on performance of duties. The incentive can be anywhere between 10 and 25 per cent of earnings.

The Strong report (named after committee chairman Lawrence Strong) was commissioned by the Treasury Board and submitted in December 2000. It called for the creation of a new category of pay for deputy ministers.

The DM4 level would have a salary of \$247,700 with maximum "at risk" pay of \$61,900 (total: \$309,600). The salary number was said to be 12 per cent higher than the existing top salary at the time. That would mean the DM3 salary was \$217,976 plus incentive.

INAC communications sources were not sure if the DM4 position has been created yet. (see Tax dollars page 7.)

### The AFN reports...

By Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

National Chief Matthew Coon Come has been saying for a long time that the way the Canadian public views spending on Aboriginal people has been skewed by political spinning and racist attitudes.

A report issued recently by the national chief's staff uses government numbers to make the case for that claim.

The Assembly of First Nations fact sheet, entitled *The First Nations and Public Administration Expenditures*, presents the numbers in what the AFN considers is a global context.

"The governments of the First Nations are not the only ones to benefit from federal transfer payments. Federal transfers to the provinces and territories can represent an important percentage of provincial revenues. For example, they account for 42 per cent of Newfoundland's provincial revenues."

The report points out that all Canadians benefit in some way from government spending but, for some reason, the talk about government "handouts" always focuses on Aboriginal people.

"In principle, all Canadian citizens are supposed to benefit from public services at a comparable level, regardless of where they live. That is why the federal government transferred approximately \$44 billion to the provinces and territories in 2000-2001," the report said. "In theory, the principle under which all citizens of Canada are supposed to receive comparable public services, regardless of where they live, also applies to First Nations residents." (see Transfer page 7.)

Analysis

# Tax do

## Transfer of fund

(Continued from page 6.)

He suggests the amount transferred to First Nations by the feds be seen in the same light as the Fiscal Equalization monies transferred to the provinces.

Transfers are paid through three major federal programs—the Canada Health and Social Transfer (CHST), the Fiscal Equalization Program, and Territorial Formula Financing (TFF).

The CHST is worth more than \$31.5 billion and the assistance it provides to the provinces must be used for health, post-secondary education, social assistance and social services of its residents. The \$1.4 billion TFF is used to compensate for the higher costs of providing public services in the north.

"As not all provinces have the same ability to generate revenues, the Fiscal Equalization Program has given the less prosperous provincial administrations \$10.4 billion so that they can provide their citizens with public services at a level comparable to that in other provinces," the report said.

AFN researchers analyze government reports and concluded that total government transfers to individuals were close to \$107 billion in 1999.

The report suggests the number makes the amount of money transferred to First Nations look small and even inadequate.

"Canadian public administrations continue to spend less money on First Nations than on Canadians," the report reads. "That is in spite of the persistent socio-economic disparity between the two groups, and contradictory to RCAP recommendations, to recommendation made by the Auditor General of Canada and, finally, with Ottawa's promises made in the last Speech from the Throne."

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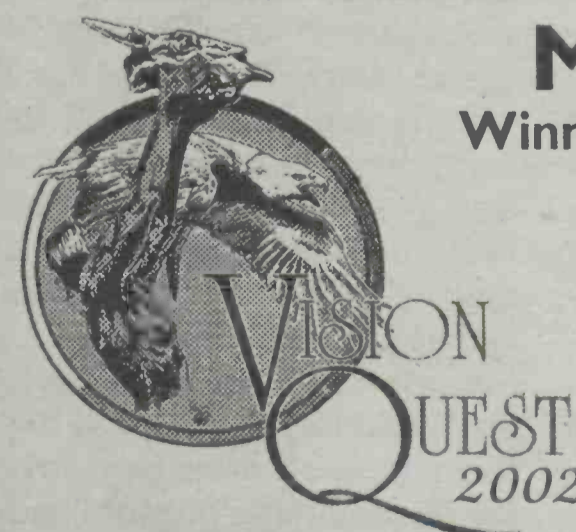
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# ians?

## Analysis Tax dollars support INAC bureaucracy

AFN reports...

Paul Barnsley  
Windspeaker Staff Writer

OTTAWA

National Chief Matthew ... Come has been saying ... a long time that the way ... Canadian public views ... on Aboriginal peo- ... has been skewed by po- ... lical spinning and racist at- ... tudes.

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(Continued from page 6.)

The report also revealed that the salary for the lowest executive pay scale (EX1) was \$107,000. The actual salary range for an EX1 is between \$80,200 and \$94,400. The Strong report used the \$107,000, because it included an average incentive addition.

Directors and senior policy advisors are included in the EX1 category. Next up the ladder is EX2. The salary range for this level is from \$89,900 to \$105,800 plus incentives. Some RDGs, some directors and associate RDGs fall into the EX2 category.

EX3s—directors general and some RDGs—earn salaries between \$100,600 and \$118,400 plus incentives.

Newly appointed associate deputy ministers (ADM) are in EX4. They earn between \$115,600 and \$136,100 plus incentives.

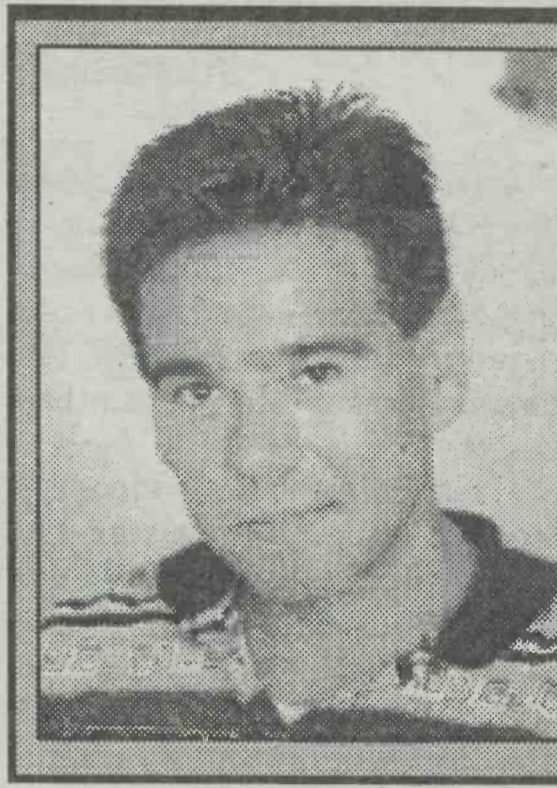
More senior ADMs (EX5) make between \$129,500 and \$152,400 plus incentives.

This year, Indian Affairs Minister Robert Nault will earn a total of \$194,496—\$131,400 as his base MP salary, plus the \$63,096 additional minister's base salary. He also receives an additional \$2,122 for a car and driver allowance.

The junior minister responsible for Indian Affairs, Secretary of State Stephen Owen, is paid \$47,322.00 in addition to his MP's salary—a total of \$178,722—with no car allowance.

We were able to uncover how much RDGs spent on travel and entertaining in 2000-2001. The 10 RDGs spent a total of \$526,427 on travel and an additional \$56,774 on "hospitality." Those numbers added together equal \$583,201.

British Columbia RDG John Watson was the biggest traveller in the group, spending \$70,678 tax dollars to attend meetings and functions away from his Vancouver office. Alberta RDG Barry Robb led the pack when it came to entertaining, spending \$13,080. Indian Oil and Gas executive director Strater Crowfoot spent \$33,389 on travel and \$7,283 on hospitality. Each region also has an associate RDG that performs similar functions. We could not locate their travel and



Knows he can earn \$3,000 a day should he choose to do research for the government.

—University of Victoria professor Taiaiake Alfred

hospitality numbers.

Aside from the managers within the department of Indian and Northern Affairs, a small army of lesser bureaucrats earn comfortable livings. Each regional office has a staff of 100 or more. And the government employs many advisors on contract, special negotiators, third party managers and others. All earn top-end salaries, plus travel and hospitality costs.

British Columbia's First Nations Summit executive task force member Bill Wilson says the federal negotiators working at the more than 40 treaty negotiation tables in his province all make serious money.

"I'm a chief negotiator and when I work, I only bill for when I work, I make \$1,000 a day and that's at the low end of my consulting fees," he said. "I make about \$800 to \$1,000 a day less than the federal negotiators. So they're making anywhere from \$1,800 to \$2,500 a day. And whose money is that? It's ours. And it's a scam."

University of Victoria professor Taiaiake Alfred, a Kahnawake Mohawk and columnist with this newspaper who is taking a sabbatical to write a book, said he knows he can earn \$3,000 a day should he choose to do research for the government.

Others remind us that third party managers, contract players from outside the government, also submit big bills for their services. And that the thousands of people who earn their pay in

the justice and corrections systems owe their job security to the over-representation of Aboriginal people in Canada's jails.

One should keep in mind, also, when looking at how much money is directed at Aboriginal people, that INAC is the federal government north of 60 and supplies services to all northern residents, not just Aboriginal people.

Aside from the 10 regions, there is also headquarters, the executive office and the minister's office. The "exempt staff," as they're called—those who work for the minister as opposed to the department—fit into a variety of pay classifications. We were able to find out the maximum numbers in the various senior classifications for exempt staff.

Support staff in a ministerial office—assistants, the secretary to the minister—earn up to \$48,808. Special assistants earn up to \$79,983. That category includes communications officers, legislative assistants and special advisors. Junior assistants can take home a maximum of \$60,595 a year. Senior special assistants make as much as \$94,400 and executive assistants earning the top salary make \$105,800.

First Nations leaders say the department uses government money to outflank them during political disputes. At a time when the Assembly of First Nations is attempting to oppose the imposition of the First Nations Governance Act, the AFN budget shrank significantly while the

minister was able to get \$10 million extra from Treasury Board to help him get the act into law.

Walter Rudnicki, an Ottawa consultant with government experience who now advises First Nations, said his contacts tell him the minister has a "special words and tactics or SWAT team" advising him in the public relations war with the First Nations leadership.

Windspeaker asked Nancy Pine, the minister's press secretary, to disclose just who's assigned to work on governance and what they make.

Pine said the minister's senior First Nations policy advisor is Raylene Johnson who is assisted by two Ottawa consultants—Mark Gryba and Bob Groves. Their salaries were not disclosed. Pine also said the whole department could be asked to put in some work on governance.

"It would affect overall the department, seeing that's it a priority of the department. You could say that it's the entire department," she said. "In the minister's office, there isn't a political team per se. There is a senior policy advisor who is responsible for the governance file. In addition there are two full-time consultants who are hired through the department on standing offer, who equally work and report to the minister and the deputy minister on the First Nations governance file."

Rumors that Brad Morse, an Ottawa law professor who advised former minister Ron Irwin during his unsuccessful attempt to change the Indian Act, was also working for the minister on governance were flatly denied by Nault's press secretary.

"Brad Morse. On the record, he's not a part of governance. He never was a part of governance," she said.

Asked if there were staff members at the Privy Council Office or the Prime Minister's Office working on governance, Pine replied, "Not that I'm aware of."

An e-mailed request for disclosure of what members of the Joint Ministerial Advisory Committee were earning for their efforts did not receive a reply.

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# AFN break-off group talks leadership, governance

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

A two-day gathering of chiefs that is not an officially-sanctioned Assembly of First Nations meeting has an agenda that could drive a permanent wedge between warring First Nations factions.

The agenda includes a lengthy leadership forum and the announcement of a "First Nations declaration" and "the presentation of a First Nations political agenda."

AFN sources say they've heard of the meeting, but haven't been involved in its planning. National Chief Matthew Coon Come is mentioned on the agenda as an invited, but unconfirmed speaker.

Billed as a protection of treaty and inherent rights gathering addressing the federal government's First Nations governance initiative, the meeting will take place at a downtown hotel in Winnipeg on March 11 and 12. The meeting will be hosted by the Assembly of Manitoba Chiefs (AMC).

The three keynote speakers listed on the agenda have all been vocal opponents of the Indian Affairs minister's First Nations governance reform agenda. Listed as presenters are Ontario Vice Chief Charles Fox, who originally held the AFN governance portfolio before it was taken over by British Columbia Vice Chief Herb George, and Chief

*"The analogy we're using around here is, well, it's like when there's a band election and a new chief comes in but the old council undermines the new chief."*

—Anonymous

Stewart Phillip, president of the Union of British Columbia Indian Chiefs. Association of Iroquois and Allied Indians (AIAI, Ontario) Grand Chief Larry Sault is listed as a presenter. He may not attend because he has recently decided to leave politics to head up an economic development initiative in California.

The Chiefs of Ontario, the AMC, the Algonquins of Barriere Lake, the AIAI and the Union of British Columbia Indian Chiefs are members of the Inherent Rights Coalition. That organization surfaced late last year as an informal group of chiefs concerned that the AFN executive is not standing up to the Indian Affairs minister on rights issues.

Formulating a national political agenda and providing leadership would seem to be functions reserved for the national chief and his organization. A political technician associated with one of the groups, who preferred to remain anonymous, was asked if it was fair to deduce that the coalition chiefs have lost faith in the effectiveness of the national leadership and are organizing to represent their own in-

terests, the source said "it's obvious" there is an element of that behind the movement.

"But the national chief's invited, the executive have been invited. This coalition was not created to undermine the authority of Matthew Coon Come or the AFN," the source said.

In fact, many of the chiefs in the coalition were Coon Come supporters in the last election.

"The analogy we're using around here is, well, it's like when there's a band election and a new chief comes in but the old council undermines the new chief," the technician said.

Chiefs Phillip and Sault are already on the record in criticizing the executive members and the way the executive functions within the AFN. They believe the vice chiefs who make up the executive have not been responsive to the spirit of resolutions passed on the floor of chiefs' assemblies and are not opposing the governance act initiative with the vigor that's required. The coalition chiefs are holding this meeting because they're not convinced the AFN leadership is willing to aggressively fight the minister. (see AFN page 31.)

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## Historic

By Alex Roslin  
Windspeaker Contributor

WASKAGANISH, C

Quebec Crees have approved one of the most lucrative development agreements ever signed by an Indigenous group, but a painful debate over the deal left bitter feelings in the nine struggling communities of James Bay.

Crees voted to accept the landmark \$3.4-billion deal with Quebec in a series of referendums that has left lingering questions about a mediocre turnout and how the voting was organized.

The deal opens the door to a \$3.8-billion hydro-electric project on the Rupert and Eastmain rivers, in exchange for which Quebec will grant Crees \$70 million per year until the year 2052.

Crees will get an additional \$866 million from Hydro-Quebec in construction contracts and training. There will be still more money indexed to revenues from any future development projects.

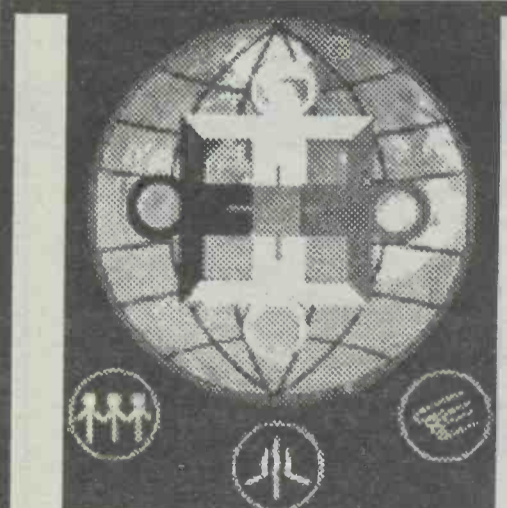
The deal was signed with much fanfare in Waskaganish Feb. 7 with Quebec Premier Bernard Landry flanked by Cree Grand Chief Ted Moses and many of the other chiefs.

The ceremony was marred by the arrest of two Crees who opposed the deal. One of the arrested men, former Waskaganish chief Henry Mond, approached the head of the deal and accused Moses of lying to the Cree people. He was immediately grabbed by Cree police and forcibly escorted outside. The scuffle left him bleeding from the nose and head.

Sixty-eight per cent of Cree voters for the deal, but only 55 per cent of eligible voters cast ballots. The largest Cree community, Chisasibi, was the only one to oppose the deal, with 621 in favour and 668 against.

Chisasibi has painful memories of the first series of vast hydro reservoirs and mega-dams built on the majestic La Grande River starting in the early 1950s. The community was forced to relocate and residents still have deep concerns about safety problems at the dams and a lack of emergency plans.

The signing ceremony has erased questions about how the vote was organized. The Gr



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(see AFN page 31.)

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# Historic Cree deal marred by arrests, voting concerns

By Alex Roslin  
Windspeaker Contributor

WASKAGANISH, Que.

Quebec Crees have approved one of the most lucrative development agreements ever signed by an Indigenous group, but a painful debate over the deal has left bitter feelings in the nine far-flung communities of James Bay.

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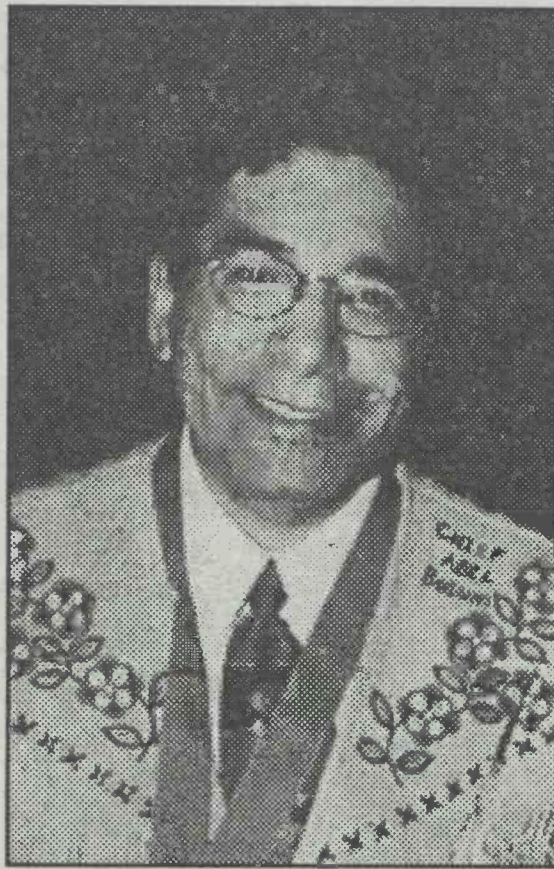
The signing ceremony has not erased questions about how the vote was organized. The Grand

*"A lot of people who voted for it felt powerless. The feeling was: 'I'm going to sign because everybody is signing.' We're losers—that's the feeling people have."*

—Paul Dixon, a trappers' representative in Waswanipi.

*"Every community is self-governing in their own way. I don't think the intent [of releasing results after each community voted] was to influence the results."*

—Paul Gull, chief of Waswanipi.



Abel Bosum, the head Cree negotiator, was unavailable for comment.

Council of the Crees was reluctant to hold a referendum on the deal in the first place, with one Cree negotiator saying Crees would not be able to understand the complex agreement.

But Crees demanded a say and each community eventually decided to hold its own vote. The result was a mishmash of different voting dates.

The talk in the communities leading up to the historic votes was about which way it would go. No one knew. It was going to be close.

One of the first communities to vote was Eastmain, hometown of the deal's champion, Grand Chief Ted Moses. As Eastmain was still voting on Jan. 29, the community's electoral officer Kenneth Gilpin said in an interview that the results would not be announced until all the communities had finished voting four days later.

"The results won't be released until the voting takes place in Waskaganish (Feb. 1 and 2), so as

not to influence the results," said Gilpin in an interview at 3:50 p.m.

Two hours later, after the votes were counted, the Eastmain band reversed course. The community had overwhelmingly voted for the deal. At 6:01 p.m., the result was suddenly announced in a press release sent over Canadian news wires.

Sometime between 3:50 and 6:01, a top Grand Council official had called Eastmain and recommended that the result be announced, according to a Cree official who requested anonymity.

Other Cree communities voting the next day also announced right away that they had endorsed the deal. The results were immediately broadcast over local radio.

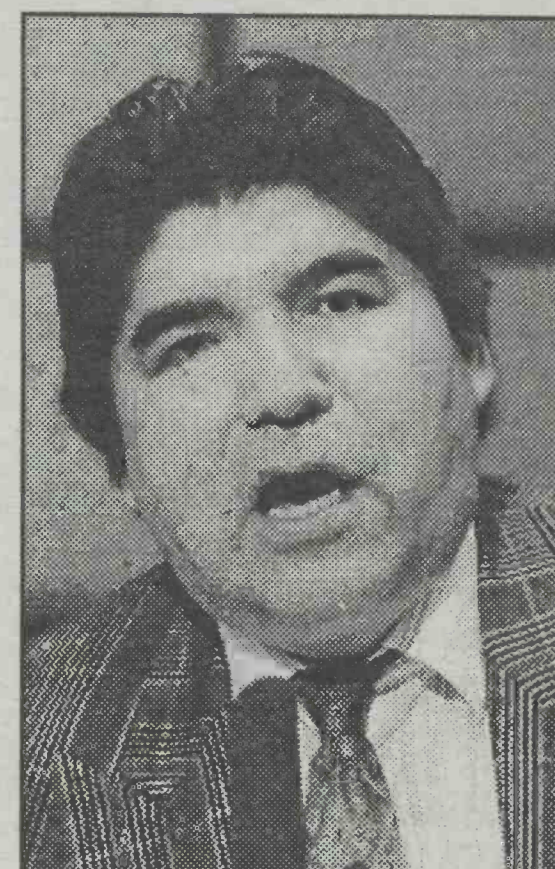
Meanwhile, voting was still getting under way in Chisasibi and Waskaganish, two communities with the most concerns about the deal and which share nearly half the Cree population. Waskaganish was especially concerned because the hydro project will reduce the Rupert River, which flows past the community, to a trickle.

Crees are debating whether the early announcements tipped the scales in favor of the deal. The deal's supporters say the timing of the announcements was not intended to influence the vote.

"Every community is self-governing in their own way. I don't think the intent was to influence the results," said Paul Gull, chief of Waswanipi.

Asked if the early announcements had inadvertently influenced the results, Gull said, "no comment," but said he was pleased to hear the results of the voting.

Others said the early announcements may have tipped



Grand Chief Ted Moses did not return calls requesting comment.

the scales among the many Crees who were still undecided or not sure if they would cast a ballot.

"I think it influenced them. At first they said they weren't going to announce the results until the end," said Paul Dixon, a trappers' representative in Waswanipi.

"I really feel sad and I sympathize with the Waskaganish people."

Dixon said the feeling in the communities is now mixed.

"A lot of people who voted for it felt powerless. The feeling was: 'I'm going to sign because everybody is signing.'"

"We're losers—that's the feeling people have."

As for the low turnout, some attributed that to silent opposition to the deal.

"In the Cree world, if people don't show up that's their way of saying they don't agree," said one Cree who also requested anonymity.

As part of the deal, Crees agreed to drop billions of dollars in lawsuits against Quebec, in-

cluding one that called the province's forestry policies unconstitutional and a violation of Cree rights.

But the dispute over forestry is far from over. Gull said the Cree forestry lawsuit is being maintained for now against two dozen forestry companies that log in Cree territory and against the Canadian government.

Some of the forestry companies are angry about being left out of the negotiations with the Crees and are now refusing to sit down to discuss changes in forestry operations, which may mean more court battles.

The deal with Quebec is intended to settle never-fulfilled obligations of Quebec dating back to the 1975 James Bay and Northern Quebec Agreement, the treaty that opened the door to the massive James Bay dam complex, which provides half of Quebec's power.

The 1975 agreement promised Crees could continue their hunting-and-trapping way of life unmolested by development. But clear-cut logging has wiped out thousands of square kilometres of Cree forests. Quebec has never subjected forestry in Cree land to environmental hearings, contrary to provisions in the James Bay agreement.

The dispute over forestry is what gave birth to the negotiations with Quebec in the first place. Ironically, the deal signed with Quebec in February does not contain much substantial reform of the forestry regime, a reason many Crees objected to it. Forestry still won't be subjected to environmental hearings as dictated in the James Bay agreement.

"The end result is as it was before," said Dixon. "They're still going ahead and cutting the trees."

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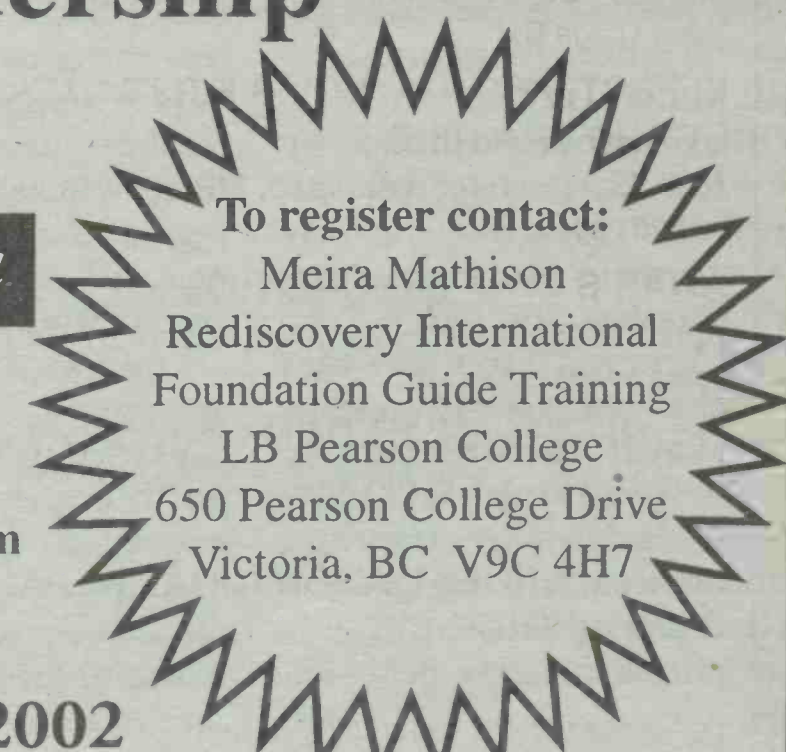
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## Lack of movement in judicial complaint frustrates leaders

By Cheryl Petten  
Windspeaker Staff Writer

OTTAWA

A number of Aboriginal leaders have come together to repeat their call for action against a Quebec Superior Court Judge who they claim discriminated against an Aboriginal woman during his handling of a case to decide custody of her twin daughters.

The complaints against Judge Frank Barakett were lodged in October 2000 by the Assembly of First Nations, the Quebec Native Women's Association, Listuguj Mi'gmaq First Nations Government, the Native Women's Association of Canada, and the Secretariat of the Assembly of First Nations of Quebec and Labrador.

The complaints were submitted to the Canadian Judicial Council (CJC) in response to the judge's handling of the custody case, and claim that the judge had discriminated against the mother—a Mi'gmaq woman from Listuguj Mi'gmaq First Nation—because she is Aboriginal.

In their complaints, the Aboriginal leaders claimed Judge Barakett displayed insensitivity, ignorance and bias regarding his view of First Nations culture, which affected his decisions in the case.

The original complaints allege the judge made questionable comments during the proceedings, suggesting that if the mother wanted her children to be happy, she should "just put them on heroin, they'll be happy all the time."

The complaints also allege that Judge Barakett made statements in his judgement describing the girls' life on reserve with their mother as having them "brainwashed away from the real world into a childlike myth of powwows and rituals."

The girls were born in California in 1988, and lived there with their parents until the couple separated in 1995. At that time, the father was given interim custody of the girls, but the mother allegedly abducted her daughters later that year, bringing them back to her home on the Listuguj reserve, where they remained until March 1999.

Other complaints lodged by the First Nations leaders allege that, in awarding custody of the girls to their non-Aboriginal father, the judge "virtually ignored" the fact that the father had six convictions for assault causing bodily harm involving assaults against the girls' mother and grandmother, and the fact that he had signed false affidavits in previous custody proceedings.

The complaints also allege that the judge made statements critical of the mother's parenting abilities, saying she "has absolutely no idea or ability" regarding what "is best for her children", despite expert evidence to the contrary.

Michele Audette is president of the Quebec Native Women's Association, which has been working to assist the mother in her attempts to gain custody of her children. According to Audette, the justice system has repeatedly failed the woman, whose case has been rejected twice by the Superior Court of Quebec, and once by the Quebec Court of Appeal.

In her first appearance before a Superior court judge in 1996, Audette explained, the woman was not represented by a lawyer, even though she was entitled to representation by a legal aid lawyer. The judge made his decision within an hour, and ignored the father's assault convictions in his decision to award him custody of the girls.

"And then she went back with a lawyer the next time, with a two week process with the judge, and during that two weeks, the judge, Justice Barakett made strong comments against Aboriginal people, and on Aboriginal women," Audette said. "So she came to us, and we helped her."

It was then that the Native organizations issued their joint complaints against Judge Barakett. Audette said the hope was that as a result of the complaints, Barakett would either admit he had been wrong in the statements he had made, and would then have to take training to learn about Aboriginal issues and women's issues, or that, if he failed to admit he'd made a mistake, he would be pulled off the bench.

Neither of those things has happened, as the CJC has yet to make a decision regarding the complaints.

"The only thing they said to us is that we're looking at it, and we're still looking at it," Audette said. "It's 14 months that we've been waiting for that."

In the time since the original 10 complaints were lodged, the case has gone before the courts again, this time before a panel of three judges in the Quebec Court of Appeal, where the woman's appeal of the previous decisions was denied. That decision was reached in April 2001.

"And then we got really disappointed and surprised, because for us women, when we go to court, it's because we hoped we will be listened to and understood, and also that we will see justice at the end," Audette said.

In response to the Appeals

court decision, another 12 complaints were lodged with the CJC. The council, however, refused to accept the second set of complaints, saying they would just consider the original complaints against Judge Barakett, Audette explained.

"They responded and they said, 'no, we will just look at the one with Justice Barakett, because we don't believe that those three judges were wrong also.' Well, how can they not be wrong if they're just accepting what the other judge said? So that's where we are at right now," she said.

"The main objective with the press conference was to ensure that the council appropriately disciplines Quebec Superior Court Judge Frank Barakett for judicial misconduct, and also to publicly urge the council to reverse its decision about the further complaints against the three Appeal Court judges. And also to highlight to the public that the council does not have an adequate range of powers to effectively discipline judges. And, of course, that we should improve the complaints procedure, because we've been waiting for 14 months, and that's long for a mother and two children. Really long," Audette said.

Audette is hopeful that a favorable decision by the Canadian Judicial Council might make it possible for the woman to see her girls. The mother has been prevented from visiting her daughters, who are living with their father in California, because she has been charged with kidnapping the girls under U.S. law, and therefore cannot enter the U.S.

## Harris sues Globe and Mail over Ipperwash story

By Paul Barnsley  
Windspeaker Staff Writer

TORONTO

The recently departed premier of Ontario, Mike Harris, filed a statement of claim alleging libel against Bell Globemedia Publishing, Inc., the corporate owner of the *Globe and Mail* on Feb. 15.

Harris is asking the Ontario Superior Court of Justice to award him \$15 million in damages, saying five sentences in a Dec. 14 story contained "false and defamatory" information.

Harris' lawsuit, if it is followed up on, is a sign that he will fight back against media reports that he played a personal role in the death of Dudley George. The Native land claim protester was shot dead by Acting Sgt. Kenneth Deane of the Ontario Provincial Police in 1995 at Ipperwash Provincial Park. Deane was later convicted of criminal negligence causing death with trial judge Hugh Fraser ruling he and other police officers concocted a story after the shooting and lied to

the court in an attempt to escape prosecution.

The allegations in the statement of claim must be proven in court.

It alleges that the *Globe and Mail* story states as fact that Harris gave orders for a paramilitary police action against the protesters—Harris has continually denied this—and further states that he resigned as premier because this alleged error had tainted his reputation.

The defendants have not yet filed a statement of defense with the court, but they have said they stand by their story and will defend against the lawsuit.

The *Toronto Star* has published stories dealing with accounts of lost data related to government meetings over the Ipperwash occupation that eventually led to the shooting. A government committee met the night before the shooting and documents reveal that Harris told the representatives of the police and various provincial ministries that he "wanted the Indians out, nothing else." The *Star* was not named in the lawsuit.

## Deane appeals Cann's ruling

Ken Deane has appealed police adjudicator Loyall Cann's decision that he must resign or be dismissed from the Ontario Provincial Police (OPP) for discreditable conduct under the Police Services Act.

"We can't fire him now," OPP Superintendent Rick Kotwa said. "He has a right to appeal and we have to follow the process."

The appeal will eventually be heard by the Ontario Civilian Commission of Police Services, but no date has been set, said Margo Boyd, a senior investigator.

"The request has been received but we have to wait until the lawyers collect evidence and set things into motion."

Report by Dan Smoke-Asayenes



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## Taku B

By Joan Taillon  
Windspeaker Staff Writer

ATLIN

While some British Columbia First Nations are hailing the victory of the Taku River Tlingit in the B.C. Court of Appeal's affirmation of Aboriginal title and rights, the mining company that wants to develop a five watershed area on the territory says it is a narrow defined win of little significance and the company is preparing an appeal.

Both the company and the province face continued opposition from B.C. Native groups, environmental organizations, and possibly the State of Alaska.

John D. Ward is the named spokesperson for the Taku River Tlingit First Nation. He thinks everybody is trying to determine what the case result means.

The case pitched the Taku River Tlingit against the Tulsequah Chief Mine and Redfern Resources Ltd. B.C. Environmental Assessment Office, the Minister of Environment, Lands and Parks and the Minister of Energy and Northern Development.

The question the court was asked to consider, according to the dissenting reasons of Madam Justice Southin, was:

1. "Who has the power to decide whether natural resources on Crown land lying within an area to which an Indian band makes claim shall be turned over to the band?"

2. "Does the power of decision rest with the legislature or with the courts? If with the courts, is it under s. 92 of the Constitution Act, 1867, with the Parliament of Canada under s. 91.24 of the Constitution Act 1867; or with the British Columbia under s. 35 of Part II of the Constitution Act of 1982, or some combination, and if so, what?"

The province had issued a mining certificate to allow development of the Tulsequah mine, which had previously operated and been abandoned as unprofitable. The Taku River Tlingit took their objection to reopening the mine to the Supreme Court on the grounds

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by Dan Smoke-Asayenes



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R FINGERS?

ment on Page 32

# Taku River watershed protected for now

By Joan Taillon  
Windspeaker Staff Writer

ATLIN, B.C.

While some British Columbia First Nations are hailing the victory of the Taku River Tlingit in the B.C. Court of Appeal as an affirmation of Aboriginal title and rights, the mining company that wants to develop a sensitive watershed area on Tlingit territory says it is a narrowly defined win of little significance and the company is prepared to appeal.

Both the company and the province face continued opposition from B.C. Native groups, environmental organizations and possibly the State of Alaska.

John D. Ward is the designated spokesperson for the Taku River Tlingit First Nation. He thinks everybody is trying to determine what the case result means.

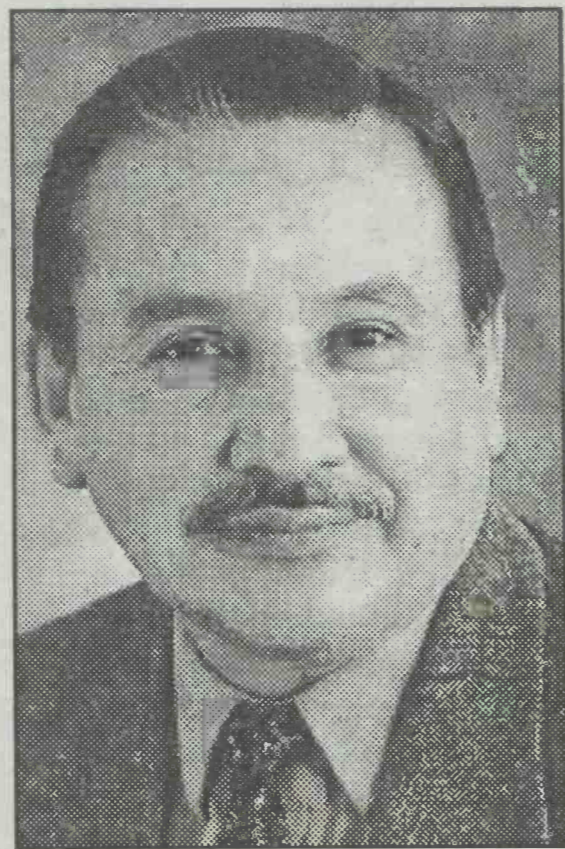
The case pitched the Taku River Tlingit against the Tulsequah Chief Mine Project and Redfern Resources Ltd., the B.C. Environmental Assessment Office, the Minister of Environment, Lands and Parks and the Minister of Energy and Mines and Minister Responsible for Northern Development.

The question the court was asked to consider, according to the dissenting reasons of Madam Justice Southin, was

1. "Who has the power to decide whether natural resources on Crown land lying within an area to which an Indian band . . . makes claim shall be turned to account?"

2. "Does the power of decision rest with the legislature of British Columbia under s. 92, especially head 5, and s. 92A of the Constitution Acts, 1867-1982; with the Parliament of Canada under s. 91.24 of the Constitution Act 1867; or with the Indian band under s. 35 of Part II of the Constitution Act of 1982; or some combination, and if so, what?"

The province had issued a mining certificate to allow development of the Tulsequah mine, which had previously operated and been abandoned as unprofitable. The Taku River Tlingit took their objection to reopening the mine to the B.C. Supreme Court on the grounds



*"The B.C. government cannot simply proceed as though it were business as usual in this province. For too long, Aboriginal title has been treated as though it were a legal fiction, as though it did not exist."*

—Chief Stewart Phillip

that the province had not properly consulted with them respecting their Aboriginal title and rights.

The province has refused to recognize they have any rights unless the Tlingit first prove them in court, on the basis B.C. is under no legal or fiduciary obligation to do so.

Yet its own Environmental Assessment Office had concluded in 1998 that the province, developers and the Tlingit faced a great deal of uncertainty about who controlled the area in the absence of a treaty.

Their report also acknowledged the project "will inevitably impact (Tlingit) traditional land use."

"It will require new and special institutional arrangements between the (Tlingit), the province and Redfern, and a form and level of co-operation and partnership between government, developer and First Nation in the (Tlingit) traditional territory which are unprecedented," to proceed successfully with the Tulsequah Mine Project, the EA report stated.

The majority of the appeal court disagreed with the province and upheld the lower court's decision in favor of the Taku River Tlingit. The court found the Crown's position had "the effect of robbing s. 35(1) of much of its constitutional significance," and would "effectively end any prospect of meaningful negotiation or settlement of Aboriginal land claims."

The Court of Appeal quashed

and set aside the project approval certificate the provincial ministers had issued to Redfern. It also referred the certificate back to the ministers for consideration after a revised project committee report that "meaningfully addresses the concerns of the Taku River Tlingit First Nation" is delivered to them.

The implications for hot Aboriginal rights issues such as the Sun Peaks resort expansion dispute in British Columbia are unprecedented.

"For us right now, we're just glad that we have a win and that the courts agree with us in our arguments regarding sustainability and our rights," said Ward.

"I think that we were able to establish that there are limits to the British Columbia government's authority when it comes to their administrative law, as they had argued that our rights and title has no place in the administrative law practices."

That view was echoed by Chief Stewart Phillip of the Union of British Columbia Indian Chiefs.

"The B.C. government cannot simply proceed as though it were business as usual in this province. For too long, Aboriginal title has been treated as though it were a legal fiction, as though it did not exist. The Taku case confirms that there is a strong provincial duty to take our Aboriginal title and rights into account in all of the decisions it makes regarding lands and resources in this province."

The Taku River Tlingit know



*"It could have a serious impact. That really depends on the legal strategy that we take."*

*Taku River "does have an impact on, I think, any development in which Aboriginal title and rights have not been taken into consideration."*

—Chief Art Manuel

they could be "in the Supreme Court of Canada in a year," Ward said.

"We would anticipate a lot of people joining us (as intervenors)."

In June 2000, Alaska governor Tony Knowles sent a delegation to British Columbia to advance the idea of joint watershed planning, but they have had no recent meetings with the B.C. government. The state fears if the mine is reopened and a 100-mile road is built on the Taku River south of Atlin, the river and salmon habitat will be threatened as will the livelihood of people depending on those resources.

Alaska Fish and Game Commissioner Frank Rue stated unequivocally that B.C. was "putting the cart before the horse," and that "piecemeal permitting cannot ensure the safety of these valuable resources."

A report prepared by ecological economist Tom L. Green and published by the Environmental Mining Council of B.C. last summer concluded, "The prudent course of action from a sustainability perspective is to reject the mine at present." Green stressed the need for extensive involvement by the Tlingit in a land-use plan "if it is the intent of the province to promote sustainability and to meet the purpose of the province's Environmental Assessment Act."

Ward added that he believes "the current consultation guidelines that B.C. has put out does not exist anymore, because

these guidelines call for us to prove that we have any rights or title, and this court case says that we don't need to, that they do exist."

Ward said that the B.C. government's expectation was that Native people go to court every time an issue of right or title arises.

"That was the argument they were making in the lower court in British Columbia, that our rights and title arguments belong on the trial list, or we must have a concluded treaty."

He's scornful of treaty talks.

"They're not even doing a treaty. They're treating us like they would probably treat a rifle and pistol club or a skidoo club—an interest group coming to the government with an interest."

"I think they're really cutting their teeth on the one part of the decision where it states there are limits to the British Columbia government's authority. I suppose if you just try to look at what options are available to the minister, he probably could re-issue the project certificate, but knowing full well that he'll be faced with a court injunction. He could come to us and speak with us in a real respectful way and honor our rights and title issues, and deal with them in a substantive way. Basically they need to get out of their box and create a new regime."

Ward said he is referring to the Minister of Energy and Mines primarily.

(see Win may help page 12.)

## Olthuis, Kleeer, Townshend

is pleased to announce that  
**MaryAnne M. King**

will be joining the firm as an Associate lawyer upon her call to the Bar in February, 2002. MaryAnne, a member of the Anishinabek Nation, graduated from the University of Toronto law school in 2000, where she received the President's Award for Outstanding Native Student of the Year. MaryAnne has a long history of working on Aboriginal issues in Ontario. She will join the members of our firm in continuing to offer high quality services to First Nations and other Aboriginal clients in Aboriginal title and treaty litigation, land claims and inherent self government negotiations, constitutional law, responding to resource developments on Aboriginal lands, environmental law as it affects Aboriginal peoples and reserve land development and preservation issues. MaryAnne will be a great asset to our firm as she develops her own areas of interest including the implementation of self governance and Aboriginal rights litigation, as we continue to serve the needs of Aboriginal communities.



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# Win may help protesters at Sun Peaks

(Continued from page 11.)

"Now, when we try to talk to him he sloughs us off to his lower bureaucratic level, say, regional managers and so on. We're saying this goes a lot higher."

Perry Chandler, president of Redfern Resources Ltd. said his legal advisors told him "it's actually a fairly narrow scope of decision."

Because the court of appeal judgement is so long, Chandler added, it is open to different interpretations.

What might clarify it, he said, is that "the order that's being drafted to come out of the judgement is apparently in dispute and they'll probably have to get that in front of the judges to get it clarified."

He said that means the Attorney General's office would give the ministers some direction as to what they need to consider in the appeal court judgement.

He said the apparent reason the court referred the certificate back to the ministers for consideration instead of giving the certificate back to them "was because, in our interpretation, the Crown had argued all through the lower court and the appeal court they could not consider Aboriginal right as entitlement until it was proven. And for that reason, I believe the majority opinion sent it back to the ministers for the decision so that they would include, so that they would acknowledge that perhaps there was no proven right or entitlement here, [but] they would have to consider the potential for infringement. And that's a fairly narrow point. And that was probably the only distinction between the dissenting opinion and the majority opinion that resulted in us not getting our original certificate back."

Chandler said they don't consider that the decision has gone against them.

"We consider this to be, frankly, a very positive thing, that it's going to go back to the ministers for their decision, and that way we fully expect that the earlier decision to approve the project will be vindicated."

He said that returning the certificate to the ministers for a decision on project approval "basically turned the clock back to 1998." That's when they received the approved certificate.

He said detractors of the Tulsequah Chief Mine include "a large consortium of environmental groups." The Alaska governor's involvement, Chandler added, "I would say that's quite clearly been politically motivated, rather than objective or fact-motivated."

He said their objections revolve around "not the merits of the project, per se, but it has become a battle over land use—mostly the environmental groups."

Regarding Aboriginal people's entitlements, Chandler said, "I don't think that anybody disputes that those rights exist, but I think also . . . the Crown does have the ability to infringe upon those rights for, if you want to call it higher purpose or economic needs or other

developmental purposes. Although there might be, at the end of the day, a basis for compensation.

"So I think that that constitutional right does exist, that's quite clear; but to try to determine to what extent it's being infringed and everything else seems to be the crux of the issue, especially in B.C. where the treaties have not been finalized."

The result, Chandler said is "that it has made it a very uncertain situation for development in British Columbia and obviously has hurt the investment picture for the province and for, I think, the public, including Aboriginals . . . because there isn't investment or business opportunities being developed, which is why the economy is in such a sad state."

*Windspeaker* asked Chandler whether he had done anything to assure himself that the environment was being respected or whether environmental issues concerned him at all.

He said the Environmental Assessment Office had "gone over it with a fine-tooth comb, and I think that ultimately that's the minister's decision to determine whether or not, environmentally, the project is acceptable. And that would include the concerns raised by the Tlingits, which primarily relate to the potential impacts on sustenance, related to wildlife and other sustenance sources."

Redfern has done its own environmental studies he said, and post-certificate-issuance studies have been conducted jointly by themselves and the government for wildlife monitoring and fisheries work.

"When you get right down to the objective analysis, I am quite confident that the project can be demonstrated to be right at the forefront of environmental protection, but I don't think that's the viewpoint of most of the environmental organizations, because it's not in their vested interest to have the project go ahead when they want the area reserved for no development."

He said the 18 per cent of B.C.'s land that has already been set aside for no development is "huge. There's no other place on the planet that has that much set aside."

Currently the site is on "care and maintenance" status. No personnel are there and the camp has been boarded up.

The communications branch of the Ministry of Energy & Mines promised Feb. 21 to have someone address the implications of the judgement with *Windspeaker*, but we did not hear from them.

David MacKinnon with Transboundary Watershed Lines said his organization is "very happy with the judgement. We see it as a victory for the Taku River Tlingit First Nation, and basically for all B.C. First Nations in their struggles to have their rights and their title recognized, and we certainly support that."

He added, "the provincial government is not particularly interested in living up to its legal obligations to consult with First Nations and to respect their rights and title, so we see this as a big advance towards making them do that."

He said as the appeal court has upheld the fact that the initial project certificate was quashed, it is indicating that it agrees with the lower court that the requirements for consultation were not followed through on.

"Even though it's been referred back, the ministers are now in a very difficult position, because if they were to say, sure, go ahead with the mine, at this point, they are basically committing the same mistake a second time. So unless they can come up with some miraculous way of proving that they've actually consulted adequately in the interim, which is clearly not the case, then I just don't understand how they could approve this project."

Some representatives of the Chilcotin National Congress, an organization of hereditary chiefs based in Williams Lake, B.C. who support the Secwepemc people trying to stop the Sun Peaks resort expansion, also spoke to *Windspeaker* about the implications of the Taku River decision.

Dave Quilt said they see that the logging industry "is on its way out" and he hopes the Taku River decision will slow down the B.C. government "on giving out and leasing out all the lands that are available."

"Because of the land claims issue, I think it is one of the

strategies that (government is) using, like with the forest industry. They've given up all available forest to the multi-million-dollar industry, and now they're going to do that with the land."

He said that is because lands given out in leases and third-party interests are excluded from treaty negotiations. In the case of Sun Peaks, "the whole mountain has been given out" to commercial interests.

Because the province is being forced to consider Aboriginal title and rights as a result of Taku River, he suggests, it may help the case of the 60 Aboriginal people at Sun Peaks who have been forcibly removed and charged for defending Skwelkwew'telt territory from development.

Francis Lacey, another member of the Chilcotin National Congress, said he also believes the Taku River decision could benefit those struggling to hold onto land at Sun Peaks.

But he indicated they don't want to get too high on it "because it is their [non-Native] court system also."

In Lacey's view, "we have to have a bigger voice coming right across the country, with everyone else who has those type of issues, and also at the international level, and everyone has to know what is happening to our peoples and what is happening to our land."

He said that modern commu-

nications technology is helping get Native rights issues before the international public almost immediately and giving their own people a clearer perspective on the positions of all stakeholders.

"The governments have to realize that they have to deal with us as Native peoples in this country, once and for all."

One of the reasons the Chilcotin National Congress exists, he said, is "to see the wrongs righted."

Neskonlith chief Art Manuel said the Taku River decision "is a complete legal vindication of our position" at Sun Peaks.

"It could have a serious impact. That really depends on the legal strategy that we take."

Taku River "does have an impact on, I think, any development in which Aboriginal title and rights have not been taken into consideration."

What that case does, he added, is upset the province's strategy of ignoring the Delgamuuk case that requires them to consult with First Nations. The province's strategy is "simply that Delgamuuk doesn't say anything. It establishes Aboriginal title theoretically, but it doesn't prove anything on the ground."

"And that's the approach that they've been pumping into Indian communities," said Manuel. It's an ongoing struggle to prevent his own people from swallowing that line, the chief said.

# Chief

(Continued from page 1.)

The chief's ex-wife has a number of charges against her, she told *Windspeaker*.

"We're going to court for domestic abuse charges," she told *Windspeaker*.

Marjorie Prince said she will be facing other charges. She alleges that he threatened young girls—her daughter and her niece, both 15.

Portage la Prairie RCMP Corporal Martin Grainger confirmed that charges were laid against the girls.

"They made the complaint. We did the investigation and believe a charge was laid," he said.

Non-band members M. Joseph Flett, Clayton Flett and Norval Lagidimodiere were hired as the chief as security of the band. They are also facing criminal charges and Probert is sentencing them as well.

"That's also before the courts," he said, declining comment on the charges. The girls were hired as security of

# N.W.T.

By Paul Barnsley  
*Windspeaker Staff Writer*

YELLOW

Dene Nation chief Erasmus has called for the removal of the chief justice of the Supreme Court of Canada.

He filed a formal complaint with the Canadian Judicial Council on Feb. 18, 10 days after Chief Justice Beverley McLachlin used the term "conquered people" during a speech to the Order of Canada luncheon at the Canadian Museum of Vancouver.

The remarks also provoked an expression of concern from the National Aboriginal Leadership Institute. Matthew Coon Come.

"The chief justice is a conqueror when she states that Aboriginal peoples are conquered people," she said in her address today to the



## UNIVERSITY OF BRITISH COLUMBIA Director, Institute for Aboriginal Health

The University of British Columbia invites applications for the position of Director, Institute for Aboriginal Health (IAH) effective July 1, 2002. Applicants must have a Ph.D. or equivalent in social sciences with an emphasis in Social Work, Aboriginal health research, administrative experiences, and demonstrated skills in disseminating research results. The Director will lead the Institute to foster a support network for Aboriginal health workers in communities, and to perform and advocate an evidence-based approach in health research in the social sciences that will meet the needs of Aboriginal people for improved information. The Director of the Institute reports to the Principal, College of Health Disciplines and the Director, First Nations House of Learning.

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Ramada



# Peaks

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## COLUMBIA Aboriginal Health

position of Director, applicants must have a Ph.D. in Aboriginal health research. The network for Aboriginal evidence-based approach of Aboriginal people for the Principal, College of Nursing.

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Letters of application should be approached without should be sent to the:

2, or until the position is

We encourage all qualified individuals to be given priority.

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## SOURCE

# Chief replaces Mounties on reserve

(Continued from page 1.)

The chief's ex-wife has filed a number of charges against Pashe.

"We're going to court May 5 for domestic abuse charges," she told *Windspeaker*.

Marjorie Prince said the chief will be facing other charges. She alleges that he threatened two young girls—her daughter and her niece, both 15.

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Non-band members Michael Joseph Flett, Clayton Flett, Dave Flett and Norman Lagidimodiere were hired by the chief as security officers. They are also facing criminal charges and Probert is representing them as well.

"That's also before the courts," he said, declining to comment on the charges. "They were hired as security officers

and there was a band resolution to that effect."

"They're accused of an assault with a weapon," Grainger said.

"We tried to kick them off the reserve and I've been vocal about it in the media and that. I've lost my job," said Prince. "Now we're faced with the court injunction that we're all on but we're still going on with the petitions and the election. So now, where we are right now is, Ottawa's telling us that we have to March 30 to come to an agreement. I'm the interim chief. I was picked out Dec. 3 by the Elders and the community members. I'm on a court injunction. I can't get into the band office. Since July, we've been on a court injunction and we're fighting that right now. Our lawyer is David Newman. He's the former [provincial] minister of Indian Affairs."

Newman was away from his office and not available for comment. Probert said a political matter has turned nasty.

"They're trying everything they can. They're in a major political fight with the chief," he said. "There's a major political dispute, they're in court on the civil side, I know there are some criminal charges, obviously, against some of the individuals. Any time they have the opportunity to lay a criminal charge or make a criminal complaint they try to use the police to discredit the other side. There's no question about it."

Grainger agrees. "There's a big family feud going on here and Marj is one of the 'dissidents' according to Dennis," he said. "So there's been charges laid, trials are coming up and until we get the results in court, we don't know what's going to be happening out there."

Prince said Indian Affairs is "not much use at all" in helping solve this dispute.

Grainger said the federal officials are in a tough spot and don't know who to believe with all the accusations being made in this dispute. He believes the

police and the courts will sort it all out and the government can act.

"We deal with each incident as it happens. I know we've had meetings out there with the Department of Indian Affairs on other issues and I know that Marjorie Prince and her group have gone to Indian Affairs, so that is in the political realm and we deal with the criminal aspects," the RCMP officer said. "We deal with allegations and until it's gone to court and there's been a conviction, that's all it is is an allegation. I don't think Indian Affairs can take any action until you get a conviction."

The Dakota Ojibway Police Service (DOPS) was invited to replace the RCMP on the reserve shortly after the chief clashed with the Mounties. Prince has been critical of DOPS for not investigating complaints she has made against the chief.

"We were doing our investigations and as a result of the investigations charges were laid against Chief Pashe. After we

had conducted our investigations and charges were laid then Chief Pashe went ahead and made arrangements to get DOPS," Grainger said.

"Chief Pashe decided to go with the Dakota Ojibway Police Service. We turned investigations over to them. They had asked us to do some work in our area and we complied with their requests. We get complaints that they're not doing anything. We refer those complaints to... we tell them to either phone the chief of the Dakota Ojibway Police Service or to phone the Law Enforcement Review agency for the province of Manitoba."

After the March 30 deadline expires, Prince hopes Indian Affairs will be able to offer some help as a mediator. She doesn't believe she can work things out with her brother by then. But she remains resolved to change the way her community is governed.

"We are going to have the election," she said.

# N.W.T. vice chief wants chief justice removed

By Paul Barnsley  
*Windspeaker Staff Writer*

## YELLOWKNIFE

Dene Nation chief Bill Erasmus has called for the removal of the chief justice of the Supreme Court of Canada.

He filed a formal complaint with the Canadian Judicial Council on Feb. 18, 10 days after Chief Justice Beverley McLachlin used the term "conquered people" during a speech to the Order of Canada luncheon at the Canadian Club of Vancouver.

The remarks also prompted an expression of concern on Feb. 8 from the National Chief Matthew Coon Come.

"The chief justice is wrong when she states that Aboriginal peoples are conquered peoples. In her address today to the Ca-

nadian Club of Vancouver, she said "the British policy was to leave the law of conquered peoples in place, with the exception of 'matters involving the relationship between the conquered people and the new British sovereign.'" I respectfully remind the chief justice that First Nations peoples in Canada were never conquered. We entered into treaties with the Crown, treaties of peace and friendship. These were not treaties of surrender. The treaties were negotiated as a way to peacefully co-exist with the newcomers in this land and, if anything, prevent future conflict. We still define our relationship with the Crown through the spirit and intent of these treaties. The government's own Royal Commission on Aboriginal Peoples rejected the notion of 'conquest' and pointed to treaty implementation and

treaty making as a way to begin the process of mutual recognition, mutual respect and nation re-building," the chief said.

Coon Come agreed with some parts of the speech, saying he agreed with the chief justice's remarks that there are two major challenges facing Canada today in the area of Aboriginal rights - completing treaty negotiating and finding ways to resolve disputes about the meaning of treaties.

"However, I can't help but feel very uneasy with her assertion that we are conquered peoples. Her misunderstanding of the history of First Nations and Canada may negatively impact her perceptions and ultimately her rulings," he added.

No formal response had been received from the judicial council as of Feb. 27 regarding the complaint filed by Erasmus, but

a Dene Nation staff member said a four-month wait is normal in this process.

Assembly of First Nations communications director Jean Larose said the national chief has not altered his position, and is not calling for the judge's removal.

"We've heard about the vice chief's comments. As far as we're concerned he was speaking in his capacity as the chief of the Dene Nation. No one else in the executive has raised that. As far as the national chief is concerned there is no change in our position," he said.

The chief justice clarified her remarks in an interview with Canadian Press, saying she was not talking about Aboriginal peoples in Canada when she used the "conquered people" expression.

But Chief Erasmus said his people can't afford to ignore the

matter.

"National Chief Coon Come made some comments on Feb. 8 concerning the chief justice's comments concerning Aboriginal people, that they are conquered people. He was quite concerned that she's inaccurate and her interpretation is not as it should be. I'm also supporting the national chief's comments but I'm also going a step further," he said. "I believe that as a Supreme Court judge she has to be accurate in history and in law and she has to be objective when making rulings. Therefore, because she doesn't interpret the law accurately, we're asking that she be removed from office because she can no longer be objective when dealing with treaty or Aboriginal rights cases."

(see Erasmus page 30.)

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## Churches, government still squabbling over school issue

By Joan Taillon  
Windspeaker Staff Writer

SIoux LOOKOUT, Ont.

Windigo Tribal Council (Ontario) chairman Wally McKay is part of a national group that's planning a residential school survivors conference for May in Ottawa. Their objective is such as form "pressure groups" and develop other strategies that will help move claims along, especially those of elderly survivors.

"It's good that the residential school file is under the deputy prime minister," McKay told *Windspeaker* from Sioux Lookout. "The only problem is the residential school file is probably at the bottom rung of his priorities at this particular time."

John Manley is new in the job and has more responsibilities than his predecessor, McKay said. Manley is the third different appointee given the responsibility to negotiate resolution of abuse claims for the federal government.

Last Oct. 29, Manley's predecessor, Herb Gray, announced the government would pay 70 per cent of the compensation found to be owed jointly by the federal government and church organizations to survivors of physical and sexual abuse at Indian residential schools. Claims for loss of culture would not be accepted by the government. That is still its position.

McKay said the approach the federal government has established to settle legitimate claims "that they see they have no way out of" creates hardship for claimants, who are told they must seek the other 30 per cent from the churches through the courts.

Lawyer Tony Merchant, who represents many survivors across Canada, doesn't think they can do that.

"No lawyer's going to touch that," he said. "Mainly it's because if the survivor has settled with one party (the government), he may be deemed by the court to have settled, period."

McKay said churches might not be able to address the liability issue anyway. If a high number of litigants go after the churches, it increases the likelihood they will declare bankruptcy.

"That's going to put us in a

*"It's good that the residential school file is under the deputy prime minister. The only problem is the residential school file is probably at the bottom rung of his priorities at this particular time."*

—Wally McKay,  
Windigo Tribal Council Chairman

very bad light because now the public will point a finger at the litigants," he said.

In any case, the 70 per cent offer was and remains "an interim measure," according to the federal government. It was supposed to settle out-of-court claims for compensation while the government and the four church denominations (Anglican, Roman Catholic, Presbyterian and United) negotiated an agreement on how compensation should be paid.

No one can say what will happen now that the Ecumenical Group on Residential Schools, a group comprising the four churches, has disbanded. That was announced in Vancouver the end of January. The breakup occurred when the Anglican Church accepted the government's offer to enter bilateral negotiations.

According to a United Church of Canada press statement issued Feb. 4, although the four churches want residential school claims settled as soon as possible, they have concluded that "there is no longer a basis for ecumenical negotiations with the federal government to resolve the legacy of Indian Residential Schools."

Before Christmas, the Ecumenical Group had written to the former deputy prime minister requesting a response to "three conditions to be met when negotiations are resumed." They asked him to say by Jan. 18 if he would establish a timetable "aimed at an agreement by March 31, 2002;" if he would appoint a "mutually agreeable mediator/facilitator to assist in the negotiations;" and whether he would accept "the basic elements" of a proposal put forward by the churches last fall.

That proposal included "cash and in kind" solutions and an alternative dispute resolution mechanism.

Tony Whittingham, a spokesman for Archdeacon Jim Boyles of the Anglican Church of Canada, said a letter the Ecumenical Group received from Manley around the time the group disbanded, indicated he would like to meet with the group. But it did not refer to the group's letter to Gray, nor did it propose a date the group and government should meet.

The deputy minister's office said Feb. 25 that a spokesman would contact *Windspeaker* to apprise us of Manley's schedule and agenda for resolving residential school issues. No one did.

Another call to the Indian residential schools unit of the Department of Indian Affairs brought a rehash of old news.

Nicole Dakin in the communications division was asked to explain what the government planned to do to expedite claims now that a new mediator (Manley) is at the helm. She said Manley had not met with the churches, but Jack Stagg, the government's chief federal negotiator with the churches, has.

In fact, Stagg's team met with Anglican church representatives in December, January and again Feb. 4 and 5 in Vancouver, and they will meet again in March.

"The details about the negotiations aren't shared, due to prior arrangements with the church organization," said Dakin. "So progress has been made, but, you know, ideally we're trying to resolve the issue of apportionment" for which the government and the churches "are legally responsible."

The government blames the churches for delays and the An-



glican church blames delays in part to the fact the government "changed its lead personnel three times in three years," referring to Manley's job.

On its Web site, the Anglican Church of Canada has placed details of its position on residential school issues and explains why it moved away from joint negotiations with the other churches. It states Anglican officials have been concerned about the lack of progress in ecumenical talks since last July.

"There has been actually no negotiation, but a process of each party stating its position, without much dialogue."

In addition, the Anglicans took note that Stagg stated that "the benefits of an agreement with one church would be available to the other churches, so we would hope that resolution with the Anglicans would serve as a model." They hoped bilateral talks would be faster.

Even so, the Anglican church also states that "expectations are quite low" with respect to its relationship with the federal government. It reiterates its objection to the 70-30 split proposed by the federal government unilaterally. The Anglicans say such a split is unfair and it will bankrupt their church.

They claim, based on economics, the federal government "has been the major force in these discussions" and "holds much of the power."

"The government is prepared to negotiate either collectively or individually to seek a fair settlement for claimants," Dakin said, "and we've always... kind of had an open door policy... to continue the work on the issue of apportionment."

"The positive thing is, since that offer (to pay 70 per cent) the church has come forward and

paid 30 per cent when we have settled out of court," she added. Dakin clarified that means whichever church is involved in a particular claim.

"When out-of-court settlements have been made, post-Oct. 29, and there has been a church involved, the church has come forward and paid their 30 per cent.

"Regardless of how the churches approach the management of their corporations, and because we're hoping that they'll do it nationally... because in a claim you only have a diocese named... the cost of compensating victims of abuse would cost between one and four per cent of their annual revenues over a period of 10 years. And at these rates, we're saying no denomination should suffer any financial hardship," she also said.

Dakin said the government is "currently in contact with" but not negotiating with, the United and Presbyterian churches.

The Roman Catholics apparently are not part of the equation. But Dakin points to the Catholic Church in Ireland's decision to compensate victims of clergy abuse to the tune of \$110 million U.S. as a positive step and an example of "how the Catholic church came together and worked with the government to compensate victims of abuse."

She said despite the fact the Roman Catholic church has taken the stance that it is not all one entity, but separate and individual bodies in the various countries in which it operates, the church in Ireland found a way "to do exactly what the Catholics in Canada say they cannot do."

Although Dakin said there is no indication yet that the Catholic church in Canada intends to copy the Irish Catholic church, she said if they took the corporate approach referred to above "that would be wonderful," and, she said, "they would have that number of one to four per cent, which is very manageable."

She said that when the government was previously negotiating with the Ecumenical Group, "part of it was having to know what each church, what their finances were," so they could prepare the financial forecasts that led to the one-to-four per cent determination.

(see Residential page 15.)

## Residential

(Continued from page 14.)

She skirted questions about the state of relations between the federal government and the Roman Catholic church. "There has been contact," Dakin said, but she couldn't say who or when, specifically. The Catholics are "aware the deputy prime minister wants to ensure that there is transparency" and that the government will negotiate collectively or otherwise to "seek a fair settlement," she said.

The Indian Residential School Survivors Society based in Vancouver, formerly known as the Provincial Residential School Project, hails the Irish church decision to compensate abuse victims and hopes the Catholic church in Canada will follow suit.

"The recent announcement that the Catholic Church in Ireland has chosen to acknowledge it exists as an 'entity' and the

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# Residential school issue plagues victims

(Continued from page 14.)

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The Indian Residential School Survivors Society based in West Vancouver, formerly known as the Provincial Residential School Project, hails the Irish church's decision to compensate abuse victims and hopes the Catholic church in Canada will follow suit.

"The recent announcement that the Catholic Church in Ireland has chosen to acknowledge it exists as an 'entity' and there-

fore accepts responsibility as a total church for abuses committed by its clergy, is an example that must be followed in Canada," said executive director Chief Robert Joseph in a media release.

Wally McKay wants to keep the spotlight on the federal government.

"I've always believed that most of the First Nations survivors want to hold the federal government totally accountable for the whole damages. They shouldn't be allowed to walk away with 70 per cent. And they're dividing the litigants against different groups by doing that."

Joseph Bonaparte, a survivor of Garnier Residential School in Spanish, Ont., whose wife is one of the organizers working with McKay to put on the national conference, doesn't believe progress is being made on residential school claims.

"I think they're playing games. Because what they said a while back was the government is willing to pay 70 per cent of a settlement. But 70 per cent of what? There is no settlement.

"You know, our people are dying left and right... The more that die, the better off the government and the churches are, you know?"

He says he doesn't understand why their lawyers don't force the government and the churches into court.

Dakin estimates that 450 out of 4,500 claims have been settled. She said it takes time to validate claims and that is what residential school survivors have said they want.

"Settling out of court the government isn't offering less... the reason we settle out of court is because it's less adversarial, and in some instances it's quicker," she said.

She suggested that if a survivor has a lawyer present it can be presumed he'll get a fair settlement.

Bonaparte feels the way to have a shot at fair compensation is to have each claimant's issues dealt with by a judge.

"To say that in the papers (that the government will pay 70 per cent) sounds great, but, nobody's going to court. Nobody around here's going to court, it hasn't happened yet," said Bonaparte.

He said survivors in his group—Aboriginal Survivors of Residential Abuse—from Spanish have decided on individual lawsuits rather than class action. That's because "what happened to me didn't necessarily happen to the next guy. That way they can't throw the case out."

Tony Merchant sees some movement on cases in British Columbia, Saskatchewan and Ontario. The trickle may become

a flood but it hasn't yet, he said. He thinks the government's number of 450 settled claims may be a little high and based on "things the rest of the parties wouldn't count, such as ADR (alternative dispute resolution)." There will be no claims heard in Alberta because of a judge's ruling.

Manitoba claimants are in a unique situation, Merchant said. In that province the courts said survivors had to sue within 30 years. The Court of Appeal ruled that limitation meant all the residential school cases were history and it was too late for anyone to recover damages in Manitoba.

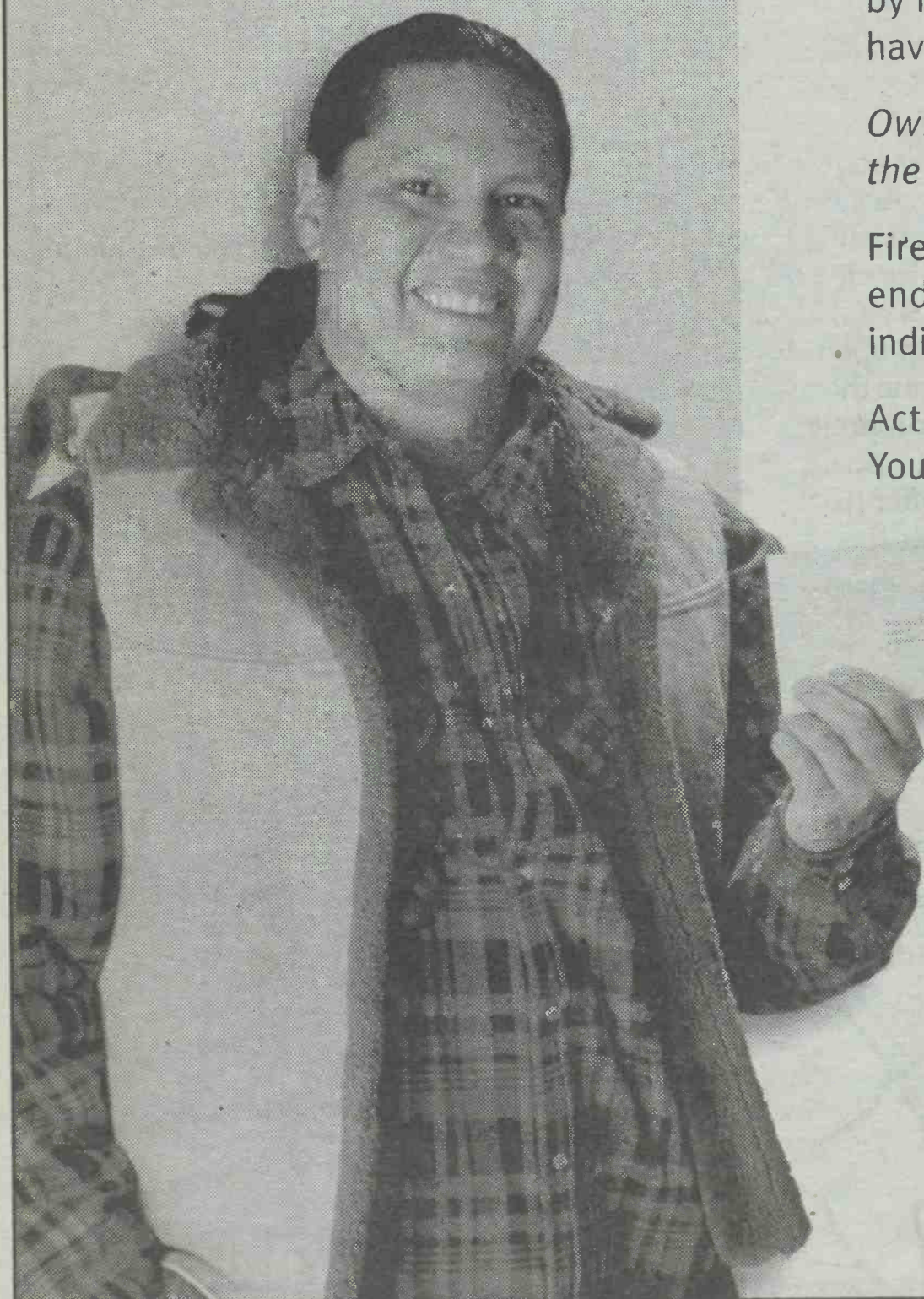
But Merchant said it is to the credit of the province's NDP government that they are pushing ahead on a law to allow old cases to proceed. First reading of the bill was last fall. The legislature adjourned before it could be passed into law.

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Canada

# New Métis act proclaimed by Saskatchewan

By Ross Kimble  
Windspeaker Contributor

REGINA

On Jan. 28, the government of Saskatchewan took a major step forward in its ongoing relationship with the province's Métis populace by proclaiming the Métis Act. The new legislation formally recognizes the contributions Métis people have made to Saskatchewan and paves the way for further negotiations in all areas of interest to this large segment of the population.

"The Métis Act strengthens our relationships with the Métis people by acknowledging their contributions to this province over the years," Aboriginal Affairs Minister Chris Axworthy said at

the proclamation.

"This act acknowledges our history and the ongoing contributions that we, as Métis people, have made to the economic, social and cultural makeup of Saskatchewan. It is giving recognition where recognition is due," added Clem Chartier, president of the Métis Nation—Saskatchewan (MSN). "The act is setting the stage for a brighter future for all Saskatchewan Métis."

The province's stated goals in enacting the Métis Act are to have the Métis people become full participants in the provincial economy, for them to be recognized as equal members of Saskatchewan society, and for them to receive all their constitutional rights as one of the Aboriginal peoples of Canada.

The new act is a tool to formally recognize the Métis' contributions to the province's and the country's development and prosperity. It also deals with long outstanding issues of governance and accountability.

MSN has been working since 1976 to improve the lives of the more than 80,000 Métis within the province, but until now was not formally acknowledged as a governing body. The Métis Act addresses this issue by removing the MSN from the Non-Profit Corporations Act and establishing the Métis Nation - Saskatchewan Secretariat Inc.

With this change in legal status come a number of new responsibilities, reporting requirements and processes for the conduct of the secretariat's opera-

tions. These changes are meant to ensure accountability in MSN operations—any Métis person of Saskatchewan now has a legal right to access MSN bylaws, minutes of meetings, resolutions, a list of the directors, all committees of the corporation, notices and audited financial statements.

"Accountability requirements are important," pointed out Pat Lorjé, minister of Post-Secondary Education and Skills Training, who was the minister of Aboriginal Affairs at the time of the act's introduction in the spring of 2001. "The specific provisions included in the act provide a solid foundation for the MNS to maintain effective systems of accountability."

The act commits the province and the MSN to work together

on a number of issues. These include working toward a framework for the transfer of provincial program and service delivery to the MSN, discussing access to land and opportunities for economic development, and enhancing the governance and accountability for all Métis communities and institutions. Minister Axworthy and President Chartier signed a Memorandum of Understanding at the Jan. 28 proclamation to undertake this collaborative work.

"The province has consulted extensively with the Métis people and the Métis Nation—Saskatchewan in drafting the act," said Axworthy. "It creates a positive environment for the growth and development of the Métis community and its institutions."

## SEEKING INFORMATION

Three native males, one named Jamie Cole, (other two names not known at this time) the three males could be related or travelled together.

Last seen July 28, 1955 on a farm in Brock Township near Cannington, Ontario, Canada.

At that time the males were in their early twenties or late teens. They were travelling by rail and hitch hiking to farms, working as field labourers.

The men stayed for a short time with Mr. and Mrs. Thomas who at that time were a foster home for boys named Don, Wayne and Tom, ranging in age from 8 - 16. Thomas' lived on the 11th concession of Brock Township.

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## Public Comment Invited on an Application for the Inland Pacific Connector Project.

BC Gas has made an application for a project approval certificate under the Environmental Assessment Act (the EA Act) for the Inland Pacific Connector (IPC) Project. The application is for approval of:

- an approximately 237-kilometre, 610 mm (24-inch) pipeline extending from a connection to the existing Southern Crossing Pipeline (SCP) near Oliver to Huntingdon in Abbotsford,
- upgrading the existing Kitchener compressor station on the SCP,
- the construction of four new compressor stations on the SCP in the vicinity of (1) the Yahk Control Station, (2) the Salmo River Valley, south of the community of Salmo, (3) Gilpin (southwest of Christina Lake) and (4) east of the community of Rock Creek,
- associated above-ground works such as mainline block valves,
- modifications at existing measurement/control stations at Oliver and Huntingdon, and
- relocation and expansion of the odorant facility at the Yahk Control Station to the new Yahk compressor station site.

The IPC Project will enable natural gas to be delivered to the BC Gas Coastal Transmission System at the existing Huntingdon Station to serve the Pacific Northwest's growing peak day and seasonal gas requirements. The purpose of the project is to help prevent the dramatic increases in natural gas prices that were experienced in 2001 and to help improve the security of natural gas supply to the Lower Mainland as well as providing access to an alternate source of supply.

The application may be viewed at:

The Environmental Assessment Office Project Registry  
2nd Floor, 836 Yates Street  
Victoria, British Columbia V8V 1X4

or at the following local registry satellite repositories:

Oliver Branch Okanagan Regional Library 35641 - 93rd Street, PO Box 758 Oliver, BC V0H 1T0	Hope Branch Fraser Valley Regional Library 1005a - 6th Ave Hope, BC V0X 1L4	Creston Public Library 205 - 7th Ave N. Creston, BC V0B 1G3	Greenwood Public Library 346 S. Copper Street, PO Box 279 Greenwood, BC V0H 1J0
Keremeos Branch Okanagan Regional Library 638 - 7th Ave., PO Box 330 Keremeos, BC V0X 1N0	Chilliwack Branch Fraser Valley Regional Library 45860 - 1st Ave Chilliwack, BC V2P 7K1	Salmo Public Library 106 - 4th Street, PO Box 458 Salmo, BC V0G 1Z0	
Princeton Branch Okanagan Regional Library 167 Vermilion Ave., PO Box 958 Princeton, BC V0X 1W0	Clearbrook Branch Fraser Valley Regional Library 32320 Dahlstrom Ave Abbotsford, BC V2T 2Y1	Grand Forks Public Library 7242 - 5th Street, PO Box 1539 Grand Forks, BC V0H 1H0	

The text of the project application and other documentation can also be accessed through the British Columbia Environmental Assessment Office Web Site at: <http://www.eao.gov.bc.ca>.

The provincial Environmental Assessment Office invites comments on the application to ensure that public issues and concerns are identified and addressed as part of the environmental assessment review process. All submissions will be available to the general public through the Environmental Assessment Project Registry, as originally submitted and required by the EA Act. If your submission does not indicate that you wish your address to be treated in confidence, your name and address will be filed in full on the Registry.

Comments on the application for the Inland Pacific Connector Project should be received by April 19, 2002 at the address below:

Dr. Marcia Farquhar, Project Committee Chair  
Environmental Assessment Office  
P.O. Box 9426 Stn Prov. Govt, Victoria, British Columbia V8V 9V1  
Telephone: (250) 356-7484 Fax: (250) 356-6448  
e-mail: [marcia.farquhar@gems2.gov.bc.ca](mailto:marcia.farquhar@gems2.gov.bc.ca)

For further information regarding the details of the application, please contact:

Mr. W.R. Manery, Project Director  
BC Gas, 16705 Fraser Highway  
Surrey, British Columbia V3S 2X7  
Telephone: (604) 592-7480 Fax: (604) 592-7658

# Fundi

By Rob McKinley  
Windspeaker Contributor

LAC LA BICHE

Changes to Early Intervention funding could leave dozens of children and teens at the Kik Métis Settlement and in Lac La Biche without a place to call their own.

Alberta's Child Services department announced late last year that the province has altered its focus on where early intervention dollars will be spent. The funds will now be directed toward helping children who are already at risk, rather than preventative programs for those offered at the youth centres in Lac la Biche and Kik Métis.

Close to 100 Aboriginal youngsters in both northeastern Alberta communities do not want to lose their facilities.

"We come here and stay out of trouble. We have some people safe to come to. We aren't on the streets doing stupid things," said Lac la Biche youth centre user Kristi Malin.

The young users at both youth centres feel so strongly about their facilities that they have taken upon themselves to plead their cases to the government.

In Lac La Biche, the teen centre the Making A Difference Youth Centre are mounting a fight. Hearing that the government

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a number of issues. These include working toward a framework for the transfer of provincial program and service delivery to the MSN, discussing access to land and opportunities for economic development, and enhancing the governance and accountability for all Métis communities and institutions. Minister Axworthy and President Under signed a Memorandum of Understanding at the Jan. 28 proclamation to undertake this collaborative work.

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## PROTECTIVE

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station site.

g Huntingdon Station to help prevent the dramatic supply to the Lower

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Environmental

es and concerns are available to the general public. Our submission does not require Registry.

e address below:

# Funding cuts put youth in jeopardy

By Rob McKinley  
Windspeaker Contributor

## LAC LA BICHE

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The young users at both centres feel so strongly about the facilities that they have taken it upon themselves to plead their cases to the government.

In Lac La Biche, the Making A Difference Youth Centre are mounting a fight.

Hearing that the government

had cut funding, the teens took it upon themselves to fight for their centre. They initiated a letter-writing campaign which put their feelings onto papers that made it to several child and family services offices, including Iris Evans, the minister of Children's Services.

"We told them that the centre keeps us out of trouble, that we wanted our funding and to leave the centre open," said "Tweety," one of 50 local teenagers who use Lac La Biche's youth centre.

And if the government thinks that a bunch of kids will eventually give up the fight, they haven't met these kids.

"We'll keep sending them letters until they realize these kids aren't going to leave them alone," Tweety continued.

In Kikino, children marched through the community, waving signs and banners that showed their displeasure about their facility facing closure.

According to Bob McManus, the spokesman for Region 12 of the Children's Services region that stretches from Lac La Biche to St. Paul, the early intervention funding criteria had to be changed to meet a growing number of children who are falling through the cracks.

"There needs to be more focus on children at risk rather than programs for the general population," said McManus, explain-



Kikino Métis Settlement youth express their displeasure that their youth centre has been closed because of provincial budget cuts. The community is determined to press the government to change its mind.

ing that a funding application was received from Lac La Biche's youth centre, but it didn't meet the new criteria set out in a 51-page booklet issued in October.

"The criteria has changed."

Part of the reason for the change, McManus said, is the sharp increase in the early intervention cases the child services department has seen over the last few years.

At the Lac La Biche headquarters, child welfare cases have increased almost 20 per cent over the last two years.

Those increases have forced the province to put more focus on children who are already at risk.

To Denise White, the council vice-chairman at the Kikino Métis Settlement, and the president of the Kikino Family Circle Society, that logic doesn't make sense.

"This is prevention what we are doing here already. We give the kids somewhere to go and something to do. It has been working, so why do they want to change it now?"

According to settlement council member Floyd Thompson, the youth program in Kikino has kept crime and child welfare cases down.

"There are only four child welfare cases in our community," he said. "We must be do-

ing something right."

And the community isn't ready to risk that just because the government wants to shuffle the deck.

"We are not going to quit here. I don't think the minister is doing the right thing," said Thompson, adding that the council will make this a political issue. "As elected leaders we are not doing our job if we allow them to put the wrecking-ball to the program."

He plans to write letters, make phone calls and meet with the minister to discuss the issue further.

"We need to stand up for our kids, because how hard can kids fight against this?"

Kikino's youth centre, which operated on a \$100,000 budget, closed for business early in February as staff and settlement officials look for other funding options and lobby the province.

In Lac La Biche, where the centre needs \$50,000 to operate, the funds will run out by the end of March.

So far neither community has received a response from provincial officials.

## Urban governance addressed

The second annual Aboriginal Governance In Urban Settings conference will be held March 7 to 9 in Vancouver.

As many as 350 people are expected to attend the three days conference that will spotlight the success of Aboriginal organizations and groups in regards to Aboriginal governance in urban settings.

Over the first two days of workshops and meetings, participants will discuss issues pertinent to Aboriginal urban governance, including urban reserves and business develop-

ment, housing, family and children, health, justice, employment and training and education. In addition, the three days will each have a certain issue for discussion.

The first day visioning will be discussed, on the second day current issues dealing directly with Aboriginal governance in urban settings will be debated and on the third day future and action planning will be looked at. Keynote speaker for the conference will be Phil Fontaine, the former national chief of the Assembly of First Nations.

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## Women's drum launches civil suit

(Continued from page 2.)

Wallace Coffey, former chairman of Comanche Tribe of Oklahoma, esteemed speaker and well-known powwow emcee, is cultural resource specialist at the Institute of American Indian Arts in Sante Fe.

"There has always been a history of women singers. I was the emcee at Hinckley [Minnesota powwow] when [Sweetgrass] sang there. We've made major changes in Indian country. There are female emcees and arena directors, which are normally male duties. Maybe those times have changed," he said.

It's acknowledged, however, that had the powwow been held on a reservation, rather than at a college in the middle of a large city, there wouldn't be an issue.

"I regret that we don't have a forum for this decision to be made by Native Americans; like a Supreme Court. If this would have happened on the reservation, [the group] would have respected that. You have to be bound by that decision," said Bellecourt.

Hart-Bellecourt ultimately sees her singing as a way to involve and teach the youth.

"We come from a generation of abuse. We're trying to hold on to the little bit we have left. A lot of the girls cried they were so hurt. There used to not be women fancy shawl dancers, now there are many. Now we're lawyers, doctors, performers. We have to welcome change, especially if it's positive. They were judgmental. They say 'that's not the Indian way,' but [being judgmental is]

*"All are equal. This is the basis of how we should make our decisions . . . the basis of our religion is balance, equality and democracy as perceived through benevolent Creator's creation. This is our guide for problems that may arise. This is our supreme guide."*

—Ed McGaa, Eagle Man—Oglala Sioux from the Pine Ridge Reservation in South Dakota

not the Indian way!" she said. "If the men are so against us singing, maybe they should take more of a responsibility and teach our children—don't criticize. This is for our children and we're not going to let anybody stop us."

Ed McGaa, [Eagle Man-Oglala Sioux from the Pine Ridge Reservation in South Dakota] is a noted author, historian and has studied under Sioux holy men Chief Eagle Feather and Chief Fool's Crow and is a long-time sun dancer.

"Balance. Start with balance or forget about it. Northern Native American people did not need a written bible and had none. Their great mysteries were found in their natural surroundings for thousands of years. In other words, they observed Creator's creation [nature] for their spiritual, religious guidance. They formulated their beliefs from what they directly observed."

He said, "if you want to claim yourself as Indian traditionalists, as Northern Indians, you do not pick up a man-written book and put it before Creator's nature."

McGaa explained that democ-

racy came from the Iroquois, not from Greece or Rome. He said that in nature you see pure democracy, equality and balance among the four-legged.

"All are equal. This is the basis of how we should make our decisions . . . the basis of our religion is balance, equality and democracy as perceived through benevolent Creator's creation. This is our guide for problems that may arise. This is our supreme guide," said McGaa.

Judge Louise Bjorkman will listen to arguments regarding a dismissal of the case on March 11 at the Ramsey County Courthouse. Where the law will take it will be determined there.

"They're going to have to deal with this in this generation or the next. Not only for us, [but] for the youth, all women, all Native American women, who want change to happen. It's fighting for our identity as Native American women, our dignity and our pride. The whole thing was quite an embarrassment," said Hart-Bellecourt. "The way we were treated at St. Thomas was very disrespectful."

## Hunting privileges revoked

By Troy Hunter  
Windspeaker Contributor

### CRANBROOK

On Feb. 3, the St. Mary's Band council met with a large gathering of their members to discuss the recent posting that all hunting privileges on the reserve had been revoked, effective immediately.

The council's decision was in response to allegations of over hunting and abuse of rights. Although the council could not legally revoke the hunting rights, they certainly stirred up an hornet's nest.

Everyone who attended the meeting had his or her chance to speak about the decision. Some were in favor of closing hunting on the reserve, while others vehemently opposed it.

"Many of you did mention that we shouldn't fight each other and that we do have an agreement that we won't hunt in each others backyards," said Chief Sophie Pierre.

Several years ago at a band meeting the members voted in favor of closing the lower St. Mary Valley to hunting because it is where everyone's homes are. The effect of that has been that elk, deer, moose, bobcats, etc. are protected in a permanent sanctuary.

"I watch the elk 20 feet from my house, but I respect the 'law' that there is no shooting on the flats even though I go up on top to hunt and I don't see a thing," said band member James McCoy. "Meanwhile right outside my

door are 50 elk."

The St. Mary's Indian Reserve is one of the largest reserves in British Columbia. It is also home to a migrant herd of elk in the winter months.

Some of the accusations made were that some people were slaughtering the elk.

It was made clear that many of the band members consume the elk meat as their main dietary staple. The suggestion was made that if council were going to stop members from hunting that they would have to purchase meat for them.

"All of us band members were raised to hunt, trap, pick berries and roots, said Maureen Alexander. "We should be working with each other not against one another, because that's our source of food, clothing and moccasins."

A committee was established and their mandate is to draft a band bylaw to regulate the human impact on the wildlife.

"If you are going to revoke the hunting rights here, it's also going to happen on the other four Bands of the Ktunaxa Nation," said William Warbrick of the Shuswap Band. The Ktunaxa are in the BC Treaty Process and such a bylaw could be considered an act of self-government and conceivably be transferred to cover the entire Ktunaxa Traditional Territory from Revelstoke southward to Sparwood northward and all places in between.

The bylaw will be a document based upon Ktunaxa traditional knowledge regarding wildlife management.



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Internet: [www.hrdc-drhc.gc.ca](http://www.hrdc-drhc.gc.ca)

\* Please note that the application deadline for the Northwest Territories and Nunavut is April 9, 2002.



## Faculty of Human and Social Development University of Victoria

### FACULTY POSITION

#### Assistant Professor Indigenous Governance Programs

The Indigenous Governance Programs invites applications for a tenure-track position at the rank of Assistant Professor, effective July 1, 2002.

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Applicants are sought who hold a PhD or equivalent qualifications, have a record of some research and scholarship, teaching experience at the college or university level with Indigenous students, and show a capacity for effective teaching and supervision at the graduate level. Applicants should have a genuine, personal and meaningful sense of their own Indigenous identity and a demonstrated ability to incorporate this into their teaching and scholarship. Candidates must have extensive knowledge and previous successful experience working with Indigenous communities and organizations, at any number of levels, in a professional and scholarly context. In addition, the successful candidate must be willing and able to assume administrative responsibilities in the direction of the IGOV Programs.

Salary will be commensurate with experience. A full range of benefits is offered.

Further information about the IGOV Programs is available at [www.uvic.ca/igov/](http://www.uvic.ca/igov/)

**Deadline for applications: April 15, 2002**

Applicants should send a cover letter briefly describing prior experience working with Indigenous communities or organizations, a curriculum vitae and three sealed confidential letters of reference to:

**Dr. Michael J. Prince,  
Chair of the Search Committee,  
and Acting Dean of the Faculty of Human and Social Development,  
University of Victoria  
P.O. Box 1700, Victoria, BC, Canada, V8W 2Y2  
Ph: 250 721-8049, Fax: 250 721-7067, email: [mprince@uvic.ca](mailto:mprince@uvic.ca)**

In accordance with the University of Victoria's Equity Plan and pursuant to Section 42 of the BC Human Rights Code, the selection will be limited to aboriginal people. Candidates from this group are encouraged to self-identify.

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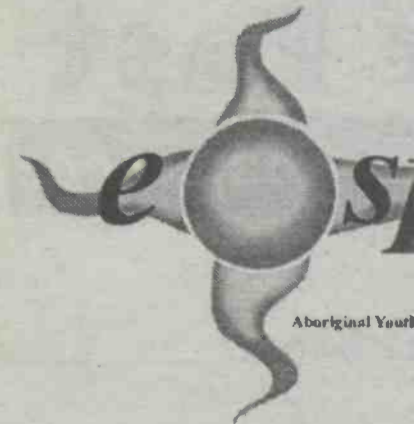


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**ICA ASSOCIATES**

# Corporations seek staffing solutions

By Bruce Weir  
Windspeaker Contributor

CALGARY

Declaring the time for studies over and identifying a looming crisis, John Kim Bell, president and founder of the National Aboriginal Achievement Foundation brought 200 corporate, government and Aboriginal leaders together in Calgary on Feb. 6 to discuss ways of increasing Aboriginal employment.

Citing demographic trends including an aging mainstream population and 920,000 Aboriginal youth predicted to enter the labor market over the next five years, Bell stressed the need to develop solutions quickly.

"We do not need to send this issue out for more research. There is already too much research," he said. "In most conferences, people talk about the barriers and not the solutions, because it is easier to talk about the problems and very hard to know what the effective solution is. Today we are talking about solutions."

Called Taking Pulse, the gathering was really about delivering a shock to a system in which Aboriginal workers struggle to acquire marketable skills and meaningful jobs.

"We are in a highly specialized era of globalization," Bell stated. "What we must do is reach out to corporations, determine what skills are going to be required, [and] have them help us deliver appropriate curriculums so we can match the supply of skills with the demands of employers."

The event itself was an example of the necessary partnerships. It marked the first time the National Aboriginal Achievement Foundation has partnered with corporations to produce an event. The initial idea behind Taking Pulse came out of a discussion nine months ago between Bell and TransCanada PipeLines Limited president and CEO Hal Kvisle. The presidents and CEOs of four other large corporations—CIBC, Canadian National, Hewlett-Packard Canada,



FILE PHOTO

John Kim Bell

and Suncor Energy Inc.—also served as co-chairs and addressed the gathering.

In a blunt address, Canadian National president and CEO Paul Tellier said the first item of business was to correct the misperceptions of Aboriginals held by mainstream society. He predicted that opposition to any proposals would be expressed in one of three all too familiar ways: that trying to increase employment was "a hopeless case," that it would be like pouring money "into a bottomless pit," or that "political infighting amongst Aboriginal leaders" would doom the programs.

"As a business leader, if we don't succeed in addressing these perceptions, we won't be able to get more [Aboriginal] people involved," Tellier said.

Taking Pulse was structured to promote dialogue between Aboriginals and non-Aboriginals. Although there were the expected speeches—Jane Stewart, minister of Human Resources Development Canada, stressed the need for early childhood development programs—they were kept to a minimum so that more time could be devoted to group discussions.

The 200 delegates were divided into 10 groups that met in closed sessions to debate various proposals designed to address the issue of Aboriginal employment. Each group was asked to

achieve consensus and to report on their decisions.

The various proposals under discussion were designed for the short-term (one to three years), medium-term (three to five years), and long-term.

The short-term featured such items as government and private sector cost-sharing, summer employment programs, and developing corporate hiring strategies geared towards Aboriginal people. Possible medium-term solutions included apprenticeships, corporate tax incentives, a stay-in-school program, and an industry-designed curriculum. Over the long-term, delegates debated issues such as an Aboriginal high school system, high schools focused on training students for work in specific industry sectors, and increased use of distance learning technologies.

Calling these sessions an "eye opener," Hewlett-Packard Canada president and CEO Paul Tsaparis confessed to being "embarrassed to see so little tech representation" at the event and pledged to share his newfound insights with his colleagues in the high tech industry.

Although consensus eluded some groups, the fact that they were discussing the issues at all was seen as a sign of progress by some. On that score former Ontario premier David Peterson, who led one of the groups, termed the day a success.

"We couldn't have had this discussion 10 years ago. There would've been too many bruised egos and people sent out and told they needed sensitivity training."

Despite the differences of opinion, the day did produce clear recommendations. These included the establishment of a national job bank, a stay-in-school program, and various mentorship, apprenticeship and summer employment programs. Over the longer term, delegates stressed the need for early childhood development, increased support and training for teachers, and a stronger partnership with Canadian corporations.

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E-Spirit 2002 encourages Aboriginal youth, through the use of technology, to develop a business idea and consider entrepreneurship as a viable career option.

This year's competition will run from January 7, 2002 to May 1, 2002. Congratulations and best wishes to the 56 schools, 97 teams and over 350 students who have registered to participate. An awards ceremony will take place in May 2002 to celebrate the winners.

For more information, visit our Web site!  
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# National First Nations Child & Family Services Conference

## May 26-29, 2002 RAMADA INN - Edmonton, Alberta

Hosted By: Yellowhead Tribal Services Agency



**Title: "Custom Care: An Alternative to Foster Care"**  
Facilitator(s): Ms. Carolyn Peacock - Yellowhead Tribal Services Agency

The presenter will provide an overview of the Yellowhead Tribal Services Agency Custom Care Model. The Custom Care Program supports the agency's goal in maintaining and strengthening children and families. This program is committed to providing the supports necessary for families and communities to care for their own. Through this program, community members are given the opportunity to apply to become caregivers to children in need of protective services.

**Title: "Open Custom Adoption"**  
Facilitator(s): Ms. Linda Borle and Ms. Adeline Cardinal - YTSA

The facilitator will discuss the Open/Custom Adoption Program and how it came to be. They will also discuss the issues and concerns of First Nation's children being adopted into non-native homes. The Open/Custom Adoption program strives toward "Openness" in the adoption process for First Nations children. YTSA believes that it is the best interest of the child to maintain contact with their culture and community.

**Title: "Humour and Laughter, A Valuable Skill"**  
Facilitator(s): Mr. Rob Chubb - Adrossan, Alberta

The Facilitator focuses on humour, and what role it plays in our lives. This workshop looks at how our responsibilities have serious implications for others and ourselves. Also, we have serious work to do lets get serious. This workshop will teach you how to be serious without being solemn about it. An up-beat, interactive, and educational discovery of our senses of humour and self-esteem. Come prepared to participate and leave feeling great. Bring along your playful inner child!

**Title: "Stress Management for First Nations"**  
Facilitator(s): Ms. Doreen Pooyak & Mr. Ron Lawford - North Battleford, SK

This interactive workshop has proven effective in minimizing the stress experienced by those persons appointed to positions of responsibility by teaching self-help coping skills which are meant to be a significant complement to traditional First Nations customs and cultural values.

**Title: "Mi'kmaw Family and Children's Services"**  
Facilitator(s): Ms. Joan Glode, Executive Director - Nova Scotia

Mi'kmaw Family & Children's Services provides child welfare and family services to the First Nation communities in Nova Scotia. The workshop will provide an overview of the history of the agency and the lessons learned along the way regarding the impact of colonization on our communities, including residential schools and the provincial child welfare system and the steps the community took to regain control of its children and its future.

The workshop will describe the path to establishing the current role of the agency within the context of the provincial child welfare system and community goals and aspirations for self governance and self government. The workshop will be interactive with participants invited to share their stories and to compare the growth and development of their own programs and services.

**Title: "Sacred Lives"**  
Facilitator(s): Ms. Melanie Mark - Save the Children, Canada, Vancouver, B.C.

This workshop will provide an overview of six-month youth participation project undertaken with over 150 Aboriginal youth across Canada, culminating in the report Sacred Lives. The report outlines both historical and recent factors, which make Aboriginal disproportionately at risk to sexual exploitation. The workshop will focus on youth participation and community development as a meaningful and long-term way to find solutions to this issue in diverse communities, both Aboriginal and non-Aboriginal. Models of youth driven solutions will be discussed in order to generate new ideas where existing services, programs, and policies have failed.

**Title: "Teachings of the Drum"**  
Facilitator(s): Mr. Winston Wuttunee - Campbell River, B.C.

Teachings of the Drum is an interactive workshop. The drum has been with every culture in various magnificent forms and exciting rhythms. The Drum teachings parallel the medicine wheel and the teachings of the Eagle feather. The SPRING - baby to school days; SUMMER - young adult in prime time to middle age; FALL - middle age to Elder; WINTER - old Grandmothers and Grandfathers and back to second childhood cycles of life are represented and explored in group activities leading to interesting insights. Each age has its own problems, solutions and options. There is generally someone in the group at every age or directly affected by that age and so we share.

**Title: "Effective Strategies for Working with Youth"**  
Facilitator(s): Mr. Don Burnstick - Alexander First Nation

This workshop utilizes the medicine wheel concept, used for thousands of years by all native people enhances the understanding of holistic concepts. It is called the medicine wheel because it promotes a vision of balance, wholeness and therefore "Health".

**Title: "Traditional Parenting"**  
Facilitator(s): Ms. Margaret Wapass (Elder) - Thunderchild First Nation, SK

The presenter will provide a brief description on the cultural strengths of Indian child rearing. Child rearing explores the traditional concept of harmony in family life. Parenting ways that prevent problems, avoid discipline, and encourage growth and self-control will be the focus of this workshop.

**Title: "Tobacco Abuse is not Traditional Use"**  
Facilitator(s): Mr. Danny Vollin, Salish Tribe - University of Montana

Lung cancer is among the leading cause of death for Native people. Cardiovascular diseases are also a leading cause of death among Native people and Alaska Natives, and tobacco is an important risk factor for these diseases. How do Native people continue using tobacco in a sacred way?

**Title: "Centre of Excellence for Child Welfare"**  
Facilitator(s): Ms. Marlyn Bennett - University of Manitoba

This presenter will provide information on the First Nations Research site which is an initiative headed by various First Nations Child & Family Directors from across Canada, who recently incorporated a national First Nations CFS Society that advocates promotes research and professional development opportunities for persons and/or other organizations working with and in the First Nations child welfare field. Through the Society and the First Nations Research Site, First Nations peoples will be exerting a greater and more significant role in the generation and ownership of child welfare information, knowledge and the direction of research and policy.

**Title: "Lifting the Silence on Suicide"**  
Facilitator(s): Ms. Denise Montour - Hobbema, Alberta

This presenter will discuss the issues of suicide in our communities. We will explore the size and magnitude of the problem. The protective and risk factors of suicide, and the existing strategies and resources to prevent, intervene and deal with the ensuing grief.

**Title: "Working Effectively with Groups"**  
Facilitator(s): Ms. Sharon Hobensheld & Mr. Manjeet Uppal - Victoria, B.C.

This presenter will discuss in the context of First Nations Child Welfare, a commitment to interdisciplinary practice and the use of group forums can be an effective tool for supporting children, families and communities and for

reaching consensus in difficult and challenging situations. In this workshop, Sharon Hobensheld and Manjeet Uppal will provide information on the training project and facilitate a workshop that explores the dynamics of the group process.

**Title: "Traditional Family Support Systems"**  
Facilitator(s): Ms. Jeanette Buglar - Saskatoon, Saskatchewan

This workshop will provide participants with spirit of family, self awareness, and better understanding of the use of support systems in the traditional perspective through Elders as our educators, culture and ceremonies.

**Title: "Yesterday, Today & Tomorrow"**  
Facilitator(s): Ms. Gayle McKenzie and Ms. Ginny Todd - Gunn, Alberta

This is an innovative interactive workshop designed for all people who want to learn about issues surrounding awareness, prevention and intervention of FAS.

- Looking at Yesterday and our Past:
  - Loss of self-identity.
  - Self blame.
- Looking at Today and our Present:
  - Awareness of FAS.
  - Intervention.
- Looking at Tomorrow and our Future:
  - Understanding how to live better with FAS.
  - Preventing FAS.

**Title: "Independent Living"**  
Facilitator(s): Mr. Keith Borle and Mr. Bradley Greenaway - Edmonton, Alberta

The presenters, Keith Borle and Bradley Greenaway will provide information about the AISH Program. In this workshop we will explore the struggles, benefits and a vital service for those who want to live independently.

**Title: "Preventing Allegations and Abuse in Foster Care"**  
Facilitator(s): Mr. Rob Chubb, B. A. - Adrossan, AB.

Allegations concern everyone and should be everyone's concern. When false allegation is made; A child is at risk of being moved, a foster family is devastated, the management team is demoralized, public support is lost, everyone loses. Prevention of abuse and unfounded allegations is in everyone's best interests. This interactive workshop educates and empowers foster parents and support workers to take an active role in preventing allegations and abuse.

**Title: "Weechi-it-te-win Family Services"**  
Facilitator(s): Mr. George Potson, Coordinator - Fort France, Ontario

The presenter will provide participants with an overview of the historic developments, challenges and achievements of Weechi-it-te-win Family Services in establishing a child welfare system and practices rooted in local First Nation custom value structures, principles and expectations.

**Title: "Family and Justice"**  
Facilitator(s): Ms. Adrienne Yellowdirt - Courtworker, YTCCS

To ensure the understanding of criminal/family law and how this affects the family, eg: DOMESTIC VIOLENCE. What are the current issues in your communities? How does each community deal with violence? In this presentation, we will start to identify the social problems and applying preventative measures in community conferencing, which will provide support to the family unit.

### KEYNOTE SPEAKERS:

- Elder Joe Courtierelle - Alexander First Nation
- Valerie J. Massey, Ph.D. - Consulting & Clinical Psychologists Edmonton, Alberta
- Mr. Bob Breaker, Program Director Aboriginal Leadership Management Programs - The Banff Centre

### ENTERTAINERS:

- Don Burnstick Comedian
- Sean Watson Magician/Illusionist
- Derric Starlight Puppeteer

### TICKET COST:

\$20.00/ per person Includes Entertainment & Banquet Limited Seating No Refunds on Tickets

### CANCELLATIONS

One hundred dollars (\$100.00) of the registration fee is non-refundable. The remainder of the registration fee will be refunded if written cancellation notification is received two weeks prior to the conference. No refunds will be made after May 13, 2002. Paid registrants may send a substitute upon written notification.

For more conference information or registration forms contact:

Harvey Burnstick or Bev Jackson  
Phone: (780) 481-7390 ext. 248  
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TITLE / POSITION: \_\_\_\_\_ ORGANIZATION: \_\_\_\_\_

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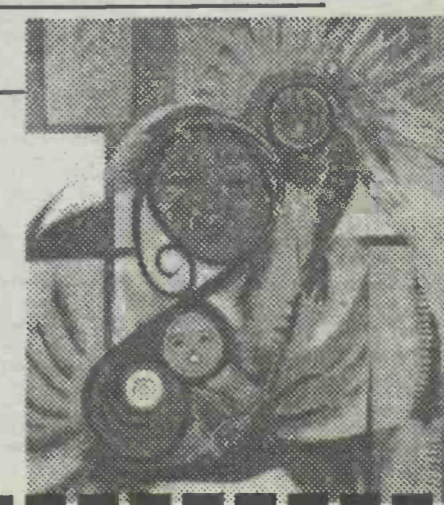
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- \$300.<sup>00</sup> Early Bird Fee (to April 20/02)  \$350.<sup>00</sup> Regular Fee (after April 20/02)

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Aboriginal cuisine goes to Hong Kong

By Brian Lin  
Windspeaker Contributor

VANCOUVER

Aboriginal chef and teacher Ben Genaille is gearing up to dazzle his first group of international guest with his unique blend of traditional First Nations and Western cuisine.

Prompted by an article in last June's *Raven's Eye* news publication (a sister paper to *Windspeaker*), the New World Renaissance Hotel in Kowloon, Hong Kong contacted Genaille and extended an invitation to him to present a special "Canada comes to Hong Kong" event at the luxurious four-star hotel.

Genaille said the trip is a giant step forward to realizing his dream of representing Canadian cuisine on the world stage.

"This kind of exposure is outstanding," he said.

The New World Renaissance Hotel has agreed to sponsor two assistants to accompany Genaille, but he wants to take all four of his protégés, as well as three staff members and a spiritual advisor to make sure the students receive the best care possible.

Genaille estimates that airfare and two-week accommodation for his entire team will cost \$35,000 and has so far raised almost \$9,000. He's optimistic but could use all the help he can get.

Genaille's caring and encouraging teaching style has won him much praise from his students,

and sets him apart from those he was trained by on his way to the top.

"I was trained by European chefs," recalled Genaille. "When I started cooking, it was okay for a chef to hit a cook."

Determined to excel in the art of cooking, Genaille started out washing dishes and for 10 months showed up at the back door of Le Crocodile before the head chef finally hired him as an entry level cook, from which he worked his way up to lunch sous chef.

Currently Genaille is chef instructor of a Vancouver community college-accredited course in foods and nutrition. Taught in a commercial kitchen on the UBC campus, Genaille hopes the special hands-on training in First Nations cuisine will give his students an edge in today's restaurant industry.

"The ingredients we use, the way we roast pheasants and smoke salmon to retain its natural flavors, you can't touch that," said Genaille. As for his guests in Hong Kong, Genaille hopes they'll walk away with a memorable experience and a bit of education. The menu will feature foods from the earth, the water and the sky, using ingredients even the local head chef has never touched.

"They're going to get an experience," Genaille said.

To make a donation towards the Hong Kong expedition, contact the Musqueam café at 604-263-5655.

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# Legal Ed program reaches out to youth

By Brian Lin  
Windspeaker Contributor

PRINCE GEORGE, B.C.

A culturally-sensitive legal education program is changing the way First Nations youth perceive the Canadian justice system.

For more than 10 years, the Northern Native Public Legal Education program run by the Law Courts Education Society of British Columbia has been trying to build trust.

The program includes support training for teachers, community workshops and presentations to First Nations bands, said northern region coordinator Annette Russell. But the most popular and effective approach has been to put youth face-to-face with people involved in the justice system so they can experience first-hand how it works and what it takes to get involved—for better or for worse.

"It's really all about choices and consequences," said Russell. "We can choose to be involved in this court system in lots of different ways."

Perry Mitchell knows the justice system "inside and out." He was raised on a First Nations reserve by his stepfather and used to help him steal wine. At the age of 11, he had his first of several encounters with the law.

Now he does outreach with the program to prevent young Aboriginal kids from making the kinds of mistakes he did.

"I wouldn't want any of them to follow the footsteps that I've gone through," said Mitchell, "because life in jail is no life at all."

Standing six feet tall and weighing 250 pounds, Mitchell bears the scars of stab wounds from his time in jail and often uses himself as an example when speaking to kids who think they are tougher than nails.

"[Those who think] they're going to jail and play the big role better think twice," he said "because none of them are the size of me and I consider myself a small guy in the penitentiary."

"I give them a piece of reality. I don't think they like it very much, but if that's what it takes to help one or two of the kids, we just take it from there."

He said one of the biggest causes of at-risk behavior is drug and alcohol.

"In 14 years of doing time, I've never been sentenced for something that I did sober or clean," he said.

Russell agrees that substance abuse problems often lead to crime—a point she tries to emphasize when speaking to young people.

"It's just everyday people that end up sitting in the accused box, not all psychopathic killers who make a living by contract killing," she said. "It's people who get drunk and stoned and do stupid things they wouldn't normally do."

In addition to setting up talks with ex-offenders, the program introduces youth participants to sheriffs, judges and other court personnel. These include Aboriginal role models who the kids can relate to, said Russell.

It's all part of the effort to change the negative image of the Canadian justice system that young Aboriginal people have.

"I used to believe that the court system in Canada didn't work very well and that it didn't work very well for First Nations people," Russell recalled. But after three-and-a-half years working with the program she thinks Canada's legal system is one of the best in the world.

Russell admits that there is still much room for improvement when it comes to the treatment of First Nations peoples.

But she is encouraged by initiatives like the Northern Native Public Legal Education program.

"I'm seeing the work [being done] to try to bring First Nations communities and First Nations traditions to the table in terms of justice."

Many similar projects are underway across the country. One of the goals of the federal government's Youth Justice Renewal Initiative is to help Aboriginal communities develop community-based justice alternatives.



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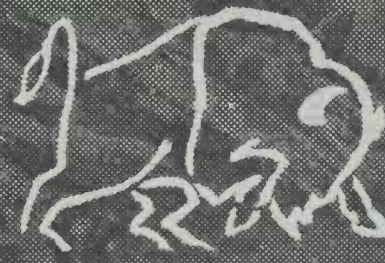
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### Upcoming Aboriginal Leadership Programs

#### Aboriginal Forest Land Management

Monday, March 18 - Friday, March 22, 2002 - Faculty Leaders: **Harry Bombay & Peggy Smith**  
Tuition: \$1,695 + GST, Less \$800 Funding Grant = \$1,013.65  
Rooms and Meals: \$975 + GST + \$28.75 Alberta Hotel Tax = \$1,072

#### Aboriginal Health Symposium

Monday, April 1 - Thursday, April 4, 2002 - Faculty Leader: **Leonard Bastien**  
Tuition: \$600 + GST = \$642  
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#### Business Development Strategies for Aboriginal Communities and Entrepreneurs

Monday, April 8 - Thursday, April 11, 2002 - Faculty Leader: **Lewis Staats**  
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#### Management and Protection of Aboriginal lands

Monday, April 22 - Friday, April 26, 2002 - Faculty Leader: **Allan J. Wolf Leg**  
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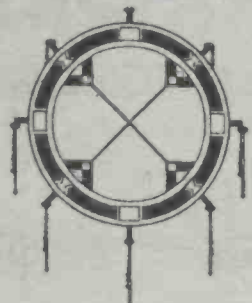
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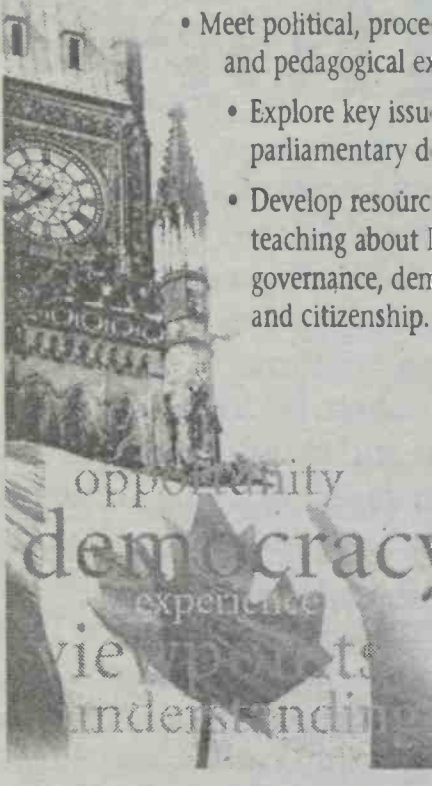
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Completed applications must be post-marked no later than 30 April 2002.  
*Renseignements disponibles en français.*

**Web technology helps preserve, promote Indigenous languages**

By Cheryl Petten  
Windspeaker Staff Writer

VICTORIA

People around the world working to preserve and promote Indigenous languages now have a new tool at their disposal, thanks to the launch of the First Voices Aboriginal Languages Resource.

First Voices is a project of the First Peoples' Heritage, Language & Culture Council, a B.C.-based Aboriginal organization that has been working to support Aboriginal language training and preservation programs for more than a decade.

Pauline Terbasket is a member of the council, and is part of the First Voices development team. Terbasket, an Okanagan member of the Lower Similkameen Indian band, is also involved in preservation and promotion of Indigenous languages at the community level, working as a member of the Okanagan Indian Educational Resource

Centre to help preserve and enhance Okanagan language and culture.

"First Voices is an Internet-based technology tool that uses the Web browser to enable Aboriginal language speakers to archive the text and sound and pictures and video, all the wonderful things we can do with technology today, only applying all those to language, to Indigenous languages," Terbasket explained.

Each Aboriginal community taking part will provide an alphabet, dictionary and phrase book on their section of the project Web site. The alphabet will include each character in a written version, as well in a sound file, allowing people using the site to hear how each character is pronounced. The dictionary section will include a word list, with translations and definitions for each word, as well as sound recordings of each word being spoken, and both still pictures and video images depicting the word.

ready uploaded information onto the Web site is Moose Factory, Ont., Terbasket said. The community used some of the tools that it had already developed for language promotion, and applied those tools to the First Voices project.

The First Voices Web site had its official launch on Feb. 22, but although the project is now officially online, the work on the project is still very much ongoing. Staff are still working to address such issues as protection of intellectual property rights for the information that will be on the sites, as well as protection of the information from such things as system crashes and viruses. And so far, only a limited amount of Indigenous language information is available on the site.

For more information about the First Voices Aboriginal Language Project, visit the FPHLCC Web site at <http://www.fphlcc.ca>, or call the council office at 250-361-3456.

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The annual AWASIS Conference is supported by educators, counselors, social workers, child welfare and health care workers, and parents. 2002 conference attendance is expected to top 1200 delegates. The majority of participants and presenters are of First Nations and Métis ancestry. The 2002 conference theme supports wellness, learning, community empowerment and continuing to learn from one another: kakiskimitotan.

The Awasis Conference is supported by Joe Duquette High School, the Saskatchewan Teachers' Federation and Saskatchewan Education.

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# Program recognizes business efforts

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

More and more Canadian businesses are welcoming an opportunity to have their commitment to respectful Aboriginal relations measured and recognized through their involvement in the Progressive Aboriginal Relations (PAR) program.

The PAR program, now in its second year of operation, offers participating businesses a framework for setting objectives relating to Aboriginal relations, developing plans to meet those objectives, and measuring the results.

The PAR program supports and measures its members' achievements in four areas of Aboriginal relations—employment, business development, individual capacity development, and community relations.

The first step for a company wanting to get involved in the PAR program is to submit a statement of their intent to work towards developing respectful Aboriginal relations with Aboriginal individuals, communities and businesses. The company then becomes a PAR member at the commitment level, and can begin setting goals and working toward those goals.

To move up from the commitment level to one of the achievement levels—bronze, silver or gold—a company must go through a self-assessment process, examining their successes in incorporating Aboriginal relations into their operations. The results of that self-assessment are reviewed by the National Quality Institute (NQI) and an independent jury before a decision is made as to whether a PAR hallmark designation will be awarded and, if so, at what level.

"What it will do, over time (it's our hope anyway)—the use of the PAR hallmark will instantly telegraph to Aboriginal communities that this is a company that takes it seriously, and that is doing a good job and wants to do a

*"That's the ultimate goal, is for both sides to benefit. One, in terms of the company being known, or more well known, for their attitude, and the fact that they take it seriously and that they want to be good corporate players. And on the other side, it's a way for Aboriginal communities to identify those companies that are really committed to changing things and making them better."*

—Jocelyne Soulodre, president and CEO of the Canadian Council of Aboriginal Business

better job. And that they're interested in mutual win-win," explained Jocelyne Soulodre, president and CEO of the Canadian Council of Aboriginal Business, which established and operates the PAR program.

"That's the ultimate goal, is for both sides to benefit. One, in terms of the company being known, or more well known, for their attitude, and the fact that they take it seriously and that they want to be good corporate players. And on the other side, it's a way for Aboriginal communities to identify those companies that are really committed to changing things and making them better.

"PAR is a process and a journey," explained Soulodre. "For a lot of companies in Canada, the commitment level would be the first thing. Because that's the entry level, and that's where you say, I want to do this. But after that, if you want to stay in the program, then you have to progress to what we call achieving standing in the program, at either bronze, silver or gold. And it really depends on the amount of work you've done, how long you've been doing it, how ingrained it is in the company, all of those kinds of things. So that,

if a company is really at the starting point—if they're still at the point of saying, 'there's a huge Aboriginal marketplace out there and we don't know much about them, and we should get to know them, and we should decide what we want to do and where we want to go, and how fast we want to get there,' then you're likely at that kind of part or place in the journey, then you're probably at a bronze level.

If, on the other hand, you can actually go back and say, 'Well, two years ago we decided that we wanted to accomplish this in employment, and that in business development, and this in all of the quadrants,' and they can actually measure results, they can show that they've done this against their target, then that company is at a silver level. And if in fact this is something they've been doing for a long time, then they're probably at a gold level."

The program has grown from the 10 companies that got involved when the program was launched last year, with five new companies coming on board this year.

New to the PAR program are E-Tronics Inc., Domtar, Canada Post, Junior Achievement



Canada and Scotiabank. All five companies are currently at the commitment level.

Two companies that were at the commitment level last year—Cameco and Syncrude—went through the self-assessment process and have received a gold-level achievement designation, while Sodexo received a bronze-level designation. Other member companies that achieved standing designations are Donna Cona, which achieved a silver-level achievement designation, and Xerox, which received a bronze-level achievement designation, with both those designations being awarded in 2001.

Other PAR members include Alberta-Pacific Forest Industries Inc., Casino Rama, BP, Piruqsijit Ltd., and Pharmacia, all of which have yet to undergo the self-assessment, and remain at the commitment level.

"The goal of PAR is not to instantly have 100 PAR companies. I would rather that companies take their time and do it right than rush through the process. There's a couple of companies that I can think of, and Alberta Pacific Forest Industries is one of them, where they're actually re-

ally well known for a lot of work that they've done. But they are using the PAR process as a way to ingrain it even more in the company culture.

"Of course I'd love to have Al-Pac out and standing at, let's say, a silver level, but this probably suits the company better. And in the end, it probably suits the goals and the essence of the PAR program better, that they're taking a bit more time, and they're having people say 'we've still got a lot of work to do,'" she said.

"Even though companies are taking their time on it, that's okay. I would rather they do it well and take it really seriously than kind of blow it off and say, 'oh, let's apply for this.' Because to me it just says it's going to be more ingrained in the culture, which I think is what you really want at the end.

"So, if that's what will happen with PAR in the end, even though it takes a little bit longer, I'm delighted. Because it means it's all through the company. It's not just at the president level or with the Aboriginal Affairs advisor. It's completely through, it's not superficial anymore."

The idea behind the PAR program came to Soulodre in the fall of 1998, she explained.

"I kept trying to think, there's got to be a way for Aboriginal communities to be able to tell who are the honest brokers, the good players in this. And there's got to be a way for companies that are doing good stuff to let that be known. It was just this huge thing, rolling around in my head . . . This occurred over the course of probably a year or two. But at one point, one day, walking to work, it kind of just literally popped out of my head, fully formed. I didn't have a name for it, but all of a sudden I knew it was going to be like a cross between an ISO, a Good Housekeeping Seal of Approval, the Imagine campaign, where if a company donates, I think it's one per cent of their pre-tax profits, to charity, they have the right to call itself a caring company.

(see Business page B9.)

## Progressive

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

Scotiabank has a long history of supporting the Aboriginal community, through sponsoring scholarships, events, programs, and supporting original business initiatives. Scotiabank hopes to measure and build on their success by developing good Aboriginal relations through membership in the Progressive Aboriginal Relations (PAR) program.

"We are the only financial institution that has committed PAR at this point, so it feels really nice to sort of be a leader that," said Michele Baptiste, regional manager of Aboriginal relations with Scotiabank.

Involvement in the PAR program, she explained, will provide the bank with a way to develop a "national, holistic approach to Aboriginal relations . . . encompassing all the important parts—employment, business, community involvement."

"I think it helps us with

## Syncrude

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

Syncrude and Cameco are companies with a lot in common. Both are resource-based businesses—Syncrude works in the petroleum sector, and Cameco in the mining sector. Both operate in northern communities. Syncrude based out of Lloydminster and Cameco with mining operations across northern Saskatchewan. And both companies have had their Aboriginal relations efforts recognized—gold level achievement hallmarks from the Progressive Aboriginal Relations (PAR) program, the first companies to earn that level.

Years of commitment to improving relationships with the Aboriginal community is at the heart

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well known for a lot of work they've done. But they are using the PAR process as a way to gain it even more in the company culture.

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Even though companies are spending their time on it, that's okay. I would rather they do it well and do it really seriously than kind of throw it off and say, 'oh, let's get by for this.' Because to me it says it's going to be more ingrained in the culture, which I think is what you really want at the end.

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The idea behind the PAR program came to Soulodre in the fall of 1998, she explained.

She kept trying to think, there's got to be a way for Aboriginal communities to be able to tell the honest brokers, the players in this. And there's got to be a way for companies that are doing good stuff to let it be known. It was just this thing, rolling around in my mind. This occurred over the course of probably a year or two. At one point, one day, walk-out work, it kind of just literally popped out of my head, fully formed. I didn't have a name for it at all of a sudden I knew it was going to be like a cross between an ISO, a Good Housekeeping Seal of Approval, the fine campaign, where if a company donates, I think it's one percent of their pre-tax profits, and, in return, they have the right to call themselves a caring company. (see Business page B9.)

## Progressive Aboriginal Relations important to Scotiabank

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

Scotiabank has a long history of supporting the Aboriginal community, through sponsoring scholarships, events and programs, and supporting Aboriginal business initiatives. Now Scotiabank hopes to measure, and build on, their successes in developing good Aboriginal relations through membership in the Progressive Aboriginal Relations (PAR) program.

"We are the only financial institution that has committed to PAR at this point, so it feels really nice to sort of be a leader in that," said Michele Baptiste, national manager of Aboriginal relations with Scotiabank.

Involvement in the PAR program, she explained, will provide the bank with a way to develop a "national, holistic approach to Aboriginal relations... encompassing all the important parts—employment, business, community involvement.

"I think it helps us with consistency in terms of having goals, so everybody is aware of what the goals are; that as a corporation, we can probably achieve more when everybody is on the same page. And PAR, I think, is that framework for everybody to be on the same page. And for me, within the bank, it's huge. It actually allows me to create that plan. And it assists me with getting support from the rest of the bank, from the people within the field that we need the support from in order to make this program successful. We'll have a plan, as opposed to just going and doing whatever we can do," Baptiste said.

The bank has already accomplished quite a lot in terms of developing good Aboriginal relations, Baptiste explained. "We've been heavily involved in a lot of Aboriginal initiatives, both grassroots and national, from the community involvement perspective. We're the second lead sponsor with Casino Rama for the Aboriginal Music Awards. We have the Aboriginal scholarships through the CCAB (Canadian Council for Aboriginal Business)—we're into our fourth year of those; it's a six year commitment. And we've sponsored things like hot breakfast programs in First Nations schools, traditional gatherings, powwows, Aboriginal business conferences. So we've sponsored a lot of things across the country.

"In terms of employment, my position was initially national Aboriginal employment. So in that position I created an Aboriginal employment strategy for the bank. And we based the strategy on the medicine wheel and the teachings of the medicine wheel, in terms of all the components need to exist in balance together. We're also going to be potentially entering into a partnership with the Aboriginal Human Resource Development Council to assist us and our HR managers in recruitment and retention of Aboriginal people across the country," she said.

"On the sustainability side, I think education is part of it. We offer a number of different things that we go into the communities to do," Baptiste said. "One of them is, we have a Scotia Trust branch manager that does a lot of work. She's an Algonquin woman. And she goes into communities and does trustee training. So when a community puts their, let's say if they settle a land claim, or Casino Rama disbursement dollars or things like that, and puts it into a trust with Scotia Trust, she goes in and does actual trustee training so that the trustees for the band have a really good understanding of how everything works, and so they can be a power to manage their own funds with the help of the Scotiabank.

"In terms of business, we have four on-reserve branches, and we do a number of initiatives, funding initiatives through those branches. Casino Rama's our customer. We've helped build the casino and also the entertainment centre, and we're working on the hotel with them. And I guess from a small business perspective, we're really trying to reach out more to Aboriginal small businesses as well."

In addition to helping Scotiabank to develop a framework for its Aboriginal relations initiatives, involvement in the PAR program will also provide the institution with something it's been lacking up until now—a consistent tool for measuring how it's doing in Aboriginal communities.

"This PAR program was developed by Aboriginal people, so they created the yardstick. And I think it's just an all around good thing for the bank to do in terms of measuring their success in the communities, and in recognition too. They operate by recognition. I think everybody likes to know that what they're doing is worthwhile," Baptiste said.

"We want to be recognized within the community as making this commitment... and I guess we just want to be able to work with the communities to make this program successful for all of us. For the communities and for the bank."

## Syncrude, Cameco strike gold with PAR

By Cheryl Petten  
Windspeaker Staff Writer

TORONTO

Syncrude and Cameco are two companies with a lot in common. Both are resource-based businesses—Syncrude works in the petroleum sector, and Cameco in the mining sector. Both operate in northern communities—Syncrude based out of Fort McMurray in northern Alberta, and Cameco with mining operations across northern Saskatchewan. And both companies have had their Aboriginal relations efforts recognized—gold level achievement hallmarks from the Progressive Aboriginal Relations (PAR) program, the first companies earn that level.

Years of commitment to improving relationships the Aboriginal community is at the heart

of the recognition. That commitment has existed at Cameco longer than the company itself, said Jamie McIntyre, director of investor and corporate relations, who has northern affairs as one of his responsibilities.

Cameco was formed through the merger of the Saskatchewan Mining Development Corporation, and Eldorado Nuclear, two Crown corporations, one provincial and one federal, where Aboriginal relations initiatives had been part of both operations.

"But I think what happened when Cameco was formed, we just took them to a whole new level. And that was 1988 when Cameco was formed. From that time forward, we've been pretty committed to the essence of Aboriginal relationships," McIntyre said.

"If you're committed to working with Aboriginal communities

and Aboriginal people, to bring them into the mainstream of your business, you need to develop strategies in a whole variety of areas. Obviously, direct employment; that's a very important one. And direct business involvement through contracting and purchasing. That's a very important one as well. It obviously has an employment spin off as well.

"The other really important one is education and post-secondary training. I think with Cameco, what really stands out perhaps is we have a sophisticated education and training program to bring more Aboriginal people into our workforce in more substantial ways. We do everything from supporting public education, school-based programs, to try to encourage Aboriginal kids to stay in school, to sophisticated agreements with the College of Engineering at the

University of Saskatchewan to promote Aboriginal participation in mathematics and sciences at the university level. And everything in between," McIntyre said.

"And the fourth thing that both Syncrude and Cameco have that make us quite unique is we really have sophisticated methods in place to communicate and inform Aboriginal people about what we're doing, and why we're doing it."

About 45 per cent of Cameco's permanent operations workforce is Aboriginal. And over the years, Cameco has come up with a number of ways to help Aboriginal business to develop.

"What we say is that Cameco's philosophy is that those people in communities that are most impacted by our operations should be the ones that benefit from them. Our operations are in northern Saskatchewan. It's pre-

dominantly Aboriginal—75 per cent of the population is Aboriginal—and we believe that Aboriginal people must benefit from the opportunities that are created through our industry," McIntyre said.

Nora Flett is the Aboriginal affairs representative with Syncrude. The company was "very pleased" with receiving the gold hallmark from PAR, she said, but had been pretty confident it would receive one of the higher levels of recognition, based on their 25-plus years of work in building strong Aboriginal relations.

The PAR gold designation, Flett explained, gives Syncrude "confirmation from an Aboriginal organization that they do indeed believe that we do have a very well-run Aboriginal development program. (see Gold page B8.)

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# PAR

## Special Focus

### Gold hallmark

(Continued from B7.)

That Aboriginal development program is something that has been in place at Syncrude since the company's beginnings, Flett explained.

"One of the things that this company recognized when they first came here was that there was an Aboriginal community. And they wanted to ensure that they developed a positive working relationship with that Aboriginal community. And so they began by saying, 'we're going to hire Aboriginal people.' Through that experience, they learned that there was a lot more that they were going to have to do than just hire Aboriginal people, because you don't just take someone from a small community, put them in a big corporation environment and expect that people will survive there, because that's quite a bit of a culture shock. And so they started to develop what they called the Aboriginal development program, meaning they had counsellors. They had employment counsellors, they had counsellors that helped families adjust to this area, learn about the company and the expectations in the company. And there was a lot of support people put in place to help Aboriginal people be successful," she said.

Right now, Syncrude has about 3,900 employees, and about nine per cent of those are Aboriginal.

Of course, Aboriginal employment is just one of the ways a company measures its success through the PAR program, and only one of the areas Syncrude has concentrated on.

"Over the years, what we've recognized is that we want to continue to develop Aboriginal people. And so now, we're working with these communities at very early ages now, talking to schools in the communities and in Fort McMurray, about literacy programs, Flett said. "Schools approach us and tell us about

their programs, offer us an invitation to participate, and, of course, literacy is something that there's no question that we will support."

Syncrude also puts a lot of effort and emphasis on supporting Aboriginal businesses, helping develop their capacity so they can help meet Syncrude's need for contractors.

"It can be from as early as helping an Aboriginal business develop. To walk them through the whole thing of 'this is how you get incorporated, this is how you do a business plan,' or directing them to the people that will help them do that. And just working with them right until they get their business up and running. And then what we say to them is, 'we will help you develop, but our expectation is that at some point that you will be able to become an independent business person.' And we haven't had very many disappointments as far as that goes," Flett said.

"Last year we did \$92 million worth of business with Aboriginal businesses within the region," Flett said.

"The other piece of our program is called the Aboriginal relations aspect of it. And that's where we're developing a working relationship with all of the Aboriginal communities in this area. Communities as well as organizations... it covers a really wide range, but basically what we're trying to do in that program, we're trying to ensure that we are attentive to the concerns and needs of the communities" she said.

Flett recommends business involvement in the PAR program as long as there is a real commitment to improve the relationship with the Aboriginal community.

"I really throw the challenge out to other people to look at CCAB's PAR program, and not be afraid to take up the challenge."

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### Business 1

(Continued from page B6.)

And I thought, with everything that's going on with the Aboriginal community, with the money that's going to come through in the land claims settlements, and the control that people are going to gain over the land and resources, and the explosion in the population, there's got to be a way to kind of capture that and make it more viable. And so that was how it started," she said.

"The thing that is kind of new here is that PAR is the only program of its kind in the world. I mean, there's just nothing else like it. As soon as we get it really rooted in Canada and really doing well, we plan on taking it global. There are companies that do business in countries around the world that have Indigenous populations. And the PAR program is such that it can apply like that, because it's just so holistic and comprehensive. We've already received a lot of interest from groups in Australia and South America and the United States. So that's a few years down the road, but that is what we're on doing," Souloudre said.

"I am real happy with what it's gone, the number of companies that are involved in it, and more importantly, the future potential. Because as far as I'm concerned, this is going to change the world. It's going to make it a better place for Aboriginal people."

Kevin Wassegijig, director of First Nations affairs for Cas Rama, has been involved in PAR since the beginning, as part of an advisory committee that developed the program.

"It's definitely a very good program, with some very worthwhile goals that they're trying to accomplish in terms of recognition of companies that are working towards building better Aboriginal relations. And really don't think there's too much out there that does that with

RESOURCE INITIATIVE

Industry Canada

PAR  
Special Focus

# Business measures success with bronze, silver and gold

(Continued from page B6.)

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(from Left to Right) Cameron Hyde, President, Xerox Canada, Jim Carter, President & COO, Syncrude Canada, Jocelyne Souloudre, President & CEO, Canadian Council for Aboriginal Business, Eric Newell, Chairman & CEO, Syncrude Canada, Ron Jamieson, SVP Aboriginal Banking, Bank of Montreal, Peter C. Godsoe, Chairman & CEO, Scotiabank

companies, in terms of recognizing it, but also providing them with some tools to improve," he said.

As a First Nations business, Aboriginal relations have always played a big role in Casino Rama's operations.

"We certainly have a concentrated recruitment strategy for First Nations people, and that's how we've been able to get the representation that we do have," said Wassegijig, adding that currently more than 20 per cent of the casino's employees are Aboriginal.

The company also gets involved in supporting community projects, and it has a scholarship program.

"And then we continue to look for ways to do business with First Nations businesses," he said.

Casino Rama benefits from having Aboriginal relations initiatives in place, Wassegijig said, "because we are a First Nations casino, and I think that's part of what the expectation out there is.

But also, it shows a lot of people that we have over 20 per cent of our staff here. We have been Ontario's favorite casino every year since we've been open. So in terms of any kind of stere-

otypes that might have existed, I think that we're showing that you can hire Aboriginal people and still be a very successful business."

What the PAR program offers to businesses, Wassegijig said, is encouragement to expand on and improve their Aboriginal relations efforts.

"I think a lot of what PAR does is encourages them to do it. They're not reinventing the wheel by any means. But in terms of giving them some ideas, or giving them some areas to focus on. Because maybe they only focused on trying to do business with Aboriginal businesses, for example. Or perhaps they only considered looking at their hiring. This might open up their eyes to other ways that they can also provide support to the Aboriginal community, whether it's through community involvement, capacity building, things like that. They could do them without PAR, but it might give them those ideas in other areas to explore where they may not have thought, 'Well, that's somewhere we can make a difference,'" he said.

"I encourage other companies to take advantage of it, to make

use of it. It's meant to encourage and recognize companies for the work that they are doing. It's not meant to penalize or point fingers. It recognized the work that they are doing, and maybe helps them expand into other areas they might not have considered."

Alberta Pacific Forest Industry Inc. is another member of PAR currently at the commitment level. Al-Pac, too, has been involved in PAR since the beginning.

"Our director of Aboriginal affairs, Sandra Cardinal, was a member of the steering committee that started to develop the program," said Trish Ritthaler, communications co-ordinator with Al-Pac.

The company is planning on going through the self-assessment process this year, Ritthaler said.

"We're really excited about undergoing the audit process, because we think this is a really good way for us to benchmark our programs and identify where we can improve and where our strengths are now," she said. "And the other thing is, we're also really looking forward to hearing what the communities have to say about our perform-

ance so far, and where they think we can assist them better."

Ritthaler thinks involvement in the PAR program is beneficial to companies because it helps them to measure their performance in the area of Aboriginal relations.

"I think it really helps companies assess themselves against some defined criteria. Often in the past we've believed that we were doing the right thing. But this gives us something to really measure ourselves against, and benchmark our performance so we can tell where we need to improve and what areas we can continue to develop," she said.

"I think any business today has to recognize the importance of Aboriginal people, and developing relationships with them. And this company has been particularly strong on that we've made a commitment of involving Aboriginal people in every aspect of our business. And so, this program allows us to really focus on the areas we've done well in that involvement, and areas where we can still improve."

For more information about the PAR program visit the CCAB Web site at [ccab-canada.com](http://ccab-canada.com), or the Aboriginal Business Portal at [aboriginalbiz.com](http://aboriginalbiz.com).

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Advertising feature

# Open for business after a devastating fire

EDMONTON

Like the mythical Phoenix, Winalta has survived the flames and risen from the ashes, back in business, and bigger and better than ever.

Winalta, a leading builder of manufactured homes in Western Canada, suffered a major setback in May 2001 when its manufacturing facility on the Enoch reserve just west of Edmonton was destroyed by fire, shutting down the company's operations.

But with the help of dedicated staff and the patience of loyal customers, Winalta managed to survive the loss and turn things around, reopening in a new, larger location within 90 days of the fire.

The company had been operating out of its Enoch location since it was begun in 1976 by James Sapara, Winalta president and CEO.

"At the time, Enoch was looking for business to locate on the reserve, and so Winalta approached Enoch about setting up on the reserve, and that's where we started. And we were there until our fire on May the 6th of last year," said Pete Snaterse, general sales manager for Winalta. "And we grew enormously over the 26 years that we were there, to a point



Winalta's new home is located west of Edmonton at the Yellowhead Trail and Highway 60.

where we were one of the major, probably the major supplier of affordable manufactured homes in Western Canada."

A manufactured home, Snaterse explained, differs from a modular home in that modular homes are homes designed to be installed on a full basement, while a manufactured home is designed to be self-contained, with the furnace and water heater inside on the main floor. Winalta builds both manufactured homes and modular homes. The company also builds medical units, schools, offices, and has even built a clubhouse for a golf course.

Winalta's new home is located west of Edmonton on the corner of the Yellowhead Trail and Highway 60.

"It's a beautiful location," Snaterse said.

According to Snaterse, the de-

cision factor on whether the company should relocate operations or rebuild in the old location was time—the extra time it would have taken to build from the ground up rather than renovate an existing building would have meant Winalta would have lost the rest of its production year.

"We didn't have the time because we were right in the middle of our building season. We had to relocate to an existing building, or we would have lost the whole year. So we were able to relocate to a building that was already there, and do the renovations to it, and get back in business within three months of the fire. And that was the sole purpose of the decision," Snaterse said.

The new location selected was an existing 80,000-sq. ft. building that previously had been home to a recreation vehicle and marine sales and service outlet.

In order to turn the existing building into the new home of Winalta, the ceiling of the building was raised eight feet, and an extra 25,000 sq. ft. was added on. A new 7,200-sq. ft. office building was also built on site.

Winalta employees played a big role in retrofitting the new building to meet Winalta's needs, putting the extra effort in that was necessary to get the project completed on time.

"Staff really stepped up and went beyond their call of duty," Snaterse said. "We kept them employed through the down time, but they really stepped up and went the extra mile and worked the extra hours to get us back to where we are today. And it was fantastic."

Between 100 and 150 employees were involved in the construction process, Snaterse said.

"We had a contractor come in and raise the roof of the build-

ing and add a piece on, but our employees were involved in things like making our jigs. And when we took possession of this building, there was a whole bunch of offices, and everything inside the building that had to be gutted and cleaned out. And so we had to sort of retool the building. And that's where our employees really stepped it up and got it done.

"Our employees went beyond the call of duty and showed a commitment to the company. That commitment also goes into building quality manufactured homes. That's how committed our staff is to customer service."

The new building was open for business by Aug. 1, 2001, boasting newer, state of the art equipment, and twice as much production capacity as at the previous location.

"We've moved into a facility that's got two assembly lines. The building at Enoch only had one assembly line," Snaterse said. "So at some point, we'll be able to double our capacity that we had at Enoch. And because we had a chance to start from scratch, we were able to make it a lot more state of the art than what the old building was... starting from scratch gave us the ability to get some better equipment, and make it a little bit more efficient."

(see Bigger page B11.)

Advertising feature

## Bigger a

(Continued from page B10.)

Judging from the Winalta track record, that extra capacity should come in handy. When the company started out 26 years ago, it sold about 100 homes its first year of operation. Last year, about 850 homes were given Winalta its best year date.

The new operations have helped the company expand its product line, with the introduction of a single section 20-wide manufactured home.

"We can build up to 1,525 sq. ft. in one section. They can be transported to the site, at an affordable price," Snaterse said.

Most of the homes built by Winalta are sold through its network of dealers throughout Western Canada. But about 10 per cent of the houses the company builds are sold directly to First Nations.

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Advertising feature

# Bigger and better for former Enoch-based business

(Continued from page B10.)

Judging from the Winalta's track record, that extra capacity should come in handy. When the company started out 26 years ago, it sold about 100 homes in its first year of operation. Last year, about 850 homes were sold, giving Winalta its best year to date.

The new operations have also helped the company expand its product line, with the introduction of a single section 20-foot wide manufactured home.

"We can build up to 1,520 sq. ft. in one section. They can be transported to the site, at a very affordable price," Snaterse said.

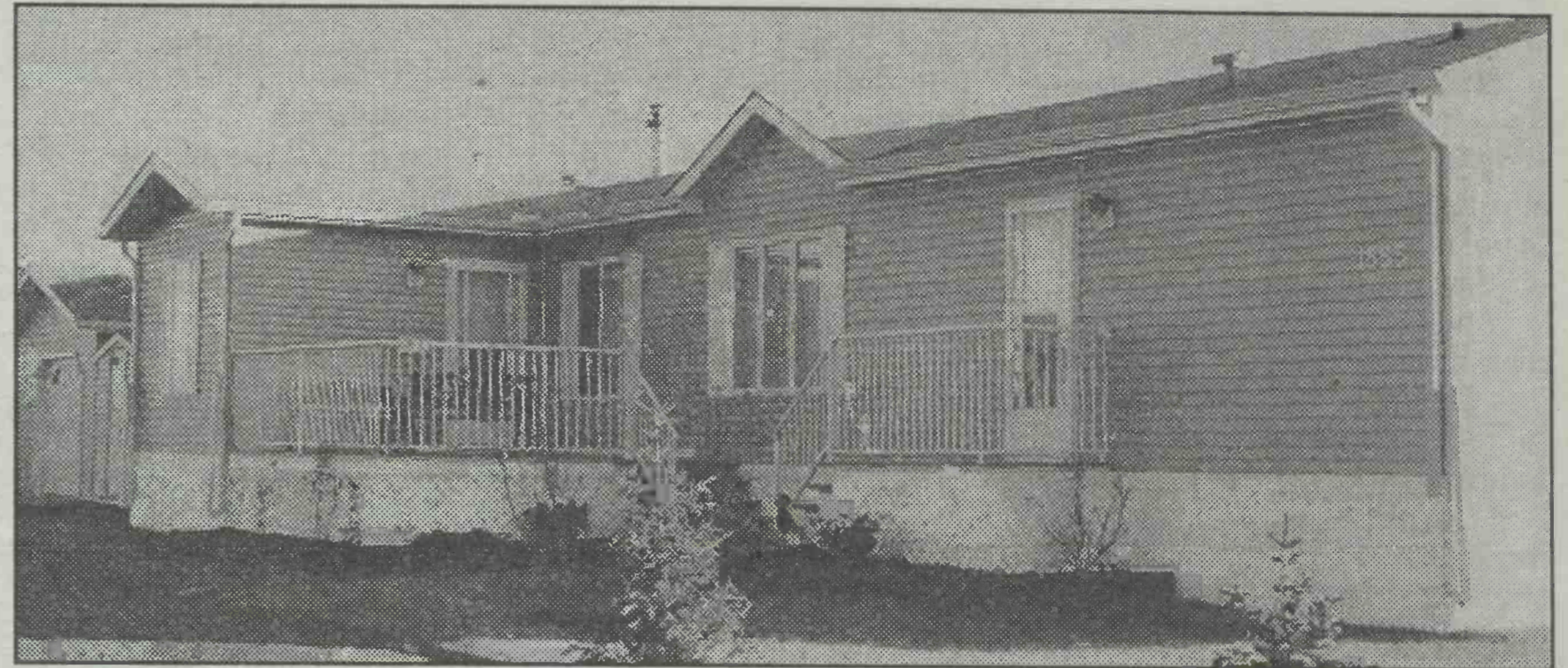
Most of the homes built by Winalta are sold through its network of dealers throughout Western Canada. But about 20 per cent of the houses the company builds are sold factory direct to First Nations

Manufactured homes offer First Nations a number of benefits over conventionally built homes, Snaterse explained.

"The major advantages are the cost of the home per square foot is cheaper. The quality construction, because it's built indoors in a controlled environment, the timely construction, and cost control because you don't have the cost overruns that you would building on site," he said. "When we sell a home, it comes complete, everything's in there—window coverings, appliances—and when the home comes, they don't have a lot of site work. Only set up."

Winalta currently employs about 300 people, many of whom are First Nations.

"And right now we're working with communities around here, First Nations communities on work experience programs, train-



For more information about Winalta, visit the company's Web site at <http://www.winaltainc.com> or call Winalta directly at 780-960-6900.

ing. So we've got a lot of people in our building that are from places like Paul band and Alexander and Alexis, the neighboring communities... and we still have quite a few from Enoch."

While some may have preferred that the company had remained on reserve, for the most part Winalta's employees were just happy to be getting back to work when the new location opened for business, Snaterse explained.

"It was very, very positive that we were going to be moving to a

new location. It looked exciting, because it looked like the building had a lot of potential, and it looked like a real nice work environment for everybody. So I think in general, I think the reaction was very positive."

As an employer, Winalta has a lot to offer, Snaterse explained.

"We're a very active business. We look after our employees. When we had the fire, we still kept the people on board, and paid everybody. And what we have is we have a nice work environment, where people can work in the construction indus-

try year round in a controlled, warm environment. And so it's job security. A lot of construction jobs are seasonal, whereas with us, it's not seasonal," he said.

"Winalta is back, bigger and better than ever. Come see us."

For more information about Winalta, visit the company's Web site at [www.winaltainc.com](http://www.winaltainc.com).

Individuals wanting information about purchasing a manufactured home can call Ridgewood Homes at 780-960-2112. Communities wanting more information can call Winalta directly at 780-960-6900.

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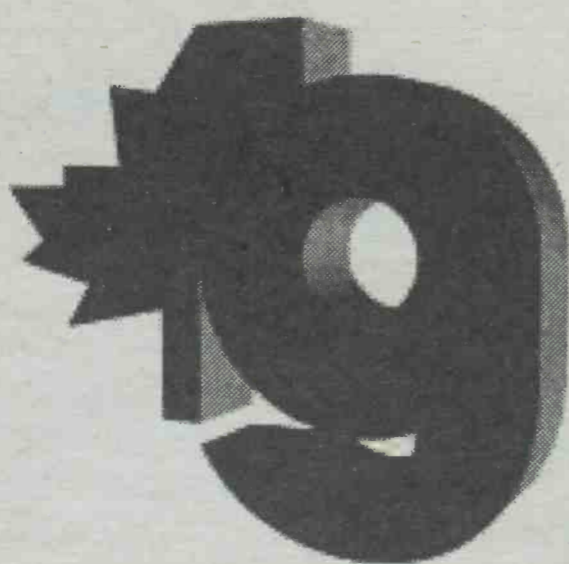


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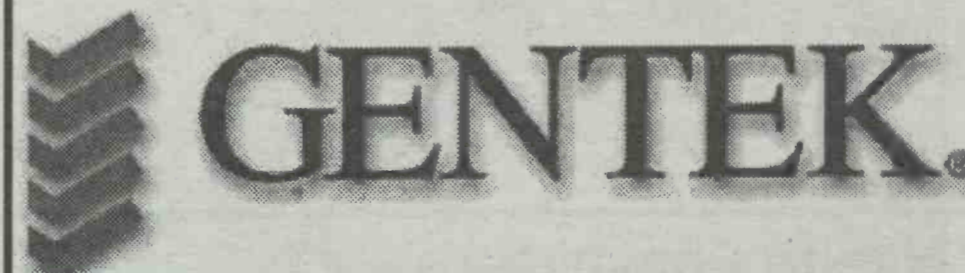
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Topic: Community Wellness Model: IMPLEMENTED

### TWO-DAY WORKSHOPS A-J (Tue. & Wed.)

- Dealing With Difficult People
- Hire the Best, Develop the Best, Keep the Best
- Board Training & Accountability Frameworks
- Bringing Nanabosho to the Classroom
- Suicide Prevention & Intervention: Working with Individuals and Communities
- Teacher Evaluation Policies and Practices
- Effective Administration of First Nations Schools
- Negotiate for Success: The Art of Turning Conflicts into Agreements
- The Art of Proposal Writing
- The A B Cs of Programming to Meet the Needs of Students Experiencing Behavioural Problems, Attention/Concentration Difficulties and Developmental Delay

### ONE-DAY WORKSHOPS K-P (Wednesday)

- Creative Relaxation for Board Members
- Individualizing the Program to Meet the Needs of the Student
- The Power of Masks
- Curriculum With Braids?: Citizenship and Aboriginal Education in Western and Northern Canada
- Problem Solving Strategies for Administrators Serving At-Risk Students
- Peer Pressure and Youth Gangs

### TWO-DAY WORKSHOPS #1-4 (Thurs. & Fri.)

- Finding Success for Children with FAS/FAE (Thursday: Level 1 & Friday: Level 2)
- Dealing with Suicide
- School-Based Mental Health (Thursday 3a) (Friday 3b)
- a) Thursday: Building a School and Community Environment to Support Children Learning About Healthy Lifestyles and Diabetes Prevention: Experience from the Kahnawake Schools Diabetes Prevention Project
- b) Friday: Diabetes Prevention and Personal Empowerment

### ONE-DAY WORKSHOPS #5-10 (Thurs.) (repeated on Friday)

- Democratic Discipline
- Helping you with the Tough Stuff
- Learned Helplessness: The Power of Negative Thinking
- The Three Cs: Communication, Cognition, and Concepts
- Songwriting the Curriculum (Early Years)
- Healing Through Aboriginal Perspectives

### ONE-DAY WORKSHOPS #11-20 (Thurs. Only)

- The A B Cs of Programming to Meet the Needs of Students Experiencing Behavioural Problems, Attention/Concentration Difficulties and Developmental Delay
- Bringing Aboriginal Traditions/Culture into the Classroom
- Getting and Keeping Resources for Your Community
- Working with At-Risk Youth
- Grieving: Helping Ourselves, Families & Friends
- Understanding and Working with Children having Social and Emotional Difficulties
- Band-Operated Schools and the Law Understanding and Working With Children Having Social and Emotional Difficulties
- Learning Centres
- Towards Cultural Restoration: Healing and Community
- Awakening the Warrior Within

### ONE-DAY WORKSHOPS #21-29 (Fri. Only)

- The A B Cs of Programming to Meet the Needs of Students Experiencing Behavioural Problems, Attention/Concentration Difficulties and Developmental Delay
- Keeping Our Kids Out of Gangs
- Reading...What Makes it Meaningful? How to Recover Non-Readers?
- Working With People Living with ADD/ADHD
- Old People Stories and Painted Drums
- Sexual Abuse: Recovery and Healing
- Paths to Peace
- Eight Learning Styles and Teaching
- Empowerment

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### Registration Fees

#### EDUCATION WORKSHOPS

SAVE TIME AND MONEY BY COMPLETING THIS FORM BY FRIDAY, APRIL 12, 2002. Forms post-marked after April 12, 2001 will not be accepted. Workshop spaces will be available beginning at 7:00 a.m. Each day in the workshop office area (2nd Floor) of the Sheraton Winnipeg. WRITTEN REQUESTS FOR REFUNDS, minus 25% administration costs will be honoured only if postmarked no later than April 12, 2002.

Education Workshops	By April 12	On-Site
1. Tues. & Wed. (A-J)	\$250	\$350
2. Wed. Only (K-P)	\$100	\$150
3. Thurs. & Fri. (Attending both days)	\$175	\$250
4. Thurs. or Fri. (Attending either day only)	\$100	\$150
* Group rates (12+ are available)		
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#### WORKSHOP TRAINING SELECTION

Indicate your first three (1st, 2nd, 3rd) choices of Workshop for Each Day you are attending

Note: Educational Training Workshops are all-day (5hrs).  
You will be placed in one of your three choices.

Tues. & Wed. (Apr. 23-24)	Wednesday (Apr. 24)	Thursday (Apr. 23-24)	Friday (Apr. 23-24)
A. ___	K. ___	1. ___ 11. ___	1. ___ 21. ___
B. ___	L. ___	2. ___ 12. ___	2. ___ 22. ___
C. ___	M. ___	3. ___ 13. ___	3. ___ 23. ___
D. ___	N. ___	4. ___ 14. ___	4. ___ 24. ___
E. ___	O. ___	5. ___ 15. ___	5. ___ 25. ___
F. ___	P. ___	6. ___ 16. ___	6. ___ 26. ___
G. ___		7. ___ 17. ___	7. ___ 27. ___
H. ___		8. ___ 18. ___	8. ___ 28. ___
I. ___		9. ___ 19. ___	9. ___ 29. ___
J. ___		10. ___ 20. ___	10. ___

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March 2002

## Made-in WOWS

By Katherine Walker  
Windspeaker Contributor

TORONTO

It's one of the best films that you haven't yet been able to see. But the movie Atanarjuat (Inuktitut for 'fast runner') will sidestep the fate of most Canadian films, which are in and out of theatres with little fanfare and faster than you can say, 'what was that about, anyway?'

Atanarjuat's distributor, Odeon Films, says the movie is going to get the attention it deserves over the next few months. This means Atanarjuat will get the type of hoopla usually reserved for Hollywood mega-flicks with a mainstream launch set for mid-April.

If awards count for anything, it'll be worth the wait. Film on the frozen tundra of Nunavut, Atanarjuat's story snowballed ever since it hit the film festival circuit. It kept picking up "best of" awards everywhere it goes, including the Camera d'or in Cannes. Critics and audiences both loved it, even though it's three hours long and is completely in Inuit language, Inuktitut. It was also written, produced, and directed by Inuit people.

On Feb. 7, Atanarjuat added to its collection of awards when it won five of its seven nominations at the 22nd Annual Genie Awards, including Best Picture, Best Director and Best Screenplay. The director, Zacharias Kunuk, also won the Claitor Jutra Award, which recognizes special achievement for a director in his first feature film.

Kunuk said he hopes the film's success will make it easier to get financing for his next feature film. With Atanarjuat, he waited six years for funding.

"Because of my being of a original status, people were really fair at all. In 1994, when we started going after funding, people didn't know us, people didn't believe in us, but that's

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# Made-in-Nunavut movie wows Genies, wins six

By Katherine Walker  
Windspeaker Contributor

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It's one of the best films that you haven't yet been able to see. But the movie *Atanarjuat* (Inuit for 'fast runner') will sidestep the fate of most Canadian films, which are in and out of theatres with little fanfare and faster than you can say, 'what was that about, anyway?'

*Atanarjuat's* distributor, Odeon Films, says the movie is going to get the attention it deserves over the next few months. This means *Atanarjuat* will get the type of hoopla usually reserved for Hollywood mega-flicks with a mainstream launch set for mid-April.

If awards count for anything, it'll be worth the wait. Filmed on the frozen tundra of Nunavut, *Atanarjuat's* has snowballed ever since it hit the film festival circuit. It keeps picking up "best of" awards everywhere it goes, including the Camera d'or in Cannes. Critics and audiences both love it even though it's three hours long and is completely in the Inuit language, Inuktitut. It was also written, produced, and directed by Inuit people.

On Feb. 7, *Atanarjuat* added to its collection of awards when it won five of its seven nominations at the 22nd Annual Genie Awards, including Best Picture, Best Director and Best Screenplay. The director, Zacharias Kunuk, also won the Claude Jutra Award, which recognizes special achievement for a director in his first feature film.

Kunuk said he hopes the film's success will make it easier to get financing for his next feature film. With *Atanarjuat*, he waited six years for funding.

"Because of my being of Aboriginal status, people were not really fair at all. In 1994, when we started going after funding, people didn't know us, people didn't believe in us, but thanks



(From left to right) Norman Cohn, Germaine Ying-Gee Wong and Zacharias Kunuk show off one of the Genies won by the film *Atanarjuat*.

to the National Film Board, which signed up alongside with us, doors just opened."

*Atanarjuat* is the little movie that could. From the start, critics tried to dismiss it as an "ethnic phenomenon" and complained that it was too long, said Norman Cohn, the movie's editor and co-producer. But "the film spoke for itself throughout the course of this year. It hasn't been too long for viewers. And nobody's suggesting that we do anything to the film now."

It's worth noting that among the seven genie nominations, not one actor was nominated.

"We think that our actors are spectacular and everyone who has ever written about the film also thought our actors were spectacular," Cohn said. "We were quite surprised when none of our actors were nominated for any of the 20 nominations for acting. We would have liked to see some of them nominated the way other Canadian actors are nominated, but maybe that'll happen the next time."

Some critics have suggested that the acting was so believable that viewers, including the Ge-

nie Awards judges, had a hard time believing the actors were playing characters and not themselves.

*Atanarjuat* was Canada's official entry for best foreign film at the Oscars, but the film failed to get the nod from the Americans.

But it's not such a disappointment for Kunuk. He's already achieved what he set out to accomplish.

"My dream was, since there was never enough Inuktitut programming or Inuktitut TV, my dream was just to do one. Do one exactly like them, that was my dream."

Cohn, who has lived in Igloolik since 1985, agreed with Kunuk. The laughter, tears and applause from the people of Igloolik at the movie's first showing was what made the difficult six years of production worthwhile.

"We had 1,500 viewers in a town where there's only 1,200 people. When that screening ended, and people in the community were laughing and crying and clapping and coming up and shaking Zacharias' hand, that was the night we were aiming for, and everything after is a bonus."

The film brought \$1.5 million into the Igloolik economy and added 60 new jobs during the filming.

Kunuk said he is "not really" changed by the success of his film. "Two days from now I will get on my skidoo and hunt with the pros. That's what I'm going to do next. It hasn't changed me a bit."

# Variety of styles represented in Juno nominees

By Cheryl Petten  
Windspeaker Staff Writer

ST. JOHN'S, Nfld.



Sandy Scofield

Whether your taste in music leans towards rock, blues, folk, traditional or alternative, chances are you'll find something to your liking among this year's lineup of Juno nominees in the Best Music of Aboriginal Canada Recording category.

Although this year's Juno awards are heading East—the ceremonies will be held in St. John's, Nfld. on April 14—all of the nominees in this category are based in the West.

This year's nominated albums include Riel's Road, by Vancouver-based singer songwriter Sandy Scofield, and Crazy Maker, by Marcel Gagnon, who calls Fort Fraser, B.C. home. Edmonton-based Billy Joe Green is also nominated for a Juno for his album *My Ojibway Experience*, Strength and Hope, as is Nakoda Lodge, who are based in Morley, Alta. and nominated for their album *Dark Realm*. Rounding out this year's list of nominees is Eagle & Hawk from Winnipeg, Man., nominated for their album *On and On*.

The Best Music of Aboriginal Canada category was introduced at the Junos in 1994. Brian Wright-McLeod is chair of the Best Music of Aboriginal Canada committee, which is responsible for promoting the Best Music of Aboriginal Canada Recording category to try to get more submissions into the category, as well as for promoting Aboriginal music within the mainstream music industry.

"We are excited over this

year's line-up of nominees making this a competitive roster of talented performers. They represent an expression of strength and beauty that only hints at the wealth of talent that exists in our communities," Wright-McLeod said.

"It's an exciting list. It's diverse," he said, but added that the number of traditional and powwow groups submitting entries for the award was less than the committee had hoped it would be, which he attributed in part to a lack of understanding of powwow music in the mainstream market.

"I think there was some initial excitement in the beginning, but I think [that the current lack of participation is] because the mainstream market didn't respond in the way that everybody had expected it would. There's a real lack of understanding of what powwow music is in the mainstream. I think there's probably a very marginal market in the mainstream for powwow music outside of casual interest. But as Indian people, it's the foundation of who we are musically and culturally," Wright-McLeod said. (see Junos page 24.)

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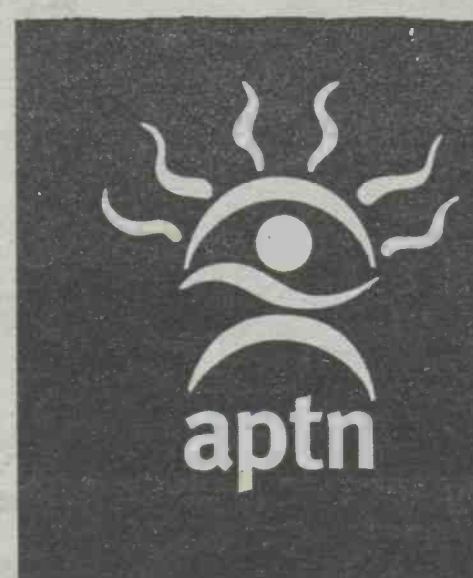
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## Alberta

By Paul Barnsley  
Windspeaker Staff Writer

LOS ANGELES

"Bless The People - Harmonized Peyote Songs" by Verd Primeaux and Johnny Mike was named the Best Native American Music Album of the year by the National Academy of Recording Arts & Sciences on Feb. 27, edging out a drum group from Saddle Lake First Nation in Alberta.

Ben Cardinal and the other members of the Northern Cree Drum Group were rubbing bows with the music world's biggest names on Feb. 26, hoping the next night they'd have their names called during the awards show. But it was not to be this time around.

Northern Cree, based out of the northern Alberta Saddle Lake First Nation, was the only group from the Canadian side of the US/Canada border to



The photo above, first prize winner who received the Best Traditional Music Album award.

Indian and Northern Affairs Canada

### ALEXANDER

Take notice that a Ratification of Alexander First Nation relating to the First Nation's assent to the absolute surrender of Lands in Schedule 1 of the and conditions of the p

And take notice that the members of Alexander

- The Ratification Vote will be held at:
- Alexander First Nation
  - West Harvest Inn, Ft. McMurray

- Information Meetings will be held at:
- March 21, 2002, from 10:00 am to 12:00 pm, Michael Room 1172
  - March 22, 2002 from 10:00 am to 12:00 pm, Community Centre

Copies of the Settlement Agreement can be obtained from Wyatt Arcand, Alexander First Nation, Box 3419 Morinville, Alberta. Telephone: (780) 939-5111

Information regarding the Settlement Agreement can be obtained from Veronica Russell, Electoral District Office, Department of Indian Affairs, 630 Canada Place, Edmonton, Alberta. Telephone: (780) 495-2111



# Alberta drum group up for Grammy award

By Paul Barnsley  
Windspeaker Staff Writer

LOS ANGELES

"Bless The People - Harmonized Peyote Songs" by Verdell Primeaux and Johnny Mike was named the Best Native American Music Album of the year by the National Academy of Recording Arts & Sciences on Feb. 27, edging out a drum group from Saddle Lake First Nation in Alberta.

Ben Cardinal and the other 11 members of the Northern Cree Drum Group were rubbing elbows with the music world's biggest names on Feb. 26, hoping the next night they'd hear their names called during the awards show. But it was not to be this time around.

Northern Cree, based out of the northern Alberta Saddle Lake First Nation, was the only group from the Canadian side of the US/Canada border to get

a Grammy nomination this year. Before he left for California, Cardinal told Windspeaker the group would attend an exclusive nominees-only party the night before the 44th annual Grammy awards were to be handed out at the Staples Center in Los Angeles. The show was broadcast live on CBS. Jon Stewart of Comedy Central TV's The Daily Show hosted.

The academy, also known as the Recording Academy, was established in 1957. It's "dedicated to improving the quality of life and cultural condition for music and its makers." The organization has a membership of more than 20,000 musicians, producers and other recording professionals.

The Northern Cree's "Rockin' The Rez" album, released last year by Canyon Records of Phoenix, AZ, is one of six nominated works. The others are: "Life Goes On - Hand Drum and Round Dance Songs" by

Black Eagle, "Weasel Tail's Dream - The Tradition Continues" by the Black Lodge Singers, "Bless The People - Harmonized Peyote Songs" by Verdell Primeaux and Johnny Mike, the "Gathering Of Nations 2000: Millennium Celebration - Vol. 1" (Various Northern Drums) Tom Bee and Douglas Spotted Eagle, producers and "Change Of Life - Oklahoma Powwow Songs" by Young Bird.

"Rockin' The Rez" is a collection of contemporary powwow music, based on traditional songs and techniques but with a modern twist.

"We come up with all the songs ourselves," said Cardinal. "They're all composed by members of the group."

Although the music appeals to all ages, recordings of popular drum groups have become big sellers among young people on the powwow trail in recent years as the art form grows in popularity.

"All over, people are coming up to us and asking us for autographs. That's pretty cool," the 20-year-old said. "We kind of got used to it. When we'd go out to these powwows, even before this nomination, people would be buying our tapes and they'd ask us to autograph them. We got used to signing people's shirts or people's casts or someone's tape or CDs."

The Northern Cree members hope the Grammy nomination will open some more doors for them in the entertainment world. Cardinal said the group has already appeared in a feature film, performing their music in Grey Owl with Pierce Brosnan.

"We've also been up to Ottawa to sing at Parliament Hill and things like that," he said. "This could open up a lot of opportunities to travel and see the world."

Cardinal said Saddle Lake has a long, proud history of keeping the traditional music alive and

there were lots of capable teachers in the community to help the group along.

"It's been passed on for generations here in Saddle Lake," he said. "Saddle Lake's very well known for singers who have passed on, like Alec Wood to Sam McGillivray, they're like the grandfathers of singing out here."

Two members of the group - Steven Wood and Ferlin McGillivray - are in their 40s. The youngest member is Joel Wood, who is 13. Shane Redstar, Conan Yellowbird, Randy Wood, Shane Dion, Leroy Brown, Bill Cardinal, Aaron McGillivray and Saskatchewan import Jonas Tootootsis flew LA on Feb. 25, courtesy of Canyon Records.

Cardinal said they were looking forward to going to the nominees' party with high profile performers like Jennifer Lopez, U2, Elton John, Bob Dylan and others.



The photo above, first published in the January 2002 issue of Windspeaker, was misidentified. These gentlemen, in fact, make up the Logan Alexis Singers, who received the Best Traditional Album, Historical award at the 2001 Canadian Aboriginal Music Awards last November. Our apologies for the mix-up.

Indian and Northern Affairs Canada / Affaires indiennes et du Nord Canada

## Notice of Vote: To Members of ALEXANDER FIRST NATION

Take notice that a Ratification Vote will be held on April 5, 2002 to determine if the Electors of Alexander First Nation agree to and approve the proposed Settlement Agreement relating to the First Nation's claim against Her Majesty the Queen in Right of Canada and assent to the absolute surrender of the 9,166 acres (more or less) of land defined as Claim Lands in Schedule 1 of the Settlement Agreement and agree to and approve the terms and conditions of the proposed Trust Agreement.

And take notice that the Electors, for the purpose of the Ratification Vote, are those members of Alexander First Nation who are 18 years of age or older as of April 5, 2002.

The Ratification Vote will take place on April 5, 2002 from 9:00 a.m. until 8:00 p.m. at:

- Alexander First Nation Community Centre on the Alexander Indian Reserve; and
- West Harvest Inn, Pioneer Room, 178 Street, Stony Plain Road, Edmonton, Alberta.

Information Meetings will be held for purposes of the Ratification Vote on:

- March 21, 2002, from 10:00 a.m. to 4:00 p.m. at the Chateau Louis Conference Centre Michael Room 11727 Kingsway Avenue, Edmonton, Alberta; and
- March 22, 2002 from 9:00 a.m. to 4:00 p.m. at the Alexander First Nation Community Centre on the Alexander Indian Reserve.

Copies of the Settlement Agreement and Trust Agreement may be obtained from:

Wyatt Arcand  
Alexander First Nation  
Box 3419 Morinville, Alberta T8R 1S3  
Telephone: (780) 939-5887 (collect calls will be accepted)

Information regarding the voting process may be obtained from:

Veronica Russell, Electoral Officer  
Department of Indian Affairs and Northern Development Alberta Region  
630 Canada Place,  
9700 Jasper Avenue Edmonton Alberta T5J 4G2  
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# Lisa Meeches

## Seeking

By Joan Taillon  
Windspeaker Staff Writer

SARNIA

Harmonica-playing Stevens was already carving a place for himself as a blues legend and certainly was a Canadian musician of considerable renown before he ever heard Sheshatshui or Pikangikum. Now he's spending considerable time trying to figure out how he'll get to play music with the kids of the most troubled reserves in the country.

In November 2000, Stevens was booked on an Army Forces tour in Goose Bay, coming to Alert and then Barterville. At a couple of concerts, he dedicated a song to the young people of Sheshatshui, who he had heard were having a lot of problems, "just to give the people kind of thinking about it—they need to think about that stuff."

Reporter Ted Ostrowski approached Stevens and offered to take him out to see for himself what was happening in the nearby Native community.

The experience has changed Stevens' life.

Ostrowski drove him to Sheshatshui, where young people were sniffing gas out of the bushes.

"What I saw—I just had no idea. It floored me."

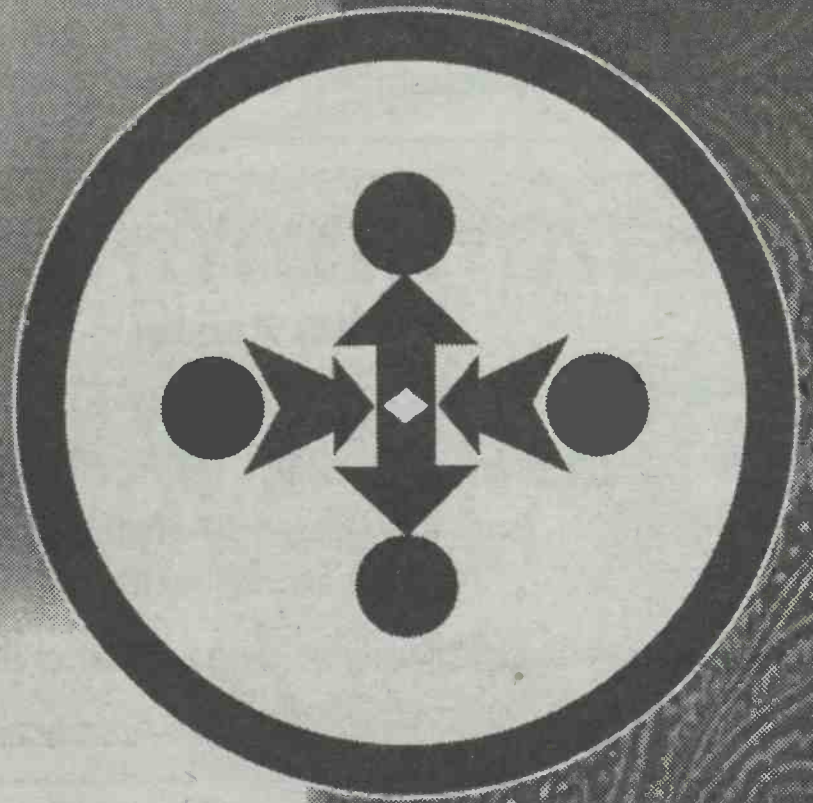
"They were just kids, and I was scared," he said.

He started to play his harmonica and the kids "came out and danced." He said he didn't know they were laughing at him, but with him, he knew they were.

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# Seeking Native music makers to mentor youth

By Joan Taillon  
Windspeaker Staff Writer

SARNIA, Ont.

Harmonica-playing Mike Stevens was already carving out a place for himself as a bluegrass legend and certainly was a Canadian musician of considerable renown before he ever heard of Sheshatshui or Pikangikum. But now he's spending considerable time trying to figure out how he'll get to play music with the kids of the most troubled reserves in the country.

In November 2000, Stevens was booked on an Armed Forces tour in Goose Bay, going to Alert and then Bosnia. At a couple of concerts he dedicated a song to the young people of Sheshatshui, whom he had heard were having a lot of problems, "just to get the people kind of thinking about it—they need to think about that stuff."

Reporter Ted Ostrowski approached Stevens and offered to take him out to see for himself what was happening in the nearby Native community.

The experience has changed Stevens' life.

Ostrowski drove him to Sheshatsiu, where young people were sniffing gas out in the bush.

"What I saw—I just had no idea. It floored me."

"They were just kids, but I was scared," he said.

He started to play his music and the kids "came out laughing." He said he didn't care if they were laughing at him or with him, he knew they were



TED OSTROWSKI

Mike Stevens made a "harp-felt" connection with the Innu children in Sheshatshui.

making a connection.

"When I played for those kids, the ones who were sniffing, and played for them like two feet away from them, I realized that's what music is for. It has to do with spirit. It doesn't even have to do with music."

"When I play, I try to play from a place in my heart that it's like healing, and it's universal. It doesn't see color, and it doesn't see language. I can't even describe to you what it is. But I know what it is... and I want those kids to feel that. And I think they did feel that, even if just for a minute."

"Cause if they can feel that, it

can be the spark or the catalyst for other things to happen. Like for things to happen in the community even, you know."

He's been back to Labrador.

He gives the kids harmonicas "and then we'll play. And we'll talk about music and all kinds of stuff, and I'll get hugs from those kids."

When Stevens returned from Sheshatshui the first time, he removed all his many awards from the walls and stored them away.

"They are important and I appreciate that I got them, but when I connected with those kids and I played, I don't know,

I was just shown a bigger vision of everything. . . . I started to realize where my gifts are going to come from and they're going to come from connecting with these kids and trying to make a spark happen. And that's going to make my music better. That's going to make my soul bigger. It's going to make me a more real person."

A busy itinerary of bluegrass and folk festivals, church and school appearances and private functions between Toronto and Mississippi this year has two tentative trips to Sheshatshui pencilled in.

On May 5, Stevens will ap-

pear at Hugh's Room in Toronto at an event styled Benefit Music For At Risk Youth. The benefit is the brainstorm of an emerging support group for Mike Stevens called the ArtsCan Circle.

ArtsCan Circle grew out of an impromptu meeting between Stevens and members of the Toronto arts community in January.

Estelle Klein, former long-time artistic director of the legendary Mariposa Folk Festival, met Stevens at the January inauguration of the ArtsCan Circle, which she launched on his behalf. That was after hearing him on CBC Radio and being impressed with his story.

"I heard this guy and I thought this is an amazing thing that he's doing. You know, I work with a lot of musicians, so I was interested in him as a musician, but more than that, I was interested in how powerful his story was. So I thought, this guy needs more people to work with him, or he could burn out."

ArtsCan Circle took on the challenge of helping the musician turn tentative trips to isolated Native communities into firm dates.

It's music without a message Stevens is taking them. Forty-four-year-old Stevens says he'll have no part of delivering anybody's agenda. He just wants to sing the universal language that says I care about you and we can share this, with no subtext of social programs attached. And absolutely no religious proselytizing.

(see Harmonica man page 24.)



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- ⊗ Explanation of the Sweat-lodge ceremony
- ⊗ Journey around the Medicine Wheel
- ⊗ Where am I on the Medicine Wheel?
- ⊗ What is an Elder?
- ⊗ Sharing Circles
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**ALL PERSONS AND ORGANIZATIONS HAVING DEALINGS WITH THE EDMONTON NATIVE ALLIANCE SOCIETY, AN ENTITY INCORPORATED PURSUANT TO THE SOCIETIES ACT, RSA 1980 c S-18**

TAKE NOTICE THAT the Edmonton Native Alliance Society ceased operations November 13, 2001, and has been dissolved pursuant to the provisions of the Societies Act effective January 9th, 2002. Neither the former directors nor the former members of the Edmonton Native Alliance Society shall be responsible for any obligations incurred by any organization or individual purportedly acting as or on behalf of the Edmonton Native Alliance Society after November 13, 2001.

Please direct all enquiries to the stipulated record keeper for the former Society, Mr. Robert McNally at 3000, 10104 - 103 Avenue, Edmonton, Alberta, T5J 0H8.

# Harmonica man

(Continued from page 23.)

Those were the conditions Stevens insisted upon when the Christian charity Careforce International paid his way back to Labrador last Christmas. The trip was sanctioned by community leaders, Stevens said.

He's grateful for the help Careforce gave him and his banjo- and violin-playing friend Raymond McLain to take their music to Native communities.

"I've been working as hard as I could to try and start music programs and ways to connect with these kids on my own," said Stevens. "Bought \$5,000 worth of harps and took a couple of trips out there and all that, but it was getting to cost so much money that I couldn't afford to do it."

"What [Careforce] let me do, is they let me go and just run amuck and do what I do with my harmonicas and workshops, and go out into the field to find kids and work that way."

He's been to Pikangikum too. "I'll do kind of dumb things, but only because in my heart I know that it's right. And you know, I'll try and find the kids who are sniffing, and I'll ask people to show me where they are. I'll load up 50 harmonicas into my bag and I'll walk out into the bush in the middle of the night, even when people are saying, 'oh, you're going to get stabbed, you're going to get hurt.' Well, I'll tell you what: that is not the case. They are absolutely kids with nothing to do, and they're just trying to get away."

Now Stevens hopes that ArtsCan Circle will keep the momentum going. Although it didn't start that way, now "it's got a huge Native involvement," he said.

Stevens stresses that it's not about him. He wants more Native musicians to get involved.

"The last thing I want to be perceived as is another white person coming in to save the world. That's totally not the angle I'm on."

He's also wondering whether ArtsCan will be able to get mu-

sical instruments donated to some of the communities.

He has already collected half a transport truck full of instruments and found a trucking company to take them to Labrador.

He and a friend drove to Sheshatshiu and put on workshops at the treatment centre for a week or so. On the last day, Stevens played for free at a folk festival so he would have the opportunity to let local musicians know "the instruments are over there. Now why don't you go and lend a half an hour... an hour a week" to share with the kids. He said he delivered the message to anyone who would listen.

Klein said the initial ArtsCan gathering attracted 20 to 30, mostly musicians. Duke Redbird, who works for CITY TV in Toronto, attended and offered his support.

Klein said they talked about how they could help Stevens and a few like-minded performers get to the communities, to play music for free and learn to work with the kids. They all agreed on the importance of an ongoing commitment by "little teams of people, two or three at a time, who could go into a community and that they come back—that these kids are not left high and dry."

She said they also considered how the arts might play a role in creating projects that would lead to some jobs for some of the youth.

"It isn't just about music."

The day before *Windspeaker* went to press, Stevens was packing for a gig in Pickle Lake, Ont. Feb. 24 to 28. He hoped to visit the Mishkeegogamang reserve at New Oznaburg, although it wasn't an official stop. He just wants to do what he does well—play harmonica—and share some time with the kids he meets.

For more background on Stevens go to this Web site: [www.artscanircle.ca/mikes\\_story.html](http://www.artscanircle.ca/mikes_story.html). Stevens' itinerary is on his own Web site at [www.mikestevensmusic.com](http://www.mikestevensmusic.com).

# Juno nominees

(Continued from page 19.)

To qualify for nomination in the Best Music of Aboriginal Canada Recording category, a recording "has to contain elements that reflect the unique identity and contribution of Aboriginal culture, whether its within the lyrical framework of the song, the instrumentalization, or the presentation in a music traditional/quasi-traditional form, that it has to be identified with as being distinctly Aboriginal."

While some of the past award recipients in this category already had well established careers when they received the honor, other winners have been less well known, and received a much deserved career boost from the recognition.

"I think [receiving the award] means that you have to realize that it takes a lot of dedication and a lot of hard work to make

a career happen," said Wright-McLeod. "I know a couple of winners, especially Florent Vollant last year, his agent's phone was ringing off the hook after he won the award. So even though he was already a part of Kashtin, trying to revive a career as a solo artist outside of a group or duo can be pretty difficult at the best of times. So that helped him a lot. And past winners who weren't so known, such as Mishi Donovan, they got a lot of mileage out of the prestige and the profile of winning an award," he said.

"I think the beginnings of a really healthy music industry is starting to take place. I think categories and awards like the Junos inspires music makers to come forward and put out quality recordings and try and meet industry standards and to begin to understand what that is, and the dedication and hard work that it takes to get there."

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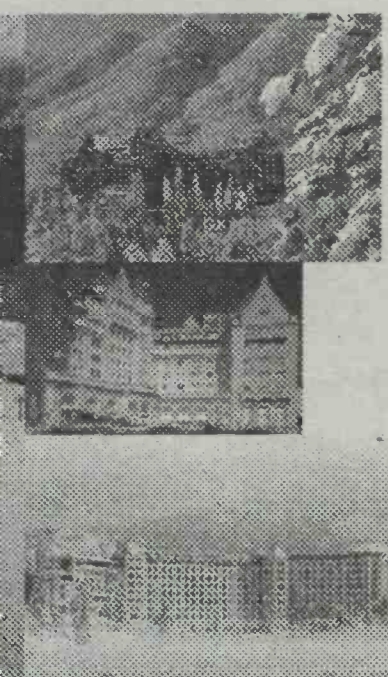
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On February 1, 2002, Alberta Environment issued final Terms of Reference for the Environmental Impact Assessment (EIA) report for Shell Canada Limited's proposed Jackpine Mine Project (up to 200,000 barrels per day of bitumen production). The Project will also include an extraction facility. The proposed Project is located approximately 75 km north of Fort McMurray, east of the Muskeg River Mine, in Township 95, Ranges 8-10, W4M, in the Regional Municipality of Wood Buffalo.

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# Protect your work

By Ann Brascoupé  
Windspeaker Columnist



## MUSIC BIZ 101

There's an adage that goes "to be forewarned is to be forearmed" and this most certainly applies in the music industry. It is an industry rife with musical terms and lingo that can be intimidating to the novice in the business. It's also rife with sharks that prey on innocent victims. In this case, "ignorance is bliss" does not apply.

Everyone talks about copyright, but what is it exactly? For me, it's kinda like talking about Aboriginal rights. Just like Aboriginal rights, copyright is intangible. You can't touch it or feel it, yet it is the basis of the right to copy an original work.

Copyright is based in federal legislation under the Copyright Act. As a federal statute it is enforceable in federal courts, but not in any other jurisdiction or territory outside Canada. However, Canadians are protected internationally because most foreign countries are signatories to international copyright treaties like the Universal Copyright Convention or the Berne Copyright Convention, or are members of the World Trade Organization. These are agreements made between countries that each will respect the copyright of the other countries' citizens.

So now you're touring in the United States and you are alone in your room one night and decide to compose a song. Be very careful. A Canadian songwriter/composer who creates a work in the United States may not be protected, since certain conditions must apply.

Copyright is exactly just that, the right to copy. So first and foremost, the concept of copyright is the basis for individual recognition and protection of one's original work. Originality of the creative work is the defining characteristic of the copyright protection. The emphasis is on individual recognition and protection of the work.

In this regard, copyright has

certain exclusive rights that accompany it. Copyright legislation protects property known as intellectual property. Intellectual property rights in Canada protect the individual.

The exclusivity of the copyright is limited. That is to say, there are limitations placed on what can be considered a copyrighted work. The work must be original to the songwriter or composer. However, the idea is not protected but rather the form of expression whether as a musical or literary work.

For example, you might write a love poem considered a literary work. Compose music to your poem and, voilà, you have a musical work. There are many songs dealing with love and no one has a monopoly on the idea, otherwise it would stifle creativity. The song must be fixed or made permanent. The minute you write down your song with musical notations on paper or record it on a tape recorder, it is an original piece of work that has been fixed in a tangible form of expression.

Copyright starts the minute you 'fix' a song onto paper, record it or use some other tangible form of expression. You can't copyright a song if it's lingering in your head or you sing it to your hard-of-hearing uncle.

"Fixation" is the defining characteristic of copyright protection. You can't protect it if it is not expressed in a tangible form.

It is not necessary to register a work with the Copyright Office for it to be protected. The Copyright Office in Hull, Que. is responsible for registering copyrights and copyright assignments in Canada. Such copyright regis-

tration is formal acknowledgement of your copyrighted work in the event you have to make a claim for protection.

The Copyright Office provides a certificate based on the information you provide. When a work has been infringed, the registration certificate can be used as evidence in court in order to determine copyright ownership.

Now to complicate things. There is a separate copyright for the actual work (the song) and for the sound recording that produces the song (cassettes, records, CDs) because they are considered two original works.

If there's anything you should remember as an aspiring songwriter/composer, it is to protect your copyright just like you would safeguard your life! Why? It is your livelihood and no one should benefit from the work you create. It is also your ticket, hopefully big ticket, to ensuring that you get paid future royalties and get credit for an original work that you alone created.

The next column will examine copyright infringement, so when you hear the phrase 'waive your rights,' your guard hairs should rise since your copyright claim is voluntarily being given up.

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

Ann Brascoupé owns What's Up Promotions, a company specializing in promoting and managing Aboriginal artists across Canada. Email her at [abrascoupe@hotmail.com](mailto:abrascoupe@hotmail.com)

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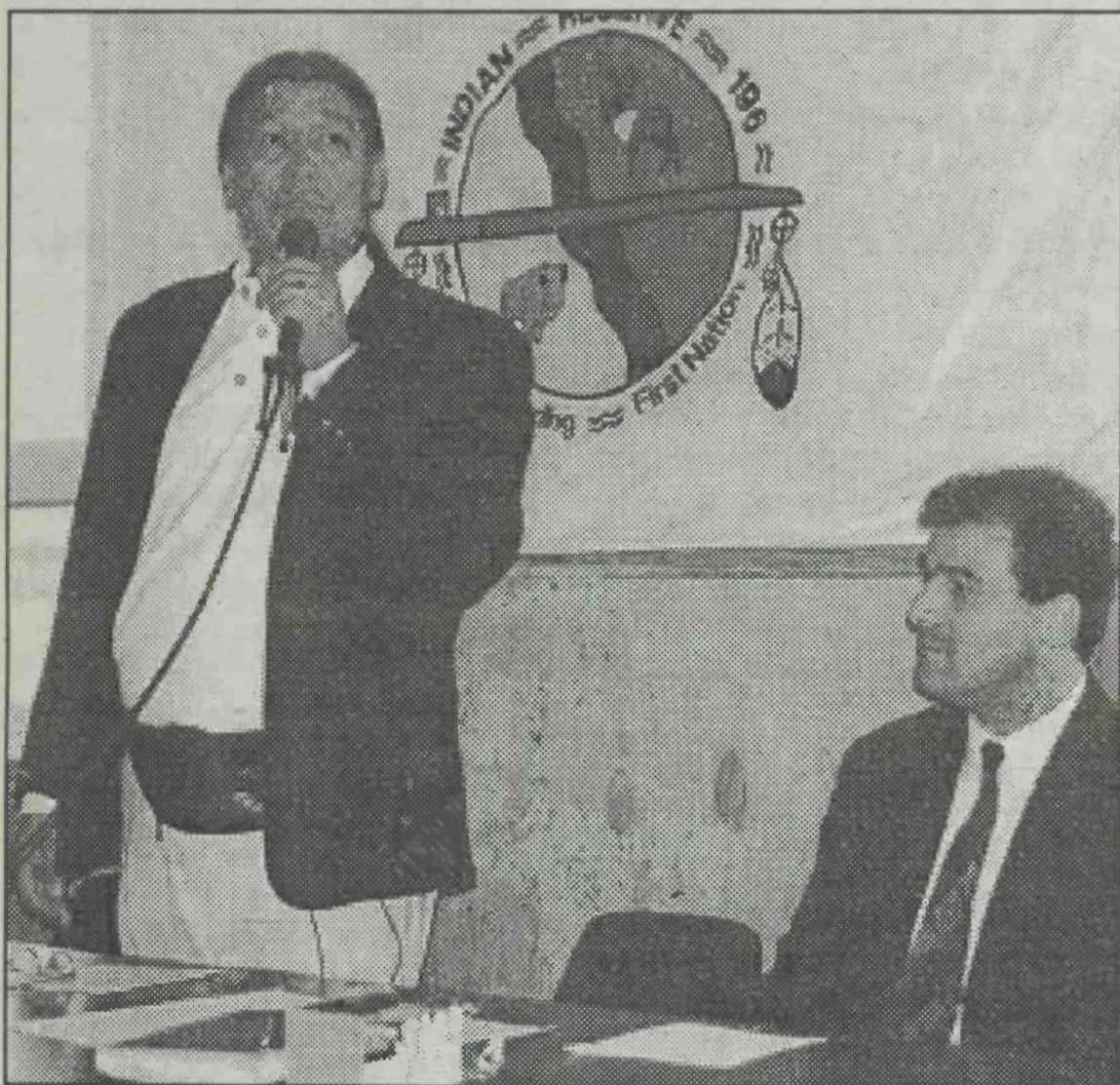


## You oughta be in pictures...

Actors and aspiring actors, here's a head's up! The mini-series DreamKeeper will be shooting all around the Calgary region from May 1 to mid-August this year. The cast includes some of the biggest Native acting names in North America. The good news is they are looking for some new faces. There are more than 70 speaking roles to be cast, and the producers hope they will discover a lot of local people to fill them. Who knows? It might be you, or your sister or your cousin or your uncle. It could even be the beginning of a new career for some of you. Native actors or aspiring actors who can be considered for this mini-series include the following:

- Elderly men and women
- Teenage boys and girls
- A five-year-old boy (who looks only three)
- A family of brothers (up to seven brothers)
- A 10-year-old boy
- Middle-aged men and women.

Anyone who would like to be considered for one of these roles should go to the Edmonton Native Friendship Centre on Saturday, March 9, 2002 between noon and 6 p.m. only. Organizers say they will be taking photos of everyone, so it is not necessary to bring your own professional headshots.



FILE PHOTO/GLENN LUFF

Smith's Landing First Nation negotiator Francois Paulette addresses a crowd gathered to celebrate Smith's Landing become Alberta's 44th First Nation. Indian Affairs Minister Robert Nault is seated beside him.

## National film board release highlights Alberta First Nation

It took more than a century, but the Thebatthi (Chipewyan) people of Smith's Landing, Alta., finally held the Canadian government to its promise. Determined to see the government honor an 1899 treaty, Francois Paulette devoted more than 25 years of his life to that cause. As chief negotiator for the Smith's Landing First Nation (located in northern Alberta on the Slave River), Francois and his brother, Chief Jerry Paulette, struggled to keep their land claim process going. The final, turbulent years of negotiations are the subject of the National Film Board of Canada documentary Honour of the Crown, which debuts on CBC Television's documentary series WITNESS March 13 at 8 p.m. Honour of the Crown also will be screened at Edmonton's Local Heroes International Film Festival on March 16 at 2 p.m. at the Princess Theatre.

Facing years of delays and generation after generation of government bureaucrats, the Thebatthi people finally reclaimed nine tracts of land and \$33 million in compensation. "It symbolizes our commitment to honoring the spirit and intent (of the treaty) that we allowed Europeans to co-exist with us here, side by side, as equals in terms of nation-to-nation," said Chief Paulette. Featuring interviews with band members and provincial and federal government representatives, this documentary provides a rare glimpse into one community's success in settling a 100-year-old treaty obligation. Honour of the Crown is directed by Tom Radford and produced by Jerry Krepakevich and Tom Radford. Associate director is Rhonda Delorme; Bonnie Thompson is the associate producer. The executive producer is Graydon McCrea.



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Should we treat a fever there any benefits from fever? Fever refers to an elevated body temperature. Normal body temperature can be measured with a thermometer in the mouth, 37° Celsius is normal and doctors usually consider temperatures above 38° Celsius (100.4°F) as a fever. If a fever is taken by rectum (bum), normal temperature is 37.5°C and a fever reference temperature above 38° Celsius (101.3°F). Keep in mind that temperatures can be artificially raised by exercise, hot weather, warm clothes, or warm drinks and food. Fever is the body's response to infection. Reptiles, amphibians (e.g., frogs), fish, and mammals all respond to infections with a fever. The increase in body temperature (fever) tends to speed up the body's immune system to fight off infection. Fever seems to slow down growth and spread of the

## Network

By Cheryl Petten  
Windspeaker Staff Writer

March is Nutrition Month across Canada, and this year's campaign offers advice on how people can include good nutrition as part of a healthy lifestyle. That advice includes following Canada's Food Guide to Healthy Eating, eating a variety of foods, eating the right amount of food to suit your gender and activity level, achieving and maintaining a healthy weight by eating right and keeping active. The message the Dietitians of Canada want to get across to people during Nutrition Month is that, for reliable information about nutrition, your best source is a registered dietitian. Now dietitians working with Aboriginal communities help ensure they are providing the most current and complete nutrition information they can thanks to the Aboriginal Nutrition Network.

Imagin

# What should you do when you run a fever?

Should we treat a fever? Are there any benefits from fevers?

Fever refers to an elevated body temperature. Normal temperature can be measured with a thermometer. By mouth, 37° Celsius is normal and doctors usually consider temperatures above 38°C (100.4°F) as a fever. If temperature is taken by rectum (bum), normal temperature is 37.5°C and a fever refers to temperatures above 38.5°C (101.3°F).

Keep in mind that temperatures can be artificially raised by exercise, hot weather, warm clothes, or warm drinks and food.

Fever is the body's response to infection. Reptiles, amphibians (e.g., frogs), fish, and mammals all respond to infections with a fever.

The increase in body temperature (fever) tends to help the body's immune system fight off infection. Fever also seems to slow down the growth and spread of the in-



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

fecting germs. In this way, fever is a good response.

**Treating Fevers**

Fever and illness cause a child to be uncomfortable. Fever fighting medications like acetaminophen (e.g., Tylenol, Tempra) can be used to lower temperatures. There are no good scientific studies that have shown that treating a fever with anti-fever medications actually shortens the course of the illness.

Aspirin can cause Reye's syndrome in children who have chickenpox or the flu. Reye's syndrome is a dangerous illness that can lead to

death. It is often difficult to identify the cause of a fever and so it is safest for children to avoid using aspirin when ill.

Tepid (luke-warm) baths have fallen out of favor except when temperatures are greater than 40°C. And even then, a fever fighting medication should be given first to lower the temperature before giving baths. Do not use cold-water baths as this causes shivering and shivering will increase the body temperature. Alcohol sponge baths should be avoided as alcohol may be absorbed through the skin.

Children should be given

plenty of fluids to prevent dehydration.

Cool fluids also tend to cool the body. Comfort the child. Excessive activity causes heat and should be discouraged.

Keep the room temperature at 21°C (70°F) and dress the child in light, loosely fitting clothes to allow heat to escape from the body.

However, it is good to warm your child with a blanket if they are feeling chills.

**When To Contact Your Doctor**

Call anytime you are unsure. Contact your family physician or pediatrician if your child has a fever and is less than two months old or if your child is acting very sick.

Other reasons to contact your doctor include a crying child that cannot be consoled, sleepy children that are difficult to awaken, confusion or strange behavior, stiff neck, severe headache, constant diarrhea or vomiting, or a seizure. Children that have difficulty breathing or are

wheezing and those with pain in the stomach, ears, or joints should visit their doctor.

Fever causes water loss from the body. Watch for signs of dehydration such as a dry mouth, decreased appetite, less peeing, less to drink, and sleepiness or irritability.

Seizures can occur with any fever and do not depend on how high the fever gets. Typical seizures do not cause any harm to the child and do not cause epilepsy.

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

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

## Network helps support First Nations nutritionists

By Cheryl Petten  
Windspeaker Staff Writer

March is Nutrition Month across Canada, and this year's campaign offers advice on how people can include good nutrition as part of a healthy lifestyle.

That advice includes following Canada's Food Guide to Healthy Eating, eating a variety of foods, eating the right amount of food to suit your age, gender and activity level, and achieving and maintaining a healthy weight by eating well and keeping active.

The message the Dietitians of Canada want to get out to people during Nutrition Month is that, for reliable information about nutrition, your best source is a registered dietitian.

Now dietitians working in Aboriginal communities can help ensure they are providing the most current and complete nutrition information they can, thanks to the Aboriginal Nutrition Network.

Formed in April 2001, the Aboriginal Nutrition Network gives dietitians and nutritionists working in Aboriginal communities, or those interested in the area of Aboriginal nutrition, a forum to network and share their resources. The network was formed within Dietitians of Canada, the national organization of dietitians in Canada.

Through the network, members are also provided with opportunities to add to their knowledge base through continued education, both by participating in education programs organized through the network or by getting information about other education opportunities available in the area of nutrition.

The goals of the network also include helping raise awareness of the nutritional needs of Aboriginal people, as well as acting as a resource for government and policy makers to consult on issues related to the nutrition of Aboriginal people.

And with only a dozen Aboriginal dietitians and nutritionists across the country, the network members have begun work to try to promote nutrition as a career choice for Aboriginal students, as well as to increase the number of internship opportunities available to those students in northern and Aboriginal communities.

Laurie Nicholas, a registered dietitian, and a certified diabetes educator, is one of the co-chairs of the network. Originally from the Maliseet First Nation in Tobique, N.B., Nicholas has worked as a dietitian in a number of Aboriginal communities across the country.

"We really want to benefit communities overall, in terms of Aboriginal nutrition issues," Nicholas said. "We're continually working to build our membership, and we're doing some exciting projects."

One of those projects, being done in partnership with Dietitians of Canada and Health Canada, is the creation of an

online database of nutrition resources, allowing members to share information. Training is also being provided to members who want to learn how to use and add to the database.

"We're also building capacity among existing network members by conducting a needs assessment, as well as two teleconferences, in terms of continuing education on priority topics identified by network members," Nicholas said.

The first teleconference for members was held in February on the topic of Nutrition and traditional food: Issues of food security and safety. The next teleconference—Staying well for seven generations to come—is scheduled for March 19, and will look at the topic of traditional foods and plants.

Another event planned for March is a retreat for Aboriginal dietetic students, with an equal number of member dietitians to attend as well.

Linking dietetic students with members is something the net-

work is hoping to do on an ongoing basis through a formalized mentoring process.

"I had a mentor when I was going through school, and I always think about that, and wanting to do that same thing for others. Our members are so unique and they're so great. They're so helpful. Anything we ask them to do, you know, we'll send out SOS's—we need information on this, does anybody have that—you know, the communication is just wonderful, actually. We're having a great response," Nicholas said.

"All of our members, they're really great, and I think it's because of the expertise and the commitment that they have towards this issue."

For more information about the Aboriginal Nutrition Network, contact network co-chairs Laurie Nicholas at 613-932-6445, or via e-mail at maliseetrd@hotmail.com, or Bernadette de Gonzague at 705-859-3166 or via e-mail at abenaki25@hotmail.com.

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# Cross-country ride to raise funds and awareness

By Cheryl Petten  
Windspeaker Staff Writer

THUNDER BAY, Ont.

A group of riders will take off on a cross-country journey this summer to raise funds to treat diabetes in remote Aboriginal communities.

The group will participate in the National Aboriginal Diabetes Awareness Ride (NADAR), a 7,700-km bike ride from St. John's, Nfld. to Victoria. The riders will set off in June, and hope to reach the West Coast some time in August.

The ride is being organized to raise funds to help provide kidney dialysis machines to northern communities, where people requiring dialysis must travel to southern centres to undergo their treatment.

The fund and awareness raising project was initiated after discussions with members of the James Bay Dialysis Advocacy Group in Moose Factory, Ont., which recently held a telethon to raise funds for a dialysis unit for the James Bay area. The event raised \$115,000, which will go toward buying a dialysis machine for the Moose Factory hospital.

Rob Wesley of Constance Lake First Nation, Ont. will be one of the riders taking part in the trans-Canada trek.

According to Wesley, one of the other riders, Jake Chakasim, was actually planning to spend his summer holidays biking across the country with his girlfriend. Then, following the fundraising efforts of the James Bay Dialysis Advocacy Group, which Chakasim's grandmother was involved in, they decided to turn their trip into a fundraiser.

"He started asking people like myself and others to see who would be interested, and I jumped right on board," Wesley said.

He said he has a personal

*"I think the mental part is going to be the thing, because we're looking at riding seven to nine hours a day, and that's going to be tough."*

—Rob Wesley of  
Constance Lake First Nation

interest in the fundraising project, because of his family's medical history.

"My father has diabetes, but he lives in Thunder Bay. He never lived in a remote location, which is what we're trying to overcome. He's had diabetes for a while. I've had uncles who have gone through hemodialysis treatment, and eventually they got kidney transplants. My mother's family suffers from nephritis. So it's sort of personal for myself."

Although Wesley knows riding across Canada will be a physical challenge, he thinks it will pose an even bigger mental challenge for himself and his fellow riders.

"I think the mental part is going to be the thing, because we're looking at riding seven to nine hours a day, and that's going to be tough," he said.

Organizers of the ride are looking for sponsors and donations to help cover the costs of the ride itself, as well as donations to help in the purchase of dialysis machines.

Wesley said the NADAR riders will be making stops in First Nations communities and major centres.

At least one First Nation, Wesley explained, has already jumped onboard the fundraising effort. A couple of people from Pic River First Nation, Ont. will be holding a community fundraiser, with the money

raised to be presented to the riders when they travel through the First Nation this summer.

Organizers are also looking at the possibility of holding an essay writing contest, with Aboriginal youth invited to submit papers on diabetes and Aboriginal people.

A Web site-<http://www.nadar.ca/> will also be set up, allowing the riders to share their experiences during their trek with people across the country. The site will also be set up to accept online donations.

Any First Nation communities interested in holding a fundraiser for the National Aboriginal Diabetes Awareness Ride, or anyone wanting more information about NADAR, can contact Rob Wesley at 807-346-6583, or e-mail [rwesley@firstnationsnetworking.com](mailto:rwesley@firstnationsnetworking.com).

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# Mohegan

By Sam Laskaris  
Windspeaker Contributor

UNCASVILLE, Connecticut

The National Lacrosse League will bring its top players to Connecticut this spring for an all-star game at the Mohegan Sun Arena in Uncasville on April 21. The contest will be staged one week after the league championship final.

The Mohegan Sun Arena is owned by the Mohegan Tribe and is part of the Mohegan Sun casino complex. The facility has become popular for gaming and entertainment events.

The site of the all-star game is somewhat of a surprise. Connecticut does not have an NLL franchise.

"They had a great interest in hosting this game," said spokesperson Doug Fritts. "We want to spread the love."

# Train

(Continued from page 3.)

It was good to be a part of the Canadian team in Salt Lake City. Canadian team members won many ways, the darlings of the games.

"Canadians were the highlight of the night," said NBC did a thing on Canada one night that I couldn't believe. All they talked about was Canadians were cool. Canada

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# Mohegan Sun revives lacrosse all-star tilt

By Sam Laskaris  
Windspeaker Contributor

UNCASVILLE, Connecticut

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The site of the all-star tilt is somewhat of a surprise since Connecticut does not have an NLL franchise.

"They had a great interest in hosting this game," said NLL spokesperson Doug Fritts. "And we want to spread the word

about our game as far as we can." Fritts said if there is a good response to the all-star game, a franchise for the area might follow.

"If the game has a great local response, they might be interested," Fritts said. "I know we would like to be back in the New England market."

The Boston Blazers were members of the NLL until the team folded in 1999.

Connecticut had been mentioned as a possible expansion site for the NLL a year ago. But the loop, which grew from nine to 13 franchises, added teams in Vancouver, Calgary, Montreal and New Jersey.

Fritts said he is not sure whether it would be possible for Connecticut to have a franchise as early as the 2002-2003 campaign.

"It's hard to say," he said. "But anything is possible. The league

deadline for expansion and relocation is June 1. Since the all-star game is in late April, they'd have to move pretty quickly after that to get things going if they're interested."

Fritts added he doesn't think the financially-strapped Washington Power will move to Connecticut.

"From all the published reports and everything I've heard, Edmonton is the frontrunner (to get the Power franchise)," Fritts said. "And all the possibilities after that are significantly behind."

This marks the first NLL all-star game since 1999. During the 1999 contest staged in Rochester, Team Canada edged Team U.S.A. by a 25-24 score.

The NLL has eastern, central and northern divisions this year. Teams will be divided into North and South for the all-star contest.

The North roster will be made

up of players from the Calgary Roughnecks, Montreal Express, Ottawa Rebel, Rochester Knighthawks, Vancouver Ravens and Toronto Rock. The South lineup will include players from the Buffalo Bandits, Albany Attack, Columbus Landsharks, New Jersey Storm, New York Saints, Philadelphia Wings and Washington Power.

"We're excited to bring this great event to the Mohegan Sun," said spokesman Paul Munick. "We are pleased to welcome the National Lacrosse League and the national television audience that will watch this great game at our arena."

The game will be televised in the U.S. via the CNN/Sports Illustrated Network. League officials are also hoping the game will be shown nationally in Canada.

The Mohegan Sun will also play host to the NLL awards ban-

quet, which will be held one night before the all-star game.

Fans can vote for players they would like to see compete in the all-star game online at [www.nationallacrosse.com](http://www.nationallacrosse.com). The league's coaches and general managers, as well as media members will also have a say in the selections.

Mohegan Sun is situated on 240 acres and opened the Casino of the Earth in 1996. Last year it opened a 10,000-seat arena, as well as the Casino of the Sky. The facility also includes 40 retail shops and dining venues.

A 34-storey hotel with 1,200 rooms is expected to open this spring.

The Mohegan Sun Arena played host to a National Basketball Association game this past fall, featuring Michael Jordan's Washington Wizards. The rink will also be home to a pro indoor football franchise this year.

# Tralnberg treated like gold at home

(Continued from page 3.)

It was good to be a part of the Canadian team in Salt Lake. The Canadian team members were in many ways, the darlings of the games.

"Canadians were the highlight. NBC did a thing on Canadians one night that I couldn't believe. All they talked about was how Canadians were cool. Canadians

had the cool dress. Canadians were polite. Canadians were winning some things."

He looked surprised when asked if he wanted to try and get back to the 2006 games in Italy.

"I was incredibly honored for them to give me the faith and, you know, pick me. To get back is one hell of a mountain to climb. I can't imagine... but you never

know. I didn't imagine this," he said.

As the alternate, he had to play a certain amount to qualify for a medal. He was inserted into the line-up in two cases where Canada scored enough late in the game to persuade the other team they couldn't catch up. In curling, when teams reach that point they shake hands and concede

the game.

"The minimum requirement was that I had to play one end, two rocks. I played an end against Finland and they quit. Then I played against France and they quit," he said. "The boys stated joking, they said, 'Why don't we just put you in right off the bat and everybody'll just quit.'"

Some media reports said Martin blew it. His teammates won't entertain that notion, even for a moment.

"I think our skip was the only reason we were in that game in the tenth end. He made incredible shots," he said. "If he doesn't do that there wouldn't have been a mention about the final rock in the tenth end."

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## Erasmus goes step further than national chief

(Continued from page 13.)

When we understood that Canada believed that in fact we gave those lands away we took the country to court, and in 1973. Judge Morrow ruled in our favor [Paulette v the Crown] in that we still have a legal interest in the land. That was part of the reason why there's such a thing called land claims," Erasmus said. "Our decision, along with the Calder case in British Columbia, those two decisions forced Canada to admit there is such a thing as treaty and Aboriginal rights, because prior to that, prime minister Trudeau was making the comment we no longer had those rights. We may have had them at one time but the treaties extinguished them or they were legislated away.

"We proved 30 years ago that our lands were never taken away from us or given to someone. Our Elders have always said we don't have a mandate to do that. Our whole existence is to perpetuate our own laws and our own rights and to put them into practice, to implement our treaty rights. This is why the comments of the chief justice are so devastating and can't be accepted by First Nations people in the country."

Asked why he felt he must go further than the national chief, Erasmus said his people expect him to take the strongest position possible when it comes to their relationship with the Crown.

"It's my duty as a leader to speak out on behalf of our people. Half or three-quarters of our people are illiterate or semi-literate. They don't have the ability to read or write English as I do. They put me here in a position of trust and they trust my judgement and so I feel I'm compelled to speak out. Clearly the judge has not done her homework. If she believes that our peoples were conquered and we surrendered our lands then we're in trouble. Canada's stability, economically and politically, is going to be in jeopardy for a long, long time," he said. "I want to ensure that our peoples have a stable environ-

ment to live in. We have never ceded our lands. We have never ceded our interests.

"Our people tell us we are to co-exist, to work in conjunction with Canada, and we're trying to do that. Most of our people in the North here are at negotiating tables. If Canada's view is that we've already surrendered our lands then there's no reason to be at the table. We're not very much different from the French or what they call ethnic people in Canada. It means that we're domesticated peoples that are under the rule and thumb of Canadian law and that's not the case at all."

The Dene chief disagreed with several parts of the chief justice's speech.

"She says, for example that our relationship with the courts is identical to that of the United States. That, again, is inaccurate. The Canadian history is much different than the United States. In the United States, they went out to kill the Indians. The Indians were in their way. They tried to wipe out the Apache, the Navahos, the whole trail of tears. There's a whole particular history where they tried to wipe the Indian out. It's different in Canada," he said.

Erasmus insisted he expects the judicial council to take his complaint seriously.

He also said some recent court decision may already reflect a less-than-perfect understanding of the Crown/Aboriginal relationship by the highest court in the land.

"The Marshall case for example. Never in history since Confederation has the Supreme Court gone back and made a ruling on an earlier ruling. Marshall Two waters down the initial decision," he said. "We now have to question some of those court decisions and I wouldn't be surprised if people came forward and said, 'Now we know why we're not winning cases. It's because the court believes that we don't have the rights that exist.' If the court doesn't believe that we are free people, that we are self-determining and that we are not under Canadian rule of law per se, then we have a big problem."



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The SCYC undergraduate degree prepares students to work with children, youth and their families in a wide range of practice settings (e.g. child welfare, child protection, early childhood care and education, residential care, infant development, family support, parent education, juvenile justice, hospital-based child life, recreation, school-based child, youth and family counselling, community mental health). Diploma graduates work effectively in child day care settings and also apply their skills and knowledge to a number of other child and youth care practice settings. Graduate degrees prepare students to work as advanced practitioners and leaders in various organizations and community agencies, government departments and ministries, and as researchers, trainers, administrators and educators. For further information please see [www.uvic.ca/cyc](http://www.uvic.ca/cyc)

#### Director

The School of Child and Youth Care invites applications for the position of Director. The appointment will be made at the level of Associate Professor or Professor and will be effective July 1, 2002. Candidates should have an excellent research and teaching record and extensive administrative experience. The role of the Director is to advance the broad vision, mission and values of SCYC; promote and model academic quality; manage and balance innovations, core responsibilities and use of human and financial resources; and oversee the development of a PhD Program in Child and Youth Care.

Candidates for the Director should provide evidence of an established research program and recognized scholarship and teaching ability that qualify for Associate Professor or Professor. The skills and experience the successful candidate will bring include a collaborative leadership style with a commitment to diversity and to promoting the mission of the field of Child and Youth Care. He or she will have strong interpersonal skills, be sensitive to and respectful of a broad range of theoretical perspectives and methods, and will be able to support others in their teaching, learning and research.

The appointment will follow university guidelines for academic positions. The salary level is set out in the salary policy for regular faculty members and is negotiable based upon experience. A full range of benefits is offered.

#### Closing Date for the Application: April 15, 2002

Applicants should send a cover letter and supportive documentation of key career achievements, a curriculum vitae and three sealed confidential letters of reference to: Dr. Michael Prince, Acting Dean, Faculty of Human and Social Development, Chair, Search Committee for Director of School of Child and Youth Care, University of Victoria, P.O. Box 1700, Victoria, BC, Canada V8W 2Y2, Ph: 250 721-8049, Fax: 250 721-7067, email: [mprince@uvic.ca](mailto:mprince@uvic.ca)

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

#### Assistant Professor

The School of Child and Youth Care invites applications for the position of Assistant Tenure Track Professor, effective July 1, 2002. Preference will be given to candidates who have a specialization in the early years (0-6). Demonstrated experience in working cross-culturally and clinical expertise with children and families are clear assets. Successful applicants will demonstrate sensitivity and respect for cultural diversity and will be committed to developing an active program of research in an area related to the child and youth care field. Also required, is the ability to contribute to the School of Child and Youth Care's programs through excellence in teaching a diverse student population at both the undergraduate and graduate levels in face-to-face and distributed learning modes, and to curriculum development with a focus on improving the aboriginal and cross-cultural content in the School of Child and Youth Care's programs. A Ph.D. is preferred.

The appointment will follow university guidelines for academic positions. The salary level is set out in the salary policy for regular faculty members and starts at \$45,740 for an Assistant Professor. A full range of benefits is offered.

#### Senior Instructor

The School of Child and Youth Care invites applications for the position of Senior Instructor, effective July 1, 2002. The teaching responsibilities of this position will be varied and flexible and chosen from core courses in the Child and Youth Care program and the electives that comprise the Child Protection Specialization. The appointment will follow university guidelines on the position of Senior Instructor. Proven teaching effectiveness is of paramount importance. The regular teaching responsibility will be 12 units (4 two-term, or 8 one-term courses or a combination of these), with a maximum during any 12-month period of 15 units (5 two-term or 9 one-term courses).

#### Qualifications:

- A Masters degree in Child and Youth Care or an allied field;
- Evidence of successful teaching experience;
- Expertise in applied practice with children, youth and families;
- Demonstrated ability to work with aboriginal communities and cultural differences;
- Ability to work with SCYC colleagues to improve aboriginal and cross-cultural content across the curriculum;
- Ability to relate theory to practice.

The appointment will follow university guidelines for academic positions. The salary level is set out in the salary policy for regular faculty members and starts at \$45,740 for a Senior Instructor. A full range of benefits is offered.

#### Closing Date for Applications: April 15, 2002

Applicants should send a cover letter and supportive documentation of key career achievements, a curriculum vitae and three sealed confidential letters of reference to Dr. Sibylle Artz, Director, School of Child and Youth Care, University of Victoria, P.O. Box 1700, Victoria, BC, Canada V8W 2Y2, Ph: 250 721-6472, Fax: 250 721-7218, email: [sartz@uvic.ca](mailto:sartz@uvic.ca)

In accordance with the University of Victoria's Equity Plan and pursuant to Section 42 of the BC Human Rights Code, preference will be given to aboriginal persons and members of visible minorities. Candidates who wish to qualify for preferential consideration are encouraged to identify themselves in their applications.



community requires a  
Home Care and working  
offered to successful a

If you are that person

c/o Louis  
Director  
Box 250  
Leask, SK  
Fax: (306)

If you would like more  
Director of Health and

Closing date for appl  
qualify will be contact

## UNIV

The University of Toronto  
especially welcomes appl  
persons with disabilities,  
further diversification of ic

Closing Date: March 29

Position Title/Classificati

Department: Canadian In  
Faculty of Medicine

Hiring Rate: \$53,409 wi

Type of Appointment: B

#### Position Summary:

Under direction of the S  
for planning and implem  
of Health Research - Ins  
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national level; develops  
with other CIHR Institu  
aboriginal health; develo  
the IAPH as assigned.

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Skills: Office Compute

Other: Extensive rese  
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Canadian health care sy

Please apply to:

Laura McConke  
Human Resource  
1 King's College  
University of Tor  
Fax: 416-978-674

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Victoria**

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(and Senior Instructor)**

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in research and curriculum  
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nical, counselling, and social

and their families in a wide  
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Dean, Faculty of Human and  
d Youth Care, University of  
Fax: 250 721-7067, email:

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School of Child and Youth

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If you are that person please forward your resume to:

**c/o Louis Ledoux  
Director of Personnel for the Mistawasis First Nation  
Box 250  
Leask, SK S0J 1M0  
Fax: (306) 466-2299**

If you would like more information regarding this position please contact Glenn Johnstone Director of Health and Social Development, **1-866-666-4720 or 1-306-466-4720.**

Closing date for applications will be **March 21, 2002.** Only those candidates who qualify will be contacted for an interview. Thank you for your interest.



**UNIVERSITY OF TORONTO**

The University of Toronto is strongly committed to diversity within its community. The University especially welcomes applications from visible minority group members, women, Aboriginal persons, persons with disabilities, members of sexual minority groups, and others who may contribute to the further diversification of ideas.

**Closing Date: March 29 2002** No late applications will be considered.

**Position Title/Classification: Senior Research Analyst and Projects Manager**

**Department:** Canadian Institute of Health Research, Institute of Aboriginal Peoples' Health, Faculty of Medicine

**Hiring Rate:** \$53,409 with annual step progression to maximum of \$68,246

**Type of Appointment:** Budget - 2 Year Term- July 2002- June 2004, with the possibility of renewal

**Position Summary:**

Under direction of the Scientific Director, and the Assistant Director, the incumbent is responsible for planning and implementing academic, policy and business research for the Canadian Institutes of Health Research - Institute of Aboriginal Peoples' Health (CIHR-IAPH). Duties include: explore, research and generate new ideas for development of the IAPH strategic plan and research initiatives; coordinates information for use in developing requests for applications (RPAs) for the IAPH at the national level; develops business plans and reports; prepares and reviews scientific reports; liaises with other CIHR Institutes and IAPH stakeholders in developing a national research agenda for aboriginal health; develops strategic partnership. Other University duties related to the business of the IAPH as assigned.

**Minimum Qualifications:**

**Education:** Graduate degree in any of the health sciences, or an equivalent combination of education and experience.

**Experience:** Minimum 3-5 years research experience in the area of aboriginal health is required.

**Skills:** Office Computer application and keyboarding; statistical software use.

**Other:** Extensive research and writing skills; ability to conduct qualitative and quantitative analysis, and recommend on complex health research and policy issues; project and program development and management; excellent conceptual and strategic planning skills; excellent oral and written communication and interpersonal skills; sound judgment; knowledge of aboriginal culture and professional experience working with aboriginal peoples required at the national level; working knowledge of French an asset. Travel will be required, as well as weekend and evening work. Demonstrated knowledge of aboriginal populations, health research and the Canadian health care system.

Please apply to:

**Laura McConkey, Manager  
Human Resources, Faculty of Medicine  
1 King's College Circle, Room 2256  
University of Toronto, Toronto, Ontario M5S 1A8  
Fax: 416-978-6746 Job Posting: #440**



The University of Toronto thanks all applicants for their interest, however, only those applicants considered for a job posting will be contacted.

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**AFN soft on  
governance,  
group says**

(Continued from page 8.)

"There are deep concerns the executive of the AFN are backpedaling on their commitment for a special assembly," the source added.

The AFN postponed the special chiefs' assembly scheduled for Feb. 25 and 26 until some time in the new fiscal year because, AFN CEO Dan Brant said there was no money to pay for it. The assembly was intended to be a forum for discussion about where the chiefs will go next after rejecting a governance work-plan developed by the national chief, his executive and Indian Affairs.

Many vice chiefs were outraged that the Inherent Rights Coalition was able to defeat the motion to accept the work-plan, saying a group that constitutes a minority nationally hijacked the agenda.

The coalition members say the vice chiefs should be paying closer attention to previous resolutions that spell out the terms under which the chiefs will consent to work with the government. They also say that many chiefs are under pressure from the minister and are not willing to publicly oppose him, but secretly support the coalition.

Russ Diabo, a veteran of AFN/DIAND struggles, is now working as an advisor to the Algonquins of Barriere Lake. The Kahnawake Mohawk was a leading player in former national chief Ovide Mercredi's fight against former Indian Affairs Minister Ron Irwin's attempt to change the Indian Act. He'll be in Winnipeg and he's hoping the chiefs will decide to take some immediate action against the current governance initiative.

"The coalition was formed because of the concern about the executive's promotion of the penultimate draft work-plan."

Many chiefs in different parts of the country are reporting that the minister is using every method available to him to get First Nations to go along with his governance initiative, Diabo said.

"This forum, I also understand, is going to be bringing people from the treaty areas in Saskatchewan and Alberta, which is where Nault claims to have support. This is what I'm interested in seeing, who's going to show

up. I have no doubt that people are telling Nault that they're supporting him because he is bullying people and threatening to withhold funds. But we'll see who shows up here because I also know that treaty people have been pretty strong about not wanting to see their status altered," he said.

Another way the minister appears to be applying pressure is by changing policies to take away departmental supports for First Nations. Changes to the third party intervention policy, the threat of a review of First Nation political organizations, the recent decision by the minister to enforce a 20-year-old policy that imposes conditions on granting ministerial guarantees for housing loans to First Nations each point to an aggressive new round of pressures being applied on First Nations by the government.

Diabo believes the government strategy to withdraw support from First Nations is linked to legal concerns the department has about lawsuits that may be filed to oppose the First Nations governance act.

"... it's part of justification. What the courts have said about Section 35 rights is that they're not absolute. They can be justifiably infringed. That's Aboriginal or treaty rights. But there's a strict test you have to go through to justify it. Part of that test is that it has to be consistent with the Crown's special relationship with the group, the fiduciary obligations," he said.

That meshes with the thoughts expressed in a legal opinion rendered by lawyer David Nahwegabow for the AFN that concludes that joining in any consultation process could be interpreted by the courts as consent and that consent would justify infringement of Aboriginal rights.

"What [Indian Affairs is] trying to do is head off future litigation [under Section 35] if the legislation is passed. Like Dave's paper says, there are existing constitutional rights there and that's why First Nations have to conduct themselves carefully in their relationships with the Crown. Because those could come back and bite them in the future, depending on how they're interpreted by the courts," Diabo said.

**JMAC work a ruse?**

(Continued from page 3.)

Pam Paul and Carolann Brewer represent the National Aboriginal Women's Association (NAWA). Wendy Cornet attends on behalf of the Congress of Aboriginal Peoples.

Indian Affairs (INAC) is represented by assistant deputy minister Gordon Shanks. Justice lawyers Geneviève Thériault and Andrew Beynon are also on

board. A number of INAC support staff also attend the meetings.

At the group's first meeting Nov. 20, the minutes suggest that changes in legal status and authority will be coming for First Nations. The three main areas for discussion are leadership selection and voting rights, bylaw making power and accountability.

# Gathering addressed Aboriginal homelessness

By Gwynn Alcorn  
Windspeaker Contributor

EDMONTON

Keith Duggan says that in his three decades of policing in Edmonton he has watched the Aboriginal population challenge the problems found in their communities, and more effectively create positive change than any other group in the city.

Superintendent Duggan of the Edmonton Police Service

participated in the day-long Aboriginal Homelessness Gathering on Feb. 19. Of the 65 groups invited to attend, 40 agencies were represented.

The Aboriginal population is growing faster than any other in Canada. Duggan said there is a huge wave of young Aboriginal people expected to move to Edmonton within 10 years.

"We need to receive them in a way that helps them be stable and productive. We need a highly visible and easy-to-find centre to assist them when they

arrive."

He suggested the centre would provide training for newly arrived Aboriginal people, including training on the basics of city life, such as how the urban transportation system works, as well the issues of home management and maintenance.

"We know that this growth in population is happening. We believe that's a good thing, because our community needs these young people. But we need to recognize that in this growth environment, it's in our best interests to help them overcome the challenges of moving into a new environment."

Participants at the Aboriginal Homelessness Gathering broke off into groups to discuss the problems of emergency, transitional and supportive housing, and later recommended solu-

tions for their related problems. The groups came to the conclusion that all the resources needed to deal with the problems associated with homelessness already exist. What is lacking is a way to share that information with groups dealing with homeless people and the homeless themselves. Information sharing and co-operation was considered a very important solution.

There are many agencies in Edmonton that can help, but the homeless do not know about them. One solution suggested was a formal homeless persons advocate who would educate the department of Social Assistance staff on where to send people for help, and also provide information to the homeless and to all the agencies involved. It was pointed out that when a person goes to social assistance

for help, if he or she does not have an address, they are turned away until they have "a place."

Most of the group members agreed that there are degrees of homelessness and a multi-dimensional definition of the homeless is needed. Another solution suggested was to have a political lobbyist to initiate change in the existing system. The requirement for a database was also mentioned.

"We need to work together to develop these solutions, and it takes changing attitudes and real commitment from all segments of our community to ensure success," Duggan said.

He said he believes that the planning for the migration of Aboriginal people to the city needs to include the band councils and Elders, as well as the support of government and other agencies.

## Office Manager

The First Nations Education Steering Committee Society (FNESC) is committed to improving the quality of education for First Nations learners and provides technical, lobbying and program support to all BC First Nations. The position is based in West Vancouver, and applicants of First Nations ancestry and all individuals seeking a dynamic and challenging work environment are encouraged to apply.

The Office Manager will be responsible for the day-to-day operations of FNESC including human resource management, routine financial management, technical support for FNESC subcommittees (Adult Secondary Education, Aboriginal Languages and Post-Secondary), and contract management.

### Requirements:

- Relevant post-secondary education (such as Business or Public Administration) or a combination of education and experience with a focus on administration
  - Five year's office experience in similar positions (with an emphasis on human resource and financial management)
  - A good understanding of First Nations issues, and ideally knowledge of education issues
  - Excellent communication skills and people skills
  - Good organizational and office management skills
  - Ability to coordinate several different tasks and work within a busy work environment, plus dependability and reliability
  - Strong skills in MS Word, WordPerfect and Excel
  - Salary: \$56,000 per annum
  - Deadline: March 28, 2002, 4:30 p.m.
- Apply to: Christa Williams, Executive Director  
First Nations Education Steering Committee Society  
#113-100 Park Royal South, West Vancouver, BC V7T 1A2  
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UNIVERSITY  
of MANITOBA

## Assistant Professor and Director ACCESS PROGRAMS

The University of Manitoba invites applications for the Director ACCESS Programs. This is a tenure track position at the rank of Assistant Professor. The ACCESS Programs are affirmative action programs mandated to increase access to post secondary education primarily for Aboriginal Manitobans (Status Indian, Non-Status Indians, Metis and Inuit).

Applicants should have a completed doctoral degree in adult or higher education, or a related discipline, with a focus on Aboriginal issues. Extensive experience in Aboriginal education and in developing academic and student support strategies to enhance accessibility is essential. Starting salary commensurate with qualifications and experience.

Applications will be reviewed starting April 19th, 2002 with an anticipated start date of July 1, 2002.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. All qualified candidates are encouraged to apply; however Canadian citizens and permanent residents will be given priority.

Further information at [www.umanitoba.ca/employment/academic](http://www.umanitoba.ca/employment/academic)

Inquiries can be made to 204-474-8010 or by email to [perciva@ms.umanitoba.ca](mailto:perciva@ms.umanitoba.ca)

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Interested parties who Jeannine Carriere, Ass

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Applications will be r statement of teaching and professional experience or

The candidate must also Dean of Arts at the time of

Applications should be Dr. M. Knuttila, Dean, University of Regina, Regina, SK S4S 0A2 Fax: (306) 585-5368

The University of Regi are encouraged to apply; h

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## Interested in a Bachelor of Social Work With a Focus on Métis Issues?

Want to participate in a new and exciting opportunity for social work education with a focus on Métis communities and issues? The University of Calgary Faculty of Social Work (Access and Edmonton Divisions), are developing a unique path to the BSW degree for members of the Métis community with a background in the human services.

The new model would be offered through the Edmonton Division of the Faculty of Social Work following the same part-time modular Learning Circle format and principles currently offered by the Access Division in nine communities across the province leading to the accredited University of Calgary BSW degree.

Along with relevant experience in the Métis community, a candidate would require 18 university general education half courses transferrable to the University of Calgary, or an Alberta Social Work Diploma plus 8 university level general education half courses, to be eligible for full admission into the BSW program.

Interested parties who wish to discuss this opportunity further should contact:  
Jeannine Carriere, Assistant Professor, Faculty of Social Work, U. of C. Access Division.

Jeannine can be reached at: (780) 984-0707 or by e-mail: [carriere@ucalgary.ca](mailto:carriere@ucalgary.ca)

With sufficient interest, we hope to launch this program in January 2003!

## COORDINATOR ABORIGINAL EDUCATION

Keyano College in Fort McMurray is currently seeking a Coordinator of Aboriginal Education to assume the responsibilities of this key administrative position.

Reporting to the Dean of Community and Upgrading Education, you will play a leadership role in managing academic upgrading programs in regional communities including student recruitment, staff supervision and budget development. As the Coordinator, you will also work closely with regional communities to identify educational needs and develop community based programs. Liaising with Aboriginal organizations and communities will be an intricate part of the position. Advising college personnel on Aboriginal affairs and leading cross-cultural training initiatives for college employees is a responsibility of this position.

**QUALIFICATIONS:** Relevant Bachelor's degree with related experience in an adult educational environment. Excellent understanding of Cree, Dene and Metis communities and cultures is required for this position.

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CLOSING DATE: MARCH 31, 2002

KEYANO  
COLLEGE

We sincerely appreciate the interest of all applicants; however,  
only those individuals selected for an interview will be contacted.



## UNIVERSITY OF REGINA Faculty of Arts—School of Human Justice

The School of Human Justice invites applications for a one year TERM appointment from July 1, 2002 to June 30, 2003. The successful applicant will have the interest in teaching and research in the field of law, and particularly in how legal concepts, practices, and strategies can be used to foster criminal, restorative, and social justice.

The successful candidate will hold a law degree (preferably at the postgraduate level) or a postgraduate degree in another discipline (preferably at the doctoral level). Professional experience in law or a justice-related field will also be given consideration in the selection of the successful candidate. Rank and salary will be commensurate with the candidate's qualifications and experience, but it is expected that the appointment will be at the Assistant Professor level.

**Applications will be received until the position is filled** and should include a curriculum vitae, a statement of teaching and research interests, and a description of the candidate's employment record and professional experience or involvement with issues or programs related to law and justice.

The candidate must also arrange to have three letters of reference sent directly from the referees to the Dean of Arts at the time of application.

**Applications should be sent to:**  
Dr. M. Knuttila, Dean, Faculty of Arts,  
University of Regina,  
Regina, SK S4S 0A2  
Fax: (306) 585-5368

The University of Regina is committed to the principles of employment equity. All qualified candidates are encouraged to apply; however, Canadians and permanent residents will be given priority.

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The partnership is also offering a ten-month  
Petroleum Land Administration course  
including royalty verification for interested  
First Nation employees.

First Nations Employment and Training Centre - FNET

For information contact: Peter K. Manywounds - President/CEO  
Tel: (403) 238-6097 Fax: (403) 231-8351 Cell: (403) 819-8018  
[www.fnet.ca](http://www.fnet.ca)



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Highway bus experience and possession of a Class 1  
Commercial Transport Mechanic's Licence  
(or an equivalent interprovincial licence) make  
you an ideal candidate. You must also be flexible  
to work shifts. This is a union position.

Starting rate \$21.60 per hour. Benefits  
and pension will apply.

Please forward your résumé by March 18, 2002, to:

Brian Houghton, Garage Manager, 110 Sutherland Avenue, Winnipeg,  
Manitoba R2W 3C7. Fax: (204) 942-4379.

We thank all applicants, however, only those selected for an  
interview will be contacted. No phone calls, please.  
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**Health Care Positions  
Available Immediately****St. Joseph's Hospital**  
32 bed hospital**Pharmacists**  
(salary negotiable)**Registered Nurses R.N.'s**  
**Medical Lab Technologists**  
(salaries as per union contract includes  
Northern Allowance & many benefits)**Fax resume to: Elaine Kennedy, Administrator**  
**Bag 500, St. Joseph's Hospital**  
**Ile a la Crosse, SK S0M 1C0**  
**Phone: (306) 833-3016 • Fax: (306) 833-3020****UNIVERSITY OF REGINA**  
**Faculty of Education**

The Faculty of Education at the University of Regina is a dynamic community of educators with a commitment to excellence in undergraduate teacher education, graduate studies and scholarly research. The Faculty encourages and supports the integration of theory and practice; cross-cultural knowledge and experience; use of instructional technologies; collaboration; balance within commitments to teaching, research, field experience supervision, and professional development.

Applications are invited for a tenure track position Aboriginal Education. Preference will be given to applicants with teaching experience and a current teaching certificate and a completed, or nearly completed Ph.D. or Ed.D. Duties will include teaching at the undergraduate level; graduate teaching and thesis supervision; and field experience supervision. The successful candidate will have an interest in, and a commitment to scholarly research, and should describe her or his current interests and projects.

Salary range of Assistant Professor \$44,419 - \$61,951 per annum.

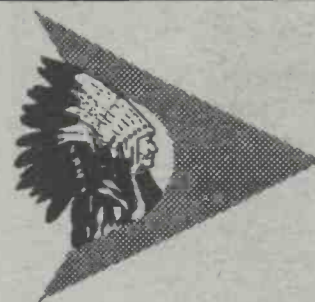
For further information and details with respect to this position, please visit our web site at: <http://education.uregina.ca/employment> or contact Carolyn Montgomery at (306) 585-4500 or fax: (306) 585-5330. Email: [Carolyn.Montgomery@uregina.ca](mailto:Carolyn.Montgomery@uregina.ca)

Applicants should send a current curriculum vitae, photocopies of transcripts and the names of three references to:

**Dean Margaret Mckinnon, Faculty of Education, University of Regina, Regina SK S4S 0A2.**

This advertisement will be in effect until the position is filled. Appointments will be made subject to budgetary clearance.

*All qualified candidates are encourage to apply; however, Canadians and permanent residents will be given priority. The University of Regina is committed to employment equity.*

**Lac La Ronge Indian Band****Employment Opportunity****NURSING**

The Lac La Ronge Indian Band Health Services invites applicants for a full-time Home Care Nurse.

**Duties:**

You will be responsible for providing Home Care Nursing services on Reserve in the Lac La Ronge Indian Band communities. The hours of operation are from 8:00 am to 4:30 pm ( 7.5 hrs/day — Mon. - Fri. ).

**Requirements:**

- Degree in Nursing or Diploma in Community Health
- Eligible for registration in the province of Saskatchewan
- Must have a minimum of 2 years experience in acute care or community health setting.
- Ability to work effectively within a Holistic team approach to Home Care Nursing programs as required.

**Assets:** Ability to speak Cree.**Location:** La Ronge, Saskatchewan**Base Salary:** \$50,088.00 - \$57,036.00  
Excellent salary and benefits package**Closing Date for Application:** March 29, 2002**Please forward resume to:****Martin Halkett**  
**Human Resource Officer**  
**Box 480****La Ronge, SK S0J 1L0****Phone: (306) 425-2183 • Fax: (306) 425-5559**  
**Email: [martinhalkett@hotmail.com](mailto:martinhalkett@hotmail.com)****Executive Director**  
**Ontario Native Women's Association**

The Ontario Native Women's Association is seeking a dynamic individual to direct the activities of the organization, work with several programs within the organization, manage the core activities, and work with a staff team of twenty individuals. The Executive Director will be responsible for managing the financial operation and seek additional funding for other programs. This individual person will work with a board of directors of 12 individuals from across Ontario.

**Qualifications**— educational requirements are a post secondary graduate of Business Management, Human Resource Management, Accounting or Political Science; preference will be given to applicants with a combination of these areas of study.

Must demonstrate excellent experience, knowledge and understanding of Aboriginal women's issues.

Must be proficient in administering multiple budgets, possess excellent organizational, supervisory, public relations and written communication skills.

**Deadline for applications is March 15, 2002 5:00 p.m.**

We offer a comprehensive benefit package. Applicants must include a cover letter, resume, three employment references.

**Applications can be faxed to (807) 623-1104 or mailed to:****Personnel Committee**  
**Ontario Native Women's Association**  
**212 E Miles Street**  
**Thunder Bay, Ontario**  
**P7C 1J6****ABORIGINAL DEVELOPMENT CONSULTANT**  
**(PERMANENT FULL-TIME)**

**THE POSITION:** The Aboriginal Development Consultant is responsible for providing overall direction in the development and implementation of aboriginal awareness and learning initiatives within Saskatoon District Health. The consultant is a resource to Saskatoon District Health on aboriginal issues and is the link between the organizations involved in the partnership agreement.

**POSITION ENVIRONMENT:** The successful candidate will help create, sustain and function in a workplace and service environment marked by:

- showing respect • building trust • supporting appropriate decision-making • promoting meaningful participation • practising open communication • fostering innovation • valuing learning and growth

**CRITICAL COMPETENCIES:** Applicants will have the following qualifications:

- Intimate knowledge of Aboriginal Culture, Aboriginal institutions and contacts with Aboriginal leaders
- Demonstrated applicable work experience which indicates success in working with colleagues, supervisors, managers, leaders and other appropriate persons in the Aboriginal community to achieve specific goals and objectives of the employer and of the community groups to which services were provided
- Proven ability to tactfully deal with all levels of staff, union representatives and external contacts during difficult or delicate situations
- Experience in an automated office environment
- A University degree or equivalent combination of training and experience

*People of Aboriginal ancestry will be given preference for this position in accordance with S.H.R.C. exemption A2100.*

**Please submit your resume in confidence by March 18, 2002 to Brenda Solheim, Employment Services, Saskatoon District Health, 103 Hospital Drive, Saskatoon, Saskatchewan, Canada, S7N 0W8**  
**Phone (306) 655-2428; Fax (306) 655-2444, e-mail: [jobs@sdh.sk.ca](mailto:jobs@sdh.sk.ca)**

**Please quote competition number 01-02-2100-16****Visit our web site at [www.sdh.sk.ca](http://www.sdh.sk.ca).**

*Saskatoon District Health is committed to a representative workforce of Aboriginal people. Candidates are encouraged to self declare in writing that they are a member of the designated group. Saskatoon District Health thanks all applicants, but only those chosen for interviews will be contacted.*

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# Director Association

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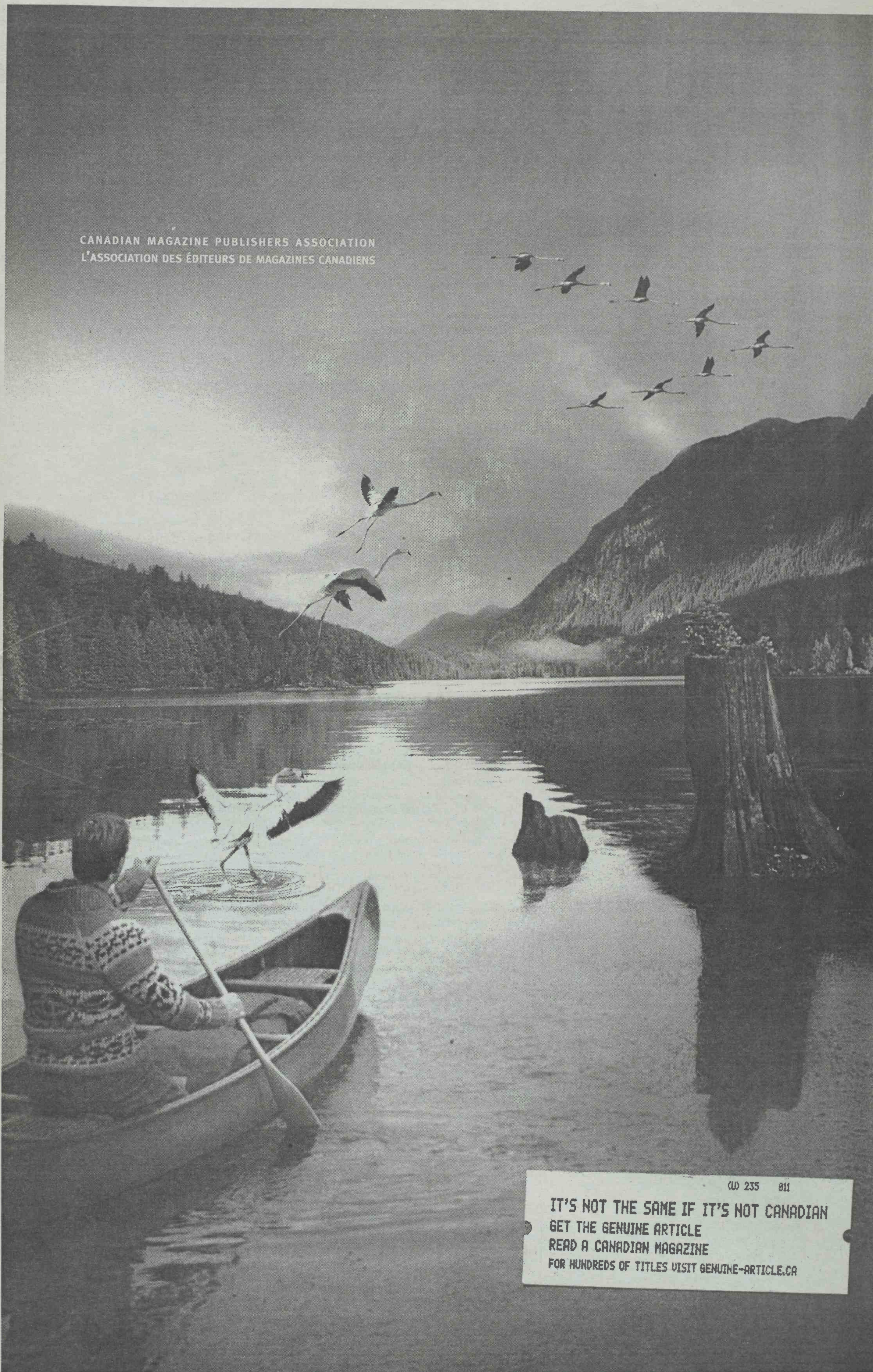
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Solheim, Employment  
chewan, Canada, S7N 0W8  
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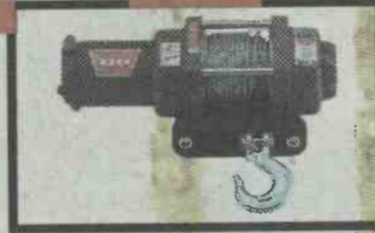
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