

# Windspeaker

May 2000

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Volume 18 No. 1

## Cree mother loses organ harvest fight

By Paul Barnsley  
Windspeaker Staff Writer

REGINA

A member of the Waywayseecappo First Nation (Manitoba) who now works for the Prince Albert Grand Council in north-central Saskatchewan, could only watch with horror as her son's adoptive parents gave permission for his organs to be removed for donation and the body to be cremated.

Onion Lake (Saskatchewan) band member Kelly Hastings, 27, was found unconscious on a Regina street on Friday, Aug. 6 and was pronounced brain dead by doctors at Regina General Hospital the next day. It appears he suffered a seizure and fell and struck his head. His birth mother, Shirley Waskewitch, and several relatives arrived in Regina that night and discovered that the adoptive parents were about to give consent to the doctors to take him off life support systems, remove certain organs for donation and then cremate the remains. To treat a body in that manner offends the traditions of many Native cultures, including those of Waskewitch. She pleaded with his adopted mother and the hospital officials to allow her to take his body home for burial on the reserve. She claims she was not recognized as a parent and her wishes were not respected.

Waskewitch hired Oneida lawyer John Hill, who practices in Regina. He took the case to the Regina Court of Queen's Bench. Hill said it was a hurried affair conducted on a Saturday.

"It wasn't a full Queen's Bench hearing. It was a chambers application because of the time," Hill told *Windspeaker*. "Because it wasn't a full Queen's Bench hearing, there was no oral evidence — no vive voce evidence — it was all done by affidavit. The way I read the decision, it turned on a technical point. A chambers application is considered an interlocutory motion, or an interim motion, kind of an in-between step.

(see Biological page 3.)

## Making a Stand



BERT CROWFOOT

"Good Times," a member of the West Coast Warrior Society, mans a roadblock on a rural road near Agassiz, B.C. The band set up the roadblock on April 14 to protest stalled negotiations over land along the Fraser River. See page 2.

## Charges not enough, complainant says

By Paul Barnsley  
Windspeaker Staff Writer

SASKATOON

The Native man whose complaint started the process that led to an RCMP investigation into the conduct of Saskatoon city police officers, and which then led to charges filed against two police officers on April 12, is worried that the social and legal questions at the centre of the issue will not be confronted during the criminal prosecution process.

Darrell Night alleges that Constables Dan Hatcher and Ken Munson arrested him in the early hours of Jan. 28, drove him to an isolated area on the outskirts of Saskatoon, took his

jacket and threw him out of the cruiser while shouting racist remarks at him.

After the RCMP investigation into those allegations was completed on March 20, the prosecutions branch of the Saskatchewan Justice Ministry charged the two officers with unlawful confinement and assault.

Temperatures in the region in January can be cold enough to kill. It was minus 26 celsius on the night in question. In fact, two other Native men — Rodney Naistus and Lawrence Wegner — were found frozen to death during the week following the morning Night alleges he was dropped off by the police officers. Their bodies were found near the area where Night claims he was ejected

from the police cruiser.

Three other deaths in similar circumstances are also being investigated by the RCMP.

Cree lawyer Donald Worme of Regina is representing Night and the families of those who froze to death. During an interview on April 13, he told *Windspeaker* his client is encouraged that the charges have been laid, but he still wants answers to questions that probably won't be raised during the criminal trial.

"I think while there's some sense of relief on his part, there's also a certain apprehension, I suspect, that he's really not going to get the kinds of answers that he's been asking for," Worme said.

"[The charges are] an answer,

certainly, but that isn't necessarily the answer to the questions that he wants answered.

"He knows full well what had happened to him and he's quite prepared to speak the truth if he ever gets that opportunity. But I don't think that the criminal process has any ability or is properly equipped to deal with the kinds of issues that are really at the heart of this. Those issues, quite frankly, are human rights issues and hence his question: How could he, as a human being, be treated like this? What could possibly be going on in those officers' minds that they would see fit to treat another human being like this?"

(see Starlight page 2.)

### WHAT'S INSIDE

#### ACHIEVEMENT HONORS

Treaty 3 honors the people in its community that have made a difference in the lives of others. All of the Anishinaabe achievers were presented with a commemorative book in which they were featured and which will serve as inspiration to others.

.....Page 12.

#### COOPERATION NEEDED

The Assembly of First Nations is calling on all appropriate ministries to work toward improving the health and well-being of First Nations people in Canada. The chiefs were united in a call for a new federal direction on economic development to fight poverty and disease on reserves.

.....Page 23.

#### MI'KMAQ RIGHTS

The rights of the Mi'kmaq people in Atlantic Canada were trampled by Industry Canada, says a lawyer, when Minister John Manley gave the go-ahead to a multi-billion dollar trans-Atlantic fibre optics project that will link Halifax and Ireland without seeking the appropriate input from the Native people who have interests in the area.

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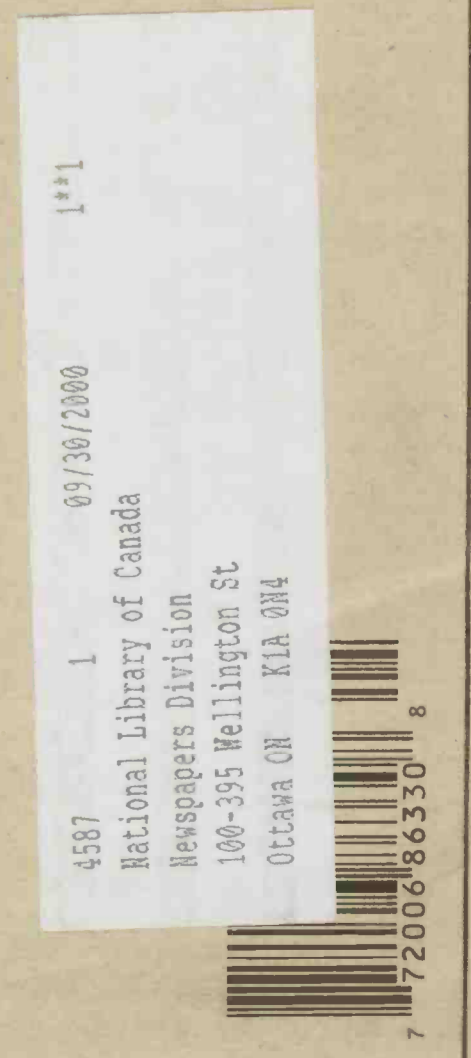
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ADDRESS:



# Cheam blockade endorsed by leadership

By Paul Barnsley  
Windspeaker Staff Writer

ROSEDALE, B.C.

Tensions are building slowly yet surely in south-central British Columbia as members of the Sto:lo Nation's Cheam Band block a road to protest what Cheam Chief June Quipp calls government stalling in dealing with her people's legal rights on their traditional territory.

At one level, the fight is about a provincial government plan to protect wilderness areas in the province through its Protected Areas Strategy. The problem is that some of the lands the province has decided to protect are under claim by the Cheam band. Negotiations broke down when, Quipp said, the provincial negotiators arrived with a clear agenda of stalling and bad faith bargaining.

As Chief Quipp wages a very public war of words with the provincial government, specially trained band members who recently completed a six-week course in unarmed combat are blocking a back road that runs along the bank of the Fraser River to Chilliwack. Since April 14, the battle fatigue clad members who call themselves the West Coast Warrior Society have blocked the side-road. It's a gesture to show the band means business. If things escalate, and Quipp says they will if there isn't some progress soon, then the warriors will be asked to take on a far riskier assignment — erecting and manning toll booths on Highway 9, the only main highway connecting towns and villages in this region where the mountains make it impossible to find an alternative route.



BERT CROWFOOT

The West Coast Warrior Society were photographed on April 5 as they were preparing to set up a roadblock on a rural road near Agassiz, B.C. to protest the slow pace of talks with the province over the fate of land along the Fraser River that the Cheam Band claims as its own.

The protest has attracted national attention and the support of the major Native political organizations at the provincial and national levels.

On April 17, the Union of British Columbia Indian Chiefs (UBCIC) declared its support for the Cheam people. The next day, the Assembly of First Nations executive council, including National Chief Phil Fontaine, passed a resolution in support of the roadblock. Since they were meeting in Vancouver, the executive council then travelled to the Cheam territory in a show of support and solidarity.

"What is happening to the Cheam band is taking place across the province," said UBCIC president Stewart Phillip. "The province is deny-

ing the very existence of Aboriginal title despite the Supreme Court of Canada's landmark *Delgamuukw* decision. We understand their frustration and we intend to provide all the support we can to their struggle to have a fair negotiation process. At this time we offer our unconditional support to the Cheam band."

In this province, unlike most provinces in Canada, the colonizers for the most part, did not enter into treaties with Indigenous peoples. The *Delgamuukw* decision, rendered by the Supreme Court of Canada on Dec. 11, 1997, found that Aboriginal title exists in areas where treaties did not extinguish the rights of Indigenous peoples. The court also urged governments to negotiate with First Nation governments re-

garding ways to share legitimate legal title to such lands. Native leaders in the province say the provincial government has done little or nothing to comply with the law of the land in this regard. Phillip said the Native leadership is fed up with the province's stalling and he's predicting a long, hot summer in British Columbia.

Observers remember that newly-elected British Columbia Premier Ujjal Dosanjh was the cabinet minister in charge when a standoff at Gustafsen Lake turned into a shooting war between Shuswap traditionalists and the RCMP a few hours drive to the north in 1995. They are watching closely to see if force will be employed to break up this demonstration.

National Chief Phil Fontaine

called on the premier to act soon, and in good faith, to bring the matter to a resolution.

"The situation has to be dealt with quickly, without further delay," he said. "Premier Dosanjh has both the ability and authority to work with the Cheam people in order to settle this issue to ensure the community can utilize the resources available to sustain a viable economic base for its community. The alternative can only be one of confrontation and unnecessary hardship."

Aboriginal Affairs Minister Dale Lovick said he won't negotiate until the blockades come down. Quipp responded by saying that the blockade went up because the government negotiations were a farce and an insult. As of April 19, there was no resolution in sight.

# Starlight cruises by police investigated

(Continued from page 1.)

Native leaders in the province have suggested that the answer is simple: racism. Worme thinks it goes further than that. If the process is confined to looking into the actions of just two police officers, then the underlying systemic reasons behind the alleged actions won't be exposed and examined, he believes. He said his client believes this is an opportunity to take a close look at attitudes towards Native people in Saskatchewan.

"I think that to deny that there are underpinnings of ethnicity would be foolish and I'm not doing that, but I'm saying there is nothing here to indicate that that is the sole basis upon which they believed that such conduct was appropriate" Worme said. "It's a little deeper question and I really commend Darrell. He's a very courageous individual, a very thoughtful individual and inasmuch as his confidence in the justice system is shattered, I can also tell you that he distinguishes between that and a respect for the rule of law. He certainly understands that there is law and it needs to be obeyed but what his experience has been is that there are those who are above the law and perceive



Lawyer Donald Worme, seen with son Donovan Lex, is representing Darrell Night who alleges two Saskatoon city police officers arrested him, drove him to an isolated area of the city, took his jacket and threw him out of the cruiser on a minus 26 degree celsius January night while yelling racist remarks at him. The trip has become known as a starlight cruise.

themselves as above the law. He will undoubtedly continue to do his public duty and testify in a court of law relative to these allegations, if he has to and if he gets that opportunity. He may not. As you know, there are different options that are available to an accused person that could include guilty pleas and so on. We don't know if he's ever going to get that opportunity and hence his demand for a venue in which to ultimately tell his story and to ask the ques-

tions that he's been asking. In our view, only an independent judicial inquiry can provide that. There is no other mechanism at this moment."

Human rights activists who have followed the steady stream of violent encounters with police that led to the deaths of Native people in Canada say it's time for something to be done. Assembly of First Nations Chief Phil Fontaine has called for a contextual review of the attitudes police services have towards Native

people. Others have suggested the creation of a national independent body whose only duty would be to investigate police violence involving Native people, saying it's an idea whose time has come when you consider the shooting of Native protestor Dudley George in Ontario and so many other deaths.

Others say the fact that there hasn't been that type of response to a highly visible and serious problem is yet another manifestation of the root causes of the situation. Worme said federal and provincial government officials may be unwilling to consider such a national investigative body, but the First Nation political organization in the province, the Federation of Saskatchewan Indian Nations (FSIN), is looking at it.

FSIN spokesman Darcy Mackenzie confirmed that it is an option the organization is toying with, adding the FSIN has already hired private investigators to gather information about Night's case and the others.

As Worme and his investigators examine the information and evidence dealing with the deaths, he's also closely watching the way authorities in the province are handling the

charges from the Night case. Since the case involves allegations that people in authority abused their public trust, he's watching for signs of a cover-up or any move by government officials to limit the scope of the investigations.

Worme made a point of saying it would be wrong to assume that the deaths are related to the allegations in the Night case without direct evidence.

"I wouldn't want to suggest there's a connection, but we are representing the family of Neil Stonechild who died in November of 1990, froze to death in the north end of Saskatoon. That case was investigated by Saskatoon city police who found no foul play.

On April 18, Worme discovered documents related to the Stonechild case have been destroyed — in December — by the Saskatoon police, who claim it was a routine case of purging old files after a reasonable time period. Worme believes they made the move too soon. The RCMP investigators say they can still continue their investigation without those files, although it will mean re-interviewing witnesses and re-constructing the files.

# Discus

By Yvonne Irene Gladu  
Windspeaker Staff Writer

EDMO

On May 20, 1999, the Supreme Court of Canada rendered an unanimous decision on the right of off reserve band members to vote in band and council. The Supreme Court suspended the implementation of this declaration for a period of 18 months. At this time the court gave all First Nations time just to their new elections and regulations and the time to carry out the consultations with both off reserve band members.

"On Nov. 20, the 18 months will have expired with respect to the clause which is 77 (1) of the Indian Act," said Dwight D. Senior, senior policy advisor of the Department of Indian Affairs and Northern Development. "The progress of Aboriginal Affairs and Northern Development which has organized the Corbiere Commission. The Commission refers to the voting as it is entitled to vote. These words say only band members who live on the reserve are allowed to vote. Those words are going to be out," he said.

"We are in a process of listening to people's opinions about an amendment on the Indian Act. The electoral regulations will determine how people will be entitled to vote. They have to be clarified. People need to know how they should be notified when an election

# Biolog

(Continued from page 1.)

"The judge determined she could not make a judicial decision on an interlocutory motion. So, it's still going ahead and argue that on a full application and discussing the possibilities of it and how costs and who's going to pay it because there's no [Waskewitch], now. It's a triable issue."

Having lost in court, running out, the mother returned to the Meetings involving the local family, the adoptive and hospital administration were held on the Saturday. No agreement was reached. Talks were adjourned. Worme promised that they would convene the next morning at 10 o'clock. A letter written by the Federation of Saskatchewan Indian Nations Grand Chief Bellegarde to Glen Bellegarde, chief executive officer of the hospital, on Aug. 10, stated what happened next.

"Kelly's organs were removed at 2:00 a.m. without the consent of the biological mother and in violation of her appeals based on Nation spiritual and beliefs," Bellegarde wrote. Waskewitch told Worme she was treated shabbily by hospital employees and was not afforded the proper respect. She had also accorded a grievance who has lost a son.

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BERT CROWFOOT

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# Discussing the off-reserve right to vote

By Yvonne Irene Gladue  
Windspeaker Staff Writer

EDMONTON

On May 20, 1999, the Supreme Court of Canada rendered a unanimous decision confirming the right of off reserve Indian band members to vote for chief and council. The Supreme Court suspended the implementation of this declaration for a period of 18 months. At this time the court gave all First Nations time to adjust to their new election rules and regulations and the government time to carry out extensive consultations with both on and off reserve band members.

"On Nov. 20, the 18 months will have expired with respect to the clause which is 77 (1) of the Indian Act," said Dwight Dorey, senior policy advisor of the Congress of Aboriginal Peoples, which has organized the Corbiere Commission. "The act refers to the voting as in who is entitled to vote. These seven words say only band members who live on the reserve will be allowed to vote. Those seven words are going to be struck out," he said.

"We are in a process of getting people's opinions about the amendment on the Indian band electoral regulations which will determine how people vote, who is entitled to vote. These issues have to be clarified. People want to know how they should be notified when an election is taking

place on a reserve, how off reserve members should receive notice of referenda. These are the different issues that need to be clarified. That is the reason that we are meeting with people all across the country," said Dorey. "We are trying to get their view on these matters. That is why Indian Affairs decided to go with this consultation so that people could give us an idea of what they want," he said.

The commission is getting mixed responses and a number of important questions are arising, like: What happens if a band member lives in the city and wants to run for chief or council on the reserve? Would the elected members have to move back to the reserve or would they be able to commute back to the reserve whenever they were needed there?

There are two phases for the consultations. The first phase will be completed by the end of May. A report will be submitted to the government. The findings will decide whether band members should be restricted to voting on certain matters. In the second phase of the consultations, which is scheduled to begin by September, the commission will be looking at all sections of the Indian Act that may be impacted by this decision.

"On most reserves under the current regulations, Aboriginal people who live off of the reserve are not entitled to vote. For example a particular band might



John Corbiere took his fight for the right for off-reserve band members to vote in band elections all the way to the Supreme Court.

have more than 50 per cent of its members living off of the reserve. People are asking 'Well, if that is the situation then why should the councillors reside on the reserve? Why shouldn't the people who live off of the reserve have a councillor representing them in the city. These are the kinds of questions that are coming out at this point and we are looking for any clear direction and recommendations from band members. These are the types of issues we will be getting into in the second phase of this consultation," he said.

Dorey says that a lot of people tell the Corbiere Commission that they are not living in the city by choice, that there is no work

on the reserve and they have no other alternative, that they would prefer to live on their reserves if there was work there.

"Some of the bands in Canada have allowed their off reserve members to vote for chief and council. They've been under the custom regulations of the act, so off reserve members had a right to vote in band council elections," said Dorey. "Why isn't it the same on all reserves? It boils down to the off reserves saying that they do not want to be discriminated against anymore. It should be the same for everyone. Which is what the Supreme Court said in this decision," he said.

"Some of the people were saying that it was bad enough for them to be forced to move away from the reserve because of work or housing situations. They feel that they should have some sense of belonging to their reserves, that they should have a say in the band's major decisions," said Dorey. "A majority of people who live away from the reserve are saying this decision is good. It is bringing them closer to their home communities. They are now able to participate in major decisions concerning their bands. One of the things that I tell people when I open the discussion on this issue is that on Nov. 20, people off reserves all across the country will have a right to participate in elections and referendums," he said.

The Corbiere case that originated in Sault St. Marie, Ont. in-

olved the Batchewana Band. However the Supreme Court of Canada indicated that the Corbiere decision will be effective all across Canada. The issue looked at the words "and is ordinarily resident on the reserve" in section 77(1) of the Indian Act, which had the effect of prohibiting non-resident band members from voting in band council elections held under the Indian Act.

On April 18, the meeting held at the Canadian Native Friendship Centre in Edmonton was scheduled to run from 9 a.m. until 4 p.m. but ended at 11 a.m. with only six people in attendance.

So why aren't people showing up to the meetings?

"We've attempted to provide an opportunity for the people to be heard and to get some dialogue on this issue. Hopefully after these consultations people are not going to say that they were not consulted. At some of the meetings there was a good turnout where we've had day-long discussions," said Dorey. "We've been to several communities all across Canada and it varies. Part of the problem is just getting the information out to the public. Sometimes we end up with a few people showing up. It sometimes depends on what day the meetings are scheduled on. For some people weekdays are not good. For others weekends are better. Nevertheless it is something that has to be done," he said.

# Biological parent's rights go unprotected

(Continued from page 1.)

"The judge determined that she could not make a constitutional decision on an interlocutory motion. So, it's still open to go ahead and argue this thing on a full application and we're discussing the possibility of that. The big problem is the finances of it and how much it costs and who's going to pay for it because there's no benefit to [Waskewitch], now. It's still a triable issue."

Having lost in court with time running out, the grieving mother returned to the hospital. Meetings involving the biological family, the adoptive family and hospital administrators were held on the Saturday and no agreement was reached. The talks were adjourned with a promise that they would re-convene the next morning at 11 o'clock. A letter written by Federation of Saskatchewan Indian Nations Grand Chief Perry Bellegarde to Glen Bartlett, the chief executive officer of the hospital, on Aug. 10 details what happened next.

"Kelly's organs were removed at 2:00 a.m. Sunday without the consent of his biological mother and irrespective of her appeals based on First Nation spiritual and cultural beliefs," Bellegarde wrote.

Waskewitch told *Windspeaker* she was treated shabbily by hospital employees and was not afforded the proper respect usually accorded a grieving mother who has lost a son.

Bellegarde told the hospital CEO that anyone who dismisses

the feelings and concerns of a Native mother who gave her son up for adoption in the 1970s, judging that the adoptive mother has a more legitimate claim to respect and consideration, just doesn't understand the history.

"As you may already know, the deceased, Kelly Hastings, was adopted by a non-Aboriginal family in the 1970s. The circumstances surrounding the adoption were not unlike hundreds of others faced by our First Nation families and communities. In the past decades our communities have lost many First Nation children. They were almost always taken while the parents were at a most difficult and vulnerable time in their lives," he wrote. "Ms. Waskewitch's case is no exception, and as she describes it, two of her children were removed from her custody under duress and pressure from authorities whom she felt obligated to listen to. It has only been in this past decade that she has been able to find her children and did in fact re-establish a close and loving relationship with them."

Hill said his client was vulnerable under provincial adoption legislation which extinguishes the rights of the biological parent and transfers them to the adoptive parent, but constitutional protections for Native rights may be found by a court of appeal to protect the rights of birth parents in similar situations.

"Based on the way the legislation's written now, I can't say [the hospital was] wrong. I think

legally, they're correct. Morally? Different story. So, it's a tough area," Hill said.

But Hill agreed with the idea that, especially in a province with a significantly high Aboriginal population, the lawmakers could have and should have anticipated this kind of situation.

"You'd think so," he said. "But what it boils down to is the Adoption Act basically saying that the birth parents lose all rights and, notwithstanding the fact that he was above the age of majority, that still applies. So in a situation where someone dies without a will, the question is who gets the right to be the executor. In that case, it's the next of kin — the parents — and the Adoption Act purports to get rid of the rights of the birth parents. But in a situation like this where the son has gone back to his roots and participated in education paid for by the band, that makes it a little bit more difficult."

Many Native activists have claimed that removing Native children from their homes and placing them in non-Native homes was part of the same assimilation plan that spawned the residential school system, the stated goal of which (as revealed in Indian Affairs documents) was to undermine and eventually eradicate Indigenous cultures. In several provinces, the harm done by social workers employing this method is still being undone.

Hill said the legal fight will be between two sides with equally

valid points of view.

"The reality is that what you've got is conflicting rights. There's no doubt in my mind that adoptive parents can have love and feelings for kids that are adopted as well. The only time that this really comes into play is when you've got conflicting views of the world. That's what it's about. It's about conflicting views as to what should happen; and to Indian people, as I'm sure you are aware, cremation is blasphemy. So you've got conflicting rights in the case of someone who didn't leave a will. So I think there needs to be kind of a middle ground. I think the mediation which they did try to undertake on the Saturday was a good step towards that, but it doesn't appear to have been done in good faith from what I've seen," he said. "She left the mediation with the hospital board and with the adoptive family on Saturday evening with the understanding they would re-convene on Sunday morning and continue the discussions, more like a mediation session between the parties. She went back on Sunday morning and was told, 'Sorry, we've made our decision. The hospital lawyer has told us that we can give the body up legally to the adoptive family.'"

Attempts to contact hospital officials for comment on this issue were unsuccessful. A media relations official promised an interview would be arranged but, as our publication deadline approached two days later, no response was received.

Hill believes this problem should be addressed by the legislature and not, as is the case too often where Native people attempt to assert their legal rights, by forcing Waskewitch to pay thousands of dollars to fight it in court.

"These types of things should be discussed in some other public policy forum because it's a public policy issue," he said. "The courts have been fairly clear in indicating that when it comes to Aboriginal treaty rights, the courts have given direction to government to negotiate these issues. You hear all this talk about judicial activism. I disagree with that. I don't think there's judicial activism. I think there's inactivity on public policy decision making by government. So what they're doing is they're shirking their responsibility and putting the courts in a position where they have to interpret things and I think that's exactly what's happening here — the government hasn't acknowledged this as an issue for a policy decision. In a way it's a moot point as far as this particular individual goes but the policy issue's still there."

Waskewitch vows to continue the fight even though it is a battle that she can't win for her son.

"For me, this is going to continue," she said. "I've been kind of waiting all winter, healing and trying to deal with my feelings. But I'm going to go ahead with it. I'll start fundraising, selling blankets, whatever it takes. I don't want this to happen to someone else."



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**With just a bit of good faith . . .**

A poignant moment at the Indigenous Bar Association's annual meeting in Edmonton on March 17:

Revered educator James sákej Henderson, the research director for the University of Saskatchewan's Native Law Centre — the beginning of the road for so many Aboriginal lawyers in this country — posed a question of University of Alberta law professor Dale Gibson.

"Would you say there's a conspiracy among legislators to deprive us of our Aboriginal rights?"

"I'm starting to think it's so obvious the courts could take judicial notice of it," the respected non-Native academic said.

The room full of lawyers laughed uproariously at that witty response. To decode it into language the rest of us can understand, it's important to know that when courts take judicial notice of a fact, it means it goes without saying, that lawyers don't have to introduce evidence to prove it. A court would take judicial notice of something like, say . . . the sky is blue.

So Professor Gibson believes — and sákej Henderson certainly

nodded his agreement at the time and none of the lawyers, including those who work for Alberta Justice or the federal government, rose to challenge him — that it's obvious that provincial and federal governments are conspiring to limit or ignore or eliminate Aboriginal rights.

That's news. These gentlemen cannot be dismissed as conspiracy theorist cranks.

Actually, it's not that hard to see if you shed the limiting blinders of what the IBA president, Dave Nahwegahbow, called the "oppressed person" syndrome.

For example: police have killed Native people in suspicious circumstances in every part of the country. J.J. Harper, Dudley George, Ty and Connie Jacobs and so many more. You would think, if there's a genuine desire in existence in any person in authority in this country, that someone — anyone — would have proposed a long time ago that a totally independent civilian agency should be created that would attack these cases with the investigative gusto of someone in search of way to get rich quick.

No hold's barred, nothing to

hide, no hidden agenda to preserve something or protect anyone. But it hasn't happened because the truth is ugly. There is racism in this country and a lot more than most Canadians would care to admit, and exposing it will embarrass people in high places and the voters who put them there.

Likewise, politicians don't want to tell the wealthy and powerful people in this country, people who help pay for election campaigns, that the courts say that a portion of the resources they've sewn up that bring them their great wealth, power and comfort, actually belong to Aboriginal people.

That's why the Cheam band is fighting with British Columbia, which has had more than two years to adapt to the *Delgamuukw* ruling.

The fact they haven't can only be attributed to a lack of good faith, referred to by laymen as a lack of honesty or fairness. We could all use a dose of good faith and, if we're true to the values we tell the world we believe in, we should all — Native and non-Native — raise the roof whenever we see there is no good faith.

**Good times with CSIS and me**

By **Taiiaike Alfred**  
Guest Columnist

A few months ago, I got a stranger than usual telephone call at my office in Victoria. My usual friendly Mohawk "Kwe Kwe!" greeting was met on the other end of the line with a few seconds of silence, and then some muffled grunts and a bunch of funny clicking noises. I always chalk this kind of thing up to another old white guy from the Reform Party (sorry, I mean the CRA Party) calling me up for a verbal showdown then panicking at the last second and dropping the phone. But this time, someone actually spoke up.

"Good afternoon Professor Alfred, this is the Canadian Security and Intelligence Service. Do you have a few minutes to speak with me today?"

I could tell that it wasn't a prank. If one of my friends wanted to fool me into thinking the Canadian spy agency was after me, they would make sure to sound more like James Bond ordering a martini than the voice I heard, which was more like an anxious student nervously asking me for a grade change. What followed the agent's clumsy introduction was a crass attempt by him to convince me to give up information on people that "may be threatening the security or stability of the province."

To my incredulous response of "why the hell would I want to do something like that," the agent said that it was, in fact, my duty as an author and public employee to inform on troublemakers. CSIS apparently figures that because universities receive money from the public treasury, it makes university professors government employees.

It turns out that CSIS, and the Canadian government's other domestic intelligence gathering units, were interested in knowing more about potential First Nation problem communities and people so that they could



**To:ske**  
**It's true**

take steps to "ensure that there was as little trouble as possible" between Indians and whites in the province of British Columbia.

The young agent was so keen to serve the public interest that he overplayed his hand. He even tried to get on my good side by telling me that his wife was a former student and that I shouldn't worry about this at all, because he only worked for CSIS. If I was really in trouble, the RCMP's secret intelligence unit would be contacting me instead. They work closely together, you see. Then came the kicker. He told me that he had equipped an apartment in Victoria to entertain people like me, and that he wanted me to come over so we could talk and so I could be "interviewed" on tape. It was illegal for him to do it on the university campus!

Unfortunately I have had to deal with this kind of thing from CSIS before when I was a professor in Montréal a few years ago. That time, the agent came up to my office in person. He wore a really cheap suit and looked nothing like James Bond and gave me the same line as the young keener, except then it was tailored to my supposed responsibility to help make sure that there were "no more Okas."

When I told the keener about my previous experience, he responded that he knew about that contact because he had the other agent's notes in front of him. Touché. I wondered to myself if the Montréal agent had noted all the details, like that I demanded an exploding pen-gun or at least a fancy shoe phone in exchange

for letting him stay in my office. He didn't have either one, so I made him leave.

In the end, the second contact between CSIS and me ended the same way as the first. I stated in my most professional voice as if my phone was bugged (you think so?) that I didn't share CSIS' goals and objectives. I made clear that neither do I care about maintaining order because after all I'm Mohawk, not Canadian. And, if I do have secrets, I'm surely not telling them to CSIS. Then, I politely declined his offer for a meeting and recommended instead that he buy my books and phone me if he had any questions. He never did. No doubt moved on to someone else.

We are all targets because Indigenous rights are still viewed as a threat by the Canadian government. It's too bad, but this is still a country where those who speak the truth are targeted. All of our leaders are stalked and harassed secretly by Canadian police and internal spies every day. The whole incident was a useful reminder to me of this fact, and of the forces working against us and how strong we must be in resisting the temptation to become tools for the government's divide-and-conquer tactics.

Indigenous people who I tell these things to find it spooky, and I have to admit that it's not fun being stalked by creeps. Some others find it outrageous and get angry. As for myself, it gets my warrior groove on. The way I look at it, when you're young and Indian and The Man is trying hard to track you down, you must be doing something right.

**The ar**

Dear Editor:

I'm writing today to discuss the article *Time to kill the Treaty Process* by Taiiaike Alfred and the mindset of such "agreements."

In my own eyes I have kn this process to be a mere continuation of the assimilation processes the Canadian government and its predecessor, British Crown, have used to doctrate Native people.

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**One w**

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Send you  
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**If the c**

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# The argument is weak

Dear Editor:

I'm writing today to discuss the article *Time to kill the BC Treaty Process* by Taiiake Alfred and the mindset of such "agreements."

In my own eyes I have known this process to be a mere continuation of the assimilation processes the Canadian government and its predecessor, the British Crown, have used to indoctrinate Native people.

I have written you before questioning your argument on determining a membership policy based on culture rather than blood quatum. Maybe it's still my own "assimilated" viewpoint, but I still believe that you're creating a "criteria" that would be prejudiced against persons because they believe in the Christian interpretation of Creation, rather than the Native beliefs on the

matter.

In my own view, religion and culture are indivisible. Thus, when you try to justify the excluding of people, of clear Aboriginal descent, in order to "save" the Native persona (traditional, holistic). You are simply re-inventing the arguments the "Canadian" white man has used to deny Aboriginal people (as well as many other peoples of mother earth) basic human freedoms (which most often state that they must be Christian, school educated, English speaking, male) for the past 500 years.

Anyways, you stated in your argument that you must revert to using colonial, legal language in order for the rest of us . . . Canadian Aboriginals" (February, 2000) to understand. But why are you continually using this foreign legal voice to put

forward your message. Maybe its because you are "indoctrinated" as well?

Furthermore, while I agree with your arguments on the assimilation intent of these modern agreements. I don't hear any practical solutions to this problem other than the "civil disobedience" option articulated by yourself.

Radical arguments must be justified by radical answers! This just doesn't mean civil disobedience, but the creation of "justifiable" membership criteria, religious doctrine, political systems and reciprocity. Only by creating a solid ground of traditional and modern freedoms and beliefs could any autonomous Indigenous nation emerge from the wreckage of colonialism.

Meeqwetch!  
B. Mckay

# One word not enough

Dear Editor:

RE: How do we decide what is fairness in membership policy by Taiiake Alfred, March 2000 edition

In the first paragraph he says that the government is bunching us people together so we will eventually become one group of people without any distinction or identity because of the word "Aboriginal." I say get rid of the word like we did "Indian", and go back to treaty atatus, non -status, Métis and Inuit.

Most of us belong to a distinct group of first peoples of this country we call Canada, but somehow the government

seems to think they need one word to describe us.

The definitions would look like this:

Treaty Status: Descendants of first peoples of Canada or North America who signed treaties with the Crown and the Dominion of Canada.

Non-Status: First peoples who did not enter into treaties with the Crown or the Dominion of Canada.

Metis: Descendants of first peoples who intermarried with other races and were refused by the Dominion of Canada to be included at the signing of the treaties.

Inuit: First peoples of the Arc-

tic north in the Dominion of Canada.

Perhaps these definitions will give our leaders a better understanding of how to control their membership in a fairer way.

Sincerely,  
Agnes Gendron

P.S. I was born Chipweyan with both Chipweyan parents. My great-grandparents on my mother's and father's side are all treaty through Treaty 6. Therefore, I consider myself belonging to both groups of peoples, one ethnic and one political. Anyone denying these facts are stuck in the Indian Act mentality.

**Write to us**  
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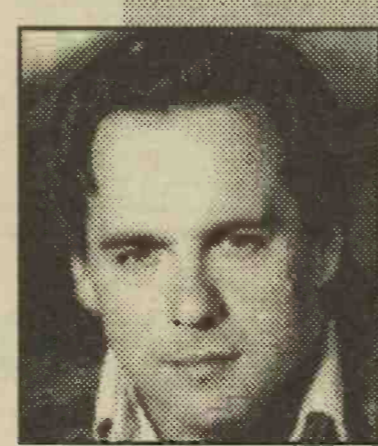
# If the cigar store Indian didn't have any cigars

I am very proud of my mother, actually for a number of reasons including important issues like managing to raise a child as a single parent on the reserve, but more recently, I am so very proud of my mother for the simple fact that, at the age of 68, she has decided to stop smoking.

After lighting up as long as I can remember (she won't even tell me how old she was when she started) my mother is a free, non-addicted woman! Way to go mom!

But the one thing that astounds me is that because she is 68 years old and advanced in life, she has been told, even urged by several people (who shall remain nameless should I ever return home again in peace) that quitting smoking isn't worth her time.

"You're almost 70," she was told by one person. "Why quit now?" Evidently these people believe old dogs can't learn new tricks, or there's no use crying over spilled milk, or that leopards can't change their spots, or



**Drew Hayden Taylor**

you shouldn't provide the opportunity to let your son the writer include as many clichés in a sentence as possible to help reinforce his mother's determination.

Regardless of these non-supportive people, my mother has resisted the temptation and remains non-combustible to this day, several months later. And as luck and irony would have it, it wasn't much later that I came across a laminated poster on a dusty wall located in a youth centre on Manitoulin Island. In bold letters it read "Tobacco is sacred. Don't abuse it." And more than ever, it struck home.

There always was and still is a strong connection between to-

bacco and Native people. First cultivated by North Americans untold centuries ago, it has always been used in our ceremonies and rituals. It is, perhaps, the most important of the four sacred herbs — the others being cedar, sage, and sweetgrass. Tobacco was normally used in pipe ceremonies so that the smoke would carry the dreams and prayers up into the sky where the Creator dwelled. Being a pipe carrier was a position of great respect. Or sometimes tobacco was just put down on or in the Earth as a thank you or a gift to Mother Earth. Regardless, tobacco has long been a respected part of our heritage. But times change and with

# Don't let them fool you

Dear Editor:

In the April 2000 edition of *Windspeaker* I was disappointed to read the column, *New Name, old attitudes* — CRCAP, written by Alex Roslin. This article sounded very supportive of the CCRAP/Reform Party.

Aboriginal people should take the Canadian Alliances as a direct threat to our inherent right to self-government and unique rights as the Indigenous inhabitants of Turtle Island. Their scheme is very manipulative and tricky. It's important to read between the lines, and hear what they're not saying. They are proposing individual land rights for First Nations. This means that we will be able to sell our ancestors' and descendants' land forever. Once it's sold, there's no turning back. As many First Nations live in poverty, I'm sure they will be pressured into selling their land. This would be a major loss to First Nations as we will no longer have land ownership and we will probably get the horrible treatment and lack of recognition the Aborigines in Australia are currently experiencing.

Aboriginal people are certainly not communist, but traditionally we don't believe in the capitalist theory of first to the top wins, and the rest lose. That's one thing that's very unique about us. We care for the welfare of our fellow man and community. In this modern time, Aboriginal people must define our own systems of governing based on our universal respect for mother earth and our fellow human beings.

The Canadian Alliance is not just a threat to Aboriginal people, but a threat to the future of Canada. They wish to see publicly funded multiculturalism and pay equity abolished. Cross-cultural awareness is not a special interest.

As we look around the world we realize that most human vs. human destruction is caused by ignorance and a lack of understanding. It's a direct benefit to society, and indeed humankind to extend a hand to our brothers and sisters. Don't let the CCRAP(Y) rednecks fool you with their propaganda.

Respectfully,  
Joshua Fraser

# Calm the jumping buffalo

Dear Editor:

As our Native peoples go into a time where there are many areas to learn from, I would like to share some information on healing that everyone could benefit from.

The local health food store carries products of aroma therapy and essential oils. Essential oils can be preventive medicines for the physical body and mental state of mind and helps to shorten the common cold and calm our jumping buffalo children.

A person would need Kleenex and then place a few drops of oils on the Kleenex. Gently wave in the air and the room is then refreshed with the scent. For calm-

ing purposes before bedtime try two to three drops of chamomile, three drops of lavender. Lavender is very helpful with repelling away insects in the summertime. Eucalyptus is stimulating, antiviral, preventative for colds and an insect repellent.

Jasmine and Rose can be very soothing. Caution should be used with all products. When a stressful day comes to an end, try juniper, neroli and cedar-wood scents.

All this taken into consideration, please keep them away from those chubby little people for safety reasons.

Mussi Cho  
L.C. Smith

them heritage too, it seems. People who smoke a pack or two every day, must have a lot of prayers (Please God, don't let me get cancer) to give. Now a days, most Native people use tobacco, not in sacred ceremonies, but as a way of placating an addiction. First Nations people have one of the highest smoking rates (let's not forget its kin, chewing tobacco) in the developed world. What once was used sparingly and respectfully, is now simply a habit — an especially dangerous habit with all the non-Native chemicals and additives currently available in every cigarette.

To make things worse, I have even heard people rationalize this abuse by saying "Native people have always smoked. It's part of our culture." Well, so was getting up at dawn, riding a horse bareback, eating turtle eggs raw. Ask them the last time they did any of those on a regular basis? And if we were to take this questionable and misguided argument to its logical conclusion,

the Aboriginal people of Peru and Columbia once chewed the leaves of a small plant called the coca plant. It helped alleviate the symptoms of altitude sickness and would sometimes act as a pick-me-up during the long treks through the mountains. So does that mean the Indigenous people of the Andes are all cocaine and crack addicts because it is part of their culture and heritage? If it is, that's news to me and I'm sure the noble decedents of the Incas.

Continuing this train of thought, the Catholic church uses wine as a sacrament during Holy Communion, as the blood of Christ. Does that mean all Catholics are alcoholics (I wouldn't touch that line with a 10-foot pole) and vampires? Jeez, and to think I almost married one.

I don't think I'm going out on a limb here by saying that smoking, as done today, was not part of our culture. Cigarettes are not absolution. The Creator does not use chewing tobacco. Emphysema is not a blessing.

# Alberta chiefs hold summit

By Joan Taillon  
Windspeaker Staff Writer

EDMONTON

The Alberta Chiefs Summit that took place March 28 to 30 had important items such as justice and policing, health, gaming, Bill C-68 (gun legislation) and the Alberta government's proposed Aboriginal policy framework and the National Aboriginal Resource Allocation Model on their agenda, but few details about the conference have been made public.

It was clear at the start, however, that unity or the lack of it among summit attendees, the erosion of treaty rights and cutbacks to health and education funding were primary concerns. Quorum was done away with and after discussion about previous resolutions procedure, the chairman said they would go by majority vote. One chief said he had difficulty with that as the co-chair said Elders had advised the chiefs to operate by consensus.

At the start of the summit, a notice of resignation dated March 27 was submitted to the planning committee by co-chair Jim Badger. It was not specific, but said "I cannot be a party to an event where one treaty area may be excluded or marginalized because of principles."

There appeared to be minimal Treaty 8 participation at the table that first day, but our attempts to contact Treaty 8 Grand Chief Jim Boucher and several other Treaty 8 chiefs for an explanation and for their views on the summit were unsuccessful. The First Nations Resource Council declined to shed any light on the situation as did anyone else approached about it.

Later, Chief John Snow said that in the 1970s Alberta chiefs were united but now local and provincial issues and money was dividing and weakening them. He said the chiefs need to stand, vote and utilize the strengths of recent court decisions together; if they don't, the government will see they are weak and attempt to divide them.

Stanley Arcand Jr. from Alexander First Nation delivered the youth message to the chiefs. He said he's heard Indian Affairs has set up processes for Indians to fail or fall. Also that money has driven a wedge between Aboriginal people. Arcand asked for assurances to the youth that treaty rights would continue, especially the right to an education. He said he wants to see leadership the youth can follow.

A March 27 letter from National Chief Phil Fontaine about post-secondary education was in the chiefs' conference package. Fontaine's message was that in a recent meeting with Finance Minister Paul Martin, the minister told him he was unaware that many students who applied for post-secondary education funding were deferred and put on waiting lists. Martin said in order to commit more money to post-secondary education he needed proof there was a need. The national chief said the Assembly of First Nations would be contacting education administrators in the communities to collect the names of students on waiting lists for funding.

There was a draft resolution put forth by Treaty 7 that supported the development of phase one (development of the concept and framework) for a First Nations of Alberta Health Institute, for which they wanted Medical Services Branch funding to flow through the First Nations Resource Council.

Chief Roy Whitney from Tsuu T'ina Nation there was a resolution on the Corbiere case, and that has to do with the elections on First Nations across the country," he said. Whitney was referring to the May 20, 1999 Supreme Court of Canada decision that will permit off-reserve band members to vote for chief and council on their reserves. First Nations were put on notice then they had until Nov. 20 to adjust their election rules to accommodate off-reserve members who wish to vote.

"There was a resolution on that to find a postponement on that until proper consultations can take place with First Nations as to how that should be administered."

# Chiefs say gaming a go

By Joan Taillon  
Windspeaker Staff Writer

EDMONTON

Enoch Cree Nation Chief Ronald Morin and Kainaiwa Nation Chief Chris Shade were joined by the chief of Onion Lake First Nation, Wallace Fox, and representatives of New Buffalo Gaming Inc. to announce that some Alberta First Nations are ready to move ahead with operating their own gaming institutions — at least one by the fall — whether the province is ready for Aboriginal run gaming or not.

At the same time they stressed negotiations with their provincial counterparts are currently proceeding well, and they hope First Nations gaming will get underway with everyone in agreement on how it should be done. But there will be no more delays, according to Chief Morin. Bottom line, "We are getting into gaming," he said.

Morin said a public education process about the misconceptions surrounding gaming, and about the positive ramifications of gaming that could offset the associated problems, was needed.

At the top of the list of positive results from gaming were jobs, self-sufficiency, and money for education and housing. The chiefs said when the people are employed, costs for social problems such as addictions and incarcerations will decrease.

"Part of the education I'm talking about, over and above on the gaming side, is from the resource sharing side," Morin continued. He said all levels of government know that vast natural resources were transferred from First Nations to the province in the 1930s without their consent. "We were cheated out of a lot of those revenues creatively," Morin added. "We believe that it's wise for the provinces and the federal government to allow us to be a part of these types of opportunities that currently exist in gaming." He made a strong point that neither the federal or provincial governments have attempted redress for the resources and the live-



lihood stolen from First Nations people, but now the province had a chance to make up for some of its past errors. "Gaming is just one option," said Morin, "that I think the province could sort of say, 'OK, we understand where you're coming from and let's work this out."

"I'm confident it can happen and will happen, and hopefully it's going to happen with an air of co-operation. But if not, I don't believe we're doing anything wrong by exercising those rights."

The chiefs said they hoped to see one or two gaming venues in each treaty area eventually. Chief Morin said Enoch would certainly have one. They did not rule out locating casinos or larger complexes off-reserve either, but want to work out a maintenance agreement with local urban governments to provide fire, police protection and so on. A deal to provide services to the First Nation facility would compensate a city for lost taxes.

Asked if all Alberta First Nations would share in gaming revenues, Morin said "definitely" and Shade agreed.

"I think," Chief Shade added, "there is a need for us to develop a First Nations group that can oversee this, like a trustee group." He said the details of how this would be done were still being worked out.

Although the chiefs present would not rule out a Rama (Ontario) type casino, it was likely an Alberta operation would not be on the same scale because of huge population differences between the two provinces. Underlying the whole plan, the chiefs indicated, was the idea that they

had waited long enough for First Nations to have the same social and economic development opportunities other Albertans have, and they see gaming as a way to overcome poverty, political and social problems among their people.

On April 19, Ron Thumlert, a private consultant on contract to New Buffalo "on behalf of all the First Nations of Alberta, in particular those that want to get into Native gaming," was circumspect in describing how they would proceed.

Thumlert gave some background on his organization and its principals: he said New Buffalo Gaming Inc. was incorporated on Jan. 18.

Asked why the chiefs chose such a new company to do business with, he responded, "Well I guess they liked what they saw." He emphasized New Buffalo was bringing business experience, Native gaming experience and alliances.

Said Thumlert, "They're not totally new. They're bringing American gaming experience to the Alberta marketplace. I think that's the key. They were sort of involved in the front end of — I think it was Proposition 13 in California — to legalize Native casinos, and they have a very good track record with American bands, and they also have some very strong strategic alliances in the states in terms of the entertainment product there.

Thumlert acknowledges the laws in Canada are different.

"You bet," he said. "That's why I'm involved."

(see Gaming page 8.)

# More 1

By Cheryl Petten  
Windspeaker Staff Writer

VANCOU

There will be more money available to British Columbia First Nations involved in negotiations, thanks to a increase in funding from the federal and provincial governments.

The funding increase announced in early April, with loan and contribution funding increased from \$28 million a year, the level it has been for the past three years, to \$40.7 million for the 2000-2001 fiscal year. Eighty per cent of the funding will go to First Nations as loans from the federal government, which must be repaid, remaining 20 per cent is a top up of non-repayable contribution funding, of which 10 per cent comes from the federal government, and eight per cent from the province.

The announcement of increased funding drew a favorable response from Lusztyg, a commissioner of the British Columbia Treaty Commission.

"Obviously, we're pleased. It's going to be a significant assistance to some Nations," Lusztyg said. "The money will be used both to address past shortfalls in negotiation funding, and to provide increased funds as new games enter the process, and as games already in the process move to the more complex, more expensive stages — negotiation agreements in principal (stage four), and finalizing treaties in stage five.

# Judge

By Paul Barnsley  
Windspeaker Staff Writer

EDMON

The Peacemakers Court of the Tsuu T'ina First Nation in Calgary will hear its first case within the next few months.

Judge Tony Mandamin provided an update on the progress of the first-ever permanent, on-reserve provincial court for members of the Peacemakers Bar Association during a speech on March 27.

He said the search is on for an Aboriginal Crown prosecutor and an Aboriginal clerk for the court and, once those positions are filled and a trial period is complete, "court proceedings, maybe later this summer or maybe later this summer."

Appointed to the provincial court bench last Oct. 15, Mandamin can preside over the court when it begins hearing cases. Mandamin provided the province with a history of Aboriginal justice initiatives as a way of explaining why the courts exist and how they will function.

Touching briefly on each of the many studies and reports on Indigenous justice issues that have been conducted in the last 30 or more years, and discussing a variety of alternative justice programs and various strengths and weaknesses.

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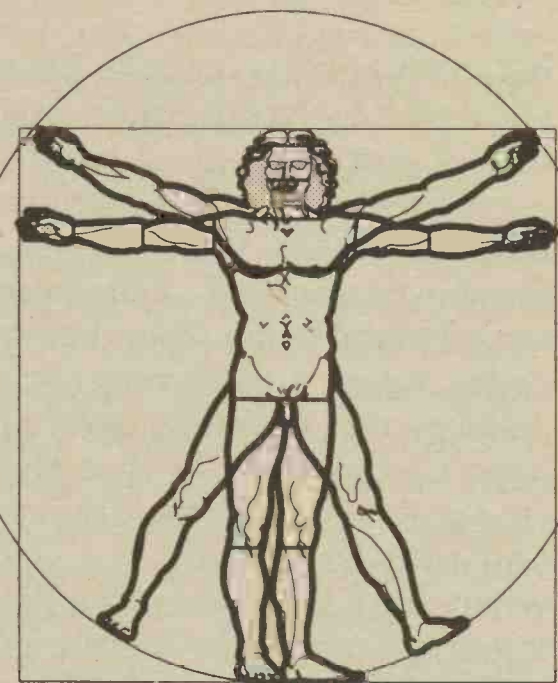
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# More funds available for negotiations

By Cheryl Petten  
Windspeaker Staff Writer

VANCOUVER

There will be more money available to British Columbia First Nations involved in treaty negotiations, thanks to an increase in funding from the federal and provincial governments.

The funding increase, announced in early April, will see loan and contribution funding increased from \$28 million a year, the level it has been for the past three years, to \$40.7 million for the 2000-2001 fiscal year. Eighty per cent of the funding will go to First Nations as direct loans from the federal government, which must be repaid. The remaining 20 per cent is made up of non-repayable contribution funding, of which 12 per cent comes from the federal government, and eight per cent from the province.

The announcement of increased funding drew a favorable response from Peter Lusztig, a commissioner with the British Columbia Treaty Commission.

"Obviously, we're very pleased. It's going to be of significant assistance to some First Nations," Lusztig said. The money will be used both to redress past shortfalls in negotiation funding, and to provide increased funds as new groups enter the process, and as groups already in the process advance to the more complex, more expensive stages — negotiating agreements in principal (AIPs) in stage four, and finalizing the treaties in stage five.

Although the funding increase only covers the coming fiscal year, Lusztig said he expected the funding level will continue in coming years.

"I think what it does is it makes the tables more level. In other words, the moneys we will now advance to those who are actively engaged in negotiations... will enable those tables to have a more complete team of negotiators and researchers and experts."

Said Peter Smith, spokesperson for the Ministry of Aboriginal Affairs in the province, the increase in funding will mean an extra \$1 million in money coming from the province.

"The increase responds to the treaty commission's concerns about insufficient funding for First Nations participating in the process. The increased funding provides the B.C. Treaty Commission with the resources it requires to ensure that First Nations have every opportunity to advance through all of the stages of treaty negotiations. We certainly look forward to continued progress at all treaty tables this year," Smith said.

Robert Louie, elected task force member of the First Nations Summit had mixed reactions to the funding announcement.

"I had two immediate reactions. One, it was good to see that there was an increase in support funding. I think that goes without saying that the dollars are needed for treaty negotiations by the First Nations who are doing the negotiation. But I think, more importantly, I see this as only going in one direction. It doesn't go the full direction of [addressing] the main key areas of sub-

stantive negotiations. And by that I'm talking about the areas of compensation. I'm talking about interim measures. And I'm talking about the issues of jurisdiction, taxation, all those areas that we still have a long ways to go on. That's something that I want to see some announcements on. That there's headway, there's change of mandate by government," Louie said.

"When we're talking about interim measures, I'm talking about protection of the land and resources that are subject to the negotiations. That includes several areas — fishing, it includes the forestry. I mean, we see it happening all the time, when we have negotiations happening and the First Nations looking down the road and watching the logging trucks hauling the logs from their territories without any benefit to the First Nations and access. That's serious. And it's not going to go on. It can't go on, much longer," Louie said.

"In support funding in general, I know that we have resolutions at the summit table that say that First Nations should not be forced into borrowing money, that these should be resources that should be put on the table to settle without borrowing. And so that's a very substantive issue. And so what the government has done is put more dollars on the table, but they're all subject to being paid back. Now the cost of negotiations for many of the First Nations is already very high. Having the resource people, the legal people, having the research done, it's very expensive. It's an expensive process. And it's very unfair to many of the First Nations, particularly the smaller

sized First Nations, to be faced with that burden. So if you've got more moneys to pay back through loans, is that good or not? It's only good if you can get more in return, and when compensation is not a subject of negotiations, it makes it difficult."

Louie said changes in mandate are needed "definitely more so than an increase in funding. Even though the funding is crucial, but these other mandates are even more crucial, because without those mandates, without the seriousness of getting through those serious issues, there's not going to be any treaties happening."

"Now we've made some head-

way in our last session with the senior officials. Whether or not we make headway, time will tell. I think we're right down to the final strokes. Is there going to be change of mandate, and is it going to be mandated? If there isn't, then I think we're going to have a very long, hot summer," Louie said.

The Summit will be meeting with provincial and federal representatives again in late April, and early June.

"We've got two sessions and I think these are, in my view, I think these are the two meetings that will tell the tale as to whether or not we're going to have progress."



The Nisga'a Final Agreement received Royal Assent on April 13, giving legal effect to what is considered the first modern-day treaty in British Columbia. The agreement was first initialled on Aug. 4, 1998 by Canada, B.C. and the Nisga'a government, approved by the Nisga'a on Nov. 9, 1998, spent five months of debate in the provincial legislature, seven weeks in the House of Commons and four months in the Senate.

# Judge says Tsuu T'ina court almost ready

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

The Peacemakers Court on the Tsuu T'ina First Nation near Calgary will hear its first case within the next few months.

Judge Tony Mandamin provided an update on the progress of the first-ever, permanent, on-reserve provincial court for members of the Indigenous Bar Association (IBA) during a speech on March 18.

He said the search is on for an Aboriginal Crown prosecutor and an Aboriginal clerk of the court and, once those positions are filled and a training period is complete, "court will proceed, maybe late this spring or maybe later this summer."

Appointed to the provincial court bench last Oct. 15 so he can preside over the court when it begins hearing cases, Mandamin provided the audience with a history of Aboriginal justice initiatives as a way of explaining why the court exists and how it will function.

Touching briefly on each of the many studies and reports on Indigenous justice issues that have been conducted in the last 30 or more years, and then discussing a variety of alternative justice programs and their various strengths and weak-

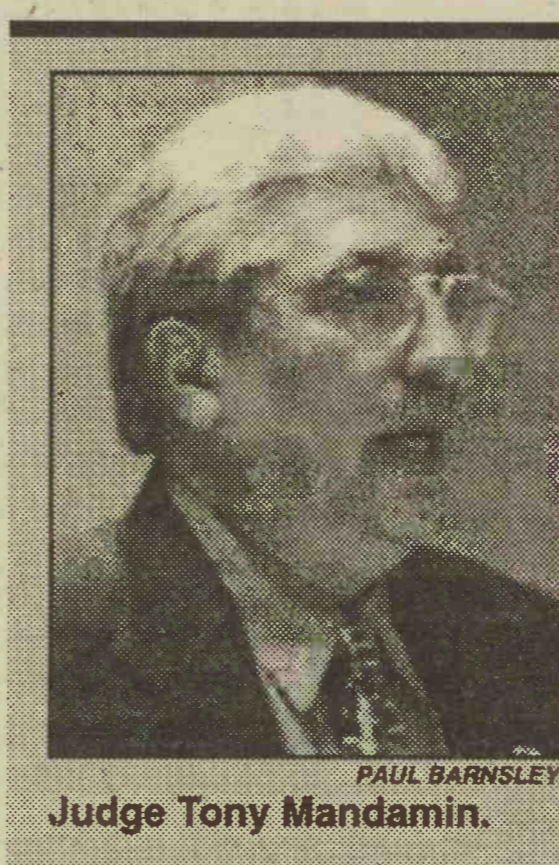
nesses, Mandamin said traditional mainstream methods of dealing with criminal matters have been shown to be inadequate when dealing with Aboriginal offenders.

"The Supreme Court of Canada observed that a treaty Indian boy turning 16 in 1976 has a 70 per cent chance of at least one stay in prison by age 25 compared to a non-Native boy who has an eight per cent chance," he said.

Saying there is now a general recognition among those who work in the criminal justice system that "Canada over-relies on incarceration," Mandamin said sentencing circles and other forms of restorative justice have been shown to be effective in Native communities and the new court will employ some of those methods.

The court came about because of political activism by Alberta chiefs, most specifically the Tsuu T'ina leadership, who pointed out that there is a clause in treaties 6, 7 and 8 that suggests Native leaders should play a role in the administration of justice in their communities.

"That clause, to paraphrase, says, 'The Indians promise they will obey the law and they will maintain peace and good order amongst themselves and between themselves and others of Her Majesty's subjects and they



PAUL BARNSELEY  
Judge Tony Mandamin.

*"It's fine to address the question of sentencing Aboriginal people differently, but it's a very difficult matter to do simply from the bench."*

will assist officers of Her Majesty to bring to justice any Indian that offends the law or the terms of the treaty.' The Indian Association [of Alberta] pointed out [that] to give the words of that clause meaning it had to mean more than simply that the Indians would obey the law. It had to mean they had... a responsible role for maintaining order in their communities. That role was to be one that was involved in the day-to-day administration of justice," Mandamin said.

Saying social workers have found stays in prison retard the healing process of Aboriginal offenders, Mandamin noted that the Supreme Court of

Canada has ruled that alternatives to incarceration should be considered by judges when they impose sentences on Aboriginal people. He added that the community must have the right programs in place before a judge can feel safe to hand over a convicted criminal to Elders or life skill coaches or drug and alcohol workers.

"It's fine to address the question of sentencing Aboriginal people differently, but it's a very difficult matter to do simply from the bench. It can't be done by courts alone. The experience of the Aboriginal justice initiatives has shown it's really involving the community and introducing the different ele-

ments," he said.

The Tsuu T'ina leadership studied the Navajo Peacemaker courts in the United States and sought to establish a court system that works closely with the care providers.

"What the Tsuu T'ina Nation proposed was to have a provincial court established on the reserve, with an Aboriginal judge, an Aboriginal Crown prosecutor and an Aboriginal clerk of the court and that that court be established in conjunction with a peacemaker program which would have a peacemaker coordinator who would liaise very closely with the Crown prosecutor and with all the other elements," he said.

The court will deal with all criminal matters except for those more serious cases, such as high treason or murder, which are usually reserved for general division or Court of Queen's Bench. Young Offenders cases, family court matters, child welfare cases and civil matters will be heard by the court. The jurisdiction of the court, Mandamin said, will be limited to the boundary of the reserve. All persons charged within that jurisdiction — Native and non-Native — will be dealt with by the court. Sessions will take place in the Tsuu T'ina council chambers until a permanent facility is constructed.

g a go



waited long enough for negotiations to have the same and economic development opportunities other nations have, and they see it as a way to overcome economic, political and social issues among their people.

April 19, Ron Thumlert, consultant on contract by Buffalo "on behalf of First Nations of Alberta, particularly those that want to see Native gaming," was present in describing how it would proceed.

Thumlert gave some background on his organization's principals: he said New Gaming Inc. was incorporated on Jan. 18.

Why the chiefs chose a new company to do business with, he responded, "I guess they liked what Buffalo was bringing to the table — experience, Native experience and alliance with the federal government. They're bringing a lot of gaming experience to the Alberta marketplace. I think that's the key. They were involved in the front end of the entertainment industry there."

Thumlert acknowledges the differences between Canada and the United States. "That's the difference," he said. "That's what's involved. Gaming page 8.)"

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- MOOSEHIDE GATHERING**  
Jul. 27 - 30, 2000 Moosehide Village, YK (867) 993-5385 see ad page 14
- 7TH NATIONAL CONFERENCE ON GIFTED & TALENTED EDUCATION FOR NATIVE PEOPLE**  
Jul. 30 - Aug. 3, 2000 Hilo, HI (405) 325-4127 see ad page 24

# Gaming comes to Alberta

(Continued from page 6.)

"What they couldn't bring," Thumlert said of New Buffalo, "is the Canadian experience in terms of jurisdictional and related responsibilities and sort of the broader public policy issues of the day in Alberta." Thumlert, retired from the department of federal and intergovernmental affairs of the Alberta government with 22 years in executive management positions dealing with public policy, said he will "project manage" the policy framework with the Alberta government.

Kevin Markiw, chairman, and George Harder, secretary-treasurer, are Alberta businessmen with an oil equipment supply industry background. President Wyatt McNabb is an Albertan who recently worked for the Alberta Gaming and Liquor Commission. Ken Horn, the principal consultant, is Alberta-born but spent the past decade in the U.S. and Europe and has been involved in gaming in California, Washington and Idaho.

"New Buffalo was really created at his [Ken Horn's] initiative to bring their expertise that they've learned in the states to the Alberta marketplace," said Thumlert.

Another consultant, Dr. Bill Holtz (who practices nuclear medicine in California) is "active in Native casino ventures in the U.S."

Thumlert said marketing and financial decisions and which casino will go first will come after a policy is in place with the Alberta government. He reiterated what came out of the summit press conference, that the chiefs were optimistic it would occur by the

end of the summer.

When Thumlert was reminded the chiefs had presented a unified front at the press conference that they would proceed with or without provincial approval, his response was "I think one said that. It wasn't the chiefs. One chief said that." He added that from where he was sitting it was a matter of a real partnership between the government and the First Nations in finding a policy framework that "meets the needs of First Nations people and the needs of the government and all Albertans. It's going extremely well."

Thumlert said they were meeting at the "officials" level before the summit, and following the summit the chiefs presented a "specific proposal" to Murray Smith, the minister responsible for the Alberta Gaming and Liquor Commission.

The proposal includes an Alberta First Nations economic development fund, which would "assist in the funding of economic projects and diversification of economic projects on reserve land. That funding would be available to all First Nations in Alberta," as outlined in the sharing provisions of the resolution, Thumlert said.

He said what the First Nations are seeking from the Alberta government is a "First Nations gaming compact, which would set out the objectives, the roles and the responsibilities. And flowing from that compact would be licence applications for specific locations." He said the compact would also include a host nation development fund, meaning the nation with the casino would es-

tablish a fund to be used for economic growth, job training or infrastructure.

"The whole theme," Thumlert said, "is around creating jobs and opportunities for Native people."

Another part of the compact, Thumlert added, is the chiefs are proposing the Alberta government would not "use this as a revenue-generator, but would only recover their operating costs for regulating and placing various equipment and machines in the casinos."

David Henig, assistant director of communications, said the Native gaming committee report released by the commission in April 1996 recommended that a maximum of four Native-run facilities be licensed under provincial auspices and that currently there is a temporary freeze on issuing licences until a review of gaming is completed, most likely this summer. Henig added there are no active applications for a licence before the board, which agreed with what the chiefs and New Buffalo said.

"There's a balance we need to strike," said Henig, "that the social and economic aspects of gaming are looked after as well. We recognize that there are some individuals out there who may have a problem with gambling."

Henig was told the chiefs say people are gambling anyway, irrespective of the existence of Native-run facilities. Further, they say the money generated by Native casinos will go a long way toward providing social stability and alleviating addiction problems through the combination of jobs, housing and support for social programs already in place.

# Violence

By Cheryl Petten  
Windspeaker Staff Writer

## BURNT CHURCH

With the lobster fishery re-open in Atlantic Canada, members of Christian Peacemaker Teams have come to Church, N.B. to try to make calm in what could become a volatile situation between Native and non-Native fishermen.

The community saw violence last fall following the Supreme Court of Canada's March decision which said Native people of the area had a treaty right to fish, unlicensed, to make a decent living. A demonstration staged by non-Native fishermen turned violent after protesters loosed Native lobster traps, angering a response from several young Native men. The incident resulted in one Native man being hospitalized, and several non-Native men charged, including assault, arrest, cutting lobster traps and fishing out of season.

Doug Pritchard is the Peacemaker Teams. His team arrived in Burnt Church April 4 and will remain in the community until the end of when the spring fishing ends.

"Our group is a violence reduction initiative, originated by Mennonites, B...

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# Blackfoot-only border crossing wanted

By Shari Narine  
Windspeaker Contributor  
BROCKET, Alta.

Peigan Nation band councillor Edwin Small Legs doesn't know his people. "The saddest thing about the Peigan and South Peigan is that we're only two hours away from each other but we live

worlds apart," he said. Small Legs, and representatives from the other tribes that form the Blackfoot Confederacy - Siksika and Blood in Alberta and South Peigan in Browning, Montana - are hoping to make family and cultural visits across the Canada and United States border easier. By the end of May, the plan is to produce a "political vehicle" that will be able to

negotiate with the Canadian and American governments for a border crossing specifically for the Blackfoot people. "We need this political vehicle so that the governments will hear us," said Small Legs. "Then we can start requesting the need for this border crossing." In Alberta, 25 chiefs have endorsed a resolution supporting the border crossing. In the

United States, more work has to be done. Once the document is finalized, it will be taken to the Montana/Wyoming tribal leaders, said Blackfeet Nation Chief William Old Chief. When the document is approved by resolution, it will go to the National Congress of American Indians for its approval. Then lobbying the U.S. Congress will begin.

The desire for a gateway specific to the Blackfoot Confederacy is not new. "It's been in the hearts and minds of many people for years," said Old Chief. "It's come to the forefront now because of the way Native people are treated when crossing the border — more so into Canada." (see Border page 11.)

# Hunting and land claim issues stall logging

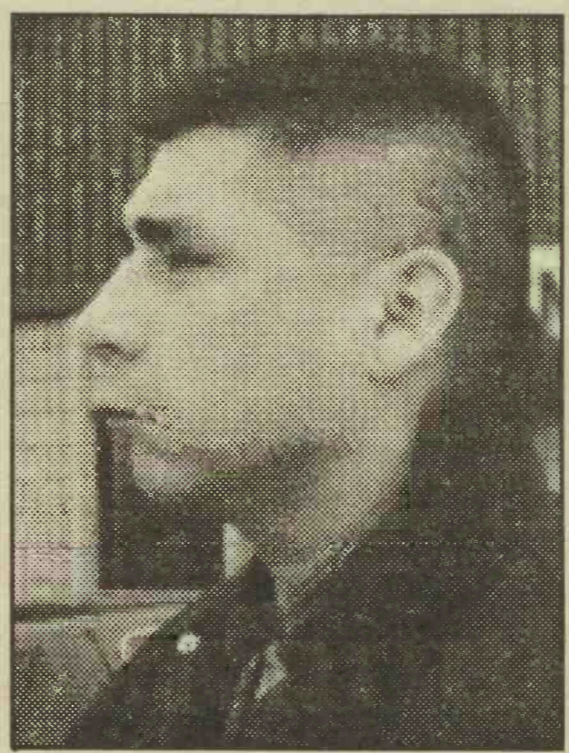
By Roberta Avery  
Windspeaker Contributor  
NORTHERN BRUCE PENINSULA, Ont.

A lumber company's plan to cut trees in one of Ontario's largest deer yards will destroy a traditional hunting area, said Chief Ralph Akiwenzie of the Chippewas of Nawash. The area has been designated an area of natural and scientific interest, and parts of it as provincially-significant wetlands, he said.



Darlene Johnstone. Darlene Johnstone said the area is reduced to a mere few hundred acres. "Now this could destroy what's left," he said. The Chippewas hunting area is less than a mile away from the area the company wants to log. Akiwenzie and Saugeen Chief Randy Roote were among several people who pleaded with council to refuse the company's access request at a recent council meeting. Council reserved its decision

until it receives a report from a task force on logging white cedar, but the delay did little to reassure area residents. This could "ruin this beautiful country." Council's "decision will impact my children, my grandchildren and their children," said area resident May Watson. Area hunting and angling clubs, often on the opposite side of the fence on issues of concern to Nawash and Saugeen, are also opposed the logging of the deer yards, said area resident Matt Kiernan.



Chief Randy Roote. "There are a lot of people who share Chief Akiwenzie concerns over this. Hunting and fishing clubs all over the peninsula are speaking out about this," said Kiernan. Timber company owner Chris Rovers told council the company purchased the property eight months ago. "What I need is access to that property," he said. He strongly contested claims made by Nawash communications officer David McLaren who told council he had inspected

cedar, said McLaren. "This problem exists across southern Ontario. The bylaws are not adequate to protect this kind of land," he said. Nawash land claim researcher Darlene Johnstone pointed out that the road allowances around the property are the subject of a Nawash land claim and said no significant changes should be made to the road allowances while the litigation is pending. The timber company appeared to anticipate a positive response from its access request to council and had its tree cutting machinery "poised" on the road allowance ready to move in, she said. "That had us really worried." Milt McIver, mayor of the newly-amalgamated community of Northern Bruce Peninsula about 150 miles north of Toronto refused to open up the issue for further debate until council had reviewed the task force study and title searches of the road allowances. Rovers said he was instrumental in setting up the task force and will be willing to abide by its most stringent recommendations.

# Bands pounding away with Delgamuukw

By Cheryl Petten  
Windspeaker Staff Writer  
VANCOUVER

Attempts by a number of British Columbia bands to fast-track a court case involving the Aboriginal right to log on Crown land has been stalled with the Supreme Court of B.C. refusing to accept the unconstitutionality of sections of the provincial Forest Practices Code as a point of law. The point of law is based on, among other cases, the Supreme Court of Canada's *Delgamuukw* decision that said Aboriginal title to the land has not been extinguished or surrendered. The court case involves the Okanagan, Adams Lake, Spallumcheen and Neskonlith Indian Bands and the Westbank First Nation. The province's Ministry of Forests is attempting to stop the bands from logging on Crown lands. The recent court decision, issued by Justice Sigurdson on March 20, dismissed the application by the bands, stating the point can't be resolved without evidence, and would not resolve the litigation even if it were put down as a point of law. "The respondents say that it is not necessary for them to prove their own rights," said the judge. "They point to *Delgamuukw v. B.C., Calder v. A.G.* and other cases that they

"What we're putting on trial is the system itself." — Chief Arthur Manuel.



say have established that Aboriginal and treaty rights still exist in British Columbia and have not been extinguished." Arthur Manuel is chief of the Neskonlith Indian Band, and chairman of the Shuswap Nation Tribal Council. Manuel is also chairman of the Interior Alliance, and co-chair of the Assembly of First Nations *Delgamuukw* Implementation Committee. In a press released issued by the Interior Alliance following Judge Sigurdson ruling, Chief Manuel said "It appears to us that the court is afraid to apply the *Delgamuukw* decision and require the province to produce evidence of consultation and accommodation of Aboriginal title. Based upon the evidence and the motion we presented to the court, Justice Sigurdson could have exercised his discretion and speeded up the proc-

ess. Instead, the court adopted the province's position which is to drag out these proceedings and delay the inevitable fact that Aboriginal title exists in B.C. and that the laws of the province are going to have to change to accommodate this fact. We are not happy with the courts' decision, but we will continue to press to have the Aboriginal title and rights issues in the court case resolved as early as possible." In a telephone interview following the court decision, Manuel commented further on the proceedings, calling them "very ongoing and very complicated," involving five bands and numerous procedural issues and trials. The five bands involved in the case were charged after logging on lands within each of their own traditional territories. "All of [the areas logged] were

scheduled to be harvested under the B.C. government's small business program and what we did was, before those timber licenses were sold through an auction, we just went in and started logging them," Manuel said. "We logged them according to the provincial government's silviculture prescription, and we had professional fallers, and Workers' Compensation Board rules were followed," he said. "Everything was according to professional standards in all three cases. . . . We were never criticized for anything being non-professional about it. And all of them were endorsed by our tribal councils. Not just our own bands, but by the nations — the Okanagan Nation Alliance permitted Westbank and the Okanagan band to log, and the Shuswap Nation Tribal Council permitted the Spallumcheen, Adams Lake and Neskonlith bands to log." "The court is in a pretty difficult position," Manuel said. "The Supreme Court came out in regard to recognizing Aboriginal title as a collective property interest, and a lot of these cases that are spawned from these political actions we're taking raise those issues again, and the court's having a lot of problems implementing *Delgamuukw*. But things are changing on that as we speak. In those cases, we took political action in terms of the logging,

and so they brought action against us. They charged us and we end up going to court. And so that's one legal action. Another legal action we took that didn't involve us taking any political action is the Melonellen case that was in court all last week. In that one, we're bringing the legal action against the province, based upon a timber permit they gave to a non-Native company, based upon the fact that they never had authority to do that, and its raising a lot of concern on the part of the province, challenging their jurisdiction based upon the *Delgamuukw* case." "What we have argued right from the beginning is that in *Delgamuukw* it doesn't just say that Aboriginal title must be proven, it also says that the province must justify their infringement on title. Our argument to them is that they have to justify that they could infringe on title to begin with, and through that they would prove that they have jurisdiction. And their position is, 'no, we don't need to prove that' . . . and so when we raised this issue of justifiable infringement, they cringe. And that's how come we keep on hammering them on these little procedural issues. People wonder, 'how come you're doing that?' But we're poking holes in it. What we're putting on trial is the system itself," Manuel said.

# Border

(Continued from page 10.) Both Old Chief and Small Legs have heard stories of First Nations people being mistreated at border stations. "An incident came to my attention when some people were taking their bundles were handled with respect," said Small Legs. It takes 400 songs in a ceremony to open a sacred

# Anti-ga

By Paul Barnsley  
Windspeaker Staff Writer  
EDMONTON

Troy Rupert knows the street is tough and leads to life behind bars. He's been there. He's of that world and makes his living by making it easier for others to get the trap of crime and punishment. His Winnipeg Alliance has been helping young Native people since the early 1990s. Rob Pappin, from the Cree First Nation near Edmonton, has spent his share in correctional facilities. A former gang member, he believes young people are increasingly falling prey to the attractions of gang membership. Rupert and Pappin wrote the *Windspeaker* news column on March 28. Their plan was to publicize Pappin's efforts to support Rupert's success in getting out of the Alberta cage. Pappin said he had contacted Edmonton Mayor Sam Smith's office and the provincial Justice Minister to look for financial help for political support to the Edmonton version of the Anti-Gang Alliance, but so far calls aren't being returned. "Crack houses, cocaine, stabbings, swarming prostitution — these are all signs that gang activity is present and those signs are there," said Rupert. "All they want to do is sweep it under the rug," Pappin added. Pappin thinks the police don't want to deal with the gangs of young people roaming the streets of Edmonton Prairie city. There are risks to trusting an ex-gang member with that job, risks that Pappin and many police officers want to deal with. But he said, young people are likely to listen to someone who's been there. "Rob's a street level guy they can relate to," Rupert said. "He's the guy they can relate to." But something clearly needs to be done. In the last few years, Asian gangs have been on the streets of Edmonton, causing several fatalities. Pappin said, "I've heard several provincial court judges say that Tony Mandamin told them that the Edmonton Bar Association had 18 that Native street gang

## Border station personnel show little respect

(Continued from page 10.)

Both Old Chief and Small Legs have heard stories of First Nations people being mistreated at border stations.

"An incident came to our attention when some people crossing, their bundles weren't handled with respect," said Small Legs.

It takes 400 songs in a ceremony to open a sacred bundle.

It's not supposed to be opened by customs people who do not understand the Native ways.

"We are a unique people," said Old Chief. "Privileges should be given to Native people. We have close relatives on either side. The line has separated us physically, but not spiritually or in our hearts."

"The Blackfoot Confederacy has been here for time immemo-

rial," he said. "The Peigan in Alberta and the Peigan in Montana are a clan from that nation. We came out of the mountains and we were going to our tribe in Montana, but the line had been drawn and we couldn't cross it."

But the Blackfoot people have an historical right to cross that border unfettered, said Small Legs. Traditional Blackfoot territory runs from the South Sas-

katchewan River to the Yellowstone River and from Nebraska to the middle of Saskatchewan. A number of treaties - the Jay Treaty, signed in 1794 between the British and the U.S., the Treaty of Ghent, signed in 1815 between the French and the British, and the Lame Bull Treaty, drawn up by the U.S. and signed in 1855 declaring peace and friendship - all con-

tain articles that permit easy access over the border between families (and not specifically Native families).

And history is not the only thing on the side of the Blackfoot people, said Old Chief.

"Other tribes in the U.S. are looking to do the same thing," he said. "It's all happening at the same time and not just in the north but in the south too."

## Anti-gang program comes Edmonton

By Paul Barnsley  
Windspeaker Staff Writer

EDMONTON

Troy Rupert knows life on the street is tough and usually leads to life behind bars.

He's been there. He got out of that world and now he makes his living by making it easier for others to get out of the trap of crime and punishment. His Winnipeg Native Alliance has been helping young Native people in that city since the early 1990s.

Rob Pappin, from the Enoch Cree First Nation near Edmonton, has spent his share of time in correctional facilities, too. A former gang member, he knows why young people get into gangs and he knows what they need to do to get out and lead productive lives. Pappin wants to bring the elements of Rupert's Winnipeg Native Alliance to Edmonton, where he believes young people are increasingly falling prey to the attractions of gang membership.

Rupert and Pappin visited the Windspeaker newsroom on March 28. Their plan was to publicize Pappin's efforts to export Rupert's successes in Winnipeg to the Alberta capital city.

Pappin said he has contacted Edmonton Mayor Bill Smith's office and the provincial Justice ministry as he looks for financial help and political support to start the Edmonton version of the Native Alliance, but so far his calls aren't being returned.

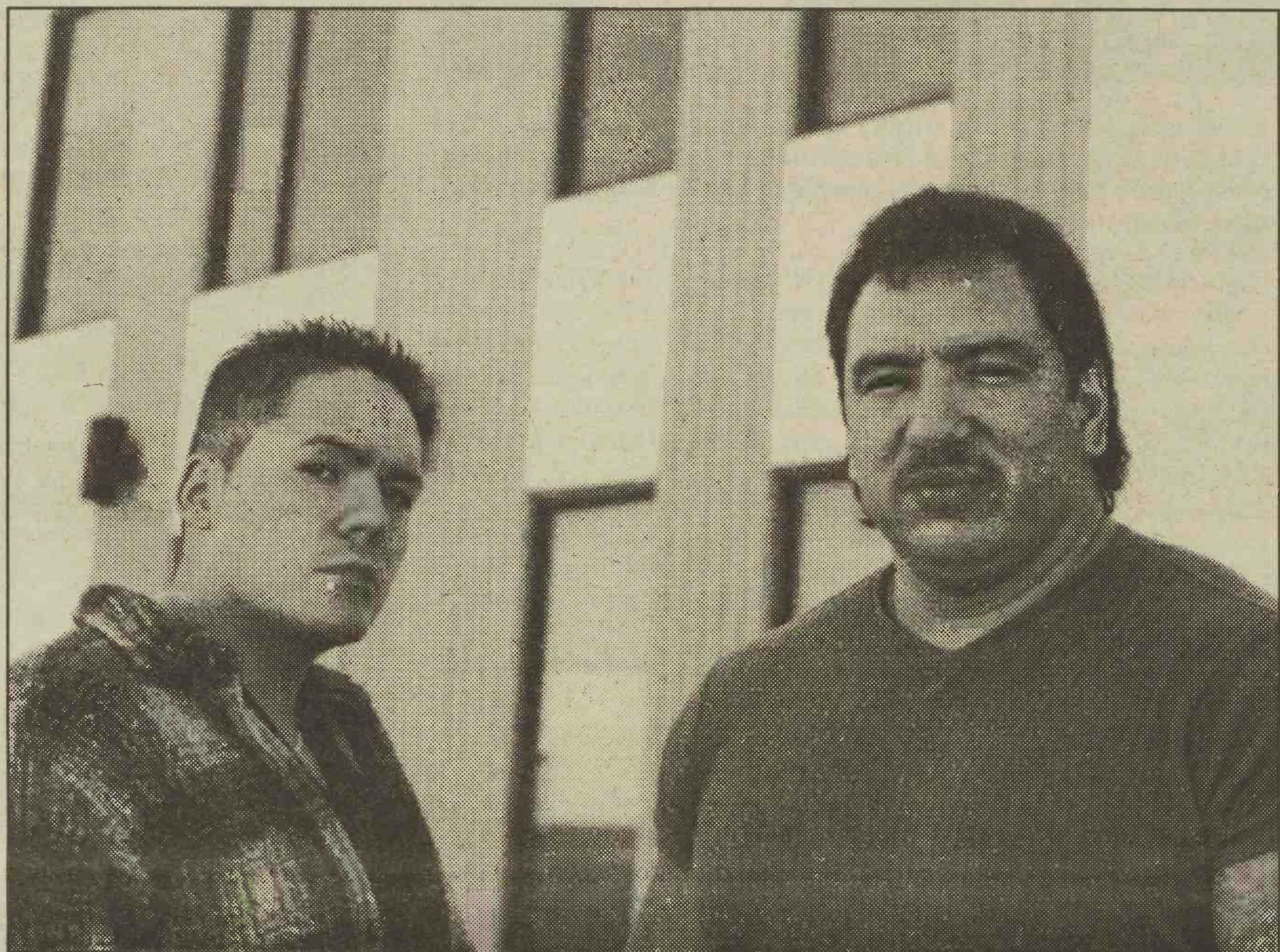
"Crack houses, coke busts, stabbings, swarming, teen prostitution - these activities are signs that gangs are present and those signs are there," said Rupert.

"All they want to do is sweep it under the rug," Pappin added.

Pappin thinks the politicians don't want to deal with the idea that gangs of young people are roaming the streets of a Canadian Prairie city. There are also risks to trusting an ex-con to do that job, risks that politicians and many police officers don't want to deal with. But, Rupert said, young people are more likely to listen to someone who's been there.

"Rob's a street level guy," Rupert said. "He's the kind of guy they can relate to."

But something clearly needs to be done. In the last year, Asian gangs have waged war on the streets of Edmonton, producing several fatalities. Alberta provincial court judge Tony Mandamin told the Indigenous Bar Association on April 18 that Native street gangs are



PAUL BARNSELEY

Rob Pappin (left) and Troy Rupert want to help young Native people realize they are being used when they join gangs. After spending many years being manipulated by criminals, taking the risks for others, and spending time behind bars, Pappin got wise and got out of gang life. Now he and Rupert want to show others the way.

becoming an increasingly serious problem in his province. He also suggested that many of the gang connections are made in gang correctional facilities, where, in some parts of Western Canada, Aboriginal people make up as much as 70 per cent of the population. With stories of gang-related violence appearing more frequently in the press in Western Canada, Rupert and Pappin appear to be taking action at the right time.

The Winnipeg Native Alliance staff uses sports and recreation oriented programs and cultural programs to reach young people who have been caught up in the street gang life.

"We help guys coming out of the joint; we help guys on the street," said Rupert. "We talk to kids while they're locked up, just to let them know we're there. Our staff, a lot of them are on parole, use sports, recreation and culture to help kids and adults get out of gangs."

Several gangs have been identified as active in Edmonton: Red Alert, the Warriors, the Red Posse and the Native Syndicate are the highest profile groups.

About to graduate after completing a three-year course in criminal justice and ready to get to work helping young people avoid the mistakes he made, Pappin said he joined a gang because his family wasn't there for him while he was growing up.

"As a youth, I came from a

dysfunctional home and, at the age of 12, I joined what was to be my new family for the next nine years," he said. "I participated in all sorts of crime and, as a result of these actions, ended up going to jail and getting a criminal record."

Young and naive in the beginning, Pappin said his gang membership gave him a sense of belonging and an identity. As he grew older he saw that young people are used and manipulated by older criminals who let them take the risks. Rupert said non-Native criminals are quite prepared to let Native kids do the dirty work - be the patsy - so they can make the profits while the young people go to jail, a form of racism that wouldn't be tolerated by someone with a healthy sense of self-esteem.

"They're not seeing the big picture. They're being duped into believing that what they're doing is solid. But sooner or later they see that life on the streets leads nowhere," said Rupert.

Both former gang members said movies that portray gang life in places like Los Angeles and New York have helped create an aura of romance around gang membership that is a big part of the problem.

While Canadian cities generally don't resemble the desperately poor ghettos of big American cities, movies like *Boyz in the Hood* have created a mystique that teenagers find attrac-

tive.

"The Prairies are the farthest thing you can get from L.A. but kids can be influenced by this stuff because they're naive," Rupert said.

And since many Native people live in poverty, the same social factors that created street gangs in American inner cities apply in places like Winnipeg and, increasingly, Edmonton.

"When you've got the housing projects and the neighborhoods are run down and every fourth house is boarded up or burnt out, you'll see the kids joining gangs," Rupert added.

Rupert knows his past makes people watch him warily, waiting for a sign that he's turning back to his criminal past. He warned Pappin that he'll always be closely watched and suspect and one wrong move could destroy all his credibility. Pappin still wants to start down this road. He'll have the benefit of Rupert's experiences in Winnipeg to guide him.

"I didn't have no positive role models when I was growing up," Pappin said. "We as men have been negligent in being proper role models for our kids. They talk about the seven generations and all that, well, I don't know if we're living in that generation but I'd like to see my kids - no, not just my kids, our kids - have a good life. If I have to go through hell to make that happen, I'll go through hell."

## Ban wanted on teaching spirituality

By Stephen LaRose  
Windspeaker Contributor

FORT QU'APPELLE, Sask.

Where does First Nations' culture end and First Nations' spirituality begin? Does teaching some aspects of First Nations' culture and traditions to students in school violate the students' and parents' freedom of religion? Would students understand First Nations' culture without being taught about the spiritual beliefs from which that culture grew?

Those are the questions teachers, parents and Elders in Fort Qu'Appelle are asking after a meeting March 14 at the town library.

Those at the meeting say they're worried that complaints lodged by an evangelical Christian organization may spawn a backlash against Native studies and cultural classes in area schools. They also said children in such courses are taught only what those spiritual beliefs mean in terms of Aboriginal culture, and students aren't forced to participate in religious events.

The issue cuts to the heart of projects such as the Community of Hope's efforts to build cultural bridges between the Aboriginal and non-Aboriginal community, said the organization's cultural liaison worker, Germaine Coates.

"We want to create an environment where diversity is acceptable," she said, "not to make people feel that what someone else believes is wrong."

Several Fort Qu'Appelle people who are also involved with the Community of Hope program hosted the meeting. The Community of Hope is a program sponsored by several community agencies along with the provincial departments of Education and Social Services, providing in-school and after-school cultural and recreational activities to combat growing school drop-out rates in areas where there are high rates of poverty. Fort Qu'Appelle is one of two rural Saskatchewan schools with a Community of Hope program.

(See Religion page 32.)

# Treaty 3 honors community achievers

By Bryan Phelan  
Windspeaker Contributor

WAUZHUSHK ONIGUM, Ont.

As a child, Rhonda Kelly was ashamed of her culture. That early shame has turned to adult pride, manifested in a recent Celebration of Anishinaabe achievers.

Kelly was the principal organizer for a banquet that recognized the achievements of 52 people from Treaty 3 First Nations in Northwestern Ontario and Manitoba. Tickets were sold out two weeks before the gala, with 500 people squeezing into the bingo hall at Wauzhushk Onigum's Golden Eagle Casino on Lake of the Woods on March 28.

"I think back to when I was a child and my grandmother used to make handicrafts - beadwork, leatherwork - and give them to me as gifts," Kelly recalled after the banquet. "I would throw them away because I was ashamed of them. I didn't want to be seen wearing a pair of mukluks."

"Now I guess I don't want the same thing to happen with the people who are here today. I want them to know that we're proud of them, that we're proud of who we are."

Emcee Lisa Meeches, a National Aboriginal Role Model and TV personality, called the Treaty 3 achievers on to the casino stage one by one and listed their accomplishments.

One of the first people recognized was Elder Josephine Andy of Big Grassy, referred to as a strong advocate for children in custody and child welfare cases. Andy raised five of her own children and 30 foster kids, teaching them the traditional ways she had learned while growing up in



PHOTOS BY BRYAN PHELAN  
**Elder Josephine Andy (right) is helped off the stage at the GoldenEagle Casino in Wauzhushk Onigum after being honored by the Anishinaabe people of Treaty 3. Andy is a long-time children's advocate.**

the bush and on the lake. Others were honored for their success in non-traditional roles. Jason Sanden, a Seine River band member, was a draft choice of the Buffalo Sabres of the NHL but a shoulder injury cut his hockey career short. Undaunted, the 22-year-old friendly giant turned his determination toward another career and is about to graduate with a degree in nursing. "I know my hockey buddies laughed at me because I'm going into the nursing field and it's mainly a female role," he said, "but nowadays male nurses are in demand - there's not very many of them - so I thought I'd give it a go."

Such pioneering spirit was a common theme this night.

Meeches noted that Big Island's Joseph Morrison was an original member of the Lake of the Woods Drum Group and the first Justice of the Peace in Ontario to be sworn in with an eagle feather. Diane Kelly of the Ojibways of

Onigaming, meanwhile, was recognized as the first female lawyer from Treaty 3. Her father and the first Ontario regional chief, Tabasonakwut Kinew, was one of three former Treaty 3 grand chiefs honored for their cultural contributions.

Another, Robin Greene of Shoal Lake #39, was credited with helping entrench Aboriginal and treaty rights in the Canadian Constitution Act of 1982. Greene was part of a delegation that three years earlier traveled to England to lobby the Queen and British Parliament for the protection of those rights.

Others were acknowledged for making their marks nationally in the arena of sports.

Couchiching's Jodi Judd skipped her rink to the National Aboriginal Curling Championships women's curling title in 1999.

This year, Northwest Angle #37 sisters Serena and Candace Copenace, along with mother

Rosalyn, finished second in team billiards competition at the Western Canadian championships. "We give each other support, not only for pool but for other things in our lives," said Serena. "You can have fun without having to drink or party, and pool helps to steer us away from that."

Gail Roach Leforte was one of several people saluted during the evening who have conquered great adversity.

Leforte, also of Couchiching, was diagnosed with a learning disability as a child but went on to earn a college diploma in child and youth care, and a Bachelor of Arts university degree. In 1999, she was awarded a Lieutenant Governor's Medal for Academic Achievement and Community Involvement.

All of the Anishinaabe achievers were presented with a commemorative book in which they are featured. It is hoped the book and a related video will serve as inspiration to others in Treaty 3.

"We were all given a glimpse of many outstanding accomplishments by the people who were honored," Assembly of First Nations Chief Phil Fontaine said in a closing address. "One of the greatest things that can happen to an individual is to be recognized by his or her peers. But even more important is to be recognized by one's own community and to be presented... as a role model that represents a sense of hope for a community - to tell young people to reach beyond their grasp."



**Joseph Morrison is an original member of the Lake of the Woods Drum Group. He also serves as a Justice of the Peace in Kenora, bringing Anishinaabe culture and traditions into the justice system to ensure fairness and acceptance of all people.**

## Law program suspended in order to save it

By Kenneth Williams  
Windspeaker Contributor

TORONTO

Six years ago, John Burrows, from the Chippewas of Nawash in Ontario, and a former law professor at York University's Osgoode Hall Law School, saw the need for an extensive course on Aboriginal law. Up to then, some law schools had some courses that touched on Aboriginal law, but none that allowed students to work out the practical aspects of their academic training.

Now a law professor at the University of Toronto, Burrows designed a course that would bring Aboriginal and non-Aboriginal law students together for a whole term. It would be more than just classroom instruction: the students would be out in the field for seven weeks using their academic knowledge for practical purposes. On top of that, this course would be the only course these students took during the entire term. It would be known as the Intensive Programme in Lands, Resources and First Nations Governments and would be available

through Osgoode Hall. No other law school in the world offered such an opportunity for law students to get this kind of practical training in Aboriginal law. The students came from law schools across Canada, and would be placed around the world for their practical training, with one student going to Botswana.

The funding, however, was never secure. So this year, Burrows decided that to ensure the future of this program, he would have to temporarily suspend it. This would allow him and the current director, Osgoode Hall Professor Shin Imai, to get a more secure funding base. Imai and Burrows hope to raise enough money to resume in 2003.

"We're suspending it for two years to see if we can build up some funding because it takes a lot of money to send these students to the four corners of the continent, to house them, to transport them there," said Burrows. He added that Osgoode Hall has supported the program from the beginning and will continue to do so.

Naturally, the students who are just completing the course were disappointed that the program had to be suspended. They all agreed that this type of course had

to continue in the future. "This course is absolutely vital. It serves an essential function in the training of young lawyers," said Lachlin McKinnon, who will graduate this year from the University of Calgary's Law School. "We talked in the first week when we were here about a term called 'legal warriors.' It's important to have passion but you need to have tools. So it's important to have the practical knowledge as well as the technical knowledge, and this course has been very practical in that way. The placement has been invaluable by providing students with an in-depth opportunity they wouldn't have any place else."

Lorena Fontaine, from the Sagkeeng First Nation in Manitoba, will graduate from the University of Manitoba's Law School, said being placed at the Organization of American States in Washington D.C. gave her a focus for her law career that she didn't have when she started the course.

"I worked on a draft declaration on Indigenous Peoples. I put together Canadian authorities and precedents into a booklet for them. And I did some research on the Inter-American Indian Institute, which is located in

Mexico City. We're looking at redeveloping that institute to create a permanent international political forum for Indigenous People in the Americas."

Fontaine hopes her training and experience will allow her to help the Aboriginal community in Canada to develop its own justice system.

Karry Sandy from the Beausoleil First Nation in Ontario knew when she entered Osgoode Hall Law School that she wanted to take this course, and thinks it's an important union of Aboriginal and Canadian law.

"I believe this program is a vital tool to be passed on to Aboriginal and non-Aboriginal students. It serves to provide a forum for people who are interested in this area of law to learn from each other and share that knowledge," said Sandy.

"What I find most inspirational about this program is it allows us to bounce ideas off each other and come up with creative ways for how we can live with each other. That's a fact in today's society. The non-Aboriginal and Aboriginal students working together provide a wonderful opportunity to learn how to work together and resolve the disputes that are hap-

pening amongst our communities.

"This program provided me with a perspective to take this legal education and learn creative ways to use this law without disrespecting our own laws and our own identity. There are ways to do that," continued Sandy. "We don't receive our credibility and validity through this (justice) system. We learn how to use this (justice) system to protect our inherent rights."

Traditionally, Burrows said, law school focuses on the individual and not the community. This program focuses on the community first.

"It's really approaching the practice of law from its broadest perspective," he said.

"We're bringing them a world where communities are important. What we try to help these students recognize is that these communities need good legal advice, but they can't be the directing minds of that advice. They have to be there to support, to really give all the options available, and then turn it over to the community and let the community carry the ball. We're trying to empower communities that way."

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# GIVING YOU THE POWER

Alberta's New Electric Industry

## Alberta's electric industry is changing.

Alberta's electric industry is moving from a regulated system to a competitive marketplace. This move means licensed companies may phone you or come to your door to offer you electricity services, within standards of conduct required by the Government of Alberta. You'll be able to choose the electricity retailer that offers you the best service and prices. This change will not affect the reliability of service. Power lines will continue to be owned and serviced as they are now. And your electricity will continue to be delivered, uninterrupted.

Around the world, competition is changing the way electricity is produced and sold. Competition is making the industry more customer-focused, and new ideas, products and services are being introduced. By moving to a competitive electric industry, Albertans will be in a position to take advantage of these industry innovations. And sales can be opened to the lowest-cost supplier.

## What do these changes mean to you?

The competitive retail market for electricity will gradually develop over the next few years. Later this year, some retailers may start offering you electricity packages for service beginning January 1, 2001. If you do not choose a retailer this year, your power will continue to be delivered at a regulated rate just as it is today. Home and farm consumers have up to five years to make their choice. Eligible small industrial and commercial consumers (about 85% of Alberta businesses that consume less than 250,000 kilowatt hours of electricity a year) have until 2004 to choose their electricity retailer. So shop around. You have time to make a smart, informed choice.

**Watch for delivery of  
How to Shop for Electricity, an information guide on  
Alberta's changing electric industry. And for more  
details, visit [www.customerchoice.ab.ca](http://www.customerchoice.ab.ca).**

Contact us for more information on Alberta's New Electric Industry.  
In Edmonton, call 427-4088.  
Outside Edmonton, call toll free by dialing 1-877-427-4088.  
Using TDD equipment for the deaf and hearing impaired:  
Call 427-9999 in Edmonton. Outside Edmonton, call 1-800-232-7215.  
Web Site: [www.customerchoice.ab.ca](http://www.customerchoice.ab.ca)



# National Aboriginal Day posters unveiled in Ottawa

By Yvonne Irene Gladue  
Windspeaker Staff Writer

OTTAWA

For centuries Aboriginal people have used art as an important tool in expressing identity. On Aug. 9, 1999, the Department of Indian Affairs and Northern Development invited all new, emerging and professional artists of Aboriginal ancestry to submit their original artwork for the National Aboriginal Day poster competition. They received almost 200 submissions in the Celebrating First Nations category.

The artists were to submit a work that would reflect one of three themes: celebrating First Nations, celebrating Inuit culture or celebrating the Métis culture. On March 28 in a ceremony at the House of Commons in Ottawa, the posters were unveiled. The winners were Ramus Avingaq, David Hannan and Christine Sioui Wawanoloath.

The jury selection committee, made up of professional Aboriginal artists, chose the winning pieces based on originality, artistic merit, and technical quality.

Ramus Avingaq, 23, is from Igloolik, Nunavut, and has been drawing and sculpting since childhood. His winning art design titled *Tugurlaaq* is based on a story about a powerful female shaman who can read people's thoughts.

Métis David Hannan, 29, who is from Ottawa and a graduate of the Ontario College of Art, won with his piece titled *Taking Time to Remember*. Hannan's goal is to advance the concerns of the Métis people through the medium of visual art.

Christine Sioui Wawanoloath, 48, from Wendake, Que., won in the Celebrating First Nations category for her design *Celebrating on Corn Beads*. An established artist, Wawanoloath studied history and art at Manitou College.

"The winning artists are just wonderful. Each of the winners received \$ 5,000 and were handed a laminated poster of their winning piece," said Caroline Douglas, acting manager for public education in the Department of Indian Affairs and Northern Development. "The celebration was wonderful. We had a nice ceremony," she said.

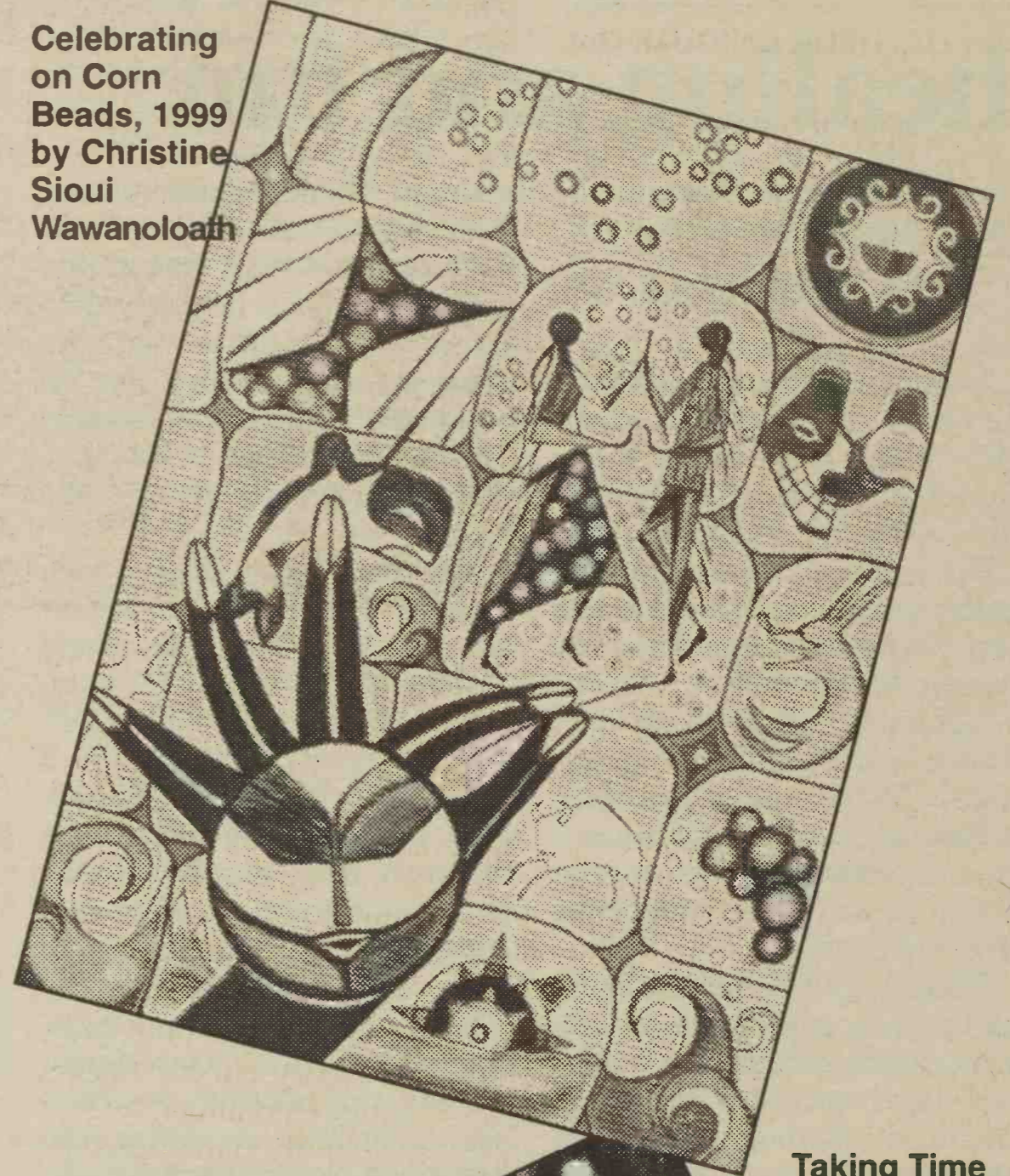
Avingaq left his community for the first time when he came to Ottawa for the celebrations.

"He is quite an impressive artist," said Douglas. "Christine Sioui Wawanoloath submitted something quite colorful and David Hannan is getting quite a name for himself amongst the artists' circles. The art work is quite exciting," she said.

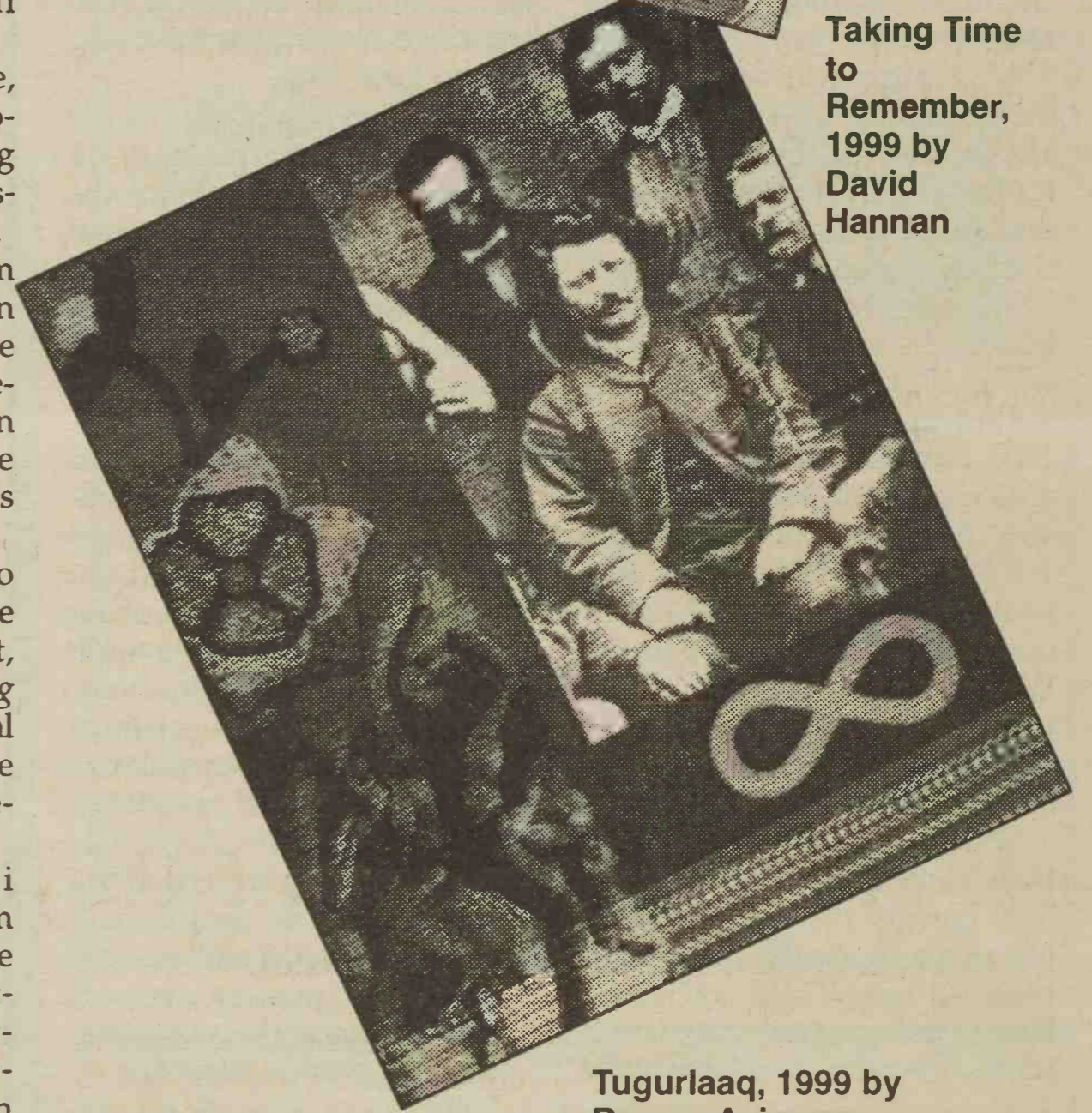
The winning pieces are also featured on postcards and book marks.

"We are hoping that these posters will attract a lot of attention. They are bold, new, and are colorful. We are encouraging people to call in for their trio. We

Celebrating on Corn Beads, 1999 by Christine Sioui Wawanoloath



Taking Time to Remember, 1999 by David Hannan



Tugurlaaq, 1999 by Ramus Avingaq



are encouraging the people to use the postcards to send to loved ones, friends and colleagues to make them aware of National Aboriginal Day," said Douglas. "The products are available through all of our regional offices. We expect the merchandise to be extremely popular this year. It is the new millennium and we wanted to start it off with a bang and introduce a colorful and new line of products. I think that we've succeeded," she said.

National Aboriginal Day on June 21 is a day of celebration for Aboriginal people all across Canada. Its purpose is to recognize and celebrate Aboriginal people and Aboriginal culture. Events will be held in every region across the country. For a detailed list of activities in your area contact your nearest Aboriginal community or organization or visit the government web site at [www.inac.gc.ca](http://www.inac.gc.ca).

# Residential school readies for healing and fun

By Yvonne Irene Gladue  
Windspeaker Staff Writer

SAULT STE. MARIE, Ont.

Shingwauk Reunion 2000 will be held at the Algoma University College in Sault Ste. Marie from June 30 to July 4. The residential school gathering titled "Shingwauk's Vision in the Seventh Generation: Past, Present and Future" is expected to draw hundreds of people.

Opening ceremonies, an open house, sunrise ceremonies, healing circles for men and women, a banquet dinner and dance, chapel ceremonies and family activities will all be part of the five-day event.

Other activities include a picnic barbecue, a group photo session, closing ceremonies, a farewell lunch picnic, a youth circle, an entertainment social and kinship time.

All residential school students, staff, families and friends are invited to the site of the former Shingwauk Indian Residential School for a gathering of sharing, healing and learning.

"This is the fourth reunion that we are having. The first one was in 1981, the second one was in 1991 and the third one was in 1996. At this fourth one we are anticipating to see over 300 to 400 people," said Therese Turkel, office administrator and healing co-ordinator. "We are not really time-based people. We do not have to be rigid or stringent with the agenda. We kind of make the time as we go along," she said.

"When people ask me questions I take it to the alumni and they go over the question. One of the questions that kept popping up was 'I did not go to Shingwauk, but the residential school I was at is not having a

reunion. Could I come to your reunion?'" said Turkel. "The alumni association agreed that everyone should be allowed to come to the reunion because there is a special bond that all residential school students share. The reunion will not exclude anyone who wants to attend," she said.

The alumni association, which began in 1996, consists of former students of Shingwauk school and their descendants. The association has an executive committee, spokespeople and a council of 20 who represent different regions in Ontario and Quebec. The executive body consists of four people and there are other sub-committees and representatives appointed to different areas.

In 1999 the Shingwauk healing project was successful in receiving a grant from the Aboriginal Healing Foundation. The grant will cover costs from July 1999 to June 2000.

The project is geared towards helping the alumni create an awareness in the public of the effects the residential school had on former students. The project will also look at how it affected the students' families and communities. The alumni association hired an administrator co-ordinator who will develop and implement a number of activities. A comprehensive, updated Shingwauk directory will list former students and staff of the residential school along with their addresses and phone numbers. A Shingwauk alumni newsletter will also be produced by the alumni and circulated among the members. A resource and heritage centre meeting place will also be established. The resource centre will be used as a support process network for students and their families. (see Shingwauk page 25.)

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# Video

By Cheryl Petten  
Windspeaker Staff Writer

EDMON

Junior high school students across the province could be receiving a video lesson eliminating racism, thanks to a new video production by Native Counselling Services of Alberta.

"Mythomania—Drumming away false ideas". Frank Campbell is a producer with agency's Bearpaw Media Productions, and co-producer of Mythomania. Working with Campbell on the video are three students from the University of Alberta.

Renata Grey, from Whitecourt; Crystal Janvier, from the Lake area; and Nicole Boudreau from Hobbema developed the interview questions, did the interviews, then we edited and shot it. The three took care of doing the interviews, running the camera and recording the sound, put together the

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Video Production

ESSEN

# Video drums away false ideas

By Cheryl Petten  
Windspeaker Staff Writer

EDMONTON

Junior high school students across the province could soon be receiving a video lesson in eliminating racism, thanks to a new video production from Native Counselling Services of Alberta—

"Mythomania—Drumming away false ideas". Francis Campbell is a producer with the agency's Bearpaw Media Productions, and co-producer of Mythomania. Working with Campbell on the video were three students from the University of Alberta.

Renata Grey, from Whitefish; Crystal Janvier, from the Slave Lake area; and Nicole Boysis from Hobbema developed the interview questions, decided who to interview, then went out and shot it. The three took turns doing the interviews, running the camera and recording the sound, put together the user

guide that accompanies the video and designed the video cover.

According to Barb Mahew, project manager for the Alberta Teachers' Association's Safe and Caring Schools program, the association is looking at the possibility of making the video, aimed at students in Grade 7, available to teachers across the province to use in that program. She added that currently they don't have a lot of resource material available dealing with Aboriginal issues, and would like to hear from any educators who do.

The Mythomania project was born out of a previous Native Counselling Services' production, an eight-minute show entitled "Canadian Families". According to Campbell, that production persuaded the sponsors of the video production project to provide funding.

Campbell said it took \$75,000 to make Mythomania. Funding for the project came from Canadian Heritage; Alberta Commu-

nity Development — Human Rights, Citizenship and Multiculturalism Education Fund; Imperial Oil Ltd. and the Alberta Law Foundation.

The video received its first public screening during the "Eliminating Racism Through Understanding" student forum held March 21 at the Canadian Native Friendship Centre in Edmonton.

Campbell said one of the reasons the video was produced was because of an interview that had been done with a woman who worked for the public school board. Aboriginal students had come to her saying they were dropping out of school because of name-calling and abuse.

"I realized people on the receiving end of racism are being denied opportunities," Campbell said. "Something has to change."

The video, Campbell said, shows role models, "really good examples on screen," telling them not to give up on them-

selves.

It looks at myths associated with various cultural groups, using interviews of people talking about what some of the myths are, and exposing them as untrue. The video then goes on to examine the effects of these myths, and of racism in general.

It examines what racism is, where it comes from, and how it can be stopped—how the myths can be shattered through the spread of information about different cultures. It points out the need to recognize the contributions different cultures have made to our country, and ends with advice on how we can all work to fight racism.

People of various ages, ethnic backgrounds and occupations were interviewed for the video. The surprising thing for a video aimed at young people is that only the adults interviewed were identified by name. None of the young people interviewed was identified.

Campbell said the decision

not to include their names was one made by the girls during final editing of the project, who said the adults interviewed were role models and needed to be identified, but that in the case of the younger participants, people should be more interested in what they were saying than in who they were. In hindsight, however, Campbell feels the names probably should have been included.

One of the strengths of the video lies in its use of people from different cultural groups discussing the myths often associated with their own group. By putting a face on the group, it helps drive home the message that those on the receiving end of racism are not faceless groups. They are not stereotypes. They are individual people, with lives and rights and feelings.

For more information about Mythomania or to purchase a copy of the video, contact Native Counselling Services at (780) 423-2141.

27<sup>th</sup> NATCON

## PROGRAM CALL

Submissions must be received by Wednesday, 5 July 2000.

The 27<sup>th</sup> National Consultation on Career Development (NATCON) will be held Monday to Wednesday, 22-24 January 2001 in Ottawa, Canada. NATCON is the largest international bilingual conference addressing career development and employment-related issues.

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Waneek Horn-Miller, the captain of the national women's water polo squad, is off to the Olympics in Australia.

# Accomplishments recognized with Longboat award

By Sam Laskaris  
Windspeaker Contributor

TORONTO

A pair of celebrated Native athletes added to their already long list of accolades during the Canadian Sports Awards staged March 22 in Toronto. Among the presentations that evening was the Tom Longboat Award, annually presented by the Aboriginal Sport Circle to the most outstanding female and male Aboriginal athletes in the country.

Waneek Horn-Miller, the captain of the national women's water polo squad, and Darren Zack, the ace hurler of the Canadian men's softball squad, were selected as the winners. They were honored for their accomplishments during 1999.

The Tom Longboat Award is named in honor of the late great Aboriginal long-distance runner. Longboat's achievements included winning the 1918 Boston Marathon.

"It means a lot to me," Horn-Miller said of her award. "Tom Longboat was from the same reserve, Six Nations, as my father. So to win that is a great honor."

Horn-Miller, 24, is expected to have another honor bestowed upon her in May. She's a shoo-in to be named to the Canadian squad that will participate in this summer's Olympics in Sydney, Australia.

This will mark the first time women's water polo has been included in the Olympics.

Canada earned an Olympic berth last May when it placed fifth at the FINA World Cup in Winnipeg.

Horn-Miller, a Mohawk who was born in Kahnawake, Que.,

attended the Canadian Sports Awards knowing she would be presented with the Tom Longboat Award.

She was also hoping to be part of another award winner. The national women's water polo squad was among the nominees for the female team of the year. But that honor ended up going to the Canadian women's hockey squad, which in 1999 captured its fifth consecutive world championship.

"It's an honor to lose to them," Horn-Miller said. "But I think we deserved to win it though. I figured we should have won because we did something that has never been done before (having the water polo club qualify for the Olympics)."

As for Zack, 39, his biggest feat last year was leading Canada to a gold medal at the Pan American Games in Winnipeg. He was also an integral part of the Canadian squads that won gold at the 1991 and '95 Pan American Games.

So how good is Zack?

"Without question, the most recognizable softball player and ace pitcher in the country," national team coach Terry Baytor said. "He is the epitome of fair play and sportsmanship and one of the most coachable players I have ever worked with."

Zack said winning any award is always a treat. And he was also thrilled at meeting several other great Canadian athletes at the banquet, including sprinter Donovan Bailey. Zack even had the opportunity to have his photo taken alongside Bailey.

"I thought it was great," Zack said. "He's the fastest man in the world. And to have your picture taken with someone like that is great."

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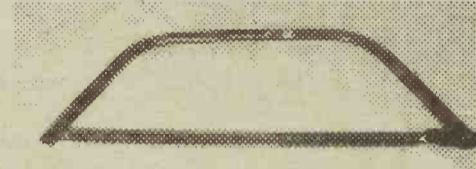
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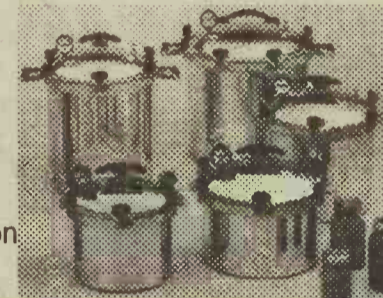
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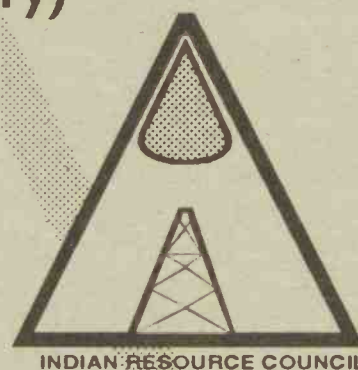
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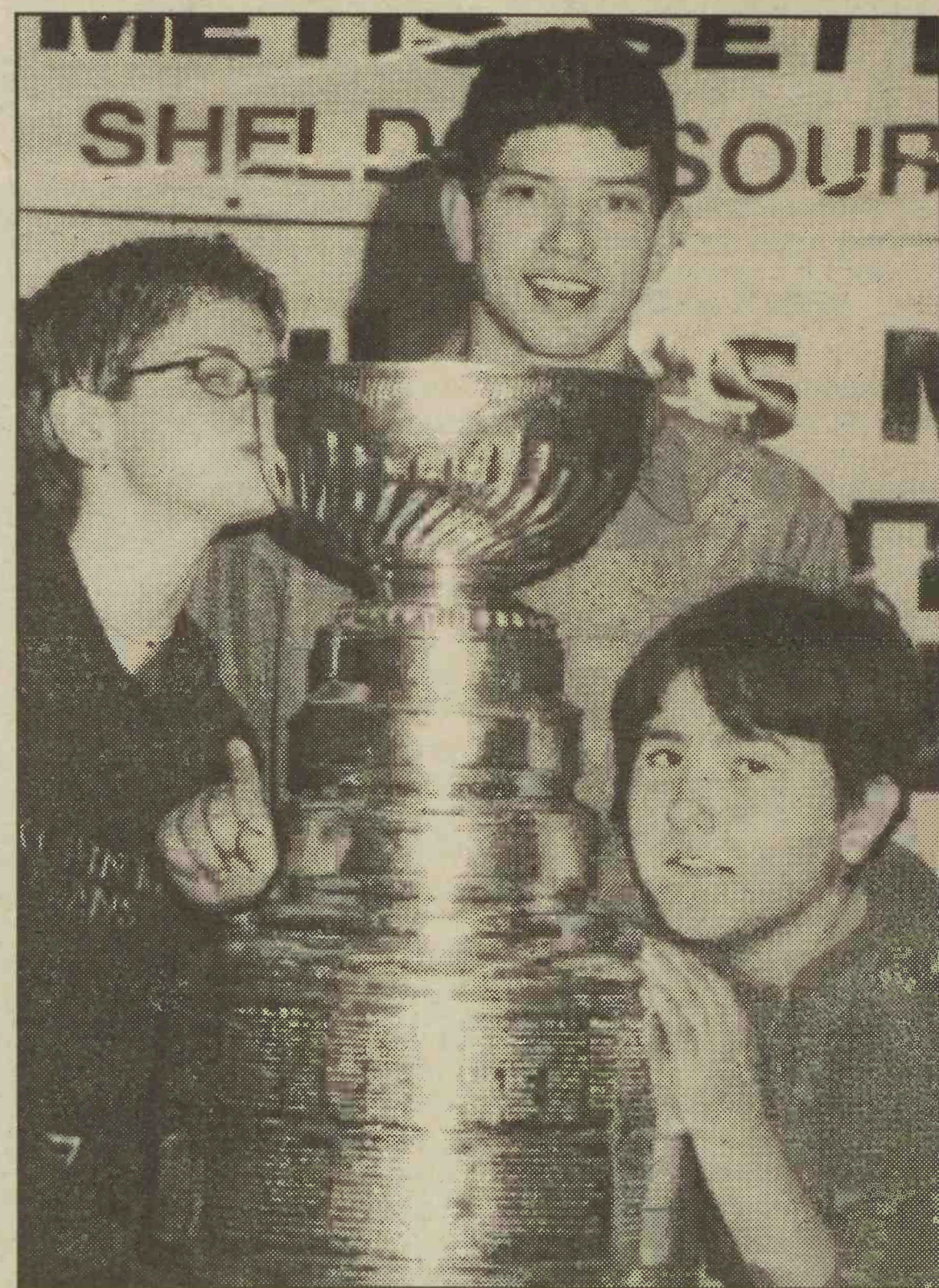
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TERRY LUSTY

The young folks of Fishing Lake Metis Settlement flocked to the Stanley Cup during its visit on April 9.

**Holy grail of hockey  
visits Fishing Lake**

By Terry Lusty  
Windspeaker Contributor

FISHING LAKE, Alta.

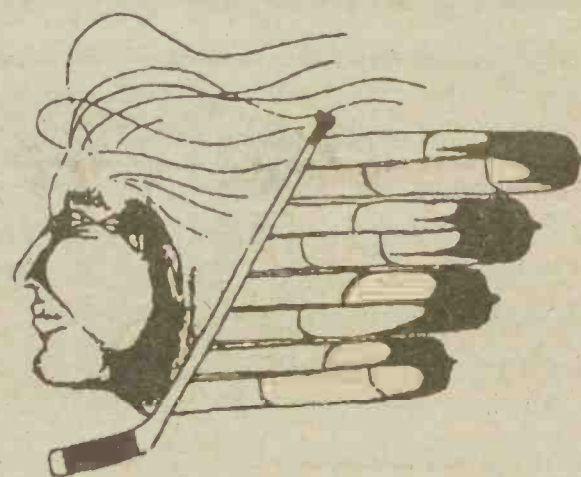
The Stanley Cup made history when it arrived at the Fishing Lake Métis Settlement just north of Lloydminster, Alta., on April 9. It was the first time in the cup's 107-year history it had ever been to a settlement, explained Phil Pritchard, the "Keeper of the Cup" and curator of the Hockey Hall of Fame in Toronto.

The cup's visit was thanks to the influence of Fishing Lake's own NHL hero, Sheldon Souray, a Métis who played two years with the New Jersey Devils and who was traded to Montreal last

fall. Fishing Lake was the first stop for the cup, which is on a seven-week tour to raise money for cancer research, said Pritchard, who was surprised by the welcome the cup received in the community of 450 people.

Following several speeches, a two-hour line-up of young people and adults took turns having their picture taken with the cup, which was admired, hugged and kissed. It will have a tremendous effect on the community, said Gary Parenteau, vice-chairman of the settlement, and give some of the promising NHL prospects, including Dallas Flamond, a defenceman, and net minder Brendon Parenteau, something to strive for.

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process. The knock that players won't be able to live in the city and will get sick and leave the team. They make the team's income in them pay off, is still a real perception in Major League circles, whether it's real or not.

Johnniecki, a former junior player of Native New York, and great Jim Neilson, believe teams should evaluate players as an individual. After 18 years with the Vancouver WHL franchise before going to Prince George two years ago, he's seen his share of players who fit the stereotype and also those who didn't. Gladue's quiet confidence is a sign that he'll fit in and excel at the Major Junior level. Gladue is a quiet but confident kid. The support of oozes that confidence that's a real good thing. Cougar GM said.

Johnniecki, who said he's been playing hockey since he was 10 years old, admitted he felt "pressure" during his time with the Cougars. But he said he expects to play full-time next year because he feels ready for the challenge. He'll be hard at work conditioning program put together by the Cougar training staff, summer long. Asked if this step at such an early age is him thinking about the future — the dream of getting drafted and then having a professional career in the NHL — Johnniecki showed the composure and maturity that has the Cougar staff so excited. "Oh no. The draft, that's three years away," he said, smiling.



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# Toxins affecting people a world away

By Cheryl Petten  
Windspeaker Staff Writer

BONN, Germany

Representatives from 121 countries met in Bonn, Germany in March to discuss an issue affecting Indigenous people living in Canada's far north, their environment, health, and way of life.

The meeting was the fourth of five scheduled negotiations aimed at ratifying a global treaty on the elimination of persistent organic pollutants.

The negotiation process began in June 1998 in Montreal with the first round of talks, with the final round will be held in Johannesburg, South Africa in December. The signing of the final treaty will be held in Stockholm, Sweden in May 2001.

The United Nations Environment Programme (UNEP) describes persistent organic pollutants, or POPs, as being toxic chemicals that last for a long time, and travel long distances from their source. POPs accumulate in fatty tissues, with levels increasing higher up the food chain, and over time.

According to information from Environment Canada's POP web page, most of the POPs affecting the environment in Canada originate in North and Central America, Eastern Europe and Southeast Asia.

"POPs tend to concentrate in colder climates such as Canada's north. Scientific evidence shows levels of PCBs in the blood of some Inuit women are higher than Health Canada guidelines, and levels of certain POPs in breast milk have been found up to nine times higher than in women who live in southern Canada," the Environment Canada information states.

The 12 pollutants to be covered by the treaty are the pesticides aldrin, chlorodane, DDT, dieldrin, endrin, heptachlor, mirex, and toxaphene, the industrial chemicals hexachlorobenzene and polychlorinated biphenyls (PCBs), and dioxins and furans, which are unwanted byproducts of combustion and industrial processes.

Sheila Watt-Cloutier, an Inuk from Nunavik, is president of the Canadian office of the Inuit Circumpolar Conference (ICC)



Canada has tabled \$20 million to help rid the north of persistent organic pollutants, toxic chemicals that are accumulating in northerners' food sources.

and vice-president for Canada of the ICC international. The ICC is an international organization representing the Inuit of Russia, Alaska, Canada and Greenland, and is one of the non-governmental organizations involved in the international treaty negotiations.

"It's very important that the world hears about what is happening with the POPs issue. . . . This is not just a case of environment for us, it's also a very crucial issue of health," Watt-Cloutier said during a telephone interview following the Bonn session. "It's not just an issue of chemicals going into our body, but our whole cultural heritage is at stake. People don't fully appreciate or understand that as yet," Watt-Cloutier said, referring to the fact that much of the traditional diet of Indigenous people in the Arctic is contaminated with high levels of POPs.

"So that's why we've been trying to give that kind of message out, that it's very important, that we cannot just give up our country food like that. That it would mean that we might have to give up our hunting and fishing, and that's part of our cultural heritage, and that would be just disastrous if that were the choice that we would be having to make," Watt-Cloutier said.

"Of course we understand that the developing countries don't have the resources and the

finances and the capacity to be able to [eliminate POP use] overnight, and we also understand that there are major, major disease and health problems down there, with malaria, and so we're not pushing at all costs either. To say that we want a convention that will harm others, certainly not. But we do have to be pushing for the Arctic, certainly, because many of these countries were not even aware, until we started to speak in 1998, who we were as Inuit peoples, and Arctic peoples of Canada, much less what POPs were doing to us. They still thought we were the luckiest people because we just didn't have pollution in our area. Little did they know we were the net recipients of POPs," Watts-Cloutier said.

"It's very important because, I think, even once they say that there will be an elimination of [POPs], it will take decades to clean up the Arctic sink. So it's not a matter of, we shut off the industry or the by-products of these things, and then the next day we have a clean, pristine Arctic once again. That's not the case. So that's why we have to really be pressing for top line positions at all times, so that we can have a start of cleaning the Arctic sink, and have the next generations possibly be toxic-free."

Watt-Cloutier was at the Bonn negotiations, and commented on the proceedings.

"I think it went a little slower than we thought it would, and we feel that they're somewhat behind schedule at this point. And with one session left to do in South Africa in December, we're just a little bit concerned whether or not it can be finished on time, but we are hopeful in that sense, Watt-Cloutier said. In order to help ensure the treaty negotiation process can be wrapped up by the end of the December session, everyone involved will be working out details in between sessions. As part of the preparations for the final negotiation round, a meeting of 20 countries is being planned to help pave the way for finalizing the process.

"As far as other concerns that we might have, I think, as we all know, the biggest problem is financing the convention. And that Canada is the only country that seems to have tabled the \$20 million so far. We have heard on the side that they were saying that other countries certainly will, but they're just not tabling it at this time, but we'll feel a lot better once they table it publicly like Canada has done. And so we're hoping that this will go ahead, because part of the problem will be that the convention will not be as strong if there is no financing to go with the implementation of the convention itself for the developing world."

Sandy Matheson, Chief of the HAPS (Hazardous Air Pollut-

ants) division, Environment Canada Transboundary Air Issues branch is a member of the Canadian delegation, and was at the Bonn session.

"I thought the session was successful. I mean you never get as much work done at any session as you hope you will going in, but I think that considering the wide range of issues that were on the table, it went well. Certainly we will have a challenging session in South Africa in December, but I think it's all doable."

Matheson echoed Watts-Cloutier's view that the biggest challenge facing the treaty will be one of financing.

"The issue that I think is the most challenging is the one on the funding mechanisms that are to be spelled out in the convention, which essentially is of, as you might expect, key interest to developing countries. . . because that is what those countries will be looking to with respect to assistance from the developed world in helping them to fulfill the obligations they'll be undertaking in the convention."

"We were, in Bonn, the first and only country to be in a position to make a specific monetary commitment," Matheson said. "However, I would not be discouraged because, while other countries weren't in a position to make a particular monetary commitment, certainly most were very sympathetic to the idea, and many were indicating that in South Africa, or certainly by the time the convention would be finalized. . . that they would be in a position to in fact come forward with money."

Matheson explained that of the 12 pollutants to be covered by the international treaty, 10 are intentionally produced. It appears that most countries involved in the negotiations are prepared to stop production of most of them, with the possible exception of the chemical DDT, which will still be required on a very limited basis for malaria control in some countries. As for the remaining two — dioxins and furans — that are not intentionally produced, but are the results of emissions, Matheson said the countries involved in the negotiations "are prepared to take actions to at least move toward the continuing minimization, and perhaps long term virtual elimination of these substances."

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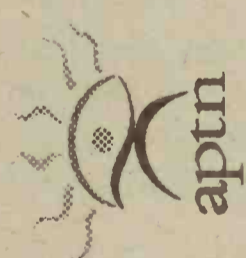
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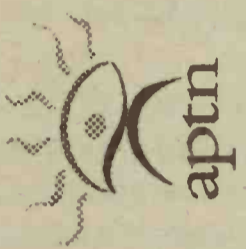
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### Reel Aboriginal Movies for May

**May 5, 6 Divided Loyalties**  
The course of the American Revolution was changed dramatically when the Mohawk chief, Joseph Brant, decided to side with the British rather than the Americans during the American Revolution.

**May 12, 13 Justice Denied**  
Donald Marshall, Jr., a Micmac Indian, was only seventeen when he was sentenced to life imprisonment—for a murder he did not commit. He spent eleven years in a maximum-security prison until, by a series of bizarre coincidences, the real murderer was discovered. Based on the true story as recorded in the best-selling book by Michael Harris.

**May 19, 20 Medicine River**  
1994 A photo journalist of Blackfoot descent returns to his hometown after a 20-year absence to attend his mother's funeral. While struggling with his past and his heritage, the photographer finds himself in a series of hilarious situations.

**May 26, 27 Deep Inside Clint Starr**  
1998 - Filmed in Edmonton and Toronto, a glance at Native sexuality in the 1990s, directed by Native filmmaker Clint Tourangeau who also stars as Clint Starr.

### Highlights for May 2000

Friday May 5 11:00 a.m.

**Our People**  
Mohawk Elders - Harriet Jock, Tom Porter, Judy Swamp, Alice Gibson and Lehman Gibson - speak of the need for humanity to return to the sacred ways of giving thanks and honour to our Sacred Mother Earth and Creator.

**Monday May 8 12:30 p.m.**  
**First Film Series (NFB) The Gift**  
We travel from the traditional lands of the Six Nations Confederacy (in southern Ontario and northern New York state) to southern Mexico for the green corn and seed corn harvests. Mayan culture is inconceivable without corn—and NAFTA's threat to the Maya's right to grow maize became a central issue in the Zapatista uprisings. The Gift is a beautiful exploration of the sacred intertwining of the lives of North

American Indigenous peoples and corn.

Thursday May 25 1:30 p.m.

**First Film Series (NFB) Forgotten Warriors**  
Although they could not be conscripted, thousands of Canadian Aboriginal men and women enlisted and fought alongside their non-Native countrymen. The Canadian Soldier Veteran's Settlement Act allowed returning soldiers to buy land at a cheap price. Some Aboriginal soldiers returned home to find the government had seized parts of their own reserve land to compensate non-Native war veterans.

**Native Voices White Shamans and Plastic Medicine Men - A**  
wide range of voices from several Native communities speak to

issues of cultural appropriation with humour, righteous anger, and thoughtful insight.

### Photo Contest

We are asking viewers to submit pictures of their communities, friends, family and themselves for a monthly photo contest. The best pictures will be included in the following month's program guide and could possibly be featured in APTN's year-end calendar. You can send your standard 3" by 5" color or black and white prints to: APTN Photo Contest, 85 Albert Street, Suite 1110, Ottawa, ON, K1P 6A4. Please note that all photo contest entries are subject to the contest rules. For a full version of photo contest rules please visit our website [www.aptn.ca](http://www.aptn.ca) or call 1-888-278-8862.

May 2000 Schedule  
Programs subject to change

Eastern Time	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	Pacific Time
9:00AM	Takuginai (English) Nanook	Takuginai Nanook	Best of Takuginai Me Ta We Tan	Takuginai (English) Shining Time Station	Best of Takuginai Légendes Indiennes (FR)	Takuginai Tamapta	Best of Takuginai	6:00AM
9:30AM	Shining Time Station	Shining Time Station	Legends of the World	La Bate des Esprits (FR)	Haa Shagoon	Top Of The World	Qaujisaout	6:30AM
10:00AM	Distant Voices	Spirit Bay (English)			Indigenous Circle		Met Com	7:00 AM
10:30AM	Qaggiq Labradorimuit	From Spirit to Spirit My Partners, My People	Kippingujiauitit InVision with Carol Adams	TNI Presents Nunavimuit	Qimainvik Wfndow on Nunavik	Cooking w/the Wolfman Pulling Together	Our People	7:30AM
11:00AM	First Nations	Sharing Circle cc			Aboriginal Voices cc			8:00AM
11:30AM	Dene Weekly Perspective	Aboriginal Voices	First Film Series (NFB)	Nations Wawatay Presents	Invitation Nunavik	World Indigenous Television	Nunavik Invitation	8:30AM
1:00 PM	First Music & Arts	Nedaa - Your Eye on the Yukon	Notre Peuple (FR)	Medicine Chest	Première série de films (FR)	First Film Series (NFB)	Indian Legends (ENG)	9:30 AM
1:30 PM	Distant Voices	CONTACT	Best of Takuginai	Maamuitaau	Best of Takuginai	Takuginai	Légendes du Monde	10:00AM
2:00 PM	Cooking w/the Wolfman		First Film Series (NFB)	Takuginai (English)			Best of Takuginai	10:30AM
2:30 PM	Heartbeat Alaska		Notre Peuple (FR)	Le Voyage de Kiviuk (FR)				11:00AM
3:00 PM	Planet Earth	From Spirit to Spirit My Partners, My People	First Film Series (NFB)	Distant Voices				11:30AM
3:30 PM	Dene Weekly Perspective	Native Voices	First Story cc	La Baie des Esprits (FR)		CONTACT	Our People	Noon
4:00 PM	First Nations Labradorimuit	Heartbeat of the Earth imagineNATIVE	Notre Peuple (FR)	Medicine Chest		Cooking w/the Wolfman	Met Com	1:00 PM
4:30 PM	Heartbeat Alaska	Nedaa - Your Eye on the Yukon		Maamuitaau		First Film Series (NFB)	Nunavik Invitation	1:30 PM
5:00 PM	Qaggiq							2:00 PM
6:00 PM	Cooking w/the Wolfman				Indigenous Circle			2:30 PM
6:30 PM					CBC Iglaag			3:00 PM
7:00 PM	Reel Aboriginal Movies	Sharing Circle cc			Aboriginal Voices cc			3:30 PM
7:30 PM	Reel Aboriginal Movies	Spirit Bay (English) Aboriginal Voices cc			Qimainvik	Tamapta	Qaujisaout	4:00 PM
8:00 PM	First Music & Arts	InVision with Carol Adams	Kippingujiauitit InVision with Carol Adams	Nations	Window on Nunavik	Top Of The World	Indian Legends (ENG)	4:30 PM
8:30 PM	Medicine Wheel	Heartbeat of the Earth	Legends of the World First Story cc	Wawatay Presents	Invitation Nunavik	World Indigenous Television	Légendes du Monde	5:00 PM
9:00 PM	Planet Earth	From Spirit to Spirit My Partners, My People	First Film Series (NFB)	Le Voyage de Kiviuk (FR)		CONTACT	Met Com	5:30 PM
9:30 PM	First Nations	CONTACT	Notre Peuple (FR)	La Baie des Esprits (FR)			Our People	6:00 PM
10:00PM	Dene Weekly Perspective	Nedaa - Your Eye on the Yukon		Medicine Chest				6:30 PM
11:00PM	First Music & Arts	imagineNATIVE		Maamuitaau				7:00 PM
11:30PM	Distant Voices	Sharing Circle cc						7:30 PM
12:30AM	Heartbeat Alaska	Native Voices						8:00 PM
1:00AM	Qaggiq Labradorimuit	Heartbeat of the Earth						8:30 PM
1:30AM	Cooking w/the Wolfman	Aboriginal Voices cc						9:00 PM
2:00AM								9:30 PM
2:30AM								10:00PM
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								11:30PM

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# Plant opponents get chiefs on side

By Joan Taillon with files from Trina Gobert  
*Windspeaker Writers*

EDMONTON

The furor surrounding the Alberta Energy and Utilities Board and a coalition of Native people and supporters who oppose the expansion of Edmonton's power generating facility, EPCOR, has escalated the past few weeks. As *Windspeaker* goes to press, it seems the battle of words over Epcor's proposed two-fold expansion of its Rosedale Unit 11 and a further new 16-inch natural gas pipeline across a 19th century burial site has the potential to become a major issue across Indian country and in the corporate boardrooms of city officials this summer.

According to Duane Good Striker (who identifies himself as the CEO of the Blackfoot Nations First Thunder Society and a Treaty 7 Blood Tribe member), city officials and EPCOR versus local Native people and other concerned citizens have reached a crossroads in a decision about the grave sites the Natives insist must be respected. EPCOR can either leave the graves alone and relocate its plant within 10 years, Good Striker insists, or it can permit Aboriginal people to excavate to 16 feet and recover remains from the entire site occupied by the power plant. Either way will cost big money, but in Good Striker's view if EPCOR can afford \$150 million for an expansion program it can take its millions and move.

Things started to heat up March 17, when some Native people including Goodstriker met with EPCOR senior staff about the issues of Aboriginal rights and the human remains Natives said were there. They believe there may be 200 bodies, of which an undetermined number belong to the Cree, Métis, Stoney, Blackfoot and Beaver nations. At that point EPCOR was still denying any remains were buried in the path of the proposed expansion. It acknowledged only artifacts.

According to freelance reporter Trina Gobert, there was a "physical altercation" between her and Elizabeth McLennan, an EPCOR staffer, and there was a "heated discussion" between McLennan and Good Striker at the company gate.

Good Striker says he pointed out to EPCOR officials that the federal Environmental Assessment Act specified they had to consult with Aboriginal peoples as this type of project affected their treaty rights.

"There is no regulation that says we have to do that," David Lewen, EPCOR's vice president of regulatory affairs told them, insisting they didn't fall under the parameters of the Act. He further said EPCOR would follow due process through Alberta Community Development and the Energy Utility Board to make a decision about how the power giant would proceed.

Goodstriker held out the threat of drawing negative attention to the city during the 2001

world games if the graves are desecrated further. He has expressed that view to city officials and to his supporters, he said in a telephone interview April 19.

March 21, Good Striker, on behalf of the Blackfoot Nations First Thunder Society, sent off a letter to Edmonton mayor Bill Smith and council, along with EPCOR President Don Lowry and Epcor Generation President Doug Topping. He asked for legal clarification of the relationship between the city and EPCOR and the basis of EPCOR's land title. He cited documentary evidence of remains that had been found and he set out measures for the city, EPCOR and Native people to resolve some of the outstanding issues. One of these measures was for "EPCOR and its shareholder to provide adequate funding to the Blackfoot Nations First Thunder Society to conduct anthropological and archaeological research to properly assess the full extent of the graveyard."

On that date the utility company and the city were still denying any human remains existed in the path of the proposed expansion, but according to Good Striker, his side located archaeological site inventory data which by early April EPCOR was acknowledging as "found maps," and so changed their story.

Good Striker supplied *Windspeaker* with copies of some undated documents that appear to be from provincial archives and which establish that a number of bodies in a "historic cemetery" were "largely disturbed" on the site in dispute between 1954 and 1981.

On March 30, Keith Gladwyn, a senior technician with the Utilities Branch sent Good Striker a letter in care of The All Colours Society (a multiracial group representing "the interests of Elders, children, petitioners and medicine people of indigenous Alberta") saying that a hearing date has been set for May 24, 2000 with respect to the pertinent application before the Edmonton Utilities Branch.

On April 11, Good Striker replied under the letterhead of The All Colours Society saying his group would attend the April 17 pre-hearing meeting to present reasons for non-approval of the two applications. Ten were listed in his letter.

A major boost for the Native side of the controversy resulted at the Alberta Chiefs Summit, which was held at the end of March in Edmonton. Resolution 15, moved by Chief Chris Shade and seconded by Chief Wilson Bearhead "concerning burial sites in Alberta" mandates that "immediate steps be undertaken to formulate legislation to protect Native burial grounds and sites located within Alberta boundaries." All 21 chiefs present for the resolution approved it; there were no abstentions.

Midnight	1:30AM	2:00AM	2:30AM	9:00 PM	9:30 PM	10:00PM	10:30PM	11:00PM	11:30PM		
First Music & Arts	Distant Voices	Heartbeat Alaska	Qaggiq	Labradorimuit	Cooking w/the Wolfman	imagineNATIVE	Sharing Circle cc	Native Voices	Heartbeat of the Earth	Spirit Bay (English)	Aboriginal Voices cc
Kippinguijautit	InVision with Carol Adams	Legends of the World	First Story cc	Nations	Wawatay Presents	TNI Presents	Nunavimuit	Invitation Nunavik	Qimaiivik	Window on Nunavik	CBC Northbeat
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# James Bay Cree snowshoe for science

By Yvonne Irene Gladue  
Windspeaker Staff Writer

NEMASKA, Que.

To fund-raise and create an awareness for a disease that has affected the children of the James Bay Cree Nation, more than 50 people in two groups completed a 2,400 km walk on snowshoes. The walk that started in Whapmagoostui, Que. on March 17 with four people ended April 7 in the community of Nemaska.

The disease is called Cree Leukoencephalopathy and has claimed the lives of at least 23 young children all under of the age of one. The rare disease is considered the number one cause of infant mortality among the James Bay Cree.

"There is a lot that is not known about the disease. The disease originally typecast with the name of Cree Leukoencephalopathy is not considered a disease that only Cree people get," said Dr. Robert

Harris. "The only known cases of children getting the disease were from the James Bay Cree area. Three children in Manitoba have also been affected by the disease," he said.

Dr. Deborah Black, a neurologist working for the James Bay Cree since 1983, investigated the deaths of the 23 children and found that the white matter of the brain was disappearing in the children that were affected.

"Some of the people who walked on the journey were walking for different reasons, as in diabetes research, etc., but the main focus of the walk was to fund-raise for the disease that has claimed the lives of 23 of our children," said Ashley Iserhoff, youth grand chief. "It was successful. I think we raised over \$95,000. From what I understand this idea for the walk began about two years ago. In the beginning it was a local journey here in our community, but now it is much bigger than that," he

*"While on snowshoes they were able to focus on their life. It gave them a chance to think and to realize the change they had to do in their lives."*

— Ashley Iserhoff, youth grand chief

said. "When they arrived at Nemaska, it was a very emotional time for everyone, especially for the parents who lost their children to the disease," Iserhoff said. "The group used a method of travelling that our people used many years ago. People back then walked in snowshoes everywhere they went. They would pull their toboggans filled with their belongings behind them. So travelling by snowshoes has a strong meaning for people around here. The trek also gave

the people a chance to go out on the land and find a sense of well being," he said.

According to Iserhoff many of the people who joined the trek have since looked at their lives in a different way.

"While on snowshoes they were able to focus on their life. It gave them a chance to think and to realize the change they had to do in their lives," he said.

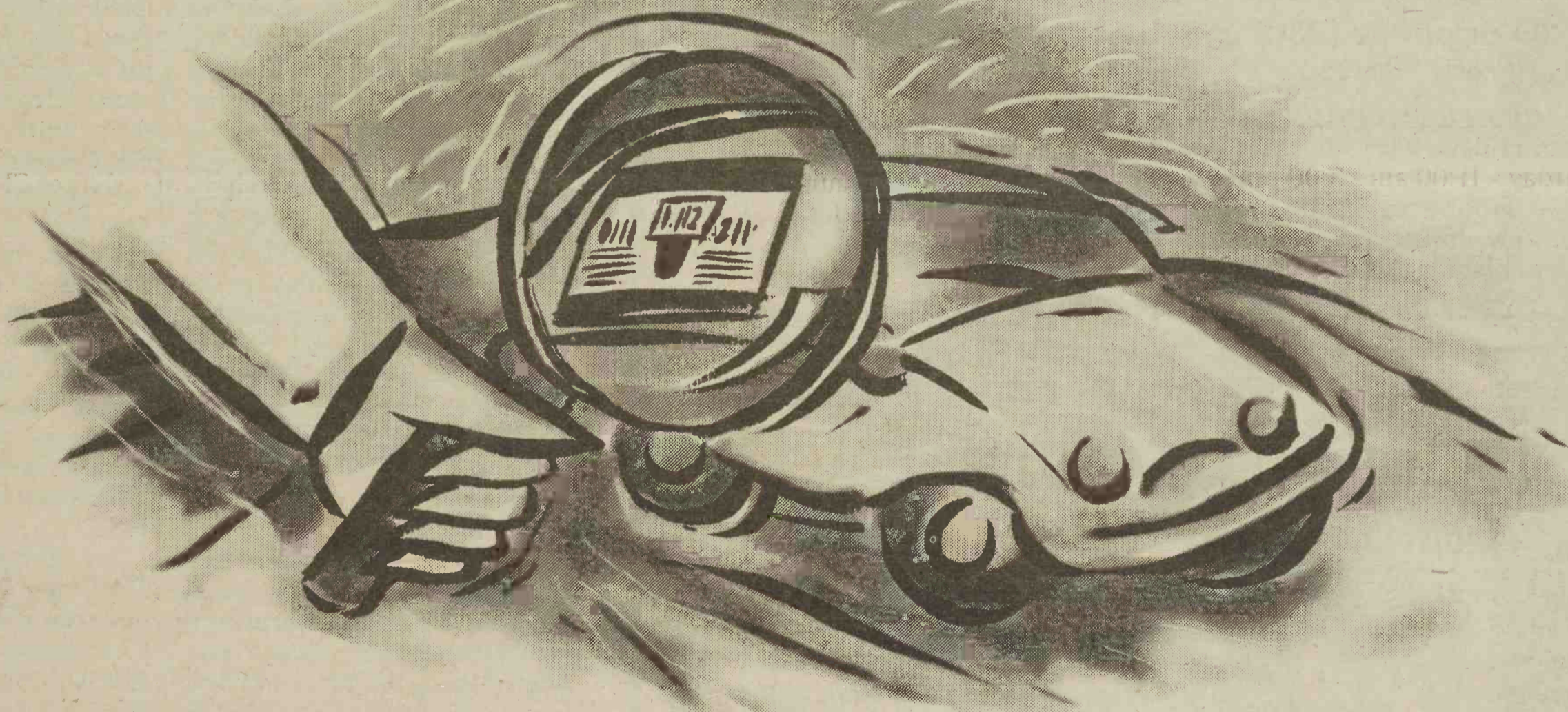
"The walk was open to everyone who wanted to join in. Whoever wanted to be out there on the land was given an opportu-

nity to do so. We were just glad to organize it and this is the way this should be. Last year we finished our walk in Misstissini with over 100 walkers. It was successful," said Iserhoff.

When the group arrived in Nemaska more than 600 people attended a celebration dinner and dance to honor the group.

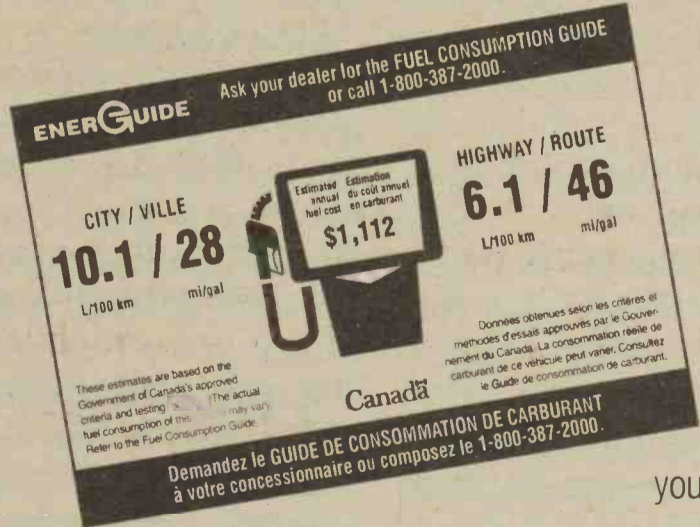
"There was a feast and a fiddle dance on Saturday night for the people who finished the walk," said Iserhoff who believed the communities worked well together.

"The person who started this off is a man named James A. Gunner. It was his vision to sort of restart how we used to travel a long time ago. As First Nations people we've been through quite a bit in the last 30 to 40 years, such as residential school experiences, etc. We've also passed down a lot of things down from generation to generation, not just diseases. We now have to stop hurting other generations," he said.



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# Chiefs seek co-operation on First Nation health issues

By Joan Taillon  
Windspeaker Staff Writer

OTTAWA

At an Assembly of First Nations confederacy meeting the first week of April, the chiefs called for a co-ordinated effort between themselves and the federal government to eradicate the social problems they say are imperiling the health of their people.

"Our people's health is in jeopardy. It is a national crisis that needs to be addressed now without further delay," said the assembly's vice chief for Quebec and Labrador, Ghislain Picard.

Picard and the other chiefs were united in a call for a new federal direction on economic development to fight poverty and disease on reserves. Delegates heard the now-familiar diabetes, AIDS and suicides statistics that provided the impetus for the call: First Nations' rates are two to five times the national average. The leaders make a clear link between the dismal health statistics and lack of economic opportunity, low education, poor housing and unfit drinking water for their people.

Picard said the 200 delegates passed resolutions calling for "relevant ministries" to work with the assembly on a comprehensive strategy to create healthy communities. There are signs the federal government has heard.

The chiefs were told AFN Chief Phil Fontaine recently got a commitment from Finance Minister Paul Martin to put together a committee of federal ministers to work with First Nations governments on an economic development strategy, which the AFN hopes to see incorporated into

the 2001-2002 federal budget.

Jean LaRose, communications spokesman for the AFN, said recent talks between the AFN and the federal government have been focused on how "to build one of the pillars of the Gathering Strength initiative, which is healthy communities."

"You can't have a healthy community when you have a very high unemployment rate, anywhere from 60 to 90 per cent," said LaRose. He said the AFN no longer simply tries to get the Canadian government to build houses and meet escalating fiscal needs.

"What the national chief is trying to do, is [persuade the government it] must also give our communities the tools so that they can start dealing with those issues from within, and one of the ways to do that is to generate some form of economic activity, give the tools to generate wealth within the community, so it can then start to deal with issues without always having to wait for outside assistance," LaRose said.

Chiefs agreed they have to work on health initiatives and economic development "simultaneously." They are lobbying hard for the "infrastructure development opportunities" announced in the last budget, while continuing to work with communities on immediate health concerns.

"One will support the other," LaRose said. He added the challenge is that in many communities neither of the two approaches to creating healthy communities is in place yet.

What the AFN hopes Minister Martin's promise of an interdepartmental committee will do is to trigger substantial policy changes in government ministries that up to now have been dictating how First Nations can do busi-

ness; changes enabling the many communities with already completed business plans to run things their way.

To get things moving, the AFN is looking for communities' input on what they want to see happen. He says even remote reserves may have access to natural resources that could at least "kick start" a process of renewal, and he used Manitoba forestry and housing as an example.

"The way the system works right now," LaRose explained, "they have to go through DIAND, who then goes out to a contractor in Winnipeg, who then buys the lumber from somewhere around Winnipeg and then ships it back north over winter roads... So the lumber they have next door ends up being harvested by the non-Native community, shipped down south, treated... and shipped back to them at an exceedingly high cost."

He said if First Nations were provided with the tools to build their own housing, overcoming the overcrowding that contributes to health and social problems, it would also "create momentum within communities to move forward."

LaRose said if a nation built a small mill or even a community based milling operation, the same subsidy they now get from DIAND or CMHC to build four houses a year could build eight or 10. It would only be necessary to ship in insulation and finishing materials.

Until social conditions improve, Picard calls upon "all appropriate branches of the government to work with us to deal with the First Nations health crisis and to make our communities healthy and viable."

# Preparing for pregnancy

Many women pay attention to their health and lifestyle only after they find out they are pregnant. However, what you do before conception can affect your unborn child.

If you are considering becoming pregnant, you should see your doctor to discuss diet, lifestyle, exercise, and any other concerns. Your doctor may review your past medical history and any family health problems (including your partner's health). Some medications (including over-the-counter drugs) are unsafe in pregnancy and you may need to change or stop using them. You may have a physi-



**The Medicine Bundle**  
**Gilles Pinette, BSc, MD**

cal exam and sometimes blood tests. People with medical illnesses like diabetes, high blood pressure, thyroid problems and heart disease may need special attention during pregnancy.

transmitted diseases (STDs), HIV status, and for your immunity to rubella (German measles). These infections may affect the unborn child and require treatment.

You may be tested for sexually

(see Food page 25.)

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# Report

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n and English execu- ary that lists all the s' recommendations able in Ojibway, Cree titut, Braille and The 455-page English ersion of the report is le in French. The re- umerary is on the ttp://www.lcc.gc.ca.

# Shingwauk students unite

(Continued from page 14.)

"A place where former students could sit, have a coffee, chat, look at old photos. A place that would be open for them at any time," said Turkel.

Some of the former staff have donated photos, records and note books that the children used in elementary grades.

"We can now exhibit these items to the public so that people can see what the former students of the residential school did back then. We also have woodworking material that the students worked on while they were here. The display brings back happy memories for them," said Turkel. "Most of the time when students look at old photos they remember some of the happy times that they shared with other students. The students considered their classmates family because a lot of them had very little family contact. They thought of each other as brother and sister," she said.

The alumni would also like all former students who have any memorabilia to bring it to the reunion. The association would also like to see a permanent display of student memorabilia and keepsakes set up at the centre.

"A lot of the children did not have access to a camera while attending the school. Some of the staff kept photographs of the children as they were growing up. We are asking them to bring the photos to the reunion so that we can get copies of them," said Turkel. "Children who grew up in this residential school were impacted in certain ways and went on to have their own children. Some of the children of the

students did not really know their parents. They have a hard time understanding exactly how residential school impacted them. A lot of them have passed on. We now have their children and grandchildren coming to the reunion and they would like to see childhood pictures of their parents. That is why the photographs are extremely important. It will give them a chance to see what their parents looked like," she said.

The residential school was named after Chief Shingwauk who was born in 1773 and died in 1874. Discussions have been underway since 1991 to change the name of the present-day Algoma University College to Shingwauk University. This topic will be raised again at this year's reunion.

"Chief Shingwauk had a vision to create or develop a school; he called it a teaching wigwam. He was a prophet who knew that evolution was coming, what we now call progress and development. He knew at some point and time the Aboriginal people all over would have to learn how to read and write in English and do math skills," said Turkel.

"He was the one who actually went for funding and looked for teachers who would teach the children. The first Shingwauk Mission School was built in Garden River, Ont. Things went terribly wrong in the residential school. Things like you could not speak your own language and a number of other problems. That was not a part of Shingwauk's vision at all. Having the churches run the schools was another big problem. Today

members of the alumni joke about the sound of a bell; that each time they hear a bell they want to line up. Their humor is what makes them survivors. They are very strong people. I really admire them for their many gifts," she said.

The residential school closed in 1970 and Algoma University College relocated to the building in 1971.

"What I see as important to the alumni at the reunion is that it is a special time for everyone to renew relationships with each other," said Turkel. "At the last reunion I worked in registration. While there I noticed that when the former students arrived they would ask if so-and-so was there yet. I would go through all the registration forms and they would get very, very excited to know that a certain student was there. Some of them hadn't seen each other in more than 20 years. The excitement they displayed when first seeing each other is what I found so rewarding," she said.

Turkel finds that the healing and talking circles give the students a chance to heal with each other. In the circles they have the support they need and the safety they need to begin the healing process.

"It gives them the opportunity to cry, which is what they were not allowed to do at the residential school. These individuals were deeply hurt as children and they still carry that pain through most of their adult lives. Here they have a chance to let that go," she said. "A chance to deal with those issues and that has been important for them. It is a very special time for them."

# Food and vitamins

(Continued from page 23.)

Your baby eats what you eat. It is good practice to eat a well-balanced diet for your own health and for the future baby. Large doses of vitamins A, C, D, E, K, and niacin can be dangerous if taken in excess.

All women considering pregnancy should take folic acid supplements to prevent neural tube defects (NTD). Spina bifida (part of spinal canal in the back doesn't close) and anencephaly (top half of brain doesn't develop) are NTD examples. Taking 0.4 mg of folic acid daily for three months before becoming pregnant and in the first trimester lowers the risk of having children with neural tube defects (NTD). Foods rich in folic acid include green leafy vegetables (e.g., spinach), broccoli, cauliflower, brussel sprouts, citrus fruits, milk, grains, and chicken livers. It is difficult to get enough folic acid in your daily diet. 0.4 mg folic acid can be found in most multivitamins.

Caffeine use (in coffee, tea, chocolate) should be reduced or cut out before conception. Some research has shown that high caffeine use might decrease your fertility.

### Weight and Exercise

Overweight women have a higher risk for high blood pressure, diabetes, and other complications in pregnancy. Underweight women and women with eating disorders (anorexia or bulimia) may not consume enough nutrition to nourish the unborn child.

Exercise is good. Fit people may have an easier pregnancy and delivery. Continue or start

a regular exercise program after consulting your physician.

### Smoking, Alcohol, and Toxins

Smoking is harmful in pregnancy. Babies of smokers tend to be smaller and sicker. Smoking can cause bleeding, miscarriage, and premature delivery of babies. Stop smoking now for your child's sake (and your own). Alcohol drinking during pregnancy may cause fetal alcohol syndrome — a leading cause of mental retardation. We don't know what amount of alcohol is safe, so avoid all alcohol. Exposure to chemicals and radiation can cause birth defects, miscarriage, preterm delivery, or small babies.

### Dads to be

Men are at risk too. Smoking decreases sperm motility and fertility. Second hand smoke is just as dangerous. Chemicals and radiation can affect Dad's sperm and cause birth defects and pregnancy problems.

### Don't Forget

Plan your finances ahead of time. Know your supports. Seek out information. Visit your doctor. Enjoy.

*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 current host of APTN's Medicine Chest. Contact Dr. Pinette at pinette@home.com.*

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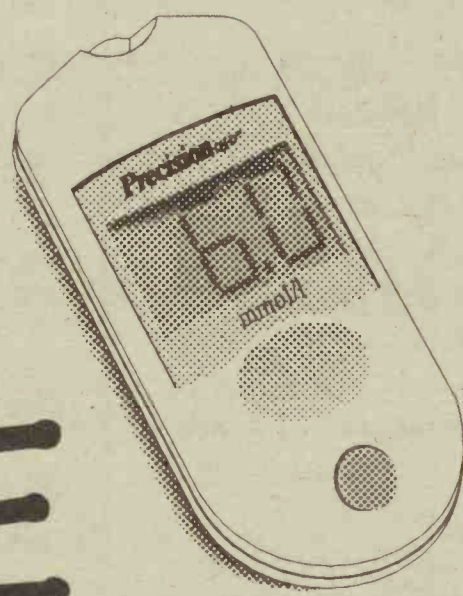
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PHOTOS BY TROY HUNTER

(Above) St. Eugene Mission, a residential school closed in 1970, provides the backdrop for the beginning of the AIDS Trek held in the Kootenays on March 25.



Elder George Adrian sings a song during *From the Spirit*, a theatrical performance held during the AIDS conference.

## Trek to conference raises awareness

By Troy Hunter  
Windspeaker Contributor

### CRANBROOK

The Healing Our Spirit B.C. First Nations AIDS Society and the Ktunaxa/Kinbasket Tribal Council hosted the fourth annual Aboriginal HIV/AIDS conference in Cranbrook on March 26 to 29. The conference theme was Honouring our Children and Families and its primary objective was to promote cultural awareness and create supportive networks for families infected and affected with HIV/AIDS.

The conference was kicked off with an AIDS Trek designed to raise awareness about HIV/AIDS in the community and began at the Akisnuk Health Centre on the Columbia Lake Reserve (more than 100 kilometres north of Cranbrook). The trekkers made their way some distance before being shuttled to the clock tower in Cranbrook where they met the trekkers who made their way from the St. Mary's Indian Reserve, a distance of some 10 kilometres. From the clock tower, the trekkers marched to the Prestige Inn where the conference took place.

In the evening, a memorial powwow was held for the late

Chris Williams of the St. Mary's community who suffered from AIDS and died in 1995. The powwow was well attended with five drums and many local dancers. The emcee for the evening was Paul Stanley who is also of the St. Mary's Band. Stanley is known for his work in the film *I Heard the Owl Call my Name*, a story about the expectation of death.

The conference included a political panel that featured Cheryl Casimer, counsellor for St. Mary's band; Carol Dawson, president of the board of directors for Healing Our Spirit; Phil Fontaine, National Chief of the Assembly of First Nations; and Chief Leonard George, vice president, Healing Our Spirit, also known for his work in the movie *Smoke Signals*.

"I'm here as a chief, because I think chiefs should stand up for issues like this. If it's a problem today, then it's going to be a huge challenge tomorrow and I would rather be prepared for that challenge than being slapped in the face with a big shock when it gets here," said Chief George. "We have to challenge ourselves with these things. We have to make better choices. We can become spiritual beings. We are human beings and we should strive harder to be more spiritual in

our approach," he said.

"It's important to have people like Chief George in our community," said AFN chief Fontaine. "I have always been of this view. It isn't politicians such as myself that bring about change, fundamental change, change that is important to us... it is the people in the arts — our writers, singers and dancers — it's our artists, our painters, carvers, it's our people in the theatre, these are the true visionaries in our community. They represent the creative geniuses in our community. They are on the forefront of bringing about change because they are always so far ahead in terms of their thinking and we just come back behind them. We take on the challenge that they leave."

Wrapping up the opening ceremonies was a play called *From the Spirit*, performed by locals and based on a Ktunaxa creation story, told in the Ktunaxa language.

The conference was videotaped and much of the proceedings can be viewed on the internet at [www.theaidschannel.com](http://www.theaidschannel.com). For more information about Healing Our Spirit B.C. First Nations AIDS Society call toll free at 1-800-336-9726, or in Vancouver, 983-877, or on the web at [www.healingourspirit.org](http://www.healingourspirit.org).

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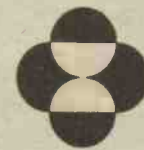
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## Ecotou

By Avery Ascher  
Windspeaker Contributor

### THE PAS, M

Development of ecotourism guidebook for western central Manitoba will not only identify entrepreneurial opportunities for Aboriginal people but also document traditional Aboriginal land use and occupancy of the region.

The region extends north to the Swan River to the Lake Winnipegosis Salt Flats Ecological Reserve, east along the western shore of Lake Winnipeg to the south to the south end of Duck Mountains and west to the Manitoba-Saskatchewan border. Information compiled for the guidebook will also be used to develop a web site, a comprehensive ecotourism strategy for the area.

Development of the guidebook, web site and ecotourism

## Industry

By Paul Barnsley  
Windspeaker Staff Writer

### OTTAWA

Industry Canada Minister Jean Manley signed permits on March 17 that will allow a \$4.7 billion trans-Atlantic fibre optic cable project linking Halifax with D

### Charles S. Coffey

Executive Vice President  
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## "Buildi

It's been five years since regions/bankers across and we also know that

On the change front, the shift that affected Aboriginal change, as you may know

➤ **Audrey Ahern**  
Organization (Student Award use, Audrey will

➤ **Keith MacDon**  
right from the start team, total financial reached at (40%)

➤ I'm now heading leadership and the *Cost of Doing* economic development interest and active Business MAST remains unchanged

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RC

# Ecotourism a good bet for Manitoba

By Avery Ascher  
Windspeaker Contributor

## THE PAS, Man.

Development of an ecotourism guidebook for west-central Manitoba will not only identify entrepreneurial opportunities for Aboriginal people, but also document traditional Aboriginal land use and occupancy of the region.

The region extends north of Swan River to the Lake Winnipegosis Salt Flats Ecological Reserve, east along the west shore of Lake Winnipegosis, south to the south end of the Duck Mountains and west to the Manitoba-Saskatchewan border. Information compiled for the guidebook will also be used to develop a web site, and a comprehensive ecotourism strategy for the area.

Development of the guidebook, web site and ecotourism

strategy is being led by the Mixedwood Forest Research and Advisory Committee (MFRAC), a non-profit group based in Swan River, and by Jeff Henderson, an ecotourism student at Keewatin Community College in The Pas. Other partners supporting the projects with funding or in-kind donations include Keewatin Community College, Manitoba Employment and Training, Swan Valley Enterprise Centre, and ON-Site Employment Partnership.

"Existing tourism resources in the area tend to focus on European development and settlement," Henderson said. "What we want to do is balance this point of view with information about Native use of the area, which goes back about 1,500 years. The Cowan Trail, for example, was named for a European, but it's a natural stretch of high ground that has been used by Native people for a long time.

Early white explorers often used Native guides to blaze trails."

Henderson has already started taking an inventory of the region's natural features such as rapids, unique stone formations, historical sites, trails, canoe routes, and wildlife viewing sites. In doing so, he's contacting naturalists, ecotourism operators, trappers, hunters and others for information. The next step will be to analyze the potential of these features as viable sites that would draw visitors, and as income-generating opportunities for local tour operators.

Nature-based tourism is on the rise worldwide, and is a particularly good fit for Aboriginal entrepreneurs, Henderson said. One study he consulted cites a figure of between \$270 and \$290 million being generated by the Aboriginal tourism industry in Canada this year, growing to \$1 billion within the decade.

An ecotourism specialist from Manitoba Tourism, Culture and Heritage will be hired to help develop guidelines for ecotourism use of the region. Above all, said Henderson, the resulting strategy will be aimed at preventing the kind of damage suffered by some other tourism spots in Canada and around the world that have literally been "loved to death." Local people, including residents and those such as outfitters who make their living from the resources of the land, will be consulted as to the scale of development and how it should proceed.

Oral histories will also make up a big part of the research phase. It's planned to hire a researcher or researchers fluent in Cree and Sauleaux to interview people in four communities along the west shore of Lake Winnipegosis. Black Duck pottery found along the west shore, together with evidence of gar-

den sites, indicate permanent settlement along the west shore goes back at least 1,500 years.

"Once we get the oral histories, the information will be divided into two categories. Part of it will be available for mass consumption, like for the guidebook and web site," Henderson said. "Other sensitive information, like heritage sites and burial grounds, might just be documented and kept. We want to make sure nothing is lost, but also that we're not giving away information that tourists don't need to know about. The people in the communities will decide what will be put out for public consumption."

It's anticipated that a final copy of the guidebook, web site, and full inventory of natural features will be ready by January 2001. Drafting of the ecotourism strategy is also expected to take place early in the new year.

# Industry Canada knocked by Mi'kmaq

By Paul Barnsley  
Windspeaker Staff Writer

## OTTAWA

Industry Canada Minister John Manley signed permits on March 17 that will allow a \$4.7 billion trans-Atlantic fibre optic cable project linking Halifax with Dub-

lin, Ireland to get underway. But the Mi'kmaq Grand Council says Manley trampled their people's constitutional and treaty rights in the process.

Mi'kmaq lawyer Bernd Christmas, the director of operations for the Membertou First Nation, N. S. and a lead negotiator for the Mi'kmaq chiefs,

says the issue is the right of his people to be consulted regarding developments that affect their constitutional-protected rights, including the right to fish.

Christmas told members of the Indigenous Bar Association of the situation during a presentation he made at its annual meeting in Edmonton on March 18.

"This is a company that's out of Vancouver and just changed its name from Worldwide Telecom, Inc. to 360 Net Works," he said. "A company that's president is the former chief financial officer of Microsoft and there's also heavy play — 10 per cent ownership — by guys like Bill

Gates. Shaw Cable just purchased \$400 million in it. It goes on and on and on."

The undersea cable will connect with the mainland in a small, natural harbor on the Nova Scotia coast that is a traditional Mi'kmaq fishing area.

(see Fibre optics page 28.)

**Charles S. Coffey**  
Executive Vice President  
Government & Community Affairs

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Email: charles.coffey@royalbank.com

## "Building on our Commitment" Update

It's been five years since Royal Bank proudly established the national Aboriginal Banking group, headquartered in Calgary, supporting local regions/bankers across the country. We know there's some distance to travel in achieving our goals, we know that *change* is the operative word and we also know that *building on our commitment* to Aboriginal banking and peoples remains one of our primary objectives.

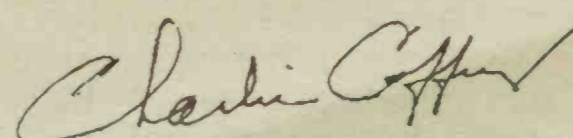
On the *change* front, the creation of one personal and commercial banking group marked a significant shift in our structure last November - a shift that affected Aboriginal banking. In addition to integrating personal and business banking client needs, services and relationships, this change, as you may know, resulted in "people moves":

- **Audrey Ahenakew**, formerly with our national Aboriginal banking office, has been seconded to the Canadian Executive Service Organization (CESO) in Saskatoon for two years. Audrey played a key role in championing our national goals and developing the Native Student Awards, Aboriginal Stay in School program, among many projects. Although her expertise and energy is already being put to good use, Audrey will continue to support Royal Bank initiatives during her term with CESO.
- **Keith MacDonald**, continues to lead the national office/activities in Calgary. He's been a key member of the Aboriginal banking group right from the start - communicating opportunities, sharing successes, managing client issues/concerns and delivering, via our specialized team, total financial services solutions and programs that meet the changing needs of individual and business customers. Keith can be reached at (403) 292-3764 or by email: [keith.macdonald@royalbank.com](mailto:keith.macdonald@royalbank.com).
- I'm now heading the newly created enterprise of government and community affairs for Royal Bank Financial Group...however, providing leadership and support to Aboriginal banking - *building on our commitment* - is very much a part of my focus. Whether we're sponsoring the *Cost of Doing Nothing* conferences (in response to the Royal Commission on Aboriginal Peoples report), or promoting social and economic development/justice and education for First Nations, Métis and Inuit peoples across the country, you can count on my ongoing interest and active involvement. From joining the National Aboriginal economic Development Board, to partnering with the Aboriginal Business MASTERMIND™ and working with Aboriginal leaders, young people, communities and organizations, my personal commitment remains unchanged.

Training/hiring Aboriginal peoples and youth, helping communities strengthen viable and profitable institution, supplying capital, offering counsel, embracing internet technology and forging partnerships - that's what *building on our commitment* is all about in the months and years ahead.

Please do not hesitate to contact Keith MacDonald or me with question/comments.

Best regards,



Charles S. Coffey



**ROYAL BANK**



# Stoney council takes oil company to court

By Bruce Weir  
Windspeaker Contributor

CALGARY

The fate of \$6.1 million the Stoney Tribal Council contends it is owed by PanCanadian Petroleum Ltd. is again in the hands of the courts. Three Alberta Court of Appeal Justices reserved judgment on the case at the close of a two-day trial April 11. The final decision will be rendered in about three months and will have significant implications for other First Nations in Alberta that may want to pursue similar claims.

The money in question has been the subject of a lengthy legal procedure dating back to 1993. The Stoney Nation claims the money is royalty still owed by PanCanadian on resources extracted from Native land. For its part, the company maintains it was legally entitled under a provincial law known as the Take-or-Pay Cost Sharing Act to deduct the \$6.1 million from royalty payments. Deductions include interest on loans and damages, as well as operating and maintenance costs.

PanCanadian is appealing an April 1998 decision by Court of Queen's Bench Justice Peter McIntyre that found in favor of the Stoney council. Since that time, PanCanadian has twice sought a stay of the decision pending appeal. On both occasions, the stay was not granted and PanCanadian has since

paid the Stoneys.

In this contentious battle, even the method of payment was at issue. PanCanadian earlier sought to pay the funds into a suspense account — essentially a trust monitored by the federal government — but the Stoney council was successful in its attempt to have the money deposited to band accounts.

Justice McIntyre ruled that the royalties amounted to an interest in land and, under provincial law, were subject to a statute of limitation of 10 years. PanCanadian argued that the limitation should be six years. This issue will affect the amount of money in dispute.

"The main issue in the appeal is delay," said Ken Starozsik, legal counsel for the Stoney council. "Obviously, if the limitation is six years, it means less money."

The Stoney council initially launched legal action against PanCanadian after the Department of Indian Affairs refused to take action on its behalf. Under federal law, royalties from oil and gas on Native land are paid into a trust administered by the Crown. The Stoney council contends this gave the federal government the responsibility to protect the interests of the three bands that make up the tribal council — Wesley, Bearspaw and Chiniki.

For a number of years, the Stoney council has requested the department write to the oil companies, said Chief John Snow Sr.

of the Wesley Nation.

"They won't act, so we have to. We were forced to take this action."

The issue of which party is entitled to sue the oil company is also before the court. PanCanadian's lawyer, Alan Hunter, argued that the Stoney council, because it is the beneficiary of the trust, is unable to sue and the action should have been brought by the federal government.

The government's inaction on this matter has led to a breach of trust suit filed by the Stoney council that will be heard in federal court in May.

PanCanadian's current appeal centres on the legal status of Native lands and basic issues in trust law. Hunter argued the gas extracted from Native land is still subject to the additional levy permitted by Take-or-Pay act.

Starozsik and James O'Reilly acting on behalf of the council countered by saying that Native land has a unique legal status and therefore is not subject to the provincial act. To support this claim the lawyers cite recent case law, including the Supreme Court of Canada's *Delgamuukw* decision.

The Stoney council has similar cases pending against Chevron Inc., Imperial Oil Ltd., and Shell Canada Ltd. In each of these cases, the disputed sum is \$3 million, bringing the total claimed by the council to \$15 million.

## Fibre optics cable goes ahead

(Continued from page 27.)

A draft environmental assessment report dealing with the impact of the cable in the region was made available to the chiefs in December. Technical people working for the Mi'kmaq were still analyzing the report when, Christmas said, the company approached the chiefs with a request that they agree to allow the project to go ahead.

"For a year-and-a-half they've been deciding this, designing routes, seeking permits, permission from fishing groups, government," he said. "And then not last week but the week before [March 9] they came and met with the Assembly of Nova Scotia Chiefs' technical team, which includes a variety of advisors to the chiefs, and said 'we want to build this trans-Atlantic cable. We're quite well aware that you have rights, however, we don't have time. Will you just give us the approval right now — at 3:30 Thursday afternoon — and forget about reading the environmental screening report, the assessments, etc.' Well, we said 'we'd like to help you but we think we should be able to read the thing and get some input from consultants.' So they said, 'OK we'll set up another meeting and talk about how the parameters should go.' So we did and again they begged for pre-approval."

Christmas said the company

promised the chiefs to return to continue the discussions if the chiefs would give their consent and allow the permits to be issued, but the chiefs responded by saying they couldn't agree to just trust them, given the history of the Mi'kmaq people in dealing with outsiders.

"And sure enough, they didn't return," Christmas said. "What happened was, that Friday was the meeting, five business days passed, the file was moved from the Atlantic headquarters of Industry Canada to Ottawa and at 5:30 on Friday afternoon [March 17] the permits were issued by the Industry Canada minister. The Mi'kmaq had no input into the environmental decisions."

The Environmental Assessment Agency's Atlantic regional director, Bill Coulter, said he was surprised the permits were signed.

"I was surprised because there were what I thought were ongoing discussions with the Mi'kmaq at that point and those hadn't concluded. So there were some things which were left unfinished and I guess I was simply surprised that it had occurred that quickly without concluding those items."

Coulter said the government and the company should have approached the Mi'kmaq chiefs earlier but he suggested the chiefs also made mistakes.

"Quite frankly, I think there

have been errors made on both sides. We should have engaged the Mi'kmaq earlier, and when I say earlier it should have been at the stage when the project was first made known as opposed to when an impact statement was provided in draft form. So we erred there" he said. "I think the error on the Mi'kmaq side was not getting engaged in looking at these documents when they had a period of three months in which to do that. I know there are political issues and issues with respect to Aboriginal right and entitlement that are key issues for the Mi'kmaq people in Nova Scotia. These are issues that are outside the environmental process."

Christmas said Coulter's comment reveals government officials still haven't come to an understanding of what court decisions like *Delgamuukw* and *Marshall* have created in terms of a responsibility to deal with Aboriginal leaders.

"The whole country heard about our treaty right being affirmed [in *Marshall*] and then — lo and behold — one department, Industry Canada, with one stroke of a pen, said, 'We don't think it's important enough to warrant disruption of a \$4.7 billion project.'"

"We ask for the rule of law to be upheld and, for whatever reason, it seems to not be dealt with appropriately."



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## Actor

By Cheryl Petten  
Windspeaker Contributor

SAN DIEGO, CA

Evan Adams, star of movie *Smoke Signals*, will be making a trip to California to take part in a fundraising event but organizers are more interested in his academic achievements than his acting and winning accomplishments.

Adams has been chosen "role model" for the sixth annual Running the Red Road fundraising fun run/walk taking place May 13 in San Diego, Calif., and organized by Native Americans Council. Adams' acting career has included a starring role in an Emmy-winning made-for-television movie *Lost in the Ba*

## Confer

By Joan Taillon  
Windspeaker Staff Writer

GUELPH, ONT.

It's the "biggest native gathering of white Indians" around stewardship ever. How one organizer describes a gathering of land trust representatives who will meet at the University of Guelph in June to discuss protecting species at

# Actor named as role model for run

By Cheryl Petten  
Windspeaker Contributor

SAN DIEGO, Calif.

Evan Adams, star of the movie *Smoke Signals*, will be making a trip to California to take part in a fundraising event, but organizers are more interested in his academic achievements than his acting and writing accomplishments.

Adams has been chosen as a "role model" for the sixth annual Running the Red Road, a fundraising fun run/walk taking place May 13 in San Diego, Calif., and organized by the Native Americans Council.

Adams' acting career has included a starring role in the Emmy-winning made for television movie *Lost in the Barrens*

and its sequel *Curse of the Viking Grave*, as well as the role of Thomas Builds-The-Fire in *Smoke Signals*, which won the Audience Award for best film and the Filmmakers Trophy at the Sundance Film Festival in 1998.

He has also written a number of plays, including *Dreams of Sheep*, which in 1988 was selected as one of Canada's entries for the International Festival of Young Playwrights in Australia. But his selection as role model had more to do with the fact that, in addition to his acting and writing, he is also pursuing a career in medicine, and is currently a first-year medical student at the University of Calgary.

Lucinda Millar is President of the Native Americans Council.

"Our focus mostly is to in-

spire our youth in the areas of education or athletics," Millar said, adding that Adams is the first role model chosen for Running the Red Road who is not a sports figure.

"We selected him based on the fact that he is a medical student as well as an actor. And we thought that he might really be able to inspire a lot more of our young people to consider careers in medicine, because not enough of our young people ever even think that they can aspire to those careers," Millar said. "And what is so nice too is that he hasn't forgotten where he comes from and he really shares that message with our young people."

Past role models for the event have included Olympic gold medalist Billy Mills; Maurice

Smith, a Native American record holder for the one mile; and Janice Posey, who has been training for the women's marathon in the Olympics.

Money raised through the event will be used to help fund educational, athletic and cultural opportunities for youth.

The event includes a 10K run, a 5K fun run and walk, and a 1K children's run, as well as Native American entertainment.

"We have drums at our start and finish lines. . . We have some dancers out there usually. We have flute music in the morning when people are registering." Organizers are also trying to arrange for Native American recording artist Aragon Starr to perform before the awards ceremony.



Evan Adams is off to California to act as role model for the Running the Red Road fun run.

# Conference extends invitation to Natives

By Joan Taillon  
Windspeaker Staff Writer

GUELPH, Ont.

It's the "biggest national gathering of white ideas around stewardship ever," is how one organizer describes a gathering of land trusts representatives who will meet at the University of Guelph in June to discuss protecting species at risk.

Even so, an Elder from Six Nations in Ontario, a representative of the Haida Gwaii Marine Resources Group, a member of the Qikiqtaaluk Wildlife Board in Iqaluit and a couple more Native people are on the roster of presenters, and there is an effort now by the hosting university to draw in more.

Original plans did not involve consultation with specifically Native groups. But

according to one of the Guelph University conference organizers, Peter Mitchell, Wildlife Canada brought it to their attention they should try to include Aboriginal people and he was happy *Windspeaker* called him so he could get the word out.

The conference, "Caring For Our Land: Stewardship and Conservation in Canada," will be held June 3 to 6. Program themes are land trusts and

community groups in conservation; working with private landowners; stewardship policies and programs; legislative and securement tools; applying science, local and traditional knowledge; building networks and partnerships; and sustaining your organization.

Although federal and provincial government ministries and departments are prominent among sponsoring part-

ners in the university's registration package, "It's not at all a government event," according to Mitchell. "The main focus is to bring [together] the groups that call themselves land trusts and nature conservancies — these are small, local groups that are popping up now all over the country." He added there are about 100 such groups in Canada.

(see Environment page 31.)

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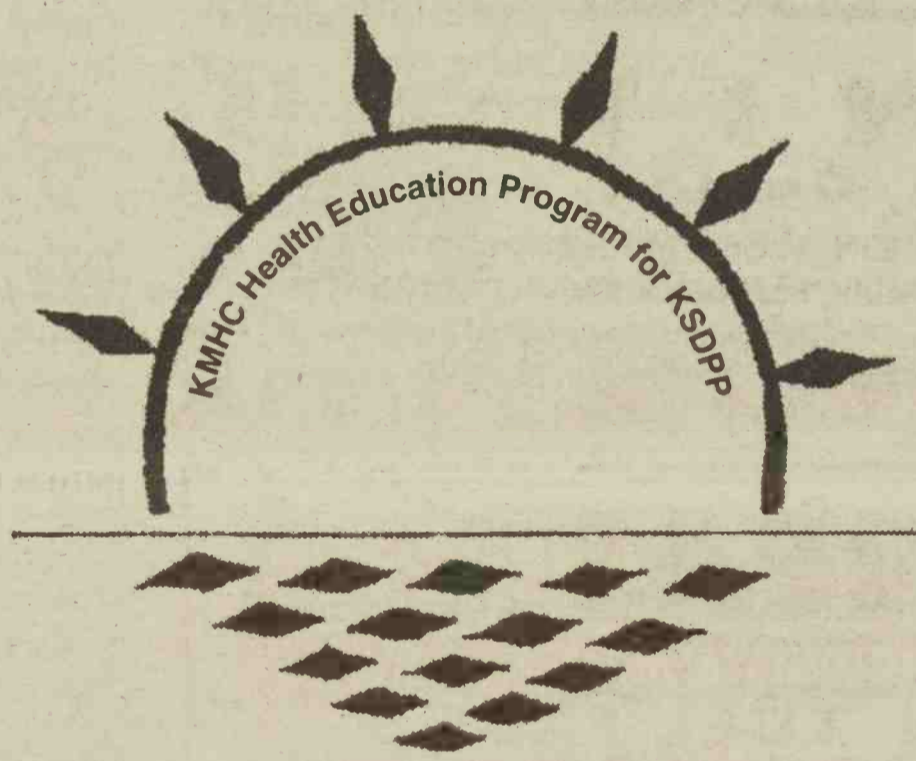
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**Environment and stewardship focus of conference in Guelph**

(Continued from page 29.)

The call for participation issued by Environment Canada states the three main goals of the conference are "to bring people together who share the common goal of caring for the land, particularly the groups working at the community level, non-government organizations, and land trusts; . . . to identify the needs and support required for success in conservation and stewardship at the municipal, provincial, and federal government levels with regard to legislation, policies, programs, and funding; . . . [and] to develop new visions and new forms of organization and partnership; to promote and sustain land conservation and stewardship in Canada."

A March 13 letter from Jill Watkins, Aboriginal liaison for species at risk at Environment Canada's Canadian Wildlife Service, states the conference organizers want Aboriginal people to be "meaningfully involved" but "do not know who to approach." Her letter stated that was why she was circulating the call for participation with university contact information. Watkins pointed out, however, that her own department is not involved in arranging the conference and that she would not be providing the organizers with the "species at risk Aboriginal distribution list," which she characterized as "confidential."

Mitchell explained the conference came about because of

*The conference, "Caring For Our Land: Stewardship and Conservation in Canada," will be held June 3 to 6.*

something called the "land owner contact process."

He said it involves a lot of little groups that are working with some government funding, "where the government has identified some areas of natural and scientific interest, or some special areas that they want preserved, have identified those by municipal regulation or just generally on maps, and all the biologists and botanists and zoologists just want to figure out how to protect these areas. So they have been using a process, which I guess started in the 70s and 80s, where they identify all the private land owners who own within that boundary, and usually train young university students to go out [on behalf of the stewardship groups and ask] the land owners . . . were you aware there are some endangered or special species on your property . . . would you be willing to protect, just on a handshake basis, this area?"

Mitchell adds the land owner contact process has been "sig-

nificantly" funded across the country by Wildlife Habitat Canada. The board of directors of that organization last year decided to review how well the process was working so they funded a research project at Guelph University to find out. Mitchell was the research associate on the project.

He contacted the small local groups, some identifying themselves as land trusts, and eventually suggested they meet this year. Mitchell underlines the original intention of the gathering was to bring these groups together in one place and "the root of it was not initially at all to involve or engage First Nations or Aboriginal people."

But when they started to fundraise for the project, Mitchell said, people in the Canadian Wildlife Service of Environment Canada pointed that because of the wording being used, such as "caring for our land, stewardship and conservation in Canada," it was a good idea to involve Aboriginal people.

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The discipline of Strategic Planning starts, in Phase I, with the creation of the vision inclusive of belief statements, mission statement, objectives, statement of principles, internal and external analysis of the current program, and strategies. Phase II addresses action plan development as a blueprint to attain the vision.

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- ▶ The planning discipline is inclusive inviting input from elders, students, teachers, support staff, and parents in partnership with the First Nation Chief/Council and the Education Board.
- ▶ The existing financial resources are more effectively utilized as per the Strategic Plan.
- ▶ Graduation rates improve and the First Nation members take ownership for the success of the education programs.

**Profile of Charles V. Fiddler**

23 years of experience in First Nation education as a teacher, principal, post-secondary counsellor, sessional university lecturer, and Director of Education (11 years). Charles has two degrees including a Master of Education Degree in Aboriginal education and administration and Alberta and Sask teaching certificates. He also has earned a Certificate in Strategic Planning and Aboriginal Business Management.

References are available upon request.

For more information check out my website <http://aborignaledplan.cjb.net> where more comprehensive information is available.

If you desire a more effective education program, contact the strategic planning facilitator at:

Charles Fiddler, 1144 - 42 Street S.W., Calgary, Alberta T3C 1Z1

Phone: (403) 217-7833 Fax: (403) 601-2914

Or more immediately at this E-mail address: [Fiddler@aborignaledplan.cjb.net](mailto:Fiddler@aborignaledplan.cjb.net)

## Religion in school

(Continued from page 11.)

In a prepared statement, the First Peoples Ministers Council say they are not opposed to teaching non-spiritual aspects of First Nations culture during class time, but oppose practicing Native spirituality by students during school hours.

The council says teaching religious culture during class time violates the children's and parents' freedom of religion and freedom of culture, in much the same way as having students recite the Lord's Prayer would infringe on the rights of non-Christians.

"The opposition is based on their right to freedom of religion and conscience guaranteed by the Canadian Charter and the Saskatchewan Bill of Rights," the council said in a prepared statement.

Allan Beckie, a Regina lawyer representing, through the council, First Nations parents who oppose the teaching of Native spirituality in schools, declined comment when contacted.

The First Peoples Ministers' Council didn't take part in last Tuesday's meeting because neither they nor the people the council represents were consulted about planning the meeting, the council said in its prepared statement.

During the Fort Qu'Appelle meeting some speakers, who are from area First Nations, say the First Peoples Ministers' Council's actions were puzzling.

"On the reserve, our children are not taught about spirituality at an early age," said Velma Goodfeather, an Elder from Standing Buffalo Dakota Nation. Children are not taught religious teaching until parents and Elders feel the children are old enough to grasp the concepts, she added.

"It is difficult enough to teach respect for our culture."

In school, students spend some of their class time learning about the history and culture of Saskatchewan's First Nations and Métis peoples.

Proponents of the current program say that it would be very difficult to teach about some as-

pects of such cultures without showing the spiritual beliefs behind the culture.

For example it would be hard to teach students about the significance of some social events such as powwows without talking about the religious significance of some of the activities, they say.

Because Aboriginal spirituality encompasses almost every part of Aboriginal culture, it would be very difficult for people designing such courses to decide what to leave in and what to take out if all references to spirituality were removed, said Lorraine Cyr-Peigan, a member of the Pasqua First Nation band council and who also represents Pasqua on the Indian Head School Division board of trustees.

For example, teaching the Saulteaux language to students would become extremely difficult, she said.

"Many of the words in our language refer to the Creator," she said. "If we were not to teach the words in our language which refer to the Creator, how would our children be taught our language?"

One teacher who spoke at the Fort Qu'Appelle meeting said people might have made the complaints because they're unfamiliar with what is being taught.

"We're not forcing students in those classes to practice that spirituality," said Gwen Paul, who teaches Native Studies courses at Bert Fox Comprehensive High School.

Meanwhile students in school are also learning about other religions in other classes, Paul said. In Grade 8, one social studies class teaches students about other faiths such as the Jewish and Moslem religions.

Complaints about teaching aspects of Aboriginal spirituality in schools started last month in Regina, organizers of Tuesday's meeting claimed.

The complaints started at Kitchener School, soon after the Saskatoon public school board abandoned its long-standing policy requiring students to recite the Lord's Prayer before classes.

# Women & Wellness 2000

"A Gathering of the Women"

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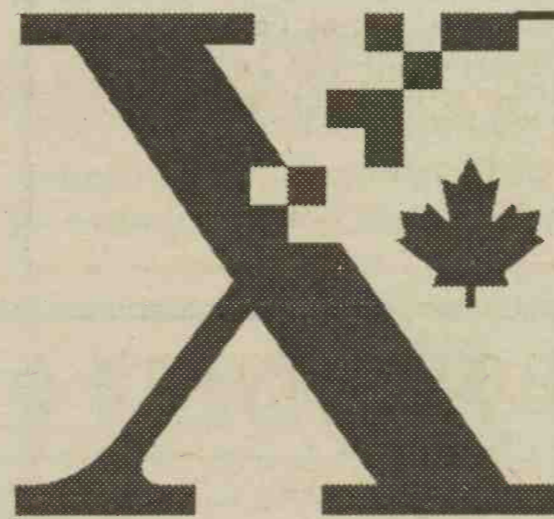
**EARLY REGISTRATION FEE - \$200.00** (by May 12th, 2000) Includes entrance into all sessions, lunch each day. Please submit names along with Registration Fee. **LATE REGISTRATION - \$350.00** No refunds will be provided after May 12th, 2000. (Substitutions accepted). **BANQUET TICKETS** (Sold Separately) At the door May 27th, 2000. NOTE: Registration is not processed until fee and list of participants have been received.

Women & Wellness Conference Box 387, Fort Qu'Appelle, SK S0G 1S0  
Phone: (306) 332-6377 • Fax: (306) 332-6007

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## NATIVE EDUCATION POLICY REVIEW

Alberta Learning has initiated a review of Native Education Policy in Alberta. The review is being conducted through a partnership involving Alberta Learning, Treaty areas (6, 7 and 8), the First Nations Adult Higher Education Consortium, the Métis Settlements General Council and the Métis Nation of Alberta Association.

<http://ednet.edc.gov.ab.ca/NatEdPolicy/prod/index/html>

Alternately, you can write to us:

Terry Fortin/Robert Rock  
Native Education Policy Review  
9<sup>th</sup> floor West, Devonian Building,  
11160 Jasper Avenue, Edmonton, AB T5K 0L2

All responses received by May 15, 2000 will be considered in the writing of a "What We Heard" document. If you are interested in receiving a copy of this report, please phone (780) 427-2043 or toll free at the Government rite number 310-0000 or by fax (780) 415-1377 or by e-mail to [ahodgson@edc.gov.ab.ca](mailto:ahodgson@edc.gov.ab.ca)



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Box 30, Driftpile, AB T0C 1A0

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The Long Lake #58 First Nation is located 1 km south of Longlac, with access to the town of Longlac.

Qualifications and experience with previous full time teaching experience and knowledge of whole language approach to implement the new curriculum and



**NATURE & SCOPE:** Regional Co-ordinator is responsible for environmental assessment, environmental management and resource provisions. The position is as a First Nations training, protection and resource

### REQUIRED ABILITIES:

- Basic level of Lands and Resources
- Basic understanding of environmental management
- Excellent Report Writing skills
- Understanding of community development
- Demonstrated Project Management skills
- Good organizational skills
- Able to research, analyze and report
- Knowledge of word processing
- Successful completion of training

### DESIRABLE (optional)

- Bachelor of Science
- Completion of Land and Resources
- Knowledge of the S

### REQUIRED LICENSES

- Valid Class 5 BC driver's license

### HOURS OF WORK:

- Normal day shift - 7 hours

### PAY GRADE:

- To be negotiated

Submit resumes, Kamloops Indian Band  
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- Act in an advisory capacity for policy clarification or interpretation to clients, Chief & Council, or band members
- Secure and seek out appropriate programs and resources
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- Oversee a number of programs including Day Care, Head Start, Social Assistance, Home Care, P.S.S., F.C.S.S., Early Intervention, PVT and Demonstration Project.

**QUALIFICATIONS**

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- Proposal writing skills
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**Carol Hanlon, Director of Social Development, Driftpile First Nation**  
Box 30, Driftpile, Alberta T0G 0V0 • Phone: (780) 355-3866 • Fax: (780) 355-3808

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The Ginoogaming First Nation is located on the North East shore of Long Lake, 1 km south of Longlac, with access through the town from highway 11.

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- Understanding of the traditions, history and culture of the Ojibway people
- Ojibway language an asset
- Most recent performance review
- Three education related references
- Criminal Records Check

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Education Authority - Hiring Committee**  
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- Understanding of chain of title and parcel abstract reports.
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- Able to research, analyze, compile, and present reports
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**DESIRABLE (optional)**

- Bachelor of Science in Environmental Studies
- Completion of Lands Management Training Program
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**REQUIRED LICENSES, CERTIFICATION, ETC.:**

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**HOURS OF WORK:**

- Normal day shift - 7 hours. Non-normal shift may be required

**PAY GRADE:**

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Kamloops Indian Band, 315 Yellowhead Highway, Kamloops, BC V2H 1H1  
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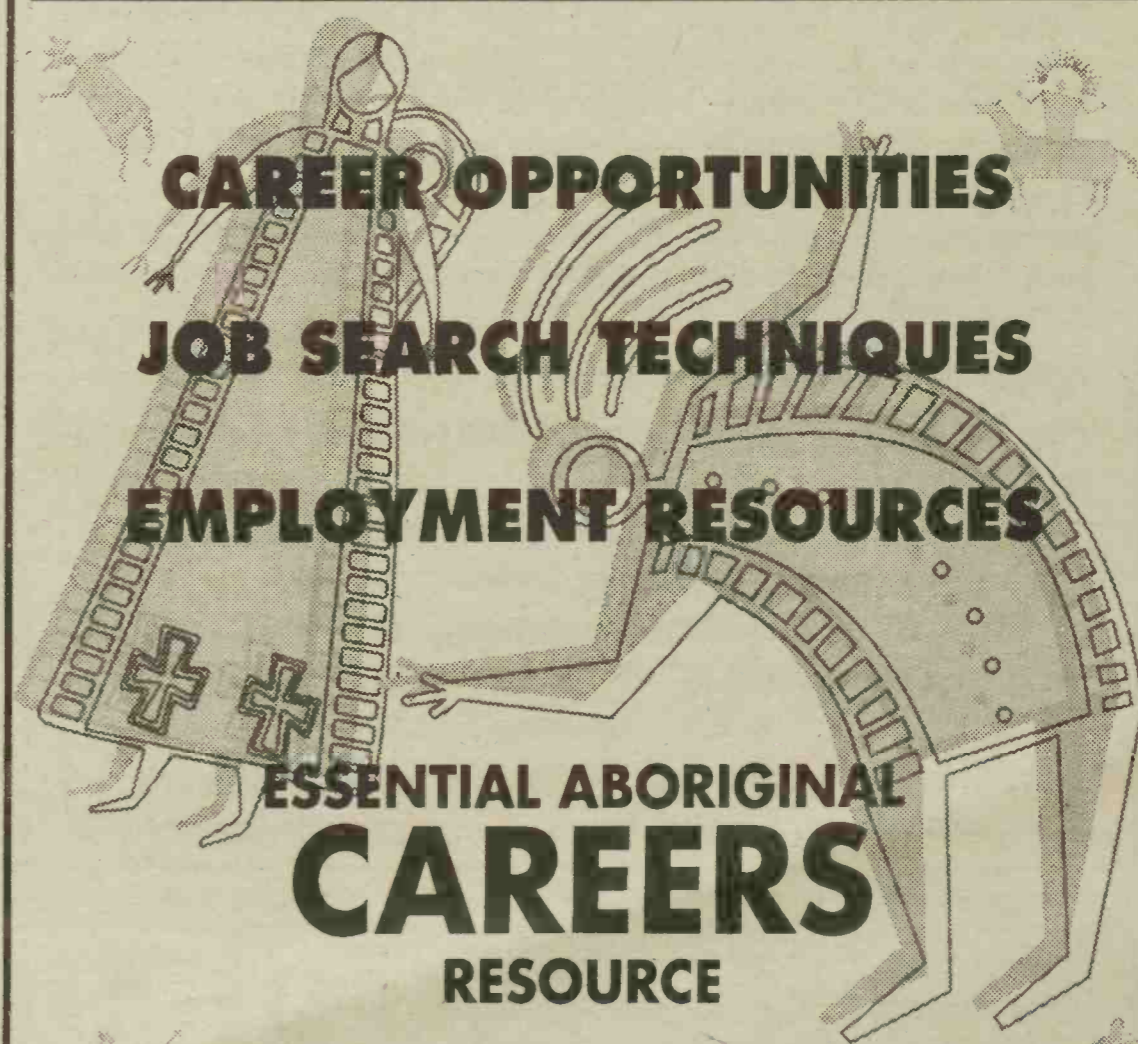
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**Please forward resumes to:**

KTC Child and Family Services  
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**Closing Date:** May 12, 2000



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This position is for a newly funded alternative learning centre for Aboriginal youth, funded under the UMAC initiative (Canadian Heritage).

The program is intended to empower Aboriginal youth to address their personal, educational and employment challenges in a culturally relevant environment. Youth will be encouraged to become self-directed in their learning, and supportive of each other and younger youth.

The program will provide academic upgrading or targeted course completion, life skills, basic computer literacy, work experience, career planning, cross-cultural awareness, individual tutoring/homework support and opportunities for volunteerism/mentoring.

**QUALIFICATIONS:**

- Must be eligible for certification with the Alberta Teachers Association.
- Experience with a multi-grade learning environment.
- Experience in alternative schooling.
- Knowledge of Blackfoot Language and culture would be an asset.
- Subject to Criminal Records Check

If you would like to pursue this opportunity, please submit a complete resume (inclusive of references) by **4:00 pm, May 10, 2000** to:

Personnel Committee  
Napi Friendship Association  
Box 657, Pincher Creek, Alberta T0K 1W0  
Phone: (403) 627-4224 Fax: (403) 627-2564 Email: okinapi@telusplanet.net

## ESSENTIAL ABORIGINAL RESOURCE

[www.ammsa.com](http://www.ammsa.com)



## Aboriginal Peoples Television Network

Original People. Original Television.

The Aboriginal Peoples Television Network is sharing our peoples journey, celebrating our cultures, inspiring our children and honouring the wisdom of our Elders.

We are recruiting for the following position:

### DIRECTOR, COMMUNICATIONS

Reporting to the Chief Operating Officer, and located in Winnipeg, the Director, Communications is responsible for developing, coordinating, and directing all communications and public relations activities for the organization personally or through subordinate supervisors.

The Director of Communications monitors developing external trends, policies, programs and issues with actual or potential impact for APTN; represents APTN in meetings and conferences or on committees and working groups related to communications; researches and writes copy for corporate promotional materials; develops contacts and relationships with media representatives to create opportunities for keeping APTN and its programming; develops ideas and identifies opportunities for feature articles, interviews, presentations, and other public relations activities that promote awareness of APTN; prepare reports for Board of Directors, manage budgets and supervise staff.

The successful applicant will have solid experience and understanding of Aboriginal culture, a four-year Bachelor's degree (B.A.) from college or university with a major in Public Relations or Journalism; or two or more years related experience and/or training; or equivalent combination of education and experience. Preferred qualifications include experience with word processing, spreadsheets, Internet software, e-mail, database software and project Management. The applicant must have excellent communication, interpersonal, analytical, budgeting, and decision-making skills. Broadcast industry experience will be a definite asset.

Remuneration: 60,000-80,000 DOQ/DOE

Please forward your resume and specify position, in confidence by **May 19, 2000** to:

Kent Brown, Human Resources Manager,  
Aboriginal Peoples Television Network  
339 Portage Avenue, Winnipeg, MB R3B 2C3  
Phone: (204) 947-9331 • Fax: (204) 947-9307  
E-Mail: kbrown@aptn.ca

Only those selected for further consideration will be contacted.  
As an Aboriginal employer, we encourage Aboriginal candidates to apply.



## SASKATCHEWAN INDIAN FEDERATED COLLEGE

### Regina Campus

## FACULTY POSITIONS

### Regina, Saskatchewan

SIFC is a First Nations-controlled University with approximately 1300 students currently enrolled. Since our inception in 1976, SIFC has earned an international reputation as a visionary academic leader.

The SIFC Science Department is inviting applications for three faculty positions reporting directly to the Department Head the Science Department, subject to budgetary approval:

**COMPUTER SCIENCE**

This is a probationary (permanent-track) position. The successful candidate will have a strong quantitative background in computer science. Teaching experience at the post secondary level is highly desired. The minimum academic qualification is Master of Computer Science. The expected starting date is August 1, 2000 or as soon as possible.

**MATHEMATICS & STATISTICS**

This renewable term appointment is from August 1, 2000 — July 31, 2001. Subject to budget approval the status of this position could be changed to a permanent track on August 1, 2001. The successful candidate will have a Ph.D. from an accredited institution in Mathematics or Statistics.

**ENVIRONMENT HEALTH & SCIENCE**

This is a one-year term position that may be renewed by mutual agreement. The successful candidate will be expected to actively seek funds, recruit Faculty members along with directing, developing, and teaching new courses. Applicants must have Ph.D. degree from an accredited institution in Science, Environmental Science, Environmental Health or Environmental Engineering. Previous related experience in the environmental field is strongly recommended. Normal expected date of appointment will be July 1, 2000 or as soon as possible. Relocation assistance will be provided if necessary.

Preference will be given to First Nations applicants (S.H.R.C.#E-93-130). Please indicate your First Nations Status on your covering letter. Applicants must be qualified for an academic appointment as a university college lecturer, assistant or associate professor. Academic ranks and salary will commensurate with qualifications and experience. The successful candidates will be expected to engage in administrative duties. Please forward your Curriculum vitas by May 29, 2000.

Dr. Nazih Noureldin  
SIFC Science Department  
Room. 118, College West Building, University of Regina, Regina, SK S4S 0A2  
Fax: (306) 585-1289 Phone: (306) 779-6307

## EMPLOYMENT



The Calgary  
oversee the

The Shelter is a secured facility that provides a 3-week stay and provides the following services:

- Residential
- Non-Residential
- Community Liaison
- Child Support programs
- Elder programs

The Shelter offers a holistic approach that includes traditional Native spiritual ceremonies (i.e., medicine wheel, smudging, circles, elders).

The successful candidate will have experience in non-profit management, communication, supervision and various methods to agencies and the Board.

The complete job description will be provided to those candidate who make the final selection letter.

FAM

## NOTICE OF Canadian Nuclear President (Full-time Position)

Bill C-23 creates the Canadian Nuclear Security Commission. Individuals are invited to apply for the position of President.

The CNSC will be a technically-oriented Commission that will regulate the nuclear power generation and in the industry. The Commission will also be responsible for the proliferation of nuclear weapons.

**Location:** Head office in Ottawa, Ontario, with a location within the province of Saskatchewan.

Preference will be given to candidates with experience in financial management, economic development, and a degree in one of these disciplines.

The successful candidates for all positions should have a logical, comprehensive and unbiased approach to the international and sufficient knowledge of Canadian history. Experience in the operation and management of a large organization, sound judgment, mind, comfort with specialized technical information.

In addition, the preferred candidate should have significant experience in the area of international relations.

The chosen candidates must be able to respect necessary confidentiality and attend to meetings in support of the Commission.

Proficiency in both official languages is a requirement.

The selected candidates will be invited to interview. Before or upon assuming their office, candidates must sign a document certifying that they will also submit to the Office of the Ethics Commissioner. They disclose all of their assets, liabilities and interests on a regular basis are subject to the principles of conflict of interest. The head of their home organization or the Ethics Counsellor's web site at <http://www.ethics.gc.ca>.

This notice has been placed in the public domain. Candidates for these positions should forward their resumes through the Internet.

Please send your curriculum vitae to: Canadian Nuclear Security Commission, Langevin Block, 80 Wellington Street West, Ottawa, Ontario K1P 6N4. For administrative processes, please contact the Commission's Safety Commission".

**Further information is available**

Bilingual notices of vacancies will be available in audio cassette, diskette, braille, and large print. For more information, please contact Canadian Nuclear Security Commission and Government Services Canada at 4800 or 1-800-635-7943.

## ESSENTIAL ABORIGINAL RESOURCE

[www.ammsa.com](http://www.ammsa.com)

## ESSEN

# EMPLOYMENT OPPORTUNITY



## EXECUTIVE DIRECTOR

The Calgary Native Women's Shelter Society is seeking a Full-time Executive Director to oversee the daily operations of a 27 bed Aboriginal facility.

The Shelter is a secured facility that grants residents a 3-week stay and provides the following programs and services:

- Residential
- Non-Residential
- Community Liaison
- Child Support programs
- Elder programs

The Shelter offers a holistic approach to healing that includes traditional Native spiritual concepts and ceremonies (i.e., medicine wheel, smudging, healing circles, elders).

The successful candidate will have training and experience in non-profit administration, communication, supervision and various reporting methods to agencies and the Board of Directors.

The complete job description will be made available to those candidate who make the request in their cover letter.

### Qualifications:

- A Masters Degree in Social Work or preferred with 5-7 years of related experience in Administration in the human resources field;
- Staff supervision, or equivalent education with extensive work experience in family violence against women and children;
- Excellent organization skills;
- Excellent writing and public speaking skills;
- Extensive knowledge of Aboriginal issues and culture;
- Awareness of pertinent legislation e.g., Child Welfare Act;
- CPR and First Aid knowledge would be an asset.

Interested Candidates should forward resume with cover letter to:

Calgary Native Women's Shelter  
P.O. Box 6084, Station "A", Calgary, AB T2H 2L3

Closing date: Friday, May 12, 2000.

Only those candidates short listed will be contacted.

**FAMILY VIOLENCE IS EVERYONE'S CONCERN**



**Peter Ballantyne Cree Nation Education Division**

### OPAWIKOSCIKAN COMMUNITY SCHOOL

is accepting applications for 2000-2001 school year for Elementary, Middle Years, and High School Teachers.

Interested applicants can mail or fax resumes to:

Opawikoscikan Community School  
c/o Rose Merasty  
Box 100, Pelican Narrows, SK S0P 0E0  
Phone: (306) 632-2161  
Fax: (306) 632-2110

## NOTICE OF VACANCIES

### Canadian Nuclear Safety Commission

President (Full-time Position) and Members (Part-time Positions)

Bill C-23 creates the Canadian Nuclear Safety Commission (CNSC) to replace the Atomic Energy Control Board. Individuals are invited to apply for the positions in anticipation of the establishment of the CNSC.

The CNSC will be a technically-oriented agency responsible for regulating the radiological health, safety, security and environmental aspects of the activities of more than 4,000 licensees engaged in uranium mining, nuclear power generation and in the industrial, medical and research applications of nuclear energy throughout Canada. The Commission will also be responsible for some aspects of Canada's international commitments regarding non-proliferation of nuclear weapons.

**Location:** Head office in Ottawa. The President must be prepared to relocate to the National Capital Region or to a location within reasonable commuting distance, while Members may reside anywhere in Canada.

Preference will be given to candidates who have a professional background in the public sector, business/or financial management, economics, engineering, environmental science, health and safety and/or law. A graduate degree in one of these disciplines would be a definite asset.

The successful candidates for all positions should demonstrate the ability to conduct public hearings and to make logical, comprehensive and unbiased decisions based on multi-disciplinary information. The selected candidates should have experience in the interpretation and application of legislation and regulatory requirements as well as sufficient knowledge of Canadian and foreign policies and current issues relevant to the nuclear industry. Experience in the operation and conduct of a regulatory agency would be desirable. Fairness, independence of mind, comfort with specialized terminology and concepts as well as an openness to new ideas are required.

In addition, the preferred candidate for the position of President should possess strong management skills gained through significant experience in a senior management capacity.

The chosen candidates must be Canadian citizens or permanent residents of Canada. They should be prepared to respect necessary confidentiality requirements and to travel regularly within Canada to attend hearings and meetings in support of the Commission's activities.

Proficiency in both official languages is a definite asset.

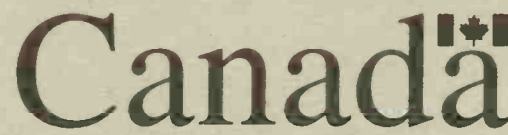
The selected candidates will be subject to the *Conflict of Interest and Post-Employment Code for Public Office Holders*. Before or upon assuming their official duties and responsibilities, public office holders appointed on a full-time basis must sign a document certifying that, as a condition of holding office, they will observe the Code. They must also submit to the Office of the Ethics Counsellor, within 60 days of appointment, a Confidential Report in which they disclose all of their assets, liabilities and outside activities. Public office holders appointed on a part-time basis are subject to the principles of the Code and to other compliance measures as may be determined by the head of their home organization. To obtain copies of the Code and Confidential Report, visit the Office of the Ethics Counsellor's web site at <http://strategis.ic.gc.ca/ethics>.

This notice has been placed in the *Canada Gazette* to assist the Governor in Council in identifying qualified candidates for these positions. It is not, however, intended to be the sole means of recruitment. Applications forwarded through the Internet will not be considered for reasons of confidentiality.

Please send your curriculum vitae by **May 19, 2000** to the Director of Appointments, Prime Minister's Office, Langevin Block, 80 Wellington Street, Ottawa, Ontario K1A 0A2, (613) 957-5743 (Facsimile). To facilitate administrative processes, please indicate the position you are applying for with the anticipated "Canadian Nuclear Safety Commission".

Further information is available on request.

Bilingual notices of vacancies will be produced in alternative format (i.e. audio cassette, diskette, braille, large print, etc.) upon request. For further information, please contact Canadian Government Publishing, Public Works and Government Services Canada, Ottawa, Canada K1A 0S9, (819) 956-4800 or 1-800-635-7943.



The Boyle Street Co-op's **Stepping Stones** program has

**Full-Time & Part-Time Relief positions available**

Stepping Stones is a residential receiving and assessment program for children 0-12. Successful candidates will have appropriate post secondary training, child and youth care certification and/or related experience. Experience working with at risk children, community based practice skills and a working knowledge of Aboriginal cultures will be considered assets. Hours of work will vary and include evenings, weekends and shift work. Criminal Record and CWIS checks will be required. Please include in you application a one page statement of principles that guide your practice. Deadline for applications is May 7th, 2000.

**Submit to: Boyle Street Co-op**  
10116 - 105 Ave., Edmonton, AB T5H 0K2  
**Or fax to: Stepping Stones at (780) 476-7161**

**ESSENTIAL ABORIGINAL RESOURCE**  
[www.ammsa.com](http://www.ammsa.com)



## POLICE CONSTABLE



The City of Winnipeg Police Service wishes to recruit strongly motivated persons with a sincere desire to serve the public, to staff a limited number of projected vacancies for Police Constable. The selection process includes written testing, physical testing, medical examinations, illegal drug use testing, interviews, a background investigation and psychological testing.

### APPLICANTS MUST:

- HAVE A COMPLETE HIGH SCHOOL EDUCATION (EQUIVALENT TO A MANITOBA GRADE 12\*) (POST SECONDARY EDUCATION IS CONSIDERED AN ASSET)
- POSSESS A VALID CLASS 5 DRIVER'S LICENCE AND OBTAIN A CLASS 4 DRIVER'S LICENCE PRIOR TO EMPLOYMENT
- APPLICANTS MUST HAVE NO MORE THAN 4 DEMERITS ON A CURRENT DRIVER'S ABSTRACT\*\* (AS ASSESSED BY THE POLICE SERVICE)
- BE AT LEAST 18 YEARS OF AGE
- BE A CANADIAN CITIZEN OR A LANDED IMMIGRANT
- HAVE NO CRIMINAL RECORD FOR WHICH A PARDON HAS NOT BEEN GRANTED
- MEET CURRENT POLICE SERVICE VISION STANDARDS\*\*
- BE PHYSICALLY FIT AND PHYSICALLY CAPABLE OF UNDERTAKING POLICE DUTIES AS ASSESSED BY RELEVANT TESTS
- PRIOR TO AN OFFER OF EMPLOYMENT, APPLICANTS MUST POSSESS A VALID ST. JOHN AMBULANCE STANDARD FIRST AID CERTIFICATE AND A VALID BASIC RESCUE CARDIOPULMONARY RESUSCITATION CERTIFICATE

Persons residing within 400 kms of the City must apply in person. A recent Driver's Abstract (30 days), proof of education and a personal resume must be produced at the time of application. Persons residing more than 400 kms from the City may apply by mail. Contact the Recruiting Office @ (204) 986-6204 for further information.

Applications are now being accepted at:  
**LOCATION: Winnipeg Police Personnel Office, Dynasty Bldg., 180 King St., 6th Fl.**  
**HOURS: 8:30 am - 3:30 pm • CLOSING DATE: May 15, 2000**  
Application forms are available on-line @ [www.city.winnipeg.mb.ca/police](http://www.city.winnipeg.mb.ca/police)

IF PREVIOUS APPLICATION TO THE POLICE SERVICE HAS BEEN MADE AFTER DEC. 18th, 1999, IT IS NOT NECESSARY TO RE-APPLY. ELIGIBLE APPLICATIONS WILL BE ACTIVATED AUTOMATICALLY.

\* ORIGINAL HIGH SCHOOL DIPLOMA, UNIVERSITY DEGREE, CERTIFIED TRANSCRIPT OR G.E.D. CERTIFICATE (NO PHOTOCOPIES) DRIVERS ABSTRACT CAN BE OBTAINED FROM ANY MOTOR VEHICLE BRANCH. DRIVER'S LICENCE PHOTO IDENTIFICATION WILL BE REQUIRED AT EACH STEP OF THE PROCESS.  
\*\* VISION AND COLOUR BLINDNESS ARE TESTED AT THE TIME OF APPLICATION. THOSE WHO WEAR CONTACT LENSES SHOULD NOT WEAR THEM FOR SIX HOURS PRIOR TO APPLYING.  
\*\*\* ALL REFRACTIVE SURGERY MUST BE ONE YEAR POST-OPERATIVE AND MEET SPECIFIC CRITERIA.

**"AN EMPLOYMENT EQUITY EMPLOYER"**  
ABORIGINAL PERSONS, WOMEN, VISIBLE MINORITIES, INDIVIDUALS WITH DISABILITIES AND BILINGUAL PERSONS ARE ENCOURAGED TO APPLY.

**ESSENTIAL ABORIGINAL CAREERS RESOURCE**

[www.ammsa.com](http://www.ammsa.com)



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## Fresh beginning. Wide-open possibilities. It's all about staying connected.

### Create a future with us.

In the emerging electronic economy, sharing ideas can lead to new outlooks – and new opportunities to succeed. By joining Andersen Consulting, you'll help transform world-class organizations as they compete for leadership in the future.

As one of the leading global management and technology consulting organizations, our integrated approach

helps put our clients at the forefront of a changing business world. You'll work in a supportive environment alongside colleagues from different cultures and backgrounds. Your contributions will have a real impact on our clients' success – and your own as well.

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training and exposure to a variety of projects and industries. All of which builds a solid foundation for your ongoing career growth.

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Consulting