

Windspeaker

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"As long as you see yourself as a victim, that is exactly what you will be."

- Valerie Yellowhorn

See Pages 10-11.

April 12, 1993

National Section

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Relocation often a death sentence

By Doug Johnson
Windspeaker Contributor

OTTAWA

"It was just like a desert, just gravel. How could they have sent us there when there was nothing?"

Seventy-seven-year-old Minnie Allakanallak was questioning the federal government's decision to move Inuit from northern Quebec to the High Arctic in the early 1950s.

Allakanallak and 34 others were in Ottawa last week to testify before the Royal Commission on Aboriginal Peoples. The commission is holding a special series of hearings into the government's relocation program.

In two moves in 1953 and 1955, the federal government transferred 14 families from Inukjuak, Northern Quebec and three families from Pond Inlet, NWT to Resolute Bay on Cornwallis Island and Grise Fiord on Ellesmere Island. The High Arctic Exiles (as they call themselves) were told by the RCMP and other government officials that the new locations would be rich in fish and game and there would be shelter when they got there.

When the people got to their new homes, they found nothing but barren beaches of gravel.

"When we first landed, our children were crying with cold," said Jaybeddie Amaraulik from Inukjuak, who was left at Grise Fiord. "The only shelter on the beach was a boulder. There the children snuggled up with the dogs to stay warm."

The areas the people had been sent to had little game that the people from Northern Quebec were used to. Around Inukjuak the diet was mostly caribou, fish, water-fowl and berries. In the new locations the only food was seal, whale and other marine mammals. Many witnesses said that they longed for the food they were used to.

The group sent to Resolute Bay survived by scrounging in the dump, said John Amagolik. "Whenever a plane would arrive we would rush to the dump to get the sandwiches that would be thrown out."

Sarah Amagolik and the baby she was nursing at the time almost starved to death that first year.

"I didn't eat anything but tea until my uncle scrounged some cans of food from the dump."

Simeonie Amagolik told the commissioners how devastating such a life was.

"My wife died, the elders died off very quickly. The only medical help was the RCMP and they only fed us apple juice."

See Inuit, Page 3.



Reaching new heights

J.R. Manson of the Blood Grizzlies took advantage of an easy layup as Harlon McMaster and Lyle Bruno from Siksika looked on. The 16th annual Oki tournament was played out on the Peigan reserve in southwest Alberta. See story, Regional page 3.

Jim Goodstriker

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Treaty chiefs want to replace AFN

By D.B. Smith
Windspeaker Staff Writer

T'SUU T'INA RESERVE, Alta.

Treaty Indians dissatisfied with Assembly of First Nations representation are meeting to form their own national organization.

Treaty chiefs from across Canada met on the T'suu T'ina Nation's reserve southwest of Calgary last week to ratify the plan for the new national political organization that would represent only treaty Indians.

The United Treaty First Nations Council will be the instrument for bi-lateral treaty relations with the Crown, conference organizer Sykes Powderface said.

"Treaties are a signed agreement. We need a process to put us one-to-one with the Crown to take a look at how the rela-

tionship is going to work."

Many treaty chiefs say the assembly does not adequately represent them. Only about 200 of the AFN's 600 chiefs are treaty Indians.

"Over the years, they have always had problems addressing treaty issues from a treaty perspective," Powderface said.

Treaty concerns were never adequately represented by the assembly during the constitutional negotiations in the late 1970s and early 1980s, he said. The assembly also ignored treaty concerns during the First Ministers conferences that followed repatriation in 1982.

The AFN's tactics during the Charlottetown Accord negotiations last year proved, however, to be the last straw.

"The process that the AFN agreed to totally went against our treaty process," said Powderface.

The assembly's policy to ne-

gotiate deals for self-government with the Canadian government is redundant for treaty Indians because that right is already entrenched in the treaties, he said.

"Our treaties are protected by international law, which recognizes self-determination. Our treaties include self-determination. We had an agreement with the Crown at the time. We are both sovereign nations."

Treaty chiefs met in Winnipeg following the death of the accord last October, resigned to create a new process to enforce their rights, Powderface said. The conference at the T'suu T'ina reserve is the follow-up to the October meeting.

Only 23 chiefs and 50 delegates were at the reserve on April 7, the second day of the conference, although more were scheduled to arrive. Bad weather delayed the arrival of

some chiefs.

"But it's not a question of numbers," Powderface said. "It's a question of representation. There will be some representation of different regions."

Some chiefs had driven in from as far away as Manitoba and the Northwest Territories to attend the meeting. They spent the first day discussing the mandate of the new council and the direction that they would like it to take.

The second day was spent discussing the council's structure and representation, Powderface said. The council's power of authority will be worked out later. The chiefs are primarily concerned with outlining the council's philosophy.

"The interest is there, to set up a separate treaty organization," he said. "I hope that we will have sufficient direction as to where this council will go."

Natives stand up to be counted

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More Canadians than ever claim to be Native, a report by Statistics Canada showed.

Figures released late last month for the 1991 Census and Aboriginal Peoples Survey show the number of people across Canada who reported Aboriginal origins soared 41 per cent since the 1986 survey.

Some 1,002,675 people reported having Aboriginal origins in 1991, up from 711,720 five years earlier.

Demographic factors, such as fertility and mortality, cannot, however, explain the increase in only five years, the department reported. Instead, Statistics Canada con-

cluded that "significant numbers of people who had not previously reported an Aboriginal origin did so in 1991, most likely due to heightened awareness of Aboriginal issues."

The census did not include all Natives in Canada. There were 78 reserves and settlements across the country where census enumeration was either not permitted, interrupted, delayed or considered inadequate.

Native population distributions across the country were also not uniform. Sixty-two per cent of inhabitants in the Northwest Territories reported having Aborigi-

nal origins, while 23 per cent of inhabitants in the Yukon said they have Indigenous origins. Manitoba followed with 11 per cent, Saskatchewan with 10 per cent, Alberta with six and British Columbia with five.

Each of the provinces east of Manitoba reported Native populations less than three per cent of each province's total population.

The 1991 Aboriginal Peoples Survey found 626,000 Canadians claimed to be identified with an Aboriginal group and/or were registered as Indians under the Indian Act. Ninety-nine per cent

of them identified themselves as either North American Indian, Metis or Inuit.

The survey differed from the census in that it examined language and traditions, disability, health, lifestyle and social issues such as addictions, schooling, work, housing, income and spending.

Like the census, the survey also did not provide a complete picture of all Natives in Canada. Some 152 reserves and settlements were incompletely enumerated, with 138 of them in British Columbia.

Statistics Canada released the figures March 31.

FOCUS ON HEALTH

White doctors working in Aboriginal communities will find patients much different than those they would encounter in an urban setting. Two Ontario medical schools realize that and are offering courses in Aboriginal health studies. Students will get a broad general grounding in Aboriginal history and culture and will also develop understanding of broader conditions and issues that affect Native health.

See Page 10.

BINGO BROADCLOTH

Well, maybe they weren't made of broadcloth, but it was bingo money that paid for uniforms for Island Lakes, Man. constables. The peacekeepers got tired of wearing blue jeans like everybody else and convinced the local RCMP to hold a bingo to buy their uniforms.

See Page R6.

AD DEADLINES

The Advertising deadline for the April 26th issue is Thursday, April 15, 1993.

Mercredi calls for protection of languages

By D.B. Smith
Windspeaker Staff Writer

The preservation of Aboriginal languages will be the acid test for Canadian human rights during the United Nations' Year of Indigenous Peoples, the grand chief of the Assembly of First Nations said.

"Successive Canadian governments tried to destroy our languages and cultures through systems such as the residential schools," said Ovide Mercredi.

"All over the country, our people are waking up to the fact that their languages have been taken away from them. Now we want the federal and provincial governments to help get them back."

Some Native languages have fewer than 10 fluent speakers left while usage of other tongues has been declining, he said.

And unlike English, French or other "heritage" languages, Native languages are not funded by separate federal programs, Mercredi said. Language programs must compete within a tight education budget with other Department of Indian Affairs initiatives.

The Department of Indian and Northern Affairs currently funds Native language programs two different ways, department spokesman Harold Gideon said.

Funding for on-reserve



Ovide Mercredi

schools comes through the Elementary/Secondary Education Program. Native communities must negotiate the level of service with provincial officials.

Figures for 1990-91 indicate approximately \$12 million of Indian Affairs' \$896 million education fund was used by ESEP to support Native language programs.

Native Affairs also provides money for on-reserve students who attend off-reserve schools, Gideon said.

"First Nations can use those funds to negotiate with the province or school boards over enhancing language programs."

The department also funds programs through cultural education centres, Gideon said. Native Affairs advanced \$8 million to 73 separate programs and centres last year.

B.C. bands sign fishing agreement

By D.B. Smith
Windspeaker Staff Writer

VANCOUVER

Native bands along the Fraser River watershed in British Columbia have signed an agreement amongst themselves to restore order to their fishery.

The Memorandum of Understanding was signed in Vancouver March 25, Lower Fraser Fishing Authority spokesman Ernie Crey said. The agreement between the 97 bands throughout the Fraser River watershed, including those on the Thompson, Nechako, Adams and other tributary rivers, is designed to keep neighboring bands from infringing on one another's fishing rights.

"The principle was to respect historical, territorial regions," he said. "All First Nations along the Fraser agreed to come together to make sure 1993 Aboriginal fishing is well managed with profitable results."

The agreement commits each signing nation to more effective watershed resource management and conservation efforts.

"Now nation rights must be recognized between nations," he said.

The deal, signed by almost half the Native communities in B.C., represents the first broad based accord between First Na-

tions, Crey said. Previous attempts at forming an agreement have been unsuccessful.

The accord will also help guide Natives in negotiations with each other and the federal government. The memorandum includes:

- a clear recognition that First Nations communities bear a responsibility to "protect, conserve and enhance" Fraser Basin Fisheries;

- a commitment to work cooperatively, on a consensus basis, in developing co-ordinated fishing plans;

- a provision for an annual fisheries management plan to include harvest management, enforcement, conservation, allocation, habitat protection and enhancement;

- systems to resolve disputes.

Meanwhile, talks between Natives and the Department of Fisheries and Oceans over the implementation of Ottawa's Aboriginal Fishing Strategy continue in Vancouver.

Some B.C. commercial fishermen have objected to the negotiations, charging the federal government with deliberately excluding non-Native fishermen from the talks.

Native and non-Native fishermen in B.C. have clashed over fishing rights since last fall when salmon stocks in the Fraser River fell short by nearly half a million fish.

NATION IN BRIEF

Saskatchewan band finishes deal

The Beardy's-Okemasis band north of Saskatoon has finished the fine print on a \$455 million land deal. Band members voted overwhelmingly in March to approve the final agreement between Ottawa and the province that will give the band \$19 million over the next 12 years. Part of the money will be used to buy land to expand the reserve, located about 100 kilometres north of Saskatoon. The band has not decided what the remaining money will be used for, chief Rick Gamble said, but they are considering a number of ideas, including putting some of it towards social and economic development. The band could also start its own business, develop better roads and schools or finance cultural and recreational activities. Gamble and other chiefs across the province signed a framework agreement last September, agreeing in principle to the \$455 million umbrella land settlement. Each band will then negotiate the terms and conditions for buying land from nearby farmers and land holders and transferring it to reserve status.

Ground lost since referendum

The death of the Charlottetown Accord has rolled back the gains made on Aboriginal rights through all the constitutional wrangling of 1992, Assembly of First Nations national grand chief Ovide Mercredi said. The accord's defeat has given some power to bureaucrats to say "no" more often to Native people, he said. Mercredi was addressing the assembly of AFN chiefs in Ottawa last week, the first time all the chiefs have met since the death of the accord Oct. 26. Setbacks in Native rights are being caused by federal and provincial governments using the No vote to justify bigger limits on Native programs, he said.

Protest draws few

Only about 50 people gathered on Parliament Hill in Ottawa April 3 to protest low-level flight training over Labrador. The Innu of the region have been protesting low-level flights over their hunting grounds in Labrador since 1984, saying the noise has caused health problems and scared away game.

Health care dispute heats up

The Northwest Territories battle with Ottawa over an \$80 million bill could affect the future of Native health care. The territorial government has petitioned the Federal Court of Canada to force the Department of Indian Affairs and Northern Development to cover the cost of hospital care for Inuit and status Indians in the NWT. Native hospital costs between 1987 and 1992 came to \$70,022,135 which the government of the NWT says is not its responsibility. Ottawa handed over responsibility for hospital and nursing stations, equipment and personnel to the NWT in 1988 with the Health Transfer Act. The NWT is arguing, however, that the act does not cover Native health care costs, an historical and constitutional responsibility carried by the federal government. If the Court refuses the NWT's petition, the territorial government said it is prepared to dump responsibility for all health care costs back onto Ottawa.

News

Inaction fuels commissioner's resignation

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

The release of the second report by the Royal Commission of Aboriginal Peoples has prompted one of the commission's members to resign.

Allan Blakeney resigned April 2, the day of the report's release, because he disagreed with the commission's methodology.

The former Premier of Saskatchewan said the seven-member commission was pursuing its mandate to listen to Native problems but was not dealing with solutions.

"I had a growing difference of view with the majority of the com-

"I had a growing difference of view with the majority of the commission on the direction the commission was taking. We really have to start the problem-solving part."

- Allen Blakeney



mission on the direction the commission was taking," he said. "We really have to start the problem-solving part."

The report, prepared after commissioners heard from 1,400 Aboriginals in public hearings held in 72 communities across Canada, outlined possible strategies to mend the rift between Natives and non-Natives.

The paper recommended that four Touchstones of Change - self-government, economic self-sufficiency, cultural healing and a new relationship between Natives and non-Natives - are necessary to realign Native rights in Canada.

Both co-chairs of the commission said in a public statement released the same day that they were sorry to lose Blakeney.

Basics for change hammered out

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Self-government, self-sufficiency, cultural healing and a new relationship with Canada are essential to achieve balanced rights for Natives, the Royal Commission on Aboriginal Peoples announced.

The commission made the announcement with the release of its second discussion paper, Focusing the Dialogue, two weeks ago.

The Touchstones for Change were the result of the first round of talks held throughout Canada since last spring, commission co-chair George Erasmus said.

The document is intended to sharpen the discussion in third and fourth rounds of hearings scheduled for May/June and October/November of this year.

The touchstones are closely inter-related and must be acted on to create lasting solutions for Natives in Canada.

"People who are unable to exercise their right to self-determination face the possibility of loss of culture, loss of identity, and gradual assimilation," the commission concluded.

"Aboriginal people, both individually and collectively, are faced with ignorance of their culture, social exclusion and personal disrespect in many parts of non-Aboriginal society."

Building a new future for Na-

tives will require the recognition that First Nations people are an immutable characteristic of the country, Erasmus said.

"Aboriginals must have more power. We must come to negotiations with more land and influence. There is a strong desire to refer to the original agreements arrived at through treaty."

Several models for implementing self-government have been suggested by different Native communities, he said. But one model will not serve Aboriginals across Canada.

The concept of healing the painful wounds of the past is another important part of the discussions, Erasmus said. Many commission contributors saw the need to strengthen and rebuild Native culture as a foundation for their collective survival.

The commission's next task is to take the touchstones back to Aboriginal communities, he said.

"We want to go into the communities to see if the touchstones makes sense," he said. "We will build on what's been done in the past."

The commission is currently holding sessions in Ottawa where members are listening to the stories of the High Arctic Exiles, a group of 50 Inuit families moved by the Canadian government to Baffin Island in the 1950s.

The community of exiles say they experienced starvation, disease, loss of cultural identity and suicides among other hardships as a result of the move.

Inuit witnesses break down

Continued from Page 1.

Many of the witnesses broke down into sobs as they recalled painful memories. Larry Audlaluk of Grise Fiord described the drowning of his only childhood companions, as tears flowed down his face. The children had been out at the edge of the ice trying to catch sculpin to feed their families when the two boys drowned. "Do you know what it is like to lose your only companions in the whole world?"

The Inuit of the early fifties regarded whites with a type of fearful respect called Ilira. Because of this, many did not question the RCMP when they said the people should move. The ex-

iles contend the government moved them to stop military encroachment by the United States in the High Arctic.

The Department of Indian Affairs and Northern Development has responded with two consultant's reports that state, "The decision to relocate the Inuit grew from government policy of the day. The policy was developed with a view to ensuring that those Inuit living in areas in which the natural resources would support them could continue to pursue that way of life. . . those living in areas which had inadequate resources and insufficient wage employment opportunities would be moved."

Chief charged following casino raid

WHITE BEAR RESERVE, Sask.

The chief of the White Bear band in southeastern Saskatchewan has been charged by the RCMP in the wake of the police raid on the reserve's unlicensed casino.

Chief Bernard Shepherd, Brian Standingready, Susan Alsteen and the band's American casino equipment supplier, Alan King, have all been charged with keeping a common gaming house contrary to the Criminal Code.

Shepherd, Standingready and King have been charged with keeping gaming machines and importing gaming machines. Standingready and King were also charged with having control of money relating to the keeping of gaming machines.

Shepherd resigned as chief March 30, saying he could not be an effective leader with criminal charges hanging over his head. A few days later, however, he reinstated himself as the band's leader.

"We are very disappointed by the decision of Allan Blakeney to resign as a member of the commission," the statement by former Assembly of First Nations national chief George Erasmus and Quebec Justice Rene Dussault said.

"We remain convinced, however, that the commission has taken the only effective approach. We must take a holistic approach. We must paint the big picture and show governments how all areas of our mandate are inter-related."

Blakeney was not the only one to criticize the commission's methodology. Grand chief of the Assembly of First Nations, Ovide Mercredi, said the commission appears to be taking too long to reach "concrete and substantive solutions."

Native leaders have feared that the commission would be used by

the government to avoid taking any action with Native issues.

"This report confirms our worst fears," Mercredi said.

The Native Women's Association of Canada also criticized the commission for failing to address women's issues during the public hearings.

"A list of participants at Round Tables and lists of presenters at various centres will show that women are outnumbered 10-to-1, and sometimes 40-to-1, in representation even though we are 52 per cent of the Aboriginal population."

The commission is currently in Ottawa to hear the testimony of the Arctic Exiles, a group of 50 Inuit families relocated to the far north by the federal government in the 1950s.

The charges came one week after local RCMP seized gambling equipment in a pre-dawn raid on the reserve March 22.

An unknown number of RCMP officers, carrying high-powered rifles and accompanied by police dogs, raided the casino at around 4 a.m.

Some casino employees said the police were heavily armed and wearing masks when they burst into the casino. Because they didn't immediately identify themselves as RCMP, some employees thought they were being robbed.

RCMP officials denied the strong-arm tactics but refused to say how many officers took part in the raid or what methods were used in the confiscation of casino equipment.

A total of 115 video lottery terminals and slot machines, as well as six blackjack tables, were taken following the raid.

The RCMP had allowed the casino to operate for nearly a month without interfering, police spokesman David Hoef said.

Officers did not close the gaming house when it first opened because they needed time to complete their investigation.

Shepherd and the three others charged are expected to appear in Carlyle provincial court April 14.

The raid will not stop the band from operating a casino on the reserve, the chief said. He has already made arrangements to purchase new equipment to re-open the casino.

Justice Minister Bob Mitchell warned, however, that any attempt to re-open a casino would result in further police raids.

Mitchell and Gaming Minister Eldon Lautermilch met with Shepherd and Saskatchewan Federation of Indian Nations head Roland Crowe March 25 to resume talks over reserve-based gambling.

The two sides agreed at that meeting to arrange a framework for future formal negotiations.

The White Bear reserve is located 200 kilometres southeast of Regina.

B.C. First Nations reject municipal input

By D.B. Smith
Windspeaker Staff Writer

VANCOUVER

The First Nations Summit in British Columbia denounced plans by federal and B.C. officials to permit input from municipal governments during treaty negotiations.

The province cannot have a multitude of special interest groups lined up against the First Nations at the bargaining table, summit spokesman Joe Mathias said.

The memorandum of understanding between the province and the Union of B.C. Municipalities outlines B.C.'s commitment to municipal consultation during treaty negotiations.

The accord guarantees municipal governments representation as "respected advisors of provincial negotiating teams" at treaty negotiations between the prov-

ince and Native bands.

The province will consult local municipalities on issues like bylaw enforcement, land selection, the impact of Native governments of municipal affairs, infrastructure, land use and emergency services.

"We recognize that local government constitutes a unique and special government interest in the negotiation of modern day treaties," B.C.'s Aboriginal Affairs Minister Andrew Petter said.

The province's Municipal Affairs Minister, Robin Blencoe, said the agreement would keep municipal governments in touch with local treaty talks.

"Local governments and interest groups must be kept informed and must have an opportunity to provide input into treaty and pre-treaty negotiations that directly affect them."

But local governments have no place at treaty negotiations, Mathias said. If municipalities are allowed to participate in talks between the province and the summit, land claim nego-

tiations could be delayed.

The summit represents all tribal councils that will participate in the treaty commission process with the federal and provincial governments.

Although present at land claim negotiations, local municipal government officials would not have a voice in the proceedings, union spokesman Richard Taylor said.

"The community has to be comfortable. Negotiations are considering their interests. And at the end of the day, it's the local communities that will make these negotiations work."

A task force recommending limitations on third party consultation will be in place before negotiations begin, Taylor said, but he would not elaborate on what those restrictions might be.

Both the Liberal and Socred parties, the official opposition in the B.C. legislature, welcomed the accord.

Our Opinion

Commission should move from talk to action

Two weeks ago, the Royal Commission on Aboriginal Peoples released its second discussion paper, entitled *Focusing the Dialogue*.

This latest work comes after months of consultations with and presentations by various Natives from across the country. In the past 12 months, commission members have visited 72 communities and talked with more than 1,400 people about the state of being Indian in Canada.

What they've come up with is four policy statements, Touchstones of Change, that the commission believes are vital to guarantee the future of Aboriginals, their society and their culture in Canada.

The first touchstone says Natives require a new relationship with non-Natives. The second one says they require self-government. The third, economic self-sufficiency, is a natural follow to number two. And the fourth touchstone promotes cultural, medical and spiritual healing for communities and their members.

Commission co-chairs George Erasmus and Rene Dussault are arming themselves with these touchstones to go back to Canadian Natives and ask them if the commission is on the right track.

That is why, on the same day the report was issued, commission member Allan Blakeney quit his post. After months of trying (and failing) to persuade the commission to begin exploring practical, workable solutions to Native problems, Blakeney walked away.

In the introduction to *Focusing the Dialogue*, the commissioners wrote that they were committed to fulfilling their mandate with practical recommendations for positive change.

"We will not be simply satisfied with producing another recital of familiar problems," the document read.

When the commission will produce solutions is, as yet, unknown.

Blakeney apparently quit out

of frustration because the commission's holistic approach to researching Native issues was taking too long. The former Premier of Saskatchewan, and the only commission member with non-Aboriginal government experience, said he was pushing his fellow commission members for practical solutions as early as last summer.

Erasmus said the solutions will come once Natives hear the touchstones and agree that this is what they want.

It would, however, be difficult to assume that there are any Natives who would disagree with them. It was from the numerous presenters in communities across Canada that the ideas inherent in these touchstones were conceived.

Assembly of First Nations grand chief Ovide Mercredi is disappointed with the idea of re-consulting Natives on their own ideas, and justifiably so. It does appear to be a waste of time. The commission has been around long enough to get an idea of the sort of injustices Natives have endured. The longer Erasmus and Dussault take to organize a package for Ottawa, the less likely it is that the federal government will do anything with their findings.

And in the face of a federal election, with public support for Native self-government as high as it has ever been, the commission should be scrambling to package their solutions to the Native crisis as quickly as possible.

Erasmus himself said the biggest worry among non-Aboriginals is the term "self-government." Although most people support the idea, many are concerned by the lack of a working definition.

The commission might be better off applying their findings to creating solutions and working definitions rather than wasting time discussing them again with Native communities. If they wait any longer, the commission's touchstones may well become the tombstones for real change.



Does the end of tradition mean the end of values?

It's been a long time since the Indian people have lived a traditional lifestyle. The Europeans came and brought elements of their culture, which were superimposed onto a culture whose core was based on a belief system quite foreign to the European. These juxtaposed cultures each contained value systems that were relative to each lifestyle. The introduction of this foreign culture has changed the way the Indian people live and has dramatically altered the traditional values of our people.

European culture imposed a governing system that has found a place within the tribes of Canada's Aboriginal people and continuously causes uproar within our settlements.

The European system was acquisitive and politically structured around commerce. The value system was based on a religious doctrine that was manipulated to satisfy their acquisitive nature. This belief system elevated them above nature and the animal kingdom.

On the other hand, the value system of the Indian people centered on survival and an animistic belief system that put



MARLENA DOLAN

them on an equal footing with the animals within the realm of creation. This system worked for many centuries, but the settlement and exposure to European ways conflicted with traditional ways. For centuries the Indian tribes governed by consensus. The people collectively elected their chiefs but the elders remained the heads of the tribe and their input was very important to decision making. The wisdom of the elders was respected, unlike the European system where the elderly were disregarded and assumed to be senile.

Have we adopted some of these European ways? Is the incident with the Bloods and Chief Harley Frank an example of European political dominance? The people of the Blood reserve obviously trusted Chief Frank to lead them. I sense an infiltra-

tion of European strategic maneuvering of divide and conquer: Divide the people and weaken the defenses. What are the real motives of council in disagreeing with Chief Frank's decision to purchase the buffalo, or is that really the issue?

The buffalo is symbolic of the traditional lifestyle of the Plains Indians. Buffalo are large animals, strong and powerful, traveling in large groups. The herds moved around the plains freely until commerce and greed reduced their numbers to near-extinction. The buffalo were victims of evolution.

It's been a long time since the Indian people have lived a traditional lifestyle. That can't be changed; time takes us through the motions of evolution. But when we quit living our traditional way, did we have to give up our values, too?

Windspeaker

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Your Opinion

Inmate won't let her dream die

Dear Editor,

In 1987, as I sat in the Edmonton Remand, I convinced myself my life was over and I was destined to die in prison. I knew if I got convicted of second degree murder, there was no way I would walk out alive. Being in and out of prison since I was 17 years of age, I thought "this is the end," I may as well not have a life.

Instead I plea bargained and got 10 years for manslaughter. I did not want to do life. Yet at the same time, although I played a small part in a man's death, my lawyer said I could walk. But my conscience demanded I pay for the wrongdoing for that man's death.

For the first two years of my sentence I couldn't shake the guilt and shame, walking around in a daze during my waking hours.

In 1989 I befriended a lady from Saskatchewan. I didn't realize just how big of a turning point our meeting would be.

Our friendship grew stronger each day, as we shared our dreams, the life we led, the kind of life we envisioned upon release. We also worked together in making the Native Sisterhood work for us. We learned through the teachings, the sweats, the ceremonies about our proud Native heritage.

We both had the one dream, to live the traditional way, that red road that we never knew existed, or just never really understood what it meant. We both had a burning desire to get something happening in our communities for the young people, before they too are tired down the same destruc-

tive path we lived.

On Oct. 12, 1989 in the early morning, my friend took her life in the cell next to mine.

This was the most trying time in my life. Everything came to an abrupt end. Although I was touched by this beautiful intelligent lady in such a short time that I knew her, her death was devastating. It brought me close to the verge of committing suicide myself.

Imagine how her family and two sons felt. They knew her all her life, mine was only for a short period of time. Gary Nault came from Edmonton to doctor me and heal the spirit within, one that was crushed from a life of pain that never seemed to stop, and then this. I can't thank this man enough for bringing me back from the brink of death. The last few years I've just started to really listen to what the Elders have to offer us in the ways of our people.

I've taken numerous groups behind these walls to heal myself physically, mentally and emotionally to prepare myself for those dreams my friend Sam and I had spoken of so long ago.

In 1991 I was released from P4W (Kingston women's penitentiary) to Ottawa. Here I figured I'd find the support I needed to achieve my goal, only to have doors slammed in my face time after time. My goal was to enter Carleton's school of social work. I needed this piece of paper to start fulfilling my dream of returning to my community and helping the young people.

I was determined not to let our dream die. I would carry it through, but it was not to be. Carleton was no problem, I had

enough support to get in, the funding was a major problem. I approached Indian Affairs in Hull, Quebec, only to be told No and also told I had to ask my band for the money. Although I am status, I don't belong to any band.

I then tried a different avenue. I tried to get into computer training, thinking after completion I could get a job, save the money and put myself through the four years required to get my masters degree in social work.

There again, once they found I was an ex-inmate and on parole, the door was slammed in my face.

My dreams and hopes quickly faded. I was sadly let down by my own people in trying to make a difference for others. Now here I sit behind bars once again, no new charges, just couldn't finish my parole, went on the run, got arrested, my parole revoked. And they wonder why our people can't make it out in society?

My dream is alive once again, this time I'll head back home to Edmonton and try there once again to make my dream a reality. I will achieve my goal one way or the other. The determination is there thanks to my friend Sandra Sayer. Her spirit is strong and continues to give me that strength and faith from the Spirit World.

I will succeed. . . .

Bev Auger
Kingston, Ont.

P.S. It is not through lack of determination that we fail, but lack of support and people afraid to lend a helping hand.

Blood pleads for peace

Dear Editor,

The current events here on the Blood reserve are in a volatile state. The Mohk-e-saun councillors are afraid for the people because of the civil unrest which is fueling these threats of violence. Some Blood councillors have been intimidating their staff and the people of the tribe. Before there is a full out-break of violence, we have no alternative but to contact and call upon senior political, spiritual and religious leaders from our brothers of Treaty 7 to defuse the situation, and mediate in a traditional and customary way to end the dispute before it is uncontrollable.

The cost of this dispute includes countless dollars in legal fees. Travel costs of some council members will again

be a burden on the backs of the poor, who are the victims of this political and legal bungling. We are urging the federal government and the Minister of Indian Affairs to call an immediate full and impartial investigation into the financial affairs of the Blood band.

It is high time we eradicate once and for all the persecution which has victimized the poor for the past 17 years. Someone has to take control of the situation. We are urging those sensible people of the tribe to advise their relatives who are entangled in this web of vengeance and destruction to be rational and to exhibit a positive example to their children, nieces and nephews.

Addison Crow S.H.W.

Boycott decision slated

Dear Editor,

On April 13, a decision whether to make the provisional boycott against Mitsubishi a full global consumer boycott will be made by an international tribunal. This was confirmed by Michael Marx, Mitsubishi Campaign Director, Rainforest Action Network in San Francisco.

The Amazon North campaign in Edmonton is expecting more details about the tribunal, but in general it will be composed of high-profile delegates from around the world, including several Indigenous leaders, Jatan head Yoichi Kuroda and Colleen McCrory of B.C. - head of Canada's Future Forest Alliance.

After the tribunal, delegates Kuroda and McCrory may tour Alberta and northwest Saskatch-

ewan, which includes the Protectors of Mother Earth blockade north of Meadow Lake, now 10-and-a-half months old, and north central Alberta where the Lubicon and Bigstone Cree are having to deal with massive clear-cut/pulp-for-export projects by multinational Japan-based consortiums led by Daishowa paper and Mitsubishi Corp. (50 per cent of ALPAC) respectively.

When fully implemented, the boycott would attempt to reduce the megacorp's international sales of autos, electronics etc. by 10 per cent, and to signal to the entire global forest industry that deforestation (for profit) and the worldwide assault on Native lands must stop!

Randy Lawrence

Taking risks leads to courage, self-knowledge

Tansi, ahnee and hello. When I was a boy I had a friend named Mike Keewatin who lived in a foster home down the road from mine. He was a daredevil, one of those brash, swaggering, drop-of-the-hat kind of guys we all knew as children and I admired the high-hearted gallantry he brought to the playground of boys.

When I think of Mike these days I remember one scene in particular. There was an old iron bridge that spanned the creek over our favorite swimming hole. We dove from that bridge on hot, summer days, reveling in those precious moments of freedom as our bodies became unencumbered of adult things like earth and chores and time.

Mike, of course, was the first to ever do it. Through the eyes of a boy the distance from rail to water seemed impossible. When he dove head-first that day there wasn't one of us that didn't gasp in astonishment. I still recall that smile beaming on his face as he broke the surface and raced to shore to do it all over again. He was a hero, that Mike Keewatin.

As the days spun by that summer everyone took their turn. One by one they made that long solitary walk along the shore and up the bank to the bridge. One by one they dangled above the precipice, hung there for virtual eternities before the courage or the taunting from below spurred them into action. It was only Mike Keewatin that ever dove head-first. The rest were content to drop like cannonballs, feet first, legs tucked under bums, heads curled around and under like armadillos.

Then the day came and it was my turn. Walking on the edge of the gravel road towards the middle of that bridge was like the walk of the doomed. I was terrified. Below me in the water Mike and the guys were waiting to cheer as my small body tumbled through time and space to splash triumphantly into the middle of Otter Creek. Time halted.

I recall those moments perched on the edge of that bridge as though they were yesterday. There's something immaculate about the danger we court as children that transcends the logic we learn as we



Richard Wagamese

grow. Something akin to magic that never vanishes once it touches our spirits with the ebullient rush of victory. That's what I recall these days. That strangely buoyant feeling of a headlong rush into doubt, space and time.

I dove.

As my head emerged from that water amidst the cheers of my pals, I surfaced into the knowledge of my own bravery. I'd done the impossible. I'd courted vertigo and terror, shook hands with darkness, smiled into the face of uncertainty and dove headlong into my own life for the first time.

Mike Keewatin smiled, a huge, gape-toothed grin that children reserve for those they love and admire. "Cool," he said and raced toward the shore-

line with me in hot pursuit. We dove in tandem for the rest of that summer and in the process became each other's heroes for a lifetime.

Mike was killed in a car crash when he was 14. I'd moved by then and read about it in the paper. I still recall the dull ache that started somewhere in my feet and travelled through my entire body when I read that story. There's a vacuum when our heroes leave us and it takes some time before memory refills it with the snapshots we'll carry forever in our hearts and minds.

But this isn't really about death or bridges or diving or even Mike Keewatin. It's about the realization that we all have to jump sometime.

There comes a time for all

of us when we dangle on the precipice, when we have to live for awhile on the edge of our risk, heave a mighty breath and tumble headlong into it. When we surface again it's into the knowledge of our own courage, that soft kiss of magic we learn as children.

Our elders tell us that we have to court doubt and darkness as the cost of knowing. That the plunge is the admission price to our own histories, our necessary territories. You can't lose something you've never gained and that's the trick of life - to jump despite the implications.

I learned that when I was eleven, when I made that first leap of faith into my own life. But like most of us, I forgot. Forgot it in the importance of things, in the need for security, in the search for salvation and an ordered history.

In truth we dangle over risk every waking moment. The longer you hold onto the bridge the longer you deprive yourself of surfacing into magic. It is, after all, the risk that sustains us, not the safety.

Until next time, Meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE APRIL 26TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, APRIL 15TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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NATIVE AWARENESS CLASSES

Monday Evenings from 7 - 9 pm
Canadian Native Friendship Centre, Edmonton, AB

TRADITIONAL WOMEN'S HEALING CLASSES

Wednesdays from 7 to 9 pm
Canadian Native Friendship Centre, Edmonton, Alberta

KEEWATIN YOUTH PROGRAM PRESENTS NATIVE ART INSTRUCTIONS FOR YOUTH

Every Thursdays
#202, 10840 - 124 Street, Edmonton, Alberta

A.A. MEETINGS

Noon every Friday
Canadian Native Friendship Centre, Edmonton, Alberta

CONAYT FRIENDSHIP SOCIETY 3RD ANNUAL TRADITIONAL POWWOW

April 16 - 18, 1993
Merit, British Columbia

ARIZONA STATE UNIVERSITY 7TH ANNUAL POWWOW

April 16 - 18, 1993
University of Arizona, Arizona

N. AMERICAN INDIGENOUS GAMES ALBERTA TRIALS - BOXING

April 24 & 25, 1993
Hobbema, Alberta

N. AMERICAN INDIGENOUS GAMES ALBERTA TRIALS - BADMINTON

April 20, May 1 & 2, 1993
Hobbema, Alberta

NATIVE AWARENESS WEEK

May 3 - 7, 1993
Siksika Nation, Alberta

ROOT FESTIVAL

May 7 - 9, 1993
Lapwai, Idaho

SPRING POWWOW

May 7 - 9, 1993
Portland, Oregon

ABORIGINAL WOMEN'S HEALING CONFERENCE

May 9 - 11, 1993
Edmonton, Alberta

3RD ANNUAL NATIVE ADULT EDUCATION CONFERENCE

May 12 - 14, 1993
Lethbridge, Alberta

NATIONAL NATIVE LITERACY CONFERENCE

May 12 - 15, 1993
Thunder Bay, Ontario

VISION 2020; SELF-DETERMINATION IN NATIVE EDUCATION

May 13 - 15, 1993
North Bay, Ontario

NATIONAL YOUTH CONFERENCE

May 19 - 21, 1993
Winnipeg, Manitoba

AUDREY BAKEWELL POWER SKATING SCHOOL

May 21 - 24, 1993
Edmonton, Alberta

THE YEAR OF INDIGENOUS PEOPLES CELEBRATION

May 29 & 30, 1993
Saskatoon, Saskatchewan

Oki... I spoke to a person named Dana from the Pasqua Reserve in southeastern Saskatchewan. He is a Saulteaux. He told me to say 'Ah Nin Se Qua', it is Hello in Saulteaux. I really don't know how they write their words, I, how you say exaggerated. He was telling me that Ojibway and Saulteaux are the same language. I found it very interesting because my mother's father had some Saulteaux blood.

Curses from the past

Phoenix, Arizona - If you are a thief and have no conscience whatsoever, read on... There were these two men from southwestern United States that stole two wooden idols from the Hopi Indian rites of passage. The idols were called Taalawtumsi. They had sold them to a rancher from Oakland, Oregon. This rancher started to get paranoid about the FBI, so he burned the idols.

This robbery took place about 15 years ago, and the thieves are still being haunted by those mysterious idols. One of the two thieves was almost killed in a motorcycle accident. Both had wierd experiences of seeing and hearing things. They truly believe that they have been put under a curse. Believe it or not!

The thieves and the person who bought the idols regret doing the deed and publicly apologized to the Hopi Tribe. It is still a shame that the idols are gone forever.

Redwood are not only trees

T'suu T'ina Nation, Alberta - I know, I know I already told you of these guys from the group Redwood. Again, they are asking anyone out there that loves to play for his or her meals and loves to sing or write songs or plays guitar, this is your chance to go and shine with those big logs, er, I mean, band.

Redwood has travelled across Canada and northwest



PEOPLE & PLACES

by Ethel Winnipeg

United States. They have played at some local bars and have performed for the past four years at the Nevada Native Cowboy Rodeo in July. They are going to release a compact disc later this year.

If you have high self-esteem and like to meet new people, well, here is your chance. If you can play guitar and sing, contact them at (403) 228-9388.

Known star is becoming role model

United States - Do you remember Smiles A Lot of Dances with Wolves fame? Probably, every teenaged girl did. I'll tell you a bit about him. First of all, his real name is Nathan Chasing His Horse. This teen is making his mark against alcohol and drug abuse. He is an abstainer and proud of it. He travels all over the country to promote this cause and Native spirituality.

Nathan is Lakota Sioux and

is from Rapid City, South Dakota. I hate to let the kitty out of the bag and tell you his age, I felt old too. Anyway, he is 16. This young man has always held onto the Native culture and has sundanced when he was at the age of 12. He's also one of the youngest to be a Sun Dance Leader. He strongly believes that the youth of this generation have to keep the traditions of the Native people anywhere. The only way they can keep it is to stay away from drugs and alcohol and to stay in school.

When I was 16, my headstrong ways kept me from staying in school. Of course, I threw myself into the vicious circle of rebellion. Anyways, this is not about me. Nathan will continue going to school in Rapid City and travel for his cause. I'm glad that there are people who believe in the simple and honest things in life. I hope he keeps up the good work.



No...no...no, these people are not from any institution! These people are from the Pre-UCEP program at AVC Edmonton. This program is geared for the many urban Natives who would like to get into University, College or any post-secondary INSTITUTION. Good Luck!

APRIL 28 & 29, 1993

Advance registration for the two day workshop is \$250 before April 16, 1993
After April 16, 1993, registration is \$300.00

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The Natives are restless - for good reason

OPINION

By Drew Hayden Taylor
Windspeaker Contributor

It will come as no surprise to the people of Canada that the Natives of this country, as the saying goes, are restless, and a little peeved off to put it mildly. Downright irritated in some cases.

And the reasons for this current state of mind will also come as no surprise to anybody who watches or reads the media. One merely has to take into consideration the current economic and social conditions many aboriginal people live in to understand why. Throw in some racism, injustice and a little loss of cultural heritage to further strengthen that argument, and I think the point has been made.

But there are more reasons than you are aware of, subtler reasons that the media have overlooked. The reasons may seem small and petty to you, but believe me, they can add up. I refer to the minor annoyances that make living as an aboriginal person in Canada less than enjoyable. And perhaps if the government, all three levels, and everybody else in the country were to pay attention to the mosquitoes as well

as the wolves, life could become a bowl of cherries (instead of the pits) for all of us.

So, since education is always half the battle, I humbly present 10 minor irritations in the everyday life of a Canadian Native person for your consideration.

1. The fact that Graham Greene got cheated out of his Oscar for *Dances With Wolves* at the Academy Awards last year. I would also like to add that the last Native person to be nominated for such a prestigious acting award was Chief Da George for *Little Big Men*. Yet he lost too. A conspiracy? I think a recount is in order.

2. Speaking of conspiracy, another irritation is that all of our petitions to Oliver Stone requesting that he make the definitive Oka movie have been ignored. It seems like a natural to me. Both JFK and Oka have three letters in the title, he could throw in Kevin Costner (who was in JFK) if he wanted. And Lou Diamond Phillips, as always, could play Lasagna.

3. Prime Minister Brian Mulroney — as if you didn't know. I know this is supposed to be a list of minor irritations, but most Native leaders feel he spans the spectrum.

4. NON-NATIVE people who try to out-Indian Native people. Ever sit in a sweat-lodge with an approximate temperature of 60 to 80 degrees C, and a

I once knew a girl in high school who told me, when she found out I was Native, that she had a drop of Native blood, too. "A long time ago my great-grandmother was raped by a Mohawk." Now there's a proud lineage.

non-Native person is saying an incredibly overlong prayer thanking the Grandmothers, the Grandfathers, and everybody else who could possibly be listening up there as various parts of the anatomy shrivel up and fall off from the heat?

5. The fact that it is rapidly becoming unsafe to wear traditional clothing consisting of buckskin or fur due to lunatics carrying pails of paint or spray cans, looking to destroy thousands of dollars worth of beautiful outfitting, and thousands of years of heritage. Why can't they destroy something really horrible, like polyester?

6. People called New Ager who chase Native people around because they think there's a spiritual connection there somewhere. If I see one more New Ager approach me at a powwow or a conference, shoving those damn crystals at me, I hereby refuse to be responsible for my actions or where those crystals may end up anatomically.

7. The fact that it's customary for Native people to expect everything they do or every decision they make to have repercussions seven generations down the road. And how amazingly true that's become concerning the settling of land claims in this country. We'll be lucky if they get settled by our 10th generation. Looking on the bright side, at least it's job security for treaty researchers, lawyers and politicians.

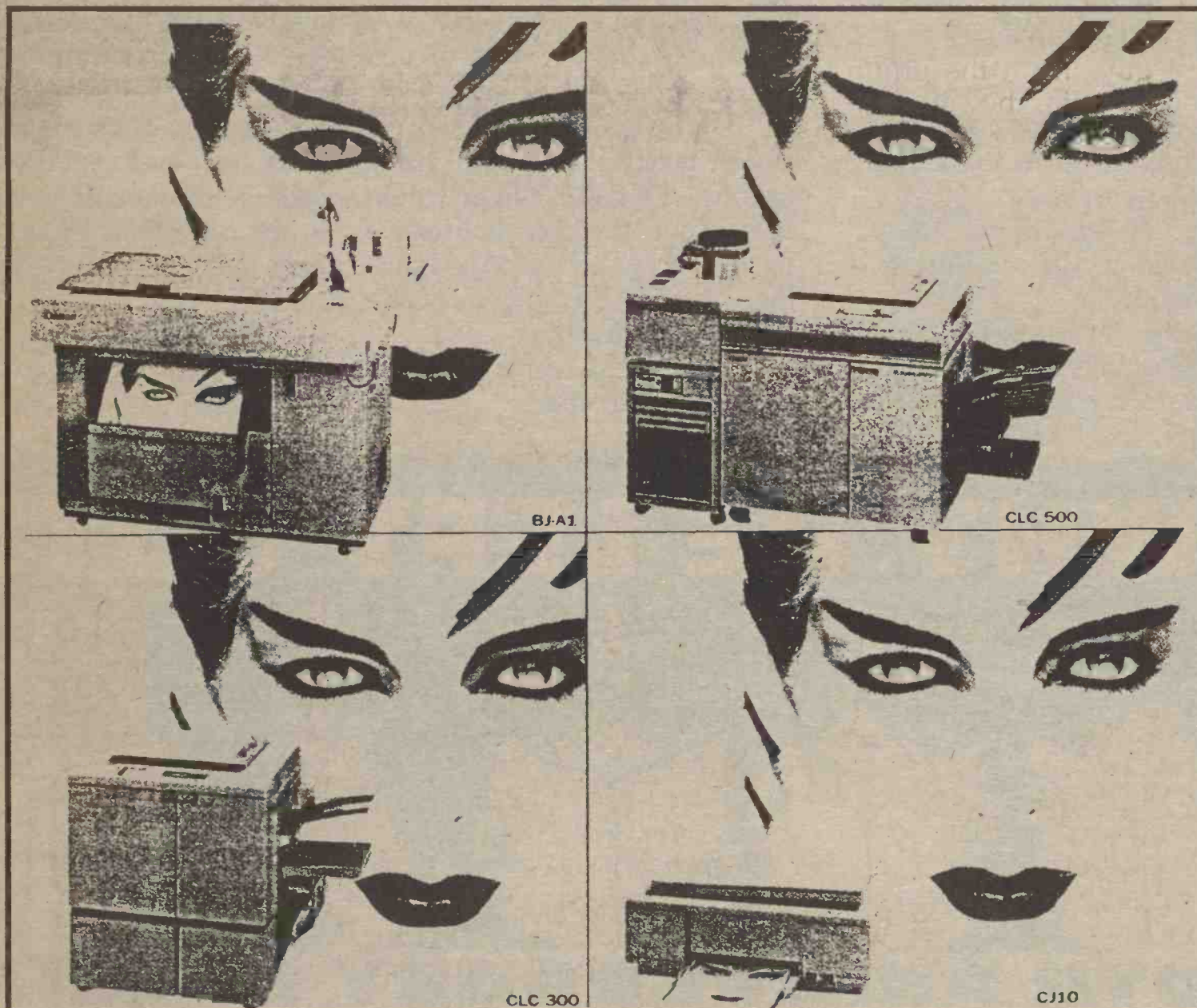
8. The fact that the Native people of this country are constantly being referred to as "Canada's Tragedy," "The Dispossessed" or "The Sad and Unfortunate Story of Canada's Native People." It's always something depressing like that. But if you're always called names like this, pretty soon you'll start to believe it. I refuse to be tragic, or sad, or depressed; there's too much to be delighted with in our cultures. Some day I want to see headlines like "Those Happy People of Manitoulin Island," or how

about "Those Laugh-A-Minute Crees in Northern Alberta."

9. The millions upon millions of people you meet in bars, airplanes, classrooms, libraries etc. who say, "I've got some Indian blood in me too!" If every Native person I knew gave the government a nickel for every non-Native person who has claimed this, the national debt would vanish with money left over to reinstate all the funding cuts to Native programs. I once knew a girl in high school who told me, when she found out I was Native, that she had a drop of Native blood too. "A long time ago my Great Grandmother was raped by a Mohawk." Now there's a proud lineage.

10. All the stupid questions we get asked. "Can you ride a horse?" "What's it like, living on a reserve?" "Do you know Graham Greene?" "What did you think of *Dances With Wolves*?" "Last week I had a dream about a plaid horse and a talking feather, what does it mean?" "Do you know my cousin Sally, she used to go out with an Indian. No, wait a minute, he was East Indian. Or was he from Indiana? Something like that."

(Chalmers-Award-winning playwright Drew Hayden Taylor is the author of *Toronto at Dreamer's Rock/Education is Our Right*.)



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Economic Development

BUSINESS AND ECONOMIC DEVELOPMENT

Perhaps you have always wanted to operate a business of your own. If this is the case, you share a goal with many people. The uncertainty of our times, with high unemployment and reduced job security, has turned peoples' thoughts to starting a business of their own and working for themselves. Where do you begin, what are some of the trouble areas you should look out for?

Or perhaps you have already started your own business or are involved in a management capacity, and you are now focused on achieving business growth, or perhaps just survival, in these difficult economic times. How do you develop a clear vision for your company, and enhance management skills and abilities?

Regardless of which stage your business is at, or its size, *Windspeaker* plans to offer practical assistance. Each month *Windspeaker* will compile information from business experts, including people like you who have experienced the pleasure and pain of starting their own business and who have prospered.

For the premier issue of *Windspeaker's* Economic Development page, we have compiled a resource list of some of the organizations that provide business assistance to Native entrepreneurs. These programs will be detailed in future issues.

BUSINESS RESOURCE LIST

Economic development in Native communities is a high priority across Canada. If local economies are to be effectively developed, economic development officers must have increased access to training and education. In addition they must network and share ideas with officers of other communities.

This is the mandate of CANDO (Council for the Advancement of Native Development Officers). CANDO has received funding from the Royal Commission on Aboriginal Peoples to conduct a survey to determine the current training levels and to propose changes where necessary.

Contact: Robin Wortman, (403) 453-6001

Starting your own business and need some general information? Begin by ordering a series of free booklets offered through Alberta Economic Development and Trade. Titles include: Starting a Small Business; Marketing for a Small Business; Financing a Small Business.

Contact: Alberta Economic Development and Trade, Small Business and Industry Division, (403) 427-3685

The CASE (Counseling Assistance for Small Enterprise) Program offered through the Federal Business Development Bank (FBDB) provides an extensive resource and network of business expertise. This can be used by independent businesses in Canada to start or acquire businesses, identify opportunities and address specific business problems.

Contact: Case Co-ordinator, Federal Business Development Bank, located throughout Canada.

The First Nations Resource Council's Indian Management Assistance Program (IMAP) matches university students within Native communities and organizations for summer term work as consultants at minimal cost. IMAP students work on all types of projects from financial and business analysis, to legal research.

Contact: Clayton Blood, IMAP Director, (403) 453-6114

The Aboriginal Business Development Program administered by the Aboriginal Economic Programs Branch of Industry Science and Technology Canada provides financial and development assistance to Aboriginal entrepreneurs and communities to start up or expand commercial ventures. Funding arrangements are flexible and will be tailored to each project.

Contact: Aboriginal Economic Programs, Industry, Science and Technology Canada, located across Canada

For established businesses seeking renewed business growth through management skill development, the Federal Business Development Bank is a potential source of valuable information and training with a new program called Strategic Management for Independent Business.

Contact: Program Co-ordinator, Federal Business Development Bank, located across Canada.

Banker explores opportunities

TORONTO

Ron Jamieson is a Mohawk from the Six Nations reserve in Ontario who believes Native communities across Canada need the financial incentive to compete with the mainstream private sector.

They need something they can bank on, he says.

"The Native community is exploding right now in all areas, from education to business expansion. I lived there for 25 years. I know."

Jamieson was recently appointed vice president of the aboriginal banking division for the Bank of Montreal. Canada's aboriginal community needs more mainstream banking systems that it can deal with, he says, and he insists that it's the only way to ensure economic diversification can flourish.

During the recent First Nations Business Exposition in Edmonton, Bank of Montreal vice-chairman Al McNally told delegates Natives will comprise two per cent of the bank's work force by 1995. And he announced the creation of a task force to study ways of making the bank more accessible to the Native community.

"The time has come for a substantive commitment by Canadian business. Not tokenism, not altruism, but keen, cold-eyed awareness of the enormous business potential," he said.

McNally noted that Jamieson will be instrumental in helping to provide opportunity.

Jamieson, 44, has been a businessman and government adviser for the past 25 years, and he still maintains strong ties to the reserve where he was raised.

"It's an emotional feeling," Jamieson says. "It leaves images on your mind."

Native leaders need to prove that they can handle the financial independence that comes with

"The time has come for a substantive commitment by Canadian business. Not tokenism, not altruism, but keen, cold-eyed awareness of the enormous business potential."

- Ron Jamieson, vice president of Aboriginal banking for Bank of Montreal



Native self-government, he says, adding he's confident they can. The Bank of Montreal is too, he maintains.

"They're leading the way."

But bands becoming rich overnight, thanks to huge land claim settlements, is a myth, he contends. Figures being tossed around estimate \$1 billion in settlements have already been awarded. By the year 2000, Aboriginals will get another \$5 to \$6 billion and own or control about one-third of the Canadian land mass.

Jamieson thinks the figures are reasonable estimates but, he adds, no one can really pinpoint the timing. And what is often misunderstood is that the way the settlements will be paid out is highly structured and restricted.

"These are not billion-dollar windfalls," says Jamieson. "Situations where the government makes huge lump sum payments of capital will be rare, if they occur at all."

For instance, Nunavut, the largest potential settlement being negotiated for \$1.2 billion, would be paid out over 15 years. Much of the money has to be used for housing, schools, roads and other community infrastructures.

"Other settlements will also come with restrictions."

Jamieson has experienced Native dreams of financial independence ending even before they got off the ground. Native entrepreneurs have never been offered the same opportunities as their white counterparts because they lack the credit base and support they require to get into business.

When Natives do get money, he says, "they take it off the reserve. But it should circulate in the community. It should stay there."

The only licensed Aboriginal stockbroker in the country and the first Aboriginal appointed to such a high-profile position in the banking community, Jamieson says one of his first tasks was to consult with Native leaders across the country to find out how Canada's banking systems can work to benefit both the Native community and the industry.

"Of course, the Bank of Montreal is in this to make money. But they see potential; something worthwhile," Jamieson says.

Jamieson has two sons, one an economic development consultant on the Six Nations reserve, the other in the corrections profession. His wife Rebecca is a teacher on the reserve.

"We're still active in the community," he says.

(With files from Jeff Morrow.)

WHY BE LEFT OUT?



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Wind speaker

April 12, 1993

Regional Section

Volume 11 No. 2

Have an interesting story that affects your community? Send us a letter c/o Dina O'Meara, regional editor.

Hunting guidelines proposed for B.C. Aboriginals

By Dina O'Meara
Windspeaker Staff Writer

CRANBROOK, B.C.

Almost three years after the landmark Sparrow case upholding Aboriginal hunting and fishing rights, provincial officials have released guidelines defining and regulating those rights.

The Interim Guidelines on Aboriginal Use of Fish and Wildlife was released in March by the B.C. environment ministry. In it, harvesting procedures and restrictions are outlined, based on Aboriginal rights and conservation measures.

The guidelines are timely in a province where outfitting is an important industry, and where tensions between non-Native and Aboriginal hunters run high.

"It will help to defuse the situation. Now that the government has issued this paper, we'll be taken more seriously," said Lexine Phillipps, with the Ktunaxa-Kinbasket tribal council. She added that while the paper is worthwhile, it is only temporary. Several issues still have to be worked out to First Nations' satisfaction.

The guidelines confirm Aboriginal priority in sustenance hunting and fishing in traditional territories, subject to conservation concerns. Permits, seasons or harvest restrictions based on low resource numbers were also outlined.

The Ktunaxa-Kinbasket council has been trying for more than a year to develop a joint policy such as the interim paper suggests, said Phillipps, associate director of land and resources with the council. They support many of the guidelines, particularly those involving monitoring wildlife populations.

"We have always maintained that our main concern is conservation as well," she said.

The paper is a stepping-stone for joint discussions on fishing and hunting, said a provincial official.

Tom Wood, Director of Native Affairs for B.C. environment, said there was solid support for the process by the entire B.C. cabinet. Wildlife groups will also be involved, along with First Nations representatives, in ironing out final details of the provincial document.

"My expectations is that we can use this as a vehicle to effective management, and maintain good sustainable resources," Wood said.

The guidelines suggest a self-administered permit system which would help gather information on Aboriginal harvests for wildlife management purposes.

That may help dispel some of the mistrust and hard-feelings expressed by non-Native hunters in this wildlife paradise. Guide and outfitter groups, along with several wildlife conservation groups, have complained about alleged misuse of Aboriginal rights in hunting.

The tribe was embroiled in a national controversy earlier this year when a Native hunter shot a ram out of season. Non-Native groups alleged he was trophy hunting because the horns were taken, while the hunter claimed to be exercising his right as an Aboriginal to sustenance hunting regardless of season. His case will be heard April 19 in Nelson, B.C.

The Ktunaxa-Kinbasket council didn't take a position in the case, but they are well aware of the conflict between Native and non-Native hunters.

"We refuse to get into a battle over our rights. We don't support trophy hunting but we do support any people that sustenance hunt.

"It's through (non-Natives') own ignorance that makes things like this come about," Phillipps said. She hopes the guidelines will clarify the issues for all sides involved.



Designer Dorothy Grant (left) placed first at the Winds of Change fashion show. Andrew Balfour

Native couture fashion hits Toronto runway

TORONTO

West coast fashion took off on a raven's wing during Canada's first national Aboriginal fashion show.

Two British Columbia designers took the top awards at Winds of Change, a fashion show and competition organized by the Canadian Council for Native Business. Dorothy Grant, of Surrey, B.C. took the best professional designer award, while Edith Newman, of Sooke, B.C., won best new designer during the March event, held in Toronto.

"Winds of Change has clearly demonstrated the exciting and marketable fashions being created by Aboriginal designers," said CCNB president Patrick Lavelle.

Grant's stunning 12-piece collection included dresses, jackets and evening wear exalting Haida art. "It's innate for Haida to express their culture by wearing art. We interpret our culture through clothing," said Grant.

Achieving national recognition for her designs thrilled the Kaigani Haida. The win was a true statement of where the Haida are as a people, entering the mainstream but retaining Haida culture, said Grant. The fashion show was doubly important because it showed Native design by Native people, not Aboriginal art expropriated by non-Natives.

Grant's expertise and attention to creative detailing landed her a \$5,000 prize plus a trip to Paris. Her

creation will be viewed by an international audience during a fashion show at the Canadian embassy in France.

Newman will also travel to Paris and win \$1,000 prize money.

The fashion show and competition was co-chaired by actor Tantoo Cardinal and designer Alfred Sung. The 13 professional and new designer finalists entered in the competition were judged by peers such as Holt Renfrew buyer Anne Lockhart, and Alfred Sung representative Cheryl Rice-Miller.

On the tail of Winds of Change, the CCNB has committed \$225,000 from its Native Business Internship program for three internships in the fashion industry.

Province in Brief

Ancient name reclaimed

The Council of the Haida Nation wants to bring back Haida Gwaii. They have applied to the British Columbia Geographical Names Office to rename the Queen Charlotte Islands with their ancient Aboriginal name of Haida Gwaii. Council administrator Ernie Collision says the area's

proper name should be used. The islands were given their name by English captain George Dixon in 1787 in honor of the reigning King George the Third's wife, Queen Charlotte. The majority of the islands' residents would have to vote in favor of a name change before any action could be taken.

Hydro project under

review

A public review of Alcan's Kemano Completion project is being undertaken by the provincial Utilities Commission. The huge hydroelectric project was approved in closed-door proceedings without formal public hearings in 1987. Later the federal government passed a special order exempting the project from any federal envi-

ronmental review. The review approved by Premier Mike Harcourt will take the form of public hearings held by the B.C. Utilities Commission. Three commissioners have been appointed to sit on the review - a fisheries expert, Peter Larkin, the deputy chair of the B.C. Utilities Commission, Lorna Barr, and a long-time resident of Prince George, Alistair

McVey. The commission will review and assess the effect of Kemano on the physical, biological, social and economic impacts in the Kemano and Nechako river watersheds and the Nechako Reservoir. A final report including recommendations will be forwarded to the government by the end of September.

Alberta

Provincial Native sports on the move

By Jeff Morrow
Windspeaker Contributor

The Native sports movement is gaining ground in Alberta and is destined someday to parallel mainstream amateur athletics, predicts the newly elected President of the First Nations Indigenous Sports Council in Edmonton.

Cara Currie said Native youth are being given the opportunity to use their sports skills at this summer's Indigenous Games in Prince Albert, Saskatchewan and their communities are backing them up.

It's encouraging, Currie noted during an interview at a recent Treaty 6 health conference in Edmonton, where she spoke at a workshop on the value of community recreation.

"Native youth are finally being offered choices. It's a way to fill the dead space they must face in the community every day. They now have goals."

Currie, who works for the education department in Hobbema, was elected earlier this year to head the group organizing Team Alberta for the Games. The First Nations Indigenous Sports Council of Alberta recently celebrated its first anniversary, marking a year-long commitment to promote amateur sports participation in Alberta. Currie said the struggle for recognition is beginning to pay off.

The strength and talent that's surfacing for the finals leading up to the July competition in Saskatchewan puts Native athletes on par with their mainstream counterparts, Currie said. And she believes that the Native sports movement in Alberta will grow over the next five years, making the province's aboriginal amateur sports component one of the strongest in the country.

"It's a way to help turn things around for Native people. And the communities are recognizing this," she said.

The first in a series of playoff

events was held March 13 at the Beaver Lake Indian reserve in northern Alberta, where the council selected its wrestling squad to represent Team Alberta at the Games July 18-25. Alberta playoffs are scheduled over the next several months at other venues throughout the province.

One of the most striking feats of the council thus far, Currie explains, is the ability to keep politics from interfering in the selection process.

Despite a drive by the Metis Nation of Alberta to send its own team of athletes to the games in Saskatchewan (a move that was finally halted by the games' organizers in Prince Albert), the council has been able to attract a full range of Native leaders to its side. That includes 48 community recreation directors, both Indian and Metis, who were instrumental in developing a playoff schedule for their teams.

"We've brought people together, not divided them further," said Currie. "There's no politics involved. We made sure of this."

Beaver Lake recreation director Cliff Whitford said his community was in dire need of a program geared toward youth.

"It's more than just another sporting event," he said. "Kids can see some hope for their future. It's become part of a dream."

Harold Burden, executive director of the First Nations Indigenous Sports Council, said Team Alberta is shaping up to be the largest and most talented going to the contest - all despite funding shortfalls that have plagued Alberta organizers since the Games were first announced.

But with the recent selection of 15 board members, a financial boost from Health and Welfare Canada, and a commitment from Alberta's community and recreation department for seed funding, the council has proven there's a commitment and need to develop programs for Native youth.

"Of course it's just a baby step. But it's now in motion and there's no stopping it."

Province in Brief

Bison back home on new range

Elders with the Fort McKay band, near Fort McMurray, blessed the return of bison to this northern area as dignitaries from federal and provincial agencies gave their technical blessings.

The March 17 ceremony welcomed a herd of 32 wood bison back to Fort MacKay. The former Elk Island residents are roaming on reclaimed land previously used as a tailing storage area by Syncrude Canada Ltd.

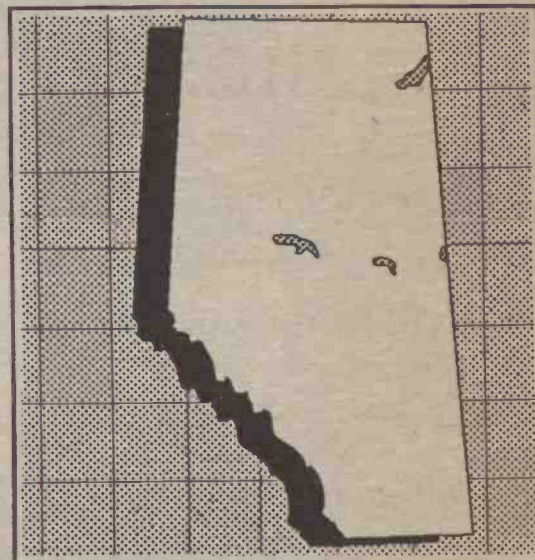
The wood bison were trucked from the national park 35 km east of Edmonton to their new 25-hectare home 10 km south of Fort MacKay in early February. They are part of a five-year project sponsored by Syncrude, federal and provincial agencies.

The number of wild bison in the area dwindled to a scant few after settlers arrived, and the herd is a welcome addition, say Native leaders.

Fort McKay band members

will manage the herd, with the financial backing of Syncrude. The band may take on buffalo ranching if the project is successful, said Lawrence Courtielle, band manager.

The reclaimed land was part of Syncrude's oil sands plant but seventy centimetres of topsoil and bags of grass seed has made it habitable for the bison. Environmental scientists are monitoring soil and vegetation to determine if the area will be able to support the herd.



Stand off continues at Blood reserve

Twice ousted Chief Harley Frank of southern Alberta's Blood reserve is still fighting to retain control of his band, despite lack of support from the tribal council.

Harley was condemned by council after spending \$93,000 to import a buffalo herd while the reserve suffered a \$3 million debt. The council fired him twice but each time Harley obtained Federal Court injunctions overturning the suspensions. The court ruled that unless there is evidence of criminal wrongdoings, chief and band mem-

bers can't be suspended.

Harley organized a public meeting March 31 to explain his position to band members but it was poorly attended. Less than 100 people showed up to the event.

A splinter group calling itself Mohk-e-sauk held a meeting at the same time and received the same amount of interest. Council members avoided both meetings.

Allegations of mismanagement of funds have been voiced by both factions. A by election has been called for April 29.



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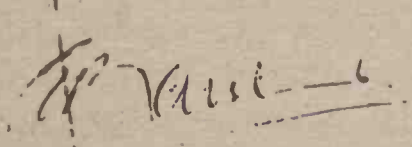
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Alberta

Siksika take bite out of Grizzlies in final

By Jim Goodstriker
Windspeaker Contributor

PEIGAN RESERVE, Alta.

The Siksika Nation senior men's basketball team continues to dominate in the south country, outclassing all opposition at the 16th annual Oki Tournament.

Siksika took the tournament in convincing fashion winning five straight games at the Peigan Community Hall to capture the championship trophy, plus \$1,050 in cash and hooded windbreakers.

The team has mastered all the basic fundamentals of a winning team - they have speed, size, high percentage shooting skills, desire, and plenty of desire. The team consists of seven members of the McMaster family, plus Lyle Bruno and Elroy Panther Bone two outstanding centers.

Their power lies behind ultimate team spirit. They prefer two points on the board, rather than individual scoring stats. They continually put pressure on opponents, forcing turnovers throughout the game.

Siksika opened the tourney with a 98-75 win over Browning College Sky, then defeated Crow Agency Montana 84-56. Then the Blood Ghosts gave Siksika a run for their money winning by a 56-49 score.

The Siksika team then went against the Grizzlies, another Blood entry, in the battle of the undefeated at the top of the nine team double knockout draw. They manhandled the Grizzlies 96-66 to advance to the finals, as Lyle Bruno led the offence with 20 points. Grizzly Brent Singer replied with 14.

On their end, the Grizzlies beat the Lethbridge Friendship Centre crew with a narrow 59-54 win, and cooked Browning 75-67 to advance against Siksika. After losing to Siksika, the Grizzlies locked horns again with Browning, squeaking out a hard fought 85-81 win to advance to the finals.

The first eight minutes of the final game promised more than was served as the Grizzlies kept up a fierce line of attack. But the Siksika's fast transition game got the southern team their fast break game going and they cruised to any easy 93-33 win.

Elroy Panther Bone and Lyle Bruno paced the winners offence with 21 and 17 points respectively. J.R. Manson and Vern Young Pine also hit for double figures for the Grizz with 13 and 12 points.

The Grizzlies took home second place money of \$650, T-shirts and a trophy. Browning left with third place money of \$450, and caps. During the tournament Browning won over the Peigan Tornados 75-52, Crow Agency 109-90 and the Ghosts 87-82.



Jim Goodstriker

Siksika Nation basketball team from left to right: (front row) Laurence, Fron, Harlow and Ed McMaster - (back row) Stan McMaster, Elroy Panter Bone, Lyle Bruno, Durante McMaster and R. Soosay.

Lyle Bruno was named the most valuable player of the tournament. Team mates Elroy Panther Bone and Lawrence McMaster made the all-star team, which also included Pat Schildt Browning, J.R. Manson and Brent Singer of the Grizzlies.

Loose Rebounds

The Oki Tourney is one of the longest running Indian tournaments, starting in 1977... Roberta Yellow Hare has been at everyone of them as a score keeper... Quinton Crow Shoe was the MC for the awards presentations while head chief Leonard Bastien, a real sports enthusiast, presented the awards...

Browning playing in two tournaments here and at Valier Montana had Glenna Cardinal in their lineup. Cardinal, one of Indian Country's top female basketball players, loked right at home on the court. "I am just trying to do some running, I'm playing in league playoffs next week in Calgary," she said.



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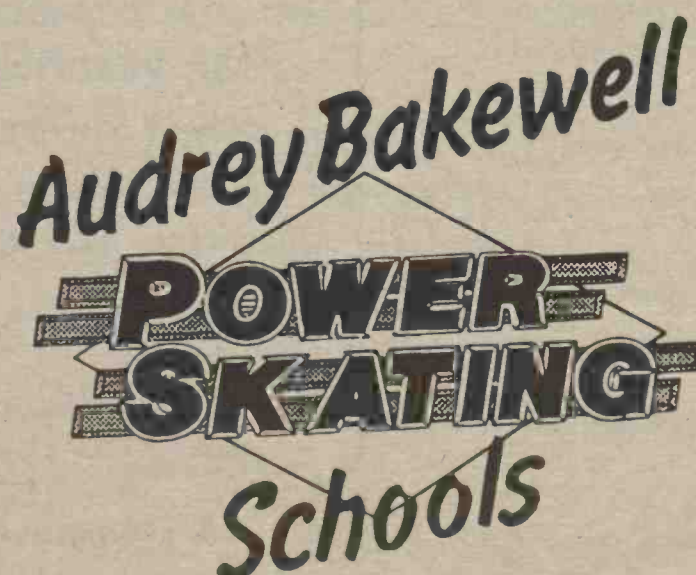
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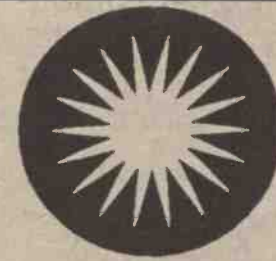
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Alberta

Nature comes alive under artist's brush

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

A Blue Heron stands quietly at a lake's edge, waiting by the reeds as an on-coming storm makes its way across the water. The vision is so real, a viewer can almost smell the dampness and feel the warm breeze coming off the lake while looking at artist Linda Kinnard's painting.

Kinnard strives for perfection in her art. But not of a photo-perfect type.

"It's not that I want to do exact picture. I'm exploring different expressions, something I

saw in a situation," says the petite Native artist.

After growing up surrounded by nature in Atikokan, Ontario and travelling with her trapper-builder father, Kinnard holds close ties with the land. But she travelled a long way before choosing to dedicate herself to representing what she sees and loves.

Kinnard raised a family and started a timber contracting business she still runs with her husband Douglas in Edson, Alberta before settling down to painting. While al-



Ojibway-Algonquin artist Linda Kinnard and her oil painting Blue Heron.

ways interested in art, celebrating her 40th birthday proved a pivotal moment for the energetic Kinnard.

"I only started painting seriously three years ago when I turned 40. It dawns on you that you better get going while you can," she said, with a laugh. "But I'm determined. It takes a lot of discipline to sit at that easel."

her paintings. She also combines artistic expression with business savvy, promoting and marketing her originals and prints herself.

Kinnard and her husband read books, prowled galleries and networked with other artists to find the best way of exhibiting her work. The option of working with someone else

as a manager didn't appeal to Kinnard. "He was the only one I wanted to work with. And without his support, helping with the timber business which frees me up for this, I couldn't have made it," she said.

Animals and landscapes, including typical scenes from timber lines, make up the bulk of Kinnard's work. The oil and acrylic paintings are loving, sometimes humorous depictions of common sights made special by the artist's eye.

Kinnard's work can be viewed at Snowbird Gallery at West Edmonton Mall. Prints of several original pieces are also available.

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- ▶ Access to information legislation
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- ▶ Whistleblowers' protection
- ▶ Media relations
- ▶ Election of the Speaker in the Legislative Assembly

All submissions will be considered and will assist the Committee in formulating its recommendations. Please ensure your submission is received on or before Friday May 14, 1993 by:

Mr. John Gogo, M.L.A., Chairman
Select Special Committee on Parliamentary Reform
801 Legislature Annex
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Alberta

Saskatchewan

Volleyball tournament intense all around

By Doug Dahl
Windspeaker Contributor

REGINA, Sask.

The weather outside was cold but the action inside sizzled during the Saskatchewan Indian Federated College volleyball tournament at the University of Regina.

Both finals went the maximum three games, with Edmonton's Intense Defense claiming the women's title, and the Winnipeg Eagles swooping the men's championship Sunday night.

Women's action

Intense Defense downed the Regina Gowahs 15-6 in the first game, lost the second 13-15, and rallied to win the third 15-9.

"After they won the second game we just got mad," said Doreen Cardinal, one of three Intense teammates who have played together for eight years.

The experience factor was evident, especially in the first and third games, when Intense Defense got off to quick starts.

Cardinal did admit her team felt a little pressure after blowing a 5-0 lead in the second game, but they got tough and wrapped up the win in the third game.

For their victory, Intense Defense earned \$1,500, while the Gowahs took home \$900. Norway House, Manitoba, took third place and \$600.

Men's action

The men's final was similar to the women's, with the Winnipeg Eagles winning the first game, losing the second, and rebounding to win game three against Sookaymo from Regina.

In the first game, Sookaymo opened with a quick 4-1 lead but fell behind as Winnipeg took charge, beating the Saskatchewan team 15-11.

In the second game, Sookaymo again started quickly, taking an early 5-0 lead. However, this time they were able to withstand a Winnipeg power surge in the middle of the game to win 15-9.

Winnipeg had their best start in game three, moving in front 6-2, including two service aces. Sookaymo came back to even the score at six, and again at seven. But Winnipeg took seven consecutive points, before holding on for a 15-12 victory in game three.

The Eagles' win earned them \$1,500, while Sookaymo received \$900 for taking second place. The Norway House men's team copied the women's team, taking home

\$600 for third.

Awards

The women's Most Valuable Players award went to Stephanie Poitras of Intense Defense, while teammate Sharon Seright received the best Setter award.

Gowahs teammates Arlene Cote and Shannon Thomson received the Best Digger and best Spiker awards respectively.

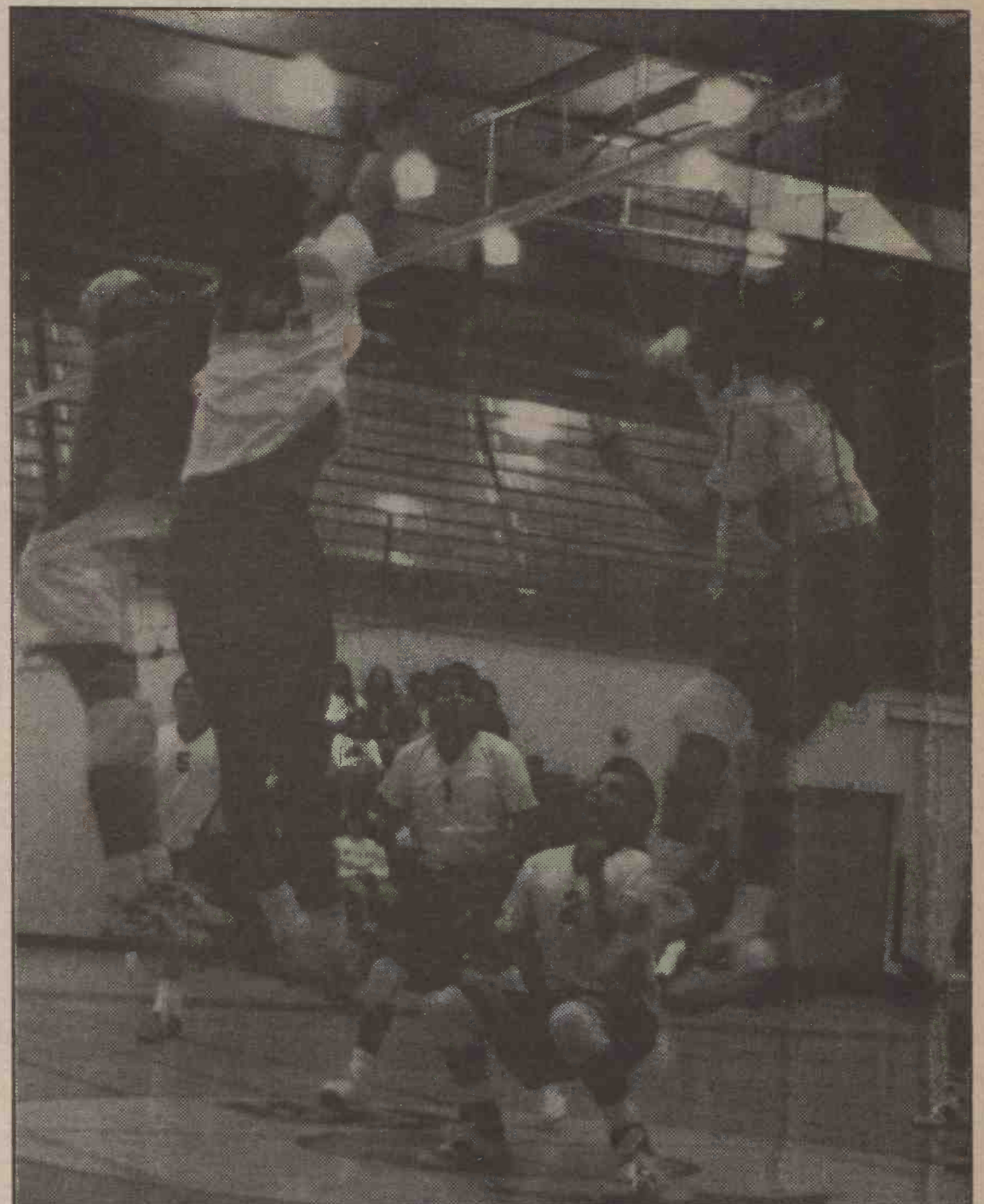
The women's all-star team featured Poitras and Darla Ferguson of Intense Defense, Robyn Bird and Arlene Morris of the Gowahs, Marge Folster from Norway House, and Carrie Dreaver of Peepeekisis.

Arnold Anderson of the Winnipeg Eagles was the men's tournament MVP, while teammate Robert Hotonami was named Best Setter.

Sookaymo's Fabian Alexson was named Best Digger, with teammate Jason Sparvier nabbing the Best Spiker award.

The men's all-star team featured Eagle teammates Anderson and Hotonami, Sookaymo's Sparvier, Delvern Poorman and Mike Bob (*the name of the sixth member from Norway House was unavailable at the source*).

The Winnipeg Wave, Mistawasis and SIMFC Classics also competed in the women's tournament. Mens teams included the SIFC Pumas, Waterhen and SIFC Alumni.



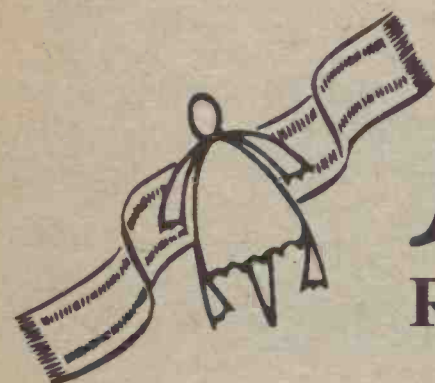
Doug Dahl

The Winnipeg Eagles (on the right side of the net) and Regina team Sookaymo play a spirited game at the SIFC volleyball tournament.

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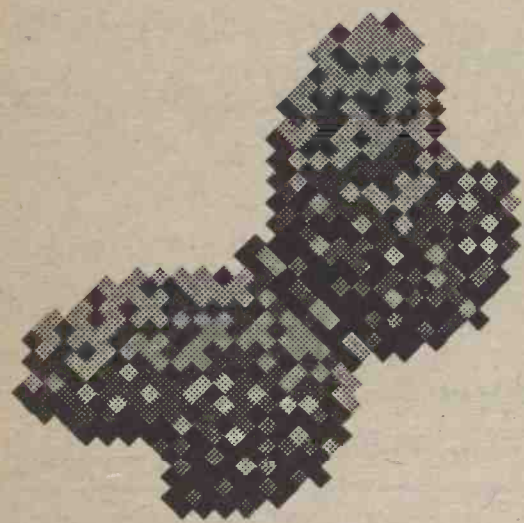
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Manitoba

Bingo revenues clothe constables

By Dina O'Meara
Windspeaker Staff Writer

ISLAND LAKES, Man.

Once upon a time there was a small group of constables who didn't get any respect from the people they worked so hard to protect.

You see, these men had no uniforms distinguishing them as

peacekeepers from other people. They had to walk around their northern Manitoba beat in blue jeans, which don't show the dirt as much as some uniforms, but still are too common for real constables to wear.

After pondering the issue with great care, the head of the group, Cpl. Craig MacLaughlan, had a brainstorm: "Bingo, that's it, we'll throw a bingo for the four reserves we patrol. We'll kill two birds with

one stone that way.

"Not only will that raise big bucks to cover the eight warriors, it will give the RCMP a chance to demonstrate how easy it is to obtain a bingo permit, thought MacLaughlan. And we all know how popular bingos are, especially up north."

The wacky idea caught on, even if the idea of a Mountie-run bingo raised a few eyebrows here and there. The remote RCMP de-

tachment gained certain notoriety among the press with its innovative plan to buy uniforms for its band peacekeepers and provide an example for Native leaders. But, as with all great ventures, there were some rocky roads to be travelled before arriving at the Mecca.

The first bingo was cancelled because of fierce spring weather. The skies opened and dumped record-breaking amounts of snow

around Island Lakes, approximately 600 km northwest of Winnipeg.

So the good corporal tried again. This time the four reserves were linked by telephones and televisions for the game. And BINGO, the sewing money rolled in. All \$13,000 worth.

Now the Native constables will have their own uniforms and the RCMP had a fun-filled evening. Who ever said Mounties were boring?

Ontario

Royal Commission ignores women's voices

OTTAWA

The Royal Commission on Aboriginal People continues to ignore women's input into the nation's political issues, despite assurances to the contrary, say Native representatives.

The Native Women's Association of Canada blasted the Royal Commission for paying lip service to equity in an April 2 press release. Their comments were in reaction to two new documents released by the commission, Focusing the Dialogue and Overview of the Second Round.

In 16 months of public hearings, only one in 10 round table participants have been women, sometimes falling to one in 40. Approximately 40 per cent of the presenters in the second round of hearing were women, according to Royal Commission lists. However, only one wom-

an's comments dealing with self-government were published in the two documents.

"Aboriginal women, if they did make up 40 per cent of the presenters, which I doubt, are being seen and not heard if the Royal Commission cannot provide written evidence of their testimony," said Sharon McIvor, executive member for the West region of the association.

McIvor attacked the commission for ignoring aboriginal women's objections to the Charlottetown Accord, saying the reports focused on the minority opinion of those who supported it.

"We condemned the accord for taking away the democratic voting rights of Aboriginal women and all Aboriginal peoples living outside their communities. . . .

"Ultimately, the whole struggle by Aboriginal women over

"Aboriginal women...are being seen and not heard if the Royal Commission cannot provide written evidence of their testimony."

— Sharon McIvor, NWAC

the past 18 months in the constitutional arena has focused our demand for the recognition of the individual human rights and human dignity of Aboriginal peoples. It is not even glossed over by the Royal Commission. It is ignored," said McIvor.

Native women face a double barrier to having their political concerns heard in a national arena. Both Native and non-Native politicians attempt to block female representatives from participating fully in discussions such as the defunct accord through intimidation tactics and stonewalling, said Marlene Pierre, executive director of the Ontario Native Women's Association.

Women's groups are also given little aid by federal bodies, as seen in the low funding allotted to organizations from the \$10 million Intervenor Participation Program. The program was established to help Indigenous people complete research necessary to present papers to the various Royal Commission hearings across Canada.

Less than 10 per cent of the funds were allocated to 13 women's organizations, which collectively asked for approximately \$3.8 million. They received instead \$900,000.

"By providing 80 per cent of the funding to men's groups, the female voice in policy-making is effectively blocked," said Gail

Stacey-Moore, elected speaker for the Native Women's Association. "By the time NWAC and the women's organizations received IPP funding, the first round of hearings by the Royal Commission had already been completed."

Another striking example of funding discrimination surfaced during the constitutional talks. While \$10 million had been provided to men's groups for policy consultations, women's groups received only \$450,000. The Federal Court of Appeal found in a ruling last August that the federal government had violated aboriginal women's freedom of expression, guaranteed under the Charter, because of the funding discrepancy.

"The government of Canada cannot continue to fund male speech to the detriment of female speech," said Stacey-Moore.

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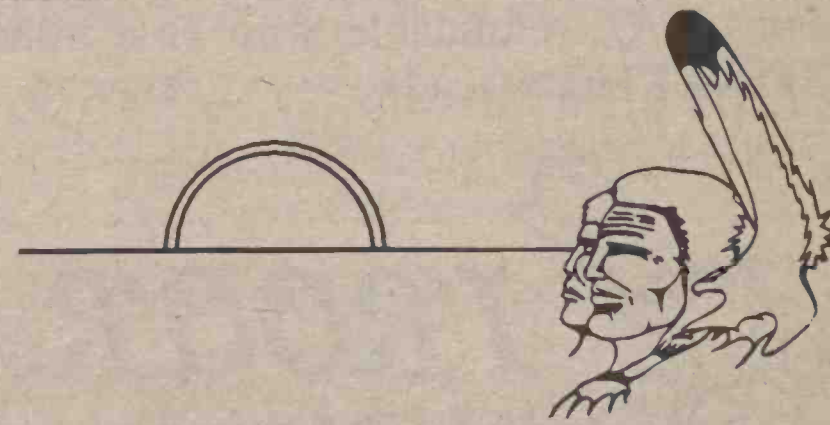
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Maritimes

Province in Brief

Tax protest stops traffic

DALHOUSIE, N.B.
More than tempers are flaring at Highway 134 in northern New Brunswick. A blockade protesting the application of provincial sales taxes to Natives is going up in flames. Approximately 50 Eel River reserve members set up the protest April 3 and are burning tires to garner more attention. The

trouble started April 1 when the New Brunswick Liberal government removed the sales tax exemption Status Indians had when buying off-reserve items. An emergency meeting of chiefs from across the province resulted in a call for legal action against the government. At Eel River, some band members decided to take things into their own hands. Band Chief Everett Martin said the protest wasn't planned, but

he was supportive. Education and social programs on the reserve are funded from Micmac budget, and the province provides few services, he said. Martin is concerned the local economy will suffer up to a \$4 million loss in revenue if Aborigines decide to cross-border shop in Quebec to avoid the sales tax.

Hockey rink no place for racism

TRURO, N.S.
Referees and coaches should attend racial workshops to prevent racism from sullyng sports arenas, said a human rights committee. "Ownership of racism as a societal ill must be acknowledged and dealt with by all," read the Nova Scotia committee report. The report went on to recommend referees should have the power to remove intolerant people from sporting arenas. The committee was established following a Feb. 24 incident in which a young Micmac hockey player was taunted with racial slurs by fans at an Amherst bantam hockey game. The 14-year-old, considered one of the team's best play-

ers, was crushed by the remarks and threatened to leave the Canadian game forever. Committee members included federal, provincial and Aboriginal representatives. Their report recommended prosecuting individuals who make racist remarks and also institutions that allow people to do so. Fines or suspensions for teams or players promoting "unacceptable behavior" were also recommended. The report was presented to Guy Le Blanc, provincial Aboriginal affairs minister April 1. There has been no official reaction or indication whether an action will be taken on the recommendations.

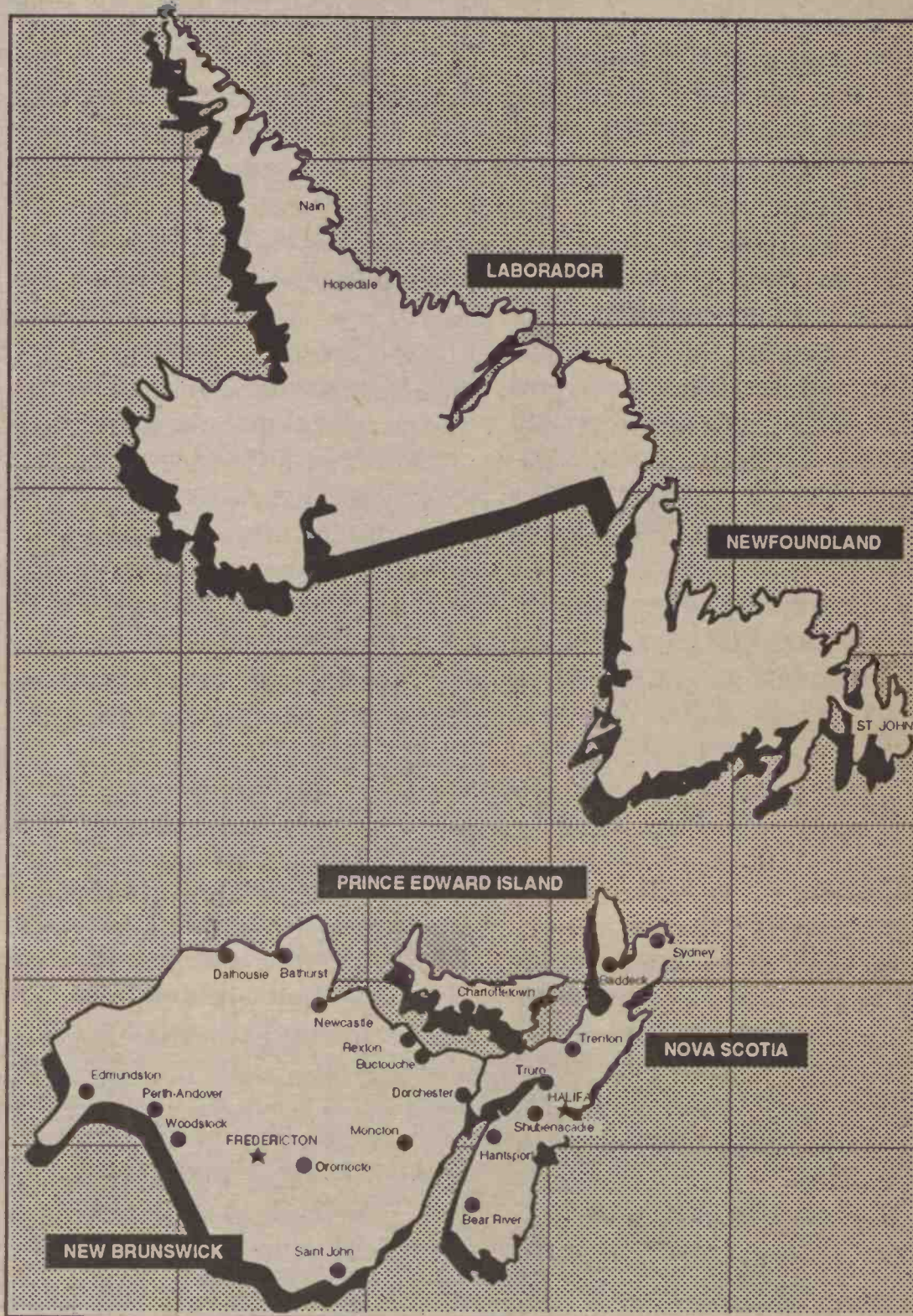
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Northwest Territories

Dogrib Council signs \$115 million hydro deal

By John Holman
Windspeaker Correspondent

YELLOWKNIFE, N.W.T.

The Dogrib Nation is planning to finance, build and own two hydroelectric dams in their region of the vast Northwest Territories to supply power to communities around the Great Slave Lake.

In a \$115 million deal, the Treaty 11 Dogrib Council, consisting of 2,300 members in five communities, will build a \$35 million, 4.3-megawatt dam at Snare Cascades on the Snare River. The dam is scheduled for completion in 1996 and will be located between two existing dams on the river. The second, an \$80 million 20-megawatt dam, will be built on the Lac La Martre River.

In a deal signed March 18 between the newly-created Dogrib Power Corporation and the NWT Power Corporation, the Dogrib people will build the dams, and the NWT Power Corporation will rent them. The Canadian International Development Agency says the native run project is the first of its kind in the world.

Both projects will be subject to environmental reviews. It is unknown how much land will be flooded by the dams. But there

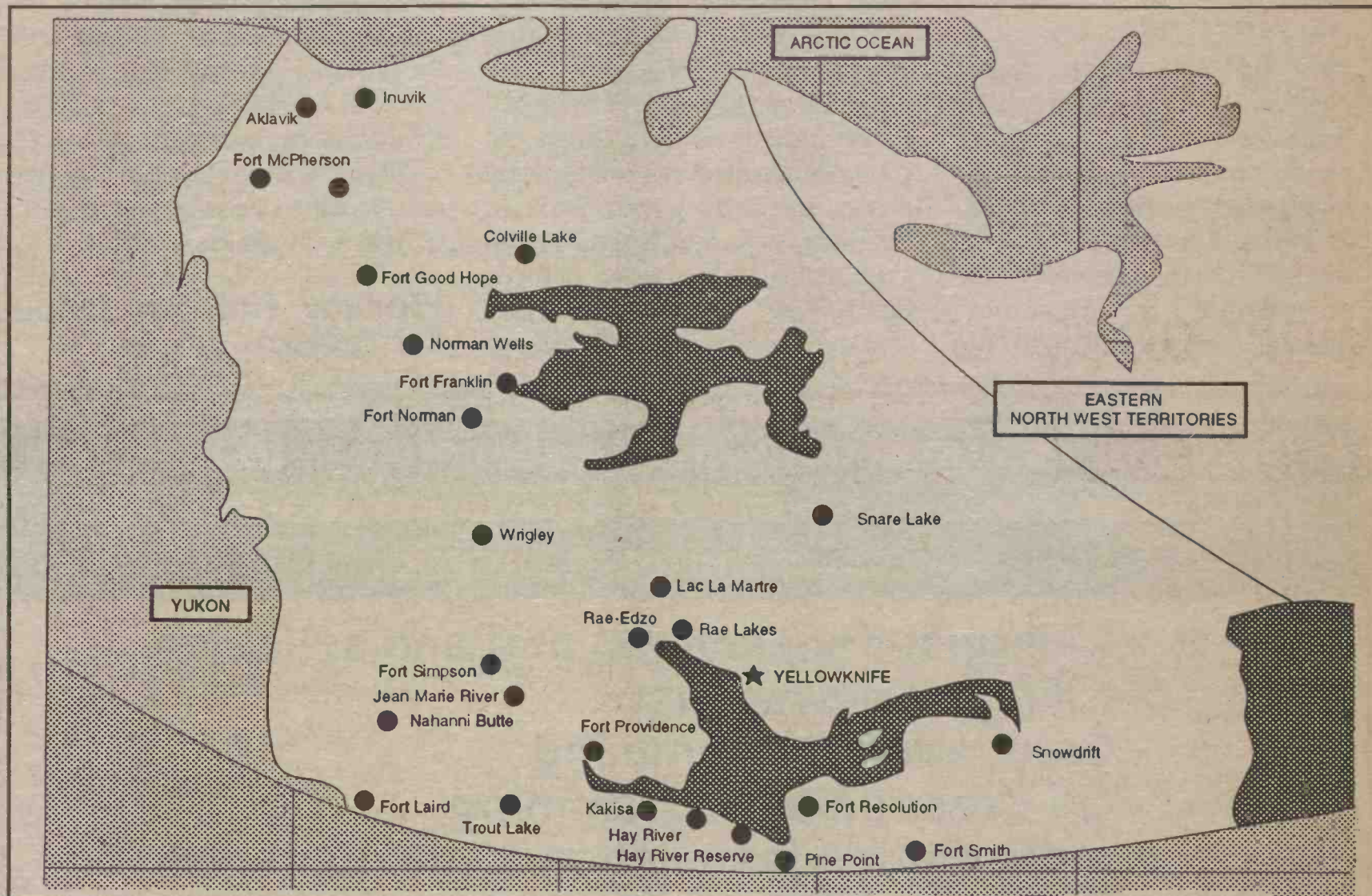
are burial grounds, trails and traditional native areas in the flood zone of the Lac La Martre river project.

The Dogrib region will control every phase of the project such as construction, engineering and environmental management. The project will create up to 130 jobs in the North Slave region, covering the communities of Rae, Edzo, Snare Lake, Rae Lakes and Lac La Martre, said Eddie Erasmus, one of the main architects of the deal. He is the former chief of the Treaty 11 Dogrib Nation, and a member of the Dogrib Power Corporation board.

The Dogrib are providing 15 per cent of the cash and the rest will be borrowed, said Joe Rabesca, Dogrib Power Corporation board chairman and Dogrib Treaty 11 council grand chief. Joint investment with other native organizations, such as the Gwich'in Tribal Council, is also possible, he said.

For Erasmus, the projects signal a new step in Dogrib economic development: balancing traditional native values with jobs.

"The environment has always been our concern. We know that we have to protect our land, our waters and our wildlife. It's part of our custom, our culture, to protect these things. But, in order to get into economic development



Hydroelectric dam projects to cover Snare River and Lac la Martre River areas.

and create jobs for our people, we have to give something in order to gain.

"It may be the environment, to a certain extent," Erasmus said.

The development reflects the Dogrib region's economic strategy, which includes a comprehensive land claim to be negotiated with the federal government, Rabesca said.

"We're looking at all development that's happening within the Treaty 11 council's land. We're looking at the road construction (and) mining companies in the area. We want to make deals such as we did today. We want to make deals with everybody," he added.

The deal is good for the NWT Power Corporation, said presi-

dent Ron Kidd, because it will replace polluting diesel generators with environmentally safe, low-cost power.

"The other thing it will do, is it's a good cornerstone for further development," Kidd said. "I think it points the way to the future. The control of the project is in the hands of the people who live in that area."

Comic book hero teaches safe carving practices

OTTAWA

In a bid to eliminate unsafe carving practices in Canada's remote northern regions, the Inuit Art Foundation has invented a comic book superhero - Sananguagartiit - Inuktitut for "your carving buddy."

The comic book, The Adventures of Sananguagartiit, is the first in a series of health and safety mod-

ules that are destined for Inuit carvers in the Northwest Territories, northern Quebec and Labrador.

The comic book sends the message to carvers that they must practise safe art or risk serious health hazards. It takes the reader on a journey through the bleak Arctic cold, all the while teaching the benefits of protecting themselves. As Inuit Art Foundation executive director Marybelle Mitchell says:

"Carvingstone contains a variety of impurities, including asbestos, and it makes good sense to wear a mask when carving."

The first health and safety module contains a poster which highlights safety practices, a mask and a polyethylene Ziploc bag. The artists are urged to keep their masks free from contamination by putting them in the plastic bag when not in use.

The poster, designed by the

foundation, highlights some of Sananguagartiit's adventures in safety and will be a constant reminder, not only to protect one's health, but to clean up the work area after carving. As Sananguagartiit says: "Be a smart carver, be a safe carver."

The module, the first of its kind, was to reach every Inuit artist across Canada by mid-January. The second module, planned for

early April, will focus on the safe use of tools, particularly power tools. Artists have also asked for information on copyright, and this will be the subject of a third module scheduled for early autumn.

The Inuit Art Foundation is a registered charitable organization. Its goal is to further the creative expressions of Inuit artists and to foster a broader understanding of these expressions worldwide.

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The ten member Council consists of eight public members and two MLAs. The Chairman of the Northern Alberta Development Council is Al "Boomer" Adair, MLA for Peace River.
Groups or individuals interested in making submissions at this meeting may contact Council member Saran Ahluwalia in Cold Lake at 639-3183 or 594-3183 or the Northern Development Branch in Peace River at 624-6274.

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Advertising Feature

Education, perseverance key to success

Self-imposed barriers only ones that exist

Education and a belief in oneself are the keys to success for Native youth, said Fording Coal Limited's Genesee Mine manager Denis Gaspé.

The 41-year-old Kanasatake Mohawk believes the only barriers that exist for young Natives are the ones they impose on themselves.

"I used to hear 'you're just a dumb Indian, you won't go anywhere,'" he said. "But the only barriers are the ones that you put up yourself."

A McGill University graduate, Gaspé is currently in charge of all day-to-day operations at the Genesee coal mine. Safety, public relations, hiring and firing and overseeing reclamation projects are just a few of his responsibilities.

The Genesee project, a joint venture between Fording and the City of Edmonton, supplies thermal coal to the Genesee Generating Station.

The mine's 1,750 hectare reserve consists of three major seams totalling more than 270 million tonnes of sub-bituminous coal, a mid-grade coal best used for generating heat.

The coal is recovered using a surfacing mining method. Once all the topsoil has been removed, a dragline scoops away the coal in 50-cubic-metre bites.

The fuel is trucked directly to the power station. The station's 400 megawatt generator uses 1.5 million tonnes of coal each year to produce electricity for Edmonton Power.

The Genesee mine is one of five operations owned and managed by Fording

Coal, a subsidiary of the Canadian Pacific group of companies.

Fording's other mining projects include Fording River Operations, a metallurgical mine near Elkford, British Columbia, Whitewood Operations, a coal mine near lake Wabamun in Alberta and Mildred Lake, an oil sands mine north of Fort McMurray.

Attaining the demanding position of overseeing all of the Genesee mine's operations was not an overnight feat, Gaspé said.

"In my case, it was just a matter of hard work."

Gaspé first became interested in mining when he was in high school in Quebec. As an avid math and sciences student, he noticed that the Native miners who worked at the St. Lawrence Columbian mine 15 miles north of the reserve were the only people he

knew who had permanent jobs.

"An instructor at my high school saw potential and said 'go to university'."

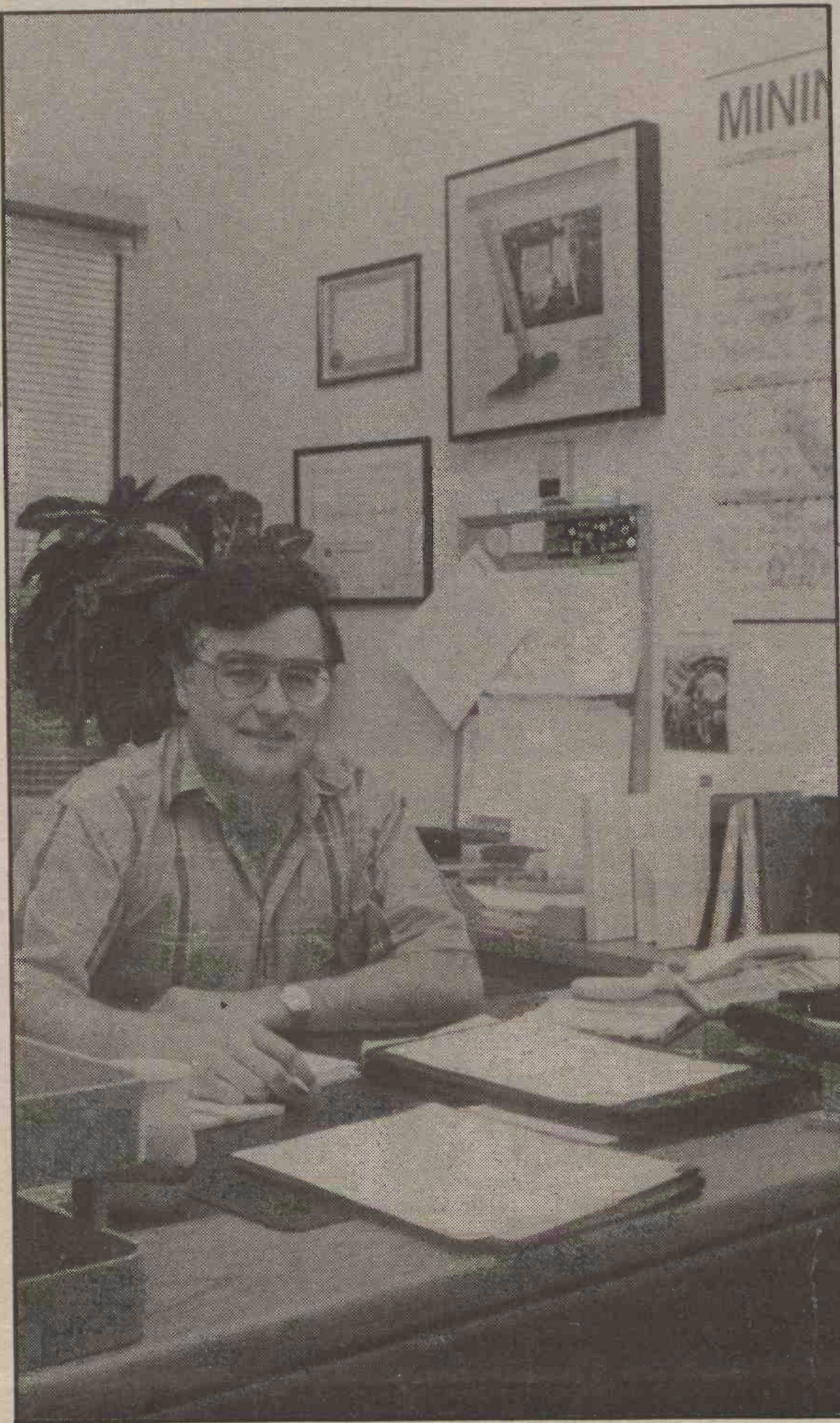
After graduating from university in 1975, Gaspé worked for the Cominco mining company in British Columbia. As an engineering trainee, he worked at several jobs in the mine "from the bottom up."

Drilling, operating scoop trams and other heavy equipment helped teach him how a mine works and gave him a better understanding of the mine and the company's operations.

In 1976, Gaspé moved to Fording Coal's mining operation in Elkford, B.C. Twelve years and several transfers later, he landed his position at the Genesee operation.

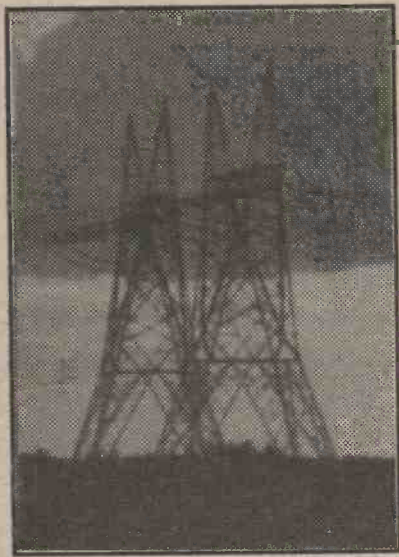
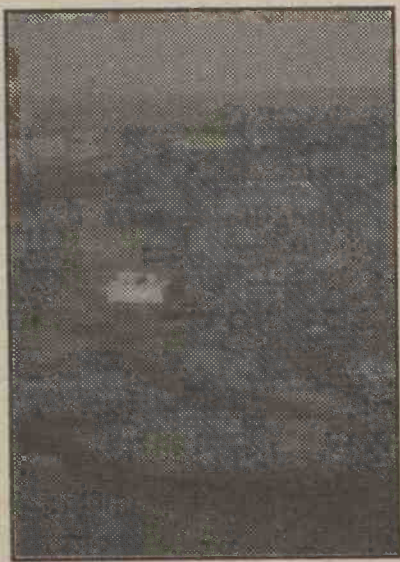
It's was a long haul up the corporate ladder, Gaspé said. The only thing that could have stopped him was accepting self-imposed limitations.

"If you've got the smarts, use them," he said. "When someone says you're dumb, prove them wrong. Being a Native never slowed me down."



"If you've got the smarts, use them. When someone says you're dumb, prove them wrong. Being a Native never slowed me down."

- Denis Gaspé



The Genesee Coal Mine supplies thermal coal to the Genesee Generating Station, which produces power for the city of Edmonton.



Photo illustration by D.B. Smith

Doctors working in Aboriginal communities, particularly those on remote reserves and settlements, will encounter situations very different from the patient caseloads at a medical teaching center. Participants in the Queen's University and the University of Toronto's Aboriginal health studies programs will be better equipped to understand broader conditions and issues that affect Native health.

Eastern training programs focus on Aboriginal health

By Susan Thorne
Windspeaker Contributor

TORONTO

Two new medical training programs which focus on Aboriginal health issues and problems are being developed in Ontario.

Starting in the 1993-94 academic year, Queen's University's Department of Family Medicine and the Department of Family and Community Medicine at the University of Toronto's Faculty of Medicine will offer Aboriginal health studies. Family medicine training requires a two-year residency, but some physicians continue for a third year for enrichment or further study in areas of interest.

Dr. Ruth Wilson, Head of Queen's Department of Family Medicine and a prime mover behind her university's Aboriginal Health Program, points out that with the small number of licensed Native physicians (fewer than 50) in Canada, non-Natives will be providing most physician services to Aboriginal patients for the foreseeable future. But those doctors working in First Nations communities, particularly in remote settlements, are likely to encounter situations very different from the patient caseloads at a medical teaching center.

The health status of Native people in Canada is dramatically different from that of the population as a whole: Life expectancy - 65.7 years for men and 73 years for women - is lower by nine and seven years than for non-Indian. Accidents and violence, including homicide and suicide, account for only eight per cent morbidity among non-Aboriginals, compared with one-third of Native deaths. Infection from tuberculosis and diphtheria and lifestyle diseases like diabetes and cardiovascular disease occur at a much higher rate than for the rest of the population, Wilson indicates. Income and housing conditions,

"We would like to create health care leaders: Young physicians with a clinical background who can also focus on Native health care policies, political issues and advocacy to help communities."

- Dr. Stewart Harris, Medical Director of the Sioux Lookout Program

environmental contamination and social pathologies such as alcoholism are other determinants of health particularly important in Aboriginal communities, so health care providers must understand and deal with these factors as well.

To meet these needs, the Queen's postgraduate education in Aboriginal Health will equip physicians with a higher level of clinical competence in areas of medicine appropriate for a Native practice, plus a broad general grounding in Aboriginal history and culture. Participants will also develop understanding of broader conditions and issues that impact on Native health, from political inequalities to social and psychological relationships.

Residents' 12 months of training will be divided among "near north" and isolated reserve experiences, classroom instruction and rotation at an urban health clinic.

Toronto's proposed program, which may expand to two postgraduate years, approaches Native health in a different manner. Dr. Stewart Harris, Medical Director of the Sioux Lookout Program and an Assistant Professor of Family & Community Medicine at the University of Toronto, feels that Native clinical issues have to be approached in conjunction with public health issues; diabetes, for example, cannot be considered in isolation from the accompanying lifestyle that contributes to it. The traditional (clinical) medical model is not sufficient, he contends.

"Unless you can look at the broader picture, the larger public health issues, you can get lost," Harris says.

To give that broader picture, Harris proposes an interdisciplinary program for family medicine residents involving U. of T.'s faculties of Health Policy, Epidemiology, Public Health and Community Medicine; residents would spend time in Sioux Lookout, Ontario and Toronto's Anishnawabe Clinic.

"What we're hoping to do," Harris says, "is attract those one or two or three individuals who really want to devote their careers to Native health. We would like to create health care leaders - young physicians with a clinical background who can also focus on Native health care policies, political issues and advocacy to help communities." He considers this kind of broad expertise crucial as more Aboriginal groups administer their own health care systems, as some Inuit and Cree now do.

Although Queen's is initiating Aboriginal health training at the postgraduate level, Wilson would like to see some version of it extended to all medical undergraduates.

"It is an educational objective for all Canadian physicians to have an understanding of Native health, because most of us come into contact with Aboriginal people at one time or another in our practices," she says.

Furthermore, she feels that certain general principles learned in the Aboriginal Health program have application in many medical settings.

"Recognizing the broad determinants of health and having a respect for differences and minorities: those are transferable to all types of practice," Wilson concludes.

Cancer ordeal

By Valerie Yellowhorn
Windspeaker Contributor

I am not exactly sure why I am telling this story, except that it is mine and I know it must be told. I must tell it for myself first, to articulate and perhaps free myself from the anger, disappointment and frustration that I felt when I was in the midst of it and to continue to feel when I remember it. I must also tell it to articulate and perhaps align myself with the strength that seemingly came from nowhere, yet which I recognized to be a forgotten part of myself.

This may be my story, yet you may recognize it as your own or that of a friend, a sister, a mother or a lover. What is written here happened to me, but it has happened and continues to happen to thousands of other women, so it is also their story. It must be told to affirm their experience, their feelings and their strength. It must be written over and over again until it is heard, until it is no longer part of our lives.

I am convinced that this happened because I am a woman and an Indian woman. I have breast cancer, but that is only part of the story I want to tell. The other part, the part that I really want you to hear, has to do with racism, sexism, the politics of breast cancer, the medical profession and the need for all of us to stand up for ourselves.

Lump Discovered

In late February of 1991 I discovered a lump on my breast. I was breast-feeding at the time. The lump seemed to appear overnight. I had heard many times that such lumps have to be taken seriously, so I immediately consulted a doctor named Dr. Smith (for the purposes of this story, names have been changed). Like many Aboriginal women, like many of you reading these words, I believed in the absolute authority of the medical profession and thought that I and my discovery would be taken seriously. Dr. Smith dismissed my concerns, saying that it was a 'good' lump. He assured me of the insignificance of the lump, and I left his office confident that no further action needed to be taken. Still, in the back of my mind, there was a nagging doubt that something more serious might be wrong.

Three months later, in June of 1991, the lump was

still there. I returned to the same doctor. He examined it again, and again assured me that it was a large, 'good' lump and that he wasn't worried about it. He may not have been worried, but I certainly was. I thought that perhaps I would be better off in my home province of Alberta where I felt more confident of the treatment I would get under similar circumstances. If the lump was in fact due to breast-feeding, I thought, he could, at the very least, take measures to unplug the duct that was causing the problem. But he said there was no problem, so despite my concerns, I acquiesced to my faith in the medical profession and went home.

The lump had become quite painful. I massaged it in the hope that I could relieve myself of the discomfort. My daughter had lost interest in nursing on that breast, and now nursed almost exclusively on the other one. The lump itself was not getting any smaller, and I continued to worry.

Medical Opinions Differ

In February of 1992, I came down with a cold. I decided to consult a doctor (Dr. Jones) at a local medicentre. In the course of his examination of my chest, he happened to press the lump. He asked me what it was, and I replied that another doctor had already told me there was no reason for concern. Dr. Jones, however, seemed alarmed, and insisted that something be done about it immediately. I felt a sense of relief that after a year of worry, my own perceptions were finally being confirmed by a doctor.

Up to this point I had not really questioned anything the doctors had told me, partly because as a woman and particularly as an Aboriginal woman I had been socialized not to question authority and to go along with whatever I was told. Speaking up for myself meant defying three-and-a-half decades of socialization and demanded more strength than I had been able to muster.

Dr. Jones immediately referred me to a specialist at the hospital. I waited in the emergency room for four hours before the specialist came in to see me. The specialist cursorily examined my breast, and then advised me to quit breast-feeding my daughter. When I had done that, he said,

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teaches victim value of life, strength

I should wait five days and then come to see him again, but that he really saw no reason to be concerned. Again my concerns were trivialized and my experience devalued. I felt annoyed and frustrated.

I tried unsuccessfully to wean my daughter. It was not until March, when I finally told her that she could no longer nurse because I was sore there, that she finally quit nursing. The doctor had told me that the engorgement of my breasts would only last a few days. It was two weeks before I could tolerate any pressure on them. Finally, I returned to Dr. Jones who made an immediate appointment for me to see a pathologist for a needle biopsy.

Biopsy Painful

Again I had to wait. The biopsy which was scheduled for 1 p.m. didn't take place until 4:30 p.m. I was taken into a small room where the doctor inserted a needle into my breast to draw out some tissue. Nothing came out so the doctor asked his intern to try. The pain was excruciating and I resented being used as target practice for the intern who was no more successful than the doctor had been.

The pathologist asked me to return at a later date to try again. On May 14, I underwent a needle biopsy. Again my appointment was at 1 p.m., and again I was made to wait, this time until shortly after 3 p.m. The room where they took me was untidy, and I noticed that there was blood on the floor. I felt uneasy about the place, and about the fact that no one had told me what a needle biopsy entailed. I had no idea what to expect. I asked the pathologist if the procedure would hurt. It won't hurt me, but it will hurt you, was his flip-pant reply.

A small incision on the surface of the breast was made and a needle was then inserted three times. On the whole, I have a fairly high pain tolerance threshold, but all I could do when I met my partner and my friend in the waiting room after the biopsy was cry. Even an analgesic would have offered some welcome relief, but none was forthcoming.

Information Withheld

I returned home and waited to be informed of the

Cancer, for me, has not been a death sentence, but rather a life sentence. The smallest things in life have become a constant source of delight and pleasure. While I continue to set goals for myself, I no longer feel compelled to pursue them relentlessly. I am now able to enjoy the process of accomplishment.

-Valerie Yellowhorn

results of the biopsy. No one called to make another doctor's appointment, so I assumed the results had been negative. Eleven days later, the admitting clerk at the hospital called my home, wanting to leave a message with my partner that a bed had become available for me. He refused to take the message and insisted that they call me at work. It was nearly 7 p.m. when I received the call. I was stunned when she told me I had been scheduled for surgery. In my disbelief, I inquired as to the nature of the surgery. She replied that it was for some kind of laser surgery but that she couldn't give me any more information.

The admitting clerk referred me to a nurse. The surgery had been scheduled for May 17, only two days away. I had to make arrangements for the care of my child, and I still didn't know what the surgery was for. The nurse contacted one of the doctors who had been involved with my case. For the first time the word cancer came up in the conversation. The doctor was noncommittal and his responses were unsatisfying, to say the least.

The following morning I went to see Dr. Jones, who promised to find out what was going on. Later that afternoon, he called me at home. The needle biopsy had shown that I had cancer. In spite of my horror at that news and my anger at being told so coldly over the telephone, I requested a second opinion. Within minutes I had an appointment to see yet another doctor, this time a surgeon, the following morning rather than go in for surgery.

Mastectomy Advised

Also within minutes the pathologist who had done the needle biopsy called with the results. Without acknowledging the emotional impact of his news, he apologized curtly for having taken so long in getting back to me, and proceeded to announce that I had cancer and that a radical mastectomy would be

performed. Devastated and angry, I turned to Floyd and said: "The doctors say I have breast cancer." Meanwhile, the pathologist called me back, insisting that I make a decision immediately as to whether or not I would be admitting myself in that evening to prepare for surgery. Unable to make a decision, I said no and hung up the phone. I also said no when the admitting clerk at the hospital called to ask if I would be admitting myself that evening.

I called my sister and a friend to make arrangements for someone to come help Floyd take care of our daughter. It was in the midst of this flurry of phone calls that I received the best advice of all. A friend, another Aboriginal woman, told me that I didn't have to go along with everything, that I was in control and that the decision was mine. Suddenly, I felt more powerful and less victimized.

Patient Ignored

On May 27, Floyd and I went to see the surgeon. She ordered a mammogram immediately and we waited for the results to be processed before talking to her. Rather than directing her comments to me, she directed them to Floyd as if she were talking about his breast and not mine. She said that because I had small breasts, a radical mastectomy was the only option available to me. She didn't question the original pathologist's report, and refused to have another biopsy done because she felt she had no reason to believe he was in error. At no point did she ask me what my feelings were or even acknowledge that I might have some input in the decision-making process.

Knowing that a radical mastectomy would alter the musculature of my chest, I asked her if I would be able to continue swimming. She assumed that I was concerned only about my appearance and replied that a prosthesis would be paid for by Indian Affairs and that I had no need to worry about it. She continued to look at Floyd as she

matter-of-factly described a short hospital stay and a solitary thin line where my breast would be removed. She was talking about my breast and my body as if they didn't really matter to anyone except to Floyd.

She agreed that I could wait until my classes at the university were over and that she would perform the surgery rather than the pathologist who had done the needle biopsy, but she was insistent that I should sign the permission form right then and there. I agreed to have the preliminary blood tests, but I refused to sign the consent form.

Medicine Rejected

In the end, I decided to seek out alternative forms of treatment and leave the world of doctors and their medicine behind me, at least for the time being. I felt abused by the medical community. I resented their assumptions that I was not intelligent enough to understand what was happening to me and what my alternatives really were. They had not considered me important enough to take seriously, to respect or to keep informed. They seemed incapable of caring for me as a whole person and instead chose to see me as just another sick body in need of repair. I felt completely abandoned and alone. Thoughts of suicide shocked me into reality, and I decided to take charge of my own life.

Since all this happened, I have come to understand that my experience is all too common. I was fortunate. Being able to break free from the patriarchal relationship we tend to have with the medical profession was certainly not easy. I needed to educate myself, to learn for myself what breast cancer was, how it had been treated and some of the political issues surrounding breast cancer. Knowledge gave me the strength to advocate for myself.

Breast cancer is something that needs to be talked about, yet the taboos surrounding it are strong. Floyd and I were never directed to counsellors

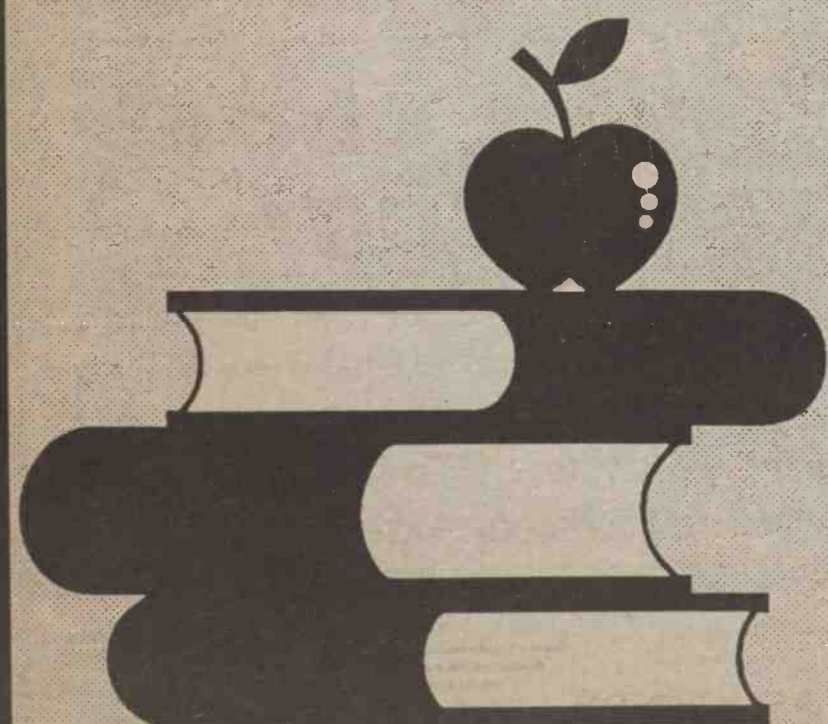
who could help both of us deal with our grief, and while family and friends were supportive, they were as horrified as we were. The medical community failed us completely in this regard.

Experience transforming

Breast cancer has brought me both a spiritual and an emotional transformation. I have learned to care for myself, to deal with life as it comes rather than trying to control it, and to relax so that I have the energy and the willingness to continue to care for my little girl. I have become a stronger person because of my experience. I have gained a faith in myself, and a faith in my Creator, that together we can overcome whatever befalls. Cancer, for me, has not been a death sentence, but rather a life sentence. The smallest things in life have become a constant source of delight and pleasure. While I continue to set goals for myself, I no longer feel compelled to pursue them relentlessly. I am now able to enjoy the process of accomplishment.

And I have a message for other women who find themselves in my situation. In the midst of all the confusion and despair, the grief and the anger, remember what is real and hold onto it. Release the crippling feelings in whatever way you can, by talking, shouting, crying, or by exercising your body. And understand your own strength, because that is your reality. You are strong enough to demand information, to make your own decisions and to defeat both the system and the cancer. There are no guarantees. And while I do not advocate not using medical means to recover, the path must be your own choice and no one else's. As long as you see yourself as a victim, that is exactly what you will be. You have to take charge of your life, and you can begin by taking charge of your own body.

This article would not have been possible if I had not sat down with my instructor and friend from the University of Regina who insisted I had a story to tell. I would like to acknowledge the help I received from Terry Lancaster who sat me down in her kitchen and placed a tape recorder in front of me so that I could share my experience with other women.



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Leah Pagett

Happy Tenth!

Aboriginal Multi Media Society of Alberta Vice President Joe Cardinal, (left to right), Windspeaker Publisher Bert Crowfoot and Noel McNaughton, President of the board, blow out the candles on Windspeaker's tenth birthday cake. Guests, newspaper staff and visitors from CFWE, a Lac La Biche radio station also operated by AMMSA, were on hand for the festivities.

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justin george	northern michigan university	
jamie leach	hartford whalers	(NHL)
lorne mollekan (coach)	saskatoon blades	(WHL)
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Onchaminahos School Powwow

Honouring Our Mothers

May 7 - 8, 1993

POWOW SCHEDULE

Friday, May 7 ⇨ 7:30 pm — Grand Entry ⇨ Dance Competitions
Saturday, May 8 ⇨ 1 pm — Grand Entry ⇨ 4:30 pm — Student Awards
5 pm — Roundance in Honour of Mothers
6 pm — Grand Entry ⇨ Finals in Competitions

MASTER OF CEREMONIES: Eric Cardinal
Drummers paid each go round.

SPECIAL EVENTS

- ⇨ Student recognition — High School and Post-Secondary
- ⇨ Onchaminahos School Princess Pageant
- ⇨ Roundance 'HONOURING OUR MOTHERS'

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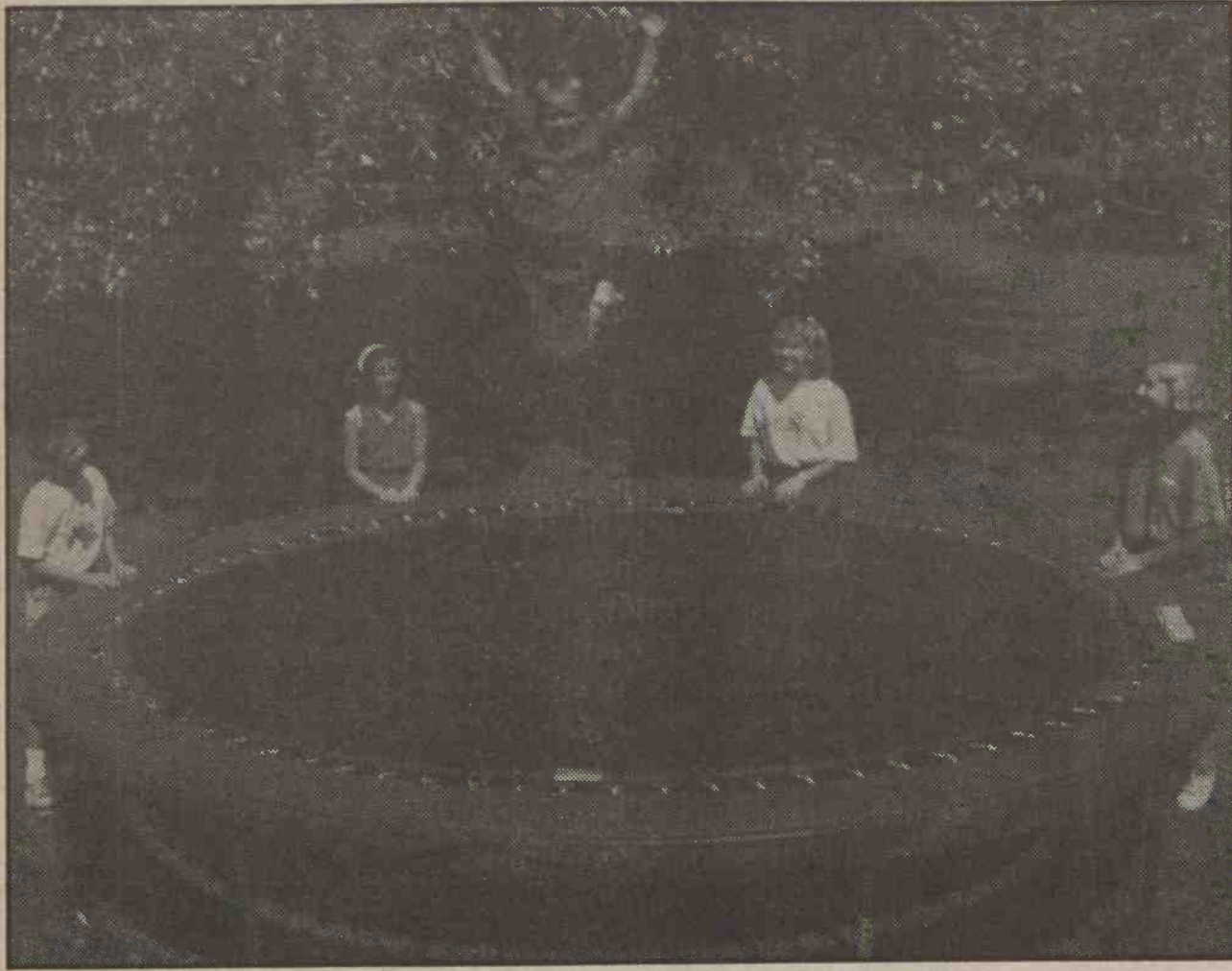
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YOU AND THE LAW

If you drink, don't drive

By Ward Mallabone

Last month we discussed various aspects of the criminal offence most often referred to as impaired driving. This month we will examine the penalties associated with these offences.

On a first offence, if convicted of impaired driving, having a blood alcohol level over the legal limit or refusing to provide a breath sample, a person will receive at the minimum a \$300 fine. If it is shown that this is a person's second offence, there is a minimum penalty of 14 days imprisonment. Where a prosecutor shows that there are two or more previous convictions, a person is looking at a minimum jail term of 90 days. These, of course, are minimum penalties. Depending upon the circumstances a Judge might impose a harsher penalty which would include both a fine and imprisonment.

In addition, once convicted of one of these offences a person is required to sign an Order of Prohibition. This order limits a person from operating a motor vehicle anywhere in Canada for a period fixed by the judge. Further, each province's motor vehi-

cles division may prohibit driving for the same or longer period after a conviction. Minimum and maximum licence suspension periods are set by law. They vary from three months to a lifetime suspension depending upon the circumstances and the number of related convictions. If a person operates a motor vehicle while disqualified because of a previous conviction for this type of offence, he or she may be guilty of a further criminal offence. This would result in more fines, imprisonment and licence suspension.

Remember that no matter what punishment may be imposed, these offences are criminal charges. As a result of a conviction the guilty person will have a criminal record.

This legal column is for information purposes only and should not be considered as legal advice. If you require advice on a similar matter you should contact your legal advisor.

(Ward Mallabone is a lawyer with Walsh Wilkins, a full-service law firm which has carried on an extensive Native practice for more than 25 years. The telephone number in Calgary is 267-8400.)

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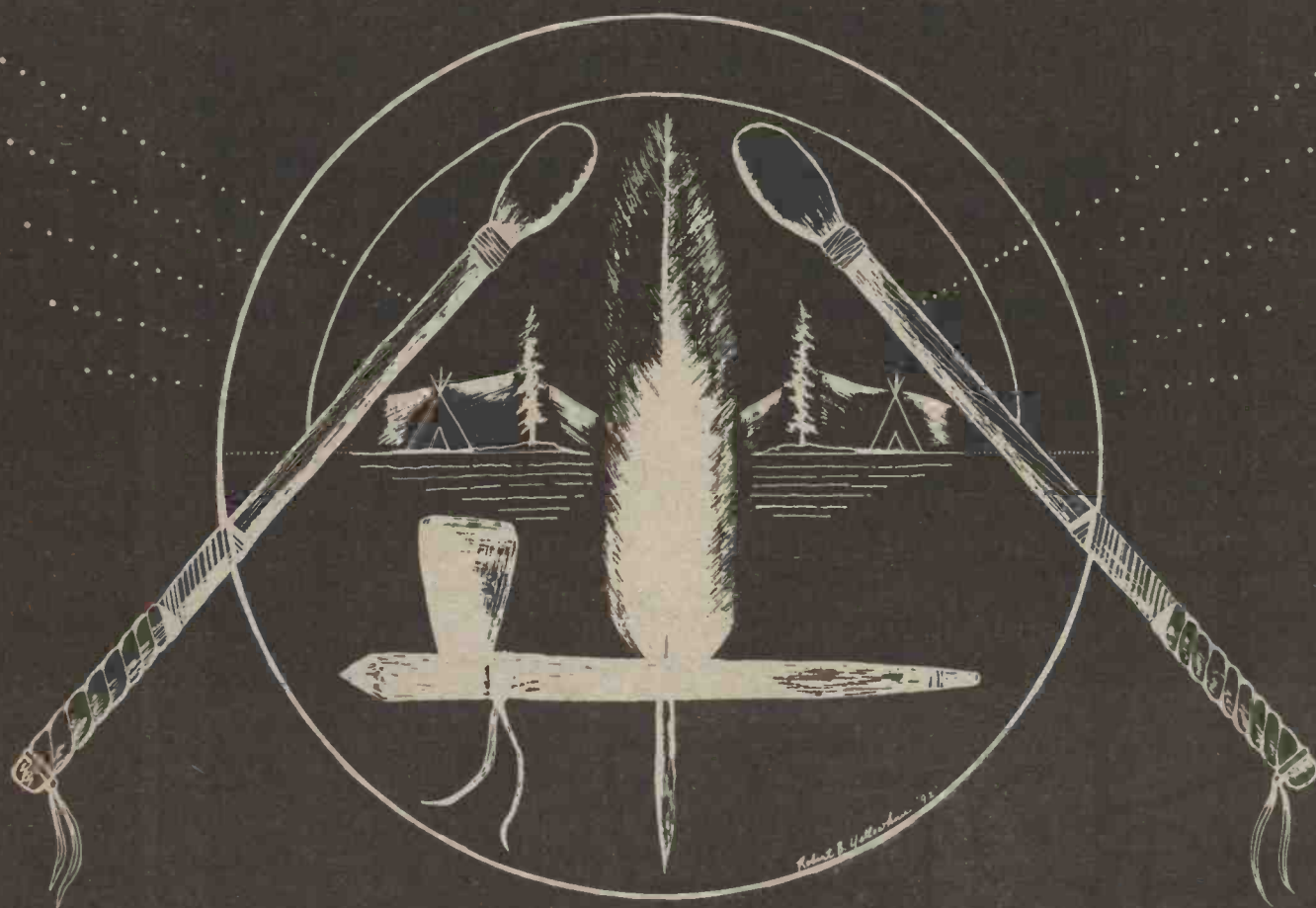
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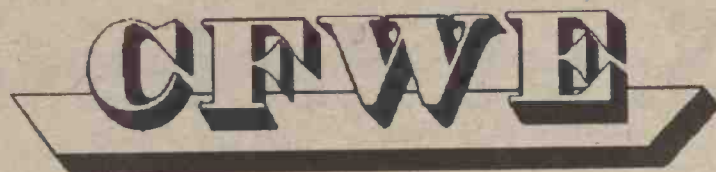
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Blue Quills First Nations College

BLUE QUILLS FIRST NATIONS COLLEGE, an Indian-controlled education centre serving the academic and training needs of native adults from Saddle Lake, Whitefish Lake, Long Lake, Frog Lake, Beaver Lake, Heart Lake and Cold Lake reserves, is presently hiring for the following positions:

- JOB TITLE: Adult Upgrading Coordinator
SALARY RANGE: \$35,000 - \$45,000 per annum
MAIN PURPOSE:

The Coordinator will be expected to promote a holistic approach to educating Native adults. As such, in recognition of the healing process that Native communities are presently undergoing, the Coordinator will play a pivotal role in implementing personal development workshops that facilitate the individual student's personal growth. Additionally, the Coordinator will be expected to supervise teachers who will be teaching a range of high school equivalent courses (*Math 10, Science 10, English 10 to Math 30, Science 30, English 30*).

RESPONSIBILITIES:

- Liaise with social agencies to develop a support network for students
- Schedule personal development workshops
- Write monthly progress reports
- Liaise with the Directors of Education of each Native Band served by Blue Quills
- Monitor and evaluate teachers in the Adult Upgrading Program
- Ensure Alberta Education Curriculum standards are implemented in the classroom

QUALIFICATIONS: *B.Ed. with the following background:*

Familiarity with the Native culture and sensitivity to the special needs of native adult students, knowledge in computer-assisted learning technology and the ability to lead and motivate staff.

DEADLINE FOR APPLICATION SUBMISSIONS: April 15, 1993

STARTING DATE FOR THE POSITION: May 01, 1993

- JOB TITLE: High School Math and Science Teacher
- JOB TITLE: High School English, Computer and Social Science Teacher

Applicants for the above High School teaching positions are expected to have a B. Ed. degree. Experience in adult education, sensitivity to the needs of Native adults, and an awareness of the Native culture are considered essential for these positions.

DEADLINE FOR APPLICATION SUBMISSIONS: April 15, 1993

STARTING DATE FOR THE POSITIONS: September 01, 1993

Applicants interested in the above positions should submit their resumes to:

Ms. Leona Makokis, President
Blue Quills First Nations College
Box 279
St. Paul, Alberta T0A 3A0
or fax: (403) 645-5215

SASKATCHEWAN INDIAN FEDERATED COLLEGE

DEAN OF STUDENTS

SIFC invites nominations and applications for the position of Dean of Students. SIFC is the only Indian controlled University College in Canada and is expanding to meet increased student demand. The College is committed to excellence in research and teaching in an Indian context.

The Dean will be a member of the Senior Management team and work closely with the other Deans of the College. Under the direction of the President, the Dean will have overall management responsibility for the Department of Student Services. Activities of the Department will include coordination with Elders, academic advising and approvals, personal and social counselling, recreation, Registrar's office and coordination of the University Entrance Program.

Candidates should have a Masters degree, experience in administration and counselling, interpersonal skills, knowledge of Indian issues, concerns and directions, and experience in delivery of post secondary education. Preference will be given to candidates who have demonstrated success in innovative culturally based Indian education, and speak a First Nations language.

FIRST NATIONS CANDIDATES ARE ENCOURAGED TO APPLY.

Applications should be made as soon as possible. The Search Committee will process the applications in the order received. The search process will continue until an individual is selected.

Interested candidates should forward their curriculum vitae, three references and a letter of application to:

Chair, Selection Committee
Saskatchewan Indian Federated College
118 College West
University of Regina
Regina, Saskatchewan S4S 0A2
Fax: (306) 584-0955

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Admission Criteria:

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Eligible for university entrance, or have completion of one or more years of an undergraduate program or mature student entry.

A submission of 10 - 15 pages of original written work at the time of application.

Tuition: \$ 150.00 per credit hour. Books and supplies are estimated at \$ 400.00.

Classes begin the first week of September.

For full calendar and registration information contact:

Admissions,
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257 Brunswick Street
Penticton, B.C. V2A 5P9
Telephone: (604) 493 - 7181
Fax: (604) 493 - 5302

Suffering pain,
childlessness
may be needless

Some Native women may suffer needlessly from pelvic pain and childlessness because they may not know they have a disease called endometriosis.

More than five million women in North America experience mild to severe endometriosis, which affects women of all cultures, according to the international Endometriosis Association.

"Native American and other women may believe their intense pain is normal or that speaking about it would be inappropriate," says Mary Lou Ballweg, association director, who has had endometriosis since age 16.

"It may be hard to discuss a pain that is very private, but finding out about endometriosis can lead to relief," Ballweg says.

Symptoms of endometriosis include chronic pelvic pain, disabling menstrual periods or moon time, and often infertility.

The disease occurs when tissue normally found in the uterus is also found on other pelvic organs, resulting in internal bleeding, formation of scar tissue, inflammation and other medical problems.

"Endometriosis is commonly thought to affect only white women between ages 24 and 45, but in many studies over the past 15 years the disease has been found to equally affect women and teens in all ethnic, age and income groups," Ballweg continues.

The disease may develop anytime from age 11 to age 50.

Many women, especially those of traditional cultures, endure the pain and side effects without knowing they have the disease.

In addition to pelvic pain and potential infertility, symptoms may include painful intercourse, painful bowel movements or urination during the period, chronic fatigue, low resistance to infections and extensive allergies.

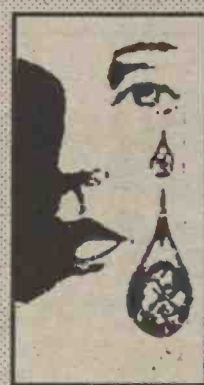
"Accurate diagnosis is very important, since treatment can relieve the pain and early treatment can deter the possibility of infection," Ballweg explains.

"If it seems as though few Native Americans have endometriosis. The reason may be due to lack of diagnosis," she observed.

She explained that it's important for women with pelvic pain to be aware that the problem might be endometriosis and to talk about their symptoms and the disease with nurses or doctors.

The cause of endometriosis is unknown. It cannot be cured, but it can be treated through medication and sometimes surgery to remove the endometrial growths. Extreme cases may call for a hysterectomy. Unfortunately, the disease often returns even after surgery.

Information on endometriosis, including how to order a diagnostic kit, may be obtained through the Endometriosis Association, 8585 N. 76th Place, Milwaukee, Wis., 53223.



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Contact Martha Campiou 486-0069 or send to:
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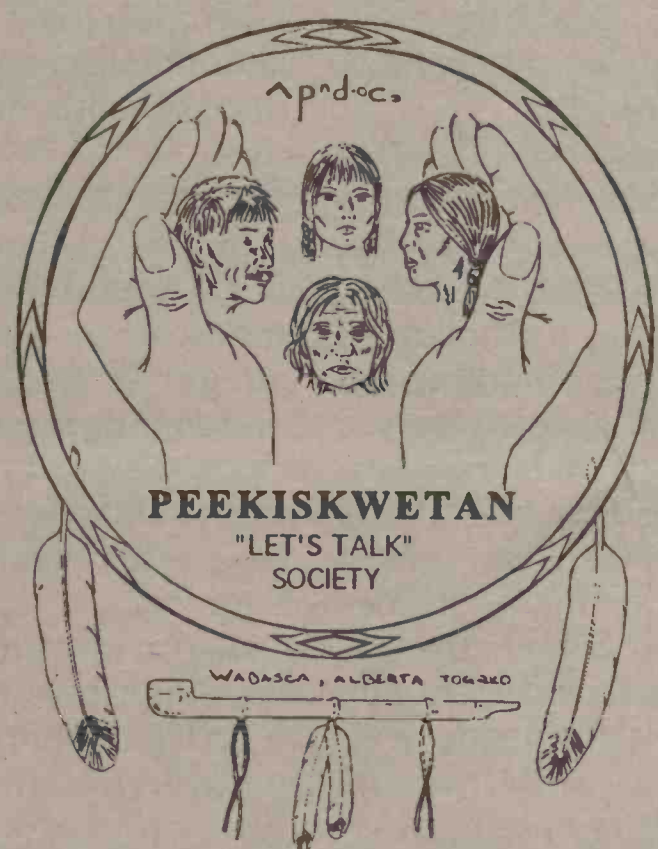
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GATHERINGS

The En'owkin Journal of First North American Peoples
VOLUME IV

Call for Submissions

"Re-Generation: Expanding the Web to Claim Our Future"

With 1993 being the first year of "the next 500 years" and the International Year of Indigenous People, First Nations Elders and Spiritual Leaders have stated that, in the next five centuries, we will "turn the tables around," reclaiming our traditions and self-determination. Meanwhile, Indigenous Nations world-over are in the process of healing their wounds, reclaiming their traditions, and networking with and supporting each other.

The Gatherings Editorial Committee is seeking submissions centred around the "Re-Generation" theme and also bearing in mind the image of "The Web," symbolizing the protecting link stretching between the generations of the past, present, and future, and the links being built between Indigenous Nations around the world.

The Gatherings Editorial Committee invites First North American writers to submit unpublished poetry, short fiction, essays, songs, oratory, pictograph writing, drama, criticism, biography, artworks (black and white graphics only) and cartoons, or excerpts from works in progress. The Editorial Committee is pursuing the theme of Re-Generation in all its forms and variations for Volume Four of the Gatherings Journal.

Format: up to 1,500 words maximum, double-spaced/typed; prefer submissions on computer disk (on 3.5" or 5.25" - save as ASCII or Word Perfect 5.1) Must include self-addressed, stamped envelope and biographical material (no more than 2 paragraphs, including Tribal affiliation).

Evaluation Criteria: Submissions must be by Aboriginal people of North America (with the exception of the International Indigenous section). No racist or sexist material. The general parameters for creative voice rather than reportage writing will apply.

Native Language: We will accept works in Aboriginal language, with English translation included.

International Indigenous Writing: A special section will be reserved for writing by Indigenous peoples from outside North America.

Youth Writing: A special section will be reserved for youth writing (K-Grade 12). (Please state age and Tribal affiliation, bio material preferred.)

Elders Writing: A special section will be reserved for Elders expression. (Please state Tribal affiliation. Bio material preferred. Transcriptions and/or translations welcome.)

Deadline Date: May 14th, 1993 (Phone prior to deadline for possible extension)

For further information contact: Don Fiddler, Editor: GATHERINGS IV
 The En'owkin Centre,
 257 Brunswick Street
 Penticton, B.C. V2A 5P9
 Phone: (604) 493 - 7181