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Wind speaker

QUOTABLE QUOTE

"There is no question justice is long overdue for these people."

— Dan Bellegarde,
Indian Claims
Commission

See Page 2

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Terry Lusty

Cultural ambassadors demonstrate traditions

The Peywapun Dancers performed at the Canada Winter Games in Grande Prairie, taking part in the cultural component of the Games. Native participation was billed as The Aboriginal Experience, and the culture of Canada's First People was showcased through various mediums in a number of settings during the opening and closing ceremonies of the games.

Irwin to alter Indian Act

By R. John Hayes
Windspeaker Staff Writer

CALGARY

At the Alberta Chiefs' Summit on March 16, Indian Affairs and Northern Development Minister Ron Irwin announced that his department would be cutting some passages of the Indian Act altogether. He said that parts of the Act, enacted and largely unchanged since the late 19th century, are outdated.

"The act is an impediment to change," he said. "I am personally offended by provisions that require me and my cabinet colleagues to become involved in activities and decisions that should be the business of First Nations."

Irwin had read a passage from the Act as an example, which required that the band superintendent approve in writing any and all transactions selling farm products off reserve. The minister called the section (sec-

tion 32) "appalling" and promised to remove it, as well as other offending sections.

He was clear that he is not changing the Indian Act sections which protect Aboriginal lands, nor will the changes slow down or significantly alter ongoing negotiation of self-government provisions or land claims. What he intends to get rid of — and there is to be little revision, almost nothing but cutting — are the parts that are basically dead wood.

"The Indian Act ... is an insulting reminder of Canada's colonial past," he said, and then proceeded to outline his program of change, which he insisted is for the short term only.

"We are not trying to patch up the Act so that it will last for another 100 years or even another 10 years," he said. "Our objective is making self-government a reality quickly."

Sections of the Act will be deleted only with general agreement. Irwin will let Native leaders know what he is planning to do and they will have an oppor-

tunity to respond. And he promises that changes will be made in areas where Indian authority is limited by the Act, so that the deletions will extend responsibility and authority from the federal government to the bands.

Finally, Irwin insisted that not a lot of time be spent on this process. The federal government doesn't have a lot of money earmarked for this process, so the tasks taken on will be easy ones. Complex issues won't be addressed in the Indian Act changes at all, but will be left for self-government and claims negotiations.

"Should we put up with antiquated provisions in the Act that prevent First Nations from legally managing their own affairs?" asked Irwin. "Their land, their monies and their natural resources? Should I as minister retain the power to veto band bylaws?"

"Can we afford to tolerate technical deficiencies that impede land claims settlements and make it more difficult for First Nations to pursue economic development and self-sufficiency?"

The minister said he believes the changes he is suggesting will not detract from the urgency or the efficiency of the larger process, but will make operating over the next few years, while other frameworks are put in place, considerably easier.

He again and again said that he would not act unilaterally, but will involve Native leaders from all across Canada. Their views were to be sought by letters sent to every chief in Canada last week.

"I will ask them, as I am asking you, to focus on the most archaic and objectionable provisions of the Indian Act."

Irwin will expect feedback by the end of May, and he will prepare his program of change shortly thereafter.

He also asked for input, specifically from Alberta First Nations, in outlining the treaty negotiation process which bands and the federal government will go through as they try to come to terms on everything from education to self-government over the next decade or two.

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Missing fish partly fault of Natives

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

In a blistering attack on B.C.'s salmon fishery, a federal review board cast a wide net of blame over the industry for almost gutting West Coast salmon stocks last summer.

Native fishermen, as well as non-Natives, the federal fisheries department and enforcement officials, were lambasted by the report. The report, released by the Fraser River Sockeye Public Review Board this month in Vancouver, examined the disappearance of more than a million sockeye that failed to return to spawn in B.C.'s largest river system.

Tough-talking chairman John Fraser told a news conference that "another 12 hours of fishing in certain places would have caused irreparable damage to the sockeye salmon stocks."

He cited a litany of problems in the industry, including a breakdown of communications

and poor morale within the fisheries department, and "serious problems with the Aboriginal Fishing Strategy."

"There was an attitude problem and a grab-all tendency by all fishermen that made it even more difficult to manage the fishery last summer," the former member and Speaker of Parliament told Native and non-Native stakeholders, government officials and the media.

The board made 35 recommendations to fix what's wrong with the Pacific fishery, including better monitoring and enforcement, tougher penalties for over-fishing and a revamping of the federal government's Aboriginal Fishing Strategy.

"Unless all parties work together and manage much more competently, the tragedy that befell the Atlantic cod fishery will repeat itself on the West Coast," the report said.

Federal Fisheries Minister Brian Tobin, who addressed the news conference from Ottawa through a live audio feed, accepted all the board's recommendations.

He issued an equally tough

five-point plan, calling for more conservation, increased enforcement, the use of scientific data to help manage the stocks, the reduction of the number of fishing boats and a 'tough stance' on Aboriginal fishing, specifically in respect to pilot sales agreements.

The sales agreements would continue, Tobin said, but the one signed with the Sto:lo Indians was suspended after a federal audit.

"It (the audit) indicated serious accountability problems with that agreement," he told the news conference. "Unless changes are made, I will not renew the sales agreement with the Sto:lo. In effect, this agreement is in receivership until problems are addressed."

But Chief Fred Alec of the Pavilion Tribe north of Lillooet dismissed the report's finding that Natives fish illegally.

"There's nothing illegal for us to be doing, because it's our resources," he said after the report's release. "It's not illegal for me to practise my own right in my own land, with my resources.

"The thieves are talking about themselves," he said, referring to non-Native fishermen.

Alec, who said the people of his Nlaka'pamux Nation fish only for food, said the Sparrow decision and Section 35 give B.C. Natives the right to fish and do what they want with the catch because they never signed treaties with the British Crown. (Section 35 refers to Aboriginal rights without defining what they are.)

He said the diminishing stocks are a result of a too large non-Native commercial fishing fleet, the result of owners' persistent lobbying of the government.

And the fish disappeared because of mismanagement by the department of fisheries, which won't be able to resume control of the industry, despite Tobin's assurances, he said.

"That's their greatest problem. They let one group screw it up." Alec hoped the Pacific sockeye would survive and longed for the days of his youth.

"The rivers were black with fish. You could watch the rivers move."

Government set to deal with Cold Lake

By Jon Harding
Windspeaker Contributor

COLD LAKE, Alta.

What makes up for 10 years of corrosion? Representatives of Cold Lake First Nations need that answer before sitting down with Ottawa to finally hammer out a resolution to grievances stemming from the formation of the Cold Lake Air Weapons Range in 1952.

Indian Affairs and Northern Development Minister Ron Irwin announced on March 1 that the Canadian government would once and for all try to undo the wrongs it unleashed on the Dene and Cree people of northeastern Alberta and northwestern Saskatchewan after all hunting, fishing and trapping on the 6,000-square-kilometre bombing range was brought to a halt in 1954.

Indian Affairs first rejected a claim filed by CLFN in 1972. In

1989, the band council of the day filed a \$30-million law suit in federal court against Ottawa. When attempts to negotiate after that hit brick walls, both reserves requested the opportunity to share the story of their loss of self-sufficiency and livelihood with the Indian Claims Commission, which was formed by Ottawa after the 1991 Oka crisis.

The Commission's inquiry, which included a series of public hearings at both reserves in 1992 and 1993, led to a report which found that Canada acted unilaterally and in violation of Treaty Six by dispossessing the lands inside the bombing range. In a sense, the commission's historical report confirmed the validity of the grievances.

"There is no question justice is long overdue for these people," commission co-chair Dan Bellegarde said two weeks ago of Indian Affairs' long awaited response to the 1993 report.

After the range was formed

and the land around Primrose Lake was abandoned, three payments totaling about \$ 540,700 were made to CLFN to cover lost equipment and income. The last payment of \$169,725 came in 1960.

During the public hearings at CLFN in 1993, Elders told the commission that life had deteriorated to such a level by then that "quit claims", relieving the Department of National Defense from any further financial obligation, were signed in duress. Some of the 37 Elders who spoke said people were told that the last cheques would be delayed if the quit claims weren't signed.

Chief of CLFN Francis Scanie, one of the Elders who testified in 1993, was tight-lipped last week, saying details about how negotiations will be carried out aren't known yet.

He wouldn't comment on what's to come or what the 500 people living on the reserve feel would be fair compensation.

Comments shouldn't be made to the media before the band enters into negotiations, he said.

Dene historian John Janvier, who also testified in 1993, describing what life was like before and after the bombing range was formed, hopes Ottawa is sincere.

"I hope they're true to their words and not simply justifying the Indian Claims Commission's work with lip service," Janvier said last week.

Allen Jacob, who presented the taped memoirs of his 103-year-old great-grandmother Rosalie Andrew as evidence to the commission, doesn't think another round of talks over the land his people once thrived on is caused for celebration.

"This really isn't a happy time for many people here. Don't presume that dollars make the difference," Jacob said.

Andrew saw the area around Primrose Lake in a spiritual way that went beyond simply providing for her family.

NATION IN BRIEF

Cree claim right to self-determination

Matthew Coon Come, grand chief of the Quebec Cree, demanded that the federal government take a stand on his people's rights, including the right to hold their own sovereignty referendum. He made his stance on the issue of Quebec separation in Toronto at a Canadian Club luncheon. Coon Come emphasized that the Quebec Cree have not yet decided whether to go with Quebec or to remain part of Canada in the event of Quebec's separation, but he maintained their right to choose, and called upon Ottawa to support it. He refused to speculate on the form of a Cree referendum, saying that all options are open to further consideration.

Alberta bans hire casino consultants

Two First Nations in Alberta, Louis Bull of Hobbema and Enoch Cree from west of Edmonton, have signed agreements to build Nevada-style casinos on their land with a Las Vegas gambling mogul. But the provincial government says that the deal with Jack Binion, who confirmed the signing from Las Vegas, is premature. Steve West, Minister of Transportation with the additional responsibility for gaming and

lotteries, said that Alberta wouldn't allow for-profit casinos, whether they are on reserves or not. But Ralph Klein says that he's of no opinion on the matter and suggests that the problem is one of enhanced gambling, rather than of a new kind of allowable activity. Binion has developed casinos in Nevada and other states, and believes that Alberta is a good prospective market. The issue has been referred to a legislative committee chaired by Judy Gordon, which will meet with interested Native leaders in early April.

Quebec confirms hunting rights

The Quebec government and the Hurons of Wendake, Que., have agreed that the First Nation members will be able to legally hunt moose on a wildlife preserve north of Quebec City. The Hurons have hunted there for decades without provincial permission. Non-Native hunters have had to pay for hunting permits and a fee to enter the reserve, and have complained about Native illegal access. The agreement maintains a right upheld in a 1990 court ruling based on a 1760 hunting treaty. The resolution of the long-standing conflict is being promoted by the governing Parti Quebecois as evidence that their difficult and frosty

relations with that province's Native people are thawing.

Long Lake opponents scuffle

The Kehewin Circle and the ruling band council of the Long Lake Cree Reserve in northeastern Alberta are locked into a legal battle over who is the rightful chief and council. A March 14 jurisdictional hearing in Court of Queen's Bench in Edmonton ended with a melee involving two council members and many Kehewin Circle members and supporters. Lawyers representing both sides were caught up in the confrontation. The altercation erupted after the judge had left the room and the groups were beginning to file out. Justice William E. Wilson had ruled that he would not hear the case on jurisdictional grounds. On March 21, Federal Court Justice Marshall E. Rothstein also refused to rule on the matter, pending some final determination in Alberta's superior courts. Circle spokesman John Gladue says that other bands are concerned that Chief Gordon Gadwa's resorting to Alberta Court of Queen's Bench instead of Federal Court is endangering treaty rights by hearing the case in a provincial court.

Friends

By Alex Roslin
Windspeaker Correspondent

MONTREAL

Native Friendship staff are reeling from news of a whopping 20-per cent cut in federal funds over the next year, announced in the Liberal

"For me it's frustration beyond belief. People are but we're stretched to the limits," said Marc Maracle, executive director of the 111-1 National Association of Aboriginal Ship Centres, based in C. "We're handcuffed down on our knees, we're

DIAND

By R John Hayes
Windspeaker Staff Writer

OTTAWA

While many federal departments face significant budget cuts, the Department of Indian Affairs and Northern Development will see no funding increases over the next three years.

Ron Irwin, the minister responsible for DIAND, announced increases of six per cent for fiscal year 1995-96 and per cent increases for each of the next two years. The total for the department will be per cent from a starting point more than \$5 billion in 1994.

"All federal government departments and segments of the Canadian population, including First Nations northerners, will be affected by the government's fiscal program, Irwin said. He made the announcement on March 27.

He assured Native groups that DIAND had carefully reviewed its internal funding program review which

Treaty 8 treaty e

By Marina Devine
Windspeaker Contributor

YELLOWKNIFE

Six Treaty Eight First Nations have ratified a preliminary negotiating treaty with the federal government.

Five of the First Nations in the southern N.W.T., one, Smith's Landing, across the border in Alberta.

Smith's Landing and Francois Paulette joke protocol tells the gov. "For the last 95 years, we've been in our territory, haven't paid rent. Cou-

The protocol at Treaty Eight First Nations begin the process of treaty selection.

That, in turn, opens the door to a tax remission on the lands selected, and land protection. First members living and on the designated land

News

Friendship centres' budgets slashed

By Alex Roslin
Windspeaker Correspondent

MONTREAL

Native Friendship Centre staff are reeling from news of a whopping 20-per cent cutback in federal funds over three years announced in the Liberal budget.

"For me it's frustrating beyond belief. People are burnt out. We're stretched to the limits," said Marc Maracle, executive director of the 111-member National Association of Friendship Centres, based in Ottawa.

"We're handcuffed, we're down on our knees, we're being

kicked and we've still got a smile on our face."

The Heritage Ministry will give 99 of the centres \$16.4 million in core funding this year, down from \$17.2 million last year — a cut of five per cent. The following year it will be worse — 10 per cent is cut — and the year after that, another 6.5 per cent will be chopped.

Twelve newer friendship centres have yet to be granted a penny in core funding.

When the Liberals were elected in 1993, Native Friendship Centres were hopeful the new government would give them a respite from three years of financial strangulation by the

Mulroney regime, which stripped 10-per cent of their funds in three years.

Instead, friendship centres got a hold of a leaked government document last November that revealed Liberal policy-makers were considering deep cuts to their funding. In the document, even Heritage bureaucrats were anxious about the effects of another round of budget gouging.

They feared the "loss of a recognized, experienced and respected urban Aboriginal infrastructure," and worried that if the cuts went too far, this would further "marginalize" Canada's 700,000 urban Natives, provoking "increased political activism

and increased social costs."

Native Friendship Centres were kept in the dark for three months about how bad the cuts would be, only learning the extent of the cuts when the budget was announced Feb. 27.

"We've almost become desensitized to the cuts," said Maracle, who also spoke of a lack of parity between funding to First Nations communities and urban Natives. Each year Ottawa spends under \$900 on each urban Native compared to about \$12,000 for on-reserve Natives. But even that figure isn't anywhere near what's spent on the average Canadian, according to calculations by the Grand Council of the Crees.

Urban Natives are also being hit from another direction. Federal transfer payments to the provinces are being heavily gutted, which will trigger provincial spending cuts in justice, social assistance, education, social housing and health care that inevitably will affect urban Natives and other disadvantaged groups hardest.

As more people migrate from reserves to urban centres and social programs are choked, Natives are in for rougher times, Maracle said.

"The ability of friendship centres to fill that void will be severely challenged."

DIAND funding to increase

By R John Hayes
Windspeaker Staff Writer

OTTAWA

While many federal departments face significant cuts after Finance Minister Paul Martin's budget, the Department of Indian Affairs and Northern Development will see marginal funding increases over the next three years.

Ron Irwin, the minister responsible for DIAND, announced increases of six per cent for fiscal year 1995-96 and three per cent increases for each of the next two years. The total gain for the department will be about 12 per cent from a starting point of more than \$5 billion in 1994-95.

"All federal government departments and segments of the Canadian population, including First Nations and northerners, will be affected" by the government's fiscal restraint program, Irwin said when he made the announcement on Feb. 27.

He assured Natives that DIAND had carefully assessed its internal funding through a program review which will en-

sure that money will go where it is needed in the Aboriginal communities.

"DIAND must maintain its core roles and responsibilities to address poor conditions in many First Nation communities," he said. The Aboriginal population is growing twice as fast as Canada's and is younger. A DIAND document highlights the eventual need for funding which will be caused by the aging of one-third of the on-reserve population which is now under 15 years old.

Internal funding shifts will pull some \$15 million budgeted for the northern affairs program during the three years; \$4.5 million this year.

The biggest program area gain will be in basic services — education, housing, social assistance, local government support funding and infrastructure — which will increase \$218.6 million. According to DIAND, spending will not be allowed to go over the budgeted amount. The department release emphasized tighter band audits and careful review of band debt management.

Land claims settlement will be allocated an additional \$69.1

million. B.C. First Nations have been specifically earmarked some \$19.3 million for their part of the negotiations through the B.C. Treaty Commission.

Post-secondary educational funding for Indian and Inuit students will be increased by \$34 million. DIAND partially or wholly funded education support for nearly 24,000 students in fiscal year 1994-95.

The Liberal government congratulated itself on not decreasing funding and on maintaining "a place we make for Aboriginal peoples in the development of Canada." The increases are, however, still a curtailment of anticipated spending. In DIAND's words, "growth in funding to Canada's Aboriginal people will be moderated."

So will funding to DIAND bureaucrats, to the tune of \$20 million over the three years. Staff will be cut from 3,237 by about 300, bringing the total job eliminations since 1993-94 to nearly 750. The rest of the \$20 million will be found in small cuts to transportation, communications, professional services, supplies and equipment expenditures.

Nunavik, PQ

negotiating self-government

By Alex Roslin
Windspeaker Correspondent

NUNAVIK

The final touches are now being put on a bold and far-reaching self-government arrangement for the Inuit-dominated Nunavik region of northern Quebec.

Under the deal, still being negotiated with the separatist Parti Quebecois government, a regional assembly of 23 to 25 elected representatives will take over the running of all public services in Nunavik, including justice, law enforcement, education, health care and social services.

The three largest communities — Kuujuaq, Inukjuak and Puvirnituq — will get three seats each. Three medium-sized villages will get two each, and the remaining eight communities, one each. One seat on the assembly will likely be reserved for the Naskapi Nation.

After assembly members are elected, they will then choose a leader for the Nunavik government from among their ranks. Like in the parliamentary system, the government leader will choose ministers from among the elected representatives.

The new Nunavik assembly will be elected on a non-ethnic basis by all 7,000 Nunavik residents who have lived in the region for more than one year. Assembly members will be elected for three-year terms and will have to be residents in Nunavik for at least two or three years.

Some announcement on the Nunavik assembly will probably be made by April 30, the deadline set for the talks.

"We want a Nunavik that is more responsible to itself in everything pertaining to services to the public," said Harry Tulugak, co-chief negotiator in the talks with Quebec and former mayor of Puvirnituq.

"The present-day reality sees the people of Nunavik running around trying to convince various administrators of the Quebec government and Indian Affairs, who have a hand in administering anything that has to do with public life in Nunavik. It's a nightmare."

Tulugak cited the example of policing services, which he described as "a joke." Currently

run by the Surete du Quebec provincial police, law enforcement in Nunavik is plagued by high staff turnover and lack of credibility among local residents. Crimes like spousal abuse and serious gun incidents aren't being dealt with in some communities.

Paul Bussieres, co-ordinator of the talks for the Inuit side, conceded that the PQ is trying to conclude the self-government deal because it wants to give the separatist project more credibility. The separatists have been hammered for months over their poor relations with the First Nations.

"They have been very blunt about that," said Bussieres. "They said, 'We will tell you very frankly we need an agreement to show the world we are good with Natives. Maybe after the referendum there could be less urgency on our part.'"

"So we decided to play the game."

Bussieres said Inuit leaders aren't overly worried so long as polls show only about 40 per cent of Quebecers support separation with 60 per cent against.

"So far we feel comfortable," he said. "If the polls change, that could change."

Also under the self-government deal, Makivik Corporation will continue to exist but with a narrower mandate of defending Inuit rights and promoting economic development.

Less agreement exists between Nunavik and Quebec on financial issues related to self-government, including thorny questions like the amount of block funding for public services and revenue-sharing from development projects. Nunavik officials are pressing to get a cut of all taxes and royalties received by Quebec from development.

"We are only starting on those issues," said Bussieres. "It's heavy stuff. There aren't many formulas across the country."

A referendum on the entire package could be held in Nunavik as early as next fall, with the first elections for the regional assembly to be held a year or two afterwards.

The details are not completely set in stone and discussions are continuing both within Nunavik and with the Quebec government.

Treaty 8 bands to negotiate treaty entitlement agreements

By Marina Devine
Windspeaker Contributor

YELLOWKNIFE

Six Treaty Eight First Nations have ratified a protocol for negotiating treaty entitlement agreements with the federal government.

Five of the First Nations are in the southern N.W.T., and one, Smith's Landing, is just across the border in Alberta.

Smith's Landing negotiator Francois Paulette joked that the protocol tells the government, "For the last 95 years, you've been in our territory and you haven't paid rent. Cough it up."

The protocol allows the Treaty Eight First Nations to begin the process of treaty land selection.

That, in turn, opens the door to a tax remission order on the lands selected, and interim land protection. First Nations members living and working on the designated lands would

not have to pay GST, income tax or other federal and territorial taxes.

A tax remission order would be backdated to the day negotiations began.

"We're trying to get it as fast as we can," said Yellowknife negotiator Roy Erasmus. "But the federal government likes to be certain the land you choose will end up as a reserve."

It took two years to put the protocol together. But N.W.T. Treaty Eight negotiator Jerry Paulette said the pace now will speed up.

The negotiations involve the First Nations and the federal government, joined by the Alberta and N.W.T. governments where they are the parties responsible for fulfilling a treaty obligation or there are third-party interests on treaty entitlement land.

In an unusual move, the negotiations are being mediated by the Indian Claims Commission, represented by Mohawk lawyer Mark Dockstader, and Justice Robert Reid. The commission, a

federally funded body, normally investigates and makes recommendations on treaty violations and other specific Aboriginal claims.

Smith's Landing negotiator Paulette said Treaty Eight seemed to the federal bureaucrats, especially after the Dene-Metis comprehensive claim fell apart, to be "the bad people, the people who were not going to play ball."

From the Treaty Eight perspective, however, the federal government was trying to "derail and assimilate Indians."

The Treaty Eight First Nations stress that, in negotiating treaty entitlements, unlike land claims, they will not be forced to extinguish their Aboriginal or treaty land rights. This was the issue that caused the demise of the Dene-Metis comprehensive claim.

"We've been patient and persistent," said Deninu K'ue chief Don Balsillie. "The government's finally seen the light."

News

Musqueam band hikes land rents Rent increases fuel uncertainty over long-term leases

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

Homeowners in a prestigious Vancouver neighborhood that sits on an Indian reserve got a bit of a shock when they opened their mail recently. In it their landlord, the Musqueam band, was asking for an 8,000 per cent hike in rent for the land.

And raising the rent from about \$400 a year to more than \$36,000 a year in one case is all perfectly legal.

But it points up the fears of the uncertainty over long-term leases granted to non-Native users of Indian land and to third parties to treaties, critics say.

The 99-year leases for the 75 single-family dwellings in the southwest Vancouver neighborhood near the University of British Columbia were first negotiated in 1965. Since then, the rent has gone up nominally.

For instance, when Allan Hunter, 71, moved in almost 25 years ago, he paid \$322 a year to the Musqueam for land rent. Last year he paid \$441. That's in addition to property taxes on par with other properties in the area.

Under a clause in the lease, the band is allowed to up the rent in June to as much as six per cent

of the total appraised value of the home.

Hunter's home, thanks to an astronomical appreciation on his home that wouldn't have been foreseen 30 years ago, is valued at \$605,000. That's \$36,300 a year.

But Hunter, a retired teacher, says there's no way he and several of his neighbors could afford those prices.

"They look at these houses and think millionaires live here and that's just not so," he said.

"I think everyone can afford to pay a nominal increase," maybe \$2,000 to \$3,000 a year. "But some ridiculous figure that Chief (Joe) Becker came up with would be kind of tough on a lot of people."

And homeowners are also worried that talk of the hikes will drive down the value of their homes.

Becker, who was elected band council chief in January, said residents have enjoyed bar-

gain rates for 30 years.

"Now that it comes to paying the piper, they're complaining," he said. But Becker said the hikes based on six per cent of value is simply an opening figure. He said the band is prepared to sit down with the Musqueam Park Residents Association, of which Hunter is president, and work out a figure satisfactory to both sides.

Becker also said homeowners signed the lease when they moved in and knew the rent was up for renewal this year.

In the month since the letters were sent, there has been one short meeting, said Hunter, at which "precious little" was accomplished. A one-on-one meeting between the two sides was tentatively set for the near future.

Hunter is confident he won't be dinged for the full \$36,300 he was quoted.

"They indicated that was their starting figure," he said.

"I'm not worried that they won't go down, I'm just worried that they won't go down far enough."

One idea suggested at the meeting was to prepay the rent till the end of the lease.

"I think everyone feels it would be the way to go, otherwise the salability of these homes is nil," said Hunter. "Who is going to want to buy these homes with that hanging over them?"

But even at the current rate of \$441, Hunter would need \$27,785 to prepay for the next 63 years.

"Personally, I wouldn't be in favor of it because I'm not that well off," said Hunter.

The Musqueam aren't the only First Nations to own expensive land within city limits.

The Squamish Indian Band of North Vancouver recently built luxurious condominiums for which owners must also sign a 99-year lease. Both the band and buyers weren't immediately

concerned with the repercussions of a lease that expires a century down the road.

One band administrator said it would be dealt with when the time came.

And one member of the legislature said the situation bodes ill for affected third parties to treaty negotiations that many First Nations are entering into with Canada.

Jack Weisgerber, leader of the Reform Party of B.C., is calling on Ottawa and the province to ensure the property values of leaseholders are protected in treaty negotiations.

"If the Musqueam band's punitive rent increases are allowed to continue, they will have a devastating effect on home values," he said.

The rent hike "is a deliberately provocative policy that flies in the face of the band's commitment to negotiate a treaty in good faith," said Weisgerber.

Self-gove

By Dina O'Meara
Windspeaker Contributor

OTTAWA

Successful self-gov and accountability go hand, the federal minister of Indian Affairs told reporters at a nation-wide teleconference. According to the

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News

Self-government, accountability go hand-in-hand — Irwin

By Dina O'Meara
Windspeaker Contributor

OTTAWA

Successful self-government and accountability go hand-in-hand, the federal minister of Indian Affairs told reporters on a nation-wide teleconference.

According to the frame-

work agreement for self-government being developed in Manitoba, First Nations can only stray eight per cent over the limit of the proposed \$500 million budget or the process grinds to a halt.

"Like with any province, once we've agreed on a global budget and the money is transferred, then they have to stay within that budget. It's not a

black hole. There's a 10-year process and hopefully we can get within that process," said Minister Ron Irwin on the Feb. 23 conference call.

"So there's accountability within the framework agreement, there's accountability at the chief level, and with any self-government, the accountability has to be with the First Nations people themselves.

"And if they see a chief or tribal council that is not staying within their budget, then it's up to them to address the problem and get rid of the chief and council and correct the situation."

Additional safeguards, such as ombudsmen, officials who investigate complaints against public authorities, simply represent another level of bureaucracy, he said.

"I feel it's more important we address the problem immediately and make sure that the people, including myself, who were hired to do their job and work for the people they are there to serve."

When asked how the federal government would respond to Aboriginal concerns if Quebec separates from Canada, Irwin would only say the government would back Natives.

"At this stage it's hypothetical and I don't want to throw gasoline on a fire that may or may not exist. But the Aboriginal people, at this stage, we're prepared to say, will have our

full support if the referendum is a negative."

Irwin expressed typical candor when discussing the Royal Commission on Aboriginal People's report on suicide with members of Aboriginal media during the question-and-answer call. He prefers funneling the commission's \$60 million budget into housing, and agreed the report's information was not new.

"It's done by eminent people, it's a tool, fine. But my own feeling is that the suicide problem is part of a triangle. The top of the triangle is dignity and respect.

The bottom of the triangle is adequate housing, education, economic development and health. If you don't have this, the whole triangle is going to collapse.

"I look at it as a package and I don't need the Royal Commission to give me this advice," said Irwin, adding that meeting with Native leaders across Canada gave him insight into the situation.



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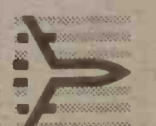
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Our Opinion

Government cuts itself last and least

When a government cuts, it seems to be inevitable that internal government programs get cut the last, and the least.

Witness the Department of Indian Affairs and Northern Development, the bureaucratic behemoth that all of us love to hate, and usually for good reason.

While programs all across Canada are being slashed to the bone — friendship centres are losing 21.5 per cent, Native communication is losing 22 per cent, transfer payments (read education, health care and social services) are next up — DIAND's budget is being increased by Paul "Mr. Fiscal Responsibility" Martin.

Actual services are going to suffer, but the bloated bureaucrats who continue to make Native lives miserable are getting more. They'll claim that this will go to services to Native communities, but the fact that fully 80 per cent of the more-than-\$5-billion budget goes to administration continues to be a major reason for First Nations poverty in this country.

Indian Affairs' Ron Irwin will continue to talk about directing the funds to the right places, but the fact is that departmental mandarins guard their turf like starving dogs. It'll take more than good intentions to see even half-decent use of the funding DIAND gets. It'll be a long and bloody battle. No politician will have the stomach for it, when he'll have so much to lose and so little to gain.

And then there's Native broadcasting, being cut to the point that the people who work in the communities wonder whether their non-profit societies will be able to make it. And this is now, when it takes one Native broadcaster to do the work of 10 in the mainstream media. (No, I don't mean CBC. They're next.)

Ah, yes. CBC. It takes 10 of them to do what one mainstream broadcaster can do.

Listen to one of their newscasts, if you have the stomach. The wailing and keening is eardrum-shattering. These fattest of broadcast journalists — maybe in the whole world — are facing cuts, and they may turn out to be actual real cuts, this time.

Oh, horrors. The real world encroacheth.

If you've ever been to a news conference — one that the people at the centre of the known universe (that's Toronto) think is worthwhile — you'll have trouble seeing anything through the forest of CBC "personalities" and their hangers-on.

That guy over there? He's from FM. That one? She's from CBC French. That one? She's AM. That one? I'm not sure what he does, but I saw him carrying a cable or something half an hour ago. And that guy's a producer for one of them.

The rest of the world gets by with one reporter, maybe two if the end of everything or the start of a World War is being announced.

But the CBC is wholly a creature of government, and they'll be the last to go. Even though they blow tons of money on bad drama, soft arts reporting and complacent (and slanted) news coverage. Before them, there'll be dozens of small, independent broadcasters, who rely on government funding to make it, who go. People who make a substandard wage will lose their jobs because CBC people who make twice the national average have to keep theirs.

More important, coverage of and by the Native communities will be gone, and replaced with touching colonial pieces by power-suited reporters aching to get out of the boonies and onto a "real" beat. Maybe one of them will be lucky enough to land a job at TSN or on a political show out of Ottawa.

That might even be worth a pay cut.



Illustration by Don Kew

Time to move beyond pain

By Gilbert Oskaboose
Guest Columnist

Read an article in the Insight Section of the Toronto Star not too long ago. It was intriguingly titled: Has the culture of victimization gone too far?

First I took it to mean that a person — or a people — can take the notion of being a victim — or a nation of victims — too far at times.

Next I applied the question to Indian Country. I apply just about everything to my beloved Indian Country, not to see how we "stack up," since we don't have to measure up to anybody, but simply out of curiosity. How does it apply? Can we learn from a comparison, can we grow from the knowledge? It fits like a glove. Whether we like it or not, there are times when — individually and collectively — we come dangerously close to spending too much time and energy seeing ourselves as victims.

True, some heavy stuff has come down in Indian Country over the past 500 years, but making it a part of our individual and tribal psyche may not be the wisest thing for us to do. Call someone a "loser" enough times and they will begin to play the part.

I have a friend, and our "friendship" is based on our childhood pain. She was raised by nuns and I was raised by priests, and our conversations can never seem to move beyond our mutual pain. I want to talk shop, or about my beautiful grandson or about the price of bologna these days. She wants to dwell on her suffering.

I need to go on, but my friend is trapped in the 50s, emotionally and permanently bent out of shape from her terrible experiences. She could wallpaper her home with the diplomas and certificates she's earned on the life-skills seminar trail. What she endlessly rehashes at A.A. meetings, and more recently — at "Indian Healing Circles" — has been

committed to memory and is regurgitated on cue.

Every man and woman hides a secret pain. Each of us has a horror story, each of us are "victims," of bad parents, of residential schools, of men, of women, of the workplace, of sex, of stress, of religion, of drugs, of food, of alcohol, of racial prejudice, of discrimination, of physical characteristics they were born with, of adoption, of bad breaks, of bad marriages, of acne, of being too tall, too short, too fat, too skinny, too dark, too light. . . .

I don't mean to belittle or trivialize anyone's pain: I mean to say that we need to get beyond that pain at times, to keep it in perspective, put it in the proper context, learn to live with it, move on. . . .

If for no other reason, we should be trying to let go of all this "excess personal baggage" for the sake of our children and grandchildren. They will have a hard enough time, without having to lug around our garbage as well.

Elder

Dear Editor,

Ernest Kamahkoataw quite suddenly became ill and died of pneumonia on Feb. 15 in Maidstone Hospital. Ernest was very well attended in spite of the terrible weather, and of course was highly involved in it.

At the time of his death Ernest was the oldest Elder of the Little Pine Cree Nation and his children are well known and respected throughout the Battlefords Tribal Council.

Insurance

Dear Editor,

Jane was driving on Manitoulin Island when, suddenly, an approaching car lost control and smashed into her passenger sideways ditch. Thank God for seat belts, no one was seriously hurt.

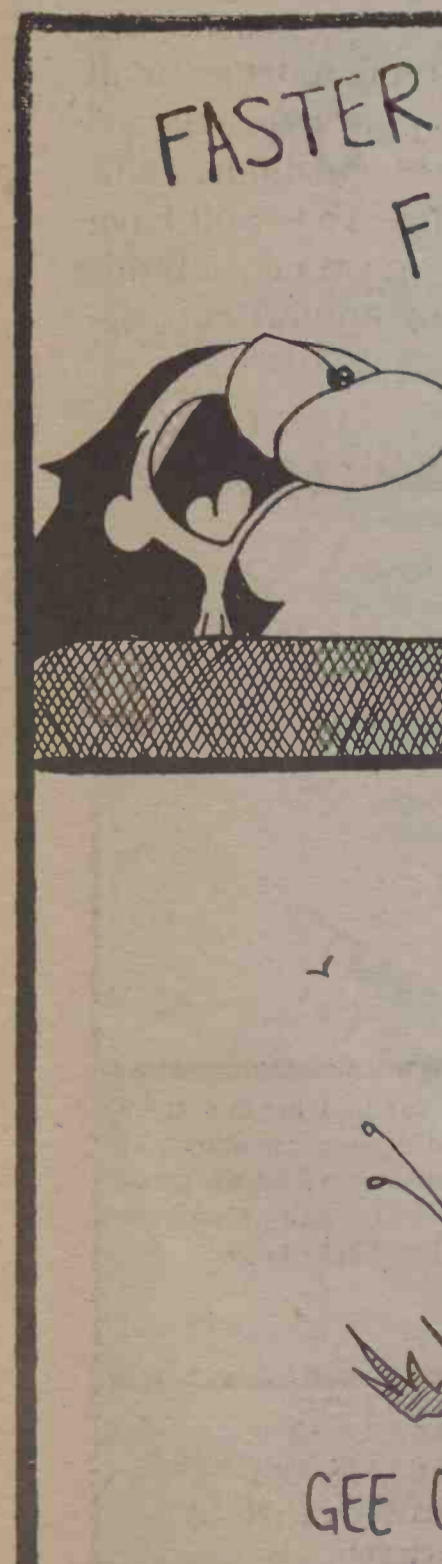
Jane Commanda is a Native living on Nipissing Nation. The Dodge Colt she drove is a write-off. Due to fault insurance, your own

First Nat

Dear Editor,

The Cowessess First Nations Society is comprised of Aboriginal urban Natives. We were just surprised and bewildered by anyone else with the questionable truth in the information released by the news stating treaty status. People were exempt from come tax deductions, employed off the reservation.

In a brief survey we could not locate anyone in our city membership that have received said tax money and most of our membership has been employed



Wind speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

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Your Opinion

Elder's life celebrated at wake

Dear Editor,

Ernest Kamahkoataw-Pete, quite suddenly became ill and died of pneumonia on Feb. 10 in Maidstone Hospital. The funeral was very well attended in spite of the terribly cold weather, and of course we were highly involved in it.

At the time of his death, Ernest was the oldest Elder of the Little Pine Cree Nation. He and his children are well known and respected throughout the Battlefords Tribal Council Dis-

trict and the Saskatchewan — Alberta Plains Cree Community.

The ceremonies integrated Roman Catholic, Anglican and Traditional Plains Cree rites. Kamahkoataw's daughter Loretta gave a beautiful eulogy emphasizing the celebration of her father's life and our thankfulness for his legacy. His only living sister and brother (Josephine Frank of Poundmaker and Solomon of Hobbema), 17 out of 18 sons, daughters, and sons-in-law and

daughters-in-law, along with 27 out of 30 grandchildren, all 16 of the great-grandchildren, and many cousins, nephews and nieces were in attendance.

The Little Pine Band Hall was well attended throughout the 48-hour wake and packed for the funeral on the afternoon of Feb. 13. The cavalcade of cars stretched for more than a mile from the Band Hall to the burial ground situated on the banks of the Battle River.

Ernest was 82 and had experienced excellent health and a

high degree of athleticism throughout most of his life, only experiencing circulatory problems in his feet during the last four years. Only in the last few years did he suffer as a result of gangrene and surgery to remove one foot and a leg and part of his other foot.

He recovered very well after that and lived in his own house on the Little Pine Reserve until 1993, often making extended stays at the homes of his sons and daughters, and lastly with his son, Anderson (Liz),

until several days before entering the hospital. He came to stay with us here in Brentwood Bay for six weeks during March and April, 1993.

We last saw him during the Christmas holidays at Anderson and Liz' home. The suddenness of his death was unexpected. We miss him and we'll miss him.

Sincerely,
Dennis R. Hall
Son-In-Law
Victoria, B.C.

Insurance company's policy discriminatory Taylor too flippant

Dear Editor,

Jane was driving on Manitoulin Island when all of a sudden, an approaching van lost control and smashed in her car; instantly reversing her direction and sending Jane and her passenger sideways into a ditch. Thank God for seat belts, no one was seriously hurt.

Jane Commanda is a status Native living on Nipissing First Nation. The Dodge Colt that she drove is a write-off. Due to no fault insurance, your own insur-

ance company pays for your own vehicle even though the other driver is at fault. Our insurance company stated that the value of Jane's car was \$2,800.

Now here is our complaint. Our Co-Operators Insurance agent explained that since Jane doesn't pay provincial sales tax, that she is only entitled to \$2,800 up front even though everyone else would receive \$3,024 up front. "Other people have to pay sales tax on their purchase," we were told.

The reason given for this discrepancy is that "Jane stands to financially benefit if she uses her tax card". In reality, it's the insurance company which stands to benefit from the fact that they have a Native client. When asked if the non-Native has to pay the tax back if a car is not purchased and the money deposited in the bank; were told "no". When asked if the non-Native has to pay a portion of the tax back if the car purchased is less than \$2,800, we were told "no". Yet they will not discuss

this aspect.

This is a clear case of discrimination. A specific ethnic group is treated differently than the rest of the population since Co-Operators Insurance pays out less to a Native than a non-Native. Nationally Co-Op stands to financially benefit hundred of thousands of dollars a year due to their clients being Native; yet insurance premiums are the same for both.

Marc Archambault
Yellek, Ontario

Dear Editor,

Tansi? I'm full blood Cree from Alberta, doing prison time in an Eastern Penitentiary. I just read a *Windspeaker* issue, from Aug. 1-14, of 1994, and I read Drew Hayden Taylor's article headlined White half not all bad. So, this letter is actually for his half-Native and white eyes. So here goes:

First off, he said he hates (damn) sunrise ceremonies. I take that as insulting; our ceremonies are not damn, they're sacred and shouldn't be insulted! It's unforgivable! Also he ridicules our consumption of food, I'm sure he hurt many an Elder's heart when he or she read this. Our foods, like bannock, wild meat, berries, etc. etc., are also sacred, it shouldn't be ridiculed!

So in summation, if he hates being half Ojibway, why should he even be allowed to write his white view, opinionated bullshit, in our Native First Nation's paper? If our trails should cross, I'll be talking of his Native half. He should "Think with total respect" when talking about our proud First Nations, and their ways, which to me are all sacred!

In togetherness of all First Nations,

G.W. Knife
Renous, N.B.

First Nations Society questions tax immunity

Dear Editor,

The Cowessess First Nations Society is comprised of Aboriginal urban Native Canadians. We were just as surprised and bewildered as everyone else with the questionable truth in the information released by the news media, stating treaty status Native people were exempt from income tax deductions when employed off the reservation.

In a brief survey we could not locate anyone in our society membership that may have received said tax immunity and most of our membership has been employed in the

private sector and organizations.

Therefore, we are not quite sure in what legal capacity or enforced treaty rights violation that our eastern Native brothers and sisters are so desperately disputing. If in fact this tax exemption did exist, it certainly had to be under special circumstances that did not apply to most Native people.

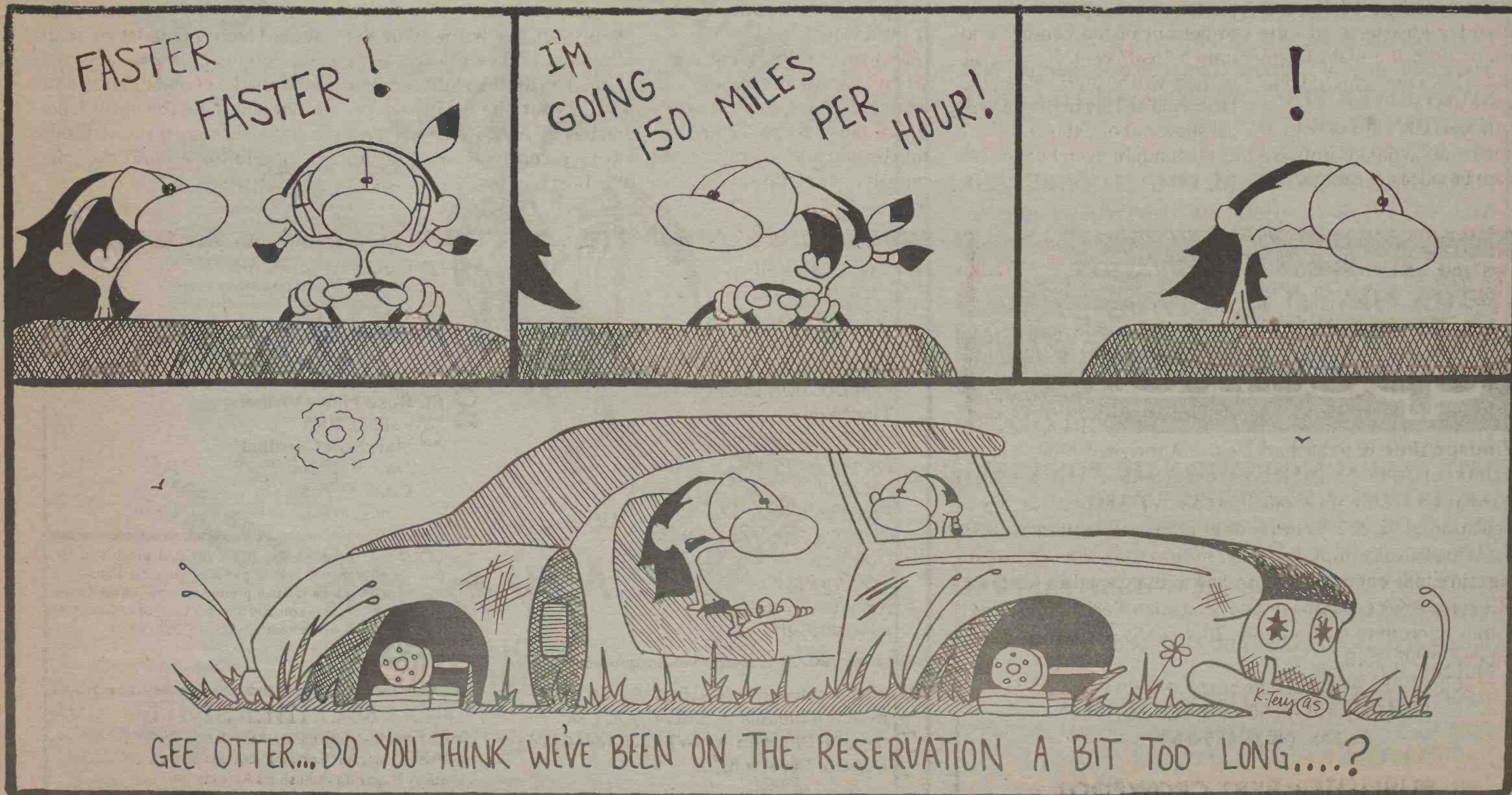
It is the opinion of our society that Aboriginal Native people like ourselves should pay the necessary payroll deductions when employed off the reserve. However, we firmly believe in Native peo-

ple working on the reserve should not have to pay income tax. This is one treaty promise that hopefully will not be broken. Of course, this is not the intention of certain Parliamentary figures, especially the Reform Party who have delivered statements that purposely discredit the Native people and their Treaty rights. At the next election if the Reform Party receives one Native vote, it will be one too many.

Our society is in agreement that more awareness should be made available to non-Native people in order to have a better understanding of Na-

tive issues. These would include a description of early life on the reservation with government Indian Agents and Farm Instructors, forceful reserve land surrenders, forbidden federal and provincial voting privileges, liquor purchase and consumption, also forbidden travel restrictions, boarding schools, etc. and even today, the difficult fight for survival continues for the Aboriginal Native Canadian people.

Respectfully submitted by:
Francis Redwood
George Young
Louis Wapemoose



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May 27, 28, & 29, 1995. Fort Hayes Educational Center Columbus, Ohio, USA
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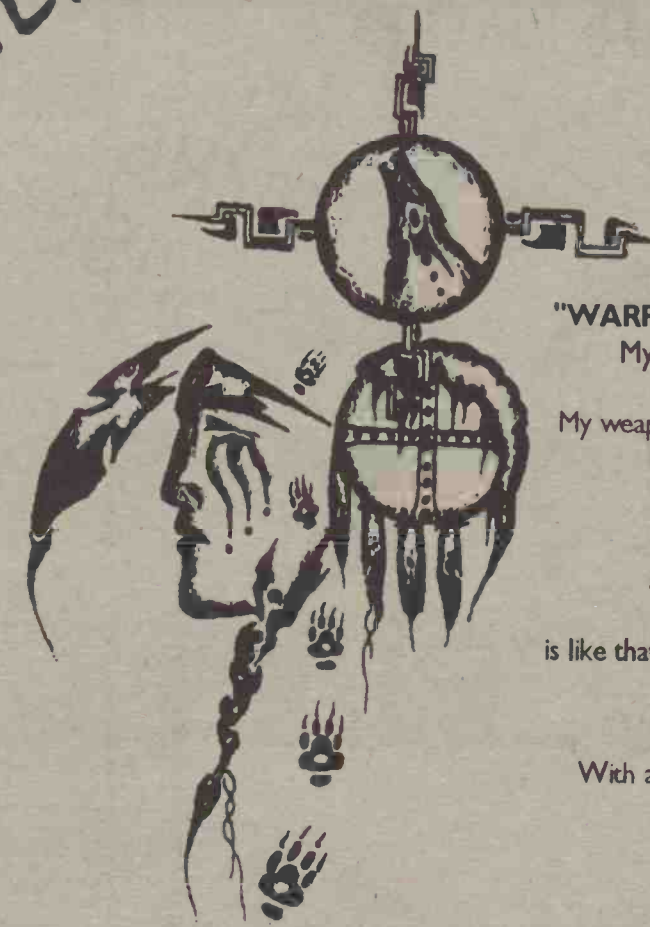
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My name is "Changing Wind"
I am a warrior of The People
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of my ancestors

When I speak for my People
it is the protective throw of my lance.
The silent thought of my journey,
is like that of the arrow released from my bow.

And as I gather my paper and pens
I prepare for my journey.
With a ceremony of sweetgrass and sage,
I can only dream of the past.

For I am "Changing Wind"
Written by Robert Judd
January 11, 1995

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TOAI

Non-Native producers decide Taylor can't write 'Native enough'

As a Native writer, there are always three questions I get asked, *ad nauseam*, whenever I do a lecture or a reading for a non-Native audience.

Question one: How do you feel about cultural appropriation?

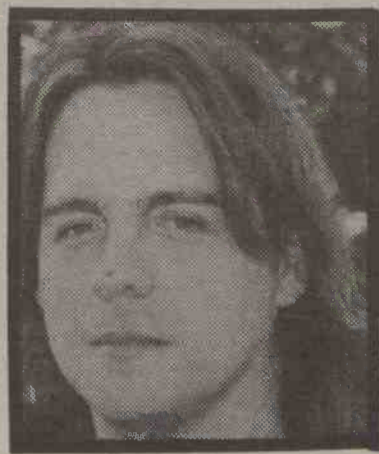
My answer: About the same as I feel about land appropriation.

Question two: When you write your plays or stories, do you write for a specifically Native audience or a white audience?

My answer: I'm usually alone in my room when I write except for my dying cactus. So I guess that means I write for my dying cactus.

The final, and in my opinion, most annoying question I often get asked is: Are you a writer who happens to be Native or a Native who happens to be a writer?

I was not aware there had to be a difference. I was always under the assumption that the two could be and often were synonymous. But evidently I am in error. Over the past few years of working as a professional writer, I have slowly begun to understand the rules of participation in the television and prose industry in terms of this difference.



DREW HAYDEN TAYLOR

It seems there is a double standard. Surprise, surprise.

It is not uncommon, though deemed politically incorrect, for white writers to write stories about Native people quite freely, particularly for television.

Notice the many People of Pallor script credits on such shows as *North of 60* (which, granted, does have one talented Native writer), *Northern Exposure* (I guess I'll have to move north since it seems that's where all the Native people live), movies like *Where The Spirit Lives* or *Dance Me Outside*.

All these shows have strong, identifiable Native characters created by non-Natives.

However, should one of us Native writers want to explore the untrodden world outside the Aboriginal literary ghetto, immediately the fences appear and opportu-

nities dry up.

Evidently, the powers that be out there in the big, cruel world have very specific ideas of what a Native writer can and can't do.

Only recently, a friend of mine submitted a story to a new CBC anthology series in development, about Native people, called *The Four Directions*. His story outline was soon returned with an explanation that the producers thought the story wasn't "Native enough" for their purposes.

I myself submitted a story to the producers. During our first story meeting, I received a stirring and heartfelt lecture about how they, the producers, were determined to present the Native voice as authentically and accurately as possible and about how committed they were to allowing us Native types the chance to tell our stories our way.

They then asked if I could cut the first eight pages of my 27-pages script. Oddly enough, they seemed puzzled by my sudden burst of laughter.

I once wrote an episode of *Street Legal* and I accidentally caught a glimpse of a memo from the producer to a story editor to rewrite the dialogue of my Native Elder to "make him more Indian."

I guess as a Native person, I don't know how real "Indians" talk. Bummer. These are just a few examples of the battle Native writers often face.

I hereby put the question to these people who judge our stories: I personally would like to know by what set of qualifications these people examine Native stories. Is there an Aboriginal Suitability Quotient posted somewhere? If there is, I would love the opportunity to learn more about how I should write as a Native person.

For a story to be "Native enough," must there be a birch bark or buckskin quota? Perhaps there are supposed to be vast roaming herds of moose flowing past the screen?

Oh, geez, I guess I'm not Native enough, I momentar-

ily forgot, moose don't herd, they just hang out with flying squirrels that have their own cartoon show.

Or maybe I's got to be good writer like dem Indians whats W.P. Kinsella writes about. It no sound like any Indian I ever hears but what the hell, I maybe win bunch of awards. On second thought, you never mind. I get headache trying to write like this.

So what's a writer to do? Damned if he does, damned if he doesn't.

And what if I want to write stories about non-Native people? It's possible, but will I be given a chance?

I'm sure I could do it. I've learned enough about how white people really live from watching all those episodes of *Married With Children* and *Baywatch*.

This all brings us back to that most annoying question. Am I a writer who happens to be Native or a Native that happens to be a writer?

Do I have a choice? I think next time I get asked that question, I'll ask the equally deep and important question: "Is a zebra black with white stripes, or white with black stripes?"

Just watch. They'll make that into a racial question.

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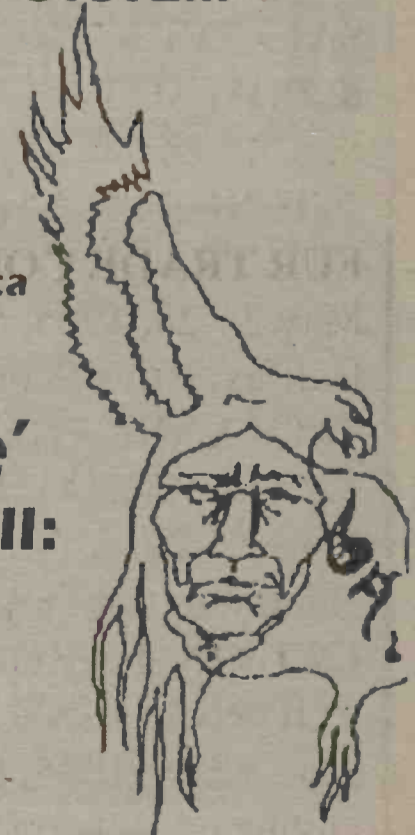
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Doctor's goal to improve Aboriginal health care

By Steve Newman
Windspeaker Contributor

OTTAWA

Dr. Vince Tookenay is a pivotal part of the growing crop of Canadian Aboriginal physicians and medical students.

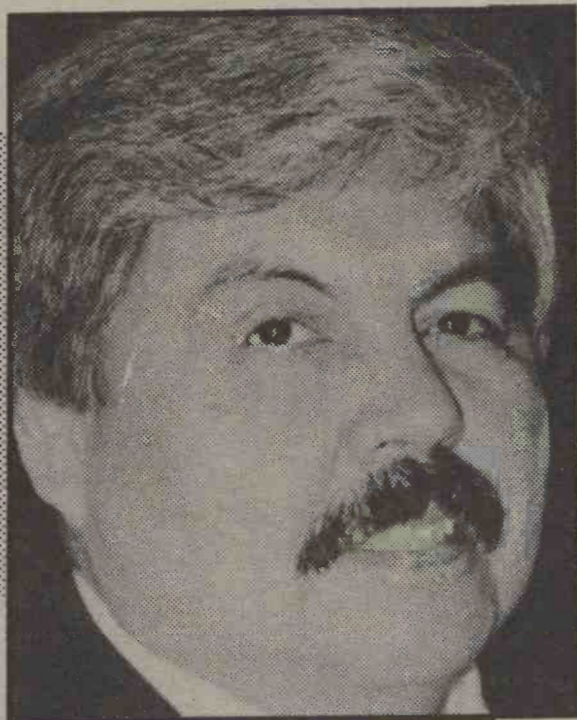
In 1980 he left Health Care Concepts International in Minnesota to become director of Indian and Inuit health policy for Health and Welfare Canada. That year there were reportedly just six Canadian Aboriginal physicians working in North America.

Today there are at least 60 physicians and 30 medical students of Aboriginal ancestry. Dr. Tookenay doesn't take credit for that, but he will continue to draw attention to these numbers while working to facilitate better health and health care for Canadian Aboriginals.

And work hard he does. The Ottawa-area physician is on loan to the Canadian Medical Association as part of an executive exchange program with Health Canada. He's also in his second two-year term as president of the Native Physicians' Association in Canada.

A day's drive from the nation's capital you'll find Heron Bay Reserve, on the shore of Lake Superior, where Tookenay was born and grew up in nearby Schreiber. It was an unlikely launching pad for a medical career.

"When you grow up in a town where you're one of the few Native families, a very average student, and probably in the lower echelons of community hierarchy, you don't go around saying you're going to be a doctor some day. You'd get laughed out of everything," said the Ojibway physician.



"It is understood that traditional medicine needs a belief in the system. To expect the traditional systems to make the transition to the dominant society is a quantum leap that may never be achieved."

— Dr. Vince Tookenay, President,
Native Physicians' Association in Canada

"But knowing you had something you wanted to achieve, that came very early in life."

In 1974 he graduated from the University of Minnesota. Twenty-one years later he lives in a small town just outside Ottawa, is married, the father of four boys, and is kept busy with work and what he describes as an "administrative" role with the Native Physicians' Association. It is a private, apolitical volunteer organization that developed out of a 1990 meeting of five Aboriginal physicians at Dr. Clare Brant's farm on Tyandanaga Reserve.

Today, Dr. Tookenay and fellow Aboriginal physicians lecture at the 10 Canadian universities that house health science and medical faculties. The most popular lecture sites are the universities of Alberta, British Columbia, Manitoba and Montreal. The latter is the alma mater for 29-year-old Stanley Vollant, the Baie Comeau, Quebec physician who is Canada's first francophone Aboriginal surgeon.

"In general, there's a lot of excitement about Aboriginal health. It's a drama," said Dr. Tookenay with mixed feelings.

"An example was the W5 program the other night that looked at Pikangikum Reserve and the possible effect of religion on the (high) suicide rate. It provided valuable information on external community influences, but it was sensationalist in the sense of being superficial."

Clearly concerns about the status of Aboriginal health and health care require addressing in Canada. Take the Canadian Medical Association, whose 1993 submission to the Royal Commission on Aboriginal People stated: "Although there have been some significant improvements in the health of Aboriginal peoples over the last few decades, particularly in infectious diseases and infant mortality, their overall health status falls well below that of others living in Canada."

Women's health

As CMA consultant on Aboriginal health, Tookenay is part of the organization's preparation for a forthcoming Aboriginal Women's Health Workshop. The workshop will examine, from a women's perspective, such mental and physical components of health as suicide and addictions. Also under the mi-

croscope will be the social, economic and physical factors affecting mental health.

The conference is of particular importance in reviewing national statistics which show violence-related injuries are 35-40 times higher among Indian women than non-Indian women in rural or urban areas. For Indian males, the figure is 17-fold.

Meanwhile, the CMA has begun a four-year \$100,000 bursary program for Aboriginal medical students and may develop an on-line Aboriginal documentation centre.

As far as Tookenay is concerned, the NPAC also has a key role to play in facilitating improved Aboriginal health care, by acting as a community resource and as a bridge between the government, professionals and the Aboriginal community.

Technically, NPAC only represents its membership, but has 1-1.2 million potential clients, including 500,000 status Indians as well as off-reserve Indians, Metis and Inuit.

A key to their improved health status is providing them with more autonomy, insists Tookenay. If there were greater

autonomy and assurance of ongoing funding, he argues that individuals could be more responsive to community needs while assuming more leadership.

"The government of the day is pressing forward for a transfer of responsibility to the Aboriginal people in areas of education, health, policing and justice," said Tookenay.

"However, Aboriginal people are unsure if they're being taken down a garden path, and they're even more skeptical about where they might end up."

Western, traditional medicine

Wherever the road leads, questions remain about the possible co-existence of western and traditional (Indian) medicine. Let each Aboriginal community decide for itself, suggested Tookenay.

"It is understood that traditional medicine needs a belief in the system. To expect the traditional systems to make the transition to the dominant society is a quantum leap that may never be achieved."

"I think it's a given that a lot of people will continue to bring their own medicine to help them during periods of illness."

Tookenay added that communities have to determine who's genuine and who isn't.

"There's a fine line between the Elders, the spiritual and traditional medicine, and I don't claim to know anything except that I'm aware of it."

Meanwhile, he continues to strive for increasing awareness and more long-range answers to Aboriginal health care concerns.

The Native Physicians Association in Canada is located at 116 Albert, Suite 703, Ottawa, Ont. Tel: (613)237-7900, fax: (613)237-7355.

Soldier

By Peter Moon
The Globe and Mail

Captain David gave the two dozen the room fair was beginning of the training session.

"This is a radical from any military ever been on," he

He was right. group at a Canadian near Barrie, Ont. w a little angry and chagrined. And it an army problem.

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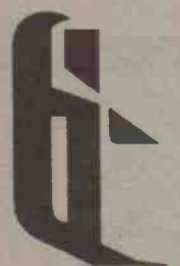
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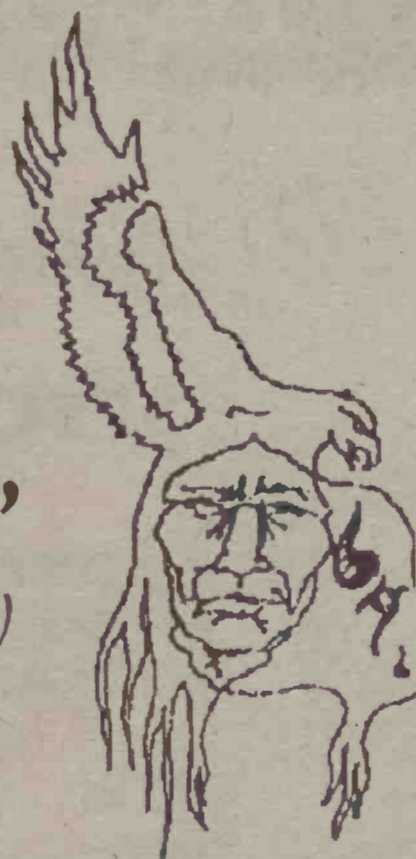
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Soldiers walk a mile in Aboriginal moccasins

By Peter Moon
The Globe and Mail

Captain David Scandrett gave the two dozen soldiers in the room a warning at the beginning of the three-day training session.

"This is a radical departure from any military course you've ever been on," he said.

He was right. By lunch the group at a Canadian Forces base near Barrie, Ont. was frustrated, a little angry and somewhat chagrined. And it wasn't over an army problem.

Instead, the participants had been placed in the shoes of Canada's Aboriginal peoples and they did not like the experience.

"What we did was we let them walk a mile in our moccasins," said Bill Sault, an Ojibway Elder from Thunder Bay, who was one of four Aboriginal instructors who ran the program. "I think it's wonderful the army is doing this, but I think it should be part of their basic training."

The army provides troops with cultural briefing material when it sends them into a foreign operational area. In Canada, it provides a one-week cross-cultural awareness course in Edmonton at the University of Alberta for the small number of staff assigned to the Far North.

But that's about it in terms of learning about Canada's culturally diverse Aboriginals.

In 1990, the army supported the police when a mini-civil war broke out at Akwesasne, the Mohawk territory near Cornwall, Ont. Two Mohawks were shot to death.

Later that year, the army engaged in a 78-day armed standoff with militant Mohawks and their supporters at Oka, Que. The conflict began over a land claim and a bungled police raid in which a Quebec police officer was shot to death.

Capt. Scandrett was part of the army contingent sent to Akwesasne. At the time he had no experience with Canada's Aboriginals.

In 1993, he was ordered to organize Canadian Ranger patrols in isolated Ojibway and Cree communities in northern Ontario.

The Rangers are part-time citizen soldiers who act as spotters, guides and trainers for the army in the north and in isolated communities on the Pacific and Atlantic coasts.

The Rangers also aid civil authorities in emergencies. There are about 3,200 Rangers and the vast majority are Indian, Metis or Inuit.

Capt. Scandrett said he quickly realized, as he began visiting northern Ontario communities, that not only he and his small staff of regular soldiers but other members of the armed forces needed to know more about Canada's 740,000 people of Aboriginal descent.

The result was two cross-cultural awareness sessions that he

organized. The soldiers attending them were drawn from bases in Ontario.

"In a lot of cases, this is the first opportunity for the vast majority of these people to physically meet and shake hands and speak to a Native person," he said.

This year's course began with an exercise in which the students were told they represented the 530,000 Canadians who survived a nuclear war. According to the scenario, the Japanese government, at the behest of the United Nations, sent 25 million Japanese to run Canada. The Japanese decided the best way to rebuild Canada was to make a Canadian version of Japan, including the use of Japanese as the official language. Japanese law, culture and education would be the norm.

Until the resident Canadians could learn to speak Japanese and Japanese ways, they would be confined in small groups of about 500 people on small pieces of land reserved for their use. Once they were assimilated into the Japanese mainstream they would be free to leave their reserves.

The soldiers quickly realized the scenario made them the equivalent of Canada's Indian population. As they conducted mock discussions with the Japanese government they found they were making the same demands as Indians have done for the preservation of their languages and cultures. They de-

manded more land and some form of self-government. Some even demanded the right to maintain their firearms.

"We have done this to help you get a sense of what's going on out there in Canada among Aboriginal peoples," said Sault, a cross-cultural adviser with the Ontario Ministry of Natural Resources.

Priscilla George, an Ojibway, explained what it was like to go to a residential school where there was no sympathy for Indian culture or language.

She spoke of how generations of Indians have been treated under the Indian Act that for decades allowed Aboriginal people no control over their lives.

She outlined her personal battle with alcohol and drugs before determining that she should be proud to be an Ojibway and went to university. She now holds a senior management position with the Ontario government.

Leigh Jessen and Nancy Recollet, both Ojibways working for the Ontario government, outlined the time-consuming frustrations and complexities of negotiating land claims.

Each day of the course began and ended with the soldiers, who all wore casual civilian dress, taking part in circle ceremonies where they were smudged with sweetgrass, cedar, sage or tobacco.

On the final day, the cultural part of the program was conducted by Paul Trivett, an On-

tario Provincial Police constable, who is a traditional Ojibway firekeeper. He explained the significance of smudging, the resurgence in Indian spirituality and aspects of Aboriginal culture and etiquette.

He lectures to non-Aboriginal police officers about the cultural differences they can expect to encounter and about which they need to be sensitive when dealing with Aboriginals.

Capt. Scandrett described conditions in the isolated Cree community of Attawapiskai on James Bay where a Ranger patrol has been established. The 275 Cree homes have no running water or sewage system.

"This is how people live today in northern Ontario," he said. "Not in Somalia or Rwanda but in Canada today."

"Before I came here," a female soldier told the final circle, "everything I knew about Indians I'd learned from John Wayne. Now I know things are very different."

A couple of soldiers said that what they had learned over the three days had completely changed their views about Aboriginals. Several said they hoped conditions for Natives would improve. Many said it had been a moving experience.

Three said they were part Indian but knew little about their Indian background. They said they were now determined to find out more about their heritage.

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When we first announced a shift to a monthly schedule, we promised to bring you a publication that would be bigger and better and we're proud to say that we have delivered.

This is only the beginning, because our upcoming supplements will prove to be a must read for anyone planning a vacation in Indian Country or planning to follow the Powwow Trail throughout 1995.

Over the past 12 years, many faces have come and gone and even though those individuals aren't here anymore, their contributions to the

Aboriginal Multi-Media Society of Alberta have been invaluable. They have all contributed to make AMMSA what it is today.

We have a national publication "*Windspeaker*," which is self-sufficient and growing with every issue. We also have *Sweetgrass*, which was created to fill the Alberta community news void created when *Windspeaker* went national, and it is also doing great.

Radio station CFWE was not immune to the federal budget cuts and had its funding cut by five per cent for this fiscal year. A total of 22 per cent is to be cut over the next three years.

We re-evaluated CFWE's mandate and are in the process of bringing it back to the people of Alberta. We have already done a remote broadcast at Northern Supply in Wabasca and have a couple more lined up for the High Level region. We have revamped our programming and are appreciative that our listeners have been patient with us.

1995-96 promises to be very exciting for the Aboriginal Multi-Media Society of Alberta.

In closing, we want to thank our loyal subscribers, advertisers and listeners who have supported us over the past 12 years. We look forward to serving you for another 12 years.




Bert Crowfoot, *Windspeaker* publisher and AMMSA Chief Executive Officer.

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Hall of

By Peter North
Windspeaker Contributor

EDMONTON

Buffy Sainte-Marie's re-induction into the Juno Hall of Fame is one more award that is becoming a lengthy and prestigious list of achievements.

But as far as the career of the 54-year-old Cree Indian, Buffy Sainte-Marie has been a major force in the music industry since she made her first recording more than 30 years ago. Her induction into the Juno Hall of Fame is similar to the inductions of The Band and Leonard Cohen.

Sainte-Marie is an artist whose best days may still be ahead of her.

Coincidence and Likely Story is her album of three years ago and her first in 14 years, without doubt her best recording to date, although this is a work whose agenda is anything but dictated by the music business.

Despite all the awards, including Grammys and a car, the latter for her song *Where We Belong* from the album *Officer and a Gentleman* she has far too much on her plate to channel everything into one slot.

In essence, she quit the music biz back in '78 when her son was born.

"I'm an artist rather than a recording artist," Sainte-Marie matter-of-factly states.

"The music business is spending a lot of time in



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Entertainment

Hall of Fame another honor for Sainte-Marie

By Peter North
Windspeaker Contributor

EDMONTON

Buffy Sainte-Marie's recent induction into the Juno Hall of Fame is one more award in what is becoming a lengthy and prestigious list of achievements.

But as far as the career of the 54-year-old Cree Indian, who has been a major force in music since she made her first recording more than 30 years ago goes, the induction into the Juno Hall is similar to the inductions of The Band and Leonard Cohen.

Sainte-Marie is an artist whose best days may still be in front of her.

Coincidence and Likely Stories, her album of three years ago and her first in 14 years, was arguably her best recording to date, although this is a woman whose agenda is anything but dictated by the music business.

Despite all the awards, including Grammys and an Oscar, the latter for her song *Up Where We Belong* from the *An Officer and a Gentleman* soundtrack in '83, Buffy Sainte-Marie has far too much on her plate to channel everything into one slot.

In essence, she quit the music biz back in '78 when her son was born.

"I'm an artist rather than just a recording artist," stated Sainte-Marie matter-of-factly.

"The music business means spending a lot of time in the city



Buffy Sainte-Marie

Terry Lusty

and I had other options," continued Sainte-Marie.

"Living in Hawaii, which is a multi-ethnic community, was what I opted for and I got a lot of input from the people in Hawaii over the years."

Not that "the city" didn't treat her well way back when.

"I lived in Nashville for a long time. People like Chet Atkins were very good to me, as were the Bryants, who wrote a lot of the songs for The Everly Brothers. "I still think there are a lot of things you can say in country songs that you can't say in other types of music. You can

get really sappy or you can just wind up the fiddles and have fun and dance to it," added Sainte-Marie.

Her songs have been recorded over the years by the likes of Glen Campbell, the late Dottie West and Elvis himself, who cut her *Until It's Time For You To Go* back in '72.

Her first taste of song royalties came long before Nashville entered her world, as folkies like Donovan sang her anthem *Universal Soldier* back in the 60s. "I am first and foremost a songwriter, one who writes about contemporary problems. And if I can put down something that satisfies me and means something to you and wrap it all up in three and a half minutes, that is when I think I've done my job and succeeded," said Sainte-Marie.

There are no shortage of topics for her to choose from these days but on her last album she saw one of the main themes as "How do honest people survive

in a system that is basically corrupt?"

Three of the 11 songs on *Coincidence and Likely Stories* dealt with Native issues including the radio-friendly single *Star Walker*.

"I address that addiction of succeeding, no matter what the moral consequences are, through a character that turned up in three songs in the album."

Those songs, *Fallen Angel*, *Disinformation* and *The Big Ones Get Away*, not only packed a powerful lyrical punch but were wrapped in easily accessible melodies that were hard to shake after one listen.

As high tech as the disc sounded, much of it was recorded at her home in Hawaii with a state-of-the-art computer.

She doesn't tour with a band, so why employ one for the album?

"When I'm out on the road touring, it's either playing really fancy upscale fund-raising events for UNICEF in ballrooms in Burma and traveling with someone like Marlon Brando, or playing a hall on a reserve," said the singer-songwriter. She doesn't do your typical 60 dates in 60 nights tours booked by someone out of Toronto, L.A. or New York City.

"I'll finish a UNICEF show in Australia and as soon as it's over I'm out the door with the Aboriginal people. The earth is so rich."

With 13 albums to her credit, Sainte-Marie has written a lot of songs since Vanguard Records

producer Maynard Solomon first discovered her in a Boston coffee house in '63.

Upcoming artists like Susan Aglukark make no bones about the inspiration provided by Sainte-Marie and the two have become friends since first working together a couple of years ago.

Sainte-Marie's music continues to defy pigeonholing as she performs solo and acoustic in live settings, while over the years the recording studio has allowed her to infuse rock, classical and orchestral arrangements into her sound.

Not that it's all been an easy walk. A lot of her work, songs like *Soldier Blue*, *Now That The Buffalo's Gone* and *Bury My Heart At Wounded Knee* were suppressed in the 70s if not outright blacklisted. That didn't stop her from playing benefits on behalf of Leonard Peltier and other North American political prisoners.

She also scored two Indian films, *Harold of Orane* and *The Great Spirit in the Hole* in the early 80s.

True to her nature of going where she was needed and could make the most impact, she was also appearing regularly on *Sesame Street*.

Vanguard has released a number of her early albums recently but it's still up in the air as to when a follow-up to *Coincidence and Likely Stories* will be released.

One thing is certain: There won't be a 14-year gap between solo albums this time around.



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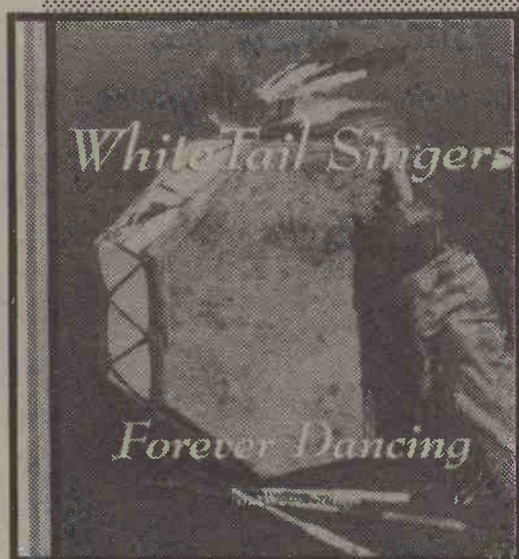
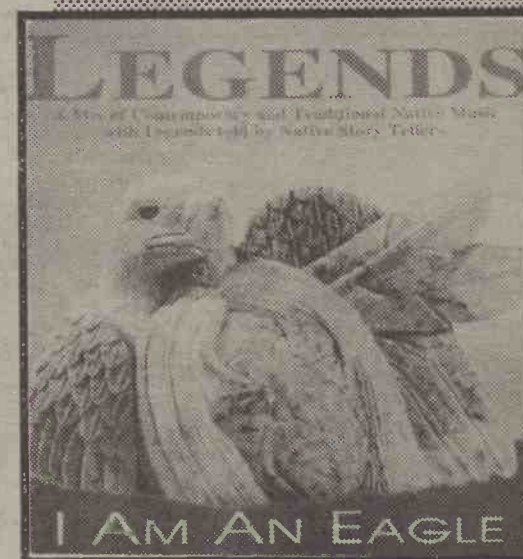
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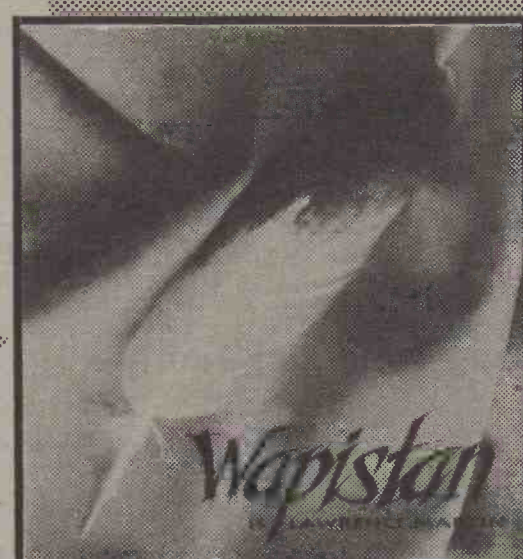


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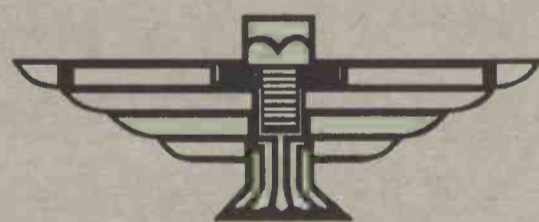
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Literature collection comprehensive

REVIEW

By Jason Kapalka
Windspeaker Contributor

Native North American Literature
Janet Witalec, Editor
Gale Research, Inc.
700 pages; \$99 U.S.

North American Aboriginal literature is hardly new — storytellers, singers and poets of the various First Nations were plying their trade long before the first Europeans came ashore.

But as with African-American writing and other minority literatures, it's been smothered under the weight of the "Dead White Guys" English canon until very recently. It wasn't until Kiowa author N. Scott Momaday won the Pulitzer Prize in 1969 for his novel *House Made of Dawn* that the mainstream literary community woke up and took notice.

Today, of course, many First Nations writers have adapted the European forms of the short story and novel to produce hybrids of the old and new. Oral storytelling is now examined as authentic literature, and translations are often made by Aboriginal writers sensitive to its nuances and rhythms.

With the renaissance of interest in Aboriginal writing, the publication of *Native North American Literature* by Gale Research serves as a handy (if hefty) compendium of biographical and critical informa-

tion. With overviews of the stories, myths, songs, speeches and autobiographies that make up twentieth century Native literature, and surveys of some 70 modern writers, indexed by title, genre, and tribal affiliation, NNAL aims to become the standard reference source.

If nothing else, the volume serves to show the difficulty of deciding exactly what Native North American literature is. How "Native" must a writer be to qualify? NNAL decides at last that some Native ancestry is necessary, but that identification with and acceptance by the tribal community is also significant.

Yet in their survey of modern writers, the editors tend to err on the liberal side, including writers like the half-Yaqui Martin Cruz Smith (author of *Gorky Park* and other thrillers), who, despite their ancestry, rarely dwell on stereotypically "Native" concerns.

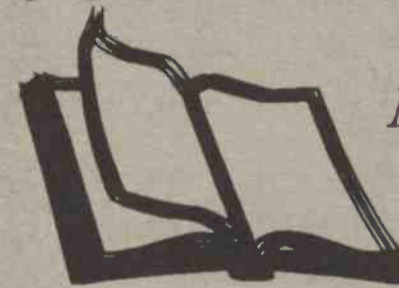
The information on oral literature, mostly taken from earlier studies, is not new, but it is fairly comprehensive and interesting.

The bulk of the book is devoted to its selection of modern writers, ranging from the famous (Erdrich, King, Momaday) to the obscure (Joy Harjo, Elizabeth Cook-Lynn, Sam Blowsnake) to the marginal (Martin Cruz Smith, Will Rogers).

Sadly, the average browser may find little of interest in this cornucopia of data. Samples of the various authors' work — poems, short stories, excerpts from novels — would have added greatly to the book's general appeal.

But for academics and dedicated researchers, NNAL collects a great deal of helpful information between its covers.

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Communications

Federal funding cut to Native broadcasters

By R John Hayes
Windspeaker Staff Writer

OTTAWA

Federal budget cuts to all programs are affecting the Native broadcasting societies across Canada.

Each of the corporations funded under the Northern Native Broadcast Access Program operated by Heritage Canada is to have its funding cut by 22 per cent over the next three years.

Plans are for a five-per-cent cut this fiscal year, followed by eight per cent and nine per cent, respectively.

"All of the government departments got a whack," says Bert Crowfoot, general manager of CFWE, operated by the Aboriginal Multi Media Society of Alberta. "So we're not whining about the cuts, but they're a fact of life when you receive government funding and they are going to affect our programming."

CFWE, which broadcasts out of Edmonton to 48 communities across northern Alberta, and to perhaps 290 other communities across the country for part of the broadcast day, has made the dramatic cuts to its programming now, slicing away half of the station's on-air people.

In that way, some \$90,000 can absorb this year's cut and the balance will be utilized in expanding the station's distribution as well as its marketing department.

A similar dollar amount will be lost to CFNR, Canada's First Nations Radio, out of Terrace, B.C., according to general manager Clarence Martin. The northern British Columbia broadcaster reaches 55 communities. Martin is concerned about where his station is going, and has been part of the planning process since becoming GM some two months ago.

"What we've done is try to anticipate some of the impact," he says. "We've had to readjust, and we're going to have to take a very close look at the budget. But all is not doom and gloom; it's forcing us to be more creative and to, for example, design a new format whereby we can attract new advertisers, particularly from the non-Native community."

Martin would like to modernize, but is concerned that the digitizing equipment, which he describes as "the new thing coming over the horizon," could be too expensive now.

"It's not a problem for us, per se," says Sytukie Joamie, director of network programming for the Inuit Broadcasting Corporation of Iqaluit. "It is a new beginning, and we know that. It is a challenge which we are going to meet."

Inuit Broadcasting Corporation is a television company which employs about 40 people in production. It has relied on government funding for about the same percentage of

its revenues as have the radio networks — that is, 80 per cent.

"IBC has been living on federal funds since day one," admits Joamie with candor. "But we know that federal funding will cease to be, sooner or later, and we are trying to tap into other sources of funding which are privately operated, including the international market." Joamie also notes the corporation must tap into the \$1 billion cash land-claims settlement in the eastern Arctic over the next 14 years.

"We are the forerunner ahead of other Inuktitut broadcasting and we are an essential service," he says. "We are the only regular Inuktitut broadcasting in the North, and we will be making a proposal to NTI [Nunavut Tungavik Inc.] to tap into their funds. They know, and people in the North know, that IBC is essential."

"We'll be putting the savings into revenue generation," Crowfoot says. "In the next year we will be increasing our marketing as well as trying to expand so that we reach more of the places in our 'backyard' market — northern Alberta."

The objective is to make CFWE financially independent of government, he says, remembering the 100-per-cent cut to Native communications survived by the AMMSA newspaper operation five years ago.

"What we're looking at is doing less TV production, less radio production," says Native Communications Inc. chief executive officer Ron Nadeau. "These cuts will include hours and programming both. To raise revenue, we are planning to do more in TV with commercial production."


Nadeau explains that his company has broadened its base to include gaming (radio and TV bingo), a Thompson, Man. cabaret and they are considering buying a Winnipeg FM station. They'd also like to convert to digital production; the cost is high but the technology would open up new possibilities for the stations.

Crowfoot is quick to point out that funding cuts are not responsible for the recent change in direction of his station's management.

He hopes to build a station that is "people friendly," where the community is involved with the radio station and vice versa.

"We have moved away from a national focus and have started to look after our real audience in northern Alberta," says the station manager. "We've had incredibly successful tours of the station and remotes recently. There are some real success stories out there, such as NCI."

Native Communications Incorporated's initiatives are only some among many potential solutions to the fiscal realities facing Native broadcasters, but across the country, creativity in assuring funding will be key to insuring their survival.




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Entertainment

Peeking at Juno nominees

REVIEW

By Brian Wright-McLeod
Windspeaker Contributor

Following are capsule reviews of the 1995 Juno Award nominees for the Music of Aboriginal Canada category:

This Child
Susan Aglukark
EMI Music Canada 1995

This Child has reached a musical maturity with strong lyrical content that surpasses Susan Aglukark's past recordings. Once described as the Anne Murray of Native music in Canada, Aglukark has become more of a corporate product in a global market in as much as she is an artist creating an identity for herself. There are lots of musical hooks with synthesized orchestrations and arrangements to grab her fans and *This Child* is geared for both AM and FM radio air-play.

Akua Tuta
Kashtin
Group Concept Musique/
Sony-Columbia, 1994

While enjoying a steady success in the international music scene with their unique style and Innu dialect, Kashtin have held onto a simple honesty that characterized their success in the beginning. This release essentially follows the same pattern as their last two releases, but with a more folksy twang and just the right amount of production. The title track *Akua Tuta* made its big debut on Robbie Robertson's *Music for the Native Americans*, (Capitol/EMI, 1994) to accompany media magnate Ted Turner's network broadcast of the same name. The version on the Kashtin album is a different arrangement from its first release and that in itself can speak volumes about the duo's attention to artistic detail and commitment to their fans. There are lots of new twists throughout the album, particularly on the closing track. Kashtin are growing musically and are reinventing themselves rather than copying past success.

No Regrets
Tom Jackson
Peg/Sony Music, 1994

Over the years, Tom Jackson has enjoyed marginal success and become sort of an underground star through the folk festival circuit, live theatre, and TV appearances as a musical guest, but largely through the moccasin telegraph. Following

the success of the television series *North of Sixty*, Jackson has become an international celebrity. He describes *No Regrets* as his first album even though he has four previous recordings to his credit. This one is the one he has long deserved, with a band, a producer, an arranger, a large label with wide distribution and publicity, and lots of airplay.

His first release on Rayne Records in Winnipeg was a collection of songs presented as a demo tape that contained the ballad *The Renegade*, *The Huron Carol* and *Sally Anne*. Both were released on Winnipeg's Thunder Records and the net proceeds were contributed to Salvation Army operations in that city. Three songs on his new album, *Do Me Right*, *Vampire* and *Out Of Control* originally appeared on the sleazy *Love, Lust and Longing* album released on another Winnipeg label, Sunshine Records. On *No Regrets*, Jackson's more than just a guy with a guitar and lots of guy lyrics full of advice, yearning and promises. He treats himself to the full production that was mustered for the session. The title song, created in part with Erica Ehm (ex-Much Music vid-kid), is injected with lots of cultural references to underline the Native identity of a project released in a vast musical universe. It's 100 per cent Canadian Content, too.

Blue Voice, New Voice
Jani Lauzon
Ra Records, 1994

Jani Lauzon is the surprise nomination this year. She's not signed onto a major label or distributor. The entire project is all but self-made with the artist overseeing everything from the production to the publicity, while maintaining control over her career.

What is most satisfying for her is to see the efforts of her hard work recognized on a national level. Her previous independent cassette released in Toronto included *Jani and the Soda Jerks*, *Double Take*, *The Panthers*, Marsha Coffey's *Son of Ayash* score with Mica Barnes and one track on a compilation of local talent called *Heart and Soul* (Velvet Records).

Aside from her work as an actress, puppeteer and blues/rock artist, her work in recovering cultural identity is expressed on the album in two songs with the Toronto-based Anishnabe Kwe Singers.

Unfortunately, some of the lyrics may appeal to the woman-haters in some of the male gender, but the music is hot on the up-tempo tracks.



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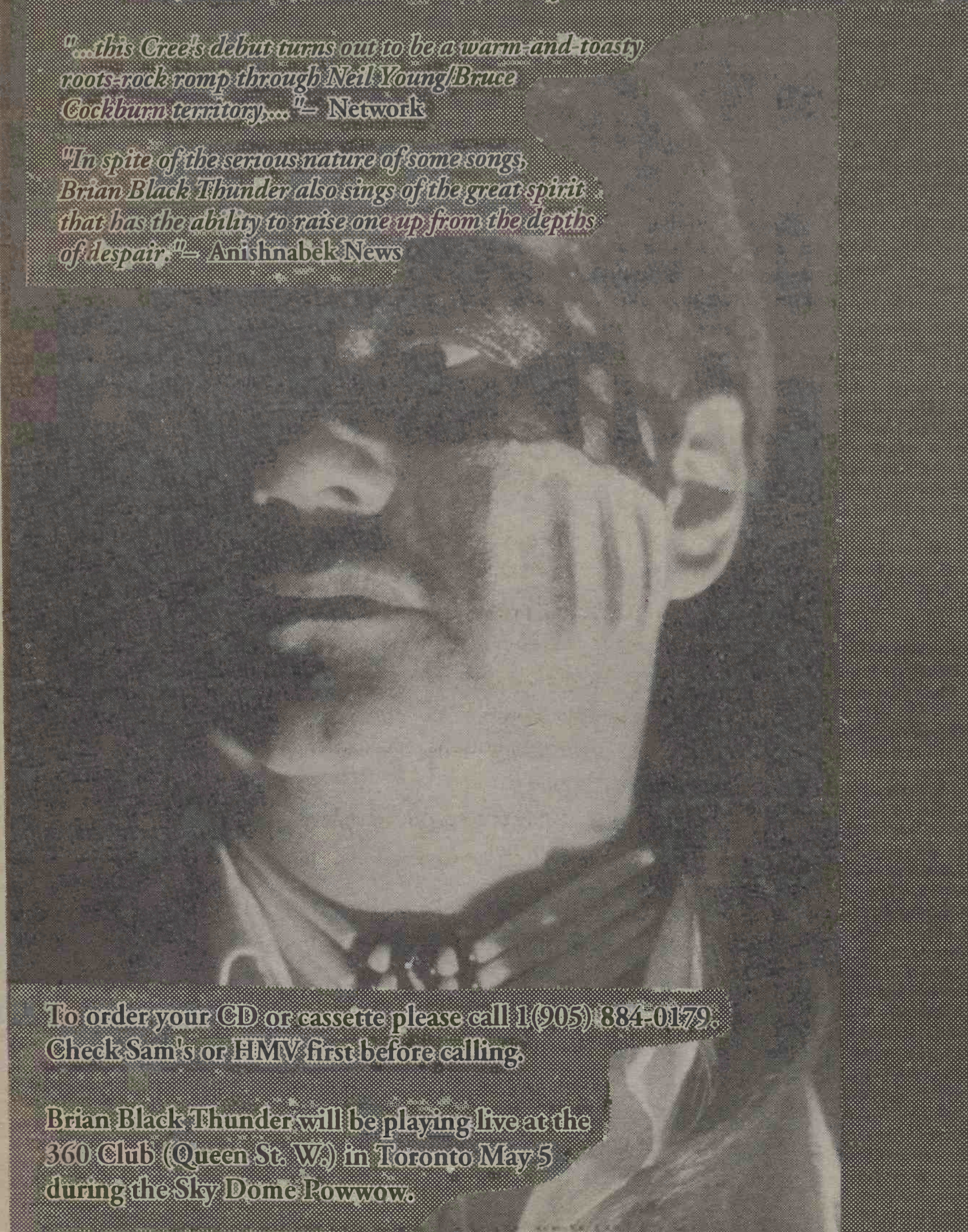
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Dance Me Outside maintains stereotypes

REVIEW

By Terry Lusty
Windspeaker Correspondent

EDMONTON

The man that some Indians love to hate, W.P. Kinsella, has hit the big screen. Kinsella's novel, *Dance Me Outside*, premiered in a movie format on March 10 in Edmonton.

Directed by Bruce McDonald and produced by Norman Jewison, the flick takes its viewers to a (fictitious) Indian reserve in Ontario called Kidabanesee.

In the 10 or 12 books Kinsella has authored, the locations used are Alberta's Hobbema Reserve. What's more, in many instances, the true family names of some of its residents are used. And that, to many, has been adversely received because of the fact Kinsella is prone to poking fun at the subjects he often typecasts in a negative fashion when he writes.

In an Edmonton Journal review of the film, writer Marc Horton quotes the film's director as saying, "Most people have a picture of drunk and depressed contemporary Indian life, but there's a whole other side that people have no idea about...."



Michael Vendrusculo

Ryan Black (left) as Silas and Adam Beach as Frank Fencepost star in *Dance Me Outside*.

After viewing the film, however, one can't help but note that it is rife with all sorts of innuendoes that this "different" portrayal or depiction of Indians and the reserve is not really any different from that demonstrated in so many other films that have gone before. There is hardly a scene throughout the entire 87-minute run of this flick which does not set

apart Indians and their homeland as drinking, cheating, poverty-stricken, pool-playing, fist-fighting and racist people who have nothing better to do than tear about in old beat-up clunkers.

On top of all this, there's the theft of a new automobile belonging to Robert McVey (Kevin Hicks), the white lawyer-husband of one of the reserve's

daughters, Illianna (Lisa LaCroix).

Admittedly, the film does present the humor that is usually pervasive in Indian country, an element so often neglected by other producers. But, at the same time, the film appears to have failed in that it — again — regurgitates the incessant stereotypical and negative imagery of Indians.

Don't writers, directors and producers know, or suspect, that this is a generality that no longer holds true? Oh sure, there are still the exceptions — the exceptions one can find within any cultural group.

Conversely, there are progressive reserves and Indians. Many have new vehicles. There are nice homes which are well-furnished and clean, and there are socially and morally adjusted residents. So, who's really out of synch here?

A film can affect its audience; it can have a positive slant and still be dramatic and/or humorous.

If the producers and directors truly wish to offer something different from the usual fare, never mind just the humor that is often missing, why don't they also incorporate elements that have something positive to project about the social and cultural fabric of Indian country? That would certainly be a good start.

Where are the rodeos, powwows, round dances, tea dances, ball games, hockey games, schools with teachers and teacher-aides, churches, health clinics, talent contests, band meetings, etc., etc.?

If they sincerely wish to depict reality, it's not all that difficult to do. Meantime, Indian country will keep on the lookout for flicks which more accurately represent their people and communities.

Advertising Feature

Thunderchief's music a delight

Francis Steindorf makes music with a message.

As a songwriter, he incorporates themes of historical and contemporary tribal realities along with songs about love and life.

"I feel these kinds of messages, these kinds of stories, we need to tell not only to our kids but to non-Indian people," says Steindorf, who uses his Hochungra Nation (Wisconsin Winnebago) name Wakanjah Hoonk, which translates as Thunderchief, when he performs.

"Music is a medium that can reach people."

People can both enjoy the music and hear some stories that are relevant for today, he added.

He sings and plays guitar. His recordings also include traditional drums, cedar flute and, on one song, a South American pan flute. He performs both solo and with back-up musicians.

"My style of music has been described as folk/rock (and reggae), but I also blend these styles with traditional songs," says Thunderchief.

"Through my music, I tell stories of struggles, perceptions and events which are realities for North American Indians."

In addition to his new cassette/compact disc *Native Realities*, he also performs and lectures at schools, colleges and universities, Indian conferences, festivals and fairs around the United States.

Thunderchief also teaches college courses in American Indian history and culture in Wisconsin.

Besides entertaining and delighting listeners, *Native Realities* can also be used as a teaching tool. Educators can use a teacher's guide, produced by Thunderchief, which contains ideas and advice for incorporating the music — and its message — into basic subject areas including math, history, art, music and science.

Each song's lyrics are included and each song is placed in a cultural context, with some history and a discussion of the various instruments used. The inclusion of this information helps bring the songs to life and gives them personal meaning for the listeners.

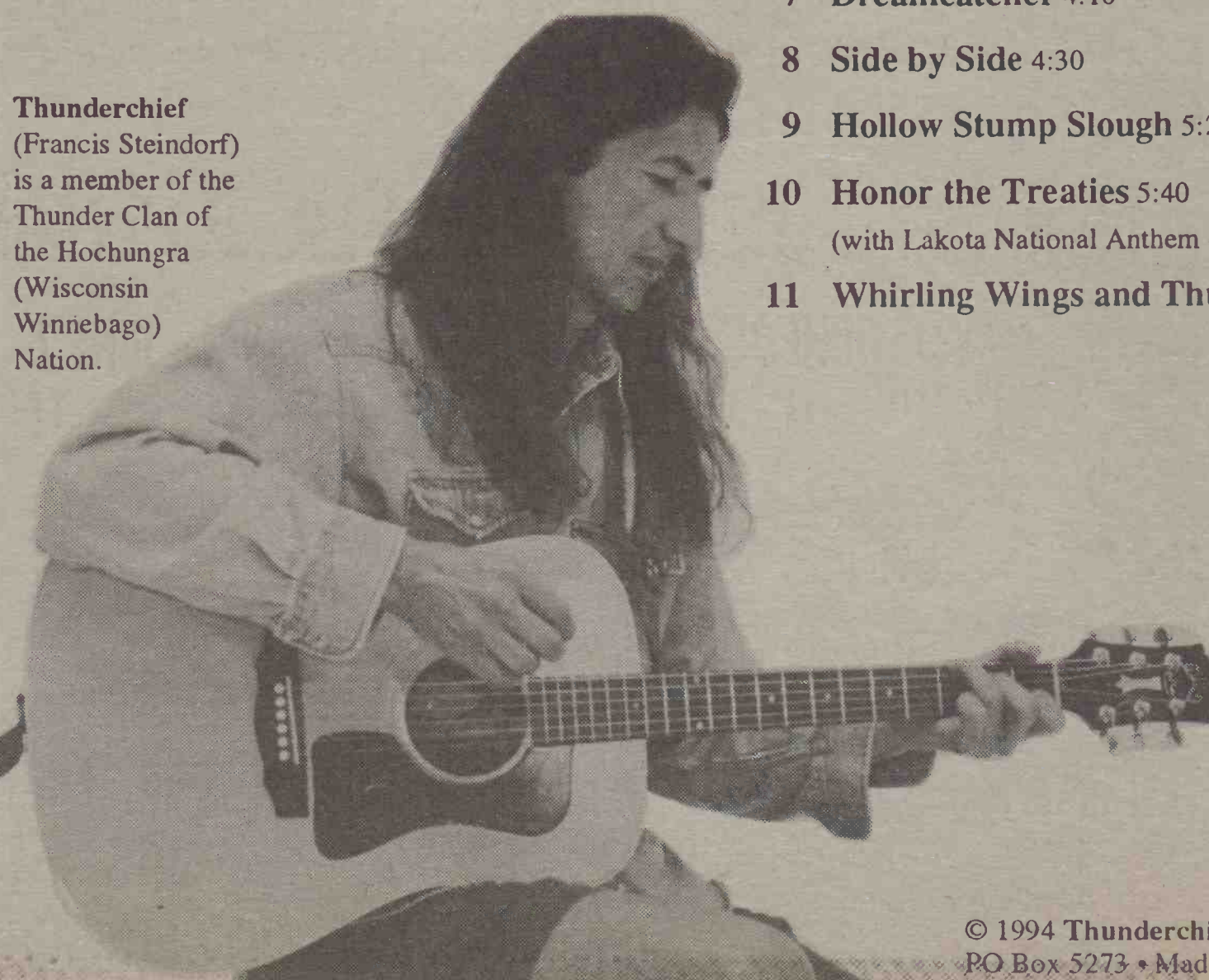
For information concerning performances or presentations or to order a copy of *Native Realities*, write Thunderchief at P.O. Box 5273, Madison, WI 53705 or call (715)664-6464.

THUNDERCHIEF



Native Realities

Thunderchief (Francis Steindorf) is a member of the Thunder Clan of the Hochungra (Wisconsin Winnebago) Nation.



- 1 Protect Mother Earth 3:50
- 2 Voices of the Earth 2:30
- 3 Sovereignty 3:40
- 4 Breath Maker 5:00
(with Cree/Ojibwa song)
- 5 It's a Mockery 3:50
- 6 Seven Branded Horses 4:00
(with Huchungra love song)
- 7 Dreamcatcher 4:10
- 8 Side by Side 4:30
- 9 Hollow Stump Slough 5:25
- 10 Honor the Treaties 5:40
(with Lakota National Anthem excerpt)
- 11 Whirling Wings and Thunder 2:30

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PO Box 5273 • Madison, WI 53705

Dream

By Terry Lusty
Windspeaker Correspondent

EDMONTON

Edmonton, the City of Valleys, is gearing up for summer season which will see the public a myriad of many of which incorporate variety of performing arts.

The Dreamspeakers Festival, however, is the only one that is completely produced and features a variety of people.

Festival organizers claim it is "the only multi-cultural festival of its kind in the world!" What's more, the festival is not just for Edmonton. They hail from points around the globe as much as finances will. With budgets getting smaller and smaller, the festival is a larger and larger, the country participation is likely to be what it's been in the past three years for this festival.

Acting director Shauna explains that there are twists this time around. One is that both the dates and venues have been altered. The festival is held in late August, scheduled for late May/June. In addition, the festival has changed, and the downtown area will no longer be the setting, at least not this year.

Rather, the films are slated for the Prince of Wales Centre on Edmonton's south side and the film symposium.

Entertainment

Dreamspeakers Festival set to roll in May

By Terry Lusty
Windspeaker Correspondent

EDMONTON

Edmonton, the City of Festivals, is gearing up for another summer season which will offer the public a myriad of festivals, many of which incorporate a variety of performing arts.

The Dreamspeakers Festival, however, is the only one which is completely produced, operated by and features Aboriginal people. Festival organizers claim it is "the only multi-disciplinary festival of its kind in the world!" What's more, its performers are not just from Edmonton. They hail from various points around the globe, at least as much as finances will permit. With budgets getting smaller and smaller while costs get larger and larger, the out-of-country participation will not likely be what it's been over the past three years for this particular festival.

Acting director Sharon Shirt explains that there are a few new twists this time around. A major one is that both the dates and the venues have been altered. Usually held in late August, it is now scheduled for late May/early June. In addition, the sites are changed, and the downtown core area will no longer be the setting, at least not this year.

Rather, the films screenings are slated for the Princess Theatre on Edmonton's south side, and the film symposiums will

occur at the University of Alberta's Lister Hall May 31-June 2, while the performing and visual arts will go at the university's Butterdome on June 3-4. The shifts may be viewed by some as something of a gamble, and perhaps they are, but only experimentation will lend the true verdict.

The line-up for this year is taking shape with a good number of confirmations already. Of special interest to some may be the attendance and participation of international recording artist Buffy Sainte Marie. Also on the menu is Alberta actress Tantoo Cardinal (*Loyalties, Dances With Wolves, Legends of the Fall, etc.*), and North of 60 script writer Jordan Wheeler.

How about world hoop dance champion Quentin Pipestem? And, there'll be the Aklavik Dancers and Drummers from the Northwest Territories, the renowned Red Thunder Theatre Dance Troupe from Calgary, northern Alberta's Dene Tha Drummers, Edmonton's Metis Cultural Dancers, Yukon singer/musician Jerry Alfred, and Buddy Big Mountain, a puppeteer from New Mexico.

From South America, it will be Ynka Nan, a traditional singing group from the Andes, which performs some material which dates back to 4,000 B.C.! And Ema Paki, New Zealand's number one female recording artist, will make her debut in this country. Many more will round out the list.

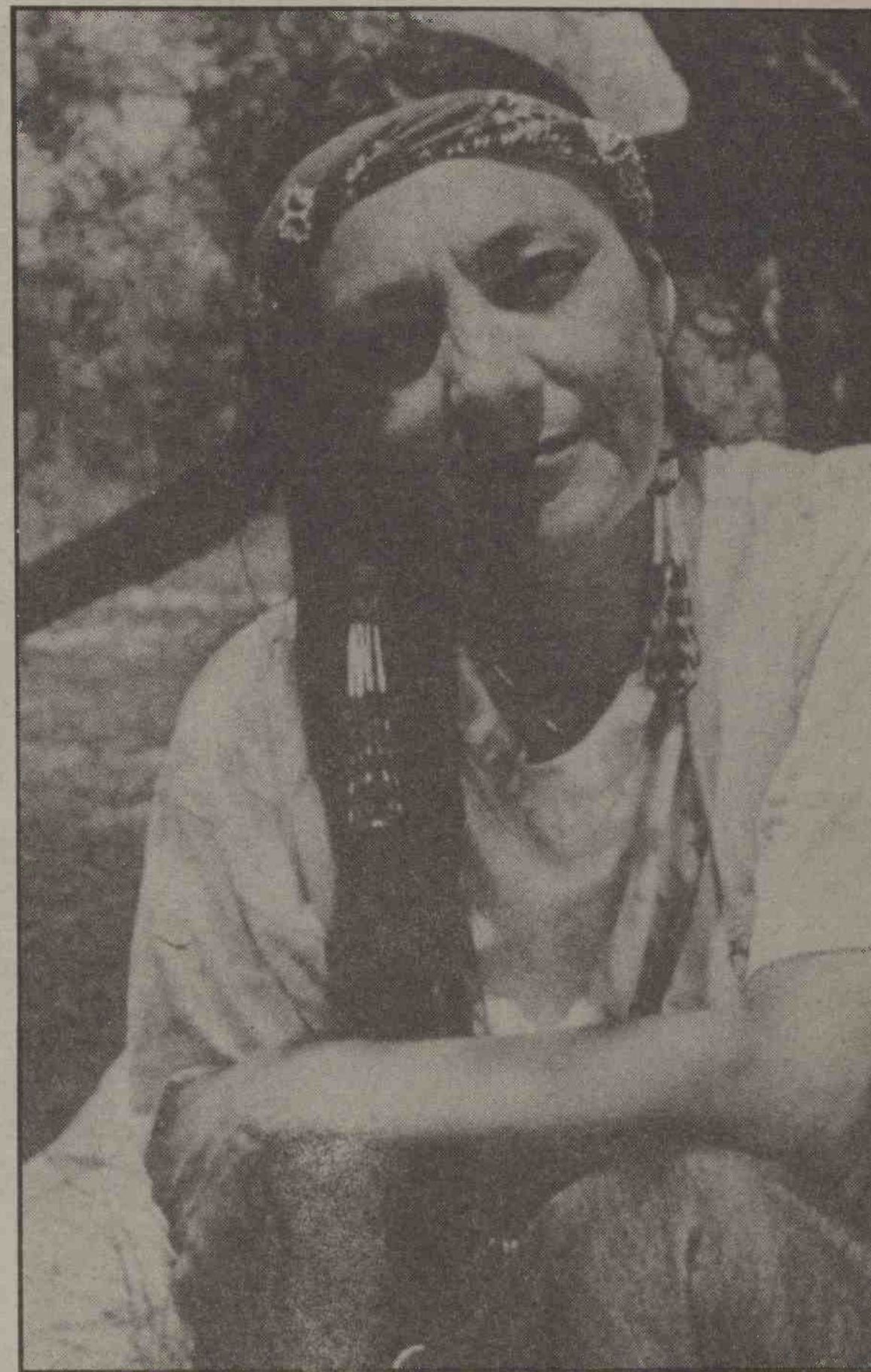
In addition, Dreamspeakers never fails to fill in with the local White Braid Dancers and a number of crafts makers, some of whom demonstrate their skills at producing crafts on-site. While all retailers are not confirmed, there's usually quite a broad spectrum of Indian arts and crafts. So, for those wanting beadwork, drums, moose hair tufting, birch bark bitings, some carvings, and fine art, Dreamspeakers can pretty well guarantee that you'll find much to be had.

All this, of course, supports not only the individual artisans, but also one of the society's main objectives, "to promote, support, market and advocate the development of Aboriginal artists".

Like any other festival, Dreamspeakers markets many of its very own products for the hungry person, and souvenirs/ mementos for the collectors. For the third year, the festival will cater various food items from Kokum's Kitchen on wheels, an antique 1950 REO bus that's been newly redone. Some of the food is a treat for those who enjoy the traditional, such as buffalo burgers, bannock and tea, Indian soup, etc.

It's an event many delight in, one which many learn from, and a great way to spend a few sunny days. Those who attend one festival, usually return for a second, and even more, helpings.

Dreamspeakers are in the market for volunteers and can be reached by phoning (403)439-3456.



Actress Tantoo Cardinal will be making an appearance at Dreamspeakers Festival in late May/early June in Edmonton.

DREAMSPEAKERS 1995

MAY 31 - JUNE 4, 1995

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▲ Establishing mutually beneficial relationships with aboriginal peoples that will be models for others to follow.

If you provide goods and services, there's a good chance that B.C.Hydro uses them. Our operations are diverse and our requirements cover everything needed for construction and maintenance projects as well as everyday administration and technical support. Here are examples of opportunities for aboriginal business:

- Accommodations
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- Consulting
- Construction contractors for roads and buildings
- Couriers
- Electrical contracting
- Equipment maintenance and repair
- Graphics and design
- Labour for construction and maintenance projects
- Levelling and excavation
- Office supplies and furniture
- Printing
- Right-of-way maintenance
- Slashing
- Travel services
- Utility poles
- Utility pole installation
- Vegetation and wildlife management services

There are many areas in which B.C.Hydro and aboriginal companies and individuals in this province can do business. Call, write or fax if you think you have something we can use and we can explore the possibilities.

Purchasing, supplier development, training and joint business ventures are some of the options being explored in B.C.Hydro's Aboriginal Business Opportunities program.

Consistent with its corporate objective to promote mutually beneficial business relationships with aboriginal people that will models for others, Hydro has acknowledged the wisdom of forming business links with First Nations in a pre-treaty environment.

Key to the program is knowing who's out there and what they have to offer. With this in mind, a comprehensive catalogue of B.C.-based enterprises is being put together. To qualify for inclusion in the catalogue, businesses must be 51 per cent owned and operated by aboriginal people.

The information in the catalogue will be shared among other companies, Crown corporations and government agencies with which Hydro does business. In turn, they will be encouraged to initiate business relationships of their own with First Nations enterprises.

Purchasing opportunities are one means of furthering aboriginal business development in the short term. Aboriginal suppliers in the province will be encouraged to bid on over 5,000 items bought annually by the utility, and other opportunities may arise in right-of-way clearing and maintenance, general construction, heavy equipment maintenance, environmental assessment and consulting.

A number of tendering contract workshops are being planned for 1995 in partnership with aboriginal organizations around the province. The management expertise the utility provides to existing contractors will be made available to aboriginal contractors.

Over the long term, Hydro may also consider a role in partnership arrangements, in-kind technical and/or infrastructure support, and fostering joint ventures between aboriginal and private businesses.

For more information:

Aboriginal Business Opportunities Program
 14th Floor, 333 Dunsmuir Street
 Vancouver, B.C. V6B 5R3
 Phone: 623-3800
 Fax: 623-3716

This initiative represents a real opportunity for profitable relationships between aboriginal and non-aboriginal business. Some First Nations are close to remote Hydro works and installations. One advantage foreseen by the utility is a greater number of qualified local suppliers turning in competitive bids.

It is anticipated that benefits will also spill over to the provincial economy. Aboriginal self-sufficiency is integral to a healthy economy. It has been documented that when First Nations benefit from the stimulation of local economic activity, surrounding regions and communities also profit.

BC hydro



Column



A Kokanee salmon

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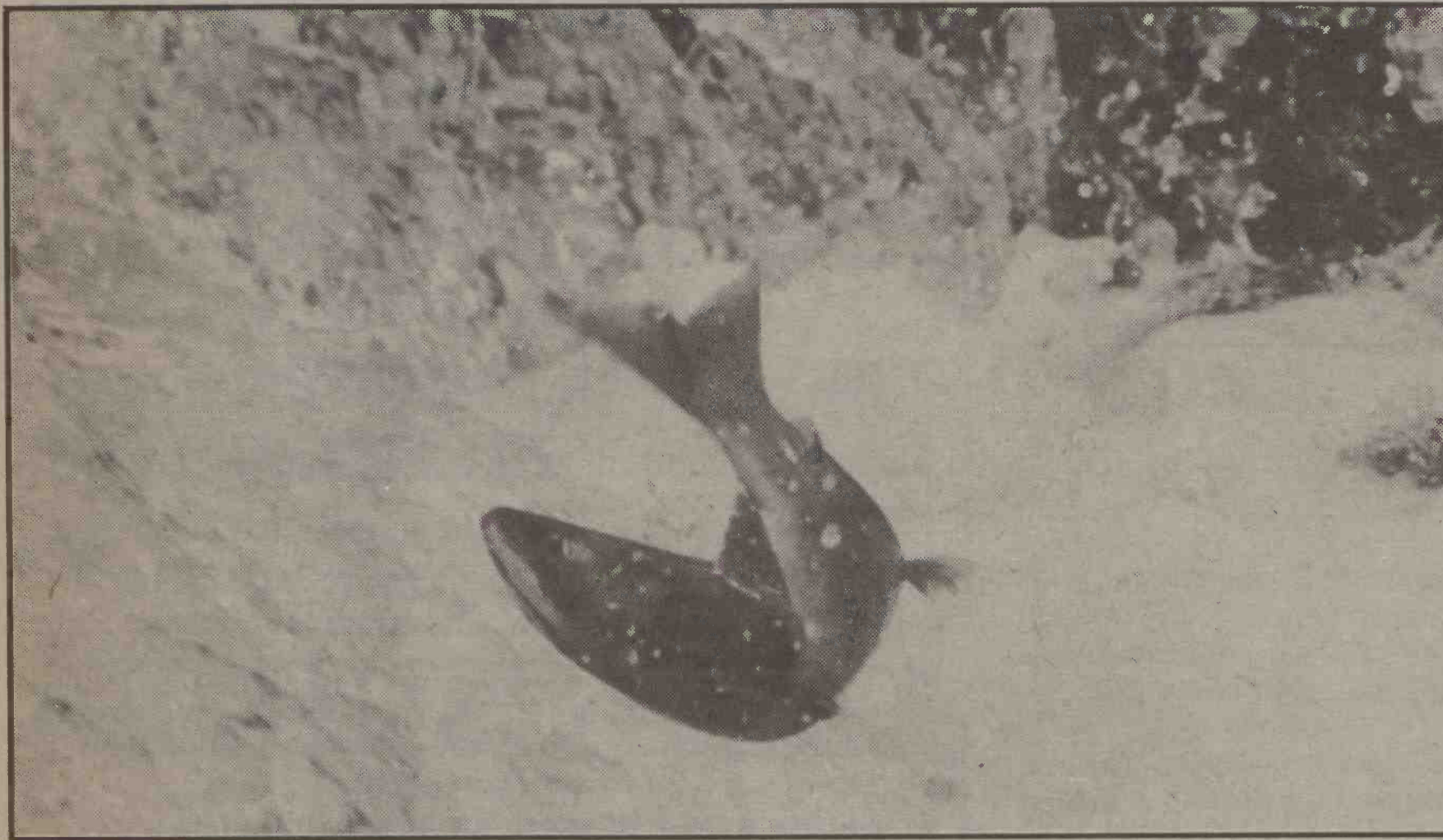
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Focus on B.C.

Columbia River to undergo restoration



A Kokanee salmon making its way upstream.

Ian Cobb

By Ian Cobb
Windspeaker Contributor

INVERMERE, B.C.

Communities along the much-dammed Columbia River in southeastern B.C. will soon see the start of a program to begin restoration of the river. They will also see some compensation from the renegotiating of the Columbia River Treaty and the ongoing work of the Columbia River Treaty Commission.

The Columbia Basin Fish and Wildlife Compensation Program in Nelson was officially established Feb. 17 and, as of March 27, the First Nations people along the river will be launching their first collective enhancement and restoration program. The program is receiving funds the province is starting to get from the United States for the delivery of hydro-electricity.

On the morning of March 27, the Shuswap Band was to host a confirmation ceremony for the Canadian Columbia River Inter-Tribal Fisheries Commission at Invermere's David Thompson Secondary School.

"The stewardship of the land and resources of the Canadian Columbia River Basin flows to First Nations from the Creator," reads the commission's mission statement, which was four years in the making.

"The Canadian Columbia River Inter-Tribal Fisheries Commission will ensure that the Aboriginal right of First Nations to fisheries resources is protected. Under the authority of the First Nations of the Canadian Columbia River Basin, the commission will facilitate and co-ordinate protection, conservation, management, harvesting and enhancement of native fish stocks and their habitat including water quality. The commission will also facilitate compensation, mitigation

and reparation to these First Nations for the depletion, degradation and loss of fisheries resources."

"The commission will work towards a whole range of projects" to help restore fisheries and work on enhancing the river, said commission director Bill Green, working out of the Ktunaxa-Kinbasket Tribal Council office at the St. Mary's Band outside Cranbrook.

"We'll be doing things such as improving spawning habitat and rearing habitat. It will be a comprehensive basin-restoration project."

As for funding to help cover the costs of the commission and the projects, Green said that the bands involved will make contributions, as well as seek outside funding from a variety of sources such as B.C. Hydro, governments and the Columbia Basin Authority.

Shuswap Chief Paul Sam said he's pleased to be hosting the opening ceremony, which will last the entire day, and include a traditional welcome, speeches, meals, tours of the Columbia River at Fairmont for delegates, a "first salmon" or "return of the salmon" ceremony, and the official signing of the commission memorandum of agreement.

"The ceremony will help to publicly confirm the commitments made by First Nations within the Columbia Basin to work together within the commission towards the restoration of basin fisheries and fresh water ecosystems," he said.

It will also demonstrate to the public "the fisheries and aquatic resource losses that First Nations within the Columbia Basin have suffered," and show the resolve of First Nations people "to restore and care for basin fish and freshwater resources."

Sam added that the commission will be seeking "partnerships with groups interested in the restoration of the basin."

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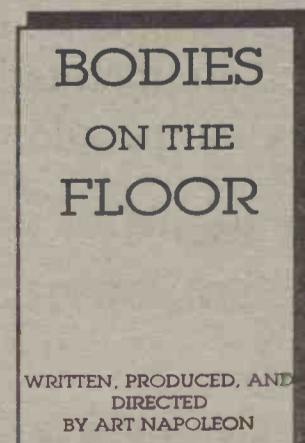
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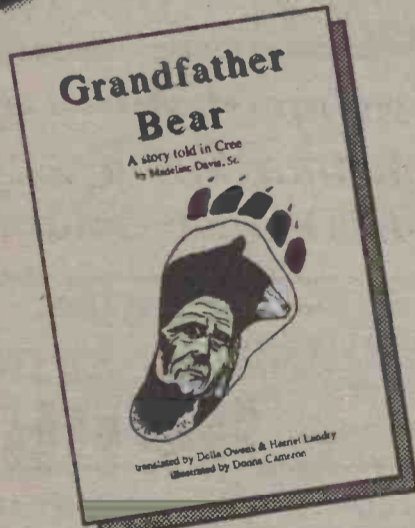
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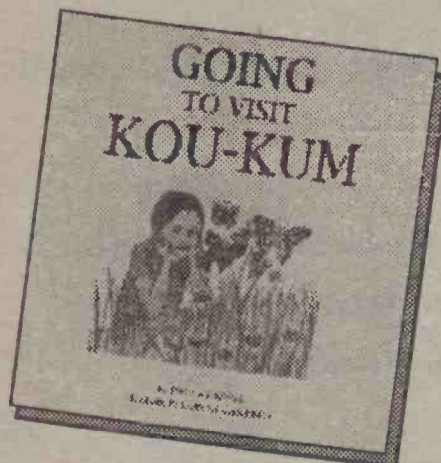
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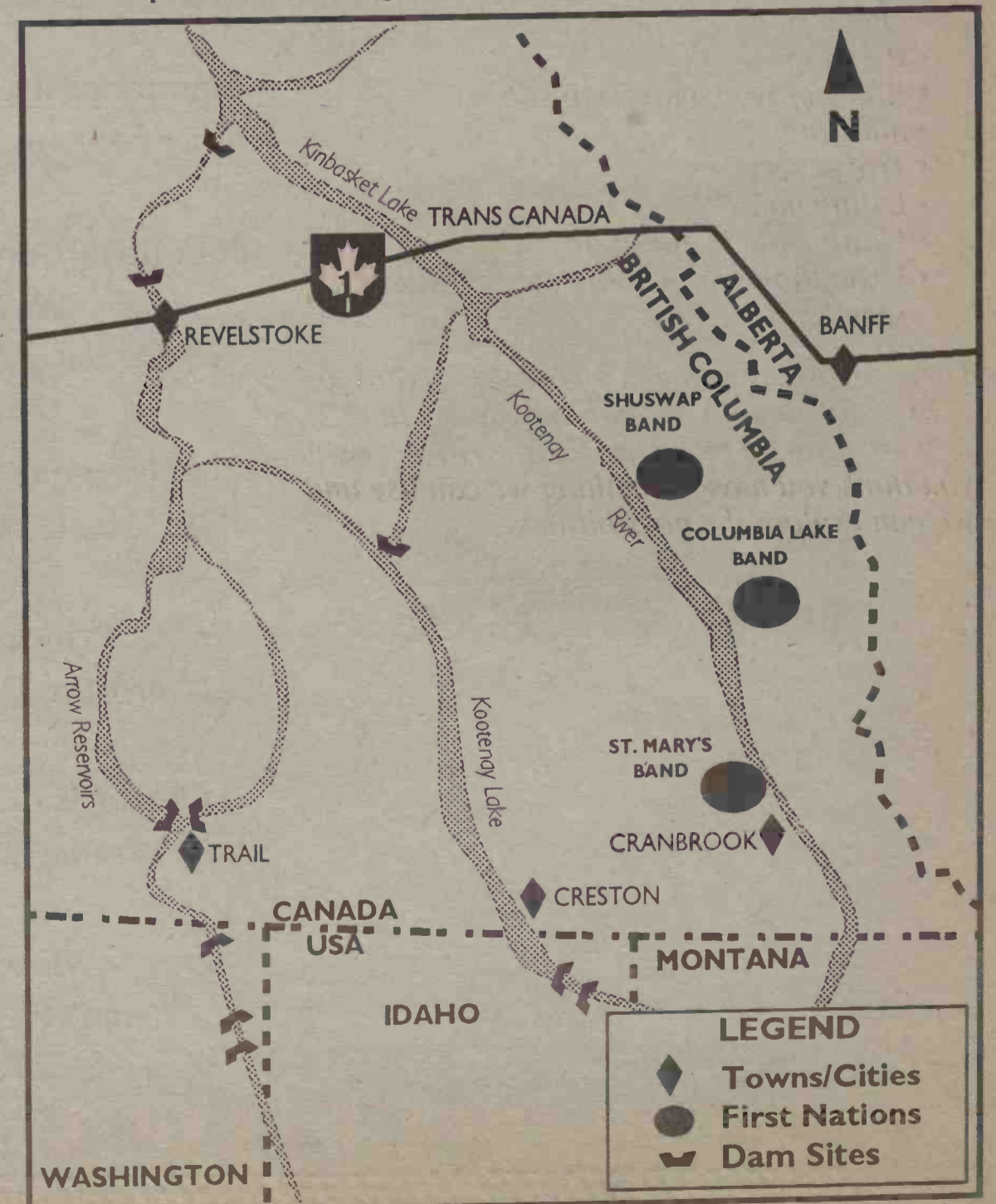


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Twin Sisters Publishing Company was formed by the Saulteau First Nation to preserve and promote stories of cultural interest.



Graphic: Paul Macedo/Windspeaker

Focus on BC

New university offers courses to northern B.C.

R John Hayes
Windspeaker Staff Writer

PRINCE GEORGE, B.C.

When the University of Northern British Columbia opened last fall, it was operating under a mandate to reach out to Native people in the north of that province. It has done so using scattered campus-based classes in various communities, such as Terrace, Kitimat, Port Edward and New Aiyansh, as well as at the main campus in Prince George.

"Part of our mandate has been to provide course offerings to British Columbia's First Nations people," says Jim McDonald, acting chair of the First Nations Studies Program and acting director of the Office of First Nations Programming. "We do so through our main campus in Prince George, our other campuses, distance education options and... we are exploring the options offered by interactive video technology."

McDonald comes to the program, which is a part of the Faculty of Arts and Science, with a solid background in Aboriginal affairs. He has worked with the Nisga'a on land claims and cultural decolonization, and will continue to do so while he fulfills his teaching and research obligations as a UNBC faculty member. He earned a PhD at the University of British Columbia in anthropology and sociology.

"The intention is to take classes to the communities, and to provide community-based learning there, not only of subjects at a university level," he says. "The eventual intention is to offer each language and each culture in each community," although that's down the road a long way. Northern B.C. has dozens of distinct languages and as many cultures.

"British Columbia has more First Nations cultures than the rest of the country," says McDonald. It is primarily due to the coastal topography, but that makes the task undertaken by the new university positively Herculean.

"We can only grow," he says. "We have forwarded 33 new course proposals to the [university] senate committee, mostly to do with language and culture, for introduction in the fall."

That just scratches the surface, however. What is holding UNBC back is the lack of teaching materials and, even more, the lack of teachers.

Teaching a language and a literature assumes that there is something written down in it, and while some of the larger First Nations in the area have some documents, some of the smaller have none at all.

The literature is one now in creation, as speeches by chiefs, new Indigenous authors' poetry and prose, and stories from a rich oral tradition are being written and saved on paper for the first time.

"It's quite an exciting thing going here," says McDonald of the graduate studies component of First Nations Studies. "Our program deals with two things: issues and northern Indigenous nations, including those which aren't in North America." He explains that one grad student is doing work studying the Lapps of northern Europe, for example.

Undergraduate work is basically of use in four areas: a general education dealing with First Nations issues, but which depends on what the student takes, according to McDonald; the learning and teaching of the Native languages; a solid training for issues that affect the Aboriginal community; and an intensive study within the culture, which is described by some people as a "revivalist" or "survivalist" movement of sorts, in the face of the dominant non-Native cultures. There is also the opportunity for those who are not from the First Nations to learn about and come to some deeper understanding of Native culture and issues, allowing for the decolonizing of attitudes towards Aboriginal people and nations.

In other programs and faculties, UNBC is designed so that courses should touch on or explore in depth First Nations issues, so that everyone attending the university will get some idea of the Indigenous peoples of northern B.C. First Nations study is especially necessary in some aspects of health, social work and political science. "Much of what we're talking about is talk, not reality, at this point," says McDonald.

UNBC admitted its first students in the fall of 1994 and now has about 1,500 students all told. Most of the programs, in all parts of the new university, are in development or proposed.

It will take as much as a decade to actually see the final shape of UNBC. Students, faculty and administrators of the school will have a good deal to say about what the institution will eventually be like.

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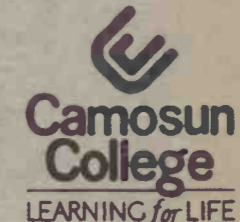
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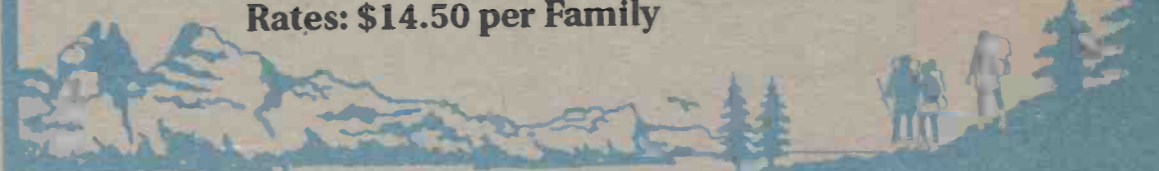
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Nisga Negotia

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

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Focus on B.C.

Nisga'a land claim nears agreement

Negotiations marred by leaked documents, critical opponents

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

As B.C.'s precedent-setting land claim settlement draws closer to being a done deal, critics are crying that its proposed \$125-million and 1,900-square-kilometer price tag is too rich and negotiations not public enough.

But the Nisga'a Tribal Council is asking for \$2 billion in compensation and 10,660 square kilometers of traditional lands and says Ottawa and the province would be getting off easy with what they offered.

The Nisga'a accuses opponents of deliberately trying to sabotage the settlement with the leaked information.

And the council and the governments have defended the necessity of keeping the talks closed because both sets of figures are preliminary.

According to a leaked document of an offer made last year, the 6,000-member band in

northwestern British Columbia would get \$100 million in compensation, \$25 million for economic development, 100 commercial salmon fishing licenses and 15.5 million cubic metres of timber.

The most vocal critics, the Reform party, say the proposal sets a dangerous precedent.

"It's important that British Columbians understand that this is not about one small Indian band in northwestern B.C. It's going to be the first and it's going to set the pace," said Reform MP Mike Scott, whose riding includes Nisga'a territory.

"I'm really concerned because our whole economy in the northwest is primarily driven by forestry and when we talk about 15.5 million cubic meters, that would almost certainly have an impact on the existing sawmills in the area."

He and others have said they're suspicious over the secrecy of the talks.

"The only conclusion that I can come to is that they're intending to do things that the public would never ever find

acceptable," said Scott. "And I find that alarming."

But Premier Mike Harcourt defends the closed-door process, despite calls from opposition politicians, the fishing and forestry industry and some rural communities to make them public.

"That's one of the problems with letting out the initial bargaining positions — we're so far off the mark, as far as I'm concerned, that if people say that is what we are agreeing to, it inflames sentiments even more," he said after the leak.

"So that proposal of, 'Here, let's see opening negotiating positions that we don't agree with at all', can in some cases through the media and through political provocation become what we are agreeing to, which totally inflames negotiations and harms these negotiations," said Harcourt.

He said the treaty will be debated in the legislature when it's complete.

Nisga'a top negotiator Joseph Gosnell said the talks must remain confidential.

"I would like to underline, however, that there have been significant changes since last summer. This leaked material is old news. An eight-month-old document is insignificant."

And he accused detractors of trying to derail the process.

"What's really going on this week is a well-orchestrated, well-funded campaign designed to prevent the Nisga'a and all other B.C. First Nations from taking their rightful place in Canadian society."

The two negotiating positions seem impossibly far apart. The Nisga'a want \$269,800 and 2.1 square kilometers for each member, while the governments are offering less than a tenth of that, \$20,000 each, and less than half a square kilometer each.

The \$25 million offered would be earmarked: \$6 million for a new port, \$3 million for a museum, and \$14 million for reforestation and fisheries enhancement. The Nisga'a treaty talks started almost 20 years ago, in 1976, after the Supreme Court of Canada agreed Indians owned their land before B.C.

existed.

But B.C. didn't agree to join the table until 1990.

The treaty is expected to set a precedent for treaties negotiated through the B.C. Treaty Commission, formed recently to redress the fact that B.C. First Nations have never signed an agreement with the Crown as Indians in other provinces did about a century ago.

The Nisga'a are backing up their \$2-billion claim for compensation with an independent audit by the accounting firm Price Waterhouse that details their losses to non-Native industry that was released last month.

The two-and-a-half-year \$137,000 study puts a dollar figure on the value of harvested resources, and it estimated losses as high as: forestry, \$3 billion; fisheries, \$1 billion; minerals \$188 million; income, \$308 million; tourism, \$21 million; for a total of \$4.3 billion.

A framework agreement between government and the Nisga'a is expected to be completed this month.

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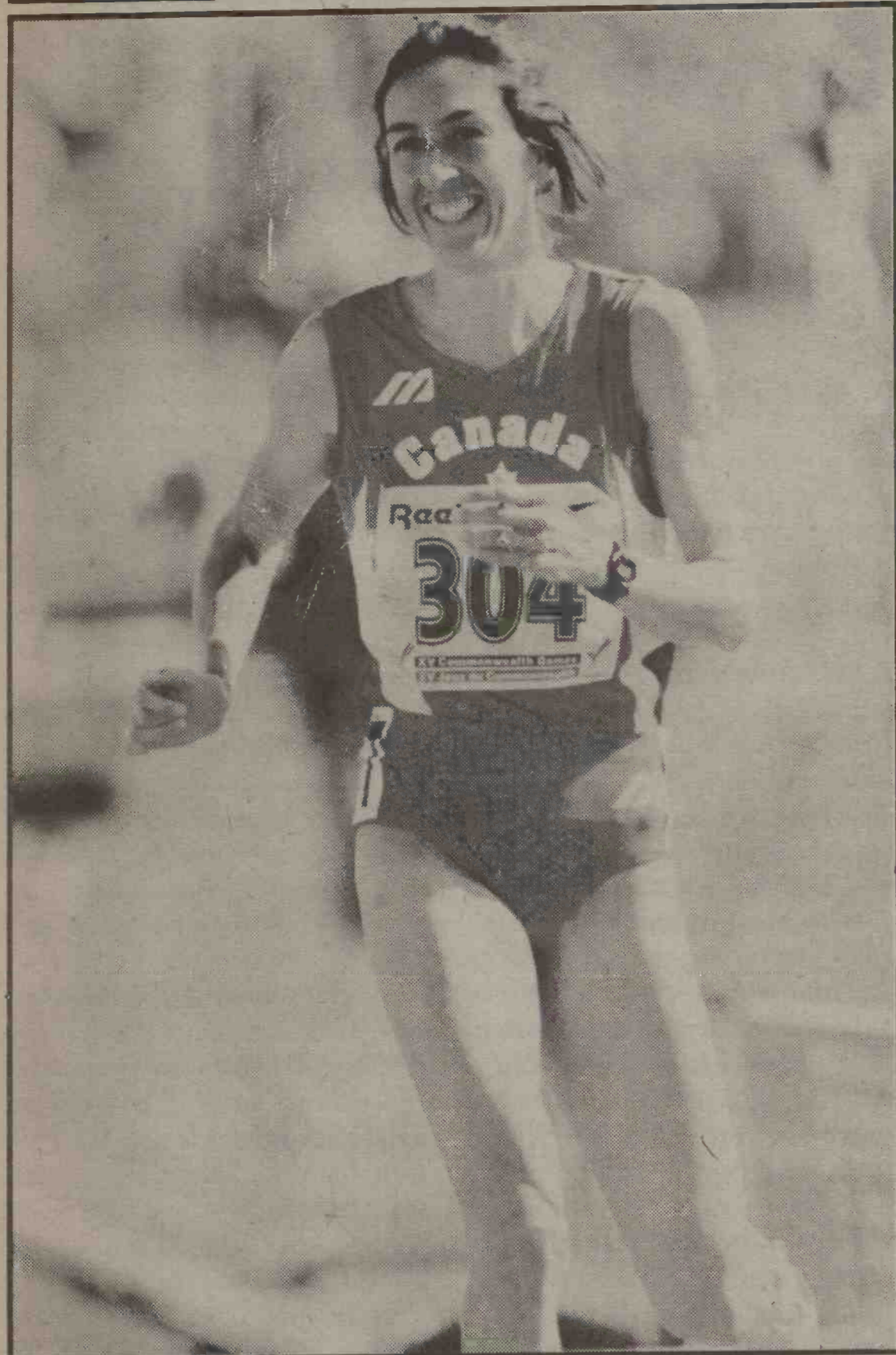
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Focus on B.C.



Angela Chalmers took gold in 3,000-metre event at the Commonwealth Games in 1994 — and set a new record while she was at it.

Chalmers chosen B.C.'s senior overall athlete

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

Chalk yet another victory up for First Nations athlete Angela Chalmers in 12 months studded with achievements.

The middle-distance runner from Victoria was honored this month as top B.C. athlete and named a winner of a National Aboriginal Achievement Award.

The national award is to be bestowed upon her and several other Native luminaries at a ceremony March 31 at Vancouver's Queen Elizabeth Theatre.

The 31-year-old, who won gold in record time for the 3,000-metre race at the Commonwealth Games in her home town last summer, takes the honors in stride.

"I think I pretty much accomplished everything the way I wanted to last year, and more," she said. "I do want to succeed and if I do play the game, I want to play it well. But that's just part of it for me."

Chalmers was given Sport B.C.'s highest honor, senior overall athlete, at a banquet this month. It capped a season that saw her not only win gold at Victoria, but carry our country's flag to open the international games.

Two weeks later, she won the 1,500-metre race at the world's No. 1 meet, the IAAF Grand Prix championships in Europe, and a silver at the World Cup.

Earlier this year she won the indoor Millrose Games mile in New York. And she recorded personal bests in every distance from 1,000 to 5,000 metres.

Chalmers, who is gearing up for the world championships in Sweden in August, also speaks

out for drug free competition and encourages Natives and women.

She is joined for the 1995 National Aboriginal Achievement Awards by world renowned Haida carver Robert Davidson, Vancouver lawyer Arthur Scow, and Dr. Noah Carpenter, a thoracic surgeon from Comox, on Vancouver Island. Scow was the first Aboriginal called to the bar in B.C. and the first Indian provincial court judge.

Alberta honorees include architect Douglas Cardinal, who designed the Museum of Civilization in Ottawa, addictions counsellor Maggie Hodgson of Edmonton, for her work in health services and Marie Smallface Marule of Lethbridge, Red Crow College president, for her work in education.

From across Canada, others awarded are: Environment and Public Service: Quebec Cree leader Matthew Coon Come. Lifetime achievement: Inuit printmaker Keno Joak. Education: Ernest Benedict from the Akwesasne band in Ontario and Regina cleric Dr. Ahab Spence. Business and Commerce: Inuvik entrepreneur Frank Hansen. Community Development: Manitoba band leader Chief Louis Stevenson. Special Youth Award for Engineering: Sharla Tiakohatehkwon Howard of Kanesatake in Quebec.

Performing at the gala ceremony, to be held March 31 at the Queen Elizabeth Theatre in Vancouver, are Metis actor and singer Tom Jackson (North of 60), Buffy Saint-Marie and Inuit singing sensation Susan Aglukark.

The cashless awards are sponsored by the Canadian Imperial Bank of Commerce, Indian and Northern Affairs, the CBC, Canada Post and the province of British Columbia.

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Our Environment

Siksika to begin land management plan

SIKSIKA NATION, Alta.

Within the next few months, as spring 1995 comes to the historic grassland south of Gleichen, Alta., the Siksika Nation will begin using a massive wetland and rangeland improvement plan developed in partnership with Alberta Prairie CARE.

The plan involves 4,400 hectares of First Nation's tribal holdings, and will restore much of the area's original wildlife habitat and multiply land uses.

"It's an opportunity for us to manage our own resources to best advantage," said Carlon Big Snake, area service manager of the Siksika Nation's agricultural department and tribal ranch.

"And it's the first part of our long-range plan for the preservation and management of our resources of water, wildlife, rangeland, upland and grassland."

Grass has always grown here, enough to feed endless herds of buffalo. But now in ar-

reas pastured by the Siksika Nation, the quality of grass has been deteriorating year by year. Over-grazing is a factor, but under-use is also a problem; some areas of good grass haven't been used because there was no water supply for cattle or fences to keep the herds together.

Water was always a problem: prolonged dry years had shrunk the natural sloughs and water holes and only irrigation water could restore them.

Also, the Siksika Nation wanted to devise a comprehensive land management plan on the entire reserve that looks at oil and gas resources, residential planning, ecotourism and significant heritage sites.

In all of these cases, improvement of their rangeland and marsh wetlands seemed to be the hinge that would open the door to a more prosperous and productive future for the Nation.

Accordingly, in October 1991, the Siksika Corporation of Agriculture Development began negotiations with organizations

involved in habitat improvement. At the time, several of these groups, including Ducks Unlimited Canada, were coming together in a land-use program identified as Prairie CARE, the acronym for Conservation of Agriculture Resources and the Environment.

Prairie CARE is now the land-use program of the North American Waterfowl Management Plan, which operates in Canada, United States and Mexico and is the largest conservation initiative in history. In Alberta, Prairie CARE is delivered by a team of biologists, agrologists and resource technicians from Ducks Unlimited and Alberta Fish and Wildlife Services with support from Environment Canada, Wildlife Habitat Canada and Alberta Agriculture, Food and Rural Development.

As a result of the negotiations, the Siksika Nation entered into a 30-year agreement with Alberta Prairie CARE, and implementation of a \$180,000 program of wetland and rangeland

improvement got underway. It was completed by the end of 1994, and will be put into use for the first time this spring.

"The major area of improvement affects half of a 7,800-hectare block of grazing land located north of the Bow River near Gleichen," explains Alberta Prairie CARE manager, Jerry Brunen.

"The Bow River forms the south boundary of the area and both large, grass-covered sand hills and grassy plains characterize this landscape. It's really quite spectacular."

This year, the native grassland has been prepared as a managed grazing range. A total of 18 1/2 km of fencing now divide it into a series of pastures that can be used alternately so that none is over- or under-grazed. The project also involved restoring to grassland 306 hectares of eroded land previously cultivated and working with Agriculture Canada to develop two water wells and a distribution system for stock-water-

ing at several sites.

Away from the river, four natural basins have been provided with a reliable irrigation water supply, and six small rock islands have been built within the basins so that Canada geese can be attracted to nest there. The basins are no longer dependent on run-off or rainfall, and will begin to fill about mid-May when the irrigation water from the Western Irrigation District becomes available.

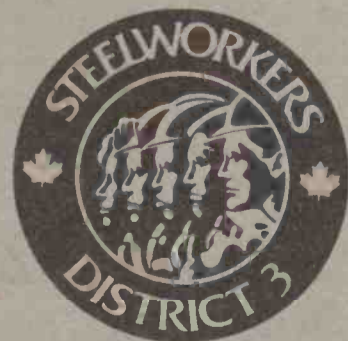
Low dykes and water control structures have been constructed so that water levels generated by irrigation can be managed. Managing water levels helps create good wildlife habitats as well as improving grass forage.

The Siksika project confirms that there are likely to be significant economic benefits in improving pastureland and water supply. With the total grazing management system in place, the Siksika Nation can eventually anticipate a 30-per-cent increase in current stocking rates and revenue.



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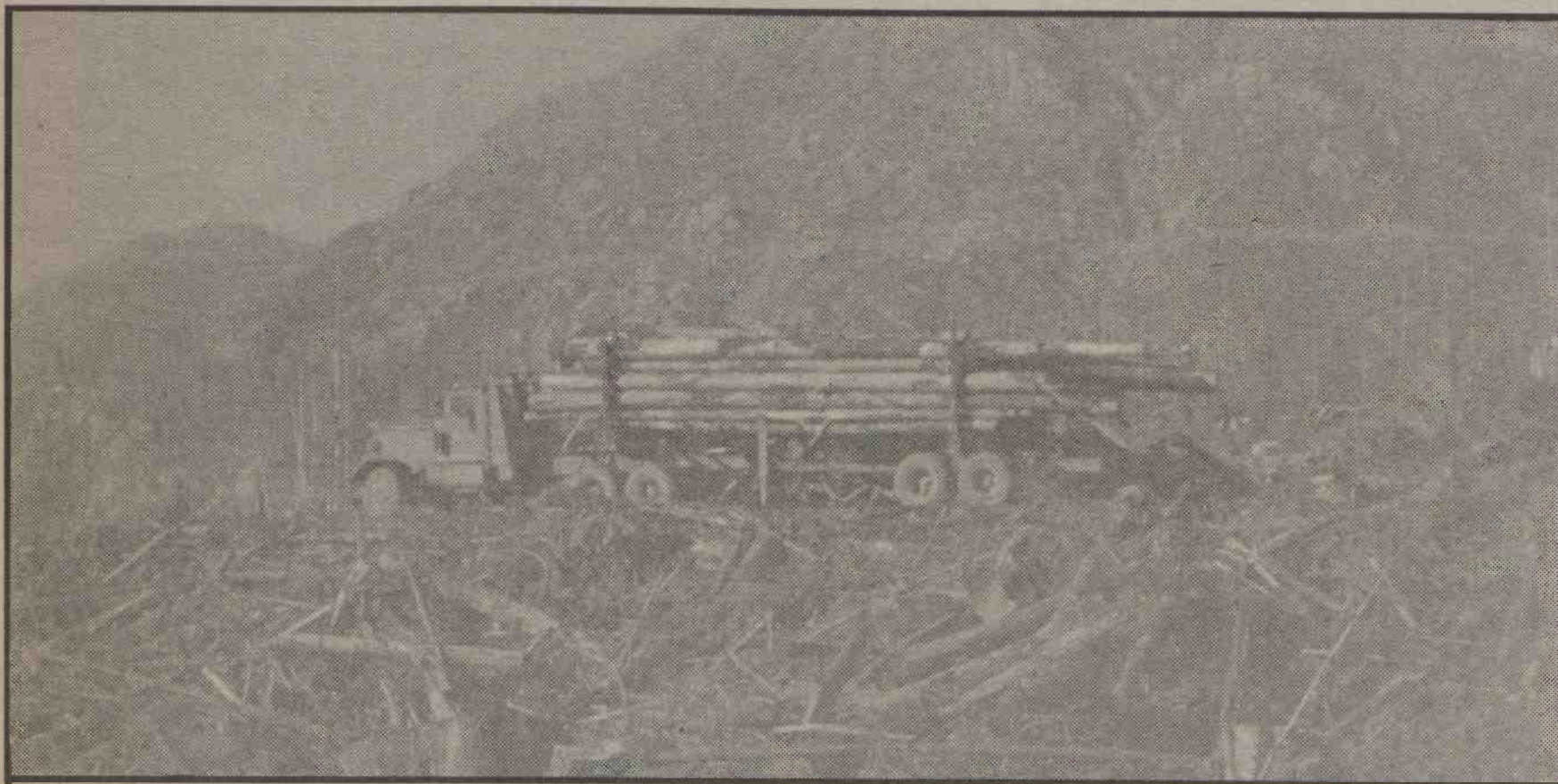
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Focus on Environment



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Edmonton PUBLIC WORKS



Art for wilderness's sake

By R John Hayes
Windspeaker Staff Writer

SLAVE LAKE, Alta.

Late last month, artists who paint, write poetry, sing or "put on performance pieces" gathered in Lesser Slave Lake Provincial Park and at the Sawridge Hotel in Slave Lake to do their bit for the boreal forest.

Organized by the three-year-old Alberta branch of the Western Canada Wilderness Committee, based in Vancouver, the retreat is the third annual.

Artists' creations from the five days are donated to the committee. This year's pieces will be premiered at The Works visual arts festival in Edmonton in mid-June. They will then be used by the public education side of the committee in schools and other places.

Pieces from the previous two retreats — at the committee's research station on the Peace River west of Fort Vermilion and at Nordegg — are currently on loan to Alberta Culture for their

traveling displays. They have been shown at international conferences, in galleries and parks, anywhere that the committee thinks will create greater public awareness.

"Slave Lake is an industry town, so we hope to get better integration and variety in the experience this year," says artist retreat co-ordinator Gail Perrin.

"The focus for environmental issues must be forward-looking," she says. "We're not trying to get back to somewhere in the past. We're trying to show the intricacies of the problem. It's not just a black-and-white issue with an easy solution like 'log or don't log.' Every environmental issue is something of a balancing act between various competing interests."

The boreal forest covers most of Alberta (it is also known as "taiga"), and is characterized by thin soil; black and white spruce in the matured areas; frequent snow cover and prevalent bogs. There is a limited variety of wildlife and most of the forest's activity is in the ground, as opposed to the canopy, or tree tops, as in a tropical forest.

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Focus on Environment

Conservationists see red over reserve deforestation

By R John Hayes
Windspeaker Staff Writer

EDMONTON

When B.C.'s huge multinational lumber companies began to run short of wood last year, the price of newly cut trees more than doubled. The effects were felt quickly in Alberta, as anybody with enough acreage to justify the name landowner rushed to cash in. Conservationists, and many with a long-term stake in the Alberta forestry industry, expressed their outrage and concern.

"You drive through B.C. and all you see is clear-cuts," said Frank Gauchier, president of the board of directors of the Metis-owned Peavine Lumber Company Ltd. of High Prairie.

"There are these big clear places where you say 'Where have all the trees gone?'"

In the last year his company has moved to eliminate clear-cutting both on and around the settlement lands that it uses, and has replaced it with selective logging.

"We're saving the trees. It's like thinning," he said. Peavine will be able to harvest more mature trees from the area in 15 years, whereas clear-cuts take 60 years or more to grow back, if they ever do.

Gauchier points out that selective logging, using smaller machinery or even horses as motive power, employs perhaps 10 times as many people and will leave residents able to live in the area and tourists able to visit it.

This is exactly what conservationists want to hear, but they don't hear enough of it. They've formed coalitions to deal with forestry problems in the last few years, but they feel that the Alberta government has got envi-



Vicky Husband

This clear-cut site is in the Carmanah Valley on Vancouver Island, B.C. The photo is from the book *Clearcut: The Tragedy of Industrial Forestry*, Sierra Club Books/Earth Island Press.

ronmental protection way down its list of priorities.

"There's considerable influence from those with big influence with the government," said Colin Young of the Alberta Wilderness Association. He identified truckers and farmers as two interested groups who want Ralph Klein to keep his legislative hands off the trees.

"The government is in the position that private land is private," said Anne McInerney, executive assistant to the assistant deputy minister of Environmental Protection. "We are looking at a permit system for log hauling which will allow checking after the fact."

But they have no intention of regulating the cutting on private land, and insist that reserve land is a federal matter.

"They're trying to pawn the issue off," said opposition for-

estry critic Nick Taylor. "The environment definitely is a provincial responsibility. Logging has to be done according to good environmental practices. You have to conform to our environmental laws, whoever you are. We are our neighbor's keeper."

"When it comes to the good of society, we all have to do our part," agreed Anne White, one of the founders of the Alberta Forestry Coalition. "There are all sorts of laws that apply to people, and they limit what we can do to each other." White recently visited the foothills west of Calgary and saw, she said, environmental devastation.

"The extent of this leaves me speechless," she said, adding that the problem gets worse in the Aboriginal communities. "It is a matter there of looking at what is the best for the commu-

nity. The wise chief puts in a long-term program. Cutting down the timber is short term, and you're left with a worse mess when it's gone."

White added that she is aware of the conflicts facing some First Nations, with unemployment exceeding 90 per cent in some places, but insists that the short-term solution is no solution at all. Good forestry practices will provide employment now, she said, and will allow sustainable development in the forest so that there will be employment opportunities 20 years down the road, too.

Taylor, the former leader of the provincial Liberals, believes that good forestry practices and reforestation should be obligatory for all who are in the forestry industry. He also espouses mandatory advertisement — at full price — to provincial inter-

ests before allowing export of wood. He suggests that First Nations landholders look into getting the government, business, or perhaps, environmental groups to subsidize them for maintaining the old growth forests, instead of cutting them down.

Old growth forests are one of the sore points with almost everybody. They provide habitat for everything from birds up to the largest animals, such as moose. Yet these are the very areas which are being lost in Alberta the fastest.

"Alberta is going to have lost 30 per cent of our birds within a few years," cautioned White. "Birders have seen none because the logging companies' version of selective logging is to take everything that's taller than three feet. There's nowhere left for the birds."

Alberta laws protect the water, the soil and things around a forest from fire, according to McInerney, but there is no law dealing with forest conservation, and there won't be.

"The provincial government pushes issues off their plates when they don't want anything to do with it," said Young, pointing out that Alberta was more than willing to deal with Native land on the Oldman Dam issue. "But when they want to have their hands on it, they certainly do that."

"Anyone who says they love the land, yet can do this to it, be they white or Aboriginal or whatever — I have a great deal of suspicion of them," said White. Most conservationists' scorn, however, is reserved for a provincial government that has avoided taking action against those who, environmentalists suspect, have too much influence in Edmonton for the land's good.

Continued Encouragement to all those committed to preserving the Environment



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Sports

Metis Kelly on a high with 'double win'

By Terry Lusty
Windspeaker Correspondent

GRANDE PRAIRIE, Alta.

It was Friday, March 3. As athletes and coaches stood around excitedly speculating just who from Alberta might win the prestigious Quest For Excellence Unisys award, one of those in the crowd chatting with friends happened to be a 15 year-old Metis, Cody Kelly.

"Me and a friend were talking about others who might get it," explained Kelly. When the announcement finally drifted over the air, it came as a shock to the Drayton Valley lad. "Big time!" exclaimed the surprised and jubilant Kelly, who was the chosen one.

The honor placed Kelly in the distinguished company of Amanda Fortier, the 16-year-old cross country skiing sensation who captured three golds and a silver, not to mention the hearts of Albertans.

Unisys is an award which recognizes athletes, coaches or managers who display qualities of performance, leadership, co-operation and fair play in the true spirit of the Canada Games. It was introduced in 1991 in co-operation with the Canada Games Council.

Earlier that same evening, Kelly, who fought in the 71 kg division, convincingly fought his way to Alberta's only gold boxing medal with his 14-7 defeat over Saskatchewan's David Chum. Kelly's victory rounded out Alberta's total gold take to 30, and overall upped the total medals to 81.

The entire community of Drayton Valley, approximately 100 km. southwest of Edmonton, is proud of their boy who, on the very day of this writing, is being formally recognized by the town mayor. According to Lawrence Duperron, Kelly's coach for the past six years, "the mayor can't get over the Unisys trophy he (Kelly) won!"

Duperron, who works with the Derrick Boxing Club, bubbled with delight over his star pugilist who he thinks "is capable of going to the Olympics."

In the fight game, there are certain tools one acquires and puts into play to be a winner. Obviously, Kelly has put them to good use.

"He's a good thinker in the ring, very patient, doesn't lose his temper. He'll do everything you ask him," Duperron explained.

As for Kelly, he'd like nothing more than to win a medal at this summer's nationals, especially since this is the last year he is eligible to compete at the Jr. C level. After that? The Olympics, perhaps.

"If I reach that... great!" exclaimed Kelly. Beyond that, he's not sure of anything. Being a pro just isn't in the cards at this point when he simply wants to get through school (he's in Grade 11). Heck, he's not even sure of what career he'll pursue, although he enjoys tasks that are physically demanding.

Young Kelly took up the



Terry Lusty

Cody Kelly celebrates his victory at the Canada Winter Games in Grande Prairie.

sport nine years ago when his buddy, Dallas Stewart, asked him over to the local gym. Although he was a bit active in baseball, he gave it a shot and found it "fun." He went once a week until he got into shape, then progressed to twice, then three times a week. He was hooked.

For the first few years he trained under Doug Bolianatz, then Duperron. He began to take his sport more seriously after his first real bout. After that one, "I knew I'd keep going," he confessed. And he has.

Thirty fights later, he admits to liking "the discipline, the travel and keeping fit." He's fought in Los Angeles and Spokane, Washington, all over. But there's nothing like Grande Prairie.

"It was the best because I had the best crowd ever," he explained. And, when he climbed into the ring with Chum, it was with some degree of confidence — an essential in boxing. While Kelly admits that Chum "could take punches well," he felt that the fight was his. That was confirmed at the end of the second round when Duperron said he figured he was a comfortable seven or nine points up on Chum.

"I wasn't worried at all. I had him figured out," said Kelly. The rest, as the saying goes, is history.

When asked about what he felt were his personal strengths, Kelly remarked, "being short, stocky, knowing how to fight and keeping in good shape." He enjoys calisthenics and jogging as forms of work-outs. In 1994, he won the provincial championship, placed second in the Western Canadian, and fifth at the National Championships. He's a former Regina and B.C. Golden Gloves winner.

For pastimes, he likes to hunt, ride horseback in the Rockies, and boogie about on quads and motor bikes. The 5'8" son of Gordon and Joan has three sisters and a loving family who support him all the way. So, not only is he a double winner, he's a triple — even quadruple — winner, what with the admiration and respect he's gained from his community.

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Siblings

By Paul Spasof
Windspeaker Correspondent

GRANDE PRAIRIE

Like most Laframboise us his little brother younger.

Unlike most ever, that sibling the way to Grande a gold medal for in the Canada gram boxing fir defeated Alber Andrews 19-12 final.

"When they seven or eight, t into competing with one another Team Saskatchewan Laframboise, w boys involved i

"So I went a set of boxing g time they argue another I took t in the baseme gloves on their go."

And out of sessions in the arose a couple of addition to a g 1994 Canadian Dana, 14, has t from provincial as well as the Indigenous Gar Jesse, 13, has a pion at the pro Saskatchewan.

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Sports

Sibling rivalry paves way to gold medals

By Paul Spasoff
Windspeaker Contributor

GRANDE PRAIRIE, Alta.

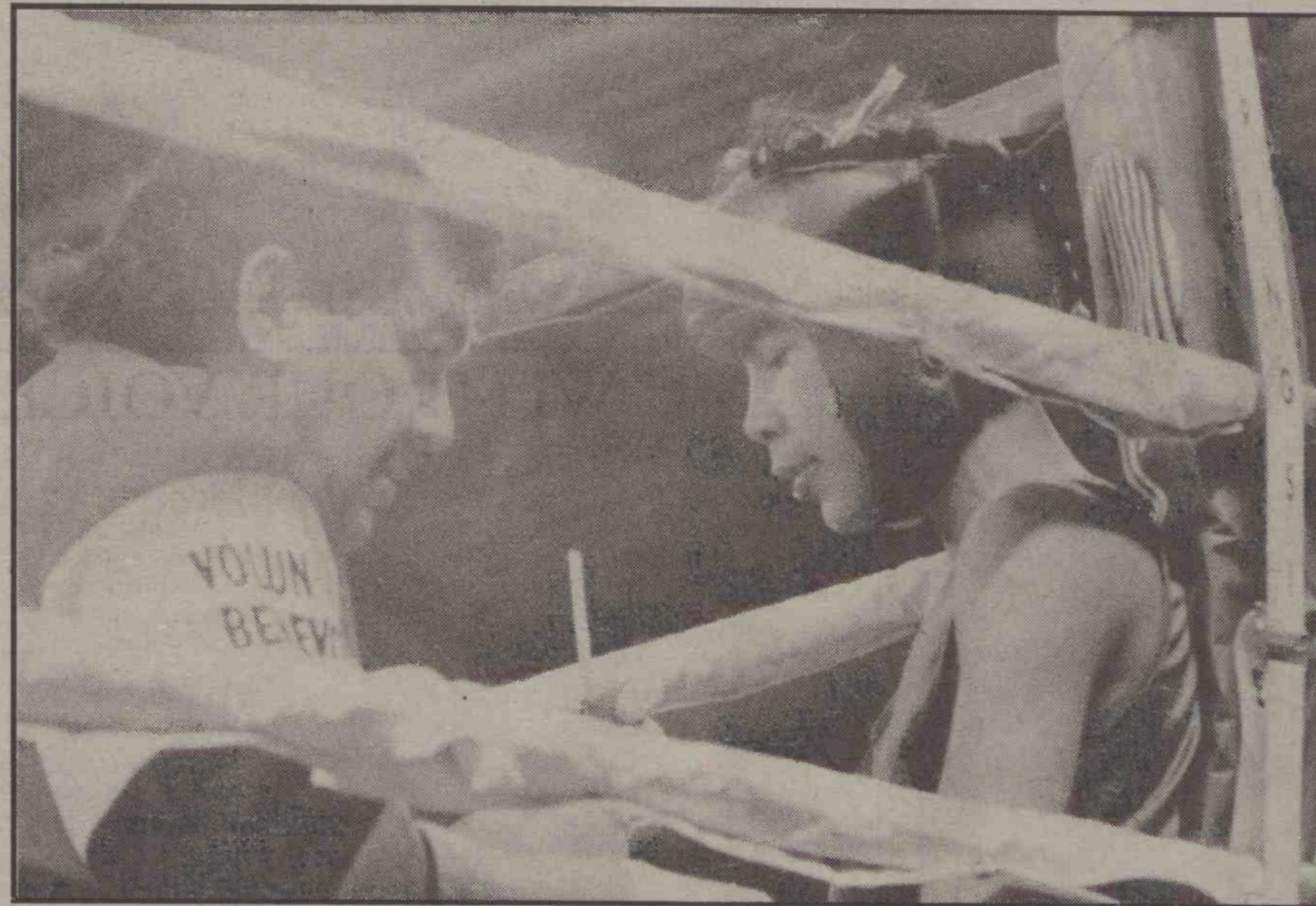
Like most brothers, Dana Laframboise used to fight with his little brother when they were younger.

Unlike most brothers, however, that sibling rivalry paved the way to Grande Prairie and a gold medal for Saskatchewan in the Canada Games' 46-kilogram boxing final. Laframboise defeated Alberta's Kristopher Andrews 19-12 on points in the final.

"When they were about six, seven or eight, they were always into competing and scrapping with one another," recounted Team Saskatchewan coach Les Laframboise, who got both his boys involved in the sport.

"So I went out and bought a set of boxing gloves and every time they argued or pushed one another I took them downstairs in the basement and put the gloves on them and let them go."

And out of those basement sessions in their Regina home arose a couple of champions. In addition to a gold medal at the 1994 Canadian championships, Dana, 14, has taken home gold from provincial championships as well as the North American Indigenous Games. His brother, Jesse, 13, has also been a champion at the provincial level in Saskatchewan.



Paul Spasoff

Dana Laframboise has his dad Les in his corner during his bout with Quebec's Sylvain Carrier at the Canada Winter Games.

"I'm kind of surprised at the success they have had," revealed Les, who never competed in the sport but has since become a certified level-two coach. "But Dana does have 56 bouts now."

Once the neighborhood kids caught wind of what was happening downstairs in the Laframboise basement, the elder Laframboise ended up with a lot more than he

originally intended.

"It turned out to start a club," he laughed. "Other kids started to come by and started watching and started working out."

And before he knew it, the Riel Boxing Club was formed.

What started in the Laframboise basement has since come full circle, though, as the club has once again found its way back to the house. Three

buildings and three new owners later, the club was forced to relocate Dec. 1 because of an increase in rent. With up to 33 Metis, Indian, white and black boxers, the basement has become confining and has limited what the athletes can do.

"We don't do that much sparring," noted Les, who lamented the club's upheaval as they were in the midst of preparations for the Games.

"We do a lot of technical work. Our ring, I just draw a circle on the floor and they have to keep their left foot in there and we go around and do technical stuff. We also have a couple of bags in there."

All of this has had little effect on the club's boxers competing at the Games, though. In addition to Dana, clubmates Josh Hamilton and Gary Kopas also won gold medals.

"I am very surprised at how they have done, because this is the first national competition for most of them."

While Dana competed in the final, Jesse watched from the bleachers. After qualifying for the Canada Games' team, he failed to make his 43-kilogram weight class once he arrived in Grande Prairie.

"The lower end of the weight class is 41 kilograms, so I tried to feed him and feed him," Les remarked. "He only weighed 39.8 kilograms, so we were only down a pound or two."

All members of the Laframboise family have benefited from working in such close quarters, but perhaps none more than Dana. Not only does he gain more confidence by having his dad in his corner, but it has also improved his relationship with his brother.

"We don't hit each other anymore," the soft-spoken athlete said with a grin that spread from ear to ear.

"We just yell now."

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Aboriginal culture stamped into Canada Games

By Terry Lusty
Windspeaker Correspondent

GRANDE PRAIRIE, Alta.

Anyone who's attended major events like the Commonwealth Games, Arctic Winter Games or North American Indigenous Games, knows only too well that they incorporate a sizable cultural program.

The recent Canada (Winter) Games in Grande Prairie were no different. The cultural component theme, called Iskoteo, a

Cree word for fire, symbolized the north: "fire in the sky... spirit of the people... power of the land." Indeed, the presence and power of Native culture permeated the Feb. 19-March 3 extravaganza on a daily basis.

The Native participation was billed as The Aboriginal Experience, and the culture of Canada's First People was showcased through various mediums at the Muskoseepi Park amphitheater, St. Clements School and during the opening and closing ceremonies of the games.

The skills and talents included arts and crafts by such renowned artisans as master carver Sonny Macdonald from Fort Smith, birch bark biter Angelique Levac from Prince George, and artist Colinda Cardinal (daughter of the late N.W.T. artist of renown, Don Cardinal) who designed the Aboriginal Experience poster. Edmonton's recording artist Laura Vinson, Calgary singer Art Napoleon, the Northwest Territory's vocalist Willie Thrasher and fiddle great Lee Mandeville, thrilled the multitudes with their songs and music. Others demonstrated their unique abilities in such areas as theatrics, films (by Gil Cardinal), and fashion shows by Gary Oker's Akazaaze Fashions.

Of course no cultural portrayal is ever complete unless it embodies traditional dancing, and this element was richly and enthusiastically displayed daily by the Northern Shadow Dancers, Red Thunder, Peywapun Dancers, Kelly Lake Dancers, White Braid and others.

It's close to sinful to not also mention the Dene Tha Drummers, hoop dancing, and special guest speaker Alwyn Morris, the Mohawk who won gold in kayaking at the 1984 world Olympics!

Each evening at the park, the audiences were treated to *Fire in the Sky*, a five-part multi-media production that involved lasers, giant screens, hot air balloons, music and 12-foot puppets.

In all, the Aboriginal inclusion in the games was no small feat. Certainly, it took a lot of co-



Terry Lusty
Gov. Gen. Romeo LeBlanc takes part in the closing ceremonies at Muskoseepi Park at the Canada Winter Games.

ordination, co-operation and volunteerism from hundreds of Native people. Bonnie Bell, program director for the friendship centre, had the responsibility of co-ordinating The Aboriginal Experience. She said they had to begin work about 18 months in advance, and formed nine sub-committees.

Bell credited the board of the centre for allowing three staff, one being herself, to work with the games cultural project.

"That was a substantial contribution on the part of the friendship centre," she admitted. One of their worst fears, she added, was their concern "about the location of the venue" which was off the beaten path from two major facilities, the Canada Games Arena and Muskoseepi Park. However, it all worked out.

"After a few days, word got around and we were packed," she remarked.

The featured speaker and guest at the opening for The Aboriginal Experience, Alwyn Morris, "pointed out the correlation between sport and culture, and how each enhances the other," explained Bell. Morris also stated that sports help to discipline youth, and once they begin to achieve, they feel good about themselves. He did not neglect to mention how good it is to see the evolution of Native involvement in national and international sports, like the Canada Games, North American Indigenous Games, etc.

The Elders were a vital part of the happenings, too. Jerry Auger co-ordinated that task, and brought in four — one from Gleichen, and the others from Alexis, Atikameg and Brocket.

"We had pipe ceremonies every morning... to ask Creator for guidance, for everything to run smooth, and to have a good day," he said.

Auger also co-ordinated the opening prayer for the games in Dogrib, Cree, English, French and Ojibway, while Lee Smith translated in sign language. The Edmonton Journal, stated Auger, "claimed the northern mystique was captured in the games by what we did."

Sports

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By Heather Halpenny
Crocker Consulting Inc.

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6. Do you enjoy your success best when you do it yourself?
7. Are you willing to put your

8. Do you like making decisions and being the boss?

9. Can you work for long hours over extended periods of time?

10. Do you set goals for yourself that are difficult to reach?

11. Do you follow through on these goals and see jobs through to the end?

12. Are you willing to take the time for careful planning?

13. Are you well organized?

14. Do you manage your time well?

15. Do you get along well with others?

16. Do you like being the leader and decision-maker?

17. Can you say 'No' to the people you know well, like family?

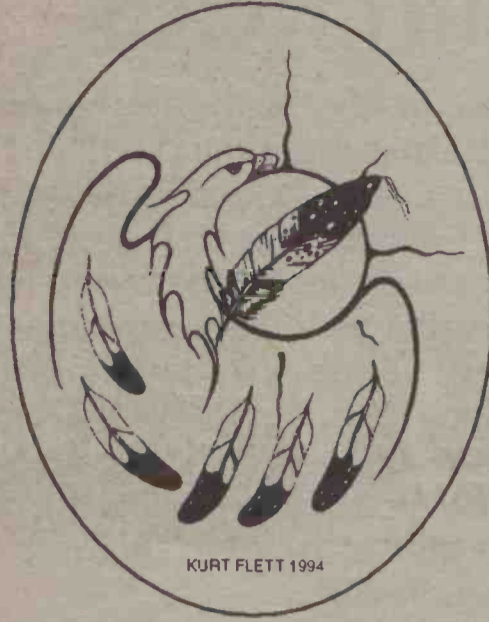
Count up the number of questions to which you answered 'No'. Count up the number of 'Yes' answers. If your 'No' column total is higher than the 'Yes' column total, then you have some thinking to do before you go out on your own.

On the other hand, if your 'Yes' column is the biggest total, then get started making your dream a reality. You need a Business Plan and a personal plan of action.

If you have questions or ideas for topics you would like to see discussed in this column, call Heather Halpenny at Crocker Consulting, (403)431-1009.

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Business

First Nations Clothing finds overseas markets

By Koralie Mooney
Windspeaker Contributor

WINNIPEG

Three years ago their office was the trunk of a car.

Today, the demand for First Nations Clothing is coming from all over North America and as far away as Europe.

Lorissa Muth and Diane Semenchuk founded the company and designed the line of modern clothing with Native motifs and designs. The line includes leather jackets, sweat shirts, T-shirts, jeans wear, sports wear, jewelry, accessories and a line of pewter and bronze statues.

First Nations Clothing does custom design orders, and is branching out into a higher end fashion of modern style dresses with Native motifs.

They began by selling the jackets at powwows, and their market grew through word of mouth. After only one year in business, the company's sales were \$118,000. After the first year, they started getting requests for custom sales from all over the United States, and from Europe as well.

Business has been so good that First Nations Clothing is expecting sales to reach \$5 million after five years in business.

But the company is about more than making a profit, says Muth.

"There's been nothing available to our people in terms of quality clothing. We wanted to put together something that was Canadian made, no imports. When someone wears these clothes, it shows Native pride."

That Native pride is also in demand



Koralie Mooney

Lorissa Muth, president and one of the founders of First Nations Clothing, also helped design the line of clothes.

from Europeans, as Ken Roulette, director of a Winnipeg Native theatre group, Prairie Buffalo Theatre, discovered last summer.

The group performed at a western theme park in Hillerstorppe, Sweden,

for two months. The Swedes' interest in the First Nations Clothing the actors wore gave Roulette an idea. Upon returning to Winnipeg, he joined forces with First Nations Clothing to become their Swedish connection. He is return-

ing in May with merchandise to sell at the theme park and will go back to perform with Prairie Buffalo this summer.

Roulette is also hoping to set up a retail outlet for the company by the fall of this year, because while the clothes and statues can be found in Hudson's Bay, The North-West Company and various specialty stores across the country, First Nations Clothing has no retail outlet of its own, being primarily in wholesale.

While the company has taken off in a few short years, its success has not been achieved without obstacles.

"It was very difficult to establish credibility with the banks. Being women, they wanted our husbands to co-sign a loan. I told them to get out," says the mild-mannered Muth.

Finally, after finding a bank willing to take the initial risk, the company is now looking for private investment.

"We're looking to private investors because we're at a limit right now. We're trying to expand for our own training, development and production line," says Muth.

John Lee, a partner in the company, acknowledges that there are federal loans available to Aboriginal businesses, but says that they are difficult to access and that they give government more control than First Nations Clothing would feel comfortable with.

For now though, the biggest challenge for the company is trying to keep up with an increasing demand from both the Aboriginal and non-Aboriginal communities. Muth estimates that 40 per cent of the sales are to non-Aboriginals, and says that that percentage should continue to swell once the merchandise begins to sell in Sweden.

Advertising Feature

"Building the Bridge" - Aboriginal Conferences '95

Delegates at last year's Aboriginal Business & Finance Conferences all indicated how pleased that they were all able to participate in a conference that highlighted the partnership between the leaders and members of Aboriginal communities and business and financial communities. The '94 Conference Committee heard comments from bankers, lawyers and accountants on how pleased that they were to be able to not only sit and discuss issues, but to also be able to help delegates develop solutions. One such delegate from Slave Lake said that it was the first time that she stated her opinion on important issues and felt that she was truly listened to and understood by the people in the professional fields. The '94 conferences were a milestone in bridging the gap between the two communities.

When asked what they would like to see in the 1995 conferences, the almost unanimous response from the delegates was for a "hands on" workshop on the development and preparation of business plans. Under the direction of the '95 Conference Committee, co-chaired by Charles Wood, chairman of the Tribal Chief's Association and Ed Cook, senior partner Cook Duke Cox, a Workshop has been designed for the "hands on" participation of delegates in the preparation of business plans. Every step in the business plan development process will be identified and discussed and delegates will work on their business plans throughout the day.

A big part of the business plan development and writing process is under-

standing the reasons and need for each of the steps, and to aid in this a panel of experts in the areas of accounting, business, finance and law have been assembled and the conference delegates will have immediate access to the panel to help answer any questions that may arise during the preparation of their business plans. As well, a complete set of resource materials supplied by the Federal Business Development Bank will be provided to each of the delegates at the conference.

To assist the conference delegates, facilitators have been selected from Cook Duke Cox, TD Bank, Coopers & Lybrand, Federal Business Development Bank, Metis Settlements General Council and the Tribal Chief's Association. Facilitators will work with small groups (five or six persons) to ensure that the delegates receive maximum benefit from the exercise.

Chiefs, chairpersons, counselors and management personnel will all benefit from this conference as it will clearly outline what is needed in a well prepared business plan. Administrative, accounting and economic development staff will all benefit by gaining additional expertise in preparing a business plan as well as developing a better understanding of the different components of a sound business plan.

The '95 Conference Committee are all excited about the prospects of the 1995 Conferences and to the meeting and making of many new friends at this year's conferences. REGISTER NOW.

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CCAB join for Abor

TORONTO

Aboriginal youth private-sector jobs through a partnership with Human Resources Development Canada and the Council for Aboriginal Development (CCAB), announced by Blondin-Andrew, State for Training and

Under the Aboriginal Business Internship Program, Aboriginal youth ages of 18 and 24 placed in private placements with a wide variety of corporate hosts. Some interns will be identified by the Saskatoon Tribal Council and the initiative to specific training and Aboriginal community

"I am delighted with the federal government's investment in youth," said George McCab, CCAB president.

"I am particularly pleased with the partnership brokered with the Tribal Council and Joe Quewezance. This spirit of partnership is being extended by active participation with the private sector. Aboriginal intern placements."

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Business

CCAB, federal government join forces to place Aboriginal interns

TORONTO

Aboriginal youth will get private-sector job experience through a partnership between Human Resources Development Canada and the Canadian Council for Aboriginal Business (CCAB), announced Ethel Blondin-Andrew, Secretary of State for Training and Youth.

Under the Aboriginal Business Internship Program, 150 Aboriginal youth between the ages of 18 and 24 years will be placed in private-sector positions with a wide range of corporate hosts. Some 30 of these interns will be identified by the Saskatoon Tribal Council to ensure that the initiative is responsive to specific training needs of Aboriginal communities.

"I am delighted with the federal government's support and investment in Aboriginal youth," said George Lafond, CCAB president.

"I am particularly pleased with the partnership we've brokered with the Saskatoon Tribal Council and Tribal Chief Joe Quewezance. I want to see this spirit of partnership extended by actively working with the private sector to match Aboriginal interns with quality placements."

As well as placing interns in the private sector, the CCAB ini-



Ethel Blondin-Andrew

tiative will provide incentives for Aboriginal students to complete their education and aid in reducing drop-out rates.

The placements are designed to expose Aboriginal students to new work environments, and a range of practical skills.

The CCAB hopes to encourage Aboriginal youth to both explore the full range of private-sector career options and to acquire new skills which can be brought back to Aboriginal businesses and communities.

"Aboriginal young people have tremendous ability. Combine that ability with education and job experience and you have young people who can take control of their careers and

their lives," said Blondin-Andrew.

"Government cannot assume sole responsibility for inspiring youth and helping them get job skills. Business has a role to play as well."

Human Resources Development Canada will provide \$1.4 million to the CCAB through the federal Youth Internship Program. The program targets the 60 per cent of high school graduates who do not pursue further education or training and creates pathways to help them make the change from school to work.

"Aboriginal youth need to see a future with real career opportunities. That will not happen unless we take the lead in partnerships with government, business and the Aboriginal community," said Lafond.

The council has placed more than 500 Aboriginal interns in corporate training positions in the past eight years. Last year alone, more than 400 Aboriginal youth sought assistance in finding positions in the private sector from the CCAB. The council is a non-profit, national organization that brings Aboriginal and non-Aboriginal business people together through business education, training and employment opportunities.

Northern Transportation wins 1994 N.W.T. business award

IQALUIT, N.W.T.

Northern Transportation Company Limited won 1994's Northwest Territories Business of the Year Award given by the N.W.T. Chamber of Commerce for the company's outstanding contribution to the communities and economy of the N.W.T. over the last 60 years.

Northern Transportation Company Limited provides a lifeline through marine resupply from Hudson Bay to the Bering Strait. Operating 17 tugs and 134 barges, the company services 50 communities in the N.W.T., Yukon and Alaska. During 1994, NTCL relocated its head office to Hay River, N.W.T. and opened new offices in Rankin Inlet on Hudson Bay and Iqaluit on Baffin Island.

The company, owned 100 per cent by Aboriginals, also plans to open regional offices in Cambridge Bay and Inuvik and purchase two ocean-going, ice class vessels this season.

"This award is particularly gratifying because of the high caliber of the other contenders," said David Connelly, a member of the Board of Directors and the Executive Committee of NTCL. "NTCL is responsive to the changing times."

"Although government cut-backs hurt traditional businesses, they can provide new business opportunities. NTCL has responded with export, trans-shipment, environmental reclamation, cost-cutting and

quality initiatives."

Since being purchased by the Inuvialuit Development Corporation of the Western Arctic and the Nunasi Corporation of Nunavut 10 years ago, NTCL has contributed more than \$100 million in taxes, purchases and payroll into the economy of the N.W.T., said Randy Mulder, President of the N.W.T. Chamber of Commerce.

In 1993 the company successfully launched an export business, displacing the traditional, Washington-state-based supplier of petroleum products to the north coast of Alaska. By purchasing oil in the NWT and selling it to Alaskan coastal communities, the company has generated \$14 million in exports from the N.W.T. during the past two years.

NTCL is a major private sector employer in the territories, employing 320 persons, and is the largest private sector employer of Aboriginal people in the N.W.T. The majority of the Board of the Directors is Aboriginal and all but one are Northern residents.

The company's 1994 revenues are \$32 million with assets of \$36 million. Although shipping revenues have declined from \$38 million since the reduction of oil and gas exploration in the Mackenzie Delta and Beaufort regions in the 1980's and the closing of the Dew Line resupply, NTCL has been able to remain economically viable despite reductions in revenues.

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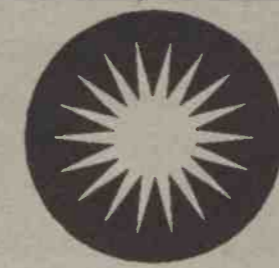
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Computing

NativeNet founder explains value of Internet

By Gary Armstrong
Windspeaker Contributor

Recently, *Windspeaker* had the opportunity to have an interview via Internet e-mail with Gary Trujillo, the originator of NativeNet. NativeNet is considered one of the most innovative electronic mailing list areas on the Internet for Aboriginal and non-Aboriginal peoples.

I asked a few questions that hopefully will be of interest to our readers.

Q) What types of educational opportunities are there for Aboriginal administered schools on the Internet?

A) All kinds of schools are discovering the Internet represents a vehicle for connecting students, teachers, and administrators with sources of information as well as with one another. I feel there is a very great potential represented by the Internet for doing collaborative learning exercises, whereby Aboriginal students in all parts of the world can communicate with one another relative to subjects defined in curriculum developed collaboratively by their teachers in consultation with Elders and professional curriculum developers. I have been contacted by many teachers interested in this kind of project, and I would like to help co-ordinate such efforts.

I will be addressing two educational conferences next month sponsored by Aboriginal organizations, one in Duluth, Minn., and one in Albuquerque, New Mexico on the potential of the World Wide Web as an educational resource. I hope as a result of these experiences to become better aware of more specifics of how much interest exists and/or can be reasonably forecast in using World Wide Web and other Internet facilities for educational purposes.

Q) What opportunities are there for Aboriginal businesses on the Internet?

A) The World Wide Web facility is becoming a very "hot topic" among all kinds of business interests, and I think one can reasonably expect that Aboriginal business will be growing increasingly interested in positioning themselves to take good advantage of the potential for advertising and direct-mail sales style ordering that the Web makes easily available.

Q) Being more specific, there are many Aboriginal newspaper companies that are thinking to expand electronically via the Internet. What would be some of the possibilities and opportunities for Ab-

original newspaper companies on the Internet?

A) Many mainstream publications have begun developing Web "home pages" to serve their readers. There is no reason that aboriginal newspaper businesses could not do the same. Newspapers are flourishing in the Internet. There are over 600 metropolitan, private and educational newspapers on the Internet in electronic format. Most of these newspapers and magazines are extensions of paper formats. For instance, a person can subscribe to USA Today Newspaper which can be delivered directly into a person's electronic mailbox.

USA Today has basically expanded their market to include text only newspaper information. But, there is a demand for USA Today and subscribers are paying for this information.

Native newspapers can also flourish on the Internet. Such newspapers can be "for profit" by sending examples of their newspaper's articles to certain usenet news groups and mailing lists. If there is an interest from individuals or organizations North America or the world such individuals might request subscription via e-mail or in paper format.

One example of a Native newspaper on the Internet is Wontanging Ikche — Native American Newspaper. There is one editor, some volunteers and freelance writers on and off the Internet. This Native newspaper has over three million readers world wide and freelance writers from around the world. Wontanging Ikche has been publishing once a week for the past five years!

Q) As you know there are many inner-city Aboriginal organizations throughout North America. How can these organizations benefit if they linked to the Internet?

A) The most obvious benefits that could be achieved include taking advantage of the information provided via libraries, government archives and educational institutions, as well as the resources being made available by various other information providers. They can also establish channels of communication with one another. The NativeNet mailing list, which I operate, provide one example of such channels of communication.

For example, the NAT-HLTH list, which has to do with the subject of health and health care, can be a valuable mechanism for both providing and obtaining information regarding a wide range of issues. Recently, for example, several bulletins were

posted via NAT-HLTH concerning the need for Aboriginal people to volunteer to donate bone marrow, which is urgently needed to treat leukemia. The need is especially critical for Aboriginal people and other racial minorities; there is a smaller pool of potential donors.

For any kind of Aboriginal social service organization or agency, one can imagine a variety of needs that can be served by the communications and data-access and retrieval capabilities of telecommunications.

Increasingly, various organizations are making information available via World Wide Web "home pages," which are hypertextual archives of information and "pointers" to sources of infor-

mation located on a variety of servers rapidly springing up around the world.

NativeNet now has in place its own World Wide Web home page which, in addition to archiving our own material on, by and for Aboriginal peoples, serves as a catalogue of resources on servers around the world.

Organizations which are connected to the Internet via any of the many "access providers" which sell services via dial-up modem connections can avail themselves of the NativeNet Web page and the many other Web pages referred to by means of that page.

Q) Finally, what are some of the opportunities for isolated Aboriginal communities to be linked to the Internet?

A) The best prospects I have seen thus far for such communities, which often lack even telephone service, is to exchange electronic mail by means of low earth-orbit satellites. I am aware of a company based in Calgary that provides link-ups through such a means. In this case, access to certain Internet services (telnet, ftp, WWW) would not be available directly, but e-mail-based proxy services would provide access to the same functions. NativeNet hopes to ultimately facilitate such connections, as a part of our commitment to serve Aboriginal populations.

Gary Trujillo can be reached on the Internet at: gst@gnosys.svle.ma.us

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News

Sumas wins land claim

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

The Sumas Indian band has won a battle with Indian Affairs over a parcel of land they lost 88 years ago.

An independent commission ruled the federal department illegally sold about 11 hectares of land from the middle of the reserve east of Vancouver in 1927.

The land was part of a tract of 17 hectares expropriated in 1910 for a railway. The railway was abandoned in 1927, and non-Native landholders whose lands also were expropriated were able to buy them back for \$1.

Only about one-third of the land was returned to the Sumas First Nation.

"Canada failed by all accounts to meet its fiduciary obligations to the Sumas band," said the Indian Claims Commission report, chaired by Kim Fullerton.

Compensation for such claims is usually made in cash.

But one band Elder says the Sumas need land, not money.

"I would not want to see our band get a single penny from the federal government or the department of Indian Affairs," said Ray Silver, a former chief of the 225-member band, east of Abbotsford, about a 90-minute drive from Vancouver.

"I'd like to see our land replaced. We haven't even got room here to build homes for our younger generation. We're run-

ning out of land."

The reserve sits on 325 hectares of land, but most of it is flood plain and farmland, so there isn't room for housing, the band said.

The lost land, which the band estimates is worth millions of dollars, was sold to private homeowners and a manufacturer of pipe plastic which employs two band members and still operates 24 hours a day. The operation won't be affected by the ruling.

The Sumas people own and operate a plant that manufactures red clay bricks, sold across British Columbia's Lower Mainland. They're used in such products as the red floor tiles lining the platforms at some SkyTrain stations in Vancouver.

The brick clay is harvested from a mine near the reserve.

Silver suggested another form of compensation could be more clay-rich land so the plant could continue manufacturing past the 50 years the current supply is expected to last.

The commission, which presented its report at a small ceremony at the Sumas First Nation community hall last month, can only make recommendations to Ottawa but cannot force the government to act on its findings.

The fight for compensation was started in 1927 by the great-grandfather of the current chief, Lester Ned.

Chief Ned was overwhelmed by the victory and the band, which is part of the Stolo Nation, is confident a settlement will be reached soon.

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- D. Building A Vision: Community Involvement In the Planning & Design Process for First Nations Schools
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(Note: These workshops are 5-6 hrs. long. Most are repeated on Friday)

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The NADC is an advisory group to the provincial cabinet. Its chairman is Wayne Jacques, MLA Grande Prairie-Wapiti. Issues or ideas raised at the Kinuso meeting will be followed up by the NADC.

For more information about the meeting, contact Kelly Kincaid at the Northern Development Branch at 624-6343 (Toll free dial 310-0000).



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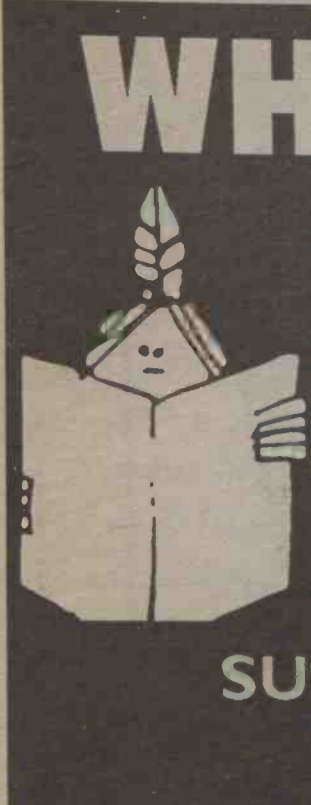
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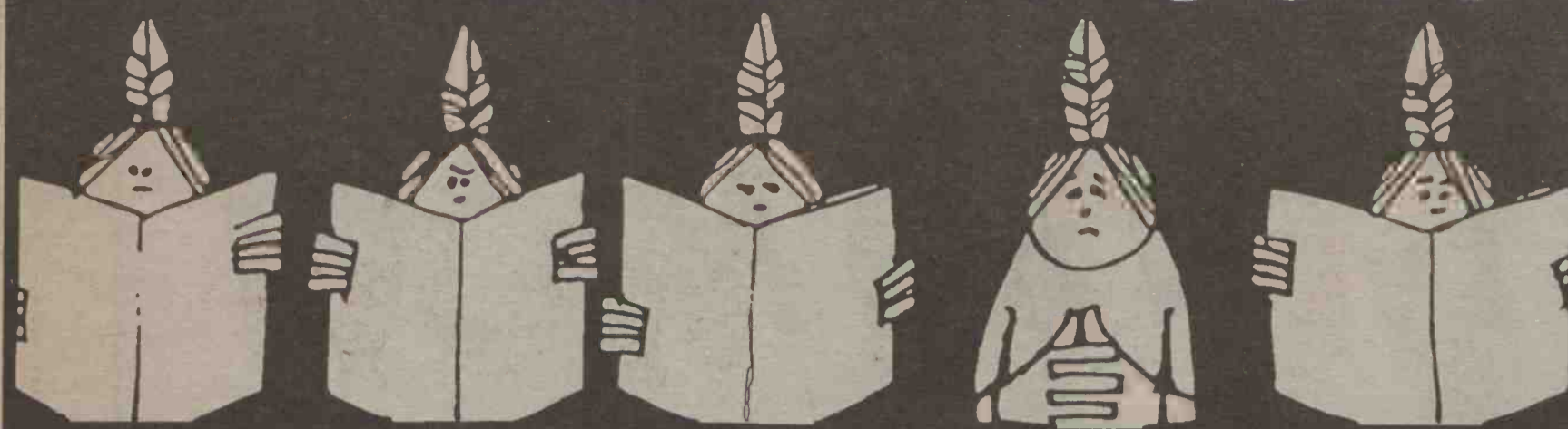
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-Marie Cloarec, Canada Lotto 6/49

"After reading Gail Howard's book, I have won 18 prizes to date. In my first week of play, I won seven prizes. In the 2nd, 3rd and 4th weeks, I won one prize each draw, in my 6th week of play, I won the first prize jackpot of \$516,234.80 plus eight other prizes."

-Max Harrell, Canada 6/39 Lottario

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-Cost Compute magazine

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-Computer Monthly magazine

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"Leavelle Carrter...and Sherry Jaynes...both won big jackpots by using Miss Howard's system. Mr. Carter bet \$13 and won \$606,023 in the D.C. Lotto game; Mrs. Jaynes hit a \$13.8 million jackpot in the New York state lottery... On August 2, an Indiana couple hit the Canadian lottery for \$516,000. Two days later, 16 co-workers at the Miller Brewing Plant in Clay, NY split more than \$1.4 million. All used Miss Howard's system."

-Washington Times

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Jim Herriot

Fictional RCMP officer Tina Keeper poses with the real thing, RCMP officer Natalie Blovin, during her visits to Saskatoon schools.

North of 60 star visits Saskatoon schools

By Jim Herriot
Windspeaker Contributor

SASKATOON

Tina Keeper, who plays Michelle Kennedy on CBC's *North of 60*, shared the secrets of the TV trade with the students of several inner city elementary schools during a Saskatoon visit.

She was invited to speak at a fund-raising dinner on March 10 for Saskatoon's First Nations Child Development Centre. But while she was in town, Saskatoon Police Services' Aboriginal Liaison Officer Craig Nyirfa and School Liaison Officer Larry Vols persuaded her to spend some time with the students.

Keeper, who previously worked as a teaching assistant and has two children of her own, obviously felt at home with the children and thoroughly enjoyed her visits.

She delighted and entertained the children and charmed everyone with her warmth, openness, quick smile and easy laughter.

At each school she began by introducing herself to the students and telling them about herself. Then she opened the floor for questions.

The children responded by subjecting her to a grilling as intense as any media scrum, asking challenging questions like "If you're not married, how can you have children?"

Keeper's family is from Norway House in northern Manitoba and through her preschool years her father worked on a reserve called Easterville.

"Then we moved to Winnipeg," she reports, "and I went to school there. I worked hard in school. I liked school. The only thing I did, I talked too much."

"I never thought I'd be an actress. So I sort of got into it by accident. At first I loved to paint and draw. I didn't want to be an actress. I wanted to be a teacher or a doctor or a painter."

When she was 20 years old, she and a group of friends started a Native theatre company.

"That's when I started acting. I started into it and I really loved it. I went to two acting schools, one in Winnipeg, one in Ontario which was a Native acting school. I came back to Winnipeg and started working as an actress, doing a lot of plays for kids your age."

"Then I went to university. I

studied acting for three years at university. That's when I got my job on *North of 60*, after all that schooling.

"So school's really important. It's really important for me. I wouldn't be an actor on *North of 60* if I hadn't gone to school for all those years."

Then the questioning began: "How do you grow your hair so fast?"

"Do you have a kid named TeeVee?"

"Are you a grandma?"

"How come on the show you don't have glasses?"

Keeper replied that she gets nervous when she performs on stage but not when she's in front of a camera. She confessed to being very nervous at the Gemini Awards.

"I don't think I've ever been so scared in my life. When we're working with cameras, if I make a mistake, I can go, 'Cut!' But on the award show I couldn't. That was really scary."

She is not married but she is "happily" not married.

"I was married and I had children and now I'm not married. But I'm really good friends with my ex."

Asked her age, she threw the question back to her audience: "How old do you think I am?" She may have wished she hadn't as some of the answers were rather alarming. "Fifty?!... Who said 47?!... I'm 32 for about another 10 days."

She reported that she really enjoys the other people who work on *North of 60* and that some of them, like Gordon Tootoosis, are especially close friends. But she diplomatically sidestepped the question of who is her favorite actor on the show.

"I think the little baby girl," she replied. "Did you see the baby this year? Wasn't she good?"

She was quite forthcoming, though, when asked how much money she made.

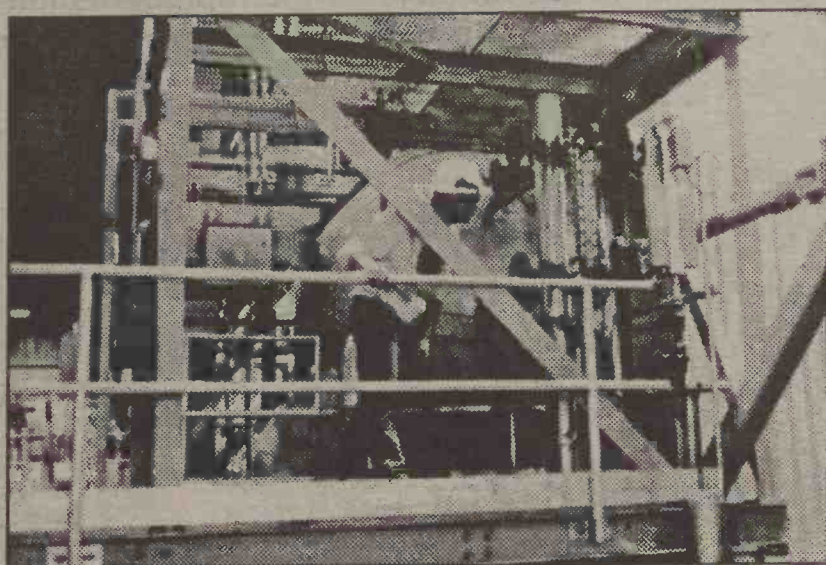
"I don't make as much as American TV stars. Those Americans make a lot more money than I do. But I make as much money probably as a doctor does. It's good money but I'm not rich."

"I can't go flying around. I don't have two cars. But I can buy new jeans and new runners. I have a car and I can get it fixed when it's broken."

North of 60 is filmed from early summer till Christmas, leaving the cast about half the year to work on other projects.

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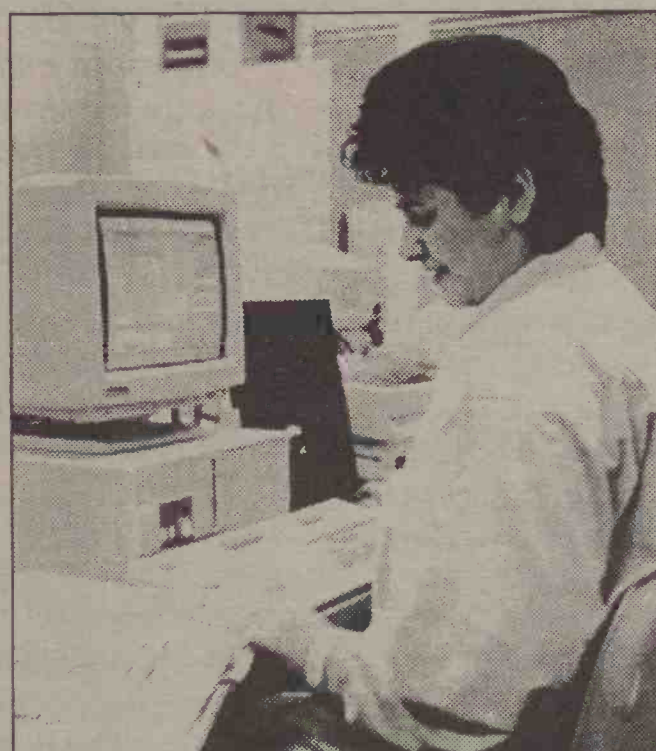
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 St. Paul, AB, T0A 3A0
 (403) 645-6214

AVC Athabasca
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SERVICES

Recreation

AVC also teaches students constructive use of leisure time. While attending classes students can improve their quality of life and physical well being through a variety of recreational activities. The Portage Aquatic Training Centre is conveniently located on AVC's campus.

Child Care Centre

The Lac La Biche Child Care Centre is available to AVC students and the community. It is located on campus.

Satellite Family Day Homes provide care for children up to age 2 1/2 years.

Residence & Family Housing

AVC can accommodate 48 men and 44 women in residence. Double occupancy rooms are available at an affordable cost. Rooms are fully furnished.

Family Units

AVC has 66 family units. These units vary from 2 to 4 bedrooms.



Food Services

There is a cafeteria on campus that provides varied and nutritious meals for students. Besides preparing meals, the cafeteria is also the main training site for Cooking students.

Student Finances

Students requiring financial assistance should talk with an AVC counsellor to determine eligibility.

Library

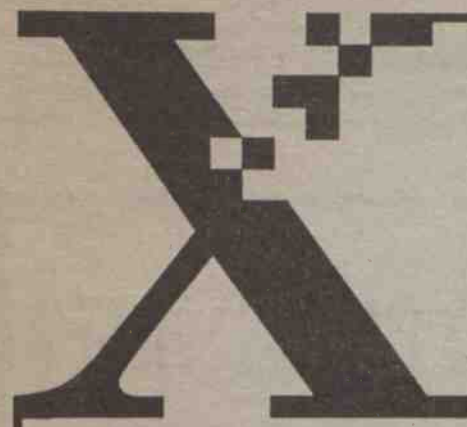
The AVC library is designed for the adult learner, with the belief that modern life and learning require access to information. With audio-visual equipment, computers, a viewing room and individual study carrels, adult learners can see, hear, and read the resources they need.

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EMPLOYMENT OPPORTUNITIES



Xerox Aboriginal Scholarships Program

Building a better future through Information Technology Literacy

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Four Xerox Aboriginal Scholarships, each worth \$3,000 will be awarded. Each scholarship is awarded for one year, but recipients may reapply annually to a maximum of four years for university programs and three years for college programs.

To be eligible, you must be:

- A Canadian resident
- A status or non-status Indian, Metis or Inuit
- A full-time student at an approved Canadian post-secondary institution
- Pursuing an academic program (such as computer/math sciences, business administration/commerce or engineering) which could lead to a career in the Information Technology industry.

Applications must be received by June 15, 1995. To receive an application and more information about the Xerox Aboriginal Scholarships Program, call (416) 733-6837, fax (416) 733-6087, or write to us:

Contributions Administrator
Corporate Affairs
Xerox Canada Ltd.
5650 Yonge Street
North York, Ontario
M2M 4G7

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SaskTel is looking for a

Lawyer

to join our team

The Position

The Lawyer is accountable for the delivery of legal services and research to the Industrial Relations Department on matters relating to labour relations, medical, safety and environment. The incumbent will provide research material as required and will work in conjunction with other SaskTel Lawyers where appropriate. The position is accountable for the representation of SaskTel before all labour tribunals and will assist other departments in preparation of grievance/arbitration research and related material.

Your Qualifications

LL.B. University degree Knowledge and experience in Industrial Relations/Human Resources management in the area of union/management relations Strong verbal, written and interpersonal communication skills Exposure to litigation, general practice and/or research a benefit Knowledge/experience in employment equity preferred Experience in operating personal computers preferred Essential management skills for this position are: decision making, adaptability, initiative, leadership, innovativeness, tolerance for stress, tolerance for ambiguity.

How to Apply

Applicants should submit one copy of a detailed resume specifying their knowledge, skills and abilities relative to the position they are applying for, marked confidential to:

SaskTel Human Resources - Selecting and Staffing
13th Floor - 2121 Saskatchewan Drive
Regina, Saskatchewan S4P 3Y2
Phone (306) 777-2029 or Fax (302) 359-0653

Closing Date

April 13, 1995

Note: SaskTel is also looking for applicants in the Engineering (Electrical) and Accounting (B. Comm., B. Admin. with major in Accounting, Finance or Economics or 4th Level CMA/CGA or equivalent) fields.

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Osoyoos Indian Band

British Columbia

PROFESSIONAL FORESTER

The Osoyoos First Nation is seeking a Registered Professional Forester. The successful applicant will provide a wide variety of services within the Okanagan traditional territory including the following:

- Liason with Government Agencies, various resource users and Forest Companies.
- Manage band logging / forestry crews
- Lead role in purchase of S.B.F.E.P. sales
- Development of and responsibility for operating budgets
- Manage band timberlands
- Provide technical guidance / training to Forestry crew supervisors
- Schedule and coordinate work to attain objectives in a timely cost effective manner.
- Prepare and submit proposals, plans, reports, maps, and invoices for a wide range of projects
- Participate in strategic planning for Band Forestry opportunities

EDUCATION AND SKILLS

- Registered Professional Forester
- Minimum 5 years combined experience in harvesting, planning and silviculture
- Excellent interpersonal skills
- Ability to plan, motivate, direct
- Excellent communication skills; written, oral and listening
- Working knowledge of Forest Practices Code
- Working knowledge of computers

Salary will be commensurate with education and experience.

Send Resume to:

Osoyoos Indian Band
Chief Clarence Louie
R.R. #3, S25, C1
Oliver, BC V0H 1T0

Deadline: April 30/95.

Osoyoos Indian Band

British Columbia

CHIEF EXECUTIVE OFFICER

The Osoyoos Indian band, located in the South Okanagan, currently has a land base of over 32,000 acres. Presently the Osoyoos Indian Band operates the following companies:

- Inkameep Vineyards (200 acre vineyard)
- Inkameep Forestry - logging/silviculture
- Inkameep Campsite - 200 sites
- Inkameep Construction - home building / renovations
- Golf Course
- Townhouse /residential development
- Sand / gravel resource extraction

The Band operates diverse businesses and we are presently looking to expand into land development. The challenge for the right person is to manage profitably and direct our enterprises. You will rethink organizational structure, improve information systems, administer and help formulate personnel policy and training programs while reporting to a Board of Directors.

QUALIFICATIONS:

- Extensive business experience with a proven track record. 5 years in a CEO or COO position
- Ability to work with Native people
- Ability to develop new business and control and expand existing business
- Remuneration based on experience and qualifications

For further information or send resume to:

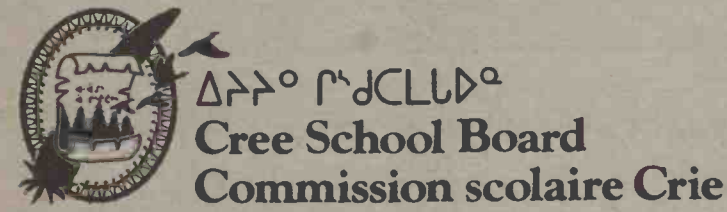
Chief Clarence Louie
Osoyoos Indian Band
R.R. #3, S25, C1
Oliver, BC V0H 1T0
Phone: (604) 498-3444 Fax: (604) 498-6577

Deadline: April 30/95.

Career Section

BREATHE...

Fresh air, open spaces, tranquillity... yes, they still exist. So does a different quality of life. In the North, we take the time to participate in community life, we value the importance of educating our children, and we warmly welcome open-minded people, able to appreciate and participate in our culture. Simply put, life is different here. Our school board is now providing an opportunity to live the Northern experience in one of nine remote - but incredibly rich and peaceful - Cree communities in the James Bay territory.



TIME...

We will shortly be recruiting for the 1995-1996 school year. We are seeking qualified teachers and specialists for both primary and secondary levels. Northern benefits, such as housing, travel and an isolation premium are offered, in addition to a base salary similar to that provided in other regions of Quebec. But the biggest advantage of all is the opportunity to acquire a unique professional experience that will not easily be forgotten.

Forward your resume and a copy of your teaching permit without delay to the Personnel Department, Cree School Board, 203 Main Street, Mistissini, Quebec G0W 1C0.

COME ALIVE.

WINDSPEAKER COMMUNITY EVENTS - PAGE 8

ASSESSMENT CLERK (On-Call)

ASSESSMENT DEPARTMENT

Reporting to the supervisor, this position provides a wide variety of clerical support services to three sections within the Assessment Support Services Division. Duties will include: sorting, batching, filing and retrieving data; keying data entry; providing counter reference services, including searching for and retrieving appropriate information; processing external requests for assessment information from taxpayers and agents; calculating lot size from registered plan of subdivisions and providing relief at the department reception desk in rotation with other staff.

A high school diploma or high school equivalency diploma (e.g. G.E.D.) plus two years of clerical experience dealing with large volumes of data is required. Well developed customer service skills along with good mathematical ability and attention to detail are needed.

Salary: \$20,123 - \$26,857 per annum

Applications quoting competition #CA95-0118 must be received by 1995 April 03, 4:30 p.m.

You may also submit applications, obtain further information or view detailed job descriptions at the Employment Information Kiosk, Calgary Municipal Building, Atrium, 800 Macleod Trail, S.E. Open 9:00 a.m. to 11:00 p.m. daily.

The City will contact applicants whom it wishes to consider within four weeks of the competition closing date. Applicants not contacted within this period are thanked for their interest. Proof of qualifications will be required. City employees are also eligible to apply.

The City of Calgary is committed to Employment Equity and encourages applications from all qualified applicants.

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THE CITY OF CALGARY

BE AT THE FOREFRONT OF LAND CLAIM SETTLEMENTS AND ABORIGINAL SELF GOVERNMENT

DIRECTOR OF ABORIGINAL & TERRITORIAL RELATIONS

Canada is committed to the settlement of claims, aboriginal self government and political development of the Northwest Territories. Canada is also committed to the division of the NWT and the creation of the new Territory of Nunavut by 1999.

Northwest Territories region of the Indian and Northern Affairs Canada is seeking a new Director to work out of Yellowknife. The Director is responsible for managing the region's participation in this political and aboriginal environment.

KEY ACTIVITIES OF THE DIRECTOR:

Negotiate: Manages and coordinates negotiations with aboriginal organizations and the territorial government to arrive at agreements in areas such as land claims, aboriginal self government, territorial political development and program transfers. **Communicate:** Brief senior officials and the Minister of Indian Affairs regarding developments in negotiations and constitutional development. Communicate developments and policies to staff, other federal departments, aboriginal peoples of NWT, and the general public. **Interpret:** Reconcile the aspirations of aboriginal claimants with the department's legislative requirements to produce balanced and pragmatic strategies and arrangements. **Research:** Directs research into a range of complex interrelated issues associated with political development in the NWT and Aboriginal Rights and interests. **Manage:** Supervises a staff of 10 consisting mainly of senior level analysts and advisors. The Director serves within a matrix system and is responsible for administering a negotiation budget of several million dollars. The Director serves as a member of a Regional executive management team.

DESIRED QUALIFICATIONS:

Education and Knowledge: Graduate from a recognized university or an acceptable combination of education, training and/or experience. Knowledge of aboriginal people in NWT; Knowledge of political and governmental environment in NWT; Knowledge of federal policies related to land claims and aboriginal self government. **Experience:** Successful experience in the following areas: Consultation and negotiation with aboriginal groups and senior levels of government; Developing policies and strategic plans; Managing advisers, negotiators and task team leaders. **Personal:** Excellent communication skills both written and verbal; Ability to cope with stressful situations; The work requires considerable tact, diplomacy and sensitivity, as negotiations are with individuals with different priorities and involve the emotions inherent in dispute resolution.; Willingness to relocate to Yellowknife, NWT.

SALARY RANGE: \$69,000 - \$75,900 per annum.

DEADLINE: If interested, please forward a resume and cover letter to A.T.Seymour Executive Search by April 26, 1995.

a.t. seymour
Executive Search
"Native Owned and Operated"

Attn.: Travis Seymour
204 St. George St., 2nd Floor
Toronto, ON
M5R 2N5
Fax: 416-961-3995
Internet:
74577.45@compuserve.com

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CULTURAL

A full-time cultural native resident candidate will focus on sweetgrass ceremonies & sweatlodge ceremonies and aspects for two annual pow-wows.

Requirements

- Minimum of 1 year experience
- Ability to communicate
- Valid drivers' license

Mail Resume to:

Director
Powwow
Box
Edmonton



The Saskatchewan outstanding First Nations campus and another Regina campus.

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Dean of Saskatoon

The Dean is the leader of the Saskatoon campus. 19 full time faculty. SIFC Senior Manager

At the direction of the Dean in consultation with the Dean responsible for all

Qualifications:

Post Graduate Degree in First Nations education advancing the goal of experience in an administrative leadership skills. This position is anticipated.

Department

Under the direction responsible for administration of Indian Studies, faculty recruitment, classes on and off campus, existing courses integrated; academic other educational meetings and in

Qualifications

Candidates should have experience in administrative interpersonal social directions in education. Preferred success in education. Knowledge Closing Date for

The College offers to send your vitae and Search Committee of Saskatoon Campus President's Office Saskatchewan Indian Federated College Rm. 118 College University of Regina REGINA, Saskatchewan S4S 0A2

TOAD

Career Section

CULTURAL RESOURCE PERSON

A full-time cultural resource person is required for a native residential treatment centre. The successful candidate will fulfill the following responsibilities: sweetgrass ceremonies, lectures, orientation, pipe & sweatlodge ceremonies, one-to-one counselling sessions and assisting in organizing all spiritual aspects for two annual round dances and one annual pow-wow.

Requirements for this position include:

- Minimum of 10 years' sobriety
- Ability to communicate well both written and orally
- Valid drivers' license and a reliable vehicle

Mail Resume to:

Director of Treatment
Poundmaker's Lodge
Box 34007 Kingsway Mall Post Office
Edmonton, AB T5G 3G4

EMPLOYMENT OPPORTUNITY

The WHITEFISH LAKE FIRST NATION and the Lesser Slave Lake Indian Regional Council CHILD WELFARE PROGRAM are looking for an energetic individual for the following term position:

POSITION: BAND CHILD WELFARE WORKER

DUTIES: Under the direction of the Band L.S.L.I.R.C. Casework Supervisor, will provide a full range of child welfare services mandated under the Alberta Child Welfare Act; will work closely with the Local Child Welfare Committee; work in program and resource development with the Band.

QUALIFICATIONS: Bachelor of Social Work degree (BSW) experience in working with Native communities and ability to speak Cree are definite assets. A valid driver's license is essential. Child Welfare Information System and Canadian Police Information Centre checks need to be completed and available at the time of the interview.

SALARY: Negotiable and dependent on qualifications and experience.

Please send resume or fax resumes, by March 31, in confidence to:

Albert Quinn, Band Administrator, Whitefish Lake First Nation,
General Delivery, Atikameg, Alberta T0G 0C0 Fax # 767-3814

GET WINDSPEAKER'S CAREER SECTION WORKING FOR YOU!

Are You Native? Have You Ever Thought of Becoming a Nurse?

The National Native Access Program to Nursing (NNAPN), is an annual 9-week spring program that assists students of Native ancestry to gain entrance to university degree Nursing programs across Canada.

This year the NNAPN begins May 1 and ends June 30. Potential students should apply now, by contacting:

The Co-ordinator,
NNAPN,
College of Nursing
University of Saskatchewan,
Saskatoon, SK S7N 0W0
Phone toll free: 1-800-463-3345
or locally 966-6224.



Saskatchewan Indian Federated College

The Saskatchewan Indian Federated College (SIFC) is seeking two outstanding First Nations educators. One to serve as Dean of Saskatoon campus and another to serve as Department Head of Indian Studies, Regina campus.

The Saskatchewan Indian Federated College is a rapidly developing First Nations controlled University College. SIFC is a regular member of the Association of Universities and Colleges of Canada (AUCC).

Dean of Saskatoon Campus:

The Dean is the head academic and administrative officer for the Saskatoon campus, which enrolls approximately 400 students and has 19 full time faculty and staff. The Dean also serves as a member of the SIFC Senior Management Team.

At the direction of the SIFC Board of Governors and the President and in consultation with Elders, faculty and administration the Dean is responsible for all aspects of Saskatoon campus operations.

Qualifications:

Post Graduate Degree in appropriate discipline. Record of achievement in First Nations university education; demonstrated commitment to advancing the goals of First Nations; strong administrative skills or experience in an academic setting; outstanding human relations and leadership skills.

This position is open until filled. A summer 1995 start date is anticipated.

Department Head of Indian Studies:

Under the direction of the Dean of Academics the Department Head is responsible for administrative and effective operation of the Department of Indian Studies, which includes annual budget preparation and control; faculty recruitment; faculty/staff supervision and evaluation; teaching classes on and off campus; curriculum development; ongoing review of existing courses to ensure that First Nations perspective/context is integrated; academic and program counselling; liaison with Bands and other educational institutions; participating in Department Heads meetings and in committees involved in curriculum development.

Qualifications:

Candidates should have a Master's or a Doctoral Degree, proven experience in administration, preferably in an academic setting; excellent interpersonal skills, knowledge of current First Nations issues, social directions and experience in delivery of post secondary Indian education. Preference will be given to candidates who have demonstrated success in creating and implementing culturally based education. Knowledge of a First Nations language would be an asset.

Closing Date for Department Head: April 30, 1995

The College offers a competitive salary and benefits package. Please send your vitae and letter of interest as soon as possible to:

Search Committee Dean
of Saskatoon Campus
President's Office
Saskatchewan Indian
Federated College
Rm. 118 College West
University of Regina
REGINA, Saskatchewan
S4S 0A2

Search Committee
Department Head
Academic Dean's Office
Saskatchewan Indian
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EVENTS - PAGE 8

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Qualified Help Wanted

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your employment needs, CFWE's Career Line your print campaign.

ly, CFWE reaches 1000+ listeners in Alberta more than 1/2 million listeners nationwide!

lio is a fast, efficient and active medium.

WE will create and produce a quality recruitment commercial with your full approval and tailored to meet your specific needs.

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target the most people for the best value, contact Chris LeSieur today ... start your radio campaign tomorrow!



CFWE Career Line
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ATTENTION STUDENTS!

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Bold Eagle VI

Infantry Training Wainwright, Alberta
June 1st - August 25th, 1995

Trades Training Shilo, Manitoba
June 21st - August 11th, 1995

SUMMER EMPLOYMENT! EARN WHILE YOU LEARN!

Experience Self Satisfaction through the Reserves.
Enjoy Group Sport/Cultural Activities
& Develop New Friends.

Eligibility

- Must be 17 years old before July 1, 1995
- Medically Fit
- Minimum Grade 10 (proof required)
- Birth Certificate
- Social Insurance Number
- 2 Letters of Recommendation
- Bill C-31 and Status Natives only apply

Interested?

Contact the office nearest you:
GILBERT MORIN:
(403) 470-3270 Alberta
ART EGROS:
(604) 688-1821 British Columbia
MELVIN SWAN:
(204) 956-0610 Manitoba
GRAHAM MURDOCH:
(306) 665-1215 Saskatchewan

TO ADVERTISE IN WINDSPEAKER CALL: 1-800-661-5469

CFWE RADIO SCHEDULE

Weekdays

6:00 am - 10:00 am
Native Perspective Mornings
with David Smith & Norman Quinney

10:00 am - Noon
CFWE Country Mornings
with Glen Lalonde

Noon - 1:00 pm
All Request Nooner
with Glen Lalonde

1:00 pm - 2:00 pm
CFWE Afternoon
with Glen Lalonde

2:00 pm - 6:00 pm
CFWE Afternoon Drive
with Butch McGillis

6:00 pm - 6:00 am
Satellite Radio Network

Weekends

SATURDAYS-
Satellite Radio Network

SUNDAYS-
8:00 am - Noon
Canada Country Mornings
with Butch McGillis

Noon - 1:00 pm
CFWE Weekend Feature

1:00 pm - 5:00 pm
Weekend Request Show
with David Smith

6:00 pm - 6:00 am
Satellite Radio Network

THE AMERICAN INDIAN INSTITUTE

University of Oklahoma
555 Constitution, Suite 237
Norman, OK 73037-7820

(405) 325-4127
Fax: (405) 325-7757

The American Indian Institute, a division within the College of Continuing Education, was established at the University of Oklahoma in 1951 as a non-profit Indian service, training and research organization.

The American Indian Institute's service of delivery is through workshops, seminars, conferences, on-site consultation and technical assistance on a state, regional, national and international basis. The Institute's events bring together representatives of hundreds of North American Native tribes and bands to look at contemporary problems and solutions from a North American Indian perspective. Leadership and training are provided for Indian people by Indian people.

The Institute offers conference proceedings and cultural curriculum books for purchase. Publications include:

- 1) Cultural curriculum lessons (a total of 20 books) that covers a wide range of subject areas from language, arts, Native studies, math, science, history and others for grades K-12.
- 2) Conference proceedings books which look at issues of child abuse and neglect, inhalant abuse and mental health from a national perspective.

(Contact the Institute for a complete publications list with prices.)

YOU'RE INVITED TO THESE UPCOMING EDUCATION WORKSHOPS!

A Cultural Curriculum Development Workshop Focusing on Developing Prevention Materials May 8-12, 1995.
Hyatt Regency Hotel Lake Tahoe, Incline Village, Nevada

Participants will focus on developing culturally relevant substance abuse, diabetes, pregnancy and other prevention materials for use in their classrooms from preschool thru adult education.
Early Registration Fee (by May 1): \$525 / Late: \$600
Exhibitors: \$150 for profit / \$100 for nonprofit

3rd National Conference on Gifted and Talented Education for Native People July 10-13, 1995.
University of Hawaii at Hilo, Hilo, Hawaii

This conference is dedicated to examining the challenge of providing culturally appropriate education for gifted and talented American Indian, Alaskan Native and Native Hawaiian children and youth.
Early Registration Fee (by June 25): \$280 / Late: \$350

15th Annual National Native American, Alaska Native, First Nations Cultural Curriculum Development Workshop August 8-12, 1995
Hanalei Hotel, San Diego, California

This week-long conference will be well represented by many tribes across the United States and Canada to learn to transform the rich cultural heritage of Indian tribes into lessons, materials and activities that can be meaningfully used with preschool children thru adult education.
Early Registration Fee (by July 24): \$525 / Late: \$600
Exhibitors: \$150 for profit / \$100 for nonprofit

(Be sure to contact the American Indian Institute for a complete listing of other conferences and workshops.)

CATCH THE DREAM II BACK TO BASICS

ABORIGINAL ADDICTIONS INTO THE 21ST CENTURY

BANQUET SPEAKER: FATHER JOSEPH MARTIN
2nd Annual National Conference on Addictions and Health Promotions

Society of Aboriginal Addictions Recovery (in association with) Nechi Institute, Treaty 7 Tribal Council and the University of Calgary Native Centre.

MAY 16 - 18, 1995

Who Should Attend?
Chiefs & Council members, mental health workers, social workers, teachers, CHR's, treatment directors, prevention directors, school counsellors, addiction counsellors, nurses, youth, elders, etc. Anyone who is interested.

What is it about?
The conference will be a working conference addressing issues of treatment, prevention, research and health promotions. Participants will have an opportunity to participate in a panel discussion which will formulate the guidelines, position statements and strategies that we, as

Aboriginal workers must guide decisions made by policy makers.

Where will it be?
The conference will be held at the University of Calgary, Calgary, Alberta (address and phone number below)

What about travel arrangements?
** Discounts ** Savings ** Comfort **
Canadian Airlines will be our official conference airline. When booking please ask for "Catch the Dream II" Conference 1-800-665-5554.
Conference Registration #CV2231.

Registration Fee is \$150.00 per person by May 1, 1995
Late registration is \$200.00. On site registration will be cash only!
For further information call or fax below:

Please forward "Catch the Dream II" registration information when available to:

Name: _____

Organization: _____

Address: _____

Town/City/Prov.: _____ P. Code: _____

? INFORMATION REQUIRED

Mail or Fax to:
Conference Catering, Sandy Taylor
The University of Calgary
1833 Crowchild Trail N.W.
Calgary, Alberta T2N 4S7
Phone: (403) 220-3360
Fax: (403) 284-4184

CAREER OPPORTUNITIES NORTEP/NORPAC

The Northern Teacher Education Program and the Northern Professional Access College are University programs that provide teacher education and/or two years of classes in Arts and Science. The programs are sponsored by the NORTEP Board of Governors under the aegis of the University of Saskatchewan and the University of Regina. NORTEP/NORPAC is registered with the Saskatchewan Human Rights Commission as an Affirmative Action Program. Preferences will be given to applicants who are of Indian and Metis ancestry.

POSITIONS:

- Two-one year term appointments to NORTEP/NORPAC Faculty.

DUTIES:

- Supervision of student teachers in Northern classrooms (willing to travel).
- Teaching University classes in General Education and/or in the field of applicant's expertise.
- Student counselling and general administrative duties.

QUALIFICATIONS:

- Master's degree/consideration will be given to a combination of Bachelor's degree and experience.
- Significant teaching experience.
- Professional Teaching Certificate (Professional 'A').
- Familiar with Developmental Supervision.
- Knowledge of and familiarity with issues in Aboriginal Education.
- Cree or Dene fluency/Northern teaching experience an asset.
- Current Driver's license.

SALARY:

- Based on teacher's contract plus NORTEP allowance increment.

LOCATION:

La Ronge, NORTEP/NORPAC Centre.

TERM:

One year with the possibility of permanent employment.

STARTING DATE(S):

To be negotiated.

APPLICATION DEADLINE:

April 30th, 1995.

SUBMIT RESUME TO:

Allan Ducharme, Director
NORTEP/NORPAC
Box 5000

La Ronge, SK S0J 1L0
Ph: (306) 425-4411 • Fax (306) 425-3580



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