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Windspeaker

QUOTABLE QUOTE

"They're justifying going in there and using the Criminal Code to criminalize our economy."

— Terrance Nelson on gaming

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Militia officers suspended over racist war games

By Stephen LaRose
Windspeaker Correspondent

REGINA

Two officers with the Saskatchewan Dragoons militia unit have been suspended pending a military investigation into a training exercise with allegedly racist overtones at Camp Dundurn in September 1995.

The exercise's scenario, called "Ex Lunatic Fringe," was leaked to the *Saskatoon Star-Phoenix* last month. In the scenario, several members of the Dragoons were taken "hostage" by 14 people portraying Native people who had set up a barricade. The "hostages," but not the "hostage-takers," knew they were being held in the Canadian Armed Forces' largest explosives and ammunition depot.

In the scenario, the "hostage-takers" were led by a 24-year-old glue-sniffing ex-convict named "Frankie Fencepost." Other hostage-takers had names such as "John Grey Eyes," "Ruby Running Shoe" and "Jim Beady."

In the scenario, the "hostage takers" murder a security guard. "Frankie Fencepost" hoped that this would bring an end to the hostage taking because the body was starting to stink and bloat.

The training exercise was one of several exercises which are held at Camp Dundurn by the Dragoons and other militia units on weekends in the fall, winter and spring, said Col. Robert Chisholm, commander of the militia's Saskatchewan district. The first he knew of the "Ex Lunatic Fringe" exercise was when a *Star-Phoenix* reporter called him after its outline was faxed to the paper, he added.

The "Ex Lunatic Fringe" exercise came after a summer of armed Native standoffs at Ipperwash, Ont., and Gustafsen Lake, B.C., and after several hostage-taking incidents involving Canadian troops on United Nations peacekeeping duties in Bosnia.

News of this training scenario saddened Ernie Cameron, the Federation of Saskatchewan Indian Nations' vice chief. For the past three years, Cameron has worked with the armed forces on the "Bold Eagle" program, which gives Saskatchewan Native youth an opportunity to experience military life, duties and responsibilities.

If the people who designed the training exercise had contacted the FSIN, Cameron said, "we could have helped them get this [exercise] done right." The outline for "Ex Lunatic Fringe" dehumanized First Nations people and made a mockery of the complex issue of land claims, he added.

"The good thing about this incident, if there is one, is that the higher-ups within the militia are concerned about what has happened," Cameron said. "We've always had a good working relationship with the militia senior officers."

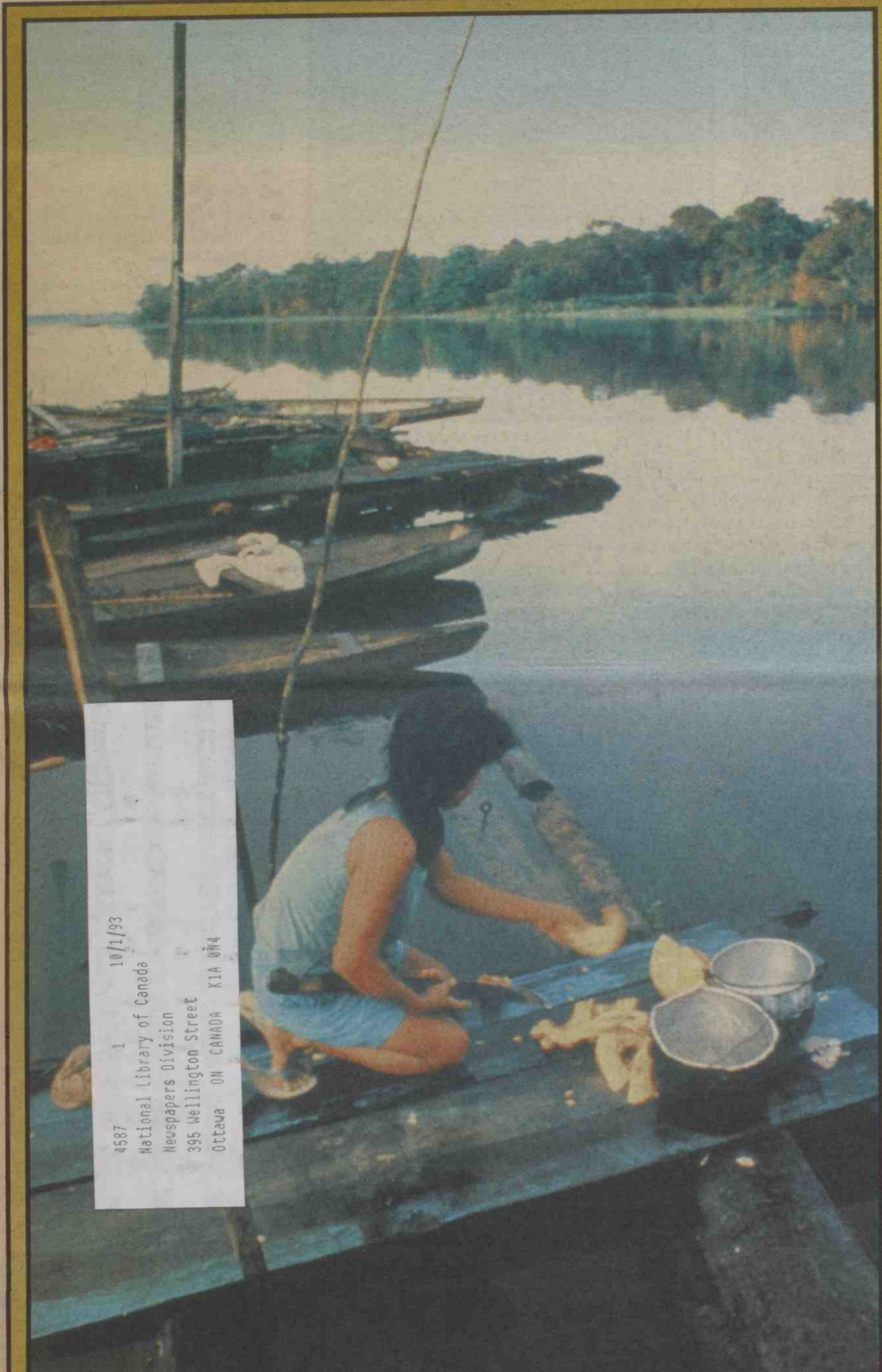
The two suspended officers are Maj. Larry Mack, the Dragoons' commanding officer, and Capt. Bill Green, the officer in charge of that exercise.

Col. Chisholm has ordered an inquiry into the "Ex Lunatic Fringe" exercise, to be headed by his deputy, Lt. Col. Randy Brooks. The inquiry's results will decide what disciplinary action, if any, will be taken against the Dragoon's officers or enlisted men, Chisholm said.

"I'm more concerned about getting the job done right than getting the job done quickly," he said.

The inquiry should be completed by the first week of April, though an extension can be granted if the need arises, he added.

Camp Dundurn, 50 km southeast of Saskatoon, is the major training area for Saskatchewan's six militia units. Eight officers and 58 enlisted personnel comprise the Saskatchewan Dragoons.



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WWF/CANADA Hidrovia Campaign

The water of life

A woman cleans a papaya on the shores of South America's Lago Mamiros. The water level is near its highest point in this photograph. A huge project, which may permanently change the crucial water systems in the region, threatens the ecological balance and indigenous peoples of the little-known Pantanal. See page 2.

Inside: Check out our expanded Careers & Training section

'Monster' project threatens Indigenous peoples

By R John Hayes
Windspeaker Staff Writer

CORUMBÁ, Brazil

The world's largest wetland area and the Indigenous peoples who live there are endangered by the construction of Hidrovia, a mega-project with costs that may exceed \$5 billion. The development would see the dredging, widening and straightening of the Paraná and Paraguay rivers for more than 3,500 km.

Hidrovia would allow ocean-going ships to sail into the centre of South America, give land-locked Bolivia a deep-water port and give Brazil and Paraguay better access to international shipping. Plans call for it to be largely funded by the World Bank, and it is being supported by the governments of Argentina, Bolivia, Brazil, Paraguay and Uruguay, which together make up a free-trade zone called Mercosur.

The super-waterway is envisioned by Mercosur as the future economic backbone for the region. Environmentalists and Aboriginal people see it somewhat differently — as a potential economic and environmental disaster.

Between the Paraguay and Paraná rivers, lies the Pantanal. It is the heart of the continent, more than just geographically: the pulse of the Pantanal regulates the flow of water to and through a huge drainage basin. The Pantanal itself covers more than 200,000 sq. km in Brazil, Bolivia, Paraguay and Argentina. That's a marsh four times the size of Nova Scotia.

In the rainy season, the grasslands of the Pantanal get covered by the water to a depth of more than two metres. The area acts as a sponge, retaining water from all around, then gradually releasing it over the next few months. It thus eliminates the potentially disastrous flood tides, while also supplying water over the subsequent dry months to the rich plains of Argentina and Uruguay.

The Pantanal is also home to the largest undamaged ecosystem in South America, which includes wildlife that Audubon

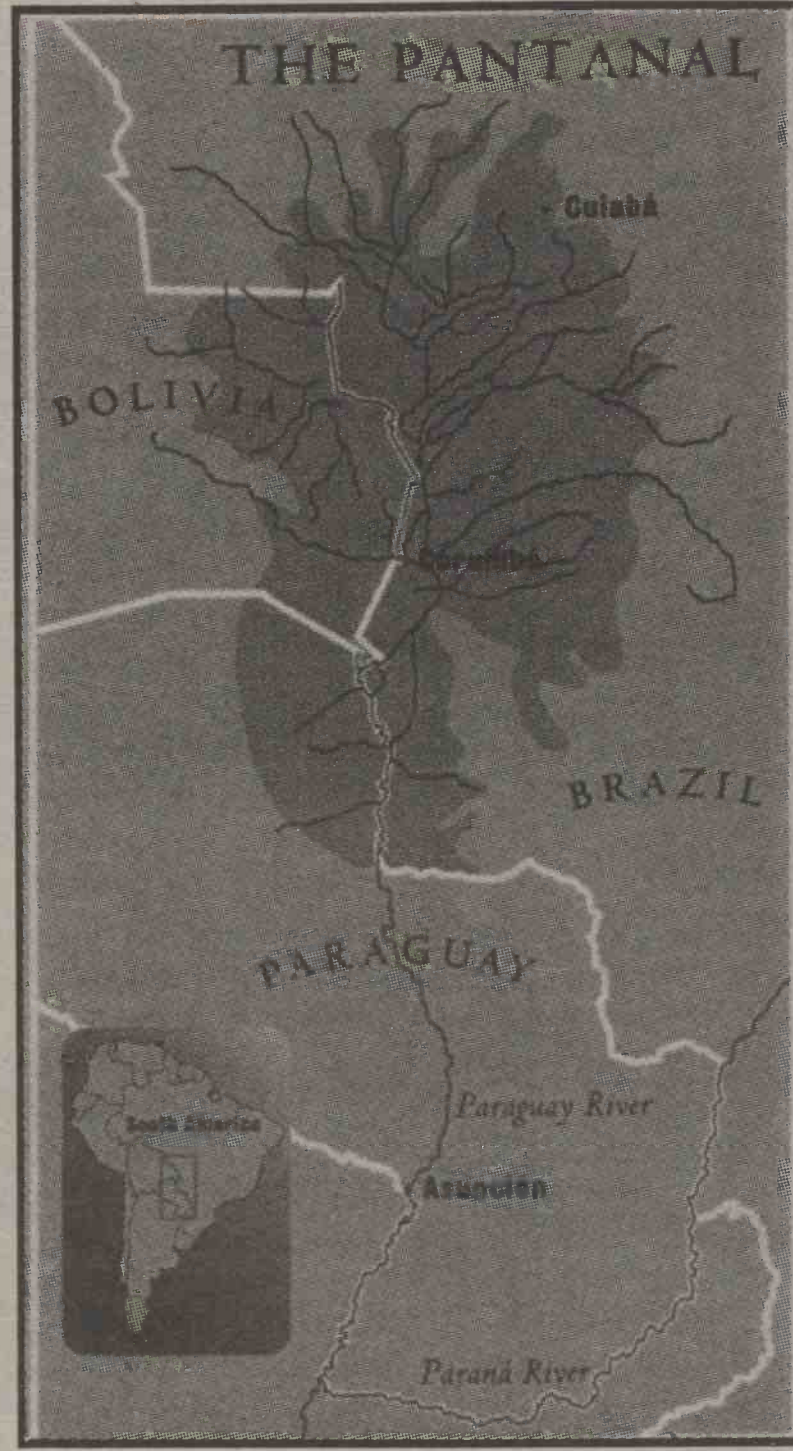
magazine described as "staggering." Also resident are members of the Guato, Terena, Kaiowa, Borora, Umotina, Pareci and Kinikinao traditional peoples.

"Development induced by Hidrovia will affect the present lifestyle of the local rural populations throughout the Pantanal and Paraguay rivers region, including the remaining Indigenous populations," says a study by Wetlands of the Americas, a river conservation group based in the U.S. and in Argentina.

"Subsistence hunting has been a traditional activity in the area, mostly by Indigenous communities," the report continues. "Sport hunting is a growing activity in the area, both by local populations and by international groups. Loss of habitat, particularly for ducks, and changes in productivity patterns may affect productivity of huntable species."

Hidrovia may essentially drain the area, given time. Part of the project is the removal from the huge rivers of rock barriers which slow the flow of water. The straightening out of the rivers — Hidrovia will cut out more than 60 km from the rivers when it's finished — will also allow the water to get out of the Pantanal faster. While the marsh dries out, the people downstream may be subjected to greatly increased flooding.

"No doubt, the project's impacts will not be limited to the rivers and wetlands, but will extend outward in waves to encompass the entire Paraguay basin," concluded the first meeting of the Indigenous peoples of the Paraguay basin in Asuncion, Paraguay, last October. "Our



Map courtesy of Audubon magazine

concern is not limited to the affected communities, but extends to all peoples who will also be impacted by the Hidrovia."

The Pantanal has been protected by the annual flooding, which has limited development and agriculture, thus preserving traditional lifestyles and wildlife. With less water — the rivers rise and fall as much as 15 metres a year — there will be more permanently dry ground. With increased economic development, there will be more money and better market access. The pressures on the Pantanal and its people may be too great to withstand.

"This project is intended to benefit small groups of large businessmen who will profit from the export and transport of grains, meat and minerals," the Indigenous peoples' statement said. "But, all the people of the five countries will have to pay for it, and it will cause very great impacts to traditional populations. Nothing about this project will help Indigenous peoples."

"If the rivers and the wetlands are affected, our drinking water, our springs and wells will be affected," the statement continued. "In this way, our lives will be affected and our survival will be endangered."

"This project does not recognize the value of the rivers, nor the value of the wetlands, nor the forests, the fish, or the birds. Nor does it value Indigenous peoples or life itself. It only places value on the profits of the businessman."

The profitability of the project has also been seriously questioned. South American governments have been accused of solving small problems with large projects, which end up enriching the political and economic élites but costing the countries. The huge Itaipu Dam enriched Paraguay's President Juan Carlos Wasmosy, also a high-profile Hidrovia promoter. It has cost the construction magnate's country dearly since it was built in the 1970s. Experts point to the possibility that Hidrovia might also become an expensive white elephant.

International bankers require a return of 10 per cent to 12 per cent, which is only barely achievable in Hidrovia. Projections assume an increase in agricultural production, which is not assured. One commentator points out two problems with the Brazilian soy crop: estimates are based on an increase of up to 25 per cent over the current maximum productivity per hectare, and the soy is available for shipping when the water is already highest when products can be shipped on the rivers as they are. There will be no soy crop to ship when the water is traditionally low, therefore there's no need to deepen, widen and straighten the rivers.

"The Hidrovia Paraguay-Paraná project," said the combined voice of the Indigenous peoples, the voice of the Pantanal, "is like a giant monster which threatens the Indigenous peoples of the region. The constitutions of our countries have recognized our right to exist as original peoples. If this Hidrovia project goes against this fundamental right, it must be stopped."

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ENTERTAINMENT

First Americans in the Arts Award presentations netted Canadian performers seven out of 20 awards. Native American celebrities turned out in force.
See Page 12.

SPORTS

Featured in Windspeaker's sports section is the Yukon Quest, a 1600-km dog sled race from Fairbanks, Alaska, to Whitehorse, Y.T. Musher praised the quest as a more dog-friendly race than its more-famous American sister, the Iditarod.
See Pages 16-17.

AD DEADLINES

The advertising deadline for the May issue is Thursday, APRIL 18, 1996.

NATION IN BRIEF

Yalden calls for fair treatment for Natives
Racism is on the rise in Canada and Native people are still the greatest victims of discrimination, said Canadian Human Rights Commissioner Max Yalden. Yalden's annual report was released March 19 with a warning that Canada's fine record in the area of equality rights could be jeopardized unless Canadians are prepared to be more vigilant. On Aboriginal issues, the commission believes there is a great deal more to be done if Canada is to meet its moral and material obligations to Native peoples. "If human rights are fundamentally about providing all this country's citizens with an even break, it is time we recognized once and for all that Native Canadians have by far the most pressing claim on both official and personal action to respect those rights," the report says.

Interest in Native culture a money-maker
A study conducted by a Saskatchewan consulting firm estimates Aboriginal themes in tourism could create up to \$10,000 jobs for Saskatchewan Natives in the next 10 years. Consultant KMPG recommends capitalizing on what it says is growing interest in Aboriginal culture around the world. The study rec-

ommends developing the American market and improving Aboriginal products and services.

Let Natives tell their own stories
The Aboriginal Film Makers Association of Alberta is lobbying the CBC for more regular programs about, and produced by, Natives. Gregory Coyes and Raymond Yakeleya complain that non-Native people are still telling Aboriginal stories. They are pitching a new programming initiative called *The Seventh Fire*, a weekly First Nations national TV forum. The half-hour program would give Native people across the country an active site in mainstream Canadian media to tell their stories. The two film makers ask that CBC consider a model established in Australia where the government has developed a TV unit dedicated solely to Aboriginal people.

Dutch jump the gun on ban
The Metis Association of the Northwest Territories is taking the Dutch government to court to fight what it says is an illegal ban on fur imports from Canada. The Netherlands had recently banned imports of 13 species of wild fur despite an agreement with the European Union to postpone the ban to Jan. 1, 1997. The

Dutch say the animals are endangered. Gary Bohnet of the Metis association says none of the species harvested in the Northwest Territories are endangered.

Manitoba chiefs visit South Africa
A delegation of Manitoba chiefs and other First Nations representatives, led by Grand Chief Phil Fontaine of the Assembly of Manitoba Chiefs, arrived in Johannesburg, South Africa, March 14 for meetings with the African National Congress. The tour is intended to cement political relations between the ANC and AMC. On a visit to Soweto, the delegation visited with families struggling under conditions of desperate squalor and poverty. Many of the four million people living in the township had been forcibly removed from their traditional lands by the former apartheid regime. "First Nations easily understand the processes that lead to misery and poverty as a result of original peoples being dispossessed of their own countries," said Fontaine. "The hearts of First Nations are with our black brothers and sisters here as they look to President Nelson Mandela's government beginning the long, hard road to social and economic justice."

Accu

By Alex Roslin
Windspeaker Corres

KANEHSATAKE

Less than a year after a mandate, Jerry Peltier was ousted as Grand Chief of the Kanehsatake. Opponents traded accusations of wrongdoing and

After months of surrounding Peltier's re-election, members of the Mohawk Nation voted by secret ballot to oust the chief who had served for 48 years.

But Peltier and his supporters aren't going to give up the fight. Shortly after

Taxat

By Christine Wood
Windspeaker Corres

OTTAWA

Collecting millage in property taxes is easier for Aboriginal reserves under a new agreement signed by Indian Minister Ron Irwin.

Irwin inked a new Indian Taxation Agreement on March 13, giving formal mandate for the Nations to collect property taxes from non-Native lands.

The power to tax is a significant step toward self-determination.

"The ability to tax is a key element of self-government."

Supre

By Christine Wood
Windspeaker Corres

OTTAWA

The Supreme Court of Canada has quashed an appeal case on the rights and interests of Aboriginal self-government.

The highest court unanimously dismissed a gaming case on Friday, hearing arguments from federal and provincial governments. The case, scheduled to last for two days, was thrown out after a series of arguments from representing Native organizations.

The case involved the Shawanaga Lake bands of Ontario who appealed to the court after the Ontario Appeal upheld their ban on gaming charges.

The issue of gaming has been simmering for years. Provincial governments have a legal monopoly on gambling operations, which gives them the po-

Accusations fly as Kanehsatake chief ousted

By Alex Roslin
Windspeaker Correspondent

KANEHSATAKE, Que.

Less than a year into his mandate, Jerry Peltier has been ousted as Grand Chief of Kanehsatake after he and his opponents traded accusations of wrong-doing and corruption.

After months of controversy surrounding Peltier's administration, members of the Mohawk Nation near Oka, Que. voted by secret ballot to remove Peltier from office. The motion to oust the chief was won by 169 votes to 48.

But Peltier and his supporters aren't going down without a fight. Shortly after the commu-



Former chief Jerry Peltier.

nity assembly, held Feb. 28, Peltier wrote to Indian Affairs minister Ron Irwin contesting the validity of the vote and a former Peltier aide, Mary Cree, announced plans to sue the Indian Act band council.

Meanwhile, the band council's books are being investigated by police for evidence of financial wrong-doing under Peltier's administration.

Questions about Peltier's administration intensified in recent months as residents complained of growing crime in the community.

An open dispute occurred between Peltier and the band council when the council fired Cree, Peltier's aide and confidante, from the post of director of operations on Jan. 23.

On Feb. 19, Peltier wrote a letter to the band council suggesting a new election be held to reaffirm Peltier's mandate. But the band council decided that Peltier had tendered his resignation and instead scheduled

a vote on whether he should stay in power.

The Eastern Door, a Kahnawake newspaper, reported that there is no provision in the electoral code that the band was using for removing a grand chief, except in the case where there is a conviction of a felony.

Interim Grand Chief Jimmy Gabriel conceded that Peltier's Feb. 19 letter was not a letter of resignation, but added that after the letter was sent Peltier emptied his office and left town. "We interpreted that letter and his actions as him abandoning his post," Gabriel said.

Gabriel said Peltier wrote his letter right after he learned that the band council was looking at the band's books and investigat-

ing possible improprieties.

"When we started looking at the financial records of our office, we started becoming suspicious," said Gabriel. "The moment we started poking around the budgeting, he (Peltier) sent the letter calling for new elections."

Gabriel said he hopes a new election will be held in May.

Peltier's supporters vehemently deny there was any wrong-doing under his administration and in turn accuse members of the band council of shady dealings in the plans to build a casino in the community. One Peltier supporter said Mary Cree was actually fired because she found out too much about the project, which the supporter said included "a lot of backroom deals."

Taxation board inks deal for formal mandate

By Christine Wong
Windspeaker Correspondent

OTTAWA

Collecting millions of dollars in property taxes will be a lot easier for Aboriginals living on reserves under a new agreement signed by Indian Affairs Minister Ron Irwin.

Irwin inked a deal with the Indian Taxation Advisory Board on March 13, giving the Board a formal mandate to help First Nations collect property taxes from non-Natives using reserve lands.

The power to collect taxes is a significant step toward greater self-determination, Irwin said.

"The ability to raise revenues is a key element in achieving self-government and economic

self-reliance," Irwin said. Board chair Clarence "Manny" Jules agreed.

"As we move more and more towards greater autonomy and self-government, taxation is going to become more important. Taxation has to be an integral part of self-government," said Jules, chief of the Kamloops Indian Band in British Columbia.

The ITAB was created after Section 83 of the Indian Act was amended in 1988, giving First Nations the power to collect residential and commercial property taxes from non-Natives on reserve land. Although the ITAB was formed eight years ago, the new agreement more formally and clearly outlines the roles and responsibilities of the board.

The five regional board members who advise Irwin on

reserve taxation are: Jules (Board chair and B.C. representative); Strater Crowfoot of the Siksika Nation (vice-chair and Alberta representative); David Paul of the Tobique First Nation (New Brunswick); Grand Chief Phil Fontaine of the Assembly of Manitoba Chiefs; and Ricky Fontaine of the Innu Takuaihan Uashat mak Mani-Utenam in Sept-Iles (Quebec).

The ITAB is the first independent, Aboriginal-controlled body to be involved in ministerial decision-making under the Indian Act. This means it has (in its role as a direct adviser to Irwin) more influence over the development of Indian affairs policy than any other Native organization before it.

"It really opens up a new chapter in relations between the federal government and First

Nations," Jules said. "(Property taxation) is the only independent source of revenue for most First Nations outside of the federal government."

The first part of the ITAB's job is to let reserves know taxation is an option available to them. If the band councils decide to take that route, the Board helps them develop tax bylaws tailored to the needs of their communities. The Board also consults with provincial and municipal governments to avoid conflicts with existing tax laws. Each individual reserve decides how the revenues are spent.

Since 1989, the ITAB has helped more than 50 First Nations enact property tax by-laws generating over \$15 million in revenue each year. B.C. has enacted most of the bylaws, with

45 to date. The amount of money collected by each community varies by the size and amount of taxable land on each reserve. Revenues can be used for anything from garbage collection services to job creation programs.

A grey area does exist, however. The ITAB does not deal at all with so-called "special reserve lands," bought by churches for First Nations over a century ago, and therefore land not held by the Crown. Under ITAB guidelines, only reserves fully recognized by the government can collect taxes because the government does not recognize Aboriginal title over special reserve lands. Most cases involving taxation requests on special reserve lands will likely end up in the courts, Jules said.

Supreme Court dismisses case of gaming rights

By Christine Wong
Windspeaker Correspondent

OTTAWA

The Supreme Court of Canada has quickly dismissed an appeal case on Native gaming rights and, in the process, cast serious doubts on the future of Aboriginal self-government.

The highest court in the land unanimously dismissed the gaming case on Feb. 26 without hearing arguments from the federal and provincial governments. The case, which was scheduled to last two days, was thrown out after only a half-day of arguments from lawyers representing Native bands and organizations.

The case involved members of the Shawanaga and Eagle Lake bands of northern Ontario, who appealed to the Supreme Court after the Ontario Court of Appeal upheld their conviction on gaming charges.

The issue of gaming has been simmering for the past few years. Provincial governments have a legal monopoly over gambling operations, which gives them the power to decide

who can set them up, how large they are and who gets the proceeds.

Several Native bands across Canada have challenged that monopoly by setting up their own gambling operations in defiance of the current law, resulting in numerous raids by police. The bands say it is more than just a fight over money.

"It's not about gaming, it's about jurisdiction and economic self-determination," said Terrance Nelson of the Roseau River reserve in Manitoba, which has been raided by police three times since 1993.

"They're justifying going in there and using the Criminal Code to criminalize our economy," he added.

Clayton Ruby, one of the most noted defence lawyers in Canada, argued the case was not a question of criminal law, but an issue of "Constitutional jurisdiction" and "the collective sovereignty of Aboriginal peoples."

He said the Constitution gives First Nations the right of "internal self-government," allowing them to decide what type of activity takes place on their land and how to use the

resources from that land for their collective good.

Other lawyers representing the bands argued that the Aboriginal right to economic self-determination through hunting and fishing is protected under the Constitution. Since many Native communities see gambling as one of the only ways to assert their economic survival, that same Constitutional protection should apply to gaming activities, is their position.

They also urged the court to follow the American model and allow gaming on reserves after consultation with Native people. In 1987, the U.S. Supreme Court upheld the right of American Native nations to pursue self-sufficiency through casino operations.

As is customary at the Supreme Court of Canada, the justices gave no explanation for dismissing the case, but will outline their reasons in a written judgment to be released later. The general attitude of the judges toward the case was easily apparent, however. They shied away from arguments that Native self-government is provided for in the Constitution. They were also unrecep-



Christine Wong

Members of the Roseau River Anishinabe First Nation of Manitoba drum on the steps of the Supreme Court of Canada in Ottawa. Roseau River has been raided for gaming three times since 1993.

tive to the idea that Aboriginal Constitutional rights would allow a judgement that would override the jurisdiction of the Criminal Code in certain situations like gambling.

The impact of the dismissal on other Native gaming cases

remains uncertain until the written ruling is released. Only then, when the judges outline the points of law and judicial reasoning used to reject the appeal, will a possible precedent be set for future and pending cases.

Uniting the nations part of 50-day ride

By Darlene Polachic
Windspeaker Contributor

SASKATOON

Representatives from South Dakota, Manitoba, and Saskatchewan were in Saskatoon recently to generate interest for Unity Ride '96. The ride begins May 1 in Wahpeton, Sask. and ends June 20 at Grey Buffalo Horn Butte (Devil's Tower), Wyoming.

The 50-day trek on horseback is a lead-up to June 21 which has been declared World Peace and Prayer Day For Global Healing. The declaration was made in the form of a request to all nations by Arvol Looking Horse, 19th generation keeper of the sacred white buffalo calf pipe for the Lakota, Dakota, and Nakota nation.

"This is a spiritual ride," said Peter McArthur, a horse rancher from the Pheasant Rump Reserve in southeastern Saskatchewan and one of the organizers of the event.

"We feel it is a way to unite our people through a return to our culture and ceremonies."

According to Henry Sky Water, former chief of Manitoba's Birdtail Reserve, Unity Ride '96 is the last of four rides that have taken participants across Canadian/U.S. boundaries from places like Standing Rock and Rosebud, S.D. to Birdtail, Pheasant Rump and Wahpeton.

"We are going to the extremes of Sioux territory and following routes similar to the ones our ancestors used when they travelled back and forth," he said.

Last year's ride from Pheasant Rump (Nakota) to Wahpeton (Dakota) was approximately 725 km long and stopped at 15 different First Nations where sweats and other ceremonies were among the activities. It united the Nakota, Ojibway, Cree, and Dakota.

Organizers see Unity Ride '96 as a fulfilment of a prophecy that was given following the massacre at Wounded Knee, S.D. in 1890. The prophecy said that for six generations the people would suffer, but that the seventh generation would rise again.

"The seventh generation is here," said Gary Silk from Standing Rock, S.D. Silk organized the first rides in 1986 to 1989 after visions he saw during a sundance in 1980. "I saw our people coming back together," Silk recalls. "I saw the red man reunited."

Only a handful of riders participated in the first ride in 1993, but with each successive year the number of riders has grown.

"Many people join just for a little ways," said Silk, "maybe from one reservation to the next. We don't know how many will go the whole distance on this one, but by the time the ride gets to Devil's Tower we hope there will be at least 300 people. There could be 2,000. People from all over the world have been calling."

Silk, Sky Water, and McArthur have participated in all of the previous rides. So has Francher Kennedy and a number of others. Each one admits being powerfully impacted by the spirituality of the event.

"Being on the ride taught me things about my culture I could never have learned on the reserve," Kennedy said. "I've learned respect for Elders and respect for mother earth... I've learned about the sacred pipe, and our relatives in North and South Dakota. I've also gotten a different look at the youth situation on reserves and in urban settings. Now I have something positive to tell the young people."

Participants in the ride are required to provide their own horses (some are available upon request through McArthur) and personal equipment including a tent or canvas bedroll and sleeping bag. They are also responsible for the horse's feeding, watering and grooming as well as for blood tests and a certified veterinarian's certificate of health, both of which are essential if the animal is to cross the border.

Anyone may join up. Previous riding skill is not a necessity, and there are no stipulations about the sort of horse required. One man made the journey from Pheasant Rump to Wahpeton last year on a Shetland pony.

McArthur said anyone willing to lend horses for the ride should contact him.

"We have experienced and qualified trainers who can work with them."

Financial donations are also very welcome and can be made to the Unity Ride '96 Fund through the Royal Bank in Carlyle, Sask. For further information contact McArthur (306) 462-2002 or Sky Water (204) 568-4682.

News

ABORIGINAL AWARDS PROGRAM

Offering Awards to College and University Students

NOVA Corporation will present educational awards in 1996 to qualifying Albertans of Aboriginal Ancestry. Applicants must be enrolled in disciplines relevant to the natural gas services or petrochemicals industry (e.g.; engineering, computers, environmental technology, law, commerce, accounting, office administration).

To be eligible for a **College Award of \$3,500**, a student must be enrolled in a two-year program at one of the following:

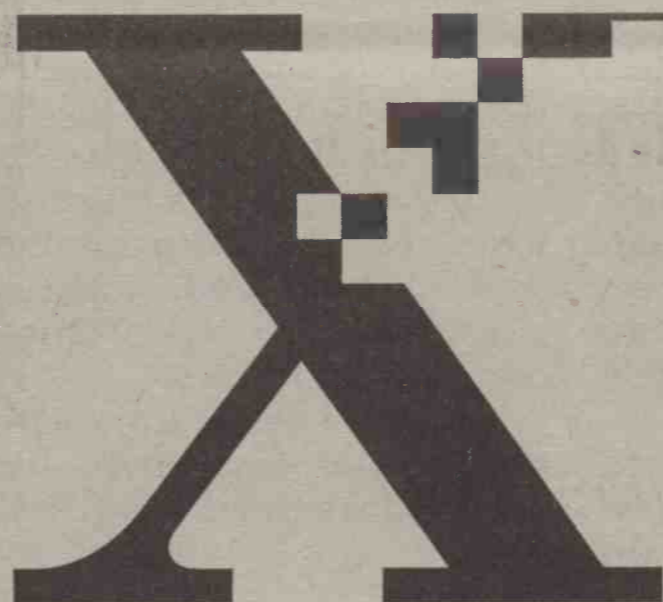
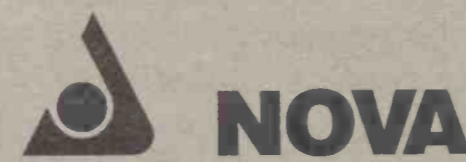
Grande Prairie Regional College, Grant MacEwan Community College, Lakeland College, Mount Royal College, Olds College, Northern Alberta Institute of Technology, Southern Alberta Institute of Technology.

To be eligible for a **University Award of \$4,000**, a student must be enrolled at one of the following:

University of Alberta, University of Calgary, University of Lethbridge.

Applications, accompanied by most recent transcripts, must be submitted by **June 15, 1996**. Further information and application forms may be obtained by contacting the institutes above or:

Joan Nelner, Aboriginal Resources
NOVA Gas Transmission Ltd.
5th floor, 801 - 7th Avenue S.W.
P.O. Box 2535, Postal Station M
Calgary, Alberta T2P 2N6
(403) 290-7884



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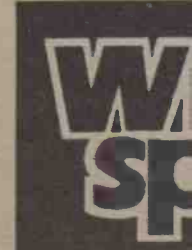
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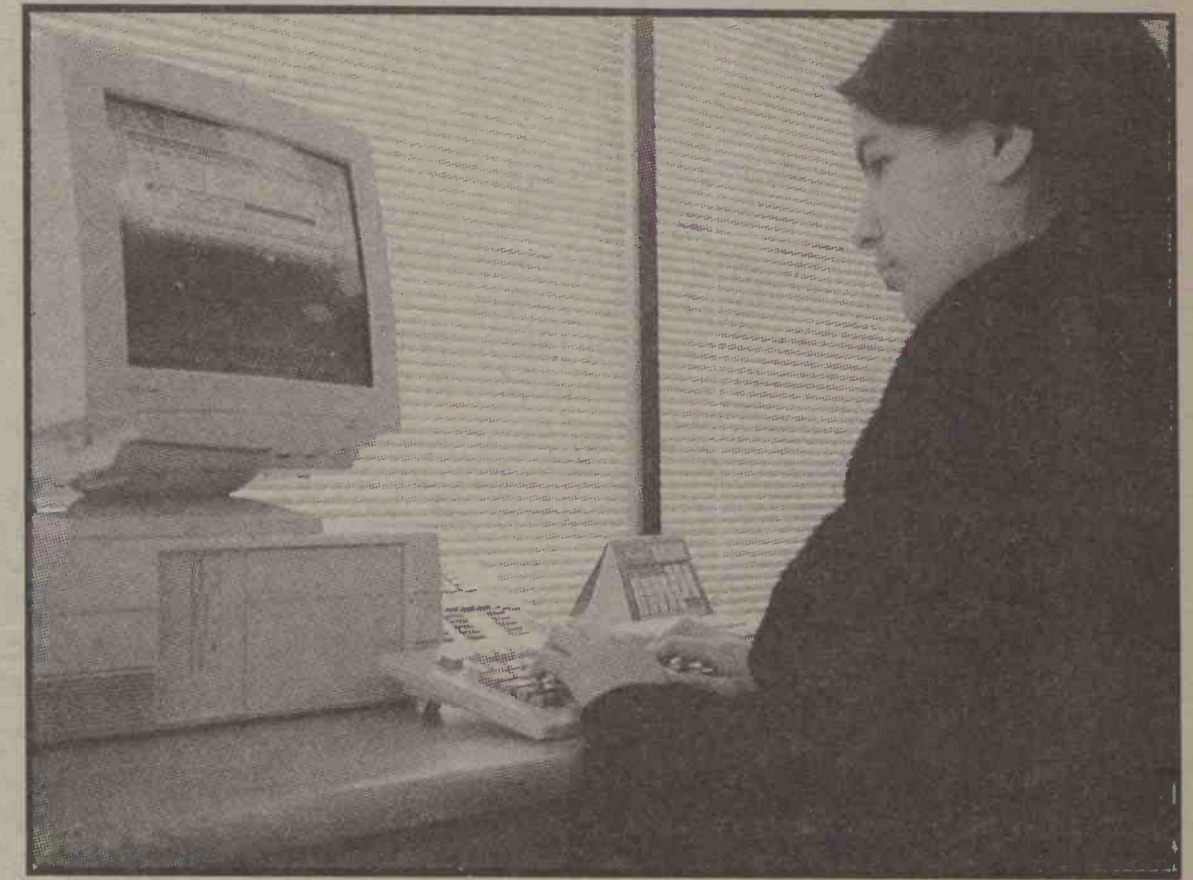
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Christine Wong

Tarynne Pachano, a 16-year-old Ojibway, taking part in an Internet training session in Ottawa during February as part of a new World Wide Web site for Aboriginal youth.

Native youth hit the web

By Christine Wong
Windspeaker Correspondent

OTTAWA

It's a cold Saturday afternoon and Tarynne Pachano, a 16-year-old Ojibway, sits in downtown Ottawa chatting with a visitor from Sweden. Although they have just met, she has a friendly conversation with him and even learns a little about his country. But she never sees his face or hears his voice...and their meeting place isn't a trendy cafe or the local arcade. It's cyberspace.

Their "chat" took place on a new Internet site for Native youth. It's part of the Aboriginal Youth Network, a project to provide Aboriginal youth with their own World Wide Web site and Internet training.

"We want to get Aboriginal youth interested in the information superhighway when they're young so they'll utilize it when they're older," said AYN site administrator Tania Koenig. "Youth should know that the Internet isn't just a boring computer. It could be a window to the world. Cyberspace is a great place to learn and to meet other people," said Koenig, who is part Cree and German.

On Feb. 24, Tarynne Pachano experienced the global cybervillage firsthand at the Netscape Powwow, the AYN Internet training session where she "chatted" with her new Swedish friend thousands of miles away.

"I can send out and receive information from people all over the world," Pachano said. "So I can get to know people and see what it's like everywhere else."

Pachano and about 10 other Native youth attended the Internet training session at the offices of MicroWorks, an Ottawa computer company. Participants watched a presentation introducing them to the Internet, then received an instruction manual and hands-on training at the computers.

Organizers hope the web site, which has been running since May 1995, will be used as an educational and communications tool for Native youth, linking them with other Aboriginal young people from across Canada and around the world. Native youth are being encouraged to support and educate each other by sharing cultures, traditions and ideas on the site.

MicroWorks president Kendall Lougheed came up with the idea of getting Native youth on the Internet. He sees it as "a great tool for self-development and self-expression," especially for Native youth in remote or isolated areas. A computer with Internet access could even allow young people in those areas to be self-employed (as writers or graphic designers, for example) without having to leave their communities, Lougheed said.

Although the program is funded by health Canada, the AYN "takes a broader approach to health issues," Lougheed said. That means information about emotional and mental health, such as peer pressure, family problems, depression and suicide, are included alongside more traditional health issues like drug and alcohol abuse and smoking. A professional counsellor will also be available on-line to discuss issues and healing methods on a regular basis.

One of the site's features showcases the writing and art of Aboriginal youth. Selected stories from *Windspeaker* highlighting Native issues and personalities are also available on the web site. Another program in the works, called POWWOW, will allow up to eight people to "talk" simultaneously to each other from around the world.

Users will occasionally get to "talk" to First Nations celebrities on bigger chat lines accommodating up to 50 people at a time. Starting March 31, Native actor Adam Beach, who starred in the films *Squanto* and *Dance Me Outside*, will appear in a training module on solvent abuse.

A big challenge for programs like AYN is increasing access to computers and Internet services on reserves, settlements and in First Nations schools. To remedy that, AYN gives Internet training sessions at schools, friendship centres and youth groups, with sessions already completed in Iqaluit, N.W.T., Kanehsatake, Que. and Burnt Church, N.B.

To get on-line and in tune with the new site, hit the World Wide Web at URL address <http://www.ayn.ca/>

American Indian Institute at The University of Oklahoma

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Did you know...

**Wind
speaker**

does not receive any
government funds.

See no evil

Back a few years ago, some Canadian military personnel serving under the maple leaf in Somalia beat an African kid so badly that he died. While he was dying in Canadian hands, the teenager had to endure a steady stream of racist insults and unspeakable indignities.

After a media storm of hurricane proportions, the Canadian military punished the lowest ranking man, and ignored the involvement of the higher ups. The resulting inquiry was a disgrace to a country that had been held internationally in high regard.

The incident resulted in a zero-tolerance policy on racism. "Officially," that is.

But just last fall, there they were again, white sheets and hoods hidden under military camouflage.

Operation "Ex Lunatic Fringe" was a militia exercise at Camp Dundurn in which the forces took on a Native stand-off. The Native people in the scenario were pathetic caricatures, and the exercise succeeded in dehumanizing Native people and undercutting initiatives to build cultural understanding in the forces.

Paying lip service to tolerance is not enough any more. Internal inquiries will not make the problems go away. If the Canadian Forces cannot regulate themselves, then Canadian citizens must do it for them.

The Canadian Forces are there to protect all of us. It's time the leadership was forced to make more than cosmetic changes. And was forced to face up to the fact that Canadians don't want a bunch of racists "defending" us.

The almighty buck rules

Don't let anybody tell you otherwise. The almighty dollar rules. And where there are enough dollars, there's quite literally nothing else that matters.

The ones that don't matter are Native people and the environment. Take Voisey Bay (please). There, and at Lac de Gras in the Northwest Territories, and in dozens of other places across the country, dollar signs glittering in the eyes of politicians somehow manage to make the most strenuous objections to a project fade away.

All of a sudden, there is a way to deal with the impacts upon an environment that has sustained Native people for hundreds of years.

The impacts of heavy equipment, chemicals, thousands of workers, transportation in, transportation out, etc., etc. will be minimal. Native people will be displaced, but that will be OK. The socioeconomic effects will be, overall, beneficial. The environment, which takes years to recover from the building of a road, will bounce back just fine.

And every company involved, good citizens of the world that they are, will make sure that everything is hunky-dory at the end. It may seem like that looking through the plate glass windows from the corporate headquarters on the 46th floor in New York. It sure doesn't look that way from here.

And it sure doesn't look that way from a lot of other places where these very same companies have been operating.

Look at Indonesian New Guinea, where the people and the country have been raped, where the local politicians have been paid off, where local incomes have gone up minimally, where the ability to supplement income with traditional subsistence hunting has completely disappeared. Hey, it looks good from the presidential palace in Jakarta, the capital.

If you think that's bad, there's a mine in Peru, owned by a multinational, that has no pollution controls. Absolutely none. Downwind for about 25 km, no less, nothing grows. Where there was jungle dotted with small landholdings before, there is rock and, well, more rock. The dirt's been washed away. People lived in the area — Aboriginal people. They're gone. People still live downstream — also Aboriginal people. The stuff that wiped out every living thing upstream is in everything they eat, is in every mouthful of water they drink. But from the presidential palace in Lima, well, the overall socioeconomic effects are, of course, beneficial.

These same companies are operating in Canada. We have to ensure that they're never allowed to operate that way in our country. For our sake, and for the sake of our kids, and for the sake of our land.

THE CANADIAN MILITARY SALUTES ABORIGINAL CULTURE...



'You gotta have a dream'

GUEST COLUMN

By Pat Paul

You know, life is a steady flow of ups and downs no matter who we are or what we do. There is no escaping this pattern, even if you had a billion bucks.

Take, for instance, some of the well-known heavy hitters in high finance like the late Colonel Saunders of Kentucky Fried Chicken fame who, at the age of 60, had a "grand" fortune worth less than \$100.

In those years as a struggling entrepreneur, the Colonel certainly faced many challenging situations as he juggled his few dollars between building a dream and putting something in his hungry stomach.

The dream was strong enough, however, to keep him going, on and on, until he found a way to take the first step into his destiny. First one shop opened and then another shop opened, then another, and another until a string of them were operating throughout the eastern United States.

Today, the Colonel's famous fried chicken shops have gone international with thousands of

outlets dotting almost every urban center in the world. Needless to say, that the eventual fame-struck Colonel was regarded as one of the most successful businessmen to go from rags to riches in record time.

Bear in mind though, that this man once teetered on the edge of poverty and starvation just to fulfil or to bring his dream to a reality and to become highly successful. The man began with only a dream and nothing else. Sheer, raw determination were the tools of his trade and nothing stood in his way to achieving his dreams.

Still, another highly visible and powerful individual who rose to the billion dollar strata in short order was the New York billionaire, Donald Trump. He amassed his first fortune as a financial whiz kid and a hard-nosed land developer in the Big Apple.

Through his seemingly magical ways, he turned everything he touched into gold. Nothing stopped his rapid rise to fame and fortune.

But like anyone else, Trump struck onto some hard times. Through a number of less-than-perfect outcomes his fortunes turned around temporarily. These tougher times for the youthful financial wizard soon began to take a toll on Trump's massive real estate holdings. You

might say the house of cards came tumbling down as property after property started to disappear from the Trump holdings.

In less than a couple of years, the mighty Trump empire was pretty well in disarray if not lost for good.

This fate was not to be for this wily tycoon, however. Rather than turning to any acts of desperation, Trump dug in his heels and started his long, hard, arduous journey back.

He put things back on track and achieved levels of success that he had never before reached in his corporation. In other words, this was one man whose losses of gigantic sums of money could not put him down and out.

The determination ran deep in the heart of this man, and giant steps downward required equally daring steps upward.

Many other stories of individuals, including Native people, going from rags to riches can be told and can document how strength, determination and dreams contribute in pushing a person forward to heights never achieved before, even if they had seen and experienced the ultimate levels of defeat and tragedy.

The magic carpet that makes this journey possible is the power of a dream.

"You gotta have a dream."

Wind speaker

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Minist

An open letter to
Indian Affairs Re
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Letters to the Editor

Minister's education in treaty obligations continues

An open letter to Minister of Indian Affairs Ron Irwin.
Dear Mr. Irwin:

We have not been given the full text of your remarks about the Nisga'a agreement-in-principle, but the information that was published in the media indicated a mean-spirited, contrary-to-the-facts, upside-down view of history. This is totally inappropriate for the one federal minister who is charged with the responsibility of protecting our rights and exercising the Crown's fiduciary obligations.

You are reported as having said that Canadians should not have to continue supporting Aboriginal people without "seeing some type of payback through Aboriginals paying more taxes."

The fact is that the Nisga'a now only have conditional use of only 8 per cent of their land. Don't you think that providing Canadians with the benefits of

92 per cent of their lands constitutes sufficient sacrifice for the Nisga'a without having to impose taxes?

The fact is that the huge majority of the Indian Affairs budget does not go "to support Aboriginal people" but instead goes to the ordinary public expenditures which are received by Canadians anywhere — except that we receive even less than the average Canadian in similar circumstances.

The problem is that we are the only racial group in Canada whose receipt of public funds is segregated and publicized. Can you imagine any politician saying: "White people are going to have to pay more taxes because other Canadians are tired of supporting them?" Yet that is exactly the racist position you, the minister of Indian affairs, has taken.

As people who are in a treaty relationship with the Crown, and uniquely related to Canada

in this way, we are waiting for your payback to us. When we offered to share our resources, you took them all. Through our resources, we have been providing you with wealth and prosperity for 125 years.

Your failure to keep the Crown's treaty promises has left us without an economic base, without jobs, and many of our young people think you have taken their future. It is time that you think about speaking out on our behalf in cabinet instead of speaking for the Canadian public.

You should be educating Canadians on the facts instead of catering to narrow racist views for the sole purpose of getting votes.

You are quoted as saying that your insisting upon First Nations people paying taxes "gives some indication of what a peaceful settlement would look like." What would a not-so-peaceful settlement look like?

The Supreme Court has instructed you to be generous on behalf of the Crown, to avoid "sharp dealings", to always uphold the Crown's honor. The federal position in the Nisga'a negotiations and your own comments fall far short of this standard.

We paid very, very dearly for our special rights. These rights are protected by the Canadian Constitution. Instead of upholding the Crown's honor and your own Constitution, you are trying to barter away our rights. You are making us give up what is already ours in exchange for agreeing to recognize our rights to a small bit of land which is already ours. What is it that we are getting from you in return for what we are giving you?

We are treaty First Nations. We have been treaty people all our lives. So have our grandparents before us. We are firmly and loyally related to the Crown through our treaty.

You have been a minister of Indian affairs for some 40 months. During this time, you have learned a great deal, and you have showed your good intentions in many ways. Please consider this letter a part of your on-going education in treaty relationships rather than as a personal reproach.

We have indicated our desire to co-operate with you in educating the public, so it can provide you with its support as you carry out your proper responsibilities as a minister of the Crown. We continue to await your response to our invitation.

It will be only when we can work together to make our treaty relationship mutually beneficial that we will be able to make our full contribution to the world.

Respectfully yours,
Chief Norman Traverse
Chairman, Interlake Reserves
Tribal Council

Nisga'a agreement just a land grab

Dear Editor:

The provincial and federal governments appear to be on the verge of pulling off a massive land swindle in Nisga'a territory.

For the equivalent of a few shiny beads and trinkets the Nisga'a will be signing away most of their traditional territory. Like other Natives who have signed treaties, the land they get will be just enough for a mass grave for the aspirations and dreams of future generations.

No government, provincial or federal, has any lawful or moral right to offer land to anyone. This right belongs to the Native people in their traditional territory wherever that may be.

The governments should be

going to the Native people for land instead of Natives appealing to each succeeding government. The only lawful, just and inevitable solution is to place all Crown land under the stewardship of the Native people who live adjacent to the land.

Owning land is a delusion and a fantasy. In the real and natural world, the Natives are the land and vice versa. There is no real physical or spiritual separation. We are one and the same. The land and we cannot be owned by anyone or any government. We are not claiming land, we are reclaiming ourselves.

All my relations,
Daniel George
Burnaby, B.C.

Disappointed organizer appeals for help

Dear Editor:

The Canmore Folk Festival is in its 19th year (August 4 & 5, 1996). In all its existence, the people of Morley, Alta. have not been a part of our event. Many times they have been invited, and as many times we have had either no response or have been disappointed that they cancelled at the last minute (without notifying us). This is not a good relationship, and gives more bad press each time it happens.

We would like our neighbors to share their music and heritage with the world. We attract many ethnic and international songwriters, musicians, dancers to the festival and it is only fitting that we have our First Nations be a

part of this event. In the past two years I have tried my hardest to involve Morley — sadly, with no luck. I have written the tribal council — no luck. I have also spoken with and written to the Medicine Lodge to hold a community booth (information booth) — again with no luck.

When I started my invitation program with Morley, everyone on our committee said: "Don't bother" or "Give it up. We've tried many times with no success." But I wouldn't listen and very much wanted First Nations' involvement. Guess what? I was truly shaken by the lack of consideration and commitment. The saddest part is that we had organized a storytellers tipi which did not happen because the tipi never arrived and I couldn't find

anyone to tell Native stories to the children.

What is the problem? Why are we being shunned? I am going to try again this year (I really don't know when to give up), because I feel it's so important to all of us to share our heritage. Music is an international language, an educational tool. Storytellers are an integral part of the learning process, to preserve a people's heritage.

If you can hear me, then please respond. I welcome any letters and support. Thank you for listening to me. I truly hope we can reach out to each other and find a common path in this life.

Sincerely,
Beate A. Hanna-West
Canmore Folk Festival

OTTER



THEY WANNA KNOW WHERE THE NEAREST CASINO IS !!

K Terry '95

By Karl Terry

CULTURE...



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KOHKOMINAWAK OPLIKISKWEWIN - VOICES OF OUR GRANDMOTHERS
February - April, 1996. Calgary, Alta. (403) 246-8829

1996 NATIONAL ABORIGINAL CURLING CHAMPIONSHIPS
April 5-8, 1996. Saskatoon, Sask. (306) 554-2182

SASKATCHEWAN INDIAN FEDERATED COLLEGE POWWOW
April 6-7, 1996. Regina AgriDome Regina, Sask. (306) 779-6325

SASKATCHEWAN INDIAN WINTER GAMES
April 7-11, 1996. Onion Lake, Sask. (306) 847-2200

BLUEPRINT FOR THE FUTURE - ABORIGINAL YOUTH CAREER FAIR
April 9-10, 1996. Winnipeg, Man. (204) 944-6179

NATIONAL ABORIGINAL ACHIEVEMENT AWARDS
April 10, 1996. Winnipeg, Man. Televised April 14, 1996

12TH ANNUAL ALL NATIONS HOCKEY TOURNEY
April 12-14, 1996. Prince George, B.C. *see ad p.18*

FIRST NATIONS HOCKEY CHAMPIONSHIPS
April 18-21, 1996. Saskatoon, Sask. *see ad p.18*

10TH ANNUAL ARIZONA STATE UNIVERSITY SPRING COMPETITION POWWOW
April 19-21, 1996. Tempe, Arizona (602)965-5224

SNOW GOOSE FESTIVAL
April 20-21, 1996. Tofield, Alta. (403) 662-3269

SPEAKING TO OUR PEOPLE RADIO CONFERENCE
April 22-23, 1996. Hobbema, Alta. *see ad p.22*

"TAKING CARE OF ME" - WOMEN'S CONFERENCE
April 26-28, 1996. Lloydminster, Alta. (403) 875-6558

LAC LA BICHE PROFESSIONAL RODEO
April 26-28, 1996. Lac La Biche, Alta. (403) 623-4123

MAKING PEACE AND SHARING POWER
April 30-May 3, 1996. Victoria, BC *see ads on p. 32&33*

10TH INTERNATIONAL NATIVE EDUCATION CONFERENCE
May 1-3, 1996. Winnipeg, Man.

MANY NATIONS BENEFIT CO-OP NATIONAL CONFERENCE
May 1-4, 1996. Calgary, Alta. (403) 667-7830 *see ad p.17*

CHILI FOR CHILDREN ANNUAL FUND RAISING DINNER AND ABORIGINAL ART AUCTION
May 3, 1996. Centre of the Arts Regina, Sask. (306) 359-7919

UNIVERSITY OF MANITOBA 7TH ANNUAL GRADUATION POWWOW
May 4, 1996. Winnipeg, Man.

INVESTING IN EDUCATION
May 7-10, 1996. Edmonton, Alta. (403) 455-2200

EIGHTH ANNUAL UNITED TRIBES INTERNATIONAL INDIAN ART EXPO AND MARKET
May 10-12, 1996. Bismarck Civic Centre Exhibit Hall Bismarck, N.D., USA. (701) 255-3285

LAC LA BICHE AND DISTRICT TRADE FAIR
May 10-12, 1996. Lac La Biche, Alta. (403) 623-2818

BEN CALF ROBE SCHOOL ANNUAL POWWOW
May 11, 1996. Edmonton, Alta. (403)471-2360 *see ad p.13*

ABORIGINAL TAX AND FINANCE '96
May 15-16, 1996. Holiday Inn on King Toronto, Ont. (416)777-1292

THE CALGARY ABORIGINAL AWARENESS SOCIETY POWWOW
May 18-19, 1996. Sarcee Seven Chiefs Sports Plex Tsuu T'ina, Alta. (403) 296-2227

1996 INTERTRIBAL GATHERING
May 18, 1996. Grande Prairie Regional College Grande Prairie, Alta.

Letters

Point of view clarified

Dear Editor:
I am writing in reference to your article entitled *Environment, culture obstacles to mine development* published in the March 1996 edition of *Windspeaker*. While I appreciate the balanced approach which *Windspeaker* has taken in reporting on the N.W.T. Diamonds Project, I was disappointed to find that my words were taken out of context in regard to the land claims issue.

Paragraph 7 of the article should have read (please note that the corrected text is in italics):

We've done extensive base-

line work, said Azinger. This process is the highest level of environmental review in Canada. It is a very public, very open process. *If the project is approved, it will take at least six months to complete the government review and then it will take an additional two years to construct the mine. That would give the government and Aboriginal people approximately two-and-a-half years to resolve the land claims issues. BHP believes that resolution of land claims and the development of the diamond mine can be done concurrently.*

Paragraph 13 should read: With any mining operation

there will be *impacts*, said Azinger. It's inevitable, but in this case *the impacts* will be localized and we plan to reclaim the land as mining proceeds. By far the greatest impact will be socio-economic, and that will largely be positive.

Thank you for the opportunity to correct these statements. I hope that *Windspeaker* will continue to cover this important project which has the potential to provide significant economic benefit to the people of the north.

Karen L. Azinger
Manager of External Affairs,
BHP Minerals

Judge not a book by its cover

Dear Editor:

My mother is Ojibway and my father is Icelandic. I was raised by my father for 13 years in a mostly Native town. I was not made to go to church nor did I learn the Ojibway language.

I was 11 years old when I found out that the "Indians" down the hill were my relatives and their skin was brown because they were "Indian". In school we used to call each other squaw, bogan and laugh at the Nanabush and wagon burner jokes.

When I moved to my mother's she taught me that there was more to being Native than a powwow. There was faith, respect and heart in being Abo-

iginal. But if you were to see me among my family, there is a detail hard to overlook. My skin is white and as pale as a dove.

My skin also seems to portray a person who is oblivious to Native culture. However, I have been taught the history and ceremony of my people. When I say I am Ojibway people are very quick to call me a Metis. But I am not, I am treaty. So then I am called a half-breed or Heinz 57.

In my current employment I feel a discrimination done to me by my own kind. People have been known to say: "Why didn't a real Indian get the job?". My friend also went to seek employment recently and she was told

that they wanted real Indian-looking people with dark skin, eyes and hair. We both felt that we were not Indian enough and then again not white enough sometimes.

I believe that the entertainment and media industry are cashing in on the REAL INDIANS and so are we. I just wanted people to know that there is a hidden and indirect discrimination or racism happening. It is probably done innocently, but for whatever reason, it hurts. A reminder to all people who are all related. We did not choose our parents or our skin color.

Meegwetch,
S. Landon

"TAKING CARE OF ME" WOMEN'S CONFERENCE

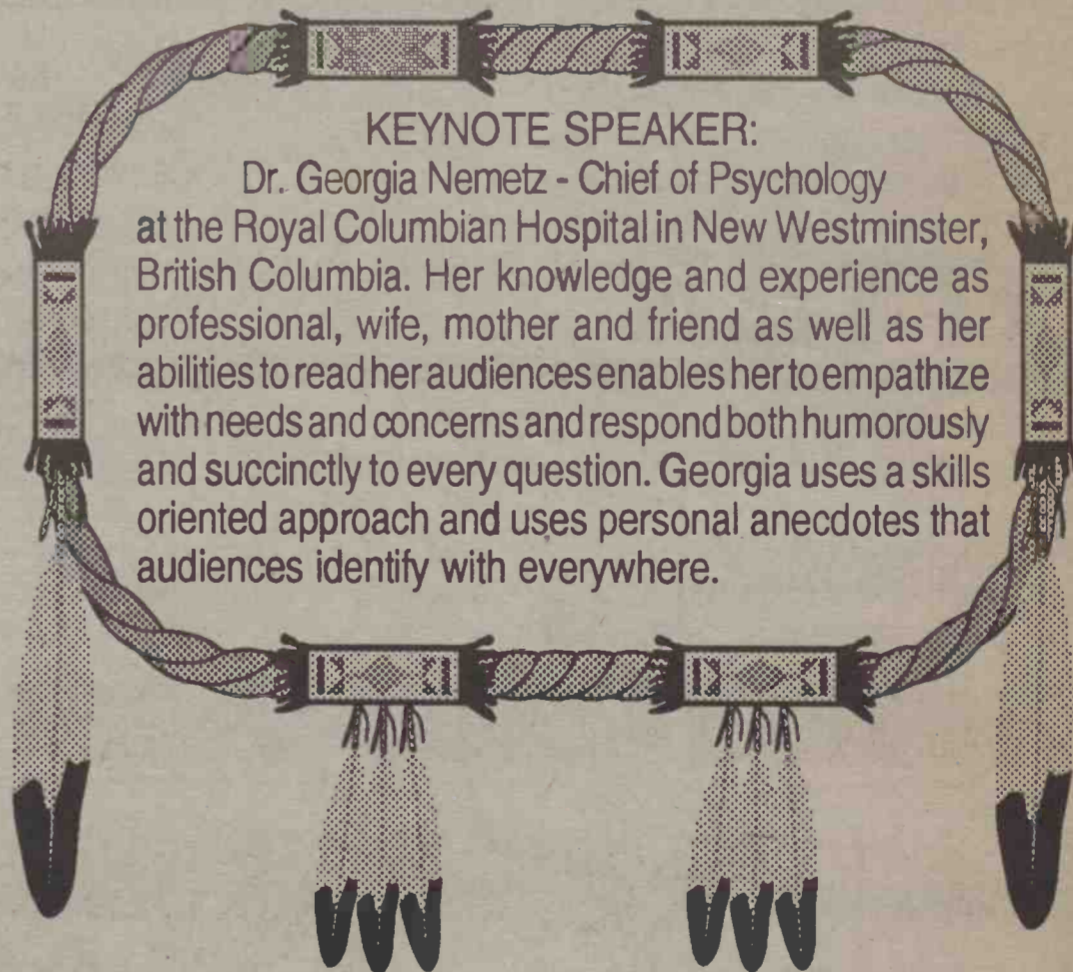
APRIL 26 - 28, 1996 (friday evening, saturday & sunday)

TOPICS:

- Family violence
- Self-esteem building
- Physical & sexual abuse
- Learning how to care for yourself and much more

REGISTRATION:

- Early registration before April 4: \$100
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KEYNOTE SPEAKER:

Dr. Georgia Nemetz - Chief of Psychology at the Royal Columbian Hospital in New Westminster, British Columbia. Her knowledge and experience as professional, wife, mother and friend as well as her abilities to read her audiences enables her to empathize with needs and concerns and respond both humorously and succinctly to every question. Georgia uses a skills oriented approach and uses personal anecdotes that audiences identify with everywhere.

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Did you know ...

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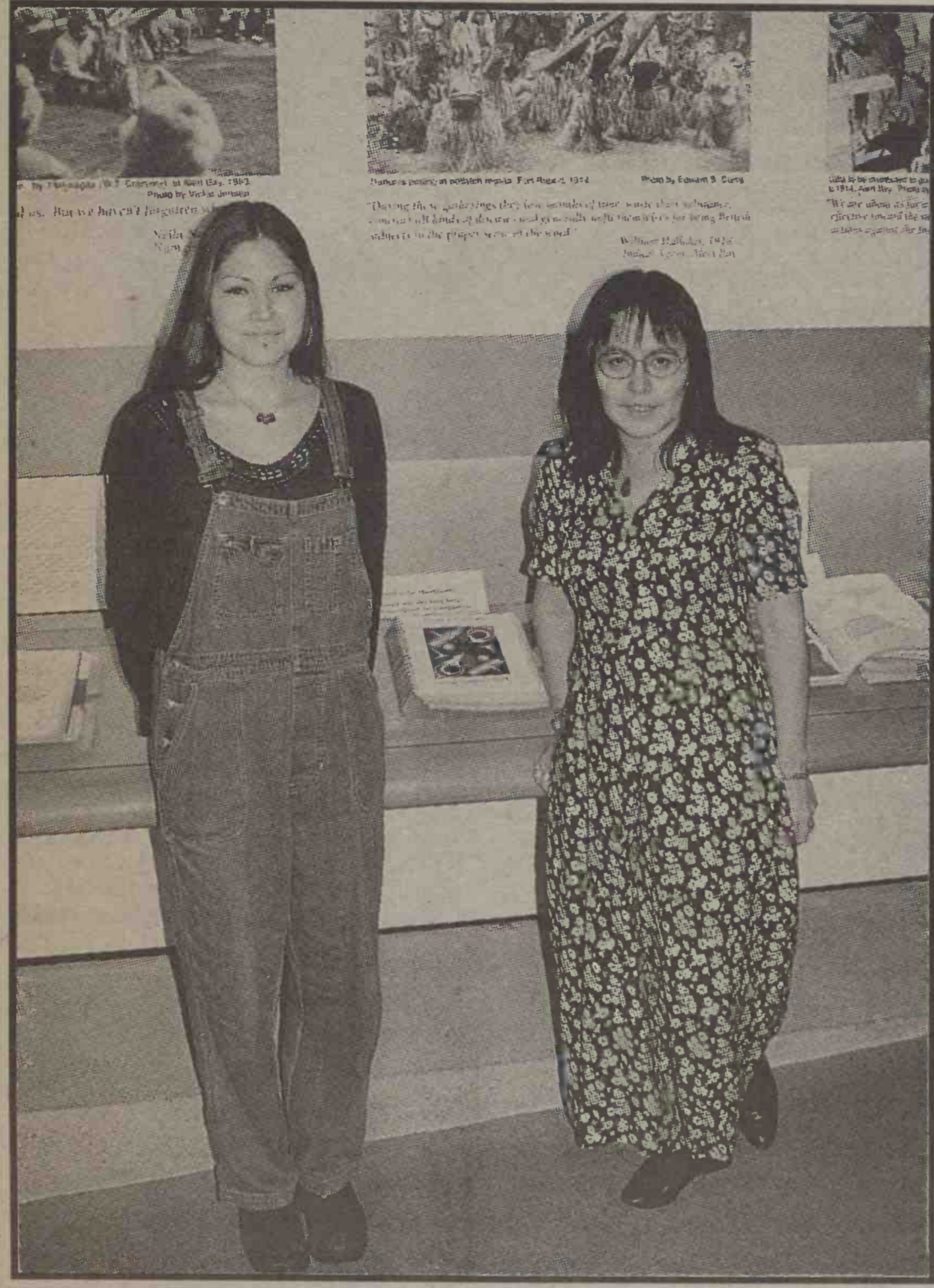
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Corrections

The names of the boxers in a caption which accompanied the front page picture of *Windspeaker's* March edition were inadvertently switched. James Red Iron was, in fact, in the blue trunks and Manitoba's Chad Brisson was in red.

The two people in a photo which appeared in *Windspeaker's* January issue and accompanied a story about the curator of the University of British Columbia's Museum of Anthropology were also switched. Pam Brown is on the right and her assistant Jennifer Dysart is on the left.

Windspeaker apologizes for any embarrassment these errors may have caused.



What right do I have to judge?

Recently I was sitting at an outdoor cafe enjoying some coffee and good conversation when I couldn't help noticing two men approaching the patio.

Still on the sidewalk, they came along the railing that enclosed the patio, stopping at each table, asking for money. They looked quite ragged, drunk and had obviously seen better times. Both were Native: I am Native.

As I watched these two men of the street hustling money from a captive audience, I felt something. I wasn't sure what it was. Embarrassment, shame, pity. I had never felt these emotions toward fellow Natives before and it troubled me.

As I sat there feeling ashamed, something occurred to me. What right do I have to feel ashamed of these men? It's their life. It's a free world. Then I began to feel ashamed of myself for taking such a high moral position.

Over the past 13 years, I have been involved in various capacities with the media. During this time I have worked on approximately 17 documentaries about Native culture, arts and substance abuse. I have also written many plays, short stories and television shows. I have done enough research, been to enough communities, talked to enough people to know that, in the vast majority of cases, it's not their fault that they live this existence.

I know all the stories and all the reasons. The factors that contribute to this situation include improper adoptions; the after-effects of residential schools; choosing to come to the city to seek work only to find an environment which is totally



Drew Hayden Taylor

alien and unwelcoming; despair over a disappearing culture, language and way of life. I could fill up the rest of this column with a steady stream of contributing factors. But the result would be the same. Tragic stories which lead to tragic lives.

But still, in the back of my mind, were these two men panhandling from middle-class white people, perpetuating stereotypes and giving credence to an image most Native people have spent their life fighting.

There was the case of one prominent Native artist in the city who, when approached for money by such a person, got into a terse discussion about the image they were presenting to the public. The discussion quickly deteriorated into an argument about attitude and rights and the artist walked away, frustrated.

In this city, I have seen and constantly recognized approximately one to two dozen hard-core street dwellers who pursue the same practice as these two foraging men. On the other hand, there is an estimated Aboriginal population in Toronto of around 70,000 people. Not a bad ratio, all things considered.

But because of the preconceived

alcohol-oriented luggage, and the fact that these Native people tend to stand out in one's memory more than a white street person, their image will stay with a passerby more readily.

I can see people at those patio tables telling friends: "A drunk Indian hit us up for money." And again, I shudder.

Perhaps the fault is within myself. There is a term used in Ontario, most often Toronto, that is an offshoot of Anishnawbe, the word Ojibway people used to describe themselves and their people. Basically, it translates as the "original" or "first" people.

The term has been modified to accommodate the growing Aboriginal middle-class that has appeared in Toronto and other major cities. They are sometimes referred to as "Anishnobs." As I sat there drinking my *cafe au lait*, I couldn't help wondering if I was an "Anishnob."

I see these men. I know their story. I feel anger for what has happened to them, yet seeing them at the corner of Queen and Bathurst or at this patio, harassing people for money, against my will, I get embarrassed.

Does this make me a bad person?

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People

Governor General presents role models with awards

By Christine Wong
Windspeaker Correspondent

OTTAWA

At just 30 years old, Dr. Stanley Vollant has managed to cram more achievements into his short life than do many people twice his age. He overcame incredible barriers to become the first Montagnais surgeon in Canada and later returned home to help the people in his small village.

On Feb. 23, Vollant was honored as one of nine recipients of the 1996 Native Role Models Award.

"I'd like to travel across Canada to speak to youth about my experiences and my goals," Vollant said. "Especially to encourage them to go as far as they can in university... and to come back to their homes to construct our (Native) nation."

Governor General Romeo LeBlanc presented the awards in a colorful ceremony at Rideau Hall.

"Today we honor nine persons as role models for Canada's

Native communities," LeBlanc said. "All have won recognition from their own communities as models of commitment, dedication and hard work."

Two hundred Aboriginal people from across Canada were nominated for the award. Besides Vollant, the other recipients were: Metis youth worker Gerald L. Auger (Alberta); Ojibway athlete Sara Beaudry (Ontario); Vuntut Gwitchin athlete Pauline Frost (Yukon); Cree/Metis community worker Jarvis Gray (B.C.); Plains Cree youth leader Stewart Greyyeyes (Saskatchewan); Inuit youth and cultural educator Brenda Kanayuk (N.W.T.); Ojibway artist Dorothy Sinclair (Manitoba); and Micmac educator Mary Jane Ward (New Brunswick).

Vollant grew up in the Montagnais region of Betsiamites on the Quebec north shore. His first language is Montagnais Innu, but he overcame language barriers by learning French at school in Quebec City and picking up English later "from books."

He started university at age 18

and spent a total of 10 years in medical and surgical school. He later became chief resident at Notre Dame Hospital in Montreal, the largest hospital in Quebec. In 1994 he became a general surgeon and one of only 44 Native doctors in Canada.

Vollant now practises surgery in Baie Comeau, but remains dedicated to providing the Montagnais of his village with health care tailored to their special needs. He turned down the chance to study thoracic surgery in the U.S. so he could continue to help his community. He returns there once a week to perform surgery, see patients and run a diabetes clinic for Native residents. He is the first doctor in the region to speak the same language as his patients.

"When I came back, people in my village were amazed that for the first time in their lives, (a doctor) understood them." Before Vollant became a doctor, patients in the village had to use an interpreter to communicate their needs to the non-Native doctors.

"Ninety per cent of the feelings

they wanted to communicate to the doctor were lost," Vollant explains. He understands the culture his patients come from, simply because it is also his own.

"It's very important because they trust me more than another doctor," he said.

Vollant, who says his only role models as a kid were hockey players, is already inspiring other young Native Canadians by his example. He visits Native communities to encourage youth to continue their education, avoid substance abuse and believe in their dreams.

After a celebration held in Vollant's honor by his community last year, a young man approached him.



Christine Wong

Vuntut Gwitchin athlete Pauline Frost receives her award from Gov. Gen. LeBlanc.

"He said 'Wait for me. In 10 years, I'm going to work beside you as a surgeon,'" Vollant recalls. "He's in college now and he'll probably go into medicine next year."

First Phoenix Fund Company Ltd.



Gabrielle McLean

Scott Smith, President of the First Phoenix Fund Company Ltd., is pleased to announce the appointment of Gabrielle McLean as Vice President, Central Region.

Ms. McLean is of Cree, Sauteaux heritage with roots in the Cowessess First Nation, Saskatchewan. She has held positions with Richardson Greenshields of Canada as stockbroker, and the Trust Services Private Banking Division of Bank of Montreal.

First Phoenix Fund Company is Canada's first Aboriginal investment management company. Headquartered on the Squamish First Nation Territory in B.C., with offices in Saskatchewan, Manitoba and Ontario, the company provides customized financial management to Aboriginal communities, trusts and organizations across the nation.

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Powwow music working its way into mainstream

By Kahlee Keane
Windspeaker Contributor

SASKATOON

Things have been moving swiftly at Saskatoon's Sweet Grass Records since one of their recording groups, the Stoney Park Singers, was nominated for a Juno last year in the Best Music of Aboriginal Canada category.

Known in the recording industry for consistently produc-

ing the best in traditional powwow and round dance music, Sweet Grass owners insist on high standards and a quality product in traditional music.

"There is no confusion as to what to record because we know our focus and we are always careful not to violate cultural spirituality," said Ted Whitecalf.

Until recently, albums produced by Sweet Grass were only available by direct mail or at powwows. Since 1995, however, an arrangement with EMI pro-

vides worldwide distribution for the Sweet Grass label.

In its three years of operation, Sweet Grass Records has recorded 40 different groups including two Juno nominees.

This spring four new recordings are to be released. They feature White Ridge, Shadow Prey, High Noon and will include a compilation of the world's leading round dance songs.

This year, the Sweet Grass label featured the Juno nominated Red Bull Singers.

Edmund Bull founded the Red Bull Singers in 1987 and they have become one of the finest powwow groups on the continent.

The group's members are part of an extended family from Saskatchewan. According to Bull his song "Dancing Around The World" is an original round dance song, composed by him during a trip to Russia in 1989.

They were performing at the opening of the Goodwill Games at the time. With the Foxwood Dance Group his ensemble also toured

Finland, Poland and Sweden.

"Dancing Around The World" came out of this tour as a result of seeing the many different cultures that appreciated Aboriginal dance and song, Bull said.

The Red Bull Singers attend powwows all over North America and have won many honors and awards for their music. In 1995 they won the World Hand Drumming award in Hartford, Connecticut. They have cut 20 albums.

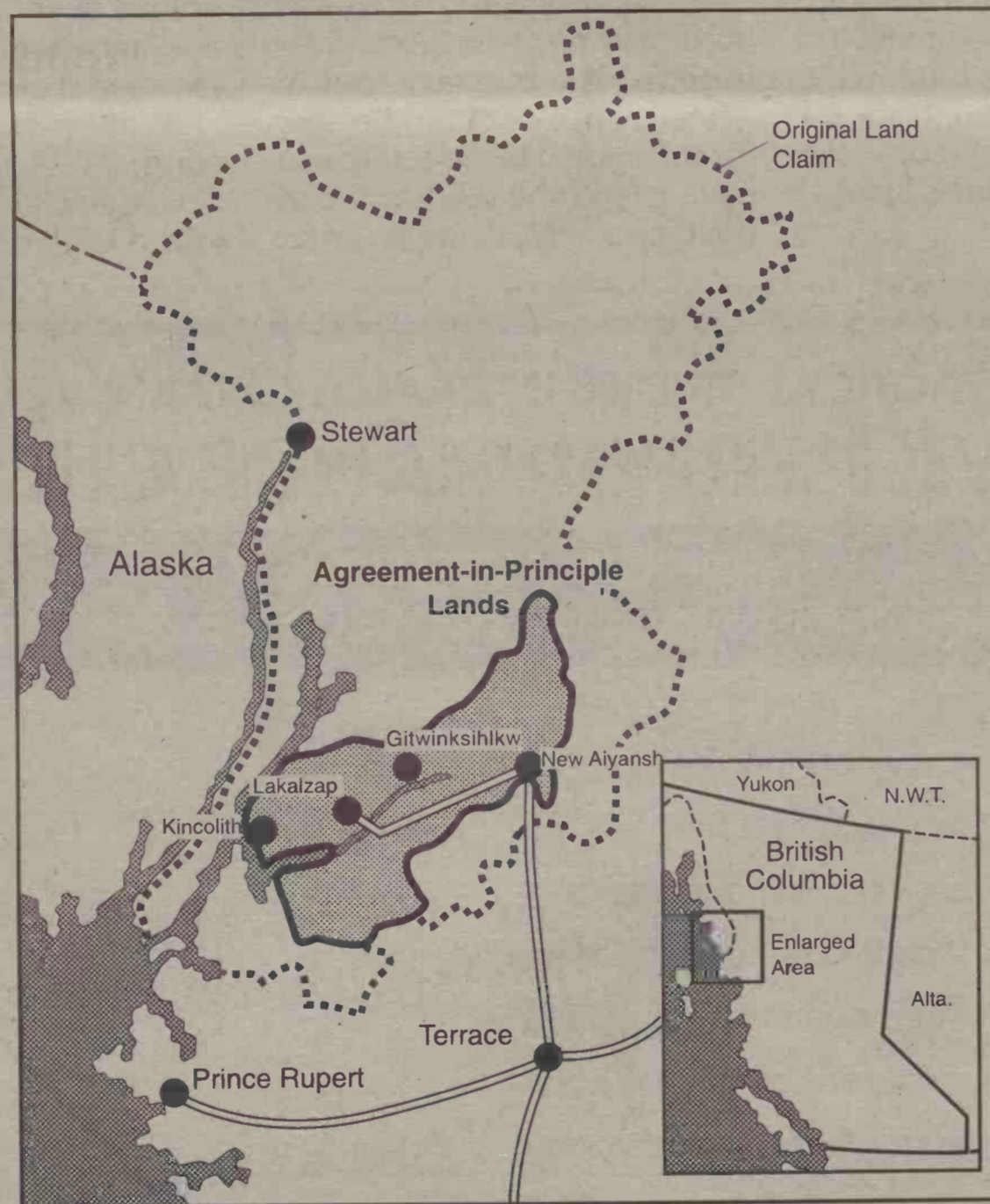
NISGA'A NEGOTIATIONS FIND COMMON GROUND.

On February 15, 1996, the Governments of Canada and British Columbia initialed a landmark Agreement-in-Principle with the Nisga'a of the Northwest Region. This is an important step on the road to a final treaty.

HIGHLIGHTS OF THE NISGA'A AGREEMENT-IN-PRINCIPLE.

The agreement highlights these key issues:

- **LAND.** The Nisga'a will own 1,930 square kilometres of land. No private land was negotiated away.
- **CASH.** The Nisga'a will receive a total of \$190 million to be spread out over a number of years, plus \$11.5 million for commercial fishing vessels and licenses.
- **FISHING RIGHTS.** There will be no Nisga'a supplemental commercial fishing rights as part of the treaty.
- **TAXES.** Over time, the Nisga'a will pay the same taxes as everyone else.
- **LAWS.** The Criminal Code, Charter of Rights and Constitution apply to the Nisga'a. For the first time, provincial pollution, wildlife and forestry standards will apply on Nisga'a lands.
- **SELF-GOVERNMENT.** Nisga'a jurisdiction within their lands, generally similar to municipal powers, will be phased in over time.
- **ROAD ACCESS.** The Province retains control of all provincial roads within Nisga'a territory.
- **CERTAINTY.** This will lead to the full and final settlement of land ownership and Nisga'a rights.



WE WANT TO HEAR FROM YOU.

Before beginning final negotiations the Province wants to listen to what British Columbians have to say. If you would like more information, or your group would like to talk to us about the Agreement-in-Principle, return the coupon below or call us toll free.

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or fax (604) 387-1785.

The complete Agreement-in-Principle is available on the Internet at
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Government of British Columbia

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Please send immediately: Comments or Questions: _____

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wards



Christine Wong

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Powerful performances net recognition

By Jackie Bissley
Windspeaker Contributor

BEVERLY HILLS, Calif.

The fourth annual First Americans In The Arts award presentations were held in Beverly Hills, Calif. on Feb. 24. The awards show, which began as a small event in the back of a "Denny's-style" restaurant, has become high profile in Hollywood. This year the event was staged at the chic Beverly Hilton Hotel.

The Native American entertainment community turned out in full force and every ticket to the dinner and awards gala was sold. Media and fans lined the foyer to the ballroom taking photographs and autographs from the many celebrities present. Activist-turned-actor Russell Means and actress Irene Bedard hosted the gala event.

The awards show is organized by First Americans In The Arts (FAITA), a non-profit organization, for the purpose of recognizing and honoring Native Americans in the entertainment industry. In keeping with FAITA's commitment to increasing Native participation in the industry, a scholarship program has been established. The scholarships for this year were awarded to two deserving film students, Lansing John Dreamer who is attending Montana State University and Daniel Golding from San Francisco State University.

Even though the awards reflect the work from American productions, Canada's First

Nation entertainers picked up 7 of the 20 awards presented. Crystle Lightning and her younger brother William, from Hobbema Alta., were the two youngest recipients. Crystle won her award for Outstanding Performance By An Actress In A Film, *Three Ninja Knuckle Up* and William for his role in the TNT film, *Tecumseh*.

Other Canadian First Nation actors receiving awards were Eric Schweig for his performance in the Disney movie, *Tom and Huck* and Adam Beach for Outstanding Performance By An Actor in the CBS TV Movie, *My Indian Summer*.

In the category for Outstanding Performance in a non-traditional role by an actor/actress, Graham Greene won for his role in the motion picture, *Die Hard With A Vengeance*. Greene's competition was actor Wes Studi who was nominated for the action film *Heat*. Studi later picked up an award for his role in the TV mini-series, *Streets of Larado*.

This year's Lifetime Musical Achievement Award was given to Buffy Sainte-Marie. Her musical career spans over three decades and countless awards, including an Oscar for the song, *Up Where We Belong*. Also noted was Sainte-Marie's unwavering commitment to helping Native youth and promoting healing for First Nation communities. Comedian Charlie Hill referred to her as a "real rez lady who made it all possible for everyone else".

Shania Twain, who's current album, *The Woman In Me*, has sold more than five million copies world-wide, won in the Out-



Jackie Bissley

Award winners (left to right) Elaine Miles, Litefoot, Stefanie Kramer and Wes Studi.

standing Musical Achievement category. Unfortunately both Twain and Sainte-Marie were unable to attend.

Other award winners were: actress Elaine Miles and actor Apesanahkwat for their respective roles in the CBS series, *Northern Exposure*; Rodney Grant in the series *Hawkeye*; Litefoot for *Indian In The Cupboard*; Stefanie Kramer for her performance in the NBC movie, *Deceived By Trust*; Sheila Tousey for her guest performance on *Law and Order*; Jane Lind in the theatrical production, *Black Elk Speaks* and Joshua Estrada in the theatrical performance, *Spirit of Pocahontas*.

The Mashantucket Pequot Nation received the Will Sampson Memorial Award and The Walt Disney Company was presented with the Humanitarian Award. Prima ballerina, Marie Tallchief, was the recipient of this year's Trustee Award.

Also on hand as award presenters were two of last year's recipients, Sekwan Auger and Lawrence Bayne.

One of the highlights of the evening was a film montage documenting Native Americans in films. The montage, put together by Bob Hicks and Arigon Starr, honored those actors who have paved the road in the industry, as well as those enter-

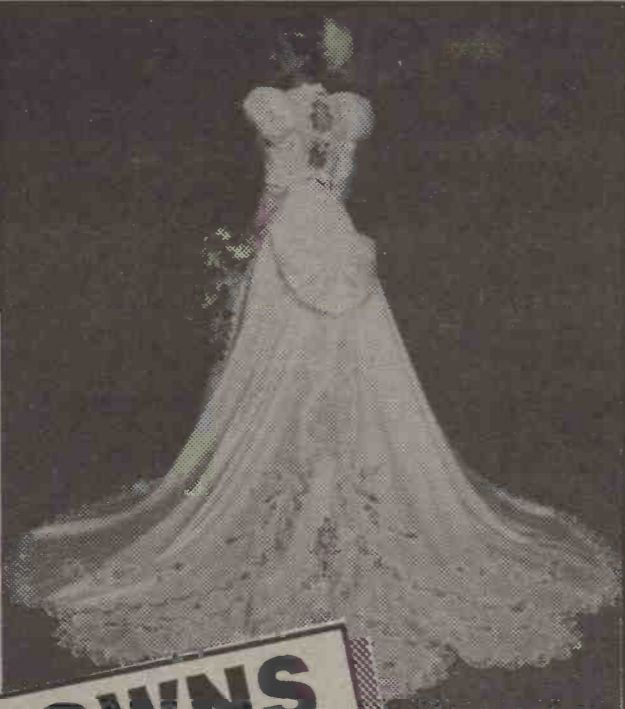
tainers who continue to inspire audiences and increase the presence of Native Americans in films.

Each close up of an actor brought cheers and applause from the audience, especially when clips included Chief Dan George and Will Sampson. The gala event was brought to an end by the women a cappella group, Ulali, who brought down the house with their unique talent and humbled the audience with their powerful message about global humanity.

While performing their final song, "Going Home", Rita Coolidge and Michelle St. John joined Ulali on stage.

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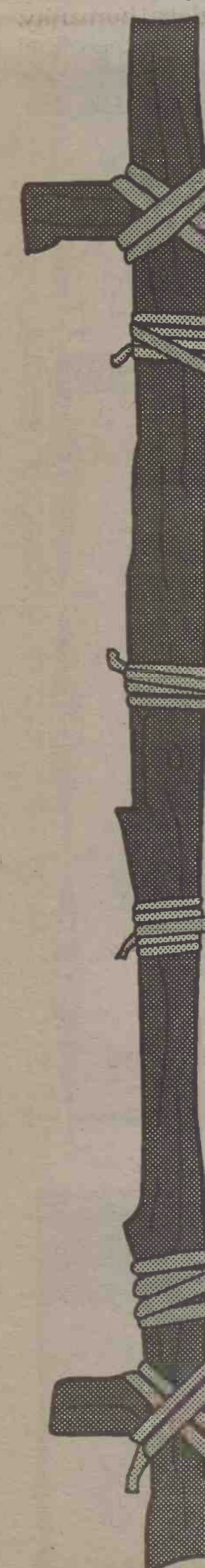
By R. John Hayes
Windspeaker Staff

*The Dull Knives of
Lakota Odyssey*
By Joe Starita
388 pages, \$32.50
or 2 cassettes, \$25
Putnam, New York

The book opens
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Book should be on everyone's reading list

REVIEW

By R. John Hayes
Windspeaker Staff Writer

The Dull Knives of Pine Ridge: A Lakota Odyssey
By Joe Starita
388 pages, \$32.50 (hc.)
or 2 cassettes, \$27.50
Putnam, New York

The book opens in a nursing home in Colorado, in the room of Guy Dull Knife, Sr., who may, the book says, "live in three different centuries." He was born in 1899, and it is his history, and the history of his family, that author Joe Starita uses to tie this Native history together.

It is significant, though, that he's not alone in the room. Running about the huge old man, who remembers his father's stories of Crazy Horse, Sitting Bull, Red Cloud and Custer, is his great-granddaughter. She knows all about music videos, lego and deep-dish pizza. *The Dull Knives of Pine Ridge* is the story of this family, told with rare perception and warmth.

The Dull Knives are Oglala Sioux, in the 19th century the most powerful and largest subtribe of the Teton Sioux. The family's story is the story of the long fight against the encroaching government and settlement, then the longer fight against

marginalization and assimilation. The story begins with the Lakota being driven westward into the prairie by the Ojibwe. The nation came to be called Sioux, "the shortened version of *nadewisou*, an Ojibwe word meaning 'treacherous snake.'"

By the time Europeans were beginning to trickle into the Great Plains from the east, the Lakota had a huge domain in the northern part of what is now the U.S. They were dominant horsemen, hunters and warriors. "Of the 545 identifiable Indian tribes in North America," Starita says, "perhaps none was less suited to reservation life, to a sedentary farming existence, than the Lakota."

Starita tells the history as it was lived by actual individuals, instead of by nations and countries, bloodless and passionless as that seems. *Dull Knives* comes to life precisely because it is not a Lakota history, but a history of one Lakota family. In a neat reversal, it is a more effective history of the Lakota because of that.

The family stretches from the Little Bighorn to Desert Storm, through the world wars, both Wounded Knees and Vietnam. While Native people north of the border may have a lot in common with those in the U.S., it is a further commentary on American culture that the Dull Knives measure their history in terms of wars. Native Canadians don't measure the progress of their lives in terms of the battles each generation has

fought. This is particularly American.

Also American is the attitude the government brought to the Native Americans on the prairies. Extermination was always an option. And they live through a litany of broken treaties, for which racism wasn't so much the reason as was greed. But there's an attitude that still prevails, which is perhaps not so solely American.

Towards the end of the book, Guy Dull Knife, Jr., an artist celebrating what might be a big career break, his wife eight-months pregnant, and with two school-age kids, decides to move his family away from Loveland, Colo., to Hot Springs, South Dakota. Their house had been ransacked while they were away.

"About two weeks later, Guy Jr. arrived home from the foundry one afternoon and found a small plastic bag hanging on the door-knob. He went inside and opened it and found a Ku Klux Klan pamphlet and several handwritten sheets of paper with swastikas around the top and sides. The handwriting on the Xeroxed papers said Loveland had been a good community before the Indians and Hispanics started moving in and if they had any sense, they would leave town. He read the papers and glanced at the pamphlet and decided to ignore them.

"About ten days later, another bag arrived on the doorstep, the messages were more personal,

THE Dull Knives of Pine Ridge A Lakota Odyssey



directed specifically at the family. It said they were Indians and Indians belonged on reservations, not in Loveland. If they knew what was good for them, they wouldn't try to make a living in a place where they were not wanted. This was not their country. The country belonged to whites, the message said. It was

signed 'Your Local Klan.'"

The more things change, the more they stay the same.

Joe Starita's book is readable, intimate and moving. It is likely the best popular book on Native North Americans published in the last year, and should be on everybody's list of things to do this spring.

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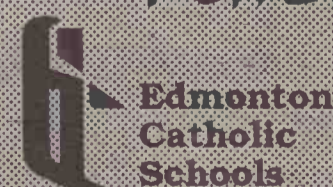
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Mediocre talent — mediocre recordings

REVIEW

By Ken Larsen
Windspeaker Contributor

Billy Taylor
Home Town Fiddler
Sunshine Records

While this 12-song cassette has its moments, *Home Town Fiddler* sounds pretty much like a night of friends jamming on tunes. The best song on the tape is the raucous *St. Anne's Reel*. It and *Big John McNeel* showcase an ability to handle the two-stomp.

There are hints of oddball bluegrass on *Snowflake Breakdown* and splashes of Celtic and country throughout the record-

ing. The old Bob Wills chestnut *Faded Love* gets an adequate, though uninspired, work over as well.

There is also some flat-out weird production work to be heard. An acoustic guitar shouldn't sound like a kazoo, but it certainly does on a couple of tracks. It makes one wonder how and why that was managed.

However, for all the diversity, boredom set in by the fourth song. Taylor's fiddle work is all right, but not much more. It's Taylor's album and the focus should be on him, but no one else is really given room to rise above their backup status. The end result is a 30-minute album from this St. Teresa Pt., Man. resident which pretty much stays in its home town.



Arlene Harper
Celebrate That God Has Given
Cherish Records

This is the kind of tape you find at the side of the road while you've stopped to change a tire. *Celebrate That God Has Given* is a labored country-gospel effort from Harper, who hails from Red Sucker, Man..

Obviously *Amazing Grace* and *The Lord's Prayer* are covers, but the inference is that the rest are originals. The only definite writing credit is her title track, which she is "very proud to have written." Why that is the case is unclear. It's not a very good song and it's not performed well either.

But why should one song be technically any different from the others? For example, the producer should have insisted on a click track to keep everyone playing the same time. Too many of the 10 songs are ridiculously loose. Mind you, maybe the producer did insist and the players just couldn't follow one-two-three-four. The only sort of bright spot was that a couple of the lead guitar parts showed some imagination.

Ideally, a gospel album has soul and emotional power. To merely have faith is not enough. Harper's vocals are weak, strained and entirely unconvincing. The album drags and isn't likely to cause any conversions to Christianity or to her music. End notes by Norm Quinney

Little Spirit Singers is an all-woman drum and powwow band from Winnipeg, Man. Their new release, from Sunshine Records, is an amateurish effort. Their drumming is not together and it's clear that the group needs much more experience.

Hanisha Traditional Singers takes its name from a traditional Ojibway legend. The group originates from Naotkamegwanning First Nation (Whitefish Bay) and holds strong beliefs and practises of the Anishinabe. Their offering from Sunshine Records shows a group with experience and a strong idea of their own style when it comes to performing traditional songs.



Northern Wind Volume 8 is a superior recording compared to that of the others reviewed for this issue. The singing is strong and the group can be proud of this effort. Still, there is a long way to go before the group can claim to be in the same company as the likes of Whitefish Jrs., Red Bull or Stoney Park.

Chi-Geezis, Songs of the Ojibway/Odawa is a passable endeavor from the group from Sault Ste. Marie, Mich. More timing is needed though as one of the drummers tends to lag behind the rest.


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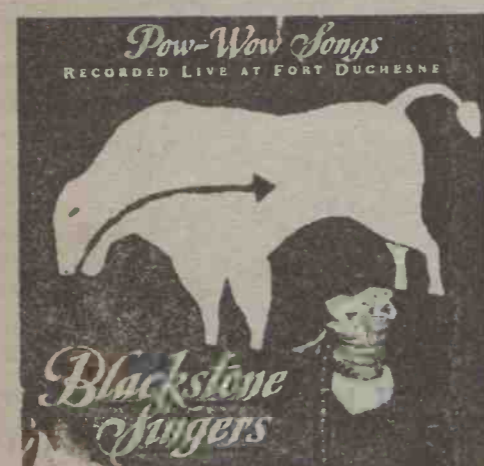
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Common Ground uncommonly good

REVIEW

By Brian Wright-McLeod
Windspeaker Contributor

Common Sacred Ground
By Don Pullen
Blue Note/EMI, 1996

Get ready to embark on an unparalleled cross-cultural musical journey that weaves its way through traditional powwow and jazz.

The renowned composer-pianist, Don Pullen, and the Chief Cliff Singers from Montana's Flathead Reservation, have created a dazzling work that punctuates the band-leader's life work beautifully.

The collaboration was initiated in 1993 as a commissioned piece by the Lila Wallace—Reader's Digest Arts Partners Program for a dance work by Garth Fagan. It recently premiered at Washington DC's Lincoln Center for the Performing Arts.

Pullen, who had longed to bring together jazz and Indigenous music, became immersed in these explorations and experimentations. The work began in the Salish—Kootenai community of Montana with direct input from advisors, Elders and the entire community. The musicians learned from and taught each other in order to gain a level of understanding and respect. This enabled them to venture into free-form grooves with both traditional song structures and jazz.

Mike Kenmille, the Chief Cliff Singers lead, developed a series of signals to conduct the group to complement the jazz musicians.

The opening drumbeats to an honor song announces the tract "The Eagle Staff is First". Following the first round of the song, a low rumbling thunder of piano keys ushers in the band that peaks to a lively cadence and takes the music for a walk downtown.

The two musical styles are bridged by drum patterns and complex melody sequences that echo back and forth. The

smooth as glass vocals of Kenmille set the mood. Pullen tinkles the ivory with fingers as light as falling autumn leaves. This is particularly apparent on the second track, "Common Ground".

"River Song" comes alive as the drum's heart-beat is embraced by the African rhythms and the masterful horn section of Pullen's band, the African Brazilian Connection. The band kicks out a jazzy dance that invites the singers and inspires scattered improvisation.

There are natural commonalities to the two styles of music which suggest a similar reverence for life with earth.

"Reservation Blues" begins with a round dance and African drumming. The swank and blues piano flickers across the horn section's carefully timed traffic. "Message in Smoke" opens with Pullen's trademark glide across the ivories. The dance is given a powwow beat and stirs the jazz to a fluttering wakefulness and resembles the chatter resounding through a forest teeming with life.

During the sessions, Pullen had begun the final stages in a losing battle with cancer. "Resting on the Road" is a warm reflection of his final work. The call of the Chief Cliff Singer's crier on "Reprise—Still Here" gently closes the circle.

The recording was created with respect and passion that produced a brilliant cross-over project, resulting with a greater understanding between two communities. Initially the Chief Cliff Singers were nervous about performing the music for their community, but the response was overwhelming. There was some concern about the tradition being improvised until it was noted that better a constructive collaboration than a quick and exploitive flirtation. The singers had complete control over their input while providing the band some understanding as to the nature of some of the songs and the drum itself.

Sacred Common Ground is available as an import but is currently being distributed in Canada by EMI (905) 677-5050.

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Wind speaker Sports

Nuxalk junior one of Canada's best

By Ken Larsen
Windspeaker Contributor

NANAIMO, B.C.

One of Canada's best-kept basketball secrets is Gary Edgar, a member of the Nuxalk First Nation who plays for Malaspina University-College. He's in his junior, or third, year at the Nanaimo college.

"He's one of the best, if not the best, point guards playing college basketball in the country," said no less an authority than Jay Triano. The long-time Canadian national basketball team captain is currently the director of community relations for the National Basketball Association's Vancouver Grizzlies, as well as the color commentator for their radio broadcasts.

"Gary's a little on the small side [5'11", 170 lbs.], but he's an excellent offensive player," Triano said. "He's very quick and has great ball-handling skills. He's got an infectious kind of energy and brings a lot to whatever team he plays on."

Mark Simpson, coach of the Malaspina Mariners, is no less effusive about the third-year physical education student.

"He's got a great court sense, is a team leader and is definitely the most skilled player on the team," he said. "He could easily play university-level basketball."

The 22-year-old (he'll be 23 in May) also has a bit of hardware to back up the praise. He won the premier's athletic award in basketball for his play in the 1993-94 season and was part of the Mariners' national championship team that season.

"That championship was probably my biggest highlight," Edgar said. "A couple of guys flunked out, so we had to play with eight guys. We got in on a

wild card and turned in a solid win."

The fact that he is also the only Aboriginal member of the team is something Edgar uses as a well of strength.

"Not many Natives even get this far," said the point guard. "It's a big accomplishment and just helps to prove that we have the skills and talent to get ahead."

In what might seem like an odd move, he took last season off from college and went back to his Bella Coola, B.C., home.

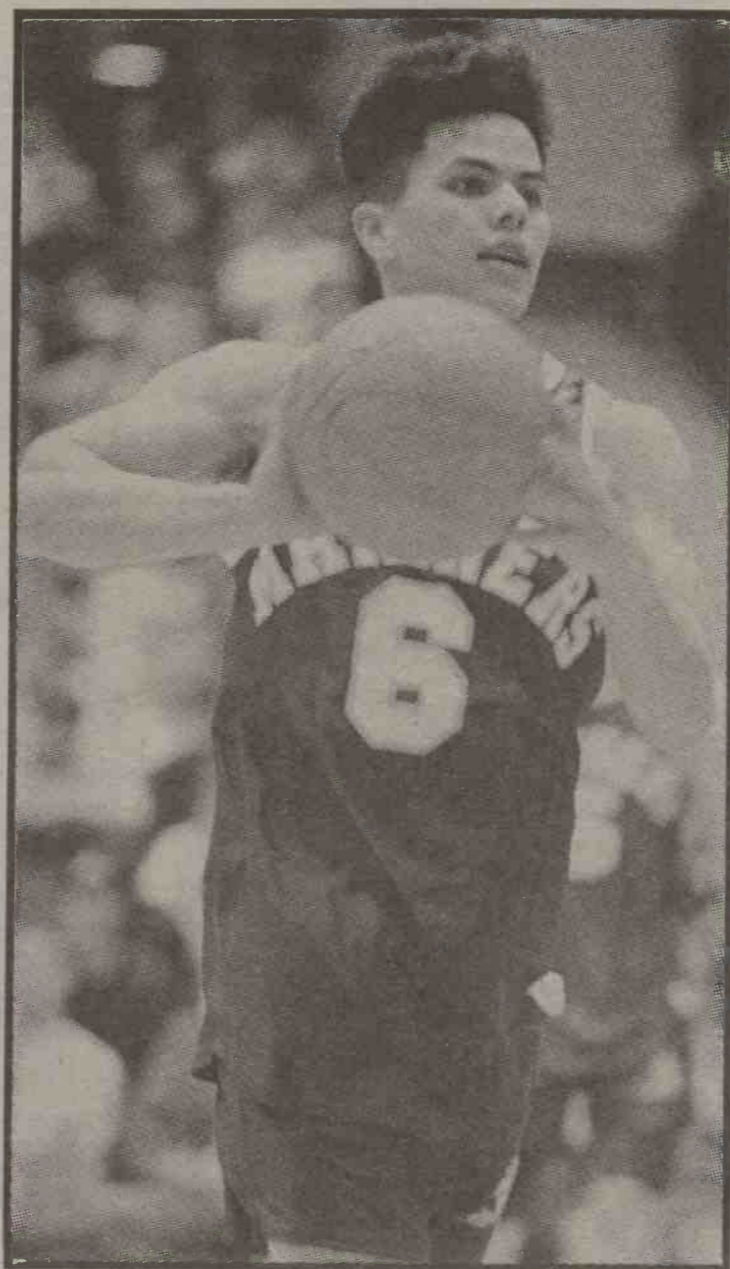
"I just needed a bit of a break and went to work for the year," he explained. "But one thing I really wanted to do was play in the B.C. all-Native tournament."

The tourney is the biggest intermediate (22 years and under) tournament that coastal B.C. has to offer, with 52 teams in competition for the title. It would also have conflicted with his schedule at Malaspina.

"I'd played in a few all-Natives as a junior, but this was the first time I was there as a college-age player." There was no storybook return for Edgar, though. Bella Coola lost in the championship final.

The Mariners finished 1995-96 in a three-way first-place tie, with a record 14 wins and 4 losses, but Edgar would be the first to admit that his return to Malaspina has hardly been the one he would

Gary Edgar 1995-96 stats
Averages — 12 points/game
6 assists/game
50% from the floor
80% free throws



Malaspina University-College Athletics

Point guard Gary Edgar looks to pass the ball off in Mariners' basketball action.

have liked.

"Honestly, I haven't played all that great," he said. "The year off kinda killed me. It's been a tough season for me. But the team's played well and I'm finally starting to get my game back now."

It came back at the right time, too. As Malaspina went on to win the provincial title, Edgar was named as a first-team all-star. He also scored 25 points in the championship game against Langara College.

The trip to Montreal for the national championships told a slightly different story. The Mariners finished fourth, losing to Calgary's Southern Alberta Institute of Technology Trojans by two points in the semi-final. Edgar was named a first-team all-star.

Old Crow musher completes Yukon Quest

By Andrea Buckley
Windspeaker Contributor

WHITEHORSE

Musher Stan Njootli, from Old Crow, Y.T., crossed the finish line of the 1,000-mile Yukon Quest International Sled Dog Race almost a week after first-place finisher John Schandelmeier, of Paxson, Alaska. But winning the red lantern for the last-place musher doesn't bother him a bit.

"A thousand miles and this is all I get?" the 42-year-old driver said as he was handed the Coleman lantern. "Oh, well. It was a good training run."

This was Njootli's second attempt at the race. He scratched in Dawson City, Y.T., last year after his dogs came down with a virus that left them dehydrated. That's why it was so important that he finish the 1996 quest, he said.

"I feel pretty good and the dogs are OK. We felt pretty good all the way through," he said. "I'm glad we're here. It's great we finished the race."

About 50 people, including Council for Yukon Indians chair Harry Allan and New Democrat member of the territorial Legislature Margaret Commodore, gathered at the finish line to watch Njootli finish. He's the first Yukon Indian ever to complete the race and the first musher from Old Crow, a fly-in town of about 200 people north of the Arctic Circle, to run in the quest.

Njootli got into trouble early in the race when he lost both his main leaders. His best one got into a fight before the start in Fairbanks, Alaska, and was dropped shortly after-

QUOTABLE QUOTE

"Oh, well. It was a good training run."

—Old Crow musher Stan Njootli at the end of the 1,600-km Yukon Quest International Sled Dog Race, 1996

wards. His back-up leader, Jolly, was left behind at Biederman's cabin — between Circle City, Alaska, and Eagle, on the Yukon-Alaska border — after it injured its foreleg.

Njootli had been traveling with Dan Turner of Haines, Alaska, who was also short on leaders, until Turner scratched in Dawson. But that didn't pose too much of a problem, Njootli said.

"I knew as long as the dogs were doing well I'd get here," he said. "There were a number of situations to deal with, but nothing serious. I had lots of help from the vets but I've been running without leaders for 700 miles."

"I knew I had to finish this year," he continued. "Dan tried like hell to get out of Dawson but he couldn't do it. I waited for him four or five times but my dogs were jumping around. They wanted to go. Once we got out on our own, they did really well."

Njootli finished the race with eight dogs in just less than 17 days, about four days later than the first-place musher, John Schandelmeier. He said he never got discouraged on the trail, even though he was so far behind.

"There was nothing really that difficult," he said. "I worried about the dogs but, other than that, it was OK. I never thought about scratching. I've got a good pair of snowshoes. I just had to finish it. That's what I got into the race for. I'm pretty happy with these guys."

Njootli lingered around the finish line for about an hour after finishing, munching on caribou stew and feeding the (see Old Crow musher, page 17)

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Old Crow

(continued from page 15)
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Sports

Alaska musher wins second Yukon Quest

By Andrea Buckley
Windspeaker Contributor

WHITEHORSE

John Schandelmeier, of Paxson, Alaska, became only the second musher in the 13-year history of the Yukon Quest International Sled Dog Race to win the race twice when he crossed the finish line of the 1,600-km run Feb. 21. He also won it in 1992.

The other to do that was Charlie Boulding, also of Alaska. He won the race in 1991 and 1993.

"I feel pretty good," said Schandelmeier shortly after finishing. "I could use some sleep but I feel pretty good."

He finished the race with 11 dogs in harness, three less than he started with in Fairbanks.

"They're real good — as solid a dog team as I've ever had." His total running time was 12 days, 16 hours and 47 minutes.

Schandelmeier, Iditarod veteran Rick Mackey and Whitehorse musher Bill Stewart were neck-and-neck during the late stages of the race, but by the time the teams got to the Takhini Hot Springs north of Whitehorse, about 50 km from the finish, Schandelmeier was about an hour ahead of Mackey.

"I saw Rick an hour and a half out of Braeburn and passed him, but we ran together for about 50 miles," he said. "I didn't get away from him. I didn't make a real effort to get away from him."

"A moose crossed in front of me and the dogs took off after him," he continued. "We had plenty in reserve there. I was twisting and turning, moving away from him a little bit, and then I couldn't find any trail markers, so I turned around and went back."

"We met head on in the trail and talked about the markers. He didn't want to turn his team around so I went back."

After deciding they were on the right trail, Schandelmeier turned around again and found Mackey sitting by a fire, heating water to feed his dogs.

"I decided to go straight on by because I thought it would take him a half an hour to get going and, evidently, it did."

Mackey finished in second place, about an hour behind Schandelmeier. But he admits he never really expected to beat him.

"There was a time last night when I was faster than John and thought maybe there's a chance," Mackey said at the finish. "But he had the strength. We got on some nice road when we left the Braeburn area and I was behind him but I was stopping and letting him go and then catching him again."

"Then we got into some hills — the hills that are between all these checkpoints — and I knew it was a long shot."

Mackey, who will run the Yukon Quest again next year, said he was most surprised by all the hilly terrain along the trail. He didn't train on hills.

"Now I know what I've got to do," he said. "This was just, like, come out here and see what it's all about. I made a lot of mistakes. It goes way back to training. I didn't train in the hills at all. The picking of dogs will be different. I won't bring any small-team dogs."

"I had three little 40-pounders but you

need at least 60-pounders," he continued. "I'll probably have to find a few from other people. I want to have 14 good veterans."

Mackey, who has raced in 18 Iditarods, said the quest stacks up well against the big Alaskan race.

"The Quest has a tougher trail but it's got the people that make up for it," he said. "The Iditarod has gotten fast and you get absolutely no sleep. This one is more fun. It's harder work, but it's more fun."

He was also impressed with the level of dog care on the quest.

"One big thing I noticed amongst the mushers, and it takes away something as far as racing hard, is taking care of the dogs," he explained. "This is a dog-care race. This is a heck of a good race. One thing about this race is the people really are concerned about taking better care of the dogs."

"You've got a long way to go, and dog drops are a long ways apart, so you have to take better care of them."

Mackey said he was happy with his placing. He said that finishing first was really just a dream and he would have been happy with third, fourth or even fifth place.

"I did better than I expected."

1996 Yukon Quest final results

Place	Musher	Date	Time in	Dogs	Prize
1.	John Schandelmeier	23/2	06:47	11	\$25,000
2.	Rick Mackey	23/2	07:45	9	19,000
3.	Bill Stewart	23/2	15:04	9	14,000
4.	Mark May	23/2	15:33	7	10,000
5.	Frank Turner	23/2	18:07	8	7,000
6.	Doug Harris	23/2	19:37	9	5,000
7.	Peter Butteri	23/2	20:37	7	4,000
8.	Alistair Taylor	23/2	23:43	9	3,500
9.	Paddy Santucci	23/2	23:54	6	3,000
10.	Jenine Cathers	24/2	16:21	10	2,500
11.	Kris Swanguarin	25/2	00:07	10	2,000
12.	Dieter Zirngibl	25/2	16:38	10	1,500
13.	Suzan Amundsen	25/2	17:33	8	1,250
14.	Dave Dalton	25/2	21:12	6	1,000
15.	Alain Herscher	26/2	03:49	12	750
16.	Thomas Wiget	26/2	10:08	7	—
17.	Michael King	26/2	20:30	7	—
18.	Stanley Njootli	27/2	09:36	8	—
	Dan Turner				Scratched in Dawson, Y.T.
	Dieter Dolif				Scratched in Eagle, Alaska
	Kurt Smith				Scratched in Central, Alaska

Old Crow musher

(continued from page 16)
leftovers to his dogs. He also attempted to breed one of his female dogs with a male from Michael King's team. King finished about 13 hours before Njootli.

"I've got this dog, Bill, who ran three quests and two Iditarods with Bob Holder before I got him, so he's a pretty good dog," said King, who was also on hand to greet Njootli. "He's got the toughest feet I've ever seen and that's the most important thing. Stan really likes him and wanted to breed him before we left one of the checkpoints."

"I told him he was just trying to wear out my dogs and we had a long run coming up," he continued. "We'll do it now and then split the litter."

Njootli said that, although those puppies won't be able to run for a couple of years, he's planning to enter the 1997 quest.

"I'll probably do it again," he said. "At four in the morning, when you're cold and tired and hungry, you don't feel like it, but I'll probably do it. I've got to go have some sleep, then I'll see."

King said he ran two yearlings, just 18 months old, in this year's race. Those dogs, which he planned to drop in Dawson but made it all the way through, will be ready for next year's race. He should have about seven two-and-a-half-year-olds and a few four-and five-year-olds for next year. If he can buy a couple of dogs, he might sign up for the 1997 race, he said. And the friendship he formed with Njootli is pushing him towards that, he added.

"Maybe Stanley and I can work something out," he said. "He's got some awfully tough dogs. After we left Angel Creek, we traveled all the way into Biederman's together and I broke trail into Eagle and started gaining time. He taught me quite a bit out on the trail. We talked a lot and he's a real nice guy. I'm real proud to see him finish. He had a tough time last year, so his goal was to finish and he did it."

ABLE QUOTE

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ining run."

Crow musher
Njootli at the
the 1,600-km
Quest Interna-
ed Dog Race,
1996

Quest

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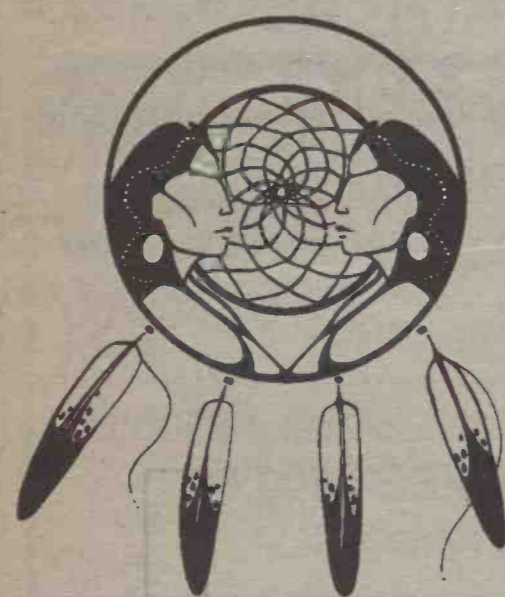
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ace for. I'm pretty
hese guys."

ngered around the
or about an hour
ng, munching on
and feeding the
o musher, page 17)

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Alaska athlete wins Arctic sports all-around

By R John Hayes
Windspeaker Staff Writer

EAGLE RIVER, Alaska

One of the most memorable moments of the 1994 Arctic Winter Games in Slave Lake, Alta., was a terrible one. Brian Randazzo of Anchorage, Alaska, suffered a patellar tendon rupture in the one-foot high kick, and many observers speculated that it would not only end his career, but that he might never walk again.

Randazzo served notice last month that the rumors of his demise were greatly exaggerated. At the 1996 games, he won three Arctic sports gold ulu, took two silvers, and won the all-around Arctic sports individual athlete gold ulu. An ulu is an Inuit knife.

"It was a pretty bad accident," Randazzo said. "It took a long time to heal, but they did a good job. It's actually a little better than 100 per cent now, I think."

Randazzo was transported to Edmonton's Royal Alexandra Hospital. He was out of athletics for more than a year, and the 1996 Arctic Winter Games were his first competition since the accident.

"I was just real interested to watch him," said John Estle, chef de mission for Alaska at the games. "If you hear anything about the Arctic sports, you hear Brian Randazzo's name."

Out of eight individual Arctic sports in the games, Randazzo won the knuckle hop with a dis-

stance of more than 32 m, won the two-foot high kick and returned to win the one-foot high kick. He finished second in the Alaska high kick and the airplane, a timed event in which competitors are lifted off the floor rigid and timed for how long they can hold the position.

"It seemed to me that he was definitely aware of the injury, but he didn't seem to hold back," Estle said. "He may have approached the sports a little less recklessly than he might have before."

"He seemed to be prepared for the sports, to know what he could do, and he just did it," Estle continued. "He hit the winning height [in the one-foot high kick] on his first jump. He just walked out there with his face on and did it." Randazzo took up Arctic sports in high school.

"I got into it through a Native culture awareness class," he said. Within a year, he had set a record in a high kick competition. He's planning to compete at the World Eskimo-Indian Olympics in Fairbanks, Alaska, in July this year.

"I'll compete for as long as I can I guess," he said. "Who knows? In some sports, you can take part till you're 100."

Randazzo said that he was extremely grateful that his injury had healed as well as it did, and that winning in 1996 was sweet because he did it after recovering from an accident that might have ended another man's career.

"I can only say that I've been pretty blessed all my life," he said.

1996 Arctic Winter Games final standings

EAGLE RIVER, Alaska

At the Arctic Winter Games, held in Eagle River and Chugiak, Alaska, last month, the host Alaska contingent were the big winners, taking the lions share of ulu which serve as medals at the games. The games combine traditional Indigenous athletic events with standard mainstream competitive team and individual sports.

Here are the final ulu tallies at the conclusion of all events:

Team	Gold	Silver	Bronze	Total
Alaska	110	81	86	277
N.W.T.	52	83	7	122
Yukon	12	33	37	82
Alberta	19	24	21	64
Greenland	13	14	12	39
Tyumen	17	10	3	30
Magadan	7	5	5	17

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4th Place	\$500.00	4th Place	\$500.00
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"C" DIVISION - 8 Teams		MIDGET DIVISION - 8 Teams	
1st Place	\$2,250.00	1st Place	\$2,000.00
2nd Place	\$1,250.00	2nd Place	\$1,250.00
3rd Place	\$500.00	3rd Place	\$750.00
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Beardy's makes bid for Minot Top Guns

By Stephen LaRose
Windspeaker Correspondent

REGINA

The Beardy's First Nation may soon become the second Native owners of a Saskatchewan Junior Hockey League club. They're talking to the owners of the Minot Top Guns, who are looking to sell the club, "if the price is right," said Top Guns president and Regina businessman Kim McDougal.

"Until we get a signature and a deposit — and right now we've got neither — we still own the Top Guns," he said.

George Cameron, who is leading the Beardy's bid for the team, said that a deal may be in the works by the end of March.

"We've talked to them, and in the next couple of weeks, we'll see whether we'll have a deal," Cameron said.

McDougal said that officials from Beardy's First Nation talked to him last summer about selling the team. Cameron also led a failed bid for an SJHL expansion club for Beardy's last year.

"The league didn't want to expand," Cameron said. "There was the worry that there wasn't enough good players to go around, and there were one or two teams in the league in trouble."

The Top Guns are one of those troubled teams, though they play in the league's largest market. Though the team, for-

merly known as the Minot Americans, was formed eight years ago, they've never been able to win either games or fans in the North Dakota city of 40,000.

Due to booked dates at its home arena, the Top Guns played their first 14 games of the 1995-96 season on the road. In the midst of a 20-game losing skid, the club fired its coach, only to have the United States Department of Immigration threaten to deport not only the new coach but also a Canadian-born teacher who had offered to volunteer as coach.

League observers say that the SJHL won't stand in the way if a suitable buyer wants to move the team, citing problems in getting Canadians clearance from the U.S. government to play in the United States.

If a deal is reached, the SJHL would have to approve the sale at its next general meeting, to be held May 31 to June 2, said league president Wayne Kartush.

Beardy's Band organizers have told the *Regina Leader-Post* that a formal announcement will be made on March 25. They say that they are at the stage of crossing the t's and dotting the i's.

The Lebrét Eagles, owned by the Star Blanket First Nation, are currently the only First-Nation-owned hockey club in the 13-team SJHL. Beardy's is located near Duck Lake, approximately 80 km north of Saskatoon.

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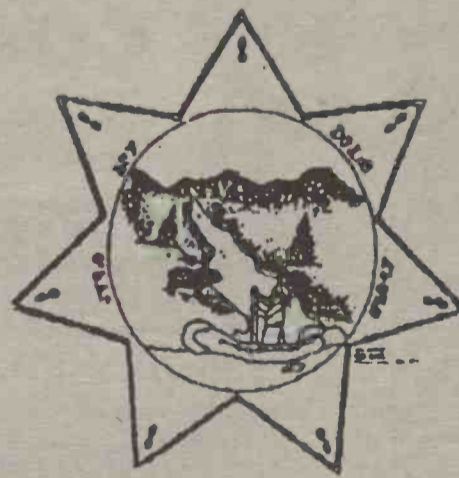
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- Little Bow River Dam and Reservoir — in the Municipal District of Willow Creek No. 26 and in the County of Vulcan No. 2, approximately 20 km west of Champion in Townships 15 and 16, Ranges 25 and 26, west of the 4th meridian;
- Clear Lake Canal — in the Municipal District of Willow Creek No. 26 approximately 15 km east of Stavelly in Townships 14 and 15, Range 26, west of the 4th meridian;
- Little Bow Canal — in the Town of High River and in the Municipal District of Foothills No. 31 in Townships 18 and 19, Range 28, west of the 4th meridian; and
- Potential Squaw Coulee Reservoir Enlargement — in the Municipal District of Foothills No. 31, approximately 5 km southwest of High River in Township 18, Range 29, west of the 4th meridian.

Anyone interested may obtain a copy of the Environmental Impact Assessment report or a summary free of charge from the proponent Alberta Public Works, Supply and Services, Attention: Jim Barlshen, Director, Environmental Branch, 3rd Floor PWSS Building, 6950 - 113th Street, Edmonton, Alberta T6H 5V7, Telephone 422-7487, Fax 422-9594. The Environmental Impact Assessment report and summary are also available for inspection at that address. Other inspection locations are:

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Ute Tribe reclaims name

By R John Hayes
Windspeaker Staff Writer

SALT LAKE CITY, Utah



When the University of Utah adopted the sports name "Running Utes" in 1972, school fathers did so on the basis of an understanding with the Ute Tribe. Now, however, both the tribe and the university want to develop a formal relationship regarding the extremely successful athletics department's nickname.

"We got contacted by Mesa College in Grand Junction, Colorado," said Larry Blackhair, a tribal councilor on the Ute Tribe Business Committee, the tribe's governing body. "They made what we felt was a great gesture: they offered Ute Tribe members five scholarships. We just asked the university by letter if they'd be willing to do that, as well."

Tribal higher education director Adam Martinez asked the university to create additional scholarships for Ute students attending the U of U "because the university was using the Ute name."

Blackhair is, himself, an alumnus of the University of Utah. He represents the White River Band on the Ute council. He and the council feel that the 1972 arrangement was not adequately handled, and that the tribe and the university are paying for it now.

"It wasn't an agreement," Blackhair said. "Actually, it was an understanding. There was no formal agreement. [The university] just asked and we said 'cool.' I guess in hindsight, that shouldn't have been done."

"We don't want to continue using the name, if you feel we use it without sensitivity," said Arthur Smith, the univer-

sity's president. "I mean that from the heart.

"If the use of the Ute name offends you," he told the tribe at a meeting in February, "no amount of money will change that. We can't buy you off." Smith and other university officials want the two issues — the Running Ute name and additional access to higher education for Ute students — to be considered separately.

"We met with Arthur Smith and talked to him," said Blackhair. "We addressed some of the comments made by other members of the university. He was more than receptive and very professional in his approach.

"The University of Utah has a long, close connection with the Ute Tribe," he continued. "So, from our perspective, we didn't see that this [request] is out of bounds based on our relationship. It was just a simple request."

Blackhair stressed that he did not want the discussions between the Ute Tribe and the university to degenerate, and added that the tribe is prepared to work with the university and to deal with issues separately, as requested.

"President Smith offered to change the university's name," Blackhair said, "but we said that wouldn't be necessary. Just treat it with respect."

There have been concerns

that the name has led to stereotyping and disrespectful behavior by some students, but the university administration has worked to show sensitivity in this issue. In 1992, the Running Utes eliminated their cheerleader "The Crimson Warrior," although he'd been OK'd by Ute Tribe leaders in 1985.

The name comes close to violating the National Congress of American Indians' 1993 resolution on logos and names, which calls "for the abolition of Indian nicknames, mascots and images, and commercial use of these by sporting industries, colleges, universities and automobile manufacturers."

Blackhair said that the Ute Tribe would like to see these issues settled in such a way that the university is satisfied, and that the tribe retains an effective method to monitor the proper use of the tribe's name.

He has been concerned with media reports on the issue that have created controversy.

"Let's change the format of reports on this away from confrontation between the tribe and the U," he said. "There is none."

Blackhair is upbeat about the possibilities.

"Hey," he said, "let's work with the university. We're working with them, and they're working with us. That's the way it should be."

Dr. Joseph J. Starko

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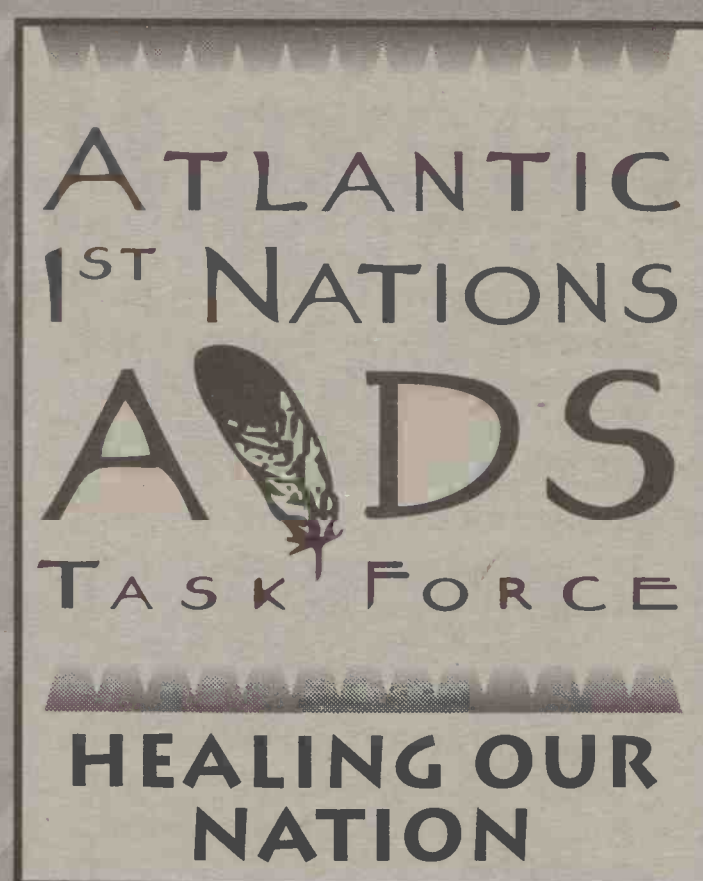
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Southern Alberta

Field placement next step for recruits

By Debbie Faulkner
Windspeaker Contributor

TSUU T'INA, Alta.

The first three members of the soon-to-be-created Tsuu T'ina Police Department graduated March 14 from the Alberta Justice Staff College.

Tammy Dodginghorse, Andrea Runner and Kevin Starlight of the Tsuu T'ina Nation near Calgary were among the 20 Aboriginal graduates of the col-

lege's Police Recruit Training Program.

Starting April 1, the Tsuu T'ina police graduates begin a six-month to year-long field recruit training program with the RCMP detachment in Okotoks, located about 20 minutes south of Calgary.

"It's nice to see two women in there," said Dodginghorse. Best marks among the seven or so applicants determined who was chosen for the three Tsuu T'ina openings at AJSC, she added.

"Before the RCMP had policed our reserve. Now we are looking to working towards our own force," said Colleen Dodginghorse, assistant administrator for the southern Alberta First Nation, located on the western border of Calgary.

The federal solicitor general's department, the Alberta justice department and Tsuu T'ina nation are expected to sign a policing agreement this spring, she added.

AJSC's 13-week police recruit training program, funded by Al-

berta Justice, is designed to prepare offices for service in Alberta's smaller municipalities.

Since the program began in 1987, more than 100 Aboriginal and non-Aboriginal recruits have graduated from the program, said Ann Thorn, AJSC's manager.

Instead of being made up of mostly Aboriginal recruits, as is usually the case, this latest class are all Aboriginal.

"Before the bands were hiring non-Natives. Now they are hiring a greater percentage of

Aboriginal people," said Thorn.

Seven of the other new graduates—two from Alexis First Nation near Edmonton and five from the North Peace Tribal Police—will also become the first officers in new tribal police departments. The four recruits from the Lesser Slave Lake regional police will join a department only several months old.

The Blood Tribal Police will add two new graduates to its force and the Stoney Tribal Police will add four.

Book distributor looking for Native publishers

By Debbie Faulkner
Windspeaker Contributor

CALGARY

Jennifer Burgess likes to think of herself as a bit of a detective.

As manager of the Native Book List (NBL), a mail-order wholesale book distributor based in Calgary, Burgess keeps alert for Native titles, particularly those printed by Native publishers.

"What would be the best present I could ever get is if someone sent me a list of all the little Native publishers in North America," she said.

By contacting those publishers, Burgess then could include their titles in NBL's catalogue—"a one-stop shopping centre" for Native books, cassettes, videos or compact discs.

"Our big selling point is con-

venience. A lot of teachers want Native materials, but they are not able to find them."

Burgess sees that quest as her job. Right now, she estimates about a dozen of the 60 or so publishers listed in NBL's 1996 spring catalogue are Native. (At least 60 per cent of all NBL's 1,500 listings are by Native authors.)

She knows, however, that many more Native publishers exist that she hasn't heard about.

The problem, she explains, is that small publishers often don't travel the book tradeshow circuit.

At the latest spring book fair in early March in Calgary, for instance, most of the 300 catalogues and brochures Burgess picked up to cull for Native titles were produced by large international publishers, such as Random House and Penguin.

Although the big publishers

are NBL's bread and butter, "it's the little guys we are looking for," said Burgess.

The Blood Tribe Education Board is a good example. The BTEB children's book, *Kitamahkitapiiminooniksi—Stories from Our Elders*, is excellent, according to Burgess. Other finds include the Yinka Dene Language Institute in British Columbia, which publishes a Carrier language learning series, and Sierra Oaks Publishing of Sacramento, Calif., a publisher of children's stories.

A couple of non-Native publishers, producing top-quality Native titles include Coteau Books of Regina and Purich Publishing of Saskatoon. UBC Press and Fifth House Publishing of Saskatoon are NBL's major Canadian-only publishers.

Among Canadian Native publishers, Theytus Books of Penticton, the Saskatchewan Indian Cultural Centre and

Pemmican Publications of Winnipeg most often appear in NBL's 54-page spring 1996 catalogue.

"We are always more excited to find a Canadian book," added Burgess. Native and non-Native schools and libraries—NBL's major customers—tend to focus on Native peoples in Canada, she explained.

That being said, the NBL this year plans to expand its offering of U.S.-published books, Burgess said.

"A lot of Native people are interested in Native people from all over the place."

Interest of all kinds, in fact, keeps the NBL catalogue growing. NBL's first catalogue in fall/winter 1993, for instance, carried 36 items, all of them published by Fifth House Publishing of Saskatoon.

By comparison, the spring 1996 catalogue tallied more than 1,500 items, a 100 per cent increase over the 750 items listed

in the fall 1995 catalogue. More than 2,000 items are planned for NBL's August 1996 catalogue.

"In the past couple of years, (NBL's) revenue will have doubled," said Fraser Seely, NBL's creator and president of Fifth House Limited. That growth prompted Seely last September to set up NBL as a separate division of Fifth House.

Part of Burgess's job over the next few months will be finding new titles to list in the upcoming NBL catalogue. Native tradeshow and celebrations will be a couple of good places to scout for new books, she added.

But the self-confessed book-worm knows that unexpected treasure can be found in unexpected places. "Sometimes it's a roadside coffee shop."

Publishers wishing to contact NBL or individuals wanting a catalogue can phone 1-800-360-8826.

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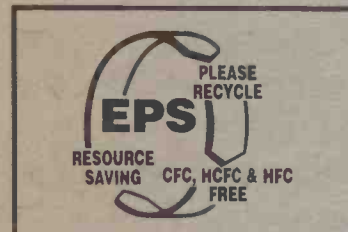
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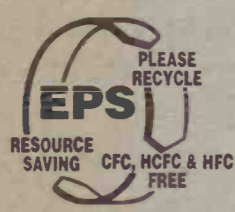
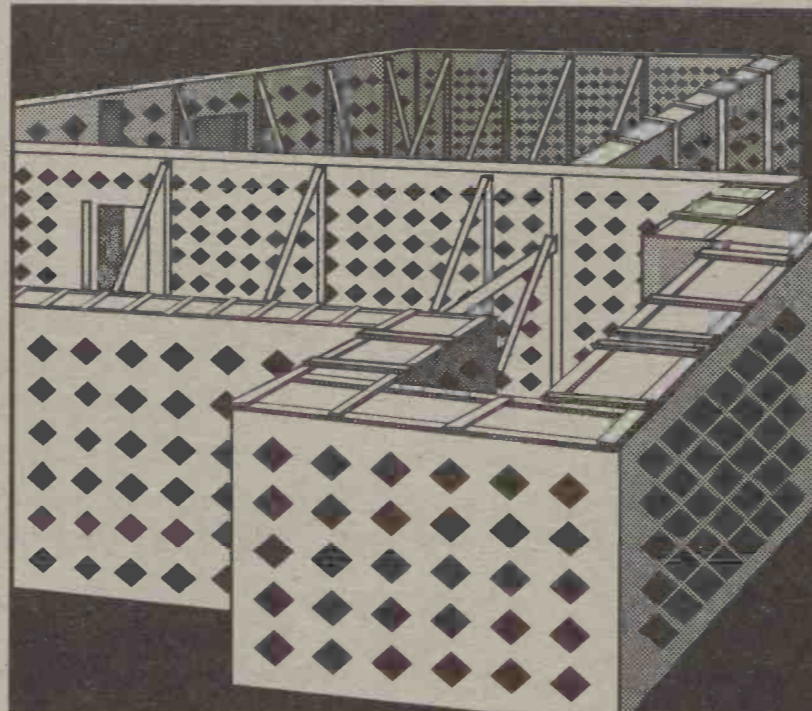
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New approach, new attitudes at Yellowhorn

By Barb Grinder
Windspeaker Contributor

BROCKET, Alta.

Combining traditional culture with English language skills is part of a new approach to pre-vocational training being offered on southern Alberta's Peigan Reserve.

Called "Joe's School" by some of the participants, the 28-week program is the brainchild of Joseph Yellowhorn, a member of the community.

"I think it's really important for an educator to be a member of the community where he teaches," Yellowhorn said. "If you're a part of the community, you care more about what happens to the other people in it."

For most of the 15 men who attend the classes, five days a week, six hours a day, this is the first time they've had a male teacher and the first time that the teacher's been a friend and neighbor.

Yellowhorn also brings in lots of speakers from the Reserve, both to assist him in his lessons — giving other skills and points of view — and to serve as role models.

While the basic function of the class is to increase the participants' skills, English-language reading and writing, Yellowhorn says they get a lot more.

"I believe in a multiple intelligence approach to learning. They learn about Peigan art, music and culture, interpersonal communications, and the Blackfoot language. And about the history of our people. We talk a lot about the family and the individual too. Then if you know the culture, you can know how to make your own place in Peigan society — how you fit in."

Yellowhorn said the program participants are people who have "fallen through the cracks. They lack self-confidence, as well as skills and information. Helping them get a good grasp of their cultural identity is an important part of what we're doing."

All the participants in the program are on social assistance and Yellowhorn hopes his program will help them change their attitudes and behavior, as well as improve their skills.

"Employment is a major problem on the reserve," he said. "I try to get across the idea to the men in the class, that they don't have to just be casual laborers all their lives. You have to be realistic; there just aren't jobs out there for everyone. So I hope the program just helps them live better."

Yellowhorn said if the participants can gain confidence in themselves, they'll be more likely to fill out application forms and take the tests that might help them in a variety of pursuits. Already, he said, he can see where the men's self-esteem is improving.

"I've noticed now, that the men come to class better dressed and are taking better care of their personal grooming. I think that's a sign they're building their image of themselves."

Another sign that confidence and skills are improving is in the written assignments Yellowhorn gives them.

"I ask the participants to write a five-minute paper each week. When we first started, back in November, many of them would only put one or two words down on paper. And the spelling and grammar were terrible. Now they'll write a half page, and the spelling and grammar are much improved."

Similar progress has been made in public speaking, something Yellowhorn works on repeatedly.

"When we started, a lot of them wouldn't talk in class at all. Now, some will get up and speak in front of a group, and do a good job getting their points across."

In addition to English, lessons in basic Blackfoot are an important part of the course work, Yellowhorn said. "It helps develop cultural awareness." But he also teaches it because Blackfoot has been designated a dying language.

"If we don't do something now, we'll lose our language, and if we lose our language, we'll lose an important part of our culture. The participants learn the basic structure of the language and the basic sounds. Most of them didn't know any Blackfoot before we started. Now they can all speak many words."

Yellowhorn speaks Blackfoot and English, but says he's no expert in teaching language. He is, however, well educated. He's currently working on a Master of Arts degree, through Washington State's Gonzaga University. He also has a Bachelor of Arts and courses in management studies from the University of Lethbridge.

He and his wife, Barbara Scott-Yellowhorn, have seven children of their own.

"Kids on the reserve have a tough time with schooling. They probably have only a 50 per cent chance of success in school when they start, and maybe a two per cent chance of finishing their education. I designed the program to try and improve the odds."

The current course ends June 14 and Yellowhorn said he's hoping to continue in the fall.

"I've been asked about running the same program again for a new set of students, but I'd also like to develop a second course, to follow this one. It took the participants a long time to develop their current attitudes and behavior toward education and life. I don't think you can change things in just 28 weeks."

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If you can't find Windspeaker in your band office, ask why.

Hospitality

Peigan rancher aims to attract city-slickers

By Debbie Faulkner
Windspeaker Contributor

CALGARY

Pat Provost knows plenty of people who would like a taste of his ranching and rodeoing way of life; his problem is figuring out how to best market it.

That's why the Peigan rancher and rodeo stock supplier recently invited tour operators to give him feedback on a new three-day package that his company, Sundance Traditional Tours, plans to introduce in June.

"We have to learn how bus tour operators run their businesses," Provost told a handful of people sitting around the boardroom table of the Aboriginal Tourism Authority in Calgary on March 19.

Tour operators acknowledged that Sundance has a prairie paradise to market. The Peigan reserve's big sky, ridge of distant blue mountains and endless hectares of virgin grassland dotted with small herds of wild horses is still wild and open.

"The scene hasn't changed in 250 years," said a narrator on Sundance's 20-minute promotional video, *Wild Horse Round Up*.

Today, just as in times past, the Blackfoot are still the "mounted lords of the plains." Now, however, the masters of horseflesh wear jeans, leather chaps and cowboy hats.

Instead of chasing buffalo, today's Native riders gallop across the 30,000-hectare fence-free Peigan community pasture in order to lasso what will become some of North America's finest bucking horses.

That chase for wild horses is at the heart of Sundance's three-day package. Provost plans to have tourists join his trail hands as they drive a herd of wild horses about 15 km from his ranch on the Peigan reserve to Fort Macleod.

"I have been doing it for years and I still get excited chasing horses," said Provost, who also owns Sundance Rodeo Company, which supplies 10 to 20 wild broncing horses to the Alberta and British Columbia rodeo circuits each year.

Following the trail drive, guests will then enjoy a barbecue and two-hour Wild West Show held at the 4,000-seat arena in Fort Macleod.

"We are going to combine Native culture and a wild west rodeo," said Provost, the grand-

son of Nap Provost, one of Alberta's leading horse ranchers from the 1920s to the 1950s. "No one had a horse drive and show in their package until we developed it."

Individual tour operators wanted to know if their particular clients could buy just part of the package. Outdoors-oriented tourists might only want the trail ride and tipi camping.

"It's always a question of price," said Susanne Eugster, president of Creative Western Adventures Ltd. of Calgary. Her clients, she explained, are frugal, outdoor-oriented European travellers.

Jim Townshend of Destination Canada Travel and Tours Ltd. knows his Asian and Korean clients like the comfort of air-conditioned tour buses, so they might be happy with just the barbecue, Wild West Show and trip to Head-Smashed-In Buffalo Jump.

Provost said they would consider options.

Some things were not negotiable, however. The six-person tipis, for instance, come with sleeping bags — preferably the ones the guests bring themselves — instead of white linens or beds.

"If you want that, you can get it at the Holiday Inn," said Provost, who has guided trail rides in

Ontario and down the Oldman River. Showers are not included either, he added, but the Oldman River is handy.

Tour operators also wanted to know how Sundance would handle cancellations caused by bad weather? Rain, Provost replied in true cowboy style, is part of the experience.

Many Aboriginal attractions just have people sit there, he explained. "They haven't really experienced anything. But when you chase horses to Fort Macleod, you are part of the action."

And if a person can't ride? Wagons will be provided for the young, the elderly and those unaccustomed to riding. (The first day of the tour includes a horsemanship clinic.)

Provost also answered concerns about safety, first aid and security. Yes, Visa and Mastercard are welcome; family rates may apply and fishing is an option too. Liquor is not prohibited, but not encouraged either.

"That's one thing we have really looked at—what alcohol has done on the reserve," said Provost.

"These are questions we would like to hear [now] so we are not faced with them all of the sudden on the ride," he added.

Sundance manager Dexter

Head agreed. "We are just beginning. We would appreciate feedback on how to operate this package."

To date, 100 of Sundance's 500 copies of its 1996-97 brochures have been sent to Germany. Local tour companies are starting to ask for brochures in response to another industry information session that Provost and Head held earlier in March.

The Sundance team were also encouraged by the support they received from the Fort Macleod Chamber of Commerce after meeting with them in February.

"We need cooperation because we are going to be chasing wild horses through town," joked Head.

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Centre by the lake a relaxing way to work

GIMLI, Man.

It's a varied group of people that look to the Lakeside Resource Centre as the place to hold their conferences. One weekend there could be a girl guide troop taking advantage of the groomed cross country ski trails and heated indoor pool, the next it could be a healing workshop or family reunion, or a meeting of First Nations' chiefs. The centre is just that accommodating.

Located on Lake Winnipeg, five km north of Gimli, Man., the Lakeside Resource Centre is 100 per cent owned and operated by the Gimli and District Metis Association.

Originally designed and run as a camp for disabled youth, the Metis association purchased the camp after it sat vacant for two years.

It was leased for the first year and purchased outright in May 1994. It is the only operation of this size to be owned by a Metis association, said Lesley Monkman, Lakeside manager.

The facility is open to small and large groups and can sleep up to 100 guests. It is an all-inclusive fa-

cility and can accommodate groups prepared to work while offering them numerous ways to relax after the work is done.

"We cater to the individual needs of the group," said Monkman. The centre is so attractive to many groups because it is work conducive and affordable, she said.

Groups of 59 people or less can book an evening and day at the centre for as little as \$58 plus tax per person. This price would include dinner, an evening snack, overnight accommodation, breakfast, lunch, coffee breaks plus the use of the meeting rooms and other centre facilities. Groups of more than 59 people would get a reduced rate, said Monkman.

Weekend bookings can be even more cost effective at \$98 plus tax per weekend. This cost is reduced to \$89 per person for a group of 60 or more.

All meals are home cooked and can be tailored to the special needs of the group. Holistic and game meals are often requested. And if you bring your own wild meat, the chiefs at Lakeside Resources Centre can prepare it.



Lakeside at a glance . . .

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Last Oak Golf and Country Club's main focus is in the hospitality industry. During the winter months, the facility may be booked for meetings, work shops and closed functions.

In the summer, the golf club is known as one of the top golfing facilities in the province. It is the hope of management that, by the year 2000, Last Oak Golf and Country Club will be listed as one of the top five golf courses in Saskatchewan.

The clubhouse is a 450 sq.m building which is fully modern, air conditioned and houses a licensed lounge and restaurant. The building has a spacious deck on three sides and looks out to the golf course.

The pro shop is a separate



two storey building located at the back of the first tee box and overlooks the first fairway. The top floor is utilized for pro shop operations. The ground floor is set up as office space and includes washroom and shower facilities as well as club storage. The deck on three sides allows for a picturesque view of holes one, nine and 10.

The club is equipped with driving range and a practice green is to be constructed this spring and in operation by July 1996.

Last Oak Golf and Country club is located in the Qu'Appelle Valley on the Cowessess Reserve 160 km east of Regina.

Accommodations may be found at Crooked Lake Provincial Park, Sunset Beach, Cedar Cove Resort, Melville Beach and Grenfell Beach, all of which are situated along Crooked Lake. These are serviced and unserviced camp sites and cabins. Further east is Round Lake and the Birds Point Hotel. There are also motels and hotels at the towns of Grenfell and Broadview, both only a 30 minute drive away.

Other services that can be found near the golf course are the Cowessess Strip Mall which houses the Cowessess Gas and Grocery, Bank of Montreal, Valley Clean Laundromat and a soon-to-be open restaurant.

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- Modern languages

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Further information about this position may be obtained by telephoning the Dean.

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What Native employers need to consider when offering a pension plan

Article Courtesy of IMI Brokerage Company Ltd.. IMI is 100 per cent Aboriginal owned by Ahtahkakoop Cree Nation, Beardy's & Okemasis First Nations, Frog Lake First Nation, Muskowekwan First Nation, Pasqua First Nation, Peepeekisis First Nation, Standing Buffalo Dakota Nation, Wahpeton Dakota Nation and Joan Barmby-Halcro: Life Insurance Broker.

A pension plan is a plan organized and administered by a plan sponsor (or employer) to provide lifetime income for employees when they retire.

An annuity is a series of periodic payments payable for the purchaser's lifetime.

A pension is a regular periodic (monthly) income payable for the lifetime of a retired employee.

The setting up of pension plans is voluntary. Once an employer decides to set up a pension plan two things must occur:

1. Comply with legislation
 - PBSA, 1985 - minimum standards
 - ITA-Taxes
 - DIAND - Funding of employer contributions
2. Set up a pension fund for accumulating tax-sheltered monies.

PBSA, 1985 has the mandate to supervise all pension plans that have employees in "included employment". Included employment means employment in connection with any work, undertaking or business that is within the legislative au-

thority of the Parliament of Canada.

Indian and Native Affairs come in this category. Municipal government, education and hospital administration all come under federal jurisdiction. Native private sector enterprises are, however, excluded from this and must be registered with the provinces.

The Pension Benefits Division has two sections:

1. Pension Advice Section-Band Employee Benefits Co-ordinator. This person co-ordinates the work of the three regulatory bodies DIAND, RCT and PBSA, 1985.
2. Pension Benefits Standards Act section. These are the people you deal with on a regular basis. They register and supervise pension plans.

Documents required for registration:

1. Application for Registration and Fees.
2. Pension Plan text and resolution.
3. Insurance Contract and Trust Deed.
4. Cost Certificate.
5. Employee Brochure.
6. Signed Declaration by Employer as to whether a Statement of Investment Policies and procedures has been established or not.
7. Any other relevant documents.

The analysts review these documents to ensure that they comply with the standards that are applicable to money purchase, DIAND funded pension plans.

The first Pension Benefits Standards Act came into effect October 1, 1967. This Act only had four standards:

1. Vesting and Locking in: age 45 and 10 years of service before employer contributions vested & locked in.
2. Funding: Plan must be funded.
3. Investments: Schedule III of Regulations.
4. Disclosure: Employee Brochures.

The old Act remained in effect until December 31, 1986. On Jan. 1, 1987 the new Act which is referred to as PBSA, 1985 came into effect. The four old standards were improved and new ones were added. The current standards which all pension plans must comply with are:

1. Vesting: two years
2. Locking in: two years
3. Funding: timely remittance of contributions.
4. Investments: Schedule III, Prudent person, quantitative limits.
5. Disclosure: Employee brochure, annual statements to members, statements on termination, retirement & death & member's right to see plan documents once a year.
6. Eligibility: All employees of the same class, right to join plan after 24 months maximum, religious exemption for compulsory plans.
7. Eligibility for part-time employees of the same class. Must be permitted to join if employed for two years and earnings 35 per cent of YMPE in those two years.

8. Interest: Rate of return of the fund must be specified.

9. Refund of contributions: If employee has less than two years service must refund employee contribution plus interest.

10. Entitlement to an immediate pension on attaining pensionable age (usually 65).

11. Post-retirement: Normal form of pension, J & S 60 for members with a spouse, spousal waiver.

12. Pre-retirement Death Benefit: Spouse gets total employee and employer contributions plus interest.

13. Remarriage of former spouse or surviving spouse: pension benefit not to terminate by reason of remarriage.

14. Distribution of pension benefits & pension benefit credits on divorce, annulment or separation, provincial property law to apply.

15. Portability of pension benefit credits on termination and death.

16. Sex discrimination prohibited: unisex tables or employer to contribute more for female employees.

Once all these standards have been checked the pension plan is registered and PBSA then monitor the day to day running of the pension plan.

The employer's role is to ensure that the pension plan delivers the benefits promised by the plan and the PBSA role is to ensure that this is done in accordance with the PBSA and PBSR.

1. The Act: PBSA, 1985

2. The Regulations: PBSR, 1985

3. The Directives

4. Reference Manuals are provided by employers-they explain the Act in layman terms.

5. PBSA Update-this communicates with the public through a bi-annual pamphlet and all plan sponsors are invited to make comments.

The main tool for supervising pension plans is from the annual filings by the plan sponsors.

These Annual Filings are:

1. Annual Information Return (AIR) along with the fees.

2. Certified Financial Statements (CFS) from the Insurance Company.

3. List of Assets (LA) if applicable.

The AIR tells PBSA what SHOULD go into the pension fund. The CFS confirms what ACTUALLY went into the fund and the LA confirms WHERE the money is.

The information is important for the plan sponsor as well. According to subsection 7(8) of the PBSA the employer has a fiduciary responsibility to the plan members and should be ensuring that the pension funds are safe and available when needed.

Next month, the Plan Sponsor's or Employer Duties.

Anyone having any further questions can contact:

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Band

By Stephen LaRose
Windspeaker Correspondent

REGINA
Ochapowace First Nation is suing provincial finance minister Janice MacKinnon. Saskatchewan government is suing the province's seizure of money.

Saskato

By Stephen LaRose
Windspeaker Correspondent

REGINA
Restricting construction on some government projects to First Nations companies isn't a good idea, says a group that develops Aboriginal employment. The Liberal party.

During the question period on March 7, Liberal



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TO AD

Band sues Saskatchewan over tax seizures

By Stephen LaRose
Windspeaker Correspondent

REGINA

Ochapowace First Nation is suing provincial finance minister Janice MacKinnon and the Saskatchewan government over the province's seizure of band money.

The lawsuit may go beyond the \$1,068.90 which the provin-

cial government seized from the band's bank account, said Kevin Mellor, a Regina lawyer hired by the band for the legal case.

The province and several bands, including Ochapowace, have been disputing tax enforcement on reserves since last summer. The province says it has the right to apply its nine per cent sales tax on goods sold on reserves, while the band says the treaties and the principle of self-government prevents the

province from collecting the tax revenues.

"The underlying theme is that the band has tried to discuss its inherent right to self-government and taxation, while the province has refused to discuss this," Mellor said.

"Seizing the money from their bank account on one hand and refusing to negotiate on the other hand doesn't show good faith bargaining."

In February, the provincial de-

partment of finance sent a \$1,068 bill to Ochapowace, which was an estimate of how much provincial tax should be collected at a band-run grocery store.

The department seized the money from the band's account a week later, according to a statement of claim filed in Court of Queen's Bench.

The band is suing the province and MacKinnon for its money back plus \$50,000 in punitive damages.

No trial date can be set for the suit until the province and the finance minister file statements of defence, Mellor said.

MacKinnon was unavailable for comment as of press time. She told the *Regina Leader-Post* that she won't discuss individual tax files and she knows nothing about the lawsuit.

The Department of Finance can seize money from businesses which have not remitted their taxes, she added.

Saskatchewan liberals attack Native affirmative action plan

By Stephen LaRose
Windspeaker Correspondent

REGINA

Restricting construction tenders on some government projects to First Nation-owned companies isn't a good way to develop Aboriginal business or to employ Aboriginal people, say members of the province's Liberal party.

During the question period on March 7, Liberal labor critic

Ron Gantefer asked the governing New Democrats why a Crown corporation was asking for Native preference in some construction tenders.

"The Aboriginal peoples of Saskatchewan don't want a government crutch," Gantefer said. "They want this government to provide policies that reflect their true needs, such as a long-term economic and job strategy...they should not use the Crowns as a vehicle at the expense of the taxpayers of

this province to single out anyone arbitrarily for special treatment."

Last winter, SaskEnergy issued a tender for office renovations in Saskatoon. The tender was open only to companies that were either owned by First Nations or who were working in partnership with First Nations owned companies. Bosgoed Project Consultants and Dominion Construction, the low bidders, were the successful bidders on that project.

The Aboriginal tendering

restrictions insured that 25 per cent of the work done would be by Natives, said Eldon Lautermilch, minister responsible for SaskEnergy. While it was the first time that such a restriction was done on a government tender, it probably won't be the last, he added.

"If you look at the number of unemployed Metis and First Nations people in this province, it would clearly tell me the government has a responsibility to involve them in job opportunities and business opportuni-

ties," Lautermilch said.

During question period, Lautermilch asked member of legislative assembly for Athabasca Buckley Belanger if he agreed with the Liberals' position on Aboriginal tendering. While Belanger, who is Metis, kept quiet during the debate, he said outside the house that he agrees with the party.

"It's a very difficult position to be in, but we have to have confidence that Native people can participate on an even playing field."



March

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Land use forum set for April

CALGARY

A national forum to deal with immediate issues on land use, land entitlement and claims has been called for by First Nations chiefs and officials across western Canada.

To be held in Calgary from April 14 to 16 at the Calgary Convention Centre, the forum will be organized by First Nations Conferences in association with Indian Resource Centre and sponsored by several major corporations including Husky Oil, NOVA Corporations, iSTAR, PanCanadian Petroleum, TransAlta Utilities and Canadian Airlines International.

This is a fact finding forum

open to delegates from across Canada with special invitation to Elders and National leaders for First Nations, Dene and Inuit assemblies. The forum is directed at resource industries in oil and gas, mining, forestry and electrical power.

Scheduled to deliver statements at the gathering are: Elijah Harper, MP; Indian affairs minister Ron Irwin; Grand Chief Matthew Coon Come of the Quebec Cree; and Assembly of First Nations national chief Ovide Mercredi.

Keynote addresses will be delivered by Chief Roy Fox of the Blood Tribe in Southern Alberta, Canada's largest First Nation; and David Lester, president of the Council of Energy Resources Tribes, based in

Denver, Colorado.

Representatives from national Aboriginal associations will give presentations including Canadian National Aboriginal Tourism Association, Canadian Aboriginal Mining Association, National Aboriginal Forestry Association, CANDO, and B.C. Aboriginal Fisheries Association.

At the opening of the forum, Irwin will sign an agreement with Chief Terry Buffalo to create the Indian Resource Council, a new body evolved from the Indian Energy Corporation that will begin the journey to getting Indian communities out of the royalty business and into the resource development and management business.

Two of four casinos open for business in Saskatchewan

PRINCE ALBERT, Sask.

The Saskatchewan Indian Gaming Authority (SIGA) announced the official opening of the Northern Lights Casino in Prince Albert, Sask. on March 6.

The Northern Lights Casino is the second of four SIGA casinos planned for the province. The Gold Eagle Casino in North Battleford led the way by opening a week earlier.

The opening of the Northern Lights Casino marks the official kickoff of the first phase of the SIGA gaming plan. The two additional casinos will follow later with Yorkton opening in June and Whitebear in July.

The Gold Eagle Casino will provide over 70 jobs with an estimated payroll of about \$2 million. The Northern Lights Casino will employ about 100 staff and will provide an annual payroll of over \$2.5 million.

When fully operational all four casinos will create over 350 jobs and a payroll of over \$6 million.

In addition to the casino jobs, other spin off industries such as restaurants and gift shops will create an estimated 50 to 60 jobs.

"We are pleased to see our casino opening as planned," said Federation of Saskatchewan Indian Nations vice chief and SIGA chair Dutch Lerat.

"We have also received excellent co-operation from local authorities during this crucial start up period and we appreciate that," Lerat said.

"Getting to this point has been a long and arduous process that goes back to the conflict over the Bearclaw Casino at Whitebear to the negotiations with the province," said FSIN chief Blaine Favel.

The Bearclaw Casino was raided in March 1993. RCMP slapped gaming charges on White Bear Chief Bernard Shepherd and three other band members and two band corporations. They seized 100 slot machines, gaming tables and \$90,000 in cash.

Later, Saskatchewan provincial court judge William Goliath threw out all the charges. He found that the Natives were innocent because they honestly believed the Criminal Code gaming provisions did not apply to on-reserve gambling.

The FSIN is currently developing an addictions counselling program to address the issue of gambling addictions, said Favel. He acknowledged that there is a potential for damage caused by gambling.

Rama casino back on its feet

By R John Hayes
Windspeaker Staff Writer

RAMA, Ont.

The three partners in the delayed Rama casino resort project signed an operating agreement that will see construction resume immediately, Chief Lorraine McRae of the Chippewas of Rama First Nation announced on March 19. The interim facility near Orillia, Ont., should be ready for opening day in July.

The First Nation came to an agreement on March 8 with the Ontario Casino Corporation, the provincial government's regulatory body, and Carnival Hotels and Casinos, which has contracted to operate the facilities.

"It is great to be back on track so that everyone will soon be able to enjoy the benefits of this important project," McRae said.

"Construction will resume immediately and we expect that more than 700 people will be working on the site between now and the July opening," said

Carnival president Robert J. Sturges. "We're proceeding full speed ahead with the hiring process and in early April expect to issue offers of employment to 2,100 staff, who will begin work in June."

Construction was unilaterally halted by the Ontario government on Feb. 9, when Mike Harris's Progressive Conservative government insisted that three conditions be met for the project to go ahead. The tripartite business agreement satisfies one of those requirements.

Terry Bergan is on the road to success.

Maybe you could be, too.



Terry Bergan transformed a research and development firm — based on his father's invention of a scale for weighing moving trucks — into an international business recording 1995 sales of \$11 million.

He's President and CEO of International Road Dynamics (IRD) — designer and manufacturer of advanced technologies for detecting and weighing vehicles and traffic moving at highway speeds. Out of its recently doubled Saskatoon operation, IRD

exports its systems across Canada, the United States and around the world.

In Saskatchewan, the environment is right for all sorts of business ventures. Now that the province's economy is gaining strength, our focus is on growth. And we need to rely on people with their own entrepreneurial goals to help us reach our goal of ongoing economic expansion.

That's why the provincial government has introduced Partnership for Growth, the building phase of the province's economic strategy. It recognizes that private business, co-operatives and other

forms of non-government enterprise are vital to job creation — and it emphasizes the need for business to lead the way in developing and producing goods and services for the international marketplace.

Partnership for Growth isn't a funding program — it's a framework for policies that will open new opportunities for businesses of all sizes. And if you're like

Terry Bergan, it's helping create an environment that could put you on the road to success.

If you have an idea for a new enterprise, or you're just starting up, call toll-free for a helpful information package:

1-800-265-2001

The Internet:
<http://www.gov.sk.ca/govt/econdev/pfg.htm>

PARTNERSHIP FOR GROWTH
BUILDING ON THE RENEWAL OF THE SASKATCHEWAN ECONOMY



Saskatchewan
Economic
Development

Hon. Dwain M. Lingenfelter
Minister

Careers & Training

Leader promotes non-violence

By Eva Weidman
Windspeaker Contributor

WINNIPEG

Ovide Mercredi, national chief of the Assembly of First Nations, addressed the students at Red River College in Winnipeg on Feb. 22. His message was a somber one.

Mercredi spoke of the growing sense of uncertainty in the Canadian population. Uncertainty over

jobs, uncertainty about the country, especially since the Quebec referendum, and uncertainty about the future is what drives Canadians today.

"The young people of our community have no future. Young people in urban centres have no future. That is why you have, in the city of Winnipeg, Indian gangs being established. Because young people have given up on the system."

To turn around that anger and mistrust, Aboriginal people must

become self-reliant through knowledge, skills and resources. He said part of acquiring those traits is getting an education and having a national plan for all Aboriginal people.

Mercredi said the events at Gustafsen Lake, B.C. last summer were an example of people who had no options, opportunities and nothing to lose. He said the tactic of armed stand-off is not the way to address Aboriginal land rights.

"In Gustafsen Lake last year, no university students were there, no

college students, no leaders. There was no one there who had a job or a future. Gustafsen was Native people who had given up on the system or had seen the system give up on them. They were a group of people frustrated to the point where they had no loyalties to anyone, no loyalties even to their own people."

Violence, self-destruction and anger, are touching Aboriginal people's lives every day. Mercredi said violence will not achieve anything.

It will just perpetuate more of the same. To begin a process of change, Aboriginal people have to volunteer more to help each other.

"Volunteerism means sacrifice. Our people are sick and angry. Much of that is internalized anger which buries us. We can become well, but we'll still be poor. There has to be an economic plan as well."

Mercredi plans to organize a national conference for the fall of 1996 with the chiefs and the young people from across Canada.

Alberta Vocational College, Lac La Biche Learning Makes The Difference

AVC delivers adult learning programs and services in Lac La Biche and in several communities. If you are interested in education and training consider our Academic Upgrading, Business, Trades, Technical, Prehospital, or Human Services programs.

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(Main Campus and Community Programs)

Business Careers Programs

- Accounting/Computer Applications
- Business Administration
- Office Administration
(Lac La Biche and Athabasca)

Human Services Programs

- Community Health Representative
- Community Social Work - Year One
- Community Social Work - Year Two
- Early Childhood Development
- Rehabilitation Services
- Native Cultural Arts Worker
- Native Artisans

Prehospital Care Programs

- Emergency Medical Technician
- Emergency Medical Responder

Trades and Technical Programs

- Pre-Employment Carpentry
- Pre-Employment Cooking
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- Pre-Employment Motor Mechanics
- Culinary Arts
- Forest Technician
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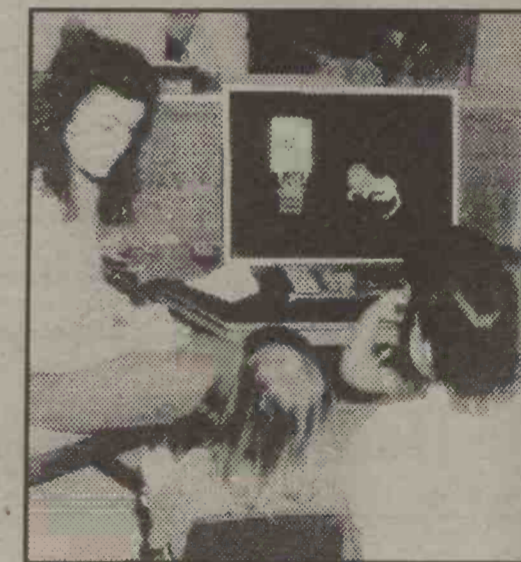
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5025-49 Ave.
St. Paul, AB T0A 3A4
(403) 645-6214

AVC Athabasca
2nd Floor, Duniece Centre
4810-50 St.
Athabasca, AB T9S 1C9
(403) 675-3130

Toll Free (Alberta) :
310-0000



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Vocational
College

Lac La Biche

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Careers & Training

TRUSTEE POSITION

Apeetogosan (Metis) Development Inc., a subsidiary of the Metis Nation of Alberta Association, is a federally funded Aboriginal Capital Corporation delivering a range of financial and advisory services to Alberta resident Metis and Non-status Indians through its offices in Edmonton and Calgary. Due to a vacancy, Apeetogosan is inviting applications for a volunteer Trustee position. Principally, Trustees represent and hold the Corporation's share in trust for the Metis of Alberta. Additionally, Trustees recommend appointments to the Corporation's Board of Directors. Accordingly, this is a position of considerable responsibility.

QUALIFICATIONS:

- 1) Should be an Alberta resident Metis or Non-status Indian
- 2) Must have a successful business and /or related professional background
- 3) Must possess exemplary character, integrity and background
- 4) Willingness to sign oath of confidentiality and undergo external checks as may be appropriate.

Interested parties should submit their resume/together with a brief note clarifying their interest to:



PERSONAL AND CONFIDENTIAL
Chairman, Selection Committee
 c/o Apeetogosan (Metis) Development Inc.
 12527 - 129 Street
 Edmonton, Alberta T5L 1H7
CLOSING DATE: APRIL 30, 1996

CONSIDER A CAREER IN LAW ENFORCEMENT

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LETHBRIDGE COMMUNITY COLLEGE

There is a strong demand for employment of Native persons in all aspects of Canada's Criminal Justice System. This two-year Certificate program prepares graduates to work in either Corrections or Law Enforcement.

The program offers intensive upgrading assistance, while students complete regular course work at an appropriate pace and tempo. Employment opportunities following graduation are excellent, or graduates may continue their education to a diploma program.



For more information, please call the Lethbridge Community College Admissions Office at: (403) 382-6951 or TOLL FREE 1-800-572-0103.

Hobbema Parents' Place - Early Intervention Worker

Hobbema Parents' Place requires a home-based EIP Worker for parents and children aged 0-6 years with social and emotional difficulties, developmental delays or at risk of delay, to promote child development, parenting skills and healthy families.

Candidates should have at least a four year degree (Masters preferred) with training or experience in Early Childhood, Special Needs and Family Education. Experience working with Native families and ability to speak Cree would be an asset.

Duties will include program start up, working with families, development of family/child intervention plans and, with planned program expansion, staff training and supervision. Position begins as soon as possible. This is a two year position based on the school year.

The salary range is \$30,000 to \$40,000 per year.

For more information please contact Alison Cutknife or Nancy Nixon at (403) 585-3788. Forward resumes to Hobbema Parents' Place, Box 248, Hobbema, Alberta T0C 1N0 or you may fax your resume to (403) 585-2116.

The deadline for applications is April 4, 1996.

MAKING PEACE AND SHARING POWER

A National Gathering on Aboriginal Peoples & Dispute Resolution

APRIL 30 - MAY 3, 1996

Victoria Conference Centre - Victoria, BC, CANADA

PLENARIES:

- The Path to Making Peace and Sharing the Power
- The Challenges Along the Path
- Using the Courts to Resolve Conflicts
- The Role of Commissions/Tribunals in Resolving Conflicts
- Crisis Intervention & the Role of the Media in Resolving Conflicts
- Sharing Power - A Vision Now and for the Future

HOSTED BY:

Songhees First Nation

FUNDED BY:

The Law Foundation of British Columbia; Ministry of Aboriginal Affairs; Ministry of Environment, Lands & Parks; Ministry of Forests; Ministry of Social Services; Commission on Resources and Environment; The Province of BC; & the Federal Treaty Negotiation Office

WORKSHOPS (14):

On Making Peace & Sharing Power

CONTACT:

Conference Management, U of Vic, Box 3030, Victoria, BC, Canada
 Tel: (604) 721-8470 Fax: (604) 721-8774 Email: squinn@uvaix.uvic.ca

SPONSORED BY:

The UVic Institute of Dispute Resolution

Coordinator, Aboriginal Education

The Learning Services department at Athabasca University invites applications for a two year term appointment for a Coordinator, Aboriginal Education.

Reporting to the Vice-President, Academic, the incumbent will be the formal link between Aboriginal educational institutions and Athabasca University. Based largely in Athabasca, the incumbent will represent and articulate the educational needs of native students; coordinate, administer, and provide educational support to native students; provide administrative interface with Aboriginal groups; and, working within the university system, translate the needs of the aboriginal communities into meaningful and credible education programs. Responsibilities will also include recruiting instructors (jointly with professors), in accordance with Athabasca University policies and procedures.

Qualifications for this position include an advanced degree in Education, Adult Education or Educational Administration with five years of relevant experience; senior administrative experience working within a post-secondary adult education setting; a demonstrated ability to work effectively with Aboriginal people, and knowledge of an Aboriginal language, Cree preferred. Proven ability to communicate clearly in spoken and written form.

Salary Range: \$42,978 - \$51,647 per annum supplemented by a generous benefits package.

Athabasca University maintains an environment which develops and supports equitable working conditions for members of groups traditionally under-represented in universities.

In accordance with Canadian Immigration department regulations, this advertisement is directed primarily to Canadian citizens and those holding landed immigrant status in Canada.

Applicants should forward a letter of application, a curriculum vitae and the names and addresses of three references to: Linda Reimer, c/o Staff Records, Box 10,000, Athabasca, Alberta, T9S 1A1 [fax: (403) 675-6450], or E-mail lindar@admin.athabascau.ca. The closing date for applications is April 15, 1996.

Further information about this position may be obtained from Dr. Alan Davis, Vice-President, Academic at (403) 675-6185 or fax (403) 675-6431.

Athabasca University 

EMPLOYMENT OPPORTUNITY



LAKE BABINE NATION

Social Worker

Lake Babine Family and Child Services is offering the positions of two (2) community Social Workers and one (1) Foster Care Worker to creative, qualified social workers interested in the challenge of providing innovative services to children and families according to legislative requirements and the cultural standards of the Lake Babine people.

Successful candidates for the community Social Worker positions will assist in the implementation plans of the agency, assess if children are in need of protection, develop intervention plans, fulfill court requirements, counsel families, develop and utilize community resources, undertake guardianship functions for children in care and maintain records. The foster care role involves recruitment and approval of placement resources, participating in placement decisions, monitoring of placement standards and support of placements. Candidates must have excellent interpersonal skills (verbal and written), analytical skills, organizational skills and the ability to work as a member of a multi-disciplinary team. Will report to the Coordinator of Family and Child Services.

QUALIFICATIONS

- Prefer MSW or BSW and one year of related experience.
- Knowledge of First Nations aspirations is an asset
- Applicants are subject to satisfactory references and criminal record review
- Must have valid drivers licence and reliable vehicle

Send Resume to:

Lake Babine Family & Child Services
 P.O. Box 879, Burns Lake, BC V0J 1E0
 Attention: Mrs. Betty Patrick, General Manager
 Tel: (604) 692-7555 Fax: (604) 692-7559

CLOSING DATE: APRIL 15, 1996

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The Office of Student Services (NSS) is providing academic services to approximately 10,000 Aboriginal students. Since approval of the Student Policy, Athabasca University is increasing Aboriginal and retention. The Office plays a role in providing vision in assisting this goal. Increasing communities education as a determination government. The position offers a challenge in a communities self-governm century.

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& Dispute Resolution
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Original Affairs; Ministry of
Lands & Parks; Ministry of
Social Services;
Resources and
The Province of BC; & the
Negotiation Office

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Management, U of Vic,
Victoria, BC, Canada
21-8470 Fax: (604) 721-
il: squinn@uvaix.uvic.ca

MAKING PEACE AND SHARING POWER

A National Gathering on Aboriginal Peoples & Dispute Resolutions

April 30 - May 3, 1996
Victoria Conference Centre
Victoria, British Columbia, Canada



Proudly Hosted By: Songhess First Nation
Contact: University of Victoria, Conference Management
Tel: (604) 721-8470 Fax: (604) 721-8774

Education

University invites
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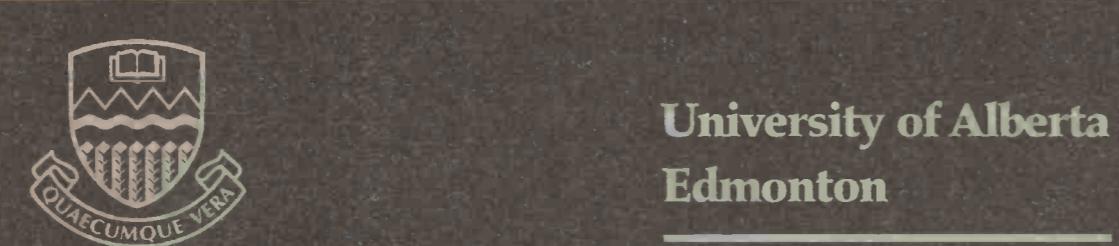
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General Manager
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University of Alberta
Edmonton

Director Office of Native Student Services

The Office of Native Student Services (NSS) is responsible for providing academic and support services to approximately 500 Aboriginal students on campus. Since approval of the Aboriginal Student Policy in 1991, the University is committed to increasing Aboriginal enrolment and retention in all Faculties. The Office plays an integral part in providing vision and leadership in assisting the University to reach this goal. Increasingly, Aboriginal communities see post-secondary education as a means to self-determination and self-government. This high-profile position offers an exciting challenge in assisting Aboriginal communities to meet the needs of self-government in the 21st century.

Responsibilities:
The Director reports to the Dean of Students and is responsible for the efficient, effective and progressive administration of the Office, which includes five other positions reporting to the Director.

Areas of responsibility:

- administering the Office of Native Student Services
- representing NSS to Faculties, Departments and committees
- overseeing implementation of the Aboriginal Student Policy
- providing direct support to Aboriginal students
- managing effective administration of services to students, including the Transition Year Program, the Student Ambassador Guiding Education Program and all student support services (tutoring, peer support, study skills)
- providing liaison with external agencies

Qualifications:
We are looking for a highly energetic individual who wishes

to raise the profile of Aboriginal issues on campus and to work very closely with the larger Aboriginal community off campus.

This position will be of interest to individuals with a University degree (preferably at the graduate level), proven administrative expertise, knowledge of Aboriginal education including cultural and language issues, empathy for students, belief in strong links to the community and considerable related experience. Successful fund-raising experience will be a definite asset. The possibility may exist for the successful applicant to do some teaching.

Salary:
This is an Administrative/Professional Officer position with a salary range from \$36,323 to \$54,479.

Deadline for Applications:
April 12, 1996.

Applications are invited from qualified candidates for the above position. Appointment date is July 1, 1996 or earlier if possible.

If you possess the qualities and vision we are seeking, please forward your application, curriculum vitae and names of three referees to:

Dr. Jim Newton
Dean of Students
243 Athabasca Hall
University of Alberta
Edmonton, Alberta T6G 2E8

The University of Alberta is committed to the principle of equity in employment. As an employer we welcome diversity in the workplace and encourage applications from all qualified women and men, including Aboriginal peoples, persons with disabilities, and members of visible minorities.

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EMPLOYMENT OPPORTUNITY



NORTHWEST MANITOBA COMMUNITY FUTURES DEVELOPMENT CORPORATION

The Northwest Manitoba Community Futures Development Corporation, based in Lynn Lake, Manitoba, is seeking an energetic, dynamic, hard working, dependable, and professional **Entrepreneurial Training Officer** for its community-based economic and business development corporation. This corporation will serve the community and business needs within the northwest region of Manitoba, including the communities of Tadoule Lake, Lac Brochet, South Indian Lake, Leaf Rapids, Brochet, Lynn Lake, Pukatawagan, Kinoosao, Granville Lake, and surrounding area, with its strong business, tourism, mineral, and economic development potential, and progressive residents. This community-based corporation provides business advice and financial support to the entrepreneur to assist in the establishment of new business or the diversification of an existing business within the region.

The Entrepreneurial Training Officer will possess:

- A proven business development background, understanding the needs of small business and considerable experience managing, administering, and delivering entrepreneurial training.
- Excellent communication and organizational skills and must be willing to work flexible hours.
- A desire to constructively challenge the status quo.
- An understanding of the northern community economic development process and its dynamics.
- Experience in working with aboriginal communities.
- Computer literacy and strong accounting and bookkeeping skills.
- An ability to speak a local dialect would be an asset.
- Extensive travel to remote communities is required.

We offer a competitive salary. Please submit your resume and salary requirements and a minimum two page essay outlining your perspective on northern community development.

Please mail or fax resumes to:

NORTHWEST MANITOBA COMMUNITY FUTURES DEVELOPMENT CORPORATION
Box 188, Lynn Lake, Manitoba ROB OWO
Attention Brad Stoneman Fax: (204) 356-2785
Closing Date: April 5, 1996

Learn in a Native Cultural Environment

Fall and Winter Terms, 1996-1997

University Track Programs (Two-Year University Transfer)

- Bachelor of Social Work
- Bachelor of Education: Elementary
- Bachelor of Education: Secondary
- Bachelor of Education: Native Language
- Bachelor of Commerce/Management
- Bachelor of Arts: General
- Bachelor of Arts: Native Studies
- Bachelor of Arts: Criminology

College Track Programs (Certificate and Diploma)

- Social Work Certificate
- Criminal Justice Certificate
- Band Management Certificate
- Secretarial Skills Training
- Early Childhood Development, Level II
- Adult Basic Education

Adult High School Program (Alberta Education Accredited Courses)

- Cree Language 10, 20, 30
- Native Studies 15
- English 10, 20, 30
- Math 13, 14, 10, 20, 30
- Science 10, 20
- Computer Literacy 10
- Social Studies 10, 20, 30
- Accounting 10, 20
- Career & Technologies Series
- Drama 10
- Health & Personal Development 10
- Calm 20
- Personal Management 10
- Study Skills

Maskwachees Cultural College To Apply: Contact The Registrar
Maskwachees Cultural College
Box 360, Hobbema, Alberta T0C 1N0
Tel: (403) 585-3925 Fax: (403) 585-2080



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THE HOME TO THE CULTURE

Careers & Training

TRAINING OPPORTUNITY ABORIGINAL LIFE SKILLS FACILITATOR TRAINING

The purpose of this program is to provide trained Aboriginal facilitators with the background, activities and structure to administer effective life skills in a variety of life skills related situations from workshops to complete life skills training programs.

BASIC INFORMATION

1. The Life Skills Facilitator Training program is 15 weeks in length which includes a 3 week practicum. There will be an initial intake of 16 students. However, there will be a wait list so interested individuals should apply early.
2. There is a tuition fee of \$3500.00 (Includes all course materials)
3. An application form and course outline will be sent upon your request.

TIME FRAME

• Summer Program-May '96

Due to the continued interest, the A.L.S.I. has scheduled a Summer program. The initial twelve weeks will commence May 6, 1996 to July 26, 1996 with a 2 week practicum requirement to be carried out in the Fall. The final one week of the program will be completed September 30, 1996 to October 4, 1996.

• Full-Time Program-September '96

The next Full-Time Life Skills Facilitator Training Program will be offered with a time frame of August 5, 1996 to November 15, 1996.

BASIC ENTRANCE CRITERIA

1. Applicants must be of Aboriginal ancestry with two years work experience and/or volunteer work in a human service field.
2. Completion of Grade 12 or equivalent.
3. Subject to criminal record check.
4. See course outline for further requirements.

PROCESS FOR APPLICATION

1. Applicants must complete an application form to be submitted to the address below.
2. Closing dates for applications:
 - Summer Program (May 96) - April 12, 1996
 - Fall Program (August 96) - July 16, 1996

Applications to be sent to Life Skills Facilitator Program, Aboriginal Life Skills Institute, Room 345-345 Yellowhead Highway, Kamloops, B.C. V2H 1H1 or fax to (604) 828-9877. If you have any questions about the program, please call Rita Jack or Deb Draney at (604) 828-9878.

SOCIAL WORK PROGRAMME

FIRST NATIONS FACULTY POSITION

The University of Northern British Columbia is a new Canadian university which opened in September, 1994. UNBC has a regional mandate to serve the northern two thirds of the Province, with regional offices in Prince Rupert, Fort St. John and Quesnel, and a main campus located in Prince George (population 72,000). The Faculty of Health and Human Sciences invites applications for a First Nations faculty position in the Social Work Programme.

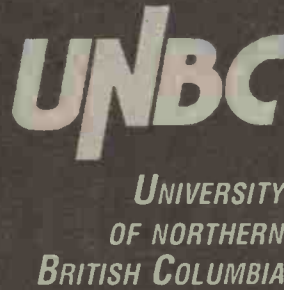
The Social Work Programme emphasizes social work in northern and remote areas, aboriginal issues, women in human services, and community practice and research through courses that recognize the integration of practice, policy and research. Analyses of class, gender and race relations are considered central. The social Work Programme, in conjunction with the First Nations Centre, is in the process of developing a First Nations BSW. For information on the First Nations Centre contact Dr. Lee Morrison at (604) 960-5517 or leem@unbc.edu.

UNBC's region contains sixteen Tribal Councils, more than 76 bands, and a dozen urban Friendship centres. The responsibilities of this position include ... developing a relevant social work education program cooperatively with First Nations groups in Northern BC and other educational institutions ... planning, development and teaching of First Nations social work curriculum ... providing academic advice/assistance in admissions and practicum development relevant to First Nations people ... and developing community based research with First Nations communities.

Candidates for this position should possess a graduate degree in Social Work or a related discipline along with a demonstrated record of teaching, research, and publication. They should have a strong background in issues affecting aboriginal and metis people as well as experience in social work practice and policy development with First Nations communities.

The closing date for applications is April 19, 1996, with a preferred start date of July 1, 1996 or earlier. This appointment is at Assistant Professor level and is for a three year term, renewable for a further two year term contingent upon availability of funding. This advertisement is directed to First Nations applicants. Please forward your curriculum vitae and the names, addresses and phone numbers (including fax and e-mail) of three references, to: Dr. David Fish, Dean, Faculty of Health and Human Sciences, c/o Human Resources, University of Northern British Columbia, 3333 University Way, Prince George, BC V2N 4Z9. Fax (604) 960-5695.

IN ACCORDANCE WITH CANADIAN IMMIGRATION REQUIREMENTS, PRIORITY WILL BE GIVEN TO CANADIAN CITIZENS AND PERMANENT RESIDENTS OF CANADA. THE UNIVERSITY OF NORTHERN BRITISH COLUMBIA IS COMMITTED TO EMPLOYMENT EQUITY AND ENCOURAGES APPLICATIONS FROM WOMEN, ABORIGINAL PEOPLES, PERSONS WITH DISABILITIES AND MEMBERS OF VISIBLE MINORITIES.



University of Alberta Education

OFFICE OF NATIVE STUDENT SERVICES

Native Student Services at the University of Alberta provides culturally appropriate support services to Aboriginal students, including the administration of the Transition Year Program.

TRANSITION YEAR PROGRAM (TYP)

The Transition Year Program is a university credit access program for students of Aboriginal ancestry. The objective is to prepare Aboriginal students for admission into the following faculties with complete transfer of all credits earned while in the access program. The eight (8) access programs are:

- Arts
- Agriculture/Forestry/Home Ec
- Business
- Education
- Engineering
- Native Studies
- Nursing
- Science

*For admission requirements contact TYP Coordinator.
Applications are now being accepted.*

— APPLICATIONS DEADLINE: MAY 1, 1996 —

Other support services offered by Native Student Services include:

- individual pre-admission counselling to prospective students.
- a 3-day orientation to campus and academic, financial and career/employment counselling
- on-going individual personal, academic, financial and career/employment counselling
- referrals to additional services on and/or off campus, a student lounge, study space and computer lab
- advocacy for Aboriginal students including admission advocacy
- social and cultural activities in cooperation with the Aboriginal Student Council
- community liaison activities and recruitment particularly through the Student Ambassador Program
- coordination of tutorials, study skills and/or remedial measures requested by the student
- providing information about the U of A including Aboriginal specific programs on campus
- scholarships and bursaries (a funding directory is available)

**Office of Native Student Services, located at 124 Athabasca Hall.
For more information call: (403) 492-5677 or Fax: (403) 492-1674**

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The University of Manitoba
Continuing Education Division

DIRECTOR

University of Manitoba Access Program Special Pre-Medical Studies Program and Professional Health Program

The University of Manitoba is seeking a Director for its Access Program, the Special Pre-Medical Studies Program and the Professional Health Program (Access/SPSP/PHP). These are affirmative action programs mandated to increase access to post secondary education, primarily for Aboriginal Manitobans (Status Indians, Non Status Indians, Metis, and Inuit) who would not otherwise have an opportunity for university study. Currently 148 students are enrolled.

The programs have supported graduates in Agriculture, Architecture, Arts, Dentistry, Education, Engineering, Human Ecology, Law, Management, Medicine, Medical Rehabilitation, Music, Nursing, Pharmacy, Physical Education/Recreational Studies, Science, and Social Work.

The Director is responsible for leadership and administration of the three programs. This includes overall responsibility for recruitment and selection, orientation and academic enrichment programs, counseling and advising students, tutorials, development of promotional materials and student handbooks, public relations/events, and extensive contact with program partners. Other responsibilities include the supervision of staff (five academic staff and two support), budgets, and program development. The Director reports to the Dean of the Continuing Education Division. Ongoing effective liaison with the Faculties of Medicine, Science and Arts, with related access programs, with Aboriginal communities, with Program Advisory Committees, and with the Manitoba Government is crucial for success in this position.

Previous experience with Aboriginal communities is essential and knowledge of an Aboriginal language is an asset.

A minimum of a Master's degree is required. Rank and salary will be commensurate with experience: however the current salary range for lecturer through assistant professor at the University of Manitoba is \$33,746 to \$53,300. The position is a Contingent Appointment, contingent upon continued funding for these programs.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal peoples, and persons with disabilities. The University offers a smoke-free environment, save for specially designated areas. This advertisement is directed to Canadian citizens and permanent residents.

Consideration of applications will begin April 8, 1996, but applications will be received until the position is filled. Interested candidates should submit a cover letter, resume, and names, addresses, and telephone numbers for 3 references to:

MICHEL PIERRE JANISSE, Ph.D.
DEAN CONTINUING EDUCATION DIVISION
THE UNIVERSITY OF MANITOBA
WINNIPEG, MANITOBA, R3T 2N2.

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Careers & Training

CAREER OPPORTUNITY

NORTEP/NORPAC

The Northern Teacher Education Program (NORTEP) and the Northern Professional Access College (NORPAC) invite applications for the position of Executive Director. Serving as the Chief Executive Officer to the Board of Governors (NORTEP/NORPAC), the Executive Director is responsible for all aspects of this dynamic organization whose mission is to facilitate opportunities in university education for northerners, especially those of Aboriginal ancestry. The programs include various streams of teacher education (Elementary, Middle Years and Secondary), as well as a two-year Arts and Science program with a work-study component. NORTEP and NORPAC work in close conjunction with both the University of Saskatchewan and the University of Regina. The Board of Governors (NORTEP/NORPAC) includes representation from the Prince Albert Grand Council, the Meadow Lake Tribal Council, Ile-a-la-Crosse school division, Creighton school division and the NORTEP Council INC.

Position: Executive Director

- Duties:**
- Chief Executive Officer for Board of Governors;
 - academic and administrative staff supervision;
 - liaison/program development with University of Saskatchewan and University of Regina;
 - teaching in field of expertise;
 - coordination of university class establishment and sessional instructor appointments;
 - liaison/negotiation with Provincial/Federal funding agencies;
 - liaison with northern/Aboriginal stakeholders;
 - leadership - new program initiatives

QUALIFICATIONS:

- The successful applicant will have:
- experience and commitment to post-secondary opportunities for Aboriginal students in a university context;
 - Masters/Doctoral Degree in Education or Arts/Science;
 - program management experience;
 - experience with a variety of educational organizations/institutions;
 - northern educational experience an asset;
 - Aboriginal language fluency an asset;
 - NORTEP/NORPAC are affirmative action programs: applications from persons of Aboriginal ancestry are welcomed.

SALARY: Negotiable, based on qualifications/experience. Possibility for a teacher or university faculty based contract with secondment to NORTEP/NORPAC.

LOCATION: La Ronge, NORTEP/NORPAC Centre

TERM: Permanent position

STARTING DATE: July 1st, 1996 or sooner

APPLICATION DEADLINE: April 12th, 1996

SUBMIT RESUME TO: Mr. Harold Schultz, Acting Director
NORTEP/NORPAC
Box 5000
LA RONGE, Saskatchewan S0J 1L0
PHONE: (306) 425-4411 FAX: (306) 425-3580



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Health Development Administration

Enhance your career opportunities by earning an Athabasca University Certificate in Health Development Administration. Developed in co-operation with the Yellowhead Tribal Council, this classroom program is taught at YTC's Education Centre in Edmonton.

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This is an intensive two-year, 60-credit program which includes two summer field placements.

Admission Requirements


- A one-page letter explaining why you want to take the program
- Three letters of reference
- A resume stating your work experience
- Grade 12 diploma or equivalent

For more information, please contact

Anita Arcand, 17304 - 105 Avenue N.W., Edmonton, AB T5S 1G4 fax: (403) 481-7275

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YELLOWHEAD TRIBAL COUNCIL EDUCATION CENTRE

Yellowhead Tribal Council, a leader in First Nation Education for over 10 years, offers the following accredited programs at our Edmonton Westend location:

UNIVERSITY DEGREE PROGRAMS:

- Bachelor of General Studies
- Bachelor of Applied Studies
- Bachelor of Social Work
- Bachelor of Administration - Community Health

PROGRAM DATES: September 1996 - April 1997

APPLICATION DEADLINE: June 30, 1996

UNIVERSITY TRANSFER PROGRAM:

University Track Courses:
Social Work, Education, Corrections, Law,

General Studies, Bachelor of Arts

PROGRAM DATES: September 1996 - April 1997

APPLICATION DEADLINE: June 30, 1996

HEALTH DEVELOPMENT ADMINISTRATION DIPLOMA

Program offered by: Athabasca University

PROGRAM DATES: September 1996 - July 1997

APPLICATION DEADLINE: June 17, 1996

MANAGEMENT STUDIES DIPLOMA

Program offered by: Grant MacEwan
Community College

PROGRAM DATES: September 1996 - June 1997

APPLICATION DEADLINE: May 30, 1996

UNIVERSITY & COLLEGE ENTRANCE PREPARATION PROGRAM (UCEPP)

PROGRAM DATES: September 1996 - April 1997

APPLICATION DEADLINE: May 30, 1996

Room 304, 17304 - 105 Avenue, Edmonton, AB T5S 1G4

For more information call: (403) 484-0303
(Monday-Friday 8:30 a.m. - 4:30 p.m.)

CALL FOR RESUMES

Position: Metis Judiciary Council Member

Candidate will be elected by Zone IV Regional Council
Candidates shall serve a three (3) year term.

Candidate for the Metis Judiciary Council must have the following qualifications:

- a) must be a Metis Lifetime member;
- b) must be a minimum of twenty five (25) years old;
- c) must not have been convicted of a criminal offence under the Criminal Code of Canada two (2) years prior to the date of election to the Judiciary Council.

Deadline for resumes will be 4:30 pm, April 19th, 1996

Please submit resume to:

Metis Regional Council Zone IV
Doreen Seymour, Executive Director
207, 15132 Stony Plain Road
Edmonton, Alberta T5P 3Y3

or Fax:
(403) 487-2586





Classroom Edition

Windspeaker's first Classroom Edition has now been printed and distributed. The Classroom Edition is intended to meet a critical need - Aboriginal youth need to access information and news on issues that will impact their future. As tomorrow's leaders and decision makers, our youth needs to be exposed to a variety of viewpoints, so that they may be better capable of making informed decisions for themselves and their communities.

Windspeaker is delighted to have completed this project solely with the assistance of corporate sponsorship. Alberta Treasury Branches, Syncrude Canada, Pepsi and MediSense are to be commended for their contribution to the education of Aboriginal youth. A special thank you to Alberta Treasury Branches as the Classroom Edition's Major Sponsor.

Windspeaker welcomes reader feedback. Please share with us your thoughts and reactions to the Classroom Edition. Write to us, call us or fax us. We would like to know what you think.

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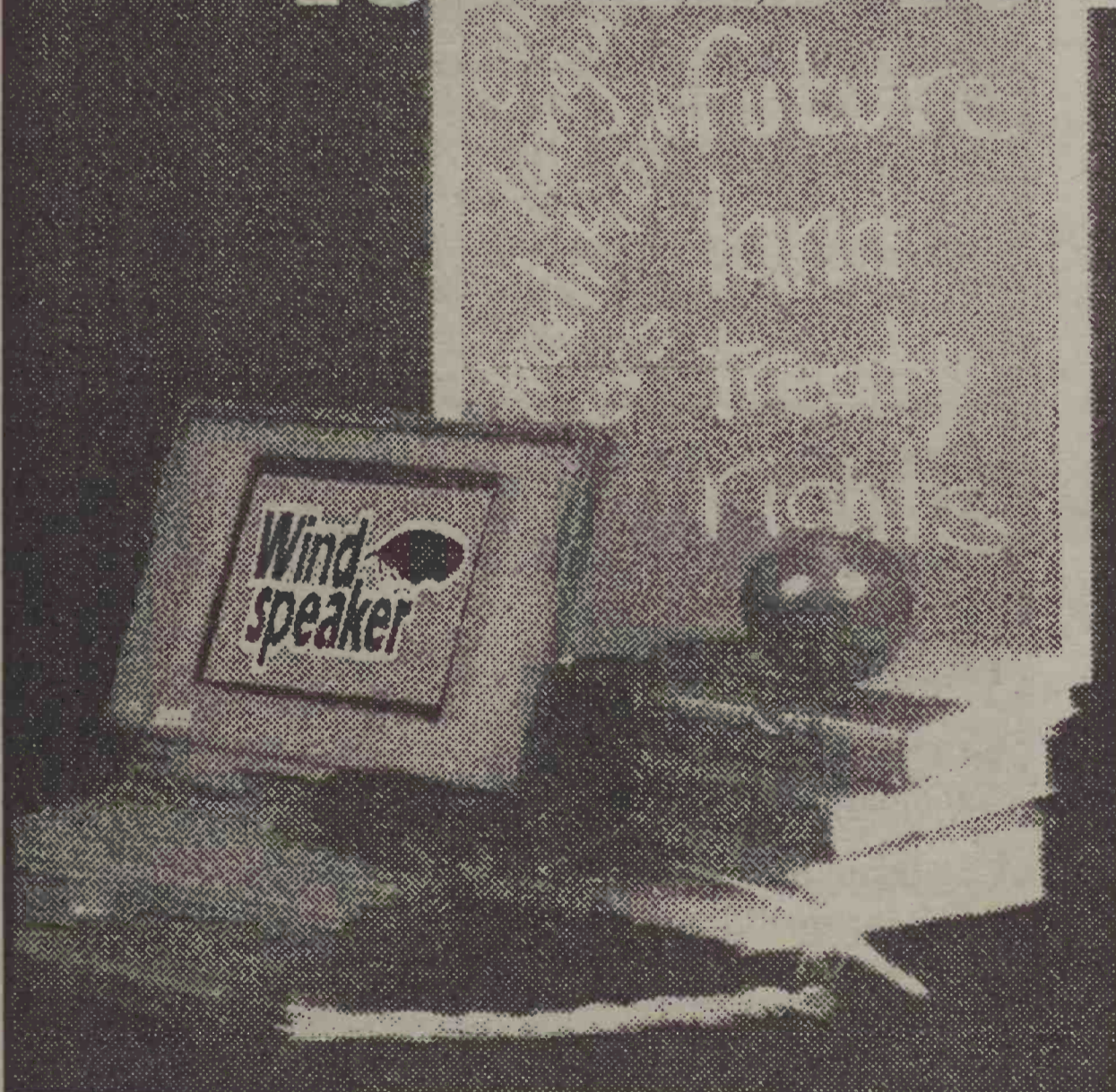
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