

Windspeaker

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Canada's National Aboriginal News Source

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WHAT'S INSIDE

QUOTABLE QUOTE

"It's not about apologies, it's about being recognized as who we are and not put in that position. I still want people to know what happened and to make sure it won't happen again."

—Melissa Labrador, 17, on being told she was not allowed in the House of Commons public gallery with her eagle feather as it was considered a "dangerous weapon."



GET RIGHT DOWN TO BUSINESS

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Windspeaker's special focus this month is on business. We look at international trade, government procurement, and the difficulties of balancing economic development and environmental concern.

SPIRITUALITY

.....24-25

What do you do when the religion you've grown up with and the traditions of your people seem at odds? The Anishinabe Spiritual Centre in northern Ontario is helping people find common truths in both Native Spirituality and the teachings of the Roman Catholic Church.

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AD DEADLINES

The advertising deadline for the MAY 1997 issue is Thursday, APRIL 17, 1997.

Name change part of proposed restructure

By Marty Logan
Windspeaker Correspondent

OTTAWA

The Assembly of First Nations will become the United Indigenous Nations and its grand chief will be known as the organization's secretary general, according to a proposal by the AFN's restructuring committee.

By the year 2007, the new body will develop into an advocacy centre and secretariat for 60 to 80 First Nations that will share political and law-making authority, reads the 17-page draft. The draft was tabled at a meeting of the country's chiefs at the end of February.

The leaders, who had gathered to discuss their response to the Royal Commission on Aboriginal Peoples, directed the committee to continue its work and to update the chiefs at a May meeting, said Marsha Smoke, an independent businesswoman hired to co-ordinate the restructuring process. In the meantime, the draft will be circulated to all First Nations across the country.

The committee of AFN staff and political people was created one year ago, after an executive committee retreat where "it was clear to everyone present that the [AFN] was in serious trouble," reads the draft.

Problems identified at the retreat included the inability of the organization to marshal any real consensus between

the regions on issues. It was also found there was no political discipline to tackle the national issues; the federal government had successfully been able to manipulate its agenda across the various regions; and that there continues to be a perception of animosity within the organization.

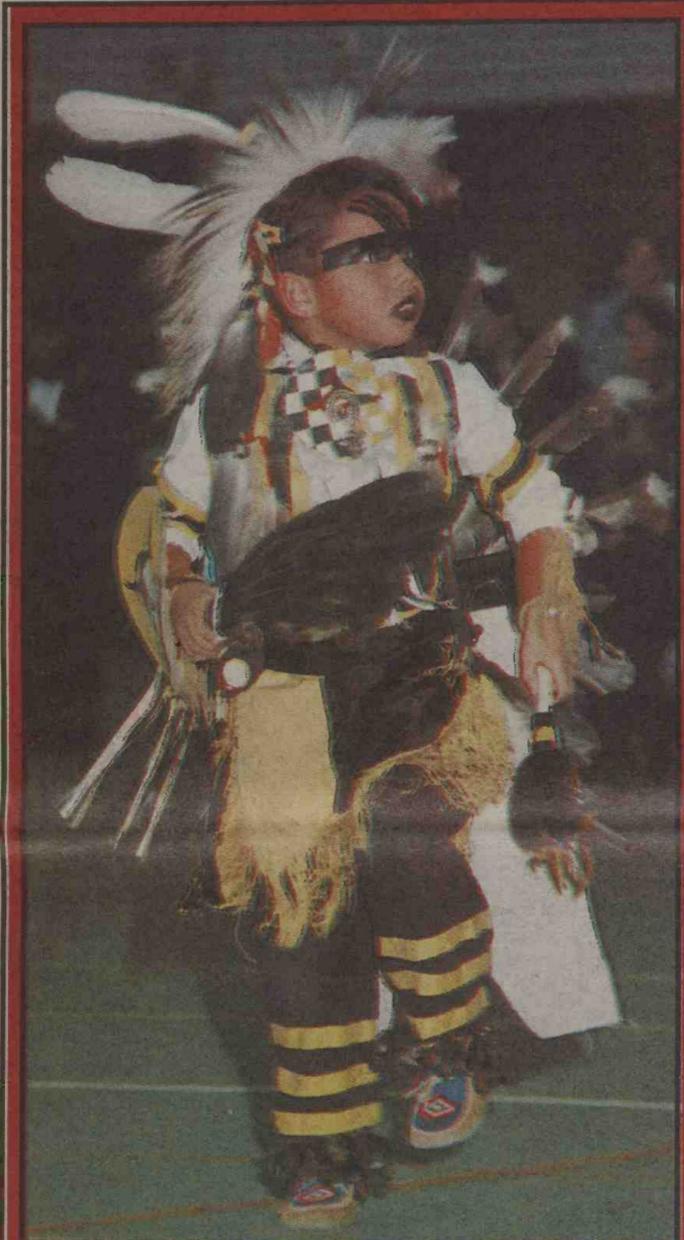
To tackle those problems the draft recommends a three-stage process that would transform the AFN into an alliance, then a federation, and finally into what's called the United Nations model.

"Each phase is projected to give the Nations the opportunity to further strengthen the diplomatic protocols and relationships between themselves" and "will represent more commitment from each Nation, stronger partnerships, more solidarity on issues and future directions" that will "create a united front for the Indigenous Nations."

Within two years the country's 633 First Nations will begin combining to create larger Nations based on "the original nations of the Indigenous populations." The grand chief will become the national Indigenous advocate or coordinator.

AFN National Chief Ovide Mercredi is to be replaced at an assembly this summer. According to the AFN constitution, the national chief's term is three years, so it would have to be changed if the chiefs adopt the restructuring plan as it stands.

(see AFN regroupings, page 2.)



KENNETH WILLIAMS

High steppin'

Anthony Gladue, 7, from the Kehewin First Nation struts his stuff at the Native Awareness Days Powwow held in Edmonton at the Universiade Pavilion on the campus of the University of Alberta on March 14.

Tax concerns worry Saskatchewan nations

By Kenneth Williams
Windspeaker Staff Writer

REGINA

The First Nations of Saskatchewan and the provincial government may be heading for a showdown over taxes.

An internal memo from the Saskatchewan department of finance indicated that "collection action" may be taken against the White Bear, Cowesses and Ochapowace First Nations. What this action means and for what taxes is not specifically clear.

The issue came to light during debate in the provincial legislature

on March 17. Ben Heppner, the Progressive Conservative member of the legislative assembly from Rosthern questioned Finance Minister Janice MacKinnon over some First Nations not remitting taxes.

"A number of reserves have not been submitting provincial taxes for some time now. The Cowessess reserve has admitted it has been withholding [provincial sales tax] for over a year. There's also a report that the Bear Claw Casino on White Bear reserve is not paying the liquor consumption tax," said Heppner.

"First of all, as you will understand, I can't comment on specific tax cases because tax information is amongst the most confidential information that a government has," replied MacKinnon. "What I will say is that this government's policy is

clear. We collect taxes all across the province wherever the taxes are due. The bottom line is simple: this government collects its taxes all across the province in a fair and equitable manner."

This has caused some concern within the leadership of the Federation of Saskatchewan Indian Nations as they have been in ongoing talks about whether or not the province has the right to collect taxes from businesses or people on reserves. Blaine Favel, chief of the FSIN, thought it would be difficult to maintain civil negotiations if collection action was taken.

While representatives from the Cowessess First Nation refused to comment on the situation, Dutch Lerat, chief executive officer of the Saskatchewan Indian Gaming Authority, expected that the White Bear First Nation

would follow the gaming authority's recommendation to remit the taxes that were collected on liquor sold at the lounge of the Bear Claw Casino until all jurisdictional issues were settled.

Favel also felt that the government's right to collect these taxes wasn't secure and that only through negotiation and common sense would this issue be resolved.

But it's not going away, which is causing some headaches for the Saskatchewan government. The next day, the issue of taxing First Nations was once again raised in the legislature. This time, Jack Hillson, the Liberal member for North Battleford, attacked the government for proceeding with negotiations without first determining the tax obligations of the First Nations. (see Tax concerns, page 2.)



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NATION IN BRIEF

Increased funding announced

Funding will be hiked for the bursaries and scholarship component of the Indian and Inuit Health Careers Program, specifically targeted at studies in health administration. It is anticipated that an additional 30 to 50 students will be able to participate in the program as a result. In First Nations communities, a health administrator is responsible for the management and organization of health services including First Nations health centres, hospitals, nursing homes and community health programs. The health administrator's work focuses on the planning, management and delivery of health services, including financial, personnel and program management. The program was established in 1984 to increase the representation of Aboriginal peoples in the health professions. The program was specifically designed to encourage and support Aboriginal representation in educational opportunities leading to professional and para-professional careers in health care such as medicine, nursing, pharmacology, radiology, nutrition, laboratory technology and psychology.

Recycling myth exposed

Canadian Press reports that a program of collecting pull tabs from pop cans to raise money for wheelchairs is more myth than reality. Charities and the aluminium industry have been fighting the misconceptions about collecting pop can tabs for a number of years, CP reports. While some groups believe there is a direct exchange for the tabs for a wheelchair, others have realized that it is a way of selling the tabs for scrap. But in order to raise enough money from the scrap, CP reports a group would have to collect 2.3 million tabs for every tonne of aluminium. At today's price for scrap, that would only raise about \$500.

Eagle feather causes stir

It was apologies all 'round as the federal government tried to make peace with a teenaged Mi'kmaq girl from Caledonia, N.S. Melissa Labrador was told by a security guard that she could not bring her eagle feather into the House of Commons because it posed a threat to the Members of Parliament seated below the public gallery. Labrador brought the eagle feather with her to Parliament Hill to comfort her on her long journey away from her Nova Scotia home. Labrador told the Canadian Press she accepted the apologies from both the Speaker of the House and Indian Affairs Minister Ron Irwin, but she said the issue should not end there. "It's not about apologies, it's about being recognized as who we are and not put in that position. I still want people to know what happened and to make sure it won't happen again."

Education jurisdiction transferred

Mi'kmaq Chiefs of Nova Scotia, with Ron Irwin, minister of Indian Affairs, and John Savage, Premier of Nova Scotia, signed an agreement in mid-February that transferred jurisdiction for education to the Mi'kmaq in Nova Scotia. "As we approach the end of this century, ready to embrace the new millennium, it is fitting that we assume the jurisdiction of our education," said Chief Lindsay Marshall, Chief of the Mi'kmaq Kina'masuti. "For many generations, since the first breath of the Mi'kmaq, we knew how to teach our young. Time has shown that we, the Mi'kmaq, knew best. The essential component that has been missing for so long was control." This is the first agreement in Canada to transfer jurisdiction for education from the federal government to First Nation communities. The agreement allows for the transfer of \$140 million to the Mi'kmaq of Nova Scotia over a five-year period for education.

Actor still in hospital

Graham Greene, star of *Dances With Wolves* and recipient of the 1997 National Aboriginal Achievement Award for arts and culture, was admitted into hospital following a police response to a suicide call at a Georgina, Ont., residence. In the afternoon of March 20, York Regional Police spent several hours at the house until the situation was resolved. Greene was admitted to York



Graham Greene.

County Hospital for psychiatric assessment that evening, and was still undergoing treatment at press time. The police statement said: "It was determined that the male victim had been despondent over matters involving family and friends." The actor's agent, Celia Chassels of Gary Goddard & Associates, Ltd., refused comment, saying: "This has been blown way out of proportion. There is no story here." She refused to say what part of the situation had been exaggerated. In addition to this year's National Aboriginal Achievement Award, Greene has been nominated in the past for an Academy Award, and has won both a Gemini Award and a Dora Mavor Moore Award for his work on stage and screen.



KENNETH WILLIAMS

Aboriginal communities across the country took part in a national day of protest on Feb. 25 to voice their disapproval of the proposed Indian Act changes. An estimated crowd of 1,200 converged at Alberta's legislative building in Edmonton where speakers generally condemned the federal government for pushing for the act's modification.

Video testimony criticized

By Marty Logan

Windspeaker Correspondent

OTTAWA

First Nations' comments about proposed changes to the Indian Act will have little influence on the House of Commons Aboriginal Affairs Committee, said chairman Raymond Bonin.

"The concerns that they raise, though very important issues, are not pertinent to the bill," Bonin said after the first day of hearings using videoconferencing. If he was following normal procedural rules, "most of the testimony that was given... would be ruled out of order," Bonin, a Liberal, added.

The committee's examination of the controversial bill [C-79] to amend the Indian Act

began with testimony from Assembly of First Nations National Chief Ovide Mercredi and Minister of Indian Affairs, Ron Irwin and was scheduled to continue until March 20.

Mercredi had earlier attacked the government for not sending the committee across the country to hear from First Nations.

"Up until now when they wanted our land they came to see us," he told chiefs gathered in Ottawa in February to discuss the report of the Royal Commission on Aboriginal Peoples. "Now they don't want to see us and we can't allow that to happen."

Bonin said in an interview that "it would be nice to travel for six months and spend \$3 million or \$4 million [but] that sort of money is not available anymore."

He said the half-dozen or so groups that spoke to the committee on the first day of hearings made comments that were similar to the contents of letters the committee had received, indicating "probably a mobilization or coaching."

"If [the groups] echo what the National Chief's opinion of videoconferencing is, that's their prerogative. At no time did we tell anyone that they should repeat a standard line," said Jean Larose, a spokesman for the AFN.

"If there are such concerns out there it would be very helpful" to hear them, so the committee could amend the bill, said Bonin. "I'm sure the members themselves" will offer amendments, he added.

The chairman wouldn't predict how long the committee would examine the bill.

Tax concerns for casino

(Continued from page 1.)

"This issue is poisoning community relations in Saskatchewan and must be resolved quickly and harmoniously. It cannot be resolved by threats and raves. Nor can it be resolved by negotiation as long as the parties have such a vastly different understanding of their respective rights and obligations," he said. "The only thing that will resolve it is a constitutional reference to the Saskatchewan Court of Appeal in order

to determine the tax obligations of First Nations people. Only then will negotiations be able to go forward."

Premier Roy Romanow responded that it was the policy of his government to negotiate a resolution. Hillson, however, pressed on and continued his attack that "until we have a constitutional reference as a framework for negotiations, negotiations are unlikely to go anywhere."

Romanow was insistent that such a tactic would only slow

things down and seemed to agree with Favel that negotiation was the best route for resolving this issue.

"All the parties say 'let's just wait until the court decides on this issue'; what's the sense of talking and what's the sense of compromising, or what's the sense of negotiating? You cannot say, logically, go to court and then carry out the discussions at the same time. That will freeze-frame the discussions," Romanow said.

AFN regroup for next century

(Continued from page 1.)

Mercredi has been frustrated in recent years by Indian Affairs Minister Ron Irwin who has signed a number of important deals with bands and regional groups across the country and, in the process, bypassing the grand chief.

A number of chiefs have complained about Mercredi's insistence that the AFN co-ordinate major initiatives, especially those that lead toward self government.

The draft also recommends an alternative dispute resolution system be established during phase one of the restructuring.

It said "by being prepared for conflicts and disputes, the organization will be able to prevent the paralysis that has occurred in the past."

At the request of the executive committee and national chief, a panel of "esteemed Indigenous representatives" would be available to investigate disputes or situations that

could lead to disputes. It would be presided over by an Elder.

In phase two, within three years, the national co-ordinator would be elected. That national office would become a secretariat or resource centre whose main focus would be to aid the development of the nations. Regional centres could be created.

The transition is supposed to be completed within 10 years, but the draft said the timetable is flexible.

Canadian

By Marty Logan

Windspeaker Correspondent

First Nations chiefs were overwhelmed by the recommendations offered in the Commission on Aboriginal Peoples' recently released report, but many leaders agree they start acting like so-called nations if they want the government to adopt the report's 440 recommendations.

"The RCAP report is said Chief Joe Norton Kahnawake Mohawk. He was attending a the meeting hosted by the Assembly of First Nations at the end of February.

"Seventy-five per cent meant to send a message to Canada from Native Peoples. The other 25 per cent is to remind ourselves, government, to give a boot in the rear end."

The 300 representatives used the gathering to review the report, consult with other national people across the country and communicate their findings to the Canadian government. The team will report to the AFN in May.

Chiefs also backed Chief Ovide Mercredi

Claim for imm

The Indian Claims Commission was in Toronto on March 13 to release its report on the 1927 land surrender of Chippewas of Keeweenaw Point.

The claim involves a surrender of 32 hectares of front property from the Nations to the Crown.

At the time of the surrender, the land in question was described by the Indian Act as "nothing but" white sand, being worthless for agricultural purposes.

The commission report says the government knew as early as 1900 that the land had great potential as recreational property.

The First Nation claim is that the surrender was made under duress, bribery and fraud and that the Crown breached its obligations to the First Nation throughout the surrender process.

At the actual surrender on March 30, 1927, Crawford, a developer, had arranged to purchase the land from the Department of Indian Affairs, paying members \$5 to vote in favour of the surrender. They would get \$10 if the vote was in favour.

Canada maintained that the surrender was made properly and that the necessary criteria for a valid surrender were met.

Two recent court decisions by the Ontario Court of Appeal upheld the valid

Canadian people ally in implementing report

By Marty Logan
Windspeaker Correspondent

OTTAWA

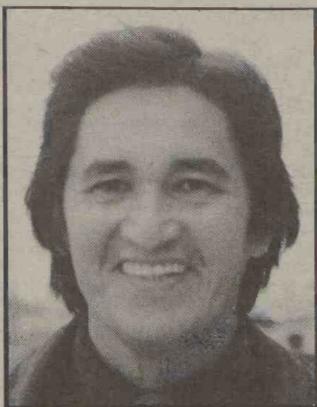
First Nations chiefs might be overwhelmed by the recommendations offered in the Royal Commission on Aboriginal Peoples' recently released report, but many leaders agree it's time they start acting like sovereign nations if they want the federal government to adopt some of the report's 440 recommendations.

"The RCAP report is a tool," said Chief Joe Norton of the Kahnawake Mohawk Nation. He was attending a three-day meeting hosted by the Assembly of First Nations at the end of February.

"Seventy-five per cent of it is meant to send a message to Canada from Native people. The other 25 per cent is for us to remind ourselves, give ourselves a boot in the rear."

The 300 representatives used the gathering to create a team that will review the huge report, consult with Aboriginal people across the country and communicate their findings to the Canadian people. The team will report back to the AFN in May.

Chiefs also backed National Chief Ovide Mercredi's initia-



FILE PHOTO

Ovide Mercredi.

tive to name April 17 a nationwide day of protest against what Mercredi called the government's "less than dismal" reaction to the report that came out last November.

Indian Affairs Minister Ron Irwin has said the report will not be shelved, but he has focused on what he calls the unrealistic multi-billion-dollar price tag of the commission's recommendations.

The AFN had postponed the RCAP meeting to accommodate a scheduling conflict of Prime Minister Jean Chretien, but neither Chretien nor Irwin attended the meeting.

It became clear as chiefs addressed the gathering that many of them were tired of waiting for

the federal government and believed they should act unilaterally.

"What if we don't get a bilateral process in place?" asked Robert Whiteduck, Chief of the Algonquins of Golden Lake. What if Jean Chretien doesn't come to talk to us? Whose responsibility is it the day after that?"

"If that report had any substance," Whiteduck added, "then we should listen to it. If we believe [in it] as chiefs and as people... we simply implement it. That's putting it on our agenda," he said.

"I think we should seriously consider putting forward a provincial government idea," said Sol Terry, president of the Union of B.C. Indian Chiefs, "so we can really act like government, so we can negotiate with other governments," so "we can go forward representing our people in a legitimate process."

The chiefs were inspired by speeches by the co-chairmen of the royal commission.

Rene Dussault recommended the leaders do three things.

"First, speak out frequently and united. Do not allow others to divide you over the details," he said.

"Start right now to build the capacity that will allow you to build jurisdiction" and, ulti-

mately, self government.

"Govern now in a manner that is consistent with your values and culture and [in a way] that will bring healing," Dussault said.

"One of the realities is that those who drive the political agenda do not understand Aboriginal people," said co-chairman Georges Erasmus. "They see all of this as a power grab. They see it as a fixation on self government."

The commissioners didn't expect the government to respond to the report for at least six to nine months, said Erasmus. But he said there are "encouraging" signs.

Indian Affairs has paid for the co-chairmen to travel the country speaking about the report and the complete document will be placed on the Internet for all Indian Affairs staff to access.

Mercredi called the report "the blueprint that we have to embrace because that's the only



FILE PHOTO

Joe Norton.

path available to us right now. Because the constitutional path has been shut by the Liberal government.

"What's the alternative," asked the leader, who will retire this summer after six years as AFN chief. "More inaction by them? More inaction by us? Well, the young people I meet... they want a future. It will be this leadership that will give them change."

Although the chiefs supported the report in principle, many of them criticized various sections. The report neglected the status of Aboriginal people in Quebec, said Chief Billy Diamond of the Grand Council of the Crees of Quebec.

He also cautioned his colleagues not to accept the five-volume work as the complete story of Native people.

"This is far from the truth. There are more stories to tell. And we won't accept that this is the whole package." True healing can only take place when the true facts are known, he added.

But Diamond agreed "the report must be implemented by the Aboriginal leaders and Aboriginal people themselves" or they will become "prisoners of the moment."

"Our greatest ally in the process is the Canadian people."

Claim recommended for immediate review

The Indian Claims Commission was in Toronto on March 13 to release its report on the 1927 land surrender by the Chippewas of Kettle and Stony Point.

The claim involved the surrender of 32 hectares of lake front property from the First Nations to the Crown.

At the time of the surrender, the land in question was described by the Indian Agent as nothing but "white drifting sand, being worthless, for agricultural purposes."

The commission reports that the government knew as early as 1900 that the waterfront land had great potential as recreational property.

The First Nation maintains that the surrender was invalid, that it had been obtained by bribery and fraud and that the Crown breached its fiduciary obligations to the First Nation throughout the surrender process.

At the actual surrender on March 30, 1927, A.M. Crawford, a developer who had arranged to purchase the land from the Department of Indian Affairs, paid band members \$5 to vote and told them they would get another \$10 if the vote was in his favor.

Canada maintains that the surrender was carried out properly and met all the necessary criteria for a valid surrender.

Two recent court cases, in the Ontario Court and the Ontario Court of Appeal, upheld the validity of the

surrender.

The courts have characterized the payments from Crawford as bonuses not bribes.

But both courts left open the question of whether Canada owed damages to the First Nation for the way in which the surrender was obtained.

"The courts only ruled on the validity of the surrender. The other element is the government's fiduciary duty to ensure deals of this sort do not exploit the First Nation," said claims commissioner Roger Augustine.

"When we looked closely at the chronology of events, we found that the speculators who purchased the surrendered land at \$85 an acre presold more than half of the land at \$300 an acre.

The First Nation got \$7,706.20 for 81 acres. The land speculators got \$13,200 for 44 acres and still had 37 acres to sell. That's exploitation," Augustine said.

The Chippewas of Kettle and Stony Point First Nation is located on the Kettle Point Indian Reserve in southwestern Ontario (60 km northwest of London, Ont. on Lake Huron.)

The Stony Point Reserve no longer exists. In 1942 the government expropriated the reserve under the War Measures Act.

It became Camp Ipperwash.

Negotiations began recently to see this land returned to the Chippewas.

Marchand stays on at Senate

By Marty Logan
Windspeaker Correspondent

KAMLOOPS, B.C.

Senator Len Marchand had to put back the pictures on the walls of his Ottawa office because Prime Minister Jean Chretien was worried about the controversy over replacing him in the Senate.

Marchand announced earlier this year he would retire at the end of March; he abruptly canceled the move in February.

"I guess I thought when the prime minister calls it's a very serious matter... I thought I better not be that selfish," Marchand said from his Kamloops home the day before returning to the capital, where he had started putting his office furnishings into boxes and had vacated his apartment.

The prime minister called him twice, said Marchand. Chretien came straight to the point during the second call, asking if the political veteran could stay indefinitely.

"I presume it would be [over] the question of who's going to replace me," said Marchand.

Since he announced his retirement last year the Reform party has been lobbying for an election to choose his successor.

"I'm all in favor of an elected Senate," said Marchand, who voted for a highly controversial pay increase for Senators in 1993, "but why play around with it?"

It appears Chretien doesn't want to play either, with a federal election coming probably in June.

Marchand won't estimate

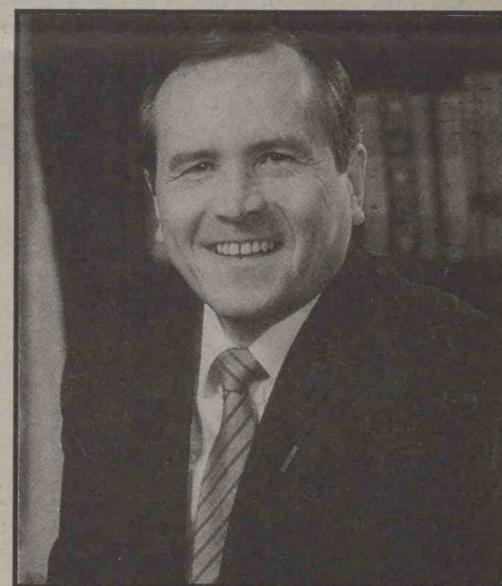
how long he'll postpone his retirement plans: spending more time with his two grandchildren and restoring the bloom of his original career as an agricultural scientist.

"It's a little embarrassing, a little awkward because I really was set to go."

The senator, 63, was first elected to Parliament in 1968 and re-elected in 1972 and 1974. He was defeated in 1979, then appointed to the Senate in 1984. Marchand was the first Indian federal cabinet minister and the second Native member of the federal Parliament after Louis Riel.

He has been described as a low-key advocate for Liberal causes and Native people. Marchand said his happiest day in Ottawa was in 1973 when then prime minister Pierre Trudeau told him and former Indian Affairs Minister Jean Chretien that he would agree to negotiate land treaties. His greatest frustration is the process of land negotiations, especially in his home province.

"I'm very frustrated by that... it's so slow and cumbersome and it's just not happening. Maybe it won't even be settled in my time," he said in



Senator Len Marchand.

an earlier interview.

Marchand, who will be replaced as chair of the Senate Aboriginal Peoples Committee by Senator Landon Pearson, plans to devote his time in Ottawa working for greater equality for Native women.

He said some female Native children don't have the same rights as males although in 1985 the federal government passed the celebrated Bill C-31. It was supposed to restore Indian status to women who married non-Natives and to their children.

"It's very, very serious [and] causing serious difficulties. I want to correct it."

Marchand said he will remind his Liberal colleagues that "we are the parents of the Charter of Rights and Freedoms and we, the proud parents, have to act on behalf of women."

Chiefs optimistic about support

By Marty Logan
Windspeaker Correspondent

OTTAWA

Native groups are increasingly revealing their concerns about life in Canada to international audiences.

During a February rally in Ottawa, Assembly of First Nations Chief Ovide Mercredi announced his group will run public relations campaigns in several European countries in April to turn the international spotlight on the federal government's inaction on Native concerns.

A group of Ontario Chiefs recently lugged boxes full of documents to the United Nations in New York to inform a group there about living conditions for Aboriginal people.

"We were very well received," said Doug Maracle, Grand Chief of the Association of Iroquois and Allied Indians.

The chiefs spent a full day with the group in the UN's development program that prepares the human development index. It has consistently ranked Canada among the most-developed countries in the world.

The chiefs delivered some media accounts, but mostly reports from academics and other researchers, said Maracle, including the Auditor General's November 1996 report that revealed the average wage for Indian people in Canada is \$10,141 compared to \$19,188 for

non-Indians.

The package also included all five volumes of the report of the Royal Commission on Aboriginal Peoples.

The chiefs didn't go to embarrass the federal government, said Maracle.

"We were simply there to put the facts out in front of them... we felt good coming back from that because of the interest shown by that particular group."

The UN group is scheduled to release its report in June.

"If the authors of that report see fit to bring Canada down a rung, that's what will happen," Maracle said.

"It wasn't our intention to bring Canada down a rung. We have no control over that."

A year ago, Mercredi told a UN seminar on Indigenous land rights that the federal government's policy on inherent rights is "a policy of white supremacy."

"This is not Indigenous heaven, regardless of what [Indian Affairs Minister] Ron Irwin is trying to say to you," said Mercredi.

The Grand Council of the Crees of Northern Quebec have worked at the UN for a decade on an international declaration on Indigenous peoples, a document the federal government has questioned because it could be seen as giving the Crees the right to secede from a future independent Quebec.

No nuclear waste on Indian land

By Roberta Avery
Windspeaker Contributor

CHIPPAWA HILL, Ont.

A proposal to bury 20,000 tonnes of nuclear waste on Native land shows a total disregard for First Nations, said Chief Richard Kahgee of Saugeen First Nation in Ontario.

"To us it's the most insidious thing that Canada could be doing right now," he said.

Kahgee was one of several Native leaders who addressed public hearings in Port Elgin and Toronto on a plan by Atomic Energy Canada and Ontario Hydro to bury a vault of nuclear waste below the Canadian Shield.

The eco-system at the Saugeen Reserve is already seeing signs of nuclear contamination from the Bruce Nuclear Power Development located on Lake Huron about 30 km south of the reserve, said Kahgee.

"There are measurable amounts of radioactivity in the drinking water here. We're drinking that and so are the birds and fish. We've seen mutated fish with two mouths and others with three eyes; the contamination is in the eco-system," said Kahgee.

The chief is concerned that the new proposal calls for nuclear waste from the BNPD to be trucked through the reserve.

No location has been chosen

for the burial site, but most sites and transport routes being considered are on First Nation territory, Kahgee said.

The proposal calls for the waste to be buried in a vault the size of an Olympic swimming pool as deep as 1,000 m below the Canadian Shield.

"Imagine the fuss if there was a proposal to bury nuclear waste in the middle of Ottawa or Toronto, but it's okay to bury it in the reserves. They are viewing us as being less than everyone else," Kahgee said.

The proposal involves bringing nuclear waste by road, rail or barge from generating stations at Pickering, Ont. and Darlington, Ont. as well as BNPD.

"I'm concerned about my community, but I'm also concerned that this proposal shows a lack of respect for all First Nations people. Our lands are being discussed as if the land isn't even occupied. People live there, have ownership of land," Kahgee said.

In recent years there have been accidental spills of radioactive tritium into Lake Huron from the BNPD. Kahgee points out that, despite all assurances that burying nuclear waste poses no threat, similar accidents could occur.

"We're seeing physiological changes in the wild life. How long will it be before we see such changes in our people?" he said.

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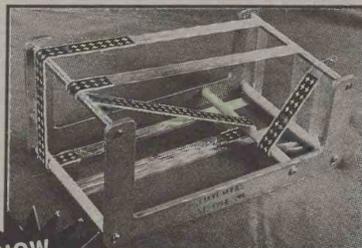
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Did you know ?

The unemployment rate for Aboriginal people decreased to 19 percent in 1991 from 23 percent in 1986.

(Source: Facts From Stats July-August 1995)

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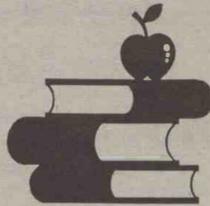
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Daniels elected to lead congress

By R John Hayes
Windspeaker Staff Writer

REGINA

Members of the Congress of Aboriginal Peoples elected Harry Daniels on March 1 to be their president for the next three years. The election was held during the congress's annual general assembly in Regina.

It will be Daniels's third term as president; he served two terms from 1975 to 1981. He replaces Jim Sinclair.

"My first priority as president will be to raise the profile of the organization," Daniels said. "Then, we'll be focusing on issues such as land claims, the results of the report of the Royal Commission on Aboriginal Peoples and raising the status of Indian and Métis people in this country."

"The other thing that we'll be focusing on is getting rid of terms such as 'non-status' and 'C-31' Indian," he continued. "They're just Indians. 'C-31' is a process to regaining recognition as an Indian for people who stopped being recognized in a bureaucratic way a generation or two ago. It is not a different kind of Indian."

Daniels has had a long career in politics, bolstered by a slightly longer career as an actor. He has been playing stage and screen roles since 1961.

"I've played on stage, TV, radio and in movies," he said. "I've acted in all of them."

Daniels said that he'd played his favorite role — as Louis Riel — first in Regina in 1967, then in Winnipeg in 1992 in a play that he both produced and helped to write.

His latest work for the small screen is roles in *Stories of the Road Allowance People* and in a special called *Mistress Madeleine*.

Daniels was born 56 years ago in Regina Beach, Sask., and is of Plains Cree, Celtic and French ancestry. He is excited to get active as president of the congress.

"There has to be a greater energy in the Aboriginal world," he said. "It's up to us to see that government deals with the issues that are important to us. And, when it's needed, we have to hold the government's feet to the fire — for example in this [Royal Commission on Aboriginal Peoples] thing."

"I'm confident that the proper political will to get things done can be created as a coalition," Daniels continued. "I include Indians, Métis and Inuit, as well as government, in that group. We have to work together. There have to be some solutions created."

In addition to his stint as president in the late '70s, Daniels has held the congress's vice-presidency, from 1983 to 1985, and served as treasurer in 1973-74. He was Alberta vice-president in 1971-72, and for four years served on the board of the World Congress of Indigenous Peoples.

His involvement has, he said, had some visible benefits, and he hopes that there will be more.

"On January 1, 1981, I played a pivotal role in getting the words 'Indian and Métis' included in the Canadian Constitution," he said, proudly. "It's the accomplishment that I feel is my most significant in the political arena."

Congress chooses one man, one vote

By R John Hayes
Windspeaker Staff Writer

OTTAWA

"One-person, one-vote" will have a new meaning for members of the Congress of Aboriginal Peoples come next year, if the technological hurdles can be cleared out of the way.

At the annual general assembly in Regina, the congress moved to put in place a system that will see members vote nationally without having to attend an assembly to do it.

"We're going to put the wheels in motion to see if it's viable in every province and territory," said newly elected congress president Harry Daniels from the national association's office in Ottawa. "We're going to see if it can be put in place as an effective alternative to an assembly."

The congress is willing to make some investment in the experiment — it has budgeted up to \$50,000 for the project.

Similar voting systems have had, at best, mixed reviews when used in other situations in Canada. For example, the Alberta Liberal Party used a direct telephone vote to select its last leader.

Almost nobody was satisfied, and there was some controversy over the ultimate outcome — the election of Grant Mitchell to lead what was then the province's official opposition. Reports in the media after that debacle had Liberal party members waiting to vote by telephone for hours, others not being able to vote, and still others voting more than once.

Daniels said that his first priority as president will be to raise the profile of the congress, but that kind of publicity would not be the kind he would seek.

"The only way we'll go ahead with what we're calling universal suffrage," he said, "is if we're assured that it will work reasonably smoothly. Right now, all we can say is that we're looking into it."

Eagle feather held aloft

It's hard to figure what was going on in a security guard's imagination when he considered an eagle feather a "potentially dangerous weapon."

It's an incident that the security guards at the House of Commons would rather forget. And, despite the round of apologies from the guard, the Speaker of the House and the Minister of Indian Affairs, the fact that a young Mi'kmaw woman was barred from entering the House of Commons because she carried an eagle feather is still a cause for concern.

Melissa Labrador, 17, from Caledonia, N.S., has accepted the apologies but wants to make sure this situation doesn't happen again. We couldn't agree more.

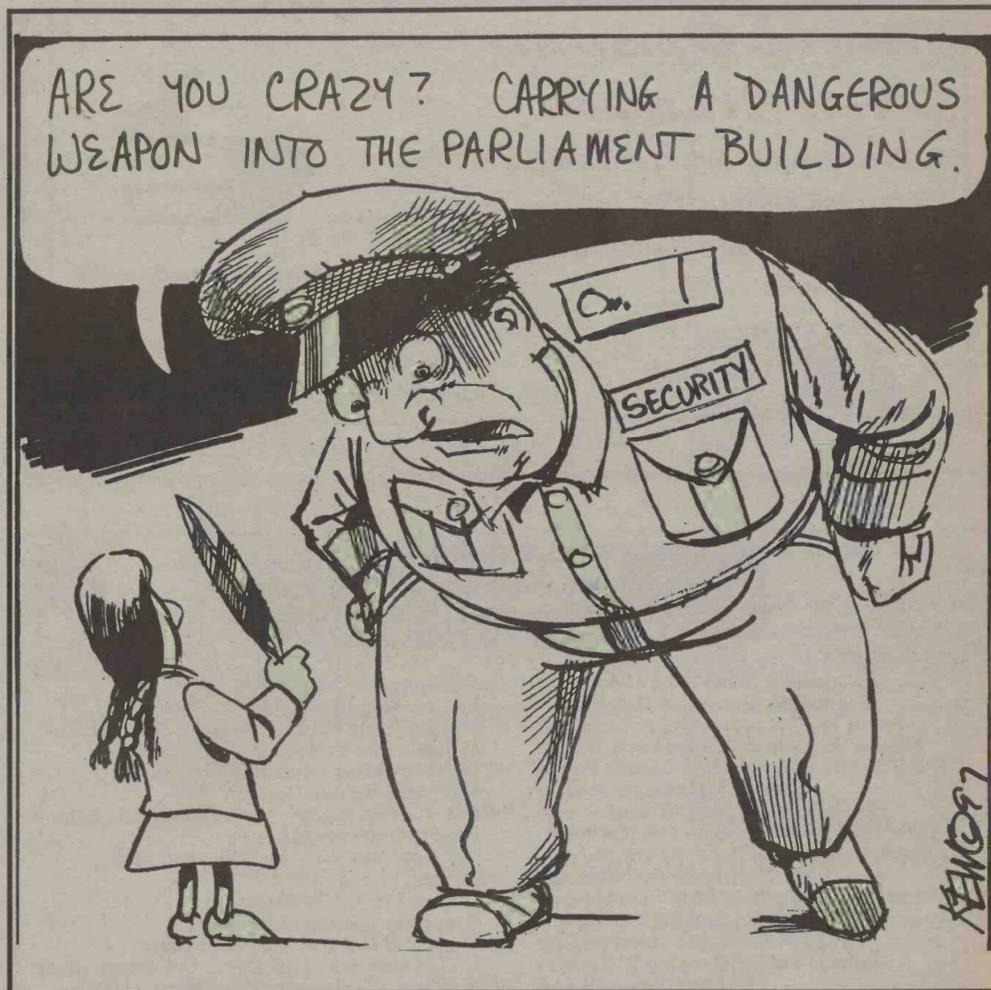
Saying sorry is fine but it might be time to enroll all people who work on Parliament Hill in cross-cultural sensitivity classes, because this incident shouldn't have happened in the first place. Eagle feathers are sacred objects to Aboriginal people and should be given the kind of respect accorded other sacred objects.

Why did the guard not know this?

Would the guard consider a Bible a dangerous weapon? Probably not, but using his logic it certainly could do a lot more physical damage than a feather if hurled onto the unsuspecting heads of the Members of Parliament the guard was so intent on protecting. We can't recall the last time we've heard of anyone being assaulted with a feather; neither can we figure out how anyone would be.

It's frightening to think of the guard's reaction if a "heavily armed" powwow dancer came to perform at the House of Commons.

There is, however, a bright side to this whole sorry mess. Ms. Labrador refused to conceal or give up her eagle feather. It meant more to her than entering the House of Commons and this is the kind of strength in, and devotion to, Aboriginal culture that will ensure the traditions of the people will survive in future generations. Ms. Labrador proved there is nothing about being Aboriginal to be ashamed of, even if ignorant people try to make you feel that way.



Do it for your son, Jean

GUEST COLUMN

by Maurice Switzer

As the father of an adopted Native son, Jean Chretien should be in a better position than most Canadians to understand the cultural stress that has plagued the Aboriginal community.

The prime minister should be able to empathize with Indian parents who know that their children are statistically more likely to spend time in jail than graduate from high school. He should be able to comprehend the causality between the abuse endured by Native residential school inmates and the subsequent cycles of alcoholism and sexual abuse among their descendants.

Native Canadians have shared Michel Chretien's pain, but Jean Chretien can't bring himself to acknowledge, let alone share theirs.

In November, the Royal Commission on Aboriginal Peoples tabled their 3,500-page report, a \$58-million blueprint to create a new relationship between the First Nations and European colonizers who have unsuccessfully tried to assimilate them for the past five centuries. In the intervening four months, the prime minister has been unable to identify a single one of the report's 440 recommendations which he can bring himself to publicly endorse, even snubbing Assembly of First Nations chiefs when they asked to discuss the report with him.

As a logical starting point in forging a new partnership, the report called for a new Royal Proclamation — updating the 1763 King George III version — which would re-affirm Canada's respect for Aboriginal peoples as

distinct nations, and acknowledge harmful actions by past governments which deprived Aboriginal peoples of their lands and resources and interfered with their way of life. Observing the spirit of such an admission should not be untenable for Canadians, who have already offered financial reparation to Japanese-Canadians interned during World War II, and an abject public apology to former Prime Minister Brian Mulroney for hurting his pride.

As for the accuracy of the proposed declaration, this month the federally-appointed Indian Claims Commission used words like "bribery" and "fraud" to describe the manner in which Ottawa brokered the 1927 sale of 81 acres of Lake Huron beach-front land owned by the Chippewas of Kettle and Stony Point. A few weeks earlier, the commission said the federal government had been party to a "cunning", "unconscionable", and "exploitive" deal to secure the surrender of 33,000 acres of prime farmland from a Saskatchewan Indian band in 1907. Each band member received only two of 20 promised payments of \$94 for the transaction.

"For all Canadians, there can be only shame in those events," the commissioners wrote.

Natives don't want to wallow in the past; they want to get on with the daunting task of reversing soaring trends of poverty, unemployment, and suicide that have plagued their communities. Contrary to ill-informed public opinion, Aboriginal people have already taken the crucial first steps toward healing and self-esteem.

Some communities have been coming to grips with historic problems by banning alcohol and using sentencing circles to halt hereditary cycles of physical and sexual abuse. A group of 60 vol-

unteers on the Pikangikum reserve last month won a provincial good citizenship award for patrolling the streets of their remote northwestern Ontario community and helping curtail an epidemic of youth suicides.

These are the kind of substantial topics Native leaders want to discuss with the federal government, but, with an election looming, the Chretien Liberals appear to have been struck mute on Aboriginal issues. To fend off accusations of complete indifference, Indian Affairs Minister Ronald Irwin has been scurrying about, trying to peddle changes to the Indian Act to any chief who will still talk to him. Trying to forge a solution to Aboriginal issues from paternalistic legislation that has already drawn the scorn of the United Nations is a little like shuffling the deck chairs on the Titanic; it might give the passengers a better vantage point, but their ship would still be sinking.

Members of the Liberal caucus might better open a serious dialogue with Canada's Indigenous people than pretend to lecture suppressive regimes like China about their human rights failings.

Prime Minister Chretien should do some research into how North American Indians react to persistent indifference to their points of view. He would learn that, after the Battle of the Little Bighorn in 1876, Cheyenne women wandered among the bodies of slain Seventh Cavalrymen, piercing their eardrums with awls; they wanted to be sure that the white men were not as deaf to Indian claims in their next life as they had been in this one.

Canada's Great White Father owes Aboriginal people a fair hearing of their concerns, if not for the country's sake, then for his adopted son's.

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Unity

Dear Editor:

In reference to Chief Roan's remarks in the "Culture for Sale," 1997 Issue: "There are traditions that are not traditional of those are on the reserve and some are not traditional traditions are intermingled the urban Indians and traditional people find it ridiculous." I am persuaded by these remarks.

My parents, like many Nation parents, moved to the city to obtain education, housing, health and employment and were very successful according to the "City." They and my parents, Dan and Elizabeth and Roy and Nellie were even more successful insuring that their children grew up practicing and having

It's time

An open letter to Prime Minister Jean Chretien:

I am writing to you to uphold all of the success made in the Royal Commission's report on Canadian peoples. I had the privilege to sit in on the hearing the summer of 1997, River, N.W.T.

It was one of the most meaningful days of my life, like the common sense re health care, education, mental protection, self and the respect for Canadian people who are Nations. At times I feel self weeping over the government's inability, justly, even as we head year 2000.

OTTER



OK SON, SON... BE STRONG... A SAFE JOU



Unity is needed

Dear Editor:

In reference to Chief Wayne Roan's remarks in the article "Culture for Sale," March 1997 Issue: "There are people that are not traditional. Some of those are on the reservation and some are not. A lot of our traditions are interpreted by the urban Indians and we traditional people find them ridiculous." I am personally offended by these segregating remarks.

My parents, like many First Nation parents, moved us to the city to obtain proper education, housing, health care, and employment and they were very successful, even according to the 'ladder of success for the dominant society.' They and my grandparents, Dan and Eliza Pelletier and Roy and Nellie Musqua, were even more successful in insuring that their grandchildren grew up learning, practicing and having a full un-

derstanding of our Saulteaux and Cree ways. We honestly, and naively, thought that all First Nation children, both urban and reserve, had the same childhood as we did.

We were raised Saulteaux/Cree with knowledge of our history and a strong sense to never forget where we came from and who our people are. We were told to learn and take advantage of the formal education, but remember it's not ours and it's one-sided.

Ninety per cent of culture is intrinsic and includes values, morals, and beliefs and you don't leave these at the reserve border. So, Chief Wayne Roan, before you start segregating our people by western dominant societies' rules please remember your own relatives who chose to leave their home reserve.

With respect,
Karen Pelletier
Burns Lake, B.C.

It's time to act

An open letter to Prime Minister Jean Chretien:

I am writing to urge you to uphold all of the suggestions made in the Royal Commission's report on Canada's Aboriginal peoples. I had the privilege to sit in on the hearings in the summer of 1993 in Hay River, N.W.T.

It was one of the most frustrating days of my life, listening to the common sense requests for health care, education, environmental protection, self government and the respect of the Canadian people who are not First Nations. At times I found myself weeping over the Canadian government's inability to act justly, even as we head into the year 2000.

First Nations' wisdom is needed more than ever as the monetary structure of this country spoils both the land and the spirits of all Canadians. You have a sacred duty to finance the recommended changes and I will not offer my support to any Liberal candidate unless you do so now.

Furthermore, I will support any strike action called for by the Assembly of First Nations and I will urge all of my contemporaries to join me. I would like to be able to offer you my respect, but first you will have to be a honorable man, and assist Canada's First Nations both financially and spiritually.

Yours with limited patience,
Anne-Marie Witney

Discrimination hurts all

Dear Editor:

This is in response to a letter I read in the February issue of *Windspeaker*. An Aboriginal gentleman wrote relating a conversation he had with a white girl regarding discrimination.

This gentleman expressed a certain amount of disbelief that this woman could have suffered any discrimination for being white and female, or at least not as much as he had for being Native.

First of all, I think he's missed the boat. I don't think the question is, "Who's being discriminated against most?" The real question is, "Why is anyone being discriminated against?"

Secondly, being a white, female member of "corporate Canada," I wish to assure everybody that

we are not exempt from discrimination. I myself am a peon, and in today's workplace, I see very few female executives in high-paying positions. I also see a lot of employers seeking to hire people specifically because they are from a minority group, whether they be Native (or from any other cultural group), disabled, female, or otherwise. Discrimination on any basis is dehumanizing, demoralizing, and wrong.

I am married to a member of the Peguis Band in Manitoba, and I've also taken training on a reserve in northern Alberta. I've spent a great deal of time on reserves, and have always been a target of discrimination while there. I have to say that I'm always sadly surprised that people

who are themselves discriminated against aren't a little more empathetic.

I won't deny that a great many people (white or otherwise) have a very narrow-minded view of Native people, but please don't lump us all together.

What I'm trying to say is that instead of everybody arguing over who gets treated the worst, why don't we all do what we can every day to stop discrimination against anybody for any reason.

I teach my daughter to be proud that she's Native, but I don't want her to feel guilty that she's white, too.

Sincerely,
L. Wilson
Calgary

We can't cringe in the corner

Dear Editor:

It is reported that Ovide Mercredi is stepping down as national chief of the Assembly of First Nations. Mercredi says he has seen "no improvement in conditions for Native people" in the six years he has been in office. He says we need someone who can motivate and unite the Aboriginal people — someone like Martin Luther King. He has also spoken about non-violent civil disobedience.

Here are some humble hints for the chiefs who will be electing the big chief. The next national chief ought to be someone with a fire in the heart to help forge the Natives' pain into power. Someone who will not mince around the fundamental issues which impact Native people, i.e. land, psychological or religious intimidation, tribal fragmentation. Maybe

someone like Martin Luther King, but without the religion. Someone who has not been indoctrinated by the religious nonsense at residential schools, churches etc.

The next chief ought to have eagle vision to see beyond the horizon, even beyond the four directions and into the spirit of the land, our spirit.

With money we can buy macaroni, but without land we are nothing. Indeed we are the land and we must reclaim ourselves. Land negotiations cannot be left to a few people because the time of negotiating is almost over. Everyone must stand and be counted. Every chief, band and tribe must count their own people not as the Department of Indian Affairs dictates but as the spirit of generosity directs.

Occupying buildings and blocking roads does not seem to be enough. Occupying Crown

land may be illegal in the eyes of the evil empire but this alleged Crown land must be occupied and utilized on the correct assumption that it is Native territory. We cannot do this alone. We must also invite and accept like-minded non-Aboriginal people to help occupy our tribal traditional territories. People who will not rape and plunder the land.

People who will be stewards of the land not owners. One non-Native person, lawyer Bruce Clark, has put his personal freedom and livelihood on the line seeking justice for Native people like a true brother.

We cannot do any less. We cannot cringe in our little corners while others take huge risks for us.

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

OTTER



K. Terry (97)

By Karl Terry

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Making sense of Indigenous

By Jackie Bissley
Windspeaker Contributor

PENTICTON, B.C.

At 37 years old, Marcela Toro has already had the kind of life that sends Hollywood producers scrambling for a script.

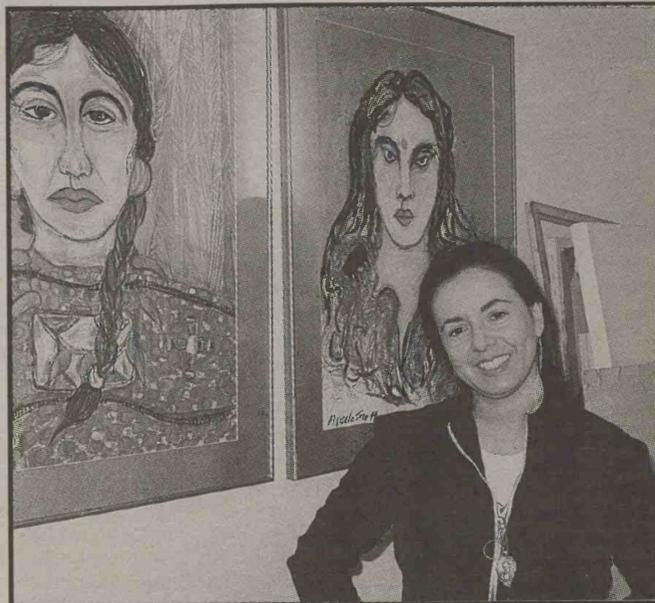
Born and raised in Santiago, Chile, during volatile political times, living in the reality of a military state meant being politicized at an early age. By the age of 14, Marcela was already a card-carrying member of the *Frente Estudiantil Revolucionario Party*. For Marcela, "La Revolution" is not some abstract slogan loosely thrown around: for in most countries in Central and South America, exercising your freedom of speech costs you your life — usually by torture.

After the "disappearance" and subsequent murder of her father, Marcela then 15, had to go underground and a year later, both herself and her mother fled into exile.

"As soon as my mother found out my father had been shot, I had to go underground right away. We didn't know how long he was going to live. Underground is such a weird thing because you don't know where you are. You're not supposed to remember anything, anywhere or anybody," she said.

Being constantly moved around in a world of whispers and silence, surviving as a ghost, it's ironic that Marcela's "safe place" became the exact place she was running away from — the graveyard.

"People were getting killed all the time. I would go to the cemeteries, because no one was there.



JACKIE BISSLEY

Marcela Toro.

I would sit and then I'd see the parade of dead bodies brought to be buried in unmarked graves."

Through the assistance of an Irish priest, Marcela and her mother went into exile and were given political refugee status in Canada. After finding themselves relocated to Prince George, B.C., the culture-shock was too much for Marcela and at 16 years old, she traveled alone by train across Canada, a journey she refers to as "like crossing Siberia." Marcela went to live in Montreal where there were other Chileans in exile and she worked odd jobs while putting herself through school.

Art became a way of recapturing better times and exorcising the nightmares — physically, emotionally and spiritually. The

focus of art for Marcela was not just an investment of creative energy. Her art took on a whole therapeutic aspect.

"I was homeless. My main concern was trying to reconstruct the security I had left at home in Chile, before I had to go underground. Build a world that made some kind of sense for me. I couldn't understand this culture. Every time I would walk down the street and see a cop, I would freak!

"So I had to reconstruct a world. The only one I had left behind in Chile was a very creative one. My father was a painter, a composer and a poet. My mother was also an artist. Art was a way of life for my whole family," she explained. (see Marcela Toro, page 12.)

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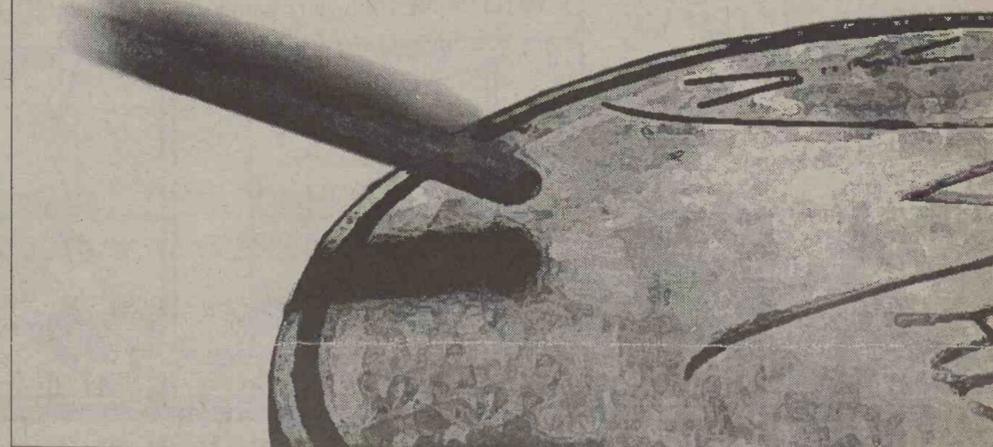
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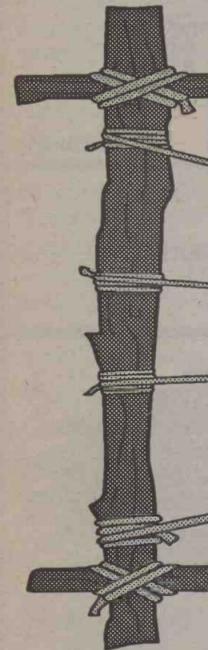


Trip to

The last time I was in community of Rama, Ont., tour with the Native School. One of the performers for the theatre school in that Ojibway community was just outside Orillia: a small, quiet community beautifully on the shore of Couchiching. While in Rama, a troupe was offered the opportunity of staying at the beautiful theme park the village was experimenting with. It was (I kid you not) Ojibway. Picture it in your mind. A representation of authentic Cree tipis, Iroquois corn and all sorts of wildly creative buckskin outfits of a noble culture. I spent the night sleeping in a tipi by the water. It was not accurate, it was authentic. That was back in the mid-90s.

In the mid-90s, after the sense, I paid another visit to the community of Rama. The World was long gone. I was a new theme park. It is called, in case you've never heard, in a cave, Casin. Purely on a whim, I decided to pay a visit to this new theme park to see what all the excitement was about. This is the first of my visit.

9:05 p.m.: Arrive at the building, looks amazing, like an old building. A crowd of people rising out of the darkness. I am amazed. So are the other people on the shuttle bus. One woman off to my right was talking aloud at the Aboriginal building, decoratively placed on the side of the building. "Pretty, eh?" Quintessentially. 9:07 p.m.: Enter the building, highly decorative. I was immediately overwhelmed with noise in every direction, multiple people milling about, lights everywhere. 9:10 p.m.: Notice the people behind the architecture of the building. No windows to let the people inside see the passing of time. Also, rumor that most casinos pump fresh oxygen into the building to invigorate the players and prevent fatigue. I am a little bit of hand unt...



Winds

Trip to casino all in a day's work for writer

The last time I was in the community of Rama, Ont., I was on tour with the Native Theatre School. One of the performance stops for the theatre school was in that Ojibway community, located just outside Orillia. It was a small, quiet community nestled beautifully on the shores of Lake Couchiching. While in Rama, the troupe was offered the opportunity of staying at the brand new theme park the village was experimenting with. It was called (I kid you not) Ojibway World. Picture it in your mind. This representation of authentic Plains Cree tipis, Iroquois corn crushers, and all sorts of wildly interpretive buckskin outfits of no definable culture. I spent three nights sleeping in a tipi by the lake. If not accurate, it was at least fun. That was back in the mid-80s.

In the mid-90s, after a long absence, I paid another visit to the community of Rama. Ojibway World was long gone. In its place was a new theme park of sorts. It is called, in case you've been living in a cave, Casino Rama. Purely on a whim, I decided to pay a visit to this new establishment to see what all the excitement was about. This is a journal of my visit.

9:05 p.m.: Arrive at the casino. It looks amazing, like an Aztec temple rising out of the darkness. I am amazed. So are the people in the shuttle bus. One white woman off to my right marvels aloud at the Aboriginal paintings decoratively placed on the side of the building. "Pretty Native, eh?" Quintessentially Canadian. 9:07 p.m.: Enter the casino. A big, highly decorative, square building. I was immediately overwhelmed with noise from every direction, multitudes of people milling about, and flashing lights everywhere.

9:10 p.m.: Notice the psychology behind the architecture of the building. No windows or clocks to let the people inside notice the passing of time. Also, I heard a rumor that most casinos pump fresh oxygen into the building to invigorate the players and help prevent fatigue. I am angry with this slight of hand until I realize I



Drew Hayden Taylor

would probably do the same thing were I to have my own casino. Correction: When I have my own casino.

9:12 p.m.: I realize I am in contradiction of normal casino rules — I have an empty wallet going into the casino instead of coming out. I search out a money machine. Needing ammunition, I waited in a sizable line. I grabbed something to read from the top of the machine while I waited. It is a credit application. The irony is not lost. Beside the bank machine is a poster with an ad and phone number for a local version of Gambler's Anonymous.

9:15 p.m.: Getting the gambling fever, I cash in my first \$20 bill and receive \$1 tokens for the slot machines. Psychology lesson No. 2: the reason for the tokens instead of real money is it's only pretend, therefore a gambler does not realize how much he or she is losing. I realize this but choose to ignore it. Psychology lesson No. 3: psychology lessons No. 1 and No. 2 have worked.

9:20 p.m.: Looking for the slot machine with the proper karma, I wander through aisle after aisle of one-armed bandits and jackpot machines. I notice there is not one straight aisle leading from one side of the building to the other. Every aisle, after six metres or more, has another strategically placed machine barring your way, hoping that as you go around it, you might feel the urge to stop, put a token in and pull the handle. Make a mental note to myself: less analyzing, more playing.

9:25 p.m.: Still scouting the terrain, I notice all the brown faces working the tables as dealers, the security personnel and the kitchen staff. There are familiar

faces among these uniformed Aboriginals. I even meet one security guard from my reserve. He looked better dressed than I'd ever seen him. I wonder how much farther up the corporate ladder these brown faces extend.

9:27 p.m.: I pass the all-you-can-eat buffet. Not one who can turn down a challenge, I decide to take up the thrown gauntlet. I enter this restaurant, located on an Indian reserve, in a supposedly Indian casino, staffed by an Indian cook and service people, expecting some good old fashioned Indian food. I settled for bow-tie pasta in a pepper-corn cream sauce, veal in a red wine sauce, little red potatoes, grilled vegetables, cream of mushroom soup and a bagel. All the stuff my reserve mom used to make for me. About the only thing vaguely Native that I saw was corn. Well, it was better than nothing. To salute my Aboriginal heritage, I had two helpings of the corn.

9:52 p.m.: Bloated, but content, I leave the restaurant with a healthy glow, thankful for our Aboriginal forefather's creation of Merlot. As I bask in the glow, I get my first chance to take a good, long look at the clientele of this new casino. I see a young white guy with long dirty blond hair, dressed in a Metallica T-shirt playing a slot machine. Near him, playing another slot machine, is a woman exquisitely dressed in a pseudo-velvet aqua-green, tight-fitting dress, complete with a feathered hat and plunging cleavage (not that I noticed.) It takes all kinds to gamble I guess. If anything, Native gamblers seemed to be the definite minority. It was my turn to upset the ratio.

9:55 p.m.: Come up with a new gambling game for the casino. It's called the treaty table. Just step up, sign a treaty and see what happens. The biggest crap shoot on the continent.

9:57 p.m.: Realize I've been here almost 50 minutes, mostly sight-seeing and eating. Time to get serious. I put my first token in a slot machine. Pull the handle and feel the electricity from the machine flow down through my arm and into my soul. I get two bars and a seven. In other words, nothing. Much like losing my virginity, the anticipation was not worth the disappointment.

Rallying myself, I feel that the next token will pay my phone bill. Or maybe the token after that one. Definitely the next one. At about the fifth token I realize the addictive feel these machines can generate. I take my rent money and hide it far down into my underwear where I cannot get at it. Spend rest of the evening worrying about papercuts.

10:15 p.m.: Lost first \$20. Not "lost" exactly. I know where the money is. "Finished" would be the more correct term. Like everyone else who's been to a casino with dreams, I have a system. I carry two buckets with me, one for the money I play, the other for the winnings I plan to take home. And I never mix the two up. Also, once I win at one machine, I move on to another. I run out of tokens from my original \$20 and resist the temptation to play with my winnings.

Instead I press the service button conveniently on the front of the slot machine. Amazingly soon, a man is there ready to transform my next \$20 into usable tokens. If only I could get this service in a restaurant.

10:21 p.m.: Stretching after having sat in a chair for 20 minutes, I find myself looking upwards and discover, much to my surprise, the largest dream catcher I have ever seen. It must measure a good 9 metres across and has a myriad of colorful laser beams radiating out of the feathered centre, splashing the walls of the dream catcher with fantastic designs.

It is both the tackiest thing I have seen in a long time and strangely enough, the most beautiful creation I have seen in a while. Obviously I need to get out more.

10:31 p.m.: Decide to investigate the blackjack table — the one form of poker I consider myself quite good at. I find a seat, pull out some money, and ask for \$20 worth of chips. Am quickly told there is a \$25 minimum at the table. I leave with my tail between my legs. Same at the Roulette table, though there is supposedly one table with a \$15 minimum, referred to as the poverty table. High roller Drew goes back to the slot machines where it will, hopefully, take a bit longer than 30 seconds to lose \$25.

10:44 p.m.: Hear music playing off in the distance. Live music. Exploring, I find a small bar with a band on stage. I rub my eyes in disbelief. It is the Blues Brothers, or reasonable facsimiles. I spot two cousins in the audience whom I haven't seen in at least a year.

11:20 p.m.: I decide to hit the tables one last time. I get my last remaining bucket of tokens and decide to take no prisoners. I want to be the first to break the bank at Rama. However, doing that on 25 cent slot machines is proving somewhat difficult. But I am an optimist. I run a theatre company, I have to be.

11:55 p.m.: The night is drawing to a close. It is time to survey the damage I have done, and see if my system works. All in all, I invested \$70 into Casino Rama. In my winnings bucket, I count \$84. I have made a \$14 profit. I am smug.

Of course that's not including all the wine, the dinner, and the tips, not to mention the hotel room I rented for the night. I had come to the former home of Ojibway World with hopes of funding my theatre company's next great award-winning production.

Instead, \$14 will just about pay for a one-way bus ticket to Toronto from Orillia. Maybe next time. I will just have to refine my system.

Ben Calf Robe School 16th Annual Powwow
Theme: Honouring the Community of Ben Calf Robe School

<p>DATE: Saturday, May 10, 1997</p> <p>TIME: Noon to Midnight</p> <p>PLACE: Northlands Agricom Hall D, 7300 - 116 Ave. Edmonton, Alta.</p>	<p>Program:</p> <ul style="list-style-type: none"> • 11:00 am Registration • 1:00 pm Grand Entry • 7:00 pm Grand Entry <p style="text-align: center;"><i>You need wisdom, work, and respect.</i> (Ben Calf Robe)</p>
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Dreams-of-Horses: A retrospect by Michael Horse

By Jackie Bissley
Windspeaker Contributor

LOS ANGELES

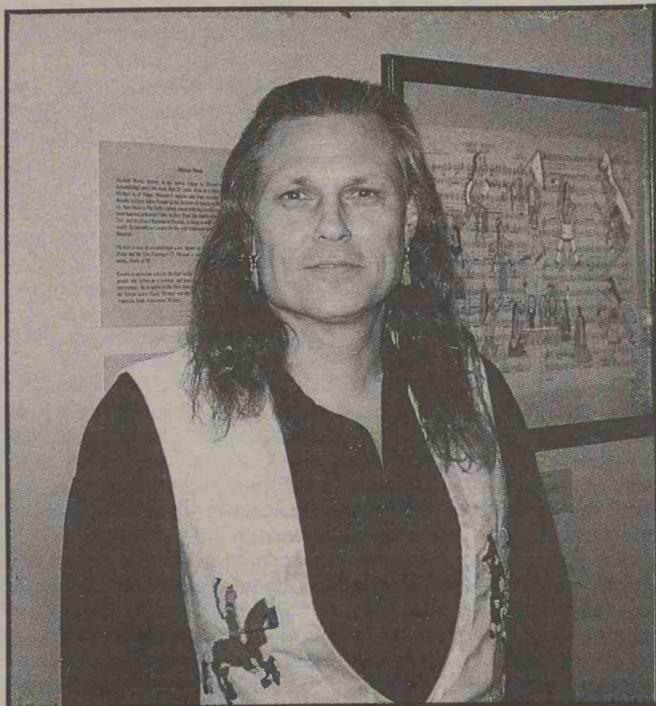
A retrospect of the art created by Michael Horse over the past 25 years is currently on exhibit at the Southwest Museum in Los Angeles.

For Michael Horse, this show is a very personal reflection, both in terms of his evolution as an artist but also as a documentation of 25 years of living.

"I work very sporadically, so I've never seen a large body of my work displayed altogether. Some of the pieces I had completely forgotten about, some of them look like they were made in the 1940's.

"Part of the medicine of Native culture, our art, is that the images speak for themselves, they tell a story. I don't always sit down knowing ahead of time exactly what I am producing—it's a subconscious thing. I may not see the meaning behind a piece at the time, but later on I can see the story. That is the power of Native art."

The show includes paintings, beadwork, ledger drawings, carvings and jewelry. Horse is quick to acknowledge his gratitude to those individuals who loaned him many



JACKIE BISSLEY

More to Michael Horse than meets the eye.

of the pieces from their private collections so that the show would be inclusive of his work. The pieces that were available for purchase were quickly snapped up.

Dreams-of-Horses, which opened Feb. 1 will run until the middle of April. Also on

exhibit at the Southwest Museum until the end of 1998 is the show "Spirit Horses" which Horse and artist Bernie Grenados jointly organized.

Horse hopes to mount another show in 1999 where "social statement" will be the dominant theme.

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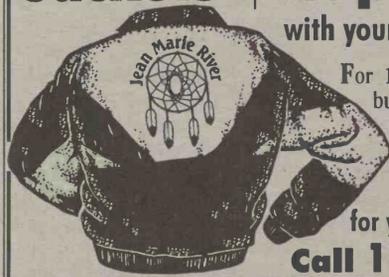
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UBC

By R John Hayes
Windspeaker Staff V

VAN

The first large-scale Salish carvings to be commissioned for the University of British Columbia's Musqueam campus were unveiled in a ceremony on March 1, 1997, supported by the Musqueam Nation, Royal Bank Art Museum, the new Musqueam artist studio. The ceremony acknowledged the territory of the Musqueam Nation on which the museum is located.

Visitors will find that the house posts and a carver figure are not the tottem poles typically associated with large-scale West Coast art.

"Coast Salish art is unknown to most people as it was an almost lost art after European contact," Point explained. "The thing is that Salish land was first to be settled by Europeans which adversely affected people's traditional art."

The totem pole associated with the Pacific Northwest is from the tribes of the Haida. Point had and, in some ways, the Coast Salish artists this project.

"I spent a great time, as a Coast Sa

CAI

The 3rd BC
"Qwum

FOR:
Aboriginal women researchers, comm

CONFERENCE

The focus of this conference is on past experiences and future as strong Aboriginal women and effective strategies. Their work and home emphasis will be information and dissemination which have proven communities nationwide. Latest information on breast and cervical and other disease control a participatory com

TYPES OF PRE

Concurrent Sessions: Each session will be length. These sessions and strategic planning recognizing Aboriginal concurrent sessions lectures.

Special Sessions: Suggestions for ad are welcome.

Che

UBC unveils major new Native art works

By R John Hayes
Windspeaker Staff Writer

VANCOUVER

The first large-scale Coast Salish carvings to be commissioned for the University of British Columbia's Museum of Anthropology were unveiled at a ceremony on March 3. Jointly supported by the Musqueam Nation, Royal Bank and the museum, the new works by Musqueam artist Susan Point acknowledge the traditional territory of the Musqueam Nation on which the museum stands.

Visitors will find that the two house posts and a carved ancestor figure are not the traditional totem poles typically associated with large-scale West Coast Native art.

"Coast Salish art is relatively unknown to most people today as it was an almost lost art form after European contact," artist Point explained. "The reason being is that Salish lands were the first to be settled by the Europeans which adversely affected my people's traditional lifestyle."

The totem pole usually associated with the Pacific Northwest is from the tribes of northern British Columbia, such as the Haida. Point had to recover and, in some ways, rediscover the Coast Salish artistic roots for this project.

"I spent a great deal of my time, as a Coast Salish artist,

trying to revive traditional Coast Salish art in an attempt to educate the public to the fact that there was and still is another art form indigenous to the central Pacific Northwest coast," she said. "Although most of my earlier work is very traditional, today I am experimenting with contemporary mediums and themes. However, I still incorporate my ancestral design elements into my work to keep it uniquely Salish."

"In creating my art, I feel a need to continually express my cultural background and beliefs yet, at the same time, my work continues to evolve with changes within and outside of my community," she continued. "Sometimes, I address issues of gender conditioning as well as social and economic conditions."

In an effort to incorporate traditional motifs in the three pieces commissioned for the museum, Point traveled to New York to see two 19th-century Musqueam house posts in the collection of the American Museum of Natural History. Decorated house posts were created as structural components of large winter houses, and served to mark the wealth and strength of a family.

"The Musqueam built long houses, not big houses," said Bill McLennan, project manager for the museum. "The house posts are internal images, dis-

played internally and more privately than totem poles and big house crests. They are more related to the ancestors and are images of personal inspiration."

McLennan explained that totem poles began to flourish after European contact, as they replaced family crests from big houses that were no longer required because of diminished populations. Musqueam house posts go back far past European contact.

"We're always working to create projects for contemporary First Nations artists to create bigger works of art," he said. "The other important issue for the museum was to bring some significant art here from the Musqueam. This was their land 10,000 years ago and for 10,000 years. It is important that we and people in general recognize the differing art of the different nations."

"This is Royal Bank's 100th year of doing business in B.C.," said Matt Vickers, senior manager for Aboriginal banking in B.C. and Yukon. "Having our First Nations communities aware of the Aboriginal program in Royal Bank is our goal, and we felt that this project would be a really excellent way of raising our profile."

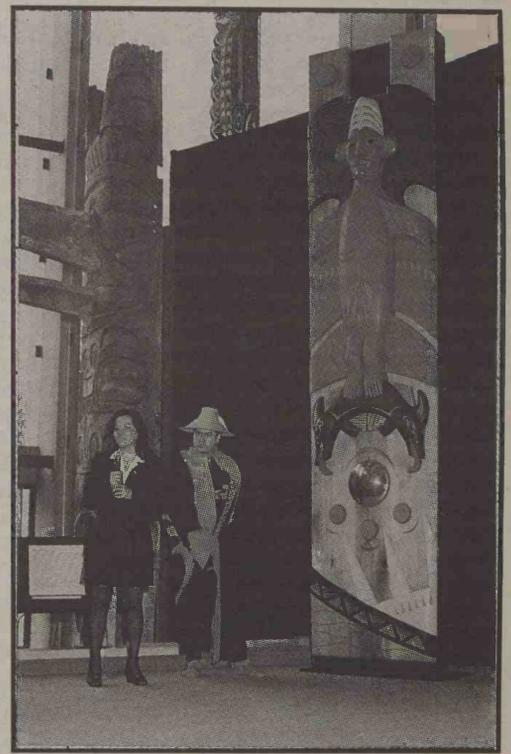
Royal Bank donated \$125,000 to the project, which is the lead gift in the museum's \$600,000 capital campaign to repair and enhance the outdoor sculpture

complex, which is widely considered to be the finest collection of its kind in the world. The complex features two Haida houses and 10 poles by some of the finest artists on the Northwest Coast.

The traditional ceremony to unveil the two house posts and the nine-metre ancestor figure featured performances by the Musqueam Warriors, a dance troupe featuring five generations of Musqueam members, and by artist Calvin Hunt, who danced in his spectacular thunderbird regalia to acknowledge Point's status as a carver.

Point was born in 1952 and lives in Vancouver.

Point initially worked in precious metals, serigraphs and



Musqueam artist Susan Point and Matt Vickers, senior manager of Aboriginal banking for Royal Bank, at the unveiling of Musqueam house posts at the University of British Columbia Museum of Anthropology on March 3.

acrylic paintings, but is now producing large-scale public art in glass, wood, stainless steel and concrete. Her work can be found in public and private collections in more than 20 countries.

CALL FOR PRESENTATIONS

The 3rd BC Conference on Aboriginal Women & Wellness
"Qwum Qwum Slēni*: Looking Forward"

(*Musqueam for "Strong Women")

March 22-25, 1998

Vancouver, British Columbia, Canada

FOR:

Aboriginal women, health care providers, researchers, community health planners

CONFERENCE DESCRIPTION:

The focus of this conference will be to build on past experiences and to move forward in the future as strong Aboriginal women. Successful Aboriginal women will present current issues and effective strategies to promote wellness in their work and home environment. Particular emphasis will be on health promotion information and disease prevention strategies which have proven successful in indigenous communities nationally and internationally. The latest information on Aboriginal women's health in breast and cervical cancer, diabetes, arthritis and other disease conditions will be offered from a participatory community research approach.

TYPES OF PRESENTATIONS:

Concurrent Sessions:

Each session will be approximately 3 hours in length. These sessions will be on team building and strategic planning, looking at strengths, recognizing Aboriginal women strengths. The concurrent sessions are to be participatory, no lectures.

Special Sessions:

Suggestions for additional topics and formats are welcome.

PLEASE NOTE:

For presenters, the conference does not cover accommodation, travel and honorarium. However, registration fee will be waived.

ARTS AND CRAFTS-DISPLAYS:

Those interested in obtaining a table for their arts and crafts are invited to contact the address listed below for information and table fee. The display space is limited. Space will be assigned on a first come first served basis.

Deadline for Submissions: June 1, 1997

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CAREER OPPORTUNITY



The Faculty of Education,
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Invites applications for a tenure-track position in First Nations Education starting September 1, 1997. Appointment will be made at the assistant professor or associate professor rank. Candidates must hold or be near completion of a Ph.D. or the equivalent in First Nations education or related discipline by time of appointment. The prospective appointee should show strong promise as a researcher and be prepared to be active in current Faculty programs in First Nations Education, including off-campus teacher education and masters degree programs. Teaching duties will include courses in First Nations education at the graduate and undergraduate level, as well as in the pre-service Professional Development Program. Successful teaching experience with First Nations learners and ability to work effectively as a member of a team, are extremely important. Effective work in First Nations community-based teaching, and/or program development, are highly desirable. Experience in B.C. First Nations education would be an asset.

Applicants should forward a letter of application indicating teaching and research interests, a transcript of doctoral courses, title and abstract of dissertation (or proposal if dissertation is in progress), current curriculum vitae, evidence of scholarly publication and the names and addresses of three references to: Dr. Robin Barrow, Dean of Education, Simon Fraser University, Burnaby, B.C., V5A 1S6 (phone: (604)291-3148, FAX (604)291-4576). Applications will be received until April 30, 1997.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents. Simon Fraser University is committed to the principle of employment equity, and is actively seeking applications from persons of First Nations ancestry for this position.

Check out what Drew has to say... on page 9!

Marcela Toro celebrates women

(Continued from page 8.)

After years of living through a nightmare and coming to terms with perhaps never permanently returning home to Chile, Marcela explores through her art the spiritual, mystical world that offers her asylum from the past.

The vast majority of her work revolves around women and the search of identity as a "mixed-blood" — a journey of truth not only of her own family, but of her mother's people, the Quechua.

"Women have defined my life and my world more than men. As a child I was surrounded by an extended family of women. I feel protected by women. There is obviously

an element of self-exploration because I am part Native and part white.

"I appreciate both cultures, but my Indianness is very profound in the sense of who we are as a family, in the sense of my roots. My mother was Indian. She knew she was Indian yet she could never address it. She was discriminated against but she couldn't talk about it; her family couldn't talk about it. There was a lot of internalized racism," said Marcela.

Marcela's art delivers a unique perspective — an Indigenous one that most of the "dominant white society" is ignorant and apathetic towards.

This ignorance means Marcela, like many other Indigenous peoples of the Americas, is constantly asked to define and defend her "Indianness".

Even though she is quick to acknowledge her obvious connection to the Latino community, she still finds it frustrating to be faced with the stereotype of the North American Indian.

As with many artists, who often find it difficult to make ends meet, Marcela has adapted her creativity to embrace computer technology.

She has a degree in graphic arts, and frequently does work as an illustrator: designing for CD covers, posters, and adver-

tising campaigns.

Besides taking care of her eight-year-old son, Gabriel, Marcela continues to work with the solidarity movement and organizes art exhibitions showcasing the work of minority women artists.

For the last two years she has been living in Penticton, B.C. where she attended fine art courses at the En'owkin Centre — a place where she says she has been allowed to explore what Indigenous means to her.

She is also pursuing a Masters Degree in Communications.

"I am very grateful to the Native women in Canada, especially the Native women in

the Okanagan Valley. Without them I would have gone insane. The Native movement here in Canada is ahead when it comes to addressing their Indianness. I am very serious about the solidarity between Indigenous people north and south and building a strong relationship between the two," she said.

Marcela Toro may be a long way from home, but perhaps Marcela's journey to North America is no accident, but all part of a prophecy that is coming into reality — the prophecy of "the Condor meets the eagle" where the Indigenous Peoples of the Americas will come together as one.

Young

By Jackie Bissley
Windspeaker Contributor

LOS AN

Ten-year-old Cody L... is quickly becoming one of the hardest-working actors in the country.

Since arriving in Los Angeles from Alberta six years ago, Lightning has appeared in numerous commercials and several television shows.

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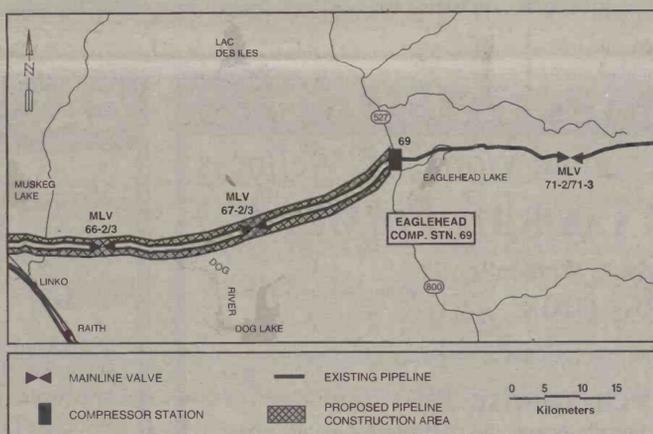
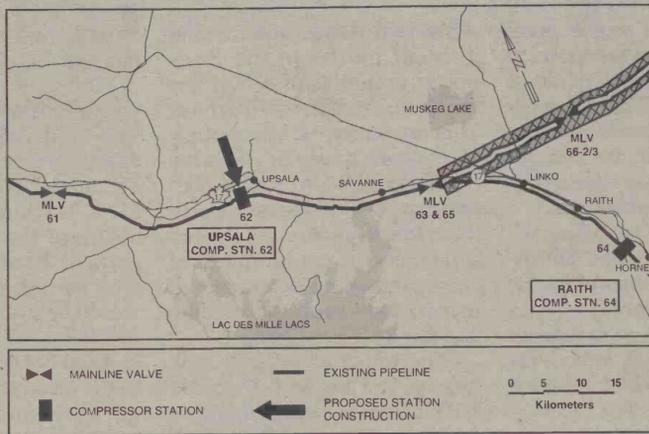
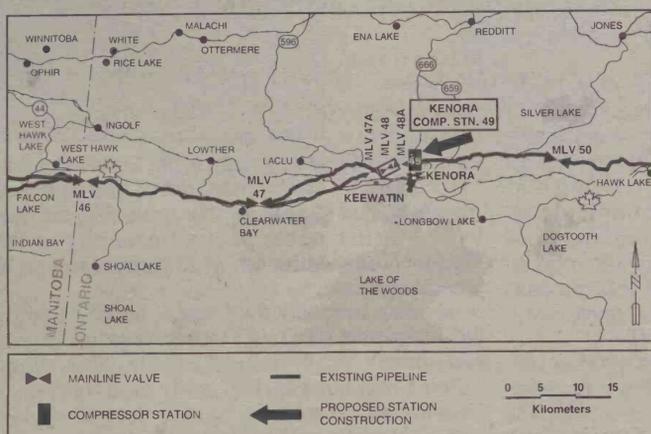
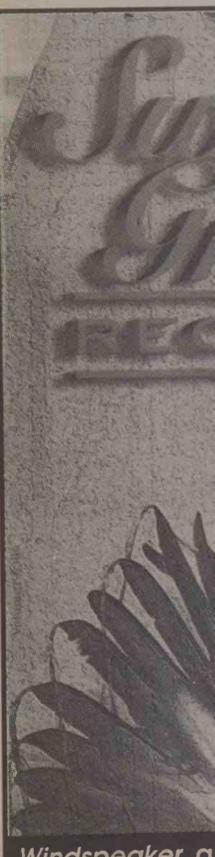
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TransCanada

Young actor learns to stretch into a role

By Jackie Bissley
Windspeaker Contributor

LOS ANGELES

Ten-year-old Cody Lightning is quickly becoming one of the hardest-working actors in Indian country.

Since arriving in Los Angeles from Alberta six years ago, Lightning has appeared in five films, numerous commercials and several television pilots.

Landing his first role — a

walkie-talkie commercial — at the age of six, he just seems to keep getting bigger and better roles. The young actor appeared in two of TNT's films for television — *Geronimo* and *Tecumseh* — as well as the highly-acclaimed TV mini-series, *Grand Avenue*, which aired last summer on the HBO network.

Recently, Lightning returned from location where he wrapped up two months of work on the feature film, *The*

Brave, starring Johnny Depp and Marlon Brando.

In talking about *The Brave* or any other of the projects he's worked on, the young actor can break down a storyline and give a quick synopsis or a project like a seasoned pro. What is equally impressive about Lightning is that he is adept when it comes to mapping out his career. It was his decision to take the role in *The Brave* instead of accepting an offer for a re-occurring role on a TV project. He felt *The*

Brave was the wisest choice because it involved more dialogue and because the role was more of an emotional stretch in acting terms.

"It took me into a whole other step in acting because it was more emotional. There was way more crying in *The Brave*. In *Grand Avenue* I was just kind of laid back" said Lightning.

Life, when not making movies, is pretty normal for Lightning who likes to play basketball, video games and belongs

to a YMCA ice hockey team. In fact, maybe too normal sometimes: days before shooting began on *The Brave*, the actor broke his arm while surfing, but said it was cool because the writers just wrote his broken arm into the storyline.

Back in February, Lightning received a First American In The Arts award for his role in *Grand Avenue*. In his acceptance speech he thanked his mother, Georgina Lightning, for "raising me to be a good kid."

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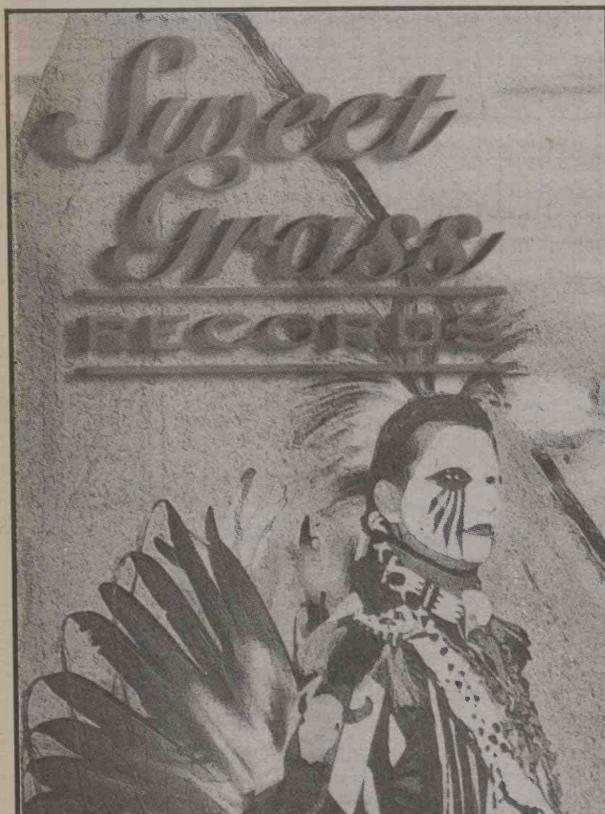
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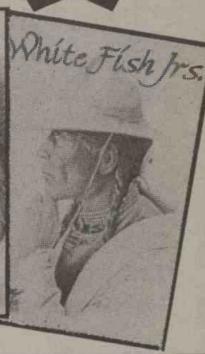
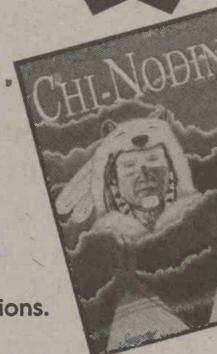
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Windspeaker apologizes for any embarrassment or confusion caused by the misspelling of Night Hawk Singers in the March Issue

Fear is a constant companion when you have AIDS

This is a big risk one must take, but I can no longer watch and hear the resistance.

I ask that the Creator guide me as I write this piece. Something in this moccasin heart of mine has cried — perhaps it's my spirit, just perhaps.

I can only hope that the "peoples of the land" can understand what I must write.

This thing called fear is most powerful; it can smother life. There is no glory in it, as there is no glory in living with AIDS. Whether it is through disease, or we have met fear in some other disguise, fear has made an impact on us all. The co-factors of fear are addictions, corrections, suicide, abuse and greed. A lot of people who live with fear choose to use the innocent, the weak, the unprotected for their misguided purposes. Some who see this and know it to be wrong choose to surrender, to take the safe way out. "It's always been this way."

Residential schools, in many examples, have inflicted pain



Ken Ward

and sexual abuse upon us, and always they have disrupted the traditional teachings of parent-hood and family commitment.

We as a people did suffer from them.

"We don't talk about sexual-ity, it's evil" or "I don't want to talk about it" became easy ways out. We have avoided our reality because of fear, while our children have yearned for teach-ings of trust, honesty, respect and, perhaps most of all, just to talk. We cannot change history, but we can now correct the present times . . . and it's only

us who can.

In my experience of HIV / AIDS in moccasin country, the most common missing ingredi-ent is the family unit. Much con-centration is primarily focused on youth and Elders, but what of the middle aged? You're needed, folks! Desperately. To help prevent the spread of many sicknesses.

I will humble myself to plead to you. Attend those workshops, understand the impacts, save the lives. If you are not present, the circle of education is broken. HIV / AIDS will challenge you to

look at yourself and, yes, fear will be there. But if you are of faith, then live through your fears, honor them but overcome them and I assure you that you will not walk alone. It can be beautiful expe-rience, a strengthening experi-ence.

Yes, we have done wrong. It's part of being human, but there is a reality in being human and that is of course called forgiveness.

When you take on your fears, you learn a great deal, and it is valuable because the experience is an earned one. And I believe that the Creator will accept you, your flaws and your bravery. Believe me, I do cry at night, begging for forgiveness. Per-haps I will not hear or see the Creator but, in my heart, I can feel his presence.

Lastly, fear certainly chal-lenges those in power. This is why the battle rages on in your reserves. Nothing has changed, and those in power fear for their power, they fear to allow change.

Fear has also challenged those who are the disabled or termi-nally ill. Thus it attacks us physically, trying to kidnap our spirits, our souls.

But two against one — you and the spirit within — have better odds to challenge fear. It is time for a better tomorrow, readers. Time to appreciate life for you and your generations to come. Understand your role. Feel that it is your responsibility. Prepare your destiny, your dignity.

And I will do the best I can and, yes, I will experience my fears, whether it be through watching those I love hurt them-selves or watching the deterio-ration of my body. But I must remember . . . the only thing I have is the ability to pray.

And I will pray for you until time graces me with my destiny and perhaps an ounce of what is called . . . dignity.

My moccasin miles for free-dom.

*Thank you, dear readers.
Ken Ward*

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Indian Country



AIDS

also challenged those disabled or terminally ill. Thus it attacks us by trying to kidnap our souls. Against one — you and I — have better challenge fear. It is time tomorrow, readers. Appreciate life for you generations to come. your role. Feel that responsibility. Prepare to do the best I can will experience my other it be through those I love hurt them — the deterioration of my body. But I must do the only thing I ability to pray. I pray for you until I meet my destiny as an ounce of what dignity. basin miles for free-ly, dear readers.

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'Talk show' format helps address HIV/AIDS issues

By Kenneth Williams
Windspeaker Staff Writer

EDMONTON

An estimated 100 delegates from across the Treaty 6 region in Alberta gathered in Edmonton for an assembly to discuss issues related to HIV and AIDS.

The Treaty Six HIV/AIDS Assembly: Breaking Barriers, Healing Hearts ran for three days from March 17 to 19. For the organizers, the assembly was a more effective way for information to be presented.

The goals of this assembly were to discuss openly and freely issues pertaining to the prevention of HIV and AIDS; to recognize the efforts currently underway in regards to establishing appropriate support programs; to strengthen the inter-agency's commitment to community wellness initiatives; to provide leadership on concrete issues for advocacy, such as human rights; and to develop leadership skills in the participants.

The assembly organizers were inspired by the words of Mabel Morin, an Elder from Enoch Reserve located west of Edmonton, who said that "an assembly was a time when people would gather and socialize, talking together, eating together and enjoying each other's company. There, the work would be done in a safe environment where the issues were put on the table and the people worked them out with

an understanding of what needed to be done."

A different approach taken at this assembly, however, was the use of a talk show format for a panel discussion. The talk show was co-hosted by Cathy Sewell and Josephine Auger, both of Edmonton, and included nine panelists.

About 80 people were in attendance to listen and then ask questions. The panel included Ken Ward, co-founder of the Feather of Hope Society and a *Windspeaker* columnist; Kecia Larken, a young woman who's HIV positive; Dr. David Strong, from the Medical Services Branch of the federal government; Dr. Stan Houston, from the University of Alberta; Barry Timchuck, also from Medical Services Branch; Agnes Smallboy, an Elder from Hobbema; Ken Saddleback, from Hobbema; Joe Half, an Elder; and Leonard Saddleback, a cultural advisor from Hobbema.

The talk show was taped by a crew from the show *Aboriginal Expressions*, which is staffed and produced entirely by Aboriginal volunteers and shown on the Shaw Cable Network in Edmonton. There is no confirmed date to air the talk show, but Auger said that they were aiming for early April.

As far as Marcel Pelletier, the assembly co-ordinator, could tell this was the first time in Alberta this format had been used by an Aboriginal group for dispensing information on HIV

and AIDS.

"It's unique, dynamic," said Pelletier. "We're looking at a core group of 91 delegates, and then the other facilitators and the talk show panel — we have a wide range of people."

The majority of the delegates came from the 17 First Nations in the Treaty 6 area in Alberta, with some other delegates coming from First Nations in Saskatchewan and British Columbia, who were also part of Treaty 6.

This is the first HIV and AIDS assembly for the Treaty 6 region, but Pelletier hopes that this will lead to future assemblies.

"It's a place for people to come together in a safe environment and feel that they can share," said Pelletier, echoing the words of Morin.

"It's a place for people to come and be able to discuss the issues, that's traditional. People didn't just come and talk about the issues right off the bat. They came, they assembled, they visited, and talked to relatives they hadn't seen in a long time."

The talk show format encouraged the people, especially the younger delegates, to participate more, and they'd be more receptive to the information, felt Sam Half, a volunteer from Hobbema. Keeping the assembly at a small, manageable size was also important to her.

"It's a very small group," she said. "You have the opportunity to talk to one another, you have the opportunity to know one another."

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Housing project approved for First Nation in Quebec

By Kenneth Williams
Windspeaker Staff Writer

ST-AUGUSTIN, Que.

The Department of Indian Affairs has accepted the housing proposal of the Montagnais First Nation of Pakua Shipi under its new on-reserve housing development program. The First Nation, which is 550 km northeast of Sept-Îles, has received \$176,000 to start work on a housing project. This new funding has been added to the regular capital that the band already uses for its housing development. The plan is for eight new houses to be constructed and 10 others to be renovated on the reserve over the next five years.

The Montagnais First Nation of Pakua Shipi, which has a population of 228, had its proposal approved in December — three months after submitting it.

"It's a long process because

it's a plan for five years and everything has to be examined," said Helene Phillippe, a spokesperson for DIAND.

"This [policy] will enable First Nations to develop community housing programs and plans over a period of several years, which will create jobs and improve housing conditions on reserves," said Ron Irwin, minister of Indian Affairs.

Last July, the federal government released the details of its new strategy to increase funding for on-reserve housing: funding would be increased by \$140 million over the next five years. This meant an increase of \$60 million in the 1996 to 1997 budget. This increase means total funding for housing development is about \$352 million. The funding is split between DIAND, which will contribute \$222.5 million, and the Canada Mortgage and Housing Corporation, which will contribute \$129.8 million.

"A key component of the new policy is multi-year plan-

ning. First Nations can link housing to other community assets and needs. For instance, housing, training and social assistance programs can be combined in a community-based project that uses social assistance-based training programs to renovate existing housing," Irwin said.

"The result can be better housing, a better trained work-force and much needed employment. More flexible and long-term resources planning by First Nations will make more effective use of debt financing within their communities."

First Nations who choose to receive housing funds under this policy are able to combine housing, vocational training and welfare programs within the framework of community housing projects. The initiative for the Pakua Shipi First Nation will hopefully generate employment and training benefits, plus alleviate some of their current housing concerns.

Help for First Nations

(NC)—Most Canadians take water and electricity services for granted. But for some First Nations in Ontario, homes without these basics are still common.

The federal and provincial governments recently announced they will spend up to \$126 million over the next five years to improve conditions in 14 First Nation communities in northern Ontario. The funds are a direct investment in Ontario's economy and will help generate an additional 1,250 jobs in the communities.

The federal government expects these projects to generate new employment opportunities so that members of the First Nations can gain construction and trades experience. The training they receive can also be applied to future employment opportunities.

In most cases, First Nations will use the funding to install basic water and sewage systems and upgrade electrical systems. The federal government normally funds a First Nation to bring water, sewer and electrical services to within

one metre of a house.

The funds are part of an extension to the Canada-Ontario Retrofit Agreement originally signed in 1992. Under the extension, the federal Department of Indian Affairs and Northern Development (DIAND) will provide up to \$104 million for water and sewage systems, and electricity services in these 14 communities. The Ontario Native Affairs Secretariat (ONAS) will provide up to \$22 million for 90 percent of the cost to 'retrofit' homes. First Nations that receive funding under the provincial retrofit program will be responsible for the remaining 10 per cent of the costs.

The program is expected to provide services to over 1,100 homes in First Nation communities in northern Ontario. Communities eligible for funding are: Albany, Deer Lake, Gull Bay, Marten Falls, Mishkeegogamang, Muskrat Dam, Nibinamik, North Caribou Lake, North Spirit Lake, Northwest Angle #33B, Poplar Hill, Seine River, Wapekeka, and Washagamis Bay.

Dryw

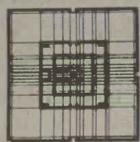
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Drywalling: the little secrets

(NC)-Thinking of undertaking that home renovation project by yourself? Faced with a room full of drywall and no idea how to install it? Well, read on to discover a few secrets that will make your job easy and hassle-free. And if you follow them closely, the job can even be fun.

The first stage in the process involves three key works: draw, score and snap. At this point, you'll need a pencil, ruler and exacto knife. To begin, carefully take your measurements. Once finished, you're ready to cut your drywall to size. Draw your cut on the drywall using the pencil and ruler. Then, score the paper with your exacto knife, piercing the first layer. The next step is to snap the drywall. That should happen fairly easily because you've cut the paper that binds it together.

Of course, there is more to drywall installation than scor-

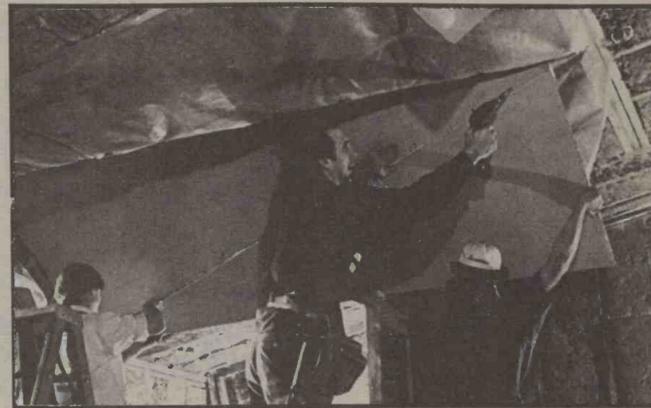
ing and snapping. That's just the beginning. The next step: putting it up.

The ceiling panels should be installed first, perpendicular to the joints or furring. That way, you'll get additional support from the wall panels once they have been installed. When installing the wall panels, you should push them tight to the ceiling with a board lifter.

Once your pieces are cut to size, follow these rules for attaching them to the wall. First, to avoid unwanted warping and shrinkage make sure the wood is dry. To attach the drywall you should first push the panel tight against the stud. Then hammer or screw the panel to the stud, making sure to dent into the paper just enough so that you will be able to hide the head with joint compound later. But do it carefully! If you break the paper, the board won't be fastened securely and

damaged paper may bubble after you apply the compound. Screw fasteners should be spaced every 30 cm and nail fasteners every 20 cm (17 cm for ceilings). Panels may also be affixed using a combination of fasteners and drywall adhesive. If you use this method, you will have less holes to fill and more importantly, less work later.

The last stage in the process is finishing the joint between adjacent pieces of drywall panel. For a basic joint, spread joint compound over the seam and embed a strip of joint tape in the compound. Smooth the joint, being careful not to squeeze all of the compound from under the tape. Allow the compound to dry, usually 24 hours, and give the compound a light sanding. Since it will shrink, most jobs require at least one, and often two, cover coats. Smooth each coat with a finishing knife and when dry, give it



a light sanding. The trick is to scrape off the excess joint compound while it is still wet.

These are just a few tips for starting your job. There's a lot more you can do to make your room look exactly as you had imagined. To find out more about drywall installation, contact Westroc Inc., suppliers of gypsum-based products, finish-

ing products and systems, or visit the Westroc website at <http://www.westroc.com>. The company produces a number of types of gypsum boards, known as drywall, including Westroc Fireboard, moisture and sag resistant board and finishing products which can help transform those stacks of drywall into the perfect room.



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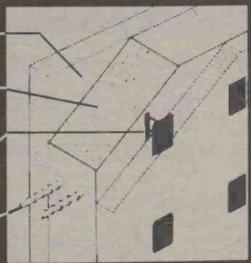
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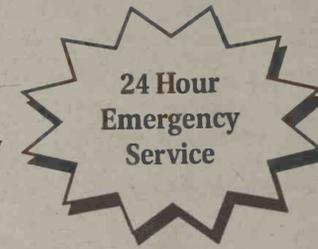
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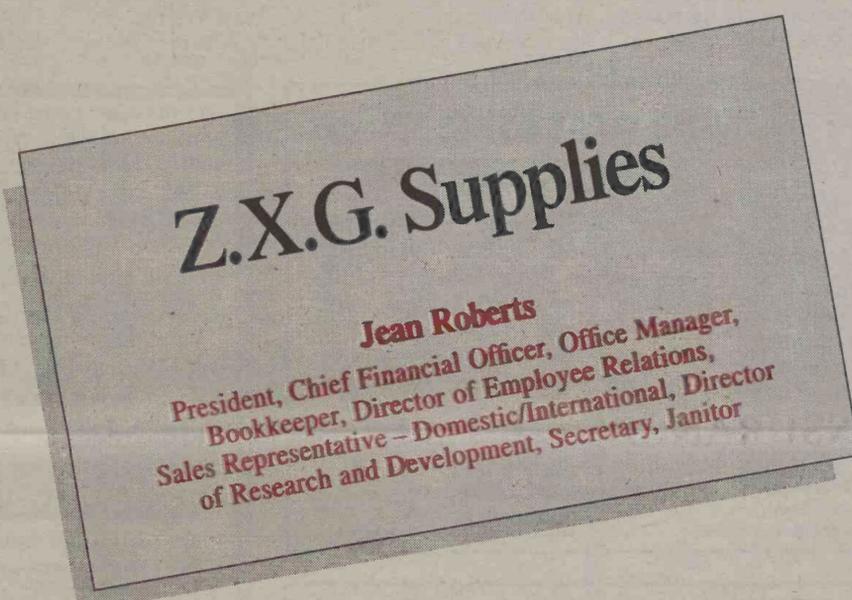
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Recent trade mission attracts Mexican business to province

By Kenneth Williams
 Windspeaker Staff Writer

FORT QU'APPELLE, Sask.

The signing of the North American Free Trade Agreement between Canada, Mexico and the United States meant that trade barriers between these nations were supposed to have been eliminated. But some business people felt that small businesses were either ignored or not given enough consideration as to how they could properly take advantage of the new trade agreement.

To rectify this, the Central North American Trade Corridor Association was formed. The association consists of small business people from Saskatchewan, Manitoba, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Texas, and the Mexican state of Coahuila.

Some members of the Saskatchewan chapter recently went to Mexico to help lower existing trade barriers and establish new contacts.

"This is an association of Canadian provinces, American states and Mexican states to promote trade amongst the three nations," said Merv Ozirny, president of the Saskatchewan chapter of the association. "Basically, this corridor runs down Highway 83 and remains 83 right through the States — [it's] a 200 mile swath."

This trade mission was the first Ozirny had ever planned and hopes it will lead to more. "Basically the people who went along are members of our association. [Even though] we're smaller businessmen, the people who went along are still competent businessmen. We want to see that smaller

business people get a chance to go on these things," said Ozirny.

The association also recognizes the important role that First Nations play in economic development for all three countries.

"We had seven First Nations represented by three individuals. We recognize that the First Nations of all three countries play an important part in the economic development of all three nations," he said. "We refer to the First Nation communities as separate jurisdictions [and] we're seeking more and more involvement from other First Nations."

Melvin Isnana, chief of the Standing Buffalo Dakota Nation in Saskatchewan was one of the First Nations representatives on the trade mission. Even though he could only go for a week, he felt he was able to establish valuable business contacts in Mexico.

"It wasn't a vacation," he joked.

"In Mexico they're very happy to deal with Canadians, because the U.S. has been overly aggressive," he said. The Mexicans "felt that this free trade agreement has opened doors, and if any barriers exist there's a means to overcome them."

Isnana also had the opportunity to speak to a university business class.

Because of "being on the board of governors of the University of Regina, I was able to meet the president of a private university in Tereon. I'm part of the alumni of the U of R and I was able to speak on business administration," he said. "They've asked me to contact the Saskatchewan Indian Federated College to start a student exchange program."

It was a "very positive trip"

and, given the chance, Isnana would do it again. He sees nothing but more opportunities opening up because of the association.

"They want to make agreements to set up distribution centres in Saskatchewan for Mexican goods and vice versa," he said. "What they're looking for in First Nations is the land to set up a distribution centre and they would provide the capital dollars to set up the financial overhead that is needed."

Unfortunately, though, not everything was positive on the trip. Isnana got to meet Aboriginal people from Mexico and was disturbed by their economic state.

"The original people of Mexico are way behind in economic development," he said. "I'd say they're about 50 years behind. That was the most disappointing part of it."

Even so, Isnana sees this as another opportunity for Saskatchewan First Nations.

"I am certain that the First Nations in Saskatchewan can provide expertise to the First Nations in Mexico," he said. "We have to get to them. We have to go directly to their land and their territory. But some of them are very isolated."

The trade mission emphasizes the initiative of Saskatchewan businesses, said Ozirny. It was solely organized by the trade association, but they also invited John Upshall, the Saskatchewan minister of agriculture and food.

"Exports are vital to companies in Saskatchewan," he said. "We have the best to offer in the world and I am pleased to see more and more Saskatchewan people realizing the important role trade plays in our provincial economy."

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Set-aside program on track

By R John Hayes
Windspeaker Staff Writer

OTTAWA

Gaining access to government contracts is becoming easier for Aboriginal businesses in Canada. Each government department with a procurement budget of over \$1 million — a total of 48 departments of various types — has set aside a certain number of contracts for Aboriginal businesses. The specific numbers within the "set-aside" program vary from department to department.

"We never know specifically what is going to be set aside until the department making the contract lets us know that a specific contractual agreement falls under the 'set-aside' program," said Shannon Armitage, program advisor for Aboriginal issues for Public Works and Government Services Canada's western region. "Every department has negotiated a goal under the program with Indian Affairs. There has never been a government-wide percentage figure established."

Businesses with significant Aboriginal components, particularly ownership, can get advice and assistance in gaining access to the set-aside contracts, as well as to open-bidding contracts, from advisors in all Indian Affairs regional offices.

"I think that it is successful," Armitage said, "because I am seeing a lot of activity out there. There are a wide variety of contracts available in the set-aside program, as well as many accessible through the open-bidding process."

"From my point of view, the program has two positives," Armitage continued. "Aboriginal businesses are gaining more knowledge of federal procurements and, as part of the same process, federal procurement officers are learning about Aboriginal capabilities."

It is difficult, however, to actually measure the success of the project at this stage, Armitage said.

"The performance objectives for federal departments really kicked in in January 1997," he said. "There is really not enough information, yet, but it is up to expectations to date, given certain pre-existing conditions —

primarily a lack of trust towards government, period."

Depending on the product being supplied to the government, the set-aside program has different ceilings: \$25,000 for goods and services, \$10,000 for printing and \$60,000 for construction- and architecture-related jobs.

"First, the business should register with Indian Affairs at the local level to let them know what it does as an Aboriginal company," Armitage said. "Second, it should ensure that it does register with Public Works. Not as many businesses have registered in this program as should have — there are plenty of contracts out there. Then businesses can get two hits, so to speak: within the set-aside program and outside it, in the open-bidding contracts."

But that's not the end of the process.

"The next step is a very important one," he said. "Get a manager's list for the area. It is very important for Aboriginal businesses to market themselves to each and every one on that list. Find out how they do business with Aboriginal people, and how they do business in general." (see Procurement, page 23.)



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Mine p

By R John Hayes
Windspeaker Staff Writer

HINT

Where 3,000 people live in the town of Alta., the land has been covered," as a sign of a huge pit of the Cardston Coal Mine says.

Alberta Highway 163 along the edge of the town, kilometres, crossed a railway spur crossing, railway spur crossing, industrial access road, mention a river or more like industrial the foothills of western Alberta.

A proposal, in the same corporation to the Cardinal River, to build another coal mine in the Cheviot Coal Mine area. The proposal has been met with opposition from environmentalists, many residents

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Mine proposal runs into broad-based opposition

By R John Hayes
Windspeaker Staff Writer

HINTON, Alta.

Where 3,000 people used to live in the town of Luscar, Alta., the land has been "recovered," as a sign next to the huge pit of the Cardinal River Coal Mine says.

Alberta Highway 40 winds along the edge of the mine for kilometres, crossed by, and crossing, railway spurs and industrial access roads, not to mention a river or two. It's more like industrial Ohio than the foothills of western Alberta.

A proposal, in part by the same corporation that owns Cardinal River, to build another coal mine in the area — the Cheviot Coal Mine — has been met with concerted opposition from environmentalists, many residents and local

Aboriginal groups. Joint hearings of the Alberta Energy and Utilities Board and the Canadian Environmental Assessment Agency, which began on Jan. 13, adjourned last month. The hearings produced 14 10-cm ring binders of evidence and testimony. And, in a surprising move last week, it was announced that they would be reopened in order to review an additional report by a consultant on April 10.

"This is a joint review," said Mike Lascelles, panel manager for the public review with the Canadian Environmental Assessment Agency. "Therefore, this is a collegial decision, and the two decisions will be timed to be announced at about the same time. After the public hearings, there will be a range of experienced people involved. The federal people will draft and complete a report to Minister of Fisheries

and Oceans Fred Mifflin and to the minister of the Environment. That would suggest a time in the middle of the spring, or slightly later."

The decision as to what to do with the report is Mifflin's responsibility, and his proposed response will be reviewed by the federal Cabinet, then made public. The recommendations of the three-person panel will contain two things.

"They will take a decision under the Energy and Utilities Board as to whether the project in general terms is in the [province's] public interest," Lascelles explained. "The panel also makes recommendations about whether the negative impacts can be dealt with in areas of federal jurisdiction only, and these become recommendations to the responsible body." In this case, that is Fisheries and Oceans.

It is those impacts that have residents and Aboriginal interests concerned.

"Where do I start?" asked Wayne Roan, chief of nearby Smallboy's Camp. "They're going to damage everything. Even if you move a rotten log, you change the way the forest is and you do some damage. With the runoffs, they're going to have to seriously damage at least one river with the effluent — I don't care what they say."

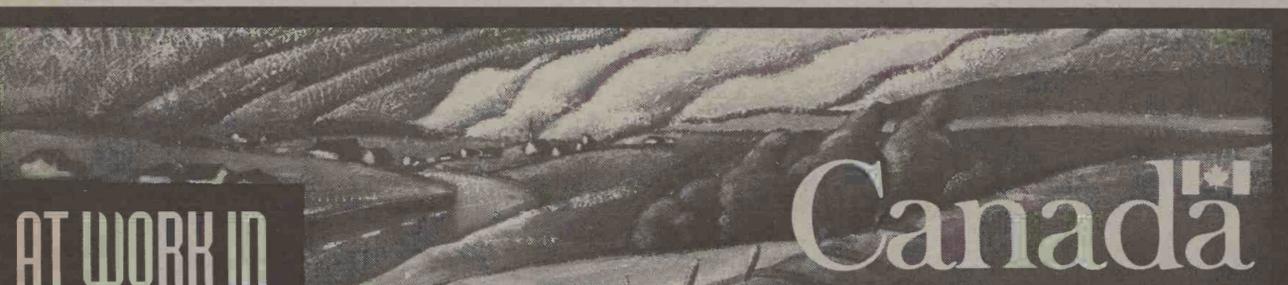
"There are some very rare plants here that we recognize and that we — and others — can benefit from," Roan continued. "They're going to damage them, and they're going to do damage to the [big-horn] sheep. The companies can make their reports, and they can say what they want."

Roan's distrust of the two applicants — Cardinal River Coals Ltd., which will operate the mine, and TransAlta Utili-

ties, which will supply the power to the mine — is widely shared by others in the area, and there is a general belief that the Alberta government is not doing enough to protect its environment.

"History has shown that environmental concerns sometimes take a back seat to economic development in this province," said Kerry Brewin, provincial manager and biologist for Trout Unlimited Canada, a conservation group interested in protecting all cold water fish and fish habitat, and an intervenor in the hearings. "Our aquatic resources are certainly included in that."

The hearing process for the Cheviot Mine has been unique in Alberta history, in that it's the first time ever that there's been a joint federal-provincial panel review of this type. (see Cheviot coal mine, page 23.)



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For more information on these and other youth programs call the Government of Canada Youth Info Line at 1-800-935-5555 or visit the new youth web site at <http://www.youth.gc.ca>



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CANADA'S NATIONAL ABORIGINAL NEWS SOURCE

Asset program offers students opportunities

By R John Hayes
Windspeaker Staff Writer

OTTAWA

Aboriginal students are being targeted across Canada by Citizenship and Immigration Canada for their "Asset" program, or Aboriginal Summer Student Employment Training.

Following on the success of the 1996 program, from the point of view of both the in-department employers and employee-students, the organizers are more positive about the program than ever.

Many students are not aware of the opportunities offered by the Asset program, opportunities to gain real experience without leaving school. The program is designed to allow skill building

in the work place prior to graduation, so that students can have a running start at the work world.

The Asset program is offered by Citizenship and Immigration Canada (CIC), a federal department which hopes to "build a stronger country by taking advantage of the movement of people throughout the world," according to *Experiences*, a newsletter put out by the department to promote the program.

"CIC ensures the protection, health and safety of Canadians, and manages its programs in a way that is consistent with Canada's needs and capacities.

CIC also ensures that newcomers contribute to Canada's social and economic well being. As well, in keeping with Canada's dedication to hu-

manitarianism, CIC is committed to protecting refugees both at home and abroad.

"Since CIC has offices, points of entry and citizenship courts located in every province in Canada, opportunities exist for students across the country," it continues.

The department also operates centralized case processing centres in Mississauga, Ont., Sydney, N.S., and Vegreville, Alta., and their national headquarters in Ottawa. In all, about 3,200 people are employed by the department.

This year heralds the 50th anniversary of the Citizenship Act, one of the legislative foundations of the department.

The Asset program has five objectives: to provide meaningful summer jobs for Aboriginal students within the de-

partment, to develop an inventory of Aboriginal students for summer positions or for future recruitment, to increase Aboriginal interest in immigration and citizenship, to enhance employees' and management's awareness of Aboriginal culture, and to increase the number of Aboriginal employees at the department over the long term.

Post-secondary students will generally be employed under the program from the beginning of May until the end of August, but there may also be opportunities to continue working for Citizenship and Immigration while attending classes.

To apply for a summer student job with the Asset program, a student must be an Aboriginal person — "a North American Indian or member

of a First Nation, a Métis or an Inuit," which includes "status, treaty or registered Indians, as well as non-status and non-registered Indians." To apply, students must be considered returning students.

Applications must be completed through the Federal Student Work Experience Program, and can be picked up at student career offices, Canada Employment Centres and Public Service Commission of Canada offices.

For further information, ask for a copy of the Citizenship and Immigration Canada newsletter *Experiences*.

The department also refers interested people to the web site of the Public Service Commission at <<http://www.psc-cfp.gc.ca>> and the department's own web site at <<http://cicnet.ci.gc.ca>>.

Procu

(Continued from page 21)
There are seminars with the lack of trust in government.

The other major stumbling block is access to some kind of business

Chevic

(Continued from page 21)
It creates some in-

constraints on the project. David Morris, a special advisor to the Energy and Utilities Board, says that communications groups and applicants proposed to be on the board and were cross-examined by the board and intervenors. Essentially, they must decide one of three things: to go ahead on the project; to go ahead, or to go ahead under certain conditions; or to not go ahead.

The third choice is expected to be the one preferred by the intervenors and is not particularly enthusiastic.

"We certainly understand that some development is needed to allow economic growth," Brewin said, "but it must be done in a way that

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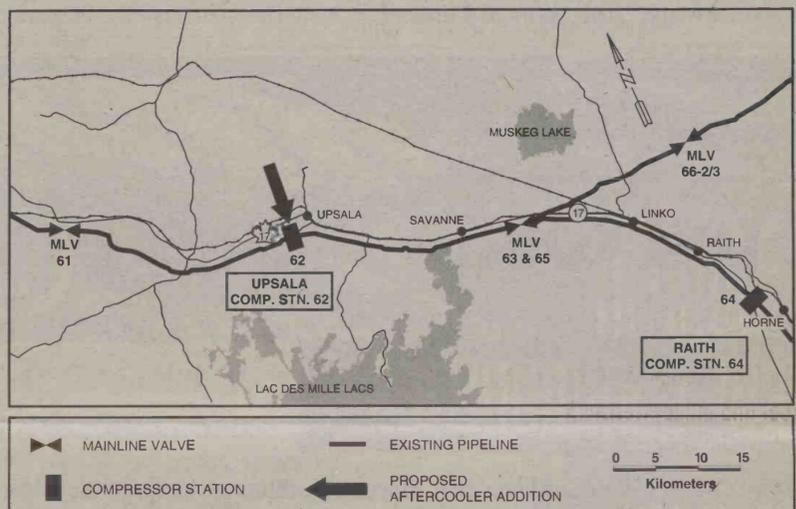
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TransCanada PipeLines will be filing an application to the National Energy Board to proceed with this project. As part of this application, we are conducting comprehensive environmental and socio-economic assessments for the proposed construction. Once completed, these reports will be available for review at the Upsala Local Road Board office. NEB Bulletins 1,2,3 and 4 which describe how landowners and members of the public can participate in this process are also available at the office.

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Lisa Scott
Public Affairs
TransCanada PipeLines
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Procurement program offers seminars

(Continued from page 20.) There are seminars to deal with the lack of trust in government.

The other major stumbling block is access to bonding or some kind of business insur-

ance. This is required in many situations.

It has been solved to some extent when the Treasury Board Secretariat agreed to accept letters of credit from small businesses, which are

more easily obtainable than other securities if a business doesn't have a track record.

"But getting a track record is very important," said Judy Kohut, western regional director of communications for

Public Works.

"Start on some small contracts; build up a track record. Then work up to bigger jobs."

As a first step, the Public Works Internet site at <<http://www.pwgsc.gc.ca>> has a number of links useful to Aboriginal businesses

Upcoming seminars are advertised at <<http://www.pwgsc.gc.ca/ccsp>>. Also an excellent place to start.

Cheviot coal mine worries Smallboy's Camp chief

(Continued from page 21.)

"It creates some interesting constraints on the process," said David Morris, a specialist with the Energy and Utilities Board communications group. "The applicants proposed their plans and were cross-examined by the board and by the intervenors. Essentially, they must decide one of three ways on the project: to go ahead, not to go ahead, or to go ahead with certain conditions mandated."

The third choice is widely expected to be the one picked. The intervenors are not particularly enthusiastic.

"We certainly understand that some development is necessary to allow economic growth," Brewin said, "but it must be done

in an environmentally sustainable manner. We felt that we could not support the mine because their mitigation program — the measures that they will implement to reduce the impact of the development — fell far short of what was required in some areas."

Trout Unlimited decided to neither support nor oppose the mine development, but opted to suggest conditions under which the mine development could be approved.

"We're certainly optimistic that some of the recommendations that we made will be implemented," Brewin said.

On behalf of Smallboy's Camp, Roan has taken a somewhat harder line.

"I'm not against the mine. I'm against the destruction of this area. I'm against doing permanent damage to a vulnerable ecology for short-term corporate profit, which won't benefit the people here very much, anyway. It's the people who are going to live here for the next generation that I'm interested in. Show me how the mine will benefit them; that's what we need to see."

— Wayne Roan, chief of Smallboy's Camp

"Instead of a reservation, I'm trying to do some preservation here," Roan said. "I'm not against the mine. I'm against the destruction of this area. I'm against doing permanent damage to a vulnerable ecology for short-term corporate profit,

which won't benefit the people here very much, anyway. It's the people who are going to live here for the next generation that I'm interested in. Show me how the mine will benefit them; that's what we need to see." The decision is even more up

in the air with the reopening of the hearings this month.

"The panel believes that it can address its terms of reference in a more complete way regarding the design of the mine and, more specifically, the interplay between the engineering, the economics and the environment," Lascelles said.

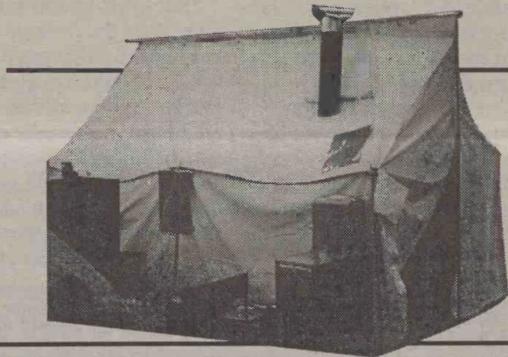
"Supplemental information obtained by a consultant — a mining engineer — will be made available to the proponents and the intervenors. The public has a right to review and comment on the report — so that it's put to the test, so to speak."

Lascelles speculated that the reports of the panel would still be completed this spring.

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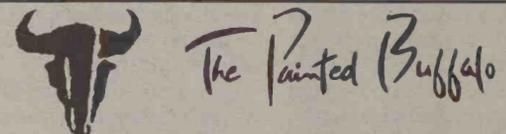
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Centre fosters spiritual growth and commitment

By David Stapleton
Windspeaker Contributor

MANITOULIN ISLAND, Ont.

Some children were abused by Roman Catholic clergy. Others found themselves confused when told their Native ways were superstition. Today, Elders in northern Ontario's Manitoulin and north shore regions are healing, and finding common truths in Catholic Christianity and traditional Native ways at the Anishinabe Spiritual Centre.

Begun in 1981, the centre is a partnership for training between the Roman Catholic Diocese of Sault Ste. Marie and the Jesuit order. Retired Sault Ste. Marie Bishop Alexander Carter saw the need for a Native church. A Native-influenced liturgy, spirituality, theology and way of life is at the core of the centre's concept to foster a church that would encourage and heal its members. Those who attend the centre's training then go on to minister to the Native church.

Many participants enter the healing and recovery process through Alcoholics Anonymous retreats or women's retreats. They come to appreciate the wisdom of Native ways through workshops on medicinal herbs, and they learn about diabetes.

Peter Manitowlabe is a deacon in Wikwemikong's Holy Cross Mission which is located on Manitoulin Island.

He is one of 17 Native deacons, one priest and a number of lay women who have emerged from the centre.

Manitowlabe arrived at the

centre for an Alcoholics Anonymous retreat where he unknowingly started on the road to the lay diaconate.

"In my recovery it was spirituality, then the religion."

Peter, a mental health worker who is married with three children, recalls the 12-steps that helped him.

"Step one was insight. I saw the common teachings between my culture and Catholicism, leading to step 12 which is charity."

Manitowlabe dreams of blending his culture with Catholicism, and is starting to do that as he teaches about the sacrament of reconciliation or confession for Catholics.

"I like to draw parallels. Sweat lodges are like reconciliation, and the cross reminds us of the four directions."

Just as in the sweat lodge where praying and fasting occur, Catholics are urged to do the same for the sacrament of reconciliation. It is where they confess their sins to a priest, seek forgiveness from God and the community.

Manitowlabe aims to help his community find balance to live free of alcoholism, jealousy and gossip.



DAVID STAPLETON

From left to right: Father Michael Stagne of Anishinabe Spiritual Centre, Margaret Toulouse, Hubert Eshkakogan, Peter Manitowlabe, and Martin Assinewe on the grounds of the centre.

For Martin Assinewe, merging those streams has not been easy.

In his sixties and a resident of the north shore community of Sagamok, Anishinabe is slowly helping him address the fundamental spiritual conflict in his life — that of the practice of traditional Native spiritualism compared to Catholicism.

Trained as a medicine man, the father of 12 has farmed, taught, and worked on highway construction. Inspired as a child by his mother's Catholic faith, Martin found it harder to abide as he grew older.

"I loved going to church on Sundays. It was part of my life, but as I grew older it was hard. The priest was like a god, and there were only two people a boy thought of being — an RCMP officer or a priest."

Assinewe found himself in deep conflict, because his memories of priests were of men with their backs to the people [before the mid-Sixties priests celebrated mass with their backs to the congregation]; they were men who engaged in a ritual where nothing happened.

He compared that to the personal relationship he had with a medicine man who trapped, and whose ritual made many things happen for good and bad.

"He lived in the hills where there were the rivers and forests. He had all he needed. His hut was just boards on the floor with cracks in the walls and ceiling, and there he taught me about my future."

Today, Martin is convinced most medicine men are closer to the Creator than most people, and resemble biblical prophets.

Martin sees traditional Native ways as similar to Jewish tradition. He found himself the recipient of a staff from his community, symbolizing the medicine man.

Torn between that role, and the possibility of becoming a priest, Assinewe ended up in the Catholic Charismatic Renewal [a Catholic Pentecostal movement], and eventually at the centre.

"I told the directors if I didn't get something by being here I would not come back because so many are suffering. I felt I wasn't being told all the truth and that there was something missing."

The "something missing" was a wide gap between traditional Native spiritualism, and Catholicism. He started to learn he might not be able to walk as a medicine man, and as a Catholic — at least not as he had envisioned.

"I was a pipe carrier, and had stoned the Elders gave me. I lost everything."

Both the pipe and stone disappeared in a bus station.

Margaret Toulouse, 50, also from Sagamok has been helping in her parish of St. Raphael's as a lector [reads the Gospels publicly], and eucharistic minister [distributes communion]. She also assists her community through the grieving process by ministering at wakes.

Toulouse was nominated for the lay minister's program at the centre and through her involvement has given medicine and herb workshops, and walked the bridge between spiritualism and Catholicism.

(see Anishinabe Centre, page 25.)

Tobacco

By Allison Kydd
Windspeaker Contributor

ALBUQUERQUE, Nev.

The Traditional American Tobacco Sales and Education Program believe in soft-pedalling the health dangers of tobacco. It comes right from the mouth of Joseph Winter, of the University of New Mexico, from his experience to challenge traditional tobacco for its own sake, and from a serious concern for the health of First Nations people. In the United States, an estimated 50,000 of Aboriginal youth die of tobacco for pleasure.

Though some would believe that Native tobacco is addictive and has not proved to be a power to cause serious

Anishinabe

(Continued from page 25)
"You have to discern for yourself which road to follow," said. "Traditional people take the red road, but it works for me. We were told superstition. It wasn't I finally resolved it through discernment, prayer, and discussion. I needed to see if I discovered the teachings of seven grandfathers and as ones at confirmation, the teachings bring forth the fruit our people live by."

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Tobacco education professor's worthy goal

By Allison Kydd
Windspeaker Contributor

ALBUQUERQUE, New Mexico

The Traditional Native American Tobacco Seed Bank and Education Program doesn't believe in soft-peddalling its convictions. It comes right out and says "all tobacco is a very powerful and dangerous substance." This outspokenness comes not, said Professor Joseph Winter, of the University of New Mexico, from the desire to challenge traditional thinking for its own sake, but rather from a serious concern about the health of First Nations people. In the United States, for instance, an estimated 50 per cent of Aboriginal youth smoke tobacco for pleasure.

Though some would like to believe that Natives are immune to harm from tobacco, it has not proved to be the case. Tobacco is addictive and has the power to cause serious illness

and death. This is true whether it is gathered in the wild, grown by Aboriginals themselves or purchased in the form of cigarettes, cigars, snuff and other commercial products. Every year thousands of Native North Americans die from the misuse of tobacco.

Winter and co-founder of program, Lawrence Shorty, are not only interested in the health issue. As a professor of anthropology with a minor in botany, Winter has long been fascinated by the role of sacred tobacco in the lives of Native Americans. He raises many types of tobacco from seed himself and provides it on request to a long list of penitentiaries, Native support programs, health care centres, tribal organizations and powwows. The program provides the tobacco at no charge, but with the strict understanding that it be used with care and only for religious purposes.

This caution might seem unnecessary, for, in most instances,

traditional ceremonies and beliefs limit the amount used. Unfortunately, even in religious ceremonies, tobacco can be abused. Winter cites examples of tobacco medicine men using it to induce visions and actually dying of nicotine poisoning.

On the other hand tobacco is a positive source of power when used with respect. Participants should simply take care that they don't smoke too much or ingest too often. It is suggested that those in doubt about how much is too much should seek the advice of the Elders, for it is felt that Elders have inherited thousands of years of knowledge about how to safely use tobacco.

As for non-Natives, again the program is tough and clear in its advice.

"Under no circumstances should non-Natives smoke, chew or otherwise ingest any form of tobacco unless offered it by [Native persons] in a tra-

ditional [Native] ceremony." There are also firm rules against non-Natives, such as devotees of New Age religions, appropriating the plant for use in pseudo-Native ceremonies. This would be considered an insult by many, as well as dangerous from a health point of view.

For members of First Nations, simply growing or collecting the tobacco plant is permitted, as long as it isn't smoked or ingested. Seeds can be obtained from the program. However, providing this service, like sending sacred tobacco to institutions, creates expenses.

The tobacco itself is often donated, but there's the cost of shipping. Each month, Winter spends \$100 for postage and supplies. He sends out about 45 boxes a month. For him, this volunteer work equals a half-time job; it's "extremely rewarding", he said, but can also be draining.

Printing costs are also inevitable, since it's necessary to pro-

duce handouts that are culturally sensitive to include with shipments and for use at conferences. The organization has received a couple of small grants, which, though appreciated, haven't gone very far. Winter's dream is that there might eventually be a large enough grant that it would provide for the permanent employment of one full-time staff-person.

Besides the cost of the postage and other supplies and the time to prepare both mailings and brochures, the education programs at conferences and powwows also cost money to prepare and deliver.

There's another sensitive issue; that is approaching those who feel tobacco is too sacred a matter to be discussed. When a population's health is this much at risk, said Winter, it "can't be a taboo subject." After all, in white society, the Surgeon General's warnings on cigarette packages have caused a "reduction of use of commercial tobacco.

Anishinabe Centre helps people find common truths

(Continued from page 24.)

"You have to discern for yourself which road to follow," she said. "Traditional people follow the red road, but it was a problem for me. We were told it was superstition. It wasn't easy, but I finally resolved it through a lot of discernment, prayer and discussion. I needed to search, and discovered the teachings of the seven grandfathers are the same as ones at confirmation, biblical teachings bring forth the same fruit our people live with."

In Catholic practice, a bishop asks God to instill virtues like wisdom, patience, and humility within those being confirmed. In that way it parallels the teachings of the seven grandfathers.

But Toulouse frankly admits bridging Native spirituality and Catholicism is difficult.

"When you're dealing with religion, it is harder because you're dealing with belief." She cites the questions raised by people when sweetgrass is used rather than incense.

Thinking aloud, Toulouse wonders about debates over the use of drums, cedar or bear oil during a Catholic service. Overall though, the ministries program has helped blend Native symbolism with Catholicism, she said.

A victim of clergy abuse, Hubert Eshkakogan, 62, also of Sagamok and president of his parish council, admits Anishinabe has generated a lot of mixed feelings for him. Beaten as a boy by Catholic brothers who

accused him of stealing a carrot, Eshkakogan suffered damaged kidneys and traumatic psychological shaming.

The abuse was so intense that one night he prayed "if there is a God let me die tonight," but awoke to see a vision of Jesus on his bedroom wall.

The vision has sustained him through a lifetime of conflict with Catholicism.

"I really wanted to go into Native spirituality, but what turned me around was attend-

ing Charismatic prayer meetings with a woman who was deeply religious."

Despite the meetings, Eshkakogan still held to Native teachings. Gradually he found Native teaching concurring with biblical truth and symbols.

"I found the eagle in the Bible which was like our regard of the eagle feather. I found the biblical teaching compared to the teaching of the medicine men which is like the Old Testament prophets."

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pipe and stone dis- n a bus station.

t Toulouse, 50, also ok has been helping h of St. Raphael's as ads the Gospels pub- eucharistic minister s communion]. She ts her community e grieving process by g at wakes.

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nabe Centre, page 25.)

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Goodfish cruises to Alberta hockey win

By Gary Elaschuk
Windspeaker Contributor

LAC LA BICHE, Alta.

The Goodfish Lake Flames swept through the Alberta Native Old-timers Provincial Hockey Championship in Lac La Biche, Alta., over the March 15 weekend. The tournament for players 35 and over was hosted by the Kikino Spurs, the 1996 and 1994 provincial champs.

The Flames were undefeated in the tournament, outscoring their opponents 56 to 27 in four games. They opened their tournament with a lop-sided 18-5 win over Buffalo Lake, and closed it with the championship 14-5 win against the same team. In the first game against Buffalo Lake, the Flames were led by Ben Houle with five goals. Harold Blyan was top scorer for Buffalo Lake with three. In the championship game, the Flames got hat tricks from Dan Houle, Tom Erasmus and Brent Pascal, while Buffalo Lake got a pair apiece from Dennis Reid and Harold Blyan.

In their other game in the tournament, the Flames beat Wabasca 13-8 with Brian Halfe's hat trick leading the way, and Ray Ayger leading Wabasca with two goals. The closest contest for the Flames was an 11-9 win Sunday morning against Saddle Lake. Tom Erasmus led the Flames with a hat trick and Robbie Cardinal had four goals in a losing cause for Saddle Lake.

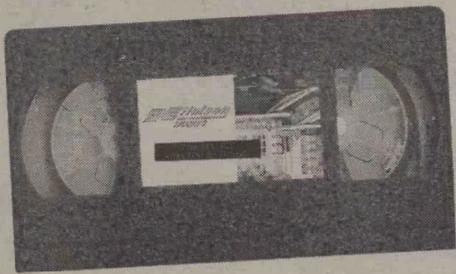
After dropping their first game, Buffalo Lake got to the final with wins over Wabasca and Alexander. Dennis Reid scored five goals for Buffalo Lake in their 8-3 win over Wabasca, with W. Ghostkeeper getting all three of his team's goals. The 5-4 victory over Alexander was determined in a shoot-out when the teams wound up tied at four after 60

minutes of play. Dennis Reid scored all five goals for Buffalo Lake, and Elvis Laford led Wabasca with two.

The "B" final of the tournament was also determined by a shoot-out when Alexander and Saddle Lake ended the regular game in a 3-3 tie. This time, Alexander came out on top, winning the game 5-4. D. Arcand had two goals to lead Alexander, and Dennis Moosewah had a hat trick for Saddle Lake. During Saturday's action in the tournament, Alexander defeated Saddle Lake 9-6, with V. Paul getting three goals and Rickey Cardinal leading Saddle Lake with two.

In the other games in the tournament, defending champion Kikino Spurs ran into big problems getting enough bodies onto the ice, and lost 17-6 to Alexander, 16-5 to Saddle Lake and 13-3 to Alexander again. In the first Alexander win over Kikino, Elvis Laford led his team with three goals while Bobby Cardinal scored three for the Spurs. In the second meeting between the teams, G. Yellowdirt had six goals for Alexander and Tom White led Kikino with two. In the 16-5 loss to Saddle Lake, five different players scored for Kikino, while Robbie Cardinal led the winners with four goals.

The tournament all star team was made up of: Tom Erasmus (Goodfish Lake) on left wing, Dennis Reid (Buffalo Lake) at centre, Elvis Laford (Alexander) on right wing, Rodney John (Saddle Lake) at left defence, Brian Halfe (Goodfish) on right defence and Brian Bourque (Buffalo Lake) in goal. The winner of the most valuable player trophy was Robbie Cardinal of Saddle Lake, and Goodfish Lake's play-making centre Dan Houle was the top scorer of the tournament.



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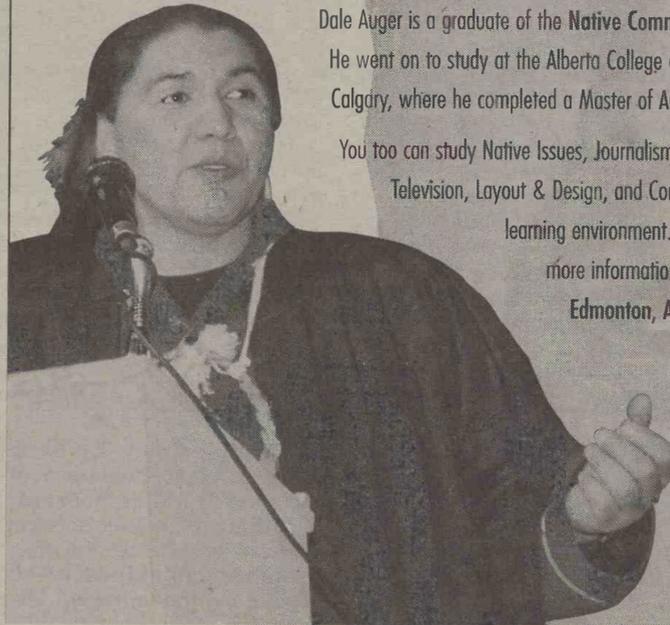
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Dale Auger is a graduate of the Native Communications Program.

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Aboriginal Youth Network

Fighting Youth Unemployment ... On-line! "Aboriginal Youth Employment Network" Launched on AYN

Aboriginal Youth Net, Canada's first World Wide Web site for First Nations, Metis and Inuit youth, will launch an on-line job resource youth on March 31, designed to address the employment needs of Aboriginal youth. The new AYN employment resource, "Aboriginal Youth Employment Network" (AYEN), will feature tips on job skills training, a job and resume bank, and links to other resources which can help young people find jobs, start businesses and choose careers. The new job resource site will also feature a group of Aboriginal youth characters who happen to be...cartoons! "Unemployment statistics for Aboriginal youth are extremely high at 31.8%, which is more than double that of non-Aboriginal youth (15.1%)," says Tania Koenig-Gauchier, AYN Site Administrator. "We felt that the Internet would be a great vehicle for helping young people develop job skills training, and to also provide a 'one-stop shop' for youth to find employment and educational opportunities. However, it was a priority for us to make it interesting and fun, too."

One of the goals of the AYEN is to bring young workers and employers together through resume listings and job postings. "We worked with a group of Aboriginal youth on the script and layout. They contributed with research, graphic arts, writing and site input," says Koenig-Gauchier. "We were happy to be able to hire youth to work on this project and what the young people have come up with is outstanding!" The site features quizzes, cartoons, stories, graphics, links to other websites, and an impressive range of resources on educational scholarships, employment and entrepreneurship initiatives for First Nations, Metis and Inuit youth in Canada.

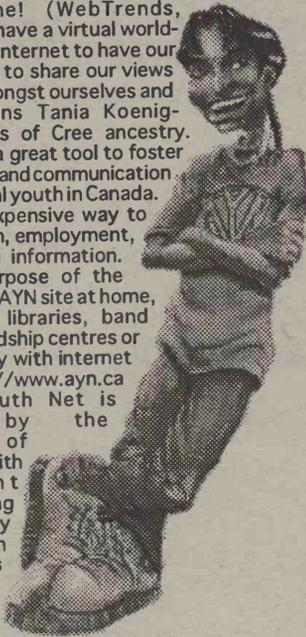
"There is a large amount of programs designed to provide employment for on-reserve and urban youth this year, and the AYEN will make the information easier to find because it's in one place," says Kirk Brant, an Ottawa-based artist who provided site graphics.

The star of the site is Ooloota, an Inuk from Iqaluit, Northwest Territories. This cartoon host, is both a student and an entrepreneur who is looking

to begin a business in Iqaluit when she is done her studies. Also included are four more characters of First Nations, Metis and Inuit descent.

"It was hard to represent a variety of Aboriginal youth, but we felt it was important. I think we did it effectively and fairly," says Rita Tikivik, a project participant.

The "Aboriginal Youth Employment Network" is the latest addition to AYN, which has been providing Aboriginal youth with access to the Internet since 1995. The AYN has established linkages and networks between youth through e-mail, a chat-line, home pages, and a wide range of web services. The AYN is growing rapidly in popularity, with over 4,000 user sessions and well over 100,000 hits in the month of February alone! (WebTrends, Feb. 1997) "We have a virtual world-platform via the Internet to have our voices be heard, to share our views and opinions amongst ourselves and others," explains Tania Koenig-Gauchier, who is of Cree ancestry. "The Internet is a great tool to foster unity, friendships and communication among Aboriginal youth in Canada. It is also an inexpensive way to share vital health, employment, and educational information. That is the purpose of the AYN..." Visit the AYN site at home, work, schools, libraries, band offices and friendship centres or any other facility with internet access at <http://www.ayn.ca> Aboriginal Youth Net is sponsored by the Department of Indian Affairs with employment project funding provided by Human Resources Development Canada.



SPORTS IN BRIEF

Nationals add junior competitions

SASKATOON — Entering its fifth year, the National Aboriginal Curling Championships added junior men's and junior women's divisions for 1997. Maynard Whitehead, organizer of the tournament at Saskatoon's Hub City Curling Club, reported that they had eight junior rinks, as well as 48 men's and 22 women's rinks vying for the national bragging rights. On the men's side, 1996 champ Marshall Bear from Little Pine First Nation in Saskatchewan was back to defend his title, as was 1996 women's champion Lena Dubray from Meadow Lake, Sask. Sponsored by the Métis National Council and the Métis Nation of Saskatchewan, the championships are becoming recognized as the major Aboriginal competition of the year in Canada. The 1997 version, which ran from March 27 to 31, saw teams from Yukon, B.C., Alberta, Saskatchewan, Manitoba and Ontario in the various divisions. "We promote fellowship and friendly competition," Whitehead said. "Our cultural side is important to us, and that's what we stress."

Alberta readies for games

ENOCH, Alta. — Alberta's North American Indigenous Games team will be more than 800 strong, said provincial chef de mission Ted Hodgson, who doubles as executive director of the Indigenous Sport Council (Alberta). Currently in the midst of the final selection process, the team has commissioned Ermineskin Garments and Crafts of Hobbema, Alta., to make their track suits and uniforms in forest green and brown, with gold striping. Alberta moved away from their traditional red, black and white when asked to do so by British Columbia, who have also worn those colors in years past. Red, black and white are traditional colors of many of the coastal peoples.

Saskatchewan looks for fourth overall title

SASKATOON — With their athlete selection process done by last Oct. 1, Team Saskatchewan's 750 athletes will be trying to become the overall North American Indigenous Games champions for the fourth time. No other team has ever finished with as high a medal tally.

"The games are more than just a competition," said Lorna Arcand, provincial chef de mission. "It's kind of a bonus for us how well we've done in the past."

Arcand explained that, following the selections, athletes and coaches are both expected to train and develop their skills for the games. Many teams that play winter sports have been involved in competitive tournaments this winter and spring, and coaches have been required to upgrade their coaching level.

"We expect the athletes to work to improve their abilities," Arcand said, "and we require the same thing from our coaches."

Saskatchewan's success is based not exclusively on athletic accomplishment but also on the character of the athletes selected. Coaches have been asked to make selections with attitude in mind.

"In 1990, before the first games," Arcand said, "the suicide rate among our youth was way out of hand. I mean, even one is too many, but this was out of control. We thought if we could develop our sports and athletics programs, then we could use them to change that."

"Since the inception of our development program for the games — we follow a procedure manual religiously — we have only lost one athlete to suicide [this past Christmas]," she continued. "We look on that record with some pride, but we also feel that it goes a long way to justifying the cost of our programs. It costs the communities and families a lot of money to, for example, travel to playdowns and competitions. We've had great support from the political leadership."

Team Saskatchewan will wear their traditional green, gold and white when they take to the fields and courts in Victoria.

B.C. unveils team logo

BRENTWOOD BAY, B.C. — At a noon-hour ceremony on March 26, Team B.C. and the Aboriginal Sports and Recreation Association of B.C. unveiled their team logo and colors. The ceremony at the Aboriginal Sport Development Centre at Tsartlip Village in Brentwood Bay, B.C. also involved the first public presentation of the host team's plans for the Victoria games, and a public performance of the athlete's oath ceremony that will be used in the games in August. The Aboriginal Sport Development Centre, the first of its kind in Canadian history, will be the headquarters for Team B.C. before, during and after the 1997 games. When they are over, the centre will play a pivotal role in youth sports development for Aboriginal athletes from all parts of Canada, organizers said.

Keystone Centre readies for Winter Tribal Days

BRANDON, Man — Sports is a major component of the Dakota Ojibway Tribal Council Winter Tribal Days, held each spring in Brandon, Man. Included in the weekend of festivities will be the fifth-annual North American Native Minor Hockey Tournament of Champions, with 12 teams per division, and entries at the squirt, novice, atom, peewee, bantam and midget levels. For information, contact Bill Gamblin or Tim Whitecloud at (204) 729-3682.

—R John Hayes

Surf's Up!

<http://www.ammsa.com/windhome.html>

Old bow brings fisherman hope

By Roberta Avery
Windspeaker Contributor

OWEN SOUND, Ont.

Cape Croker fisherman Francis Lavalley doesn't know if the hunting bow he brought up from the depths is an ancient artifact, but he does believe it may carry a message.

"It's as if my ancestors are telling me I should carry on fighting for my rights," said Lavalley.

Backed by Judge David Fairgrieve's 1993 decision that the Saugeen Ojibway have a right to fish their traditional waters, Lavalley has been following in his ancestors' footsteps by fishing the waters of Georgian Bay.

Last month, Lavalley had set his nets off the shores of Leith in Owen Sound Bay in an area the Ontario Ministry of Natural Resources has put off limits to Aboriginal commercial fishing operations.

When he pulled in his nets he was surprised to see the bow among the whitefish in the bottom of his nets.

Last summer, Lavalley's boat was swamped when a ministry boat raced to pull his nets. The nets were damaged past repair and Lavalley had to buy new ones.

"But when I saw the bow, I felt I was doing the right thing by carrying on fishing," said Lavalley.

The wooden bow, which is about 1.2 m long appears to be hand made. In the centre of the bow there is the remains of a fibrous hand grip. At the top, a notch for the bow string has been carved.

The ministry recently issued its 1997 Aboriginal Communal Fishing Licence which restricts where and when the Bruce Peninsula's two Ojibway Bands can fish.

But Ralph Akiwenzie, the Nawash Chief from Cape Croker, and Saugeen First Nation Chief Richard Kahgee refuse to accept the restrictions imposed by the ministry.

The ministry is monitoring all Aboriginal fishing activities, but has no immediate plans to enforce the regulations, said spokesperson John Cooper.

But the ministry has the power to lift the nets, as happened last summer, if an agreement between the ministry and the two bands is not reached, he added.

Meanwhile Lavalley vows to carry on fishing.

"You ask me if I will put my life on the line to protect my right to fish. My answer is that fishing is my life... they will never board my boat," said Lavalley.

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QUALIFICATIONS

- MSW or BSW and one year related experience, Knowledge of First Nations aspirations, Three satisfactory references and a criminal record review, A valid drivers licence and reliable vehicle

Send resume to:

Lake Babine Family and Child Services P.O. Box 879 Burns Lake, BC V0J 1E0 Fax: (250) 692-2309/7559 Attention: Robert Chometsky, Director, Family & Child Services Closing Date: Friday, April 18, 1997

EMPLOYMENT OPPORTUNITY



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Send resume to:

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Applications *must* be accompanied by an Administration fee of \$50.00 made payable to the City of Edmonton via Certified Cheque or Money Order only.

FOR MORE INFORMATION PLEASE CONTACT:

Chief of Police
Edmonton Police Service
9620 - 103 A Avenue
Edmonton, Alberta
T5H 0H7
Telephone: (403) 421-2233



AN EQUAL OPPORTUNITY EMPLOYER

Osoyoos Indian Band

EMPLOYMENT OPPORTUNITY

The Osoyoos Indian Band, located at Oliver BC in the southern Okanagan Valley is accepting applications for a high school teacher and an elementary teacher for September, 1997. The school, Sen Pok Chin is a multi-grade Independent School for grades 1 - 12.

Positions: Teacher, Grades 1 - 7
Teacher, Grades 8 - 12

Required Qualifications:

- TQS 5 or TQS 6 Education
- Current eligibility for BC Professional Teaching Certificate and membership in the BC College of Teachers.
- Strong computer skills. Computer certification in Windows 95 or 97, Excel, Word 6.0, Powerpoint, Access, Clarisworks, Internet and e-mail may be required within the year.
- Ability to integrate technology into the curriculum.
- Demonstrated ability to teach academic elementary/high school courses. Please state majors and expertise/experience.
- Demonstrated ability to work with Aboriginal students.
- Ability to design, implement and assess individual student education plans.
- Strong behaviour management skills. Ability and willingness to work with students beyond normal school hours.
- Knowledge of Aboriginal cultures and sensitivity to Aboriginal education issues.
- Knowledge of BC education structures including the public and independent school systems.
- Excellent organizational, written and oral communication skills.
- Valid BC drivers license.
- Ability to pass a Criminal Records Check.

Salary: Commensurate with education and experience.

CLOSING DATE FOR APPLICATIONS IS 4:00 PM, APRIL 30, 1997

Applicants must submit:

- Resume with a list of three references: 2 work related and one character reference.
- A copy of degree(s), certificates, and transcripts.
- Previous teacher reports and evaluations.

Forward applications to:

Chief Clarence Louie
Osoyoos Indian Band
RR#3, Site 25, Comp. 1,
Oliver, BC V0H 1T0
Telephone (250) 498-3444
Fax (250) 498-6577



EMPLOYMENT OPPORTUNITY

EXECUTIVE DIRECTOR

Kina Gbezhgomi Child & Family Services is a Native Child and Family Services Agency which represents the seven First Nations in the district of Manitoulin. Kina Gbezhgomi Child & Family Services is an incorporated, community based, non-profit organization with its own Board of Directors providing Community support, Family Support, and Customary Care Services.

Under the direction of the Board of Directors the following **QUALIFICATIONS** are required:

- MSW degree preferred however candidates with relevant qualifications will be considered (must have experience in administering child welfare).
- Minimum five (5) years experience in management within a social services environment.
- Minimum three (3) years child welfare "front-line" experience working within First Nation communities.
- Knowledge of the Ojibway/Odawa culture and traditions.
- Must possess strong communication, organizational, evaluation and problem-solving skills and be able to communicate effectively, both written and verbally.
- Ability to develop and provide leadership, guidance, motivation and vision to the staff of the Agency to ensure professional standard of services to the First Nation people.
- Ability to develop and maintain effective relations with the First Nations Chiefs and Councils, government officials and other relevant organizations.
- Valid Driver's License.
- Criminal Record Check.

Interested individuals may forward a letter of application, resume and two current work related letters of reference to:

Anna M. McGregor, Administrative Officer
Kina Gbezhgomi Child & Family Services
11 King St., General Delivery
Wikwemikong, Ontario POP 2J0

Salary will commensurate with qualifications and experience.

For more information on job description and duties, please contact Kina Gbezhgomi Child & Family Services at (705) 859-2100 or fax at (705) 859-2195

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| <input type="checkbox"/> Are you willing to move within Canada? | <input type="checkbox"/> Are you a Canadian citizen or landed immigrant? |
| <input type="checkbox"/> Will you do shiftwork? | <input type="checkbox"/> Are you in good medical health? |
| <input type="checkbox"/> Are you at least 18 years of age (for ATC only)? | <input type="checkbox"/> Do you have normal colour perception and good eyesight? |
| | <input type="checkbox"/> Do you have excellent hearing and diction? |

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(1-800-667-4636) ASK FOR FILE NO. 406

<http://www.navcanada.ca>

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Innu nation blocks trail construction

By R John Hayes
Windspeaker Staff Writer

MUD LAKE, Labrador

The Innu Nation successfully stopped construction of a snowmobile trail through the heart of traditional Innu territory and the proposed Akamiua-pishk (Mealy Mountains) National Park last month. The Innu had sought an injunction against the trail in Federal Court, which ordered temporary construction stoppages on March 10 and March 11.

"We're right on track to stopping this project," said Daniel Ashini, director of Innu rights and the environment for the Innu Nation. "We will be mounting another very strong defence of our lands when this case proceeds to full judicial review of the federal government's decision to fund the project."

The Eagle River Development Association had begun construction on the trail in February, hiring 20 workers to cut a two-metre-wide line along the trail's proposed 240-km route.

The two-metre cut is the first stage of construction of a five-metre-wide right-of-way which will eventually connect Goose Bay and Mud Lake in central Labrador with Paradise River and Cartwright on the coast through the Kenamu and Eagle valleys. Cartwright is at the north end of an existing winter road which now connects to Red Bay in the south — and Newfoundland's highway system.

The two work crews stopped working on March 12, with an estimated 100 km completed.

The Innu Nation claims the trail will cross through seldom-traveled traditional Innu lands, and was begun without proper consultation.

"We are not going to allow more of our land to be developed without our consent," Ashini said. "Akamiupishk is too important to us. The decision to fund the Ptarmigan Trail was made without so much as even informing the Innu Nation. Once again, our rights were totally ignored."

"When we were notified that we could proceed with the

project, we had permission from every regulatory body that we needed," disagreed Blair Gillis, president of the development association. "The route was measured out in 1989 and a very exhaustive 164-page environmental impact report was completed, with an addendum of 21 pages and a second two-page addendum dealing with historical resources. That was released publicly in the fall of 1995."

The Innu Nation had been aware of the project from its earliest days in 1989, said Gillis. He dismisses claims that the route will damage wildlife.

"Our people have been in there for a month, and they've seen only a partridge and maybe one rabbit," he said. "The caribou winter on the strand [along the coast], which is where the winter road goes now."

Gillis believes that there is more to the opposition of the Innu Nation than meets the eye.

"There's frustration over Voisey's Bay and Davis Inlet and Churchill Falls and the Innu being shut out of decisions for years. We understand that, but we don't feel that the opposition is justified or thought out."

"Our going to court shows the Innu Nation's continued efforts to use every available means to protect the land rights of the Innu people," said Katie Rich, Innu Nation president. "I hope that the federal and provincial governments will honor their good-faith commitments to negotiate with the Innu Nation regarding our land rights. Not to do so could only be interpreted as intimidation of the Innu people and an effort to prevent us from using legal means to defend our land and culture."

"The proponents of the trail should accept the fact that we will not allow the trail to be built through the heart of our territory," Ashini said. "They should seek approval to build the alternative route along the shore of Lake Melville which the Innu Nation has already supported."

"Governments and other interest groups must learn to respect the fact that Innu have rights," he continued. "This is our land. We will do what is necessary to defend it."

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Lloydminster Native Friendship Centre
(403) 875-6558 (Cheryl)
or Lakeland College
(403) 871-5717 (Laurie Harris)



Surf's Up!

Windspeaker's Home Page

<http://www.ammsa.com/windhome.html>

MEETING THE CHALLENGE:

CONFERENCE ON ALBERTA ACHIEVEMENT TESTS & COMPUTER ASSISTED LEARNING FOR BAND OPERATED SCHOOLS & SCHOOLS WITH FIRST NATION STUDENTS

Hosted by: O'Chiese Education Authority, Sat-Tel Canada, Prime Time Computing

Location: St. Anthony Teacher Centre, 10425 - 84th Avenue, Edmonton, AB

Time: April 24 & 25, 1997, 8:00 am - 4:00 pm

3 OBJECTIVES OF THE CONFERENCE:

This conference is to assist educators & education authorities to:

1. Understand the rationale, limits, and classroom activities that could better prepare our First Nation and metis students to take the annual Grade 3, 6, 9, 12 achievement tests.

2. Focus on the variety of options open to teachers who want to use computer assisted learning in their classroom or computer room. At the 2 computer rooms, you will get hands on experiences on how to use digital camera, satellite, video conferencing, e-mail, internet, and stand alone computers to promote student learning, Kindergarten to Grade 12.

3. Provide a forum for directors, principals and education authorities to share ideas on how to organize school wide or district approaches from Grade 1 - 12 so as to ensure that more of our First Nations students graduate out of high school.

WHO SHOULD ATTEND:

Teachers K5 - Grade 12

School Administrators:
Directors of Education, Principals

Education Authorities:
School Board Members, Parents

Tribal Council Reps Who
Are Planning
Computer Assisted Training for Staff

Special Education Specialists
& Teacher Assistants
Computer Technologists & Network Managers
Working in Schools

DETAILS OF WORKSHOPS AVAILABLE VIA:

PHONE: 1-403-989-2034

FAX: 1-403-989-2122

E-MAIL: ochiese@ccinet.ab.ca

LETTER: Danny Bradshaw,
Conference Registration
O'Chiese Education Authority
Box 67
Rocky Mountain House, Alberta
TOM 1T0

THE INTENT:

The intent of this 2 day conference is to help you approach the annual provincial tests and computer assisted learning with an open mind and a sound educational strategy. These workshops are not meant just for the Grade 3, 6, 9 or high school teachers but also for teachers who want to ensure that key knowledge and skills are covered prior to the annual provincial tests. Also, our workshop facilitators shall focus on the test result patterns, student problems, remedial strategies and practical suggestions on how to use the new technology.

Participants have the opportunity to review some of the latest technologies, test banks as well as various computer assisted learning programs. At the end of the 2 day conference, participants can go home with practical ideas that they can use at their schools, classes, and computer rooms. Also, you will see and experience the potential of satellite and video training for staff and students.

At the display booths, there are ample opportunities to buy some of the software and hardware used in the workshops. Get a digital picture with you and fellow conference participants. Be sure to bring in your visa or purchase orders or give participants the authority to buy educational resource items as needed.

CONFERENCE AT A GLANCE

Thursday - Friday:	8:00 am - 9:00 am	Breakfast Pastry & Liquid Refreshments
Thursday, April 24	7:45 am - 9:00 am	REGISTRATION & ID CARDS
	9:10 am - 10:00 am	Welcome Ceremony, Key-Note: Ms. Jacqueline Dorchester, IBM Response: Kim Walker, SAT-TEL INC.
	10:00 am - 10:15 am	Break & proceed to workshops
	10:15 am - 12:15 pm	Workshops
	1:30 pm - 4:00 pm	Workshops
Friday, April 25	9:00 am - 10:00 am	Assembly at Theatre
	10:00 am - 3:00 pm	Workshops

REGISTRATION FOR APRIL 24 & 25, 1997 CONFERENCE

Fee: \$75 per person _____ 10% Discount for Schools who register 10 or more.

Please Register by Cheque or Purchase Order.

Send Registration OR Purchase Order by Fax: (403) 989-2122.

Register the Following;

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NAME OF CONTACT PERSON: _____

Name of Staff Registered & Grade Preference ie. (3) (6) (9)

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SEND TO: "O'CHIESE EDUCATION AUTHORITY"
P.O. BOX 67, ROCKY MOUNTAIN HOUSE, AB TOM 1T0