

Windspeaker

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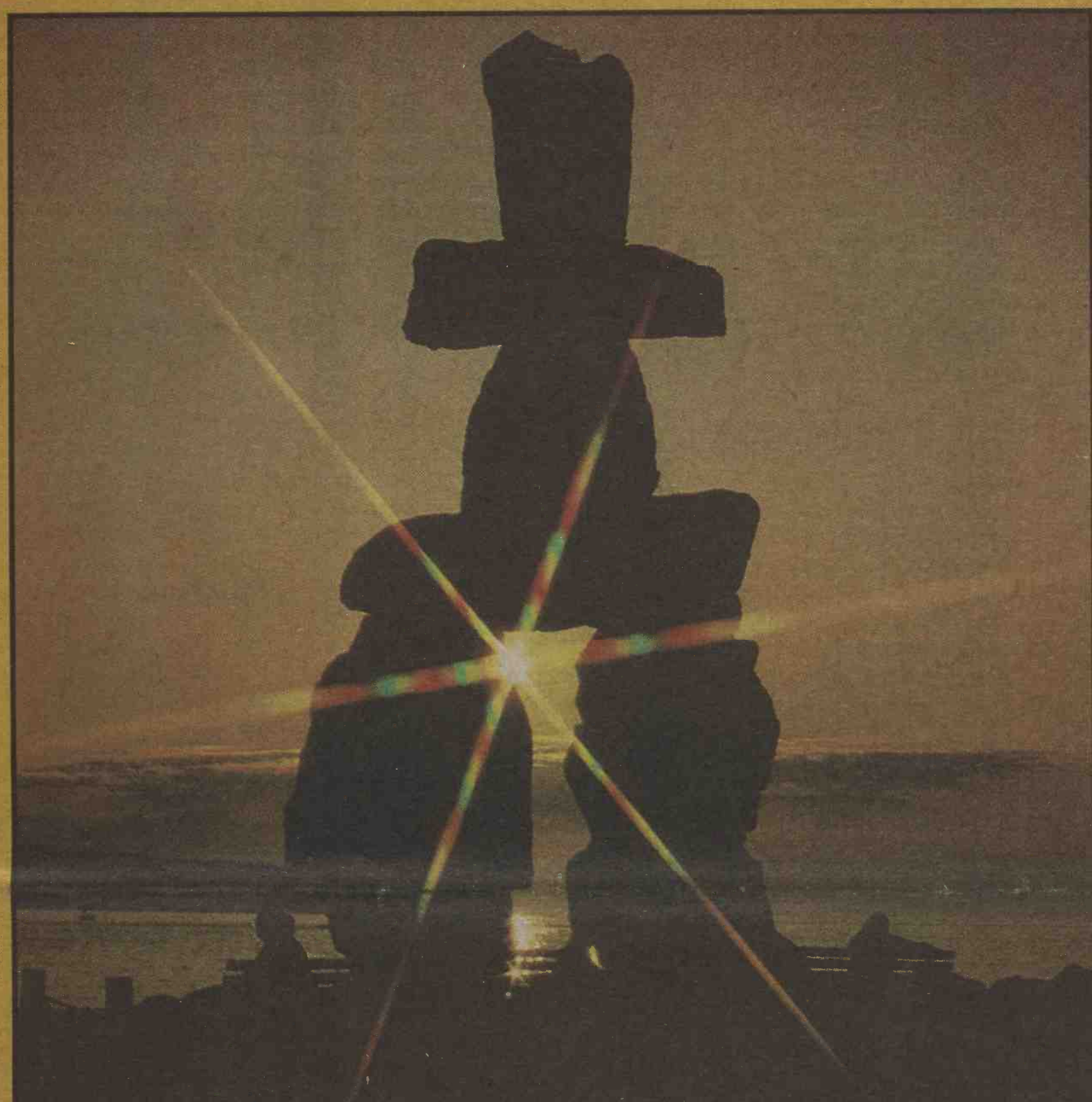
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QUOTABLE QUOTE

"Native people are not thought of when resources are developed."

— Librada Pocaterras, a Guayu' Indian from Venezuela

See Page R3



Janusz Zalewski

Sunset glimmer

Photographer Janusz Zalewski spent two years in the Northwest Territories trying to get the perfect shot of an Inukshuk at sunset, and where did he eventually find it? In Stanley Park in Vancouver, B.C.

Makivik OK's Great Whale dam project

By Dina O'Meara
Windspeaker Staff Writer

MONTREAL

The floodgates may have opened for one of the most controversial hydroelectric projects in North America with the signing of an agreement in principle between Makivik and Hydro-Quebec.

Under the plan, the Inuit corporation will become the beneficiary of a \$100-million compensation package from Hydro-Quebec if the Great Whale dam is approved.

However, Makivik also agreed to sign over any right to oppose the project, or initiate legal action against Hydro-Quebec to modify the hydroelectric expansion, in order to receive the package.

"We didn't sell out," said Zebedee Nungak, vice-president of Makivik. "We are taking an approach where we're trying to influence the design of a project that is going to happen. We agreed not to take any legal action for the life of the agreement in principle (18 months).

Nothing is written in stone."

Newly-elected Makivik president Simeonie Nalukturuk later added working with Hydro-Quebec is a means of controlling in part what happens to the Inuit. The people of Nunavik are making a transition from traditional to wage labor, and are integrating into the Canadian economic lifestyle.

"The main objective is to ensure that Great Whale is not only an economic development project to satisfy southern needs, but also take into account the cultural, economical and social needs of the Inuit," he said.

But this latest development in the hotly-contested project raises concerns that on-going environmental reviews on the proposed Great Whale Dam will be useless if no changes to the plan can be effected.

"It completely undermines the impact assessment project," said Matthew Mukash, chief of the Whapmagoostui band. "(The Inuit) are agreeing to more than before — more roads, more projects. So the environmental assessments must change."

See Project, page 3.

Metis Circle wraps up hearings

By Allen Sackmann
Windspeaker Contributor

OTTAWA

Metis from Eastern Canada wrestled with the thorny question of identity and definition before the Royal Commission on Aboriginal Peoples at a Metis Circle Special Consultation in Ottawa.

In the end, rapporteur Martin Dunn of Ottawa said the best Metis can expect from the commissioners is that their report "reflects the diversity of Metis peoples and establish that the diversity is valid, that mechanisms are needed to accommodate that diversity.

"That's about all you can do." With this consultation, the four-year-old Royal Commission wound up its public hearings and expects to issue a wide-

ranging report next year.

The two-day Metis Circle here came out of January sessions when the commissioners met with the Metis National Council and the Alberta Metis Settlements in Saskatoon. Many groups — mostly from eastern Canada — complained that the participating organizations didn't represent them or their views.

Among the 25 participants attending the Ottawa meeting were representatives of Metis organizations from Labrador, Northwest Territories, New Brunswick, Quebec and Ontario. Another dozen observers, mostly representing federal and provincial governments, also attended.

As in Saskatoon, this consultation had some controversy. Bernice Hammersmith of Saskatoon commented on the predominance of men sitting at the conference table. Her remark prompted a flurry of offers of table seats to women sitting

among the observers but attendees were also reminded that the invited groups had nominated their own representatives to the consultations.

A suggestion that western Metis had progressed farther than those in the east elicited a mixed reaction. Roch Matte of Ottawa said he was insulted by the suggestion: ". . . and we should not be compared with the prairies. . ." while Kirby Lethbridge of the Labrador Metis Association agreed that Metis in his area were behind in developing infrastructures. Later, however, several participants described the sessions as "very positive".

"I am happy in this circle," said Rejean Pilote of the Metis Nation of Quebec.

Dunn told the commissioners that their report should not propose solutions to fundamental issues surrounding Metis peoples but should tell govern-

ment that ignoring them "is going to cost more" than addressing them.

"It is not a question of law or of organization. It is a question of humanity."

Dunn, an Aboriginal rights consultant and author of All My Relations, a discussion paper developed for the meeting, helped organize the circle.

Discussion swirled around the identity issue throughout the meeting, although there appeared to be consensus that Metis are recognized as Aboriginal people in the Indian Act. It was felt that it is important, however, that government provide official acknowledgment of the status.

"Take out references to all the labels and call us Aboriginal people, if you can do that. . ." said Frank Palmater, president of the New Brunswick Aboriginal Peoples Council.

See Metis, page 3.

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News

Davis Inlet picks new chief

By Debora Lockyer
Windspeaker Staff Writer

DAVIS INLET, Labrador

The simple truth is she's tired — tired and saddened by the fact that after two years as chief she couldn't do more for her community.

Katie Rich has been replaced as chief of the Mushuau Innu of Davis Inlet, losing a March 31 election to peacekeeper Simeon Tshakapesh.

"I couldn't do the job I was supposed to. . . . It wasn't enough for the community," said Rich about the loss. This was her greatest disappointment during her time as chief. Her toughest challenge was to balance a commitment to her people with the needs



"I couldn't do the job I was supposed to. . . . It wasn't enough for the community."

- Katie Rich

of her family, she said.

During her term, Rich struggled to find ways to heal her impoverished community, which catapulted to the international spotlight after a group suicide attempt last year by six children.

"Davis has been examined through a microscope," said Rich of the media attention of the past 18 months. It has helped in some ways, garnering support from or-

ganizations around the globe, and lighting a fire under politicians to respond to demands for improved conditions for the community.

For three or four years the cries for the relocation of the community to Sango Bay fell on deaf ears in Ottawa, she said. It took only two weeks for negotiations to begin once the media saw firsthand how the people of Davis Inlet were living.

"We are faced with a crisis

every day," she said. "It's not the politicians who get the calls in the middle of the night with news that someone has attempted suicide."

Still, Rich is heartened the healing of the community has begun. Suicide attempts are down from just a couple of months ago and the 92-per-cent substance abuse rate Rich was faced with at the beginning of her term has dropped to 50 per cent, she said.

"It's taken 25 years for us to get where we are. We've hit rock bottom," Rich said. "It's going to take time to recover."

It may not be the end of a political career for Rich, who is considering taking a run at the leadership of the Assembly of First Nations. She said she should know in a couple of weeks if a challenge to Grand Chief Ovide Mercredi is in the cards.

Rich facing contempt of court charges

By Debora Lockyer
Windspeaker Staff Writer

DAVIS INLET, Labrador

Katie Rich has been called before the Supreme Court on a charge of contempt of court, but she's not sure if she'll attend her May 6 date before Canada's top legal body.

The former chief of Davis Inlet is one of three community members facing charges stemming from an interruption of provincial court proceedings on Dec. 16, 1993.

Rich led a delegation before Provincial Justice Robert Hyslop while he presided over circuit court in Davis Inlet. She presented him with a letter condemning his court.

Hyslop excused himself from the court

after threats of contempt of court failed to move the group of about 30 Innu who stood before him.

Innu later gathered outside the RCMP patrol building where Hyslop and six Innu prisoners were waiting to leave for Goose Bay, Rich reported. After some pushing and shoving, the judge left the community with only one of the prisoners.

Rich said she questioned the logic of attending the Supreme Court when the decision had already been made to convict her and co-accused Const. Justine Noah and Nympha Byrna, a Native counsellor.

Statements made soon after the court interruption by Chief Justice Donald Luther and Justice Ed Roberts said those involved in the incident would be punished, said Rich.

"They have convicted me — it doesn't

matter one way or another," she said. "I believe in what I did, even if I have to go to jail."

She is not frightened of the potential punishment and has not sought legal counsel, she said, adding that neither Canada nor the province have jurisdiction in Davis Inlet.

The December court interruption was in response to the judge's actions during a week-long court session, Rich said. She sat in court watching a "cranky" judge intimidate and make fun of the people who came before him.

"The last straw was when he (Hyslop) handed down a three-and-a-half year sentence for break and enter," said Rich.

She called one of her two advisers, who urged her to organize the interruption. A letter was written which denounced the court and Hyslop was told that future court circuits would not be allowed in Davis Inlet.

New chief to push for relocation

By Debora Lockyer
Windspeaker Staff Writer

DAVIS INLET, LABRADOR

The new chief of the Innu of Davis Inlet is seeking a firm commitment from Ottawa to relocate his people to Sango Bay.

Plans are in place to move the Mushuau Innu from the isolated island to a coastal settlement on the mainland, but as yet no formal approval has been received from the federal government for the project, said Chief Simeon Tshakapesh. The people are becoming concerned the relocation plan is just another empty promise from the feds, he said.

Tshakapesh was elected March 31 in a decision that saw former chief Katie Rich capture only 25 per cent of the vote to Tshakapesh's 54 per cent. William Katshina, picked up the remaining 21 per cent.

The new chief said the people supported his leadership because he is a sober individual who has been heavily involved in the healing process of the community over a number of years.

Until his election, Tshakapesh worked as a police officer at Davis Inlet. In January 1993 he foiled the attempted group suicide of six Innu children who were huddled in an unheated shack sniffing gasoline.

The incident brought the community's problems, which include

substance abuse, inadequate housing and overwhelming poverty, to national attention.

Tshakapesh is a married father of two who said the suicides of his own parents caused him to study law enforcement and seek the community's top political post.

The new council will focus on the relocation to Sango Bay, said Tshakapesh. The government has built six new houses and renovated others at Davis Inlet, but the money would have been better spent at the relocation site, he added.

According to government documents, the six new houses, three 81-square-metre family units and three 40-square-metre single-parent units, can be moved.

Although the federal government supports the relocation, it has set out a number of conditions that must be met before the Innu can be moved. The conditions include:

- Proof the site is capable of providing sufficient fresh water and other essential amenities to the community into the future;
- Provision of the necessary land by the government of Newfoundland and Labrador;
- Environmental acceptability of the site.

Former chief Rich said one of the conditions being negotiated is that the land of the new settlement remain the property of Newfoundland, something she considers completely unacceptable.

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SALUTE TO EDUCATION

Windspeaker takes a look at some of the institutions and programs that help educate and train our people so they can make better lives for themselves and others.

See Pages 8-15.

WATER DEVELOPMENT

Representatives from Indigenous groups across the world gathered in Montreal to exchange ideas and share experiences tied to development programs on their traditional lands.

See Pages R2,3.

AD DEADLINES

The Advertising deadline for the May 9th issue is Thursday, April 28, 1994

NATION IN BRIEF

Manitoba self-government takes first step
The first formal meeting of the Assembly of Manitoba Chiefs to discuss the dismantling of the Department of Indian Affairs began April 19. The assembly of 61 chiefs is being hosted by the Opaskwayak Cree Nation near The Pas. Grand Chief Phil Fontaine said it would take only three years to take apart the department, adding Natives want to bring about the change over a short period of time of intense activity. The move toward self-government would begin with the assembly assuming control of three or four areas in the regional delivery of programs including education, fire services, social development and capital management. He assured women and off-reserve people they will be a part of the process. "The First Nations decision-making process has traditionally been based on democratic principles, including consensus of the whole community. Women, urban people, youth and Elders will have important roles to play."

Absentee senator docked pay
Tory Senator and Alberta Sawridge Band Chief Walter Twinn missed 31 of 47 days in Canada's upper chamber during the 1993 senate session. Twinn was docked \$120 for

each day he missed because he couldn't provide legitimate excuses for his absences. Still, the senator collected more than \$70,000 for the 16 days he did show up for work. Twinn was appointed to the senate in September 1990 by Prime Minister Brian Mulroney and helped the Tories push through the goods and services tax legislation. Twinn is perhaps best known for his federal court challenge of Bill C-31.

North of 60 star arrested
Gerald William Bean, better known as John Oliver from the TV show North of 60, was arrested April 12 and charged with an assault on his former common-law wife Tina Keeper. Keeper and Oliver play Mounties on the popular series. Police report an argument erupted when a woman objected to Oliver smoking in front of her new baby. The woman was struck in the face and shaken by her forearms. Medical treatment was not required. Bean is scheduled to appear in a Winnipeg court May 9 to face the charge. The arrest was made less than a week after North of 60 television star Dakota House received a suspended sentence of six months probation and 50 hours of community service as punishment for an assault on his 17-year-old wife Tonya Jackknife. The actor pleaded guilty to the incident which occurred in Edmonton

last November. The first-time offender hit his wife in the face and knelt on her chest after an argument.

Native-run gambling gets thumbs down
The Maine State Legislature has turned down plans for a Native-run gambling casino in Calais near the Canadian border. The proposal was brought forward by the Passamaquoddy Indians who said it would create more than 1,500 jobs in one of the poorest regions of the state. Lawmakers decided public morality was more important to support than economic opportunity. The Passamaquoddy are considering negotiating their right to operate the casino under federal law.

Former chief announces candidacy
Bill Tooshkenig, a former chief of the Ontario First Nation of Walpole Island, announced he will let his name stand for the position of Grand Chief of the Assembly of First Nations in elections this July. Tooshkenig said he can do a better job representing his people than current AFN Grand Chief Ovide Mercredi, who Tooshkenig believes has lost touch with the grass roots. Mercredi has not said if he will run again.

News

Round-table a forum for Mohawks, government

By Debora Lockyer
Windspeaker Staff Writer

OTTAWA

No one's doing handstands or backflips over the formation of the Canada/Mohawk Round-table, said Kahnawake Chief Joe Norton, but there is a renewed sense of optimism in the three Mohawk communities in Quebec.

The round-table is a forum for nation-to-nation discussions on matters relating to economic development, justice, policing, taxation and jurisdiction on the three Mohawk reserves, said Norton.

"It's an opportunity to gather

together, at one table, under a distinct set of guidelines to do a new kind of business—one that's different from the status quo," he said.

The round-table consists of Norton; Jerry Peltier of Kanesatake; acting chief Rosemarie Sunday with former chief Mike Mitchell representing Akwesasne; federal cabinet ministers Ron Irwin of DIAND; Allan Rock, justice minister; David Anderson, Revenue Canada; John Manley, Industry, Science and Technology; and Solicitor-General Herb Gray.

Norton believes this group is likely to expand because each cabinet portfolio has a direct or indirect effect on the Mohawk community.

The first meeting was held in Ottawa in March where the chiefs presented the ministers with a proposal that outlined Mohawk concerns and how they see round-table meetings taking shape.

"The development of the process is what is key to the success of the round-table," Norton said.

The ministers have since considered the Mohawk proposal and responded with recommendations of their own. Mohawk leaders met April 20 to review those recommendations.

The Mohawk-bashing of the last three months spurred the need for dialogue, Norton said. The provincial and federal governments took drastic action to curb what each considered smug-

gling activities and illegal weapons possession on Mohawk reserves — "dramatic action targeted against the Mohawks."

The chiefs of Akwesasne, Kanesatake, and Kahnawake wanted to capture the momentum, taking these actions a step further and dealing not only with the negatives but with the positives, he said.

The new federal government is in a very strong position to support the round-table initiative, considering the promises in the Red Book, (the Liberal party election platform which recognizes the inherent right to Aboriginal self-government), said Norton.

However, the government can't initiate change because it is surrounded by the same bureauc-

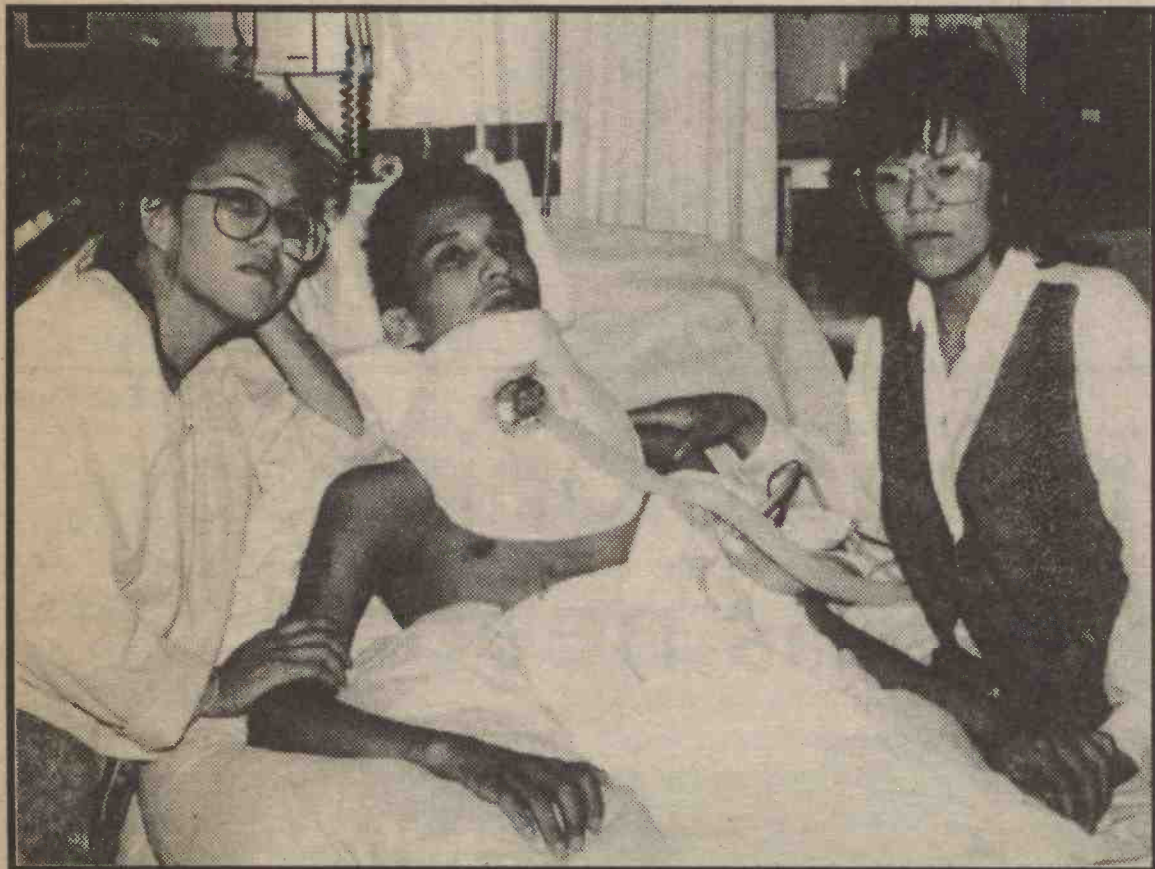
racy, the same philosophy of past governments with the same methods and policies at its disposal, he said.

The Mohawks are looking for both quick fixes and long-term commitments to the problems facing their communities.

"It's a big step in the right direction, a bold step on behalf of the government of Canada," said Mohawk Council of Akwesasne Chief Brian David about the round-table. "On one hand it will bring everything above-board," he said.

It will clarify how the Mohawks see economic development, relationships with Canada and the province, the constitution, and self-government.

"It's a healthy debate."



Dana Wagg

Rodney Pelletier with sister Sheila and wife Karen Dixon in 1990, shortly after the accident.

Pelletier dead at 25

Debora Lockyer
Windspeaker Staff Writer

REGINA

The pain and suffering Rodney Pelletier endured for the past four years of his life ended Easter weekend when he died in his sleep in Regina, the day after watching his daughter dance for the first time at a powwow. He was 25.

Pelletier was left a quadriplegic after an arrest by Turner Valley RCMP Jan. 16, 1990 on the Eden Valley Reserve, southwest of Calgary.

The arrest followed a domestic dispute with his then 19-year-old common-law wife of four years. Pelletier suffered a broken neck at the hands of Special Const. Willy Big Smoke, who was later charged and acquitted of assault causing bodily harm.

The judge ruled the incident was an accident occurring when the constable put Pelletier in a choke hold.

RCMP reported Pelletier had been drinking and was aggressive when arrested, but in an interview with a Windspeaker reporter in March 1990, Pelletier denied provoking the police.

"I did nothing wrong. I didn't put on a struggle or anything."

Relatives of Pelletier accused police of beating Rodney and leaving him lying on a jail floor for 12 hours before taking him to the Oilfields Hospital in Black Diamond where he was X-rayed before being rushed to Foothills Hospital in Calgary.

"Just look at me. It's getting harder and harder as time goes on," he said from his hospital bed in 1990. Pelletier was the father of two children, Jheri, 6 and Amber, 7.

Pelletier was buried on Saturday, April 9 in Saskatchewan. Staff Sgt. Gary Hoedel of the Regina City Police said investigators are checking into the circumstances surrounding Pelletier's death, but have classified it as a natural death pending results from an autopsy and laboratory tests.

Metis want self-definition, self-government

Continued from Page 1.

A representative of the Northwest Territories said: "We will define ourselves. We know who we are. Maybe we should get Indians and other people to explain how they identify themselves. Until you do that, to ask us to define ourselves is inappropriate."

Lethbridge of Labrador said there must be recognition that there is some unfinished business with Metis: self-government.

"Help us empower ourselves

and we won't disappoint you," he appealed to the commissioners.

Other issues on the agenda included treaty rights and claims of Metis, self-government, Metis women and community decision-making.

Among the questions raised on self-government were how services should be delivered, who should be eligible, and how can participation of women and youth be guaranteed in community decision-making.

Views were exchanged on whether self-governments should be community-based or regional, how implementation should proceed and what were the priorities.

While opinions varied, there appeared to be unanimity that the impetus and shape of government must come from the Metis themselves.

Commissioners said they had been asked to promote a Metis National Accord but wondered whether such an accord could be

developed and, if it could, would it be helpful. Spokesmen for three regions said they could not support a national accord.

"It would be good for the west," said one.

"We have a lot to fear from an accord," said another.

In a wide-ranging wrap-up session, commissioners wondered how many Metis there were in various provinces.

Dunn's paper said three elements are involved for Metis iden-

AKWESASNE RESERVE, Ont.

Gunfire off the St. Lawrence River is seldom heard these days, but people on the Akwesasne Reserve are paying the price for peace and quiet.

The nationwide federal clamp-down on cross-border smuggling of tobacco products has proved so potent, it's left many former traders without a way to make a living.

It's indicative of the failure of both the federal and the provincial governments to deal with the needs of the Mohawk community, said Mohawk Council of Akwesasne Chief Brian David. He said it's irresponsible to take away one form of employment without replacing it with another.

David said the opportunities for trading (smuggling) have been limited since Feb. 8 when Prime Minister Jean Chretien announced his four-point campaign against the

illegal movement of tobacco across the international border.

In nearby Kahnawake, leaders are developing a proposal for a casino which they hope will fill the employment void left from a downturn in the cigarette-trading economy. Chief Joe Norton said Kahnawake is in phase one of discussions with the American company Grande Casino.

In some places disposable diapers have replaced cigarettes as the contraband of choice being smuggled down the river, David said. Still there has been a sharp increase in unemployment on the reserve.

There has also been an increase in suicide attempts and domestic violence over the last months, but David isn't so quick to lay the blame for this at Ottawa's door.

It could be these things are becoming more visible because the people have a better relationship with police services, said David, who is also chairman of the Akwesasne Mohawk Police Commission. This is the same police service whose force is stretched to

the limit investigating three homicides which occurred in the community of 8,500 people in the past three months, he said.

Smuggling of cigarettes and other contraband has dramatically decreased across the nation, said Mike Theilmann of the Solicitor General's department. There were a great number of seizures of contraband in February and March and illegal cross-border activity has virtually dried up since.

Just the effect Ottawa was looking for when it increased the number of anti-smuggling agents to 700 officers, increased support from the Canadian Coast Guard and Canadian Forces along the St. Lawrence River and increased the number of Canada Customs officials at the border to 350 officers.

More effective perhaps was the decreased profit margin a smuggler could expect from selling black market cigarettes. The Liberals lowered the federal excise tax on a carton of cigarettes and offered to match provincial cuts to a maximum of \$10.

Credibility of review questionable

Continued from Page 1.

The project is subject to an environmental review involving five commissions representing provincial, federal, Cree and Inuit governments. The review was expected to run for at least a year, compiling data from the three interested parties. A Supreme Court ruling in February further stated Hydro-Quebec is required to conduct impact assessments on future facilities before exporting roughly \$25 billion worth of power to the U.S.

The April 14 agreement in which the Makivik corporation surrendered any right to legally challenge the project tips the critical

scale in Hydro-Quebec's favor, said opponents to the dam.

"The whole credibility of the review goes out the window," exclaimed Luis Eguren, co-ordinator for the Cree of the Great Whale opposition. "In effect, the provincial government, by allowing this agreement to be signed, has approved of the project without an environmental review."

Although the Inuit have been accused of selling out, discussions regarding the Great Whale dam will continue with Cree participation, said Mukash.

"It seems to us that we have to sit with everybody and discuss it

because it's a whole new project. And what we say will be recorded. For once, we will go on record about what we've opposed about the project. That has to be taken seriously by the governments."

Makivik, representing 7,000 Inuit in 14 Nunavik communities, would receive \$30 million once the project is sanctioned provincially and federally, plus \$21 million during the seven-year construction phase, and \$50.4 million over the following 42 years.

"We didn't sign this thing without considering all the options," said Nalukturuk, emphasizing the legal waiver has a limited life span.

Aboriginal and non-Aboriginal ancestry, self-declaration and community validation. Using the broadest interpretation, he said nearly 10 million Canadians could choose to be Metis.

An informal enumeration has taken place in some areas but, commissioners were told, the results have not been analyzed. The list, however, will likely be used during eventual negotiations with government on claims, self-government and services.

Our Opinion

Knick, knack, paddy-whack give Dog a bone

One fine spring day Dog left his home in the North to travel to a green meadow in the south of the territory. He carried with him a bone given to him by his master. It was a large, juicy, meaty bone which he felt compelled by instinct to protect from the other dogs in the area. He was anxious to find a safe haven where he could lie down, without worry of assault, to enjoy his rich meal.

A river ran through the territory, but Dog knew of a bridge where he could cross without getting his feet wet. Dog took a moment to look over the side of the bridge into the crystalline water which glittered and shone and flowed below. In the water he spied another dog, larger than he, with a bigger bone and immediately Dog longed for it. 'Oh, how wonderful that bone looks and how tasty,' Dog thought. 'This bone I have looks puny and pale in comparison. I must have that water dog's bone,' said Dog to himself.

'I won't growl and nip at the water dog for that might frighten him away and I might never see that bone again,' he thought. 'I'm smarter than that water dog,' Dog thought. 'I will talk to him and convince him he should give me his bone in trade for the one I carry.'

Dog felt very proud of his newly devised plan and confident he could make it work. He leaned farther over the edge of the bridge so that he might whisper in the water dog's ear and opened his mouth to speak. Down fell the bone, out of his mouth and into the water below. Dog knew then that he had fooled only himself with his plan and greed had lost him his only possession.

Simeonie Nalukturuk, president of the Makivik Corporation, stood in Montreal April 14 with the future of the Inuit of Quebec and, indirectly, the James Bay Cree, in his hands. A proud people with a rich, traditional heritage of hunting, trapping, and fishing had entrusted Nalukturuk to protect and keep them in safety so that their children, and their children's children, might enjoy a happy and prosperous life in Nunavik.

Nalukturuk was anxious, since his March election to this most prestigious post, to make good on his promise to find work for the Inuit looking to find their way into the Canadian economic lifestyle. When he saw Hydro-Quebec President Armand Couture, pen in one hand and \$100 million in the other, he was convinced his people longed for part of the action.

The Great Whale hydroelectric expansion would see traditional hunting and trapping lands flooded, trapping lines and migration routes dissected by roadways and the bodies of fish in the rivers inflicted with a rise in mercury levels for the next 20 or 30 years. But the negative impacts on the Inuit seemed pale and puny in comparison to the economic benefits set out to entice the people. All Makivik Corporation would have to do is sell off its bone of contention and sign an agreement that, in essence, was a self-imposed gag order on 7,000 Inuit mouths for the next 18 months: No opposition to the project or legal action to modify the expansion in any way and, in return, payment of \$100 million dollars, preference on bidding contracts and quotas and job training programs for Inuit workers.

"No, it's not enough," said Zebedee Nungak, first vice-president of Makivik. But if you can't beat 'em, join 'em.

And Nalukturuk reached for the pen in Couture's outstretched hand and bent to sign the agreement as the future of the Inuit and the James Bay Cree fell from his hand and into the murky depths of Hydro-Quebec's pocket.



Illustration by Don Kew

Liberation from colonization, our own untruths needed

Do you ever wonder what it would be like — for just one day — to live in this country without your brown skin? Sometimes I do; particularly right now!

I guess partly I'm feeling frustrated and disillusioned because of our inability to move ahead with self-government. It appears that every time we take a step forward something comes up that puts us 10 steps back (think about the Charlottetown Accord). While I'm extremely concerned about the political, social, and economic ramifications, I'm more concerned about the lack of respect and integrity we show each other during these difficult times.

Every time I pick up the newspaper, turn on the radio or television, it seems like a Native leader is being raked over the coals. What is particularly disturbing to me is that Native people are turning on other Native people and the media and governments are manipulating the situation to weaken our political strength.



JANICE ACOOSE

Of course I'm deeply concerned because like many others I have dreamed of liberation for all Native peoples in this country. As a survivor of the residential school system who was victimized by spirituality, sexual, physical and emotional abuse, I dreamed that one day we would be free of oppression. Growing up as a Native child and looking out at the world through eyes tainted by racism, poverty, alcoholism and drugs, I dreamed that one day the federal penitentiaries and provincial jails would no longer imprison my relatives; that social services would no longer take

away our children; and that drugs and alcohol would no longer claim the lives of our parents, aunts, uncles, brothers, sisters, and children.

While we have made significant progress on many fronts, I really believe that now, more than ever, our efforts need to be focused within ourselves. Or as Emma LaRocque so wisely stated in *Contemporary Challenges*, "the most important sort of liberation at this time is psychological in nature. . . . We need liberation not only from the colonial legacy of the proverbial white man, we need liberation from our own untruths."

Wind speaker

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Your Opinion

Davis Inlet taking steps towards healing

Dear Editor,

For more than a year now, reporters, television crews and photographers have come to Davis looking for "the story." The 500 people who call the island home live the story every day. Many of them are older than the particular village itself.

It has been my privilege to walk with these people for four years, helping to foster and celebrate their spirituality, which is so tied to the process of living. With all the media attention, I have encouraged the people to speak for themselves. They are of age; they can speak; they know their own stories. Those who wish to know have only to ask.

There is the story of the people as a whole. It is the story of a small group of

folks who are sick and tired of being sick and tired. After a devastating fire that killed six young children and a solvent-abuse episode which caught national attention, the folks, after careful consideration, presented a seven-point plan to the "powers that be", a plan they felt would help them live more wholistically.

Now living in Davis Inlet or Utssimassits (Home of the Boss), most wanted to live on the mainland, in a sacred place of their own choosing. This location was known as Sango Bay and was also where many of their ancestors had gathered in the past. This they wished to call home.

Because of severe family dysfunction, they needed a healing centre, a place in Labrador where their own language would be spoken. Self-government is

seen to represent "taking more control over their own lives." They wanted to make the decisions that affect the way they live. Besides that, they are Innu, a people of the land. In fact, they are land owners. They want and need a land settlement so they can get on with "living with their land."

Beyond this, everyone knows how important education is. The Innu want control of their schools. They want their children educated in their own language, taught their own culture and made a part of a system which is much more sensitive to their own history and culture. They also want a justice system which pays more attention to "healing" than to "punishment." They ask, finally, for a spirituality with much more sensitivity to the past.

All these requests sound to me like signs of love, hope and health. In fact, they are more than requests. Many of the leaders already live out these values in their daily life. They are already taking the lead and asking others to "walk with them." They are risking great odds, yet ready to do their part. I'm sure they already have made and will continue to make some mistakes. However, they need our support and encouragement as they set a new direction in their lives.

All these changes will require money, patience, an openness to something new, supportive negotiations, and a sense of humor. The folks in Davis Inlet are on the move.

Fred Magee, OMI
Priest with the Innu of Labrador

Teach us the old ways to help restore our pride

Grandfathers, Brothers, Sisters:

We are a unique people, with unique qualifications. Our people have been stepped on, spat on, laughed at and locked behind bars. The invaders have even turned some of our own people against us.

For the past 500 years they have tried to shut us up... even wipe us off the face of the earth. But still we persist, and this has made us even stronger.

We are once again beginning to reach out to our Elders for spiritual guidance and lessons in traditionalism. We are once again reaching out for our identity, so that we can stand proud, walk proud and speak proudly of who we are.

The invader taught us that we were weak, we were useless, we were lazy, we were stupid, but then the invader made his greatest mistake. He gave us his education, and you can educate a person to a certain extent, then he begins to think for himself.

For the past 500 years, our people have tried to follow the white man's ways, but they didn't work for some of us, because we were considered inferior. In their textbooks (that they taught us to read) we weren't even considered humans. We were noble (?) savages. Sometimes we were murdering Red devils and of course, we were brothers.

I pity those poor little children, especially Native children, not knowing just what the heck they were.

In this century, our youth

are really mixed up and I don't blame them. Some of their parents aren't any help, because they have been beaten to the ground themselves.

We are now in a century of consciousness. Our youth are crying out for help. They want to know who they really are. They are reaching out their hands, striving for identity. We are once again searching for the centre of the universe, the place where our grandfathers were happy and at peace with the world. The place where we can reach out, touch one another and truly say 'Brother'.

Our hearts are bad, we are lonesome, we are desperate for a word. Something to fill our inner being. Something to make us whole again.

We wait for you, our teachers... we sit on bus stops, we wait by the roadside looking this way and that way... we stop on street corners and sit in cafes... we look out from barred windows and reach out from hospital beds.

We are everywhere and we are sick. We have been poisoned by the white man's greed. We have been sidetracked with his materialism. He has offered us so much poison, and then taken it away, leaving us in need. We have been pushed and shoved till there is nowhere else to go.

Teach us again, Old Ones. Bring out your drum. We will laugh no more, but will hear your words. We were young and foolish, now we have learned the lessons you tried to teach us years ago. We have seen from

our own eyes what you saw in your visions; and we believe.

Lead us to the centre so that we can begin to grow, to learn and be as the Creator made us.

We will pick up our culture which we had left by the wayside. We will learn our values and cultural beliefs. We will sing our songs and dance for you.

You, our teachers, you who have stayed proud and tall — we salute you. Throughout all these terrible years, you have waited patiently for us to wake up, to have the mist wiped out of our eyes. You who have clung to all that is precious to us as human beings. This is what we are looking for. Something to identify with. A reason for living, a reason for pride. We had nothing, and if we did, we didn't know what.

Show us the old ways, so that we can join you. Teach us so that we can once again be proud of who we are and what we are. Lead us, so that we can once again hold our heads up and not be ashamed of our own uniqueness.

We have stumbled onto the old paths and we have seen all these beautiful things: now we wish to know how to use them.

We crave for that same happiness and pride that shines from your eyes and we wish to learn. Here is my hand, our hands, take them and teach us and lead us back to the Medicine Road again.

Oo-chin-a-pees
Marvin J. Crier
Winnipeg, Man.

AIDS hotline clarifies hours

Dear Editor:

I wish to thank you for the article headlined Drinking, drug use increases risk of AIDS (Feb. 28 issue).

Just a little note clarifying the hours of operation of the Atlantic First Nation AIDS Task Force. When people call our toll-free line, please keep in mind that we are on Atlantic time. This can mean a difference of one hour to four hours ahead (1/2 back in Newfoundland) of anywhere else in Canada. Our hours of operation are from 9 a.m. to 5 p.m., Monday to Friday.

Currently, we are trying to recruit volunteers to staff our hotline after hours. Once

we get that in place then we will be looking at 9 a.m. to 9 p.m. every day. That is going to take some time to set up. So anyone out there who wants to reach us, please be patient with us and try to call during our office hours. If by chance we are not available, there is an answering service available. If you want, you can leave your first name and a phone number (including area code) where we can contact you as quickly as possible.

Thanking you in advance for your time and co-operation in this matter.

Healing Our Nation,
Tuma Young
Project Co-ordinator, AFNATF

Carnival winner shares good times

Dear Editor,

I would like to take this opportunity to thank your staff for giving me, as well as my best friend Donna Laboucane, the opportunity to attend the Caribou Carnival in Yellowknife. We can't recall having a better time. And believe me, we've had a lot of good times!

We met so many wonderful people and made a lot of good friends during the time we were in Yellowknife. Our plan is to go back in July, which we are looking forward to.

We'd like to thank Enoch Wilderness Travel and the owner Ragnar Weststrom. We were taken on a snowmobiling and ice-fishing expedition at Trout Rock, approximately 30 kms from Yellowknife. Our guides were Noel and Jonas; their hospitality was excellent! Donna even caught a 20-pound fish! The temperature was -30 C on the Great Slave Lake, but we toughed it out. We had a lot of good laughs and even got Noel to take pictures of us to prove that we were out there.

Kerry McCluskey, the freelance writer for Windspeaker, joined us at the Carnival site.

There we were able to watch the Dog Derby, look at the ice sculptures, get thrown in jail by the Caribou cops, buy souvenirs and do some gambling. We had a great time! Kerry was wonderful and fun to be around. We've already been in touch a couple of times since we left Yellowknife.

Donna and I also spent time with some of the people we met. Before we left we went to a birthday party and barbecue in the "Old Town." What a place! It must be very beautiful during the summer. The host barbecued caribou sausages and served a delicious meal.

I have nothing but good things to say about the people and hospitality in Yellowknife. It has to be one of the best places Donna and I have ever been to.

Thank you again to your staff at CFWE and Windspeaker, the Caribou Carnival Association, NWT Air, The Yellowknife Inn, The Explorer Hotel, Kerry McCluskey, and all the good people we had the opportunity to meet.

Elaine Boucher
Caribou Carnival contest winner

Letters welcome

Windspeaker welcomes letters to the Editor. Submissions should be approximately 300 words or less in length. All letters must be signed with a first and last name or an initial and last name. A phone number and address must be included, not for publication but for verification.

All letters are subject to editing.

Please send letters to:

Linda Caldwell, Editor, Windspeaker, 15001 112 Ave., Edmonton, AB T5M 2V6.

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- 1994 SUMMER INSTITUTE FOR ABORIGINAL PEOPLES**
June 18 - 24, 1994, Ottawa, Ontario

Oki. Since this issue salutes education, I have a bunch of people who I would like to take time to thank and congratulate for giving me the opportunity to teach. First of all, Ms. Jane Sager, the head of the Native Communications Program at Grant MacEwan Community College in Edmonton, for giving me this opportunity to teach layout and design in newsprint. And to the students I have taught, it was an experience for me to give them a little knowledge of newspaper designing, but 14 weeks was not enough. Anyway, I wish you the best of luck in all of your futures.

The Navajo pride

Tucson, Arizona - I was reading about this woman in the Navajo Times, so I thought, hmmm, maybe other people around Indian Country would like to hear about this. I called Tom Arviso Jr. of the Navajo Times. I put on the charm to steal this from them. He was polite and said "Weeelllll (southern drawl), sure, you can, Miss Winnipeg as long as you include me and my paper's name with the story." Did you ever meet a person who was about to steal who would ask if they can?

I'm bad for getting off subjects. To be recognized for all your work for other people is the greatest feeling you can have. I was reading about Louva McCabe Dahozy and I felt proud of her and what the Native people are doing in general. She was presented with the University of Arizona College of Agriculture Lifetime Achievement Award.

Ms. Dahozy has long been associated with the University of Arizona and its Cooperative Extension programs. She was a founder and first national chairwoman of the North American Indian Women's Association, an organizer of the Navajo Nation Council on Aging and a founder of the National Indian Council on Aging. That's real dedication.

As said by Eugene G. Sander, Vice Provost and Dean, "We salute her demonstrated leadership and commitment to preservation of cultural values."

A plea from the heart

Victoria, British Columbia - When you lose a child, the feeling is of incredible loss. But when the child is lost in their own thoughts and actions, then you ask for help for them. There is a family looking for one of their own, and this person's mother is asking for our help in finding her lost child. The girl's name is Rochelle Rae Campeau of Victoria, British Columbia. Her birthdate is Sept. 7 and she will



PEOPLE & PLACES
by Ethel Winnipeg

be turning 14. She's quite beautiful, as you can see from her picture, and she could be a model. She is 5'6" and 119 lbs.



She has been missing since Oct. 11, 1993 and her mother's last contact with her was in November when Rochelle called her collect from Los Angeles, California. She is believed to be back in Canada around the Victoria/Vancouver area.

Red Sky celebrates

Portland, Oregon - The Red Sky Celebrations are having their second annual Indian Nations and Cowboy Art Show in June. Their first year of existence, they have

been recognized as an outstanding organization which has instituted a valuable Native American tourism program in the Northwest states. Also, they received a prestigious honor from the Northwest Festivals Association for the Best Promotional Campaign for 1993, Best Festival Poster and Best Festival program.

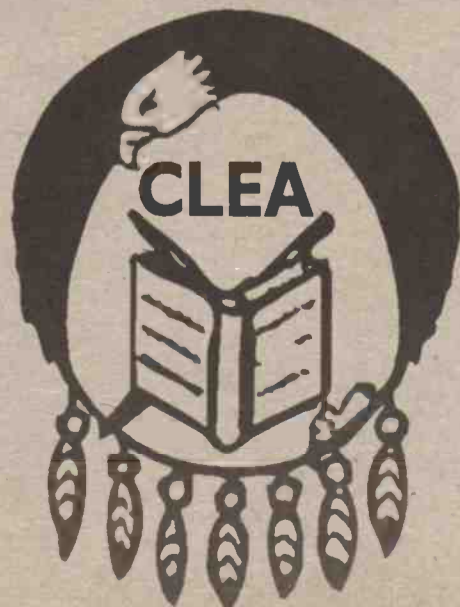
The festival features many different things to see or do, but they have got together many Native artists in different fields of art to show their work. The show's theme is Honor Our Past Dream for the Future, dedicated to Chief Joseph of the Nez Perce Nation in Washington. If you don't know who he is, well, read about him and his triumphs. They will have a special dedication ceremony, which will have Chief Joe Red Thunder, great grand-nephew of Chief Joseph, taking the honor for his famed relative.



Celebrating a century

Sometime last month when the Leprechauns were out to give good luck, I think one of them gave Patrick (Sagutchewosai) Stonepoint the key to age because he has turned 100. The community of Sagamok and Serpent First Nations gave Patrick a birthday package, complete with a stretch limousine ride and the biggest birthday party the community ever saw. They filled the community to wish him the happiest birthday. Lemme clear my throat and sing the birthday song to him. Ummm...Ummm...Me Me Me Meee... Okay, I think I'm ready... Happy birthday to you... happy birthday to you... Happy birthday tooooooo Patrick... happy birthday to YOOOOO! And many more!

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Business

Separating politics from business key to success

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

As more First Nations work toward a goal of self-government and economic self-sufficiency, many have to grapple with the old chicken-or-the-egg conundrum.

What comes first, political self-government to enable bands to become economically viable, or successful entrepreneurship to allow bands to pursue sovereignty? And are the two goals mutually exclusive?

"I believe that business and politics cannot be completely separated," Robin Wortman, executive director of the Council for the Advancement of Native Development Officers, told a recent conference in downtown Vancouver.

But Wortman, a Metis from northern Alberta, told about 250 delegates to the Separating First Nations Politics from Business

convention that a study done by Harvard University in the U.S. found that Indians there have greater sovereignty and use it to create a sustainable economy.

"The most successful tribes have forced the U.S. Bureau of Indian Affairs into a purely advisory role rather than a decision-making role," he said.

The bureau stands as an impediment to economic development because the fortunes of the bureau rise when the fate of the Natives fall, according to the Harvard study.

"The higher the unemployment rate, the worse the poverty, the better off is the Bureau of Indian Affairs. Its budget rises, its staff rises, its power rises," Wortman said, quoting the study's author.

And the analysis, he said, can be applied to the federal Indian and Northern Affairs Department.

"If this sounds like biting the hand that feeds you, I guess it is. After all, we don't want to be fed, we want to feed ourselves.

"The most effective tribes

separate politics from business by establishing independent enterprise boards to run the tribe's enterprises and assets," through the delegation of economic responsibility, said Wortman.

The Harvard study found the chance of success was five times higher when such boards were in place, he said.

But Wortman points out that all business works in a political environment, using such examples as the Pearson Airport deal and Vancouver's Expo 86, and First Nations governments are no different, except in one way.

"They are usually smaller, therefore the politics are often more personal. Inter-family rivalries can interfere with political decision-making, not just good business decision-making," he said.

But he said the challenge for bands is to maintain a link between economic development and politics, but keep the proper distance between the two.

John Snow, chairman of the Aboriginal opportunities commit-

tee of the Calgary Chamber of Commerce, told the conference, "You can't separate politics from self-government because politics are an integral part of self-government."

A member of the Stoney Tribe at Morley, Alta., Snow advocates more involvement from First Nations in non-Native business groups.

"We need to get into the institution of decision-making, like the board of trade, the chamber of commerce. If you're not on the inside, you're on the outside."

He related how the band at Ghost Lake owned a quarter-section of land that the government was willing to pay them \$1 million for, "no questions asked."

But by empowering themselves with the knowledge that's available if you know the system, the band was able to determine that 50 per cent Indian royalties on the oil beneath the land were worth \$28 million and took the government to Federal Court after it offered them \$4 million. The band eventually settled for \$20

million.

He said that case demonstrates how working from within is more effective than protesting the government from the outside.

"Growing up in a political family, I held a lot of picket signs, but no one listened to me," said Snow, who earned his Bachelor of Science degree and is now finishing a Master's in political science.

"It's not until I got the letters behind my name and I was sitting inside the chamber of commerce, that's the only time they really listened."

He stressed the importance of a strong educational background and a strong family support system for Natives who are serious about success.

The one-and-a-half-day conference, organized by the Native Investment and Trade Association, also heard about how to structure a corporation within the Indian Act, how to set up an economic development corporation and learned about the roles and responsibilities of First Nations directors of corporate boards.

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Salute to education

Youths learning outdoor skills

By Sarah Harwood
Windspeaker Contributor

THUNDER BAY, Ont.

An outdoor educational program for Native youths has been launched, after eight years of development.

The Canadian Outward Bound Wilderness School has formalized the program with the name Giwaykiwin, given by a local Elder. Giwaykiwin is a very old spiritual Ojibway word which translates in English to "we are returning to the land, our Mother, the Earth." Terry Swan, a Cree/Saulteaux woman, is coordinating the program from an office in the Thunder Bay Indian Friendship Centre.

Outward Bound is a nonprofit outdoor educational organization which has been providing wilderness experiences to a variety of individuals since 1977 from their base on Black Sturgeon Lake, 160 km northeast of Thunder Bay. Since 1985 the school has been committed to working in a focused way with Native individuals and organizations to help effect positive change within themselves and the community.

"Our primary objective," said Swan, "is to provide culturally appropriate courses which incorporate the tenets of Outward Bound and the values and teachings reflected in the Native community."

Outward Bound courses are designed to promote self-reliance, care and respect for others, responsibility to the community and concern for the environment, she said. Giwaykiwin programs will

not deviate from that mission.

"We offer all the standard activities of a regular Outward Bound course — canoeing, camping and rock-climbing in the summer; dog-sledding and ski touring in the winter," said Swan. "But the Giwaykiwin programs also provide a cultural component — traditional teachings and ceremonies performed by local Elders, traditional crafts and a service project in the Native community."

The courses will be staffed primarily by Native instructors.

"Because of our unique perspective we can provide strong leadership and have a commitment to developing people in the Native community."

The current Giwaykiwin program is varied; a seven-day leadership development course for young men and women ages 18-25 years and a 21-day youth challenge program for those experiencing trouble in their lives.

Students who complete the course are eligible for an Ontario high school credit.

A special scholarship fund has been established to help Natives who wish to participate in regular Outward Bound courses.

"By returning to the land and drawing from the strength of our Native traditions and the wisdom of our Elders, we have the opportunity to heal the spirit within and experience the power of sharing," said Swan.

"Giwaykiwin will help our young people to gain an understanding and respect for the spirituality and interconnectedness of all living things."

For more information on the program, contact Terry Swan at (416)421-8111, extension 228.

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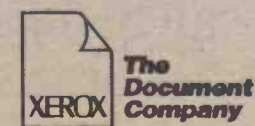
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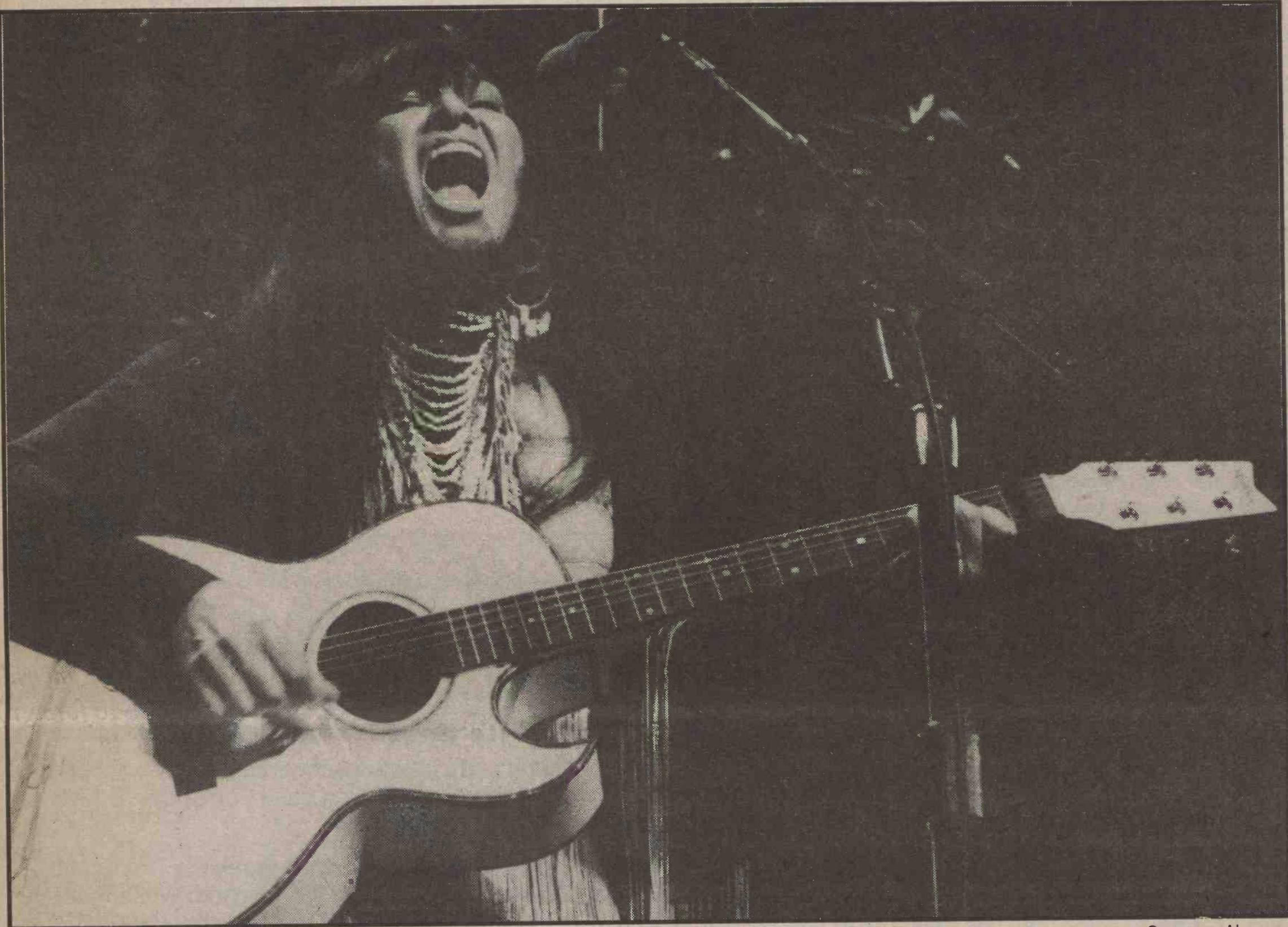
Wind speaker

April 25 - May 8, 1994

Regional Section

Volume 12 No. 3

Catch the first chapter of "Going home," Windspeaker's new serial story, in our May 9 issue.



Suzanne Ahearn

Sing it, Buffy!

Cree singer Buffy Sainte Marie pours out her soul during a concert for Aboriginal youth in British Columbia. Sainte Marie joined maestro Kim Bell conducting the Vancouver CBC and Opera orchestras on the stage of the Orpheum in "Attribute to Aboriginal Youth." The Canadian Native Arts Foundation presented the event which brought in more than 2,700 kids from around the province. The tribute was co-sponsored by BC Hydro, Indian and Northern Affairs and the BC Ministry of Small Business.

Audit not surprising to Metis

By Debora Lockyer
Windspeaker Staff Writer

SASKATOON, Sask.

The president of the Metis Nation of Saskatchewan said the final audit of the association's financial and accounting practices will highlight a number of problems inherent within the organization. Those problems include a lack of internal controls, poor record keeping and poor administration.

"This is the picture it will paint," said Gerald Morin.

No one should be surprised by this, he said.

"Metis organizations have been severely under-funded for years," he said as a reason for any accounting irregularities found by auditors Deloitte and Touche. He said government funding has not kept up with the growth of the Metis Nation.

A draft of the audit statement was distributed to Morin and association treasurer Phil Chartier to allow for their discussion and response, said Morin.

"Metis organizations have been severely under-funded for years."

- Gerald Morin, president of the Metis Nation of Saskatchewan

He has been under attack for not giving the draft wider distribution, but said the draft was for his and Chartier's eyes only. The final audit will get public distribution at the end of the month, he said. It was the most in-depth study into the organization's books to date.

Morin denounced a Reform MP's call for an end to the secrecy surrounding the audit. He said the Reform Party was no friend to Aboriginal people and likened the Reform movement to the Ku Klux Klan, a racist American society.

"This is a party which prides itself on being red-necked," said Morin of the Reformers.

B.C. MP John Duncan demanded the federal government disclose the annual audit of all Native organizations receiving public funds. He said the Metis community is concerned about a lack of accountability in funding arrange-

ments with the Department of Indian Affairs.

The Metis Coalition of Concerned Citizens has called for more financial accountability and democracy from the executive of the Metis Nation of Saskatchewan.

A petition was circulated by the group, demanding the resignation of Morin and Chartier and a resolution was passed seeking a general election for a new executive.

Morin is not concerned, saying Metis Nation members are sick and tired of hearing from the group. The coalition was made up of a handful of dissidents whose campaign once had momentum but fizzled out, he said.

The majority of the members of the Metis Nation have been remarkably supportive and are willing to allow the process to run its course, Morin said.

DOTC policing

WINNIPEG

Police services are set to resume in the Dakota Ojibway Tribal Council communities, after months without basic protection.

The DOTC, Ottawa and Manitoba Justice Minister Rosemary Vodrey have reached an agreement to provide a mixed force of eight RCMP and 12 tribal constables to the eight troubled communities under an interim 45-day plan.

But some communities have mixed feelings about the deal.

"Half don't want them back, half do," said Roseau River councillor Derek Cassidy about the police. Residents are calling for a referendum vote to settle the issue.

Tribal police were dismissed in January after DOTC officials said the organization ran out of funds to cover the force.

Kemano hearings heat up

PRINCE GEORGE, B.C.

Chemicals may have to be poured into the Nechako River to offset effects of Alcan's Kemano Completion Project on the salmon habitat, a provincial inquiry into the \$1.3 billion hydroelectric project has heard.

Panel members representing Alcan told the B.C. Utilities Commission there would be little or no side effects from the pouring of phosphorous and nitrogen into the river. Nutrient-loading would help stimulate the food chain of micro-organisms, said Alcan spokesmen.

Fisheries biologist Mike Morrell offered a differing opinion, however. He said the nutrient-loading would effect an already stressed-out ecosystem.

The B.C. Utilities Commission is assessing the environmental and social impacts of the project, which would reduce water levels on the Nechako River by 84 per cent at certain times of the year. Opponents of Kemano are concerned the project will harm migrating fish stocks as a result. Alcan maintains water levels are higher than necessary for fish production.

Native groups have accused the process of lacking credibility. Chief Justa Monk of the Carrier Sekani Tribal Council said the B.C. government is in a conflict of interest over the Kemano Project because it owns \$3 million in Alcan shares.

B.C. Environment Minister Moe Sihota said the shares were bought in 1989 by the Social Credit Government and are currently up for sale.

The hearing has heard how federal officials negotiating the Kemano deal ignored scientific information that undermined Alcan's plans and moved ahead with the water project.

The Utilities Commission recently denied a request for a two-week delay in the hearings by a lawyer for the Nechako Valley Communities. David Austin said his clients needed more time to prepare their case after the release of about 60,000 pages of fishery documents on the Kemano.

Austin said documents already examined show discrepancies in evidence given during previous phases of the hearings. For example, one document said Alcan voluntarily gave up its rights to the Nanika River in exchange for rights to the Nechako, and another implies Alcan will be compensated for giving up its rights.

Resources

Integrated approach best - delegates

By Dina O'Meara
Windspeaker Staff Writer

MONTREAL

Indigenous observation of ecosystems is often deemed anecdotal and unreliable for scientific research, say representatives of Native organizations around the world.

"Traditional Native knowledge isn't being recognized but is as valuable as western technological breakthroughs," said Colombian Manuel Moya.

Some groups have combined the two for a more efficient model of land management. In eastern Canada, the observations of Atikamekw hunters and trappers is helping form the basis of an on-going environmental review. The three-to-five year project is running in conjunction with a western-style review, as an integrated land management program of the Association Mamo Atoskewin.

"There is a fundamental difference on how resources are managed. Each reflect different cultural values based on observation," said Michael Ares. "We are making efforts to bridge the traditional and the modern, and apply both approaches to water development."

The group has recruited the help of hunters and trappers to

monitor migration patterns and the movements of moose, deer and beaver. Hydro-Quebec gave financial support to the project, which was initiated in 1989.

"In practice, the Native knowledge combined with scientific knowledge can provide better results," said Ares. "The possibility that the traditional way is subordinate to the scientific way has alienated Native people all over the world."

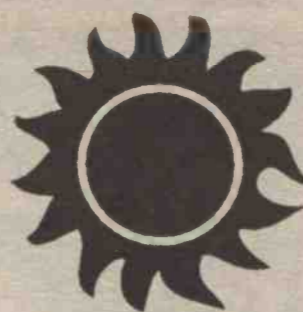
"But without taking into account the Native way, we've seen more and more environmental degradation. In Canada Native ways have been ignored with devastating results."

An integrated approach is a key element in land development, especially for hydroelectric projects, he said.

Corporations are catching on to that idea, for legal reasons and because of public pressure, admitted one businessman.

James Cooney came to the conference on Indigenous people and resource development to find out what Natives wanted in terms of consultations.

"From the corporation perspective, the intention in this issue is finding out how to establish a long lasting, mutually beneficial relation with the people you're working with," said Cooney, the director of international and public affairs for Vancouver-based Placer Dome, Inc..



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Developing Resources

Canadian Natives absent from resources conference

By Dina O'Meara
Windspeaker Staff Writer

MONTREAL

Native people must be included in water development projects to ensure their culture and natural resources survive, said delegates at an international resource development conference.

"We want to be a part of the solution rather than be dismissed and cast aside," said Rene Simon, with the Atikamekw Montagnais Council.

The noticeable absence of the James Bay Cree at the Indigenous Peoples and Water Resource Development Projects conference in Montreal concerned delegates, who came expecting to hear Aboriginal representatives from the host province. But the Cree refused to take part in the conference, saying it was heavily biased in favor of Hydro-Quebec.

"I think it is a very uncomfortable situation," said Tom Campbell, with the Shoal Lake First Nations in Manitoba. "There's a lot of other things here that we would like to have seen, like the participation of Elders."

Less than 100 delegates attended the April 13-15 gathering, which saw representatives of Indigenous communities from Canada, Latin America, the United States, India and Norway speak on the impact of hydro developments and the need for Native participation in land management.

Delegates from the United Nations, the World Bank, the province of Quebec government, Manitoba Hydro and Hydro-Quebec completed forum ranks.

"The tone of the conference was set at the beginning by Christos Sirros that all was well between Aboriginals and the government," scoffed Chief Matthew Mukash, of Great Whale. Mukash arrived during the last part of the conference to brief delegates on the Cree situation regarding the proposed mega-hydroelectric projects in Northern Quebec.

Provincial representatives opened the conference touting the inevitability of more hydro projects in Quebec to sustain the province's need for electricity. Quebec Minister of Native Affairs Christos Sirros supported

hydroelectric projects as those which produce the least polluting forms of commercial energy. The projects have also benefited Native communities through increased economic development and higher standards of living, he said.

Sirros, also provincial minister of natural resources, told the audience Natives and non-



Christos Sirros

Natives have to learn to work together on sharing natural resources "on the basis that the territories belong to nobody." Native people do not have the right to veto economic development, he said.

The Cree boycott did not deter Romeo Saganash, a former vice-president of the Grand Council of the Cree in Quebec, from participating as a moderator during the conference.

"I respect their decision. I come as an individual that believes as long as we don't sit down to discuss how to find solutions regarding the challenges we face, coming to a solution will be impossible," said Saganash.

He was optimistic the conference would help Aboriginal participants share experiences and learn from them.

"My hope is that this could start to define how Native people can have an influential participation on any development in the future. These issues are no longer avoidable," Saganash said.

An initiative by conference organizers to establish an international organization promoting Native peoples' participation in development projects met with mixed reviews. While some delegates believed such an organization would give Indigenous peoples a stronger voice, others argued people should make use of existing organizations, such as the World Council of Indigenous Peoples.

Latin American Indians ignored

By Dina O'Meara
Windspeaker Staff Writer

MONTREAL

Governments across the world have consistently ignored the impact development has on Indigenous populations, threatening not only their traditional lands and culture but their very survival, said Latin American delegates at a recent conference.

"Native people are not thought of when resources are developed," said Librada Pocateras, a Guayu' Indian from Venezuela. "All the development is done on the backs of Indians, without their being consulted, without their knowledge and without their informed consent."

The Guayu' woman addressed an international gathering of Indigenous people at a water resources development conference in Montreal. Dressed in the traditional flowing robe of her matriarchal society, Pocateras described the destructive changes unhampered development has had on her region and people.

Pocateras comes from the Guajira, an arid region in the western state of Zulia, Venezuela. Water is sacred to her people, traditionally nomadic goat herders. And since the discovery of oil and precious minerals in her region decades ago,



Librada Pocateras

the Guayu' have seen water become more scarce while also being polluted by industry and diverted for hydro projects.

Alienating themselves from their traditions resulted in the alienation of nature, Pocateras told delegates.

"There was a long drought, for five years. An Elder had a dream that the water did not come because the people had separated themselves from nature. They no longer ate traditional foods, the women no longer painted their faces with pai-pai, there were no more feasts.

"So, the Elder's dream was passed from house to house and people gathered their drums, and women painted their faces, and we had a feast. And the rains came," Pocateras said. "There is no place in the life of the Guayu' that is not intercon-

nected with water. But our Elders have told us that our biggest thirst must be the thirst for knowledge," she said.

In the state of Choco, Colombia, Native and Black groups face the same challenges, said Manuel Moya. Six settlements and 20,000 hectares will be flooded in the proposed Vallamalaga hydroelectric project which is part of the Pacific Plan for development. Harvesting of hardwoods in Colombia also threatens to destroy one of the last surviving rainforest ecosystems, decimating an invaluable gene pool, said Moya.

Including Native input on projects and implementing impact assessment programs is essential for sustainable development to be successful, he said.

"We are convinced that for this region to survive, for our culture to survive, there must be a dialogue between us and the companies. To ensure a future, there must be a co-operative plan to support this development.

"We do not seek to distance ourselves from progress — we look for a process that includes our culture, that takes into account the fragile ecosystems around us," said Moya.

Native peoples, the media, churches and non-governmental organizations need to lend their support collectively to convince developers of the same, he concluded.

Hydro-Quebec filling need

By Dina O'Meara
Windspeaker Staff Writer

MONTREAL

Hydro-Quebec produces energy, not land claims, said a company spokesperson.

Andre Laporte, vice president of Indian and Inuit affairs, Hydro-Quebec, believes the James Bay Cree want something the company can't give them — power over natural resources on their traditional lands. The 26-year Hydro veteran spoke during an international conference on water resource development which was boycotted by the Cree.

"We can't give them the resources, that is not our mandate. We are an enterprise with the mandate to supply electricity to Quebec," he said.

And the demand for "clean" energy is increasing steadily, although not as much as the

corporation initially estimated when drawing up plans for the Great Whale project. Because of energy-saving ventures such as improving equipment efficiency and reducing demands during peak hours, the province has shown a 1.8 per cent increase in electricity use instead of the projected 2.2 per cent, Laporte said.

Even with the loss of several billion-dollar contracts from New York and Vermont for energy, Quebec will need new sources of power, he said.

"The cancellation of the contracts just delays the project six years, from 1997 to 2003."

The Great Whale project consists of building four reservoirs and three underground hydroelectric stations capable of producing 3,212 megawatts of power once running. Approximately 25,000 kilometres of land will be flooded and river flows modified. The James Bay Cree are opposed to the development,



Andres Laporte

which will affect traditional hunting and trapping lands, as well as fishing.


Hydro-Quebec spent 11 years and millions of dollars in an environmental assessment of the project, said Laporte. And the company has already made changes to the original plans in response to Aboriginal concerns, he said.

"We have always been willing to discuss with the Cree," he said.



Illustration by Jacques Névashish

Hydro-Québec is proud to support the social, cultural and economic development of Aboriginal Peoples.

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Sports

ANMHA skating into the future

By Terry Denomme
Windspeaker Contributor

CALGARY

The Alberta Native Minor Hockey Association skated into the future and into the minds of scouts across Western Canada by putting itself on display during its historic provincial championships, April 7-9 in Calgary.

And exposure was what this tournament was all about, ANHA president Henry B. Quinney.

Formerly a series of regional events, Quinney says the newly centralized provincial championships provided scouts with an excellent opportunity to appraise the best Native hockey talent in Alberta.

"We wanted to look at our players and expose them to scouting from the WHL," Quinney said, adding that the ANHA also hoped to generate interest among all of Canada's elite hockey programs.

Davyd Bennet, a four year scout for D.B. Pro Scouting in Regina, Saskatchewan, described Native hockey players as an untapped resource.

"A lot of undiscovered hockey talent in Canada is Native," Bennett said. "Our main objective is to find them and solicit interest among people at every level of hockey in North America."

Bennett's D.B. Scouting currently has more than 30 Native

players within their service who have received offers to play hockey at the Major Junior A, Junior A, and college level.

While Quinney admitted providing a stage for Native hockey talent was the tournament's main objective, he also pointed out the tournament was a very visible example of the strong interest in hockey among Alberta's Native community.

Coach Steve Willier, whose Pee Wee A Sucker Creek team won provincial gold, agreed saying the large turnout of novice and pre-novice teams bodes well for the future of Native hockey in Alberta.

"It's good to see all the novice teams," Willier said. "It shows Native hockey is strong in Alberta."

There were 26 novice and pre-novice teams accounting for just under a third of the tournament's overall attendance.

Quinney hopes the rest of Alberta's hockey community takes notice.

"We'd like to see more of our people having a larger influence in hockey in Canada," Quinney said. "Tournaments like this will give us a platform where people can shine," he explained.

And the ANHA did shine during the three day event.

Operating under the umbrella of the Alberta Amateur Hockey Association the ANHA added its own distinct flavor to the provincial championships.

Black T-shirts and other paraphernalia with the ANHA's

sharp Eagle head logo sold rapidly, and the tournament's mascot Loydie the Eagle was a hit with kids and adults alike.

ANHA commissioner Ray Wanuch said the event was an indication of the association's ability to gain revenue, an important step in achieving financial self sufficiency.

"We're becoming more experienced marketers," Wanuch said.

Wanuch, and just over 20 volunteers and hundreds of parents took what could have been a logistics nightmare and turned it into a showcase event.

"We were pretty well organized," said the league's president. "There was a few odd little things to clean up but you expect that."

There were usual complaints about poor refereeing but the only valid complaint seemed to be that the games went too late putting the tournament schedule behind.

The Midget A championship game was a perfect example with the last goal bulging the twine sometime around 12:15 a.m. Sunday April 10. The problem seemed to be in the method of timing the games.

Tournament officials tried to accommodate the basic twenty minute stop time but eventually settled on fifteen minute stop time with an ANHA twist - fifteen minute straight time - if teams led by seven or more goals.

Next year's provincial championships will be held in Edmonton.

Ontario goalie shines at Batchewana tournament

By Gary Edward
Windspeaker Contributor

SAULT STE. MARIE, Ont.

Easter weekend at the Rankin Arena, (located slightly east of where the Great Lakes met for those checking their maps) was the time and site of the second annual men's hockey tournament sponsored by the Batchewana Band of Ojibways.

The tournament attracted teams from Sagomok, Wikwemekong, Heron Bay, Nippissing, Whitefish bay, Dokis, Tegensebee (Garden River), Sucker Creek and the local Batchewana entry. An assortment of players from bands along the north shore of the Great Lakes Batchewana, Tegensebee, Thessalon, Serpent River and Whitefish Lake members, made up another entry that won the over 35 division.

The team was anchored by the soon-to-be legendary backstop, Ron Barry who was literally unbeatable in the final three games of the over 35 division. In the other divi-

sion, Barry also turned away most of what Nippissing's and Whitefish Lake's sharpest shooters had to offer, to once again play a key role in Tegensebee's successful men's open championship drive.

Tegensebee's "money" goaltender was remarkably solid in repeating last year's performance where he played the tournament's four biggest games for the same two teams on the same day.

The tournament's organizers, Dave Sewell and Dan Sayers, were pleased with the fan turnout which numbered into the thousands over the three days, and are to be congratulated for their efforts in directing the "hockey fest" to a successful completion.

"The event paid for itself and if it keeps up like this we'll be able to stick to our plan to give money to the minor hockey program through the recreation committee," said Sewell.

If the best in the west are interested in next year's tournament, usually held in April, please call the Administration Office at (705) 759-0914.

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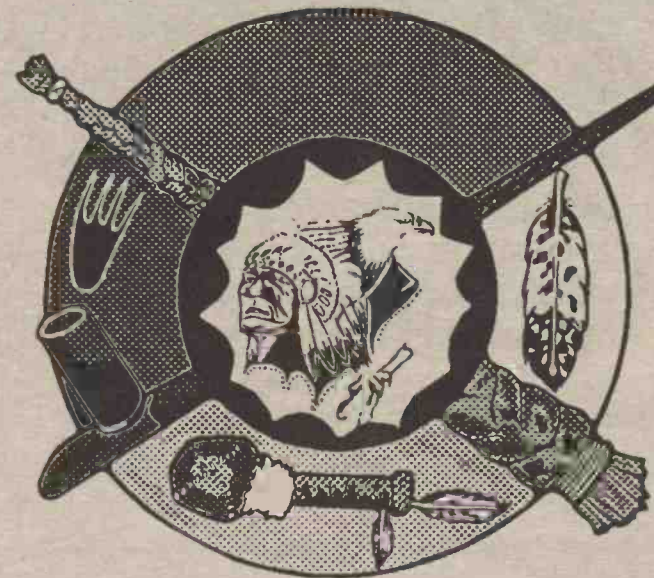
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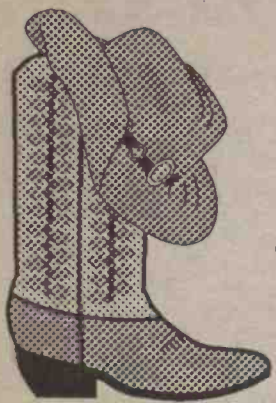
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Sports

Sucker Creek drubbs Kikino in provincials

By Terry Denomme
Windspeaker Contributor

CALGARY

More than 1,000 of Alberta's best Native hockey players gathered in Calgary April 7-9 to flaunt their skills and make history in the first-ever centralized Native provincial hockey championships.

Seventy nine teams from 19 Native communities treated fans to three days of hockey with an edge while showcasing the strength of the 17-year-old Alberta Native Hockey Association.

Tournament organizers were able to handle the huge turnout by spreading games among three Calgary arenas. Henry Viney and Village Square Twin Arenas hosted the B pool portion of the tournament while all A pool action took place in Sarcee's 7 Chiefs Sportsplex.

Teams divided into six divisions (pre-novice to midget age) vied intensely for gold, silver

and bronze medals as well as the coveted provincial championship banners.

Opposing goaltenders were the most obvious victims of this intensity as players seemed content to batter each other into submission by filling the nets with rubber.

The average gold medal team scored nine goals against their opponents in the championship game, the biggest disparity being a 14-7 drubbing dealt out by the Pee Wee A championships Sucker Creek to Kikino.

The real showcase of Native talent for scouts and spectators alike came in the Bantam A and Midget A championship games on April 9.

The Bantam A championship game held April 9 seemed to be going against the goal-scoring trend of the tournament with Saddle Lake leading Enoch 1-0 with 1:50 left in the first period.

But both teams exploded in the second and third period with Enoch taking the lead for keeps in the third when winger

Charlton Thomas' goal made the score 5-4.

The final score in the Bantam A final was 7-4 and Enoch's Heston Lentendre ended up with four goals, one of them a nice end-to-end rush finished off by a slick back hand into the top of the net, one assist and the tournament's MVP award.

Enoch's coach, Charlie Lentendre, saw the tournament as a major breakthrough for Native hockey in Alberta.

"This (tournament) is a springboard for Native hockey," Lentendre said. "It was good exposure for Native kids and shows that we do have talent."

The Midget A championship displayed a lot of talent, but due to the tournament's true double knock out format, ended up being a best two of three bout between Edmonton and the Stoney squad.

The two teams met three times during the tournament with Stoney drawing first blood in a 7-5 victory April 8 which knocked Edmonton into the tournament's loser's bracket.



Rick Mohoruk

The battle between Kikino and Sucker Creek teams reaches the point of intervention during the provincial championships.

Taking identical 5 and 1 records into the final, the teams appeared to be evenly matched but the final outcome proved other wise.

Edmonton jumped out to a quick two-goal lead and cruised to an easy 7-2 victory garnering the provincial championship with a team that had been hastily put together.

High-scoring defenceman Edmonton Centre Jerry Cunningham amassed 26 points

on route to leading his team to the championship and was the recipient of the Bradely Yellowdirt/Arcand Memorial MVP award.

The award was named in honour of the former midget hockey player who died in a March 1994 car accident.

Other provincial champions were: Pre-novice; Saddle Lake, Novice; Paddle Prairie, Atom A; Gift Lake, Atom B; Slave Lake, Pee-Wee B; Tsuu T'ina, Bantam B; Paddle Prairie.

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Grant increase nixed

By Terry Lusty
Windspeaker Contributor

EDMONTON

April 12 proved to be an emotional and upsetting day for organizers of Edmonton's annual Dreamspeaker Festival. In a last-ditch effort to have city council subsidize their \$30,000 Grants-In-Aid festival budget by an additional \$20,000 from discretionary funds, their appeal met with defeat in a 8-5 vote by City council members.

"It's back to the drawing board, back to square one," said festival director Loro Carmen.

On paper much of Dreamspeakers' rationale for an increment centered on the length of the festival, attendance figures, years in existence and the numerous spin-off effects. In particular she cited the accrued benefits to the city in terms of tourist dollars, the distribution of money to performers, hotels, printers, promotional materials, food, and so forth.

Several councillors supported the Aboriginal festival, unique to Alberta.

Mayor Jan Reimer who mentioned that, among out-of-town visitors, the mention of Aboriginal entertainment immediately sparks keen interest. She had taken the time to visit the festival and spoke glowingly of its fine entertainment, and of how

the event helps to bridge that gap between Native and non-Native society.

"It's a unique festival," she added, "which we don't offer enough of... is special to our city."

With its international participation, it is the only festival of its kind in this country, she concluded.

Among those opposing the motion were councillors Lillian Staroszik and Ron Hayter. Staroszik intimated she could not support the festival because Natives were already represented at the city's Heritage Days, although she supported increases to two other ethnic festivals. Hayter said festivals were fortunate in that most received the same amount as last year "which is quite an accomplishment in these days of restraint and cutbacks." Any increase would distort the process, he said.

Supporters argued that the process itself was distorted in granting \$190,000 to Klondike Days, a week-long event sponsored by the Edmonton Downtown Business Association.

The grant freeze will not cancel the event, but could spell the demise of some planned events, even a cut from four to three days. No matter how one looks at it, explained Carmen, something will have to suffer.

The August 25-28 festival has a total budget of 669,000 dollars.

WINDSPEAKER IS REGIONAL NEWS

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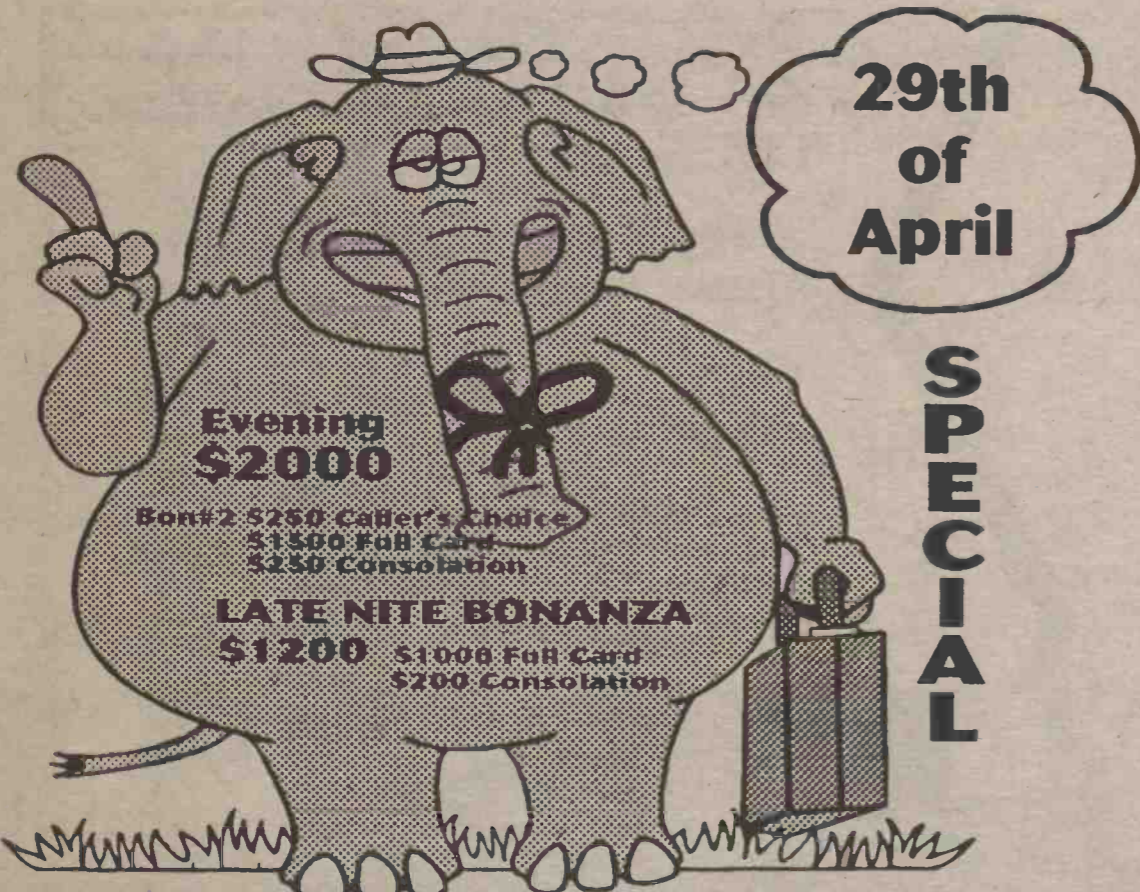
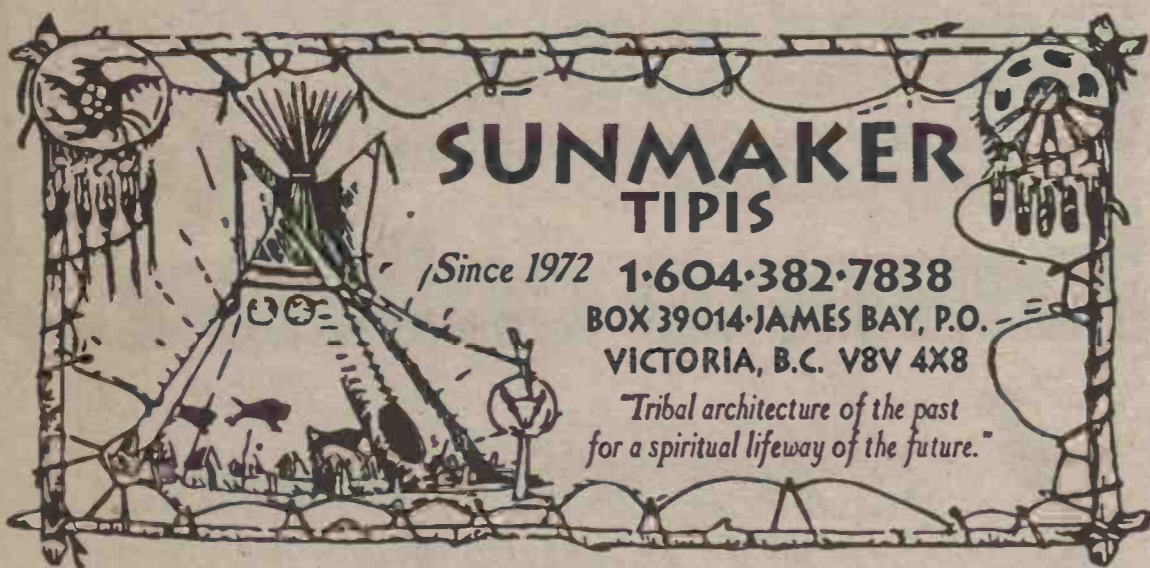
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Sto:Lo Women's Health Conference

May 30, 31 and June 1, 1994

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The Sto:lo Women's Health Conference commences May 30th and will end June 1st.

The Sto:lo Women's Health Conference will support and strengthen the Strategic Health Plan for healthy communities. Health is found in traditional and modern practices of Sto-lo people and apply to spiritual, emotional, physical and socio-cultural components of health.

Programs include:

- FAS/FAE
- Child Safety
- Traditional Food/Cooking
- Meditation
- Healing Sessions Traditional Practices (Sweatlodges, Circles)
- Suicide Intervention
- Diabetes
- Arthritis Self-Management
- HIV/AIDS
- Self Empowerment
- Stress Management
- Empowering the Family
- Dealing with Anger
- Breast Self Examination
- Recreation

Goals and Objectives:

- Native women throughout the lower mainland and Vancouver Island will be invited to attend this gathering.
- Sto:lo Nation Women's Health Conference is designed following concepts of holistic health and utilizing the components of the Medicine Wheel with a traditional and modern approach to healing
- Women completing training sessions directed toward specific health conditions will be able to return to their respective communities to teach others self-management skills and form community based peer support groups.

Rooms to accommodate 120 participants (must bring own blankets, towels, toiletries). Camping area accommodates 30. Maximum conference attendance is 150. A nominal registration fee will be charged.

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Prairies

Cree lessons in store for Saskatchewan police

By Dave Leaderhouse
Windspeaker Contributor

PRINCE ALBERT, Sask.

A northern Saskatchewan police department is going trilingual.

The Prince Albert Police Department will start classes in conversational Cree for its officers in May, following recommendations in a report into the shooting death of an Aboriginal trapper by an avowed white supremacist.

In January 1991, Cree trapper Leo Lachance was shot in the back by Carney Nerland, outside Nerland's pawn shop. The self-proclaimed head of Saskatchewan's Church of Jesus Christ Aryan Nations was later convicted of manslaughter.

A further inquiry into the affair resulted in the Hughes Report, a critical study into the po-

lice handling of the shooting. Among the recommendations in the report was a recommendation there be a police officer fluent in Cree on duty at all shifts.

"Cree was the language of Leo LaChance, and if an officer fluent in that language had travelled with people in the ambulance to Saskatoon, it is possible that more could have been learned from him about what happened in the gun shop earlier that evening," stated the report.

The five-member Prince Albert police commission moved quickly in adopting this recommendation and beginning in early May, conversational Cree classes will be offered to the 66 officers and 22 civilian employees at the police department.

"We are trying to improve the quality of police services delivered to the citizens of Prince Albert," said councillor Maria Lynn Freeland, who also sits on

the police commission. "We are working within the circumstances we have. We are interested in educating and training (our officers) about cultural differences."

The program, which is voluntary, will run for 18 weeks with one-hour sessions each day Monday to Friday. The content of the program will be geared for conversational skills required by police officers and department employees while at work.

Freeland expects approximately one-third of the police force to enroll in the program initially with the hope of more signing on once the benefits of having the knowledge have materialized.

Police Chief Greg McCullagh indicated that although this is the result of the Hughes Report, other programs were offered previously.

"Prior to the inquiry, classes were offered, but the instruction

wasn't adequate and wasn't meaningful for street policemen," said McCullagh. "The intention of the course is to provide conversational Cree that is best suited for policing."

When asked why doesn't the department simply hire more Cree-speaking Aboriginals, Freeland indicated of the 66 members, nine are Aboriginal and plans for that number to increase are already in place.

"That's been our goal for a number of years," said McCullagh. "We are continuing to look for female and minority officers. The dilemma is that there aren't many vacancies. Economically there isn't room to expand."

"But we are trying to acquire Aboriginal summer students," he said. "We have been doing that for the past three years and it has been very successful. We give them Special Constable status and we feel it benefits the indi-

vidual and exposes them to policing. It helps build bridges. It benefits our members as much as the summer students. It has been really well accepted"

Although it is a small step in closing the gap between the Native and non-Native communities of Prince Albert, response to the proposed project has been favorable, according to a local barrister.

"I appreciate the fact that they are taking some initiative to deal with it," said Gerald Morin, a Prince Albert lawyer who represented the LaChance family at the Hughes inquiry. "How they maintain it on an individual basis will be important. If they are taking it for the sake of having a certificate on the wall then they are missing the boat. But the process for which they are enhancing relations (with the Aboriginal community) is commendable on their part."



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Northern Canada

Watt ousted

SALLUIT, Que.

The people of Nunavik can expect a new style of business with Simeonie Nalukturuk taking over the presidency of the Quebec Inuit Makivik Corporation.

The 40-year-old former Inukjuaq mayor was elected to the post March 25, replacing long-time Makivik president Charlie Watt.

"My style of leadership is different. It makes people work together," said Nalukturuk.

Nalukturuk's election campaign focused on the cultural and economic interests of the Inuit he would serve. Questions surrounding Makivik expenditures

before the election may have helped sway the vote in Nalukturuk's direction.

Watt, 49, had to defend the \$7 million the land claim body was spending on salaries and the \$12.6 million the corporation incurred in operating expenses in 1993. That was up from \$8.5 million the previous year.

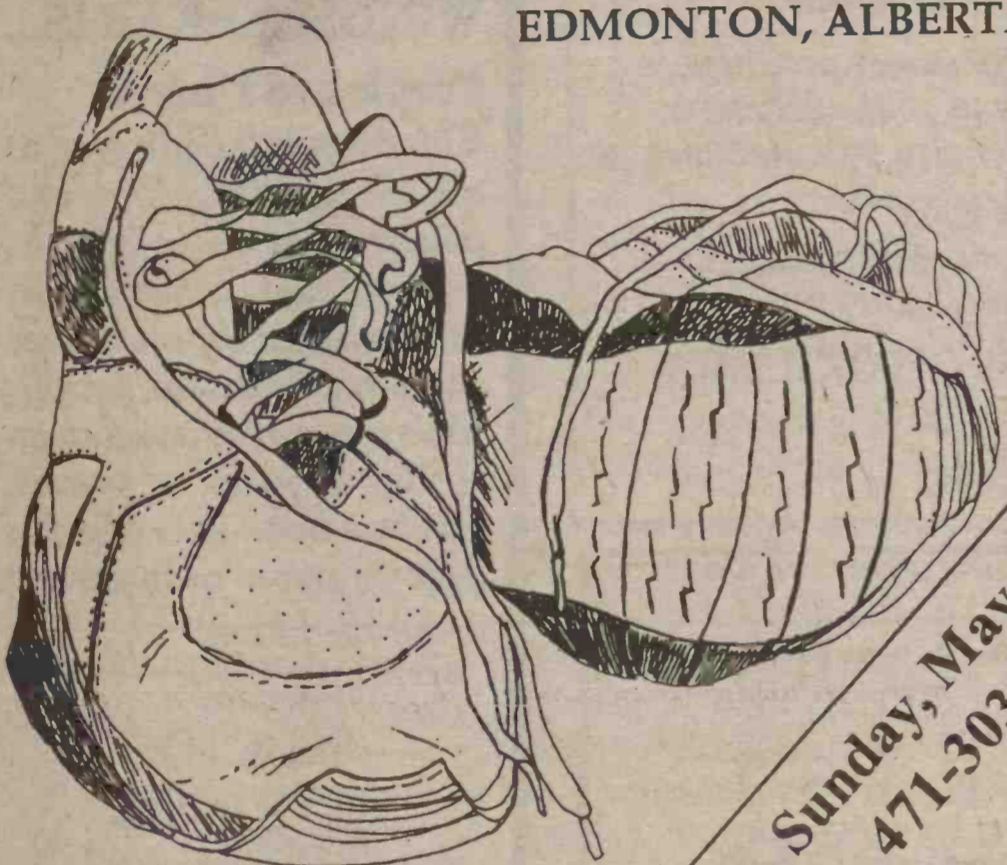
Beneficiaries were also concerned compensation capital from James Bay and Northern Quebec Agreement had diminished by \$6 million.

Nalukturuk said finding jobs for the Inuit was his number one priority, while protecting the Inuit culture from influences outside of the community was also important.

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- training allowances may be available in selected cases
- deadline for applications for most programs is the end of May

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- SIIT is recruiting instructors and instructor/coordinators
- applicants must have appropriate post-secondary education and experience
- deadline for applications is the end of June

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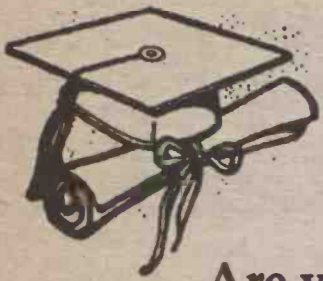
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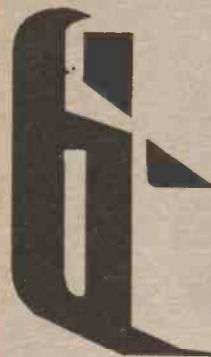
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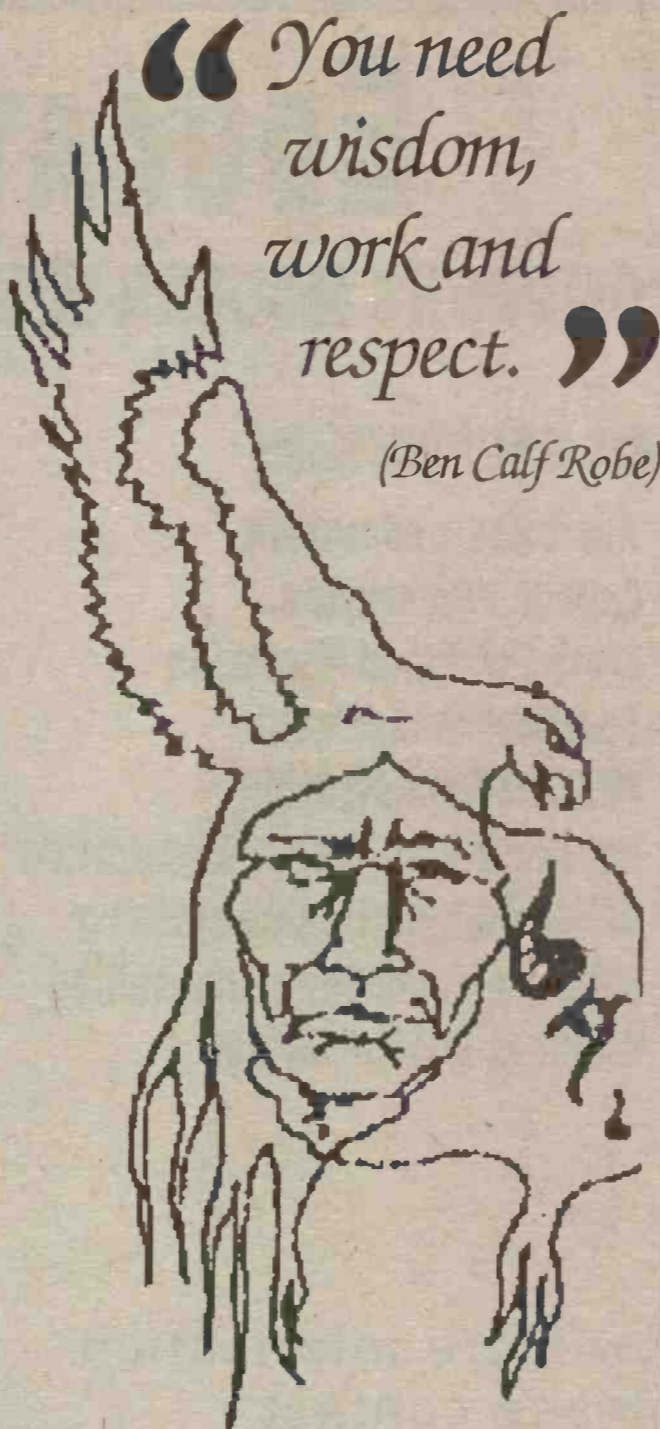
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Salute to education

Indigenous Law program an Alberta first

By Shaun Donnelly
Windspeaker contributor

EDMONTON

Larry Chartrand wants to see more Aboriginals in court. As lawyers, that is.

Chartrand, a Metis, is the director of the Indigenous Law Program offered by the University of Alberta. He would like to see more Aboriginal people follow in his footsteps.

"There is a significant under-representation of Aboriginal lawyers in Canada, particularly in Alberta," Chartrand said.

To reverse this trend, Faculty of Law Dean Tim Christian applied to the Law Foundation for funding three years ago and set up Alberta's first Indigenous law program.

"We decided to have a separate category for Aboriginal students," Chartrand reported. "One that recognized cultural differences that made it unfair for them to compete with regular admission students."

As director of the program, Chartrand spends much of his time recruiting students, a task more difficult than it sounds. There are a number of cultural obstacles that make recruiting good students difficult, he said.

"There aren't a lot of role models out there," Chartrand said. "There's only a dozen or so Aboriginal lawyers practising law in the entire province."

Another obstacle is the attitude that attending law school is akin to selling out. Members of the law program are aware of this and address it in their promotional material.

"A degree in law can be used by Aboriginal people to advance their cause," states one promotional pamphlet. "With the added confidence that they are intimately aware and know the positions on non-Aboriginal society and government, so as to better advocate for the means to achieve their goals of self-government and the retrenchment of traditional Aboriginal cultures."

The program has made great gains since its inception, said Chartrand. This year the first class will graduate. In honor of their achievement, the University of Alberta has created the Aboriginal Studies Award which will be awarded to some-

"There aren't a lot of role models out there. There's only a dozen or so Aboriginal lawyers practising law in the entire province."

— Larry Chartrand,
director, Indigenous
Law Program

one in the community who has had a positive effect on Aboriginal law.

While the graduating class is relatively small this year, consisting of only six students, the numbers are growing.

"Under the separate admissions category we can set aside 13 to 17 positions, approximately 10 per cent of the school's quota," explained Chartrand. This year there were 27 applicants in line for the program.

The effects of the Indigenous law program have been felt throughout the entire law faculty, he said. Professors now include more Aboriginal content in their programs and all first year students must take a special two-day course that addresses the effects of the justice system on Aboriginal communities.

Second and third year students can choose to specialize in the area of Aboriginal rights law, taking such courses as Aboriginal People and the Law, Self-Government and Aboriginal Justice.

If interested in a career in law, it's important to start planning early, said Chartrand. The application deadline is Feb. 1. In addition, there are two minimum requirements all students must meet.

The first is to have two years university or college in any university Transfer program. The second is the successful completion of the Law School Admission Test, which is conducted four times every year.

"It's a good idea to write the exam well in advance because it's good for five years. Also, if a student fails, he or she can try again later," said Chartrand.

The best piece of advice Chartrand can give to aspiring Aboriginal lawyers is that they call him at (403) 492-7749. He can help put them on the road to a challenging career in law, he said.

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ALBERTA'S ABORIGINAL VOICE

Salute to education

Group to promote Aboriginal scientists and engineers

By Gary LaPlante
Transition magazine

The Canadian Aboriginal Science and Engineering Association is a new organization created specifically to increase the number of Aboriginal people in the fields of science and engineering.

Canada has about 123,000 engineers and 135,000 technicians, yet probably no more than 50 of them are from First Nations.

In 1992, two First Nations engineers, Merv Dewasha and Gary Bosgoed, met through the American Indian Science and Engineering Society. They had both been looking for a means of promoting the fields of science and engineering among Aboriginal people in Canada, and decided to form CASEA.

The need for scientists and engineers is crucial for the development of Aboriginal peoples as self-reliant, self-determined members of society, CASEA members believe. First Nations schools have a wealth of youth with enormous potential and talent, yet occupations requiring engineering and science are often overlooked, even though these are some of the best paying careers.

Students need to be reminded of Aboriginal history; of the number of excellent examples of engineering marvels, such as the canoe and the tipi, that were well suited to North American conditions.

The advancement of Aboriginal agricultural science also has great potential when considering the foods traditionally adapted and engineered by Native Ameri-

cans. CASEA would like to have all Aboriginal scientists and engineers become part of this organization, to network and to be available as resource speakers, lecturers and role models in encouraging Canadian Aboriginal youth to enter the fields of science and engineering.

CASEA is a private, non-profit organization that begins working with students as early as elementary school by developing science and math camps, science fairs, mentorship programs and summer academic programs. CASEA members are encouraged to give back to the community by visiting classrooms, becoming role models and encouraging students to sign up for, and excel in, academic science and math classes.

At the college and university levels, CASEA plans to develop scholarships and seek corporate sponsors. CASEA will also help develop leadership skills and introduce students to Aboriginal scientists, engineering and technology role models and corporate models.

Science and engineering students will receive employment assistance through a placement service for both summer and permanent jobs with government, First Nations, private corporations and academic institutions.

CASEA was incorporated in January 1993. The board of directors is currently composed of 11 First Nation scientists and engineers. For further information, telephone Merv Dewasha at (416) 972-0212.

(Published with permission of Transition magazine.)

Students start early

The goals of the Canadian Aboriginal Science and Engineering Association mean members must start working with students as early as elementary school. The organization's objectives are:

Elementary and high school students:

- encourage and challenge students to take academic science and math classes
- provide role models
- classroom presentations
- mentor programs
- science and math camps

College level students:

- provide scholarships to Aboriginals
- inform about and create summer employment opportunities
- recruiting opportunities
- leadership training
- job fairs
- college chapters

Postgraduate level students:

- networking
- act as resource persons
- promote and encourage First Nations involvement in science and engineering.

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Native Affairs
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T2P 3G7

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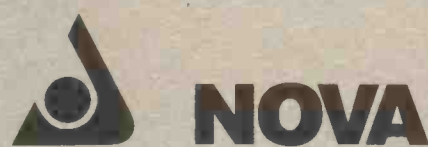
To be eligible for an Award, a Native must be enrolled in one of the Corporation-approved TWO-YEAR BUSINESS OR TECHNICAL programs offered by one of the following:

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Lakeland College
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Southern Alberta Institute of Technology

Applications, accompanied by high school or college transcripts, must be submitted by **JUNE 15, 1994**.

Further information and application forms may be obtained by contacting the institutes listed above or:

Native Affairs Department
NOVA Corporation of Alberta
P.O. Box 2535, Postal Station M
Calgary, Alberta T2P 2N6

**GUESS WHAT'S COMING?****POWWOW COUNTRY '94****in the June 6 issue of Windspeaker**

if you would like your powwow placed in our calendar,
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Salute to education

Canadian National President and CEO Paul M. Tellier (right) presents one of CN's Native Educational Awards to Troy McEachren (left), an Inuit student in first-year studies in Law at McGill University, Montreal.

CN awards program scores two "firsts"

With ever-increasing tuition costs and the rising cost of living, what student in Canada wouldn't appreciate a little financial assistance to make the road to higher education somewhat easier to travel?

A number of large Canadian businesses agree and have made special efforts to reach out, especially to Canada's Native students, to encourage them to stay in school. Scholarships or educational awards have one goal in mind: helping Canadian Natives get ahead.

Canadian National has offered scholarships to Native students for the past six years. Five scholarships of \$1,500 each are offered each year.

This year, the CN program scored a couple of "firsts": two scholarships were awarded for the first time to Inuit students

and one of them was won by the only female Inuit studying medicine in Canada, reports the University of Alberta.

Another award went to a woman who will be the first female Native to graduate from the University of Manitoba's Engineering Access Program.

The winners include:

- Troy McEachren studying Law at McGill University in Montreal;
- Floyd Williams studying Mechanical Engineering at Lakehead University in Thunder Bay;
- Janelle Ducharme studying Civil Engineering at the University of Manitoba;
- Tamara Cunningham studying Civil Engineering at the University of Alberta;
- Danika Edmunds studying Medicine at the University of Alberta.

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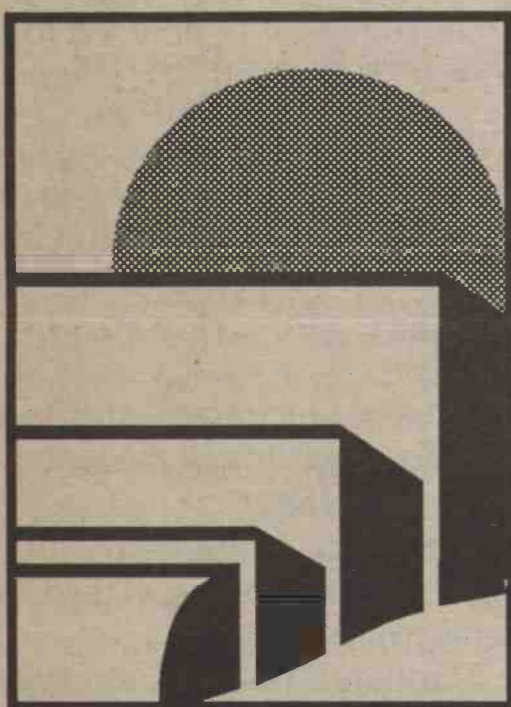


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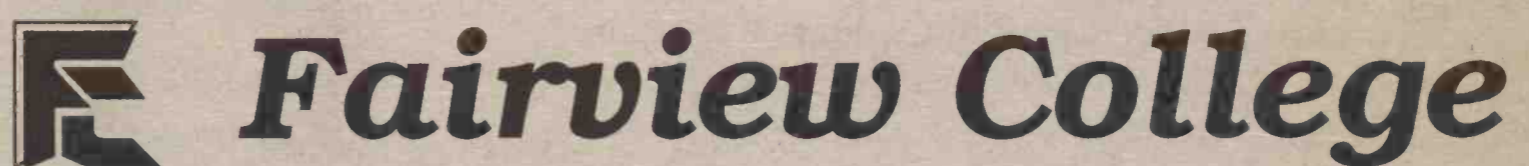
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LAKEHEAD UNIVERSITY



The Department of Indigenous Learning at Lakehead University, Thunder Bay, Ontario, subscribes to the concept that a well rounded educational experience for Aboriginal Peoples is gained through a combination of disciplines and culturally relevant social support programs. As a responsive university aware of its unique regional role and roots, Lakehead is committed to developing cross-cultural interdisciplinary academic programs committed to further understanding the manner in which the world is viewed by Aboriginal Peoples.

We consider students to be social beings with rights and responsibilities that include educating and preparing themselves to the best of their capabilities to serve themselves, and their communities. Through a shared commitment with the community, their studies provide the means by which the student can develop. It is this shared commitment that deepens their understanding of knowledge of current political, social, economic, and cultural aspects of community and through educational institutions, permits the discovery and development of the student's potential.

In this regard, Lakehead University and the Department of Indigenous Learning offer many opportunities. Some of the opportunities offered are as follows:

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- SOCIAL SUPPORT NETWORK
- LAKEHEAD UNIVERSITY NATIVE STUDENT ASSOCIATION
- CULTURALLY RELEVANT SOCIAL ACTIVITIES
- ANNUAL ELDER'S CONFERENCE
- COMMUNITY BASED ACTIVITIES

Applications are now being accepted for entrance into the programs outlined above. For more information, please contact the Department of Indigenous Learning or the registrar office direct at (807) 343-8500

Lakehead University, Dept. of Indigenous Learning, 955 Oliver Road, Thunder Bay, ON P7B 5E1
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If you wish to be on the mailing list to receive further information as it becomes available, please contact:

**The Ontario Council for Leadership in
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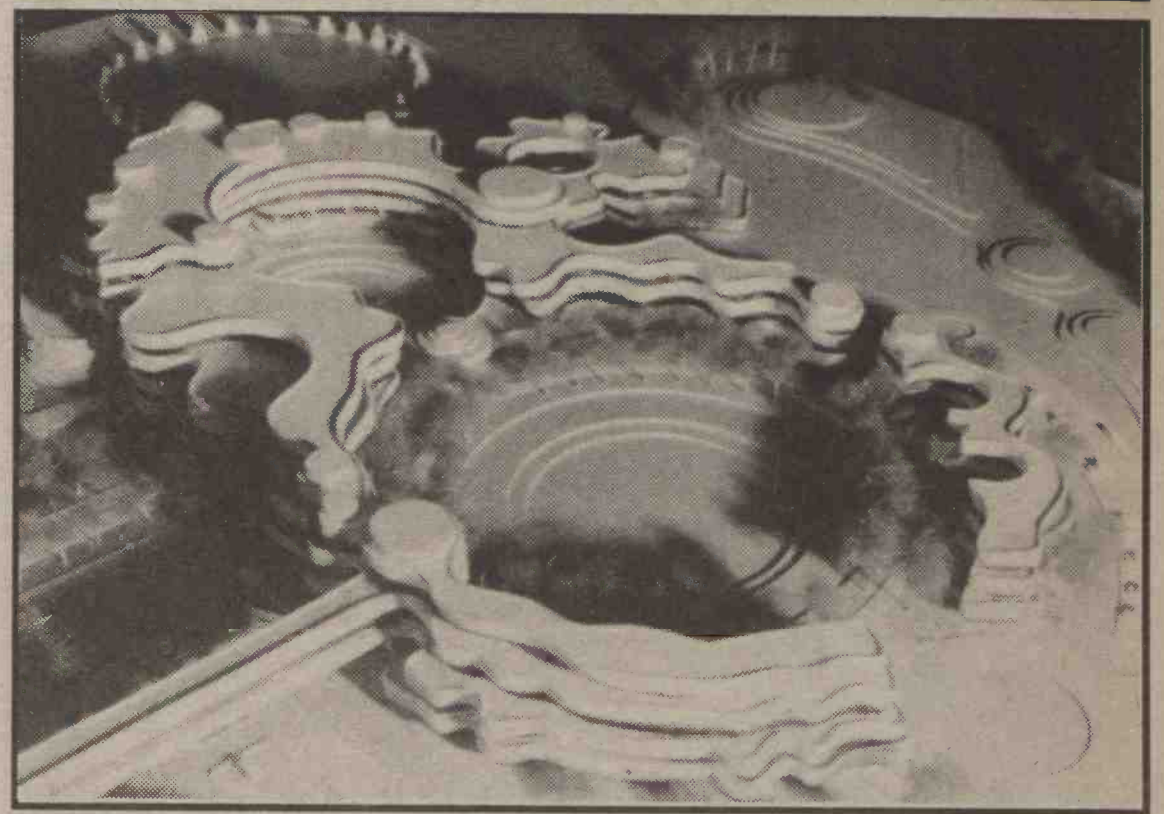
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Salute to education



A model of the new SIFC building.

Cardinal to design new SIFC building

REGINA

Plans for a new Saskatchewan Indian Federated College building have been unveiled, revealing a unique design incorporating cultural symbols such as the sacred circle and the four directions.

In September 1992, the SIFC's board of governors approved Douglas J. Cardinal, Architect Ltd., to develop the plans for a new facility.

Since then, Cardinal has worked in consultation with Elders, faculty and staff, and with the SIFC Building Task Force, to review the mission and long-term needs of the college. The result of that collaboration is a unique architectural plan for a new facility which will accommodate the SIFC's growing student population.

Since 1976, the SIFC has occupied leased classroom and office space in buildings belonging to the University of Regina. Expansion is essential and space is imperative for classrooms, offices, library collections, and social, cultural and recreational activities. There is also a need for on-campus residential accommodation for students.

Under the leadership of Blair Stonechild, executive director of planning and development, the SIFC is working to raise \$40 million dollars for the first phase

of construction, scheduled to start in 1996.

"The construction of such a unique and culturally innovative building will reflect the coming of age of the Saskatchewan Indian Federated College as a world-class university institution," Stonechild said.

The SIFC building will be integrated with the landscape, to allow easy access to the outdoors for staff, students and their families. It will encircle a central plaza that is open to the four directions, and will be used for ceremonial and cultural gatherings of up to 2,000 people.

To the east the plaza will face a courtyard surrounded by academic and housing facilities. To the south it will open onto an even larger cultural area, which will accommodate up to 8,000 people. To the west the plaza will open towards the University of Regina campus, and to the north it will open onto a cultural interpretation area for gatherings and celebrations such as powwows. Graduating inward toward the plaza, the tiers of the four story complex will create a shelter for people walking to the adjoining wings.

Cardinal's architectural design for the SIFC reflects an Aboriginal perception of the natural world, and will serve the spiritual, cultural and academic needs of the college, said SIFC officials.

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Salute to education



Rob Barrow, Manitoba Museum of Man and Nature

Debra Prince catalogues a doll made in the 1940s by Mary Sinclair of Norway House.

Museum program boasts Aboriginal grad

WINNIPEG

The new Aboriginal Internship Program at the Manitoba Museum of Man and Nature boasts its first grad: Sharon McLeod. The training program was initiated in response to a growing need on the part of both non-Aboriginal museums and Aboriginal cultural centres and museums for professional training in the area of Aboriginal cultural heritage management.

In recognition of this need, the Manitoba Museum of Man and Nature has developed a one-year program to provide Aboriginal people with training in museological principles and practices related to the administration, interpretation and supervision of heritage resources within a museum. Last year was the first year for the program.

During her internship, McLeod, originally from Grand Rapids, Man., participated in a variety of daily operations at the Museum, as well as special projects to gain an on-the-job experience in museological skills. She worked in a number of diverse areas including administration; collections management; research; public and school programming; exhibit development and public relations. She also completed a number of certificate programs offered by the Association of Manitoba Museums.

Through her own special community-relations skills, McLeod provided a very positive environment for enhancing the Museum's relationship with the First Nations community. Of particular note was her involvement with the public and school programming aspects of the Fluffs and Feathers exhibition, which dealt with the history of stereotyping of First Nations by non-Natives. She also worked with George Mann and other Manitoba Aboriginal veterans to produce Canada's first exhibition (Forgotten Loyalties) featuring the contributions of Aboriginal veterans to the First and Second World Wars and the Korean War.

The Aboriginal Internship Program is now in its second year, and the new intern is Debra Prince, who originates from The Pas and is a member of the Peguis First Nation.

Firmly committed to the belief that "Aboriginal people need to develop our own cultural centres, to be able to teach our children the value of our past," Prince has undertaken a number of exciting projects. Among them is an exhibition entitled *Iskwew: The Voice of Contemporary Aboriginal Women*. The purpose of the exhibit is "to celebrate the contributions Aboriginal women artists have made to the Aboriginal community and society at large, while providing an arena for artists to voice their views of the world around them."



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The SIFC offers certificate and/or degree programs in the following areas:

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- *Indian Fine Arts
- *Indian Communication Arts
- *English
- *Science and Mathematics
- *Indian Languages, Literature and Linguistics
- *Indian Health Studies
- *Indian Social Work
- *Business/Public Administration
- *Indian Education
- *Extension and Northern Programs

For more information write, call or fax:

SIFC - Information Service, Room 118 College West,
University of Regina, Regina, SK Canada S4S 0A2

Phone: (306) 584-8333 Fax: (306) 584-0955

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Salute to education

First Aboriginal MBA program in the works

By Karen McCall
Windspeaker Contributor

REGINA

Canada now has an Aboriginal MBA program, thanks to the Saskatchewan Indian Federated College and the University of Saskatchewan.

The First Nations MBA Program will focus on Aboriginal requirements in the Native and non-Native public and private sectors. The first students will enter the program in September 1995.

"This is the only MBA program in Canada designed specifically for Aboriginal people. It will attract students from all over the world," said Paul Dudgeon, Department Head, School of Business and Public Administration at SIFC.

One of the reasons for the attraction is that the First Nations approach to business is starkly different from the main-

"First Nations people do business differently. Consultation and giving everyone a chance to express an opinion is key and this is in direct contrast to the top-down hierarchies in most mainstream corporations and governments."

— SIFC professor Bob Anderson

stream, according to Dudgeon.

SIFC professor Bob Anderson agrees. "First Nations people do business differently," he says. "Consultation and giving everyone a chance to express an opinion is key and this is in direct contrast to the top-down hierarchies in most mainstream corporations and governments."

Economic development is crucial in First Nations communities and the MBA Program emphasizes control by First Nations people. For too long, the only educational programs available to First Nations students were developed and delivered by non-Natives. Northern Aboriginal people are now developing and delivering relevant

programs and services to their communities and society.

For instance, SIFC has developed certificate and degree programs in a number of faculty areas for the past 10 years. Enrollment increased from less than 12 in 1976 to more than 1,000 students in 1994 with representation from every province and territory.

As well, the University of Saskatchewan has maintained its prominence as a renowned postsecondary institution since its establishment by the provincial government in 1907. Today, close to 20,000 students enrol each year in its various colleges.

Together, the two universities can make

a difference with the MBA program. It is for that reason that the Canadian Council for Aboriginal Business is helping the two universities raise money for the program.

Several years ago, the Canadian Council for Aboriginal Business began trying to establish an Aboriginal MBA program with York University in Toronto.

"They were not prepared to establish an MBA program specifically for Aboriginal students," said CCAB Chairman and CEO Patrick Lavelle.

Lavelle later travelled to Saskatchewan to discuss an MBA program with Dudgeon.

"The university was beginning to identify issues that were a priority and Aboriginal business education was one of them. They knew there was a demand for it, but it hadn't been carried through yet," he says.

A working committee, with representatives from SIFC and the College of Commerce, was established to discuss curriculum, content, organization and management, funding and program delivery.

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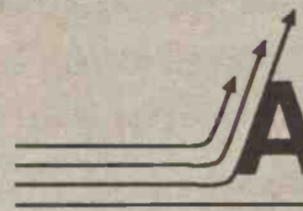
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- Fox Lake is a remote, fly-in community in Northern Alberta, 171 km east of High Level. The school offers the Alberta Curriculum to 450 students from Kindergarten to Grade 12.
- For more information, contact:

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- Applicants must be prepared for the challenge of cross-cultural education. Native studies preparation and language ability in Cree is desirable, but not required.
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Conference goal "bridging the gap"

Cultural differences between Aboriginals and white society have been prevalent throughout history. Trade and commerce between the two cultures have been a means to an end in "bridging the gap," with varying degrees of success. Our Nations are closer now, especially in today's political and trade climate, to making this cultural gap even smaller. The Aboriginal Business and Finance Conference is another step towards bridging this gap.

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REGISTRATION FEE: \$50.00 PER PERSON

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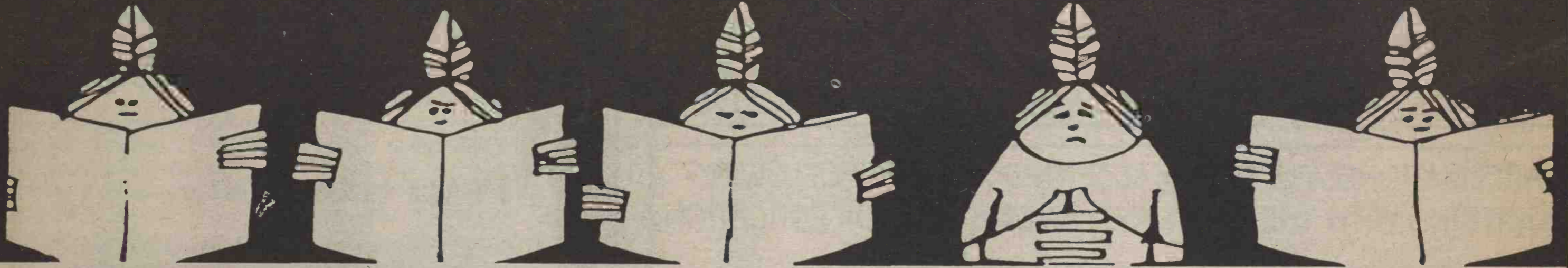
3 ONE-DAY CONFERENCES:

- MAY 2, 1994 9 am Delta Edmonton Centre Suite Hotel, Queen Elizabeth Room, 6th Floor, Edmonton, AB
- MAY 3, 1994 9 am Saddle Lake First Nations Community Centre, Saddle Lake, AB
- MAY 5, 1994 9 am Eagle Nest Community Centre, Enilda, AB (10 km East High Prairie - Hwy. 2)

FOR INFORMATION OR REGISTRATION CONTACT:

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