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Wind speaker

QUOTABLE QUOTE

"What a lot of people want to do is keep us in a museum, saying this is what Native art must look like."

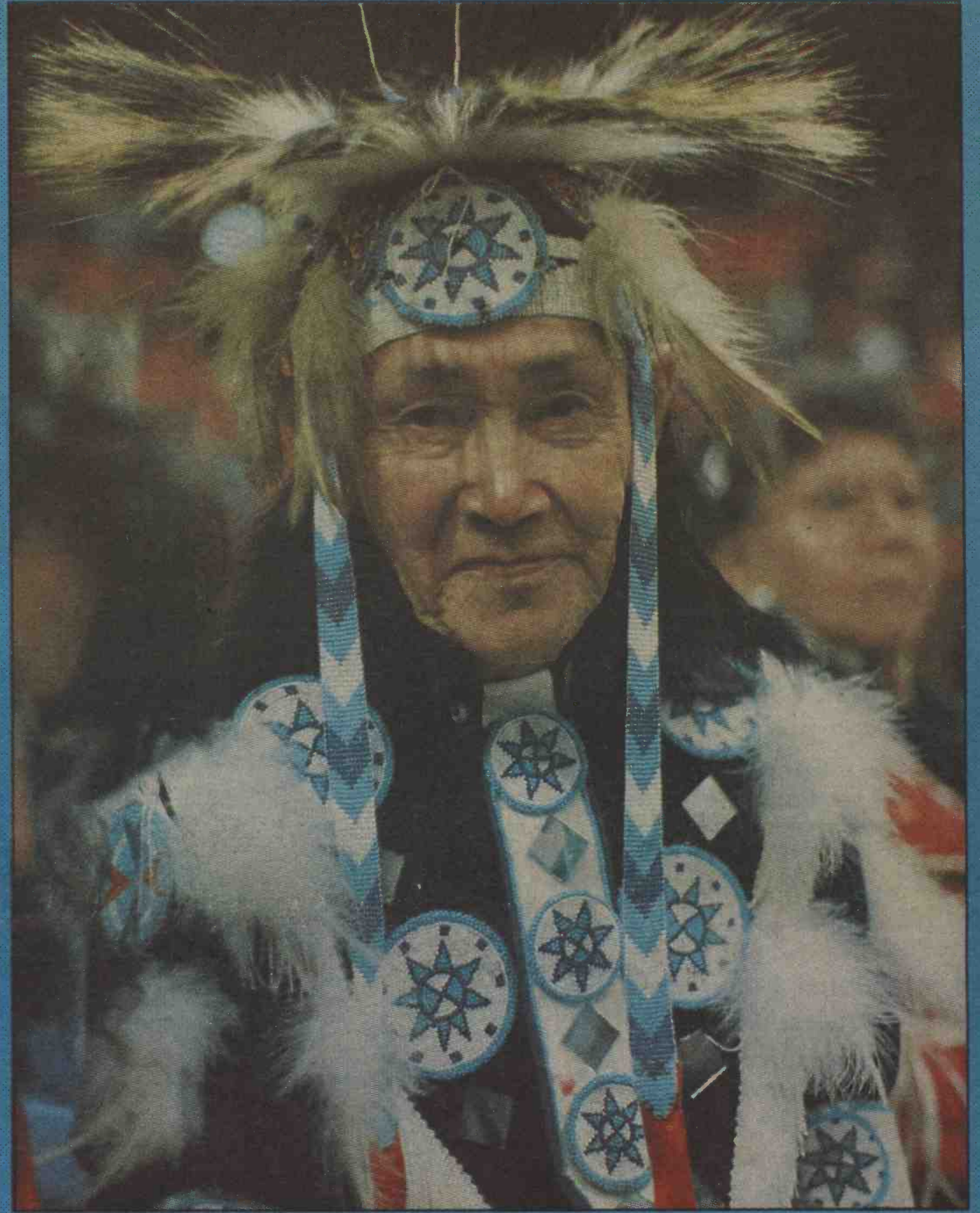
- Paul Chaat Smith
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April 26, 1993

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D.B. Smith

Preserving traditions

What better way to pass on culture than to celebrate it at a powwow? George Ceepeekous (right) and Josh Kakaway joined people of all ages to dance at the Saskatchewan Federation-Indian College powwow in Regina recently. People from all over Canada and the United States attended the powwow, which heralds the beginning of the season.

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Act a threat to reserve lands

By D.B. Smith
Windspeaker Staff Writer

VANCOUVER

Natives across Canada are outraged with the federal government over a controversial new land act.

Organizations opposed to the First Nations' Chartered Land Act include the Assembly of First Nations and the Union of B.C. Indian Chiefs. The proposed act is a direct threat to First Nations' Aboriginal and treaty land rights, opponents claim.

"The government has had a long-standing policy of termination from our point of view," B.C. union head Saul Terry said. "We wish to make it known that (the act) should not be introduced at all. It's one more nail in our coffin from a government of a genocidal nature."

The act proposes turning

over management of Indian reserve lands to First Nations. Bands exercising their "inherent authority" to manage lands under the act can opt out of the land administration section of the Indian Act and adopt their own land charter.

Under the act, First Nations would develop and adopt their own land charters according to their own specific needs. The authority to manage land would include the power to grant any right or interest in chartered land, subject to limits set by each First Nation.

Chartered lands could include any reserve or special reserve of the First Nations, or, with the consent of the Crown, any treaty entitlement land, claim settlement land or First Nation fee simple land.

The FNCL Act would not affect Aboriginal or treaty rights but the Crown would still hold legal title to the chartered lands.

Bands opting into the act

would be able to find adequate funding for land development and management, said Robert Louie, Westbank First Nation chief and chairman of the First Nations' land Board.

"It would give them complete control of the land, the authority to manage the land."

The union is concerned, however, that bands seeking control and management of their own reserves risk losing their land base if they get into financial trouble.

"Land is being privatized," Terry said. "And it becomes capable of being taxed, or mortgaged, or both."

Bands could, however, protect their land base by outlining restrictions on financing in their individual charters, Louie said.

"First Nations members decide if they want that or not. They can say in the charter 'there is no risk.' They can say 'we'll do certain things, but they'll be restricted.' It all depends on the

community."

But similar land charter legislation in the United States led to homelessness for many Native groups because they mismanaged funds, Terry said. When the time came to repay loans taken out on mortgaged reservations, their lands were simply taken away.

The union is also concerned that the move to privatize reserve land would jeopardize treaty negotiations with Canadian governments.

"This is by-passing the whole process of negotiations. This is getting right down to the land base. They're fracturing the efforts of our people to negotiate the unfinished business of land claims."

The Coalition Against First Nations Genocide, a group of Natives from treaty and traditional territories across Canada, has also formed to fight the introduction of new legislation.

See Land, Page 20.

Blockade to celebrate birthday

By Linda Caldwell
Windspeaker Staff Writer

CANOE LAKE, Sask.

Natives protesting clear-cut logging practices in this remote northern community are manning the longest blockade in Canadian history.

On May 13, Elders and other protesters from the Canoe Lake band, Ile a la Crosse and other Native communities in northwest Saskatchewan will celebrate the blockade's first birthday. The Protectors of Mother Earth, the name the group chose for itself, are protesting logging around the Meadow Lake Tribal Council's nine member communities.

They've survived summer heat and winter's frigid blasts by building cabins from logs already cut by Mistik Management, the

company harvesting in the area. Numbers at the blockade fluctuate because people have to leave to take care of other commitments, but there are always some protesters there.

"When we started the blockade we didn't think we'd be out more than a few days," said Leon Iron, 69, a wild rice grower and spokesman for the Protectors of Mother Earth.

"We quickly chose a name and drew a line," Iron said. "But we have always felt that it would be in the best interests of all concerned to genuinely negotiate the clear-cut issue, which more generally affects Native people in many parts of Canada's north."

Tim Quigley, lawyer for the Protectors, will be back before a Court of Queen's Bench justice on May 11. Last October, he asked the court to decide if harvesting trees is a development under

environmental legislation. If it is, the government must order an environmental assessment.

Delays, including challenges from the logging companies operating in the disputed area, have postponed the decision several times. But Quigley hopes that if they win the May 11 motion to have a trial, he can arrange a quick court date to argue the case.

On March 19, Quigley argued against the provincial government's attempt to evict the protesters from their camp. The government claims they are trespassing on Crown land. The protesters claim the land they are on was given up when Treaty 10 was signed, but that under the 1930 Natural Resources Transfer Agreement, they were given the right of access to trap, hunt and fish on that land.

No date for that decision

has been set.

Several complaints have been registered with the Human Rights Commission. The commission has accepted the complaint that by trying to evict the Elders, the government was interfering with their freedom of association. The Protectors and the government now are in a negotiating phase.

The protesters have also claimed that by signing away the forest with no regard for Aboriginal rights, the government is guilty of racism.

"If we're successful, I think it would mean the government cannot just sign Forest Management Licence Agreements without at least consulting Aboriginal groups in the area," Quigley said. That decision would also apply to mining and other developments with that kind of impact, he added.

Innu, government at odds over land

By D.B. Smith
Windspeaker Staff Writer

DAVIS INLET, Nfld.

The federal government's recent response to the Innu's seven-point plan for healing and relocation fell short of the community's expectations, Chief Katie Rich said.

Ross Reid, Parliamentary Secretary to the Minister of Indian Affairs, sent the federal government's response April 5 to the Innu's report Hearing the Voices: Government's Role in Innu Renewal.

"They agreed with the holistic approach," said Rich. "But the government is still not ready to

"We are shuffled between governments. There are times when we don't know who to talk to."

- Davis Inlet Chief Katie Rich

address the self-government land claim issue."

While Ottawa supports relocation and substance abuse treatment for village residents, it is not willing to re-negotiate a land claim deal with the Innu.

"We support the community in dealing with health and safety, social reconstruction and relocation. While we recognize that the future of your community will also be impacted and shaped by... your comprehensive claim and Innu self-government... we are simply not prepared to

consider major changes in the absence of a (national negotiation)."

The federal government would be willing to explore "Innu specific" solutions and designs in considering the new community although it did not elaborate on what those solutions might be.

"With the meetings we're going to have, the one thing with the province that is still not in agreement is where we move to," she said. "They still say Sango Bay is not good for us. We keep saying now is the time for us to make the

decision."

Dealing with two separate levels of government is also frustrating because the Innu are often unsure who they should be negotiating with, said Rich.

"We are shuffled between governments. There are times when we don't know who to talk to."

There have also been problems with federal negotiators who refuse to deal with representatives from the Innu Nation, the official political body that represents the community, Rich said.

Federal, provincial and Innu negotiators have met several times in the past two months to try and get relief efforts underway in the remote community 330 kilometres north of Goose Bay.

B.C. treaty commissioners appointed

VANCOUVER

The long-awaited British Columbia Treaty Commission has finally been established.

The commission, whose members were appointed by the federal and provincial governments and the First Nations Summit, will oversee and monitor land claim settlements for B.C. First Nations.

Chuck Connaghan, an experienced industrial relations professional and former chairman of the B.C. Roundtable on the Environment and the Economy, is Chief Commissioner.

Commissioners Carole Corcoran and Doug Kelly were appointed by the First Nations Summit. The other two members include federal nominee Lorne Greenaway and provincial nomi-

nee Barbara Fisher.

The five member-board will operate independently of the federal and provincial government and the B.C. First Nations Summit in the negotiations process.

"Resolving land claims is a challenge we have to deal with for the sake of the province and the sake of future generations," Connaghan said. "There is nothing simple or straightforward

about treaty negotiations. We, as commissioners, will have to be sensitive to the needs of all British Columbians."

Indian Affairs Minister Tom Siddon welcomed the appointments as a step towards a stable future for B.C. Aboriginals.

There are at least 20 major claims in B.C. on which Ottawa is seeking a cost-sharing agreement with the province.

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SENTENCING CIRCLE

Ivan Morin despaired when he learned he faced a 12-year sentence for his second violent robbery in 10 years. The 34-year-old Saskatoon Metis appealed to community leaders, who asked Court of Queen's Bench Justice J.D. Milliken to let a sentencing circle have an opportunity to advise him. The circle was composed of Elders, Metis community leaders, police, probation and parole officers.

See Page 19.

EVOLUTION OF ART

Native artists are growing beyond the confines of "traditional" art. In two articles writers, visual artists and film makers talk about creating new forms to express their culture and the links between Aboriginals around the world.

See page R6

AD DEADLINES

The Advertising deadline for the May 10th issue is Thursday, April 29, 1993.

NATION IN BRIEF

Reserve votes for casino

Residents of the Roseau River Reserve in Manitoba are in favor of opening a casino on their reserve. Of 168 voters, 155 said 'yes' to opening the facility in a referendum held on the issue last week, the band's chief said. Felix Antoine also said steps have been taken to acquire video lottery machines for the reserve, located about 100 kilometres south of Winnipeg. The chief wants, however, to avoid further confrontations with the Manitoba government over the gambling issue. RCMP have already raided a casino operating on the reserve last January. The conflict resulted in the ousting of tribal police from the reserve and a vote of non-confidence for the band's former chief, Lawrence Henry.

Harper wins nomination

Elijah Harper overcame the doubts of those who originally opposed his Liberal nomination for the federal riding of Churchill, Manitoba. Harper, a former New Democrat MLA, was acclaimed as the party's candidate for the riding during an April 4 nomination meeting in Thompson, Manitoba. Liberal party members voiced concerns about Harper because of his stoic opposition to

the 1990 Meech Lake Accord. Harper helped kill the constitutional deal by stalling its progress through the Manitoba legislature. But many of the concerns of party members over his sincerity were addressed at the meeting, said party executive member Bunny Kane. Harper fell slightly short of being "the best thing since sliced bread" for members of the riding executive only because he left the NDP so recently, Kane said. Federal party leader Jean Chretien had earlier said that Harper's nomination was not a problem as long as he understood that he would have to tow the party's line.

Ministers say 'no way'

A group of cabinet ministers said a flat 'no' April 19 to the Native Council of Canada's idea of putting all Natives on an equal footing when dealing with the federal government. Constitutional Minister Joe Clark and Indian Affairs Minister Tom Siddon rejected the proposal from the council to deal with Natives living off reserves the same way they do with status Indians living on reserve. "We still haven't settled the apartheid issue yet with the government," said council head Ron George. The council wants Ottawa to recognize and deal with groups of urban Natives and other Native groups that are not Indians bands with official

status. But the government will not act because of budget cutbacks and the lack of provincial agreement on sharing responsibility for off-reserve Natives, George said. Ottawa cannot recognize non-status Natives without the co-operation of the provinces and those organizations representing status Natives under the Indian Act, Siddon said. Only about half of the one million people in Canada claiming Native heritage are registered with the federal government as status Indians.

Chief to appeal fishing rule

A Quadra Island chief, convicted of illegal fishing, is going to appeal. Ralph Dick of the Cape Mudge band in British Columbia will appeal the ruling as a way to reassert his Native rights, his lawyer said. The case goes back to 1990, when Dick joined other Natives in fishing for sockeye salmon in Johnstone Strait off the northeast coast of Vancouver Island. At the time, the group was trying to establish an Aboriginal right to fish commercially. But provincial court judge Brian Saunderson ruled last February that they lost that right and fined Dick \$1,000. No date has yet been set for the appeal.

News

New Brunswick tax dispute simmering

FREDERICTON

Talks between Natives and New Brunswick officials over the imposing of the provincial sales tax have stalled.

Representatives from the Union of New Brunswick Indians met with provincial Finance Minister Allan Maher last week to determine how on-reserve Indians will remain exempt from the province's 11-per-cent sales tax.

But talks between the two groups broke down April 19 and some Natives were threatening to re-mount road blocks erected earlier.

Blockades on provincial high-

ways across New Brunswick appeared after the province released its 1993/94 budget proposing to limit the sales tax exemptions enjoyed by on-reserve, status Indians to purchases made only on reserves.

Micmacs from the Eel Bar River Reserve near Dalhousie reacted angrily to the changes April 3 by blocking off a section of Highway 134. A second blockade by Natives from the Burnt Church Reserve went up on Highway 11 a few days later.

Protesters were not initially blocking traffic but were instead stopping cars and trucks to hand out leaflets. Later, however, all

traffic was denied passage.

Natives from Big Cove near Richibucto, St. Mary's near Fredericton and Oromocto, south of Fredericton, also erected their own blockades on sections of provincial highways.

The dispute even stretched as far as Quebec, where the Micmacs at Restigouche blocked off a section of the main interprovincial highway.

Residents of the Kingsclear Maliseet Reserve were forced to flee tear gas on the night of April 8 when the RCMP riot squad moved in to dismantle their road block west of Fredericton. Twenty-eight protesters were ar-

rested and 24 of them, including three children, were later charged with mischief.

More violence erupted April 9 at the Red Bank Reserve near Newcastle, New Brunswick, when non-Natives mounted their own roadblock. An empty car was firebombed and Natives and non-Natives hurled objects at each other across police lines.

Two non-Natives were arrested April 10 at the same blockade when they rammed the vehicle they were driving into a car driven by an Aboriginal. No one was injured in the collision.

That same day, however, chiefs across the province an-

nounced the blockades were coming down because the province had clarified its stand on the tax. Intergovernmental Affairs Minister Edmond Blanchard said status Indians would not have to pay the 11-per-cent tax as long as the goods were bought, delivered to, used or consumed on the reserve.

The province estimates it would generate \$1 million per year from the additional tax revenue.

Officials also reported that repairs to provincial highways for damage done by fires and redirecting heavy traffic onto seldom-used service roads would cost \$170,000.

Nerland denies racist links, insists shooting an accident

By Connie Sampson
Windspeaker Contributor

PRINCE ALBERT, Sask.

Carney Nerland testified for two days before an in-camera session of an inquiry into the shooting death of Cree trapper Leo LaChance.

Nerland is serving a four-year manslaughter sentence for shooting LaChance at Nerland's Prince Albert gun and pawn shop Jan. 28, 1991.

Facing a charge of contempt for an earlier refusal to testify before the three-member commission during public hearings, Nerland began his testimony April 5 at Saskatchewan Penitentiary at Prince Albert.

Commissioner Ted Hughes said the commission agreed to the in-camera session in an attempt to get to the bottom of the inquiry. He gave his assurance the full testimony would be made public. The public viewed more than nine hours of tape at St. Alban's Cathedral April 7-8.

Nerland said he does not recall LaChance entering, being in or leaving his store that night. However, he admits shooting the 48-year-old man "accidentally, completely without intent."

He denies being a white supremacist and says he was only the leader of the Saskatchewan



Carney Nerland

branch of the Church of Jesus Christ Aryan Nations "on the surface." He told the commission, lawyers of interested parties and the LaChance family he has notespoused the beliefs of the white supremacist Aryan Nations and Ku Klux Klan since 1985, when he returned from the southern United States.

He does not remember firing two shots into the floor as LaChance talked to Nerland's friends in the gun shop, he said. Firing of "dirty"

ammunition the previous day was the reason he did not see the shell in the chamber seconds before firing the fatal shot at LaChance as the departing man closed the door behind himself. Nerland said he only pulled the trigger to close the bolt on the semi-automatic rifle. Racism was not a motive in the shooting, Nerland said.

Prince Albert police say Nerland is now attempting to draw the focus of the inquiry away from his conduct and responsibility by accusing city police of racism.

"It is curious to note he can remember exact words spoken by our officers several years ago, but he can remember absolutely no details of the events that led to his incarceration," police chief Greg McCullagh said.

Nerland described six police officers who purchased firearms from him, detailing conversations he had with each, illustrating alleged racism by each officer.

Summations by lawyers representing the LaChance family and the Prince Albert Tribal Council, police, Crown prosecutors, judges, the City of Prince Albert and Nerland will be presented after testimony by those officers who wish to respond to Nerland's allegations.

The next hearings are tentatively set for May 8-10.

RCMP investigating residential schools

OTTAWA

Indian Affairs is assisting the RCMP in an investigation of alleged abuse at Native residential schools.

The Department of Indian Affairs and Northern Development has released documents on 35 cases of possible abuse at Native residential schools to the RCMP.

The cases, which cover a period of time between 1946 and 1973, range from charges of poor nutritional standards to harsh punishments. In eight cases, the allegations involve the loss of life.

It was important to turn the files over to the RCMP for further investigation as some of the information may be the basis for criminal prosecution, Indian Affairs Minister Tom Siddon said.

DIAND recently completed a review of about 2,200 departmental files on the residential school system.

Although the matter is under investigation, RCMP in Ottawa would not comment on the files. There is no indication of how long their investigation will last.

The files were also released to the Royal Commission on Aboriginal Peoples, Siddon said.

"The (commission) has made the issue of Indian residential schools an important priority and has indicated that it will ask to see DIAND files as part of its major research study," he said.

Although there are federal laws prohibiting the release of some government information, DIAND did the review of its files on residential schools to assist the commission's study as much as possible, Siddon said.

Under the Privacy Act, however, the names of individuals, schools and locations in the commission's copy of the files have been removed.

Indian Affairs is also reviewing files in the National Archives in search of additional information on abuse for the RCMP investigation.

The schools, which were mostly run by Anglican and Roman Catholic churches, operated for more than a century.

Several church organizations, including the United Church of Canada and the Oblate Conference of Canada, have apologized to Natives in recent years for their involvement in the residential school system.

There are still seven schools operating in the country. All of them are in Saskatchewan.

Exiled Inuit tell of starvation, desperation

By Doug Johnson
Windspeaker Contributor

OTTAWA

Their stories contrasted sharply with the opulent surroundings of the Chateau Laurier's main ballroom. They told of having to scrounge in dumps to find food. They told how babies almost starved at the breasts of malnourished mothers. And they told of how the Canadian government tricked and coerced them into leaving their homes to be dumped on a desolate beach in the High Arctic.

In two moves in 1953 and 1955, the federal government relocated 17 Inuit families from Inukjuak, Quebec and Pond Inlet, Northwest Territories to Grise Fiord on Ellesmere Island and Resolute Bay on Cornwallis Island. For four days last week, 35 of these High Arctic Exiles (as they refer to themselves) got a chance to tell their complete story to the Royal Commission on Aboriginal Peoples.

"My father died of a broken heart," said Larry Audlaluk of Grise Fiord. "As

soon as we got there his heart started hurting." Eight months after arriving at the beach on the southern tip of Ellesmere Island, his father was dead.

"Later years as I travelled around, people would ask me how my father died." The government officials said he had been dragged to his death by a walrus, that he had died a hero's death pioneering the new promised land.

"My father died of a heart attack after getting out of bed," he said. "He had been having these fainting spells and one morning he got up and walked a few steps and collapsed. My mother thought he had fainted again."

The majority of the government relocatees came from the northern Quebec settlement of Inukjuak. They had a school, stores, a church and access to medical treatment there. Most of the people lived in outpost camps around the settlement, hunting caribou and waterfowl and trapping white fox.

In the spring of 1953, RCMP officers and government officials began visiting camps around the Inukjuak, saying they needed people to move to a good new land.

At that time Inuit held whites in a kind of fearful respect called Ilira, which is described as being the way a small child views his parents. Many of the camps were visited. Several times, threats were used.

Amagoalik said that his father only agreed to go if the government would promise that the people could return if they did not like the new land and that the families that were moved would be kept together.

The people were told the new land would have plenty of game even though no wildlife surveys had been done on the area. They were also told there would be shelter for them when they got there. When the exiles arrived they found nothing but barren beaches.

At Grise Fiord there was a two-man RCMP post at Craig Harbor several miles from the Inuit settlement, and the Resolute Bay air force base was off limits to all but whites.

"We were completely cut off from the rest of the world," said John Amagoalik, former leader of the Inuit Tapirisat of Canada, who was sent to Resolute Bay as a child.

In the High Arctic the majority of game was polar bear, seal, whale and other marine mammals. Many of the people from Inukjuak pined for their traditional food.

The exiles said they were sent north to protect Canadian sovereignty from claims by the United States and Scandinavian countries. Two former ministers of Indian Affairs, John Munro and Bill McKnight, have also said the move was made for the purpose of protecting sovereignty. Current Minister Tom Siddon, however, has repeatedly said this is not true.

The exiles are asking for \$10 million in compensation and a formal apology from the federal government to make up for the hardships and broken promises. In 1990, Parliament's Aboriginal Affairs Committee recommended Ottawa recognize the Inuits' contribution to Canadian sovereignty in the High Arctic, negotiate compensation and apologize.

The Department of Indian and Northern Affairs maintains the Inuit volunteered to go and have not suffered undue hardships. The Commission will hold hearings at the end of June to hear from the authors of government reports on the exiles.

Our Opinion

Proposed land act dangerous

Natives across Canada are gearing up for yet another fight with Ottawa. This time, however, it may be for their very existence.

The federal government is preparing to introduce legislation to the House of Commons in June that would make the First Nations' Chartered Land Act a reality.

If passed, the act will make it possible for bands to manage their lands as they see fit. That authority includes "the power to grant any right or interest in chartered land."

That means bands could rent out land, harvest some resources (not including oil and gas) and set up reserve-based industries without the permission of Indian Affairs.

It also means bands could take out mortgages on properties as a way of financing other business ventures. In Canada's current stagnant economy, generating revenues by opening up reserves to more business opportunities or mortgaging lands might seem like a good idea.

There are about seven bands across the country that think so. The chiefs from Westbank, Musqueam, Siksika and four other First Nations are pushing for the legislation, mostly on the grounds that it will allow them to finance surveys, housing ventures, environmental assessments and other land-related projects faster and easier. At the moment, First Nations must ask for permission from Indian Affairs before they can proceed with any land-related ventures. And when permission is received, many bands say that projects still take a long time because Indian Affairs drags its heels.

The Coalition Against First Nations Genocide formed in B.C. and Alberta is trying to get the word out that Ottawa might not really be considering the interests of Natives with this piece of legislation. It may instead be handing us the rope with which we will hang ourselves.

At first glance, the deal seems almost too good to be true. Bands don't have to opt in and if they do, the charters can be designed any way a First Nation sees fit - financial risk appears to be optional, too.

Even though the "optional" charter deal requires ratification by a majority of a First Nation's members before enactment, there's no guarantee that those members will be consulted. Maverick band chief and councils are not unheard of. Roseau River chief Lawrence Henry's arbitrary expulsion of the Manitoba reserve's tribal police is just one example that proves chiefs do not always do what band members want. There are many more.

And even if a First Nation collectively decides to go with a new land charter, there's still the dangers of mis-management. Chiefs and councils do not hold exclusive rights to business acumen. Despite criticism of Chief Harley Frank's almost \$100,000 purchase of buffaloes, the council members from the Blood Reserve spent \$48,000 on five days of meetings in Calgary in the wake of the buffalo incident.

And there's no guarantee that poor business decisions won't result in disaster. Land charters that permit mortgages will not, for instance, be exempt from the threat of foreclosure should mortgage payments be missed. When similar land charter laws were passed in the United States years ago, bands rushed to mortgage their reservations as a way of raising capital. When the bank came to collect, many of those bands ended up homeless.

Bands with competent councils and reliable business markets could prosper from this legislation as long as the political and business climates remain unchanged. The chances of that, however, are slim. Councils come and go and markets fluctuate.

And while land self-management is a step that all First Nations must take sooner or later in the quest for self-government, it's a step best not taken before self-government is a workable reality. In the absence of consistently strong, reliable leadership in the national Native community, land self-management is an invitation to disaster.



Christians leave painful legacy

On Easter Sunday, a thousand Christians gathered on Indian sacred territory to celebrate the rising of Christ with a sunrise ceremony. The agenda included a prayer for reconciliation with Native peoples. Apparently two Native churches were invited to the ceremony, but only a handful showed up. Representatives of the congregations verbally apologized to the Native people for the wrong that was done to them. The Native people in attendance accepted their apologies and gifts, then returned to their homes.

The gesture was honorable but I'm not convinced that a verbal apology can rectify what Christianity has subjected the Native people to over the last 500 years. An apology can be accepted, Christianity can be forgiven, but can the Native people ever forget?

Forgiveness is conditional to the pain inflicted. In the case of the Native people who were forced to conform to Christian ideals, were abducted from their homes as small children and, in too many cases, physically, psychologically and sexually abused in residential schools, I doubt very much if they can forgive from their hearts.

A child is born with unconditional love and is trusting of the parents who nurture him and return love. When that bond of trust is broken, the child learns to distrust and becomes suspicious of motive. The paternalism displayed by the various spiritual denominations duplicated this



MARLENA DOLAN

relationship. The efforts of the clergy were not necessarily in the interests of the Native people, rather in the name of religious conformity to the best interests of the Church. If a trusting relationship was established, it was soon broken down with the scandalous operations at the residential schools.

The relationship between the Native people and Christianity has been marred with continued efforts to debase their spiritual belief system and approach to worship. Respect for Native spirituality and values was disregarded. Instead punishment was inflicted on those who practised ceremonial traditions and they were labeled as demons and heathens. This relationship was somewhat weighted in favor of conformity. I don't believe the Bible includes this behavior in spreading the word throughout the inhabited world!

I'm sure the intentions of the Christians are sincere. However, I suspect there won't be a whole lot of

Native people who will embrace their intentions and trust them to be fair in the future. In the minds of many of our people is the memory of abuse and unfair tactics used to alter the spirituality and values of an ancient heritage. The healing process of our people will be an arduous journey and it will take more than an apology to erase these painful memories.

The rising sun symbolizes a new day. The darkness from yesterday is replaced with brightness and the promise of a new beginning. Is a positive new beginning with the religious organizations possible? Was Native spirituality and the animistic belief system so wrong within worship parameters? Worship of the Creator is of personal conscience and not necessarily of doctrinal significance.

The glory of the sun is for all of mankind. We each have the opportunity for a new beginning. As individuals we must absorb the warmth of the sun and share the brightness amongst us.

Windspeaker

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Accepting white society endangers Native culture

Dear Editor,

I have just finished reading the editorial column, Identity not defined by skin color, (Mar. 1, 1993), by Marlena Dolan. I was impressed with her explanation of how we as Native people have been labelled Indian by the European invaders. And I agree that we, as Onkwehonwe (Real Peoples), should decide who is a Native person. However I disagree with her opinion that the mixing of races should be acceptable today. Before she starts defending the white man before her own people, please allow me to explain myself.

In the period of early contact with the white man, our numbers were superior to the Europeans and marriage alliances were beneficial for a harmonious relationship between our people and them. Why? Because we could afford to allow a few people, who of their own free will wanted to act as intermediaries between our culture and theirs. We did not fear their small numbers because we thought we could assimilate and/or accommodate their presence. Our ancestors did not know that there were millions of them in Europe looking for people to rob, kill, rape, exploit and enslave. Just take a look at the

problems in Africa, Asia, the Middle East and Latin America. Who caused these problems? Europeans. First, they came as traders to gather information about our peoples and win our friendship with goods, especially alcohol. Second, they sent missionaries to psychologically disarm our people and destroy our religions. Finally, using information gathered by missionaries and traders, the weakening of our peoples with alcohol and diseases and use of the "divide and conquer" strategy, they came with guns to kill our people.

Today our numbers have been greatly reduced by such methods of "civilization." We do not need to excuse or be ashamed of ourselves for succumbing to such well organized genocide; rather we should admire our ancestors' ability to resist and survive under such conditions.

Therefore it would be foolish to intermarry with Europeans today. We are outnumbered: 26 million non-Natives versus one million Native people (in Canada). With odds of 26 to 1, we cannot win because we will be assimilated by their larger numbers. We should encourage Native people to marry Native people and increase their

population. You are continuing the policies initiated by the European invaders of exterminating our people. How are we to have any credibility with other nations when they see us marrying our enemies, attending their churches, participating in their political systems and obeying their imposed legal system? Could you imagine a Jew wanting to join Nazi Germany after 500 years of oppression? Today, we do not need the white man to kill us with guns. We are killing ourselves through alcohol, drugs, suicide and intermarriage and saving the white man the effort.

Concerning the question of sovereignty: We will never attain it by being assimilated into Euro-Canadian society and becoming Canadian citizens. We must make up our minds whether we want to be Aboriginal nations or pretend to be third class Canadians (the English/French and immigrants are first and second, respectively) with no land, no rights and no culture. We cannot be both. We must be ourselves or third class impersonators. I look forward to reading Marlena's reply.

Michael Kanenta: se Rice
Kahnawake Kanienkehaka

Stand and be proud, reader urges youth

Dear Editor,

I am a concerned 16-year-old Native girl from a small community in Alberta. In the Feb. 15 issue, I read the article headlined Relocation beginning of Innu troubles. As I was reading this article, I felt helpless and sad, and I felt that I had to do something to help.

As I see it, most young people seem to think they are not worth anything, or just another face in the crowd. These young people then usually end up saying, "Why am I here? What is there to live for?" Young people just don't seem to realize what is set out for them. They just don't seem to care anymore, to the point where they are in a deep hole and can't crawl out. They are in a hole filled with alcohol, drugs, and worse yet, gasoline sniffing, letting their problems become worse. Then they stay in that hole and wait for a solution. There is a solution to any problem, only if you build on one. This is the real world we are talking about. In this so-called real world, there are a lot of problems, but there are more solutions. Sure, I have problems too, and think of turning to booze and drugs, but always seem to get back on track and try and make the best

of life. I go through a lot of mood swings. I have to cope with grief, depression and racism, trying to fit in a "white" world. It's hard! Whoever said that life was easy?

I will be graduating next year, but I think of all the young people who turned to the streets and thought they could live better on their own, not with their parents. Finally, they come to the point where they say, "Nobody loves me anymore." They, themselves, made that decision. In a young person's life, they need love, support, and more love. They need someone to be there to listen to their problems, and a shoulder to cry on.

I am asking young people to listen and read my words. There is a way to boost your life and the best is yet to come. Crawl out of that hole, and let people see who you really are. There are a lot of Natives in this world who are successful, who pulled themselves from the ground and stood in the crowd. If you have a problem, talk to your parents, a counsellor, an elder, or anyone who you think will help.

"Let's all stand in the crowd, and be proud of who you are, as a leader, not a follower."

Anonymous

Flag to promote unity not the Indigenous way

(The following is a response to a March 15 letter headlined Flag to promote unity.)

Dear Editor,

This is to the Native that is deeply concerned about the many obstacles that presently hinder his advancement. Well,

my fellow brother, I would like to voice my opinion and perhaps suggest you need to look beyond materialistic values and riches of a heritage that you have a difficult time understanding.

Believe me, a flag as you call it will never unite our people as one. The only flag that will have the power to mobilize our peo-

ple toward unity will be the PRINTS (flags) and tobacco that we individuals take to our respected Elders and ask them to pray to the Grandfathers to guide and give us wisdom to understand one's self. From step one, we will understand that the only FLAG we will need to hang will be the prints the Elders hang

for us in the bush for the respect of our Grandfathers who will help us achieve this goal that we strive for - to become one.

What you are suggesting is to go up to Parliament Hill and hang up our sacred prints alongside the flags of Canada and that is strictly not our way as the Indigenous people of North America.

However it is not up to me to judge my fellow brother's ideals although his intentions are honorable. Therefore I suggest getting a respected Elder's input.

In spiritual brotherhood, with respect,
J.J. Houle
Editor, Tribal Beat
Innisfail, Alta.

Retaining identity crucial to cultural survival

Tansi, ahnee and hello. There's a railroad bridge in Ontario that is the seat of my dreams. It spans a stretch of the Lake of the Woods at the north edge of Kenora. To the average eye it's nothing more than a blackened width of steel, poised above the white water leading to a hydro dam.

My father walked this bridge. He had a small campsite in the bush beyond the town limits. Here, he attempted to live as he had always lived; free, unhampered by schedules, surrounded by the bush he knew so well.

He was a man of the bush, my father. Like most northern Ojibway men he was far more comfortable in gumboots and hunting jackets than oxfords and dress pants. His sense of time and rhythm was in syncopation with the motions of the earth, through seasons, weather and the unexpected.

In that small bush camp he fought to retain his identity despite the incredible changes and forces which were acting on his life. His children were apprehended by the foster care system, his traditional lifestyle had been eroded by hydro development

and the edges of that wilderness were being pushed back farther and farther all the time.

That bridge has come to represent the chasm my father crossed every day of his life. Each day he would walk from his camp into the town of Kenora. Each day he made the journey between what had once been and what was now irrevocably altered. Each day he left his familiar past and walked into a foreign future.

He tumbled from that bridge one dark autumn night. They found his body in the river and a piece of my history was removed forever. Because I never met my father, or at least I never got the chance to meet him as a cognizant human being, I'd been taken away before the gift of memory had awakened in me. I'd been far too young to remember anything except the vague, lingering sense of strong brown arms and a soft voice mumbling stories in my ear.

Whenever I go home and I stand on that bridge, I talk to the father I never got a chance to know. I tell him stories of my life and how it feels to be me in the world these days. I walk across that bridge and I try to feel what he must have felt all those late moonlit nights. And I try to find



Richard Wagamese

some comfort in the cold, black arms of that railroad bridge. But it never comes.

It is, after all, only steel and steel has no capacity for love. But we tend to hang onto those things that represent our losses in this life and we come to believe sometimes that there's a measure of salvation in the feel of empty things and places. Like objects and locations can somehow transport us backwards in time to those territories that come to mean happiness, security and dreams. Inevitably, however, we're forced to move on.

I can never reclaim my father. That one special relationship in my life is gone forever and I must live it vicariously through the father/son relationships of my friends or in the closeness of certain male mentors.

That's why I understand the

importance of Native control over foster care. That's why programs like Calgary's new Child's Teepee Program is a vital one.

Because as I have said many times here, the most fundamental human right in the universe is the right to know who you are. When you're plucked from your own reality and placed in someone else's, you begin to lose the knowledge of who you are. The longer you stay away the further removed you are from your own history, your own heritage and your own identity.

The Child's Teepee Program seeks to act as a preventive step between Native child apprehension and homes in crisis. They seek to provide safe, alternative, short-term homes for children before they're lost in the mechanics of the foster care system. Through development of

secure Native environments, children might never have to suffer the indignity of having huge portions of their lives removed.

With 42 per cent of all children apprehended by Alberta Provincial Social Services being Aboriginal, the need for programs like this is obvious.

Our children are our future. The things we give them today are the tools they carry forward into tomorrow and beyond. We need to ensure that this crucial generation of people retain their identities, histories and families because those are the things which grant all of us that most fundamental human right.

The Child's Teepee Program is a culture saver. Without it there might be many who, just like me, have to stand in the dark night of their adulthood wondering who they are, where they came from and why they never had their rights protected when they were young.

Blackened steel arms are no replacement for the warm arms of a father. For more information on the Child's Teepee Program contact: John Heavy Shields at the Calgary Indian Friendship Centre 1-403-264-1155.

Until next time, Meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE MAY 10TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, APRIL 28 THAT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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SOUP & BANNOCK (Tuesday)
STEW & BANNOCK (Thursday)

Starting April 20 - Noon to 1 pm

CNFC, Edmonton, Alberta

NISTAWOYOU FRIENDSHIP CENTRE POWWOW

April 30, 1993

Fort McMurray, Alberta

4TH ANNUAL GRADUATION TRADITIONAL POWWOW

May 1, 1993

U of Manitoba, Winnipeg, Manitoba

N. AMERICAN INDIGENOUS GAMES ALBERTA TRIALS - BADMINTON

April 20, May 1 & 2, 1993

Hobbema, Alberta

NATIVE AWARENESS WEEK

May 3 - 7, 1993

Siksika Nation, Alberta

9TH ANNUAL INTERTRIBAL POWWOW

May 7, 8 & 9, 1993

Vancouver, British Columbia

ROOT FESTIVAL

May 7 - 9, 1993

Lapwai, Idaho

SPRING POWWOW

May 7 - 9, 1993

Portland, Oregon

FIRST NATIONS LAND CLAIMS OPEN HOUSES

Golden Lake, Ontario — May 4, 1993

Mattawa, Ontario — May 5, 1993

Barry's Bay, Ontario — May 11, 1993

Pembroke, Ontario — May 13, 1993

Huntsville, Ontario — May 19, 1993

ABORIGINAL WOMEN'S HEALING CONFERENCE

May 9 - 11, 1993

Edmonton, Alberta

3RD ANNUAL NATIVE ADULT EDUCATION CONFERENCE

May 12 - 14, 1993

Lethbridge, Alberta

NATIONAL NATIVE LITERACY CONFERENCE

May 12 - 15, 1993

Thunder Bay, Ontario

VISION 2020; SELF-DETERMINATION IN NATIVE EDUCATION

May 13 - 15, 1993

North Bay, Ontario

NATIONAL YOUTH CONFERENCE

May 19 - 21, 1993

Winnipeg, Manitoba

SENIOR MENS & LADIES N.A.I.G. ALTA VOLLEYBALL CHAMPIONSHIPS

May 21 - 23, 1993

Saddle Lake, Alberta

AUDREY BAKEWELL POWER SKATING SCHOOL

May 21 - 24, 1993

Edmonton, Alberta

THE YEAR OF INDIGENOUS PEOPLES CELEBRATION

May 29 & 30, 1993

Saskatoon, Saskatchewan

AB TREATY WAR VETERANS SOCIETY MEETING

May 29 - 31, 1993

Forum Inn, Edmonton, Alberta

Oki, Ah Neen Se Qua, Tansi and I recently picked up Kwe Kwe, this is Hello in Algonquin. I want to thank the people of Regina, the dancers, drummers and spirit for providing a good powwow. I was asked if I snagged but I have to say. Ye... no, I didn't. I remember those days when that is all I went to a powwow for. You start to feel ancient when the kids you babysat are snagging. Now, I enjoy going to a powwow because it refreshes my spirit. I tend to get lost within myself, working and living in the city doesn't really help, either.

Cowboy inspires artist

Duck Lake, Saskatchewan - Brian Seesequasis is an artist with a love for the range. No, not a stove... like those old cowboy movies or hurting country songs. Most of his work is in oil on canvas.

Brian was born on the Beardy's and Okemasis Reserve, Saskatchewan in 1958. He is married and has two daughters. As many other Native artists, he is self-taught. His father helped him develop an eye for detail. He is a seasonal artist, mainly paints in the winter. His paintings consist of what is close to his heart: horses, buffalo and prairie skies, all under the Native perspective. Summers are for the cowboys and Indians, they are in the great outdoors most of the time. Whether it be dancing, roping or riding. He has a ranch, which he raises bison, hoping in the future to have the largest herd of bison in "The Heart of Canada's Old Northwest".

He strives to be an inspiration to the youth. He travels in and around Duck Lake teaching students the art of painting. I wish you all the best Mr. Seesequasis.

Young Eagles in flight

Southern Alberta - Have you ever seen eagles in flight? The way they soar and cry out "We



PEOPLE & PLACES

by Ethel Winnipeg

here". The power they have to come swarming down at the last minute to catch their dinner.

There is this group who are somewhat like the Eagle. They even adopted the name Young Eagles. They have been flying around for about three years. Under the direction of Helmer Twoyoungmen, they formed this group which has a variety of music. They have performed several times last year. This year, they have been asked to perform all over Alberta. They are in the process of recording their first record. They are also making plans to tour in Europe.

The band are fully blooded Nakota and Stoney Natives from the Morley and Bighorn reserve in the southern Alberta. They sing all their songs in the Nakota language. The songs are stories elders have taught them. Or stories in the cycle of life and the relationship between man and his Creator. They not only make music they dance too. If you put all this together we get a traditional powwow rock group. Wow, neat idea, if you ask me.

The group consists of: Shayne Crawler, Malcolm Hunter, Oliver Hunter, Jack Crawler, Farren Twoyoungmen, Christopher Twoyoungmen and Cherilene Cardinal.

Traditional is still in

Merit, British Columbia - The Conayt Friendship Society hosted their third annual traditional powwow. The attraction brought up to 300 dancers and 19 drum groups. Richard Jackson Jr., another new friend of mine told me, he was very pleased about the attendance they attracted. He

was also the co-ordinator of the event. They had a traditional feast for all the visitors on Saturday, consisting of moose and deer stew. MMMMMM... They honored all the Elders with a honorary song and dance.

It is nice to see people still going and supporting traditional powwows. To me, I like any kind of powwow but it a good change when there is no competition. Sometimes, competition strain out the fun in powwow.

Conference a success

Calgary, Alberta - Many times we see a child as a victim in today's brutal world. Whether it be abuse, neglect or murder. Children are imitators of the people around them. They do what they see or hear. This conference was create awareness of children who are victims of this violent society we live in.

The workshops ranged from sexual exploitation to solvent abuse to death. The Canadian Organization for Victim Assistance and Child Find Alberta jointly coordinated the conference. The conference was designed to provide skills and information to any profession dealing with children. The three day conference brought over 300 delegates from all over the world to Calgary. They are hoping next years conference which will be held in Banff will be bigger and better.

The child is our future. If we come together and learn about each other, maybe we can give this child a better world to live in. I would like to congratulate Donna Tona for a great conference and all the best for next years conference.

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Junior entry Fee: \$50 {non-refundable}

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* No on-site entries

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File Hills Golf Committee

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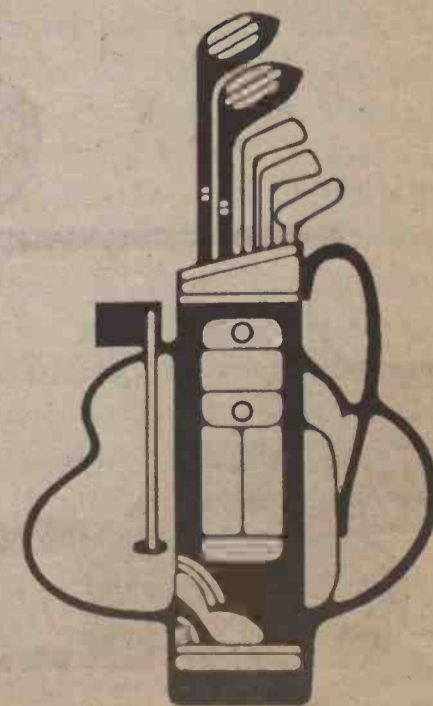
* For more information, Contact:

Eugene Poitras (306) 334-2353 bus (306) 334-2456

Gil Bellegarde (306) 334-2269 bus (306) 334-2212

Art Desnomie (306) 334-2317

* Information Kits available on request



Solitary quest forces columnist to bid farewell

Dear readers,

Writing this column, my last, is possibly the hardest task I've had to face in a while. Knowing what to jot down is difficult.

One thing is certain, the past two-and-a-half years have been fruitful. Much of '91 and '92 was spent on the road, lecturing and canoeing the nation. I'm grateful for the opportunities travel has given me to learn about different cultures in the High Arctic, Mexico, United States, New Zealand and Australia (where I am now). Nevertheless, I've come to the conclusion that all my passions for world discovery were essentially large-scale searches of hidden esoteric truths, and myself.

Now I truly know how much knowledge I really lack. No wonder the Elders are usually quiet. Younger people are weak because they think they know so much! In the face of life's awesome experiences and adventures, a sense of humility appears to be the best anchoring tool.

This adventure I've embarked on is a quest, and must be done alone. Hardly escapism, as many believe. It would be a shame to keep inside the lessons I have learned. They will be shared, but now is not the right time.

So, what is my direction? Well, I still love writing. Perhaps a series of books will appear shortly. Lecturing is still another source of enjoyment.



First Person by Stephane Wuttunee

Rather than thanking at great lengths all the people who have helped me, I will simply extend my gratitude towards everyone, especially the readers and staff of Windspeaker. We may not have agreed on everything, and I'll admit a few of my musings shocked even me, but just sharing our ideas was important. Writing this column has

been a fine experience.

As I glimpse back in time, I see a confused young man who wasted his energies in many counter-productive ways. He suffered an identity crisis in early youth, yet became stronger for it. His most powerful lessons were taught by Mother Earth during a canoeing odyssey.

And he relearned an immensely valuable lesson: that which is conceivable in the mind, already exists. That which cannot, never will.

My friends, trees talk - they really do. And animals as well. And rocks, and water! Will you begin the conversation? A late July fire sign with the water bearer rising tells you that all of reality is in our father's and mother's creation. Humankind's reality is an illusion. His reality is gauged by what everyone else is doing.

But one day, the youth will awaken. You are your own hero and heroine.

See you later my friends. My re-entry in the literary world will be a whisper. . .

Former student gives something back



DOROTHY SCHREIBER

For more information on the Native Communications Program, call Jane Sager at 483-2348 or write:

Native Communications Program
Grant MacEwan Community College
P.O. Box 1796
Edmonton, Alberta T5J 2P2

The Native Communications Program at Grant MacEwan Community College is proud and grateful when former students give something back to the program.

For some, this means contributing their time to visit students in the classroom, for others it means donating a film developing tank or textbooks to students who need them. For Dorothy Schreiber, it means sharing her considerable media expertise and knowledge by serving on the Native Communication Program's Advisory Committee.

Schreiber, a partner with Great Plains Productions of Edmonton, was born and raised in northern Ontario. After completing a year of photography at Fanshawe College in 1978, she decided to head west to look for work. Once in Alberta, her attention was caught by the possible media opportunities through the Native Communications Program (NCP).

During her one-year course of study Schreiber developed a keen interest in radio broadcasting. After completing the program's core courses she began a three-month placement with the all-news station CKO Radio where she was convinced radio was her field.

Others were convinced as well. The Ojibway Metis became the associate producer with CBC Radio's "Our Native Land" after working as a reporter for "Alberta Native Broadcasts." As a stint as host/researcher for CKUA Radio's "Smoke Signals to Satellites" program rounded out her radio experience.

While radio was her main interest, Schreiber continued to expand her other media talents. For three years she worked as a researcher for "Edmonton Newsday" with CBC television and has written for ACCESS magazine, "Windspeaker" and the now defunct "The Native People."

During one of her research oriented positions, Schreiber had her first contact with film when she became involved in the making of "Rise and Shine," a film produced by Alberta Native Affairs.

Today, as a partner in Great Plains Production, Schreiber is further expanding her knowledge of the film industry. This fledgling film production company, headed up by award winning filmmaker Gil Cardinal, focuses primarily on aboriginal issues and content. Their much acclaimed series "My Partners, My People" was nominated this year for a Gemini Award.

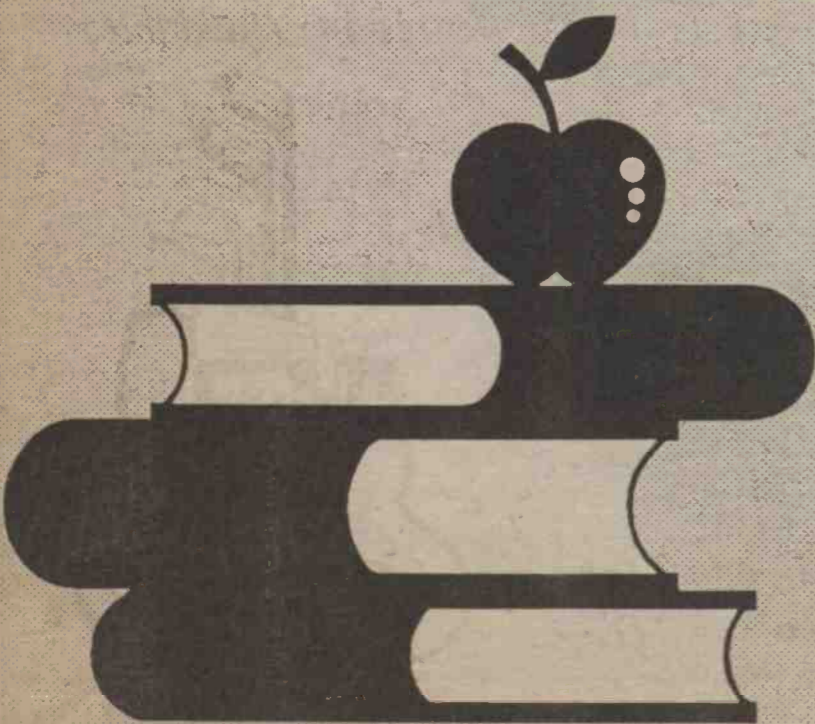
Schreiber credits the Native Communications Program with helping her gain access to the media and to the aboriginal community in the West. Like many of the program's students, she felt her eyes were opened for the first time to a totally different perspective of life and spirituality through the Native culture classes taught by aboriginal spiritual elders and leaders. "The classes changed my perception of myself as a Native person," Schreiber said.

According to Schreiber, who graduated in 1979, the Native Communications Program is not a conventional program because it meets the needs of individual students and helps them find a direction for their talents. While she encourages prospective aboriginal journalists, who have more opportunity today to work in the media, she points out there is still a long way to go.

Schreiber feels the Native Communications Program has come a long way since her days as a student. She has seen many changes but feels the program faces many challenges in the future to meet the ever-increasing communication needs of aboriginal people.

The Native Communications Program is proud to recognize graduates such as Dorothy Schreiber and their accomplishments which will assist us on our journey to the future.

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Taking Care of Business**Self-employment: dream or nightmare?**By Heather Halpenny
Windspeaker Contributor

Do you wish you could be your own boss? Are you cut out to be an entrepreneur? Chances are if you are reading this, the dream of working for yourself is not a new idea. Try this test and see if you have the attitude for being in business for yourself. Answer yes or no to the following questions:

1. Can you get going on your own?
2. Do you enjoy taking responsibility?
3. Do you enjoy solving real life problems?
4. Do you like to get things moving on your own?
5. Do you enjoy a challenge and taking a calculated risk?
6. Do you enjoy your success best when you know that you did it yourself?
7. Are you willing to put your business before your family or friends?
8. Do you like making decisions and being the boss?
9. Can you work for long hours over extended periods of time?
10. Do you set goals for yourself that are difficult to reach?
11. Do you follow through on these goals and see jobs through to the end?
12. Are you willing to take the time for careful planning?
13. Are you well organized?
14. Do you manage your time well?
15. Do you get along well with others?
16. Do you like being the leader and decision maker?
17. Can you say 'No' to the people you know well, like family?

Count up the number of Yes and No answers. If the No answers outnumber the Yes answers, you have some thinking to do before you go out on your own. On the other hand, if your Yes answers outnumber your Nos, then get started making your dream a reality. The first step is developing a business plan, which will be discussed in the May 10 issue.

(Taking Care of Business is a new column written for Windspeaker by Heather Halpenny of Crocker Consulting Inc., a company that specializes in business plans, feasibility studies and market assessments for both large and small businesses. The Edmonton phone number is 432-1009.) Next column: What's a business plan, and do I really need one?

Business

Course helps businesses get and stay competitive

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

Part of Andy Northrup's job is to help small businesses stay afloat.

As an Employer Services Officer for Employment and Immigration Canada, he solicits employers who have training, human resources or other issues that need to be dealt with. Northrup helps them become more competitive so they can succeed in an increasingly complex marketplace.

One of the ways Northrup does this is by directing managers to relevant courses and programs. And one he's found most helpful is Strategic Management for Independent Business.

Developed and conducted by the Federal Business Development Bank, the course responds to a need by businesses undergoing change and restructuring in their industries, says strategic planning manager Dennis Lomore.

The course runs 14 weeks, with seven intensive eight-hour

"Without a competitive advantage, companies are at the mercy of competitors and an ever-changing business climate."

- Dennis Lomore, FBDB strategic planning manager

seminar sessions, consultations with specialists such as human resources officers, and individual business meetings with FBDB business consultants.

Hopefully, at the end of the program the employers would be knowledgeable enough to deal with small problems before they become big issues.

Many companies are moving to a more linear style of management, with managers delegating duties and sharing power with employees. The old hierarchical style of management is becoming passe.

"People are realizing there is a limit to what that style can accomplish," Northrup says.

One of the most effective ways to help companies become more efficient is to have employees take part in implementing changes. For instance, employees would meet with their superiors and discuss what they perceived their jobs as being, how they perform their jobs and how they could make their jobs more productive and valuable.

The FBDB course forces managers to take a long, hard look at their companies by addressing such subjects as analyzing markets the company is aiming at, assessing competitors and looking at the impact government, economy and technology have on the business.

Employers then assess major strengths and weaknesses, opportunities, threats and key issues that must be dealt with. Next, they examine the function of mission statements and action plans and look at how to develop and implement a plan.

"Identifying and developing your competitive advantage to achieve superior performance in your industry is what the program is about," says FBDB's Lomore.

"Without a competitive advantage, companies are at the mercy of competitors and an ever-changing business climate. Strategic management can help to position the business to assure its continued growth and prosperity."

Business Briefs

Joint ventures beneficial

VANCOUVER - Business partnerships between Aboriginal companies and the non-Aboriginal private sector can be beneficial to both sides, said Kenneth Thomas, chairman of Industry, Science and Technology Canada's Aboriginal Economic Development National Board. "This federal business programming has the flexibility to be tailored to the specific needs of individual projects and joint venture partners," he said during an ad-

dress at the second annual Doing Business with Aboriginal Canada conference in Vancouver last month. The federal government's Canadian Aboriginal Economic Development Strategy, a joint initiative of Industry and Science Technology, Indian and Northern Affairs Canada and Employment and Immigration Canada, is designed to increase Aboriginal economic self-reliance through support for the development of a strong Aboriginal private sector.

Open for business

DUCK LAKE, Sask. - The Willow Cree Reserve at Duck Lake, Saskatchewan is welcoming the new IMI Brokerage Company Ltd. Owned and operated by the Ahtahkakoop band, Beady's Okemasis' band, Wahpeton Dakota Nation and insurance broker Joan Barmby-Halcro, IMI offers a full range of employee benefit programs with an emphasis on pension plans and group life and health.

Ktunaxa Tipi Co. (1991)

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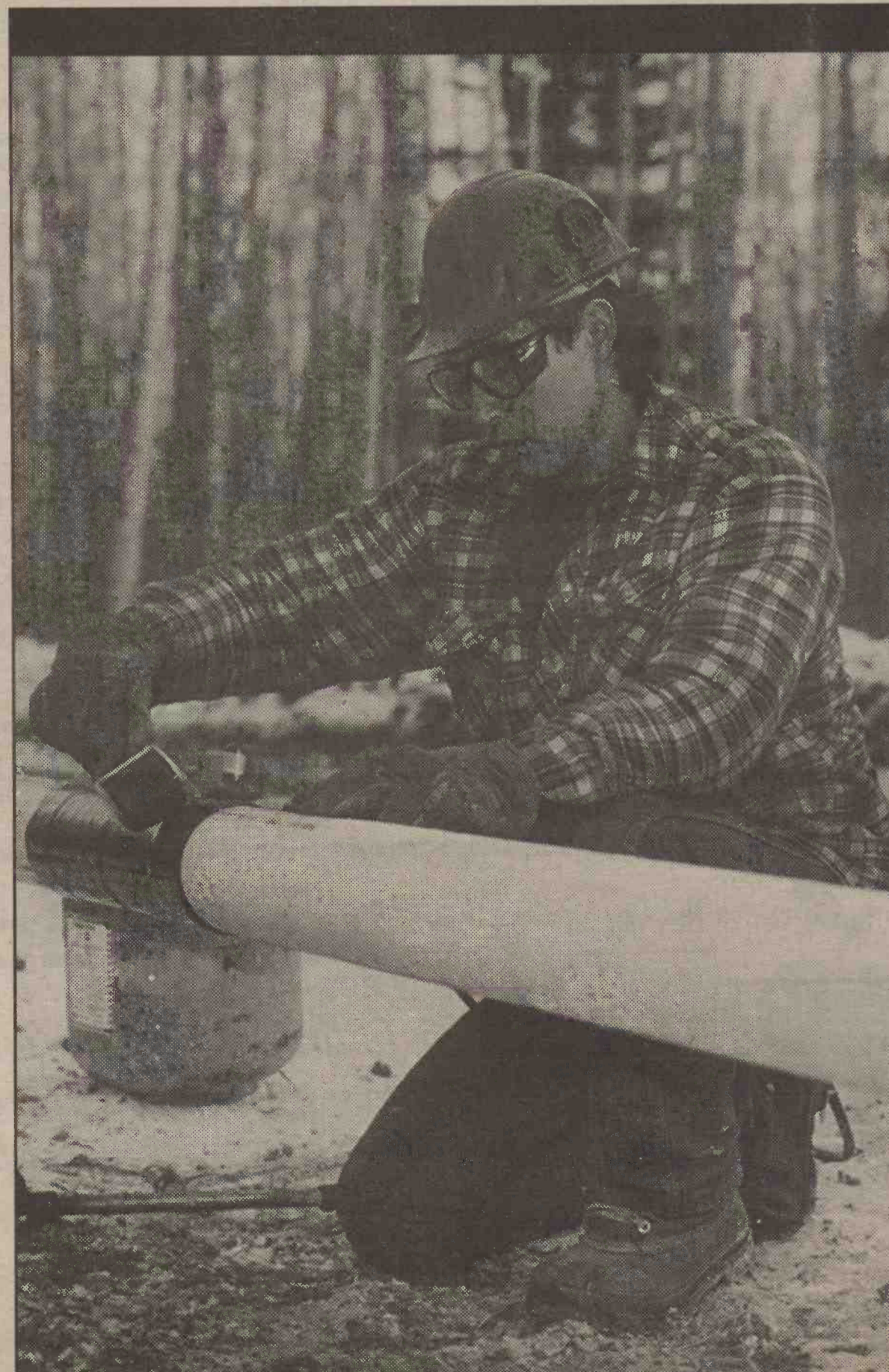
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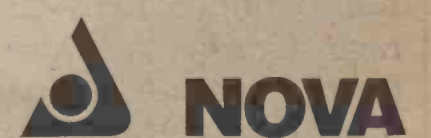
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WINDSPEAKER IS... Native Development

Wind speaker

April 26, 1993

Regional Section

Volume 11 No. 3

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

Students extolled to follow through with goals

By Heather Andrews Miller
Windspeaker Contributor

EDMONTON

A two-time graduate of the Northern Alberta Institute of Technology (NAIT) made an impassioned plea to Native students there.

"Create a picture in your mind about your dreams and desires, and then drive to make it come true. Remember, when we don't make our goals, we decrease our self-esteem, and that in turn fosters self-destruction," said Pat Buffalo.

Buffalo, a Samson Cree Nation member, graduated NAIT as an electrician in 1977 and returned in 1990 to earn a certificate in Business Management. He kicked off the guest lecturer series of the newly-formed Aboriginal Student Club in early April.

"I can feel the stress of classes and the isolation you are feeling now as Aboriginal students on a campus the size of NAIT," Buffalo told the students. "But you have to set your goals high and strive to attain them. And even when you get there, another door opens beyond. Life and its challenges don't ever stop."

Buffalo enjoyed several years of successful business ventures following his initial course of studies at NAIT, including establishing Hobbema Broadcasting.

"I was the first person to appear before the Canadian Radio and Television Commission (CRTC) to apply for a local TV channel in Hobbema," said the 36-year-old Cree, laughing.

Buffalo said his business career was filled with risks and challenges which made the work satisfying.

But the many social issues challenging Native communities today called Buffalo away from a successful business career. First he took 12 weeks of training as a life skills coach and sought the

advice of elders. Eventually, through several months of soul-searching and questioning, Buffalo began to see how he might help.

"What it all boils down to is a type of grief counseling. Not just for loved ones who have passed away, although that is a very real grief, especially when it occurs tragically, such as suicide, or one of the other social ills," he explained.

An even more deeply felt grief is for a way of life that is no more. "Where once we learned at our parent's side, today's generation of mothers and fathers have only years and years of residential school living as their role models."

Although Buffalo doesn't advocate going back to living in a tipi, he does recognize that many old ways can be reinstated. "Remember, the systems that are in place today are foreign to us. We need our traditional way of life, one where hierarchies do not exist, and where we decide jointly on our future," he says.

Instrumentations student Lynn Hamilton says Buffalo's talk got right to the heart of the problems of Aboriginal people today.

"Buffalo said goal setting is important, and I agree. We have to face up to the fact that we sometimes make excuses as to why we aren't achieving our goals. We have to get back on track, get ourselves out of the excuse-making mode, and finish off what we started out to do, for the good of all of us," she said.

Ernie Hawke was also inspired by Buffalo's talk. "We have to keep chipping away at the social issues and not be discouraged by how long we think it's going to take to heal our communities," says the Buffalo Lake Metis.

"But one thing's for sure," continues Hawke. "It does start with ourselves, with each one of us finding our own identity, and sense of peace."



Sole survivors

In 1872, these men sat in dignified silence to be immortalized in a photograph. It has survived until today, unlike their tribe, the Mandan, which died with the two men, sole survivors of a smallpox epidemic.

Siksika cowboy leaves unique legacy

SIKSIKA RESERVE, Alta.

A chuckwagon with four outriders led Edward Yellow Old Woman on his last ride up to the Big Ranch in the Sky.

It was a funeral procession the grizzled cowboy would have approved of. "Ed Olds", as he called himself on the chuckwagon trail, drove from 1935 to 1950 for outfits like J.J. Swain, and Bow River Ranch. He was a veteran Calgary Stampede chuckwagon competitor and two-time wild horse race champion, as well as taking win-

nings in steer decorating.

He died April 4 of a stroke, at the age of 84. Yellow Old Woman left behind a wealth of stories about life on the trail, as well as 10 children and 46 grandchildren. He was grandson of the legendary Deerfoot, and one of the first Native Stampede chuckwagon drivers.

He and friends Albert (Poor Slim) McMaster and Jack Spotted Eagle ruled the roost in wild horse races, running undefeated from 1937 to 1940, and again in 1945 and 1948.

He was happiest in the saddle, either competing or at home on the reserve's horse and cattle ranch. He wore his trade-mark brown Stetson with an eagle feather in it until the very end, says son Fred.

Ed loved the cowboy life, but like most wranglers, was a heavy drinker, Fred admits. But that didn't stop him from being the best cowboy around, as well as a humble, compassionate man. Ed's love for the chuckwagon track and horse races never left him, and he haunted rodeos, hanging around behind the chutes just to gab with other cowboys.

He had to stop in 1989 after being hit by a car. Although doctors gave him few chances of surviving, Ed's tough cowboy spirit pulled him out of the coma and helped him overcome the pain of numerous broken bones.

Until his death, in Siksika, Ed spread a legacy of cowboy lore among his family and friends. Under that gruff exterior was a heart of gold, witnessed by the outpouring of love and respect during Ed's funeral service.

Province in Brief

MLA keeps PC seat

Pearl Calahasen has kept her seat as Progressive Conservative MLA for Lesser Slave Lake. The incumbent politician ran against new comer Karl Gongo in the March race. Gongo, a Slave Lake businessman, took up his political banner three weeks before the election, saying the constituency needed a more aggressive representative in

the legislature. Calahasen scored a quick win, pulling in 70 per cent of the ballot, with 882 votes to Gongo's 385. She will represent the Conservatives in the next provincial elections, which Premier Ralph Klein suggests may be called this spring.

Chief in federal race

Chief Roy Whitney of the Tsuu T'ina band in southern Alberta

will run as a federal Liberal candidate in the riding of Macleod. Whitney run the nomination April 3 in High River. He will continue to lead his band until a federal vote is called, likely this fall.

Church apologizes

More than 1,000 people gathered on Nose Hill, just outside of Calgary, in a historic Easter Day sunrise ceremony in which

the Christian Church apologized for the way Christianity was brought to the region's Aboriginal people. Representatives from four of the five Treaty 7 nations took part in the religious service. Jim Shot On Both Sides, traditional Blood Reserve chief, accepted a bronze plaque encribed with a prayer of forgiveness and reconciliation from the Church.

Alberta

Players match talent on ice

By R. John Hayes
Windspeaker Contributor

The Olds Grizzlys were trying to repeat as Alberta Junior Hockey League champions. The Ft. Saskatchewan Traders were trying to unseat them. And two native kids with bright futures were trying to maintain their focus on this season and this series.

Eric Fulton, a 20-year-old forward in his fourth year as a Grizzly, wants another shot at the Centennial Cup, the national "Tier Two" championship. Born in Prince Albert Sask., and raised in Innisfail, just north of Olds, Fulton will attend Northern Michigan next year on a full hockey scholarship. He visited the campus for a few days this winter and took in a hockey game. He is confident he will be able to contribute there. "The school will probably be tougher than the hockey," he says with a smile.

But it's business as usual until the season is over. One of the AJHL's premier forwards, Fulton relaxed with a friend in the Olds dressing room before game four of the final. The opposition Traders had won the first three games. As usual, the Grizzlys were relying on Fulton to lead them in turning things around.

Fulton led the AJHL in regu-

lar-season scoring this year after finishing second to linemate Reo Lajeunesse in 1991-92. "This year, we flip-flopped," said the rock-solid skater, who is just under 5'11" but weighs in at 90 lbs.

"Eric's the playmaker and Reo's the sniper," said Olds coach Chris Stewart, in his ninth year behind an AJHL bench. "But Eric is the most valuable player I've ever coached. He can be a totally dominating player." Key positives to Fulton's game are his immense strength on the puck, his unselfishness and his ability to see the ice intelligently.

In the other dressing room, Traders' 16-year-old defenceman Sheldon Souray is finishing his first year in the AJHL. It will likely also be the last for the native of Fishing Lake, Alta., who now lives in Edmonton; he'll play in the "Tier One" Western Hockey League with the Tri-Cities Americans in 1993-94.

Souray doesn't get very many points. But he doesn't have to. He is a defensive defenceman, who played in the Rocky Mountain Junior Hockey League last year with Quesnel after a brief stint with the Traders. A towering figure on the ice even at 16, Souray patrols the front of the net, clears the puck, and sees his role as stopping the other team from scoring. "My size gives me

room out there," he said.

Souray started 1992-93 with the Americans, but played only three games in two months. The Traders have given the young man the ice time he needed to develop.

He plays like his favorites in the NHL, Al Iafate and Dave Manson, both big, tough blueliners. "But I have to improve my skating, my mobility," he said. "I've worked on them in the past, with Perry Pearn (Canada National Olympic Coach) last summer, and I'll be working on them this summer."

Fulton will suit up against the B.C. champions after this series. But both he and Souray will be playing a higher brand of hockey next year.

The Olds Grizzlys fought back from a 3-0 losing streak to take the Alberta Junior Hockey League championship from the Traders in the final four games of the series.

They are the first team in a decade to win back-to-back titles in the league, and the win was a sweet one. The Grizzlys defeated the Traders 4-2 in the deciding game of the best-of-seven final held at the Fort Saskatchewan Recreation Centre April 18.

The Grizzlys go on to compete in a best-of-seven Centennial Cup series this month against the B.C. Junior League champion Kelowna Spartans.



Bert Crowfoot

Saints player Tanya Washewich gives it her best shot during the provincial playdowns to the 1993 Indigenous Games. Volleyball teams from Saddle Lake dominated the event. The local teams swept five of six categories during the competition held at Saddle Lake April 16-18. The Wabasca Mustangs took the Midget Boys category.

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Alberta

Art collection granted new life

By Dina O'Meara
Windspeaker Staff Writer

LETHBRIDGE, Alta.

An historic collection of Native art, once threatened with being dispersed among private buyers, is on its way to a new home.

A committee of Alberta artists and an elder is undertaking a year-long study into where the unique collection should be housed. The approximately 230 pieces of art and cultural objects faced the auction block less than a year ago when their guardian, the now defunct Indian Arts and Crafts Corporation, closed because of funding cuts.

"The importance of the collection is that it is an historic

record of Native art in Alberta done by Native artists," said Alfred Young Man, associate professor at the University of Lethbridge.

The \$75,000 collection is being housed temporarily in the Indian Arts Centre in Ottawa. There curators are cataloguing all the objects, reassessing their value and ensuring they are properly stored.

Early pieces by renown artists such as Alex Janvier, Mary Fraser-King, and Joan Cardinal Schubert are included in the collection, as well as excellent examples of bead and leather work.

"The corporation chose pieces that went beyond craft—they were so superior in the way they were done, they transcended the crafts moniker," said Young Man, committee representative.

Three artists, Kim McInlay, Joane Cardinal Schubert, and Jane Ash-Poitras will be meeting throughout the next year along with Elder Pete Standing Alone to study where the collection would best be housed. At least 15 organizations in Alberta are possible hosts, including the Calgary Glenbow Museum, the University of Lethbridge, and Edmonton's Provincial Museum.

Other collections amassed by provincial branches of the Indian Arts and Crafts Corporation have disappeared since funding was cut almost two years ago, he said. "If we hadn't been told this collection was being threatened, it would have been sold to separate collectors. It would be such a waste of valuable material," said Young Man.

Fort Chipewyan Museum Wins Award

By Barb Grinder
Windspeaker Correspondent

FORT CHIPEWYAN, Alta.

The tiny Fort Chipewyan Historical Society has beat out larger organizations to win a coveted tourism award this year.

The Tourism Industry Association of Alberta (TIALTA) awarded the small organization the 1993 Heritage Tourism Award.

The museum first opened in 1990. Its construction was started two years before, as part of the community's bicentennial celebrations. A full size reproduction of the Hudson's Bay Company 1870 stores building,

it features both native and historic displays and a model of the late 1800s fort itself.

Fort Chipewyan is the oldest non-native settlement in Alberta, dating back to 1788. It was on the route of the Northwest Fur Trading Company and later the Hudson's Bay Company.

Cathy McGinnis, representing the Society at the TIALTA award's luncheon held in Banff on March 23, accepted the award.

McGinnis, a Metis, said until last year she was the only Native person in the organization. Two others have since joined and McGinnis hopes the recognition of the Society has received will spur more aboriginal peoples to get involved.

Tribal Elders lend support to Blood Chief

By Barb Grinder
Windspeaker Correspondent

BLOOD RESERVE, Alta.

The dispute between Chief Harley Frank and the Blood Tribe Council is still unresolved, more than a month after the conflict became public knowledge. Nor do efforts by tribal Elders seem able to help.

In the latest move to settle the conflict, a small group of the tribe's most respected Elders, including Hereditary Chief Jim Shot Both Sides, met at the reserve's seniors centre Friday, April 16. On their agenda was discussion of a proposed disbanding of current form of government and a partial return to an earlier practice.

According to a member of the tribe who asked to remain anonymous, the Elders hope to force the entire current council to resign, to be replaced by the six remaining members of

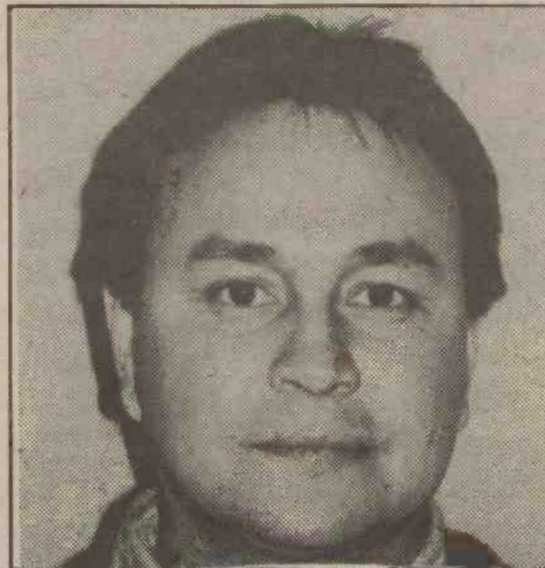
the tribe's lifetime council, who governed the reserve in the mid-sixties.

Under the Elders' proposal, Harley Frank would remain as Chief, with a mandate to continue his efforts to improve the economic, social and emotional chaos the tribe is now experiencing.

Though it's unlikely the Elders' proposal will be accepted, by either the council or the Department of Indian Affairs, it does reconfirm the support Frank is receiving from most of the reserve's older members.

Jane Day Chief, an Elder and spiritual advisor to the powerful Buffalo Women's Society, has also lent support to Frank. But while she commended him for paying his lawyer's fees out of his own pocket, she chided him for going to outsiders for help in handling his problems.

Day Chief also sent a letter to noted Calgary lawyer Chris Evans, informing him the tribe wouldn't pay any more legal



Chief Harley Frank

Evans has been hired by the council to handle its dispute with Frank. He is being paid for his services from Tribal funds, as is the tribe's regular lawyer, Eugene Creighton.

Frank fired Creighton a month ago, claiming the chief traditionally has final say on matters of importance to the tribe, but Council says his actions aren't binding. Day Chief's letter is also not likely to be considered official.

While outside lawyers are making money on the dispute,

the tribe is increasing its already considerable deficit. The reserve is already anywhere from \$2.4 to \$4.27 million in the red, depending on which figures are used. And Council is reputed to have spent another \$48,000 on five day's stay in Calgary for in-camera meetings, shortly after the dispute started.

The reserve is currently governed by a chief and council, both elected for two year terms. But it has also had government imposed life-time chiefs and counsellors. In fact, the lifetime appointments were in effect so long, that many people came to think of them as traditional.

The Blood's true traditional method of government was the appointment through consensus of band chiefs, where the bands were separate hunting camps or extended families. When the bands got together, one of the chiefs was recognized as chief of the whole tribe.

A group of about 400 Blood

tribe members is also working at getting a similar system reinstated on the reserve today. The Mokh-e-saun Band is working at separating from the main body of the tribe and starting their own government.

Keith Chiefmoon, one of the leaders of the Mokh-e-saun, says his group still hopes to break away from the main body of the reserve, but he supports the efforts of the Chief.

"Council is still trying to cover up all the mistakes that have been made on the reserve over the years. But Harley wants to expose them, so people can make moves to get things back on track," Chiefmoon says.

"We support Harley's efforts on an intern basis, because of his agenda to end the corruption. But we still think the only long-term solution is to scrap the entire system that's been imposed on us by the government and go back to our real traditional ways."

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British Columbia

Carrier Sekani appeal to U.S. president Sea journey celebrates Native unity

By Dana Wagg
Windspeaker Contributor

Is U.S. President Bill Clinton coming to northern B.C. - perhaps even to Burns Lake? He will - if Carrier Sekani Tribal Chief Justa Monk has his way.

Despite recent setbacks, like the Feb. 4 Supreme Court of Canada decision not to get involved in the dispute, Monk has vowed to continue his decade-long fight against Alcan's Kemano Completion Project (Kemano 2). Monk's tribal council, based in Prince George, consists of 10 Indian bands, including the Cheslatta Carrier Nation. Monk knows the Cheslatta story well and he also knows the Kemano project poses a real threat to the survival of his people.

"If the Nechako River dies, my people die. If we don't fight, we will die like the river," he told reporters at a news conference in Prince George last November. Tribal council chiefs, including Cheslatta Chief Marvin Charlie, joined together at that news conference to call for a full federal-provincial inquiry into Alcan's Kemano projects so the full truth could be told - to Native and non-Native people alike.

In 1987 Alcan and the governments of B.C. and Canada reached a secret deal on the Nechako's water. They decided Alcan could have 87 per cent for

its Kemano 2 project, while the people along the river and the wildlife, waterfowl and fish could have 13 per cent. The people were shut out of this deal six years ago and they've been shut out every year since, by one secret deal after another. It's time for the secrecy to stop and it's time for the truth about the full impacts of the Kemano projects to come out - before Alcan is allowed to put another spade to the ground. The planned provincial review falls short.

Having been given token audiences by their governments or having had doors slammed in their faces, it's no wonder people like Monk are turning to someone who might listen, like Clinton, even if it seems like a long shot. Monk expresses that kind of frustration in a recent letter to Clinton, inviting him to Canada.

"Mr. President, we are a small Nation seeking help from you because we have tried politically and legally to convince the people involved in this agreement this is not going to work and that they are going to dry out a river and do away with our First Nations' way of life. We have been fighting this since the early 1950s and to date we have tried the court system and a political system, which have both failed us."

Monk invited Clinton's help to save the dying Nechako, noting it's "one of the main rivers that feeds my people and is also used

by non-Aboriginal people along the river." He also told Clinton the tragic story of the Cheslatta people, who were flooded off their land by Kemano 1.

"They were flooded overnight. This totally divided the people and placed them in isolation of one another, which damaged their culture, their way of life and to date they are still suffering the consequences. Alcoholism has taken the best of my people of this Nation because of the drastic change of life they had to face overnight.

"Through the wisdom of our elders we have been educated to respect what Mother Nature has put on this world for each and every one of us. If we don't respect it now, rivers such as the Nechako will be totally damaged and will never be seen by our children. I don't believe, as the present generation, we should be greedy for today and forget about tomorrow. We have to leave something for our young people in this world so they will enjoy what we are now enjoying," said Monk.

If Clinton does accept Monk's invitation, he wouldn't be butting into Canada's affairs since the Fraser River fishery is important to both Canadian and American fishermen - Native and non-Native. At least nine Indian nations in the U.S. catch sockeye salmon, which come from Canada's Fraser River. The river, the world's most productive salmon waterway, is of equal

importance to non-Native American fishermen. Clinton would also have another good reason for jumping into the debate. Canada is destroying a big chunk of northern B.C. to produce Kemano 2 power, which would be sold to power-hungry states like California.

To give Clinton a better understanding of Kemano 2, Monk sent him a copy of the excellent 25-page chapter on the Nechako from Mark Hume's book *The Run of the River*. In it Hume, an award-winning writer, quotes Dr. Don Alderdice, who for years has valiantly expressed his concerns about Kemano 2. Alderdice, a retired salmon physiologist, who worked for the Department of Fisheries and Oceans for 49 years, has studied the project in depth. His conclusion: "The Kemano Completion flows are going to be disastrous, absolutely catastrophic."

Hume's Nechako chapter is essential reading for anyone who wants to get a quick and clear understanding of Kemano 2. Let's hope Clinton finds time to give it a read, when he takes a break from the many problems facing him in the States. And let's hope he gives some serious thought to Monk's invitation. If he does come for a visit to B.C., he apparently wouldn't be the first U.S. president to do so. It seems former president Herbert Hoover was made an honorary member of the Carrier Nation in the 1950s.

VANCOUVER

The west coast shore will be churning with paddles this summer as canoeists journey to Bella Bella, B.C. in celebration of the Year of World Indigenous Peoples.

More than 22 canoes and 1,000 participants will make the 564 km ocean journey up the Pacific Rim to mark 200 years since the first contact between the Heiltsuk Nation and European explorers. Starting at the end of May, paddlers will travel up the coast of Washington State, being joined throughout June by paddlers from the lower mainland, Vancouver Island and north coast for the Qatuwas People Gathering Together Festival.

Ten to 12 paddlers per canoe will travel approximately 40 km a day for 15 days to complete the journey. The groups converge on Bella Bella by June 27 for a week-long celebration.

"The canoe...has been the vessel of travel, cultural diffusion, commerce and communication for all northwest coast tribes. The Qatuwas Festival is symbolic of the renaissance of our ceremonial culture and ocean-going traditions," said Frank Brown, executive director of the festival.

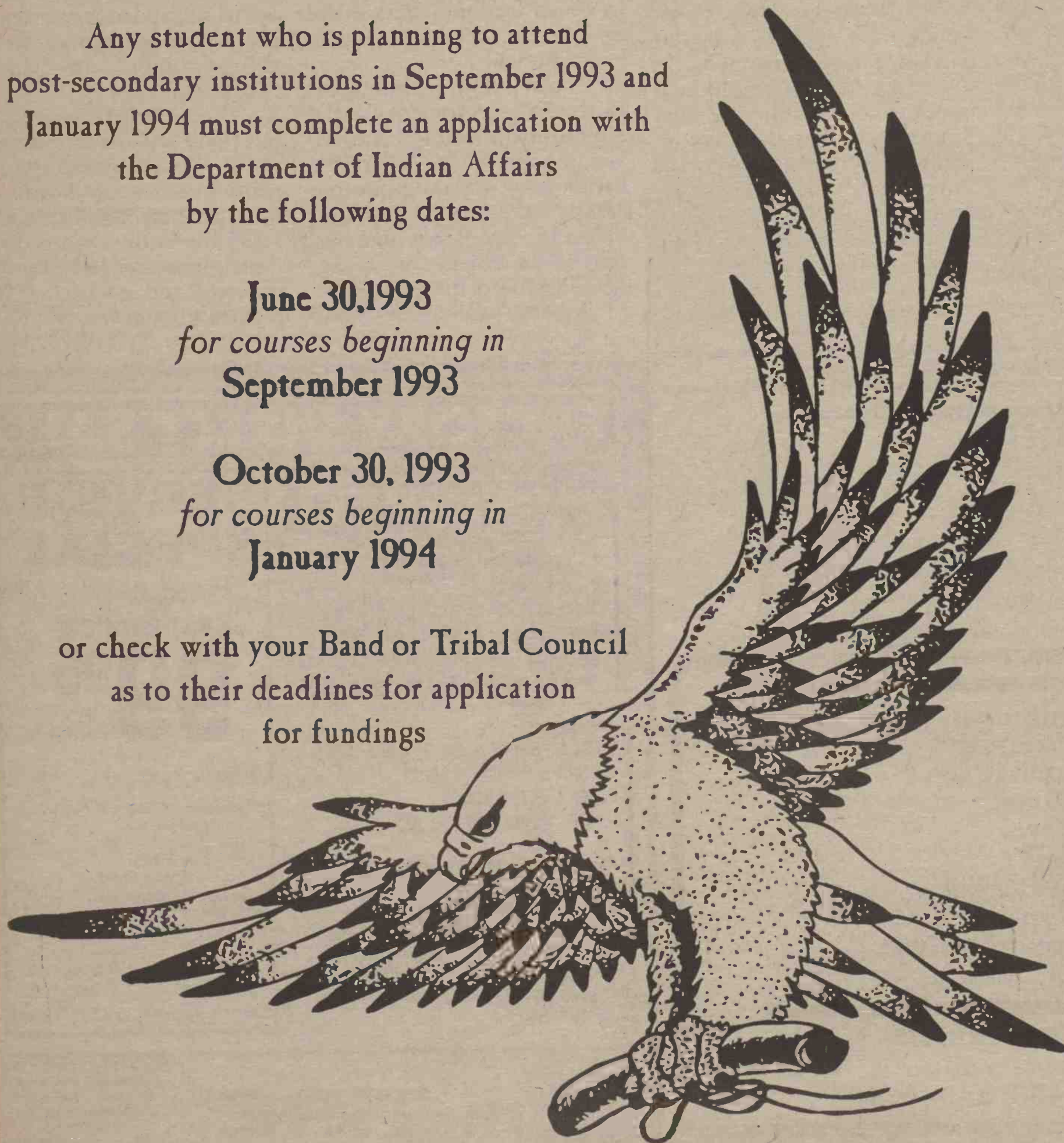
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Saskatchewan

Games heating up

By Gail Seymour
Windspeaker Contributor

PRINCE ALBERT, Sask.

The whole concept of the 1993 North American Indigenous Games is in its infancy, says Games media/marketing co-ordinator.

"We are working very hard to get the message out to as many potential athletic competitors as possible," says Robert Strohm. "Right now we are trying to touch base with as much media as possible, especially aboriginal-orientated media like Windspeaker."

Corporate sponsorship for the Games, to be held here July 18-25, is coming along nicely, says Strohm, and although the federal powers-that-be have not yet committed themselves to the exact amount of funding targeted for the Games, Strohm says he and his fellow organizers feel confident.

Entry requirements

A total of 15 sports are of-

fered: archery, athletics (track and field), badminton, baseball, basketball, boxing, box lacrosse, canoeing, golf, rifle shooting, soccer, softball, swimming, volleyball and wrestling (free style). Entry deadline for all sports is June 11, with the exception of June 20 for the track events.

The focus of the Games is youth. Again, with the exception of track, age categories are: Bantam, born 1979-80; Midget, 1977-78; Juvenile 1975-76; Senior 1974 or earlier. Track age categories: Bantam 1980-81; Midget 1978-79; Juvenile 1976-77; Senior 1975 or earlier.

Athletes must be of indigenous heritage. Proof of ancestry must be provided to the respective chef de mission. A status/treaty card or a provincially-recognized Metis card is all that is needed in way of proof.

Contacts

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Games a tourism Mecca

By Gail Seymour
Windspeaker Contributor

PRINCE ALBERT, Sask

The 1993 North American Indigenous Games could bring \$2.5 to \$3 million to this city of approximately 32,000.

While the tourism industry is happily gearing up for the event which runs July 18-25, the fact the Games will attract 6,000 athletes is not without its challenges, says Tim Steele, president of the Prince Albert Chamber of Commerce.

"The hotels, campgrounds, restaurants, malls, retail outlets, gas stations, souvenir and specialty shops as well as our recreational facilities - water slides, golf courses and our northern lakes, expect to be very busy," says Steele, "but the challenge will come in the sheer numbers of athletes and their families.

Steele says the chamber and its members will help in any area it can. "I can't give enough accolades to the Games organization committee. They are

bringing in athletes from all over Canada and the United States and they are giving this city a chance to step into a larger arena."

And, on the subject of arenas and other sporting facilities, no one in Prince Albert is better authority than Blair Hoffman, director of parks and recreation.

"Our responsibility to the Games is in provision of facilities, he says, "and we are ready to go."

He is not exaggerating. Prince Albert hosted the 1992 Saskatchewan Summer Games in August and at the time all the facilities were upgraded, specifically the new Harry Jerome Track, a 400-metre all-weather black rubber latex track which cost \$255,270.

The track is located in Prime Ministers' Park in the southwest section of the city. As well as the track, some of the baseball, softball and soccer venues are located here. Carlton Comprehensive High School is adjacent and, as well as housing athletes, is the venue for some basketball and all swimming events.

Up to the minute news with CFWE 89.9 Aboriginal Radio



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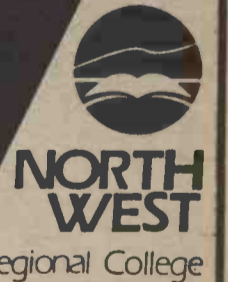
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Manitoba, Ontario, Quebec

Ag corporation refused funding

By Dina O'Meara
Windspeaker Staff Writer

WINNIPEG, Man.

Aboriginal farmers may be harvesting only dreams this year as the Manitoba Indian Agricultural Development Corporation hits financial bottom.

Until MIADC clears its debts, the Aboriginal Capital Corporation, and the Department of Indian Affairs will withhold funding that goes toward providing operating loans to more than 150 grain, cattle, and wild rice farmers in the province.

A series of investments gone sour left the loans company without funds for its clients, who have since withdrawn their support for the board.

Disgruntled farmers are refusing to pay back loans until the board issue is resolved, increasing MIADC's debt by approximately \$900,000.

The bulk of MIADC's debt results from its interest in Wapose, Inc., a rabbit meat processing plant in Swift Current, Sask. MIADC bought the company in 1992 and converted loans into shares, investing more than \$2 million. The plant went into receivership and MIADC was left without enough funds to provide operating loans.

But the corporation could be back in business within two years, said Archie Sharp, with the Aboriginal Capital Corporation.

"If they divest themselves of their assets, they will have enough. (MIADC's) portfolio is probably valued at \$7.5 million," said Sharpe.

The assets include a wild rice plant, real estate, a fleet of vehicles for extension workers, and office equipment.



Cross-border forum challenging

THUNDER BAY, Ont.

Native art should be allowed to develop along more ways than those established by traditions, says a Comanche writer.

Paul Chaat Smith was a participant in a cross-border forum on Native art and Culture, held in Thunder Bay April 23 and 24. In an interview he discussed the different paths Native art is evolving and how important it is to allow that

progression to happen.

"What a lot of people want to do is keep us in a museum, saying this is what Native art must look like. The ethnological approach is a real obstacle to advancing art," Smith said.

Two Day Forum

Smith is currently critic-in-residence at the Thunder Bay Art Gallery, host and organizer of the forum. He is from Virginia.

Canadian and American

visual artists, writers and teachers took part in the two-day forum, exploring the ways national, cultural and aesthetic boundaries affect their work. Among those giving presentations were Ahmoo Angecone, Colleen Cutschall, and Jim Logan.

The first of its kind held by the gallery, the forum offered participants "a sense of what a range of work there is. That there isn't just one way to be a Native artist," said Smith.

Evolution of art takes delegates Beyond Survival

By Doug Johnson
Windspeaker Contributor

HULL, Quebec

It is time to take control of Native work and move on from the past, said aboriginal artists at an international conference in Hull.

Artists from around the world came to the Museum of Civilization to take part in the first international conference of Indigenous writers, performing and visual artists. Called Beyond Survival - The Walking Dreamer Ends The Silence, the conference allowed some 200 delegates three days to network and participate in workshops with one another.

Merata Mita, a Maori film maker from New Zealand, said the most important element of the conference for her was it gave the impetus to progress from dealing only with the victimization of indigenous people by European colonizers. Aboriginal people are "overthrowing the mantle of the victim. We are not going to sit back any longer and blame, blame, blame the witness," she said.

"We take our destiny in our

own hands and move forward and leave the past behind. Our traditions are strong enough to sustain us to go forward," Mita added.

Hohua Tutengaehe, a Maori elder, expressed the same sentiment during the closing session saying, "Stop the blaming. If we cannot forgive we cannot progress."

Many of the delegates expressed similar feelings that indigenous art must be seen as a legitimate form rather than simply a vehicle to document the victimization by whites.

The conference grew out of the 1990 International Indigenous Education Conference held in New Zealand. During that conference several delegates who were also artists met in a special session. From that session grew a contact group with the aim of organizing a conference to deal with the issues of artistic expression.

Jeannette Armstrong, director of the En'owkin International Writing School in Penticton, B.C., was one of the main driving forces behind organizing the conference. It was her dream that such a conference could take place. "That commitment was put in my heart,

"We take our destiny in our own hands and move forward and leave the past behind. Our traditions are strong enough to sustain us to go forward."

- Merata Mita, Maori film maker

anything I could do to make it possible I would do," she said.

Canada was asked to be the host country because it was not possible to organize such a gathering in many countries where the native population is heavily marginalized, Armstrong said. Some delegates risked their lives by attending the event.

The next step in the process is the organization of international body to support indigenous artists. One delegate from South Africa said that she had not known there were other types of indigenous people. "I thought people who didn't have dark skin and had straight hair were white," she said.

"I feel right now that I'm not standing alone," said Armstrong.

The best demonstration of the new-found togetherness was an impromptu jam session on Sunday afternoon. Playing together were musicians from the United States, Mexico, Peru, New Zealand and Australia.

Delegates from each country have given their names to form an international contact organization. Mike Myers, from the Six Nations Reserve in Ontario, said there is a need for artistic non-governmental organizations as most aboriginal NGOs are political. The artistic organizations would be both regional and internationally based to lobby for the defense of indigenous culture, he said.

"I feel we have come to a point where we're not sure of each other but we trust each other enough to support one another," said Armstrong.

Support for Beyond Survival came from mainly the En'owkin Writer's school, the Canadian Native Arts Foundation, the provinces of Ontario and British Columbia, and the Canadian Museum of Civilization, which donated meeting rooms. Armstrong said the biggest hardship in organizing the conference was finding funding because of the recession.

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Maritimes

Bankrupt fishery has swimming chance

ESKASONI, N.S.

Eskasoni Chief Alison Bernard wants to give the bankrupt Gold Eagle fisheries a second chance.

Since buying the former Nova Aqua fish farm at a receivership sale in 1991, Bernard's band invested \$3 million into the fishery. A series of bad management strategies forced the fishery to file for bankruptcy in February, leaving the band with

a total \$5 million debt.

But Bernard is confident that with a proper restructuring, the Gold Eagle will soar again.

"We are convinced that if it is run properly it could be viable," Bernard said. "There were too many people working there to start with. They had between 80 and 100 people working where only 40 to 50 people are needed," he said.

With high salary costs and money owing to feed suppliers,

"There were too many people working there to start with. They had between 80 and 100 people working where only 40 to 50 people are needed."

- Chief Alison Bernard

the fish farm had to declare bankruptcy while in the midst of a restructuring plan. Such a plan would see the fishery run more efficiently while still providing needed employment for band

members, said Bernard.

The fishery counts on five lake sites plus one hatching area for their salmon and steel head trout harvest. The band continues to run the operation,

with the fish being mostly sold state side to Massachusetts markets.

Bernard is counting on the band's bid for the fish farm to come in first when receivers Peat, Marwick & Thorne open bidding at the end of April. However, if there is another winning bid, the band won't suffer the loss in the short run because the bulk of the investment can be returned to the band, he said.

CFWE FM 89.9 Native Perspective
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ARRIVAL	EDM.	9:20 AM
DEPARTURE	EDM.	9:50 AM
ARRIVAL	P.R.	10:50 AM
DEPARTURE	P.R.	11:20 AM
ARRIVAL	H.L.	12:10 PM

EVENING FLIGHT

DEPARTURE	H.L.	6:00 PM
ARRIVAL	P.R.	6:50 PM
DEPARTURE	P.R.	7:20 PM
ARRIVAL	EDM.	8:20 PM
DEPARTURE	EDM.	8:50 PM
ARRIVAL	P.R.	9:50 PM
DEPARTURE	P.R.	10:20 PM
ARRIVAL	H.L.	11:10 PM

VIA: GRANDE PRAIRIE

TUESDAY, THURSDAY

MORNING FLIGHT

DEPARTURE	H.L.	7:00 AM
ARRIVAL	G.P.	8:10 AM
DEPARTURE	G.P.	8:40 AM
ARRIVAL	EDM.	9:50 AM
DEPARTURE	EDM.	10:20 AM
ARRIVAL	G.P.	11:30 AM
DEPARTURE	G.P.	12:00 PM
ARRIVAL	H.L.	1:10 PM

EVENING FLIGHT

DEPARTURE	H.L.	6PM *
ARRIVAL	G.P.	7:10 PM
DEPARTURE	G.P.	7:40 PM
ARRIVAL	EDM.	8:50 PM
DEPARTURE	EDM.	9:20 PM
ARRIVAL	G.P.	10:30 PM
DEPARTURE	G.P.	11:00 PM
ARRIVAL	H.L.	12:10 PM

*TENTATIVE TO BE 1 HR EARLIER

VIA: PEACE RIVER & GRANDE PRAIRIE

SUNDAY FLIGHT

DEPARTURE	H.L.	1:00 PM
ARRIVAL	P.R.	1:50 PM
DEPARTURE	P.R.	2:20 PM
ARRIVAL	G.P.	2:50 PM
DEPARTURE	G.P.	3:20 PM
ARRIVAL	EDM.	4:30 PM
DEPARTURE	EDM.	6:00 PM
ARRIVAL	G.P.	7:10 PM
DEPARTURE	G.P.	7:40 PM
ARRIVAL	P.R.	8:10 PM
DEPARTURE	P.R.	8:40 PM
ARRIVAL	H.L.	9:30 PM

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Northwest Territories

Growing population faced with housing crisis

Part one of two

By John Holman
Windspeaker Correspondent

YELLOWKNIFE

According to government statistics from 1990 show that the average yearly income in Yellowknife was \$39,031; \$25,881 in Rankin Inlet; \$21,033 in Arctic Bay and \$14,542 in Pelly Bay. Compare them to the average yearly income for the NWT in 1990: \$29,340.

The short story is, affordable housing and the growing Territorial population are fast coming to a head. And solutions must be found.

The human costs will be staggering if housing is only available to the people who can afford it, predicts Lynne Brooks, executive director of the Northwest Territories Status of Women Council.

Blondin-Andrew says the same thing: the lack of social housing contributes to stress, increasing alcoholism, spousal assault, sexual abuse, and other social problems.

By investing in housing now, the government will be saving itself millions on the court system, jails and social services, she says. It has another benefit. The money "could be diverted into the economy rather than into the social safety network," explains Blondin-Andrew.

"What you have is families, three or four generations, crammed into one dwelling. It's a real problem because you have children who are going to school who don't have the space to read, who don't have the space to concentrate. It affects their performance," she says. "You have people who are working in one home who have to get up early at 7:30 in the morning, and people who

are not working who can stay up all night. It leads to clashes."

Single mothers and their children suffer the most in the current housing crunch because many are forced out of their homes by an abusive situation, says Brooks. The safe houses are full of single mothers and children who often have no homes to return to, she claims.

Having a home means stability and the chance to get jobs or training, Brooks says, that is why abusive men should be forced out of the home.

Laws should be changed so that abusive spouses are forced to leave the house, instead of women and children seeking escape, Brooks says.

If a single mother has a home, she does not have to worry about housing needs; it also saves her and her children from an overcrowded apartment or house, bunking up with friends and relatives.

A single man has better opportunities at getting jobs and training, than a woman and her children.

"The big issue for women is that they usually are the ones looking after the children, and are the primary caregivers. They often end up having to stay in situation that are less than ideal for themselves and their children, where there's violence, where there's drinking," Brooks says.

"If a man is not responsible for the children he can get a job and ultimately make his situation better. A woman is not in that position."

Second-stage housing for women and children who come out of a safe house, is also lacking, Brooks said.

But how can housing problems be solved?

Brooks says community co-operatives could be

formed, with journeymen and young men who volunteer to build the homes. This way, the money the Territorial government would usually pump into labor could pay for more materials.

Blondin-Andrew says social housing must be included when it comes to a Territorial economic strategy. Building houses means business and jobs, and with the

many projects that are coming down, such as mining in the North Slave geological province, the mineral rich region between Yellowknife and the Coronation Gulf, more people will probably come north.

And they will need housing. But the federal government must pay more attention to the problem, she recommends. And it is sure to be an election issue as

Canada heads into a probable federal election this fall.

"One thing, for sure, we need houses more than we need helicopters. Let's divert one of those billion dollars worth of helicopters don't "reduce the national debt," Blondin-Andrew adds.

For the north, through, if housing is not grappled with yet, the crisis will reach a flash point very soon.

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(Left to Right)
Lavera Creasy (Coordinator), Martha Chowace, Lena Standribbon, Nick Sunshine, Norma Sunshine, Georgina Goodswimmer, Alan Aldridge (Life Skills Coach), Calvin Mitchell, Rhonda Goodswimmer, Willy Mitchell, Roger Goodeye.

The Band later purchased nine computers with the Wicat program for academic upgrading. Lavera Creasy was hired as Coordinator/Instructor and Roger Goodeye as Counselor/Assistant. Alan Aldridge stayed on as the Life Skills Coach. The main portion of the program resumed on August 31, 1992 concluding April 23, 1993. This portion consisted of: Life Skills, Career Planning, Counselling, Academic Upgrading on computers, Work experience, First Aid and CPR, GED Preparation and Community Participation.

Arts and Entertainment

Inuit carver shares culture, traditions

By Holly Radau
Windspeaker Contributor

FAIRVIEW, Alta.

The place and people which serve as his inspiration are 1,700 kilometres away. But sculptor Paul Qayutinnuaq needs only to look within himself to see the images for his soapstone creations.

"It's based on memory," says Qayutinnuaq, a soft-spoken 35-year-old Inuit living in Fairview, Alta. His home in this grain-growing area of the Peace Country is a world apart from Gjoa Haven, the small community on King William Island in the central Arctic where he grew up.

The distance hasn't diminished his desire to preserve and record a traditional way of life he saw disappearing as foreign lifestyles and values intruded deeper and more permanently into Inuit culture.

At the age of nine, Qayutinnuaq picked up an unfinished carving his older brother had thrown down in frustration. Paul completed the piece and took it to the Gjoa Haven craft store where it was promptly sold, although he doesn't know where it went.

Qayutinnuaq's father did only a small amount of carving, but taught his son the hunting and outdoors survival skills which are the predominant themes in his son's works.

"When I was young I hunted a lot with my dad and learned how to survive up North. Plus seeing all the animals, later on, I used this in my art," Paul says.

Since then, his works have been shown in New York, Quebec, Ontario, British Columbia and across Alberta. Some of his carvings have been sent as corporate gifts to countries such as Germany,



Holly Radau

Paul Qayutinnuaq's creations include Arctic wildlife and traditional hunting scenes.

England and France. In 1991 Qayutinnuaq was chosen as Best Craftsman from among 250 artisans at Edmonton's juried Cameo craft sale - a title he won again in 1992.

One of Qayutinnuaq's most recent artistic coups was a large commissioned piece of a polar bear which is displayed in Edmonton's city hall. Another sculpture, of a nesting loon, was presented to daredevil Evel Knievel when he was on hand in Fairview for an adult literacy fund-raising event. This spring Qayutinnuaq donated a sculpture to the local Fairview College to help in fund-raising for the same cause.

Qayutinnuaq, his wife Sue and their four children have been living in Fairview since 1990. In that time he's become used to being asked why an Inuit soapstone

carver moves out of the Arctic. Part of the reason for the move south was to have greater ability to travel to shows and galleries.

Qayutinnuaq believes it isn't enough to create the art, but that it is his job to tell of the culture and lifestyle it represents. He also answers curious questions about how the pieces are made. In the end, each sculpture becomes more special when people know the story behind it, he says.

"Sometimes (the travelling) is quite a hassle but for me, I think it's important to explain what I'm doing this for. Buyers know what kind of art they're getting.

"If I'm there and explaining the art they really appreciate it more."

The couple chose Fairview because it is a smaller commu-

nity and they have family friends there. They plan to go to Gjoa Haven - which has grown to a population of 1,000 - in the not-so-distant future. It has been about four years since their last trip.

The couple first met when Sue went there for a month to see her brother, the manager of the Hudson's Bay outlet. As she explains it, the visit turned into a five-year stay after she met Paul.

They then lived in Yellowknife for seven years, where Paul produced works for a local gallery. In Fairview, his time is divided between sculpting and an interior painting and decorating business.

The demanding art of carving, which at times causes his finger to bleed, is one in which he believes he is still improving.

"I'm getting better at it, plus getting faster," Paul says, but is hard-pressed to pin down how long it takes to complete a single sculpture. He typically works on a number at the same time.

"I get them to the rough stage, chopping and sanding, then I set them aside. I have to think it out, how I want it to look or else every one would end up the same."

The couple estimates he has done 100 pieces of varying sizes in the last two years. Some works show great attention to detail and may be intricate one-piece carvings of several figures. Others are more stylistic. Most feature wildlife, predominantly bears, whales and birds or traditional hunting and fishing scenes.

Besides using light green stone from the Arctic, Paul works with brown soapstone available from Brazil and black and dark green stone from northern British Columbia.

Unique touches to the pieces include sinew for dog harnesses, caribou antler for harpoon tips and snow knives and ivory for inset eyes, teeth and spear points. Driftwood is also incorporated into some pieces.

Qayutinnuaq works on his own ideas or fills custom orders in a shop back of the family home. Sue does the bookkeeping and helps run the business side of the operation.

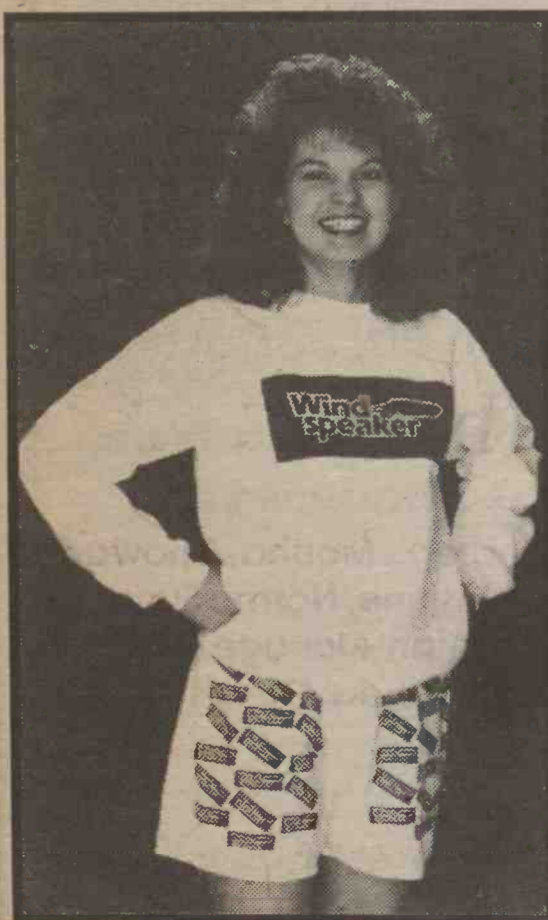
His works have sold for as high as \$2,000 but usually range in price from \$200 to \$800. The cost increases when it is the harder, darker soapstone.

Not one to be satisfied at what he has done in the past, Qayutinnuaq has in mind a project to show the recreation of modern Inuit people, from playing hockey to other northern sports that have been passed down for generations.

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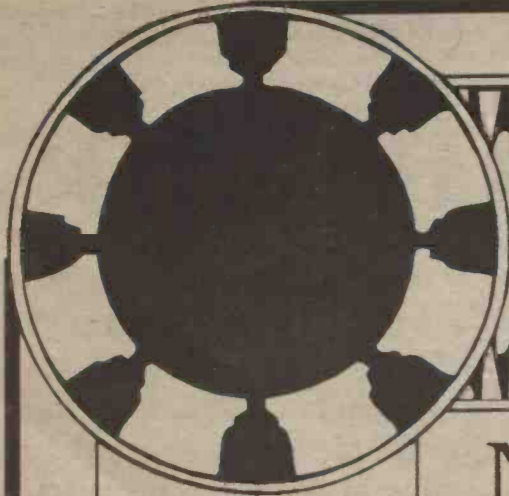
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3. victim of assault ()
4. kind of assault
physical ()
emotional ()
sexual ()
psychological ()
5. age(s) when assaulted () to ()
6. who committed assault
relative ()
stranger ()
male () female ()
7. relative was father (), other ()
8. police were called at the time () yes or no?
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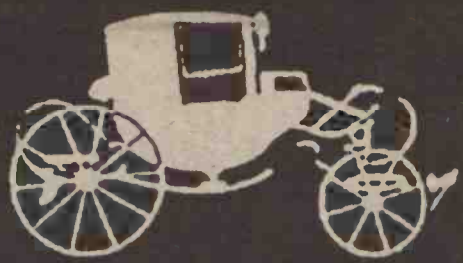
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Robber granted sentencing circle

By Connie Sampson
Windspeaker Contributor

SASKATOON, Sask.

A unique sentencing circle in Saskatoon advised sending a Metis armed robber to jail for 18 months after meeting for more than seven hours April 15.

The circle was the first of its kind to advise a Court of Queen's Bench justice in a Saskatchewan urban centre.

Justice J. D. Milliken called for the 22-member circle after it was requested of him by the Saskatoon Metis community.

Ivan Morin, a 34-year-old Saskatoon man, appealed to the Metis community after learning he faced a 12-year sentence for his second violent robbery in 10 years. The 1982 robbery saw Morin and an accomplice kidnap a store manager after robbing a Saskatoon supermarket. The two men holed up in a Husky House restaurant, holding the manager and a woman trapped in the restaurant for several hours before freeing them unharmed.

The 1992 robbery, which led to the sentencing circle, involved Morin and a white man who was recently sentenced to three years for his part in the second robbery.

The two entered a Saskatoon Super Save gas bar and store and robbed the two teenage attendants of \$131. DeeAnna Bryson, now a 20-year-old university student, was choked by Morin during the robbery. The men were captured moments after the May robbery by Saskatoon police officers.

Morin was released on bail, but has been held in custody for seven-and-a-half months after being charged with four breaches of the court order. He still faces trial on those charges and an impaired driving charge.

The crown prosecutor started the sentence circle proceedings by calling for a six to eight-year sentence. If Milliken follows the 18 month recommended sentence of the circle, the Crown is expected to appeal.

Morin began a life of crime at age 12 and was convicted of 34 criminal offenses before the latest series of crimes beginning

in 1992.

He was out of prison for seven years and employed as a journalist and researcher until unemployment and personal setbacks led him back to alcohol abuse in 1991, culminating in the 1992 robbery.

Morin appealed to the circle for credit for the seven productive years and asked not to have his capabilities wasted by a lengthy prison term.

Elders, Metis community leaders, police, probation and parole officers wrestled with the problems of community protection from a man who was violent when drinking and the need to redeem a talented man who was productive when sober.

Bryson told Morin she was not angry but she told him his history of a single-parent family, alcoholism and violence was not very different from her own.

"We have made different choices and you must be responsible for yours," she told him. "You look sorry on the outside, but what is in your heart?" she asked.

Bryson asked that Morin should have to perform 100 hours of community service for the Metis community.

The garage owner will receive 40 hours of volunteer labor by Morin.

Metis leaders suggested a two-year suspended sentence but criminal justice personnel who have worked with Morin in the past called for incarceration in the interest of public safety and personal deterrence for Morin.

Agreement was reached with a recommendation of 18 months in a Saskatoon jail. A two-year probation period will be supervised by the department and the Metis community. It will include psychological and abuse counselling, a six-week alcohol abuse treatment at an Alberta facility and personal counselling.

Morin will be required to be employed with help from the community and if unable to work, to volunteer his services for six months at the Saskatoon Friendship Inn.

Justice Milliken is expected to pronounce his sentence later this month.

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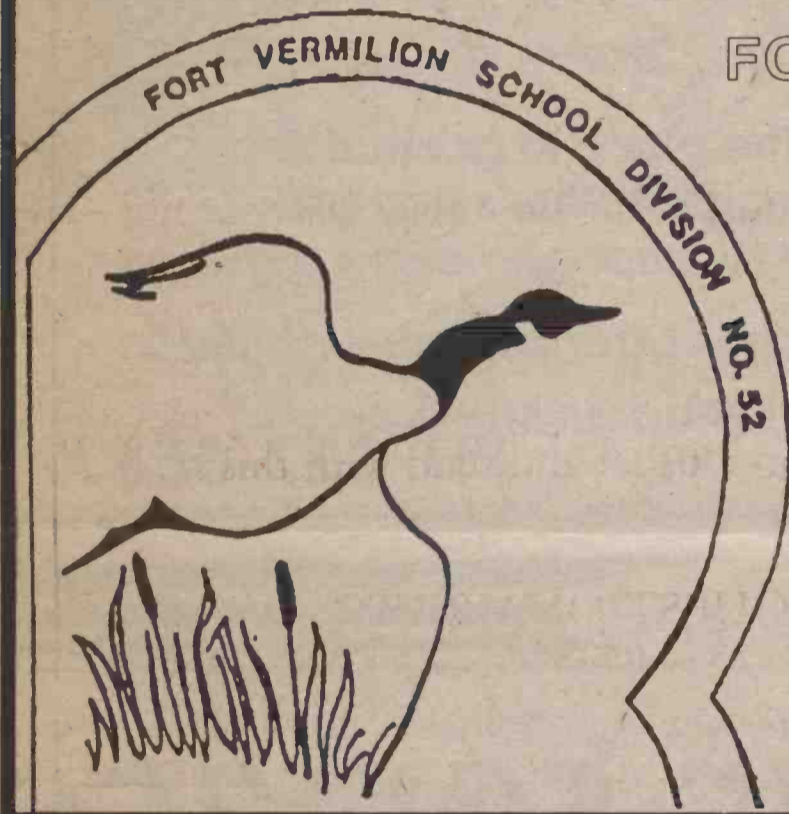
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Land act opposed

Continued from Page 1.

Penticton Indian band council member and coalition spokesman Stewart Phillips said the group is concerned with the legal content of the act and the way it is being introduced.

"In our view, it's being driven through quickly and without any community involvement," he said. "We never had time for bands to seek legal counsel and have discussions. Things promoted in that manner are doomed to failure."

The act has drawn a lot of fire from several other Native groups across Canada. In March, Chief Richard Maracle of the Mohawk Nation Six Nations Iroquois Confederacy registered an official protest with Canada's Governor General.

The Okanagan Nation Elders also blasted the federal government for trying to "undermine and extinguish Aboriginal title and rights within traditional territory."

The act is tentatively scheduled to be introduced in the House of Commons in June.

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Native band invests in air service

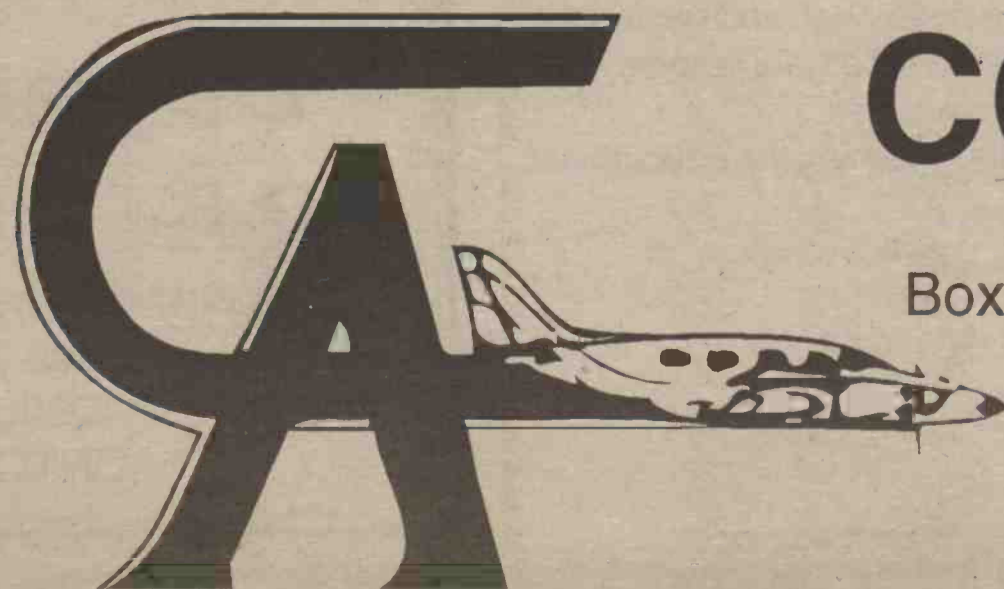
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Saskatchewan government to resume gaming talks

REGINA

There may be some hope of reaching an agreement between Natives and the Saskatchewan government over gaming on reserves. The province will go back to the negotiating table to re-examine the possibility of allowing Native-operated casinos on reserves, the head of the Federation of Saskatchewan Indian Nations said.

"They are prepared to talk and prepared to agree on a mechanism and a process," said Roland Crowe.

Crowe met with Premier Roy Romanow, Gaming Minister Eldon Lautermilch and

Justice Minister Bob Mitchell recently to discuss how negotiations over Native-operated, on-reserve gambling would proceed.

Although he would not release any details for fear of jeopardizing the negotiations, Crowe said he came away from the meeting with a new sense that a solution to the overall issue of Native gaming was not far off.

Crowe asked for the meeting because he wanted to know who would be involved in negotiations and what the talks would be about, he said.

Lautermilch had said earlier that talks could not involve members from the White Bear

band, who had defied provincial law by opening an unlicensed casino.

Crowe said, however, that he was unwilling to discuss Native gaming unless White Bear band members were at the table.

Talks between the province and the band over the unlicensed facility broke down in early March during the casino's first few days of operation.

Mitchell had said the government was prepared to negotiate with the White Bear band for 60 days to try and resolve a number of issues, but that the band had decided not to work with him.

White Bear Chief Bernard Shepherd denied the accusation, saying he had been unaware that talks had broken down at all.

The Bear Claw casino operated on the White Bear reserve, 200 kilometres southeast of Regina, for several weeks before RCMP raided and closed the facility March 22.

All of the casino's gaming equipment, including slot machines and video lottery terminals, was confiscated in the pre-dawn raid that resulted in the

arrest and charging of chief Shepherd.

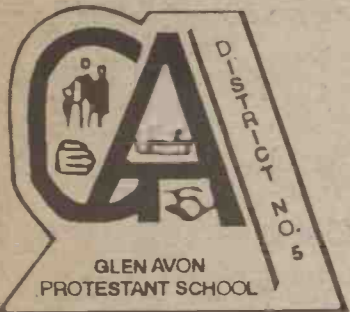
He and two other band members appeared in court April 14 on charges including keeping a gaming house. No pleas were entered and the case was adjourned for one month.

Both the Crown and the defense want the case resolved by means other than a formal hearing, defense lawyer Jerry Albright said.

The casino will remain closed for the duration of the trial.

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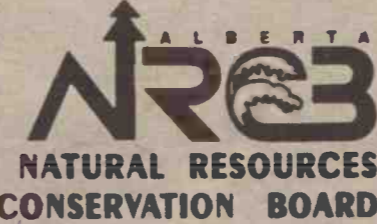
Applications for the 1993/1994 academic year must be completed and returned to Husky Oil by June 15, 1993. If you wish to apply for an Educational Award, or are interested in more information, write to the address below:



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NATIVE AFFAIRS

NOTICE OF HEARING



NATURAL RESOURCES CONSERVATION BOARD APPLICATION NO. 9201 VACATION ALBERTA CORPORATION RECREATIONAL AND TOURISM DEVELOPMENT WESTCASTLE - PINCHER CREEK AREA

TAKE NOTICE that the Natural Resources Conservation Board will hold a public hearing at the Heritage Inn, Pincher Creek, Alberta on Monday, 7 June 1993, at the hour of 9:00 A.M., to hear representations respecting an application by Vacation Alberta Corporation for an approval to commence a recreational and tourism development southwest of Pincher Creek as required by section 5(1) of the Natural Resources Conservation Board Act.

Vacation Alberta Corporation has applied for a recreational and tourism development consisting of an expansion of the existing ski facilities and new facilities, including two golf courses, overnight accommodation and staff housing.

Copies of the application are available for viewing at municipal libraries in Pincher Creek, Lethbridge, Crowsnest Pass, Calgary and Edmonton and by appointment at the Natural Resources Conservation Board offices in Calgary and Edmonton. Copies of the application including information and particulars filed in support thereof may be obtained by persons with an established interest in the matter (the Board will provide direction in the event there is a question as to whether a person has an established interest in the matter) from the applicant, Vacation Alberta Corporation; 10940 - 166A Street, Edmonton, Alberta.

Any person intending to make a submission with respect to this application shall file, on or before 27 May 1993, seven copies of the submission with the undersigned at the address set out below and one copy with the applicant at the above address, in accordance with the Board's Rules of Practice, copies of which may be obtained from the Board's Calgary office.

Persons who are or may be directly affected by the proposed project may apply to the Board for funding to assist in the preparation and presentation of a submission. Copies of regulations and guidelines dealing with funding for eligible interveners may be obtained from the undersigned at the address set out below.

Dated at Calgary, Alberta on 14 April 1993.

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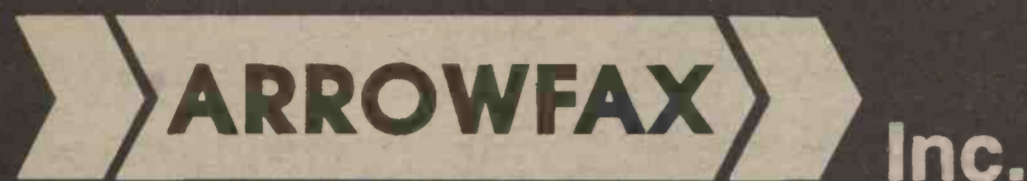
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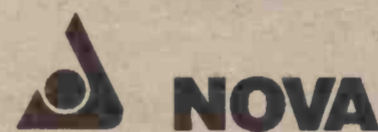
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Further information and application forms may be obtained by contacting the institutes listed above or:

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NOVA Corporation of Alberta
P.O. Box 2535, Postal Station M
Calgary, Alberta T2P 2N6
Telephone: (403) 290-7882



122/10,746

JOB OPPORTUNITY COMMUNITY RESOURCE COORDINATOR

GENERAL DUTIES:

Under the direction of the Executive Director, is responsible for developing and coordinating a comprehensive volunteer program and fundraising activities.

QUALIFICATIONS:

- A working knowledge of Native family violence issues is crucial
- Excellent oral and written communications skills mandatory
- Post-secondary education in public relations and fundraising or equivalency
- Should have excellent organizational and management skills
- Must be bondable
- Valid driver's license and reliable vehicle

STATEMENT OF DUTIES:

- Organize fundraising activities
- Recruit and train volunteer staff
- Developing training modules
- Assist the Executive Director in the preparation of grant applications and proposals to funding sources

DEADLINE: May 7, 1993 at 4:00 p.m.

Applicants of Native ancestry preferred.

FORWARD RESUME TO:



Kim Gould, Executive Director
Atelos Native Family Violence Services
109 - 343 Richmond Street,
LONDON, Ontario
N6A 1C3



**EDMONTON
TRADE SHOW**



CONGRATULATIONS

ADVERTISING

Roy Michener
Hinton, AB.
Has won \$1,500 worth of Advertising in Windspeaker.

SWEATSHIRT

Darren Krissie
Edmonton, AB.
Has won a Windspeaker sweatshirt and a ten month subscription.

SUBSCRIPTION

Lorne Kozak
Edmonton, AB.
Has won a ten month subscription to Windspeaker.

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1-800-661-5469



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TRADE SHOW**



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Calgary, AB.
Has won \$1,500 worth of Advertising in Windspeaker.

SWEATSHIRT

Brendan Moore
Calgary, AB.
Has won a Windspeaker sweatshirt and a ten month subscription.

SWEATSHIRT

J. Donovan
Calgary, AB.
Has won a CFWE sweatshirt and a ten month subscription to Windspeaker.

THANK YOU TO THE MANY PEOPLE WHO VISTED US DURING THE TRADE SHOW.

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IT PAYS TO ADVERTISE IN WINDSPEAKER,
CALL:

1-800-661-5469



THE CAREER SECTION




JOB OPPORTUNITY

ASSISTANT CO-ORDINATOR

This position is to assist in the delivery of an alternative outcomes-based native education program. Program content includes: native culture, fashion design, native dance, business and marketing, academics, and career preparation. Knowledge in these areas would be an asset.

The successful applicant will have good administrative background, excellent verbal and written communication skills, and a willingness to work as part of a team. Other necessary qualities are: flexibility, the ability to travel, the ability to work evening and weekend hours as required, and maintenance of a Class 4 driver's license for driving a 15-passenger busette. Knowledge of native culture, native education, and outcomes-based education, as well as business/marketing and counselling would be desirable qualities.

Closing Date: May 31, 1993 **Wage:** \$18.00 per hour
Permanent - full time: (September through June), 35 hours per week

To apply or for more information, contact Garry Oker, Program Coordinator at:

**NATIVE FASHION DESIGN AND CULTURAL STUDIES, 10805 - 14 STREET,
 DAWSON CREEK, B.C. V1G 4V6
 PHONE: (604) 782-5745 FAX: (604) 782-5448**

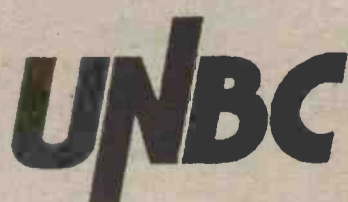
THE *face* OF THINGS TO COME.

Director of First Nations Programmes

The University of Northern British Columbia, BC's newest university, is seeking a dynamic and creative professional to fill the senior position of Director of First Nations Programmes. This person will be the critical link between First Nation communities and the institution in ensuring the relevance of First Nation courses and programs, and in providing the highest calibre of services to First Nations students. Student enrolment and retention will be of the utmost concern to the University. The successful candidate should possess the following:

- An appropriate graduate degree (Masters), or completion of said degree within four years
- Administrative experience in a post secondary educational institution or First Nations organization
- Excellent written and oral communications skills
- Strong interpersonal skills
- Creativity in developing relevant initiatives
- Flexibility and adaptability to work with the diverse communities within Northern British Columbia
- Ability to work in the full range of intercultural contexts represented by the First Nations in the region in a sensitive and appropriate manner
- Demonstrated ability in conflict resolution and team building
- Willingness to travel into the Northern communities of BC is crucial
- In-depth knowledge of the current issues facing First Nation communities
- Fluency in, or willingness to learn, a First Nations language would be a definite asset

We offer an attractive remuneration package and the opportunity to be part of this unique educational facility in Northern BC. Please forward your resume and the names of three references by June 15, 1993, to: Director of Human Resources, University of Northern British Columbia, P.O. Bag 1950, Station A, Prince George, BC V2L 5P2



In accordance with Canadian immigration requirements, priority will be given to Canadian citizens and permanent residents of Canada. The University of Northern British Columbia is committed to employment equity and encourages applications from women, aboriginal peoples, persons with disabilities and members of visible minorities.

It pays
 to
 advertise
 in




DENE THA' EDUCATION AUTHORITY
 Chateh, P.O. Box 120
 Assumption, Alberta T0H 0S0
 Tel: (403) 321-3774
 (403) 321-3775 • (403) 321-3842

TEACHER OPPORTUNITIES

The Dene Tha' Community School in Assumption, Alberta has two openings for teachers, effective the 1993/94 school year. A few other openings may also develop by an anticipated increase in staffing, so applications from certified teachers of all backgrounds are encouraged. There will be definite openings for:

- 1) **A VICE-PRINCIPAL**
Required
 - B.Ed. degree
 - 5 years teaching experience, or more
 - computer literacy
 - good communications ability
 - desire to excel

Successful administrative experience would be an asset.
- 2) **A SPECIAL EDUCATION TEACHER**
Required
 - special education major
 - B. Ed. degree
 - At least two years special education experience
 - Computer literacy and familiarity
 - Creative thinker and self-starter

Desired attributes for either position would include:

 - Majors in Physical Education or Librarianship
 - knowledge of a Dene language
 - understanding of Aboriginal issues

Teachers' applications should include a cover letter indicating type of position desired, a resume and at least 3 professional references, and should be addressed to:

MR. RUSSELL LAHTI, Director
 Dene Tha' Education Authority
 Box 120
 Chateh, Alberta T0H 0S0

You may call Mr. Lahti for information at (403) 321-3842 (office) or (403) 321-3809 (home). Applications may be faxed to: (403) 321-3886

Canada

Executive Director

\$60,605 - \$70,540
Corrections Services of Canada
Hobbema, Alberta
(Prairies Region)

As Executive Director at a minimum security facility on First Nations land, you would be responsible for providing leadership and overall direction in developing and delivering correctional programs which cover the issues of treatment, special healing and rehabilitation of Aboriginal inmates.

As a candidate for this position you must have a degree related to the corrections field from a recognized university or an equivalent combination of education, training and experience. You will have worked extensively with Aboriginal communities, community governments, special interest groups and other organizations associated with Aboriginals and the correctional system.

You must also have experience with criminal justice, budget management, and the direction and supervision of an organization and its staff. A background knowledge of the Canadian Criminal Justice System and the Corrections Services Canada's mandate, objectives and programs is essential.

As the programs and services of the facility are designed to address the issues facing Aboriginal inmates and offenders, you must be able to earn the respect and confidence of the Aboriginal community. You will bring to the job a comprehensive understanding of Plains Aboriginal culture, spirituality and social and economic aspects of the community.

You must be proficient in the use of the English language. Preference may be given to candidates with the ability to communicate in a representative Aboriginal language.

Preference will be given to Canadian citizens.

If you meet the above requirements, please submit your confidential application/resume by **May 15, 1993**, quoting reference number **93-61-1071-1(D03)**, to: **Michael J. Maassen, Public Service Commission of Canada, Suite 162, Canada Place, 9700 Jasper Avenue, Edmonton, Alberta T5J 4G3.**

We are committed to employment equity.

Vous pouvez obtenir ces renseignements en français.



Public Service Commission
 of Canada

Commission de la fonction publique
 du Canada



TO ADVERTISE IN WINDSPEAKER CALL: 1-800-661-5469 OR FAX: (403) 455-7639



Advertising Feature

Service, value the goal at Tire Warehouse

"Little Mountie" celebrates Customer Appreciation Week!

It's more than a decade since the little Mountie hopped onto his wheel to become the advertising logo for The Tire Warehouse.

And ever since, top-notch service and products have become the trademark of The Tire Warehouse.

"We concentrate on service - and good value for your dollar," said co-owner Nettie Harris. "Consistently good service is difficult to find today, but you'll find it at The Tire Warehouse. Our staff is committed to service."

This commitment to service has paid off, bringing back customers again and again over the years. So The Tire Warehouse is acknowledging its dedicated clientele with Customer Appreciation Week, May 1-8.

"Our customers are very important to us," said Wayne Harris, founder of The Tire Warehouse. "They keep us going. Customer satisfaction is number one."

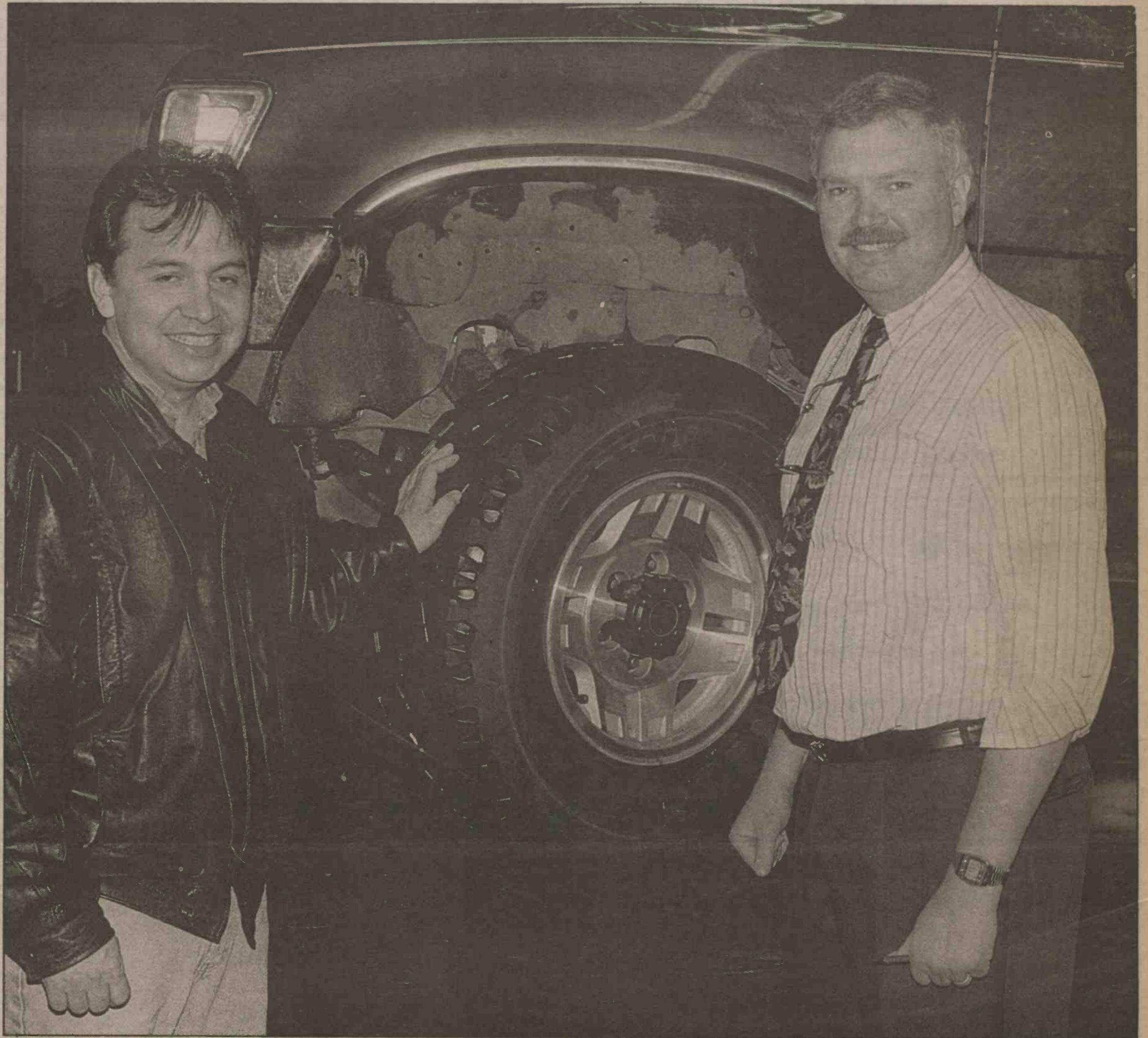
Back in 1979, Wayne Harris founded the business after serving 12 years with the RCMP. Since then, Wayne and Nettie have built a bustling business run by a committed and qualified staff.

Our company's strongest assets are our qualified and highly experienced people, Nettie said.

"Our company has three new locations with a total of 40 service bays and modern and totally up-to-date equipment."

The Tire Warehouse offers a complete line of tires, prices beginning at \$37.95 and up, as well as custom wheels, wheel balancing and computerized four wheel aligning. Here the most technologically advanced alignment system is utilized.

Tune-ups using the Allen Smart Engine Analyzer are offered. This unique diagnostic micro-processor computer enables the mechanic to test the automobile's engine system



Service and value are the chief concern of Tire Warehouse founder Wayne Harris. Customer Deb Crowfoot (above, left) checks out work in progress on his vehicle while Harris makes sure he's getting the attention and quality work his customer wants.

rapidly and accurately. The result is better all-round engine performance, improved gas mileage and greater reliability.

Brake service is also offered at The Tire Warehouse. The highest quality products are used, many with lifetime warranties. Suspension repairs including struts, shock

absorbers, oil changes, using QuakerState products as well as air conditioning/cooling systems services.

The Tire Warehouse is a government-approved motor vehicle inspection station and taxi inspection station as well.

Wayne remains active in the daily operation (from 7 a.m. to 9 p.m., six days a

week), overseeing the entire operation and managing the south side location at 4717 - 99 street. Rick Engel is Operations Manager (and Wayne's right-hand man).

Guy White is manager at the central location 10550 - 116 Street. Jerry Milczarek is manager at the west end location 17704 - 102 Avenue.

No matter which location

you choose you're assured top quality service and competitive prices at The Tire Warehouse, home of the Mountie on the wheel.

No matter which location you wheel into - you are assured top quality services and products at the Tire Warehouse - the home of the Mountie on the wheel.

You be the judge!



The TIRE Warehouse

"Home of the Mountie on the Wheel"

THE TIRE WAREHOUSE, 4717 - 99 STREET, EDMONTON, ALBERTA • PHONE: (403) 437-4555