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Windspeaker

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Looking for Home

See Pages R6-7

Crown tarnished, Northern Natives tell visiting Queen

By Judy Langford
Windspeaker Contributor

YELLOWKNIFE

The Queen's visit to Canada wrapped up with political messages from Northern Aboriginal leaders and death threats.

In Yellowknife, Her Majesty met briefly with chiefs prior to a concert of Native music and dancing at a local park.

The chief of the Dene Nation, Bill Erasmus, took the opportunity to voice his frustration over a slow land claims process. Erasmus told the Queen the federal government hasn't honored treaties signed during the reign of her great-grandmother. He said that has "tarnished and sullied" the Crown's reputation.

Erasmus said federal government policies "contribute to undermining our culture, authority and jurisdiction over our lives."

The Queen listened politely but did not respond. Kings and queens of England no longer hold political power. It's considered improper to bring up political subjects with the Queen, since she can do nothing about them.

Prime Minister Jean Chretien said he understood why Erasmus

had made the statement.

"It's traditional with a lot of Native groups to take up the occasion to talk with the Queen because traditionally they signed the treaties with Queen Victoria.

"Some of them still think the real power is vested with the Queen. But the reality has changed since those days."

The Gwich'in Tribal Council, based in Fort McPherson, boycotted the royal visit. The council said England's strong stand against fur trapping has caused Gwich'in hardship.

The visit was also marred by death threats made by an anonymous caller. A threatening note was left in a park and a vulgar statement about the Queen was painted on the road leading to the airport.

Police said they suspect the threats were just mischief. Chretien dismissed the threats as the work of "crackpots."

The Queen and Prince Phillip were greeted enthusiastically by other Northerners. The Queen took part in a dedication ceremony for the Northwest Territories new Legislative Assembly building where she managed to insert a couple of words of Inuktitut and Slavey (a Dene language) into her speech.

See Queen, page 3.



Heinz Ruckeman

Pure gold

Angela Chalmers was the flag-bearer for the Canadian team during the opening ceremonies of the XV Commonwealth Games in Victoria. The half-Sioux originally from Brandon, Man., won a gold medal when she smashed the Canadian record in the women's 3,000-metres by five seconds to successfully defend the title she took four years ago in Auckland, New Zealand.

See story, Page R1.

Quebec Natives to ignore election

By Alex Roslin
Windspeaker Contributor

Quebec's First Nations are approaching the upcoming provincial election on Sept. 12 with a mix of ambiguity and alarm.

On one hand, many are alarmed by the likelihood of a victory by the separatist Parti Quebecois, which boasts a number of candidates who don't hide their hostility to Native peoples. On the other, the vast majority of Native people living in Quebec are unlikely to cast a ballot in the election. Many First Nations aren't even allowing scrutineers or polling booths to set up in their communities.

"The elections? Which elections? It's been a long time since the elections were held [for band council]," was how Kahnawake band council member Billy Two Rivers put it when asked by the Montreal daily La Presse news-

paper to comment on the election.

Of a population of 12,000 Mohawks in Quebec, not one voted in the 1992 referendum, none voted in the 1989 Quebec election, three voted in 1985, 10 in 1981, and seven in 1976. Virtually no Mohawks voted in recent federal or Ontario elections, either.

Quebec's National Assembly took away Natives' right to vote in 1915. It was only given back 25 years ago.

"We are a nation. We have been sovereign here for centuries, and never have we been asked to become Canadians," said Kenneth Deer, editor of the Mohawk newspaper The Eastern Door, in an interview with La Presse.

"Voting in these elections for us would be like denying our identity, and the Mohawks have always been very firm on that." Kahnawake Chief Lindsay

LeBorgne echoed Deer's sentiments in an interview with Windspeaker.

"People in Kahnawake feel the election is a non-Native issue. Even though it does concern us, we feel that's their process—just like we wouldn't want them participating in our process."

This sentiment is shared by other First Nations peoples across Quebec. Only 29 per cent of Natives voted in the last Quebec election. This time around, it doesn't promise to be any different and the rate may go even lower because of a mounting animosity between Native peoples in the province and the Quebec public.

The Crees of James Bay boasted an even lower rate than the average—only 26 per cent. To some Crees, even that figure was higher than they would have preferred. In an opinion piece published in the Aug. 26

issue of the Cree magazine The Nation, former Cree Deputy Grand Chief Romeo Saganash criticized the minority of Crees who did vote in 1989.

"I couldn't help but wonder how we sometimes so cruelly lack consistency in politics," he said. "If we are indeed a distinct nation, a people (Eeyou), then why are we participating with such hopeless submissiveness in another nation's electoral process?"

The Crees' current Deputy Grand Chief, Kenny Blacksmith, said he sympathizes with the Mohawk position, but added that Crees are watching the election closely.

"Sovereignty is one of the most fundamental issues facing the Crees," he said, noting that the Quebec election could set the course for the break-up of Canada.

See Cree, page 3.

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NEW CCAB HEAD

Canadian Council for Aboriginal Business President George Lafond thinks it's time for First Nations to get ready to deal with the real world. With more and more bands seeking self-sufficiency and self-government looming on the horizon, leaders have to be ready and able to deal with issues like housing, education and providing for the future of First Nations.

See Page 7.

PRISTINE PARADISE PRESERVED

The Kitlope Valley on the coast of British Columbia is the largest remaining temporal rainforest in the Americas. This month, 307,000 hectares of the area have been protected from the axe of developers forever, after a forestry company gave up its harvesting rights. See

See Page R3.

AD DEADLINES

The advertising deadline for the September 12 issue is Thursday, September 1, 1994

N.W.T. harassment charges soar

By Debora Lockyer
Windspeaker Staff Writer

RANKIN INLET, N.W.T.

The Government of the Northwest Territories has responded to a growing number of complaints of harassment in the workplace at the Keewatin Regional Health Board and has ordered an investigation into the working environment.

A total of 27 grievances have been lodged against the KRHB with the Union of Northern Workers and 19 with the Status of Women Council of the N.W.T. concerning both sexual and racial harassment at the board.

The GNWT has acquired the services of the former chair of the Labour Relations Board of British Columbia, Donald Munroe, who is expected to complete his report by October. Munroe is to make recommendations dealing with the work environment of the staff and the application of policies dealing with the investigation of staff complaints.

Lynn Brooks, executive director of the Status of Women Council, said her organization was drawn into the issue last December when a woman complained of 'horrendous sexual harassment' at KRHB. The woman said she was getting no support from the board and the investigation of the abuses was dragging on.

"It wasn't just your usual dirty talk in the coffee room. This was big stuff," said Brooks.

The woman was attacked by a person she worked with. He broke into her apartment and was stalking her, Brooks said. The victim told Brooks the incident wasn't isolated.

When Brooks put out the word she would be available to talk to other workers from the board, she was surprised when she was visited by 13 women over the course of one afternoon.

"Usually, Inuit people, particularly from small communities, are very reticent about talking about their problems and their issues and to complain about anything," she said.

In one instance of racial abuse, a su-

pervisor would stand in front of an Inuit worker's desk and say the Inuit were disgusting because they ate raw food, whale blubber and oil. She said Inuit were dirty, lazy, and a health hazard to non-Inuit people, said Brooks.

"A number of the non-Inuit employees had said that they had witnessed it and heard this going on.

They had complained about it. The victim herself had complained on several occasions to the executive director and nothing was being done," said Brooks.

The executive director of KRHB was appointed the designated sexual harassment officer at the board, in keeping with the GNWT's sexual harassment policy.

The battle the union and the Status of Women are now fighting is against government policy. Brooks believes workplace supervisors should not be responsible for investigations into sexual harassment.

Both organizations have informed the workers at KRHB that if they have a problem they should bypass the government policies and go directly to the union.

MNA moves to heal wounds

By Debora Lockyer
Windspeaker Staff Writer

FORT MCMURRAY, Alta.

Battling factions of the Metis Nation of Alberta are taking the first tentative steps to quell the infighting that has plagued the organization for the past year.

Lyle Donald, vice-president of Zone four and MNA treasurer, said the organization is establishing an electoral commission whose job it will be to strengthen the existing bylaws. The hope is the commission report will set the organization in the right direction to avoid further costly squabbles over the intent of the bylaws.

MNA members learned

over the Aug. 19 weekend at the annual assembly in Fort McMurray that the organization has spent close to \$300,000 in legal battles which stemmed from the interpretation of the bylaws.

Zone 3 vice-president Jim Penton has taken the MNA to task several times in his struggle to maintain his place of authority within the organization. The MNA and Elders Senate have attempted to suspend Penton's membership several times in what appears to outsiders as the ultimate power struggle.

Penton currently has a lawsuit pending in Alberta's courts which asks for \$350,000 in damages if the complainants, the MNA and numerous individuals within the organization, are

found to have conspired against Penton to usurp his authority.

Penton is willing to drop the suit against the MNA if he gets reasonable assurances he will be able to carry on in his capacity as vice-president and his political detractors are stopped.

Lawyers are currently negotiating the framework of an agreement between the two parties, but in the meantime the MNA swirls in a sea of controversy.

Media reports of the events that took place at the general assembly have been greatly exaggerated, said Donald. Canadian Press reported the meeting broke down after a mob-like atmosphere prevailed at the proceedings and little was accomplished. It later reported a fist-

fight took place and the RCMP were called in.

Untrue on both counts, said Donald. He confirmed there was a motion to strip MNA president Gerald Thom of his position, but after much discussion the motion was withdrawn. The board of directors and Elders Senate survived similar calls for impeachment.

As for the fight, it took place at a dance after the meeting and had nothing to do with the assembly itself, Donald said and Penton confirmed.

Penton however did have some trouble at the assembly. He said a death threat was called into the assembly against him and three of his supporters. But Penton had come prepared with body guards.

Improve health of Aboriginals — CMA report

MONTREAL

The Canadian Medical Association has called on the federal government to take immediate action to raise the level of health among Aboriginal people.

In a book by the CMA entitled *Bridging the Gap: Promoting Health and Healing for Aboriginal Peoples in Canada*, the

authors write it's the government's responsibility to take action to improve the alarming situation.

"Finding solutions to the complex health problems facing Aboriginal people is a challenging task that will require close collaboration among government, Aboriginals and health care professionals," said CMA president Dr. Richard Kennedy.

He was on hand to launch the book in Montreal at the CMA's annual meeting Aug. 15.

The federal government should try to immediately resolve certain issues affecting Natives, such as those of settling land claims and working toward solutions of social, political and economic self-determination for Aboriginal peoples, said Kennedy.

"We must be sensitive to providing culturally responsive and holistic health care delivery and health promotion; having Aboriginal peoples participate in their own health research; and encouraging physicians to collaborate with Aboriginal communities in identifying needs, planning health care delivery and remedying access problems."

NATION IN BRIEF

Case closed for Milgaard

Alberta's Attorney General Bob Mitchell has released a report that clears the Saskatchewan government from wrongdoing in connection with the David Milgaard case. No public inquiry is needed, Mitchell said. The review was ordered in 1992 when Milgaard accused Roy Romanow, Saskatchewan's attorney general at the time, and other government officials of suppressing evidence in the case. Milgaard was convicted for the 1969 murder of a Saskatoon nursing aide. He was released from prison in 1992 for a new trial, but Saskatchewan's Justice Department stayed the charge.

'No apology necessary,' says Reformer

The RCMP should be investigating allegations of the abuse at residential schools, said Reform party Indian Affairs critic Dick Harris. A public inquiry is not needed, he said. The call for an inquiry was made by Assembly of First Nations Chief Ovide Mercredi, who released a 200-page report describing the sexual, physical and mental abuses suffered by 13 former Native residential school students. Harris said Par-

liament should not apologize to or compensate Natives for the abuse they suffered in the schools until the allegations are validated. Abuse can occur in any school system, Harris said.

Arctic promises second mineral wave

The Inuvialuit Regional Corp., owners of the Inuvialuit Petroleum Corp, is selling its oil and gas assets in southern Canada. It's a fundraising scheme to develop resources in the N.W.T., including the MacKenzie River Delta. Oil and gas ventures in the Arctic are causing business to take a second look at development there.

Walking the walk

Walk for Justice marchers reached their destination of Washington D.C. in July, but have yet to realize their goal of freeing political prisoner Leonard Peltier. The walk began in California, at Alcatraz Feb. 11 to raise the awareness of Native issues, particularly the plight of Peltier, imprisoned in Leavenworth, Kansas. The walkers gathered more than 25,000 signatures on a petition intended for the

eyes of President Bill Clinton. The marchers hoped the petition would put pressure on the president to free Peltier.

Period of tension in the future

Former Supreme Court justice Bertha Wilson believe tensions will grow between Natives and non-Natives unless Canadian governments can right the wrongs of the past and achieve 'reconciliation' with Aboriginal people. Wilson said the provinces and Ottawa must recognize Native rights to self-government and join the global trend to treating Indigenous people fairly. "If Canada has a role to play on the world stage, then it must first set its domestic house in order," Wilson said.

Putting two-cents worth in dumping

Indian Affairs minister Ron Irwin announced a proposal for setting up an agency in Ontario which would give Native groups a voice in environmental issues. The agency would give Natives the resources to resolve problems such as disputes over landfill sites.

News

Consultations on dismantling DIAND begin

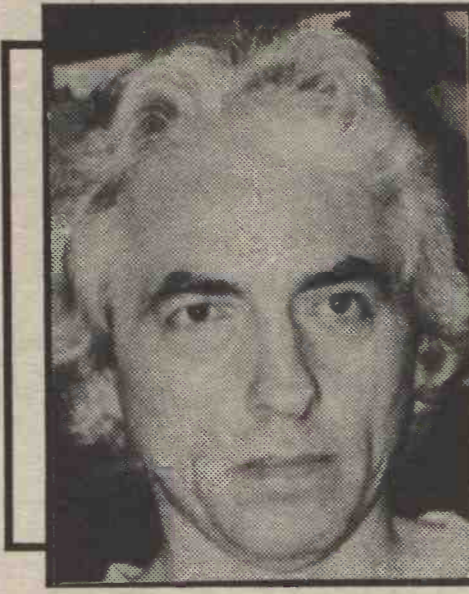
By Catherine M. Senecal
Windspeaker Contributor

WINNIPEG

At a two-day public meeting held at the Freight House Community Centre in Winnipeg, the Winnipeg Council of First Nations began the process of consulting people at the community level regarding the dismantling of Indian Affairs Canada.

"The process we are about to embark upon is about reclaiming our past," Manitoba Assembly of Chiefs Grand Chief Phil Fontaine told the audience of approximately 40 people during the Aug. 23-24 meeting. "It's more than replacing one bureaucracy with another. It's about jurisdictional control over our children, our health, our education, our land, our natural resources.

"This process must express



"We have a tremendous opportunity to bring about fundamental change that will affect every First Nations member whether he or she is living in an urban or rural environment."

— Phil Fontaine, Grand Chief,
Manitoba Assembly of Chiefs

the will of the people — you will guide and direct the chiefs of this province in the decisions that have to be taken.

"Are we ready for it? What will happen? Who will look after us?" Fontaine continued.

"The answer is very simple. We will. We have a tremendous opportunity to bring about fundamental change that will affect every First Nations member whether he or she is living in an urban or rural environment."

On Tuesday, after a pipe cer-

emony and prayer, Fontaine made opening remarks and fielded questions from the audience. That afternoon and Wednesday morning, people joined thematic discussion groups designed to get people to talk about any recommendations and fears they had about the dismantling of Indian Affairs.

An elderly man wanted to know who was going to finance self-government and what would happen if the federal

government decided to start taxing First Nations people.

While many of the fears are valid and, no doubt, many more will come to the fore, some of the questions will go unanswered until the year-long process of negotiations has run its course.

Caroline Andersen, a First Nations member from Fairford Reserve now living in Winnipeg, expressed concerns about land claims and the need for a community feeling in urban centres.

Frank Wesley, Elder and WCFN board member, said the relatively new WCFN, which represents status Natives in urban centres across Canada, already marks a major improvement for urban Natives.

"We can now work intimately with citizens who are status people in urban centres," Wesley said.

"They will now have their own chief and council (in Win-

nipeg) for the first time in their lives," he said.

Wesley stressed the importance of communication not only among chiefs but at the local level. He added that the purpose of the public meeting was to break ground and to get input from people at the grass roots level.

"You have to hear from everyone — Elders, women, youth — the people of the future, the community, and this is just the beginning."

Grand Chief Phil Fontaine also expressed fears for the process regarding budget cuts and taking on past liabilities. But his main fear is that the spirit and intent guiding principle in treaty interpretation will go unrecognized.

Fontaine sat among a panel of WCFN board members which also included Thelma Meade, Nelson James, Victor Pierre, Norm McQuill, Charles Scribe and Frank Wesley.

Indian Association president condemns self-government

By Debora Lockyer
Windspeaker Staff Writer

EDMONTON

The newly elected president of the Indian Association of Alberta has announced his intention to wage war against what he describes as the federal government's Indian termination strategy.

Tom Cardinal said movements made toward self-government are designed to completely liquidate the Indian reserve system, resources and collective rights of the Indian nation and will extinguish First Nations' special status.

"We don't understand self-government as presented by the federal and provincial governments," said Cardinal. "So why mess around with something you don't understand?"

Cardinal thinks the government should live up to the treaties already established, and let

Indian Nations take care of their own business.

"There are too many strings attached to whatever they have to offer us. Particularly, taxation is a killer. It's killing the white man. We don't want anything to do with that."

The new president said the next few months will be spent discussing the IAA approach with Alberta's First Nations and gauging their support in the endeavor to fight self-government.

Self-government is not designed to reinforce the Indian people, said IAA advisor Eugene Steinhauer.

"Self-government is going to extinguish the collective rights and the communal ownership of Indian lands. At the same time it's going to alter the lifestyle of the Indian people. It's going to culminate in tragic consequences in the Indian community," he said.

Steinhauer blamed the Assembly of First Nations for pushing the federal government's agenda since the organization campaigned for the YES vote on the Charlottetown Accord.



Cree have vital role

Continued from Page 1.

Chief Blacksmith said the Cree Nation has a vital strategic role to play should Quebec threaten to pull out of Canada.

"We have an immense responsibility," he said. "I understand why they [the Mohawks] act in the manner they have chosen, but at the same time Crees will have a major impact. The position of the Crees could be very important in the whole situation," he said.

"We're all concerned about what the outcome will be. As for our people, we've never dictated what they should do or if they should vote. We will pro-

vide information about the possibilities, but I think the people will decide."

Chief Blacksmith said sovereignty would be a major item on the agenda at this year's 20th annual general assembly of the Grand Council of the Crees/Cree Regional Authority, starting Aug. 23 in the coastal village of Eastmain.

The Cree people will also have a chance to weigh the election results and consider their future within Quebec at the first ever Cree Nation Gathering Sept. 13-16, scheduled to start the day after the election at Old Nemaska Site.



Terry Lusty

Bill Erasmus, chief of the Dene Nation, speaks to Queen Elizabeth as Prince Philip and Nellie Cournoyea, Premier of the N.W.T., listen.

Queen stops in Iqaluit

Continued from Page 1.

Everywhere, children gave the royal couple flowers. In Yellowknife, they picked blooms from their gardens. In the Eastern Arctic, some handed out plastic flowers or, in the case of a woman in

Rankin Inlet, bouquets flown from Winnipeg.

The Queen stopped briefly in Rankin Inlet and Iqaluit on her way back to England from Yellowknife. Most of Rankin's 1,700 residents turned out to meet the royal plane at the airport. They entertained her with

displays of traditional music, dancing and art.

In Iqaluit, the Queen attended a service at St. Jude's Anglican cathedral. The monarch took part in the sod-turning ceremony for the cathedral during her last visit to the NWT 24 years ago.

Garden River adds land, resources

SAULT STE. MARIE, Ont.

The Garden River First Nation will add another 9,200 hectares of land to its reserve.

The announcement was made and the deed was done by Indian Affairs minister Ron Irwin when he signed two specific agreements on Aug. 12.

In both agreements, Garden River will retain all mineral rights on all transferred land.

It's been a complicated negotiation, said Hubert Ryan, Federal Negotiator for Lands and Trust Services. He said it's taken about six years to come to the final agreement.

Complicating the matter is a highway that runs right through the new lands, Ryan said. Approximately 2,800 hectares of land was transferred to the reserve to compensate for the highway.

The interests of non-Indian residents who own and occupy some of the lands was also a

consideration, said Ryan.

The history of the lands dates back to 1859 when the Garden River band signed the Pennefather Treaty, surrendering 39,600 hectares for sale by the colonial government.

Approximately 8,800 hectares of the land was never sold and title transferred to the provincial government, a clause in the treaty the government of the day considers not morally correct, said Ryan.

In 1926, the government went to court to correct this clause, but added a stipulation that any mineral profits from the land would be split 50-50 between the band and the province.

In these more recent agreements, the government has transferred 100 per cent of the mineral rights to the reserve.

But what the band may find to be more of a resource is what can be found above ground. The area is rich with timber and under the agreement, it now all belongs to Garden River.

Our Opinion

Metis Nation needs to take care of business

Enough, already. Stop wasting our time and money and get back to business.

This was the best advice the Metis Nation of Alberta assembly could give to its elected leaders and was shouted from the roof tops in Fort McMurray over the Aug. 19 weekend.

The MNA's general assembly broke down into its usual fit of squabbles, infighting and power plays, leaving much of the important work of this valuable Aboriginal organization to go undone.

The limited time of the assembly was spent spitting and spitting out accusations and rebukes to the president and board members who have engaged in a year-long battle of wills instead of plotting the path the organization will take in advancing the issues and priorities of the Metis people of Alberta. The future work of the MNA has suffered considerably by the feuding.

Only three per cent of the group's overall membership bothered to attend the meeting, undoubtedly feeling the entire weekend would be a disappointment. Calls for resignations, membership suspensions and the overthrow of the leadership certainly led witnesses of this brouhaha to believe they were seeing an organization whirling out of control.

Members who chose not to attend would not be surprised in learning that the meeting disintegrated into a standoff between opposing factions of the board of directors. Vice president of Zone 3 Jim Penton with supporters were on one side and president Gerald Thom, senior vice-president Lyle Donald and supporters were on the other. Together they make up a group which costs the organization approximately \$500,000 in salaries for their expertise and talent.

But instead of ingratiating themselves to the membership by simply doing their jobs, they have brought the organization into disrepute by their bratty attempts to be king of the hill.

This childish nonsense must be put behind the organization as quickly as possible for the sake of the 8,500 members, the important projects the organization is working on, and for the pride of the nation.

Listen to your people and set to rights a substantial association which today seems destined to swirling down the drain into a dark and empty place. Listen to the people before the only ground the MNA makes is the ground that buries the organization altogether.

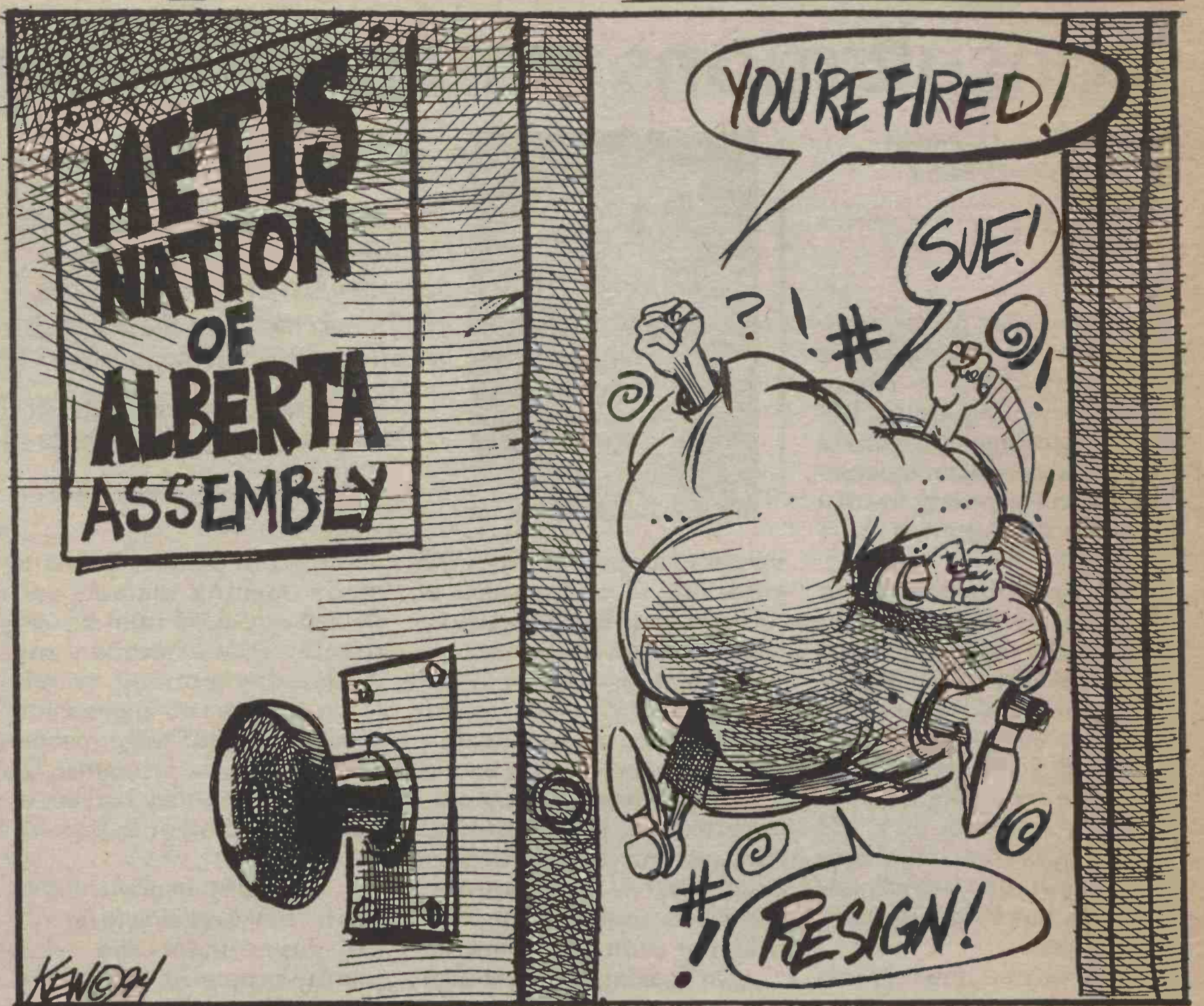
Games participants personify pride

Congratulations to the many Native participants who took a part in making the 1994 Commonwealth Games in Victoria the spectacular event it was.

The success of the games, and the dignity and poise with which you performed your duties there, certainly advanced the cause of First Nations people in Canada and won the hearts of the people of the British Empire. For this the Nation is proud and grateful.

Special commendation should go to Canada's flag bearer, Angela Chalmers, the Sioux Indian who more than lived up to Canada's expectations of her talent. Her 3,000-metre run was a marvel. Her new Commonwealth Game record was not only enough to capture the gold in the grueling event, but capture the admiration of all who witnessed it. Through it all she was gracious and refined. Chalmers is and always will be a role model for her people.

Many times the people of Canada only get to see the controversial side of the struggle of Aboriginal people. In August they got a special glimpse into the Native soul. It is the very substance of this soul they struggle so tirelessly to protect.



BUSINESS AS USUAL

Illustration by Don Kew

Legacy of misery not a myth

The Assembly of First Nations' study on residential schools entitled Breaking the Silence has — among other things — made a lot of people very uncomfortable. In Natives creating residential school myth, written by columnist William Johnson for Southam News, Johnson accused National Grand Chief Ovide Mercredi of using words that "illustrate the verbal and ideological overkill which has become characteristic of the AFN. The same ideological excess is evident in the study itself Breaking the Silence. . . .

In the remainder of the column, Johnson [not unlike many other White Canadians] attempts to sanitize the ugly truth of Canada's past, in regards to residential schools. First, he blames the victim, accusing all Natives of "creating a residential school myth".

Then predictably — like a man beset with guilt — he tries to justify his own perspective. Relying on what I assume is meant to be journalistic objectivity/integrity and critical analysis, he proceeds — by implication — to discredit the AFN's initiative and, with a much



JANICE ACOOSE

more direct assault, the study. He writes "the title Breaking the Silence suggests that the horrors of residential school are a well-kept secret which is not to be revealed. In fact, if there is a secret, it has been shouted from the four corners of this country for the past several years."

Most shamefully, Johnson's subsequent reference to Basil Johnston's "excellent book. . . Indian School Days. . . (which) gave a full, excellent and mature account of Johnson's experiences at an Indian residential school" smacks of the only too familiar "I once had an Indian friend" defensive response against racism.

As a survivor (and thankfully the last family member out of four generations) of the many horrors of residential school, I responded to Johnson's article

in the same way Jewish holocaust survivors respond to White supremacists' lies about the so-called "Jewish Conspiracy". While I understand that ignorance (which Johnson clearly exemplifies in comments like "the report manages to shout that the residential schools are responsible for all the ills that beset Native communities") generally clouds one's better judgment, I think it's appalling that newspapers willingly and knowingly pay for such ignorance. Moreover, how can a so-called professional columnist totally disregard thousands of First Nations peoples' painful memories with comments like "The myth of victimization. Victimization. Victimization is the favorite story told by the Assembly of First Nations"?

Windspeaker

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Ph: (403) 455-2700 or 1-800-661-5469
Fax: (403) 455-7639

PUBLISHER: BERT CROWFOOT

- STAFF**
- Linda Caldwell • EDITOR
 - Dina O'Meara • REGIONAL EDITOR
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 - Ethel Winnipeg • PRODUCTION COORDINATOR
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Your Opinion

Employment equity a necessary tool

An open letter to Diane Francis, Editor of the Financial Post:

In your column, The Insiders, (July 21, 1994) Employment equity: pure reverse discrimination, you stated "Employment equity" is 'employment inequity' — pure reverse discrimination. . . ."

We at CANDO are shocked at the ignorance and insensitivity displayed by the Financial Post toward doing business with the Aboriginal people of Canada, despite having hosted two conferences on this subject.

Systemic discrimination is an atrocity which perpetuates the subordination of Aboriginal people in both the educational and employment environment. It works indirectly to deny Aboriginal people and minorities employment positions.

To suggest that employment equity, a necessary and pro-active tool designed to counter the negative effects of systemic discrimination, is "pure reverse discrimination" suggests a clear misunderstanding of the issue at hand.

We would expect more from the staff of the Financial Post.

Employment equity pro-

grams have enabled Aboriginal people to access employment training opportunities and give back to their communities the necessary skills needed to succeed.

Your concern over the legal complications and cost of employment equity are insignificant in comparison to the enormous social and economic costs of unemployed and under-employed qualified Aboriginal people.

Due to the negative effects of systemic discrimination in the predominantly non-Aboriginal work environment, "complexion", an otherwise trifling criteria in the hiring process, becomes a factor which many hiring managers use to discriminate against Aboriginal people.

This is why mandated targets in employment equity are of vital importance in giving Aboriginal people a chance at employment. Once employed they will prove their worth. Your position won't even give them a chance.

The need for mandated employment equity targets is illustrated by the following statistics:

• In 1991 it was reported that 33

per cent of the Aboriginal population identifying with an Aboriginal group reported having some post secondary education (including a university degree). This number continues to grow.

• In 1992 the representation of Aboriginal people covered by the Employment Equity Act increased from 0.96 per cent to 1.01 per cent which is insignificant in comparison to the number of qualified Aboriginals available.

• The total job share for Aboriginal people, under the Employment Equity Act, was one per cent of a total workforce of more than 600,000 people, well below the availability estimate of 2.1 per cent provided by the 1986 Census, let alone the 1991 estimate of three per cent.

We suggest that in the future, before deciding to publish an article relating to Aboriginal concerns, you consult with CANDO or another community-based Aboriginal controlled organization with a view to arriving at a more insightful and meaningful conclusion.

Robin Wortman
Executive Director
Council for the Advancement of
Native Development Officers

Waterhen youths want peace, unity

Dear Editor,

Hi. I'm writing concerning our reservation which is Waterhen First Nation. We are writing concerning the youth and the people of our reserve. A whole mess started when the four councillors teamed up as one to try to demolish our Chief and two council members. You know our reserve is one of the smallest reservations across Canada and Manitoba. And look at it now — it's starting to crumble because of money, and whoever wants power likes to control the reserve. So many people today are hurting, like the people who are out of a job, the Elders who don't understand what's going on, and also the youths who want to know and learn what's happening here in Skownan.

We, the people, have to smell the coffee and do it for ourselves to get somewhere to stand and fight for what is right. Right? We can't always just wait for someone or somebody to OK everything because if we do that where are we going to be, and where will we end up? Nowhere at all.

So now we have to try to work as a tribe, to let others speak, even the ones that don't have an education. Because everyone is hurting, not only one; everyone is. The Elders used to say that when the future comes or when we get there, this whole world will get worse because of people wanting to control it and so on. . . .

In my opinion, we must turn to the Lord, never shut him out, because without the Lord, nothing will ever work out. I want the people to have peace and forgiveness the way it used to be, to get along with each other and be friends forever and ever. So I hope things will get straightened out with the Chief and councillors, the Elders, the adults, the youth and especially our children. The children are our future of this world. So this is how the youth would like to express their feelings and also about our reservation 'Waterhen First Nation.'

Sincerely yours,
Kimberly and Crystal
The youth of Waterhen First
Nation, Sask.

No-nukes group to trek across Europe in protest

Dear Editor,

To call attention on nuclear developments and Indigenous People, For Mother Earth organised the Walk across America for Mother Earth in 1992.

An average of 100 people walked 5,500 km from New York City to the Nevada Nuclear Test Site.

This was in a successful effort to halt nuclear testing on the land of the Western Shoshone Indians, and to raise awareness around 500 years of colonisation of the Americas.

In 1995 For Mother Earth is organizing a 5,500 km walk which will visit five nuclear weapon states, the Wien headquarters of the International Atomic Energy Agency, numerous civilian and military nuclear facilities and sites . . . and Chernobyl, the worst human-made accident ever.

The Walk Across Europe for a Nuclear-Free World 1995 will start Jan. 12 in Brussels and end in Moscow on Oct. 12, the International Day of Solidarity with Indigenous People, this to highlight the link between Indigenous people and nuclear developments worldwide.

The walkers will call attention to the dramatic medical, social, environmental and economic consequences of the Atomic Age.

They ask complete nuclear disarmament and closure of all

nuclear power plants.

They will give concrete examples of alternatives as their community will be provided electricity and hot water by use of solar power. A mobile exhibition from the Support Network for Renewable Energy mounted on a truck will travel along with the walkers.

The objective of a nuclear-free world will be met not only through walking but also with an international petition, workshops, street-theatre, symbolic and non-violent actions.

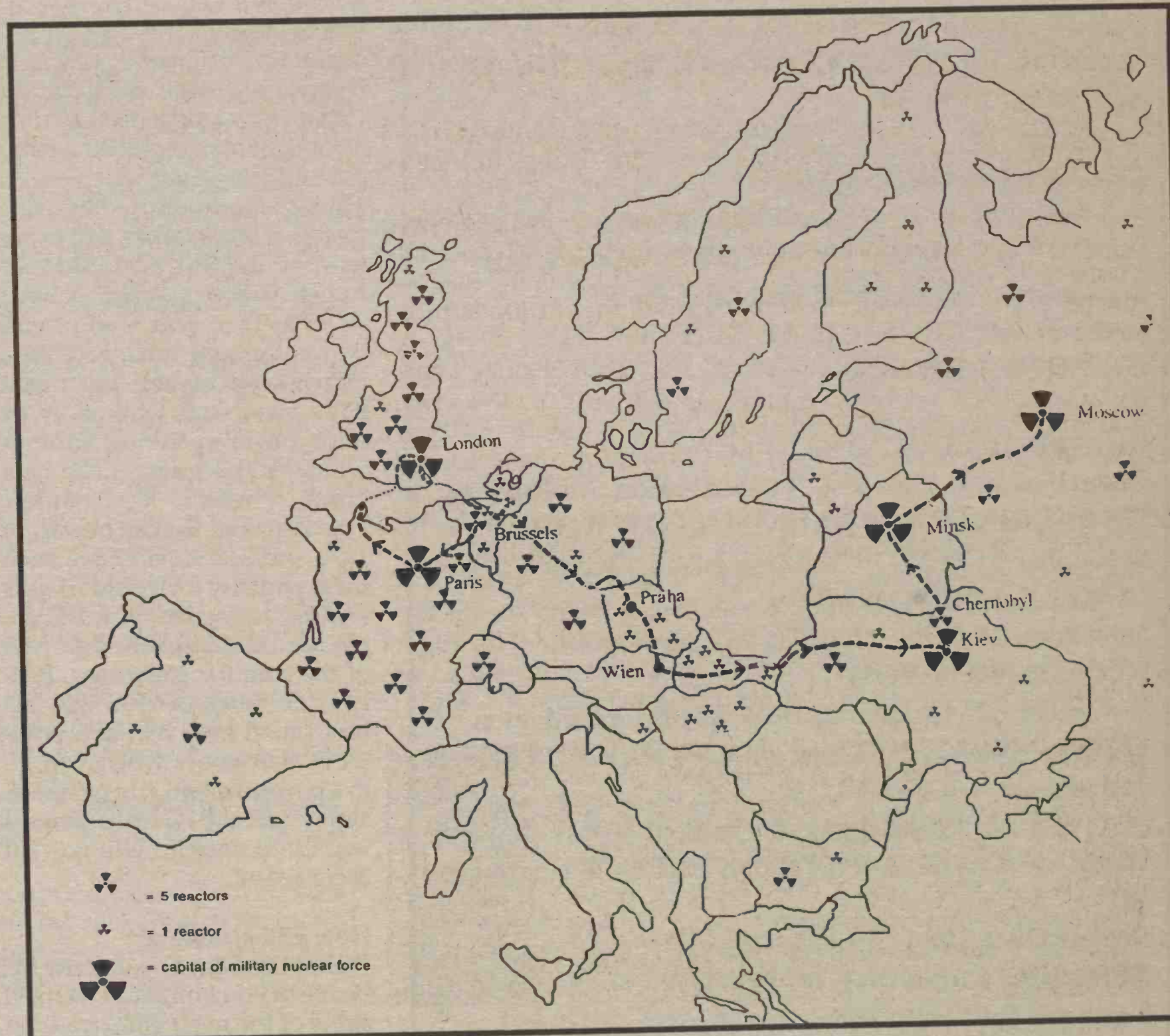
For Mother Earth states that the present situation calls for us walking not only on the streets, but trespassing nuclear site areas, into government official's offices and jail cells if necessary.

Our route starts in Brussels, crosses France, England, Netherlands, Germany, Czech Republic, Austria, Slovakia, Ukraine, Belarus and ends in Moscow.

The organisers of the Walk Across Europe hope for the participation of many Indigenous people who can testify on their ongoing struggle.

Indigenous representatives are asked to contact For Mother Earth in Belgium as soon as possible, as we hope to find funds to assist in their participation.

For Mother Earth
Zilverhof 19, 9000 Gent
Belgium
Phone: +32-9-233-32-68



Nuclear power in Europe

Country	Reactors in operation		
Belgium	7	Russia	28
Bulgaria	6	Slovakia	4
Czech Republic	4	Slovenia	1
Finland	4	Spain	9
France	56	Sweden	12
Germany	21	Switzerland	5
Hungary	4	UK 37	
Lithuania	2	Ukraine	14
Netherlands	2	Total	216
		Worldwide	421

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE SEPTEMBER 12TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, AUGUST 31ST AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon

Cottage E, 10107 - 134 Avenue, Edmonton, Alberta

NAKOTA LABOR DAY CLASSIC

September 2 - 4, 1994, Morley, Alberta

NAIC LABOR DAY POWWOW

September 3 - 5, 1994, Grove City, Ohio

UNITED TRIBES 25TH ANNUAL INTERNATIONAL POWWOW

September 8 - 11, 1994, Bismarck, North Dakota USA

127TH ANNUAL FALL FESTIVAL

September 8 - 11, 1994, Ohsweken, Ontario

LESSER SLAVE LAKE SOCIETY'S TRADITIONAL ANNUAL POWWOW

September 10 & 11, 1994, Wide Water Recreation Complex, Slave Lake, Alberta

BALANCING VALUES FOR A FUTURE

September 13 - 15, 1994, Edmonton, Alberta

ENVIRONMENT WATER CONFERENCE (see ad)

September 13 - 15, 1994, Edmonton, Alberta

TREATY FOUR CELEBRATIONS

September 16 - 18, 1994, Fort Qu'Appelle, Saskatchewan

TRADITIONAL GRADUATION POWWOW

September 17, 1994, Mount Royal College, Calgary

SCHEMITZUN '94

September 15 - 18, 1994, Hartford, Connecticut USA

JT LAST CHANCE RODEO

September 17 & 18, 1994, Morley, Alberta

HAMILTON TIGER CATS POWWOW (see ad)

September 17 & 18, 1994, Hamilton, Ontario

CANADIAN ABORIGINAL SCIENCE TECHNOLOGY CONFERENCE

September 22 - 25, 1994, Edmonton, Alberta

BOARD OF EDUCATION POWWOW

September 24 & 25, 1994, Siksika Nation, Alberta

WAWASKINAGA 1ST ANNUAL POWWOW

September 24 & 25, 1994, Birch Island, Ontario

CURVE LAKE POWWOW

September 24 & 25, 1994, Curve Lake, Ontario

I-WA-SIL POWWOW

September 30 - October 2, 1994, Seattle, Washington

13TH ANNUAL NATIVE CULTURAL FESTIVAL (see ad)

October 1 - 2, 1994, Montreal, Quebec

WOMEN & WELLNESS CONFERENCE EAST (see ad)

October 2 - 4, 1994, Toronto, Ontario

NEKANEET ANNUAL POWWOW

October 8 & 9, 1994, Maple Creek, Saskatchewan

7TH ANNUAL RAMA THANKSGIVING POWWOW

October 14 - 16, 1994, Rama, Ontario

NATIONAL INDIAN EDUCATION ASSOCIATION CONVENTION

October 15 - 19, 1994, Minneapolis, Minnesota

32ND ANNUAL NATIVE FESTIVAL

October 21 & 22, 1994, Edmonton, Alberta

8TH ANNUAL HIV/AIDS CONFERENCE

November 6 - 8, 1994, Vancouver, British Columbia

STOPPING THE VIOLENCE CONFERENCE

November 16 - 19, 1994, Vancouver, British Columbia

Oki, this time around I'm going to take you on a trip down my memory lane. When I first started as your gossip about two and some odd years ago, I didn't know the first thing about writing except pretending I knew how. Anyway, now I'm so confident I can't stop blabbing! Many of you people are kind of shy of me but I'm just as shy, seriously!

The people I have written about are genuine, not the kind that just want to see their names in the paper. Actually I shouldn't say that, I did write about my bud Cory, who is still an over-confident guy. Introducing yourself on the phone is such an incredible task to do. Here you phone someone out of the blue and explain who you are and what you represent and how come you are phoning. Two people that actually stuck in my head were Charlie Sark from Prince Edward Island, that's a genuine person. Another was Ben Blackman, a boy with a disease that has overcome his disability. I have a travelling card that I bring to places I have never seen and it only costs me under \$50 to go. You want to know what it is? The phone. I have seen places through your eyes and if or when I do visit, I know what to expect.

My sentiments exactly!

Well, I have been to many Native social functions. The best function is powwow. I have been to many powwows and met many people in my travels. Well, I just want to list some of the powwows that left a good memory. Poundmaker/Nechi powwow of 1991. I just had fun, no worries and I met up with one of the best friends you can ever find. First Nations Cultural Festival of 1992 in Calgary, sitting with two old ladies gave me an insight on how I'll be when I get old. International United Tribes Celebration of 1989 in Bismarck, North Dakota, \$30 to my name and a weekend I'll never forget! Nakoda Labor Day Classic of 1992, it was kind of embarrassing that time, because I introduced myself to 'might have been' and walked away after, never speaking another word. Well, I guess, I can be a crack head, sometimes. Poundmaker, Saskatchewan of 1993, the first time I have been there and saw many old friends and met new good friends! People are friendly from that part of the country. Keremeos, British Columbia, of 1994 was the best time I ever had at a powwow. You know when you go to a powwow and you miss everything about it, I did when I left, I told myself I will go visit there again!

How embarrassing!

Well, since I am opening my little life to you I might as well tell some of the most embarrassing moments in my life. After you read this part check my picture and see if I go beet red, OK? You guys are my old buddies, sorry I haven't shared this side of me. First of all, the most embarrassing was in Saddle Lake for their powwow a couple of years back. I just finished going to get some coffee for my cousin and her boyfriend and my hands were full. I was trying to get her attention, as soon as I looked up, someone threw a pop can under the bleacher, right on my head. Many people busted a gut



PEOPLE & PLACES

by Ethel Winnipeg

around me. All I could hear was my sister bowling over with laughter. Man, if only. . . . Another was at Saddle Lake but a couple of years later, this had to do with a man I had admired back then. Earlier that year I had the courage to send him a valentine, he called and embarrassed me badly. The moment of truth was when I talked to him face to face. All weekend I avoided him because I was shy. I finally got some guts to go and say hi. Well, at that moment when he was walking by, my friends appeared and I froze. I tried to talk but my insides were frozen, I was sweating buckets and my whole body was a shade of crimson red. If only...

This is to everyone from me.

An Indian prayer
O Great Spirit

whose voice I hear in the winds and whose breath gives life to all the world, hear me! I am small and weak I need strength and wisdom. Let me walk in beauty and make my eyes ever behold the red and purple sunset. Make my hands respect the things you have made and my ears sharp to hear your voice. Make me wise so that I understand the things you have taught my people. Let me learn the lessons you have hidden in every leaf and rock. I seek strength not to be greater than my brother but to fight my greatest enemy — myself.



Caroline Murray

Annie Henry, Elder, who gave the opening prayer in Han Gwit'chen, Yukon, at the Moosehide Gathering.

WANTED

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August 29 - September 11, 1994 Canada's National Aboriginal News Publication Volume 12 No. 12



Heinz Ruckeman

Native dancers dazzle crowds at opening of Commonwealth Games

By Karen Levin
Windspeaker Contributor

VICTORIA, B.C.

The artistic portrayal of the legend of Kawadilikala was a highlight of the opening ceremonies of the XV Commonwealth Games in Victoria, B.C.

Towering, fantastic puppets were accompanied

by beautifully costumed performers and elaborate tents, in order to convey the legend. The story of the transformation of a wolf spirit into human beings was told for the first time to an audience outside the longhouse at the opening ceremonies.

The beautifully choreographed portrayal was one of many numerous ways in which First Nations were represented at the games, which ran Aug. 18-28.

Prior to the official opening ceremony, a Parade of Nations was hosted by the Coast Salish Nation.

Representatives of various First Nations, including Hawaiian, Maori, Anishnawbe, and Mohawk, took part in the parade which inspired the festive spirit surrounding the games.

A noticeable lack of spectators failed to dampen the spirits of the participants, who gave the handful of reporters and locals a powerful show of Native songs and dances.

A contingent of First Nations war veterans were also present at the Parade of Nations, and a special song sung in honor of the late Chief Dan George.

Chalmers smokes 'em to capture gold

By Steve Newman
Windspeaker Contributor

VICTORIA, B.C.

Angela Chalmers of Victoria was a hugely popular gold medallist on the second day of the XV Commonwealth Games track and field competition.

The half-Sioux originally from Brandon, Man., smashed the Canadian record in the women's 3,000-metres by five seconds to successfully defend the title she took four years ago in Auckland, New Zealand.

Chalmers, 30, who was the flag bearer for the Canadian team during the opening ceremonies of these 1994 games,

captured the enthusiasm of the partisan crowd of 15,000 in winning the 3,000-metre event by a huge margin of 13 seconds.

It was also the second victory of the day for an Indigenous athlete, as Catherine Freeman of Australia, captured the women's 400-metres and proceeded to wave her national flag as well as her own Aborigine flag to the crowd. Freeman won the race in 50.38 seconds.

Freeman made no victory lap, as in the case of several winners.

"I was too bagged," confessed the first Australian Aborigine track event athlete to win a Commonwealth Games gold.

But she echoed the senti-

ments expressed by Chalmers on several occasions that it's important to be a role model for other Indigenous peoples.

"An Australian once won a gold medal in the high jump, so I wanted to be the first (Aborigine) to win a track event," said Freeman, adding that she hopes her victory helps other Aboriginals develop more needed self-confidence.

"I don't think it's lack of opportunity, but a fear of having a real go with the rest of Australia," said Freeman.

There was little lack of confidence for Chalmers, despite trailing two Kenyans over the first two laps.

The teenage Kenyans, one bare-foot, led for nearly three

laps of the 7 1/2-lap race before Chalmers caught them and broke away to run a time of eight minutes 32.17 seconds.

That smashed the nine-year-old Canadian record by five seconds that was held by 1984 Olympic bronze medallist Lynn Williams. Coincidentally, Chalmers is also an Olympic bronze medallist - from the 1,500 metres two years ago.

Chalmers doesn't even know where her Olympic medal is right now, perhaps somewhere in her apartment.

But the Victoria medallist, who has rebounded from a broken marriage and a rash of injuries and illness, said persistence has to be part of an athlete's psyche.

"I don't think I've met one runner who hasn't had a major series of illnesses or injuries," said Chalmers. "I think the key is being really stubborn and hitting your head against the wall and (getting) tremendous support from others."

Chalmers gold medal will likely go to her mother Betty, a Sioux who lives in Manitoba.

But any other medals she wins will never go up on a wall.

"I don't have the words to explain it," said Chalmers, who believes there's already too much emphasis on winning in sports.

"Sure, it's important and special to win, but what's more important is that I can show the medal to kids."

Prairies

Health policy makes Indians sick - Treaty Six chiefs

By Debora Lockyer
Windspeaker Staff Writer

EDMONTON

The federal government has gone too far in shrugging off its responsibility for Aboriginal health care. And the chiefs of the Confederacy of Treaty Six First Nations are sick of it.

The Confederacy held a press conference Aug. 12 to discuss the chiefs' main complaint with the current state of affairs in health care. That complaint centres around Alberta premier Ralph Klein's new cost-conscious health care scheme known as the Regional Health Authorities Act.

Since the regional health system was established, First Nations have become concerned about the lack of service the communities are getting.

Under Klein's renovated health care plan there are 12 regional health boards in the Treaty Six area and not one Native person has been appointed to the boards, said Chief Eric Large of Saddle Lake First Nation.

The boards are made up of non-Native people who have no

understanding of what a treaty is, or what Treaty Six is, or what the medicine chest clause of Treaty Six is and they are there for their own vested interest, he said. The medicine chest clause called for the federal government to provide the same medical care and attention to the people that the tribes' medicine person would have provided.

From the province's viewpoint, it has no concern with treaties. The position of Alberta's Department of Health is that the province has no legal obligation to First Nation's people. Health services are provided only on the basis of policy, reads a letter from Diane Marleau, Minister of Health.

To add further fuel to the fire, the federal Crown has yet to intervene on behalf of treaty people, which is clearly a violation of the Crown's fiduciary and treaty obligations, reads a position paper on the issue.

The Confederacy of Treaty Six insists that's not good enough.

"The lack of consultation with treaty First Nations during the drafting and adoption of the R.H.A.A. is a direct reflection of the lack of respect by the current provincial administration for

our distinct and special status as treaty First Nations people," the paper reads.

"We are not prepared to go under provincial control as far as the delivery of health services is concerned," said Large. "Gradually we are being coerced into being part of the process of devolution, or may I say, assimilation into the non-Native culture and system." This is something Large wants no part of.

How has this health care system affected Native people? Chief Wilson Bearhead of the Paul First Nation, located west of Edmonton, said a woman from his community was taken to a local hospital in Stony Plain when she was ready to give birth. When it became apparent the woman would be served better by a larger hospital in Edmonton, the hospital refused to transfer her because of the cost of the ambulance service.

"It appears to me that instead of going forward, we are going backward," Bearhead said.

The people's only recourse is to push for a system of health care that will be directly controlled by and accountable to Native people, he said.

Chrome and granite meet creative spirits at Calgary art festival

By Debbie Faulkner
Windspeaker Contributor

CALGARY

At first, Daniel Beatty's singing seemed like a voice crooning in an urban wilderness of glass, chrome and polished marble.

His ballads about green grass, trees, blue skies, love, alcoholism, poverty didn't seem to fit with three floors of upscale boutiques and grey suits of Bankers' Hall.

But Beatty, and other participants of Calgary's sixth annual International Native Arts Festival, reveled in the seeming disparity. One must look below the granite and chrome surfaces, added Ernie Whitford, former executive director of the festival.

"The artists and their imagery are of the earth, but this building has also come from the earth."

From Aug. 13-21, approximately 50 Native artists, performers and writers from across Canada and the United States displayed their artwork, sang their songs and read their sto-

ries under the giant polished granite columns of the east and west atriums of Bankers' Hall, in downtown Calgary. Other daily attractions at the festival included dancing, workshops and a tipi raising.

Iroquois artist and Elder Wilmer (Duffy) Wilson and art consultant Liz Clark founded the festival in 1988 to highlight Native culture to the general public and to encourage Aboriginal artists to meet together and learn from each other.

Throughout the nine-day event, Native authors read their works in the Bankers' Hall auditorium and various bookstores.

"The festival is a chance (for Native artists) not only to sell their art but to network with each other," said Sharon Whittaker, president of the festival's board.

"There is a community and family spirit that has built up for the artists who come back year after year," she said.

The festival has more than 60 government and corporate sponsors and operates on a \$100,000 budget, and a corps of approximately 50 volunteers.

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Women & Wellness

CONFERENCE EAST

October 2, 3, 4, 1994
International Plaza Hotel, 655 Dixon Road,
Toronto, Ontario



Objectives

- to provide an opportunity for women to come together in the spirit of sharing, unity and support.
- to reinforce the knowledge, that abuse in any form is not acceptable
- to explain ways and means for healing to begin and lead to the healing of the mind, body and spirit.
- to provide a safe place for sharing and discussion about family crisis situations.

Sunday, October 2, 1994

7:30 am	Pipe ceremony	10:45 - 12:00	Addictions As a Symptom (Marlene McNab)
9:00 - 9:15	Opening Prayer	12:00 - 1:00	Lunch - Door Prize Draw
9:15 - 9:30	Welcoming address (Jean Bellegarde)	1:00 - 2:15	Abuse & Relationships (Lenore Stiffarm)
9:30 - 10:30	Let the Healing Continue (Billy Rogers)	2:15 - 2:45	Coffee - Door Prize Draw
10:30 - 11:00	Coffee - Door Prize Draw	2:45 - 4:00	Writing Circle (Lenore)
11:00 - 12:00	The Native Woman - Traditional & Modern (Joyce Paul)	4:00	Closing Prayer
12:00 - 1:00	Lunch - Door Prize Draw	6:00	Banquet
1:00 - 2:00	After the Tears - Abuse (Jane Middleton Moz)		
2:00 - 2:30	Coffee - Door Prize Draw		
2:30 - 3:30	Kings, Queens & Haunted Castles - Shame (Jane)		
3:30 - 4:00	Question & Answer Time with Jane		
4:00	Closing Prayer		
7:00	Play and Laughter		

Monday, October 3, 1994

9:00 am	Opening Prayer		
9:15 - 10:15	Surviving the Boarding School Experience (Merle Beedie)		
10:15 - 10:45	Coffee - Door Prize Draw		

Tuesday, October 4, 1994

9:00 am	Opening Prayer		
9:00 - 10:15	"New Voices Woman" (De-Ba-Jeh-Mu-Jig Theatre Group)		
10:15 - 10:45	Coffee - Door Prize Draw		
10:45 - 12:00	"New Voices Woman" continued		
12:00 - 1:00	Lunch - Door Prize Draw		
1:00 - 2:15	Life After Breast Cancer (Rita McComber & Brenda Fraguito)		
2:15 - 2:45	Coffee - Door Prize Draw		
2:45 - 4:00	The Healing Circle (Cecilia Firethunder)		
4:00	Closing Remarks & Prayer, Celebration in Song		

Registration

Note: Cancellations will be accepted on or before September 18th. Cancellation fee \$25.00. Substitutions permitted.

Name _____
Address _____
Phone _____ Fax _____

Enclosed is \$100 Cheque Money Order
Women & Wellness Conference East
Box 20103, Barrie, ON L4M 6E9

Registration — \$200.00 at the door
Pre-registration before September 18th — \$100.00
(Payment must be forwarded with registration)

Registration at the International Plaza
Saturday, October 1, 1994
from 2:00pm to 8:00 pm (pick up your kits)
For hotel reservations at the International Plaza Hotel
Book Your Room Now (\$69.00 per night per room —
Conference rate) call 1-800-668-3656
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British Columbia

Rainforest protected



VICTORIA, B.C.

The sound of chain saws will never again be heard in the Kitlope Valley, home to the largest intact temperate rainforest in the world.

The 317,000-hectare watershed on British Columbia's central coast received permanent protection from logging and industrial development Aug. 16 in a trilateral agreement between the Haisla Nation, West Fraser Timber and the B.C. government. The agreement came on

the heels of the July announcement by West Fraser it would voluntarily relinquish all harvesting rights in the area unconditionally and without compensation.

"With this decision, we have all kept faith with those who lived in this land before us and who guarded and protected it for us, and are fulfilling our duty to those who will come after," said Haisla spokesman Gerald Amos in a press release.

The Greater Kitlope ecosystem encompasses 405,000 hectares. The now-protected Kitlope Valley is more than half the size of Prince Edward Island. The valley contains a rich variety of wildlife, such as marbled murrelets, bald eagles,

martin, otters and grizzly bears. The forests contain trees more than 800 years old and include mountain hemlock, amabilis fir, sitka spruce and red cedar.

Wild stock of all five Pacific salmon spawn in its rivers and lakes, as well as eulachon. Trade in eulachon oil was a traditional mainstay for the Haisla, and continues in the area.

The Haisla Nation and the provincial government will jointly manage the Kitlope watershed and are working on an official designation of the area.

West Fraser Timber was awarded the right to harvest in an area which included the valley in 1966, in exchange for a commitment to build a pulp and paper mill in Kitimat.



PUBLIC NOTICE

INVITATION FOR APPLICATIONS FOR ABORIGINAL URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on the City of Calgary **Aboriginal Urban Affairs Committee** for the year 1994/1995 are requested.

In some instances, City Council may re-appoint members who wish to continue to serve; therefore, the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Aboriginal Urban Affairs committee are as follows:

Citizens to be Appointed	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meetings	Regular Time of Meeting
12	1 year	14	Monthly (First Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resumé of no more than two 8 1/2" x 11" pages should be attached stating background and experience. Please mark envelope "Committees".

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1994 SEPTEMBER 16.

Applications should be forwarded to:

City Clerk (#8007)
The City of Calgary
P.O. Box 2100
303 - 7 Avenue S.E.
Calgary, Alberta
T2P 2M5

Should you require any further information, please do not hesitate to telephone 268-5861.

Diana L. Garner
City Clerk

4CC00006

Dr. Joseph J. Starko

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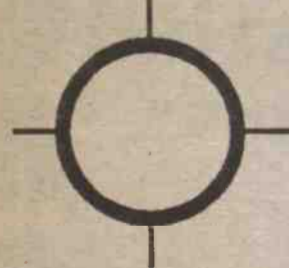
Native Participation Committee

XV Commonwealth Games
XV Jeux du Commonwealth™
AUGUST 18-28 AOÛT 1994

"BALANCING VALUES FOR A FUTURE"

ENVIRONMENT WATER CONFERENCE

A First Nations Partnership Conference on Water and the Environment



September 13, 14 & 15, 1994
COAST TERRACE INN - EDMONTON, ALBERTA
Keynote Address: Robert Kennedy Jr.

Conference Purpose: An intensive three (3) day working session to allow First Nations, Federal and Provincial Governments, and industry to discuss and resolve Water and Environment concerns of First Nations in Canada through balancing of values for a better future.

Registration Fee: \$300 **After August 1, 1994:** \$350

Conference Program: Topics at this conference shall include:

WATER MANAGEMENT QUANTITY & QUALITY

- Water Diversions
- Water Conservation
- Groundwater Contamination
- Federal & Provincial Government Initiatives

ENVIRONMENTAL PROTECTION

- Water Safety
- Environmental Monitoring
- Environmental Protection
- Federal & Provincial Government Initiatives



For more information, call:

COLETTE L'HIRONDELLE at (403) 939-5887 or fax: (403) 939-6166
ALEXANDER FIRST NATION, P.O. Box 510, Morinville, Alberta T0G 1P0

Windspeaker salutes those who have chosen a healthy lifestyle.

Northern Development Public Meeting

Hines Creek
Thursday, September 15, 7:00 PM
Grace Shepherd School

The NADC will hold a public meeting in Hines Creek on September 15. We invite you or your organization to present a brief on social or economic development in your area. Glen Clegg, MLA Dunvegan, and other community leaders will attend the meeting.

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

For more information about the meeting, contact your local NADC member Gwen Tegart in Fairview at 835-2115 or the Northern Development Branch at 624-6275 (Toll free dial 310-0000).



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Sports

Pitcher armed with talent

By R. John Hayes
Windspeaker Correspondent

SURREY, B.C.

Connie Ness usually plays fastball with players much older than she is. It's been that way for years, said the 14-year-old star pitcher, after she led the Edmonton Warriors to a 9-5 win over host Surrey, and a Western Canadian PeeWee Fastball Championship. "I've always played about three years ahead of myself," Ness continued. "But this year and next I'll be only one year ahead. That'll be better."

Better, maybe, but the 1994 season was capped with her team's championship and personal honors, too. Ness was named both best pitcher and most valuable player at the Western Canadians. She'd done about all there was to do - there is no national title in the peewee age group.

Ness is a dominating figure on the mound, standing in at 5'9" tall and 165 pounds. Born in Pendleton, Oregon, she says her best pitch is her fastball, no question.

"I used to be pretty wild, but

now it goes where I want it to, and I can rely on it more than the breaking pitch," Ness said.

Sometimes she throws the change-up too fast, especially with the smaller fastball, and she's just learned to throw the curve.

"The curve is only sometimes here, you know," she added.

Success at the peewee (under 14) level comes after playing all year for the Edmonton Bandits bantams at under 16. That experience, and playing juvenile (under 19) at the 1993 World Indigenous Games in Prince Albert, Sask., makes for a ball player mature beyond her years.

Her success isn't limited to the pitcher's mound, though. She's an articulate interview, though she "used to be quieter, before," she says. And she's a credible batter.

"I usually hit third or fourth in the batting order, and I usually get on," she said when pushed to comment. "I guess I'm a power hitter, though, more than anything else, but I don't really go for home runs."

That may surprise those who saw her hit two over the fences in Surrey this summer.

Ness's father Leroy has

coached her for all nine years she's played.

"You'll never find a more dedicated player. Connie never quits and now, at 14, she's teaching younger players. She loves playing ball; it's all her idea. If you're sitting around, chances are that she'll have you up and throwing with her," he said proudly.

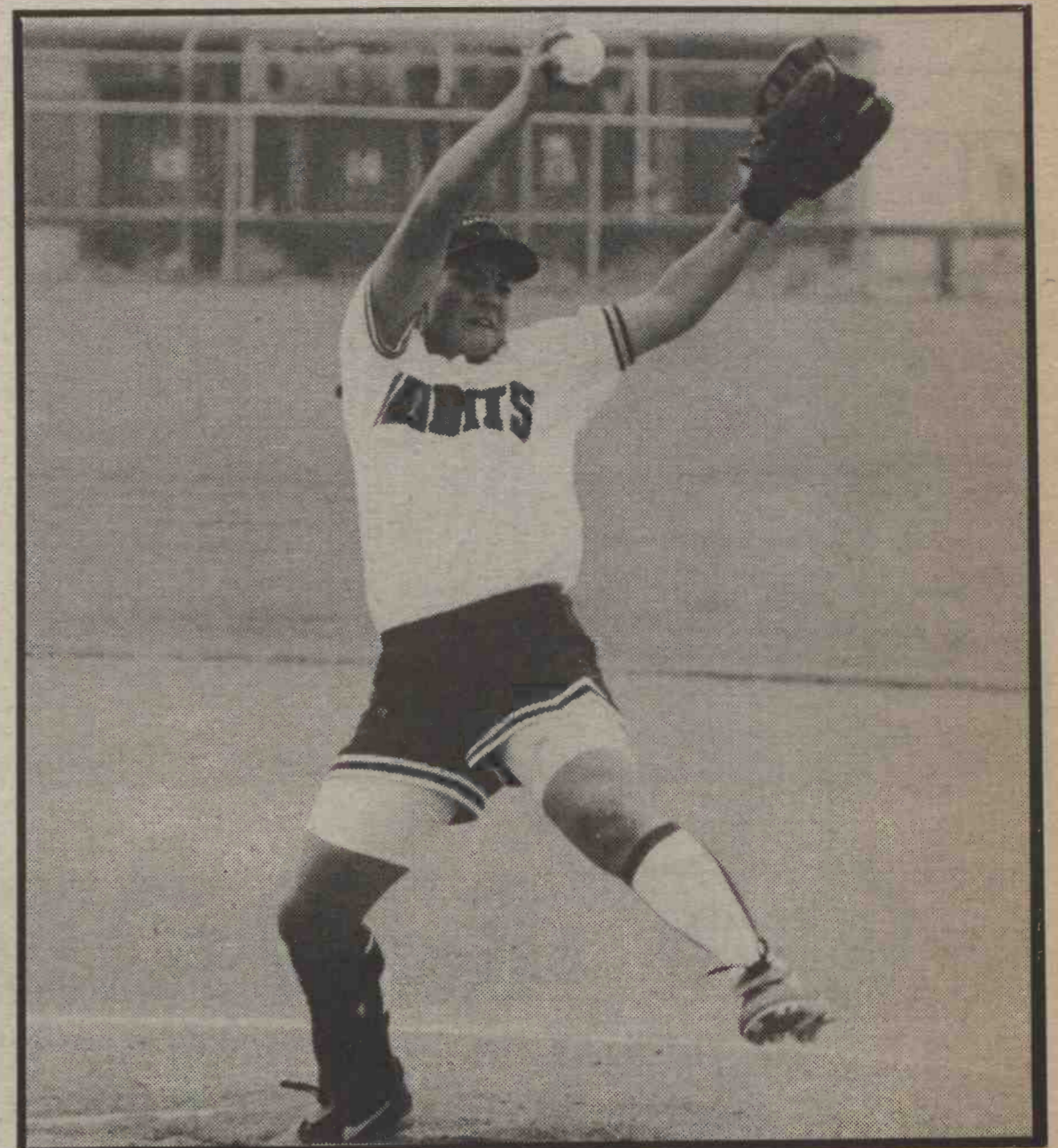
"She's a helluva player," he continued. "It all started when she was four. I came home and she was watching the World Series on TV. She said to me 'I want to play that.' I went out and got her the stuff to start, and she's played ever since she was five."

Leroy is enthusiastic about his daughter's ability and her future.

"She's got a super fastball, a great change-up and a good curve. She's got a great arm. She'll continue to play ball, maybe go on to a scholarship at an American university. She hopes to play for Canada at the Olympic Games."

Connie, though, is not necessarily thinking quite that far ahead.

"Eventually, I'd like to play for Canada, and get a shot at an American university, but that's in 2000. Right



Bert Crowfoot

Connie Ness

now, I love playing ball," she said. "I love the competition. I want to win."

But the Edmonton resident says that it's the fun of the game and the friendships that make it worthwhile. "And the travel. I like to go places."

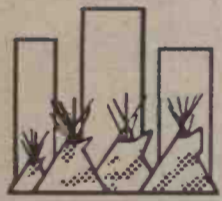
As the 1994 outdoor season comes to a close, Connie is already training for Team '95 and looking forward to getting into the gyms for the winter. She'll be going more places next year, carried there by her strong pitching arm.

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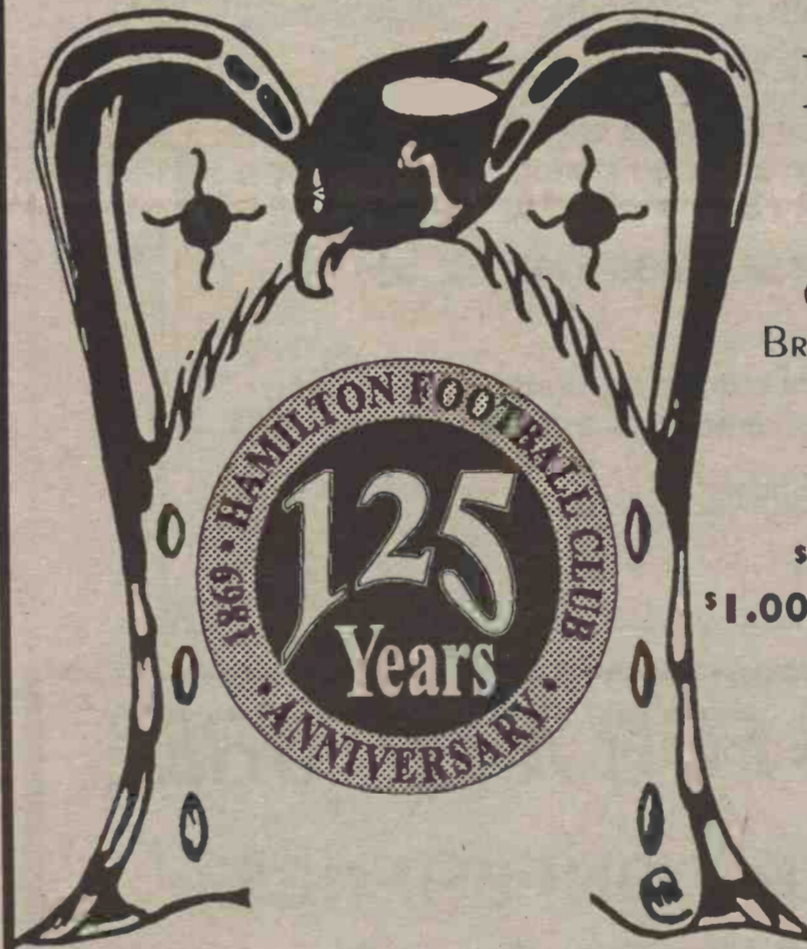
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Sports



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Games
begin!



Baton reaches its final destination

By Karen Levin
Windspeaker Contributor

VICTORIA, B.C.

On Thursday, August 18th, Vancouver Island's three First Nations - the Coast Salish, Nuu-chah-nulth, and Kwakwaka'wakw Nations - came together in a powerful display of tradition and unity. Representatives, dressed in ceremonial regalia, delivered the Queen's baton to the inner harbor of Victoria city, to mark the start of the XV Commonwealth Games.

The baton was hand carved in silver by Native artists Richard Hunt, Charles Elliot and Art Thompson.

"It's a dream fulfilled for the three of us," said Thompson. "It's a wonderful feeling to have all three (First) nations represented on the baton."

The long, often incredible journey of the Queen's baton began last March in England. There the Queen enclosed a written message in the baton, which she later read at the Game's opening ceremonies.

"It has been a journey of healing, a journey of unity, a journey of respect."

- Willie Seymour,
Chemainus Band.

The baton traveled through every country considered part of the Commonwealth. It journeyed by dog sled, was carried by scuba divers, and transported in canoe.

On August 4, the baton left Fort Rupert on the north end of Vancouver Island to journey 14 days down the coast of the Island. Along the way, more canoes joined the expedition until there were approximately 30 canoes entering Victoria Harbor to be welcomed by Willie Seymour of the Chemainus Band.

"Those great warriors have journeyed on the highways of our forefathers," said Seymour. "It has been a journey of healing, a journey of unity, a journey of respect."

Wayne Morris, 10, of the Tsartlip Band, carried the baton up the boardwalk to a blessing ceremony. His father, Ivan Wayne, had carried the Canadian flag at the opening ceremonies of the 1990 Auckland, New Zealand-based games.

More than 40 athletes, including some on wheelchairs, took turns carrying the baton in its final run from the harbor to the University of Victoria, where the opening ceremonies were held. Double Olympic gold medalist, Myriam Bedard, who is six months pregnant, was the last to run with the baton. Bedard delivered the baton to the Queen before 34,000 spectators who came to witness the opening ceremonies.

Native participation in the XV Commonwealth Games was the most inclusive in the history of the games, with Native artists decorating the Queen's Baton, shown at the left being carried by Jennifer Sprinkling (Sooke) and Andrew Dyck (Songhee).

The Victoria, B.C. event kicked off with the grand entry of canoeists into Victoria's Inner Harbour. The paddlers above are proceeding to the Songhee big house. A record number of athletes, 3,345, competed for a record 952 medals during the Aug. 18-28 games.

Photos by Heinz Ruckeman

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Entries contact: Ron or Heather at 332-1874
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Grades 10 - 12
* Tues. - Thurs. 9:30 a.m. - 3:30 p.m.
* Display Teepee
* Hand Games Demonstration
* Dance Demonstration
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* Meat Drying Demonstration
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Contact Cameron or Hugh: 332-8235 or 332-8224

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Saturday, Sept. 17 - 11:00 a.m.
Parade route starts on Central Ave. & ends at the Rexentre
Participants receive free hot dog & drink
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Best First Nation Float
Best Decorated Bike
Best Decorated Riding Horse
Best Horse Drawn Entry
For entries contact Wayne, Bev or Earlene
332-8234 or 332-8203 or 332-8242

General Information

* Camping Day Monday, Sept. 12
* \$100 paid to anyone who sets up their Teepee at the Teepee camp. Teepee must remain up from Monday to Sunday
* Information Booth set up at Rexentre lobby
• Registration for events • Souvenirs
• Message board • Daily schedule
* PAC Mobile on site Friday & Saturday
* No Alcohol or Drugs allowed
* Committee not responsible for theft, losses, injuries or accidents
* FOR MORE INFORMATION: contact the Treaty Four Planning Committee
Box 178, Lebret, SK, S0G 2Y0 (306) 332-1874

Treaty Four Run

Sunday, Sept. 18 - 10:00 a.m.
20 km around Echo Lake
Start & Finish at Fort Rexentre
Entry Fee: \$10.00 per runner
14 & under Relay Team: \$8.00/runner
Categories: Messengers
Lady Messengers
Master Messengers (over 40)
Lady Master Messengers (over 35)
Local Messenger
4 Messengers Relay Team
Ladies 4 Messengers Relay Team
4 Mini Messenger Relay (14 & under)
Girls 4 Mini Messenger Relay (14 & under)
For entries contact Cornell 332-8208

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Sat. & Sun., Sept. 17 & 18
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Looking for Home

The story up until now:

Chapter One, by the author of *Medicine River* Thomas King:

Looking for Home opens with a domestic scene involving Louis, an Ojibway widower, Billy, his 11-year-old son, and Fluffy, a mangy furball of an anti-social cat whose only redeeming quality is that Billy loves it.

Louis fled the reserve after the death of his wife, Rachel, ostentatiously to find better job opportunities, and Billy wants desperately to go back. The first chapter ends with Louis waking to an empty apartment and a note, left by Billy, saying he

went back home, with Fluffy and that Grandma Joe said it was OK.

...but there was no way Billy had heard from Grandma Joe and no way he was going to visit her. The woman had died long before Billy was born.

Chapter Two, by Vancouver-based author Eden Robinson:

Billy manages to hitch a ride with a white-haired southern man driving a van, who plays Elvis tapes and seems to be benevolent.

"Son," the old man said, "either you got yourself a cat, or your bag is possessed by the devil himself."

"It's Fluffy," Billy said.

"Fluffy," the old man said, suddenly grinning.

"My dad named him," Billy said defensively. "I wanted to name him Butthead."

The old man quirked his other eyebrow so both of them were raised.

"Ah."

"After the guy on MTV," Billy explained. "Fluffy's got the same color hair."

Chapter Three, by Jordan Wheeler, writer and a producer on CBC's *North of 60*.

The story swings back to Louis and his struggle with police and telephone companies while trying to locate Billy.

The author introduces Con-

stable Ralph Greyeyes, a Plains Cree with the Indigenous Peace-keeping Squad, who takes the case of the missing boy.

It had taken some time to convince the manager that Const. Ralph was a cop, so that even now he watched with scrutiny. Const. Ralph took the printout and passed it to Louis who studied his phone calls. He read to the end, then almost looked for a total owed when he swung back to the out-of-town calls and found the first three digits of a familiar number - and he shivered.

Chapter Four, by Jeannette Armstrong, a writer and instructor at B.C.'s Enow'kwin Centre.

Billy's ride takes a sinister turn as he, the old Elvis-man, and Fluffy near the reserve. Thankfully, they stop at a gas station, where Billy makes his escape.

A chill ran up Billy's back. Why did that grin seem scary, he wondered, staring at the old man.

He thought of his dream suddenly, but it seemed silly in the bright sunlight streaming into the van.

He noticed that the sun was now closer to the edge of the horizon. What was it that made him want to jump out of the van and run, he wondered.

He held Fluffy closer and petted her.



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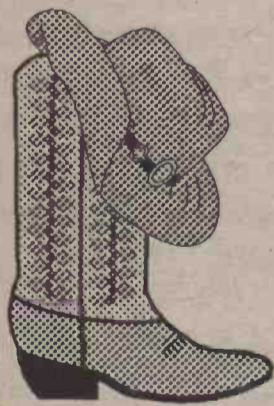
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Looking For Home - Chapter 5

Looking for Home is a serial novel, appearing exclusively in Windspeaker, with Canada's best Native writers contributing a chapter.

By Drew Hayden Taylor

Louis' eyes squinted against the light pouring in through the poorly tinted bus window. It was his time to ride the bus home and he was not enjoying it.

He had always hated travelling by bus and that feeling had not changed in the last three years. Even more so, he always tried to figure out which side of the bus to sit on to avoid the glaring light from the sun, and invariably, he always got it wrong.

According to his calculations, the bus was going in a northeastern direction, in mid afternoon; that would mean the sun would be in the south or possibly the southwest. Theoretically that meant he should sit on the north side of the bus, the left hand side of the bus facing the driver. Logically.

The trouble was, highways seldom travel in straight geometric lines and no matter how hard Louis tried, half of the trip was made with one of his socks over his eyes as protection. Travelling this way always gave him a headache and some strange looks from fellow passengers.

To his right, Constable Ralph appeared to be travelling much better. He had the inside seat away from the window and Louis for a sunscreen. The man idly thumbed through a copy of Maclean's magazine he had picked up at the bus station

when they bought their tickets. It was the issue with the picture of Pat John, the Indian from the television show *The Beachcombers*. Underneath his smiling face was the burning question in large white lettering "Whatever happened to...?"

Ironically, the more Louis stared at Pat John's smile, the more it reminded him of Billy's own beaming grin. And the cat's for that matter.

"I wonder where he is now" he thought aloud, referring to Billy, not Pat John.

Constable Ralph put his magazine down.

"Pardon?"

"Nothing" was Louis' only comment. He was still puzzled by the constable's insistence on accompanying him. It was clearly out of his jurisdiction. In fact, there was a RCMP detachment not more than 20 minutes outside the reserve and they usually handled all the reserve's problems. Louis wondered if perhaps the Joseph Wambaugh novel sticking out of the constable's gym bag might not have something to do with it.

As the mystery around Billy's disappearance and the enigmatic voice at the other end of the phone grew, Louis couldn't help but see the glean grow in Constable Ralph's eyes. Louis wondered if perhaps there wasn't a frustrated writer somewhere in the deep, dark recesses of the constable, one that would rather be fingering a computer keyboard than a trigger.

"How much longer?"

Constable Macleans of the Pat John fan club broke Louis's

train of thought. As irritable as the blinding sun made him, the thought of returning home in search of his nomadic pubescent son after being away for three years riding side by side with an RCMP officer made him even more cantankerous.

"About another hour or so."

Constable Ralph took out a pen and paper.

"Man, I've been out here for four years and I still can't get over how hilly and rocky it is. Back out on the prairies, you can see the dust from a fart for a good 10 miles.

"So tell me a little about this Otter Lake Reserve. It's Ojibway, right? I'm Cree, you know."

Louis nodded and Constable Ralph started scribbling on his pad the way only cops can. His pencil broke almost immediately under the furious pace and with barely the utterance of a "damn", the constable pulled out a trusty Bic pen and quickly retraced his pencil etchings.

"So, what else can you tell me?"

He looked too eager to be a cop, Louis thought. He should have been a vacuum cleaner salesman.

"What else do you need to know?"

"How many people live there? Where does the mysterious Grandma Joe fit into all of this? Why did Billy pick now to bolt and run? There is definitely something deeper here than what appears. Information is the key to everything." His pen was poised, hovering over his partially filled paper pad.

"All these questions are a

waste of time. My son is missing. That's all that's important to me. You can keep your grand theories, just help me find my son."

Constable Ralph nodded respectfully.

"We will. We know where he's going and when he left. What more do you need? This will be a piece of cake. Trust me. Easiest case I've ever solved."

"Then why are you tagging along with me? If this is going to be so easy, why put up with a four hour bus trip to some dirtwater reserve?" Louis's piercing brown eyes bored into Constable Ralph's. The policeman shifted uncomfortable in his seat.

"Anything's possible. Better safe than sorry." The cop shrugged nonchalantly, or tried to.

Louis wasn't buying it.

"And?"

Constable Ralph shifted again. He was becoming down right gymnastic in his nervousness. He was unconsciously rolling the Maclean's magazine into a tube. Louis noticed how it resembled a long, thin club. This man was all but screaming some untold information, and Louis wanted it. And he meant to get it.

"Way back when I was younger than Billy even, my father once told me there are three things to watch for to tell if a person's telling the truth. If he doesn't look you in the eyes, if his shoulders slump or are thrown back, and watch what he does with his hands. Now he may be able to fake one of these,

maybe two, but he can't control all three. You know something! You can tell me now or learn very quickly how to do a shoulder roll from a moving vehicle..."

Constable Ralph backed up in his seat.

"OK, OK. Well, I did some checking on this Josephine Anderson this morning."

"And?"

"From what we can tell, she is indeed your aunt."

Louis blinked.

"Was my aunt, you mean?"

The tube in the cop's hands got smaller.

"Um, perhaps. But near as we can tell, there is no record of a death certificate being issued for this woman. No paper, nothing."

"But I was at her funeral!"

"You were at a funeral. Not necessarily hers."

"Then who's?"

"That's what I'm going up there to find out."

"And why?"

"Also on my list of things to find out. Who ever you cried over that day wasn't Grandma Joe."

Louis felt a bump, but he wasn't sure if it was from the bus or his heart. At least, thought Louis numbly, the sun had finally disappeared behind the clouds.

Chalmers Award-winning playwright Drew Hayden Taylor is the author of Toronto at Dreamer's Rock, director of Native Earth Performing Arts, a national columnist, television script-writer, and single.

Sneak preview offered of serial novel

Here's a taste of what's to come in Chapter Six of *Windspeaker's* serial novel *Looking for Home*.

(Chapter six is written by Beth Cuthand, a poet, educator and activist of the Little Pine Cree, Scots, Irish and Blackfoot Nations.)

Amanda North Wind had

done it all and seen it all. In her years of working with street kids, addicts, child moms, homeless grandmas, the oppressed and the oppressive, there wasn't nothing that surprised her any more. Amanda was not cynical even though she could have been. At the age of 37, Amanda North Wind was a woman who knew who she was and what she wanted

from life. And what she really wanted was a secret she had never ever told a living soul until...

Amanda gracefully lowered her considerable bulk into the chair behind her desk behind the door marked 'counsellor' in the basement of the Star Quilt Friendship Centre. She checked her day book. "Billy, the kid," she had

scrawled over the whole morning.

She had been up on the rez getting gas at Sid's when she saw the kid running head long through the bush followed by an old man in a shiny suit, followed by Eva Norton, Sid's feisty little wife screaming like a mad crow "Save the kid! Save the kid! It's a priest! It's a priest!"

Now Amanda knew that man probably wasn't a priest but there always was a chance that Eva was right so she plowed her way through the bush like an ice breaker and neatly placed herself between boy and man.

To find out what happened next, catch the entire chapter in *Regional Windspeaker* Sept. 26.

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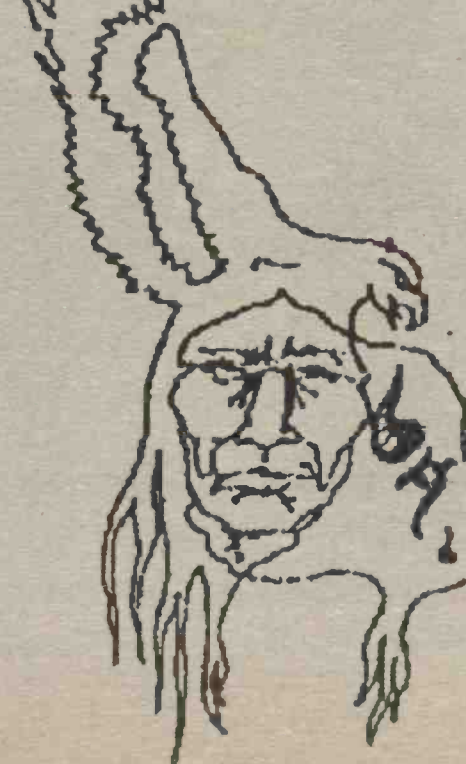
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Maritimes

NCNS lawyerless

By Paul Doucette
Windspeaker Contributor

HALIFAX

The Native Council of Nova Scotia needs a lawyer and they're looking through their own constituency to find one.

The council, which represents approximately 15,000 off-reserve Natives in the province, spent almost \$100,000 on legal fees for outside law firms last year, says Dwight Dorey, director of the council. As negotiations with the province on Native self-government heat up, the council might spend even more this year.

"When you reach a certain point, it's more cost efficient to hire your own lawyer," said Dorey. "Negotiations, draft con-

stitutions, reaching contracts, working on individual cases of harassment or hunting and fishing rights or whatever...it all costs money. Having our own lawyer on staff is bound to cut costs."

Dorey says the new job won't only save money, it will give the council a chance to encourage young Native lawyers.

"We've had a fair number of our own people go through law school lately and have difficulty getting articling positions and jobs," said Dorey. "It was time for us, and our plans for self-government go hand in hand with helping them develop and grow."

The council has begun interviewing candidates and hopes to have decided who will get the job before the organization's general assembly, by the beginning of October.

TENDER

MUSEUM FEASIBILITY STUDY

The Saskatchewan Indian Cultural Centre has received direction from the Chiefs of Saskatchewan to commence with plans to conduct a feasibility study to establish a First Nations Museum in Saskatchewan.

The Saskatchewan Indian Cultural Centre is currently seeking applications from consulting firms who have conducted feasibility studies for First Nations.

Applicants should fulfil the following criteria:

- * Previous work experience specific to First Nations people;
- * Must be knowledgeable about First Nations in Saskatchewan;
- * Must have a proven successful track record;
- * Must have a good working rapport with First Nations people;
- * Previous experience and knowledge in conducting museum feasibility studies.

Please submit your company's dossier with a brief proposal outlining your experience, postmarked no later than **Thursday, September 15, 1994.**

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Economic Development

Strong communities start with youths — CCAB president

By Linda Caldwell
Windspeaker Staff Writer

TORONTO

Helping young Natives become well adjusted, contributing members of society means taking preventative action, says George Lafond.

The new president of the Canadian Council for Aboriginal Business thinks communities need to take a new approach and start creating alternatives to futures that offer little more than drug or alcohol addiction and slim hopes of meaningful employment.

"We have to start looking at our communities from the front end and saying 'How do we prevent a lot of the stuff that goes on in our communities for the young people?'" says Lafond, the first Aboriginal to head the 10-year-old CCAB.

"How do we develop our communities so that kids grow up not to play with drugs, but to play hockey?"

If young people — who comprise 60 to 70 per cent of the population in Native communities in Canada — can look around their communities and see educated, competent Native professionals, they will see there is a reason to stay in school.

"We have to have access into the work force, or into the business side, for that population," Lafond says.

Gone are the boom days of the 1970s when a teenager could drop out of Grade 9 one day and land a well paying job the next.

"The only guarantee now is if you don't get a Grade 12 or an education, you don't get a job," says the former teacher from Muskeg Lake, Sask.

The non-profit Canadian Council for Aboriginal Business would help this process by offering training, job placement and business assistance at the com-



"How do we develop our communities so that kids grow up not to play with drugs, but to play hockey?"

— George Lafond,
President, Canadian
Council for Aboriginal
Business

munity level, by working with tribal councils and bands. Other effective measures could include entrepreneur and leadership training programs.

At least, that's the direction Lafond would like to see the CCAB head.

The 36-year-old Cree has worked with the Saskatoon Tribal Council in several positions and for the Office of the Minister of Indian Affairs and Northern Development.

While working for the tribal council, he was highly critical of the CCAB for not really reaching down to the grassroots community level and for focusing too much on developing ties with non-Aboriginal businesses, he says.

Too often in the past, job placements and internships were just token posi-

tions, companies filling positions with Aboriginals so they could fill quotas. The result was Aboriginal people didn't get the real training and experience they needed to become competent professionals and they were never placed in positions of real responsibility.

When they went out into the communities to work, they may have held a professional title but they were unable to perform adequately. This let down the people who hired them and the young people who looked to them as role models.

"The new reality about today is that Aboriginal people are providing services for Aboriginal people. We have to be sure the people can really provide the service," Lafond says.

Using as an example the Saskatchewan Treaty Land Entitlement Final Framework Agreement, which saw 27 bands settle outstanding land claims with the federal government, Lafond points out the necessity for bands to be able to deal with the outside world. The government committed almost half-a-billion dollars over 12 years to the agreement and most bands used some of the money to buy land.

"The real world will come to the Native communities now," Lafond says. Bands have to be ready to decide how they will allocate funding for housing, roads and schools on a day-to-day basis while ensuring some money is invested to provide for the future.

"There will be a real premium on people who can provide those skills."

Bands need to work now to develop strong leadership to deal with future issues and to be ready for self-government when it's implemented. They have to learn to be rule-makers, not rule-followers, Lafond says.

Leaders have to be ready to stand up and say: "This is the way we do things. This is how we think, how we learn, and this is how we want to do things."

Lafond's most immediate task at the CCAB is to review the organization's past performance. While doing this, he will examine the leadership objectives to see what's been done well and take steps to make sure it stays in his view. He will also assess what hasn't been done well and find out why.

With governments re-inventing themselves under the pressures of mounting deficits and new economic realities, all non-profit organizations are coming under public scrutiny to see how many services they provide and to whom.

For Lafond, this means assessing the revenue and profitability of the CCAB to make sure it maintains the ability to be an effective organization.

Windspeaker is... Native Business



**Canadian Council for
Aboriginal Business**

Patrick J. Lavelle, Chairman and Chief Executive Officer of the Canadian Council for Aboriginal Business (CCAB) is pleased to announce the appointment of George E. Lafond as President.

Mr. Lafond, a Cree from the Muskeg Lake First Nation in Saskatchewan, has over 15 years experience working with Aboriginal youth, governments and the non-Aboriginal community on education, heritage and economic development. He holds a Bachelor of Education from the University of Saskatchewan.

Prior to joining CCAB, Mr. Lafond worked with the leadership of the Saskatoon Tribal Council, including serving as a Director of Health. He also worked as Senior Policy Advisor at the Office of the Minister of Indian Affairs and Northern Development in Ottawa; Senior Manager, Aboriginal Banking at the Bank of Montreal; and Secondary Educator at the Saskatoon Public School Board.

His professional and community affiliations include Siksika Nation Tribal Administration Entrepreneurship Society; Saskatoon United Way; Governor General's Canadian Study Conference 1995; Wanueskewin Heritage Park; and Economic Strategy Committee of the Economic Development Authority of Saskatoon.

CCAB is a national, non-profit organization that brings together Aboriginal and non-Aboriginal people for mutually beneficial partnerships in employment, education, networking and business ventures. Through its chapters in Vancouver, Calgary, Winnipeg, Saskatoon and Toronto, CCAB also provides employment equity counselling and cross-cultural training.

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Economic Development

Sustainable development focus of workshop

By Sarah Dodd
Windspeaker Contributor

PORT ALBERNI, B.C.

The Mohawk people at Akwesasne believe that planning today must reflect the thinking of seven generations in the future.

This concept is the basis of sustainable development. It was also the theme of a key note address presented by Henry Lickers to the National Model Forest Network workshop on social and economic indicators of sustainable development.

The workshop, held recently in Port Alberni, gave Aboriginal representatives an opportunity to share their perspectives on forestry and the environment with other delegates from across Canada and around the world.

The focus of the workshop was on determining the importance of indicators for the planning and management of forests and on developing indicators as tools to be used in decision-making processes. Lickers, the director of the Mohawk Council of Akwesasne, environment division, told a story which reminded delegates that indicators, in order to be useful, must be taken in context.

"Quite a long time ago, maybe in this area, maybe at Akwesasne, there was a very rich lumber man driving down the road in his very expensive BMW convertible, smoking his big cigar. As he was driving, he came to a corner, around which came a longhaired hippie-looking environmentalist driving a beat-up old microbus. The environmentalist rolled down his window as he passed the lumber man and yelled, 'Pig!'

"The lumber man was quite indignant and said to himself, 'What in the world is wrong with these people?' and he drove around the corner and ran smack into a pig standing in the middle of the road.

"In this story, the person assumed the indicator he was looking at was the guy in the microbus yelling 'pig' at him and that the guy was making a social comment, not a physical one. I think one of the things we have to be careful about when we are looking at indicators, is in which context we are looking at them," said Lickers.

Also key to understanding and determining indicators is realizing that timber production is only one value of the forest and can't be exploited at the expense of all other interests.

"People don't act as the dominant force in forest ecosystems in Aboriginal thinking," said Gene Kimbley, manager of forest operations for the Montreal Lake Cree Nation.

"Economic advantage must be balanced against cultural preservation," said Doug Elias,



Henry Lickers

a professor at the University of Lethbridge who spoke about regional economic development in Aboriginal communities.

According to Elias, Aboriginal people have been clear about what they want for forest management and economic, political and cultural development since 1969.

"It is important that we be consistent with existing work done by Aboriginal models. We have sources of information on comprehensive development plans. Why reinvent the wheel?"

Although Aboriginal participation in forest planning and management is crucial, it must be meaningful involvement.

"Sometimes the Aboriginal component of co-management is just token. We have to have a real voice," said Clarence Kennedy, Manitoba Model Forest.

Co-management must involve Aboriginal people in the decision-making, incorporate Aboriginal ideas in planning and encourage the exchange of knowledge between Aboriginal and non-Aboriginal.

"Aboriginal heritage is based on hunting, trapping, gathering and fishing and it is vital that we continue harvesting in a way consistent with tradition," said Peggy Smith, National Aboriginal Forestry Association.

Smith also recommended that forest management planning should recognize and integrate the value of Aboriginal ecological knowledge.

"Aboriginal people are not just another 'stakeholder'."

Lickers reminded delegates that incorporating Aboriginal perspective in forest management must begin with a balanced relationship.

"There are three components to a balanced relationship: respect, equity and empowerment. If I take lots of respect, but I give you no equity and no empowerment, I am treating you like children. If I give you a little bit of respect, with lots of equity and no empowerment, then I am treating you like prostitutes.

"If I give you lots of empowerment, with little equity and little respect, then I am treating you like police officers. The task that we have (during this conference) is to see how we can balance that deal. How can we bring those things together so that there are adequate amounts of respect, equity and empowerment?"



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Presentation at 8:00 p.m.

Buffalo Lake Community Hall
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9:00 a.m. to Noon
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For more information, please call Bruce Gould at 568-2807.

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The Banff Centre
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Economic Development

TAKING CARE OF BUSINESS

Development plan a boon

By Heather Halpenny
Windspeaker Contributor

Whether your community is large or small, rich or with fewer resources, it will benefit from an economic development plan. Here's what you will see:

1. More people talking to more people;
2. More job opportunities;
3. More things like roads, recreation centres, etc.;
4. More training programs;
5. Investment opportunities;
6. More economic stability;
7. More variety in economic opportunities;
8. An increase in self-reliance and self-sufficiency.

This economic plan sounds like it could create heaven on earth for communities. It is a straight-forward process but all

the parts need to be in place for it to work. If your community is thinking about doing an economic development plan, the First Nations Research Council has prepared a good check list to keep on hand.

- What does your ideal community look like? Write a general statement that everyone agrees to; the vision, a community contract, a mission statement.

- What are the most important areas that need to be developed?
- What are some specific projects that will move you toward your important areas or goals? Some of these projects will happen soon, some will take longer.

- Who is going to do what, when, and how do they report on the progress of their projects? The more clearly this work plan is written, the better it works.

- What will the budget be for each project? What is the total of all of the project budgets for the community?

- What are the expected results to be for each project? Results need to be clear, measurable and benefit the community.

If you want to share your vision of how it worked for your community, please call me collect. In the fall, I hope to talk about a northern Alberta community which will have finished its economic development plan.

This past month a man who is serving time called about setting up a craft business. He is making and selling his crafts while in prison. When he is released, he will have a business going for himself. Good luck, guy.

(Call Heather Halpenny at Crocker Consulting in Edmonton, 432-1009.)

Tsuu T'ina launches new tourism program

By Debbie Faulkner
Windspeaker Contributor

TSUU T'INA NATION, Alta.

If Eagleribs was alive today he would smile with approval. The vision that the Tsuu T'ina medicine warrior related to the Elders more than 100 years ago is coming true.

The boxes he saw surrounding the reserve — actually acres of Calgary suburban homes, just beyond the reserve's eastern border — are bringing opportunity, not danger, just as he prophesied in 1883.

And right now that opportunity is tourism.

Chief Roy Whitney and the nine-member council recently approved a major tourism development project for the Nation.

The one-year project will pay for two full-time tourism staff, including a co-ordinator and receptionist/secretary, upgrading of road allowances to the reserve's 15 historical sites, a magazine publicity program, and attendance at more Native tourism trade shows across Canada and the United States.

"Cultural tourism could be a vehicle for sustaining ourselves economically and culturally.

"It also gets across our reflection of being Native to the larger society," says Hal Eagletail, who oversees tourism for the Nation.

"You are just going to make Eagleribs' prophecy come true by having (everyone) living and learning from each other," the Elders told Eagletail when he first approached them about tourism in May 1993.

Eagletail won't disclose the dollar value of the one-year project, but says "it's a nice budget," and funded about 80 per cent with Tsuu T'ina money.

The one-year project will build on the existing museum and reserve tour program.

After hiring staff, the program's first priority was upgrading road allowances to historical sites, such as the boarding house site, chief's house and Anglican mission.

"We already have 17 confirmed tours through to August" and another five for the fall, says Eagletail. Two of those tours are from Thailand and Germany.

By the end of the summer, he adds, total tours booked should reach 50 — and that's really conservative.

Tours are handled by local guides. In March, 10 local youths graduated as tour guides from the first certified Tsuu T'ina tour guide course. The program was organized by the Nation and Mount Royal College in Calgary.

"People want to see Native culture for themselves," says Eagletail about the growing Native tourism development.

But he adds: "You have to talk about your own people and culture specifically." Not to do so is to create another Hollywood stereotype.

For the Tsuu T'ina Nation that will mean beginning with the Story of the Great Separation, which tells how Athapaskan people came to live as far south as California and as far north as Alaska.

"We (then) talk about how we evolved in Siksika country," he adds.

The Blackfoot Confederacy, unable to dislodge the fierce Athapaskan immigrants, adopted them as their "little brother".

Non-Native tourists may be surprised to find out their Tsuu T'ina hosts think the coming of the white man and reserve life was not all bad.

"There are a lot of balances my grandfather helped me to see," says Eagletail. "We're trying to find that balance between the two (Native and non-Native).

"One way I've found is to educate the non-Native community about who we are and what we stand for.

"When it comes down to it, we're all human. That's what my grandfather stressed."

The last leg of the tour, a visit to the Nation's impressive new administration building, puts the emphasis on the future.

The latest phase of the Tsuu T'ina tourism development is based on more than a year of market research.

In April 1993, NEDCO, a Calgary consulting company, confirmed that interpreting Native culture to non-Native tourists could be a growth industry for the Nation.

That conclusion was confirmed again after Tsuu T'ina representatives visited two major tourism trade shows: the Canada-West Marketplace in Edmonton in December, and the Indian Country 2000 show in Denver in March.

"We have about 52 contracts from all over the world that know about us," Eagletail says about the Edmonton show. Tour operators in Calgary, Canmore and Banff visited the reserve last year.

One group that Tour Canada West Ltd. of Canmore took to the reserve last fall had a fantastic time, says Robyn Dinnadge, manager of program operations for the company.

"That prompted us to offer it (the tour) to more of our clients."

The direct economic benefits of Tsuu T'ina tourism include employment of tour guides and performers, plus revenue from arts and crafts sales, catering in Native cuisine, and sales at the commercial centre.

Increased cultural awareness for Tsuu T'ina young people rather than just economic development is very important to the Elders, adds Eagletail.

"They liked the idea of people learning their culture and also sustaining it."

The Elders, however, have set down a couple of restrictions on tourism. All visitors must be accompanied by Tsuu T'ina guides and not wander off the roadways and walkways leading to historical sites.

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JOB DESCRIPTION SUMMARY

Correction Officer and Unit Officer are the working titles of the Correction Officer I-II classifications in adult and young offender centres respectively. All Correction/Unit officers are required to complete formal, in-service training. Progression from CO I and CO II is dependent on completion of in-service training and experience.

Under the supervision of a Correction Officer III or Senior Unit Officer, in a correctional or remand centre, young offender centre, or satellite operation (i.e. forestry camp, outside crew) Correction Officers are responsible for:

Security maintenance, offender supervision and control and offender welfare.

BASIC DUTIES

SECURITY - As a correction officer you will perform a variety of security and offender supervision functions to ensure the care, custody and control of offenders, as well as the safety of the public, staff and other offenders, and the prevention of property damage by:

- controlling and monitor offender movement;
- conducting formal and informal counts;
- conducting security checks, searches, patrols of the centre, vehicles, equipment and offenders;
- maintaining effective skills in the use of all safety, security, locking, monitoring and detection equipment (i.e. fire alarm system, surveillance cameras, intrusion detection sensors, master door and gate controls);
- reporting immediately all perceived and potential breaches of security and maintenance;
- providing direction to offenders in the areas of daily living skills;
- exercising disciplinary control through the enforcement of centre rules, and the application of progressive discipline principles.

OFFENDER MANAGEMENT- Maintains positive offender relation by establishing a rapport with offenders to promote harmony, and prevent behaviour that may present a danger to the public, staff and other offenders by:

- interpreting and informing rules and regulations for offenders;
- responding to offender requests, concerns, complaints through informal advising and guidance and by referring offenders to appropriate programs and resources.

ADMINISTRATION - Perform a variety of duties to ensure the smooth functioning of the centre by:

- maintaining up-to-date and accurate written records on offender movement, counts, incident reports, search records, offender behaviour, perceived concerns, property sheets, logs as required;
- arranging offender housing placement.

POLICIES AND PROCEDURES- Maintain an effective working knowledge of Centre's operations routine and function by:

- reading and keeping abreast of current policies, standing operating procedures, and other guide lines;
- attending and participating in scheduled staff meetings; and assisting in improving and revising current policy as required.

BASIC REQUIREMENTS

- high school education combined with considerable related work experience;
- experience with Native language and/or culture is an asset.

The selection process includes a criminal record check, physical fitness test and medical examination. Specific provincial job duties and qualifications apply. The above information refers to Alberta Justice.

A career in corrections

A pathway to success and stability

The qualities of a Correction Officer are varied, but topping the list is the need for patience and common sense.

Robin White has these qualities and more. He's made a career for himself in corrections working out of the Fort Saskatchewan Correctional Centre. He maintains security and attempts to help those people behind bars to a better way of life.

"You don't have to break the law and come to jail to make a mark in life. There are better ways to succeed and that doesn't mean taking the easy way out all the time," White said.

One pathway to success is in the field of corrections, a sometimes frustrating, oft times fulfilling, always challenging career.

White is a Metis man born and raised in Edmonton, Alberta. His parents impressed upon him the importance of hard work, his ancestry and culture. Education and determination were the gifts his parents hoped to give him.

The way to make the most out of life is to allow yourself every opportunity in life, and that means taking education seriously, said White. "A man with education is a very rich man," his father used to tell him.

White was ready when opportunity knocked for him. One day he received a call from a friend asking him to lend a hand in working with troubled Native youth. He was so impressed by the work he applied as a volunteer probation officer, asking to work solely with Aboriginal young offenders.

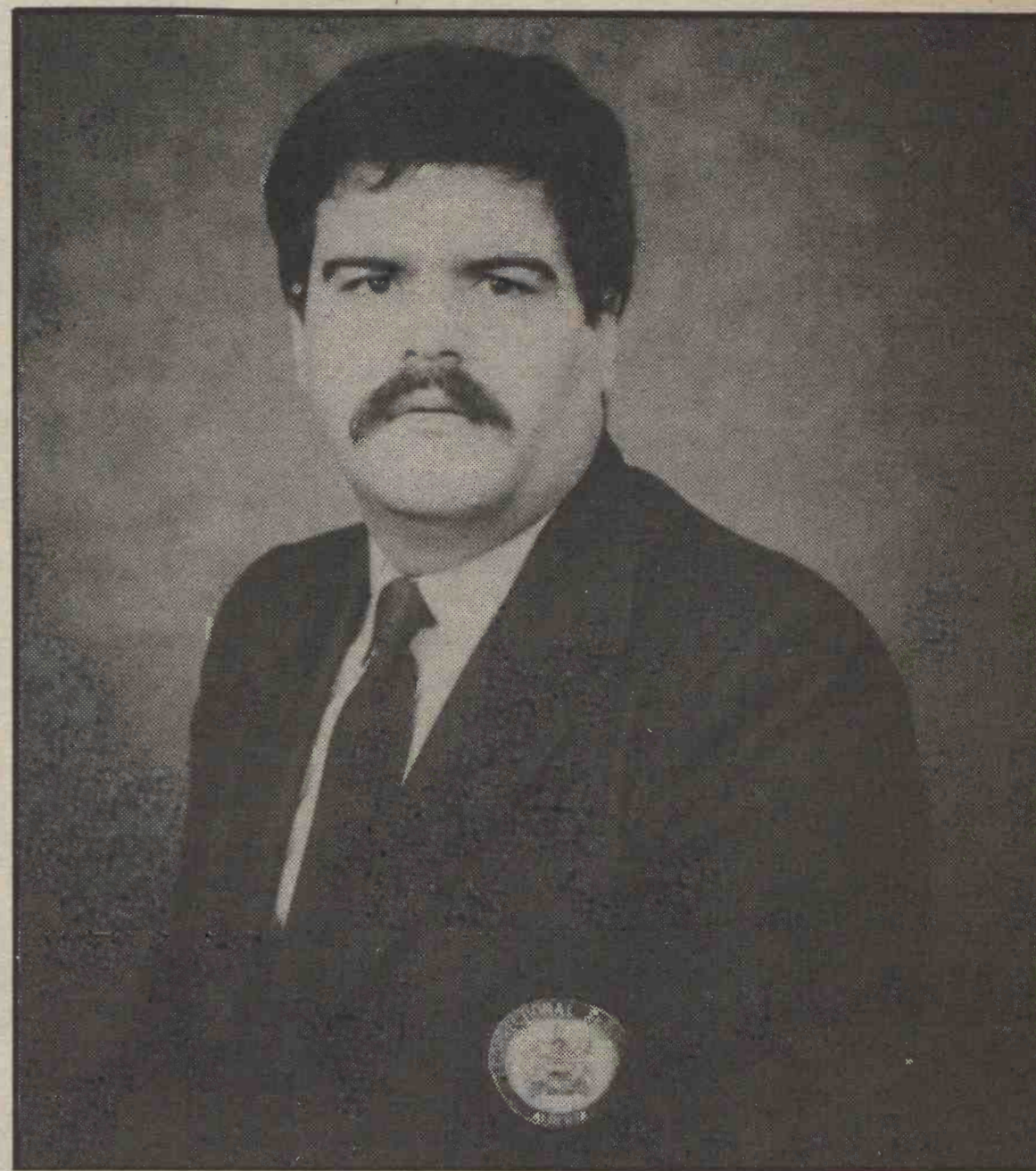
While still working, White volunteered and went to school to get upgrading.

He then worked for Native Counselling Services of Alberta as a child care counsellor and later moved on to be a Correction Officer with the Stan Daniels half-way house.

Robin applied on the Aboriginal Correction Officer Training Program through Native Employment Initiatives of the Alberta Justice Department.

"After I passed all the tests, I was accepted as a trainee. This course was demanding and covered such things as policy awareness, techniques in interpersonal dynamic, and dress and deportment. This is where the development of team membership took place," he said.

White was then assigned to Peace River Correctional Centre and eventually worked his way to Fort Saskatchewan Correctional Centre.



Robin White, Correction Officer, Fort Saskatchewan Correctional Centre, Alberta

The inmates treat White well, perhaps because he is Native and because he treats them with respect.

"I am a correction officer first and Native second, but being native can definitely have a positive influence."

"If I want them to respect me, I start by respecting them. I think I'm fair, concise and have positive people skills," said White.

"I am a Correction Officer first and Native second, but being native can definitely have a positive influence," White said.

He feels he can be a positive role model to the youth in the Native community, who make up about 35 to 40 per cent of provincial inmates.

"Would I recommend a career in corrections? Without a doubt!"

"A career in corrections is not for everyone," he said. "It takes a special person who is willing to work on a team, is creative in dealing with people and has the ability to deal with stressful situations."

White likes to know he's helping Native people find a more fulfilling path to travel. But even White admits there is just no helping some people and you have to concentrate on the positive.

"It's frustrating when you see the same people coming back time after time."

White has achieved a lot in a short period of time and has received letters of commendations for videos he has prepared for the Department. He attributes much of his success to the 4000 Series, an educational program set up for staff in corrections.

"Corrections is a stable career which offers a sense of development and the opportunity for advancement," White said.

"Would I recommend it? ...Without a doubt!"

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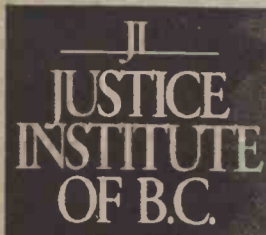
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CORRECTIONS WORKER PROGRAM

Career Opportunities!

The Corrections field provides many opportunities for employment with both youth and adult offenders.

If you are interested, the Corrections Academy, Justice Institute of B.C. is offering a Corrections Worker Employment Readiness Program.

The five (5) week training program will be offered from:

Full-time program: October 31 - December 2, 1994
Application deadline: September 9, 1994

Course Location: KING TRAINING CENTRE
28776 King Road
Aldergrove, B.C.

(Application is through Corrections Academy, Justice Institute of B.C.)

COST: \$350.00

The program will be offered to 24 carefully screened, qualified and motivated applicants.

We encourage applications from women, visible minorities and Aboriginal people.

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Employment Opportunity - Peerless Lake

The Neeyanan Community Association is currently looking for a Community Liaison / Project Development Officer in Peerless Lake.

The position involves working with the community to develop short and long range plans to enhance economic opportunities for its residents.

In addition, the successful candidate will be responsible for the implementation of various projects designed not only to employ local people, but also to generate income for the community.

QUALIFICATIONS:

- Grade 12, with a good general background in business is preferred
- Good communication skills
- Knowledge of industry and government

An Equivalent combination of education and experience will be considered, but the candidate must have a valid driver's license and reliable transportation.

Salary depends on experience and education. It is negotiable up to \$35,000/year.

Interested individuals may apply to:

THE NEEYANAN COMMUNITY ASSOCIATION
P.O. BOX 9
PEERLESS LAKE, AB
T0G 2W0

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Send resume & references to:

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Edmonton, Alberta T5T 1B3

EMPLOYMENT OPPORTUNITY

The Saskatchewan Indian Cultural Centre is accepting applications for the position of **DIRECTOR OF LIBRARY AND INFORMATION SERVICES** located in Saskatoon. The Director is responsible for the overall development of information services into a system whereby resources relevant to Indian history, culture, education and government are made throughout the Saskatchewan region.

Qualifications:

- graduate from a recognized post-graduate school of Library Science.
- several years experience in libraries, including specialized knowledge of library systems, new developments in library management, automation and its applications, and a working knowledge of Indian people, their history, culture and traditions.
- knowledge of an Indian language would be an asset.

Salary: *Negotiable*

Closing date: *September 2, 1994*

Forward resume with three references to:

Saskatchewan Indian Cultural Centre
Personnel Division
205 - 103B Packham Avenue
Saskatoon, Saskatchewan S7N 4K4
Fax: (306) 665-6520

Economic Development

Saskatchewan bands, Taiwanese establish ties

PRINCE ALBERT, Sask.

A visit to Prince Albert by four Taiwanese business people brought the two groups a step closer to doing business.

The four delegates were repaying a visit made by Prince Albert Grand Council representatives to Taiwan in April, said vice-chief John Dantouze.

Their main interest was in seeing first-hand the products First Nations are producing. These include forestry products such as lumber and pulp and paper goods, granite, and agricultural products, including fish and hogs.

The Taiwanese are major producers of hogs, said Ken Thomas, chief executive officer of the Saskatchewan Indian Agricultural Program, exporting about 80 per cent of what they produce and supplying about 60 per cent of the Japanese market.

"What we are trying to do is select those things we can be internationally competitive on and hog production was one of

them," said Thomas.

The first step toward exporting Canadian hogs to Taiwan would be to set up production units, then look at processing and marketing, with an eventual goal of possibly supplying Japan, Thomas said.

The Taiwanese forestry representative was interested in locally produced pulp and paper products, he said, but not in lumber.

The biggest problem Saskatchewan producers would face in servicing a Taiwanese market is transport, Dantouze added.

The Prince Albert Grand Council, which represents 12 First Nations with a population of about 24,000, would help bands negotiate any deals with the Taiwanese, Thomas added.

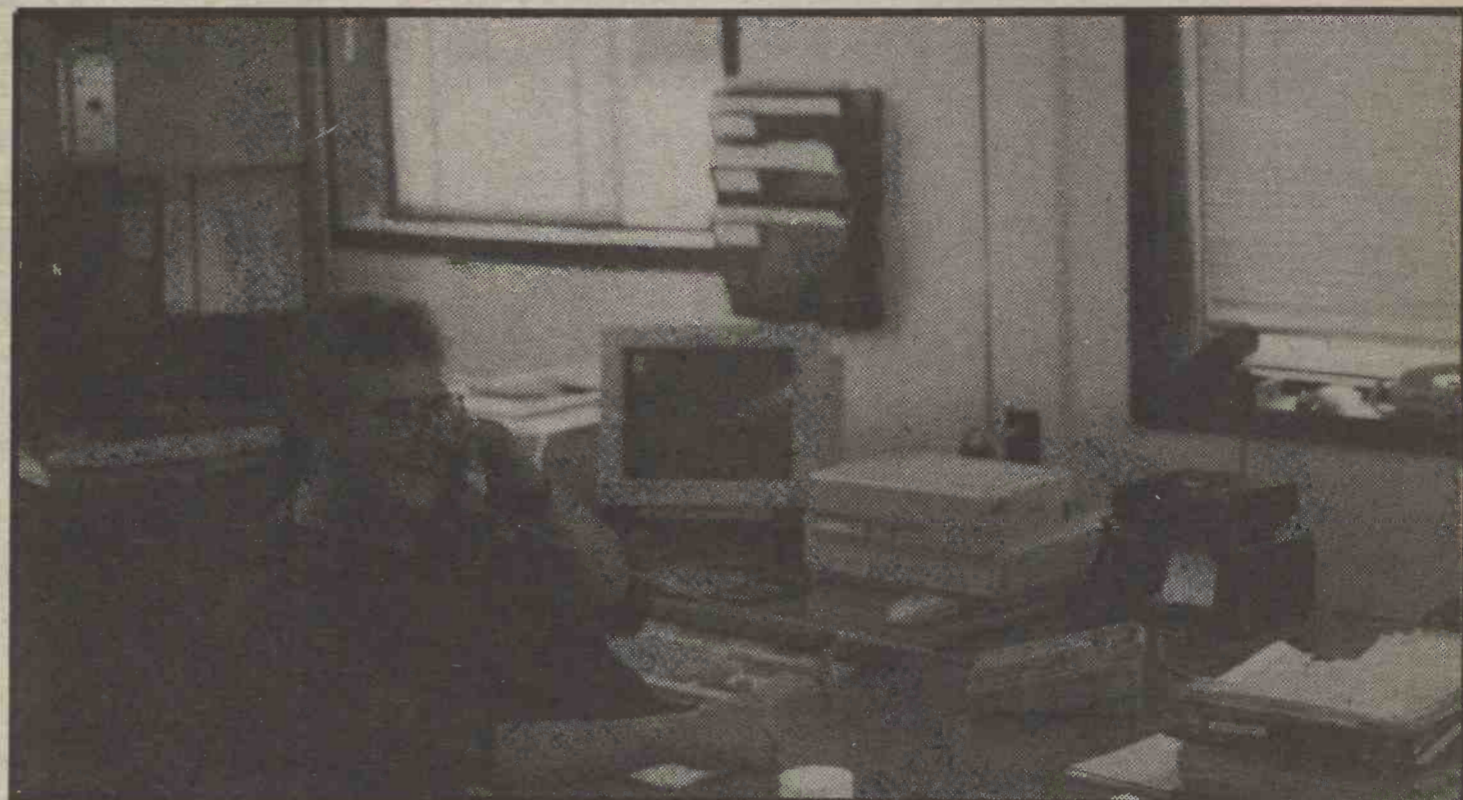
The next step is a January 1995 visit to Taiwan by Saskatchewan Premier Ray Romanow and agriculture minister Darryl Cunningham, which Thomas hopes First Nations will be invited to attend.

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Please write, telephone or fax for an application.

CANADIAN NATIVE ARTS FOUNDATION
77 Mowat Avenue, Suite 508
Toronto, Ontario M6K 3E3
(416) 588-3328 (tel.)
(416) 588-9198 (fax)

Application deadline: September 30, 1994.

NOMINATE AN ACHIEVER

Nominations are now being accepted for the 1995 National Aboriginal Achievement Awards.

Twelve occupational, plus one lifetime achievement award will be bestowed upon individuals of Métis, First Nations and Inuit ancestry for career achievement.

Nomination categories include, but are not limited to: Agriculture, Arts & Culture, Business & Commerce, Community Development, Education, Energy, Environment, Fisheries, Forestry & Natural Resources, Health Services, Heritage & Spirituality, Housing, Law & Justice, Lifetime Achievement, Media & Communications, Medicine, Public Service, Science & Technology, Social Services and Sports.

Nomination forms available from NAAA Secretariat (416) 588-3941.

Deadline: Sunday, October 16, 1994

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