



# Windspeaker

## QUOTABLE QUOTE

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

— Matthew 1:19

\$2.00 plus G.S.T. where applicable

PUBLICATION MAIL REGISTRATION #2177  
POSTAGE PAID AT EDMONTON

DECEMBER 1995

Canada's National Aboriginal News Publication

Volume 13 No. 8

## Protocol breached

By Andrea Buckley  
Windspeaker Contributor

### WHITEHORSE

Yukon First Nations are angry Government leader John Ostashek has gone to the media to complain about the problems plaguing the land claims negotiating process.

"(Ostashek's) public comments regarding specific behavior of Kwanlin Dun First Nation negotiators is alarming," said Lena Johns, chief of the Whitehorse-area band.

"In our view, the comments breach a negotiations protocol which Kwanlin Dun First Nations has always maintained - land claims negotiations are confidential and are not to occur in the media."

Ostashek held a press conference in late October, where he told the media that First Nations negotiators continually question the contents of the Umbrella Final Agreement, which has already been ratified by all 14 Yukon First Nations. That is slowing the process, he said.

He also said court cases, two outstanding issues within Dawson City's Tr'ondek Hwech'in First Nation and a federal government decision to split the Yukon and British Columbia Kaska nations into separate groups, have also caused slowdowns.

And in the case of Kwanlin Dun, negotiators making threats and using abusive language and intimidation tactics have caused problems, he said.

But Johns said she wrote Ostashek a letter in August of this year, outlining a number of concerns Kwanlin Dun officials and Elders had with the behavior of government negotiators. She said they were backtracking on agreements already reached on important community land selections, questioning land use planning and zoning and generally delaying things.

She requested a meeting be set to discuss the problems. But the First Nation is still waiting for a response to that letter.

Steve Taylor, chief of the Tr'ondek Hwech'in First Nation, said he and his council are becoming increasingly concerned with remarks Ostashek has made to the media.

Comments which questioned whether some First Nations are being honorable don't help the process, he said.

And the Yukon Party's renege on an agreement to create a park in the Dawson City area as part of the First Nation's land claims settlement is proof the government isn't being honest, said Taylor.

The government and the First Nation came to an agreement on the size of the park about three years ago, when the Yukon Party was first elected, said Taylor.

Within three months, the park had been slashed to one-third of its original size.

"Your government's continued attempts to adhere to foolish government guidelines for site-specific selections and island use have done nothing to further the process," he said in a letter to Ostashek.

"Tr'ondek Hwech'in has always been and continues to be willing to negotiate within the guidelines set out in the UFA. The guidelines you are attempting to impose on us are your own, and have nothing to do with the UFA. Again, I would not want to hazard a guess as to who is being honorable and who is not."

Ostashek told reporters in October he wanted to have the remaining 10 land claims settled by February of 1997.

The first four, the Vuntut Gwitch'in First Nation, the Teslin Tlingit First Nation, the Champagne and Aishihik First Nation and the Na-Cho Ny'a'k Dun First Nation, signed final agreements Feb. 14.

But Norman Sterriah, chief of the Ross River Dena Council, said the deadline is unrealistic.

"It must be close to an election," he said.

After doing nothing to further land claims process, the government is now making overtures that it is not at fault for the process taking so long, he said.

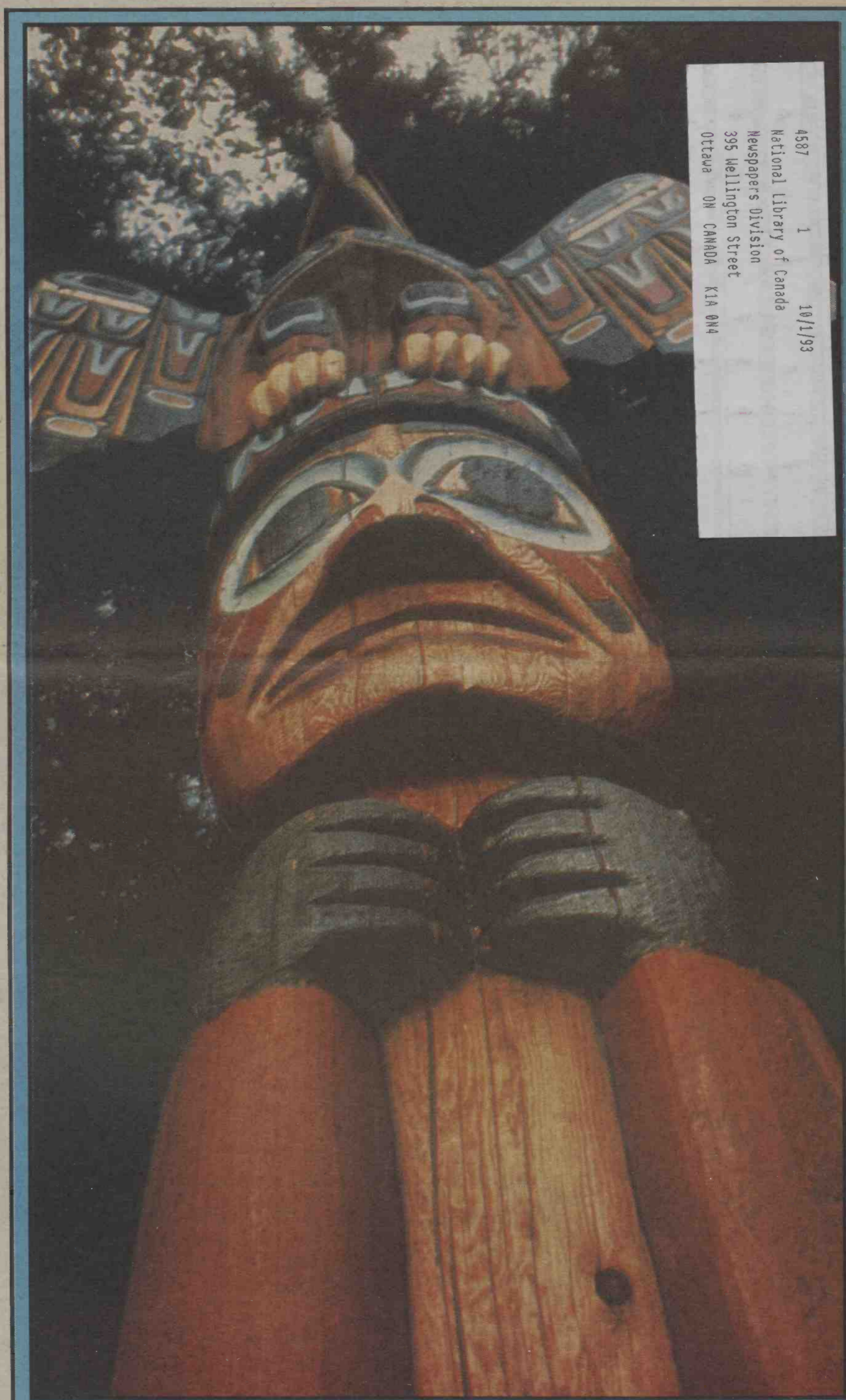
"The Kaska Nation has been up front with governments, industry and other First Nations groups regarding what their intentions are," he said.

"The most pressing matter for the Kaska is to have a fair and equitable process to conclude the First Nation Final Agreement on the basis of what the members want, basically that is to be treated fairly and equally to those who negotiated their claims before us."

Federal DIAND minister Ron Irwin has added a second negotiating table in the Yukon to help speed up the process.

He wants to see substantial progress within the next six months.

"There will be no increase to staff, but it's cheaper to pay for a second negotiator and a second negotiating table than having these huge time lapses," he said.



4507 1 10/1/93  
National Library of Canada  
Newspapers Division  
395 Wellington Street  
Ottawa ON CANADA K1A 0N4

Alaska Division of Tourism

## Faces in wood

The works of the master carvers of the Northwest Coast stand as monuments to the Aboriginal people who live there. The totem pole pictured above can be found in Totem Bight State Park in Ketchikan, Alaska. A story on the history of the totem pole can be found in this issue of *Windspeaker* on Page 8.



## WHAT'S INSIDE

Arts &amp; Entertainment ... 20

Business ... 24-25

Careers ..... 30-31

Letters to the Editor ..... 7

Drew Hayden Taylor .. 9

Sports ..... 21-22

## CHRISTMAS

In a special pull-out feature, *Windspeaker* and staff celebrate the holidays with the songs and stories that make Christmas a joyous time for all.

See Pages 14-19.

## FUR BAN

The multi-million dollar fur industry in Canada is under attack with a European Ban on trapped pelts. *Windspeaker* talks to the people who are fighting the European sanction and trying to come up with the compromises.

See Page 11.

## AD DEADLINES

The advertising deadline for the January issue is Thursday, DEC. 14, 1995.

## Quebec Native peoples hungry for change

By Lisa Gregoire  
*Windspeaker Correspondent*

OTTAWA

Quebec Aboriginal peoples let go a sigh of relief on Oct. 30 when a feather-thin majority of Quebecers voted No to separation from Canada.

But they won't breathe easy until the battle between Quebec and the rest of Canada is resolved.

Quebec's Aboriginal peoples can't stop worrying about being casualties in yet another white man's war.

In the aftermath of this battle, leaders across Canada will have to meet to either amend the Canadian Constitution or create another mechanism of change.

That meeting must include Aboriginal voices, say Quebec Crees and Inuit.

Rosemarie Kuptana, president of the Inuit Tapirisat of

Canada, calls that the "politics of inclusion."

"We will continue to work hard to preserve the unity of Canada in this referendum, as we have always done in the past," Kuptana said in an Oct. 31 press conference.

"We will continue to work with federal and provincial governments towards a more united and stronger Canada where all peoples are recognized as an integral part of a larger Canadian identity."

Canada was brought to the brink of destruction because of distrust, inflexibility and a breakdown in communication, Kuptana said.

All leaders, including Aboriginal leaders, have to get together, recognize the legitimacy of each other's goals, and work toward a compromise that suits everyone, she said.

"We saw this coming," said Grand Council of the Quebec Crees executive director Bill

Namagoose, in a phone interview Oct. 31.

He said the threat of separation has been used over and over again by Quebec politicians.

"It will never be settled... It is unresolvable."

So instead of taking sides in the battle, the Cree have decided to push their own agenda: equality and self-determination for the Cree nation in Quebec.

And having more control over natural resources could help achieve those goals, Namagoose said.

Cree territory provides the province of Quebec with \$2 billion in forestry revenues and \$3.5 million in hydro power revenues, he said.

"That's our land," Namagoose said.

With just a fraction of those revenues, the Crees could become self-sufficient instead of relying on the federal government for every dollar, he said.

When asked whether Quebec Inuit and First Nations have been brought closer together as a result of the Quebec referendum, both leaders agreed time, money and geography often prevent Quebec Aboriginal peoples from creating a unified force.

Zebedee Nungak, president of Quebec's land claim organization, said such a united front could be helpful.

It may be created... some day, but it's too early for any sort of commitment, said Nungak.

Kuptana said despite having common goals with Quebec First Nations, Inuit are unique and will always require a distinct voice in any discussions about a renewed Canada.

Namagoose said sometimes it takes all he's got just educating his own people and fighting for their rights, let alone trying to help co-ordinate anything more complex.

## MLA calls it like he sees it and gets tossed

By Michael Smith  
*Windspeaker Contributor*

WINNIPEG

The rookie Speaker of the Manitoba legislature survived a non-confidence motion Nov. 2, after throwing an Aboriginal MLA out of chambers and ruling to limit the word racist in the assembly.

Louise Dacquay made the precedent-setting ruling after expelling a member of the opposition, Oscar Lathlin (NDP, The Pas) for using the word during question period.

Lathlin used the word racist on Oct. 11, in a question related to the government's policy regarding fishing quotas on Lake Winnipeg. When he refused a request by the Speaker to withdraw the word, Lathlin was ordered to leave the chamber for the remainder of the day.

In her ruling Dacquay said "While some members may believe that it is acceptable to refer to a party's or a govern-

ment's policies as being racist, I do not. I will rule it out of order if there is reference to a specific member of this chamber or if there is reference to the policies of a government or a political party."

However, the Speaker said it would be acceptable to use the word when referring to any governments or their policies outside the province.

The NDP responded to the ruling by accusing the Speaker of bias and calling for a motion of non-confidence. Although the motion was defeated 30-20, the Speaker appeared shaken by the experience. All government members and the three Liberals voted against it.

Lathlin is defiant and unrepentant. He is reported as saying the ruling is an infringement on his right to freedom of speech. But the ruling will not stop him from taking the government to task on policies and issues of concern to his constituents. Whether he will use the word racist in the house again is still to be deter-

mined.

Eric Robinson (NDP, Rupertsland) called the ruling "stupid" and a "breach in our ability... to adequately talk about the issues of concern to our people in this province." He said no other legislatures in the country have comparable rulings, including the federal parliament.

Robinson said it doesn't make sense that members of the legislature can use the word to describe the policies of other governments and not their own.

"What this ruling does is not allow for us to say that policies of the government, past or present, are racist, even if they are. It really restricts our freedom of speech and how we are able to represent our constituents in this legislature."

Robinson also said the Speaker may have a personal grudge against Lathlin which could have resulted in the ruling. On Oct. 20 Robinson used the word racist three times in one question concerning the

Aboriginal Justice Enquiry and was not ruled out of order.

"I don't think the Speaker, or the premier, like Oscar very much. He's probably a pain in their collective necks."

The impact of the ruling is particularly telling on Aboriginal people or any person of color who has personal experience with racism in this society, said Robinson.

"I remember what it was like in residential school. I remember what it was like in public school. I remember what it was like three or four years ago when my wife and daughter were called dirty squaws and bitches by a white man. The government cannot turn a blind eye to these everyday realities for Aboriginal people and people of color. Trying to minimize it by such a ruling like this is just stupid."

Dacquay was invited to comment, but her office said the speaker traditionally does not discuss rulings of this nature. Lathlin was also unavailable for comment.

## NATION IN BRIEF

## Election Day decided

The people of the north will go to the polls Dec. 11 to decide the location for the new Nunavut capital. The question people will be asked to vote on is as follows: "Which of these communities do you want to become the capital of Nunavut - Cambridge Bay, Iqaluit or Rankin Inlet?" While the federal government has the legal responsibility to choose the capital, Minister of Indian Affairs and Northern Development Ron Irwin announced that a plebiscite on the issue would better reflect northerners' wishes.

## Wolverine in court

Preliminary hearing dates have been set for William (Wolverine) Ignace and Joseph (JoJo) Ignace to decide if there is enough evidence to go to trial on charges of attempted murder relating to incidents which occurred at Gustafsen Lake, B.C. in August and September. The Crown estimated that the hearing would take 10 to 15 days and the hearing date was set for Feb. 15, 1996. The two were charged with mischief, causing danger to life, forcible detainer and possession of weapons for a purpose dangerous to the public peace. The preliminary hearing on these charges is scheduled for April 22, 1996.

## Native women target for serial killer

The Union of B.C. Indian Chiefs and the Indian Homemakers Association of B.C. expressed concern about the safety of First Nation people, especially women, in the province. Both organizations are concerned that a serial killer is preying on women in Vancouver's east side, and that a number of Native women have been murdered or gone missing from the area in recent years. "Police need to have a more effective means of alerting the Native population to be on guard," said union chief Saul Terry. Both organizations call upon First Nations people, who have been unable to contact a friend or relative living in the Vancouver or Lower Mainland areas, to contact their local RCMP detachment or Vancouver City Police and file a missing persons report. They are asked to contact the offices of the Homemakers or the Union to inform them once the report has been filed.

## Two years down the road

Minister of Indian Affairs, Ron Irwin, has sent a letter to all Aboriginal leaders on the second anniversary of the government's election to power in Canada, Oct. 25. The letter details what the ministry has been able to accomplish during the past 24 months. Included in its

achievements is the announcement of the government-wide policy on implementing the inherent right of Aboriginal self-government (a document widely denounced by most First Nation leaders). Also included is the agreement to dismantle DIAND in Manitoba, the establishment of the Mohawk/Canada Round Table to discuss the concerns of Akwesasne, Kahnawake and Kanesatake, plus the building of 25 new log houses as a pilot project, built by band members from local resources such as timber, sand and gravel.

## Ordered to pay

A human rights tribunal has ordered a Nova Scotia Indian band to pay three reserve residents a total of \$7,500 in damages after the band refused to pay them social assistance benefits. The Shubenacadie band was also ordered to pay the three, non-Native spouses of reserve residents, the retroactive social assistance money they were owed. The tribunal ruled the band did not have the authority to deny benefits to qualified non-Native residents. "The tribunal concludes the band ultimately used peer pressure and refusal of benefits to attempt to control residency on the reserve," read the ruling.

## Tent ci

By Michael Smith  
*Windspeaker Contributor*

WINNIPEG

In a scene that come out of the mists of cluster of tents and tipi the junction of the R Assiniboine Rivers. The is covered with a fresh of snow and a cold No wind swirls through the site.

About 30 people, in children, most from the Colomb Cree Nation, sit cle inside the main ti smell of wood smoke, ci and sweetgrass envele group as a feather is from hand to hand.

Personal stories of h and struggle are reve members of the group try to maintain a sense and purpose. For over they have been living 'forks', an historic meeti for Aboriginal people, ing the conditions on th elated reserve at Pukatav

One person told th that living in a tent in t dle of winter was pref returning to the reserve 70 people began the pro those remaining appea mined to stay indefinitely

Chief Ralph Caribou, it is the women of the nity who are spearhead action, with the full sup chief and council.

"These women hav the source of strength

## Long ho

By Darah Hansen  
*Windspeaker Contributor*

SECHELT, B.C.

It's been a long time the Sechelt Indian Band on their traditional land

Hunching up against elder Carrie Joe is the on of people gathered too even being inside such a

Her memory has gro She was a very small gi up the Princess Louisa time, Joe recalls. She rem of an aging long house lies as a place of sleep.

It was the last built Sechelt people, she said. traditional Native struct the order of the Catholic tle the area. Certainly no place within in the walls

"They were forbidde That's why today, o weather, the people gat such a happy occasion.

On the site where th Sechelt Inlet, a long hou It's an important ste Sechelt people, the grou

"We're getting back to cillor Theresa Jeffries sai Built of old growth building itself will meas fer enough space for all t traditionally built to e dances, naming ceremon nerals.

"Everything happens Right now, the logs to tion lie on shore of the sit up Jervis Inlet known as



# Tent city preferable to living in poor housing

By Michael Smith  
Windspeaker Contributor

WINNIPEG

In a scene that could have come out of the mists of time, a cluster of tents and tipis sits at the junction of the Red and Assiniboine Rivers. The ground is covered with a fresh blanket of snow and a cold November wind swirls through the camp site.

About 30 people, including children, most from the Mathias Colomb Cree Nation, sit in a circle inside the main tipi. The smell of wood smoke, cigarettes and sweetgrass envelope the group as a feather is passed from hand to hand.

Personal stories of hardship and struggle are revealed by members of the group as they try to maintain a sense of unity and purpose. For over 30 days they have been living at the 'forks', an historic meeting place for Aboriginal people, protesting the conditions on their isolated reserve at Pukatawagan.

One person told the group that living in a tent in the middle of winter was preferable to returning to the reserve. About 70 people began the protest, but those remaining appear determined to stay indefinitely.

Chief Ralph Caribou, 35, said it is the women of the community who are spearheading the action, with the full support of chief and council.

"These women have been the source of strength during

this time. It has been my pleasure to stand with them and to offer any assistance."

Caribou said a combination of factors have brought his people to this desperate situation. Actions taken by the Department of Indian Affairs and the province over the last 15 years has resulted in inadequate housing, pollution, and chronic disease.

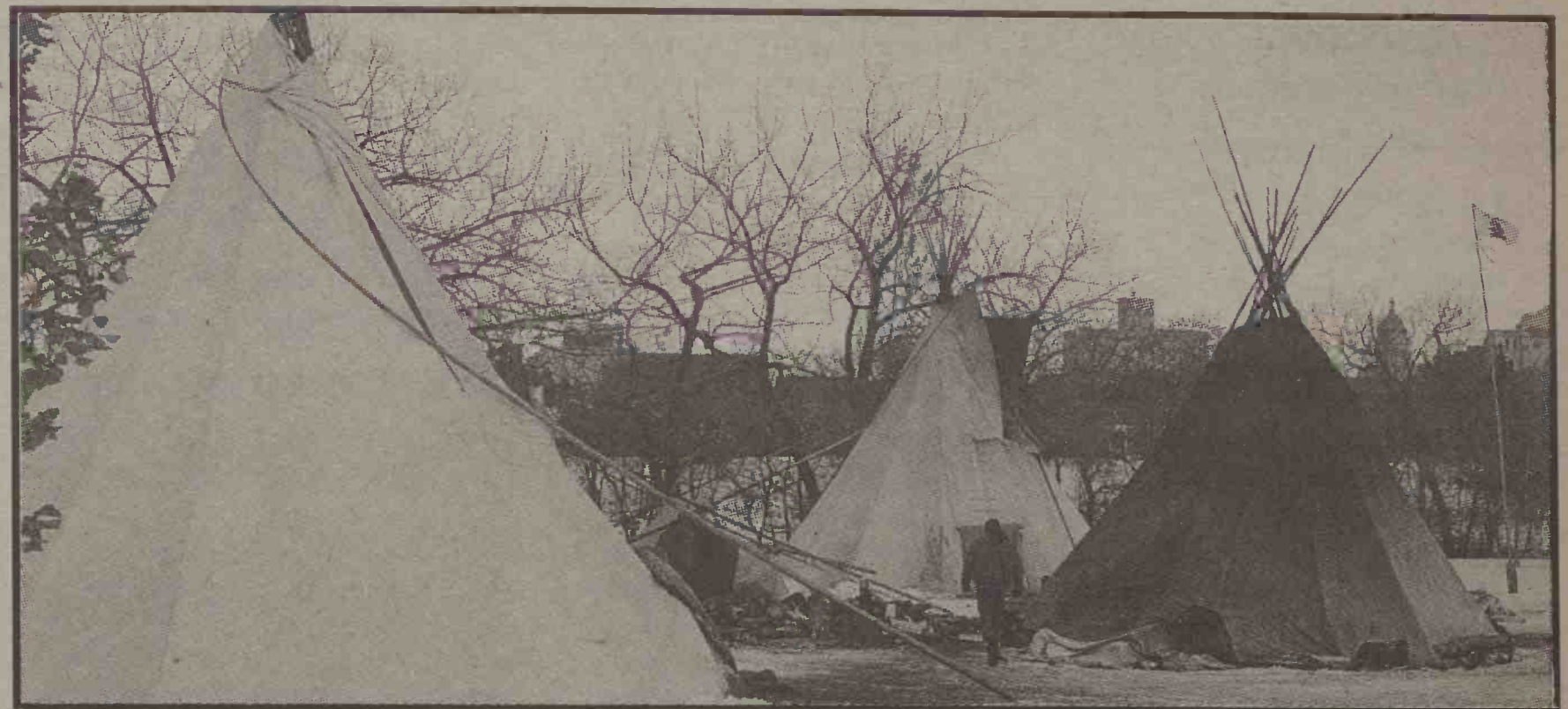
An inadequate annual budget for capital works, about \$2 million, has meant the community is falling further and further behind the demand for suitable housing. The band claims there are an average of 10 to 12 people per house. In one case 24 people are said to be living in one home.

Last year only two houses were built, the year before that 12. This contrasts markedly from previous years. Between 1987 and 1992, 133 homes were built.

The housing shortage is also seen as a major contributing factor to the spread of tuberculosis in the community. Since November 1994, 12 cases were confirmed on the reserve. Another factor is an inadequate sewage system and a contaminated drinking water supply caused when Indian Affairs built the sewage outflow upstream from the water intake.

The band is looking for money from both levels of government to build more homes. Caribou estimates that 150 houses are required to meet the demand.

The band also wants assist-



Michael Smith

There are 30 people from the community of Pukatawagan living in a tent city on the centre of Winnipeg protesting inadequate funding for appropriate housing on their reserve.

ance from the province to clean up a fuel spill caused by a former hydro diesel generating station. It has contaminated about one third of reserve land with cancer-causing agents, said the chief, who describes it as an "environmental disaster."

On Oct. 12, the province gave Mathias Colomb a license to cut enough trees to build 50 houses. The band is now looking for \$30,000 for harvesting equipment.

Indian Affairs has recognized the concern but does not consider it a crisis situation. An official is reported as saying the department is trying to come up with solutions to the alleviate the housing shortage.

The department disputes many of the band's figures and maintains that the budget, if properly managed, is sufficient

to meet the needs of the community.

This is impossible, said Levan Hall, a Winnipeg chartered accountant, who has audited the books of many Manitoba First Nations.

"There is all kinds of evidence the money is simply not sufficient to build decent houses."

Hall said the houses are generally poorly constructed and often last only five or six years. He said if more money was invested into each dwelling the long term savings would be significant.

"I would certainly look into the economics of that before trying to continue to put up these shacks."

"I believe the first nations have been short changed in terms of the housing. If housing

was a commitment under the treaties then, damn it, they should have decent housing."

In 1992, Mathias Colomb went \$3 million into debt. To date, neither the band nor the department has made public the figures showing where the money went.

Chief Caribou said the problems began in 1980, with the \$4 to \$5 million expansion of the reserve's school.

Due to a series of blunders the project turned into a bottomless money pit which, in 1984, became the band's responsibility. The school was abandoned and later demolished in 1990. The older students are enrolled in schools off reserve, while the younger children attend classes in temporary trailers. A new school is now under construction.

## Long house symbol of Sechelt

By Darah Hansen  
Windspeaker Contributor

SECHELT, B.C.

It's been a long time since even the elders of the Sechelt Indian Band have seen a long house on their traditional land.

Hunching up against a rainy west coast wind, elder Carrie Joe is the only one of the small group of people gathered today who can remember even being inside such a building.

Her memory has grown faint with the years. She was a very small girl living with her family up the Princess Louisa Inlet near Sechelt at the time, Joe recalls. She remembers sharing the space of an aging long house with several other families as a place of sleep.

It was the last building of its kind for the Sechelt people, she said. Even then, many of the traditional Native structures had been burned at the order of the Catholic priests who came to settle the area. Certainly no Indian ceremonies took place within in the walls of the one remaining.

"They were forbidden," Joe said.

That's why today, despite the forbidding weather, the people gathered consider the day such a happy occasion.

On the site where they stand, at the tip of Sechelt Inlet, a long house will be built.

It's an important step for the future of the Sechelt people, the group agrees.

"We're getting back to our roots," band councillor Theresa Jeffries said.

Built of old growth red western cedar, the building itself will measure 50 ft by 60 ft and offer enough space for all the needs a long house is traditionally built to encompass, including dances, naming ceremonies, weddings and funerals.

"Everything happens in there," said Jeffries.

Right now, the logs to be used in the construction lie on shore of the site, freshly cut from a site up Jervis Inlet known as Hunechin. The wood is

a gift to the band from logging company International Forest Products (Interfor) which works in the area, considered traditional territory for the band.

"They get a new life...it's like a rebirth of the wood," artist Richard Krentz said of the logs. Krentz, a well-known Coast Salish artist, has returned to his Sechelt home after 30 years away to oversee the design and construction of the building.

Krentz said he expects the long house to be completed by early spring 1996 with preparations, both spiritual and practical, necessary for the start of the project already almost complete.

He will carve the big cedar logs himself, each carving telling a story of the four tribes that now make up the Sechelt Nation. The stories, Krentz said, come from the elders.

"We have nothing without them. It's just wood."

Several young people from the band have also expressed interest in helping Krentz in the work, and the artist said he is only too happy to share his experience with them.

The opening ceremony of the long house promises to be an emotional experience. Band elders are currently composing special songs to mark the day, and traditional masks and dancing are expected to once again be used in a celebration of the re-birthing of tradition.

It's an exciting project, the band members agree, especially for the young people.

"We can see it right from pre-school," said Bev Dixon, an employee with the band's day care centre. The kids love to learn traditional singing and the dancing, anything to do with "reviving the culture," she said.

Today, elder Jim Paul sings a song of welcome, taught to him by his mother, to the visitors from the media, and to the district manager of Interfor, Dave Lasser, whom the band thanks for his care in bringing the logs to them.

Lasser said his company was happy to take part in the project, adding it's likely to be "a huge benefit" to everyone on the Coast.

## Natives gather and heal

By Lisa Gregoire  
Windspeaker Correspondent

OTTAWA

The man best known for holding up a feather in the Manitoba Legislature and defying the Meech Lake Accord is holding up another feather next month, in the name of Aboriginal peace.

It's called a spiritual assembly. Harper called for the spiritual gathering of Native Canadians after a protest at Camp Ipperwash this summer ended in the death of 38-year-old Anthony (Dudley) George, a Chippewa Indian, on Sept. 6, 1995.

And the call was heard. Organizers of the Dec. 6 to 9 event in Hull, Quebec, say they are preparing for 3,000 or more delegates to attend from across the country.

"A lot of people are interested in coming," said Orville Woodford, one of a dozen Ottawa volunteers helping to pull the event together. "It's sort of taken on a life of its own."

For three days, Aboriginal people-First Nations, Metis and Inuit will gather to talk, cry, pray, and celebrate.

Mornings will be devoted to some difficult and even controversial topics including trying to reconcile native spirituality with Christianity. On day two, organizers hope to have Christian leaders speak about the effects residential schools had on Aboriginal language, culture and spirituality. Then Native delegates will have a chance to respond.

"I'm curious to see how the churches deal with it," Woodford said.

Linda Gouriluk, another volunteer, said Aboriginal people are keen to resolve their past differences because many Native Canadians are adopting certain Christian values or even becoming full-fledged Christians.

In the afternoons, delegates will break into small groups of five or six to talk about different issues and share personal experiences. These will be followed by panel discussions. The meeting's agenda reads this is the time when delegates should come up with real solutions to replenish the spiritual vacuum many Native Canadians feel and possibly bring Native and non-Native groups closer together.

Both Woodford and Gouriluk say they expect it will be a unique and no doubt emotionally exhausting gathering.

"There's a lot anger out there," Gouriluk said, and this kind of meeting can go a long way to diffusing that.



# Alcohol a factor in drowning accident

By Andrea Buckley  
Windspeaker Contributor

OLD CROW, Y.T.

A Yukon MLA who died in a boating accident in October was intoxicated when his canoe tipped in the Crow River, the coroner reports.

Johnny Abel, a 48-year-old Vuntut Gwich'in MLA from Old Crow, had a blood alcohol level of .26 per cent, more than three times the legal driving limit. Abel and his five-year-old grandson, Troy, drowned after their canoe tipped in the icy waters of the river. Abel's wife, Rosalie, was rescued and survived. Troy's body has not yet been found.

Liquor has been banned in the community for several years.

Elders and children in Old Crow have, for years, offered suggestions of ways to stop the drinking, said Bruce. But nobody has listened.

Community members have been meeting to talk about the alcohol problem that still exists

in the community and decide what to do to improve the situation.

"We have already had a meeting and we're getting some ideas from the community as to how to deal with this," said Mary Schafer, the town's community health representative and Abel's sister.

Chief Robert Bruce Jr. said it's up to the people of Old Crow to inform the RCMP when they see people drinking, even if it's their neighbors, friends or relatives.

"Somebody should have done something about it long ago and that didn't happen," he said. "We need to take some action. We have to start laying complaints whenever we see someone drinking alcohol in the community so that we can put a stop to this."

Elders and children in Old Crow have, for years, offered suggestions of ways to stop the drinking, said Bruce. But nobody has listened.

"If you don't listen to the Elders, this is what you get,

*"Somebody should have done something about it long ago and that didn't happen. We need to take some action. We have to start laying complaints whenever we see someone drinking alcohol in the community so that we can put a stop to this."*

- Chief Robert Bruce Jr,  
Old Crow

tragedies like this," he said. "But we can't go around and make a law that says you have to quit drinking. People have to do it themselves."

There is plenty of money and plenty of resources available from the Vuntut Gwich'in First Nation for people who want help to quit drinking, he added.

Workshops are held on a regular basis, but often nobody shows up. Yet the community refuses to give up.

"We have to continue. Eventually, word will get around and people will start coming out."

Hundreds of family, friends and political colleagues travelled to Old Crow for Abel's funeral. Others paid their respects at a ceremony held in Whitehorse.

"He brought something special to the House, said New Democrat MLA Margaret Commodore, who knew Abel for 20 years. "He brought dignity to the place, just with his presence. Politicians, you know, tend to get mean and nasty. But Johnny could never do that. He would never have gotten that way."

"And although we were coming from different political spectrums, it had no bearing on (our relationship). We were First Nations people first, before anything else. And both of us wanted to see improvements for our people."

Abel often got frustrated in Whitehorse during long sessions of the Legislative Assembly and longed to be back in Old Crow with his family, she said.

He often passed her notes across the floor.

"I'm getting very sleepy. I wish I was out on the flats, trapping muskrats," one of the notes read.

Abel's love of the land and his dedication to preserving the Gwich'in culture and traditions made him a great leader, said vice-chief Bruce Charlie.

"I went out with him on the land in the springtime for two months. One thing about Johnny, he really valued his culture and his traditions," said Charlie, who grew up with Abel.

"Every spring, he took his family to the Crow Flats right after Easter until the middle of June. Native people say you get your strength and power from the land. He stayed out there and taught his children from the land. That's where you learn everything."

Abel was the former chief of the Vuntut Gwich'in, a land claims negotiator and the deputy Speaker of the Yukon legislature.



The University of Manitoba  
Department of Electrical and Computer Engineering

## INSTRUCTOR I POSITION

The Department of Electrical and Computer Engineering at the University of Manitoba is accepting applications for a full time probationary Instructor I position. Departmental information is available at <http://www.ec.umanitoba.ca>.

The successful candidate will be responsible for the instruction in the undergraduate thesis courses and various engineering analysis and operating system courses. The candidate will also be responsible for the integrity and ongoing development of the faculty's computational resources; the installation, maintenance, and administration of software and hardware on the predominately UNIX computer network (100 work stations); as well as the assistance with the preparation of proposals for various granting agencies. The candidate must have a genuine interest in providing continuing education for the staff and students of the faculty and will be expected to interact with them and provide support for their research activities.

Candidates for this position must have a minimum of a Master of Science in Electrical or Computer Engineering or equivalent degree. The appointment will be at a salary commensurate with qualifications and experience. Salary level for Instructor I is from \$27,488 to \$48,565. There is a two year probationary period for this position.

The University of Manitoba encourages applications from qualified women and men, including members of visible minorities, Aboriginal people, and persons with disabilities. The University of Manitoba particularly encourages applications from qualified women. The University offers a smoke-free environment, save for specially designated areas. This advertisement is directed to Canadian citizens and permanent residents. Resumes and the names, phone and fax numbers of at least three referees should be addressed to: PROFESSOR R.W. MENZIES, HEAD, DEPARTMENT OF ELECTRICAL AND COMPUTER ENGINEERING, THE UNIVERSITY OF MANITOBA, 15 Gillson St., Winnipeg, Man., R3T 5V6. Tel: (204) 474-9099, Fax: (204) 261-4639. Closing date for completed applications is JANUARY 9, 1996.

# ABORIGINAL FOSTER FAMILIES

Foster parents are ordinary people like you; they come from all walks of life and all parts of society. You can become a foster parent whether you are married, single or living common-law.

If you have a concern and understanding of our children's needs, a flexibility and space to accommodate a child in your home and are able to work as a part of a team, you are desperately needed by Native children in foster care.

Basic maintenance rates range from \$12.85 to \$22.02 per day, depending on the child's age. Ongoing training and support is provided.

Help our children... become a foster family

The Canadian Native Friendship Centre  
Aboriginal Foster Care Program  
(403) 479-1999



## NAPI FRIENDSHIP CENTRE



20TH ANNUAL  
NAPI COMPETITION POWWOW  
JANUARY 19, 20, 21, 1996  
PEIGAN CROWLODGE ARENA  
BROCKET, ALBERTA



- Honor Drum: Black Lodge
- Host Drum: Painted Horse



6TH ANNUAL CROSS-CULTURAL AWARENESS CONFERENCE  
JANUARY 17, 18, 19, 1996  
HERITAGE INN, PINCHER CREEK, ALBERTA

LIMITED CRAFT TABLE SPACE AVAILABLE

For further information call: (403) 627-4224

## HALFORD HIDE & LEATHER CO. LTD.

NEW CATALOGUE  
NOW AVAILABLE

If you do not receive yours by Oct/95  
phone 1-800-353-7864 OUR CATALOGUE IS FREE

We sell Moose, Elk & Deer - Commercial  
Tanned and Smoke Tanned, Beads, Jingles,  
Feathers & all your dreamcatcher supplies.

TO PLACE AN ORDER

Tel: 1-800-353-7864 Fax: (403) 477-3489

We have three locations to serve you

8629-126 Ave. RR #7 223-14St. N.W.  
Edmonton, AB Peterborough Calgary, AB  
T5B 1G8 ONT K9J 6X8 T2N 1Z6  
(403)474-4989 (705)295-6835 (403)283-9197

TO ADVERTISE IN WINDSPEAKER CALL: 1-800-661-5469

## PQ domin

## Mercredi a

By Lisa Gregoire  
Windspeaker Correspondent

OTTAWA

The fate of Quebec First Nations, inherent right to self-government, changes to the Act, taxation, and control of renewable resources were some of the issues tackled by First Nations peoples at a federal day of Nations meeting in Ottawa last month.

Saddled with cellular briefcases and business suits, chiefs and other First Nations representatives from Nova Scotia to the Yukon met for two days in October.

At least one day was devoted to protecting the rights of Quebec First Nations in the wake of the Quebec sovereignty referendum vote on October 30.

National Chief Mercredi railed against separatists.

Mercredi said the Assembly of First Nations (AFN) never allow Quebec Aboriginal peoples to be forcibly separated from the rest of Canada.

A unanimous vote from the delegates solidified a resolution that effect.

But when he wasn't talking about Quebec Native issues, Mercredi pleaded for d

SUNDAY  
December 10

MONDAY  
December 11

7:00

7:30

You may choose to arrive early and begin your "Banff Experience" by touring the many sights Banff National Park has to offer.

What is GIS? It does it right. Aboriginal people. Discover which in v technology spatial info and the A view of the compatib

12:00 Noon

4:30 Get acquainted with your colleagues and faculty and form learning partnerships during an informal welcoming reception.

Through project, u slides and teaching about the fundame goeograph informati technolo database develop session's on the A perspect

6:00

Begin the program with introductions and a prayer. Then, participate in a group discussion of participants' overall expectations and an overview of GIS applications.

Continu discussio Explore important a tool fo critical in

Andrew Bear Rob  
Banff Centre



# News

## PQ dominates Confederacy meeting Mercredi asks First Nations to stay united

By Lisa Gregoire  
Windspeaker Correspondent

OTTAWA

The fate of Quebec First Nations, inherent right to self-government, changes to the Indian Act, taxation, and control over renewable resources were just some of the issues tackled by First Nations peoples at a Confederacy of Nations meeting in Ottawa last month.

Saddled with cellular phones briefcases and business cards, chiefs and other First Nations representatives from Nova Scotia to the Yukon met for two days in October.

At least one day was devoted to protecting the rights of Quebec First Nations in the wake of the Quebec sovereignty vote on October 30.

National Chief Ovide Mercredi railed against Quebec separatists.

Mercredi said the Assembly of First Nations (AFN) would never allow Quebec Aboriginal peoples to be forcibly taken out of Canada.

A unanimous vote from delegates solidified a resolution to that effect.

But when he wasn't talking about Quebec Native rights, Mercredi pleaded for delegates



Ovide Mercredi.

In his opening speech, Mercredi went through a checklist of beefs that the AFN has with Indian Affairs and Northern Development (DIAND) Minister Ron Irwin and some of the changes his department is planning.

He said DIAND's recent report on inherent right to self-government is yet another example of the federal government defining Aboriginal concepts.

"What you have here is Irwin's statement, Irwin's view of inherent right, not ours," Mercredi said.

He said that the AFN wrote a response to the report but the chiefs in Saskatchewan, Manitoba and New Brunswick didn't like that response.

To emphasize further fracturing, Mercredi said he was angry that the AFN was being

excluded from a current review of the Indian Act.

He said Irwin sent letters directly to chiefs asking for their input instead of getting advice from AFN.

Mercredi said he has requested copies of the chief's responses but DIAND has yet to release them.

He said the AFN is supposed to be representing First Nations people on this very grave issue.

This kind of backdoor consultation puts AFN at a disadvantage when negotiating with the federal government, he said.

"We have a right to a consensus decision," Mercredi said, "not the interpretation of some letters by Ottawa bureaucrats."

The Confederacy of Nations meets about four times a year and is accountable to and takes direction from the First Nations-in-Assembly, the body made up of member AFN chiefs.

The Confederacy is one of five bodies that exists within the Assembly of First Nations charter. It is made up of one First Nations representative from each region (Alberta, B.C. Manitoba, New Brunswick, Newfoundland, Denendeh, Nova Scotia, Ontario, P.E.I., Quebec, Saskatchewan and Yukon Territory) plus one representative for every 10,000 First Nations' citizens of that region.

## Chretien to court

By Catherine Osborne  
Windspeaker Contributor

TORONTO, Ont.

On Nov. 1, over 130 people assembled at Toronto's Ontario Place for the first public hearing to establish a permanent Aboriginal international court.

Organized by the Chiefs of Ontario, the reception follows on the heels of a First Nations indictment sent to Prime Minister Jean Chretien's office on Sept. 27, which outlines three counts of illegal activity undertaken by Canada. The indictment includes the unlawful interference in the internal affairs of the sovereign First Nations, the enforcement of Canadian laws on First Nation citizens, and unauthorized taxation of First Nations organizations.

The indictment is the result of some of the recent incidents which have occurred between First Nations peoples and the Supreme Court. In particular, the B.C. Sparrow Case on fishing rights, and the dispute over tax exemption laws to First Nations organizations.

The indictment is the first step toward a new court system, and Jean Chretien has been asked to file his plea by Nov. 30 of this year.

The international tribunal is now at a model stage with plans to appoint seven Aboriginal judges from around the world who will establish a court system which recognizes Aboriginal rights and represents national treaties as they are understood by First Nations peoples.

As it stands now, government courts do not recognize many Aboriginal forms of documentation such as oral traditions, wampum or birch bark scrolls.

Plans are for the inaugural sitting of the First Nations International Court on April 2, 3 and 4, 1996 in Ottawa have already begun. The seven judges have been invited to discuss with a panel of appointed Elders the procedural steps needed to meet the mandate of an international court system. As well, a team of international experts will be invited to assist in court proceedings.

Financing of the court will be entirely donation driven with the aim of reaching \$250,000 to cover costs. At present, \$20,000 has been raised.

## dent

often passed her notes  
s the floor.

m getting very sleepy. I  
l was out on the flats, trap-  
muskrats," one of the notes

bel's love of the land and  
education to preserving the  
h'in culture and traditions  
him a great leader, said  
chief Bruce Charlie.

went out with him on the  
in the springtime for two  
ths. One thing about  
ny, he really valued his cul-  
and his traditions," said  
lie, who grew up with

every spring, he took his  
y to the Crow Flats right  
Easter until the middle of  
Native people say you get  
strength and power from  
and. He stayed out there  
taught his children from the  
. That's where you learn  
anything."

bel was the former chief of  
Vuntut Gwitch'in, a land  
ms negotiator and the  
uty Speaker of the Yukon  
ature.

## FAMILIES

alks of life and all parts  
arried, single or living

s, a flexibility and space  
part of a team, you are

depending on the child's

family

entre  
gram  
1999

## CENTRE

OW  
996  
NA

ESS CONFERENCE

996

ALBERTA

AVAILABLE

627-4224

661-5469

### geographic information systems aboriginal lands management

DECEMBER  
10-15, 1995

SUNDAY December 10	MONDAY December 11	TUESDAY December 12	WEDNESDAY December 13	THURSDAY December 14	FRIDAY December 15	
7:00 BREAKFAST						
7:30 MORNING CEREMONY						
You may choose to arrive early and begin your "Banff Experience" by touring the many sights Banff National Park has to offer.	What is GIS and how does it relate to Aboriginal culture? Discover ways in which the technological view of spatial information and the Aboriginal view of the world are compatible.	Learn how to set meaningful GIS objectives and use them to assist your community in managing issues related to cultural relevance and parameters, sovereignty, land management and heritage resources.	From an Aboriginal perspective, discuss ways to develop effective databases. Examine raster/vector (point and line) data formats and remote sensing and participate in a hands-on demonstration of GIS technology.	Examine various methods for collecting GIS data and discover the best sources for reliable GIS data. Identify the questions you should ask to qualify the questions you should ask to qualify data before you make a purchase decision. This discussion will provide you with tips and tools to save money and time on your GIS purchase.	Integrate what you have learned during the program in a discussion of resource management issues and an overview of modeling techniques.	Bring closure to your learning by attending a "graduation" luncheon.
12:00 Noon LUNCH						
4:30 Get acquainted with your colleagues and faculty and form learning partnerships during an informal welcoming reception.	Through a group project, use maps, slides and other teaching aids to learn about the fundamentals of geographic information, GIS technology and database development. This session's emphasis is on the Aboriginal perspective.	Through a case study approach, develop an understanding of the power, potential and limitations of GIS.	Participate in an outdoor excursion where you will see physical examples of the digital data available from centralized data services. Take advantage of this opportunity to discuss your specific GIS problems or questions with the faculty.	Participate in a guest presentation on how GIS has been effectively applied within Banff National Park and other locations.	Faculty members will be available throughout the afternoon for potential one-to-one consultations to provide participants with general advice and/or specific answers to GIS related questions.	Explore how GIS can help you bolster your land claims.
6:00 DINNER						
Begin the program with introductions and a prayer. Then, participate in a group discussion of participants' overall expectations and an overview of GIS applications.	Continue your discussion of GIS. Explore the importance of GIS as a tool for managing critical information.	Enjoy a free evening for reflection, relaxation, recreation or entertainment.	In an open forum with faculty and colleagues, raise and discuss GIS purchasing issues including types of equipment, software and preferred suppliers. This will help you exercise better judgement in your own purchase of GIS technology and digital data.	Join your colleagues from across Canada and the United States as you celebrate your successful participation in this program at an evening banquet.		

Andrew Bear Robe, Program Director,  
Banff Centre for Management

### Geographic Information Systems for Aboriginal Lands Management

A non-technical program to develop your understanding  
of Geographic Information Systems technology  
and its implementation issues

Enhancing  
Aboriginal  
Leadership and  
Management



the BANFF CENTRE  
for management

register now

BY FAXING your name, address, phone or fax # to 1-403-762-6422

BY PHONING our toll-free hotline at 1-800-590-9799

BY MAILING your name, address, phone or fax # to:

THE BANFF CENTRE FOR MANAGEMENT  
Box 1020, Station 45, Banff, Alberta, Canada T0L 0C0

A "MUST ATTEND" for anyone who requires a working knowledge of GIS technology and its relationship to Aboriginal issues. This program will be particularly valuable to Aboriginal, federal and provincial:

- PLANNERS
- RESOURCE MANAGERS
- ADMINISTRATORS
- LAWYERS
- LAND CLAIM NEGOTIATORS
- INFORMATION SYSTEM EDUCATORS

#### PROGRAM FACULTY

Jhon Goes In Center  
President, Innovative GIS  
Solutions Inc.

Bryan Marozas  
GIS Coordinator for  
Bureau of Indian Affairs

Joseph Berry  
Colorado State University

Alan Wolfleg  
Siksika Integrated GIS

#### PROGRAM FEES

Geographic Information Systems for  
Aboriginal Lands Management \$1,595\*  
Accommodation, meals, nutribreaks, use of  
fitness centre (per day) - \$129\*  
(\* GST and hotel tax are not included.)

#### TEAM DISCOUNT

We offer a team discount of 10% off  
tuition fees when two or more persons  
from the same organization register for a  
program.

#### AIRFARE SAVINGS

As our official airline, Canadian Airlines  
International offer participants special  
discounted fares. For more information,  
call our on-campus travel agent at  
1-800-667-0324.

#### SCHOLARSHIPS

Limited financial assistance is available to  
qualified participants from Aboriginal and  
not-for-profit groups. To apply for funding,  
please submit a one-page letter of request  
specifying the level of assistance you  
require and the anticipated benefits you  
and your organization will derive from  
your participation in this program. To be  
considered for a scholarship, your  
application must be received no later than  
November 1, 1995.

#### SUBSTITUTION AND CANCELLATION

We allow participant substitutions if, after  
registering, you are unable to attend a  
program. If you wish to send a substitute,  
please phone us in advance at 1-800-590-  
9799 to provide us with the relevant  
details. In the event of cancellation, a \$200  
processing fee will be assessed to cover  
administrative costs.



# Imperative we focus on shaping public opinion

The behavior of large groups of people in a democratic society is studied in political science faculties across North America. Recent developments with land claims in B.C. and Yukon indicate that First Nations would do well to pay attention to the shifting of opinion on their issues.

There are three problems. All are directly related to any negotiation process, especially one where a small group, such as a First Nation, stands to benefit from negotiation with a larger group, such as a province. This is the case in a democracy, no matter how powerful or historical the claims of the small group are.

The first is the most obvious: the backlash from those in the larger group who see the smaller group taking what has been theirs. This is going on everywhere across the country. Native leaders in most cases have neglected public opinion, concentrating instead on legal and moral obligations in treaty and land issues. The fact is, though, that the people on both sides are representatives of their people, and the people call the shots, in terms of elections (and re-elections) and public compliance with the law.

The second follows logically on from the first. If mainstream politicians have to get re-elected, and they do; and if the body politic — their public — is beginning to react against land claims and other "concessions" to Native people; then the politicians will be under pressure to shift their points of view away from conciliatory positions.

Practically, this means that politicians, who do not as a rule do what is right if it isn't directly related to more votes for them, will sacrifice the legal and moral obligations of the provinces and the federal government to the more practical (for them) purposes of getting more voters to vote for them.

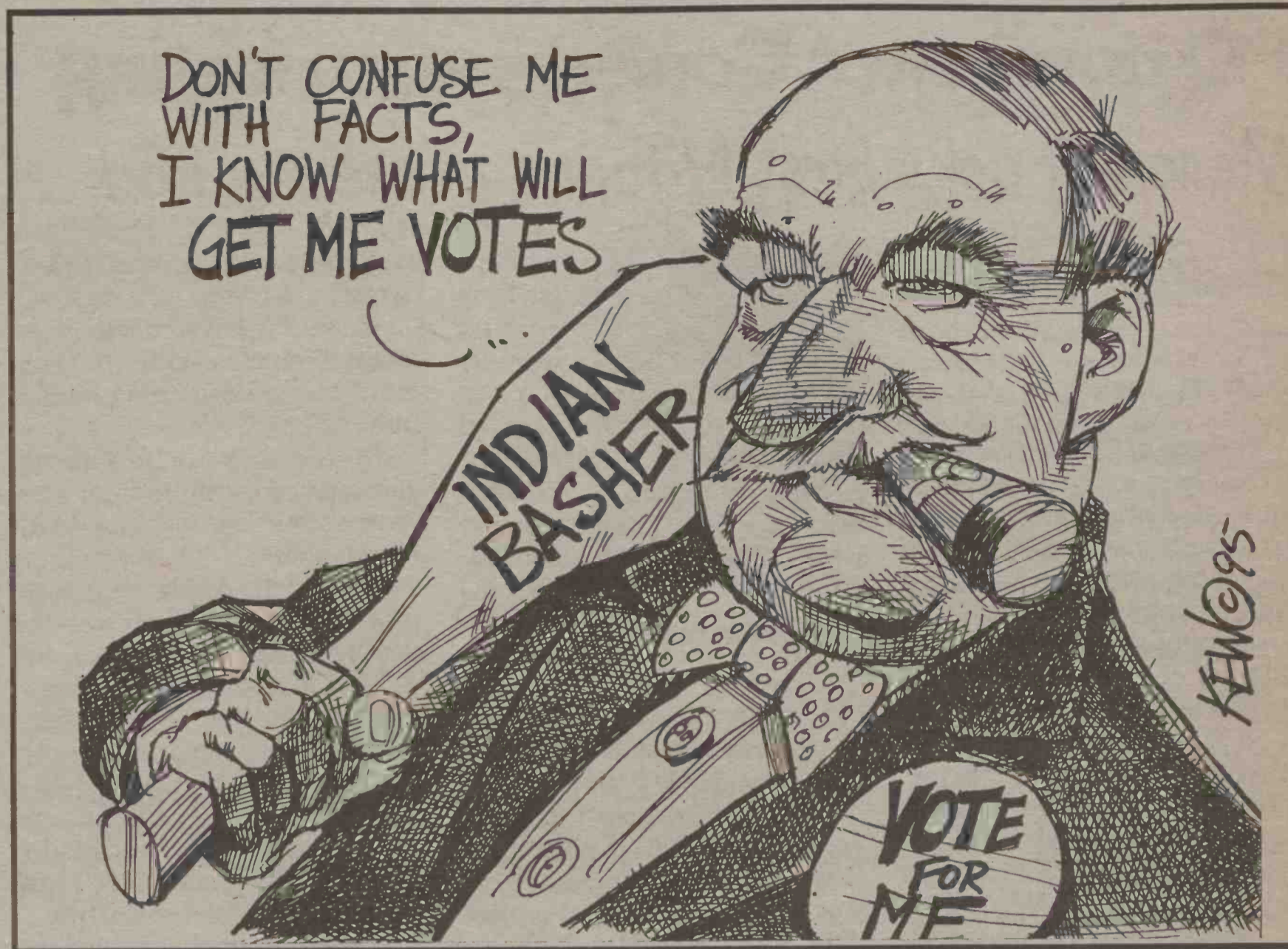
The Nisga'a know about this, now that B.C. Liberal leader Gordon Campbell has broadsided the treaty negotiation process with a promise not to honor their treaty, if it isn't ratified by the time he takes office. He has yet to get elected, but it is a commentary on how far down the road to backlash we've come that Campbell believes he can gain votes by promising to dishonor the promises of the government of British Columbia.

To Nisga'a leaders, who say that this is "Indian bashing," the Liberal leader might reply: yeah, so? If it gains votes for Campbell's party — which is anything but liberal, by the way — then what's the down side for him? Public opinion counts for more than our Native leadership has believed.

There are also calls in Yukon that government leader John Ostashek has gone public with complaints about the land-negotiation process there. The Kwanlin Dun chief's remark that "land claims negotiations are confidential" shows a disrespect for public process that will not be lost on voters. The Yukon debate will not get really ugly because Native people make up a large percentage of the voting population, but that won't hold back the politicians elsewhere, where Natives make up single-digit percentages and historically have a low voting turn-out, to boot.

Indeed, it may be that there will be internal tensions in bands which are in the negotiation process, as well. High expectations and lower results have already seriously damaged the Lubicon in Alberta, and when leaders ask for the moon and then get a piece of Iowa, their followers are not going to be satisfied with their leadership.

The simple fact is that, in the political sphere, the vote is the bottom line. Get it, and you have power. Lose it, and you have your memories. Positive public opinion is essential to any cause, and Canada's Native leadership needs to put some effort into shifting it our way.



## The Family under attack

### GUEST COLUMN

By Jack D. Forbes  
*University of California*

The family and its strengthening is vital to all societies and is especially crucial in a period in which the income-producing ability of ordinary people is under assault by so-called "free" trade and by corporate-inspired automation.

The family is fundamental in all Native American cultures and, in fact, it is the family which traditionally exercises ownership of resources and land-use rights in most Indigenous communities. Unfortunately, white outsiders have harped so much about "the tribe" that we have almost forgotten the primacy of the family. First American families were always "extended", that is, they included not simply a husband, a wife, and children but also grandparents, great grandparents, uncles, aunts, cousins, and so on, as well as adopted relatives. Because of the "clan" system being used among many groups, relatives could extend outward to everyone belonging to the same

clan even if they belonged also to a different tribe.

But our families have been under attack for many years. Tax rules are extremely anti-family. At the same time they are also extremely pro-corporation and favor wealthy individuals. These anti-family tax laws affect the majority of Native people who must make their living away from a reservation or reserve. (They also affect those living on reservations since relatives living in off-reservation areas are less able to help their unemployed kin.)

Why are the income tax laws anti-family?

Everything imaginable is done to enhance the income-producing capabilities of those who are engaged in "business" or in the "professions". But the same effort is not extended to ordinary people who must work for someone else. The same effort is not extended to helping extended families help themselves and their members.

Of course, one can argue that the deduction of interest expense for owning a home helps families, but the rich can deduct the interest expense on a second or vacation home as well. Moreover, the elimination of the deduction for interest on ordinary purchases tended to hurt working people much more

than the wealthy (who can more easily borrow large amounts of money on home equities and then deduct the interest payments). Likewise, the deduction of real estate taxes help the wealthy more than families since there is no limit on the deduction of taxes for land and houses held purely for speculation or profit.

To make the income tax laws pro-family we will need to (first) kick out the majority of members of the House and Senate and (second) demand of their successors that the legitimate expenses of maintaining a family be recognized. For example, if deductions are allowed for dependent children they should also be allowed for dependent parents, grandparents and other relatives (including adopted ones). In addition, one should be able to deduct one's contributions to relatives and one's expenses to produce an income (an automobile or the cost of transportation). Medical and dental expenses should also be fully deductible (until we have a Canadian-style single-payer health system).

These ideas represent a start on a pro-family tax system. They will help us rebuild our families and restore the collective strength our ancestors depended upon.

Dear Editor:

I have heard all the... bes. This is the legacy... serve because my moth...

The family still wel... was always a feel in the... of the reserve kids once...

I never really unde... cause my mother lost h... status man. Race did no... ried after 32 years and... make my father love h...

The government pu... refusing to let her call... the more tactless memb...

The controversy of... members are not being... up all those names tha...

The opponents in th... tional issue. One that c... in the unity of Native p...

The children will n... face again in their fut... without creating more...

Does not our past a... lems to deal with? We... within the Native com... across the headlines.

When Bill C-31 bec... came legal members o... bling from Band men... sources, but we are not... 10 or 12 sit down at th...

As a parent I am ex... The real benefit is that... are quiet. My child doe... the question "What ar... easily knowing that sh...

Bill C-31 has given... the reserve, there is a p... of her youth. It is this... We should not deny t... our community. Native... resolved this one too.

## OTTE



# Wind speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every month to provide information to the Aboriginal people. Windspeaker has a circulation of 15,000. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index, 35 mm microfilm: Micromedia, 20 Victoria Street, Toronto, Ontario, M5C 2N8.

15001 - 112 Avenue, Edmonton, Alberta T5M 2V6  
Ph: (403) 455-2700 or 1-800-661-5469  
Fax: (403) 455-7639

**PUBLISHER: BERT CROWFOOT**

- STAFF**
- Bert Crowfoot • PUBLISHER
  - Debra Lockyer • EDITOR
  - R John Hayes • SPORTS EDITOR
  - Carolyn O'Handley • PRODUCTION COORDINATOR
  - Lori Rikley • CIRCULATION COORDINATOR
  - Lisa Gregoire, Ottawa
  - Sue Lazaruk, Vancouver
  - Alex Roslin, Montreal
  - CORRESPONDENTS
  - Dawn Ashbee • PROOF READER
  - Don Kew • CARTOONIST
  - Joanne Gallien • ACCOUNTS
  - Judy Beauregard • RECEPTIONIST

- SALES**
- Paul Macedo • DIRECTOR OF MARKETING
  - Keven Kantan • N. ALTA, SASK, MAN.
  - Joanne Thibault • S. ALTA, QUE, USA
  - Richie Hardinge • NWT, ONT., MARITIMES & B.C.

- BOARD OF DIRECTORS**
- Harrison Cardinal • PRESIDENT
  - Dan McLean • VICE PRESIDENT
  - Chester Cunningham • TREASURER
  - Joe P. Cardinal • SECRETARY
  - Rose Marie Willier
  - Noel McNaughton • DIRECTORS

### MEMBERSHIPS

- Native American Journalists Association (NAJA)
- National Aboriginal Communications Society (NACS)
- Canadian Magazine Publishers Association (CMPA)
- Alberta Magazine Publishers Association (AMPA)

### COPY RIGHTS

Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printed material are the property of Windspeaker and may not be used without the express written permission of Windspeaker.  
PUBLICATION MAIL REGISTRATION #2177



# Letters to the Editor

## Names hurt C-31 child

Dear Editor:

I have heard all the names: paper Indian, half-breed, wannabes. This is the legacy of having to move away from the my reserve because my mother married a white man.

The family still welcomed us whenever we visited, but there was always a feel in the room. As children we suffered the cruelty of the reserve kids once we were out of earshot of the grown-ups.

I never really understood what we did wrong. It was all because my mother lost her Indian status when she married a non-status man. Race did not matter to my parents. They are still married after 32 years and just because my mother is Native does not make my father love her less.

The government punished her by taking away her culture and refusing to let her call herself a member of the Nazko Band. A fact the more tactless members of the Band never let us kids forget.

The controversy of the challenge to Bill C-31 and the point that members are not being permitted to return to their home dredges up all those names that I heard as a child.

The opponents in this controversy are dealing with a very emotional issue. One that could leave lasting scars that will cut deeply in the unity of Native people everywhere.

The children will not forget the names and the scars will surface again in their future. I hope that this issue will be resolved without creating more feelings of hate and anguish.

Does not our past and present troubles give us enough problems to deal with? We need to solve our difference by keeping it within the Native community and not let ourselves get dragged across the headlines.

When Bill C-31 became law my mother and her children became legal members of the Nazko Band. There was some grumbling from Band members over stretching already limited resources, but we are not used to luxuries so the difference of whether 10 or 12 sit down at the dinner table is hardly noticed.

As a parent I am extremely grateful for the medical coverage. The real benefit is that I can return to my reserve and all the voices are quiet. My child does not have to listen to the names or answer the question "What are you doing here?" My mother rests more easily knowing that she has regained what she lost.

Bill C-31 has given back her dignity and when she returns to the reserve, there is a proud tilt to her head as she walks the roads of her youth. It is this comfort that is the real benefit of Bill C-31. We should not deny this comfort to the overlooked members of our community. Natives have weathered many storms and we will resolve this one too.

Tom French  
Nazko Band, Carrier Nation



### Windspeaker Reader Response Line



If you feel strongly about an issue but don't have time to write, the Windspeaker Reader Response Line is a great alternative to writing a letter to the Editor.

Each month, Windspeaker poses a question to its readers in an effort to promote thoughtful discussion on the issues that most affect Native nations in Canada. While we encourage people to respond to the question being asked, readers are not limited to comments on that one topic alone. An individual has three minutes to talk about any issue that most concerns them. All we ask is that you leave your name, band affiliation, the city or town of residence, and a phone number where you can be reached.

The Windspeaker Reader Response Line is very easy to use. Just dial our toll-free number and ask the receptionist to connect you with the line. If you are calling after hours (we are on Mountain Time) then listen to the directions on our answering machine and, at the appropriate time, enter extension number 229.

• This month's question:

*It's been two years since the Liberals were elected to power in Canada. Are you satisfied with the efforts they have made in issues related to Aboriginal people?*

Call the reader responses line, toll-free, at 1-800-661-5469, ext. 229 and record your comments. We'll print the responses in next month's issue.

## Looking for father

Dear Editor,

I'm looking for my father. His name is Leonard Ward. I last saw him when I was four years old. I have seen pictures of him playing a guitar.

My name is Keitha Frances Kakakaway, I'm 36 years old, and I was born on June 5, 1959. I was raised on WhiteBear Re-

serve, outside of Carlyle, Saskatchewan. My mother's name is MaryJane Snowden (nee Kakakaway) and my grandfather's name is James H. Kakakaway. When my father was younger he was friends with my Uncle Kelly (Ernie) Kakakaway and my Uncle Harry Kaye.

I would very much like to meet my father and get to know his family.

I can be contacted at my home number (306) 949-4454 or at my work number (306) 757-0195, Riel Human Resources Inc.

Sincerely,  
Keitha Kakakaway

## Prayers not guns at sacred sites

Dear Editor,

I've been reading with interest, and a bit of sadness, the activities of our youth, and people in general, across the land. I am also enlightened by the hope and enthusiasm expressed by many of these youth in preserving their culture, and I have prayed for all of you during my many sweatlodge ceremonies.

However, I am a little concerned with the attitude and manner of this expression. For

one thing, I believe that guns have absolutely no place in sacred ceremonies, or sacred grounds (Sundance sites).

It is very encouraging to hear our Elders remind us that we must begin making changes. As Native people we must heal our 'culture' by learning all we can about our values, traditions and ceremonies. Take some tobacco and one metre by one metre of blue cloth (blue represents the Bear and its healing power) to

an Elder and begin that path that will allow you to learn to understand the teachings of our ancestors.

Our Elders believe that Native people must heal themselves. They must try to identify where it is that they're hurting (emotional, mental, physical or spiritual), and then seek out the Elders and the Healers in order to restore balance, harmony and strength in their being.

Oo-Chin-A-Pees



## Attack

the wealthy (who can more y borrow large amounts of ey on home equities and deduct the interest pay-). Likewise, the deduction al estate taxes help the lthy more than families e there is no limit on the de- ion of taxes for land and es held purely for specula- or profit.

o make the income tax laws family we will need to (first) out the majority of mem- of the House and Senate (second) demand of their ighbors that the legitimate nses of maintaining a fam- e recognized. For example, eductions are allowed for endent children they should e allowed for dependent nts, grandparents and other tives (including adopted s). In addition, one should ble to deduct one's contri- ons to relatives and one's nses to produce an income (automobile or the cost of sportation). Medical and tal expenses should also be y deductible (until we have anadian-style single-payer th system).

These ideas represent a start a pro-family tax system. y will help us rebuild our ilies and restore the collec- strength our ancestors ded- ed upon.

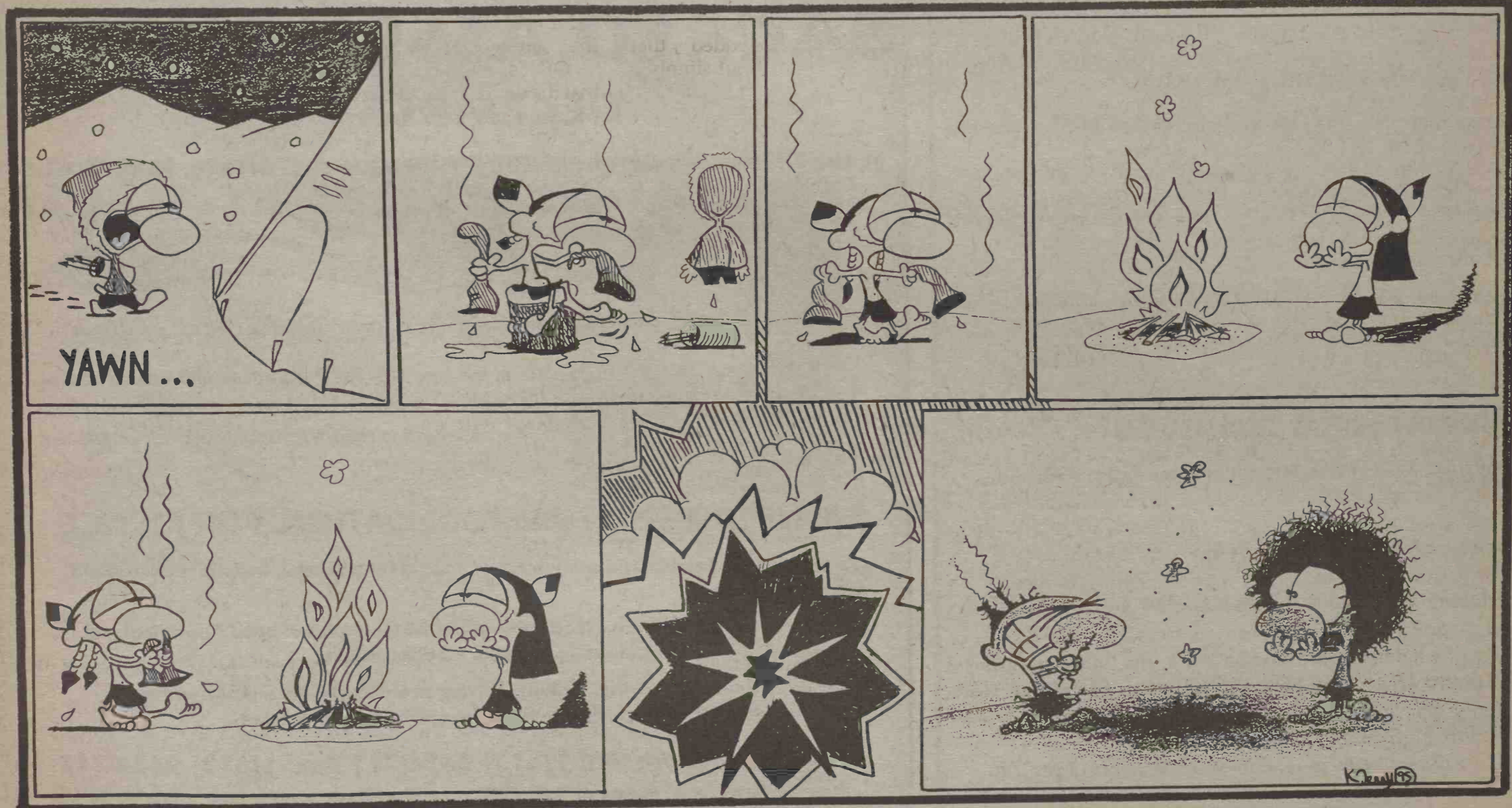
- DIRECTORS**
- Harrison Cardinal • PRESIDENT
  - Dan McLean • VICE PRESIDENT
  - Chester Cunningham • TREASURER
  - Joe P. Cardinal • SECRETARY
  - Rose Marie Willier
  - Noel McNaughton • DIRECTORS

- SHIPS**
- (AJA)
  - y (NACS)
  - (CMPA)
  - (MPA)

**RIGHTS**

Windspeaker as well as pictures, news, terial are the property of Windspeaker n permission of Windspeaker.

## OTTER



By Karl Terry



# Indian Country

## Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JANUARY ISSUE, PLEASE CALL CAROLYN BEFORE NOON THURSDAY, DECEMBER 14TH AT 1-800-661-5469, FAX: (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, ALBERTA T5M 2V6.

### ABORIGINAL HUMAN RIGHTS SEMINAR

November 30, 1995. Edmonton, Alta. (403) 479-1999

### VALDOR HOCKEY TOURNAMENT

November 30, December 1-3, 1995. Valdor Arena  
Valdor, Quebec. Call the Arena for more info.

### N.W.T. TREATY #8 TRIBAL COUNCIL STAFF CHRISTMAS GATHERING

December 6, 1995. Yellowknife, N.W.T.

### EDMONTON ABORIGINAL PROFESSIONAL ASSOCIATION MONTHLY MIXER

December 8, 1995. Edmonton, Alta. (403) 424-1919

### NATIVE SENIORS CENTRE 10TH ANNUAL CHRISTMAS DINNER

December 8, 1995. Edmonton, Alta. (403) 476-6595

### N.W.T. TREATY #8 TRIBAL COUNCIL COMMUNICATIONS TRAINEE, TEAM BUILDING WORKSHOP

December 11-15, 1995. Yellowknife, N.W.T.

### YTV ACHIEVEMENT AWARDS

December 15, 1995 Deadline. (416) 534-6565, ext. \*594

### NATIVE HERITAGE CENTRE CHRISTMAS CARD CONTEST

December 24, 1995 (Deadline @ Noon). Duncan, B.C.  
(604) 746-8119

### DAKOTA OJIBWAY TRIBAL DAYS

January 25-28, 1996. Brandon, Man. (204) 729-3682

### FESTIVAL DU VOYAGEUR

February 9-18, 1996. Winnipeg, Man. (204) 233-2556

### 8TH ANNUAL UNITED TRIBES INTERNATIONAL INDIAN ART EXPO AND MARKET

May 10-12, 1996. Bismarck Civic Centre Exhibit Hall  
Bismarck, North Dakota, USA. (701) 255-3285

## People

# A people's past carved in the trees

By Joe Zentner  
Windspeaker contributor

One of the strangest sights a person in North America can see is a totem pole. People of the Northwest Coast built them in profusion: forests of sculptured columns standing between their houses and the sea, proudly announcing to all who passed by the heraldic past of those who dwelt there.

Of the many Native cultures found in the New World, the art of the Northwest Coast Indians, who lived on the coast of southern Alaska and British Columbia, is the most sophisticated. Nothing else in the realm of wood sculpture can compare with the classicism of the faces found on totem poles.

Totem poles first appeared some 250 years ago among the first people of Alaska and British Columbia. Here, among such tribes as the Tsimshian and Kwakiutl, totem poles stood above the land of their creators.

The original purpose of totem poles was to provide support for the roofs of houses. Then, Natives began putting totems in front of their homes.

The most impressive poles were made after a chief died. At such times, the widow's family cut down a tall cedar tree and dragged it to their village. The best carver in the village then worked designs into the pole in memory of the chief. When he had finished, the forms of wolves, bears, beavers and other wild animals covered the pole.

Like heraldic crests, poles told of the mythological beginnings of great families at a time before time, when animals, mythic beasts and men lived as equals. These wooden monu-

ments were the work of master carvers, who perfected an art style whose origins lay in antiquity.

There are different types of totem poles, each with a specific meaning. The most common variety was the heraldic pole, which publicized a family's history. Traditional narratives recount how ancestors long ago were harassed or rescued by spirits of the unseen regions and how ancient warriors conquered their enemies.

"Ridicule" poles were carved to shame another person or clan. The Seward pole in Seward Totem Pole in Alaska reputedly is one. It depicts the tiny figure of a man wearing a hat. U.S. Secretary of State William Seward was given a feast when he came to Alaska to negotiate its purchase from the Russians. The pole supposedly is a reminder that Seward never repaid the favor.

Reading a totem pole is tricky. The largest figure, usually the one at the base, figures most prominently in a story. Thus, using the phrase "Low man on the totem pole" to denote low rank is incorrect.

To understand a pole's meaning, one must understand the legends about animals that are depicted. For example, the raven is often carved holding a round object in its beak. One legend tells how a bad chief stole the sun from the sky and locked it in a box. The raven then disguised itself as the chief's grandchild. The grandchild asked to play with the sun, the chief opened the box and gave the sun to him. The child then changed back into a raven. Holding the sun in its beak, the raven flew away and put the sun back in its proper place. Tribal symbols are memory de-

VICES to remind you of a story—if you already know it! To read a totem pole requires not only a knowledge of tribal history, but of Native legends. To confuse matters further there may be more than one story on a pole. And there is no way of knowing where one ends and another begins.

Totem poles can be seen to best advantage in their natural setting, at the ocean's edge. Some poles still stand where they were originally placed, particularly on British Columbia's Queen Charlotte Islands. In the ghost village of Nanstints, dozens of the cedar visages remain precisely as their owners left them.

Vancouver displays copies of famous totem poles in Stanley Park. Also in Vancouver, at the University of British Columbia campus, both the Kwakiutl collection and the adjacent Haida collection are impressive.

Victoria has totem poles on display in Thunderbird Park. Also located there is the carving shed where master carvers copy and repair old poles. In Beacon Hill Park, look for a tall, slender pole that stands by itself. It was carved by the late Mungo Martin, a Kwakiutl master carver.

No single object has been more closely associated with Northwest Coast culture than the totem pole. Carved in animal figures and brightly painted, these cedar objects are an impressive Native art form.

As the people of treeless Easter Island raised up megalith monuments hewn from the only material at hand (stone), so Northwest Coast people carved their memorials out of logs and then stood them up, as if to proclaim: "In this land, all things are of the tree."

# North

I caught the season open North of 60, Canada's (v. CBC) view of Native people for a brief moment, I was surprised. There in front of me the grand total of about four or five seconds, I thought I heard one of the characters, a joke and then I actually somebody smile. I was amazed. What has always been one more somber shows on television for a brief moment, let some genuine Native soul.

When the show first went into production several years ago there was great excitement in the Native community. There had been a few attempts by the television industry to capture the essence of Aboriginal life, so far, unsuccessful some not. *The Beavers* had several permanent members of Native descent, seldom did the stories deal with their issues. In the mid-90s there was a family show *Spirit Bay* that dealt with kids growing up on the north. All in all, this show was able, though kind of light, journeys begin with the first.

Then after a long delay came *North of 60*, a show that placed in an actual Aboriginal community (albeit reconstructed with the majority of characters being Native, except for a pesky white central character). All shows about Native seem to need. The concept of audience identification, then, it quickly became apparent to the story editors that the possibilities for this one character had become exhausted by the eighth or eight episode, and finally the focus of the show to shift to the more interesting Native characters in the community.

So with a number of years under its belt, the show has some interesting hits and some conspicuous misses. It's probably a solid vehicle for introducing amazing talents of Tina Tom Jackson, Tina Bomberry, Gordon Tootooc, the rest of the cast of the *North of 60* Lynx River to the Canadian public. Practically every white Native actor in Canada and

COME JOIN US!

# SACRED ASSEMBLY '95

DECEMBER 6-9

at the "Palais des Congres" 200 Promenade du Portage, Hull, Quebec



Elijah Harper has called the Sacred Assembly.

In the face of growing frustration and violence in First Nations communities Elijah saw something missing from our struggles to reclaim land rights and self government through the courts.

## WE NEED A SPIRITUAL FOUNDATION FOR JUSTICE

To reclaim land rights and self government and for peaceful, holistic mediation in crisis situations.

Join our spiritual & political leaders — along with peoples of both Aboriginal and non-Aboriginal communities — to make a better future.

Four days. Sharing, praying, talking, solving problems. Elders, youth, everyone. Ceremonies. Cultural events. Resource materials. Craft market.

For information: Ph: 1(613) 947-9711 Fax: 1(613) 947-9717  
Registration fee: \$30.00. Billeting may be available.



# LES CON

982, BOU

CONGRATULATIONS TO THE CREE NATIVE MUNICIPALITY OF QUEBEC ON THE PART OF THIS P...

- EXCAVATION
- TERRASSEMENT
- TRANSPORT
- DENEIGEMENT
- TRAVAUX D'...



# he trees

to remind you of a story—  
 you already know it! To read  
 em pole requires not only a  
 vledge of tribal history, but  
 ative legends. To confuse  
 ers further there may be  
 than one story on a pole.  
 there is no way of know-  
 where one ends and another  
 ns.

tem poles can be seen to  
 advantage in their natural  
 ng, at the ocean's edge.  
 e poles still stand where  
 were originally placed, par-  
 arly on British Columbia's  
 en Charlotte Islands. In the  
 t village of Nanstints, doz-  
 of the cedar visages remain  
 isely as their owners left

ancouver displays copies of  
 ous totem poles in Stanley  
 . Also in Vancouver, at the  
 iversity of British Columbia  
 ous, both the Kwatiutl col-  
 on and the adjacent Haida  
 ction are impressive.

ictoria has totem poles on  
 lay in Thunderbird Park.  
 ocated there is the carving  
 where master carvers copy  
 repair old poles. In Beacon  
 Park, look for a tall, slen-  
 pole that stands by itself. It  
 carved by the late Mungo  
 tin, a Kwakiutl master  
 er.

o single object has been  
 e closely associated with  
 thwest Coast culture than  
 otom pole. Carved in ani-  
 figures and brightly  
 ted, these cedar objects are  
 mpressive Native art form.  
 s the people of treeless  
 er Island raised up megalith  
 uments hewn from the only  
 erial at hand (stone), so  
 thwest Coast people carved  
 r memorials out of logs and  
 stood them up, as if to pro-  
 n: "In this land, all things  
 of the tree."

# North of 60, south of accurate

I caught the season opener for *North of 60*, Canada's (via the CBC) view of Native people. And for a brief moment, I was surprised. There in front of me, for the grand total of about four, possibly five seconds, I thought I heard one of the characters utter a joke and then I actually saw somebody smile. I was amazed. What has always been one of the more somber shows on television, for a brief moment, let us see some genuine Native soul.

When the show first went into production several years ago, there was great excitement in the Native community. There had been a few attempts by the television industry to capture the essence of Aboriginal life, some successful some not. *The Beachcombers* had several permanent cast members of Native descent, but seldom did the stories deal with their issues. In the mid-eighties there was a family show called *Spirit Bay* that dealt with Native kids growing up on the reserve. All in all, this show was enjoyable, though kind of light but all journeys begin with the first step.

Then after a long drought came *North of 60*, a show taking place in an actual Aboriginal community (albeit reconstructed), with the majority of characters being Native, except for that pesky white central character that all shows about Native people seem to need. The concept being audience identification. Even then, it quickly became apparent to the story editors that the story possibilities for this one character had become exhausted by the seventh or eighth episode, and gradually the focus of the show began to shift to the more interesting Native characters in the community.

So with a number of years under its belt, the show has had some interesting hits and some conspicuous misses. It's provided a solid vehicle for introducing the amazing talents of Tina Keeper, Tom Jackson, Tina Louise Bomberry, Gordon Tootosis and the rest of the cast of the fictional Lynx River to the Canadian public. Practically every working Native actor in Canada and parts



Drew  
Hayden Taylor

of the U.S. has found themselves in some sort of pickle in the N.W.T. And the show has a fine reputation for training Native people in story editing and other aspects of television production.

For the most part, it has acquainted the television audience with the multi-faceted existence the Aboriginal people of Canada live. Issues that were only statistics now have faces, voices and reasons.

But perhaps this is also the show's biggest weakness. Its pre-occupation and dedication to showing the negative aspects of Aboriginal existence. When the show first aired I became a faithful viewer, tuning in to see how long the Mountie would survive in this community. There had been a cop stationed in my community as a child and I sort of related to Teevee, having had the same fixation with television, pop culture and the world outside at his age.

But as the episodes passed, I became less and less enchanted with the show. The characters and the plot explored every single thing that could go wrong with a Native community and offered to the viewers nothing of its positive side.

Each episode became tour-de-force for dysfunctionism. In an average season, topics such as alcoholism, infidelity, residential school abuse, teenage pregnancy, et cetera were endured by this little Dene community in the North. What at first had been hailed as a breakthrough, was now concerning a lot of Native people. Canadian viewers were seeing Lynx River as the most dysfunctional community (outside of a soap opera) on Canadian television. There was a growing concern that

the show endorsed the perpetuation of Natives as victims.

The more I watched the show, and Teevee's efforts to leave the community, and all the horrible things that were happening around him, I was tempted to take up a collection to buy the poor kid a plane ticket to get him the hell out of there. No wonder he was such a pain. I would be too if I lived under the same circumstances.

Admittedly, it's easy to be critical but I don't stand alone. I did an informal poll on my reserve. Alice Williams, born in Northern Ontario, now living in Curve Lake First Nation shares a similar opinion. She feels the show confirms, affirms and promotes dominant culture ideology about the Anishnawbe (Native people). A health worker in the community agrees, saying "it's all doom and gloom. Too depressing for me."

All the criticism of this show is tinged with a certain amount of understanding. Unfortunately, the vast majority of these issues do and are happening in Native communities all across the country. What irks me and a lot of other Native people is that the Powers That Be, specifically the producers and story editors refuse to show the other side of reserve life; the humor and good times.

Throughout these horrific times the show loves to portray, one of the things that has allowed us to face and overcome these tragedies is our sense of humor. Read the works of most Native writers, and even in the deepest darkest moments of their characters' lives, there is always a flash of humor. In the Native community, that seems to be the chief (no

pun intended) complaint concerning *North of 60*.

When Native actress Columpa Bobb was asked to play the new nurse on the show, she vowed that the one thing outside of what was required in the script that she would do was, simply, smile.

Every time she entered a scene, she told herself to smile. "Nobody smiles on that show. I wanna be the first." And when her first episodes aired, she was indeed the only one smiling. It looked obvious. Too obvious. She soon stopped. She said she looked like she was on drugs. But that's for a later episode no doubt.

According to a friend of mine who works on the show, this choice to not include humor in the life of Native people is deliberate and conscious. Because, again according to my friend, anybody who criticizes the show becomes a person non-grata and will never work for the show again, so I shall refer to this particular person as Deep Quiver.

My, what I consider legitimate criticisms of the show are no secret to the Powers That Be, the producers and story editors. Deep Quiver tells me that, for almost a year, something to the effect of "North of 60 is one of the most depressing shows on Canadian television and it does not accurately reflect Native life - Drew Hayden Taylor" was scrawled across the top of their wall sized blackboard where they develop and plot stories. I'm not sure if it was for inspiration or vengeance. The odd thing is, I don't remember ever actually saying that in any quotable environment. Up until now.

Now Deep Quiver has also told me that over the years the many members of the cast have quietly suggested that Native life is not entirely the way it's portrayed on the show, that the communities do laugh occasionally. But the Powers That Be, producers and story editors to be specific, respond that "it's more dramatic" to focus on the problems.

Last spring I attended *Dreamspeakers*, an Aboriginal film festival in Edmonton. While there, I sat on a panel dealing with

issues arising from *North of 60*. Also in attendance were several of the Powers That Be, the show's Cree/Metis story editor Jordan Wheeler and story editor/producer Peter Lauderman. The floor was opened up to discussion and one of the first questions asked was "If the show is about Native people, shouldn't it be more funny?"

Jordan Wheeler responded simply, "It's a drama. If you want comedy, watch a sit-com." He later told me he often gets asked the same question, even by the Dene of the N.W.T., the people whom the show is about. At the end of the panel, Peter Lauderman mumbled as he packed up his stuff, "if I have to explain why there's no humor one more time, I'll go crazy."

I don't buy Jordan's argument. It's form/style over substance, with the form/style being the drama and the substance being Natives. Humor is so intrinsic to the culture, that to take the humor out of the characters to suit the form seems wrong. And some of the funniest moments I've ever seen have occurred in so-called drama, and some of the most emotional scenes I've witnessed have happened in sit-coms.

So who knows? Maybe the Powers That Be will listen to their audience and lighten things up a bit. In these years of cultural renaissance, Native people want to celebrate who and what they are, not cry over it. But unfortunately, it seems the show has a poor record of heeding its audience.

According to Deep Quiver, last season the show also introduced a character named Suzy Muskrat and the viewer response was larger than normal. Evidently the character had touched many viewers and they wanted to see her back. Instead, the Powers That Be shrugged it off theorizing it was just the actress organizing a letter writing campaign to get more work.

After all this, there's only one thing left to say. I'll probably never work in Lynx River again. I hope *The Toronto Star* is planning to put me in a Critics Relocation Program.

## BL'95

age, Hull, Quebec

d Assembly

the Sacred Assembly.

tion and violence in First  
 w something missing from  
 ights and self government

FOR JUSTICE

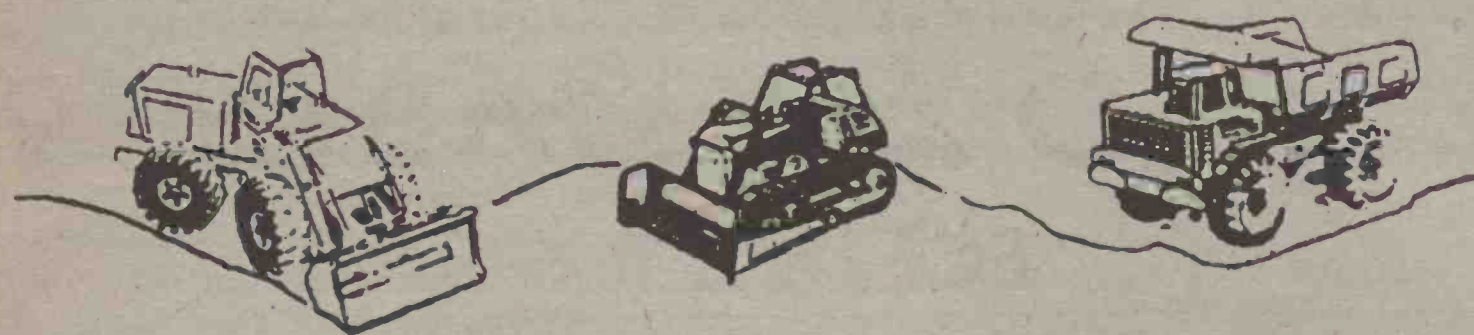
ollistic mediation in

oth Aboriginal and

youth, everyone.  
 et.

(613) 947-9717

y be available.



## LES CONSTRUCTIONS EX. TERR. INC.

982, BOUL, HAMEL OUEST, CHIBOUGAMAU G8P 2Z8

CONGRATULATIONS  
 TO THE CREE NATION OF MISTISSINI IN  
 QUEBEC ON THEIR RECENT OPENING OF THE  
 MUNICIPALITY GARAGE. PROUD TO HAVE BEEN  
 PART OF THIS PROJECT.

TELEPHONE 418-748-7635

FAX 418-748-6063

SI OCCUPE 418-748-6653

Azarias Turcotte:  
 748-6772

Réjean Turcotte:  
 748-7382

Marcel Beaudet:  
 748-2818

- EXCAVATION
- TERRASSEMENT
- TRANSPORT PAR FARDIER
- DENEIGEMENT
- TRAVAUX DE GENIE CIVIL



## NOMINATIONS CHIEF DAVID CROWCHILD MEMORIAL AWARD

Nominations are requested for the 1995 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the Award to recognize an individual or group of individuals within Calgary who:

- (a) create bridges of understanding, through cross-cultural experiences, between Aboriginal and non-Aboriginal cultures;
- (b) create, within Canadian society, an understanding of the uniqueness and value of Aboriginal culture; and
- (c) encourages, or supports Aboriginal people in fields of education, employment and training.

Please forward nominations in writing to:

Office of the Mayor  
 The City of Calgary  
 P.O. Box 2100, Station "M"  
 Calgary, Alberta T2P 2M5

All nominations should be received by January 15, 1996. Nominations should include a resume of the candidate and a description of the contribution for which recognition is being sought.

All nominations will be reviewed by the Calgary Aboriginal Urban Affairs Committee. If further information is required, contact S. Small at 268-5111.



THE  
 CITY  
 OF CALGARY

55500046



# NEWS

## B.C. Liberal leader 'Indian bashing'

By R John Hayes  
Windspeaker Staff Writer

VANCOUVER

Speaking to the faithful at their annual convention Nov. 19, B.C. Liberal leader Gordon Campbell promised "one law for all British Columbians."

His rejection of Native militancy was tied to a blanket dismissal of a negotiated land

agreement, Aboriginal fishery and Native logging rights — if they don't measure up to his own criteria for equality.

"We will not respect a settlement that does not reflect the principle of one law for all British Columbians," Campbell said, to huge applause.

"Under a B.C. Liberal government, road blocks will not be tolerated, illegal acts will not be rewarded.

"We will base our settlements

on one single overriding principle: there will be one law for all British Columbians."

"This is Indian bashing, pure and simple," said Chief Joseph Goshell of the Nisga'a First Nation, on the verge of completing land-claim negotiations with the current government.

If Campbell sticks to his threat to refuse to ratify the treaty after the election, Goshell said: "I'm afraid we're in for a pretty rough ride."

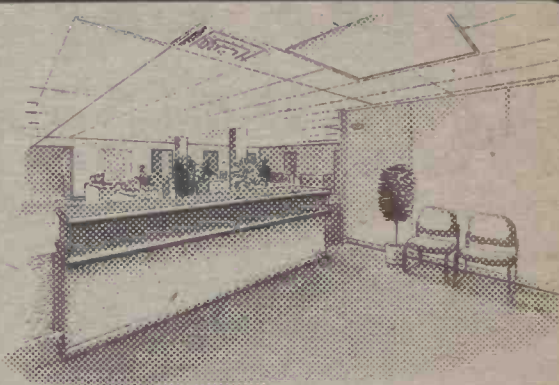
### Affordable Spacious Interiors

...one of many reasons why our more-for-your-money custom-designed child care, office and school facilities are used the way they're built — with pride!

See for yourself. Phone us for more details.

(604) 534-1311 or 1-800-561-3822.

Fax: (604) 856-5200.



**SHELTER**  
INDUSTRIES INC.

3294 - 262nd St., Box 1318 Aldergrove, B.C. V4W 2V1

WE'RE MORE ACCOMMODATING!

## NOTICE TO CUSTOMERS OF AGT LIMITED

AGT Limited has filed an application with the Canadian Radio-television Telecommunications Commission (CRTC), for changes to its rates and tariffs, including price increases for local services. The Company has proposed that an interim increase become effective on February 1, 1996.

AGT Limited also proposes that the implementation of the \$2.00 per line per month local rate increase ordered by the CRTC in its October 31, 1995 Rate Rebalancing Decision be postponed from January 1, 1996 to February 1, 1996. Mandated long distance rate reductions stipulated in the CRTC decision of October 31, 1995, will be implemented January 1, 1996.

In another decision, the CRTC advised it will review AGT's three proposed residential local access options in a proceeding next year. AGT will pursue its commitment to offer customers choice in local telephone service in this proceeding. In light of the CRTC's decision to defer consideration of the proposed residential local access options, AGT will not be seeking to implement these options at this time, as originally intended and communicated to all Albertans.

AGT's rates have traditionally been among the lowest in Canada. To keep local rates low, AGT has cut costs and improved efficiency. AGT continues these cost cutting measures. AGT has also introduced new services to generate additional revenues. However, despite these efforts, AGT will experience a revenue shortfall in 1996. These revenues are necessary to ensure AGT continues to provide quality service to customers and meet its legal obligation to provide universal service without impairing its financial integrity.

### Q. BRIEFLY, WHAT IS THE APPLICATION ALL ABOUT?

A. If approved, the interim rate changes proposed in the application will generate net additional revenues of about \$62.4 Million in 1996.

### Q. HOW WOULD MY RATES BE AFFECTED BY THE APPLICATION?

A. Effective February 1, 1996, AGT proposes increases in rates as follows:

Residential customers will see an increase ranging from \$4.00 to \$6.00 per month for each telephone line. Business customers with one or two lines will see increases ranging from \$2.00 to \$6.00 per telephone line per month depending on the rate group of your community. Business customers with more than two lines will see increases ranging from \$2.00 to \$9.00 per telephone line per month depending on the rate group and total number of lines in each business location (Please see Chart A).

These proposed increases are in addition to the \$2.00 per line per month increase ordered by the CRTC in its October 31, 1995 Rate Rebalancing Decision. Residential and business customers in communities with Extended Flat Rate Calling (EFRC) will see increases of up to \$1.50 per month.

### Q. WHY IS THE COMPANY ASKING FOR A RATE INCREASE NOW?

A. The company's improved productivity, cost cutting measures and new sources of revenue will not be enough to avoid a serious shortfall in revenues in 1996. The only option available to AGT to generate the needed revenues is through these rate increases. The proposed rate increases are necessary to enable AGT to maintain its financial integrity while delivering service at rates that still represent excellent value for the service provided.

### Q. WHERE CAN I SEE A COPY OF THE APPLICATION?

A. The Request for Interim Increase in Rates and supporting evidence are available for public inspection during normal business hours at AGT's offices located at:

Calgary	Edmonton	AGT's applications may also be inspected at the offices of the CRTC:	
Bill Payment Centre	Security Desk, Main Floor	Les Terrasses de la Chaudiere	800 Burrard Street
AGT Tower	AGT Tower	1 Promenade du Portage	Suite 1380, Box 1300
411 - 1 Street S.E.	10020 - 100 Street	2nd Floor, Room 202-B	Vancouver, British Columbia
Calgary, Alberta T2G 4Y5	Edmonton, Alberta T5J 0N5	Central Building	
		Hull, Québec	

### Q. HOW CAN I COMMENT ON THE APPLICATION?

A. You may express your comments:

#### 1) BY SENDING A LETTER TO THE COMMISSION

If you have a comment or matter that you feel the Commission should take into account in reviewing the application, including such matters as quality of service, availability of service, billing practices, or any other matter relating to the Company's operations, you can write directly to the Commission. Your letter should clearly state your views and should include any relevant information that may be useful in explaining or supporting those views. Send your letter so it will be received by December 11, 1995 to:

Mr. Allan J. Darling  
Secretary General  
Canadian Radio-television and Telecommunications Commission  
Ottawa, Ontario  
K1A 0N2

A copy of your letter should also be sent to:  
Bohdan S. Romaniuk, Vice President, Regulatory Affairs  
AGT Limited  
31st Floor, 10020 - 100 Street  
Edmonton, Alberta T5J 0N5

### Q. WHOM MAY I CONTACT FOR FURTHER INFORMATION?

A. AGT has set up a special toll-free number to answer any questions you may have about this application. For example, if you want to know how the proposed rate changes will affect your bill, call one of our specialists at 1-800-341-1171 between 7:30 a.m. and midnight, every day (including holidays). Our specialists will be pleased to assist you.

For additional information on the application or the procedure to be followed, please contact AGT at the above listed toll-free 800 number or the CRTC in Hull, Quebec at (819) 997-1027, or in Vancouver, British Columbia at (604) 666-2111. To find out the rights and obligations of parties to a proceeding, please read the CRTC Telecommunications Rules of Procedure. Copies of the Rules can be purchased from the Canadian Communication Group Publishing, Ottawa, Ontario K1A 0S9 (catalogue SOR/79-554, amended by SOR/86-832) phone (819) 956-4800.

Chart A - Current Rates (Per Month)

Rates by Rates Group	Residence	Business				
		1-2 line Service Level 1	3-4 line Service Level 2	5-7 line Service Level 3	8-12 line Service Level 4	13 lines + Service Level 5
Rate Group 1	11.98	22.43	29.98	33.53	35.53	39.58
Rate Group 2	12.27	24.43	31.98	36.03	38.53	42.58
Rate Group 3	12.46	26.43	34.98	39.03	41.53	46.58
Rate Group 4	12.69	29.48	39.03	43.53	46.03	50.58
Rate Group 5	13.07	31.48	42.03	46.53	49.53	55.08
Rate Group 6	13.41	34.48	46.03	51.03	54.08	59.08
Rate Group 7	13.98	35.98	48.03	53.53	56.58	62.08

Approved Rates (Per Month)

Rates by Rate Group	Residence	Business				
		1-2 line Service Level 1	3-4 line Service Level 2	5-7 line Service Level 3	8-12 line Service Level 4	13 lines + Service Level 5
Rate Group 1	13.98	24.43	31.98	35.53	37.53	41.58
Rate Group 2	14.27	26.43	33.98	38.03	40.53	44.58
Rate Group 3	14.46	28.43	36.98	41.03	43.53	48.58
Rate Group 4	14.69	31.48	41.03	45.53	48.03	52.58
Rate Group 5	15.07	33.48	44.03	48.53	51.53	57.08
Rate Group 6	15.41	36.48	48.03	53.03	56.08	61.08
Rate Group 7	15.98	37.98	50.03	55.53	58.58	64.08

NOTE:

\* Approved rates include the \$2.00 per line increase approved in monthly local telephone rates by the CRTC on October 31, 1995.

Proposed Rates (Per Month)

Rates by New Rate Groups	Residence	Business				
		1-2 line Service Level 1	3-4 line Service Level 2	5-7 line Service Level 3	8-12 line Service Level 4	13 lines + Service Level 5
Rate Group 1-3	→	30.43	38.98	43.03	45.53	50.58
Rate Group 4 & 5	→	35.48	46.03	50.53	53.53	59.08
Rate Group 6 & 7	→	39.98	52.03	57.53	60.58	66.08

\* AGT's proposal includes delaying for 31 days the CRTC approved \$2.00 per line, per month increase to monthly local rates to coincide with AGT's proposed interim local rate increase February 1, 1996.

\* Proposed rates for existing Residential rotary dial customers will be \$0.59 less until December 1, 1996

\* Proposed rates for existing Business rotary dial customers will be \$0.88 less until December 1, 1996

# Poison About

The introduction inasmuch as they [1996] unless the originate:

- there are a
- the trapping

By Lisa Gregoire  
Windspeaker Correspondent

OTTAWA

Three centuries ago bullets and blankets for

Today, Europeans cause of what is perceived

If the European Commission (European Union) goes ahead with the fur, Native trappers are in for a traditional way of life.

"We need to only look out there trapping. The families were affected by the taken away by European doing here and who caused the issue," Ell said.

Keith Conn, environmental activist for First Nations was a trapper. "I talk to my cousin a year and talk about the mean here we have and now this is going to will fall through the fur."

Conn, AFN National Canada President Ross Metis Nation and Jim Nisga'a Peoples went to persuade European Parliament side of the issue. Conn

Part of the team in life and the potential for success.

The commercial fur against Native people no trap is a humane trap by imposing standards opinions and suggest collective voice has been

Canadian politicians national courts and trade relations. European Commission opinion. One month though animal rights.

The starting point of the European campaign communities were devalued seal skins and many depression and family violence.

For the next 15 years studies and set up commission and satisfy the anti-fur humane trapping movement.

Ten years ago, a police Centre in Vegreville, and since then, Canada search.

So when the European on fur imports in 1991 in European Union states not only do the fur traders for certain animals the impending change.

But the regulation and rationally defined

• Approximate number

• Approximate number

• Estimated percentage

• Percentage of world

• Percentage of Canada

• Value of Canadian fur

• Value sold at auction

• In 1981: \$41 million

• Number of Canadian

• Percentage that can



# Poised on the brink of disaster: Aboriginal trappers in Canada

## Article 3 of European Commission Regulation 3254/91

The introduction into the Community of the pelts of the animal species listed in Annex 1 and of the other goods listed in Annex 11, inasmuch as they incorporate pelts of the species listed in Annex 1, shall be prohibited as of 1 January 1995, [later extended to 1 January 1996] unless the Commission, in accordance with the procedure laid down in Article 5, has determined that, in the country where the pelts originate:

- there are adequate administrative or legislative provisions in force to prohibit the use of the leghold trap; or
- the trapping methods used for the species listed in Annex 1 meet internationally agreed humane trapping standards.

By Lisa Gregoire  
Windspeaker Correspondent

### OTTAWA

Three centuries ago, European explorers got rich trading booze, bullets and blankets for stacks of trapped animal pelts.

Today, Europeans are turning their backs on Canadian fur, because of what is perceived as inhumane trapping methods.

If the European Commission (the legislative body of the European Union) goes ahead with its Jan 1, 1996 plan to ban Canadian fur, Native trappers across Canada could lose substantial income. A traditional way of life may have to be traded in for welfare cheques.

"We need to only look at the ban on seal skins. We're still trying to deal with the effects of that. That was 15 years ago. A lot of families were affected. It was a very big change in the level of income for families in the North," said Jerry Ell, executive director of the Baffin Region Hunters and Trappers Association in Iqaluit, N.W.T.

"With this proposed ban, I could see a similar effect for those out there trapping. That will be another big chunk of their income taken away by Europeans who don't really understand what we're doing here and who don't really understand the full extent of the issue," Ell said.

Keith Conn, environmental co-ordinator for the Assembly of First Nations was a trapper until age 14.

"I talk to my cousins on the phone, I visit them, I go home twice a year and talk about these things and I'm concerned about that. I mean here we have an upswing of people going back to the land and now this is going to be a discouraging factor because the price will fall through the floor."

Conn, AFN National Chief Ovide Mercredi, Inuit Tapirisat of Canada President Rosemarie Kuptana, Gerald Morin, leader of the Metis Nation and Jim Sinclair, president of the Congress of Aboriginal Peoples went to Europe earlier in November to try to persuade European Parliamentarians to see the Canadian trappers' side of the issue. Conn says he is hopeful.

Part of the team included actual trappers to explain the way of life and the potential impacts of this ban, Conn said. "We're hoping for success."

The commercial fur industry has pitted animal rights groups against Native people for decades. Animal rights groups maintain no trap is a humane trap. Politicians have struggled with the issue by imposing standards and by giving voice to Native people's opinions and suggestions. Native people, however, believe their collective voice has been relegated to a whisper.

Canadian politicians and bureaucrats say they'll use international courts and trade agreements to overturn the European regulation. European Commissioners say their hands are tied by public opinion. One month before the ban is to take effect, it looks as though animal rights groups may have won the day.

The starting point for the controversy is usually attributed to the European campaign against seal skins in 1980. Dozens of Inuit communities were devastated when hunters could no longer sell seal skins and many Inuit say increases in substance abuse, depression and family violence resulted.

For the next 15 years, the Canadian government commissioned studies and set up committees to research fur trapping in Canada and satisfy the anti-fur lobby by taking the lead in developing humane trapping methods.

Ten years ago, a portion of the Alberta Environmental Research Centre in Vegreville, Alta, was devoted to fur trapping research and since then, Canada has remained the leader in trapping research.

So when the European Commission passed resolution 3254/91 on fur imports in 1991, which prohibited the use of leghold traps in European Union member states and required that non-Union states not only do the same, but develop humane trapping standards for certain animal species; Canada seemed most prepared for the impending change.

But the regulation was not a simple one that could be legally and rationally defined. Unfortunately emotion, misinformation

and politics prevented the issue from seeing any rational debate.

In 1993, after world leaders and animal rights groups fought for two years over a definition for the word humane, the Commission reinterpreted the regulation, made fur import criteria even stricter and told export nations they had until Dec. 31, 1995 to comply with the regulation or face a ban on fur exports to Europe.

Brian Roberts, head of the fur program for the Department of Indian Affairs and Northern Development, said there is no point in trying to get around the ban, because Europeans have no intention of letting Canadian pelts into their market.

That's because they're trying to save European fox and mink ranchers, Roberts said. It's trade protectionism and it has to be fought through treaties and international courts, he said.

Article II of the General Agreement on Tariffs and Trade (GATT) was developed so that nations could not put restrictions on how goods are manufactured in foreign countries. It's up to the countries to regulate their own exports except where international standards are concerned, he said.

The European Commission's regulation talks about standards, but Europe refuses to accept a definition for the word humane. That's not only unfair, it's illegal, Roberts said.

But Kenny Blacksmith, deputy chief of the Quebec Crees, said the government's got it all wrong. He said it's more than a trade issue and if federal bureaucrats had bothered to get substantial input from Native trappers, they would have realized that.

For that reason, Blacksmith has been travelling to Europe and meeting with high level officials himself. He said the fur ban is an Aboriginal rights issue and European leaders are more willing to listen to that than threats of court action or trade retribution from the Canadian government.

Roberts said the Canadian government has always sought input from Aboriginal people but he said consultation and negotiation are two different things.

Roberts said when it comes to high level negotiations, it is strictly government to government. Opening the meetings up to Aboriginal groups would mean animal rights groups would want a place at the table and then too many voices would prevent any progress.

Blacksmith said he doesn't trust the government to negotiate on his behalf. He said the government bungled the seal skin ban in the 1980s and he doesn't want to see the same thing happen to fur trappers.

"If they messed up the last time with the seal skin ban, what assurance do I have that they won't mess up this time?"

"We want to be able to have an impact on decision-making that takes place elsewhere that affects our way of life. We don't want to see any more closed door negotiations."

So where does this all leave the Aboriginal trapper?

Vulnerable to the whims of Europeans who have money, resources and political connections, say Native people.

"If they want to, [animal rights groups] can get a thousand people right at the doorstep of the European Parliament," said Ell.

The larger picture is the animal rights movement and their effectiveness in organizing and influencing parliamentarians," said Conn. "They're there 24 hours a day. The pressure is intense."

"We are not city dwellers," said Ben Kovic, chair of the Nunavut Wildlife Management Board. "Some people call us barbarians. I don't want to call myself a barbarian. I have ways of dealing with things in my culture."

Native trapping organizations and federal bureaucrats agree on at least one thing: leghold traps are a thing of the past in Canada.

Canadian trappers, especially Aboriginal trappers, don't like the steel jawed traps because animals get stressed and struggle which causes bleeding and tearing of the skin. This decreases the value of the pelt.

Conn said Native trappers prefer the more humane quick kill traps because they make for better quality pelts. Most trappers haven't used leghold traps for years.

And while federal bureaucrats have just about given up on getting anywhere by negotiating and will resort to litigation, Aboriginal leaders like Blacksmith still believe European politicians will listen to reason from an Aboriginal Canadian.

"Hopefully in the end, if anybody makes an impression or change in terms of thinking of this whole fur ban, it will be because Native people represented themselves."

## An Aboriginal alternative

By Lisa Gregoire  
Windspeaker Correspondent

### OTTAWA

Quebec Crees say they have a solution to the proposed ban on Canadian furs: a special Aboriginal label.

"This label will be established to ensure that humane trapping standards are used, promoted and developed," the proposal reads. "This label is also established to ensure the development of a niche market in Europe for furs and fur products caught and processed by Indigenous peoples in Canada."

Kenny Blacksmith, deputy chief of the Quebec Crees, said he presented the proposal to European officials in September and they seemed willing to entertain the idea. According to the proposal, Aboriginal trappers would be given a special label for their furs and those labeled furs would be exempt from the proposed European fur ban. Blacksmith also proposes to delay implementation of the Jan. 1 1996 ban to work out the details of the plan.

Blacksmith said not only did European officials like the idea, so did some Canadian officials.

"They even told me they had spent, literally, millions of dollars on a strategy that didn't get them anywhere. This was the government of Canada saying this," Blacksmith said.

Brian Roberts, manager of the fur program for the Department of Indian Affairs and Northern Development, said if the Crees want to go ahead with this, more power to them. But it won't work.

Roberts said no matter what kind of label the fur has attached to it, if buyers fear a backlash from animal rights groups they won't buy Canadian fur-period.

Besides, buyers buy fur in big quantities for mass production. A few furs with an Aboriginal label may be nice but they just won't sell to people in the business looking for larger quantities of product to invest in.

Blacksmith said he doesn't care what the Canadian government says.

"I cannot stop doing what I can do to defend our people's rights. If it has to be done away from Canadian support, then so be it."

- Approximate number of trappers in Canada: 80,000
- Approximate number who are Aboriginal: 40,000
- Estimated percentage of Aboriginal income from furs: 30-60%
- Percentage of world fur that comes from trapping: 10%
- Percentage of Canada's fur that is exported: 90%
- Percentage of Canadian fur that ends up in Europe: 75%
- Value of Canadian fur exports to Europe in 1993: \$14 million
- Value of Canadian fur sold at Canadian auctions in 1993: \$22 million
- Value sold at auction in 1979: \$85 million
- In 1981: \$41 million • In 1986: \$75 million
- Number of Canadian pelts produced in 1992-93: 815, 648
- Percentage that came from Ontario: 30%

- Percentage from the Yukon and NWT: 4%
- Number of mink farms in Europe: 4,748
- European mink pelt production in 1993: 13,104,500
- Number of mink farms in Canada: 300
- Average number of Canadian mink pelts produced annually: 1,190,000
- Number of fox farms in Europe: 3,511
- European fox pelt production in 1993: 1,695,300
- Number of fox farms in Canada: 650
- Average number of Canadian fox pelts produced annually: 65,000
- Muskrats destroyed annually in the Netherlands as pests: 300,000-400,000



# ▲▼ Northern Transportation Co. Ltd. ▼▲

## Company bridges the icy gap and wins

One of Canada's largest employers of Aboriginal people became the recipient of a 1995 Merit Award on Oct. 23 for achievements in employment equity.

Northern Transportation Company Limited (NTCL) is the first Aboriginal-owned company to receive the prestigious award. It was presented to NTCL by Human Resources Development Canada at a ceremony hosted by the Conference Board of Canada.

The company is a subsidiary of Norterra Inc., a holding

company owned jointly by the Inuvialuit Development Corporation, representing the Inuvialuit of the Western Arctic and the Nunasi Corporation, a development corporation of the Inuit of Nunavut.

NTCL is the main marine transportation link for more than 50 Canadian and Alaskan communities, defense sites, the exploration industry and businesses spread along the Arctic coast from Hudson Bay to the Bering Strait.

"This award is particularly humbling to us because of the larger size and high quality of

the organizations that have won it in the past. We're justifiably proud of the fact that our small company has been able to play a role in the economic well-being of Canada," said Eddie Dillon, Vice Chairman of NTCL.

The NTCL fleet includes 15 tugs and more than 100 barges. It employs more than 300 people during its peak operating season.

While the primary function of the company is to resupply the north, the company also has a firm commitment to provide training and employment for its shareholders, the north's Aboriginal people.

The Government of Canada grants awards to employers covered under its Employment Equity Act who distinguish themselves by the various outstanding measures they have taken to promote employment equity and fairness in the workplace.

The NTCL Career Development and Employment Committee oversees employment equity initiatives which have been extended to other Norterra companies, including Valgor, an oil and gas pipeline valve manufacturer in Edmonton, and SRI Homes, Canada's largest builder of manufactured homes with plants in Winfield, B.C., Lethbridge, Alta., and Estevan, Sask. Norterra Inc. also has a hand in the employment equity programs of Edmonton's Grimshaw Trucking. Approximately 42 per cent



From l to r, Peter Tatty, Murrie Hurley, John Carpenter, Eddie Dillon, Evelyn Starr and Pat Lyall accept the award.

of NTCL's employees are Aboriginal and hold positions at all levels of the organization.

NTCL has a long history of serving the north and was, until it was purchased by the people of the north in 1985, operated as a crown corporation.

In the 50s, the only means of resupply to the north was through NTCL, said Norterra chairman Frank Hansen. He said it was always a thrill for him to meet the first barge entering the community carrying the goods from the south, like groceries and building materials for housing and school projects. It was always a dream of his to work for a large company like NTCL, and now, the company is fulfilling his dream and the dreams of others in their career endeavors.

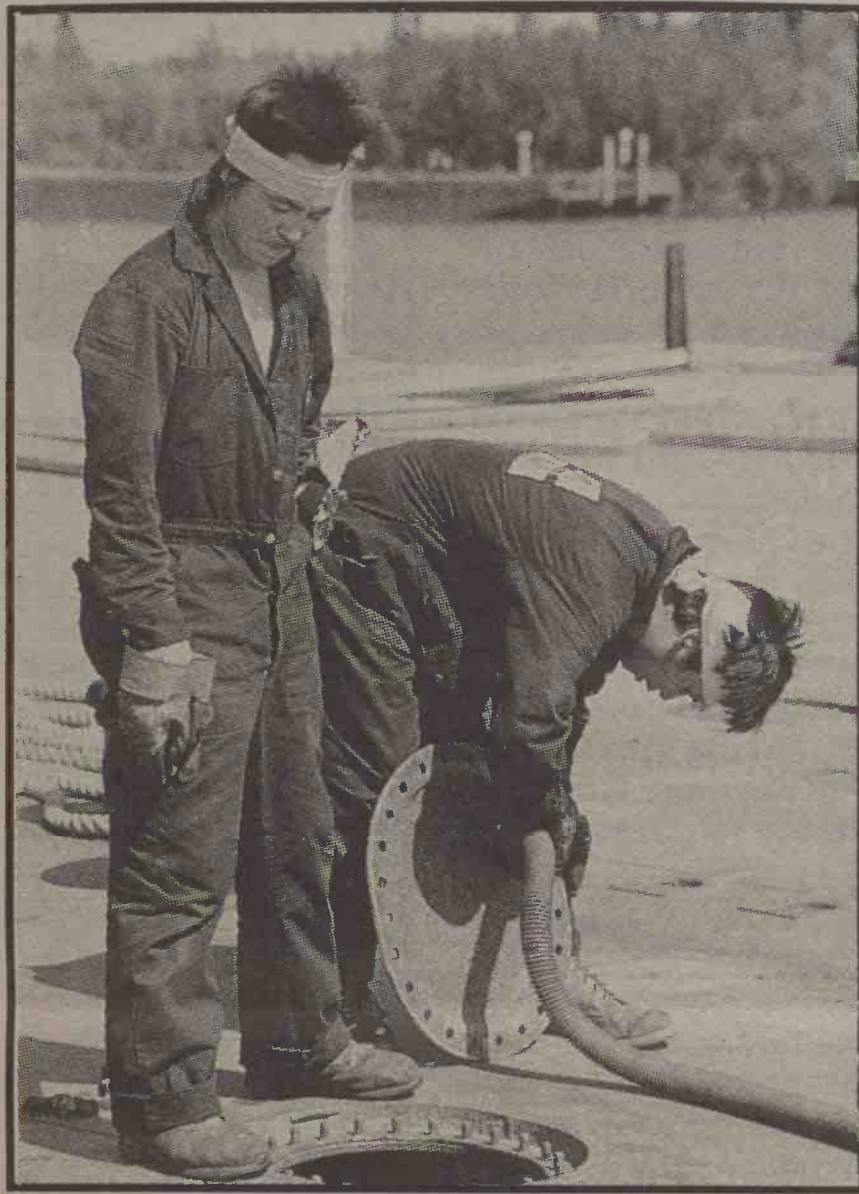
In 1931, when paddle wheelers were the transportation of missionaries, fur trad-

ers, and government emissaries to the north, NTCL introduced into service the first wooden tug and barge which traveled between Fort McMurray, Alta. and Aklavik, N.W.T. By 1937 it had introduced the first steel vessel in northern service. NCTL played a vital role in the resupply to Canada's Distant Early Warning Line and, in the oil boom of the 1970s, serviced oil rigs year round.

In 1985, NTCL was the first Federal Crown Corporation to be privatized and, 10 years later, celebrated a decade of Aboriginal ownership.

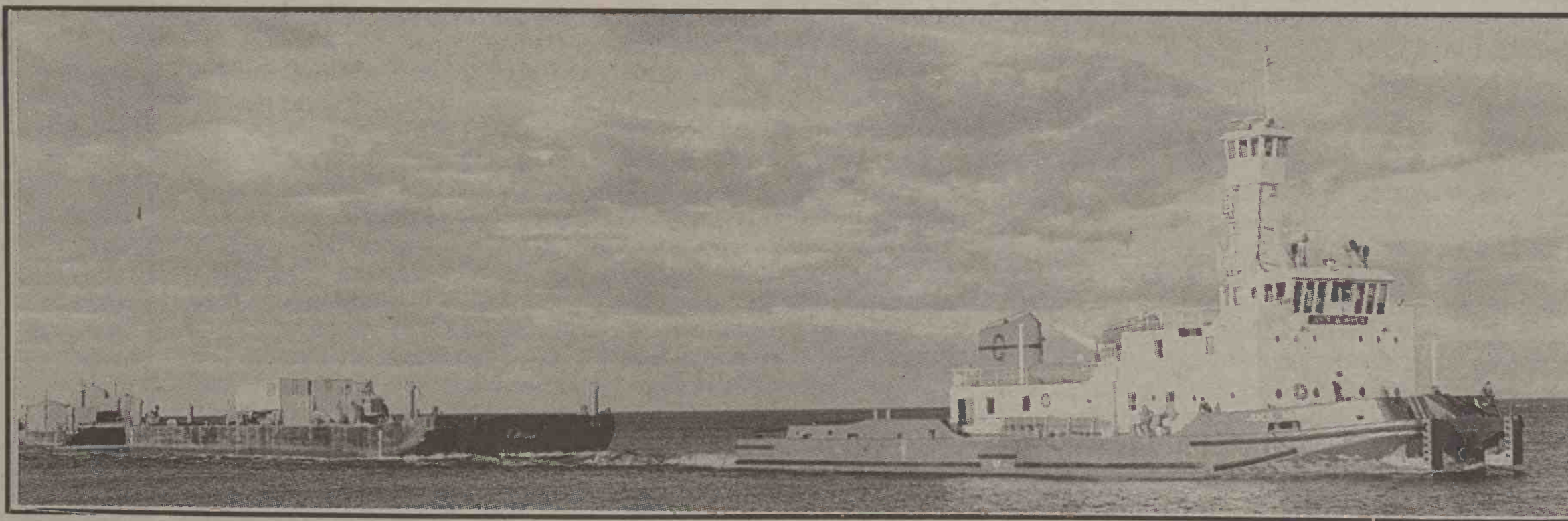
1995 also marked the opening of a new head office in Hay River, with regional offices in Cambridge Bay and Iqaluit.

NTCL is the most reliable and cost-effective means of getting goods from the south to the remote nooks and crannies of Canada's north.



An NTCL barge cleaning crew at Hay River.

An NTCL vessel pushes a barge loaded with cargo through the waterways of the north.



**Our Sincere Congratulations**  
to  
**Northern Transportation Company Ltd.**  
in recognition of your achievement of a  
*Human Resources Development Canada 1995 Merit Award*  
for  
*Employment Equity*

This page proudly sponsored by:



Imperial Oil Resources - Norman Wells NWT & Imperial Oil Products and Chemicals Division

ON RECEI  
HUMAN R  
FO  
Wind  
speake

CE  
L  
S  
T

NO



d. ▼ ▲

d wins



ey, John Carpenter, Eddie  
cept the award.

and government emissar-  
to the north, NTCL intro-  
ed into service the first  
oden tug and barge which  
veled between Fort  
Murray, Alta. and Aklavik,  
N.T. By 1937 it had intro-  
ed the first steel vessel in  
thern service. NCTL  
yed a vital role in the  
upply to Canada's Distant  
ly Warning Line and, in the  
boom of the 1970s, serviced  
rigs year round.

n 1985, NTCL was the first  
eral Crown Corporation to  
privatized and, 10 years  
r, celebrated a decade of  
original ownership.

1995 also marked the open-  
of a new head office in Hay  
er, with regional offices in  
nbridge Bay and Iqaluit.

NTCL is the most reliable  
l cost-effective means of  
ting goods from the south  
he remote nooks and cran-  
s of Canada's north.



Ltd.

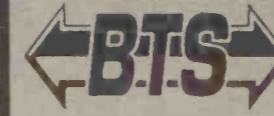
Award

# ▲ ▼ Northern Transportation Co. Ltd. ▼ ▲

*Congratulations*

Northern Transportation Co. Ltd.

ON RECEIVING THE 1995 AWARD OF MERIT  
*from*  
HUMAN RESOURCES DEVELOPMENT CANADA  
FOR EMPLOYMENT EQUITY.



**ILE HOLDINGS LTD.**

Agents for BTS Byers Transport  
Box 274, Hay River, NWT, X0E 0R0  
Tel: (403) 874-2471 Fax: (403) 874-2388

*Congratulations*

N.T.C.L. on being recognized for setting the standards on Aboriginal Employment Equity.

The Local Government District of  
**CHURCHILL**

*CONGRATULATIONS N.T.C.L.!*

The Mayor and Council for the  
Local Government District of Churchill extends  
congratulations to N.T.C.L. in receiving the  
special recognition for the Merit Award from  
Human Resources Development Canada.  
They have provided outstanding performance  
towards employment equity in the North.

Polar Bear Capital of the World

*Congratulations*

on your achievement NTCL!  
*from*

**UNIGLOBE**

Hyska's Travel  
&  
Hyska's Insurance Agency

P.O. Box 489  
Churchill, Manitoba R0B 0E0  
Tel: (204) 675-2811 Fax: (204) 675-2258



**NORTHERN  
STAR**

Congratulations  
to NTCL for receiving  
the 1995 Award of Merit from  
Human Resources Development  
Canada. This outstanding  
achievement, for Northern  
employment equity,  
makes NTCL a  
Northern Star.

Canadian **NORTH**

Canadian National  
would like to congratulate the  
**Northern Transportation Co. Ltd.**

on their outstanding achievement.

The 1995 Award of Merit

from

Human Resources Development Canada,

recognizes only the

highest accomplishments in  
the field of employment equity.

NTCL has earned such a reputation.

Once again,

*congratulations!*



CANADIAN NATIONAL



# Christmas

## A celebration of the birth of Jesus



Behold, the angel of the Lord appeared unto him in a dream, saying Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

*Matthew 1:18-19*

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she would be delivered.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And, lo, the angel of the Lord came up on them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

*Luke 2:1-14*

Now when Je'sus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

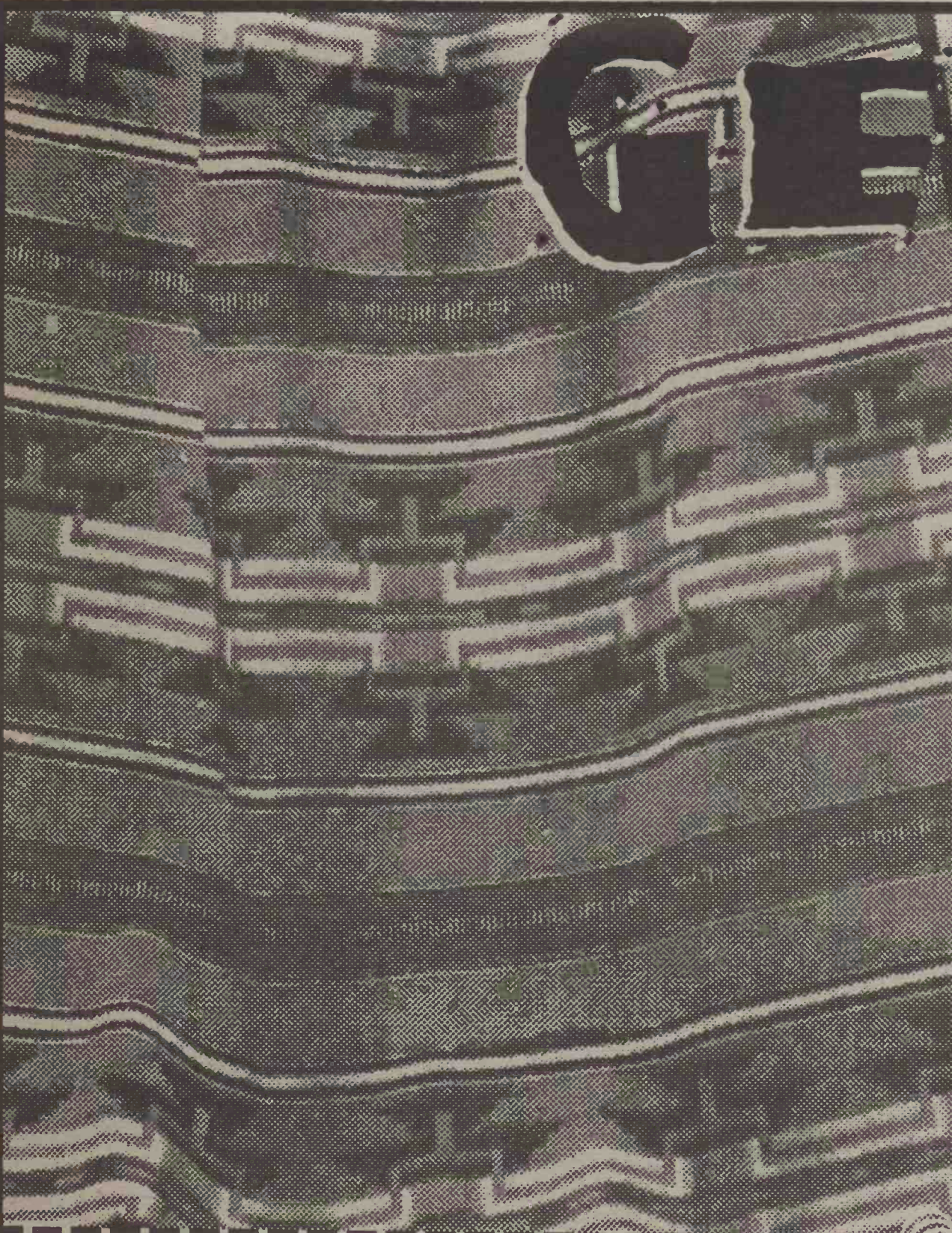
And he sent them to Bethlehem; and said Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

*Matthew 2:1-11*



# GET COZY

THIS WINTER WARM UP WITH WINDSPEAKER, ALBERTA SWEETGRASS AND A NAVAJO WOOL BLANKET

EVERY NEW SUBSCRIPTION PAID BY DECEMBER 15, 1995 IS AUTOMATICALLY ENTERED IN A DRAW TO WIN ONE OF TWO NAVAJO BLANKETS! (VALUED AT OVER \$150.00 EACH)

THE MORE SUBSCRIPTIONS YOU BUY THE MORE CHANCES TO WIN. COMBO SUBS WILL RECEIVE THREE CHANCES TO WIN!



WINDSPEAKER ONLY  
1 YEAR (12 ISSUES) \$36.00 (plus GST)

SWEETGRASS ONLY  
1 YEAR (12 ISSUES) \$28.00 (plus GST)

WINDSPEAKER & SWEETGRASS  
1 YEAR (24 ISSUES) \$50.00 (plus GST)

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY/TOWN: \_\_\_\_\_ PHONE: \_\_\_\_\_

PROVINCE: \_\_\_\_\_ POSTAL/ZIP: \_\_\_\_\_

PLEASE ENCLOSE A CHEQUE OR MONEY ORDER OR CHARGE TO YOUR VISA NUMBER FAX THIS ORDER FORM TO (403) 455-7639

VISA: \_\_\_\_\_ EXPIRY DATE: \_\_\_\_\_

SIGNATURE: \_\_\_\_\_

SEND TO: WINDSPEAKER / SWEETGRASS 15001 - 112 AVE. EDMONTON, ALBERTA T5M 2V6 OR PHONE TOLL FREE 1-800-661-5469

JU  
ME

"VIC  
ASS

Free  
Fund

Se

E  
Tri

ER  
B

PHONE 585-

TREATY SEV

Wishin

Treaty Seven Eco  
Vaughn Lewis  
Edwina Stump  
Rachel Hoof  
Marcella Bone  
Mike Smith  
Carlton King



# Christmas

## Jesus

And when he had gathered the chief priests and scribes the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privately called the wise men, inquired of them diligently what the star appeared.

And he sent them to Bethlehem; and said Go and search diligently for the young child; when ye have found him, bring me word again, that I may come and worship him also.

When they had heard these things, they departed: and, lo, the star, which they saw in the east, went before them, till it came to stand over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come to the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh.

Matthew 2:1-11



WITH  
SWEETGRASS  
BLANKET

PTION  
5, 1995  
ENTERED  
IN  
BLANKETS!  
(EACH)  
YOU BUY  
WIN.  
CHANCES TO WIN!

BERT A  
Sweetgrass

CKER & SWEETGRASS  
(SUES) \$50.00 (plus GST)

R MONEY ORDER  
SA NUMBER  
(403) 455-7639

PIRY DATE:

FREE 1-800-661-5469

## JUDITH DUMONT (nee Parenteau) METIS/NATIVE WOMEN SOCIETY

We Provide Counselling For:  
"VICTIMS OF VIOLENCE", SPOUSAL/RELATIONSHIP  
ASSAULT, SEXUAL ASSAULT OR SEXUAL ABUSE

Services available:

- One on one counselling
- Outreach/Crisis Counsellor
- Group Sessions
- Two 10-Week structured group sessions
- Metis/Native Cultural Healing
- Punjabi Hindi, and French Interpreter available

Free Services Phone: (604) 597-4741 B.C.  
Funded by: Ministry of Skills, Training and Labour  
Ministry of Women's Equality  
Fraser Valley Aboriginal Health Council

*Season's Greetings*



## Hark the Herald Angels

Hark! the herald angels sing,  
"Glory to the newborn King!"  
Peace on earth,  
and mercy mild,  
God and sinners reconciled.  
Joyful all ye nations, rise,  
Join the triumph of the skies  
With th' angelic hosts proclaim,  
Christ is born in Bethlehem;  
Hark! the herald angels sing,  
"Glory to the newborn King!"

Gracious bond of earth and sky,  
Born that man no more may die,  
Born to raise the sons of earth,  
Born to give them second birth.  
Hail, the heav'n-born Prince of  
Peace!  
Hail, the son of Righteousness!  
Light and life to all He brings,  
Ris'n with healing in His wings,  
Hark! the herald angels sing,  
"Glory to the newborn King!"

## O holy Night

O holy Night! The stars are  
brightly shining,  
It is the night of the dear savior's  
birth;  
Long lay the world in sin and  
error pining'  
'Til He appeared and the soul  
felt its worth.  
A thrill of hope the weary world  
rejoices,  
For yonder breaks a new and  
glorious morn;  
Fall on your knees, Oh, hear the  
angel voices!  
O night divine, O night when  
Christ was born!  
Oh night, O holy night, O night  
divine!  
Oh night, O holy night O night  
divine!

Led by the light of faith serenely  
beaming;  
With glowing hearts by His cradle  
we stand;  
So led by light of a star sweetly  
gleaming;  
Here came the wise men from  
Orient land.  
The King of Kings lay thus in  
lowly manger.  
In all our trials born to be our  
friend;  
He knows our need, to our  
weakness is no stranger,  
Behold Your King, before Him  
lowly bend!  
Behold Your King, before Him  
lowly bend!  
Behold Your King, before Him  
lowly bend!

## Winter Wonderland

Sleigh bells ring, are you  
list'nin?  
In the lane, snow is glist'nin,  
A beautiful sight, we're happy  
tonight,  
Walkin' in a winter wonder-  
land!

In the meadow we can build a  
snowman,  
then pretend that he is Parson  
Brown;  
He'll say "Are you married?"  
We'll say "No man! But you can  
do the job when you're in  
town!"

Gone away is the bluebird,  
Here to stay is a new bird,  
He sings a love song, as we go  
along,  
Walkin' in a winter wonderland.

Later on, we'll conspire,  
As we dream by the fire,  
To face unafraid, the plans that  
we made,  
Walkin' in a winter wonderland!



## TREATY SEVEN ECONOMIC DEVELOPMENT CORPORATION "A Community Futures Program"



Suite 400, 9911 Chula Boulevard  
Tsuu T'ina, Alberta T2W 6H6  
Tel: (403) 251-9242  
Fax: (403) 251-9750

*Wishing you the spirit of Christmas which is peace,  
The joy of Christmas which is hope,  
The heart of Christmas which is love.*

from

Treaty Seven Economic Development Corporation Board Members & Staff

Vaughn Lewis  
Edwina Stump  
Rachel Hoof  
Marcella Bone  
Mike Smith  
Carlton King

General Manager  
Office Manager  
Receptionist/Secretary  
Business Analyst  
Business Analyst  
Database Project Coordinator



Wishing you the spirit of Christmas  
which is peace,  
The joy of Christmas  
which is hope,  
The heart of Christmas  
which is love.

SEASON'S GREETINGS

from the Management & staff of...

**SONIAS GROCERY**  
MAYFAIR FOODS  
Samson Mall  
Hobbema, Alberta  
(403) 585-2032



# Christmas

## Word of God in Native tongue

By Debbie Faulkner  
Windspeaker Contributor

KITCHENER, Ont.

Canadian Bible Society is Busy Again with Native Bible Translation.

After almost a century of relatively quiet presses, the CBS is now working on New and Old Testament translation projects in 11 Native languages in Canada. Scripture selections are being produced in at least another five languages.

"This is the biggest effort at translation since the first contact was made by missionaries," said Bob Bryce, a Saskatoon-based translation consultant with the CBS.

The British and Foreign Bible Society (BFBS), CBS's predecessor, published its last Native translation of the complete Bible in Eastern Kutchin in 1898. The first BFBS publication of the new Testament in Canada was into Labrador Eskimo in 1826.

In the 1800s, most Bible translation was motivated by white missionaries. But today, that motivation is coming from Native people themselves.

"There was renewal in the church in terms of wanting to have things in Native languages," said Dr. Harold Fehderau, director of CBS's Scripture Translation Department in Kitchener, Ont. That was the major finding of a Yukon-to-Labrador language survey sponsored by CBS in 1980 and 1981.

Ben Arreat, an Inuit Anglican priest and translator who lives on Baffin Island confirmed that finding.

"When we finished the preliminary (New Testament) publishing, a lot of people bought these copies and they said it was the first time they understood the Bible.

"That's what started bringing life into the church when we started using more of the peo-

ple's language," said Bryce, a former Anglican priest whose parish was mainly OjiCree people.

Church interest, however, was not the only factor CBS looked at in deciding what Bible translation projects to support. Language use and literacy promotion were important too. Was the language still being widely used by all generations? Did the community offer classes in learning to read and write their own language?

Today CBS supports Native people who work with the Summer Institute of Linguistics (SIL), the Anglican Church of Canada, and various missions organizations, such as the Northern Light Gospel Mission. "CBS felt there needed to be some way to draw people together, to encourage their work and provide some way for the publication of Scriptures," explained Bryce.

Of the more than 50 Native languages listed by the Assembly of First Nations, Dr. Fehderau said CBS decided on about 20 possible candidates for Bible translation.

Many Native hands, he added, will admit that English has made such inroads that there are very few who are using the language a lot.

"Our goal is to have by the year 2000 some Scripture in all viable Native languages," said Dr. Fehderau.

Translation this century is very different from the last century, he emphasized.

"The most important part is that no translation work is being done by any what we call expatriates or white people.... The only way it can really sound authentic is if a Native person is doing the translation.

Over the past five years, for instance, the Inuktitut (Eastern Arctic Eskimo) Old Testament translation project, has involved up to five Anglican Native pastors.

"Today we have enough Na-

tive people with very adequate education to be able to take an English or French translation, for example, and translate it into a Native language."

Non-Native linguists serve primarily as translation consultants, assisting Native translators in such areas as linguistic theory and Bible knowledge.

Most of CBS's partners are preparing new translations, even if previous translations exist, such as the Micmac New Testament, first published in 1874. The Western (Plains) Cree is one exception. The New Testament portion of the original Western Cree Bible, first published in 1861, is now being reprinted in a "discript"—a Roman alphabet and the original syllabic alphabet.

A fresh translation of the Western Cree Bible, however, is planned for the future.

"It's time that Bible was updated," explains Dr. Fehderau. "It's kind of like a King James Version Bible for many of the people who know Cree."

A set of basic readers on the Life of Christ rather than an entire New Native Testament is often the first materials produced for a Native community. Other times Scripture leaflets are produced instead. Such leaflets are now being produced in the Inuktitut (Nunavik dialect), Montagnais, Moose Cree, OjiCree and Swampy Cree languages.

"We are working together with the communities to find out what are the topics that are the most urgent for them," said Dr. Fehderau. Scripture leaflets on comforting people in hospital, suicide and depression, and families in crisis are now being produced.


Within the next year, Dr. Fehderau expects the Algonquin and Micmac New Testaments will be ready for publishing. The revision of the Western (Plains) Cree New Testament also should be ready for printing.



P.O. Box 6218  
Bonnyville, Alberta  
T9N 2G8

*We wish all our friends and families peace, joy, health and happiness this Christmas.*

**LOUIS RIEL CAPITAL CORPORTION**



24-1635 BURROWS AVENUE  
WINNIPEG, MANITOBA R2X 3B5  
PHONE: (204) 589-0772  
FAX: (204) 589-0791

*Season's Greetings*

**VAL J. ANDERSON, MLA**  
*Vancouver - Langara*

**May the Christmas season be merry and peaceful for you and your family.**

#3, 1496 West 72nd Ave., Vancouver, B.C. V6P 3C8  
Phone: (604) 261-4150 • Fax: (604) 775-1177



*Best Wishes for a very Merry Christmas to all our friends and customers.*

**Samson Gas Bar & Convenience Store**


(403) 585-2051 • Box 539 • Hobbema • Alberta

VISA ~ Full Service ~ MasterCard  
Hot Coffee & Snacks

*May your Christmas season be merry and peaceful for you and your family.*

**SAMSON LUMBER COMPANY**

Box 780  
Hobbema, Alberta  
T0C 1N0  
Ph: (403) 585-2660

**& HOBBERA GLASS** 

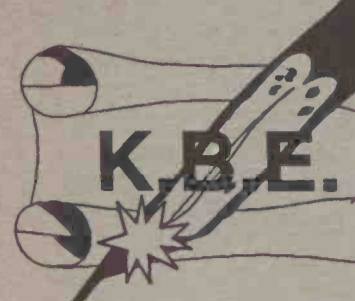
Ph: (403) 585-2160



**Merry Christmas & Happy New Year**

to Chief & Council of all bands in Alberta and also to all Windspeaker readers. from Chief Alice Strawberry,

**O'CHIESE BAND,**  
BOX 1570, ROCKY MOUNTAIN HOUSE, AB. PH: (403) 989-3943



**Litaamoma**  
"Me

**Kitahkahsa**  
maan  
"May you li

Joyce  
Superi

Stan  
Fax  
Phone

*The management very Merry Christmas*



**Tsuu T'im**



LODGE

**WISHING YOUR AND PEACEFUL**

**St. Paul Treatment**

The centre is a 24 bed clientele age 18 years chemical dependency

**LOCATION:**  
The centre is located Cardston, Alberta on t

**TREATMENT SERV**  
St. Paul Treatment C  
sive residential progra  
Treatment is design  
issues that are the rea  
Also provide a health  
Referrals are encou  
and also to assist the  
after treatment.

**FOR MORE INFOR**  
St. Paul Treatment Ce  
Phone: (403) 7



**SHIHTA Regional Council**  
&  
**MacKenzie Great Bear Diz Society**  
Members & Staff



*Extend warmest wishes for the Christmas season and good fortune in the forthcoming New Year!*



# Christmas

**and families peace,  
this Christmas.**

P.O. Box 6218  
nnyville, Alberta  
T9N 2G8

**CORPORATION**

BURROWS AVENUE  
MANITOBA R2X 3B5  
E: (204) 589-0772  
(204) 589-0791

**son's  
Greetings**

**SON, MLA  
Langara**

**ason be merry  
and your family.**

ouwer, B.C. V6P 3C8  
ax: (604) 775-1177

**ery Merry Christmas  
d customers.**

**as Bar  
ence Store**

Hobbema • Alberta

ice ~  
Snacks



**ason be merry  
and your family.**

**R  
OMPANY**

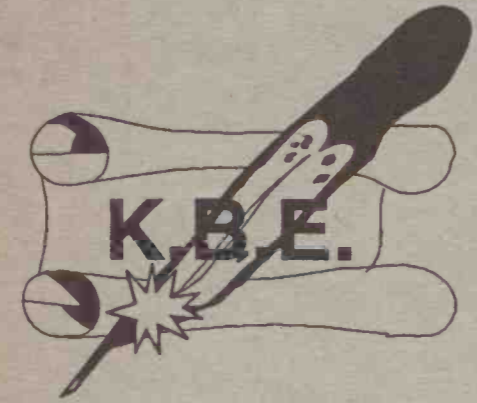
Box 780  
Hobbema, Alberta  
TOC 1N0  
Ph:(403) 585-2660

**GLASS** 

Ph:(403) 585-2160

**tmias &  
w Year**

l bands in Alberta  
peaker readers.  
Strawberry,  
**BAND,**  
ISE, AB. PH: (403) 989-3943



**KAINAIWA  
BOARD OF  
EDUCATION**

**Iitaamomahkattoyiiksistsiko!**  
"Merry Christmas"

**Kitahkahaopih powa annohk  
maanaaksstoyiikh**  
"May you live well in the New Year"

Joyce Goodstriker M. Ed.  
Superintendent of Schools

P.O. Box 240  
Standoff, AB T0L 1Y0  
Fax #: (403) 737-2361  
Phone #: (403) 737-3966

*The management and staff extend to one and all a  
very Merry Christmas and a prosperous New Year.*



**Tsuu Tina Spirit  
Healing Lodge**



Box 101  
3700 Anderson Rd. S.W.  
Calgary, Alberta  
(403) 281-6866  
Fax: (403) 238-0995

*WISHING YOUR CHRISTMAS SEASON BE MERRY  
AND PEACEFUL FOR YOU AND YOUR FAMILY*

**St. Paul Alcohol & Drug  
Treatment Centre**

The centre is a 24 bed residential facility for both female and male clientele age 18 years and over who are currently experiencing chemical dependency problems.

**LOCATION:**  
The centre is located two miles north and four miles west of Cardston, Alberta on the BLOOD INDIAN RESERVE.

**TREATMENT SERVICES:**  
St. Paul Treatment Centre is a non-medical 35 day comprehensive residential program to assist the client in his/her recovery. Treatment is designed to get the client to start dealing with issues that are the reasons for their social/family dysfunctions. Also provide a health and fitness program. Referrals are encouraged to prepare the client for admission and also to assist the person for any on-going therapy required after treatment.

**FOR MORE INFORMATION CONTACT:**  
St. Paul Treatment Centre, Box 179, Cardston, Alberta T0K 0K0  
Phone: (403) 737-3757 • Fax: (403) 737-2811



## Silent Night

Silent night! Holy night!  
All is calm, all is bright!  
'Round yon Virgin Mother and  
Child,  
Holy Infant so tender and mild,  
Sleep in Heavenly peace,  
Sleep in heavenly peace.

Silent night! Holy night  
Shepherds quake at the sight!  
Glories steam from heaven afar,

Heav'nly hosts sing "Alleluia,"  
Christ, the Saviour is born!  
Christ, the Saviour is born!

Silent night! Holy night!  
Son of God, love's pure light!  
Radiant beams from Thy holy Face,  
With the dawn of redeeming  
grace,  
Jesus, Lord at Thy birth,  
Jesus, Lord at Thy birth.

## O come, all ye faithful

O come, all ye faithful, joyful  
and triumphant.  
O come ye, O come ye to Beth-  
lehem.  
Come and behold Him, born the  
King of Angels;  
O come, let us adore Him,  
O come, let us adore Him,  
O come, let us adore Him  
Christ the Lord.

Sing, choirs of angels, sing in  
exultation,  
Sing, all ye citizens of heav'n  
above:

Glory to God, in the highest:  
O come, let us adore Him,  
O come, let us adore Him,  
O come, let us adore Him,  
Christ the lord.

Yea, Lord we greet Thee,  
born this happy morning;  
Jesus, the Thee be glory giv'n  
Word the Father now in flesh  
appearing,  
O come, let us adore Him,  
O come, let us adore Him,  
O come, let us adore Him,  
Christ the Lord.


## O Little Town of Bethlehem

O little town of Bethlehem!  
How still we see thee lie;  
Above thy deep and dreamless  
sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting light;  
The hopes and fears of all the  
years  
Are met in thee tonight.

For Christ is born of Mary,  
And gathered all above  
While mortals sleep, the angels keep  
Their watch of wond'ring love.  
O morning stars, together!  
Proclaim the holy birth!  
And praises sing to God the King,  
And peace to men on earth!

How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive  
Him still,  
The dear Christ enters in.

O holy Chld of Bethlehem!  
Descend to us, we pray;  
Cast out our sin, and enter in;  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Emmanuel!



**Season's  
Greetings**

*At the Holiday Season,  
our thoughts turn gratefully to those  
who have made our progress possible.*

*It is in this spirit we give our lasting support  
in the continued battle against alcohol and  
drug abuse.*

**Greetings from**

- POUNDMAKER'S LODGE -
- POUNDMAKER'S ADOLESCENT TREATMENT CENTRE -
- NECHI TRAINING, RESEARCH & HEALTH PROMOTIONS-

**Board of Directors - Executive Directors  
Staff - Clients - Trainees**



# Christmas

## Manitoban Wins Peace Hills Trust Art Contest

By Terry Lusty  
Windspeaker Contributor

EDMONTON

His Indian name, abbreviated, is Pazi. Translated the name means, "He Who Goes Against Yellow Hair". In contemporary circles, he is Fred Pashe, 25, and this year's proud winner of the 13th Annual Peace Hills Art Contest. His acrylic on canvas painting entitled "The Spirit Will Never Die," was of a boy with a buffalo which won him top honours from among approximately 180 entries in the open category.

Second place went to August Natannah of Assumption, Alta, for "Autumn Hunters," while "Tuktu" by Agnes Thrasher of Quesnel, B.C., won third prize. Honourable mention went to Sean Couchie, who took first place two years ago. Cash awards of 2,000, 1,000 and 500 dollars were issued to the top three winners.

About 250 people turned up for the awards presentations at Edmonton's Westin Hotel where they were treated to a viewing of dozens of the best entries, a brunch and traditional entertainment by the Edmonton Metis Cultural Dancers as well as the White Braid Powwow Dancers.

Pashe explained the story behind his winning piece. The buffalo represents the Native people through history and into the future, and the golden eagle in the background rep-

resents the spirituality, the truth of the Creator. All these things, especially the little children, their spirits will never die. The boy in the picture is his nephew Brian who was born with fetal alcohol syndrome and the doctors diagnosed him as having a club foot, and a twisted spine. He was blind, mentally retarded and crippled.

"We adopted him in a sense (in the Indian way)." Very shortly after birth he had heart surgery and the doctors had little hope for him." Over time, the boy extended so much love to the family and vice-versa. "Today, he's back to normal," and much of that Pashe attributes to the great love that existed between young Brian and Pashe's family. He sums it all up by saying, "these little children that doctors have no hope for, they have a lot stronger spirit than what we give them credit for."

The variety of art styles by Pashe are many. Apart from realism, he also does surrealism, including animal or monster-like creatures that one normally finds in comic books - a market he'd like to break into someday. But, it's a tough one to crack, he explains, because of the tremendous volume of art entries received by comic producers. All he can do is sit back and hope that one of the times that he submits his work, it will be the right time for his particular style and subject matter. In the meantime, he'll continue to crank out what he feels from his heart and soul. Outside of that,

he holds down a regular job with a sign and screen painting company in Brandon.

As for the three youth categories of the art competition, the winners were: Youth 9 and under - Brandon Kallio, Tiffany Anne Denault, Reva Cooper. Youth 10 to 13 - Jacquelyn Fontaine, Rocky Metchooyeah, Shannon Kelly. Youth 14 to 17 - Alec Chief Calf, Clayton Gautier, Lorretta Boucher.

This year's judges were; Twain Buffalo, Agnes Bugera and Martha Campiou.



Terry Lusty

Fred Pashe and his winning art entry "The Spirit Will Never Die."



From the Chief, Council and Members of the  
**LITTLE RED RIVER CREE NATION**  
Box 1165, High Level, Alberta T0H 1Z0

**SUNMAKER ARTS**  
Traditional Tipis since 1972  
General Delivery  
Whaletown, B.C. V0P 1Z0  
(604) 935-6954  
send \$2 for catalogue

SEASON'S GREETINGS

**Ouellette & Palinka**  
Barristers & Solicitors, Avocats, Notaries

Vital O. Ouellette, B.A., L.L.B.\*  
Archie Palinka, B.Ed., L.L.B.\*  
Leighton B.U. Grey, B.A., L.L.B.

4713 - 50 Street,  
St. Paul, Alberta  
T0A 3A0  
Tel: (403)645-5202  
Fax: (403)645-6507

\*Denotes Professional Corporation

Connecting the people

**DREAMCATCHERS'**

Art  
Jewelry  
Clothing  
Books  
Music  
Supplies

(306) 665-5598  
217-20th Street West  
Saskatoon, Sk S7M 0W8

Craft Supplies

*A Christmas Message  
from the Premier of Saskatchewan*

Once again, the Christmas season is upon us and my wife, Eleanore, and I are delighted to extend our warmest wishes to all for much peace and goodwill during this festive time.

It is important at Christmas to pause for reflection on our many blessings - our valuable freedoms, our loving families, our sense of community, and our spirit of co-operation.

Indeed, this special co-operative spirit overflows beyond our borders and extends to helping people around the world. I am particularly proud to live in a province where people truly possess that wonderful caring quality that leads them to give of themselves so selflessly and to remember with compassion those less fortunate wherever they may be.

On behalf of the Government of Saskatchewan, I take great pleasure in wishing you and yours all the harmony and joy that are so much a part of the Christmas holiday season.

*Roy Romanow*

Roy Romanow  
Premier

Enclosed is \$13.75 ( )  
Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_  
Sender's name for g  
Make cheque or  
LCO Public Relation

**AUBER**

The merrie  
wishes to

604-665-6666  
Phone: 1-8  
Fax: 1-81

"Distingu

**SEAS**  
& prospere

CHR  
VARIO

1996 DATED



# Christmas



Terry Lusty  
"Spirit Will Never Die."



## Gift Calendars

The 1996 LCO Tribal Calendar features portraits of tribal dancers, Ojibwe phrases, and significant dates of the LCO Chippewa Band. A member of the Wisconsin Humanities Council remarked that the, "calendar is a beautiful blend of culture, history and artistry."

Order gift calendars now and we will slip in a gift tag featuring a holiday design with your name printed on the inside as the sender of this beautiful gift. Each calendar costs \$12.00 plus \$1.75 for gift tag, shipping, and handling. Order in time for holiday delivery.

Enclosed is \$13.75 (U.S. dollars) for each calendar. Send \_\_\_\_\_ gift calendar(s) to:

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Sender's name for gift tag: \_\_\_\_\_

Make cheque or money order payable to: LCO Public Relations. Mail your order to:  
LCO Public Relations, Rt. 2, Box 2700, Hayward, WI., 548443. phone: 1-800-272-3852.  
Photocopies of order form are acceptable.

The Pas Committee for  
*Women In Crisis, Inc.*

**CALL US - WE CARE**

Crisis Line 24 Hours - 0-204-623-5497 (call collect)  
In Manitoba call 1-800-240-4658

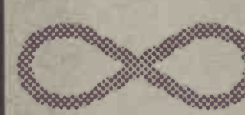
- Women and Children Support Services
- Aurora House - Emergency Safe Shelter
- Community Workshops



Wishing you a joyous,  
peaceful holiday greeting



from the



**Metis Nation  
of Saskatchewan**



## AUBERGE KANIO-KASHEE LODGE

Waskaganish, Quebec



*The merriest of Christmas  
wishes to one and all!*

*Dining and conference  
facilities available*



Phone: 1-819-895-2005  
Fax: 1-819-895-2008

P.O. Box 360, Waskaganish  
James Bay, Quebec J0M 1R0

*"Distinguished Charm ... Affordable Elegance"*

OVER 20,000 DIFFERENT POSTERS & STAR PHOTOS

Selection features:

Animals, Celebrities, Fine Arts, Kindergarten,  
Native, Nostalgia, Models, Movie, Music,  
Nature, Sports, Sport Cars, Star Photos.

Illustrated Brochure \$1 or SASE to:

Inktek Posters, Box 527, Calgary, AB T1Y 6M6  
Telephone or Fax: (403) 293-8607

## YWCA FAMILY VIOLENCE PREVENTION

YWCA SHERIFF KING HOME - 266-0707

Is for Abused Women and their Children needing:

- Emergency shelter from physically, emotionally, and/or sexually abusive relationships.
- Information, support and opportunities to discuss their situations.

YWCA SUPPORT CENTRE - 266-4111

Offers a variety of programs to help women, men and children learn alternatives to domestic abuse. Services are offered to individuals who are still experiencing abusive relationships as well as those who have recently left the relationship.

320 - 5th Ave. S.E., Calgary, AB

**MAY THE JOY OF CHRISTMAS BE WITH YOU ALL!**

**NJC**

Kevin Carr  
President

**STJ**

Rev. Marc Ouellet  
Rector

*May the Peace and Joy of Christmas  
be with you through all the Year.*

Newman Theological College St. Joseph Seminary  
15611 St. Albert Trail Edmonton, Alberta T5L 4H8  
Phone: 447-2993

**SEASONS GREETINGS**  
& prosperity to everyone in the New Year.



**A & M Stationery**

P.O. Box 1050, Maskwachees Mall,  
Hobbema, Alberta T0C 1N0  
Phone: (403) 585-2434  
Fax: (403) 585-2441

**CHRISTMAS SAVINGS ON  
VARIOUS STATIONARY ITEMS**

1996 DATED JOURNALS

• assorted colors & sizes

• \$2.49 & up •

*May the warm winds of heaven blow softly  
on your house and may the Great Spirit  
bless all who enter there.*



from



**CONFEDERACY  
OF TREATY 6  
FIRST NATIONS**



# Top marks for latest endeavor from Miller

## REVIEW

By Brian Wright-McLeod  
Windspeaker Contributor

Raven In The Snow:  
By Bill Miller  
Warner/Reprise, 1995

In combining electrically induced influences of Bob Dylan, Nine Inch Nails, Red Hot Chili Peppers, blues and indigenous roots music, Bill Miller's second album, *Raven In The Snow*, has to be one of the slickest products so far this year. Although Miller uses a measure of commercialism, it is achieved without compromise or damage. References to indigenous struggles and culture, have been polished to the sharpness of an obsidian arrowhead.

The guitar work, vocals and arrangements ring with a familiarity of that of Chris Isaak on the album's opening track *River of Time*. As the title suggests, it's a song about life being a river and the accompanying lessons. It's this type of simplicity that Miller successfully uses to clearly translate ideas through sound. He plays along a fine line between cliché and mimicry to that of integrating cultural, musical and spiritual ingredients which invoke image and emotion.

*Eagle Must Fly* is a roots combination of Delta blues, country swing, a dab of electric folk and traditional Native music, while utilizing the close historical relationship shared among all of the styles. The lyrics contain poetic devices that are injected with historical references to Crazy Horse and current struggles; it is also a song that interprets prophecy amid the guitar and harmonica playing that rejoices in the light of Willy Dixon.

In *Every Corner of the Forest* is three segues of atmosphere charge with electrified flute music and chanting that borders on the experimental. These recurring parts surface throughout the album and tend to represent the circle-of-life philosophy.

The slow-moving *Listen To Me* deals with the personal and the larger Indigenous struggle within the aftermath of colonialism. The song contains many subtleties that allude to a much larger context.

*Red Bird Yellow Sun* is the result of applying the traditional flute to a modern melody and instrumentalization that suddenly turns into a gale called *After the Storm*.

The nearly ripened *This Kind of Love* defies all melodramatic devices that can send a love song over the top. A faint aroma of Procol Harum lingers in the electric organ that haunts the background of the piece.

*The Final Word* is a full frontal assault that recruits a repetitive trumpet loop, sassy guitar licks, bold percussion and bottom-heavy bass lines.

Most of the material was written in collaboration with other musicians on the album. Throughout the project, Miller expresses a deep honesty and passion for what he is singing about. The lyrics are anointed with the ink of the poet and placed in the cadence of a good songwriter. With all of this and more to offer, *Raven In The Snow* will have no trouble flying. End notes:

Red Thunder's full-length album *Makoce Wakan* is now being distributed by Koch International based in Scarborough, Ontario. The 11 track album takes off where the preview release ended. The MTV PSA and the Aztec drumming tracks are the only omissions. A few more traditional and contemporary songs have been added to round out the tracking for a full-length album.

Although it may lean to the commercial, Anishnabe musician, Aaron Peters' self-released cassette project is noteworthy by virtue of his vocal talent and determination as an independent musician/producer. *Unafraid* is available from the artist at 234 Johnson Ave., Winnipeg, MB. R2L 0H8.

Finally, a double CD collection representing five historic



Kris Kristoffersen

Bill Miller has a winner in his newest release entitled *Raven In The Snow*.

albums of guitar menace, Link Wray has just been released on the Polydor-Chronicals label. *Guitar Preacher: The Polydor Years* contains some remarkable blues and rock 'n roll tracks by the leather-clad daddy of the guitar rumble: *Link Wray*, 1971; *Be What You Want To*, 1973; *The Link Wray*

*Rumble*, 1974; *Beans and Fat Back*, and *Mordecai Jones*.

Please send submissions or inquiries to: Brian Wright-McLeod c/o "Heart of the Earth", CKLN 88.1 FM, 380 Victoria St., Toronto, Ontario M5B 1W7 (416) 595-1477.

Once in a Red Moon (Joanne Shenandooh) - cass. \$8.<sup>98</sup> CD \$15.<sup>98</sup> U.S.  
 Yellowhammer-Live at Hollywood FL - cass. \$9.<sup>98</sup> CD \$15.<sup>98</sup> U.S.  
 Red Thunder (full length) - cass. \$9.<sup>98</sup> CD \$16.<sup>98</sup> U.S.  
 Primeaux and Mike Vol 5 Peyote Songs - cass. \$9.<sup>98</sup> U.S.  
 Cree Stick Game Songs (Wood Bothers) - cass. \$9.<sup>98</sup> U.S.  
 Northern Cree Singers Vol 7 - cass. \$9.<sup>98</sup> U.S.  
 Black Lodge Singers Vol 12 - cass. \$9.<sup>98</sup> U.S.  
 Pigeon Lake Singers Vol 3 - cass. \$9.<sup>98</sup> U.S.  
 Rose Hill - cass \$9.<sup>98</sup> CD \$15.<sup>98</sup> U.S.

Add \$3.50 U.S. for shipping,  
payable in U.S. funds.



# CANYON RECORDS

and Indian Arts

From the soothing sounds of the Native American cedar flute or the excitement of a powwow to the centuries old tribal songs and the latest in contemporary American Indian music ...  
 Over 800 titles on cassette, CD and video.  
 The largest selection of Native American music in one catalog.

Wholesale and Retail

4143 N. 16th Street, Phoenix, Arizona 85016 USA  
 (602) 266-4823/266-4659



## Bronc r

By R. John Hayes  
Windspeaker Staff Writer

EDMONTON

When he was growing up, Shawn Henry's grandfather would bring posters back from the Canadian Finals. He'd put them on his wall and dream of one day actually winning the CFR, maybe coming home maybe even winning. In 1994, he took another step toward that dream, winning a performance and placing well up there in the toughest saddle bronc competition in Canada. In the end, at 28, Henry says that he's continuing to dream.

"It's been a good year, or it has been since he said. "But you've always dreamed, you know, of winning the National Finals, always something more to dream about."

Henry had been at the Canadian Finals as a novice bronc rider, then came back as a senior competitor in 1994. Years ago, the big man from Williams Lake, B.C., was empty handed, but not without the determination to be a winner.


At the start of the 1994 season, he broke his saddle and continued to ride on it.

"I thought about [the saddle], it kind of preyed on my mind," he said in the dining room at the Edmonton museum. "I don't know if it was the saddle, or if it was me that was about the saddle, but I had a terrible season in '94. I was too hard and fighting me."

"I had a terrible start to the season, but I got a new saddle in the end of June," he continued. "I won all my money since the start of July."

Henry qualified 10th in the finals with season winnings of \$7,927. His win with a s

Prairie Rose



100

- Seed
- Cut B
- Hides
- Navaj
- Sioux

Located in Stan  
 Phone: (403) 737-381  
 Catalogue available upon



# Wind speaker Sports

## QUOTABLE QUOTE

"We can only get ahead if we stay together. If you have it in you to dream, you have it in you to succeed."

—Alwyn Morris  
in 1995.

## Bronc rider living his dream

By R John Hayes  
Windspeaker Staff Writer

EDMONTON

When he was growing up, Shawn Henry's grandparents would bring posters back from the Canadian Finals Rodeo. He'd put them on his walls and dream of one day actually seeing the CFR, maybe competing, maybe even winning. In 1995, he took another step through his dream, winning a performance and placing well up the list in the toughest saddle bronc competition in Canada. In the CFR at 28, Henry says that he's continuing to dream.

"It's been a good year this year, or it has been since July," he said. "But you've always got dreams, you know, of winning, of the National Finals, there's always something more to dream about."

Henry had been at the Canadian Finals as a novice saddle bronc rider, then came to Edmonton for the first time as a senior competitor in 1993. Two years ago, the big man from Williams Lake, B.C., went away empty handed, but not without the determination to be back.

At the start of the 1994 season, he broke his saddle, but continued to ride on it.

"I thought about [the broken saddle], it kind of preyed on my mind," he said in the dressing room at the Edmonton Coliseum. "I don't know if it was the saddle, or if it was me thinking about the saddle, but I had a terrible season in '94. I was trying too hard and fighting my head."

"I had a terrible start to '95, too, but I got a new saddle at the end of June," he continued. "I won all my money since the start of July."

Henry qualified 10th for the finals with season winnings of \$7,927. His win with a score of



Kirby Meston

Shawn Henry on Big Stone Rodeo's Sundown Copenhagen at CFR 1995.

80.5 points on Thursday gave him a cheque equal to almost half his season's winnings for just one ride.

"It's been great when things have been going right," said the 6 ft., 200 lb. Henry. "And not so great when they haven't been. I got a great horse that suited me on Thursday, but the first horse didn't suit me and I didn't suit him; I got only an average ride on the third horse; and the fourth was just a little horse, so I didn't have much of a chance because I'm big." An 81 on Sunday afternoon, good for third place, wrapped up a great week, and gave him hope that next year will be his best yet.

"Just being in [the dressing] room with these great cowboys is a thrill," he said. "Rod and Denny Hay, Rod Warren, Guy Shapka, Skeeter Thurston, Mel Coleman — these guys are among the best in the world. They can win the world championship any year, and I'm just

lucky to be in here with them," he paused and smiled, "but that doesn't mean I don't give it to them a bit." Warren walked by and Henry gave him a shot about getting a lower score on the horse Henry rode to win on Thursday.

"The best, like the Hay boys there, do the fundamentals right every time," Henry said. "They spur the horses out good, stay under the rein and they've got a lot of gas. They do the basics right, and that's why they stay on top. You still make mistakes, but you give yourself a better chance to win."

Henry hopes that he can become more consistent. He's moved to Drayton Valley, Alta., to be with his girlfriend, and he says that's had a calming influence on him, and has allowed him to focus on his rodeo goals. The boy who once dreamed of going to the CFR is now a man who dreams about winning the Canadian championship.

## Rodeo growth levels off

By R John Hayes  
Windspeaker Staff Writer

EDMONTON

Canada's rodeo showcase took a bit of a hit this year, as attendance didn't live up to early predictions by Edmonton Northlands of a new record. Crowds at the Canadian Finals Rodeo, which had seen more paying customers every year for each of the previous nine years, fell by about 3,000 for the five-day event.

A disastrous attendance slip for the Thursday-night performance accounted for most of that, but no significant increases were tallied on the other two go rounds where there had been lots of empty seats in 1994. Those seats, on Wednesday night and Saturday afternoon, stayed empty in 1995.

The crowds were still good at the Edmonton Coliseum, and the sport was, as always, entertaining. The fine performances included a record-tying 7.5-second run by Darren Shaw of Cardston, Alta., in the calf roping on Saturday night. Shaw, who had come into the CFR as the sixth placer in his event on winnings of \$18,230, came back with a 7.6-second performance

on Sunday afternoon to seal his lead in the championship, and to win the Canadian High Point Award. Calf ropers were four of the top five money winners over the 1995 Canadian Professional Rodeo Association season.

In spite of a spirited last-day ride by Edmontonian Roger Lacasse, Davey Shields Jr. of Hanna, Alta., won the bareback title. Lacasse, the only non-calf roper to break the top five in the seasonal money, had hushed the crowd on Saturday night as he was dragged unconscious for a full lap of the arena after being head-butted by his horse. He had held a slight lead over Shawn Vant of Millet, Alta., and defending champion Bill Boyd of Olds, Alta., coming into the rodeo, but Shields placed high in the early rounds and it was enough to win.

The bull riding was wide open in 1995, due to the retirement of Calgary's Wade Joyal and 1994 world champion Daryl Mills of Pink Mountain, B.C. No one rider was dominant in the marquee event, but Wes Cyr, who hails from Nanton, Alta., performed well in all six go rounds and took the title. Cyr was a late addition to the field of 10, which saw two of the original field withdraw due to injury.

## 1995 CFR Champions

Bareback: Davey Shields Jr., Hanna, Alta. — 130 points  
Calf Roping: Darren Shaw, Cardston, Alta. — 160 points  
Saddle Bronc: Denny Hay, Mayerthorpe, Alta. — 130 points  
Steer Wrestling: Todd Boggust, Paynton, Sask. — 130 points  
Ladies' Barrel Racing: Debbie Guelly, Hudson Hope, B.C. — 180 points  
Bull Riding: Wes Cyr, Nanton, Alta. — 105 points

Novice Bareback: Jay Phipps, Marshall, Sask. — 303.3 points  
Novice Saddle Bronc: Jonathan Blackmore, Cardston, Alta. — 180 points  
Boys' Steer Riding: Jason Finkbeiner, Wardlaw, Alta. — 130 points

All Around Winner: Duane Daines, Innisfail, Alta.  
Canadian High Point Award: Darren Shaw — 160 points

*Prairie Rose Crafts*  
Native Arts & Crafts  
Native Craft Supplies

100% Native Owned

- Seed Beads - over 100 colours
- Cut Beads - Bugle Beads
- Hides - White Buckskin
- Navajo Blankets & Jewelry
- Sioux Pottery & Jewelry

Located in Standoff, Centre of the Blood Tribe  
For further information:  
Phone: (403) 737-3812 • Box 444 • Standoff, Alberta T0L 1Y0  
Catalogue available upon request. All orders shipped C.O.D. or Visa

**PALMS BINGO**

7 EVENINGS 483-1151  
LATENITES POWER HOUR

DENNY'S  
open 24 HR.

1/2 PRICE TIME

Sandman  
HOTELS & INNS  
1-800-726-3626  
17635-STONYPLAIN RD. EDMONTON

## "Creating Jobs"



LEDCOR continues to earn its reputation for providing construction services and workmanship which meet requirements on time, every time. Through this commitment, we have established ourselves as an industry leader in safety, workmanship and project performance.

Offices in Edmonton, Calgary,  
Vancouver, Toronto and  
Grande Prairie

LEDCOR  
INDUSTRIES



# Novice saddle bronc rider ties for first at CFR

By Cole Pederson  
Windspeaker Contributor

EDMONTON

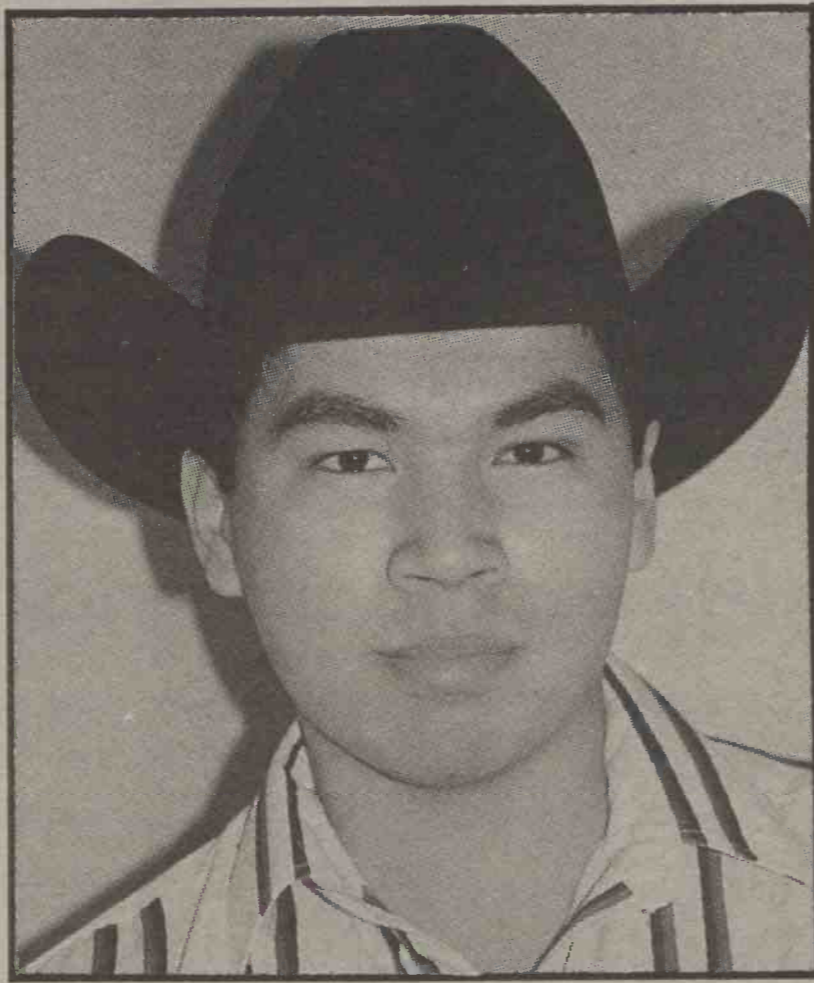
Ben Louis wrapped up his novice season as a professional saddle bronc rider by tying on points for first place at the Canadian Finals Rodeo in Edmonton. The championship, however, was awarded to Jonathan Blackmore of Cardston, Alta., because he had won three go rounds to Louis's one.

At the CFR, Louis, an 18-year-old member of the Okanagan First Nation near Vernon, B.C., rode against Blackmore and Michael Broderson of Vauxhall, Alta. To establish an overall champion, the CFR awarded 60 points for the win and 40 points for second place in each of six go rounds. In the first three performances, Louis scored three 40-point rides, earning himself a solid hold on second place, just 60 points behind

Blackmore.

At the Saturday matinee performance, Louis came out first and was bucked off. Just as his week seemed about to unravel, Broderson, the third-place rider, was bucked off, too. Then Blackmore lost his stirrup, scored no points for the ride and stayed within reach. The fourth go round ended with no changes in overall position.

Louis spoke with *Windspeaker* after his Saturday matinee ride. In spite of his disappointment, Louis reluctantly admitted to being pleased with his accomplishments this season.



Terry Lusty

Novice saddle bronc competitor Ben Louis.

"It feels pretty good to be at CFR," he said. "I've been aiming for it all year, so it's great." As far as the afternoon's ride went, "it looked pretty bad for a while there, but at least I didn't

lose any ground."

Louis's road to the CFR took him to about 20 rodeos through the year. Of them all, he picked the Pincher Creek Rodeo as the highlight of the season.

"It was my first rodeo of the year, and I won, so it was pretty big for me." He had several other successful days, but none matched the thrill of the first win.

Louis can't remember a time when he wasn't riding. He started competing when he was 13, riding steers in amateur events. Since then, Louis has devoted more and more attention to saddle bronc riding, so that now it is his only serious competitive event.

"I do some team roping with another guy," he said. "But only saddle broncs for money."

Louis intends to ride for several years, and in fact plans to make a living at it. He is also preparing to work in the ranching operations at the Okanagan First Nation, or nearby. Louis now attends junior college in

Walla Walla, Wash., where he is studying agricultural science and riding on the college rodeo team. The college team practices throughout the school year and competes all over the U.S. northwest as part of the National Intercollegiate Rodeo Association.

"I'm missing a couple of rides right now," Louis admitted. "But this is bigger."

Louis completed his ride and scored a 73, enough to win the final go round. When Blackmore was bucked off, Louis moved into a tie on points for the week. Although the last-day win didn't secure even a share of the championship, it was a solid ride and promises a big future in bronc riding.

Louis plans to practice and compete through the winter on the college rodeo circuit. When the season ends and the pro rodeo circuit begins again, Louis will be back to ride as a full professional. Once again, his eyes will be on a berth at the 1996 Canadian Finals Rodeo.



The Sahtu Dene and Metis Comprehensive Land Claim Agreement was signed in Fort Norman (Tulit'a) by the Sahtu Tribal Council and the Government of Canada on September 06, 1993. The Sahtu Agreement includes the five communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Déline (formerly Fort Franklin) in the Northwest Territories.

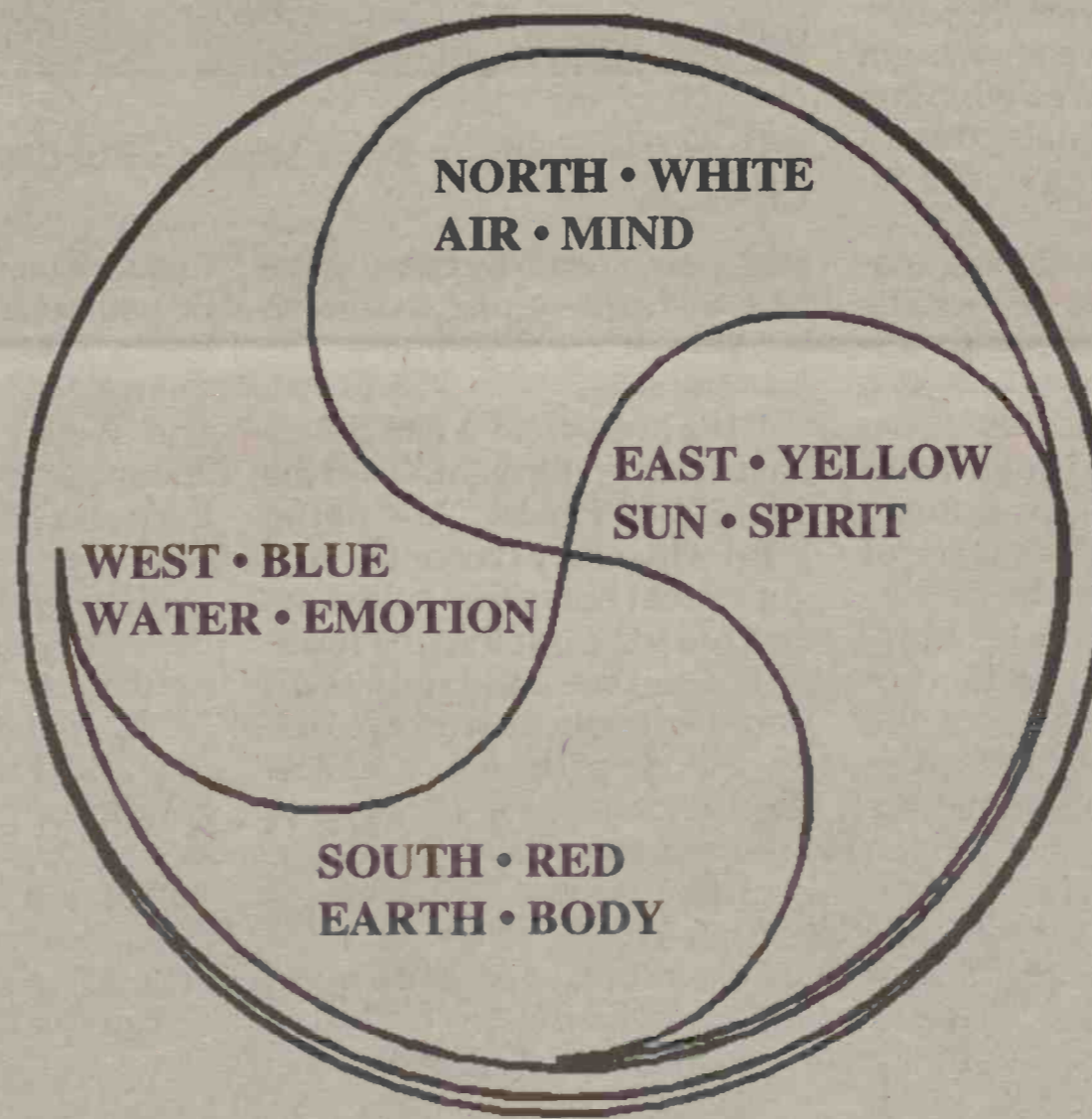
The Sahtu Enrolment Board was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahtu Claim if you are a Canadian citizen and a Sahtu Dene or Metis.

For further information on eligibility or for application forms, contact:  
Roy Doolittle, Enrolment Coordinator  
Sahtu Enrolment Board  
Box 124, Déline, NT X0E 0G0  
Phone: (403) 589-4519 Fax: (403) 589-4908  
Call toll free 1-800-661-0754

PROUD SUPPORTERS OF THE SAHTU CLAIM

Déline Dene Band  
Fort Norman Dene Band  
Colville Lake Dene Band  
Fort Good Hope Dene Band  
Fort Norman Metis Local #60  
Fort Good Hope Metis Local #54  
Norman Wells Metis Local #59 (EMLC)



MAMAWI MAMITONEYICHIKUNAN SECHIGEWIN

TOGETHER THINKING PARTNERSHIP

PO Box 308  
Wabasca, AB T0G 2K0  
Phone (403) 891-2100; FAX 891-2104;  
Messages: 525-8343; Mobile 557-1014

ALBERTA  
PACIFIC

FOREST INDUSTRIES INC

Box 8000  
Boyle, Alberta T0A 0M0  
(403) 525-8000 or (Toll-free) 1-800-661-5210



ARE YOU PLANNING TO BUILD?

DISCOVER THE MAGIC OF BEING INVOLVED. LET'S DESIGN TOGETHER!



FSC MANASC ARCHITECTS  
10417 SASKATCHEWAN DRIVE, EDMONTON, ALBERTA  
TEL (403) 439-3977 FAX (403) 439-3970  
Toll Free 1-800-565-1375

ARCHITECTS TO CANADA'S FIRST NATIONS



- ▲ Educational Facilities
- ▲ Feasibility Studies
- ▲ Housing
- ▲ Social Development
- ▲ Interior Design
- ▲ Architecture
- ▲ Economic Development
- ▲ Building Analysis
- ▲ Health Care
- ▲ Planning Studies



Did you know ...

has 60,000 readers monthly.

(BACK ROW

ALBERTA T  
FOR THE

May your h



CFR

la Walla, Wash., where he is  
dying agricultural science  
riding on the college rodeo  
n. The college team practices  
throughout the school year and  
competes all over the U.S. north-  
west as part of the National  
Intercollegiate Rodeo Associa-

"I'm missing a couple of  
days right now," Louis admit-  
ted. "But this is bigger."  
Louis completed his ride and  
scored a 73, enough to win the  
final go round. When  
Blackmore was bucked off,  
Louis moved into a tie on points  
for the week. Although the last-  
year win didn't secure even a  
share of the championship, it  
was a solid ride and promises a  
future in bronc riding.  
Louis plans to practice and  
compete through the winter on  
the college rodeo circuit. When  
the season ends and the pro ro-  
deo circuit begins again, Louis  
will be back to ride as a full pro-  
fessional. Once again, his eyes  
are on a berth at the 1996 Can-  
adian Finals Rodeo.



(BACK ROW left to right) Wilfred HOOKA-NOOZA • Ruth Scalplock • Joyce Cardinal • Lydia Yellowbird • Warner Many Bears  
*Gladys Kyme • Chief Gordon Auger • Sandra Grier*



**Executive Officers**

- Chief Jim Badger - President
- Sandra Grier - Vice President
- Gladys Kyme - Secretary Treasurer

For further information  
contact:

**GARY FOX**  
*Executive Coordinator*  
Box 229  
Standoff, Alberta  
T0C 1Y0

*May your hearts be open at Christmas so that the circle of love and peace may grow through the New Year.*

W  
SECHIGEWIN  
TNSHIP  
104;  
1014  
1-5210  
ers monthly.



# Job program announced

By Dina O'Meara  
Windspeaker Contributor

EDMONTON

A \$1.4 million pilot program promising employment to 90 First Nations and Metis individuals in Alberta has been formalized with an official signing between local and federal officials.

Richard Arcand, chairman of the Western Aboriginal Development Alliance (WADA), and Lloyd Axworthy, federal minister of Human Resources Development, announced the Stronger Together program at a press conference in Edmonton Nov. 16. Chiefs and settlement councilmen witnessed the signing which was also attended by Ann McLellan, federal interlocutor for Metis and Non-Status Indians.

The employment initiative involves coordinating efforts between private sector businesses and WADA to provide work opportunities to Aboriginal people.

Four to six communities will be chosen to participate in the pilot program which is in the process of setting selection and evaluation guidelines.

"The board of WADA and the leadership will be making the selection of the communities within the criteria that will be established over the next while," said Arcand.

He estimated that process would take at least three months.

Part of the pilot program involves offering businesses wage subsidies to encourage hiring Aboriginal workers. The wage subsidy will help cover costs until the employee is working "up to speed", said Axworthy.

Program participants will also be provided with an assortment of support services to help make the transition from social assistance to employment, said Arcand. That is one of the key points differentiating Stronger Together from other programs which offer only wage subsidies



Bert Crowfoot

Richard Arcand, chairman of the Western Aboriginal Development Alliance presented federal minister Lloyd Axworthy with a soapstone sculpture at the signing ceremony.

with some training. Although the program is lacking specific guidelines as of yet, the idea is to use services already existing in the communities to provide a basket of support measures.

Arcand also wants to create stronger links between communities and the county offices which serve them.

Many counties employ Native people for menial jobs, such as road work, Arcand said. He'd like to work towards opening doors to white collar jobs.

"We want to make sure that this will develop partnerships for long-term employment so that people will work up to managers and vice presidents."

Native communities have an often-unappreciated strength, that of purchasing power, added Axworthy. And that can be used in a local forum, collaborating with local businesses.

"What we would use this program for is to help develop training with those businesses," he said.

The training will be tailored to the requirements of the actual

job available rather than abstract schooling.

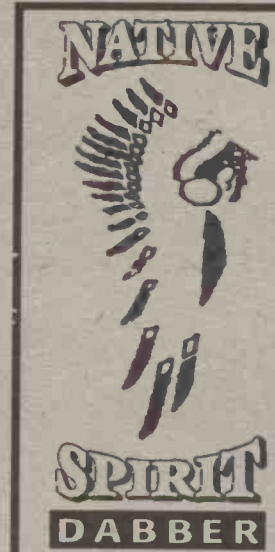
The lack of rules and regulations in the program's present form indicates a move from total federal direction to handing the reins over to the communities involved, Axworthy said.

"What we want to do is enable a stronger level of community decision-making taking place so that they can tailor the program. So they can have flexibility to work within the local communities without getting into a whole set of pre-set, standardized rules and regulations."

The accountability will be based on how many people went back to and stayed at work, he said.

"We will be evaluating the results and hopefully it can be used as a model across Canada."

Stronger Together is a three-year pilot program directed by WADA, an advisory committee of community and business leaders, along with Human Resources Development Canada.



Great Selection  
and Pricing of all your  
bingo & gaming Supplies  
**Reserve Bingo Supplies**  
1-800-265-2696  
1-800-481-5762 Fax.  
Reg. Phone (204) 925-6420

★ **TEXAS PROPERTY** ★  
Prosperous West Texas USA  
**40 ACRES**  
\$100 down \$11,990 U.S.  
★ For more information call ★  
**1-800-875-6568**

**Dr. Joseph J. Starko**  
**OPTOMETRIST**  
For Appointment Phone (403)422-1248  
805 Empire Building  
10080 Jasper Avenue  
EDMONTON, Alberta T5J 1V9

**Hospitality and Tourism Consulting**  
Brian Drayton, Regina, SK Tel: (306) 757 5917  
Don Rosten, Saskatoon, SK Tel: (306) 244 6164  
**Price Waterhouse**  
Management Consulting Services

**CROCKER CONSULTING INC.**  
• BUSINESS PLANS/FUNDING PROPOSALS  
• ECONOMIC DEVELOPMENT PLANNING  
• MARKET/FEASIBILITY STUDIES  
• STRATEGIC PLANNING  
• ENTREPRENEURIAL TRAINING  
Office: (403) 432-1009 Fax: (403) 439-1863 Car Phone: 1-554-3743  
9134 - 74 Avenue Edmonton, Alberta T6E 1C9

**PINNACLE BUSINESS SERVICES LTD.**

- Business Plans
- Accounting
- Feasibility Studies
- Training

12527 - 129 Street, Edmonton, Alberta T5L 1H7  
Ph: (403) 453-1992 Toll Free: 1-800-252-7963 Fax: (403) 454-5997

**McKay Professional Services**

SERVICES IN:

- EDUCATION - Curriculum & Program Designs•Evaluations
- SPORTS - Planning • Clinics
- FUNDRAISING
- FEASIBILITY STUDIES
- FACILITY DEVELOPMENT - Schools•Sports•Cultural Complexes

1473 Wellington Crescent S.  
Winnipeg, Manitoba R3N 0B6  
Tel: (204) 489-1272 Fax: (204) 947-1890

Raoul McKay • Celeste McKay • Jim Daly

Need help  
with your **business**  
or **organization?**

Call us.

**CESO Aboriginal Services**  
Volunteer Advisers to Aboriginal Business

Call one of our regional offices today:

- Vancouver (604) 986-4566 • Calgary (403) 290-3453
- Edmonton (403) 421-4740 • Regina (306) 757-0651
- Winnipeg (204) 949-0177 • Toronto (416) 961-2376
- Montréal (514) 931-0255 • Truro, N.S. (902) 893-2477

Sharing a lifetime of experience

**CESO • SACO**

Although this r...  
topic is not directly r...  
investments or financ...  
relate to the develop...  
our First Nations econ...  
had the opportunity t...  
the annual dinner hel...  
Alberta chapter of th...  
Business (CCAB). T...  
held in Calgary, and...  
attendance of about...  
riginal and non-Ab...  
business leaders. The...  
of the dinner was to i...  
the two business w...  
each other, to brea...  
some of the barriers...  
remove some of th...  
otypes the non-Ab...  
business leaders m...  
held. There were al...  
companies represen...  
already know the v...  
dealing with our First...  
and the evening wa...  
recognition for them.

The evening was h...  
CCAB's executive dir...  
Alberta, Robert Lab...  
and the guest speak...  
preme Court Justice J...  
jor. Following a wo...  
dinner, the crowd wa...  
to a performance by...  
Pipestem, a hoop da...  
ter that, the crowd ha...  
portunity to meet ne...  
ness acquaintances, t...  
each other on busine...  
oments, or to get ca...  
with old friends. Nov...  
may seem to some to...  
extravagant, but it p...

**OFFERING:**

- INVESTMENT
- ECONOMIC D
- INVESTMENT
- EDUCATION
- AND TRAINING
- FOR FIRST
- NATIONS
- CLIENTS.

For more informati...  
Please contact:  
Barrie Shibley:  
(403) 221-410...  
Betty Mann:  
(403) 221-038...

2600, 700-9th Ave. S...  
Calgary, Alberta  
T2P 3V4

YOU  
60,000  
TOO B...  
CALL V...



Although this month's topic is not directly related to investments or finance, it does relate to the development of our First Nations economies. I had the opportunity to attend the annual dinner held by the Alberta chapter of the Canadian Council for Aboriginal Business (CCAB). This was held in Calgary, and had an attendance of about 500 Aboriginal and non-Aboriginal business leaders. The purpose of the dinner was to introduce the two business worlds to each other, to break down some of the barriers, and to remove some of the stereotypes the non-Aboriginal business leaders may have held. There were also many companies represented that already know the value of dealing with our First Nations, and the evening was one of recognition for them.

The evening was hosted by CCAB's executive director for Alberta, Robert Laboucane, and the guest speaker was Supreme Court Justice John Major. Following a wonderful dinner, the crowd was treated to a performance by Quentin Pipestem, a hoop dancer. After that, the crowd had an opportunity to meet new business acquaintances, to update each other on business developments, or to get caught up with old friends. Now all this may seem to some to be rather extravagant, but it played a



## INVESTMENT INSIGHTS

By Barrie Shibley

very important role in creating a number of business opportunities. It is these opportunities that create additional work, may lead to additional employment, and help to circulate the names of people and companies that offer services of great value to both communities.

After the dinner, I realized that it played an important role in breaking down many of the fences between the two cultures. The CCAB also plays a vital role in the development of our youth through their Aboriginal Youth Internship Program. In this program, applicants must meet the specific hiring requirements of a host organization which in turn provides training and an opportunity to develop business skills, and in 1994-1995, about 150 Aboriginal youth will be placed with corporate hosts. In this way, the program also provides incentives for Aboriginal students to complete their education, and helps to in-

crease the skill level of the youth who can use those skills in new careers, business, or in their communities.

There are also three other organizations in Calgary well worth mentioning, and each of these can be created rather easily in other communities. The first is the Calgary Aboriginal Professionals Association (CAPA). It started out as a noon-hour lunch idea about 2 years ago. The first meeting started small with about 8 people. Today, with a membership of somewhere between 150 to 200 people, CAPA is a very informal organization, welcoming new members to the meetings so that they can begin to network and create new business opportunities. Each meeting costs about \$5 to attend, and is greatly enjoyed by all. Meetings have many people from various walks of life, lawyers, accountants, bankers, artists, students, writers, everyone is welcome. The success of CAPA seems to stem from

its informal nature. The meetings are sponsored by local companies that wish to make inroads to Aboriginal business, and there is seldom a long agenda, other than an explanation of the interests of the host business, and appropriate introductions. This type of group is easy to organize, and serves an important purpose in allowing members to associate directly with other members and businesses eager to meet them. I hope that more of these groups start up soon.

The Calgary Chamber of Commerce has an entire committee dedicated to Aboriginal business, the Aboriginal Opportunities Committee (AOC). This group of both Aboriginal and non-Aboriginal business leaders reports to the Calgary Chamber of Commerce on ways to increase business activity between the city's businesses and the Aboriginal communities from within the city as well as the surrounding areas. If the Chamber of Commerce in your area does not have a similar committee, it would be worthwhile to ask them to create one. The AOC has sponsored events such as the Treaty Seven Economic Development Forum, which outlined business opportunities within the Treaty Seven Nations. Events such as these make local companies realize the value of doing business

with our Nations.

Another group worth making note of is the Calgary Aboriginal Awareness Society (CAAS), which works very hard at putting on a number of activities during the year, the most well known of which is the Calgary Aboriginal Awareness Week. Although this week is not directly business related, it has had great success in bridging the gap between the two communities, and increasing the levels of understanding and cooperation. The Calgary Chamber of Commerce also sponsors some events during this week.

I know that these are not the only groups doing a great job, but my point is this, by giving both the Aboriginal and non-Aboriginal business cultures a chance to meet, each will learn the value it can give and receive by doing business with each other. The interest shown in Calgary by local businesses to begin increasing their exposure to our Nations is healthy for both of the economies. The increased levels of employment and training for our youth will also reap benefits in the near future as it is many of these members that will be leaders in the Aboriginal businesses and communities of tomorrow.

*Questions or Comments?*  
Contact Barrie Shibley, Manager, Aboriginal Investment Group, (403) 221-4163.

Selection  
of all your  
Painting Supplies  
Painting Supplies  
265-2696  
31-5762 Fax.  
(204) 925-6420

PROPERTY ★  
Texas USA  
ES  
1,990 U.S.  
nation call  
5-6568 ★

J. Starko  
TRIST  
(403)422-1248  
Building  
Avenue  
T5J 1V9

Consulting

on Rosten, Saskatoon, SK  
tel: (306) 244 6164

use  
es

S PLANS/FUNDING PROPOSALS  
IC DEVELOPMENT PLANNING  
FEASIBILITY STUDIES  
IC PLANNING  
RENEURIAL TRAINING

1863 Car Phone: 1-554-3743  
n, Alberta T6E 1C9

ion?

ices  
ness



CESO-SACO  
a lifetime of experience



ABORIGINAL  
INVESTMENT  
GROUP

"FIRST NATIONS  
BUILDING NATIONS"



OFFERING:

- INVESTMENT STRUCTURES FOR FIRST NATIONS.
- ECONOMIC DEVELOPMENT AND JOINT VENTURE ARRANGEMENTS.
- INVESTMENT SERVICES.
- EDUCATION AND TRAINING FOR FIRST NATIONS CLIENTS.

For more information,  
Please contact:

Barrie Shibley:  
(403) 221-4163  
Betty Mann:  
(403) 221-0389

2600, 700-9th Ave. SW  
Calgary, Alberta  
T2P 3V4



Left to Right: Bob Wilfur, Portfolio Strategist; Janice Fell, Administrative Assistant; Betty Mann, Portfolio Strategist; Barrie Shibley, Manager, AIG.

## FIRST NATIONS INSURANCE

First Nations Insurance Services Ltd., A 100% Indian  
Owned Brokerage Company in Operation Since 1987



CONTACT:

Dianne Lafond, Manager of Administration

2300-10th Ave. West  
(P.O. Box 2377 - S6V 6Z1)  
Prince Albert, Saskatchewan  
Tel: (306) 763-4712 Fax: (403) 763-3255  
Toll Free: 1-800-667-4712

Most  
discover  
they're not  
protected by  
accident.

No one can see the future. You have to accept whatever comes your way. Problem is, whenever something does happen, it's too late to do anything about it.

If your family income was interrupted due to death or disability, it would really hit home. That's where I can help. I'll design a complete financial plan that takes into account your current and future needs, as well as helps you cope with the unexpected.

Because you're worth more.

Richard Dell (403) 284-0494  
1-800-347-0296

**IG** Investors  
Group  
YOU'RE WORTH MORE

Investors Group Financial Services Inc.

YOU ARE ONE OF MORE THAN  
60,000 PEOPLE READING THIS AD.

TOO BAD IT'S OURS INSTEAD OF YOURS!

CALL WINDSPEAKER TO FIND OUT MORE

1-800-661-5469

WINDSPEAKER COMMUNITY EVENTS, PAGE 9



# Traditions

## Connection with all creation found in ceremony

Ceremony is used to bring forth a realization brought from the World of the Spirit into our everyday World of Physical Things. It is offered to foster a regard for our planet, Mother Earth, as a living relative who must be sustained.

The purpose of ceremony is to help us to feel unity with our Mother, the Earth, and all crea-

### Kiiskeentum (She Who Remembers)

tion, and our Creator, and also to help us feel connected to the life force of our Creator, which

resides in all living things. This unity with creation is a positive, forward moving part of indi-

vidual spiritual journeys.

We use Ceremony to set aside specific times for thanksgiving and prayer to allow and attain a sense of fulfillment and inner peace.

There are many similarities of beliefs and values between many geographically diverse tribes. Harmonic Wisdom is balanced spiritual wisdom and

spiritual and/or philosophic knowledge found outside one's own culture that verifies and confirms one's own beliefs.

The Rainbow of Humanity contains all colors. Each one carries knowledge, wisdom, value and truth. We must respect the good in the ways of others. As people from all the Rainbow

(continued on page 27)

(Continued from page 26)  
Tribes come together in ment, narrow-minded (negative energy-creating) behind. Spiritual progress environmental response and respect (positive energy-creating) will enhance understanding.

Because Native American peoples recognized and valued many customs and ceremonies allowed to travel from one to another, from one tribe to another. This increased the of truth, creating more energy, bringing communication between many tribes and people.

Most Native North can people believe that a limit to what the human can understand, at least we remain bound to the of Physical Things. The World holds much knowledge. We may acquire knowledge through or nies, prayer, fasts, dream in times of illness or death.

My Elders have taught and continue to remind to disagree and argue (needless negative energy among ourselves in this is deemed both non-sense and wasteful. It is also poor manners, and crucially tempt to overly define the Mystery between ourselves to insist that one special holds the only path to world.

A traditional person however, counter such response (listen politely, offer and drink). For we are to the visions and beliefs Brothers and Sisters.

By increasing our standing of the Spirituality cance upon which our onies are based, we will our understanding, help to use the Ceremonies were intended, as a means returning to and following path intended by the Creator.

### BEADS & HANDICRAFTS SUPPLIES

Seed beads Sizes 10 & 13 125 colors  
3-Cut beads Sizes 10 & 12 50 colors

Dreamcatcher materials and many more related items  
Almost everything for Native crafts

5220 - 53 Ave. Box 7559, Drayton Valley, Alberta T7A 1S7  
Call 403-542-7191 OR 1-800-386-7251 and let us pay for your call!

SEEING, IS BELIEVING !!!

### Gathering of Nations Powwow April 25-27, 1996

- Miss Indian World Contest
- Indian Traders Market
- Native Foods • 2000 Dancers

Photos permitted! Everyone Welcome!



Info: Powwow: (505) 836-2810  
or <http://www.atiin.com.gathering.of.nations/>  
Hotels: (800) 843-7000, 546-8400 Ask for special Powwow rates.

Tickets sold at the door, For advanced tickets call: TICKET MASTER (505) 884-0999

**NORTH AMERICA'S BIGGEST POWWOW!**

### WANTED

#### MISS INDIAN WORLD CONTESTANTS 1996

April 24, 25, 26, & 27, 1996

Gathering of Nations Powwow, Albuquerque, New Mexico, USA

#### Qualifications:

1. Young Native American Lady (17-24 yrs of age).
2. Single never married.
3. Knowledge of tribal tradition.
4. Verifiable tribal affiliation.

Current and past princesses are welcome and encouraged to apply.

For more information and an application, call or write to:

Gathering of Nations c/o Miss Indian World Contest  
P.O. Box 75102, Albuquerque, NM 87194 USA  
Tel: (505) 836-2810 or Fax: (505) 839-0475

APPLICATION DEADLINE IS MARCH 15, 1996 - NO EXCEPTIONS!  
To avoid delays, it is recommended to apply early.

#### FINEST BEAD LOOM MADE LOOM WORKS RIGID METAL LOOM

\* "Lifetime Warranty"  
\* Like Zippo

One Small Compact 1 1/4 lb. 10" L. x 5" H. x 6" W.  
**! DOES IT ALL!**

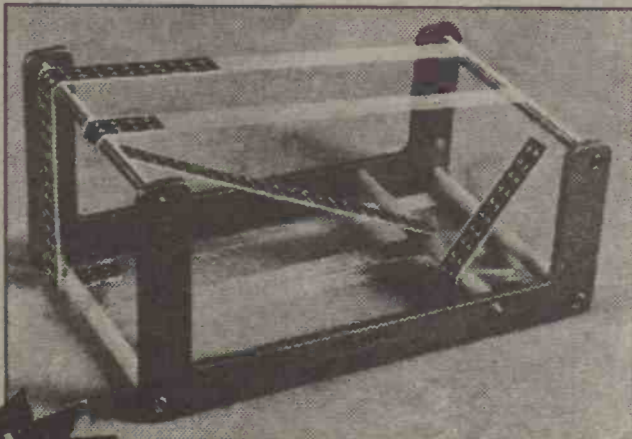
Patterns Start as Short as 8" And Go Up, 20 1/2", 26", 37 1/2", 54" And 74", As Wide As 5 1/2" Up to 37 1/2" Long, And 74" As Wide as 2 1/4"

Continuous Warp Line Stringing Allows For Adjustment At Any Time, To Take Up, Or Release Tension, on Warp Line.  
"Will Not Break Warp Line Just As Project Is Almost Done", As Warp Line Is Tied Only To Itself Use Anywhere In Lap.

Do As Many As 3 Different Projects At Same Time. Up To 1 1/2" Wide for 3, Or No More Than 2 1/4" For 2. Total of Patterns In Width Cannot Exceed 5 1/4".

Below, Loom With 3 Varying Projects, At Same Time, 8" Bracelet (Front), 26" Hat Band (Rear), And 37 1/2" Belt (Center).

Now Available Factory Direct Mail Order Sales Minn. Residents Include 6% Sales Tax.



We Pay Shipping And Handling. Dealer Inquiries Invited.

Now \$45.95

Send To: LOOM WORKS  
495 Frontenac Pl.  
St. Paul, MN 55104 USA  
Ph. 612-646-3829 No Collect Calls  
Checks Payable To H.W. Clarke

## ABORIGINAL ART: FOR COMPUTERS!

### CLIP ART FOR MAC & WINDOWS!

GREAT FOR SCHOOLS & TRIBES!

**THE SANTA FE COLLECTION**

SOUTHWEST ART - \$179 US

**THE PLAINS COLLECTION**

MIDWEST ART - \$149 US

Compatible with all popular programs!  
Vector Formats Available: EPS & WMF.  
Easy to customize! Royalty-free!  
Use for Newsletters, Signs, Cards, POW-WOWs, T-Shirts, etc...

MENTION THIS AD AND GET  
**BOTH COLLECTIONS**  
**FOR ONLY \$225 US (\$329 CAN!)**  
WE PAY THE SHIPPING, TOO!  
SANTA FE COLLECTION ON SALE FOR \$129  
PLAINS COLLECTION ON SALE FOR \$99

**Orders & Info:**  
**800-891-1600**

Money-Back Guarantee. MC/Visa, Check, Money Order.  
Educ., Tribal, Gov't PO's ok. Volume Purchase Discounts.

**RT COMPUTER GRAPHICS, INC.**  
PO Box 45300, Rio Rancho, NM 87174 Tel (505) 891-1600 / Fax (505) 891-1350

# standing up for

marlyse  
harnett  
atb employee

faye  
saul  
atb employee

- ◆ Aboriginal career opportunities.
- ◆ Aboriginal business success.
- ◆ Aboriginal people in Alberta.

**Alberta Treasury Branches**  
Guaranteed Financial Services

Deposits and interest are 100% guaranteed by the Province of Alberta.

## WEAR YOUR

**SPECIALIZING**  
Custom made jackets to personal specifications

- Variety of available
- Melton, canvas and
- Embroidered crests and

Also available:  
• Teeshirts  
• Caps  
• Sports jackets and more  
Quality guaranteed

**ABORIGINAL AND**

PROUD SUPPLIER  
STAFF



# Traditions

## emony

piritual and/or philosophic knowledge found outside one's own culture that verifies and confirms one's own beliefs.

The Rainbow of Humanity contains all colors. Each one carries knowledge, wisdom, value and truth. We must respect the good in the ways of others. As people from all the Rainbow

(continued on page 27)

**ART: EYES! POWDERS!**

**AINS CTION**

RT - \$149 u

er. ints. NC. / Fax (505) 891-1350

(Continued from page 26)

Tribes come together in agreement, narrow-mindedness (negative energy-creating) is left behind. Spiritual progression, environmental responsibility and respect (positive energy-creating) will enhance racial understanding.

Because Native North American peoples recognized and valued many customs, beliefs and ceremonies were allowed to travel from one place to another, from one tribe to another. This increased the spread of truth, creating more positive energy, bringing commonalities between many tribes and people.

Most Native North American people believe that there is a limit to what the human brain can understand, at least while we remain bound to the World of Physical Things. The Spirit World holds much higher knowledge. We may access this knowledge through ceremonies, prayer, fasts, dreams and in times of illness or danger.

My Elders have taught me, and continue to remind me, that to disagree and argue (creating needless negative energy) among ourselves in this world, is deemed both non-spiritual and wasteful. It is also seen as poor manners, and crude, to attempt to overly define the Great Mystery between ourselves or to insist that one specific way holds the only path to the next world.

A traditional person should, however, counter such rudeness with a positive and friendly response (listen politely, offer food and drink). For we are to respect the visions and beliefs of our Brothers and Sisters.

By increasing our understanding of the Spiritual significance upon which our Ceremonies are based, we will enhance our understanding, helping us to use the Ceremonies as they were intended, as a means of returning to and following the path intended by the Creator.

### The Smudging Ceremony

The burning of various medicine plants to make a smudge or cleansing smoke is used by the majority of Native North American Peoples. It is a ritual cleansing.

As the smoke rises, our Prayers rise to the Spirit World where the Grandfathers and our Creator reside. Negative energy, feelings, and emotions are lifted away. It is also used for healing of mind, body and spirit, as well as balancing energies.

Our Elders teach us that all Ceremonies must be entered into or begun with good intent. So many of us use the Smudge as a symbolic or ritual cleansing of mind, body, spirit and emotion. The smell of the burning medicines stimulates our brains to produce beta-endorphins, which are part of the normal healing process of our bodies.

Smudging may also be used to cleanse, purify and bless the part of our Mother, the Earth which we utilize in seeking after the spiritual. For example: around the area used for sweatlodge or powwow. It may also be used to purify or bless special objects or totems, such as jewelry, rattles, clothing or other ceremonial objects.

It is a customary to cleanse, (brush or wash the smoke) over our eyes, ears, mouth, hands, heart and body. Some people choose to brush it over their backs, to 'lighten their troubles'. It is customary to use matches to light the medicines, when available.

**Sage:** Is seen as a women's medicine, and offers strength, wisdom, and clarity of purpose. It is used to symbolize the life-giving power of women. Sage is often braided into three strands, similar to Sweetgrass, and hung within one's home. It may be tied with a ribbon in one of the colors of the medicine wheel: Red, yellow, black, white or green.

**Cedar:** Is used for purification and to attract positive en-

ergy, feelings, emotions and for balance. Cedar tea has been used as a healing medicine. It's high vitamin C content was essential to the prevention of scurvy, in a time when fruits and vegetables were unavailable during the long winter months. It was one of the first gifts of natural healing shared with the European peoples upon their arrival to Turtle Island (North America).

**Sweetgrass:** Is used by almost all Aboriginal Peoples in North America. It is a ritual cleansing. The smoke rises, as our prayers rise above us to our Creator, the Grandfathers, and the Spirit World.

Sweetgrass was one of the four original "medicine plants" given by the Creator to the first peoples. The others being Tobacco, Cedar, and Sage.

We cleanse our eyes so that they will see the truth around us, the beauty of our Mother, the Earth, the gifts given us by our Creator, the love shared with us through our families, friends and communities.

We cleanse our mouth, that all we speak will be: truthful, said in a way that will empower the positive, only good things, always full of words of praise and thanksgiving for our Creator.

We cleanse our ears, so that our ears will: hear the spiritual truths given us by our Creator, listen to the truth as it is shared with us by the Creator, the Grandfathers, Four Directions, Four Kingdoms, be open to the request for assistance from others, hear only the good things and allow the bad to 'bounce off'.

We cleanse our hearts so that our hearts will: feel the truth, grow with us in harmony and balance, be good and pure, be open to show compassion, gentleness and caring for others.

We cleanse our feet so that our feet will: seek to walk the true path, seek balance and harmony, lead us closer to our fami-

lies, friends, community, walk closer to our loved ones and help us flee our enemies, lead us closer to our Creator.

In some places, it is the custom to exclude a pregnant woman so that all her energies may be directed towards nurturing the new life within her. In others, she must participate, as her strength is shared and multiplied by the new life within her. If in doubt, seek out the Elder and ask for direction.

In some places, a woman on her moon time (menstrual time) is asked to remain outside the circle during any ceremony. In others she may sit inside but not partake of the sweetgrass. Again, seek out an Elder and ask for guidance.

The author's grandmother's simplest explanation of sweetgrass was that it chased away all the negative energy, feelings and emotions, and left a well, or open space, into which happiness can enter.

The lesson sweetgrass teaches us is kindness. When sweetgrass is walked upon, it bends, but does not break. So one of the lessons of sweetgrass is that when someone does us an injustice or hurts us, we are to return it with kindness, as does the sweetgrass, by bending, not breaking when it is walked upon. It is often referred to as the hair of our Mother, the Earth.

It is not customary to purchase it. One goes out and picks it during August. If this is impossible for whatever reason, one may ask to exchange gifts with someone who has a supply. If both these are impossible, and the need is great, it is acceptable to purchase some for a friend or spouse, and exchange, with each one using the other's. Medicines are supposed to come to you when you are ready to use them in the right way.

A woman on her time may not pick Sweetgrass. It is customary to remove any metal,

rings, watches, glasses, etc. (except those which cannot be physically removed), prior to the use of any smudge. Metal is man-made, and seen to hold negative energy. Some people choose to smudge these objects on a regular basis to remove any residual energy.

**Tobacco:** Is held as a sacred plant by all Native North American peoples. It is believed that Tobacco opens the door between the Worlds of Earth and Spirit and is used in many ways by Aboriginal peoples all over Turtle Island.

If tobacco is offered and accepted, and a request made of the person accepting it, that promise is sacred. It is a commitment or promise not only between the people involved, but with our Creator and the Grandfathers of the Spirit World. It must be honoured.

Tobacco may be carried around and used as a means of thanking our Creator for his gifts. For example, if you enjoyed a sunset, rainbow, good weather, you might leave some tobacco on the ground, and say thank you for the gift. If you take a gift, gather sweetgrass, cedar, sage, birchbark, stones, herbs, you might leave tobacco in the ground to honor the gift you are taking, returning energy and prayer to our Mother, the Earth, and thanks to the Creator.

Tobacco need not be smoked. In fact, it should be smoked only by certain people on specific occasions, for example, pipe carriers during ceremonies.

Tobacco, or any smudge, may be burned in an earthenware bowl, large clam shell, in a fire or fireplace or other object during periods of prayer and meditation. As the smoke rises, so do our prayers rise to the Spirit World and the Creator.

Women on their moon do not use, carry or touch tobacco, or any other medicine plant or herb. One exception is women's sage, which may be used by all.

## WEAR YOUR PRIDE! Full Circle Creations

### SPECIALIZING IN:

Custom made club and team jackets to personalized specifications

- Variety of materials available
- Melton, leathers, canvas and nylon
- Embroidery/Chenille crests and logos

Also available

- Teeshirts
- Caps
- Sports Jerseys and more

Quality guaranteed.

**ABORIGINAL OWNED  
AND OPERATED**

PROUD SUPPLIER OF WINDSPEAKER  
STAFF JACKETS

For information or to order call  
**CHARLENE HOGG**

**1-204-942-9385**

or fax: 1-204-942-9393

MADE IN CANADA



CUSTOM MADE TIPS AND WALL TENTS

CALL OR FAX:  
**(403)944-1788**

P.O. Box 75143  
Ritchie Postal Outlet  
Edmonton, AB  
T6E 6K1

or E-Mail:  
tipi@ccinet.ab.ca

**britco**

FACTORY BUILT BUILDINGS

The Leader in  
Modular Building



Health Clinic - Stellaquo

Modular Buildings:

- Save Time
- Save Money

Financing Available

Surrey ■ Nanaimo ■ Tacoma, WA

CALL

Nigel Harrison

**888-2000**

Toll Free in BC  
1-800-759-8997

Fax: 888-2086

WINDSPEAKER IS...WHAT'S HAPPENING IN NATIVE COMMUNITIES



# Federal Aboriginal Offenders Major problems and no easy answers.

Speaking Notes for JOHN EDWARDS, Commissioner, Correctional Service of Canada to Pacific Aboriginal Representatives

VANCOUVER, BRITISH COLUMBIA  
SEPTEMBER 21, 1995

I want to begin by thanking the Native Courtworkers and Counselling Association of British Columbia for inviting me to address you on correctional issues related to the care and custody of aboriginal offenders. It is my intention to make some formal remarks, after which I shall be pleased to have a more informal discussion with you on your concerns and interests as they relate to aboriginal offenders. My colleague, Pieter de Vink, who is the newly appointed Regional Deputy Commissioner of the Pacific Region, would like to provide specific information on aboriginal offender programs and services. We are both pleased to answer any questions or address your concerns.

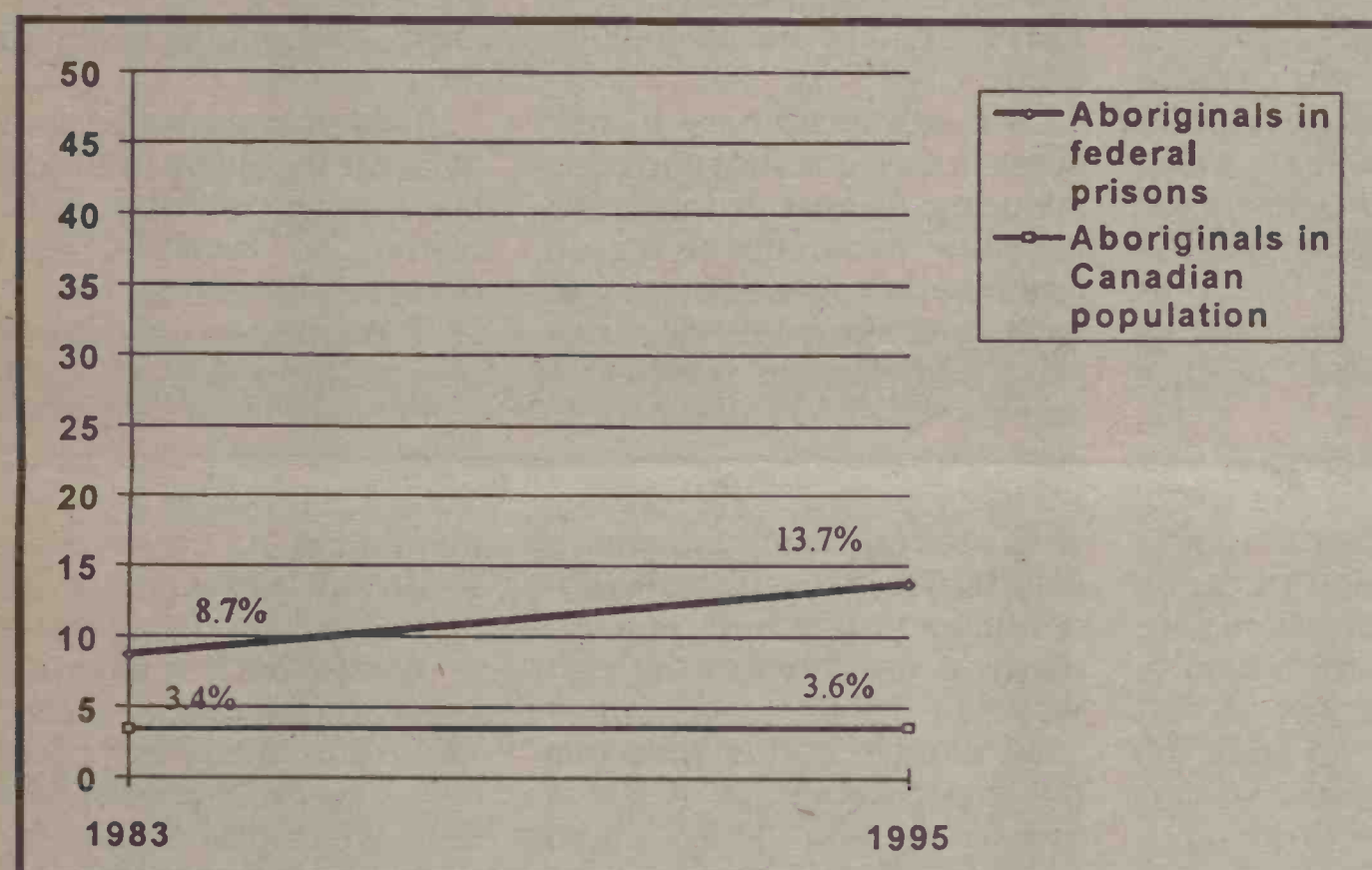
I have been looking for an opportunity to put forward a clear statement of my views on aboriginals and federal corrections. Depending on your reaction, I may give my comments quite wide circulation - inside and outside the Correctional Service.

My presentation will last about 30 minutes and will be around five themes:

1. Aboriginal offenders are over-represented
2. Many do not do well in federal corrections
3. What to do - past studies
4. What we have been doing
5. What more could and should be done.

## OVER-REPRESENTATION OF ABORIGINAL OFFENDERS

As you know, many more aboriginal offenders are sent to federal prisons than their share of the Canadian population. I am not going to get into the causes of this - community breakdowns, racism, urban ghettos, loss of spiritual values, lack of employment - though, in truth, that is obviously a much bigger and more important a question than what happens to those sentenced to prison.



The over-representation is not a new phenomenon, but it has been increasing. The proportion in federal prisons is close to 14%, while the proportion of the Canadian population is under 4%.

Most of the aboriginal inmates, not surprisingly, are to be found in the Prairies and the Pacific, 40% of offenders in the Prairies, 16% in the Pacific.

The over-representation is even greater in respect to female offenders in federal institutions - 19% across the country, but 52% of those from the Prairies.

While aboriginal offenders are sent to federal prisons for all kinds of crimes, they are heavily over-represented in one category - sex offences - the category that has, in the past decade, been growing the fastest. 30% of aboriginal offenders are in prison for sex offences, compared with 17% of non-aboriginal sex offenders.

In recent months, the overall federal offender population has been slowly, but steadily, dropping - this is true in all regions but one. The Prairie region continues to grow, probably because the number of aboriginal offenders is still rising.

## MANY ABORIGINAL OFFENDERS DO NOT DO WELL IN FEDERAL CORRECTIONS

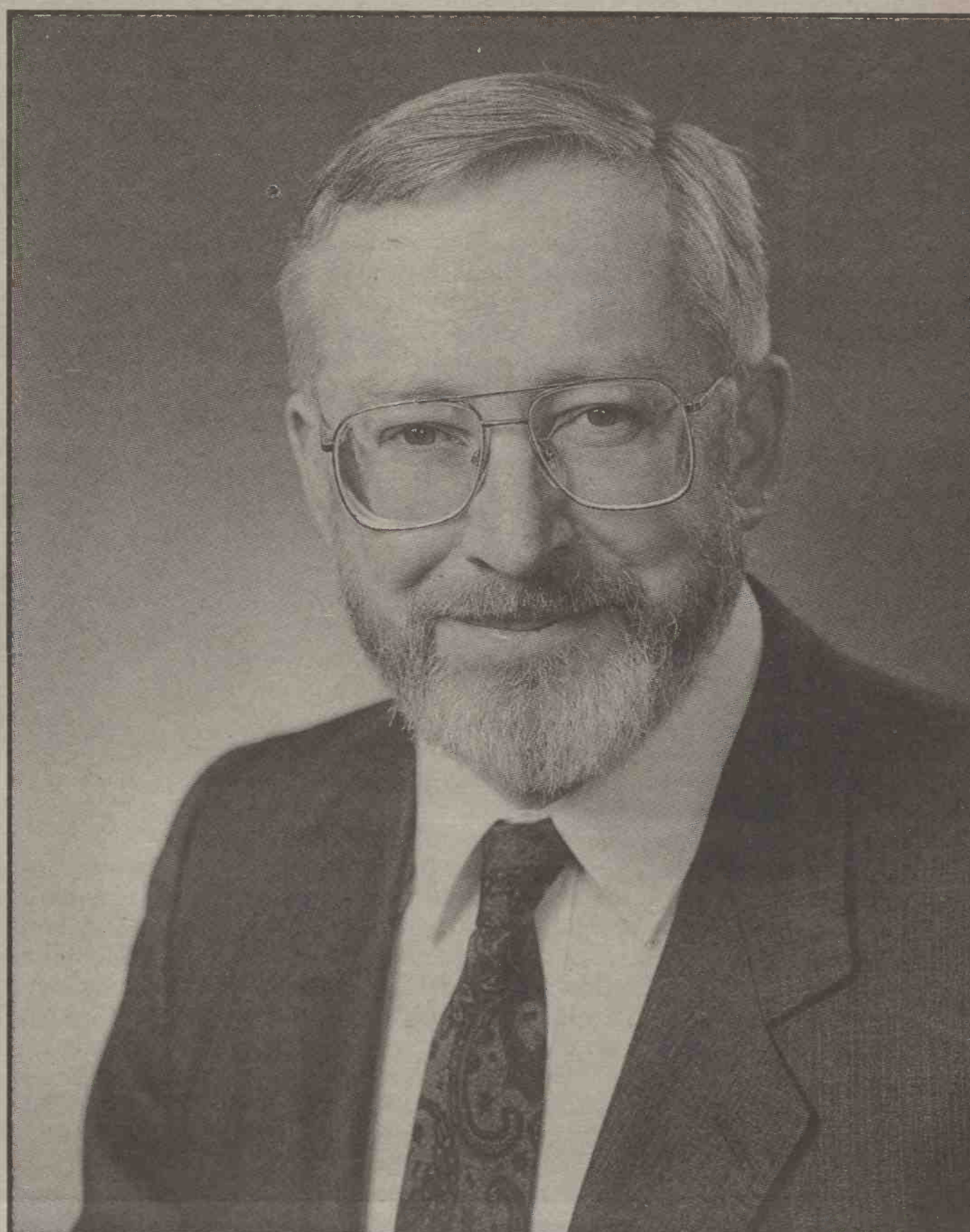
Most inmates can be considered for release after serving one-third of their sentence (parole). Of those not given parole, almost all are released at the two-thirds mark (statutory release). A few are ineligible for these early forms of release (lifers, indeterminate sentences); others are detained by the National Parole Board until their full sentence has been served because of the high risk of further violent offences. We call these Detention cases.

I have mentioned that aboriginal offenders represent 14% of the total offender population, but they represent only 7% of those serving their sentences on parole or statutory release.

With respect to detentions, aboriginals again make up a disproportionate proportion. Of the 1,600 offenders referred for detention over the last six years, nearly 25% were aboriginals.

## WHAT HAVE WE BEEN DOING ABOUT THIS PROBLEM?

As you could readily predict, we have had many studies over the years. In 1967, the Hawthorn Report concluded that aboriginal people were receiving inequitable treatment within the criminal justice system. It found aboriginal people were more likely to be convicted of offences than non-aboriginal people. Aboriginal offenders were being held longer in jail before being granted parole. Once in the correctional system, aboriginal offenders were faced with serious systemic prejudice and racism. The report recommended a number of justice initiatives that were to address some of the discrimination issues, including:



JOHN EDWARDS, Commissioner, Correctional Service of Canada

- the development of a Native Courtworkers Program;
- the initiation of Native Policing Programs;
- adoption of government affirmative action programs in hiring; and
- the establishment of a Native advisory board within the Ministry of the Solicitor General.

In 1981, the Solicitor General Strategic Plan adopted an objective of reducing the incarceration rate of aboriginal people, increasing the number of aboriginal people employed in the system, and increasing consultation with aboriginal people in the formulation of criminal justice policies. The Carson Report in 1984 found aboriginal people continued to be over-represented within federal correctional facilities. It found that, since 1960, the growth rate of the aboriginal population in federal institutions had doubled that of the non-aboriginal population. The report promoted further development in the area of aboriginal policing programs and the continuance of justice awareness programs.

In 1987, the Solicitor General established the Task Force on the Reintegration of Aboriginal Offenders as Law Abiding Citizens to examine the over-representation of aboriginal people in federal correctional facilities. The Task Force conducted extensive consultations with aboriginal communities and organizations, federal parole and institutional staff, National Parole Board members and staff, and other interested organizations. The final report was issued in March 1988 and, among other things, found:

- over-representation of aboriginal people;
- the growth rate of aboriginal offenders was increasing by three times the rate as non-aboriginal offenders;
- aboriginal offenders were twice as likely as non-aboriginal offenders to be detained in maximum or multi-level facilities;
- non-aboriginal offenders were twice as likely to be paroled compared to aboriginal offenders; and
- aboriginal offenders were vastly under-represented in the prison population released on full parole and mandatory supervision.

The task force found that, while programs and services have been developed for the general inmate population for many decades, culturally appropriate aboriginal specific programs and services were found to be sporadic and inconsistent. Among its sixty-one recommendations, the task force called for:

- increased program development for aboriginal offenders;
- increased aboriginal employment within CSC;
- increased involvement of aboriginal communities in the day-to-day operations of CSC;
- development and implementation of culturally appropriate assessment tools; and
- ongoing policy development and research concerning aboriginal issues.

We have been responding, over the years, to these studies and recommendations. However, the key question is whether more of the same is needed or some new approaches.

## WHAT PROGRESS HAVE WE MADE? COMMISSIONER'S DIRECTIVE 702

The first directive dealing specifically with aboriginal offenders was issued in 1987. I am pleased to note today that, after eighteen months of consultations within and outside the correctional field, I have recently signed the latest revisions to this directive. The directive spells out in plain language the administrative practices in place in institutions for the care and custody of aboriginal offenders. It is, I believe, a signal to correctional staff and management that the Constitution and laws of Canada recognize the cultural differences of aboriginal offenders. Such differences continue within federal correctional institutions and are abridged only by the fact of incarceration. The directive is designed

to encourage CSC management and to have them facilitated within correctional facilities Liaison Workers.

## SPIRITUAL SUPPORT

Strong recommendations spiritual leaders in the ca

NUMBER OF
ATLANTIC
4

Conditional Release Act, elders to work with aboriginal life of aboriginal offenders in correctional facilities. We in the Pacific Region.

- Two female Elders also p  
We also have a number
- 8 Elders on th
  - 8 Elders on th
  - 5 Elders on th
  - 12 Elders on t

This whole area is current legislation. We are examining aboriginal elders now we and benefits of aboriginal meaningful contribution with offenders, and a co Throughout our current Chaplaincy, five Regional need a similar situation i

## RECRUITMENT

We have made efforts of some reluctance on t because aboriginal staff aboriginal staff has been

Progress has accelerated aboriginal correctional o correctional officers is en approach the inmate pe

## ABORIGINAL H

We now have federal at

NAME
AIMS House
Stan Daniels Cen
Regina House
Newberry House
Weseskun House
Nova Scotia Micm Friendship Centre
Labrador Native Friendship Centre

## ABORIGINAL - S

It is only in recent years be achieved with some a

- Some of the earlier abo
- Native Clan's
  - Balanced Lifes
  - Spirit of the E
  - Aboriginal sub groups across

We will certainly be mak the treatment and care o

Here in the Pacific Regi Counselling Association offender counselors. Th the issue of sex offend



ers.

inal Representatives



ional Service of Canada

hiring; and  
Ministry of the Solicitor General.

f reducing the incarceration rate of  
loyed in the system, and increasing  
justice policies. The Carson Report  
within federal correctional facilities.  
ulation in federal institutions had  
ed further development in the area  
wareness programs.

Integration of Aboriginal Offenders  
iginal people in federal correctional  
with aboriginal communities and  
board members and staff, and other  
B and, among other things, found:

by three times the rate as

nal offenders to be detained in

led compared to aboriginal

the prison population released on

n developed for the general inmate  
specific programs and services were  
mendations, the task force called for:

day-to-day operations of CSC;  
iate assessment tools; and  
aboriginal issues.

ommendations. However, the key  
approaches.

issued in 1987. I am pleased to note  
outside the correctional field, I have  
ve spells out in plain language the  
study of aboriginal offenders. It is, I  
e Constitution and laws of Canada  
differences continue within federal  
ncarceration. The directive is designed

to encourage CSC managers and staff to recognize the spirituality inherent in many aboriginal practices, and to have them facilitate, to the extent possible, these practices. In particular, aboriginal practices within correctional facilities are taking place today with the assistance of aboriginal elders and Native Liaison Workers.

### SPIRITUAL SUPPORT

Strong recommendations have been made on the necessity of involving aboriginal healers, elders, and spiritual leaders in the care of aboriginal offenders. In 1992, Parliament passed the Corrections and

NUMBER OF ELDERS EMPLOYED BY CORRECTIONAL INSTITUTIONS				
ATLANTIC	QUEBEC	ONTARIO	PRAIRIES	PACIFIC
4	0	6	12	9

Conditional Release Act, which, among other things, places an obligation upon CSC to hire aboriginal elders to work with aboriginal offenders. The legislation recognized the role of elders in the spiritual life of aboriginal offenders and set the elders on an equal footing with clergy who work in federal correctional facilities. We now have 31 elders working with us, of which 12 are in the Prairies and 9 in the Pacific Region.

Two female Elders also provide service to women at the Regional Psychiatric Centre, Prairies.

We also have a number of regional councils of elders:

- 8 Elders on the Council of Elders for Manitoba.
- 8 Elders on the Council of Elders for Saskatchewan.
- 5 Elders on the Council of Elders for Alberta.
- 12 Elders on the Council of Elders for the Pacific Region.

This whole area is currently under review to ensure that we adhere to the spirit and intent of the legislation. We are examining the possible role of Regional Elders to assist and oversee the work of aboriginal elders now working on contract in federal correctional facilities. We are examining the pay and benefits of aboriginal elders, their training needs, the ways in which the elders can make a meaningful contribution to case management and the parole system, given their day-to-day contact with offenders, and a continuing role in the community with offenders on parole or statutory release. Throughout our current management structure for chaplains, there is a Corporate Adviser of Chaplaincy, five Regional Chaplains, Chaplains in each of our federal correctional facilities - maybe we need a similar situation in respect to elders.

### RECRUITMENT OF ABORIGINAL STAFF

We have made efforts over the years to recruit aboriginal staff. It has not been an easy task because of some reluctance on the part of aboriginal people to become part of the correctional system, and because aboriginal staff are not always made very welcome by other staff. As a result, turnover among aboriginal staff has been high.

Progress has accelerated in the past months, particularly in the Prairie Region, where an additional 50 aboriginal correctional officers were trained last year. In some institutions, the percentage of aboriginal correctional officers is encouraging, though a lot more progress is needed before the staff percentages approach the inmate percentages.

### ABORIGINAL HALFWAY HOUSES

We now have federal aboriginal offenders in seven halfway houses run by aboriginal people.

ABORIGINAL HALFWAY HOUSES			
NAME	LOCATION	OPERATED BY	NO. OF BEDS AVAILABLE
AIMS House	Vancouver	Allied Indian and Metis Society	10
Stan Daniels Centre	Edmonton	Native Counselling Services of Alberta	50
Regina House	Winnipeg	Native Clan Organization, Inc.	20
Newberry House	Sudbury	Board of Directors	7
Weseskun House	Huron Village (Quebec City)	Board of Directors	5
Nova Scotia Micmac Friendship Centre	Halifax	Board of Directors	Open
Labrador Native Friendship Centre	Happy Valley	Board of Directors	Open

### ABORIGINAL - SPECIFIC PROGRAMS

It is only in recent years that Corrections Canada has accepted the proposition that more success may be achieved with some aboriginal offenders through the use of programs designed specifically for them.

Some of the earlier aboriginal specific initiatives include:

- Native Clan's Counselling Program in Winnipeg
- Balanced Lifestyle program (Pacific)
- Spirit of the Eagle program (lifeskills) in Ontario
- Aboriginal substance abuse programming. This year, there will be 33 such treatment groups across the country

We will certainly be making more effort in this area over the coming months, particularly in respect to the treatment and care of aboriginal sex offenders, and we are committing \$1 million in 1995-96 to this.

Here in the Pacific Region, CSC awarded a contract for \$325,000 to the Native Courtworkers and Counselling Association of British Columbia to conduct a ten-month training program for aboriginal sex offender counselors. This is clearly a demonstration of our determination to explore new ways to tackle the issue of sex offenders. There are at least four outcomes which we expect:

- there will be 26 aboriginal sex offender counselors trained;
- there will exist a treatment program for aboriginal sex offenders, which may be used within correctional facilities;
- trained counselors will be available in aboriginal communities; and
- if the counseling program is successful, it should assist in keeping down the rate of recidivism and lead to crime prevention in the area of sexual assaults.

NUMBER OF ABORIGINAL SUBSTANCE TREATMENT GROUPS PLANNED PER REGION IN 1995-96 FISCAL YEAR*				
ATLANTIC	QUEBEC	ONTARIO	PRAIRIES	PACIFIC
3	2	5	14	9

As with all new approaches, there is an element of risk that the program may, or may not, achieve these outcomes. Nevertheless, we are committed to fulfilling our legislative mandate to develop and implement culturally-sensitive programming for aboriginal offenders, so that they may be returned to society as law-abiding citizens.

Over the course of the summer, we have been gathering information about aboriginal sex offenders, first because their proportion is so high within our aboriginal offender population; second, to form the necessary theoretical base from which to develop corrective programming; and third, to begin to design such programming. What we have found is that there is very little written in this area, very few pilot projects exist, and little has been professionally evaluated.

There has been some focus on the victims of sex crimes generally in feminist legal literature, but very little study on the perpetrators of sex crimes, particularly in the aboriginal community. We hope to stimulate some academic and professional interest in studies in this area.

Over the course of this fiscal year, we will also be developing a high intensity sex offender program for delivery within federal correctional facilities. As with the rest of the sex offender population, there are some aboriginal sex offenders who refuse any kind of treatment while in prison. Perhaps, with the availability of a program developed specifically for them, by aboriginal professionals and elders, more and more aboriginal sex offenders will avail themselves of treatment while they are incarcerated.

We will also be examining, over the course of this fiscal year, what proportion of aboriginal sex offenders are survivors of residential school sexual abuse. Depending upon the results of this study, consideration will be given to group counselling for aboriginal offenders who may have suffered this experience. It is also not known what proportion of aboriginal sex offenders may have experienced child or teenage sexual abuse and whether special treatment is required in this area.

We need to have aboriginal elders counselling aboriginal sex offenders effectively. Research and program development for sex offenders generally is a new and developing science, and what we may wish to do is to share that information with aboriginal elders. There is also a great deal which may be learned from elders by our psychological and nursing staff, and we will be seeking ways to facilitate this two-way transfer of knowledge.

In summary on this, it makes sense to develop aboriginal-specific programming when there is evidence that the general programs are not working very well for aboriginal offenders. Equally, where general programs work well, it would not make sense to develop parallel programming for aboriginal offenders.

And special arrangements may be required in other areas of correctional life. Two examples:

1. *We have an elaborate grievance system. If an offender feels mistreated, he can launch a grievance to the warden, on to the Deputy Commissioner, and, finally, to my office. Simply thousands of these occur every year. But, aboriginal offenders appear to make much less use of this recourse, and some of their concerns are very much related to their culture. We are discussing, now, how to ensure that concerns from aboriginal offenders do find expression and are, therefore, dealt with, perhaps with the assistance of elders.*
2. *Inmate effects: Most inmates live in quite small cells, and many are now obliged to share these with a second inmate. We limit the quantity and value of possessions that can be kept in a cell - to keep cells under control, to be able to search effectively for contraband, and to limit any liability of the Crown for damage to possessions, particularly when the inmate is transferred from one institution to another. The policy on cell effects never anticipated that some aboriginal offenders would bring in ceremonial spiritual items of great value. Yet, at least five offenders have brought into institutions their entire traditional regalia, including feathers and other materials, which are extremely delicate and ancient.*

### WHAT MORE COULD AND SHOULD BE DONE?

I believe we should be exploring other ways of handling aboriginal offenders that may be more sensitive to their needs.

One type of initiative is well underway - the building of healing lodges. Okimaw Ohci Healing Lodge at Maple Creek will receive the first female offenders in a matter of weeks. A similar one for male offenders will soon be under construction at Hobbema. Being very small, the capital and operating costs are high, but for low to medium security inmates, they may well be very successful - successful enough that the total costs could be substantially smaller than the costs saved by reductions in recidivism. (Incidentally, I was dismayed to read, a month or so ago, a vitriolic attack in the British Columbia Report to the effect that the spirituality of the healing lodge approach was government-sanctioned paganism!)

Another way of making progress is through Section 81 of the Corrections and Conditional Release Act that allows the Minister to enter into agreements with the aboriginal community for the care and custody of aboriginal offenders. This could mean, in practice, communities doing parole supervision (of which some is done now), operating halfway houses, or even operating penitentiaries. In such endeavours, the federal government would, of course, provide the funding necessary. I should add the obvious - we would not likely be interested in initiatives that would add to our overall costs, but better ways for the same or lesser cost would be of real interest. Can we see over the next few years several hundred offenders being managed by aboriginal communities? As I indicated at the Prince Albert conference earlier this year, the Correctional Service would welcome proposals.

Perhaps we will see even more dramatic changes. The Minister of Indian and Northern Affairs has announced the Government of Canada's policy on aboriginal self-government, and he noted that "penitentiaries and parole" are two items on the negotiating table. Exactly how "penitentiaries and parole" will be negotiated will be decided, eventually, in the course of those discussions, whether on a bilateral or trilateral basis involving the aboriginal community, the Correctional Service of Canada, and perhaps, provincial corrections.

### CONCLUSIONS

My conclusions are three-fold:

- we have a major problem in aboriginal over-representation in federal corrections;
- we are trying to reduce this problem;
- we are anxious to explore new approaches.

I am pleased to answer any questions you may have or to listen to your reactions to what I have said. And I am sure Pieter de Vink would be happy to elaborate on matters relating to the Pacific Region.



# Careers

## ALASKA JOBS!

EARN UP TO \$30,000 IN THREE MONTHS FISHING SALMON!  
YEAR ROUND FISHING: CRAB, HALIBUT AND HERRING.  
CONSTRUCTION, CANNERIES, OIL FIELDS, AND MORE.

**HIRING NOW!**

CALL (504) 429-9227 EXT 348548.

## CORRECTION



**MCW Consultants Ltd.**  
&

**MCW Energy Reduction Services Ltd.**

222-2025 Corydon Avenue,  
Winnipeg, Manitoba R3P 0N5

**(204) 487-1515**



**UNIVERSITY OF  
SASKATCHEWAN**  
College of Commerce



### Scotiabank Director of Aboriginal Business Programs

Reporting directly to Senior Management in the College of Commerce, the successful candidate will be required to perform a variety of functions as outlined below:

**DUTIES:**

- assist in developing curriculum, student recruitment, work placements, budgets, learning resources, management of internship positions and development of transition programs for the Certificate in Indigenous Business Administration and First Nations MBA Programs;
- participate in U of S Aboriginal Council and similar community organizations;
- organize and coordinate culture awareness seminars for students, staff and faculty;
- instruct a minimum of two classes;
- develop partnerships with aboriginal organizations.

**QUALIFICATIONS:** We are seeking an individual with an undergraduate degree and MBA degree (or an equivalent graduate degree and experience), and direct experience within the Aboriginal community and organizations. The Director must also demonstrate an understanding and appreciation of Aboriginal values, culture, aspirations, history and current issues. Qualified candidates should have experience in: program design, coordination and implementation; marketing, promotion and fund raising; teaching at a post secondary educational institution.

**TERM:** This position is expected to be of five years in duration, with the opportunity for renewal. The position is to be filled by February 1, 1996.

**SALARY:** Salary is commensurate with qualifications and experience.

Please submit your applications by Monday December 11, 1995 to:  
**Jack Vicq, Associate Dean**  
College of Commerce  
University of Saskatchewan  
25 Campus Drive  
Saskatoon, SK S7N 5A7

The University of Saskatchewan is committed to the principles of employment equity and welcomes applications from all qualified candidates. Women, people of aboriginal descent, members of visible minorities, and people with disabilities are invited to identify themselves as members of these designated groups on their applications.

## LIFE SKILLS COACH TRAINING INSTRUCTOR COURSE

- WHO -** ALL APPLICANTS WILL BE CONSIDERED.  
**WHAT -** LIFE SKILLS COACH TRAINING INSTRUCTOR COURSE  
**WHEN -** FEBRUARY 19 - APRIL 26, 1995  
**WHERE -** GROUARD CAMPUS  
**WHY -** YOU WILL GAIN KNOWLEDGE AND EXPERIENCE INSTRUCTING OTHERS AS WELL AS ASSUMING THE POSITION OF GROUP FACILITATOR, ROLE MODEL AND BEHAVIOR COUNSELLOR.  
**FEE -** \$1500.00 PAYABLE TO PROVINCIAL TREASURER

Hurry and pick-up your application at any AVC - Lesser Slave Lake campus. The registration deadline is **JANUARY 15, 1996.**

Register by calling Danielle White at (403) 523-6690.



## DIRECTOR, FIRST NATIONS LAW PROGRAM

Faculty of Law  
The University of British Columbia

The Faculty of Law at the University of British Columbia invites applications for a Director of the First Nations Law Program, commencing July 1, 1996 (subject to final budgetary approval). For many years the Faculty of Law has attracted significant numbers of First Nations students, with close to fifty students currently enrolled in the LL.B. and graduate programs. The Director will have academic and teaching responsibilities in the Faculty, as well as responsibilities for the development of First Nations academic programs and curriculum in the Faculty. The Director will also be involved in liaison and program development with First Nations communities and organizations outside the University, as well as recruitment and support of First Nations students. Candidates should be qualified to teach and do research in legal issues relating to First Nations. Experience with First Nations communities,

organizations and issues, as well as knowledge and understanding of First Nations cultures, are also important. Preference will be given to First Nations candidates.

The position will be filled at the rank of Assistant Professor at a salary commensurate with that rank and with the candidate's qualifications and experience. Appointment at a more senior rank may be considered for candidates with exceptional qualifications.

UBC welcomes all qualified applicants, especially women, aboriginal people, visible minorities and persons with disabilities. In accordance with Canadian Immigration Regulations, this advertisement is directed to Canadian citizens and permanent residents. Applications and curricula vitae for the position should be forwarded as soon as possible, or by January 31, 1996 to:



**Professor Claire Young**  
Secretary, Appointments Committee  
Faculty of Law  
University of British Columbia  
1822 East Mall  
Vancouver, B.C. V6T 1Z1  
Tel.: (604) 822-4669 Fax: (604) 822-8108  
e-mail: young@law.ubc.ca

## BRINGING EMPLOYERS AND EMPLOYEES TOGETHER

## INTERESTED IN A CAREER IN LAW ENFORCEMENT?



**THE WINNIPEG POLICE SERVICE**  
offers a challenging career  
as a **POLICE CONSTABLE** to  
highly motivated persons.

The selection process includes written tests, physical tests, medical and psychological examinations, illegal drug use testing, interviews and background investigations.

**"An equal opportunity employer"**  
Aboriginal people; women; visible minorities, and bilingual persons are encouraged to apply.  
Preference will be given to local candidates and residents of Manitoba.

*Applicants must:*

- have equivalent to a Manitoba Grade 12 education
- possess a valid Class 4 Driver's Licence prior to employment
- have no more than 4 demerits on Driver's Licence (as assessed by the Police Service)
- be at least 18 years of age
- be a Canadian Citizen or Landed Immigrant
- meet current Police Service vision standards
- be physically fit as assessed by relevant tests

• For further information, interested individuals may contact the Winnipeg Police Service Recruiting Office at (204) 986-4654.

CIBC T

T  
rin

What's the key to relationships with delivering superior innovative products? Banking Centre in the Centre will provide through to speci

The Centre's work highly empower development with oriented, self-driven successfully meet environment you

You will be focus goals and ensure provide leadership techniques, product data, forecasting teamwork and co-workers, staff must also have a Previous call ce language skills,

You will be directed by responding to customer needs complete transaction skills, as well as opportunities to management services, person asset. Previous beneficial. Flexi language skills,

What does CIBC Comprehensive professional sco

Pursue our challenge the position for Suite 110, 2401 791-2900 Fax: (3

equal

BRINGING  
TO



CIBC Telephone Banking Centre - Regina

# The familiar ring of success.



What's the key to success in the financial services industry? Building strong and lasting relationships with customers. That's why at CIBC, we have an ongoing focus on delivering superior customer service and providing a wide and growing range of innovative products and services. As part of that focus, we are opening a Telephone Banking Centre in Regina in the Spring of 1996. In partnership with our branch network, the Centre will provide the very best in telephone banking, from routine transactions through to specialized financial services.

The Centre's work environment will be unlike many others -- it will be one that is highly empowered and participatory, a place where ongoing learning and personal development will be the norm. That's why we're looking for articulate, customer oriented, self-driven learners who can think fast, earn the trust of customers and successfully meet their diverse financial needs. If this sounds like the kind of environment you're looking for, then explore these excellent opportunities.

## Team Leaders

You will be focused on coaching team members to meet their personal and corporate goals and ensuring we deliver superior sales and service to our customers. You will provide leadership and guidance in the areas of complaint handling, selling techniques, products and services, and will also be involved with analyzing call activity data, forecasting and scheduling. Your values underscore your commitment to teamwork and cooperation and you are adept at building trusting relationships with co-workers, staff and customers. Sales management skills are essential, and you must also have at least a basic knowledge of financial industry products and services. Previous call centre experience would be ideal. Individuals with second and third language skills, including French or Mandarin/Cantonese, are encouraged to apply.

## Sales & Service Specialists

You will be directly responsible for providing superior service and making new sales by responding to incoming telephone inquiries. You will analyze and interpret customer needs, cross-sell our retail products and services, resolve complaints and complete transaction documentation. You have strong oral and written communication skills, as well as the ability to quickly build rapport with customers and recognize opportunities to provide sales as well as service. Good, basic computer and time management skills are required. Knowledge of financial industry products and services, personal financial management and the principles of selling would be an asset. Previous success in a telemarketing, sales and/or service role would also be beneficial. Flexibility to work shifts is required. Individuals with second and third language skills, including French or Mandarin/Cantonese, are encouraged to apply.

What does CIBC offer? Thorough, all-encompassing training. Very competitive salaries. Comprehensive benefits. And unique opportunities to broaden your career and professional scope in a new setting where excellence is acknowledged and rewarded.

Pursue our challenge by sending your resume, in confidence and clearly indicating the position for which you are applying, to: **CIBC Resourcing, c/o The Minacs Group, Suite 110, 2401 Saskatchewan Drive, Regina, Saskatchewan, S4P 4H8. Phone: (306) 791-2900 Fax: (306) 791-2908.** No agency solicitation will be considered.

*CIBC is committed to diversity in our workforce and equal access to opportunities based on merit and performance.*



BRINGING EMPLOYERS AND EMPLOYEES

# TOGETHER

## JOIN US.

The Calgary Police Service is looking for individuals of good character who possess a high degree of personal integrity and have demonstrated a commitment to community service.

## A Career In Excellence

Applicants must:

- be at least 18 years of age
- be a Canadian citizen or landed immigrant
- be in excellent physical condition
- possess a valid operator's licence with not more than five demerit points
- meet visual acuity standards
- possess a level "C" Cardiopulmonary Resuscitation Certificate (valid within last 12 months)
- possess a Certificate in Standard First Aid (minimum 16 hour course, approved through Occupational Health and Safety, valid within last 36 months)

Applications will be available starting December 4, 1995 at Calgary Police Service Recruiting Unit 133 - 6 Avenue S.E. Telephone: 268-8483



**CALGARY  
POLICE SERVICE**

SCPS000011

## Nicola Valley Institute of Technology Job Posting

NVIT is a First Nations college providing a comprehensive range of post secondary programs up to the degree level. In 1995 (our 12th year) NVIT was designated a Provincial Institute by the Government of British Columbia, and incorporated as a full member of BC's post secondary education system. Located in Merrit, our on-campus enrollment is 250, and we serve over 400 students in community-based programs across Canada.

We invite applications for the following positions. All positions are subject to budgetary confirmation. Some positions may be filled initially on a sessional basis.

### Instructor, Administrative Studies

Responsible for preparation and delivery of marketing, accounting, financial management, small business development and micro/macro economics. Completion of a master's degree of a related discipline. Teaching experience is required; post secondary teaching experience with First Nations adult learners is preferred. Start date: August 1, 1996. Annual salary range: \$30,000-\$56,000. Application deadline: March 29, 1996.

### Instructor, Natural Resource Technology

Responsible for preparation and delivery of various courses in the NRT program. Completion of a bachelor's degree in a related discipline, or R.P.F. or diploma of technology plus five years related work experience is required. Post secondary teaching experience with First Nations adult learners and relevant field experience is preferred. Start date: August 1, 1996. Annual salary range: \$30,000-\$56,000. Application deadline: March 29, 1996.

### Instructor, Social Work

Responsible for preparation and delivery of various courses in the BSW program. Completion of a master's degree in Social Work is required. Post secondary teaching experience with First Nations adult learners is preferred. Start date: August 1, 1996. Annual salary range: \$30,000-\$56,000. Application deadline: March 29, 1996.

NVIT gives high priority to First Nations candidates. All applicants should be experienced in working with First Nations people and organizations. Apply to: **Robyn Cunningham, Manager, Human Resources Box 399, Merritt, BC, V0X 2B0, Tel: (604) 378-3307 Fax (604) 378-3332**

Note: We encourage application for future job opportunities. Call the Human Resources Office for more information.



NVIT's mission is to provide high-quality post secondary education relevant to the diverse and evolving needs of First Nations communities, in an environment that fosters student success.

CH  
R COURSE

SE

INSTRUCTING OTHERS AS  
FACILITATOR, ROLE MODEL

ALBERTA VOCATIONAL COLLEGE  
Lesser Slave Lake

IONS LAW

issues, as well as knowledge  
of First Nations cultures, are  
reference will be given to First

filled at the rank of Assistant  
commensurate with that rank  
candidate's qualifications and  
commitment at a more senior rank  
for candidates with exceptional

qualified applicants, especially  
people, visible minorities and  
abilities. In accordance with  
Regulation Regulations, this  
directed to Canadian citizens and  
ts. Applications and curricula  
n should be forwarded as soon  
January 31, 1996 to:

Young  
Committee

h Columbia

ST 121  
Fax: (604) 822-8108  
ubc.ca

EMPLOYEES  
IER

EMENT?

• For further  
information,  
interested  
individuals  
may contact  
the Winnipeg  
Police Service  
Recruiting  
Office at (204)  
986-4654.



# March held to keep killer behind bars

By Michael Smith  
Windspeaker Contributor

WINNIPEG

The mother of Helen Betty Osborne wants intervener status at the upcoming parole hearing of the man convicted of her daughter's brutal murder. But it is unlikely that the National Parole Board will allow this to happen.

Justine Osborne, 70, of Norway House First Nation, and members of a women's wellness circle completed an 800 km Walk For Justice from their northern Manitoba community to Winnipeg on Nov. 17. The five-day march, which started on Nov. 13, was in protest of the possible full parole of Dwayne Archie Johnston. Johnston was found guilty of manslaughter in the 1971 death of Helen Betty and was sentenced in 1987, 16 years after the crime, to 10 years in jail.

Three other men accused of participating in the rape and stabbing of the 17-year-old Aboriginal woman in The Pas, Man. were found not guilty. Johnston admits to participating in the killing, but denies committing the actual murder.

About 200 supporters joined the small group of marchers at the legislature to urge the government to use its influence to convince the parole board to deny Johnston an early release.

The hearing is expected to be held in February or March of 1996, approximately one year before the end of his sentence.

In an emotional scene, Justine Osborne, supported on both sides by her children and fellow marchers, broke down and cried while addressing the crowd. People, some weeping openly, stood in respect while she composed herself. She said she was grateful to the public for supporting her family in this endeavor.

The parole board usually

does not grant intervener status at hearings to individuals and it is unlikely that it will be granted in this case.

Fraser Simmons, regional parole board director in Abbotsford, B.C., said the parole board does not allow verbal presentations from observers and victims, just written statements.

"In terms of the limits put on the parole board, we have to put aside those kinds of emotional considerations and deal strictly with the likelihood of somebody committing a new offence."

Simmons said the parole board believes Johnston is not likely to reoffend.

Consumer Minister Jim Ernst said Manitoba's Justice Minister, Rosemary Vodrey, wrote to the parole board on Oct. 23, urging it to deny the early release of Johnston.

The government and the people of Manitoba supported the group in its desire to see jus-

tice done in this case, said Ernst.

Grand Chief of the Manitoba Keewatinow Okimakanak George Muswaggon said the province must take action to reform the justice system as it relates to Aboriginal people.

The Osborne murder sparked a judicial inquiry in 1987, which resulted in the Aboriginal Justice Inquiry report.

The AJI called for sweeping changes to the way the justice system dealt with Aboriginal people

Muswaggon said the report has to be taken off the shelf, dusted off, and used as a blueprint to implement much needed reforms.

"It is sad that people in positions of responsibility are doing



Mike Smith

Osborne responds to reporters' questions.

almost nothing. It is time we had a justice system that works."

Johnston has been on day parole in Abbotsford, B.C., since late September.

**PARTICIPATION**  
Moving Your Way - Every Day

WHO DO YOU KNOW WHO COULD USE EXTRA MONEY? WE NEED TUPPERWARE CONSULTANTS IN THIS AREA.

FOR MORE INFORMATION CALL:  
**(403) 465-7911**

7513 - 67 STREET,  
EDMONTON, ALBERTA

BEADS GALORE AND LEATHER STORE

prairie leathercraft

224 - 2nd Avenue South  
Saskatoon, SK S7K 1K9

934-1684  
Out of town toll free: 1-800-454-1684

## Choose the gift of health!

When you smoke, drink alcohol or use drugs your baby also smokes, drinks and uses drugs.

The health of your baby is affected.

Wellness  
Our future is now!

Health Canada Santé Canada

Canada