

Wind speaker

JANUARY 1997

Canada's National Aboriginal News Source

Volume 14 No. 9

WHAT'S INSIDE

QUOTABLE QUOTE

"The minister is acting in a more paternalistic and demeaning fashion than any minister in recent memory,"

—Assembly of First Nations Grand Chief Ovide Mercredi

TINKERING 15

The Minister of Indian Affairs says the Indian Act is not going to go away on its own, so he is pushing forward a new modification package that will lead to the act's demise.

APPROVAL 17

The Nisga'a agreement-in-principle gets qualified support, but is attacked on specific points from all sides.

TOP WHEELCHAIR ATHLETE LOOKS TO LEAD CANADA INTO FINAL FOUR

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Twenty years ago, Richard Peter was run over by a school bus. He was left a paraplegic. Now he looks back on 1996 as his best year ever, and plans to lead British Columbia's wheelchair basketball team to a national championship in 1997. He is on both the national and provincial teams.

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Taking control!

Powwow dancers Wayne Iron (left) and Landing Eagle Goforth (right) took part in a ceremony at the Toronto-Dominion Tower on Bay Street in Toronto, to launch the First Nations Bank of Canada (see Giant step forward p. 26).

VAL ATTANASIO-COURTESY OF TD BANK

Last chance for Canada — report

By Marty Logan
Windspeaker Contributor

OTTAWA

Aboriginal leaders have warned of long-term social unrest if the federal government ignores the report of the Royal Commission on Aboriginal Peoples, but their immediate problem is maintaining short-term interest in the huge, five-volume report.

Prime Minister Jean Chretien has said little of substance about the report, the product of five years of work, since it was released Nov. 21 in a televised ceremony at the Canadian Museum of Civilization. Chretien was out of the country for the event, a planned absence according to some people in Ottawa.

Indian Affairs Minister Ron Irwin said one week after the \$51.2-million report's 400 recommendations were made public that "it would be craziness to spend that much money and have two

very eminent people surrounded by some very significant people spend so much time gathering all this information and writing it down to shelve it."

"No government is going to do that."

But Irwin made it clear he doesn't support the increased spending the commission says is required to improve the lives of Canada's Native peoples.

"If you come at it and say, 'If you put all these billions in, things will be better, we'll all get to heaven' — it doesn't work," the minister said.

"The cost of doing nothing in terms of dollars and human lives is going to be so great that if you think you have a problem now with our people, in 30 years from now you will have a crisis as a nation," said Assembly of First Nations Grand Chief Ovide Mercredi. "Our people are not going to wait around for the next 30 years for things to improve. That's the message from us," he warned.

The commission said its many recommendations could be paid by an increased federal spending of 0.5 to one per cent annually during the next five years. By 2001, Ottawa would be spending \$1.5 to \$2 billion over

current amounts, a level that should be sustained for a further 15 years, it said.

The commission also called for an Aboriginal parliament, a new form of dual Aboriginal-Canadian citizenship, and a Native order of government with the right to raise taxes on Aboriginal territory.

Commission co-chairman Georges Erasmus said he didn't think meeting the recommendations would be too much of a challenge for Canadians. After 15 to 20 years "the rewards are going to offset the costs," he added at a press conference following the release.

The report warns of possible violence if the conditions of Native people do not improve. Both Erasmus and Mercredi said the government's response to the report may be its last chance to prevent that unrest.

"The expectations of Aboriginal people have risen," Erasmus said. "If Canada is not going to listen to this commission... why would young people wait for something else?"

The Grand Chief of the Crees of Quebec, Matthew Coon Come, told a news conference that he had concerns regarding future generations as well.

"We see right across Canada

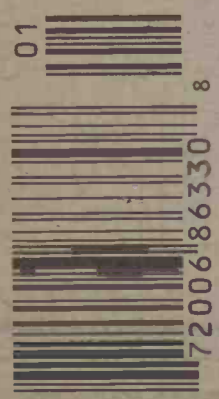
those deplorable conditions in which our young people are being raised. And they have no hope. And they are into drugs and alcohol.

"When you have no hope and have nothing else to do and have time on your hands, you... conjure up things you're going to do (to) retaliate against the establishment."

The commission made several recommendations dealing with Aboriginal youth. The Aboriginal population is significantly younger than the general Canadian population and is projected to grow from 811,000 this year to just over one million in 2016, according to the commission.

To assist Native youth the report said:

- Education must be made a priority "with greater efforts to develop a culturally appropriate curriculum that reinforces the value of Aboriginal culture;"
- Justice and corrections programs should focus on reintegrating youth into the community using methods that reflect Aboriginal culture;
- Health and healing programs must also reflect the needs of Aboriginal youth;
- Sports and recreation should include more resources for facilities and programs.



NATION IN BRIEF

Review a betrayal to Métis

The Labrador Métis Association is demanding a re-negotiation of the joint environment review of the Voisey's Bay mine operation as set out in a memorandum of understanding signed in Ottawa at the end of November. The Métis believe that the memorandum, negotiated by Ottawa involving the Environment, Fisheries and Indian Affairs ministries, the provincial government and the leadership of the Labrador Inuit Association and the Innu Nation, effectively precludes any significant involvement of communities other than those politically linked to the Inuit and Innu nations. "This deal is part of a carefully orchestrated squeeze play to get the LIA and Innu leadership to fast-track approval of the mine in exchange for a monopoly over the impact benefit agreements being negotiated with Inco and Voisey's Bay Nickel Company," said Labrador Métis president Todd Russell. "This deal goes beyond the authority of [Environment Minister] Sergio Marchi or [Fisheries Minister] Fred Mifflin by elevating the LIA and the Innu Nation to 'privileged' status over other Aboriginal groups."

\$126 million agreement announced

A \$126 million extension to a joint federal-provincial retrofit agreement was announced in Toronto on Dec. 6. The agreement will bring indoor plumbing, as well as water, sewage and electrification services to an additional 14 remote First Nations communities in northern Ontario. The communities to receive the benefit of the agreement are Albany, Deer Lake, Gull Bay, Marten Falls, Mishkeegogamang (Osnaburgh), Muskrat Dam, North Caribou Lake, North Spirit Lake, Northwest Angle #33, Poplar Hill, Seine River, Nibinamik (Summer Beaver), Wapekeka and Washagamis Bay. The Canada-Ontario Retrofit Agreement was originally signed in 1992 and has been extended to the year 2001. During the first years, 21 communities were served with \$183 million. "This project will improve living conditions on reserve, one of my top priorities," said Indian Affairs Minister Ron Irwin. "Modernizing community drinking water and sewage treatment systems to meet national guidelines is key to addressing the health and safety concerns of First Nations. It is important that living conditions in First Nation communities are comparable to standards expected by all Canadians." By the year 2001, \$309 million for the retrofit will have been expended. An estimated 3,122 jobs will have been created.

Man dies during sweat

A man in Britain died after spending 90 minutes in a Native-style sweatlodge during a "new-age" purification ceremony. The 42-year-old man suffered heatstroke, an inquest heard. Some of those who took part in the ritual said they felt privileged to have been present when Reynolds' spirit had been "set free," but the man's wife said her husband's death was a waste. "The bottom line is that sweatlodges kill. They are playing with fire and Gordon [her husband] got burned," said the woman. The owner of the farmland where the sweat was held said that members of the group had been upset by Reynolds' death, but later added, "It's not often somebody gets that nice a way of going — to be totally prepared, out in the open with the stars. It was his time to go and he went. He was quiet and totally happy."

New chief for the inlet

Davis Inlet has a new chief. The people of the Innu village in Labrador have chosen Prote Poker. He defeated community Elder Francis Benuen by 167 votes to 33. Five years ago, Poker launched a move to relocate the community and said he now wants to finish what he started. The office of chief became vacant when Katie Rich resigned last week amid accusations of accepting bribes and mismanaging community finances. She denies the allegations. Rich was influential in working out a deal with Ottawa to move the Davis Inlet community from the remote island to Sango Pond, a more suitable site on the mainland.

Te'mexw treaty framework agreement signed

Representatives of the Te'mexw Treaty Association and the governments of Canada and British Columbia gather at the Malahat Big House on Dec. 5 to celebrate the completion of a framework agreement outlining the topics, procedures and timing for the agreement-in-principle negotiations under the B.C. Treaty Commission process. The Te'mexw Treaty Association consists of the Beecher Bay, Malahat, Nanoose, Songhees and T'Souke First Nations of South Vancouver Island. "For over a century the lives of our people have been controlled by paternalistic legislation, policies and attitudes," said hereditary chief and Te'mexw chief negotiator Wilson Bob. "We hope that through treaty negotiations we will finally be able to change this situation." The day before this signing, the Tsay Keh Dene Band, Canada and British Columbia signed a framework agreement outlining topics and procedures for negotiating a treaty in northeastern B.C. The framework agreement lists topics for negotiation including lands and resources management and allocation, self-government and financial matters. Prior to negotiating the framework agreement, the parties concluded an openness protocol which provides for public forums, community meetings and formal consultation meetings with third parties directly affected by treaty negotiations. The Tsay Keh Dene Band is located on the western shore of Lake Williston, about 350 km north of Prince George.

Federal government settles with abuse victims

By Trevor Sutter
with R John Hayes
Windspeaker Writers

GORDON FIRST NATION, Sask.

Fifty of the more than 60 law suits filed against the federal government by victims of sexual abuse in the Gordon Indian Residential School have been settled out of court, according to documents filed in the Court of Queen's Bench in Regina. Sources have revealed that the payment amounts, which are confidential, have ranged from \$75,000 to \$150,000 each, and have totalled almost \$1.5 million.

Each of the settlements relates to the activities of William Peniston Starr, former director of the school. Starr, now 67, was convicted three years ago of 10 counts of sexually assaulting male students when he was administrator of the residential school between November 1968 and June 1984. The incidents involved numerous offences against 10 boys between the ages of seven and 14.

"The incidents represent a continued, long-term hunt for boys that position gave [Starr] access to," said Justice William Lawton in sentencing Starr to 4 1/2 years in jail. "[Starr] deceived the innocent and the unwary, stole their right to childhood and planted the seed for great psychological damage."

He used intimidation and a reward system to lure certain students into performing sexual acts, which included masturbation, oral sex and fondling.

Lawton's final point — the potential for ongoing psychological damage done to the community — has perhaps been the most difficult part of the legacy to overcome. Many victims refuse to return to the First Nation, where they are cruelly referred to as "Starr babies," and describe ongoing indignities they have suffered over the years.

"A lot of people make fun of you," said one of Starr's victims, who still lives on the reserve. "They call you down and make jokes about what's happened to you. They really don't know how you feel inside or what you're dealing with. To them, it's not real — it's just a story." Victims' names have been withheld to protect their identities.

Starr's legacy of sexual and physical abuse has permanently damaged this First Nation of about 1,200 people. It has destroyed families, ruined lives and created a cycle of abuse that has yet to be broken, band officials say. Some say that Starr robbed an entire community of its dignity and its spiritual and moral foundation, leaving countless victims in his wake.

When police began investigating the case in the early 1990s, the stories of sexual abuse began to come out after being bottled up for more than 15 years.

Questions have since been asked about the delay in dealing with the issue at all — Starr's employment with the



I think that what happened at Gordon was not an isolated case. In fact, it was the norm for Indian people to be subjected to physical, mental and sexual cruelty in these schools over a number of decades.

— FSIN Chief Blaine Favel

school ended in 1984 and allegations of sexual misconduct were raised both prior to and during his employment at the school.

"Even when you think it's over and you've dealt with it, someone will say something that brings it all up again," said another victim. "In a way, I feel I should have kept quiet — that way I wouldn't have had to deal with it."

"It's a hotbed of gossip out there and I'll probably never go back — not unless I have to," said another of Starr's victims, who moved to Regina a few years ago. "I want to become a member of society and I'm trying to fit in, but it's tough to get back on your feet."

"I have a tough time staying in a relationship and I feel I can't trust white people in positions of authority," he continued. "I got out of school and felt I didn't belong anywhere."

Many of Starr's victims are angry with the handling of their cases. They feel that their only choice was to accept a settlement or face a long, costly legal battle against Ottawa, which has not formally accepted responsibility for what went on in the government-run institution. They say that the settlements are not enough, because they do not cover legal fees or counseling for victims.

Provincial welfare regulations also mean that many of the victims are being cut off social assistance as a result of their compensation payments. Finally, many band members share the victims' anger that the school was demolished last summer and turned into a parking lot at the same time that most of the settlements were being offered. It seemed further confirmation that the government wanted the issue over with, with as little fuss and bother as possible.

"Nobody has heard our stories or knows the hardships we endured," said a victim. "I would have showed them exactly what happened and where it happened in the school. But now the school is gone."

"More people should know what went on in there and how the government handled it," said Bryan McNabb, a band councilor and principal of the Gordon Elementary School. He believes, however, that a new school was required to have a chance to create a positive environment for students in the First Nation.

"I feel [the government] is trying to hide everything with a quick fix," said Gordon Chief

Dennis Hunter, "but healing this community is going to take a long time and we don't have the money to deal with this."

Gordon First Nation officials have complained that the settlements, which will total more than \$2 million when all is said and done, will not be near enough to solve the problems, and that they are not going to the band, which will have to deal with the residual problems. The abuse has resulted in suicides, family breakups, alcohol and drug abuse, and a couple of million for the victims does nothing to heal the community.

"I know the compensation package isn't enough, but money won't solve all the problems," Hunter said. "They really needed counseling before they reached a settlement."

Blaine Favel, the chief of the Federation of Saskatchewan Indian Nations, called for a federal public inquiry into the abuse at the Gordon school.

"I think that what happened at Gordon was not an isolated case," Favel said. "In fact, it was the norm for Indian people to be subjected to physical, mental and sexual cruelty in these schools over a number of decades."

He said that Ottawa's attempt to "quickly and quietly" settle the law suits — without prejudice — shows that the government has not accepted responsibility for what happened at state- and church-run residential schools.

"There's a powder keg of information out there that is an indictment of the Government of Canada," said Favel. "It angers our leaders and our people when we see the government try to settle this with as little public exposure as possible."

The government continues to reject calls for an inquiry into residential schools.

"This is really the first case of this kind the federal government has had to deal with and I think it could be the tip of a very large iceberg," said Mark Kindrachuk, a lawyer with the federal Department of Justice. "I would think in terms of the number of victims it is clearly a major situation comparable to Mount Cashel."

Most of the 38 victims of sexual and physical abuse at the Mount Cashel orphanage accepted a settlement from the Newfoundland government last month. The amount of the compensation package has been reported to be less than half of the \$35 million the victims were seeking.

Agree

By Marty Logan
Windspeaker Contributor

Chief Margaret Mayer said a deal signed in Ottawa will help end such as the recent gas station on her reserve because the federal government hadn't returned a tax rebate.

"We [are] always ferently... even when business," said Penassee-Mayer of the Nipissing First Nation in northern Ontario.

"Let us do economic development like everyone else."

Penassee-Mayer was one of a handful of chiefs who announced the First Nations Management Agreement at a press conference on Parliament Hill in Ottawa on Dec. 10.

When the bill before the 14 First Nations, the agreement will give them more autonomy and jurisdiction over their reserve lands and resources, although the land will remain under federal government.

The bands, which

Racial



John Asling.

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By R John Hayes
Windspeaker Staff Writer

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A Liberal member of the Brunswick Legislative Assembly national headline speech in the house at the end to "an aspect of ethnicity." Al Olmstead, who lives in a sparsely populated area of Mactaquac, the word "assimilation" widely reported stood — that he the assimilation people into mainstream society.

"When we discuss assimilation, the word used was Olmstead said. that a reporter had asked about assimilation he'd replied using

"What I want to do for Native people is to pursue all opportunities for education and get them to have the opportunity to compare oneself to

Agreement should cut through red tape

By Marty Logan
Windspeaker Contributor

OTTAWA

Chief Margaret Penasse-Mayer said a deal signed in Ottawa will help end situations such as the recent closure of a gas station on her reserve, because the federal government hadn't returned a \$60,000 gas tax rebate.

"We [are] always treated differently... even when we go into business," said Penasse-Mayer of the Nipissing First Nation in northern Ontario.

"Let us do economic development like everyone else."

Penasse-Mayer was among a handful of chiefs who announced the First Nations Land Management Framework Agreement at a press conference on Parliament Hill with Minister of Indian Affairs Ron Irwin on Dec. 10.

When the bill becomes law, the 14 First Nations who signed the agreement will have authority and jurisdiction to manage their reserve lands and resources, although title to the land will remain with the federal government.

The bands, which must first

adopt a land management code, will opt out of the land management section of the Indian Act, and will also be able to make and enforce laws dealing with the lands.

"The community will take control, take charge of their own lands, their own resources," said Robert Louie, chief of the Westbank First Nation in British Columbia and chairman of the interim lands advisory board.

For Chief Gord Edgar the agreement "enables us to make more timely responses with regards specifically to economic development opportunities."

Edgar's nation, the Mississaugas of Scugog Island in Ontario, has spent four years developing an entertainment centre that includes a casino and bingo hall.

"It took us a long time to get through this [process]," because of the red tape required for government approval, he said.

While this project survived, Edgar said there have been "chances, opportunities where partners actually walked away from this process."

"I see these opportunities disappearing because of the time factors," agreed Irwin. "Capital goes where capital wants to go."

The minister said it's unimportant that title to the land will remain with the Crown.

"As far as I'm concerned, the policy is it's their land. I don't care about the technicalities," said Irwin.

Even the Reform Party was enthusiastic about the bill. It is "a very significant start and one that in the long run is maybe more significant" than proposed Indian Act amendments, said John Duncan, Reform's Indian Affairs critic.

But Kowintco Shackelly, B.C. regional chief of the Assembly of First Nations, said "a lot of chiefs are opposed to it."

Five of the signatory bands are from B.C. Shackelly said other First Nations in the province "don't want any legislation to... tie them into something they're stuck with."

The bill received first reading on Dec. 10, but the minister said it won't be introduced for second reading until two of the 14 First Nations have approved land codes. Those codes will replace provisions of the Indian Act that set out how reserve lands and resources are managed. They must be approved by community votes.

Edgar's band will vote in

January.

"When our people go back to what's most valuable," he said, "[they] always go back to the land."

Under the agreement, First Nations will also establish laws to protect the environment. Those standards must be at least as rigorous as existing ones.

Irwin said the government has made an agreement with only 14 First Nations because "some have become leaders... [there are] 150 negotiating tables that go on across the country every day," and they are based on "subject matter that Native people want."

Penasse-Mayer said her band's draft code, a result of six years of hard work, will mean economic development will cease to be concentrated in certain sections of the reserve that are often controlled by a few families.

"Everybody now will have the opportunity to be guaranteed that their children will have something in place," she said.

The Nipissing band has an economic head start on other First Nations. Last May it opened a lodge that is already outperforming the expectations in its business plan, the

chief said. An Indian village and park are planned within the next two years.

Penasse-Mayer said the reserve's location along a busy highway has helped development, and that success has created confidence.

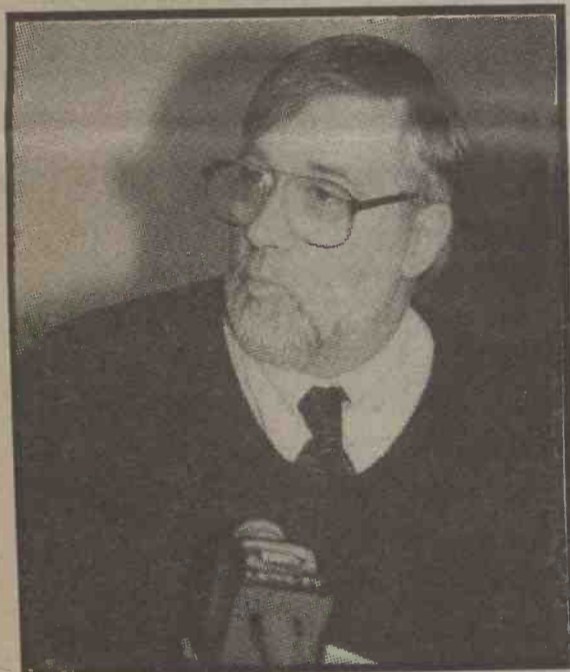
"We understand that we don't have to be afraid... that the only way our people are going to get employed is if we employ them."

She said other First Nations that might lack the location or the resources of the Nipissing band — which employs 70 people — will get there eventually. "We have to take a chance. Everybody else in this country does."

The framework agreement was signed by 13 First Nations on Feb. 12, 1996. Seven of the 14 First Nations have been administering their reserve lands for a number of years under a delegation system established within the Indian Act.

The other First Nations to sign the agreement are: Musqueam, Lheid-Lit'en, N'Quatqua and Squamish (B.C.); Siksika (Alta.); Muskoday, Cowessess (Sask.); Opaskwayak Cree (Man.); Chippewas of Georgina Island; Chippewas of Mnjikaning (Ont.) and Saint Mary's (N.B.).

Racial tension at heart of bitter dispute



John Asling.

By Roberta Avery
Windspeaker Correspondent

WIARTON, Ont.

Tensions between Natives and non-Natives over the fishery here have become "scary," said John Asling, a United Church official on a Fisheries Listening Team.

"I don't think we are indulging in sensationalism," Asling said at a meeting in November in Wiarton, Ont. on the Bruce Peninsula to

announce the team's findings.

The team was formed last summer after the Chippewas of Nawash Band Council asked the Mennonite Central Committee of Ontario to investigate a fishing dispute.

The dispute between Natives who fish commercially and non-Native sports anglers has grown in intensity over the last two years.

The fisheries team includes representatives of the Roman Catholic, Mennonite, United and Quaker churches as well as a lawyer from the Law

Union of Ontario and two ecologists from the University of Toronto.

Members of the team have visited the area on several occasions during the last four years and their report was written after the team met with Native and non-Native groups in September.

The team reports that a decision made by Judge David Fairgrieve in 1992 recognizing Nawash's right to fish in traditional waters should have opened the door for better relations.

"Instead, three years later, the inter-racial tensions... have escalated," the report states.

Though no one has proved who is responsible, Native nets have been stolen or destroyed and a Native fishing tug was sunk and, after it was raised, was set afire.

There have also been incidents of violence against Natives, including the stabbing of a Native man in Owen Sound, Ont. last year.

see Fishing dispute p. 4

'Frank talk' on Aboriginal status causes uproar

By R John Hayes
Windspeaker Staff Writer

FREDERICTON

A Liberal member of the New Brunswick Legislature made national headlines because of a speech in the house calling for an end to "an aspect of the cult of ethnicity." Although David Olmstead, who represents the sparsely populated constituency of Mactaquac, did not use the word "assimilation," it was widely reported — and understood — that he had called for the assimilation of Aboriginal people into mainstream Canadian society.

"When we discussed assimilation, the word I should have used was integration," Olmstead said. He explained that a reporter had asked him about assimilation, and that he'd replied using the word.

"What I want to see happen is for Native people to be able to pursue all opportunities to get an education and get a job," he said. "To have the opportunity to prepare oneself to work in a pre-

dominantly white society may, but does not have to, result in a tendency towards assimilation."

Olmstead said that he was discouraged that the message that he was trying to get across had been largely lost in the ensuing controversy.

"What I was trying to do was make two specific points," he said. "I'm talking about the exploitation of victimization, an exaggerated sense of being the victim that some — and I emphasize some — Native leaders are using for their own ends. This cult of victimization is damaging the very people who are using it."

Olmstead hastened to add that his criticism of the excesses of victimization does not imply that Aboriginal people were not or are not in very profound ways victims.

"And secondly," he said, "I wanted to call for frank talk on the subject, talk that is not bounded by political fear, and that can lead to widespread acceptance of certain necessary things for the development of consensus on Aboriginal issues.

Multicultural ideas are divisive if they're carried to the point that people have nothing in common; I guess I'm concerned about the tendency towards self-segregation. Down here, if you're going to stay on reserve, you're going to be welfare-dependent. There doesn't seem to be any other option."

Olmstead said that most of the criticism was an attack on the speaker not the ideas. He said that the ideas are what is important, and that the widening gap in expectation between First Nations and non-Aboriginal people causes him to fear eventual violence.

"Canada is not somehow immune to ethnic strife," he said. Olmstead's concern is shared by other people across the country.

"I think we have to talk openly with each other or we'll have seeded resentments that will fester and may break out," agreed Garry Breitkreuz, deputy critic for Aboriginal Affairs for the federal Reform Party and member of Parliament for Yorkton-Melville, in Saskatchewan. "If you can't talk

to each other about problems, then they'll never get solved. I really think that open, frank dialogue is important."

Breitkreuz articulated Reform's response to the Royal Commission on Aboriginal Peoples report released in late November. Olmstead's remarks were also a response to that report.

"I think that the Indian Act is the most deplorable piece of legislation that has ever been passed in Canada," Breitkreuz said. "I agree with Ovide Mercredi when he says we wouldn't tolerate a 'white act,' so why should we tolerate an Indian Act?"

Breitkreuz wrote an article on Dec. 4 in which he called for an "Equality Alternative" for Aboriginal people, and further claimed that equality has never been tried before in Canada. He said that the commission report maintains the status quo, which has not worked, and that his proposal puts forward some real alternatives.

Both Breitkreuz and Olmstead were dismissed by Chief Saul Terry, president of

the Union of British Columbia Chiefs, as holding a temporary, minor and extreme point of view.

"I know that that [point of view] exists out there and, for those of us in B.C., we've seen it in communities from those with the loudest voices," Terry said. "They've really gone on the offensive, especially since the Reform Party got in three years ago. I think it's a marginal thing and it won't hold up for very long."

"We haven't responded with the same tone," he continued. "The claims that inter-governmental negotiations will lead to 'race-based' government are ridiculous. It's not race-based, it's nation-based government, and nobody can say anything negative about that idea."

"I don't mind an argument — after all, I'm a lawyer," Olmstead said. "But what needs to be argued about are our ideas. I am not really prepared for a larger, wider-ranging argument about Aboriginal affairs, but if anything like a frank discussion comes out of this, I will be satisfied."

Fishing dispute

(continued from p. 3)

The listening team has called on the province to initiate a public inquiry into the handling of the incidents by the Ontario Provincial Police and the Ministry of Natural Resources.

"We have concerns, we'd like the questions asked," said Asling.

Nawash Chief Ralph Akiwenzie would also like the questions asked, but has little hope the province will respond to the team's request.

The province has failed to respond to public pressure to initiate an inquiry into the shooting death of Dudley George at Ipperwash in Sept. 1995, said Akiwenzie.

"In retrospect I think the listening team should have addressed this concern to the federal government. We're not getting anywhere with the province," said Akiwenzie.

The team did recommend that Nawash and the federal government be involved in "nation-tonation" discussions regarding fish stocks and boundaries. No other group has a right to be at the table, team members said.

This recommendation and the claims of racism have upset area sports anglers who have consistently claimed their concerns are about conservation of the

fish, not racism.

The report is one sided and is likely to make things worse, rather than better, said Blake Smith, who represents a coalition of area sports clubs.

He said the sports anglers' extensive fish stocking programs give them a right to be involved in any negotiations.

But Akiwenzie said the Nawash band is concerned the anglers' stocking program introduces foreign species to the lake.

The listening team shares Akiwenzie's concerns and recommends an investigation into the wisdom of stocking "exotic" fish.

The team also recommends communities, schools, churches and the MNR acknowledge racial tensions are at the heart of the fishing dispute and set up forums to foster better understanding.

Akiwenzie agrees but said there is a "tremendous job to be done changing attitudes, images and for non-Natives to understand we're here to stay, we can't go any other place."

Meanwhile negotiations with the province and the federal government over the fishery are at a stalemate, said Akiwenzie.

"We're getting no response," he said.

Numbers kept secret

By Roberta Avery
Windspeaker Correspondent

OWEN SOUND, Ont.

The Chippewas of Nawash monitored the catch of sports anglers during a large fish derby last August, but the Nawash Band is not releasing the results of that study, said the chief.

"We're willing to share the information, but only if the Ministry of Natural Resources shares their information with us," said Chief Ralph Akiwenzie recently. So far the ministry has ignored Nawash's suggestion of sharing information, he said.

It was estimated that 4,000 anglers took part in the Annual Salmon Spectacular Derby, and took more than 112,000 kg of fish. But Nawash conservation officers monitored the derby closely and obtained more accurate figures. These figures were passed on to Dr. Stephen Crawford, a biologist hired by Nawash for analysis.

MNR boats also monitored sports anglers' activities during the derby.

The Nawash have restricted Aboriginal commercial fishermen from fishing in the area in an effort to revitalize the resource. Their call for the MNR to cancel the derby fell on deaf ears.

Canada's Native people ignored by unity office

By Marty Logan
Windspeaker Contributor

OTTAWA

None of the publications produced by Heritage Canada's spanking new \$20 million Canada Information Office mentions Aboriginal Peoples.

Since it opened in September, the downtown Ottawa office, which is reported to have a staff of 26, has produced a number of fact sheets, a web site and "Canada Talks," a collection of quotes from young people who worked for the Canadian government last summer.

Native Canadians aren't mentioned, but that omission is because employees haven't had a lot of time to produce materials, said Janet Bax, a spokeswoman in Heritage Minister Sheila Copps' office. Bax said the office should publicize Canada's

Native peoples.

"To me that's an absolute central and perfect fit. I couldn't think of anything more central" to the mandate, Bax said.

When Copps proposed the "unity office" she said it would counter misinformation about Canada produced by Quebec separatists.

According to one of the documents available at the office, its five-point mandate includes "making accurate information about Canada, its people and its accomplishments" and "informing Canadians about the facts and realities of Canada, its history, its regions, and its communities."

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MICHAEL SMITH

A rally was held in November 1995 to protest against the parole of Dwayne Archie Johnston, the man convicted of Helen Betty Osborne's 1971 murder.

Who killed Helen?

By Michael Smith
Windspeaker Correspondent

WINNIPEG

Twenty-five years after the brutal murder of the 19-year-old Norway House woman, many people are still asking this question — Who killed Helen Betty Osborne? And the truth will be difficult, if not impossible, to determine.

For the first time, Dwayne Archie Johnston, the man convicted of the 1971 murder in the northern Manitoba community of The Pas has told his version of the truth about what happened on that infamous November night.

At a "healing circle" Johnston told Osborne's sister Cecilia and Native politicians, that he did not kill Osborne on the night when he and three other men (Jim Houghton, Lee Colgan and Norman Manger) abducted her from the streets of The Pas. Johnston, who is serving a life sentence in a B.C. penitentiary, also made a similar statement to this effect to the RCMP.

Until now Johnston has refused to talk to law authorities, testify at his 1987 trial or the Aboriginal Justice Inquiry in 1989.

Johnston said he wants to create a sense of closure to the matter and to assist the Osborne family in their own healing process.

However, some have questioned his motives, noting that Johnston will soon be coming before parole board officials with an application for parole. Johnston denies this is motivating his actions.

He now claims Houghton, who was driving the car the night of the murder, beat Osborne to death with his bare hands in a secluded area out of town. He did admit to sexually molesting the woman, but not raping her.

Johnston said he let Osborne out of the car, who was immediately grabbed by Houghton. He said he believed the young woman was dead by the time he and Colgan got out of the vehicle. Manger said Johnston was very drunk and never left the car.

The autopsy report said Osborne had been badly beaten on the head and chest. Her skull and cheekbones were broken, a kidney was torn and a lung was damaged. She had been

stabbed 56 times.

Johnston said he, Houghton and Colgan, in an attempt to cover their tracks took turns stabbing Osborne's body with a screwdriver. He said the stabbing was part of a pact to ensure that they would never finger the person responsible for taking Osborne's life. They also thought this would make the murder appear to be the work of a crazy person and deflect suspicion away from them.

The RCMP is investigating the case in light of Johnston's statement. The autopsy report and photographs of the victim are also being reviewed by the staff of the chief medical examiner, Peter Markestyn, to determine any corroborating forensic evidence. Markestyn said if Osborne was dead before the stabbing took place, there would be no bleeding from the wounds. If blood is discovered it could indicate that she was still alive.

The examination of the 25-year-old evidence will be completed by the end of December, said Markestyn.

Johnston and Houghton were charged in 1986 with first-degree murder, while Colgan was granted immunity for his testimony. Manger was not charged as he was considered to have been too drunk to have participated. His brief testimony had little affect on the outcome of the trial.

Johnston was convicted of second-degree murder and sentenced to life in prison with no eligibility for parole for 10 years. Houghton was acquitted.

Other damaging evidence against Johnston included testimony from a woman who said he told guests at a party 15 years earlier that killing a person feels great. The woman's statement was only provided to police in 1985.

A puzzle since the day Johnston was convicted is why there were three distinct footprints leading to and from Osborne's battered body, but only one man found guilty? Native leaders say Johnston's story of a pact may answer this question.

While the Osborne family and Manitoba Native leaders are calling for the case to be reopened and new charges laid, lawyers familiar with the murder case say this is unlikely to happen.

(see Osborne murder p. 32)

Solutions impractical

It took five years, more than \$50 million and countless hours to produce the five-volume report of the Royal Commission on Aboriginal Peoples. Never has the Aboriginal reality in Canada been so well articulated.

Let it be said that the report is so unwieldy that any criticism must be done based on what amounts to a glance.

A report such as this one comes out of the real world, and must be implemented in it. We don't believe that many of the hopeful solutions are based on an understanding of what actually can come to pass over the next 20 years.

Time after time, the report calls for governmental solutions to problems. Thus, in the arts, the commission proposes the establishment of an Aboriginal Arts Council, at a time when arts councils are being pared to the bone everywhere. To solve the problems of urban Aboriginal people, there is to be yet another level of bureaucracy established in the cities. When government is widely being recognized to be more the problem than the solution, these kinds of answers seem outdated, probably ineffective, and costly.

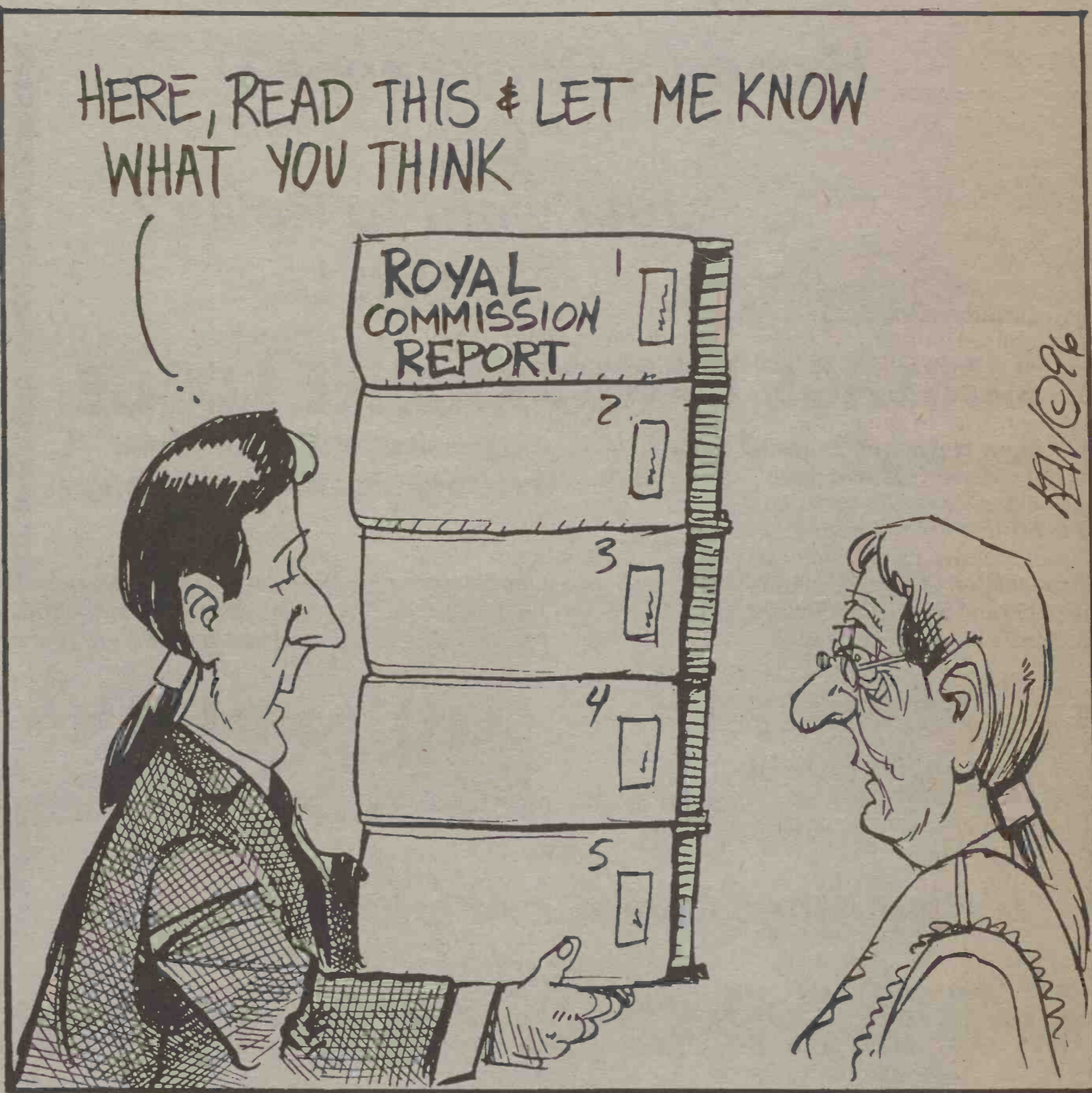
Many of the solutions are based on a post-contact historical fallacy, best expressed by this

quotation from the published highlights: "Early in the relationship, colonial governments respected Aboriginal land rights and title." We don't believe that very many historians would agree with this statement.

The hope that "nations that are well-off will help those that are not," is similarly unlikely, given the track record. Rich First Nations grow more and more prosperous today while neighbors languish in poverty.

Finally, many solutions do not seem to take into account that there is no over-reaching pan-Aboriginal nationality in Canada. The Nisga'a, Mohawk, Blackfoot, Innu and Salish have as little in common as do the Norwegians, Spanish, Russians and English. Teaching "Aboriginal realities" in all schools is essentially impossible.

Instead of threats from Aboriginal leaders involved in writing the report to the effect that this is the last chance for Canada to avoid violence, it would be wise to begin a frank discussion on the merits of each point, keeping resolution clearly in mind. Only by dealing with things point-by-point will we be able to make anything out of all the effort that this report represents.



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What of the children?

GUEST COLUMN

By David Neel
Kwakiutl First Nation

Oh Canada, the painful legacy your residential schools have left my people, my children, have left us scattered across our homeland, struggling to regain our sense of self.

They have left our families broken; grandpas, grandmas, mothers, fathers, and children scattered like windblown flower petals in the fall. Generations of our people, raised in those cold dormitories, now struggle to raise their children. They lack the parenting skills they would have learned from their mothers and fathers at home. I weep, Oh Canada, when I think of the pain of my people, of my children.

Oh Canada, how we all want to believe that is now all safely part of our past. True it may be that our little brown faces saw the last of those heartless institutions some two decades ago, but still we live with the pain.

My precious children missed those times by merely one generation. My eldest son now attends school in North Vancouver, where the school board attempts to revive Aboriginal language. Only three decades before, the language was removed from his mother at the Mission residential school.

Oh Canada, how it pains me to hear my children ask for their mother. You see, in the spring of our eldest boy's fourth year, and our twins' second year, she packed four small bags and left. My precious babies were yet in diapers at that time. She has never returned; that was 19 months ago.

My son has a favorite shirt

that he wears everyday after school. It is faded, tattered, and the seams are coming apart at the shoulders. If you ask him about it, he will tell you that he wears it because his mother gave it to him. It hurts me to see him wear his mother's shirt. I feel his sense of loss.

Oh Canada, what do I tell my young children? How can they understand the long reaching effects those misguided institutions have had on our family? How can they understand that this tragic disease is passed on from one generation to the next? How can they know the source of our people's loss of self-esteem, inability to trust, the anger, the alcoholism, and even child abandonment? Tell me how to make them understand, Oh Canada.

My sweet young son quit talking when he lost his mummy. He did that for a whole year. Imagine a father's pain, to see a baby boy so clearly articulate his loss and suffering through his silence. He has an anger in him that I can understand. My father died when I was 15 months old. My people don't live as long as you, Oh Canada.

Oh Canada, I could tell you of many funerals; of the uncle we buried last year, of the aunty buried last month. The reserve that I live on, they send out white photocopied funeral notices, complete with scheduled bus pick-up times for prayers. These notices arrive at my home, one or two a month.

Oh Canada, it is hard to raise three young children as a single father. I remember when she phoned me from the doctor's office five years ago, to share with me the joyous news of our twins that were growing in her womb. I was not told that day I would be raising them myself.

Soon they will be old enough to notice that cards and presents

don't come at Christmas and birthdays. What will I tell them then, Oh Canada?

I want to love you, Oh Canada, but it is hard. You see, there is a mass psychosis in this land, that is so widespread it has come to be accepted as normal. A denial of history that makes its victims wonder if it is only their delusion, it makes them want to forget, makes them want to drink, makes them want to leave their children, makes them...

Oh Canada, tell me who to blame? Is it the church, is it the government, is it the public apathy? Tell me how to help my children, how to help their mother's pain? Of course, today you have supplied "resources" to help us: counsellors, inquiries, white papers, policy papers, royal commissions...

As my children grow, what will I tell them of their proud heritage, of the legacy they inherit? Will I tell them of your fine institutions, of your anti-potlatch law, of your treaty negotiations, of your Indian Act, of your Department of Indian Affairs, of your Reform Party?

Oh Canada, my children have something precious, something to be nurtured, and encouraged: they have their self-esteem. I will take that Oh Canada, and I will love them and help them grow, until one day they will pay your taxes, vote in your elections, and lead your political parties.

I will raise them to use their voices, to understand their ancestors' pain, to break the cycle of shame, to no longer bear the guilt that belongs to others. They will continue to live in our homeland, and they will be happy, and they will learn to forgive, Oh Canada.

In the end Oh Canada, your \$58 million royal commission will not help my babies.

Tha Win

Dear Editor:
Greetings from
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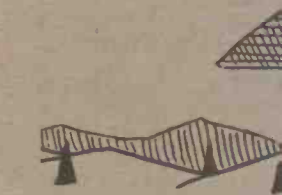
Dear Editor:
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LETTERS TO THE EDITOR

Thank you, Windspeaker

Dear Editor:

Greetings from Leeds and Grenville Interval House, a shelter for abused women and their children in Brockville, Ont.

Last year we received a wonderful surprise in the mail. We had won a Navajo blanket in your subscriber's draw. After much discussion, we decided to raffle off this unique item in a draw of our own to raise money for the shelter. Our raffle made over \$350 and the lucky winner was Teresa H. of the Kemptville

area (near Ottawa).

Windspeaker is widely read within the shelter as a resource around issues facing First Nations people. We are very pleased to be able to subscribe and make available your publication to staff, volunteers and residents.

Regards,
Mary Cooke
Volunteer Coordinator
Leeds and Grenville
Interval House
Brockville, Ont.



Pictured with the blanket that was raffled off for a fundraiser for Leeds and Grenville Interval House is administrative assistant Diane Salmon (left) and Mary Cooke, volunteer co-ordinator.

Horrors of war still with the men who fought

Dear Editor:

This is a letter to let you know who my father is and what makes him so special. My father's name is Fred M. Belcourt and he is an Aboriginal veteran. You must know who I am taking about, he is one of the forgotten ones.

Ever since I was a child growing up I have seen all the struggles, hardships, and pain he has endured throughout his life. He has suffered so much and I do not think that anyone realizes what all he has been through.

My father was in the army (Second World War) for five years. During his time in the army he was wounded twice in action, fighting for us and our country so that we may live the way we live today. He and many others like him were willing to give up their lives so that we may live in a country without fear and a country with freedom.

When he had done his duty he was not even given a thank you nor was he told of what he

would benefit. Instead he was put aside like trash to rot away. Now after all these years someone had the courage to stand up and fight for our people, but once again they are being ignored and their cries are not being heard.

The fight to get what they were entitled to has now taken 2 1/2 years and since then many of the Aboriginal veterans have passed on. Maybe that's just what the government is waiting for, so they can once again set the men of honor aside like trash, only this time they will have all passed on.

My father will never recover from his experience at war. He will never sleep well at night nor will he ever have a peaceful life. The memories of those years will always stay etched in his mind and for that he will always suffer. If one could spend a week or even a day with him one will realize what he goes through in a day. It has come to a point in life where he has to live alone, because even the

slightest bang or noise causes him to shake uncontrollably, and that is because he is reminded of the horrors of war.

I love my father dearly and to see him suffer breaks my heart. I would love more than anything to just hold him so that his pain will go away, but it would mean taking his years at war out of his life. That I cannot do.

My father is now in his eighties, he is aging and each day he seems to be getting weaker. Like always he refuses to give in to life until he has won his fight for what he



MARTY LOGAN

The new Aboriginal war veterans monument.

was and is entitled to. My father is a wise man and he is very well respected in our community. He also is a smart man and very

intelligent.

Many like myself believe that the Aboriginal veterans should be given what is rightly theirs, and they should not wait until they have all passed on to then be recognized. It will not be any good to them when they have all passed on.

Whether this letter will go anywhere or whether it will stay on top of someone's desk, I will at least have said what I wanted to say. Like my father I will continue to fight, and when he is gone I will fight for him. Only when he has won, only then will he be at peace.

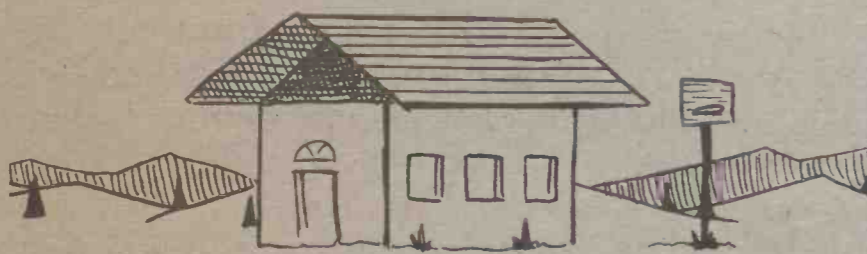
Do not forget that he and many other Aboriginal veterans fought for our country. Many left and very few returned only to leave their families to mourn.

One day we will be that family. We will then have lost our strength, support, mentor, caregiver — my dad, Fred M. Belcourt.

Sincerely,
Polly M. Gladue (Belcourt)
Youngest daughter

OTTER

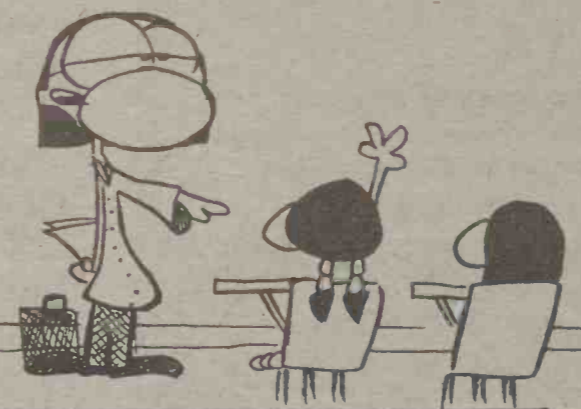
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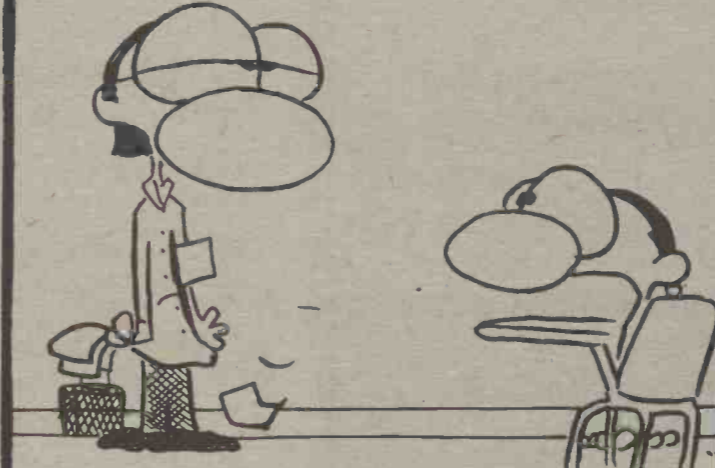
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By Karl Terry



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NATIVE AWARENESS DAYS TRADITIONAL GATHERING AND CONFERENCE

February 27 - March 2, 1997 Sudbury, ON (705) 566-8101 see ad p. 12

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March 7-8, 1997 Vancouver (604) 822-2626

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March 17-21, 1997 San Diego, California (405) 325-1790

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March 20, 21, 1997 Saskatoon, SK (306) 668-7490 see ad p. 21

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May 1-4, 1997 Edmonton (403) 492-4512 see ad p. 25

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New justice system a first

By Alex Roslin
Windspeaker Contributor

WASWANUPI, Que.

The Cree community of Waswanipi has created the first independent Native justice system in North America.

Now, for the first time, offenders in summary cases — vandalism, disturbing the peace, vehicle offenses — have the option of having their case heard by a panel of fellow Crees, including an Elder, who will decide the sentence.

The justice panel will hear offenses committed throughout Waswanipi's traditional lands, not just reserve land known as "Category I". This is another North America milestone, the first time a First Nation has claimed sovereignty in matters of justice outside the boundaries of a reserve.

The community has not asked for the permission of any outside government to set up its own justice system, and hopes to set an example for the nine Cree communities in northern Quebec and other First Nations.

After a year, the system will be evaluated and it may eventually take on all crimes, if community members agree. The system isn't getting any funding from outside governments.

Flora Kitchen, administrator of the justice panel and the senior panelist, said the new justice system came about after years of frustration with Canadian justice.

"I think it's time to take things into our own hands. We said there's got to be a way to do something within the com-

munity," she said.

"People see when somebody does something wrong, he goes to court and after that nothing happens at all. The person maybe pays a little fine. The community didn't like that at all because it doesn't help the person."

Before, cases were heard by an itinerant court made up of southerners who didn't speak Cree.

Kitchen said cases usually took a year or longer to be decided. Imprisoning Native people is another part of the system that hasn't worked and goes against all First Nations traditions and values.

Kitchen said the new system will decide a case within 10 days of an arrest. Sentences will focus on healing the wrong committed, and bringing together wrong-doers and those who were hurt by offenses. In a break-and-enter, for example, the offender may be ordered to apologize and pay back what was taken or damaged. If someone cuts down a tree illegally, they may be told to plant another one.

In the most serious cases, the sentence could be expulsion. One sentence which will never be used is imprisonment.

"It's a human approach," Kitchen said. "It's more human to say I'm sorry to the person you hurt. We look at it as part of the healing process."

A general assembly in Waswanipi last April adopted two laws, the Waswanipi Peace Act and the Waswanipi Police Act, that paved the way for the new justice system. A code of ethics was also adopted for the

community's police officers. The new justice system was inaugurated in a ceremony on Nov. 7 with First Nations chiefs from across Canada in attendance.

Benoit Tremblay, a lawyer for the band, said the justice system is a bold new experiment that will have to be fine-tuned by trial-and-error because it's never been appointed by the government. In Waswanipi, the justice panel was chosen by the band council for an initial one-year period.

Tremblay acknowledged that the Quebec government may not support Waswanipi's efforts at first.

The community took this step after years of trying to persuade Quebec and the feds that the justice system as it presently exists does not serve the Cree people's needs. After these efforts continued without any results, Waswanipi moved to set up its own system without asking Quebec or Ottawa.

"I don't know how Quebec will react to that... If they want to go to court, we will not go. We're just not going to react to them. We don't have to. What are they going to do? Imprison the whole community?"

Tremblay was also hopeful about the new police and the community, he said. Officers will now visit every home in Waswanipi once a month, and will have a code of behavior which calls on police to act like model citizens and role models for the community.


A version of this article first appeared in *The Nation* magazine, serving the Crees of Eeyou Estchee, James Bay.

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Friend

An open letter to
Prime Minister Je

My name is "Gabwid." This is "Stands Forever" language of the Chippewa language. I remember me at hereditary Chippewa Nation. In the files of the government of Indian Band #377, belonging Reserve #42, in the Ontario.

I am writing to you because at one time I considered you (my friend.) Today I have respect for the citizens of Canada. I am stowed upon you as their "Oga" national leader. I have the ability to keep good relations with you. I am a Canadian citizen, but you have failed to provide good communication with many First Nations and have displayed

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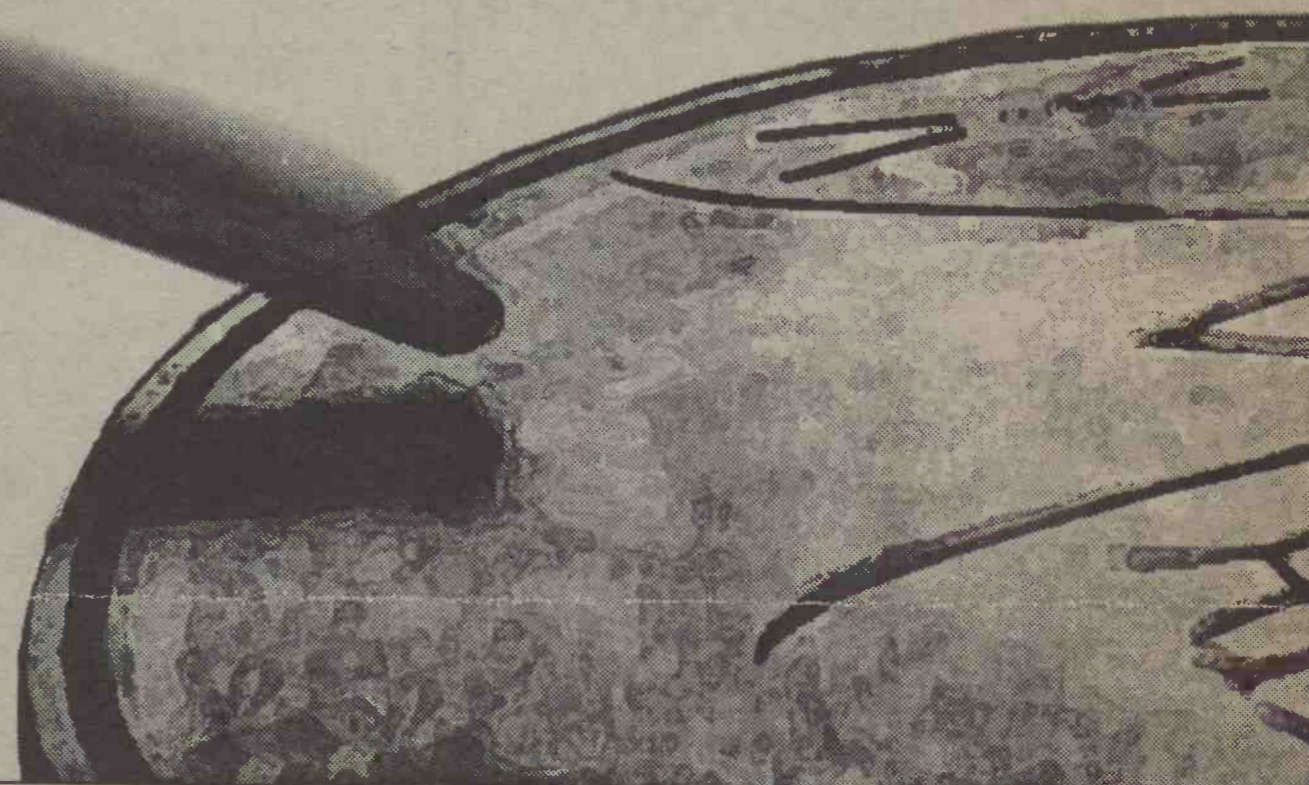
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Friendship fragile as promises are broken

An open letter to
Prime Minister Jean Chretien:

My name is "Kawgee-Gee Gabwid." This is interpreted as "Stands Forever" in the language of the Ojibiwe or Chippewa language. You will remember me as Fred Plain, a hereditary chief of the Chippewa Nation at Sarnia, Ont. In the files of the Department of Indian Affairs, I am Band #377, belonging to Indian Reserve #42, in the Province of Ontario.

I am writing this letter because at one time in earlier days, I considered you "Nijkiwenh" (my friend.) Today, in 1996, I have respect for the honor that the citizens of Canada have bestowed upon you in selecting you as their "Ogamaw," or their national leader. I respect your ability to keep good communications with your fellow Canadian citizens, but because, sir, you have failed to establish good communications with the many First Nations of this land and have displayed an apparent

reluctance to understand or even acknowledge the deep concerns of the current generation of First Nations, I now consider our past friendship as fragile and/or even shattered by the politics that you currently follow as 'the rule of law.'

If your present political position does not forbid glimpses of the past, I hope that you will recall some of the days of our past. As an elected chief of the Chippewa Nation, you will recall that we had many good discussions at your offices in Ottawa and at that time, I felt a growing trust that your intentions were honorable when you talked about a better future for our nations.

At the last Indian Act consultation meeting in Ottawa in 1969, I had the honor of making a presentation to you on behalf of our national chiefs. In my statement, I pointed out that our chiefs were rejecting amendments to the Indian Act until there was a complete review of our rights and treaties. Mr.

Chretien, a few months after this meeting, you presented to parliament, what we now know as the 1969 Chretien White Paper on Federal Indian Relations. We saw this paper as completely advocating assimilation. You said that to solve the "Indian problem," we should be equal. But you did not define what you meant by equal. Equal to what? Would we be equal to that component of your society that we know as affluent? Or would we be equal to the paupers and beggars of your slum areas? The fact is, we were already at that last level.

When you won the Liberal leadership, our nations were encouraged by the campaign promises to our nations in your Liberal Red Book. Little did we know that you would implement these promises of recognition of inherent rights and self-government based on yours and your bureaucrats' understanding and definition of the meaning of "inherent rights" and "self-government."

When Mr. Trudeau and yourself agreed that the 1969 White Paper was too pragmatic, you said it would be shelved. Instead it appears it went into slots that were obviously labeled "pending" or "on-going." As prime minister, you assigned Ron Irwin to begin the implementation of the White Paper. Mr. Irwin has been advocating a wide revision of the Indian Act before your current Liberal government calls for a new election. This action is contrary to the results of the Indian Act consultations of the 1960s.

You will recall that during your term as the Minister of Indian Affairs, I advocated and planned a picketing of your residence at Ottawa because of your failure to deal with our concerns. You were aghast. You asked us, "What will my children think about these Aboriginal people picketing their home?" Your children were adopted Aboriginal children, so we respected your family concerns.

Mr. Prime Minister, your nation of Canada began here on Turtle Island in 1867. Our several nations have been here, dating back to time immemorial. Before you established our Constitution of law and order, we had nations that had systems of law and order dating back to time immemorial. Your legal interpretations are anti-historic as you refuse to accept our past and our traditions. Your empty promises and the broken treaties have left a legacy of mistrust among our people. Now we see the perspective for a new election. Only on the basis of trust can our Aboriginal nations sit down with Canada, to work out a better future for the coming year and new century that is imminent.

I sign this with the true respect that our many traditional teachings demand of me. Perhaps we can be "friends" again.

For Aboriginal awareness,
"Kawgee-Gee Gabwid"
Fred Plain,
Ontario Regional Elder

CROSS CULTURAL DAYS

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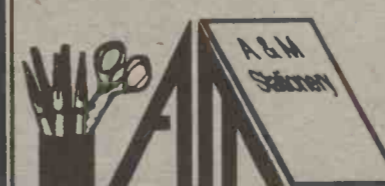
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Powwow music from Sweet Grass '96-'97

REVIEW

By Brian Wright-McLeod
Windspeaker Contributor

"To boldly go" is the name of the game for Sweet Grass Records as they expand their catalogue with four more releases of top drum groups. Cache Lake's *Keep the Tradition*, contains some old favorites and new renditions on a well produced album.

All-time favorites, Red Bull kicks out more hits with their award-winning style on the 12-track CD, *Mother Earth*. The White Fish Jrs' *Life Giver* was recorded live at the Stanford and Toronto Skydome powwows. *World's Leading Round Dance Songs* has to be one of the more entertaining and witty compilations to come out in a long while — as the title suggests.

Sweet Grass Records, PO Box 23022, Saskatoon, SK S7J 5H3 (306) 343-7053.

Reservation Blues
-The Soundtrack

Jim Boyd & Sherman Alexie
independent, 1996.

In preparation for the making of a movie based on his book, renowned author Sherman Alexie teamed up with former XIT member Jim Boyd to create *Reservation Blues-The Soundtrack*. The track, "Small World" was

included on the *Honor* CD compilation [Daemon 1996] and appears here. While Boyd is a talented musician and Alexie a fine writer, the album idles in park from beginning to end. Alexie is no lyricist and recites his work on the last five of the 14 tracks; his flat delivery is as uneventful as a rainy afternoon in a quiet library. The main course is Boyd's guitar and cedar flute abilities and his familiar vocal strains. My recommendation — read the book yourself and throw on your own tunes.

Thunderwolf Productions,
PO Box 306, Ichelium, WA

Kokopelli's Cafe
The Carlos Nakai Quartet
Canyon, 1996.

When it comes to innovation with the cedar flute, Carlos Nakai knows no bounds. In fact, this guy never stops. The maestro ventures further than ever before, from piping out traditional songs to combining his talents with orchestras. Nakai's jazz-laced cedar flute combined with some Latin hot sauce takes *Kokopelli's Cafe* beyond fusion. Some traditional melodies provide the basis for contemporary pieces such as "Whipoorwill," known traditionally as "Inkpa'ta," a traditional Sioux ballad also known as "Jim Pepper's Dakota Song." Other compositions like "Night Wind" become links in the continuing creative process of Native music. In short: these cats can swing.

Canyon Records Productions,
4143 N. 16th St., Phoenix AZ 85016.

Good Day to Die
Litefoot
independent, 1996.

Injun' gangsta rap, as if we didn't have enough problems already. This guy thinks that bein' prepared to be blown away or hot-rodding around in convertibles, chasing skirts and packin' Uzis is a lifestyle we as Indian people should aspire to. There are those who might do well at it or at least could afford the luxury of the superficiality of it, but it hardly lends itself to being a gateway to survival. Litefoot's rap is not styled to encourage gang violence, but I seriously doubt that he lives what he raps. Meanwhile, a peek at sista' rapper Haida is offered on a limited cassette release cleverly titled *The Haida Way* [get it?] Her talent shows promise, the production is unstoppable, and her message is sincere.

Red Vinyl Records, 8086 S
Yale #146, Tulsa, OK 74136
99138.

Innu Town
Claude McKenzie
Musicor, 1996.

Kashtin's dual personalities have split for the time being. Claude McKenzie, the pop star of the two, couldn't wait to get into the studio to do up a full menu of his own material. He has no problem expressing him-



self in Innu, English or French and reaches lofty heights from a country-rock launch pad. His nostalgic side comes out with some love ballads, in addition to the carefree dance numbers.

Sure to see the charts, *Innu Town* is available at your local platter palace.

Groupe Concept Productions,
460 St Paul est, #300, Montreal
PQ H2Y 3V1.

Windspeaker Classroom Edition

COMING MARCH 1997

Windspeaker's Third Classroom Edition will be published and distributed in March and will again contain information critical to making informed decisions regarding Aboriginal issues. The Classroom Edition will be useful to students of all ages, Aboriginal and non-Aboriginal.

The Third Classroom Edition will showcase the viewpoints and opinions regarding critical issues being faced by Aboriginal people today.

There is no question that Aboriginal youth need to access information and news on issues that will impact their future. As tomorrow's leaders and decision makers, our youth needs to be exposed to a variety of viewpoints, so that they may be better capable of making informed decisions for

themselves and their communities.

The information contained in the Classroom Edition can play an instrumental role in breaking down barriers and increase understanding between individuals, communities, and cultures.

Windspeaker's Classroom Edition will again explore key issues impacting Aboriginal people and their communities like no other publication can. A variety of views on a single issue will be presented. Each topic will also include thought provoking questions to encourage dialogue. Editorial cartoons and photos will be utilized to further stimulate thought and dialogue.

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Auth Hom

REV

By John Ho
Windspeaker

The Lesser Bles
By Richard Va
119 pages,
Douglas and
\$16.95 (sc)

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Author balances the humor and hell of lost youth *Homegrown* Aboriginal author breaks new ground

REVIEW

By John Holman
Windspeaker Contributor

YELLOWKNIFE

The Lesser Blessed
By Richard Van Camp
119 pages,
Douglas and McIntyre
\$16.95 (sc)

Larry is a Dogrib Indian growing up in the small northern town of Fort Simmer. His tongue, his hallucinations and his fantasies are hotter than the centre of the sun. At 16, he loves Iron Maiden, the North and Juliet Hope, the high school "tramp." When Johnny Beck, a Métis from Hay River, moves to town, Larry is ready for almost anything.

Richard Van Camp spent last week reading to children in the Northwest Territories' Rae-Edzo, Fort Smith and Yellowknife, censoring the profanity that is sprinkled throughout his hilarious and disturbing first book, *The Lesser Blessed*.

Silencing the bad words is ironic, considering that many of the students resemble his book's characters, and its language would be familiar.

Many of these children are survivors of the north's social

ills, described in his work: the alcoholism, violence, sexual abuse, verbal abuse, and other pains that accompany peoples who have been colonized.

Born and raised in Fort Smith, N.W.T., Van Camp is intimately aware of the fishbowl environment of small town living. This is confirmed in Van Camp's service as a cultural consultant to the popular CBC serial *North of 60* for three years, which is loosely based on the Mackenzie Valley communities of the Northwest Territories.

The November launch of *The Lesser Blessed* is the first of Van Camp's five books to be published. The second through fourth books are completed and are being shopped around to publishers by agent Carolyn Swayze; the fifth book is in the process of being written.

The beginning of Van Camp's writing career is impressive, especially with the book debut only a month away from his December graduation from the En'owkin Centre in Penticton, B.C., where he majored in writing for his Bachelor of Fine Arts. He is currently developing an anthology of Native writers.

In an interview, in a voice hoarse from a week of reading, Van Camp declined to connect his experience of his parents' separation to the circumstances of *The Lesser Blessed's* main char-

acter, Larry.

"That doesn't matter," Van Camp said edgily, yet apparently it does. In the book, Larry hopes that his mother's boyfriend Jed will stop travelling and working out of town and turn his sporadic home stays into something permanent. Jed represents guidance and companionship in a town that seems to have sunk deep into the cold sub-Arctic blackness of autumn.

"One day we were having this huge debate about whether it was environment or upbringing that creates a criminal. I looked around. Wasn't it f---g obvious? With the quiet bleeding labor of shellfish in our lockers. The sweet rotting flesh of our feet. The fluorescent lights making me weakdizzzydemented [sic]. The crab cream two desks over. The gum under my desk. The spits on the floor. The silverfish. The crunch under my runners. The bleeding badge of the sun. The crunch under my runners..."

I have known Van Camp for 10 years now and can attest that his book reflects the underbelly of northern school experiences — the aimless search for kicks, the desperate pleas for love, the tyranny of fists over intelligent conversation and destructive home lives.

How does he think the residents of his home town will respond to the book?

"Hopefully they'll laugh," he

replied. Van Camp wants to inspire other kids to write, and other northern writers to share their stories. He was tired of reading novels and stories that didn't reflect his own reality, and set about to rectify that.

"There's so much talent up here in the North, whether it's music or crafts," he said. "What we have up in the North is so special; special in terms of the land, the people, the community."

He is keenly aware of his status as the first Aboriginal author of modern fiction from the Northwest Territories. The themes of alienation and poverty are not surprising, considering his influences: the late Lorne Smith, *Stones and Switches*; S.E. Hinton, *Rumblefish*, *The Outsiders*; Lee Maracle; Judy Blume; Larry McMurtry; Jeanette Armstrong; and Thomas King. Considering *The Lesser Blessed's* sharp edge of scatological and bathroom humor, it is no surprise that Kurt Vonnegut is also another favorite author of Van Camp's.

The final reading:

The frigid, wintry darkness cloaks the snowbound Precambrian Shield outside, but inside the Northern Frontier Visitors Association building it is warm and softly lit, and the time is nearing 11 p.m., on Nov.

16, 1996. Many members of the middle class audience are "turning into pumpkins," special talk for going home and putting the kids and then themselves to bed.

Van Camp has just finished the final reading as the final author in at a reading that featured well-known northern writers such as Elaine Woodward, Michael Kusugak, Jamie Bastedo, Lee Selleck, and others.

Van Camp's passages about Larry and Johnny sparked the audience into laughter.

Now Van Camp exudes a tired calm, the only author staying late and still signing books, chatting with the non-Aboriginal buyers, confident and at peace, as he should be.

The Lesser Blessed is the beginning of his testament, and those of Aboriginal youths who are struggling with identity, despondency and independence in small towns that are stratified with suicides, rapes, boozing, drug dependence and conflict. His story will be read by young Native people who will nod knowingly as they read, and who will exorcise some demons as Van Camp apparently has done through his book.

"I've learned a valuable lesson: you can spend the rest of your life telling the stories for other people, or you can tell your own," Van Camp said.

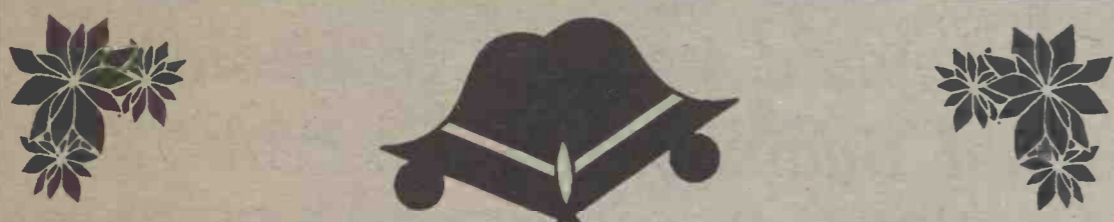
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Holding it close to our hearts...
For its meaning never ends
And its spirit is the warmth and joy
of remembering friends...

Merry Christmas
and Every Happiness in the
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Mohawk writer pens new play

By Linda Grearson
Windspeaker Contributor

TORONTO

The Mercy Quilt
CBC Radio's AM Network
Jan. 5 at 10 p.m. (eastern)
CBC FM's

Monday Night Playhouse
Jan. 6 at 9 p.m. (eastern)

What do you do when a member of your quilting group loses the first prize for a charity raffle? In the case of four Tyendinega women Elders, you do everything but confront your forgetful friend, because that would be an act of disrespect and cause her embarrassment. But non-intervention means that the Elderly quartet must take drastic action — crime.

Mohawk playwright Lorre Jensen has written a radio comedy entitled *The Mercy Quilt*. The play is about a group of reserve women who share deep bonds of love and respect. Jensen brings a whole world to life. There's a powwow, a dog

with special powers, a turtle with even greater powers and a whole range of other characters, from Old Davey who wants the reserve to protect its old ways, and Carl, the eligible undertaker, to old Grace, who only wants to marry off her single daughter.

The Mercy Quilt was produced in Toronto by Lynda Hill and stars some of Canada's top First Nations actors: Columpa Bobb, Ron Cook, Gloria Eshkibok, Carol Greyeyes, Sandra LaRonde, Pamela Matthews and Gail Maurice. Dennis O'Connor and Wayne Robson also star.

Jensen was born in Toronto, spent her early childhood years at Tyendinega Mohawk territory and her school years at the Mohawk Institute in Brantford. She began writing plays after a 20-year career in advertising and television production. Lorre has dedicated *The Mercy Quilt* to the memory of Tyendinega resident Marge Hill, "an aunt, friend, Elder and role model."

Spirituality, mysticism at heart of new book

REVIEW

By John Holman
Windspeaker Contributor

Indian Killer
By Sherman Alexie
420 pages,
Atlantic Monthly Press

Spokane-Couer d'Alene Indian writer Sherman Alexie smoothly profiles the death of the spirit of Indian nations over the last 500 years and how they have been reborn into the apparent wasteland of today: the nuisance spirits of drunken street Indians, lost reservation escapees, bitter malcontents, urban Indians removed from their people and cut off from tradition, and a specific adoptee who grew up knowing upper class privilege.

The story revolves around this last character, an Indian child ironically named John Smith by his well-meaning white parents. He is the son of an unnamed 14-year-old girl. This beginning draws him into

the dark American history of his peoples. He is forever separated from his parents and his white peers as he realizes that his dark skin sets him apart.

And so, growing up, Smith realizes he is an Indian without a tribe. He increasingly withdraws into his own world where dreams begin to intrude on reality.

At first, the reader mistakes his audio and visual perceptions for characteristics of schizophrenia. Smith begins to act upon the visions. He does not know they are rooted in his long-bottled anger and confusion over his own identity. There is no psychosis at work in his violence.

The reader realizes that Smith has become a tool of vengeance for Indian Nations everywhere, that he is a spiritual channel of their furies — the owl messenger of impending doom. He is avenging the lost and decimated tribes of American's: the hanging and beheading of Modoc rebel chief Kintpuash, the gutting of Crazy Horse, countless other massacres, the

thousands who fell in the Indian Wars. . .

This is Alexie's 10th work, and it brims with scholarly anger, incisively and fluently catapulting the reader into the heart of Indian alienation, despair and bleakness. This, and the writing, of course, is the result of half a millennium of killing and oppression.

The author indicts professors who misappropriate and then misinterpret Indian history, savagely assassinates the characters of the sons of Custer — the modern day rednecks who direct their own insecurity and vile anger on the nearest Indians, whether they are an old drunken couple in an alley or a young chemistry student returning home on a shadowy tree-lined university path.

But Alexie has depth to demonstrate that even our own people can become like that if they are victims of it for too long. Then there are the "wannabe Indians" who have embraced their Indian blood and sublimated their insecurity into the lyrical history of romanticism.

CORRECTION

Robert J. Epstein & Associates

The address and E-mail was incorrectly listed in *Windspeaker's* December special supplement.

The correct listing should read:

Robert J. Epstein & Associates
24 Bayswater Avenue
Ottawa, Ontario • K1Y 2E4

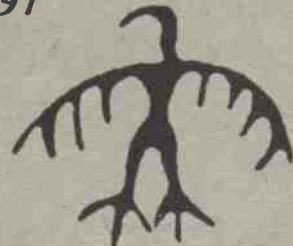
Phone: (613) 761-1765 • Fax: (613) 761-1388
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Aboriginal and Non-Aboriginal People are invited to the Canadian Alliance in Solidarity with the Native Peoples Annual General Meeting in Toronto, Ontario

on Saturday, January 25, 1997

Registration at 9:00 a.m.
Native Canadian Centre
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- Stoney Point
- Gustafsen
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10th Anniversary



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**Request for Proposals –
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The Loyalist College *Aboriginal Circle on Education* is requesting proposals for the development of curriculum modules to be used in post-secondary programs and staff training. These modules will reflect the aboriginal experience and culture, and will be used to increase the awareness of the Loyalist community to aboriginal issues and world views.

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PROPOSAL DEADLINE JANUARY 31, 1997.

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Belleville ON K8N 5B9

No Turning Back premieres

By Kenneth Williams
Windspeaker Staff Writer

EDMONTON

No Turning Back, a National Film Board video documentary that follows the trail of the Royal Commission on Aboriginal Peoples, premiered in Edmonton on Dec. 16 at the Stan Milner Library Theatre. About 200 people were transfixed by the 47 minute video, and later got to question Greg Coyes, the Métis film-maker from Edmonton who directed the video, and Mel Buffalo, president of the Indian Association of Alberta.

"A new relationship must begin between my people and your people," said Buffalo. "First Nations have to take ownership of this report and start taking action to make sure the recommendations are followed through."

"We called the film *No Turning Back* but we could've called



Director Greg Coyes (left) visited 40 Aboriginal communities during the making of *No Turning Back*.

it *We're Not Going Away*," said Coyes. "If the problems are not dealt with now, they'll just come around again."

Tina Keeper narrated the video, which focused on the people who gave presentations to the commissioners, and the problems the commission faced trying to fulfil its wide and varied mandate.

No Turning Back was the only all Aboriginal production from the now defunct Studio One. Studio One was the Aboriginal

arm of the National Film Board, but was closed earlier this year because of budget cuts. John Kim Bell composed the original music for the film.

To produce the video, the crew followed the commissioners to over 40 Aboriginal communities throughout Canada over a three year period.

A national broadcast date is being negotiated with the CBC. Copies of *No Turning Back* are available through the National Film Board.

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(to be confirmed)
May 8 & 9, 1997

For more information or to confirm registration
Phone Heather Black 1-800-749-1353 or
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Registration is \$165.00/person.
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Indian Act options announced

By Kenneth Williams
Windspeaker Staff Writer

OTTAWA

Ron Irwin, minister of Indian Affairs, announced legislation in the House of Commons that would allow First Nations to no longer be controlled by the Indian Act. In his Dec. 12 announcement, Irwin stated: "The Indian Act is a mechanism which acknowledges the relationship between the First Nations and the Crown. The Act is paternalistic, controlling and outdated, and it badly needs to be addressed. We're introducing this bill today to remove the federal government - including myself, as minister - from areas that some First Nations want to control themselves."

But Assembly of First Nations National Chief Ovide Mercredi is opposed to any "tinkering with the Indian Act."

"The minister is acting in a more paternalistic and demeaning fashion than any minister in recent memory," said Mercredi. "He's trying to ensure that Native culture and tradition are quickly destroyed and assimilated."

Irwin, however, is quick to point out that the First Nations can choose to "opt in" to the modification package, and that no one is being forced to do so.

"We have to take [the Modification Act] in context with developments in Saskatch-

ewan," said Vice-Chief Dan Bellegard, of the Federation of Saskatchewan Indian Nations. "The Indian Act doesn't designate our relationship with Canada."

The FSIN will study the new bill, and do a legal and political analysis for the bands that want information on it, he explained. Eventually, it is up to each individual band to decide if they're going to adhere to the Indian Act or opt into the modification package.

The FSIN, however, doesn't think that the bill will create the doom-and-gloom future that Mercredi is predicting.

"Our approach is not predicated on creating a crisis," said Bellegard. "We're just going to look at [the bill] and react accordingly."

Matthew Coon Come, grand chief of the James Bay Crees, had little comment on the changes as the James Bay Cree already negotiated a separate self-government arrangement with Canada called the Cree Naskapi Act of 1984.

"We've already dealt with the Indian Act," said Coon Come. "We got rid of the paternalistic legislation that applied to us."

The majority of the individual band councils must vote in favor of opting into the package in order for the First Nations to begin adopting its own bylaws. Once a First Na-

tion opts into the package, they cannot change their minds and decide in the future that they'd rather be governed by the Indian Act.

For Irwin, removing the Indian Act is something he wants to see in the near future.

"It's a white man's act and we have to correct it" he said. "If you don't like these corrections, don't take them." But he warned that the Indian Act wouldn't go away on its own.

Mercredi isn't impressed. He feels the choice for First Nations between opting into the package or being governed by the Indian Act is like choosing "between two pairs of dirty underwear." For Mercredi, that isn't a choice.

"We will stop this legislation before it is enacted into law. The myopic view of First Nations that this government holds will not be the basis for future emancipation of our people. This bill will never be enacted, we must see to that," said Mercredi.

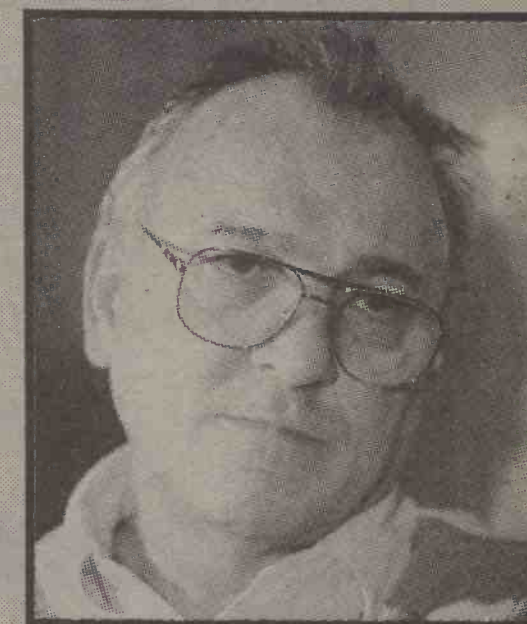
"The national chief has been opposed to every initiative for the last three years," said Irwin. "We can't go ahead with self-government if there's legislation that prevents it. You can't keep talking about inherent right without removing the abusive legislation."

"We feel that the Indian Act is on its way out," said Bellegard. "It's just a matter of how it goes."

Irwin "runs" for band office

By Kenneth Williams
Windspeaker Staff Writer

SAULT STE. MARIE, Ont.



FILE PHOTO

Minister of Indian Affairs Ron Irwin may have had his chance to be elected chief of the Batchewana First Nation, located near Sault Ste. Marie, Ont, but he declined the nomination.

Allan Syrette, the band member who nominated Irwin, said he wanted to raise the issue of the Indian Act and how it controls his people on a daily basis.

"A lot of people don't know the Indian Act," said Syrette. "I wanted to educate [the Batchewana] people, as well as the people outside of here."

He felt that he could raise the public's attention to this issue by nominating Irwin.

Albert Sewell, a band councillor defeated in the Dec. 11 elections, had seconded Irwin's nomination for chief. He felt that no matter who won the election, Irwin was still chief across Canada.

Syrette isn't happy with his band council, because he feels that they're more accountable to the funding source — Indian Affairs — than they are to the people of his reserve.

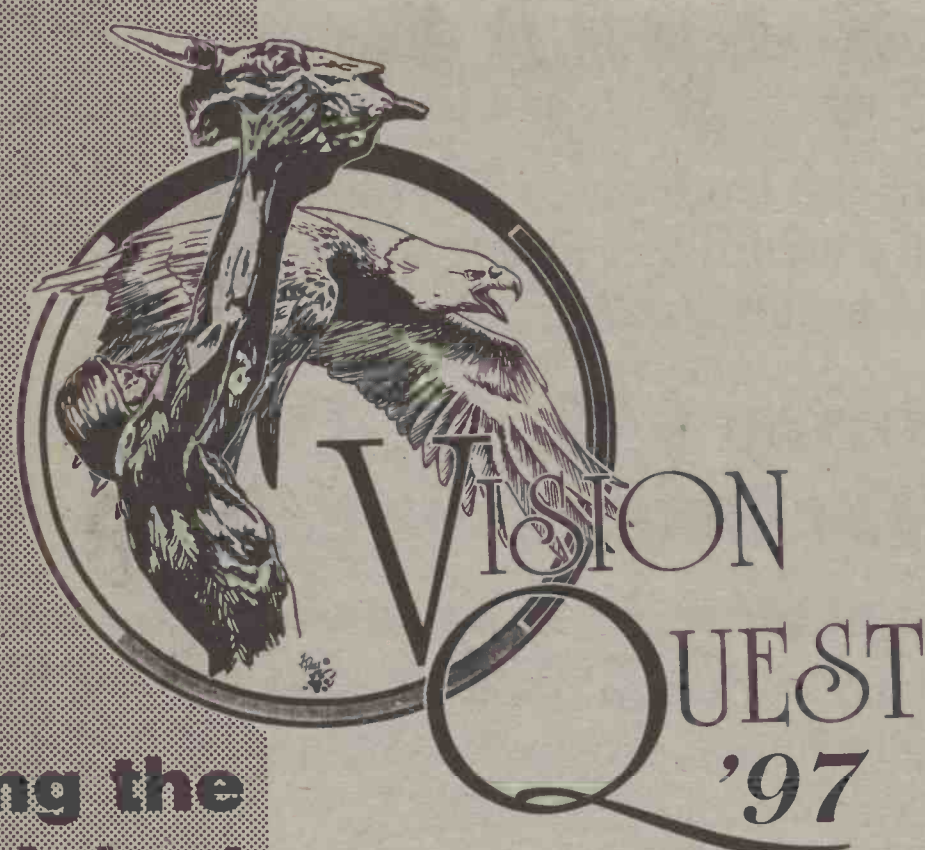
"Chief" Ron Irwin

"There's no power in the election system," he said. "If we continue to play the Indian Act game, we're going to lose all of our self-respect."

"The reality is [Irwin] could be our chief if we voted him in," continued Syrette. According to the Indian Act "the chief does not have to be of Native descent."

"If [Irwin's] going to run [the reserve], do it legally," said Larry Bellerose, the Batchewana band administrator, echoing the band's frustration with Indian Affairs.

Irwin withdrew his nomination on Dec. 6, two days after being nominated, in accordance with subsection 5(6) of the Indian Band Election Regulations.



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\$125 + 8.75 GST = \$133.75

Registration fee includes attendance at all conference events, a copy of the conference kit, lunch on February 26 and 27, the evening banquet on February 26 and evening receptions on February 25 and 27.

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Establishing Aboriginal Governments Within Canada

The Royal Commission on Aboriginal Peoples concludes "...the inherent right of Aboriginal self-government is recognized and affirmed in section 35(1) of the Constitution Act, 1982 as an Aboriginal and treaty-protected right. The inherent right is thus entrenched in the Canadian constitution, providing a basis for Aboriginal governments to function as one of three distinct orders of governments in Canada." (*Restructuring the Relationship*, (1996) vol. 2, part 1, p. 213)

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Nisga

But the

By R John Hayes
Windspeaker Staff

The chairman of the Columbia all-party treaty seeking response committee said last month that he was surprised by the lack of support for the treaty process. "I don't want to go back to the hearings," Waddell, committee member and member of the Nisga'a Council for Vancouver B.C. "There is opinion pro and con — but I like there were breaking down of the province. That the province large, supports process was wide but those in opposition Waddell's message so positive.

"The reason the treaty process includes all the fought against: termination based on a fist-fist a maximum of five land in the province Chief Saul Terry, the Union of British Indian Chiefs. "He shell out a few of the billions on the again we're beads and trinkets dollars for all the Terry said the process is supported members of First the province, and

Nisga'a treaty gets qualified public support

But the agreement is attacked on specific points from all sides

By R John Hayes
Windspeaker Staff Writer

VANCOUVER

The chairman of a British Columbia all-party committee seeking responses to the Nisga'a agreement in principle said last month that he was surprised by the lack of opposition to the treaty process as it stands.

"I don't want to presuppose the hearings," said Ian Waddell, committee chairman and member of the legislature for Vancouver Fraser View. "There is opinion — strongly pro and con — but it wasn't like there were 500 people breaking down our doors."

That the province, by and large, supports the treaty process was widely reported, but those in opposition question Waddell's motives for being so positive.

"The reason he supports the treaty process is because it includes all the policies we fought against: extinguishment, termination, settlement based on a fist-full of dollars, a maximum of five per cent of land in the province," said Chief Saul Terry, president of the Union of British Columbia Indian Chiefs. "He's willing to shell out a few dollars to get the billions on the table. Once again we're being offered beads and trinkets and a few dollars for all that we own."

Terry said that the treaty process is supported by few members of First Nations in the province, and that band

councils applied to the process often without the support of their members. Thus, treaty negotiations may not be ratified by the population after they are concluded between the governments involved. But Terry said that, by the time negotiations are done, the bands are often over a financial barrel.

"Many of the bands involved get money up front — one-time grants and then loans — they're corralled," he said. "Then they really have no option but to take an agreement within the process."

"To me and the union," Terry continued, "it is quite repugnant to us that we are going to extinguish ourselves and our rights in our traditional lands. The process violates the principle of recognizing us as distinct peoples with distinct governments in established territories."

"What was very obvious in the committee hearings was the lack of understanding in regards to the colonial legislation and how it has impacted on Aboriginal people," said Viola Thomas, president of the United Native Nations, which represents approximately 150,000 off-reserve non-status Aboriginal people in B.C. "That and the fact that they attempt to pit groups against each other. The hearings were a classic example of how politicians operate in trying to provoke misunderstanding between our people."

"They've followed a divide-

and-conquer philosophy," agreed Terry, "and they've taken the words 'First Nation' and applied it to bands. Properly, there are 23 First Nations — sharing a common language, history, identifiable boundaries — in the province."

"These are really not treaties in the strict sense because they're not agreements between nations," he continued. "Neither the bands nor the provinces are nations, so the treaties are better called 'intergovernmental agreements.' It's not the treaty that makes the nation, after all, but the nation that makes the treaty."

But opposition to the treaty process is certainly not limited to Aboriginal representatives in B.C. Although, as Waddell said, they are supportive of the treaty process, many business and regional government presentations to the committee detailed serious problems in the Nisga'a agreement in principle.

"I don't think that we can gauge reaction to it on the basis of who comes before our committee," said committee member and Reform Party of B.C. leader Jack Weisgerber. "But there are probably half a dozen major themes of concern. Most of what we hear is 'yes, we support the treaty process, but...'"

"You haven't seen any real vocal opposition, and you may not," said Jerry Deere, chairman of the Aboriginal affairs committee of the Council of Forest Industries, which represents more than 120 forest companies in B.C. "But the agreement in

principle in our view doesn't reach our objectives and it doesn't reach those of the government."

The forest council's objections were summarized in a 62-page oral and written presentation to the committee. Two of its most serious objections are with the confusing length, complexity and number of unresolved items in the agreement in principle — "in our view, the intent of many sections of the Nisga'a AIP cannot be readily understood," it says — and the lack of finality in most elements of the agreement.

"This situation is really the crux of the dilemma faced by provincial negotiators all across B.C.," according to the forest council's submission.

"They do not want to appear to 'displace' existing license holders with whom the province has binding contracts (not only is it contrary to B.C.'s public statements, but there are serious legal implications), yet they intend to give the [contracted] timber — and the land which produces it — over to a new owner. The new owner, of course, expects to receive this endowment unencumbered."

The Business Council of British Columbia, which also supports the treaty process, identified nine criteria against which it believes the process should be judged.

"The perspective that is in our submission comes from a cross-sectoral point of view," said Jock Finlayson, vice president for policy and analysis.

"A lot of our industries want to reduce the uncertainty that is part of treaty settlement on Crown land."

The business council's main concerns are that the treaty process not be too expensive, in terms of cash, land and impact upon the member businesses.

"We need settlement of the land claims and we need it via treaties," Weisgerber said. He was B.C.'s Aboriginal Affairs minister in 1990 under the Social Credit administration when the modern treaty process was initiated.

"The only way [treaties] will work is that there be agreement from the people. Otherwise, there will almost inevitably be confrontation and clashes."

Weisgerber called for referendums involving local people, and said that making them mandatory will make the negotiating parties sensitive to local issues.


"The Nisga'a are ratifying the agreement in principle via a referendum," he said. "Why are there different standards for the provincial and federal governments?"

Most of the disagreement from the non-Aboriginal community is with management of the process, specifically the provincial and, to a lesser extent, the federal governments. There are fewer of the soul-searching problems that trouble Aboriginal leaders, who seem to be disturbed by the moral dilemmas behind treaties.

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Thank You

A big thank you to everyone who took the time to share their views regarding *Windspeaker* with us. Each comment will be considered as we try to maintain *Windspeaker's* relevance to our growing readership throughout Canada. A summary of the survey will be published in the February issue of *Windspeaker*.

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Fidelity — a great method of preventing HIV

Dear Creator. . . I thank you once again for my connection with Mother Earth and the serenity I feel as a result of this relationship.

Today as I sat on this hill, a certain calmness filled my being. The reality of what I live with — AIDS — has been cast aside so that I may collect my thoughts.

As I drift in my relationship with Mother Earth, I ask myself what I am doing to appreciate her being. I notice the clutter and pick up garbage and cigarette butts around the yard. Then I say a prayer or two for what Mother Earth continues to endure. I know that she speaks to me through the weather, through the water, and through the land. I recall the teachings of the leaders.

"When Mother Earth is sick, then those close to the land are sick". The Elders also say that "the land is the heart of the people and the people are a part of the land. These are the things



Ken Ward

that bind our people together. And if our people can understand our relationship with Mother Earth, then perhaps our priorities with other beings would be less complicated and there would be less confusion everywhere.

I have conducted numerous workshops and I always encourage the audience to look seriously at relationships of the heart rather than the condom of a private part. I have met couples who live in Indian country who have taken the time to rebuild their relationships with the basics. That is an equal com-

mitment to their mate. Being faithful becomes one of the best preventative tools in preventing HIV and AIDS.

I do not profess to be a marriage counsellor, but from what I have seen and heard about the experiences of others in my moccasins miles I know this to be true. I often hear comments like "I don't use condoms because it's not natural." I wonder what that person is saying about that particular relationship. It is something to think about.

I then hear "bar talk." For example, "Well Bud it's time to go and check my traplines." This is

often said to humour whoever is listening.

Now this is my understanding of the term "trapline." Traditionally, a trapline was used for the purpose of being a provider for the people. It was part of being a warrior.

Sadly, a trapline is now a derogative term used to describe a one night stand. Now remember to be careful when you check out your trapline, as you never know what sits in these traps. Perhaps, just perhaps, it is HIV that waits for you there. Where is the laughter now?

It would be better to spend time learning about the traditional trappers, and hearing their wisdom. After all, there is more to life than catching an incurable disease.

The hope for the survival of our people lies within. Ask yourself: Do I hear what Mother Earth is saying and do I understand what her needs are? If so, then chances are you may develop a healthier relationship

with your present or future mate.

Lastly, having made my commitment to the Creator I chose to sacrifice my "mate with mate relationship." This means abstaining from sex. Instead, I have decided to follow the path of my culture. My focus will be on Mother Nature and the people. . . and I can accept this.

The lifestyle I live is sometimes lonesome and I regret never becoming a father. For I know that what I have learned over the past seven years would have taken me far in parenting a child. Perhaps in my next life. But for now I can only encourage the people to make appropriate choices.

The bottom line is: It's your decision. I can only hope that you foster your choices in the best way possible. As always another day passes.

I wish you well in all your journeys.

Thank you.
Ken Ward

HIV and AIDS: It's an issue of Canadian human rights

Amid controversy, protests, and news of progress in battling AIDS, the 11th International Conference on AIDS has drawn the world's attention to the issue. But now that the conference is over and the spotlight is gone, millions of people around the world continue to live with the disease every day. That every day living is not made any easier by the ignorance, prejudice and discrimination that face many people with AIDS and HIV.

Myths about AIDS are as infectious as the disease itself,

and almost as destructive. Because that kind of discrimination is so prevalent, AIDS isn't just a health issue; it is a human rights issue.

AIDS is considered a disability under the Canadian Human Rights Act. That means it is illegal for anyone within federal jurisdiction to discriminate against people because they have AIDS or are HIV positive.

Federal jurisdiction includes all federal departments, agencies, and Crown corporations, but it also includes banks, the communications sector, and in-

terprovincial transportation companies. None of these organizations can deny someone employment or promotion, or refuse to offer them services available to other members of the public, on the basis of their disability. Most provinces have similar provisions in their human rights acts, prohibiting discrimination against the AIDS community within provincial jurisdiction.

AIDS is a disability, but it is different from most disabilities. Many people are still ignorant about how AIDS can be spread,

and they use their fears as justification for discriminating. The Canadian Human Rights Act allows that it is not discrimination to deny a service based on a bona fide justification, but instances of such justification are rare.

Many people with AIDS or HIV are capable of participating fully in society, including the workplace. As with any disability, the issue is whether the individual can do the work, not the disability he or she has.

Including AIDS as a disability under Canada's human

rights law is important, but it is not enough. Since 1988, the Canadian Human Rights Commission has had a specific policy to deal with AIDS. The Commission's policy outlines its approach to dealing with AIDS-related discrimination, emphasizes its commitment to public education about HIV-AIDS, and states its opposition to mandatory testing.

As people have learned more about the virus the policy has evolved. But its basic goal remains to protect people with AIDS from discrimination.

"Prevention Through Education"
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Aboriginal people more prone to health concerns

By Kenneth Williams
Windspeaker Staff Writer

HAMILTON

A new report in the December edition of the *Canadian Medical Association Journal* indicates that Aboriginal people in Canada suffer more health problems than other parts of the population.

Citing studies over the past six years, Dr. Harriet MacMillan from the Centre for Studies of Children at Risk at the Chedoke-McMaster Hospitals in Hamilton reported "that mortality and morbidity rates are higher in the Native population than in the general Canadian population."

The purpose of the study was to inform health care professionals about the health status of Aboriginal people in Canada.

Some of the other findings that were significant were a higher infant mortality rate amongst Indian and Inuit people (13.8 and 16.3 respectively per 1,000) compared to the rest of Canada (7.3 per 1,000). Aboriginal people also suffer three times the rate of diabetes mellitus than the rest of Canada.

It was concluded that Aboriginal people in Canada die earlier and endure a higher burden of suffering compared to other Canadians.

What was clear was that Aboriginal Canadians suffer disproportionately to other Canadians. An explicit explanation for this could not be established because very little information exists that examines the health differences between the Aboriginal and general Canadian populations.

The study examined the conditions that Aboriginal people live in and focused on socioeconomic status, environmental conditions, access to health care, nutrition and maternal health.

Aboriginal people had proportionally lower incomes, lived in poorer housing and had a higher rate of single parent families. Concerning environmental conditions, the report found that Aboriginal people living a traditional lifestyle were more prone to contamination from heavy metals, such as mercury, and organic chemicals, such as PCBs. Aboriginal people who lived on reserve were generally in more isolated communities and could not easily access health care. Aboriginal people are also under-represented in the health care field.

Even though infant mortality rates have declined over the past two decades, the rate is still nearly double for Indian and Inuit infants when compared to the rest of Canada.

Some factors that are indicated are higher rates of adolescent pregnancies in Aboriginal communities and poorer neonatal care. The author of the report, however, could not pinpoint any direct cause and effect without greater study.

One of the disturbing figures released by this report was that the neonatal mortality rate for Aboriginal infants was four times higher than the rest of Canada.

Indian and Inuit people were

more prone to suffering infectious diseases, such as tuberculosis (TB), hepatitis A and B, gastroenteritis, meningitis and

gonorrhoea, with a rate approximately nine times higher than the Canadian average. The report stated that this

"burden is associated with unfavorable economic and social conditions that are inextricably linked to Native peoples'

history of oppression."

The report concluded that Native people have to take a more active role in their health care.

CANADA'S NUCLEAR FUEL WASTE

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The federal environmental assessment Panel reviewing Atomic Energy of Canada's recommendations for the long-term disposal of Canada's nuclear fuel waste will soon be holding public hearings in your community. Don't miss this opportunity to express your views.

The more input the Panel has about your views on the safety and acceptability of Atomic Energy of Canada's disposal concept, the better its recommendations to the government will reflect the attitudes and opinions of interested Canadians.

Final Series of Community Hearings

The Panel held Phase I general hearings in Toronto, Thunder Bay, Sudbury and Chalk River in March, April and May 1996, and Phase II technical hearings in Toronto in June and November 1996. The Panel will now travel to 16 communities: Saskatoon, Sagkeeng First Nation, Winnipeg, Thunder Bay, Ginoogaming First Nation, Atikokan, Timmins, North Bay, Serpent River First Nation, Port Elgin, Toronto, Oshawa, Saint John, Trois Rivières, Montréal and Ottawa between January 13 and March 27, 1997.

Don't Miss This Opportunity

Is AECL's proposal to dispose of Canada's nuclear fuel waste up to 1 kilometre deep within the hard rock of the Canadian Shield a safe and acceptable choice? What are the implications of this approach for present and future generations? What criteria should be used in assessing the safety of disposal or in selecting a site?

Let us know your views. This is your opportunity to ensure that your views are considered when the Panel formulates its recommendations to the government.

What's Next?

Once the hearings are complete the Panel will formulate its recommendations to the government in a report based on your views and the contribution of scientific and technical experts. The government will then make its decision and provide policy direction for the future management of Canada's nuclear fuel waste.

Anyone Can Participate

There is no need to register to attend. You may make a written or oral submission. Please plan to attend one of the following hearings:

Schedule of Phase III Hearings:

Ramada Hotel Saskatoon	January 13	14:00-17:00
Commonwealth Ballroom	January 13	19:00-22:00
90-22 nd Street East	January 14	9:00-12:00
Saskatoon, Saskatchewan	January 14	14:00-17:00
Sagkeeng First Nation Multiplex Arena	January 16	10:00-18:00
Highway 11, Manitoba		
Ginoogaming First Nation The Ginoogaming Complex	January 30	10:30-18:00
101 Poplar Cresc. Longlac, Ontario		
Serpent River First Nation Cutler Community Centre	February 13	10:30-20:00
Serpent River, Ontario		

For more information on specific locations and times or to register to make a presentation please contact:

Guy Riverin, Executive Secretary
OR Ghislaine Kerry,
Information Officer
Nuclear Fuel Waste Mgt. & Disposal
Concept Review
Canadian Environmental Assessment
Agency
200 Sacré-Coeur Boulevard
Hull, Quebec K1A 0H3

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Internet Kerryg@fox.nstn.ca

Panel's internet address:
<http://www.ceaa.gc.ca> under
Canadian Environmental Assessment Agency

Canada

Long

By Alex Roslin
Windspeaker Co

BARRIER

We arrived at the barricade just before it was raining and the ground was mud every where. The mud had fallen the day before the visit, which also made it difficult to move in from the mud. Cold and wet, we turned to the barricade.

But inside the tent, the frames blocking the road, it was warm. The tea was being served and adults came to the tent as Healy explained why he had turned to the barricade.

"When I look at the tent, I see all kinds of living things nested and this is why we have a blockade," he said. "I don't see a way of life that we need to be practicing our conditions."

On Oct. 20, Algonquins from the city of Barriere set up a tent city along

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Long, cold days spent on the barricades

By Alex Roslin
Windspeaker Contributor

BARRIERE LAKE, Que.

We arrived at the Algonquin barricade just before dark. It had been raining all day, so there was mud everywhere. Snow had fallen the day before our visit, which also contributed to the mud. Cold weather was moving in from the north.

But inside one of the tent frames blocking the logging road, it was warm. A fire was burning in the wood stove and tea was being served. Children and adults came and went from the tent as Hector Jerome explained why his people returned to the barricades.

"When I look at the forests, I see all kinds of things, that all living things need to be protected and this is one of the reasons why we are doing this blockade," he said. "It's to protect a way of life and the animals that we need to continue practicing our customs and traditions."

On Oct. 20, about 150 Algonquins from the community of Barriere Lake set up a tent city along a logging road

just off Highway 117, the main highway link between Montreal and the Abitibi region of northern Quebec. The protesters accused lumber giant Domtar Inc., which is 43 per cent owned by the Quebec government, of clear-cutting Algonquin land in violation of a landmark trilateral agreement signed in 1991 between Barriere Lake, the feds and Quebec.

The Algonquin blockade prompted Domtar to pull 100 of its contractors off a logging operation in the middle of the La Verendrye Wildlife Reserve, the heart of Algonquin ancestral lands.

The protesters are staying in some 30 tents set up along the road, and living off wild partridge and rabbits snared nearby, said Wanda Tusky, another Algonquin. Provincial police officers sit in a squad car down the road maintaining a 24-hour watch.

Jerome said he had been invited to visit a similar anti-logging blockade now in place a few hundred kilometres to the north, by the Atikamekw of Manawan. He said work is now under way to create a coalition of First Nations to

campaign against destruction of Aboriginal lands by loggers.

The standoff is a return to the strife of the late 1980s and early '90s, when Barriere Lake grabbed headlines for its campaign of blockades and protests against logging interests they accused of destroying their traditional lands. The campaign led to the signing of the trilateral agreement, which was heralded as a major international precedent for how Indigenous peoples can co-exist with developers.

But during the last year, the Algonquins say Domtar has taken advantage of a leadership rift in the community and started clear-cutting again in ecologically and culturally sensitive areas that are supposed to be off-limits under the agreement.

Barriere Lake has been without an officially recognized chief since last January, when Indian Affairs Minister Ron Irwin removed

Jean-Maurice Matchewan, the man who had led the Algonquins in their anti-logging campaign, as the community's long-time chief, saying he no longer represented the

majority of residents.

Since then, the community has been without band services, police or firefighters and many of the children have missed nearly a year of school.

Irwin appointed an interim council made up of Matchewan's opponents to govern the community. But the interim council's credibility was immediately questioned by Matchewan's supporters, who said that before being appointed by Irwin some of the council's members had received legal advice from a Winnipeg-based Domtar lawyer, Radha Curpen. Domtar holds the largest of the 19 timber licences in the 10,000 sq. km area covered by the trilateral agreement.

In an interview, Curpen denied that she was in a conflict-of-interest, saying that she stopped advising Matchewan's opponents in January 1996, as soon as questions about her involvement were first raised.

Its credibility in doubt, the interim council was prevented from entering Barriere Lake by the chief's supporters and was forced to set up base in Maniwaki, about 100 km to the south. Government funds to

Barriere Lake were cut off.

The council was given the task of hammering out election procedures for the position of chief. But its mandate expired last June without this task being completed. Since then, no one has officially been in charge of the community.

The standoff prompted harsh criticism of the federal government by a prominent Liberal MP, Clifford Lincoln, a former advisor to the Algonquins and one-time Quebec Minister of Environment.

"I just feel sad that they have to blockade a road every couple of years just to be noticed. If any group of people deserve a break, it is they," he said in an interview with *The Nation* magazine.

"What the Algonquins were doing with the trilateral agreement was unique, a real trail blazer. Now, with all the mess that's taken place, it seems the agreement is dying and the chances of its fruition are small. I understand their frustration."

Three weeks into the standoff, the Algonquins reported that they had yet to be contacted by the government to discuss their grievances.

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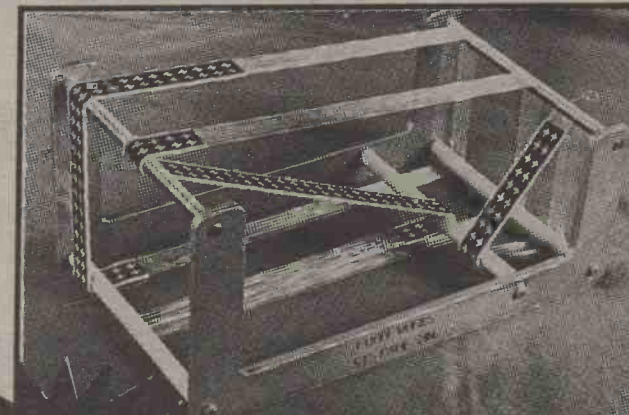
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Wemindji arena fills community's needs

By R John Hayes
Windspeaker Staff Writer

WEMINDJI, Que.

The redevelopment of the community arena by the Cree Nation of Wemindji was completed to meet the recreational needs of the community, according to Chief Tom Wadden. The new version of the arena offers more seating — it can now accommodate approximately 1,000 people — along with improved dressing rooms and a cafeteria and restaurant. The replacement of the outmoded freon ice-making system was also essential.

"The reason why it was done in the first place is that the people in the community were requesting it," Wadden said. "Our arena sat about four or 500 people. During tournaments, we ran out of space. We had to turn people away because of the safety inspectors at the last couple of tournaments."

Increased capacity was just a byproduct of an overall improvement to the facility, which serves the relatively isolated community of about 1,100. Every aspect of the arena was upgraded to modern standards.

"The old dressing rooms were small and cramped," Wadden said. "The new ones are a lot better. And there is a new cafeteria-restaurant on the second floor of the new part. You can

have a meal and watch the hockey."

The development was not designed to increase employment in the community, however.

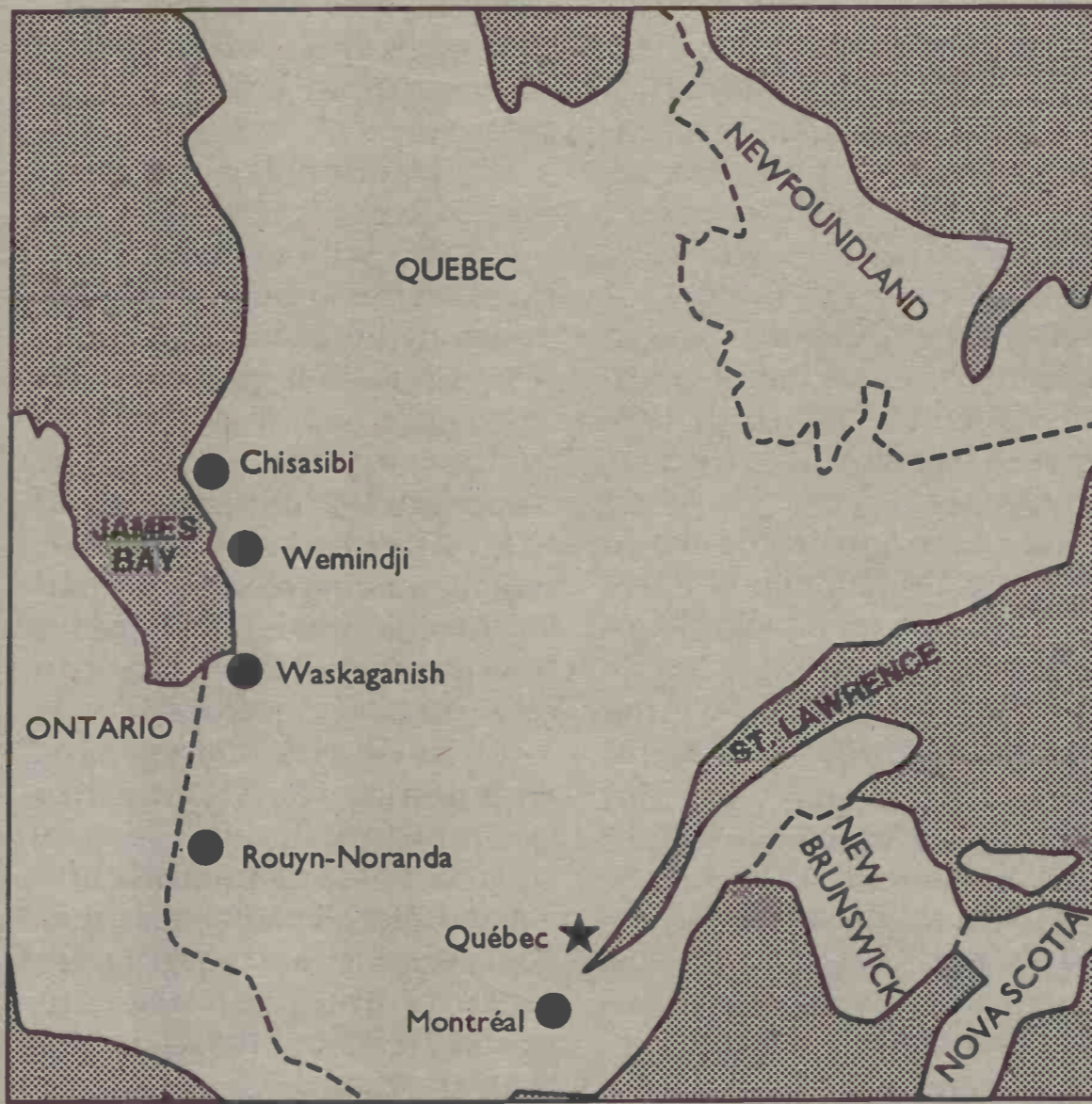
"As far as jobs go, there may be two or three new ones because of the new arena," Wadden said. "Mostly because of the restaurant. It was done because the community has been crying for it for more than two years now."

The contractor for the job was Tawich Construction Inc., which is owned by the First Nation's development corporation, which is in turn wholly owned by the Cree Nation of Wemindji. The major outside contractor on the project was A.R. Plomberie Chauffage Inc. of Montreal.

"They did a great job for us," Wadden said. "They were the largest outside contractor. They did all the plumbing and some other things on the arena."

"We answered public tenders advertised for this and other projects in the region," said Jules Huot of A.R. "Somehow, we were asked by Tawich Construction to submit a price for plumbing and heating for the arena. We proposed taking care of all the mechanical work because with fewer intermediaries they could save on the cost, and that's why we ended up supervising all mechanical work for the arena."

A.R. also felt that their experience at Wemindji — which



PAUL MACEDO

was not complete at press time — was a positive one.

"We enjoyed the experience of working with the band people," Huot said. "We had excellent cooperation with them throughout the project and we are looking forward to new projects."

"In general for Aboriginal people, I give my support to development," said Bernard Deshaies, federal member of Parliament for Abitibi. "The population is very young and they need the infrastructure development. This kind of invest-

ment is a good expense.

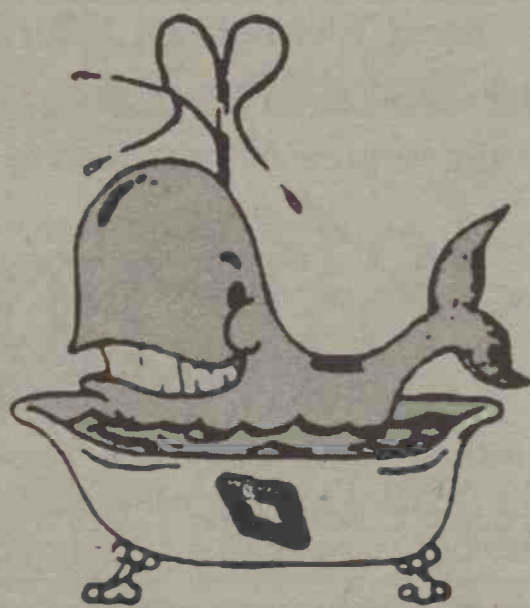
"Sometimes it is hard to help because we don't know the file," Deshaies continued, "but from my life before I was an MP, I am aware of the needs of the Cree communities, and they have many infrastructure needs that will have to be met over the next 10 or 20 years."

Deshaies said that the communities in the James Bay region have changed a lot in just a few years, with the construction of the James Bay road. For example, he said, food no

longer has to be flown in to be fresh, but can be trucked to the communities at a much lower cost. He also noted that the population growth in the area is much greater than the national or provincial averages.

"The rate of population growth here is incredible," agreed Wadden. "The majority of our population here is 26 and younger, and we will have a population of more than 2,000 within eight years."

Wemindji has seen unprecedented construction in 1996, and plans are afoot for major projects in 1997. The last 1996 project to be finished off will be the police station in January 1997, and with the arena, it joins a new Hydro-Quebec sub-station, the cleanup at the mini-dam and attachment to the Hydro-Quebec power grid, a new subdivision (including two apartment units for the Cree school board, three remote housing units and two Central Mortgage and Housing Corporation housing units) and renovations on the mini-mall and community store. Next year, Wadden expects to build a new fire hall and a school, hopes to complete a water well project including a filtration plant and construction of a six-km pipeline to the community, and hopes to begin work on a new aerated sewage lagoon, large enough to serve his growing community.



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By R John Hayes
Windspeaker

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Athlete leads provincial, national teams

By R John Hayes
Windspeaker Staff Writer

VANCOUVER

Richard Peter, a key member of British Columbia's and Canada's wheelchair basketball teams, looks back on 1996 and calls it his best year ever. The member of the Cowichan First Nation traveled widely to play his sport, including a trip to Buenos Aires, Argentina, in February, for the Pre-Olympic Tournament of the Americas, and later got the opportunity to play for his country at the World Paralympic Games in Atlanta.

"I definitely enjoyed the travel," he said, "but I'd definitely like to do better on the court. We finished fifth in the Paralympic Games and I'd like to finish in the final four with all the teams I play on."

Peter has been playing basketball for eight years, and has been in the national program for six. The versatile athlete has also played racquetball, tennis, track and field and ball hockey, but basketball is the sport at which he has excelled.

"I want to go to college, but basketball is my main focus now," Peter said. "When I go to school, I want it to be my main focus, and so I won't be concentrating on basketball like I am now."

Peter enrolled in Douglas College for the 1996-97 academic year — he plans to further his education in social work — but when he found out that Vancouver's B.C. Place stadium would play host to the Canadian championship wheelchair basketball tournament to celebrate the tenth anniversary of Rick



Richard Peter.

Hansen's Man in Motion Tour, he opted to stay fully committed to his sport.

"I would definitely like to do well in that," he said. "I'd like to be in the final."

Peter, who alternates between shooting guard and point guard for the national side, is described as a consummate team player with strength and speed to burn.

"His strengths are good speed, that he's very much aware on court, he's a threat from a stationary position in three-point range and he's capable of being both a great scorer and a good play maker," said Reg McClellan, executive director of the Canadian Wheelchair Basketball Association. McClellan, who played with Peter on the national team, was a stalwart Canadian player for two decades. "He's able to focus extremely well on one task [shooting] and he's able to manage multiple tasks as well," so that he can see where his teammates and his opponents are, and can make effective plays in most situations.

"But he also brings other things

to the team," continued McClellan. "He's got a pretty mellow, humorous personality — it makes him a tremendous team player. He's also able to get the best out of everybody on the team."

Wheelchair basketball has some technicalities brought about by the ability level of the players. Peter is rated as a classification 2.5 player. In international competition, the maximum classification total on the floor from the five players is 14. Players are rated from 1 to 4.5, which in Canadian play can be an able-bodied individual or, in international play, someone with an injury to a leg. A class 1 has anatomically good arms and hands, but has no abdominals or leg muscles.

"A class 2.5 player has a good trunk and would be able to pick the ball up off the floor, for example, using his trunk," explained McClellan. "A class 1 wouldn't be able to do that. He'd have to pick the ball up using his arms by trapping it against his wheel and pulling it up that way."

Peter was injured when he was four. A school bus ran over him in front of his house, and his hip and spine were broken. He's been in a wheelchair since.

"I was lucky," he said, "that I got hurt at a young age and was able to grow up with it." Peter, who was born in Duncan, B.C., completed high school and became active in public speaking and the role model program. He wants to stay involved in both, and to incorporate them, if possible, into his career.

Peter can boast of an impressive list of career highlights, including winning gold at the



Canada's point and shooting guard Richard Peter (number 15) in action against Argentina in Buenos Aires in February 1996.

Stoke Mandeville World Games in 1989, silver at the 1992 and 1993 national championships, bronze at the Gold Cup World Championships in Edmonton in 1994 and at the 1995 national championships, as well as the fifth-place finish in Atlanta earlier this year.

He hopes to rediscover his tradition, something that he lost as a youth.

"I didn't — I guess I'm shy about it," he said, "I always hated being out in the middle in the big house, there in a wheel-

chair, being noticeable. I now go back and realize how much I miss it when I do go."

Peter will return when he has time, to the community and family that supported him when he was growing up. In large part because of that support from family and friends, he now lives independently in Vancouver.

"People back home are sort of waking up to their heritage, learning the language," he said. "I want to get back in there somewhere."

NOMINATIONS

CHIEF DAVID CROWCHILD MEMORIAL AWARD

The Calgary Aboriginal Urban Affairs Committee is now accepting nominations for the 1996 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the award to recognize Aboriginal or non-Aboriginal groups or individuals in the Calgary area who have accomplished the following:

- (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.

All nominations should be received by **Friday, January 31, 1997**. Nominations **MUST** include a resume of the candidate and a detailed description of the contributions as related to the criteria. Please forward nominations in writing to:

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

fax: 268-5696
Attention Sharon Small,
Aboriginal Unit
E-mail: SSMALL@GOV.CALGARY.AB.CA

All nominations will be reviewed by the Committee and the winner notified by mail. The winner will be expected to attend the 1996 Chief David Crowchild Memorial Award Ceremony, Wednesday, May 21, 1997.

For further information, please contact Sharon Small at 268-5188.



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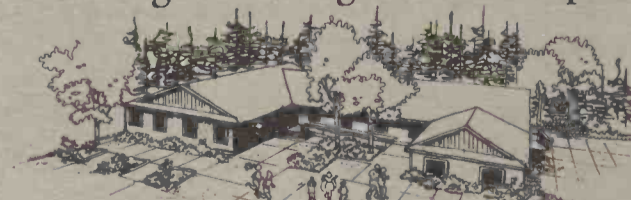
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Trail commemorates Nez Perce journey

By R John Hayes
Windspeaker Staff Writer

MISSOULA, Montana

The flight of the Nez Perce is one of the most bitter chapters of Native American history, as a peaceful tribe was persecuted and pursued for more than 1,870 km in their flight to Canada. They were stopped and surrendered in Montana's Bears Paw Mountains, near Havre, on Oct. 5, 1877, after a chase of nearly four months through what is now four states.

That route — the Nez Perce (Nee-Me-Poo) Trail — was declared a national historic trail by the United States Congress in 1986. It has been developed since then, so that parts of the trail are marked for walkers and hikers, and a route has been chosen so that people can approximate the route in cars.

"We're just finishing signing the full route," said Dan Gard, treasurer of the Nez Perce National Historic Trail Foundation, which works with the U.S. Forest Service, the National Park Service and the Bureau of Land Management, the states and local organizations in implementing the comprehensive trail plan on the ground. "We've reached agreement with the five states and they're putting up highway markers during normal road maintenance."

The route traces the path the

Nez Perce followed when they fled from the army. Hope for a peaceful relocation of the Nez Perce to Lapwai, in Idaho, was shattered when some embittered young men rode out to the Salmon River and killed several white settlers as vengeance for the past murders of tribal members.

The group, which became known as the "nontreaty" Nez Perce, left Idaho initially to seek safety with their Crow allies to the east. When this failed, flight to Canada became their only hope. The changing goals of the 750 or so Nez Perce — only 250 of them men in their prime — account for the winding path the trail takes today, heading eastward from Wallowa Lake in Oregon through the Rocky Mountains to east of Yellowstone National Park in Wyoming, then bending sharply to the north to end between what are now the Rocky Boy and Fort Belknap reservations in Montana.

During the three-and-a-half month ordeal, the group fought

in some 20 battles and skirmishes against a total of more than 2,000 soldiers aided by numerous white civilians, as well as Native Americans of other tribes. After the surrender, the surviving Nez Perce were exiled in present-day Oklahoma before they were allowed to return to reservations in the northwest.

"There are portions of the trail that can be hiked, including pieces of actual trail tread

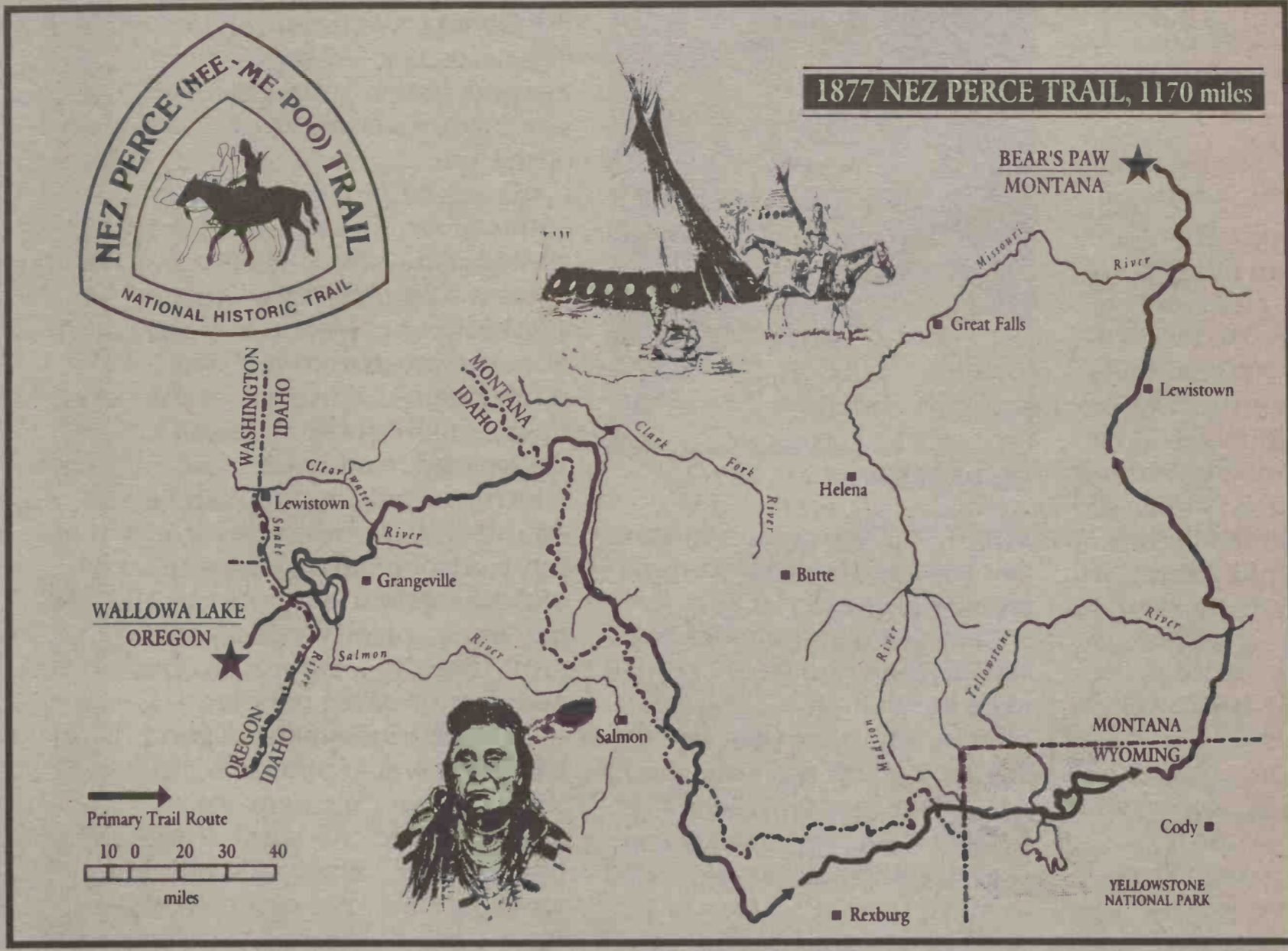
located on the Wallowa-Whitman, Clearwater and Lolo National Forests, and in Yellowstone National Park," said Gard. "However, since the physical evidence of the trail disappeared soon after the 1877 flight, much of today's designated route is an estimation based on historical accounts, research and 'best-guesses.'"

The trail will move through a number of different terrains, from the low interior moun-

tain of eastern Oregon, through the Rockies and Montana's Bitterroot Valley, through the dry foothills of south-central Montana into the prairie. Travellers will find many opportunities to find solitude and peace along the route, which passes through the least-populated sections of the United States.

The comprehensive plan for the trail includes recognition of 70 historic sites along the route, only a few of which are not of significance to Native Americans. As the trail is fully developed by the contributing bodies, which include representatives from the Nez Perce Tribe in Lapwai, historical and recreational amenities will be developed.

For information on the trail or on the trail foundation, including membership, contact the Nez Perce National Historic Trail Foundation, P.O. Box 20197, Missoula, MT 59801, U.S.A.



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The comprehensive plan for the trail includes recognition of 70 historic sites along the route, only

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By R John Hayes
Windspeaker Sta

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Indigenous games get full federal funding

By R John Hayes
Windspeaker Staff Writer

VICTORIA

The scare became celebration for North American Indigenous Games organizers on Friday the 13th (of December, that is). Canadian Heritage Minister Sheila Copps and Transport Minister David Anderson confirmed that games funding would go ahead at the full expected level of \$950,000. That will likely mean that the Province of British Columbia will match the amount, for a major financial kick-start of \$1.9 million.

Copps had been able to get funding allocated by a number of federal departments

"The games will create \$13 million in economic spin-offs for Victoria, in addition to creating jobs and growth for the capital region," said Anderson.

"These international games represent an important example of Canada's commitment to Aboriginal people," Copps said. "The Government of Canada is delighted to support this great opportunity for Aboriginal youth to showcase their athletic and cultural talents."

"Our partnership with the federal and provincial governments will improve the quality of life of Indigenous people by encourag-

ing sport and cultural activities and ensuring equal access to participation in the social and cultural fabric of Canada," said Alex Nelson, chief executive officer of the Aboriginal Sports/Recreation Association of B.C.

The games will be held August 3 to 10, and will attract more than 6,000 athletes, cultural participants and spectators. There had been speculation that the games might have to be curtailed if full funding was not forthcoming, but the announcement has laid that to rest.

"This money — the \$1.9 million — just covers the athletes' village, feeding food to the kids properly and the necessary transportation," said Sabba Sall, communications director for the games. "We figure on raising at least another million for the cultural events side of the games, and that's why we're excited to add Ikon Business Systems to our other major sponsors, BC Tel and Royal Bank."

Ikon has donated \$35,000 in kind, including fax machines, photocopying and paper — costs that must be borne by the games committee.

"To enhance the games experience, we're going to be working very hard to raise additional money," Sall said. "We're only seven months away now, so time is really short."

SPORTS IN BRIEF

1999 games site chosen

FARGO, North Dakota — The 1999 North American Indigenous Games will take place in the sister cities of Fargo, North Dakota, and Moorhead, Minnesota. More than 10,000 athletes, 1,000 cultural performers and 3,000 spectators are expected to take part in the games, which will be held July 28 to August 7, 1999. "These games represent a great opportunity for North Dakota to showcase our people, our Native American culture and our outstanding facilities to North America and the world," said Tex Hall of Mandaree, North Dakota, president of the 1999 games. "All of the tribes in North Dakota are working together to make these games great." North Dakota will host the games for the first time, and expects their team to be made up of athletes from the Standing Rock, Fort Berthold, Turtle Mountain Chippewa and Devils Lake Sioux tribes.

Calling all curlers

SASKATOON — The Metis National Council, host of the 1997 National Aboriginal Curling Championships, has sent out a call for the 48 men's and 24 women's entries into this year's championships, which are to be held from

March 28 to 31 at the Hub City Curling Club in Saskatoon. There has been a waiting list every year for the championships, so this is one thing that you don't want to leave to the last minute. Call (306) 384-7769 to enter or for more information. The entry fee is \$250 per team.

Desert dribbling

SALEM, Oregon — The National Indian Athletic Association has chosen Phoenix, Arizona, as the host city for the 1997 National Indian Basketball Championships. The tourney, which will run from April 15 to 19, is the next major athletic competition being organized by the association, and is open to Native clubs from across the United States and Canada. A month later — May 13 to 16 — the fourth-annual National Indian Recreation Education Conference will be held in Spokane, Washington. For information on either of the events, contact the association at (503) 390-4245.

Ottawa to fund games

YELLOWKNIFE — The federal Canadian Heritage Ministry will kick in \$200,000 towards the operating costs of the 1998 Arctic Winter Games, which will be held in Yellowknife. Ethel Blondin-Andrew, secretary of state for

training and youth, announced the contribution agreement in the N.W.T. capital. "Sport event hosting in general provides significant economic, social, youth and regional development benefits," she said. "These games play an added role in the preservation and promotion of traditional Aboriginal sport and cultural values." The host society is actively working to raise funds from the private sector; many donations have already been made in cash and in kind. The 1998 winter games, which host society president Don Cooper promised would "be the best yet," will attract approximately 1,600 competitors from Canada, the United States, Russia and Greenland.

Crossing cultures

BROCKET, Alta. — Hockey and basketball are featured sports events in conjunction with the Napi Friendship Centre Cross Cultural Days, which will run Jan. 15 to 17 in Brocket and Pincher Creek, Alta. In addition to the competition powwow and the cross-cultural conference, senior men's open and all-Native open basketball, and non-contact open hockey competitions are planned. For information phone (403) 627-4224.

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April 28 to June 27, 1997.

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Giant step forward for First Nations bank

By Kenneth Williams
Windspeaker Staff Writer

TORONTO

The first branch of the First Nations Bank of Canada will open in Saskatoon early in 1997. A ceremony celebrating the newly formed bank was held Dec. 9 in Toronto at the Toronto-Dominion Bank offices where the negotiations for the creation of the First Nations Bank were hammered out. The ceremony also put the other major banks on notice that the First Nations Bank intends to compete in the open market.

"This is a great day for all First Nations and Aboriginal peoples in Canada," said Prime Minister Jean Chretien.

Said Blaine Favel, chief of the Federation of Saskatchewan Indian Nations, "For the first time, Canada's First Nations are entering a new frontier of the economy in which we have yet to play a leadership role — the financial sector."

The FSIN is the main political force behind the creation of the bank, but ownership will be available to all First Nations across Canada. No band will be allowed to own more than 10 per cent of the bank.

The First Nations Bank of Canada will operate as a subsidiary of the TD Bank for the first few years, while it creates and improves its own assets.

The FSIN invested \$2 million, through its Saskatchewan Indian Equity Foundation Inc., and \$8 million was invested by TD Bank. Under the terms of this agreement, the equity foundation will receive 75 per cent

of the profits, which will be re-invested in the bank, while the TD Bank will receive 25 per cent of the profits until its investment is repaid. It is anticipated that it will take 10 years to repay the TD Bank's investment.

Barry Menary, the former Manager of Aboriginal Financial Services for the TD Bank, will be the first president of the First Nations Bank of Canada.

The bank will operate as a Schedule 2 bank and offer the full range of business and personal banking services through the TD bank. A Schedule 2 bank does not limit ownership of the bank to just 10 per cent. A Schedule 1 bank, such as the TD Bank, limits ownership to just 10 per cent.

In a speech earlier this year, Favel outlined the hurdles that had to be overcome to make this bank a reality. Firstly, there were not many banks interested in the proposal. The idea of a bank controlled by First Nations was not readily accepted.

When the Toronto-Dominion initially responded, it only wanted to allow the FSIN to control a branch. That was unacceptable and "smacked of tokenism," said Favel. The FSIN made it clear to the Toronto-Dominion that they would be an equal partner and no less. Finally, the TD Bank agreed.

"From day one, our decision to participate has been a business decision," said Richard Thomson, chairman and chief executive officer of the TD Bank. "This is the key reason we became involved. We believe that the First Nations Bank of Canada has a competitive advantage in a market with a solid business potential."



VAL ATTANASIO-COURTESY OF TD BANK

The First Nations Bank of Canada Board of Directors unveiled the workmark for the new bank at the ceremonial launch in Toronto. Canada's first Aboriginal bank will open its doors early next year in Saskatoon.

"The Indian economy alone in Canada represents billions of dollars," said Favel. "As First Nations continue to negotiate land claims settlements repre-

sending millions of dollars, we'll be competing — we believe successfully — for the business."

Grand Chief Matthew Coon Come of the Quebec Crees,

Marv Tiller from Manitoba, Chief Roy Whitney from Alberta and Keith Martell from Saskatchewan will be sitting on the board of governors.

HISTORY IN THE MAKING

1982 - The Saskatchewan Indian Equity Foundation Inc., Canada's first Aboriginal capital corporation, is created by members of the Federation of Saskatchewan Indian Nations to provide term loans to Saskatchewan First Nations businesses.

1993 - FSIN reaches out to other financial institutions for support in the creation of a First Nations Bank.

1994 - The Toronto-Dominion Bank and the equity foundation begin meaningful negotiations.

1996 - Sept. 16, the TD Bank, equity foundation and FSIN announce their intention to form the First Nations Bank of Canada.

Nov. 19, the First Nations Bank of Canada is granted Letters Patent, the formal document allowing it to do business as a bank in Canada.

Dec. 4, the First Nations Bank of Canada's application for membership in the Canada Deposit Insurance Corporation receives regulatory approval at the insurance corporation's board meeting.

Dec. 9, the TD Bank, equity foundation and FSIN officially launch the First Nations Bank of Canada in Toronto.

1997 - The first branch of the First Nations Bank of Canada will open in Saskatoon.

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Take

By Kenneth Williams
Windspeaker Staff Writer

The Institute of Governmental Studies of the University of British Columbia in 1991 and was a provincial degree program in May 1995. Students can earn a year certificate or an Associate of Arts in Indigenous Studies.

Each program area of Indigenous Studies includes: political and leadership, social development, government action, and international relations.

The first student to graduate from the institute earned her degree in May 1995.

The UBCIC is a joint venture between the Indian Affairs and Human Resources Development Canada and the University of British Columbia. The startup fund was \$1 million.

"We have to take control of our own destiny in terms of self-governance on the reins of our own obligations and responsibilities," said Terry, of the UBCIC, as saying.

"The Institute of Governmental Studies is the recognition of the recognition of Indian content in the curriculum at the level. It is a step in our people's determination to take control of our own destiny."

Located in the heart of Vancouver, the institute occupies the third floor of the building.



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Take the reins of responsibility and obligation

By Kenneth Williams
Windspeaker Staff Writer

VANCOUVER

The Institute of Indigenous Government was established by the Union of B.C. Indian Chiefs in 1991 and was designated a provincial degree granting institution in May 1995.

Students can earn either a one year certificate or a two year Associate of Arts Degree, both in Indigenous Government Studies.

Each program examines four areas of Indigenous government: political development and leadership, economic and social development, Indigenous government and administration, and international Indigenous relations.

The first students to attend the institute entered in September 1995.

The UBCIC side-stepped Indian Affairs and went through Human Resources Development Canada and B.C. Ministry of Skills, Training and Labor for the startup funds.

"We have to be prepared in terms of self-government to take on the reins of responsibilities and obligations," Chief Saul Terry, of the UBCIC, was quoted as saying.

"The Institute of Indigenous Government is a milestone in the recognition of the principle of Indian control of Indian education at the post-secondary level. It is a step towards realizing our people's goals of self-determination," he said.

Located in the Gastown area of Vancouver, the institute occupies the third floor of a build-

ing on Water Street. In the future, however, the institute wishes to have 80 per cent of its courses delivered directly to the First Nation communities in Canada and, possibly, around the world.

The institute signed an agreement with the B.C. Open Learning Agency, which offers distance education. Courses taught through the institute are transferable to the Open Learning Agency.

The institute provides an accredited post-secondary education for Indigenous students who want to learn about the administration and government aspects of self-government. This education is grounded in Indigenous philosophy and values.

"A lot of people don't know what a nation is, what sovereignty is, and they use these words without looking them up in the dictionary," Glen Douglas, the institute's resident Elder said.

"We want to convey to the students the messages of our Elders from the past seven generations, so they can learn and know the true history rather than the history as adopted and approved in books by the education ministry, which is very distorted and unilateral in its points of view."

The institute will achieve these goals by implementing the principle of Indigenous control of Indigenous education at the post-secondary level. It will ensure that the political legacy of the founders of the Union of B.C. Indian Chiefs is transmitted to present and future generations.

It will provide centralized



Opening ceremonies where a joyful time for the institute and for students June Clearsky (left), Johnny Philbrick (right) and for John George of the Union of B.C. Chiefs.

and community-based and delivered credit and non-credit instructional programs in Indigenous government studies. It will grant a certificate, associate degrees and baccalaureate degree in Indigenous government studies.

It will establish fellowships, scholarships, bursaries, prizes, awards and other student rewards and assistance to recognize completion and proficiency in the subjects taught at the institute.

A selection of courses available are: History of Colonization and Indigenous Resistance; Indigenous Society, Culture and

Identity; Decolonization and Self-determination; Communications; Environmental Science; Statistics; Computer Applications; Fundamental Concepts of Indigenous Government and Nationhood; Law and Indigenous Peoples; Land Rights Issues; Negotiation Strategies and Skills; Indigenous Government Administration; Economic and Social Development; and International Indigenous Studies.

Student enrolment is expected to increase every year. In its first year, there were about 30 students taking courses at the institute. With the growth of its distance learning, student enrol-

ment is anticipated to be about 300 by the year 2000.

The first off-campus extension course was offered at the Saanich Nation Adult Education Centre this last spring. There is now an extension program also offered at Lillooet, B.C.

There are about 15 full-time and sessional academic staff members, plus a support team of resident Elders and administration.

They will also be keeping the Royal Commission on Aboriginal Peoples report on their web site at <http://www.indigenous.bc.ca>.



University of Alberta Edmonton

OFFICE OF NATIVE STUDENT SERVICES

Native Student Services at the University of Alberta specializes in providing culturally appropriate support services to Aboriginal students, including the administration of the Transition Year Program.

TRANSITION YEAR PROGRAM (TYP)

The Transition Year Program is a university credit access program for students of Aboriginal ancestry. The objective is to prepare Aboriginal students for admission into one of the eight faculties with complete transfer of all credits earned while in the access program. Applications are now being accepted for the following (8) access programs:

- Arts
- Business
- Engineering
- Nursing
- Agriculture/Forestry/Home Ec.
- Education
- Native Studies
- Science

Minimum Admission Requirements

- 1) Aboriginal Ancestry
- 2) Minimum age of 18
- 3) A mark of at least 50% in all required high school subjects
- 4) A minimum overall average of 60%
- 5) English 30 is a required course (a grade of 65% is considered competitive)

Math 30 and some other Science high school subjects are required for Business, Engineering & Science.

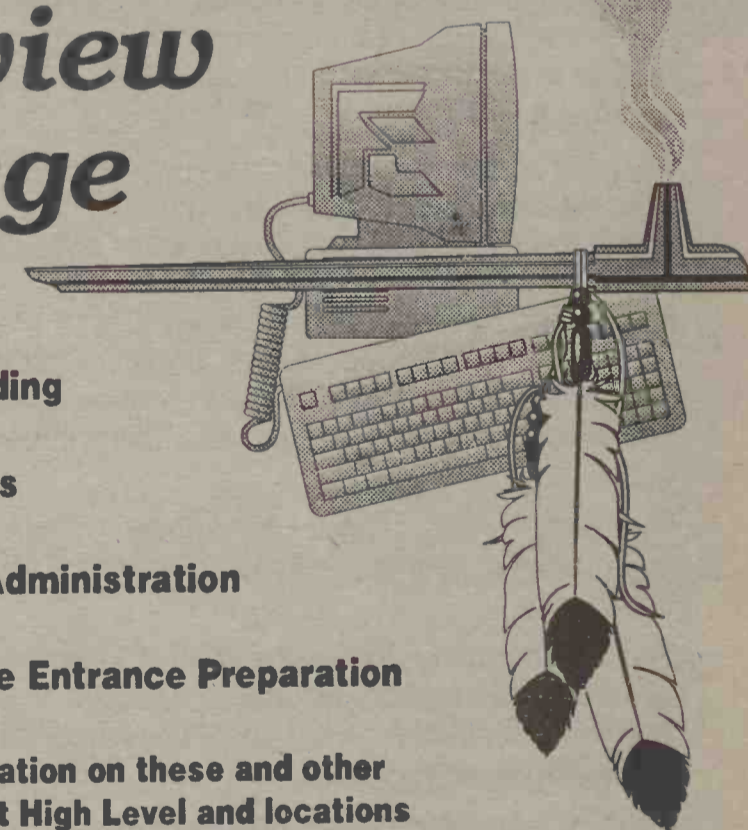
— APPLICATIONS DEADLINE: MAY 1, 1997 —

Other support services offered by Native Student Services include:

- individual pre-admission counselling to prospective students
- a 3-day orientation to campus and academic life to all new and transfer students
- on-going individual personal, academic, financial and career/employment counselling
- referrals to additional services on and/or off campus
- advocacy for Aboriginal students including admission advocacy
- social and cultural activities in cooperation with the Aboriginal Student Council
- community liaison activities and recruitment particularly through the Student Ambassador Program
- coordination of tutorials and/or study skills
- providing information about the U of A including Aboriginal specific programs on campus

For further information, please contact: Coordinator, Transition Year Program
Office of Native Student Services, #2 - 400 Students' Union Building
University of Alberta, Edmonton, Alberta T6G 2J7
Phone: (403) 492-5677 • Fax: (403) 492-1674

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www.fairviewc.ab.ca

Don Kirby, Northern Region manager
Box 810 High Level, Alberta T0H 1Z0

Community Events
are on page 8.

CAREERS AND TRAINING

Tradition married with contemporary arts

By R John Hayes
Windspeaker Staff Writer

BANFF, Alta.

With the first year of the Aboriginal Dance project at the Banff Centre for the Arts under their belts, organizers are looking at building on what is already being widely celebrated as a success. The six-week project consisted of an intensive series of workshops followed by public performances, called *Chinook Winds*, in September.

Designed for professional dancers after they've begun to establish themselves, the program had 12 participants and seven instructors in 1996.

"One thing to look at is that all our participants are working professionally in dance now," said Marrie Mumford, the Banff Centre's director for Aboriginal arts programs. "We have triggered or inspired a search for our roots. It's a paradox, but we have discovered — and it's

what an Elder told me — that you have to go back to go forward."

The program at Banff is based on one at the Native Theatre School, now called the Centre for Indigenous Theatre, established in Owen Sound, Ont. in 1972. Mumford, who was a producer there, explained that it was that project where the fusion of traditional and contemporary dance now seen in Banff was first practiced.

"James Buller, who was originally from Edmonton and moved to Ontario, visioned singing, dance and acting being combined," she said. "Given the best of our cultural teachings and incorporating the best of western culture, he said that we would be winning awards within 20 years."

Mumford said that the time wasn't right then for it all to come together, but that the right time is now.

In 1993, the Aboriginal Film and Video Art Alliance and the

Banff Centre for the Arts formed a cultural partnership so that Aboriginal artists could develop their skills and technological expertise.

One of the alliance's operating goals was "to practice self-governance in art and explore traditional story-telling principles in contemporary expression."

The partnership led to the creation of the Aboriginal Arts program, which includes the Winter Village projects, Aboriginal Dance project, Aboriginal Women's Voices projects and work studies in arts management, audio, curatorial and media production and post-production. The approach is collective and multidisciplinary in the various forms, and encompasses both traditional and contemporary voices.

"Traditional dancers wanted to learn about contemporary dancing, and contemporary dancers want to learn about

traditional dance," Mumford said. "We have had very little contemporary dance in our community, although powwow and traditional dance has been strong."

"The root of our cultural art is storytelling," she continued, "whether it's pictographs, speakers, our painted art or our dance, and that's the root of our dance here."

Currently, the Banff Centre Aboriginal Arts program is taking applications for 1997's version of the Aboriginal Dance project; and for Tahpahchimoona . . . a screenwriters workshop and an Aboriginal electronic publishing-multimedia workshop; and the centre has called for exhibition proposals for the Walter Phillips Gallery of Aboriginal arts.

For information on these, or on other programs offered at Banff, contact 1-800-565-9989 or look on the internet at <<http://www.banffcentre.ab.ca/>>.



FILE PHOTO

Marrie Mumford of the Banff Centre for the Arts said an Elder once told her, "You have to go back to go forward,"

Regional Elder

Correctional Services of Canada

Saskatoon, Saskatchewan

This position is for a term of three years and will be based in Saskatoon, Saskatchewan.

The Correctional Service of Canada requires a unique individual who can walk in both worlds: their own which is Aboriginal, and the non-Aboriginal. We have high numbers of offenders of Aboriginal ancestry, including Indian, Metis and Inuit people. The services we provide must respond to the unique needs of these offenders. Elders presently provide traditional teachings in our Institutions. In recognition of the need to provide support to these Elders, we have created the role of Regional Elder.

Extensive travel is required as you will have responsibilities for activities throughout the Prairie provinces. As the ideal candidate, you are recognized by your community as a strong cultural and spiritual leader/teacher who is respected for the principles you uphold with respect to the Aboriginal culture.

You have been granted Elder status by your community based, in part, on your extensive experience in the traditional culture of the community within the Prairie provinces, including the physical and spiritual displays of the culture and social traditions such as cultural ceremonies, ceremonial objects, and religious/ceremonial and cultural sites. Experience working with people in a correctional environment, either in institutions or in community corrections, will support your success. A minimum secondary school education or an equivalent in education, training and experience is required.

English and the ability to converse fluently in an Aboriginal language are essential. An Enhanced Reliability Security Clearance is a condition of employment.

You are invited to make your interest known by calling or by having someone call Gerry Cowie, Senior Project Manager, Aboriginal Programs at (306) 975-5002. A Statement of Qualifications and Work Description are available upon request.

Candidates must clearly indicate on their application/resume that they meet all of the above screening criteria. Proof of credentials is required with your application. Please submit your application/resume, by **January 17, 1997**, quoting reference number **96-CSC-PRA-58**, to: **W.J. Richards, Senior Staffing Consultant, Regional Headquarters, P.O. Box 9223, 2313 Hanselman Place, Saskatoon, Saskatchewan S7K 3X5.**

We thank all those who apply and advise that only those selected for further consideration will be contacted.

We are committed to Employment Equity.

Vous pouvez obtenir ces renseignements en français.



Public Service Commission of Canada

Commission de la fonction publique du Canada

Canada

Community Events
are on page 8.

Aboriginal Students Career & Summer Job Fair

11:00 a.m. - 3:00 p.m. • Friday, January 24th, 1997
Lincoln Park Room • Y Wing, 3rd Floor
Mount Royal College • 4825 Richard Rd. SW
Calgary, Alberta

Potential Employers & Representatives to include:

Aboriginal Career & Employment Centre
Aboriginal Times
Amoco Canada Petroleum Company Ltd.
Bank of Montreal
Calgary Police
Canadian Council For Aboriginal Business
Canadian Imperial Bank of Commerce
Hire-A-Student
KPMG

MRC's Career Services
Native Employment Services Association
Public Service Commission of Canada
Royal Bank
S.T.E.P.
Summer Career Placement Program
Telus Communication
Walsh Wilkins Barristers & Solicitors
& more!

The 'Career & Summer Job Fair' is open to all students of Aboriginal ancestry, from all post-secondary educational institutions. Students are advised to bring several copies of resumes with expected dates of graduation! Also, information on scholarships for Aboriginal students will be available.

For more information, please call Michael @ 240-6671



An Event Sponsored by the
Students' Association of Mount Royal College

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SIAST provides province-wide career related education, training and retraining for adults at institutes located in Moose Jaw, Regina, Prince Albert, Saskatoon and in partnership with Saskatchewan's Regional Colleges, the Saskatchewan Indian Institute of Technologies and the Dumont Technical Institute.

SIAST is an innovative organization:

- responsive to the needs of our many partners.
- committed to education equity.
- recognized nationally for program diversity and excellence.
- actively involved in developing and maintaining a skilled and productive provincial work force.

For more information on our programs and services, contact the SIAST institute nearest you:

Saskatoon	Kelsey Institute	933-6350	Toll Free: 1-800-567-3263
Regina	Wascana Institute	787-4356	Toll Free: 1-800-667-7730
Prince Albert	Woodland Institute	953-7000	Toll Free: 1-800-667-9664
Moose Jaw	Palliser Institute	694-3200	Toll Free: 1-800-667-0055



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CAREERS AND TRAINING

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CAREER OPPORTUNITY

The Sto:lo Development Corporation is a new community development corporation committed to supporting the Sto:lo people of British Columbia become a financially vibrant community. The primary objective of the Development Corporation is to enhance community and individual self-sufficiency among the First Nations people in the Sto:lo region.

BUSINESS MANAGER

Reporting to the Board, the Business Manager will be accountable for the effective and efficient management of resources and the day to day operation of the organization in accordance with policies established by the Board. As Business Manager of a new organization, typical duties will include providing leadership, strategic planning, human resource and financial management communications and liaison with service providers, clients and the community at large.

The position will be of interest to individuals with an appropriate graduate degree and 5 - 7 years experience in senior business management, or an acceptable combination of education and experience in a relevant field. Excellent communication skills combined with a sensitivity to First Nations community dynamics will have been demonstrated in the candidate's work experience.

Please send resume and salary expectations, in confidence to:
The Chairman of the Board of Directors, Sto:lo Development Corporation
#6-7201 Vedder Rd., Chilliwack, B.C. V2R 4G5, Fax (604) 824-2525
Salary Range: \$50,000 to 55,000 plus benefits, subject to qualifications
Deadline: January 15, 1997

We thank all applicants in advance but only those interviewed will be contacted.

Scholarship available

The Gil Purcell Memorial Journalism Scholarship for Native Canadians is being offered again in 1997. The \$4,000 scholarship was established in 1990, the purpose of which was to encourage Native Canadians to study journalism at a Canadian institution and eventually enter the field of mainstream journalism in Canada.

The award honors Gillis Purcell, the general manager of the Canadian Press, the national news agency, from 1945 to 1969.

The scholarship is to be awarded to a Native Canadian (status or non-status Indian, Metis or Inuit) who is studying journalism at a Canadian university or community college.

Selection of the successful applicant will be made by a Canadian Press awards committee. Deadline for applications is Dec. 31 of each year.

Application forms can be obtained from schools of journalism, Native organizations or from: Norman Graham, Manager of Employee Relations, The Canadian Press, 36 King street East, Toronto, ON M5C 2L9. Phone (416) 594-2179 or Fax (416) 364-9283 for further information.

Remote research station to drift in polar ice pack

The University of Washington with funding from the United States National Science Foundation plans to establish a floating research station in the permanent polar ice pack.

The remote Arctic Ocean site is a three hour flight by twin otter north of Alaska and northwest of the Banks Island hamlet of Sachs Harbour.

This project, known as SHEBA (Surface Heat Budget of the Arctic Ocean) will house up to 30 scientists.

They will live aboard the ice bound laboratory, an ice breaker frozen into the drifting ice pack, for 14 months.

The researchers and their support team will encounter some of the most extreme conditions on earth.

Future predictions of environmental change in the polar region depend on the ability to understand the energy interactions between the upper ocean, ice and earth's atmosphere.

Research in this area is severely limited by the lack of information and understanding of the relationship between the upper ocean, sea ice and lower atmosphere throughout the year in the Arctic Ocean.

SHEBA is a major research endeavor developed to address this requirement and to better understand the interaction of the surface energy balance, energy lost to space and energy retained by clouds.

A number of international bidders have responded to this multi-million dollar bid.

Canada's bid is led by Inuvialuit Projects Inc. teamed with the Canadian Coast Guard.

University of Alberta
Edmonton

School of Native Studies

The School of Native Studies, University of Alberta invites applications for a tenure track appointment in Cree Language at the Assistant Professor level. Salary range for this position is \$39,230 - \$55,526.

The successful candidate must have fluency in the Plains (Y) dialect of Cree and facility in writing Cree (both in syllabics and Roman orthography).

The successful candidate must possess a successful record of teaching Cree at the post-secondary and/or secondary levels and must demonstrate promise of excellence in both curriculum development and research. A university degree is desirable, although an equivalence of qualifications and experience will be considered.

The effective date of appointment will be July 1, 1997. Closing date for receipt of applications (which must include a complete CV and the names of three references) is February 28, 1997. In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents of Canada. If suitable Canadian citizens and permanent residents cannot be found, other individuals will be considered. All communications should be sent to:

James Dempsey, Director
School of Native Studies
University of Alberta
11023-90 Avenue
Edmonton, Alberta T6G 1A6

The University of Alberta is committed to the principle of equity in employment. As an employer we welcome diversity in the workplace and encourage applications from all qualified women and men, including Aboriginal peoples, persons with disabilities, and members of visible minorities.

Windspeaker ... committed to Aboriginal news.
To find out more call toll free: 1-800-661-5469

Quebec Aboriginal trail on the information highway

By Louise (Bastien) Delisle
Windspeaker Contributor

CYBERSPACE

A new Internet site on Quebec's Native people is intended as an economic, cultural and social development tool.

"La Piste amerindienne" (Native trail) will feature information on Quebec's first peoples, including First Nations, Inuit and Métis and non-status Indians.

Economic development will be fostered through information on commercial goods and services, such as tourism, provided by Native people, communities and organizations.

The site will provide business opportunities for Native

ventures and businesses.

This French-language internet site on Native peoples in Quebec also intends to promote the use of the information highway in Native communities through an educational campaign.

A number of Native nations, communities and organizations are already positioned on the internet.

"La Piste amerindienne" will direct French-speaking internet surfers to these sites and help create others.

There are some 60,000 Native people in Quebec, including over 50,000 registered Indians.

Altogether, an estimated 30,000 Native people in this province use French as their general communications lan-

guage, as opposed to English.

To them, as well as French-speaking people in general, there is precious little to be found on Native people on the internet, except for a few government sites.

These include the federal Department of Indian Affairs and Northern Development and Quebec's Secretariat aux affaires autochtones, the equivalent of a provincial Native affairs department.

Hypertext links to these sites will be provided in addition to new, independent material written especially for "La Piste amerindienne".

The site will be located at <http://autochtones.com>. It is expected to come on line during the course of January 1997.

Aboriginal Co-Chair Services for Children and Families

The Commissioner of Services for Children and Families, Region 14, requires an Aboriginal Co-chair for the Peace River area. This is a partnership between the provincial government and the community to develop new ways to provide services to children and families in our community. This is a volunteer position that is open to anyone in the Peace River area. Please submit your name, a brief biography on your interest in improving services to children and families, history of community participation and involvement with Aboriginal communities by January 10th, 1997 to:

Services to Children and Families
9621 - 96 Avenue, Bag 900-32
Peace River, AB T8S 1T4
For more information, call 310-0000, toll-free and ask for 624-6363.



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The University of Lethbridge Faculty of Education Tenure-Track Positions

The Faculty of Education seeks to fill four approved tenure track positions at the assistant professor level for July, 1997. These approved positions have been left vacant by retirements and will maintain the Faculty's complement of 36 full-time, continuing positions.

The Faculty offers a highly regarded program of initial teacher preparation. Approximately 200 students are admitted each year to the B.Ed. component of a five-year, combined-degrees program which has a strong field-based focus. The undergraduate work is complemented by a rapidly growing M.Ed. program with over 225 active enrolments, consisting mostly of teachers and other professionals studying part-time. All professors are expected to supervise preservice students in at least one of their practica as well as to teach undergraduate and graduate courses, supervise graduate students and conduct scholarly or creative work.

Much of the Faculty's undergraduate on-campus program is integrated across subjects and strongly linked to practicum work in the schools.

Candidates must have a strong commitment to teacher education, to the professional development of teachers, and to working in a collaborative teaching and scholarly environment. Qualifications include a doctoral degree, completed or near completion, and eligibility for teacher certification in Alberta. An interest in and commitment to school-based, cooperative research will be an asset. The ability to integrate communications technology into the candidate's teaching repertoire will strengthen applications for all four positions. Experience with First Nations education will likewise enhance all positions.

Successful candidates will possess expertise and qualifications in ONE of the following primary areas of responsibility. Ideally they will also be able to teach in at least one of the secondary areas listed below.

Primary Areas of Responsibility

1. Educational Psychology
2. Evaluation of Student Learning
3. Curriculum Design (Multimedia)
4. Elementary Education

Secondary Areas of Responsibility (not in any order of priority)

- | | |
|---|--|
| 1. Adult Education | 6. English as a Second Language Education |
| 2. Communications Technology in Education | 7. Leadership |
| 3. Counselling | 8. Middle School Education |
| 4. Early Childhood Education | 9. Secondary English Language Arts Education |
| 5. Education of First Nations Students | 10. Special Education |

In making these four appointments, the Faculty hopes that one successful candidate will also be able to teach courses in research methodologies, especially quantitative.

Applications, accompanied by a full resume and the names of three references, will be accepted until February 28, 1997. Mail applications to:

Dr. Laurie Walker, Dean of Education, University of Lethbridge, 4401 University Drive, Lethbridge, AB, T1K 3M4, Telephone: (403) 329-2051, Fax: (403) 329-2252. E-Mail: Walker@hg.uleth.ca

The University aspires to hire individuals who have a demonstrated potential for excellence in teaching, research and scholarship. The University of Lethbridge is an equal opportunity employer. In accordance with the Canadian Immigration Regulations, this advertisement is directed to Canadian citizens and permanent residents of Canada.



University of Lethbridge

CONSIDER A CAREER IN LAW ENFORCEMENT with a CRIMINAL JUSTICE CERTIFICATE from LETHBRIDGE COMMUNITY COLLEGE

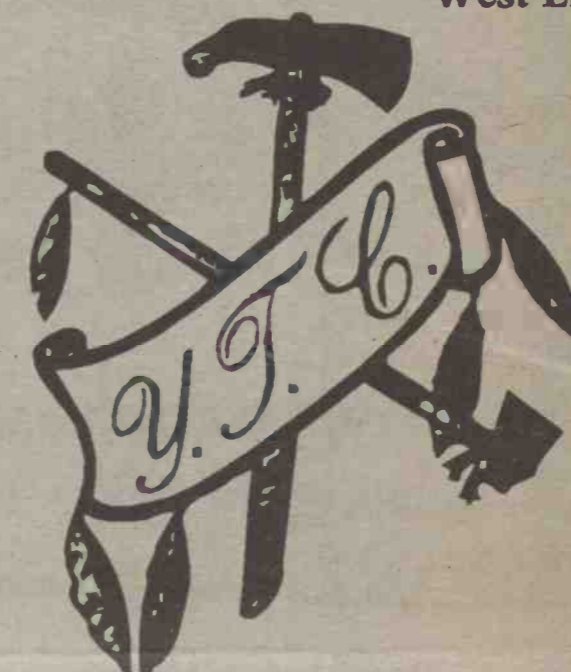
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For more info, call: (403) 382-6951 or TOLL FREE 1-800-572-0103

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Yellowhead Tribal Council Education Centre • Yellowhead Tribal Council Education Centre

Lac Ste Anne Pilgrimage

(JULY 19-24, 1997)

Pictorial Theme

The Lac Ste Anne Board is offering an open test to select the pictorial theme which will be incorporated into the promotional material for the 1997 event.

The theme of the Pilgrimage is:

"Jesus Christ is with us yesterday, today and tomorrow."

Guidelines:

- Interested participants submit an original drawing in the form of a drawing.
- The drawing should represent the spirit and/or current theme of the Pilgrimage - with an emphasis on aboriginal content.

Send drawings or sketches to:

Pictorial Theme Committee
Lac Ste Anne Pilgrimage
c/o 10336-114 Street
Edmonton, AB T5A 1T4

Submission deadline: February 10, 1997

The winner will be selected with a framed copy of their creation. A copy will be displayed in "The Shrine" at Lac Ste Anne.

Last year's winner was Sheldon Meek of Edmonton.

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internet-kanderso@box7445@peaceriver.ab.ca
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CAREERS

Lac Ste Anne Pilgrimage

(JULY 19-24, 1997)

Pictorial Theme Contest

The Lac Ste Anne Pilgrimage Board is offering an open contest to select the pictorial theme which will be incorporated as part of the promotion of this year's event.

The theme of this year's Pilgrimage is:

"Jesus Christ is the same yesterday, today and forever"
— Hebrews, 13:8

Guidelines:

- Interested participants are to submit an original creation, in the form of a drawing or sketch
- The drawing should in some way represent the spirit, history, and/or current theme of the pilgrimage - with an emphasis on aboriginal content.

Send drawings or sketches to:

Pictorial Theme Contest
Lac Ste Anne Pilgrimage Board
c/o 10336-114 Street
Edmonton, AB T5K 1S3

Submission deadline:

February 10, 1997
The winner will be presented with a framed copy of his or her creation. A copy will also be displayed in "The Shrine" at Lac Ste Anne.

Last year's winner was Sheldon Meek of Edmonton, AB.

Applications invited for NORTEP/NORPAC

- An exciting new opportunity in Post-Secondary Education for Northerners
 - OFFERS a choice of 4 Program Streams
 - University accredited through University of Saskatchewan and University of Regina
- NORTEP is a registered affirmative action program. Preference may be given to applicants with facility in Cree/Dene language, and who are of Indian and Metis ancestry.

TEACHER EDUCATION (B.ED)

- Elementary Teaching: Gr. K-5
- Middle Years Teaching: Gr. 6-9
- High School Teaching: Gr.10-12 (Secondary)

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- Professional Access Program: offers 1-2 years of Arts and Science to serve as a bridge for going on-campus to complete your university studies for careers other than teaching.

ELIGIBILITY:

- Northern Resident status (15 years or half your life in Northern Saskatchewan).
- Complete academic grade 12, OR qualify for 'mature entrance' provisions at the U of S and 'University Entrance Program' at the U of R (call NORTEP re. details).

Deadline for Applications: March 17, 1997

For more information contact Michelle at:
NORTEP/NORPAC

Box 5000, La Ronge, SK S0J 1L0 • Phone: (306) 425-4411 • Fax: (306) 425-3580



POSITIONS AVAILABLE

Jules Mattinas Healing Lodge Attawapiskat

The Jules Mattinas Healing Lodge is a developing Nishnawbe-Aski Nation solvent abuse treatment centre located at Attawapiskat. It is an opportunity to be involved in the creation of a new facility. It is seeking applicants for the following positions:

Program Staff will be responsible for the delivery of service to client. Two of the eight positions will be filled by a couple who will be able to provide a strong parent model. A post-secondary degree in nursing, health administration, addictions or related field with experience with solvent abuse treatment is desired.

Closing Date: January 10, 1997

All of the above positions require knowledge of Aboriginal culture and appreciation of traditional healing. Interested applicants send resumé to:

Jim Docherty and Associates
21 Aitken Place • Toronto, Ontario • M5A 4E6
Fax: (416) 864-0596

For further information contact:
Martha McGuire (416) 864-1683

RESEARCH AND DEVELOPMENT OFFICER Metis Settlements Appeal Tribunal

Competition No. 96E0155-001-WDSP

EDMONTON — The Metis Settlements Appeal Tribunal is seeking two (2) individuals with well developed communication skills along with good listening/writing skills to deal with incoming calls and correspondence regarding the investigation of complaints, inquiries and appeals. Responsibilities within these ongoing roles include gathering and analyzing all necessary background information for cases through researching regulations, policies or legislation to determine the merit of each complaint/appeal case. Your recommendations of action required are submitted to the Senior Appeal Advisor. You will be required to set up and attend hearings, prepare hearing packages, summarize the hearing proceedings, prepare reports and assist in the preparation of decisions for the Appeal Tribunal. Extensive travel and varied work hours are a condition of employment. **QUALS:** University degree with related experience. Equivalencies considered. Related research experience would be an asset. Working knowledge of Cree and a good understanding of Metis culture is desirable. Knowledge of land and membership, and oil and gas activities on the eight Metis Settlements is a definite asset.

Salary: \$30,288 - \$40,296

Closing Date: Open until a suitable candidate is selected.

Please submit your resume or application quoting competition number to:

Donna Lehman, Human Resource Consultant, Family and Social Services, 2nd Floor, 10035 - 108 Street, Edmonton, Alberta T5J 3E1. Phone: (403) 427-7277, Fax: (403) 427-3937.

PEACE HILLS TRUST



Robert Louie, B.A. LLB

On behalf of the Board of Directors of Peace Hills Trust, Victor S. Buffalo, Chairman, is pleased to announce the appointment of Mr. Robert Louie to the Board.

Mr. Louie is a graduate of the University of Victoria (LLB) and also holds a Business Administration Diploma. He is a member of the Westbank Indian Band, Westbank, B.C., and served as Chief of his Band (1986 - 1996) and as Councillor (1974 - 1976).

Mr. Louie is presently a Task Group Member, First Nations Summit; Chairman of the National Lands Advisory Board; Director, National Aboriginal Economic Development Board; Director and President, First Nations Finance Authority Inc; and has held several other Directorships from which he brings valuable knowledge and experience to Peace Hills Trust.

PEACE HILLS TRUST is Canada's first and largest Native trust company wholly owned by the Samson Cree Nation of Hobbema, Alberta.

PEACE HILLS TRUST has branches throughout western Canada and is presently delivering financial services throughout most regions of Canada. Head office is situated on reserve in Hobbema and Corporate Office in Edmonton, Alberta.

PEACE HILLS TRUST's main focus is to serve the financial needs of First Nations and their members, corporations, institutions, and associations, both on and off reserve and also provide financial services to non-native clientele.

SASKATCHEWAN INDIAN FEDERATED COLLEGE EMPLOYMENT OPPORTUNITY

FIRST NATIONS FACULTY ARE ENCOURAGED TO APPLY



SIFC is a First Nations controlled university college with campuses in Regina and Saskatoon and the Extension and Northern Operations Department in Prince Albert. Federated with the University of Regina since 1976, SIFC offers undergraduate and graduate university courses in an environment of First Nations cultural affirmation. With over 1,500 students on and off-campus, SIFC has been an innovator in the development and delivery of academic programs geared to meeting the unique needs of indigenous peoples. Degrees and certificates are offered in 10 different academic areas.

SIFC is accepting applications for FACULTY POSITIONS in the following areas (subject to budget approval): Positions will start July 1, 1997.

The Indian Studies Department of the Saskatchewan Indian Federated College is presently seeking to fill two permanent-track faculty positions at the SIFC Regina campus. Both candidates must possess the following qualifications:

- Proven knowledge and experience in Aboriginal cultures, traditions and contemporary issues
- Demonstrable commitment to, and experience in, multidisciplinary scholarship, research and curriculum development
- Demonstrable experience and ability in community-based applied research in candidate's area of specialization
- The ability to speak an Aboriginal language is an asset

In addition to the above, candidates for the first position must possess a PhD with experience in multidisciplinary graduate level instruction, supervision and program development. Candidates for the second position must possess a Masters Degree (PhD or equivalent preferred) with a strong multidisciplinary background in Indian/Native History in Canada and at least one of the following areas: economic geography, economic history, Indigenous economic systems and economic development.

Salaries for both positions commensurate with experience and qualifications.

Serious candidates are encouraged to send a letter of application complete with a curriculum vitae and the names and addresses of three references by February 15, 1997 to:

Winona Stevenson, Department Head
Indian Studies Department
SIFC, Saskatoon campus
710 Duke Street
Saskatoon, SK S7K 0P8
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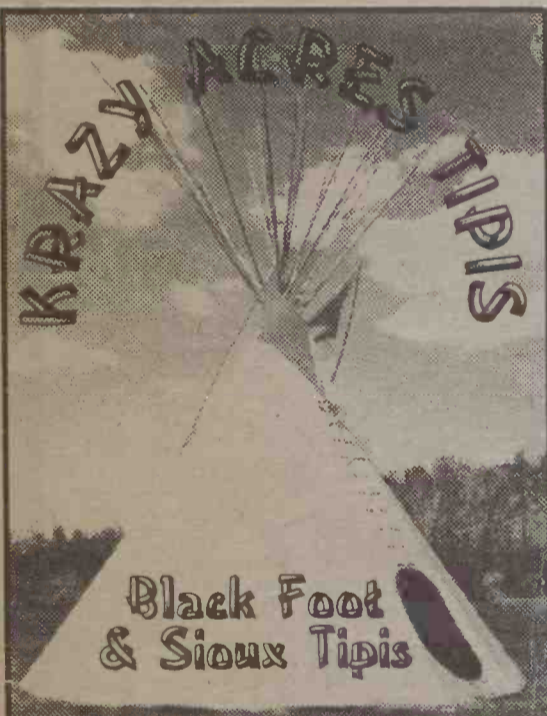
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Osborne murder

(continued from p. 5)

Randy McNicol, counsel to the Aboriginal Justice inquiry, which reviewed the murder and the trial of the four men involved, said he cannot see any new charges being laid out of Johnston's recent statements.

George Dangerfield, Crown attorney on the 1987 trial in which Johnston was convicted of second-degree murder and his co-accused James Houghton was acquitted, said late-in-the-day revelations are always suspect.

Houghton's lawyer John Scurfield said he did not believe that new charges would be laid at this late date. He also said the media and the RCMP have tainted any investigation by making Johnston's statement public.

The statement was released by Native provincial politician Eric Robinson and Manitoba Grand Chief Phil Fontaine who were involved in the "healing circle" between Johnston and Osborne's sister. Robinson said he will be urging the Justice Minister to ensure that charges are laid.

RCMP Sergeant Gerry Jennings agreed that the release was ill-advised. He said the statement is now open to speculation and comment from all sources, which could prejudice the view of prospective jurors.

In 1991, the Aboriginal Justice Inquiry recommended that lesser charges, such as abduction, be laid against Houghton. However, an independent review by the Alberta Justice Department found there was not sufficient evidence to do so. By common law, no one can be tried for the same charge twice.

Cecilia Osborne said she does not believe Johnston's story — that he didn't kill her sister —



MICHAEL SMITH

Helen's mother, Justine Osborne at the November 1995 rally.

but believes that other people at the scene participated. All four of the men have blood on their hands, she said, and the case should be re-opened and new charges pursued against Houghton.

After 25 years she said she is still filled with pain, anguish and anger about the murder of her sister and the events which followed. She said justice has not been done and would not rest until all avenues, including civil litigation, have been pursued.

In November 1995, the Osborne family, including Helen Betty Osborne's 70-year-old mother Justine and members of the Norway House First Nation, marched to Winnipeg in protest against the possible parole of Johnston.

The Osborne case was the subject of a television program, *Conspiracy of Silence*, titled so because some people in The Pas knew who killed Osborne but kept quiet, delaying prosecution for 16 years.

Enfranchised band demands redress

By R John Hayes
Windspeaker Staff Writer

EDMONTON

Hearings before two members of the Indian Claims Commission into the enfranchisement of the Michel Band Number 132 opened Jan. 17 in Edmonton. Commission co-chair Jim Prentice and commissioner Carole Corcoran, in addition to lawyers representing the commission, the Government of Canada and the Friends of the Michel Band Society, heard representations from descendants of band members following an opening statement by Michel Chief Gilbert Anderson.

The Michel Reserve was located northwest of Edmonton on what would now be very valuable land, but was enfranchised in 1958 following hearings into the matter in 1956. Anderson said that there are more than 650 descendants of band members in the society who have been reinstated as status Indians under Bill C-31, passed in 1985.

"The question to be dealt with at this hearing is a very narrow one," said Prentice. "Whether or not this group of people consti-

tutes an Indian band under the specific terms of the claim and the Indian Act."

Anderson detailed the troubled history of the band, which reportedly entered the 20th century as a model reserve. Land was scooped away from the band bit by bit between 1900 and 1930. After the First World War, a group of 10 families chose to enfranchise, finally leaving the band in 1928. They struggled to farm under the restrictions of the Indian Act. The depression wiped them out, and all of them lost their land.

The second enfranchisement was encouraged by amendments to the Indian Act in 1951 that included a provision whereby a majority of band members was not required for enfranchisement. At the 1956 hearings, led by two Second World War veterans who were unable to get their veterans benefits because of their status, fewer than 20 band members spoke or voted.

"The decision of 17 members to enfranchise was accepted by the government," Anderson said, "but the petition of 383 members to [then-Indian Affairs minister] Tom Siddon in 1992 was ignored. It makes no sense."

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