

Wind speaker

QUOTABLE QUOTE

"We did not know where to hunt... there was no daylight from November to February. We survived mostly on the garbage of the white man. Traveling to the dump for a bit of bread became our daily labor."

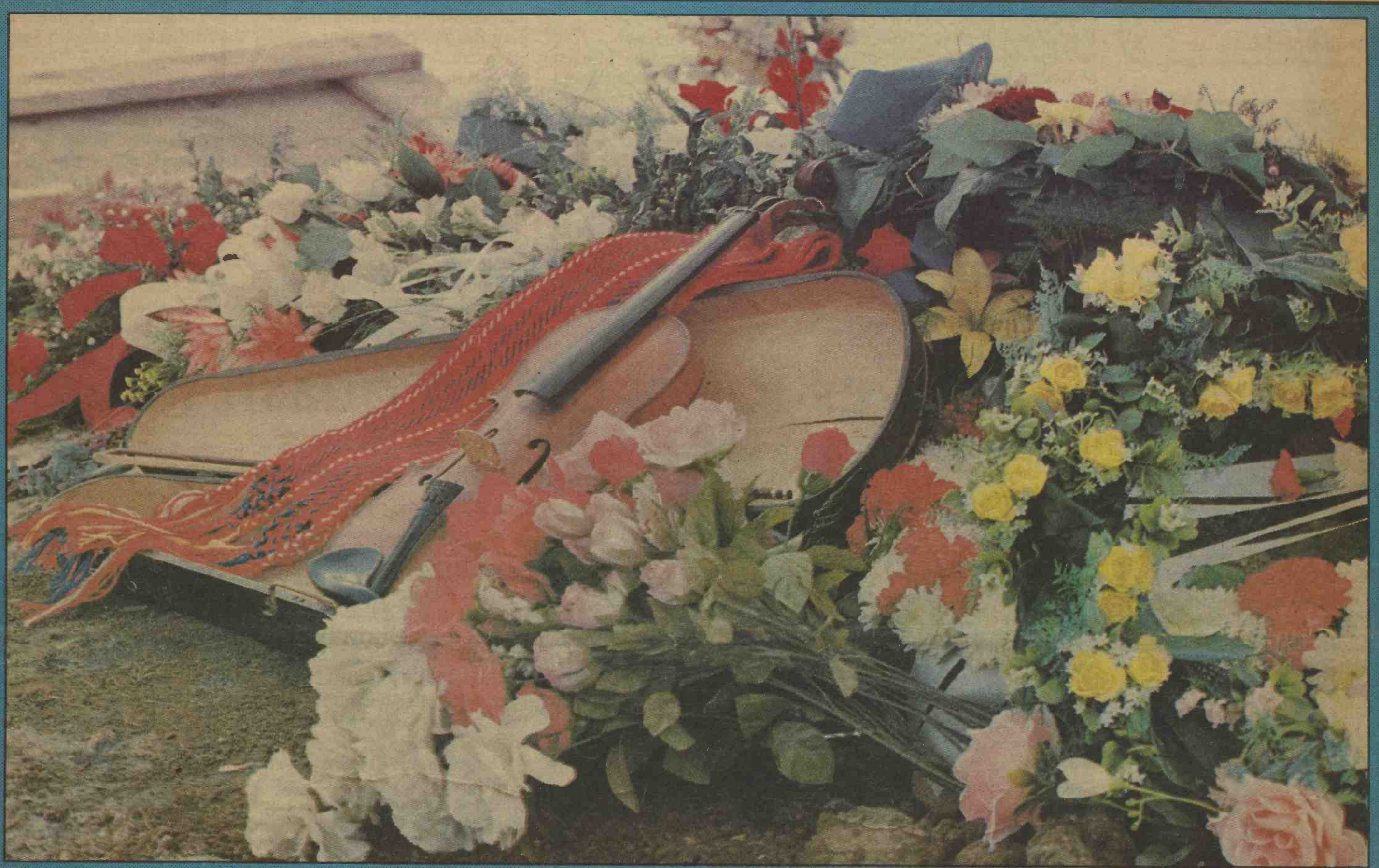
- Inuit relocatee
Markoosie Patsauq
See Page 3

March 15, 1993

North America's Leading Native Newspaper

Volume 10 No. 25

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Leah Pagett

An eloquent farewell

Flowers, a fiddle and a Metis sash stand beside the grave site of Metis leader Larry Desmeules at Holy Cross Cemetery in Edmonton. Desmeules was honored by the first ever Metis State funeral. See page 8.

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Funding cuts hit federal programs

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

The federal government confirmed late last month that it has slashed funding for Native economic development.

The government's spending estimates announced in the House of Commons Feb. 26 confirmed details of the 10-per-cent budget cuts to Native programs promised in Finance Minister Don Mazankowski's December mini-budget.

The estimates confirmed:
• Friendship centres across Canada were cut 10 per cent. Department estimates from the Secretary of State show a drop of \$2 million, from \$19.8 million to \$17.8 million, putting funding levels below the 1990 cutback levels.
• The Northern Native Broadcast Access Program, also

funded through the Secretary of State, was chopped \$1 million, from \$11.2 million to \$10.1 million, bringing it below 1990 levels.

The Canadian Aboriginal Economic Development Strategy also lost out. Spending estimates for the three departments responsible for the program, the Department of Industry, Science and Technology Canada, the Department of Indian and Northern Affairs and the Canada Employment and Immigration Commission, show an average funding drop of seven per cent for Native economic development.

DIAND reported a cut of \$54 million to Native programs. A breakdown shows:
• DIAND's share of community economic development programs was cut by \$20 million.
• Capital facilities and maintenance was cut by \$16 million.
• Funding for Native political organizations was cut back to \$10 million, one-half of

their 1989 levels.

- Specific claims were reduced \$6 million.
- Cultural centres lost \$1 million.
- Core grants and policy development lost \$1 million.

The Industry, Science and Technology Canada contribution to Native economic development programs was cut by almost \$6 million.

Funding for the Canada Employment and Immigration Commission's Pathways to Success, an employment training program for Natives, was the only Canadian Aboriginal Economic Development Strategy program not cut, a DIAND spokesperson said.

Assembly of First Nations Alberta Regional chief Jerome Morin said the cuts will drastically affect First Nations funding. Taking away the already meagre amounts of social services funding will only push the government's commitment further out of wack.

"You don't keep feeding people fish, you teach them how to fish," he said.

Funding to the First Nations economic development is also used as a lever to acquire additional monies from non-government sources, he said. Cutting back funds means lost revenue from other sources.

Federal government officials should also visit reserves to see the Third World conditions that many Natives live in before they make the cuts, he said.

"They can't take food off of our table. We're already starving."

AFN spokesperson Karen Isaac said she was also surprised by the level of the cuts, especially after Prime Minister Brian Mulroney said last fall that he wanted to increase the number of Native businesses by 5,000, bringing the total to 10,000.

The AFN is currently analysing the extent of the cuts to see how far they go, she said.

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ECONOMIC DEVELOPMENT

Agriculture may be the way to gain economic self-sufficiency for some northern Alberta bands and Metis settlements. Representatives met last month in Slave Lake at the Northern Native Agriculture Development Conference to discuss potential products, market development and training programs. See Page 9.

ELDERS EDUCATE

Some members of the Native Brotherhood Organization in Manitoba's Stony Mountain Federal Penitentiary have found the way to inner peace. Elders have helped by teaching them about their culture and traditional values. At a recent conference, Elders spoke, led sweat lodges and traditional prayers, dances and songs. See Page 17.

AD DEADLINES

The Advertising deadline for the March 29th issue is Thursday, March 18th, 1993.

Lubicon arson case a mistrial

Judge rules evidence heard was inadmissible

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

The first in a series of 13 trials for the Lubicon band members charged with fire-bombing a logging camp has been declared a mistrial.

Justice J. McFadyen discharged the 10 women and two men March 8 after ruling that certain evidence heard in the trial of Reinie Jobin was inadmissible.

McFadyen said the evidence in question, police transcripts from two separate conversations with Jobin, risked prejudicing the jury against the defense.

She would not, however, explain how she came to her decision as that would itself risk further prejudice.

Jobin was charged with arson and mischief for a fire in

November, 1990 that did an estimated \$25,000 damage to a logging camp at Haig Lake, 350 kilometres north of Edmonton.

The camp, run by Buchanan Lumber, a subcontractor to Diashowa Canada's Peace River pulp mill, was on land claimed by the Lubicon.

McFadyen apologized to the jury for her decision.

"I feel let down by a job not done," she said.

Defense lawyer Ken Staroszik said he was pleased with McFadyen's ruling. He said the evidence garnered from police interrogations was inadmissible because it violated Jobin's right to remain silent and to have legal counsel present during questioning.

Jobin was questioned by RCMP officers on two separate occasions, Staroszik said. The first occurred on the night of Nov. 29, when RCMP stopped and detained Jobin on a high-

way for more than two hours. Jobin was not told he was under arrest, nor why he was being detained.

And on Dec. 4, Jobin was brought into the RCMP detachment at Red Earth for questioning. Although Staroszik said his client's rights were again violated, he would not give any details on the incident.

McFadyen's ruling was one in a series of problems that have plagued the proceedings, said Staroszik. The Crown prosecutor and the police were not disclosing relevant evidence in a timely manner.

They were also producing internal minutes from meetings and memoranda referring to a case involving the Lubicon's land claim, and not the fire-bombing, said Staroszik. As a result, the Crown was producing documents for a case against the land claim, not for the case against Jobin.

"This trial never really got going right. It never got going in spirit."

And Staroszik said he does not expect a new trial to begin before the summer as there are other issues over the case that need to be dealt with first. The Supreme Court of Canada must first consider the compellability of Lubicon band members to testify against the accused.

"Witnesses have stated that they didn't want to testify against themselves," he said. "This could really divide the community."

The Supreme Court has heard two similar cases over compellability, but both were dismissed when the Crown withdrew so a decision has never been made. The prosecution's case rests on the testimony of the witnesses, Staroszik added.

Jobin's next court appearance is scheduled for April 13. No trial dates have been set for the other 12 Lubicon.

Greyeyes loses bid to quash inquiry

By D.B. Smith
Windspeaker Staff Writer

WILLIAMS LAKE, B.C.

A petition by a former RCMP officer to have a B.C. judicial inquiry declared invalid was dismissed last month by the province's Supreme Court.

The petition by Jim Greyeyes to halt the Williams Lake judicial inquiry into the abusive treatment of Natives by the justice system was dismissed by Supreme Court Chief Justice William Esson.

Esson ruled there was not sufficient cause to declare the inquiry invalid based on the two reasons outlined in Greyeyes' petition.

Greyeyes, who now works as a senior policy analyst for the B.C. government, said he wanted the inquiry declared invalid because it dealt with matters of criminal law and was therefore beyond the legal authority of the province.

Native witnesses at the inquiry have named Greyeyes as a former RCMP officer who was known for beating Native prisoners.

"He could, without finding criminal misconduct, find that there was excessive use of force in the sense that Native people were treated with lack of consideration and in a discriminatory manner."

- Supreme Court Chief Justice William Esson

Esson ruled, however, that he had no doubt that the inquiry is examining the administration of justice within the province and therefore did not trespass into federal jurisdiction.

He also pointed out that any examination of wrongdoing by the RCMP, particularly the use of excessive force against Natives, is not the primary object of the inquiry, although it is a significant part of their accusations of poor treatment at the hands of the "justice system."

The Williams Lake inquiry is hearing stories of abuse from members of 15 bands in the Cariboo-Chilcotin region of central B.C.

Complaints against the RCMP, filed by about 80 Natives in the region, date back

over a period of almost 30 years.

Esson ruled that inquiry justice Anthony Sarich, in his evaluation of witness' testimony, is not bound to the Criminal Code definition of "excessive force."

"He could, without finding criminal misconduct, find that there was excessive use of force in the sense that Native people were treated with lack of consideration and in a discriminatory manner."

Greyeyes also objected to the inquiry on the grounds that a subpoena forcing him to testify about his experiences as an officer in the community would take away his right under Section 7 of the Charter of Rights and Freedoms to remain silent.

Although compelled to testify at the inquiry, Greyeyes can

invoke the protection of the Canada Evidence Act to prohibit the use of any incriminating evidence uncovered by the inquiry in future investigations, Esson ruled.

Brian Williams, the lawyer representing the 15 bands in the Cariboo-Chilcotin region of central B.C., said the Chief Justice's ruling was correct.

"My clients are very satisfied," he said.

Williams said the provinces should have the right to set up inquiries into the justice system as justice is a provincial matter. But if Greyeyes is not subpoenaed to appear, the inquiry will not suffer for it.

"The RCMP asked that (Greyeyes) be subpoenaed, not the commissioner," he said. "We don't care if he testifies or not. We've got people to stand up and say what he did. We don't care."

Greyeyes could not be reached for comment.

To date, the inquiry has met with thousands of people from half-a-dozen bands in Cariboo country. The commission will hear testimony until mid-April.

NATION IN BRIEF

Casino continues to operate

The RCMP appear to be in no hurry to shut down the casino that reopened last Sunday on the White Bear reserve in southeast Saskatchewan. Corporal David Hoeft says the mounties have no intention of taking action until their investigation is complete. Government officials said they expected the police to shut the gambling outlet down when it reopened. The RCMP reported, however, that they are not working to anyone else's timetable. The White Bear band opened the facility three weeks ago in a golf clubhouse located on the reserve, 200 kilometres from Regina. The casino is operating in direct violation of provincial law. Band chief Bernard Shepherd maintains, however, that the government has no right to control activities on Indian land.

Band approves land claim deal

The Janvier band in northeastern Alberta is \$5 million richer now that band members have approved a land claim deal. Band spokesperson Eva Janvier said the band voted 33 to 117 in favor of ratifying the deal between the band, federal, and provincial govern-

ments. The Janvier band will also receive 1,300 square hectares of land in the settlement. The claim was filed in 1978. There is no immediate plan for spending the money, Janvier said, although there is talk of providing housing and employment for band members. The money will be placed in a trust fund for the next several years. Only the interest will be used for investments. The land claim site is located about 320 kilometres northeast of Edmonton.

Inmate camp planned for Lac La Biche

Alberta Minister of Justice Dick Fowler announced plans to build a Native inmate camp in the Lakeland Provincial Park near Lac La Biche in central Alberta. The camp will be completed by April and will be operated by Metis staff. The facility will house Native and Metis offenders from Lac La Biche and the surrounding areas. Fowler said the decision to build the camp was in direct response to the 1991 Cawsey report, a commissioned document that highlighted the need for more programs for Metis and Native offenders. Environmental Protection Minister Brian Evans also said the use of inmate manpower will be cost-effective

for the government. The camp's capital costs are estimated at \$90,000.

Federation seeks games funds

Organizers of the 1993 North American Indigenous games went to Ottawa last week in search of \$400,000 funding. Eugene Arcand, fifth vice-chief of the Federation of Saskatchewan Indian Nations, said he was confident of getting a third of the \$1.5 million needed to finance the games. His request to the departments of Indian Affairs, Health and Welfare, and Fitness and Amateur Sport comes, however, in the wake of the federal government's 10-per-cent slash to Native programs. Games' organizers hope to raise \$500,000 each from the city of Prince Albert, the federal and provincial governments, and corporate sponsors. The second annual North American Games will be held in Prince Albert, Sask. July 18-25. The games are expected to attract more than 5,000 athletes from nine provinces, two territories and nine American states. Some of the 15 sports on the schedule include lacrosse, basketball, soccer, swimming, track and field, badminton, baseball and volleyball.

Dissenters defy elders over bison import

By Barb Grinder
Windspeaker Contributor

BLOOD RESERVE, Alta.

What was to be an historic celebration turned into an angry confrontation on the Blood Reserve. On Monday, March 8, a small group of protesters set up a highway blockade that kept Chief Harley Frank, Elders from the Buffalo Women's Society and two truckloads of bison from entering the reserve for almost two hours.

The drama actually began about a year ago, when Frank was the tribe's Economic Development Officer under former Chief Roy Fox. In a plan that was meant both as a symbolic reaffirmation of his people's independence and a commercial enterprise, Frank suggested the tribe develop a herd of buffalo on the almost-defunct Blood Indian Ranch.

The concept was approved by the chief and council and negotiations began for the purchase of 84 bison from the Triple Seven Ranch in South Dakota. Cost of the animals was finally settled at just over \$1,100 each.

The deal was finally completed at the end of February, three months after Fox and about half his council had been ousted and Frank was elected as chief. Six of the council members under Fox were re-elected.

Since the election, Frank and the old council members haven't seen eye-to-eye on a number of issues, including the bison purchase.

Citing the tribe's \$3 million debt as ample reason not to go ahead with the almost \$100,000 bison buy, Frank was asked to cancel the deal. When he refused, a protest group formed.

Robert Blood, one of the most outspoken members of the protesters, said Frank had ignored the council's request to suspend the purchase, showing a complete disregard of their opinions.

"He just went ahead on his own with the deal," Blood said. "He has no authorization for this and no right to spend the money."

Frank may not have had council's approval, but he did have the backing of many of the

tribe's Elders, especially the Buffalo Women's Society which had been promised an animal for ceremonial use in their Sun Dance ceremonies. Hereditary Chief Jim Shot Both Sides also supported the purchase.

A group of Elders and Buffalo Society women, along with Chief Frank and his wife Lois, left last week for South Dakota, to escort the bison home.

Spiritual ceremonies were held at the Triple Seven Ranch, and later at the Coutts, Alberta border crossing, where the animals entered Canada.

The bison, all year-and-a-half old pregnant cows, were transported by two large cattle liners, taking three days for the trip. At least one of the animals died en route and will be replaced. Reports are that a second one may have suffered the same fate.

Frank says he was well aware that a protest was being planned, but wasn't sure of the exact nature it would take. He was visibly tired and upset when his convoy of animals and people was halted by the blockade.

About a dozen protesters and Blood Police were at the site when the chief and the bison arrived at the Highway 509 entrance to the reserve, just after 1 p.m. Also present were a small number of people who had shown up to accompany the bison to their new home on the reserve, ending a 120-year period when the animals were missing from the Blood way of life.

With Frank, his wife and a group of Elders walking in front, the lead truck inched its way across the reserve boundary. Protesters also placed themselves in front of the truck's bumper, trying to stop the procession. At one point, Robert Blood laid down in the middle of the highway, only to have some of the Elders bodily move him from the road.

He was later chastised by others in his own group for being rude to the Elders.

RCMP finally persuaded the protesters and onlookers to move out of the way, but small confrontations continued to develop, mainly between the protesters and the elderly Native women.

Once the cattle liners and their escort turned off the highway onto the gravel road leading to



Barb Grinder

Chief Harley Frank, surrounded by Elders and members of the Buffalo Women's Society, leads a procession onto the reserve, followed by trucks containing bison. A scuffle ensued (below) between members of the women's society and those opposed to the bison purchase.



Barb Grinder

the ranch, RCMP blocked the entrance. A number of onlookers, media vehicles and at least one of the protesters managed to make their way down to the 25,000 acre ranch by cutting across the prairie.

A brief ceremony and a number of speeches welcomed

the animals to the ranch. Close to tears, Frank told the small assembled audience that the bison would help end the dark days brought upon his people by the coming of the white man, both spiritually and financially. Buffalo meat currently brings a high price, largely because of its excel-

lent taste and low fat content.

Council is now attempting to suspend Frank from his position as chief, though the legal weight of the move is unknown. Frank has retaliated by stating he will change the structure of the council and suspend its members without pay.

Commission to hear from relocated Inuit Elders

OTTAWA

The Royal Commission on Aboriginal People will hold special hearings for the High Arctic Exiles this spring to examine the forced relocation of Inuit families during the 1950s.

"Testimony presented to the commission by relocatees, during hearings in Inukjuak in the spring of 1992, triggered our concerns," commission co-chair Rene Dussault said.

"We are struck by the fact that reports prepared for the government have relied on department files and have rarely taken the relocatees' oral testimony seriously."

Seventeen Inuit families - 87 people - living in Inukjuak, Nunavik in Northern Quebec and Pond Inlet, Baffin Island were relocated by the federal government, between 1953 and 1955, to Resolute Bay on Cornwallis Island and Grise Fiord on Ellesmere Island.

The Inuit say they have experienced considerable hardship as a result of the relocation and they were not returned home when the government's plans failed.

The new inquiry is part of the royal commission's mandate, spokesman Hugh McCullum said.

"The commission is to look at all aspects of Native injustice."

About 20 Inuit witnesses will be flown to the four-day hearings in Ottawa. The first set, scheduled for April 5-9, will offer the Inuit, many of them elderly, a chance to tell their stories.

"Some of the Inuit are getting old," McCullum said. "They want their stories told. Some of the relocatees and their families have spoken about it."

A review by former Justice Minister Roger Tasse and former Inuit Circumpolar Conference president Mary Simon of relocation documents concluded the "High Arctic Exiles' allega-

tions have not, overall, been addressed in an entirely fair and just manner by the government.

"The researchers looked into it. They felt the government's files did not jibe with oral testimonies," McCullum said.

Testimony from an exile at the hearings in Inukjuak in northern Quebec depict a bleak life for those who were moved.

"On our arrival at the new home, we were shocked at the barrenness of the land, the coldness of the air, and the presence of the icebergs," said Inuit relocatee Markoosie Patsaug.

"We did not know where to hunt. . . there was no daylight from November to February. We survived mostly on the garbage of the white man. Travelling to the dump for a bit of bread became our daily labor."

The review was ordered after the federal government refused to admit in November, 1992, it was at fault for relocating the Inuit.

The researchers concluded that "no complete picture of what really happened in the High Arctic in the early 1950s will emerge unless the persons first concerned by these events are given a meaningful opportunity to tell their full story."

Indian and Northern Affairs Minister Tom Siddon has repeatedly refused to apologize on behalf of the government, saying the move was carried out in the Inuits' best interests.

The House of Commons Aboriginal Affairs committee has issued two reports recommending the federal government issue an apology and compensation for the move.

The Canadian Human Rights Commission also blasted the government with a report released last year saying the Inuits' relocation was a violation of their rights.

A second set of hearings will be held June 28-30.

Our Opinion

Budget cuts show lack of regard for Native programs

Money talks. In fact, it often says things that people themselves are reluctant or unable to say.

And during this, the United Nations' International Year of the World's Indigenous People, the dollars and cents being sucked out of Native coffers to be put back into Canada's federal reserves are speaking volumes.

Ottawa appears ready to celebrate the occasion by cutting the throat of Native culture.

The federal government announced late last month that it is cutting back funding for Native programs by 10 per cent. The reduction comes as a result of Finance Minister Don Mazankowski's December mini-budget. The feds want to take funding from some social programs to help pay down government debt.

Millions of dollars for friendship centres, northern broadcast programs, reserve capital costs, Native political organizations and economic development have suddenly disappeared into the vortex of Ottawa's overspending.

The Canadian Aboriginal Economic Development Strategy, a program shared by the departments of Indian Affairs, Health and Welfare, and Science and Technology, was cut \$20 million dollars. Capital facilities, the money given out to bands to deal with infrastructure, dropped by \$16 million (ironically, rejuvenating the country's infrastructure is a big part of Mazankowski's plan to stimulate economic growth).

The National Association of Friendship Centres and the Northern Native Broadcast Access Program, both funded through the Secretary of State, lose a few million dollars between them. Both institutions are now facing their second major funding crisis in the last three years.

The decisions to slash funding to social programs should come as no surprise to anyone

familiar with government thinking. Education, health care and social services are the holy trinity of government cutbacks - they are always the first departments to suffer when the budget's not big enough.

For its part, the government is putting on a brave face. The Department of Indian Affairs said the cuts to economic development would only be seven - not 10 - per cent and still represented a "significant investment in the future of Aboriginal people and their community."

These cuts aren't simply threatening Native business. The suffering will be felt most acutely within the Native cultural community. Friendship centres, which primarily serve urban Native populations with programs like day care, translation and interpretation and counselling, will not be able to offer the same level of service.

The broadcast access program, established a decade ago to help preserve Native culture in the North with educational and language programming, now faces dissolution. Cuts to the program mean jobs lost and reduced service to northern remote communities. The program's general manager Ray Jones is afraid his network may even become "extinct."

And funding cuts to social programs hurt beyond the actual loss of government money. Such funding is often used as a lever by broadcasters, bands and friendship centres to collect capital from other, non-government sources. For some organizations, every federal government dollar lost means the loss of more than \$2 from other sources and that's where the crippling effects of these cutbacks will occur.

So far, there hasn't been much fanfare over the international year here in Canada. The federal government's stance on the importance of Native culture is nevertheless quite clear. They have put their money where their mouths are.



First Nations culture stifled

In the maze of ethnic and cultural diversity called Canada, there is a group of people whose history and identification is unlike any other cultural group.

The Canadian Indian, or as we prefer to be addressed, the First Nations, is a group that has been disposed, relocated, ignored, pacified and again relocated. Throughout history the transitions of our people have been due to the attitude and discriminating policy of the government.

Rather than being recognized as Canada's First People, Indians are often referred to as an ethnic group. This is not acceptable. We are not a foreign entity who immigrated to this country - quite the contrary. The first Nations people lived harmoniously in Canada long before non-Natives arrived.

Why is it that First Nations people have been singled out in a country of numerous ethnic groups to have their culture systematically destroyed?

Many ethnic groups immigrate to Canada and continue to practice their cultural ceremonies and speak their languages without interference from government policies prohibiting cultural recognition. Immigrants are encouraged to exercise their freedom through their culture. Even lotteries rec-



MARLENA DOLAN

ognize different cultures on their ticket faces, celebrating the Chinese New Year, for example.

But land on Indian reserves belongs to the Crown and the people who live there are subject to rules and regulations concerning use and productivity of that land. Somehow that just doesn't seem fair. The government gave us land in exchange for bigger tracts of land, then told us how to live on it. And if they need a new golf course - hell, move the Indians. It seems they thought we wouldn't be around for long.

I recognize this situation as selective discrimination. History has taken away our languages and our traditional ceremonies. Our spirituality has been labelled as demonic. Public attitude is based on a Hollywood fabrication of Indian savagery that portrays us as unreasonable, violent people, unequal to reigning non-Natives. This attitude and bigotry is

passed through the generations and is associated with fear. Fear is ignorance.

When the first Europeans arrived on the shores of North America they viewed the indigenous population as being savage and barbaric, of having no forms of government or chartered boundaries. In terms of European standards we were quite uncivilized.

It's ironic that these same civilized Europeans have not yet updated their standards. Recognition and rights of the Indian people have not evolved with the rest of Canada. We should be thanked for sharing our country, and they should learn from our cultural base and respect us for our generosity.

I think we could learn a lot from the Chinese. They have managed to preserve their culture in this maze and maintain an acceptable level of respect. I wonder if they have a special deal with the government?

Windspeaker

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Your Opinion

Life before white man enviable

Dear Editor,

Thousands of years ago, the "Fatherless Boy" brought us our religion in the form of the Four Main Ceremonies. His message confirmed that there is a Creator who wishes us to use a "Good Mind" toward each other and to give thanks when we take what we need from the creation.

Over the years our ancestors veered from the good path and made war on each other even to the point of cannibalism, so it is said. It was at this time that our Creator sent another messenger to our ancestors; we refer to him as the Peacemaker. He is the one who joined our five warring nations together into the world's first constitutional confederation: the League of Peace - now known as the Iroquois Confederacy. The purpose of this new

union was to promote, and watch over, the Peace.

After the Peacemaker had finished his work he spoke of times to come. He warned the powerful new confederacy that a great cloud from the east would come and roll over them and in the cloud they would lose their way and would experience turmoil. In this cloud, they would scramble in confusion this way and that, all the time treading upon the very thing that could save them - the Peace wampum.

Many feel that this great cloud from the east was the European influence, for indeed that influence has rolled over us. This is where Handsome Lake comes in. Handsome Lake was a Seneca chief who lived during the time when the "cloud" had almost succeeded in destroying the Confederacy through perfidy, dis-

ease, alcohol and starvation. Handsome Lake himself was one of many heavy drinkers but stopped cold turkey after having a prophetic vision which showed him a way to help the people away from booze, the "white" brother's school system, the church, the "fiddle" and playing cards. Regardless of the disdain felt toward Handsome Lake by many of our people, I believe that he was instrumental in our survival. He helped to guide us through terrible times.

But when the European first arrived, the powerful confederacy was doing its job. It had established the peace over a large area of North America. At that point our ancestors were enjoying things that the average European could only dream of. Both sexes enjoyed peace and plenty; individual freedom, dig-

nity and equality; vast tracts of beautiful land, good health and no judges, cops, kings, taxes or prisons. In other words, the Five Nations Confederacy, by acting on their ancient teachings, had already solved the problems of peaceful coexistence and had forged a society which was able to meet all the basic needs of humans anywhere - something Western civilization is still not able to do. This is part of a brilliant heritage that is on the verge of extinction. This is part of the brilliant history that your school system never told you about.

And because our heritage was never passed on or treated with proper respect, we now have people who say "Oh, the Confederacy is old-fashioned; who needs it?" or, "Heck, you don't need to know Cayuga to make a living." Well, the Con-

federacy was established for the purpose of peace, and peace is never old-fashioned - ask any Bosnian or Croat. And yes, you can make a living without knowing Cayuga, but remember, when your language dies your culture dies. And when your culture dies so does the basis of your identity, and so does the brilliant heritage that made your ancestors model members of the human family.

So, if you want to share in the struggle to keep our culture from being extinct, it might be worthwhile to be able to identify some of the main threats to its existence.

(This is the first of a two-part letter; next issue we will examine the main threats to to culture.)

Gawittha'
Six Nations/Grand River
Ontario

Logging decision lacks input

Dear Editor,

The Alberta government recently approved the cutting of timber by Alberta-Pacific Forestry Industries in Township 70. Now, I understand, Al-Pac intends to immediately begin cutting timber in the Rochester, Alberta township, near Smith.

The Alberta government's approval of Al-Pac timber cutting operations is unacceptable. In fact, the entire decision-making process involving Al-Pac is unacceptable, having failed to seriously represent the people of Alberta, especially the people of the local communities most impacted. Decisions that ignore the people's concerns are wrong - morally wrong. They breed hostility and leave us questioning the sincerity of elected officials.

Suspicious. We are suspicious. And we feel scammed.

Our government makes de-

isions that ignore our communities' concerns, values, and forest uses. Our government makes promises about meaningful public participation in the AL-Pac Public Involvement Task Force and the Big Bend Integrated Resource Plan that prove empty. The decision-making roles it delegates to us are superficial. We still have no voice - it's someone else's game we're invited to attend and an uneven playing field on which we're invited to play. When we make recommendations, we're ignored or manipulated.

No? Then why is Al-Pac here? Then why did the Minister of Environmental Protection compress the opportunity for public input in Al-Pac timber cutting plans into essentially no input for the community of Smith? Then why have Voice of the Valley concerns about deforestation in the White Area

gone unanswered? Despite our attempts at "public participation" and "integrated resource management," the voice of the people still is unheard and timber cutting still is the priority to government officials.

We protest.

We call for true and meaningful participation in decisions that concern our lives, our forests, and our future. We call for a moratorium on commercial clear-cutting until a community-based decision-making process is in place and has established regulations that reflect all values and uses of the community and the forest.

This is not about wildlife. This is about people, about community, about democracy.

Diana Keith
President, The Voice of the Valley
A Rochester Community Awareness Group

Flag to promote unity

Dear Editor,

As a Native, deeply concerned about the many obstacles that presently hinder our advancement, I have currently organized a group of equally concerned Natives who are interested in lobbying our Native leaders in Ottawa to consider taking action on one particular suggestion we have proposed.

We have proposed a new flag with a bright, instantly recognizable design. It will declare in the meeting place of the nation that we are a distinct people with a rich heritage, cherished values, and hopes and ideals that will not die.

In 1993, the "Year of Indigenous People," this new flag will endorse our

goal to live side-by-side with the rest of Canada (in peace) and, simultaneously, represent our Native people as one, powerful, dignified and unified force.

It is my hope this new appropriate symbol of cohabitation will revitalize our people's energy, reawaken dormant values and instincts and, ultimately, mobilize our people toward unity.

I request all interested people who may have any suggestions, opinions, and who may support the proposal, or have any questions, please contact me at 508-421 Assiniboine Ave., Winnipeg, MB, R3C 0Y4.

Eugene Singleton
Native alcohol and drug counsellor

Trickster's antics both teach and heal

Tansi, ahnee and hello. And there are times when the words we are given resurface much later and surprise us with their elegance. The trickster holds them in his hands for years and then tosses them out again in a burst of irony that rankles sometimes but teaches nonetheless.

When I was a boy I was given words that set me up for a lifetime of frustration. In the last year or so they resurfaced and you could almost hear the trickster laughing. The delivery of lessons is his biggest joy.

I was nine. At that time I'd entered the world of adoption and had begun to try to feel my way around a strange landscape of city, rules and behavior that were foreign to me. Needless to say, I overstepped those rules far more often than I navigated them.

In our home the rule of thumb was... spare the rod, spoil the child. In other words, any breach of the rules was cause for a beating. My adopted father was a large man and in the magnifying eyes of a child he was a giant. When he strode towards

me with a heavy police belt in his hand, a curse on his lips and scowl on his face, I was terrified.

The words came after a particularly heavy wailing with that police belt.

I recall that I couldn't understand why I was being treated this way. I recall that the breach of rules was something as trivial as forgetting to take the trash to the end of the driveway for weekly collection. I recall feeling that I didn't deserve this punishment.

Yet there I was again in the dark chilly basement, pants around my ankles, spread-eagle on a cot behind the furnace while my adopted father towered over me in the darkness delivering his sermon on responsibility. And then the strapping. When it was over I cried in my terror and pain. Cried like any child would cry who had been forced to surrender their dignity, innocence and trust. Cried like the wounded human being I was.

And the words came. He grabbed me by the shoulders and shook me, stared straight into my eyes and said coldly



Richard
Wagamese

and vehemently, "Why don't you learn how to be a man?"

I never forgot those words. Never forgot the implication and the indictment within them. Never forgot the shame contained there, sense of inadequacy, of being judged inferior, as being less than what the Creator created me to be. And I never forgot the anger that began to boil deep within me that day.

And so I began to learn how to be a man. I began to learn from watching the men in my life. I began to learn that men don't cry, show their feelings, talk about things that bother them or talk about love, trust, faith, fear or dignity. Men were strong, aloof and independent,

aggressive, fearless and tough. I became a man.

I lived as a man for many years. Lived with the anger that boiled within me, the pain, fear and frustration I found in that basement and I lived through twisted, broken relationships, drunkenness, drug addiction, prison and loneliness. I lived in a state of unspoken agony, watching the world with my hands firmly clenched around the bars of the cage I'd erected around myself. The bars on the cage of my masculinity. My erroneous manhood.

And the words came back. In a moment when the pain, frustration, loneliness, anger and denial became too much to bear any longer, the words came back.

They came as all healing things do, with the smell of sweetgrass in the air and calmness within. I asked the universe - What do I have to do to change this? And the answer came, thrown from the arms of the trickster, gently, ironically - Why don't you learn how to be a man?

My life has changed since that day. I sought out those who knew and asked questions and followed advice. I began dismantling that cage. My world is full of things like play and laughter today, teddy bears and stories, adventures and wonder, talk of feelings, fears and concerns, love, trust and dignity. My world has become a place of equality and I'm learning on a day-by-day basis how to be a man within that.

I believe there is in all of us the voice of the children we were, calling us back through all the words we were given, to that place beyond the messages where innocence, trust and magic live forever. We need only listen, begin that journey back and hear the trickster laughing.

Until next time, Meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE MARCH 29TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, MARCH 17TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

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Oki! My mother told me of the different seasons and what they mean for the people who like them. Winter is the season for strong people; spring is the season for blooming of the new snaggers; summer is for lazy people and fall is for packrats.

Spring is my favorite season. . . make your own conclusions.



PEOPLE & PLACES

by Ethel Winnipeg

The last but not least of the artists

Toronto, Ontario - We have whittled down the list to the last eight recipients of the scholarships from the Canadian Native Arts Foundation. Tony Rogers of Toronto for art supplies and equipment at the Ontario College of Art; Wade St. Germain of Montreal to complete Music and Voice Studies at Concordia College; Lindsay St. Jean of Brantford, Ont. to attend the National Ballet School's part-time program; Heather Shillinglaw of Calgary to attend the Alberta College of Art; Sheila Wahsquonaikzhik of Toronto to develop a manuscript; Kimberley Waukey of Toronto to continue classical guitar instruction; Bernelda Wheeler to complete a play for Prairie Theatre Exchange's Theatre for Young Audiences; Morgan Wood of Regina to complete a curatorial internship with the Dunlop Art Gallery; and the last of last Melissa Yellowknee of Edmonton to continue piano lessons.

There are a lot of talented people out there. I think it's important to struggle for what you really want. If you always get everything easy you tend to get bored with it. I would again like to congratulate all the recipients and wish them the best in their futures.

Blackfoot artist appointed to design building

Washington, D.C. - Douglas Cardinal has been appointed to design the U.S. National Museum of the American Indian in Washington. He was chosen by the Smithsonian Institute. Mr. Cardinal has other designs tucked under his belt. He designed the Canadian Museum of Civilization in Hull, Quebec and Edmonton Space and Science Centre. Douglas Cardinal was born in Edmonton 59 years ago. He now lives in Ottawa.

Do you know this family?

I'll tell you this story about this certain family as told by Isaac Beaulieu, a Native Language Coordinator from Sioux Lookout, Ontario. Maybe you can relate or even think of someone you know who is like one of the family?

The family was started with Ernie Tate, the head cheese of the family. He was from the Northwest Territories. Isaac knew him from a long time ago. Ernie's family has grown up and living all over the country. He does have a big family.

Let me introduce you to them:

First, there is Dick Tate, he is the one that wants to run everything. Then, there is Ro Tate, he is known for always trying to change things even when they are working quite well, in fact his name used to be Roy. Agi Tate, who likes to stir up trouble. Then, there is Irri Tate, she always butts in and tells boring stories, and she always has to be better than everyone else. The twins, Hesi Tate and Vegi Tate

always find reasons why they cannot do work or they are not sure if they can do it. Imi Tate likes to copy and never uses any new ideas and Devas Tate loves to be destructive and disastrous all the time. Then there is the big shot, Poten Tate who really doesn't do much except walk around with his big ego in check.

I should introduce you to some of the better quality people of the Tate family. There is Facili Tate, her real name is Nitanoki ikwe, but she uses the easier name so it will not be so hard on others, and she is the one that keeps things going. Cogi Tate is the guy that knows what organization is all about and he ensures objectives are met. Medi Tate, the Elder of the clan, will always save the day and get everyone working together.

I am going to stop right now. The family is special in a way that even I can relate to them. Through my eyes, there is a bit of the Tate family in me, too.

Presenting. . . good, clean Fun

I recently received a couple of jokes from a new-found friend named Donald Piche. Here is one of them.

There was this young man who just joined the powwow trail and came home from one powwow all excited about meeting this young woman. He told his mother about it, she asked how much it was going to cost her for this young woman. The price was right, so she told him to go and tell his father. The young man went to tell his father, who asked him what family was she from and her age. He told him. His father grew silent. He said: "Son. . . I have something to tell you. When I was your age, I was a dancer, too. I have known other women before I met your mother. I even knew women after I married your mother. What I'm saying is that this young woman is your half-sister." It devastated the young man but he learned to live with it.

The next powwow trail the young man decided to go farther away from home, just in case he might meet up with some other half-sisters. Sure enough, he found a potential bride. He went home with his good news

and told his mother of the bride's price. She was pleased and told him to go tell his father. Again, he told his father. His father asked him the same questions as before and shook his head. As before, he told the young man that she too was his half-sister. This time the news took him even more aback than before. He moped around, until his wounds healed.

When the next powwow trail came along, he decided to go across the Medicine Line to the United States to find a wife. He was getting a little bit desperate because all of his cousins had wives and some had children. He got lucky and found a young woman from the Navajo country. She was the most perfect woman he met and her bride price was high but his mother would be very pleased. He went back to his parent's house and told them the good news. His mother told him to go and tell his father. Again, he said the same thing as the two year's before. This time he was crushed. He cried his eyes out and went back to his parent's home. His mother asked why he was crying and he told her about the potential brides and his father saying that they are all half-sisters. His mother said, "So. . . that's what has made you cry! Hush, my son, why do you listen to your father anyway, you're no relation to him."

Was that funny or what? Don't answer it!

Chimook confusion

There was this one time a bunch of friends went out to Elbow Falls in the Kananaskis area. My friend Alf and I were sitting alongside the river talking. He asked me what is a Chimook? I didn't know what it was, thinking he was going to teach me some Chipewyan or something. He looked really serious and he asked me again. This time he threw a rock into the river. I told him I didn't know. He looked at me and gave me a strange look. He said you don't what a Chimook is? I said no. He got up and threw a rock into the river and told me that was a chimook! I didn't get it either! (If you don't get it, go down to the river and throw a rock in and you'll find what it is.)



Do you know who this person is? If you guessed the old lady with her shoe full of kids, well. . . you're right! Just kidding. That's me and some students from Chief Taylor School in Onion Lake, Saskatchewan. Windspeaker gave them a tour and I showed them the computer wizardry I have. Does that make me a witch of some sorts?

Kiwiland offers a taste of the exotic

Another adventure has begun!

Very little time is given to me to write to you, so I will simply write how I feel and what has happened in the past few days.

From Western Canada, point yourself to the southwest, take a deep breath, and take a giant quantum leap in space and time. Go past the Cook Islands and straight on until you see what looks like a fish, canoe, and an anchor nestled together in the South Pacific. Down under, you'll get a genuine taste of what good "old fashioned" manners were really like 30 years ago, and beautiful scenery to boot. This is New Zealand, home of the loving Maori people.

I arrived here in February, having left Calgary in early morning two days earlier. Depending on the way you look at it, "Kiwiland" is either five hours behind - going westward across the Pacific (yet one day ahead), or 19 hours ahead following the eastern skies (and still one date in front). From my perspective, you will come to realise this place is strange.

Folks drive on the wrong side of the road (that's my view of course). They have weird sayings like "spot on!", or "good on ya!" And should someone, in typical Kiwi fashion, come up to you with a smile on their face asking if you'd like to come to a "Huey", don't run off scared, you've been cordially invited to a friendly get together. Even some of the animals look... well, just plain strange.

To sum it up, I love it!! I am not certain how many people showed up for the 1993 International Indigenous Spiritual Elders and Peoples conference. The sheer diversity was awesome. There were Hawaiians, Aborigines from Australia, North American Natives (I was pleased to meet Tom Crane Bear from the Siksika Nation in southern Alberta) as well as people from various parts of the world.

Amongst other goals, one important event that took place was the establishment of a Spiritual Elders Council, with global networks, that will actively promote world peace and harmony for all peoples of the planet. Seven elders were nomi-



First Person by Stephane Wuttunee

nated into the circle; one Innu woman from Alaska, another from Mexico, Tom Crane Bear, a man from the Cree Nation in Quebec, a Hawaiian, a Tongan (from Tonga), and an Australian Aborigine.

What is planned for a gathering and what actually takes place can be two different things. Except for its title, I did not know anything about the conference prior to arriving there.

My general impression was of the same material I see in other circles. We stick to tightly confined schedules and timetables, concentrating mainly on political issues and topics. Emotions are rarely shown, and there is very little individual healing of past hurts and pains.

Luckily, since elders are so

much in touch with themselves, this scene didn't occur too often. When workshops got a little over-complicated and spiritually blocking words like "compensation" got mixed in, this man simply rounded up youths and headed off to the river for a swim. Personally, I think many people within the parameters of world affairs need a good cry and to become like children again.

On the last evening, Diane Reid, Sam Gull and I decided to form a healing circle. Out of respect for the attending people, I will not say what was said. Deep, underlying emotions and buried pains were revealed - that's enough.

All in all, I loved it. I really did. Throughout New Zealand,

the Maori have built many gathering places where both the young and old can meet to practice their faiths. These grounds are called "Marae" (pronounced Mah-rye). Virtually every community has one, and being invited is a great honour. The conference itself took place on "Manu Ariki" Marae near Taumarunui.

I suppose I will leave you for the moment. Before I do, let me simply say that New Zealand and its people have all the best qualities that humankind could ever wish for. They are friendly, compassionate and ever willing to put up an extra bunk to accommodate their visitors.

Likely, the next few issues will come from these parts of the world. The country is so saturated with beauty I just couldn't leave on the day my ticket said. I should stay awhile and get to experience this. Even way out in the boonies, I'm never alone. The three million human population count shares its space alongside 72,000,000 sheep, livestock and not to mention loads of colorful birds.


Until next time mates!

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Indigenous Resistance To Genocide Ecocide And Expropriation in Contemporary North America

Preface by Winona LaDuke

Analyzes a number of Native land claim battles including the Lubicon stand in Alberta, the Lakota struggle in the Black Hills, the Navajo-Hopi dispute in Arizona, and the Iroquois battles in upstate New York. Also looks at the consequences of hydroelectric projects such as James Bay. These collected essays stand as a testament to relentless resistance, and strength of the will to survive in the face of crushing opposition.

Colleague salutes Larry Desmeules

By Clint Buehler

EDMONTON

When Larry Desmeules died on Feb. 24, he left behind an enviable record of achievement on behalf of the Aboriginal community.

Bigger than life himself - not just physically, but in his vision and his ability to achieve as well - there were many who chose to magnify his human weakness rather than the magnitude of his achievements.

But the record speaks for itself. Through more than 25 years of service in a variety of roles, he carried his people into the 21st

century - sometimes screaming and kicking, but ever forward.

Because I had the privilege of working with Larry to help him fulfil his dreams, to dream with him, to work with him to make those dreams a reality, this must be a very personal tribute. You cannot work as closely with someone as special as Larry, as I did for 10 of the past 25 years, without it having a permanent and far-reaching impact.

Larry Desmeules was no ordinary man. He did not work in ordinary ways. And his vision was so clear to him that he could convince almost everyone to join his crusade. Larry was the same person, whether he was talking to the Prime Minister on Parliament Hill or the poorest traditional Metis in the bush, somehow conveying his message to each in a way that was clearly understood.

Often, the clarity of his vision and his determination to see it fulfilled as soon as possible made him difficult and impatient. He did not suffer fools or cowards at all, for his successful leadership was built on his courage to pursue his vision. He found it difficult to tolerate those around him who were unwilling to pursue his vision and he found it difficult to tolerate those who were unwilling to pursue that vision with the same total dedication and commitment that he was willing to give.

As with every good leader, Larry sought the best possible people to help him realize his vision, and was not threatened or intimidated if they could offer specific knowledge, experience and skills greater than his own.

Larry often talked about the loneliness of leadership, and the great burden that accrues to those who sit where the buck stops, the chair of leadership where all responsibility must ultimately rest. That eventually become the most difficult burden of all: To take responsibility for every burden for which no one else would take responsibility.

Moving ahead toward the realization of his vision, he would often look back to see that he had moved so far ahead of those he led that they were nowhere in sight.

But there was much more to

Larry Desmeules than his leadership and the success of those ventures for which he took responsibility.

Although he spent a dizzying amount of time on the road attending to a demanding itinerary that took him back and forth across the

province and the country, his heart was always with his family, which always came first. And as demanding as he could be with his colleagues and staff, if any one of them had a family crisis, he encouraged them to drop whatever job commitments they had - no matter how important they might seem - to put

their families first.

The real Larry Desmeules, the man behind the gruff, demanding, impatient role he played as president, was Larry the grandfather telling granddaughter Bianca that the Legislature Building was his castle and that everyone who worked there - including Premier Don Getty - worked for him; dubbing grandson Harlan "ManCub", or lugging a giant stuffed teddy bear almost as big as himself to the hospital for his newborn granddaughter Kendra.

The real Larry Desmeules was he who remembered the long hard days on the fishing boats, who could still gleefully recite the pitch he used in years past to sell vacuum cleaners and carpet and water softeners, the negotiator and persuader who could charm and disarm politicians and bureaucrats.

The real Larry Desmeules was the man who remembered the thrill of flying an airplane and who still pursued the excitement of finding new toys to add to his already over-equipped boat.

The real Larry Desmeules was the Metis boy off the fishing boats of northern Ontario who gave his people a vision and a sense of nationhood in which that vision could become reality.

Some chose to amplify, others to ignore, his weaknesses, his excesses, his inconsistencies. None could ignore his strengths, his vision, his determination, his achievements.

To those who would assume the mantle of his leadership, he leaves a formidable challenge. At the worst, his passing will leave a battle to replace him that may dim the clarity of his vision and threaten the continuation of all that he has built. At best, those who succeed him will work in unity to ensure that his vision will become reality.

But whatever happens next, many - me among them - will remember him as friend, and all will remember him as probably the greatest Metis leader since Louis Riel.

(Clint Buehler served as special assistant to Larry Desmeules from 1971 to 1976, and as executive director of the Metis Nation of Alberta from March 1988 to July 1992.)



Larry Desmeules



Leah Pagett

Pallbearers wearing Metis sashes carry the coffin of Larry Desmeules into St. Joseph's Basilica for the funeral service.

Late Metis Nation president honored by state funeral

By Linda Caldwell
Windspeaker Staff Writer

More than 800 people turned out to mourn the death of Metis Nation of Alberta president Larry Desmeules at the first ever Metis state funeral.

Desmeules, 53, died of a heart attack in his home in the early hours of Feb. 24.

At the funeral, Manitoba Lt.-Gov. Yvon Dumont called Desmeules "a man of decision, commitment and undying loyalty."

Others who paid tribute to Desmeules at the 90-minute service at St. Joseph's Cathedral included Alberta Premier Ralph Klein, former premier Don Getty, Social Services Minister Mike Cardinal and MLA Pearl Calahasen. Prime Minister Brian Mulroney and Constitutional Affairs Minister Joe Clark sent letters expressing sympathy.

"His accomplishments as leader of the Metis Nation of Alberta are many and will most certainly help to prepare the ground for future Metis generations," read Clark's letter.

Desmeules made great strides for the Metis people, serving as president of the Metis Nation since 1987.

He was born in northwestern Ontario and worked on his family's fishing boat as a young man.

He went on to become a successful salesman and businessman, settling down in Edmonton.

He was active in Metis and other Aboriginal organizations and he became executive director of the Alberta Native Communications Society in 1971.

While working for the Metis Association, he became founding manager of Metis Urban Housing. In less than three years, the organization acquired 295 houses for Metis families to rent at affordable rates. By the end of 1991, a total of 800 houses and a seniors' complex belonged to Metis Urban Housing.

Desmeules served as an executive member of the Metis National Council and was instrumental in successfully negotiating the Aboriginal package on constitutional reform. He was a strong supporter of the Charlottetown Accord, encouraging Metis people to vote yes in the Oct. 26, 1992 referendum.

Desmeules was excited by a tripartite agreement signed in September, which brought Metis one step closer to self-government. The deal meant the federal government would be working with Metis for the first time. A key goal was to establish practical methods of achieving self-government and to work towards improved opportunities for Metis in Alberta.

But perhaps his biggest

achievement was the Metis Nation accord and framework agreement with the Alberta government, which was signed in 1990. It was the first step towards self-government for Metis on eight settlements and for the 50,000 living in urban areas in Alberta.

Desmeules was asked in early 1993 if he was interested in a Senate seat, but there was no further word on the appointment before his death.

Regena Crowchild, president of the Indian Association of Alberta, said Desmeules "was very dedicated to the Metis people and has been for all his life."

"He certainly provided excellent leadership for the Metis people and they had made such progress."

Doris Ronnenberg, president of the Native Congress of Canada, (the new name for the Native Council of Canada's Alberta wing) worked with Desmeules during the constitutional negotiations.

"He was always very personable - he liked to kid people. There's things that he initiated that bore fruit, and he's to be commended for that," Ronnenberg said.

Desmeules leaves behind his wife, Ann, sons Larry Jr. and Charlie, daughters Cynthia Bertolin and Gayle Cardinal, his mother, a sister, five grandchildren and many nieces and nephews.

EDMONTON

Gerald Thom interim president

Gerald Thom has been named interim president of the Metis Nation of Alberta in the wake of the death of president Larry Desmeules.

Thom was senior vice-president of the MNA for two three-year terms and leader of the Zone 1 region.

Thom vowed to maintain important negotiations begun by Desmeules.

"The tripartite agreement

with the provincial and federal governments and the Metis Nation of Alberta will remain a top priority," Thom said.

Garry Gaudet, vice-president of the Zone 6 region, was appointed interim senior vice-president while George Quintal, board director for Zone 1, was appointed interim leader of the Zone 1 region.

All three will continue in their interim positions until the MNA fall elections.

Cuts may kill agricultural development

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

Native farmers will reap a bitter harvest this year following federal cuts to Aboriginal economic development programs.

Details of the 10-per-cent cuts announced in Finance Minister Don Mazankowski's December mini-budget may spell the end to services such as the Alberta Indian Agricultural Development Corporation. The corporation has served as a resource centre for farmers since 1978, providing information on technical and financial programs, as well as sponsoring workshops and conferences for Alberta Indian farmers.

The threat to such programs are particularly painful to settlement and reserve councils struggling to develop a viable economic base through agriculture. At a recent conference in Slave Lake, Metis and Indian representatives set aside political differences to approve the creation of a northern Indian agricultural program. The program would benefit all indigenous farmers by managing planning, training and development

programs appropriate to northern demands.

But the possible demise of the Alberta Indian Agricultural Development Corporation will force the program to be shelved until funding from alternative sources can be found.

"Communities have suffered quite a set-back. Now there's even less resources to respond to economic development," said conference organizer Don Logan.

For Native farmers this could lead to more delays in obtaining loans through Aboriginal operations such as the Indian Agri-Business Corporation. Approximately 260 Treaty and Bill C-31 Indians are clients with the self-standing loan corporation.

The IADC provides field workers to establish the development potential of farmers seeking loans with the Agri-Business Corporation, said loans manager Angus Braseth.

"The cuts will affect us indirectly if services from the IADC are cut. The farmers will have more difficulty getting to us. Somebody has to be out there as field workers, the area we cover is too large (for us)," said Braseth.

But, he promised, the loans business will operate either way.

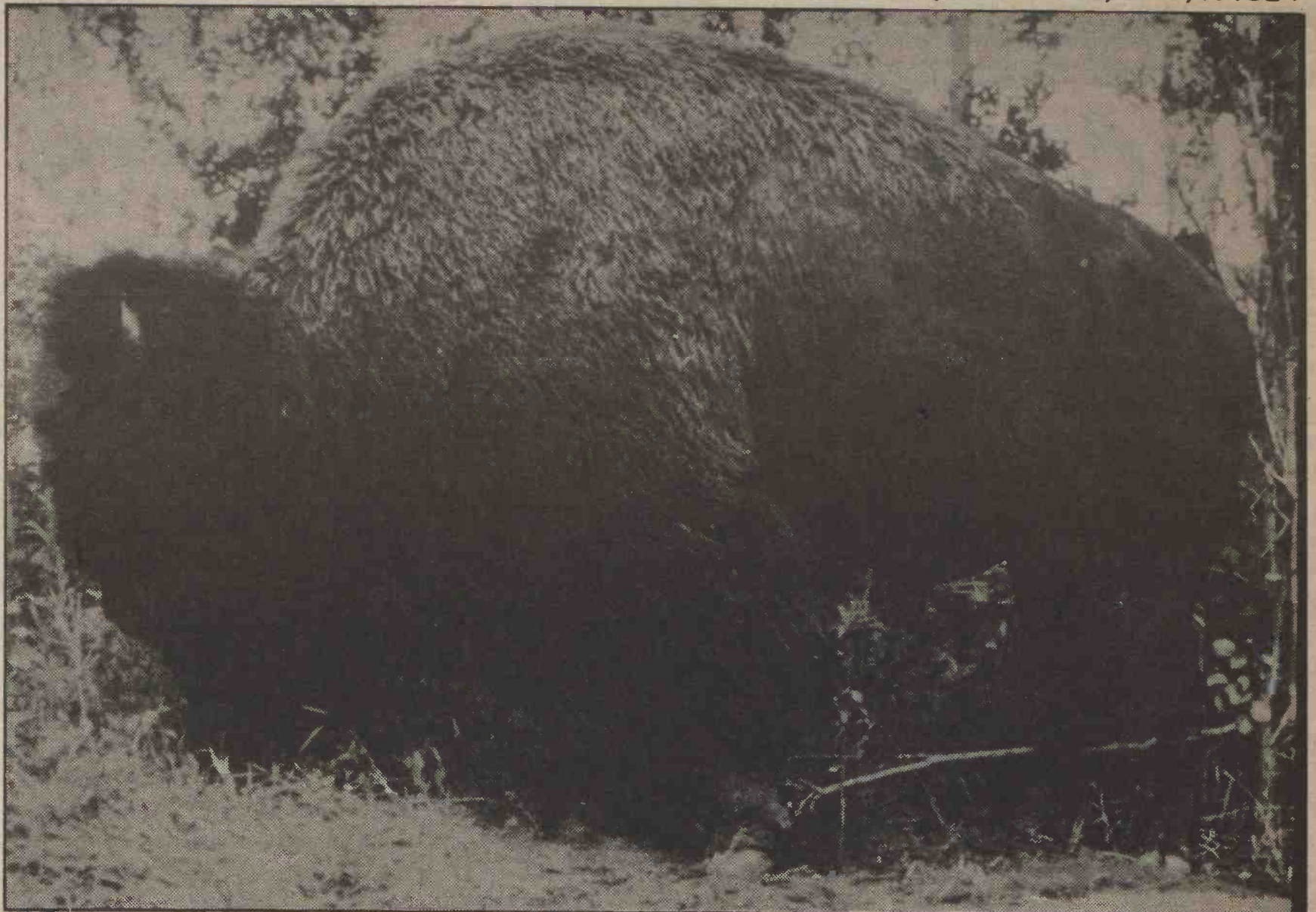


Photo courtesy of the Canadian Parks Service

Bison ranching is particularly suited to marginal farm land found in northern Alberta.

Agricultural development may be key to Aboriginal economic prosperity

By Dina O'Meara
Windspeaker Staff Writer

SLAVE LAKE, Alta.

Agricultural development holds the key to a brighter economic future for Natives in northern Alberta, say farmers.

But without financial support the potential to develop a sustainable economy becomes almost nil. Representatives from settlements and reserves met in Slave Lake last month to participate in the second Northern Native Agriculture Development Conference. The conference was one of the few joint ventures attended by both Indian and Metis representatives, who set aside politics to deal with their common concerns.

Throughout the three-day event participants voiced the need for increased access to federal and provincial funding to develop agricultural programs.

"We're just asking to be treated like any other farmer in this province. The operations we want to start on our own need a

kick-start," said Les Nooskey of Paddle Prairie council.

"We're not looking for hand-outs. We are trying to implement a process to involve people in agriculture, but we need the funds to do it."

Without being able to use their land as collateral, aboriginal farmers must rely on government help to finance new ventures. Access to information on such programs and technical advice becomes paramount in the development of a sustainable economy. Getting the information across was one of the main objectives of the conference, said organizer Don Logan.

"We felt that the problems faced by settlements and reserves are similar. Everybody's in the same boat, unemployment is high and if you're going to stay at home, agriculture is a realistic means of augmenting your income," he said.

To address the issues facing Native and Metis farmers, the conference focused on product and market development and training programs.

"We're highlighting the

unique untapped potential of the northern wildlife industry, such as the wild berry industry, fish farming, fur farms, as opposed to trapping. It is important to work with what we have - our land base," said Pat Mercredi, president of the Alberta Indian Agricultural Development Corporation.

Native councils are studying cattle and game ranching, both uniquely suited to marginal farm land found in northern Alberta. Paddle Prairie settlement plans to start a cattle ranch and feedlot to tap into the lucrative beef market and create jobs.

While funding remains a major issue, building an infrastructure to support economic development is also necessary to succeed, said a veteran farmer from Saddle Lake.

Fred Cardinal has worked the land for 50 years and believes patience and willingness to invest time in the long run is the only way aboriginal farmers will achieve their goals.

"Do it with a lot of commitment because that is the only thing that will make it work."

Farming's power underrated

When talking about big businesses in Alberta, farming often goes unrecognized for the true economic power it represents. Approximately 40 per cent of settlement and reserve land, 1.25 million acres, is suitable for agriculture, with growing potential as lands are cleared through logging.

The following are just a few facts about the business of agriculture.

Agriculture in Alberta accounts for:

- 30 per cent of the province's land base or

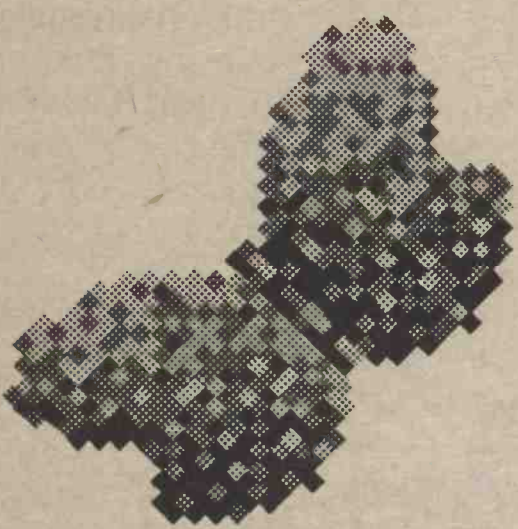
- 51.4 million acres, 21 million of those unimproved land

- Second largest economic activity, after food and beverage industries

- 43 per cent of Canada's beef cattle population in 1991 census

- 20 per cent of Canadian primary agricultural production with nine per cent of the country's population

- Almost 50 per cent of the nation's oat crop, 50 per cent of the barley crop, 33 per cent of the canola crop and 25 per cent of Canada's wheat crop.



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Budget slash targets broadcasters

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Native television broadcasters are bracing themselves for a bleak, mean season as a result of "substantial" budget cuts from the federal government.

The anticipated 10-per-cent cut in federal funding grants will chop more than \$1 million from the \$11 million Northern Native Broadcast Access Program budget this year.

"It's hard to believe there's any commitment on behalf of the government for Native broadcasters," Inuit Broadcasting Corporation executive director Debbie Brisebois said.

"I don't know how much farther we can be pushed."

The funding cuts were announced by Finance Minister Don Mazankowski in his Dec. 2 "economic statement," a mini-budget designed to stimulate economic growth. Details on the cuts to the broadcast program were re-

"As a government member, I'm in favor of all cuts. All departments will suffer."

- Secretary of State Monique Landry

leased in the House of Commons Feb. 26.

Secretary of State Monique Landry said she regrets cutting funding to the program but emphasized that her role as minister was to work to curtail government spending.

"As a government member, I'm in favor of all cuts," she said. "They should not be isolated to (this) program. All departments will suffer. I don't have any more money to throw from one pocket to the other."

NNBAP was established in 1983 to provide funds for Native television and radio broadcasters to produce information, educational and entertainment programming for northern Native communities. Programs are produced in several Native languages.

Brisebois said she does not

know how she will continue to produce programming if the cuts go through. The 10-per-cent reduction in funding from Ottawa translates into a \$99,000 cut in her programming budget.

"I can't say how we'll deal with it. We're operating at bare minimum already. If we're faced with an increase in costs, I'm at a loss."

Inuit Broadcasting Corporation has received \$1.757 million from the department of the Secretary of State to operate in the 1992/93 fiscal year, she said. Other funds were garnered from the government of the Northwest Territories, Telefilm Canada and other sources in the federal government.

The network, which has production facilities in six communities across the north, functioned on \$3 million for the year, an amount that Brisebois said was the "bare minimum" required to

continue operating.

Staff cuts are out of the question, she said, as many IBC employees are already working 65 hours a week.

These recent cutbacks follow a 16-per-cent cut made to Native broadcasters and publishers in 1990. The \$6.45 million loss forced about 10 Native newspapers out of business. There have been no increases in funding since 1986.

Funding to Television Northern Canada, the networks designed to distribute Native-oriented programming, will not be affected by the cuts, said Brisebois, much to the consternation of broadcasters.

Minister of Communications Perrin Beatty appears to be more dedicated to northern broadcasters as he managed to get Television Northern Canada exempt from the cuts, she said.

"TVNC doesn't exist except for us," said Sean St. George, executive director of Taqramuit Nipingat Incorporated, a television and radio network that produces programming for communities in northern Quebec.

"If we can't do the programming, what TVNC will have to do is go out and spend money acquiring other stuff to broadcast, English programming that's not in our language."

NNBAP was set up to keep Native languages alive, he said. The harder it is for the Native networks to produce their own programming, the more likely it is that non-Native educators and governments will move in to take their place.

"There should be a privileged place (on TVNC) for Native broadcasters and not educators," he said. "They're going to push us out."

The four other "core" Native broadcasters, Wawatay Native Communications, the Inuvialuit Communications Society, the Native Communications Society of the Western Northwest Territories and Northern Native Broadcasting also face funding cuts.

Several Native network programmers have tried to approach the Secretary of State about securing funds for their productions, Brisebois said. But no one has had much success.

Friendship centres want exemption from funding cuts

OTTAWA

The National Association of Friendship Centres (NAFC) wants an exemption from the federal government's funding cuts to Native programs.

Executive director Terry Doxtator said friendship centres across the country will not be able to offer the current level of service if government funding drops.

"The effects of cuts right across the board are layoffs, reduced services to communities and creating more reliance on volunteers," he said.

The federal government announced last month that funding for the Aboriginal Friendship Centre Program would be cut 10 per cent for the 1993/94 fiscal year, reducing NAFC revenues by almost \$2 million next year.

The cuts will be made to core and program funding, Doxtator said. The proposed reduction comes in the wake of Finance Minister Don Mazankowski's "economic statement," the December mini-budget designed to stimulate economic growth.

The 99 Native friendship centres located across the country are

funded by the Department of the Secretary of State through the Aboriginal Friendship Centre Program. The money provides for services such as food and lodgings, counselling and social work, employment and training and substance abuse programs.

Secretary of State Monique Landry said she sympathizes with NAFC's predicament, but more money is not available.

"I realize how important these centres are to the community," she said. "These people will have to try to do as much as they can with less."

Landry said her department suffered 10 per cent cuts in almost every area and no particular program could expect to be exempt.

But Doxtator still hopes to meet with her in mid-March to work out another arrangement.

"We are going to encourage her to change her mind," he said. "We want the exemption. Friendship centres are not going to take these cuts lying down."

Doxtator said NAFC representatives failed to reach an agreement with federal officials in January over how the funding cuts would be made. As a result, the

department decided to apply the cuts equally between core and project funding, he said.

"They wanted us to cut our own throats."

Every dollar of government funding "produces the ability" to get an additional \$2.70 from other sources, Doxtator said.

"It reduces our ability to get more money from contracts from provincial and territorial governments and from fund-raising."

Friendship centres employ approximately 1,300 people and rely on at least twice as many volunteers to stay in operation.



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-From Chief Pat Alfred, Council & Band Staff

News

September trial date set for challenge to Bill C-31

EDMONTON

A trial date for Senator Walter Twinn's constitutional challenge to Bill C-31, the law that returned lost status to Native women and their children, has finally been set for Sept. 24.

The 11-week trial will open in Edmonton and run for an estimated five weeks. Following a three-week recess, the trial will reconvene in Ottawa.

Twinn, a member of the Sawridge band, filed suit against the government in 1986 along

with Wayne Roan of Ermineskin and Bruce Starlight of the Sarcee bands. Two other Natives also filed papers in the suit but have since dropped out.

The plaintiffs want to have the 1985 amendments made to the Indian Act, also known as Bill C-31, declared unconstitutional. The controversial amendment was intended to restore band membership to thousands of Natives, many of them women, who lost their status by marrying non-Natives.

Twinn maintains that only

bands - not the government - can grant Native status. Since the bill became law, the federal government has granted status to more than 90,000 people, 9,500 of them in Alberta.

Native Congress of Canada (NCC) Alberta chapter president Doris Ronnenberg said she welcomes the setting of the trial date.

"We have been interveners in the case for many years," she said. "It would be the position of NCC to bring forward a large number of witnesses and to support the 1985 amendments."

More Native JPs needed, Attorney General says

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

The number of Natives working in the criminal justice system in Alberta could increase in the near future.

Attorney General Dick Fowler said he's interested in increasing the number of Native Justices of the Peace in the province.

The province now has seven Native JPs and only one Native Judge, Thomas Goodson, who was appointed as a provincial court judge in November 1991.

Native JPs would deal with administrative duties such as setting pre-trial dates and bail hearings, functions that already take up a lot of time for provincial court judges, a department spokesman said.

The commitment to appoint more Native JPs comes almost two years after the March 1991 government-commissioned Cawsey Re-

port recommended more Natives be employed in the criminal justice system.

The idea of installing Native JPs goes back 10 or 15 years, Native Counselling Services executive director Chester Cunningham said.

Appointing more Native JPs would help reduce the costs of bringing people in from isolated locations and promote a better understanding of the justice system in those communities, he said.

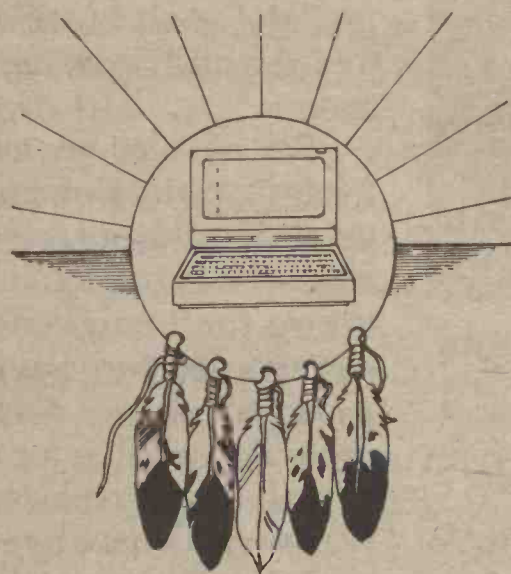
Local JPs would help eliminate a lot of paper work currently done by judges.

Training would not differ much from that which Native courtroom workers undergo. The University of Alberta's Legal Resources Centre currently provides training in the criminal code, the legal system and other skills courtroom workers need.

Possible candidates would not need a law degree either, Cunningham said. They would only need to want to work in the court system.

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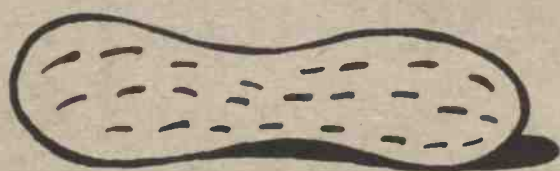
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Sakaw took place in front of a capacity crowd at the Garry Theatre in Calgary Feb. 27. Participants included Dale Auger's mother Rose, a spiritual leader and healer, and Bernard Omnyak, Lubicon chief. Joining Auger were the Eagle Down Dance Theatre, a company of young native girls between seven and 14, and song writer Art Napoleon.

Dale, a playwright and story teller, wove an intricate tapestry of speech and dance with the group, exalting spirituality and the Native way.

"We have got to take responsibility in the way we want to express ourselves...and acknowledge the fact that there is a higher power - the Creator.

"When we understand our



Celebrating the Creator in dance and song unites and strengthens The People and our future.

own Creator, then it becomes easy to unite and mend the voice. People coming together, understanding that inner strength, that is who we are as a people," Auger said.

The traditional role of Native women among the Sakaw, or Bush People, came to life with Rose Auger's participation. Her stirring piece urging people to unite and honor the Creator and

the strength of all peoples resulted in a standing ovation on completion.

Bernard Omnyak, Lubicon Cree chief, described his people's 53-year struggle against the

destruction of the environment and traditional lands. He made a plea against perpetual greed which looks at profit rather than people.

And his fight to protect the land is everyone's fight, said activist and long-time Native leader Harold Cardinal. Cardinal's writings in the 60's foresaw the Indian movement of today.

"Whô will be the guardians of the forest? What happens to the forests that have protected us? Our struggle is theirs as well for who is going to clean our air when there is no more forest," he questioned.

A personal account of life in penitentiaries and mental institutions wove a sombre thread through the evening. Dery Auger, from Bigstone Cree Nation, described his personal struggle to retain his Native spirituality.

"My spirit is still here," he told the audience, touching his heart.

Sakaw was an evening of theatre, spirituality and a united voice. For the organizers it was a new way of looking to the future, for the audience it was a never-to-be-forgotten experience. Sakaw was a way "to be more responsible for ourselves as well as our children and the place in which we live the land," said Dale Auger.

(With files from Angela Simmons)

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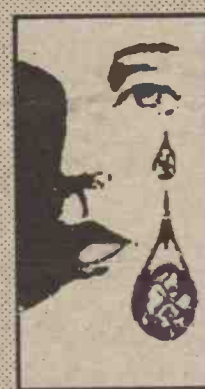
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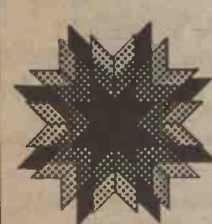
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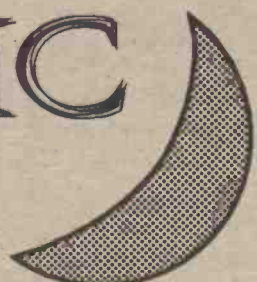
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... JEAN PICARD (General Manager) ...

Arts and Entertainment

Metis singer gains long due Acclaim

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

The petite, bespectacled woman sitting behind a cluttered desk at Ben Calf Robe School looks more like a teacher than an award-winning singer/song writer.

Laura Vinson doesn't look like a glamorous musician at all. In fact, she looks like the sort of teacher students dream of - approachable, energetic, warm and humorous.

Vinson is all that plus the glamour, but the polished performer who swept this year's Alberta Recording Industry Awards only comes out after school now.

And when she does, watch out.

Vinson led the band during the seventh annual Alberta Recording Industry Awards held February in St. Albert. Voted female recording artist of the year, Vinson also garnered best album of the year with *Rise Like a Phoenix*. Vinson and her band *Free Spirit* were named best roots/traditional/ethnic artists on record, won best album design, and snatched the best music score of the year with *Shared Spirit*.

"Things happen because they're supposed to. Sometimes those lessons are hard ones. But there's a lot more purpose in what I'm doing here than what I was doing,"

- Laura Vinson, Metis Singer

Rise Like a Phoenix is Vinson's seventh album, one that almost didn't make the studio. After doing the bar circuit for years, Vinson tired of being involved in an industry which used her music to sell alcohol.

"I really felt like there was a lot better use of music than making people drunk," Vinson, 46, said about quitting the bar scene.

And winning top billing only after going part-time was like a message from the Great Spirit.

"Things happen because they're supposed to. Sometimes those lessons are hard ones. But there's a lot more purpose in what I'm doing here than what I was doing," said Vinson.

Vinson, a Metis from Brule, Alberta, bought her first guitar from an Eaton's catalogue in 1975. The eldest of seven children, she has been writing poems and making music as far back as she can remember. But Vinson's life wasn't all music. She helped her dad, who was an

outfitter, and rode barrel races during rodeo season.

Vinson's mother encouraged her to enter university, and complete her education degree at the University of Alberta. Then what was a part-time job to pay for her studies became a full-time career.

Thirty releases with two top-ten hits, tours in Europe and North America and numerous nominations later Vinson began a long journey back to her Native roots. It was a liberating trip in more ways than one.

"I was a top 40's Western act. And I found myself writing about being a half breed," said Vinson, playing with a pen.

"I wondered why I was writing this, because I couldn't use it. But it's one of the hottest songs on the (*Rise like a Phoenix*) album."

Getting back to her roots means giving back, too. Vinson's work with Native students is a way of playing a part in the future of her people, encouraging



Writing songs about being Metis was a part of Laura Vinson's rediscovery of her Native roots.

young people to pursue their education and keep ties with their culture.

things weren't ment to change. "I will probably always write music. That doesn't go away," said Vinson, with a smile.

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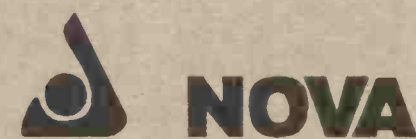
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Tournament a success

CANDO LAKE, Sask.

The first Darryl Spyglass Memorial volleyball tournament was a runaway success, according to organizer Tina Spyglass.

Ten teams from Saskatchewan and Alberta vied for prize money and trophies in the co-ed tournament. Representatives from Great Pheasant, Onion Lake, Red Pheasant, Sweet Grass, Cando, Poundmaker, Hobbema and Frog

Lake put on an excellent show during the competition.

And the Pow team from Frog Lake, Alta. took away the \$1,000 first prize. The Bounty Hunters from Red Pheasant took away the \$500 second prize, and the Sweet Grass team left in third place, scooping \$300.

Best spiking trophy went to Jason Chocan, while MVP in the men's division went to Willsion Faithfull and best set-

ter to Marty Cronk.

Hilda Paskemin was MVP in the women's division with Casandra Collins sweeping the best setter award.

The high turnout was a welcome surprise to the Spyglass family who organized the event after Darryl, who was an avid volleyball player, died last year.

"He really enjoyed spiking the ball and earned spiking trophies," said his sister Tina.



Quintin Pipestem, a member of Red Thunder Dance Company, dazzles audiences with stunning hoop dances.

Hoop dancer leaps into second title

PHOENIX, Ariz.

Celebrity hoopster Quintin Pipestem can put another notch in his belt.

The Tsuu Tsina dancer flew

his way to the top for the second year in a row and nabbed the championship title at an international competition in Phoenix, Ariz.

Pipestem beat 12 contestants for the \$2,000 prize, starting his perform-

ance with 10 hoops then making a spectacular finale with 31 hoops. The 21-year-old dancer has broken new ground in hoop dancing with his brilliant portrayal of a flying eagle transforming into a spinning globe.



Leah Pagett

Running out of time

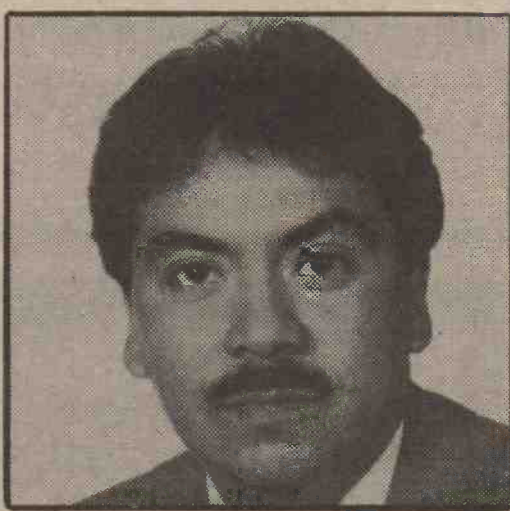
Desiree O'Soup, 11, takes her turn passing the baton in the Edmonton Journal Relay Races Feb. 24. Her Prince Charles Elementary School team raced their way to second place in the annual competition held at the University Of Alberta Butterdome.

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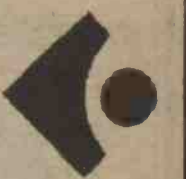
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Nerland gets death threats

PRINCE ALBERT, Sask.

Death threats against Carney Nerland, the white supremacist who killed Cree trapper Leo LaChance, have led to concerns over his security at a justice inquiry into the shooting.

Nerland's Edmonton lawyer, Brian Beresh, said his client's security needs should override the commissioner's insistence on testimony.

Local police are tight-lipped about security arrangements for Nerland's return to his hometown. It is believed Prince Albert RCMP will look after transporting Nerland from Manitoba, where he's serving a four-sentence for manslaughter, to Prince Albert.

Saskatchewan Penitentiary Warden Jim O'Sullivan said he has not been contacted about

housing Nerland during the inquiry, but he will house him safely if he's asked.

Nerland has already been subpoenaed to appear when the inquiry resumes March 15 in Prince Albert. It took changes of legislation in both Saskatchewan and Manitoba to allow Nerland to be subpoenaed.

Morris Bodnar, counsel for the three-member commission, said there are still several city police investigators, members of the Department of Justice and RCMP witnesses into Aryan Nations activities yet to testify.

Nerland pleaded guilty to manslaughter in LaChance's death and no trial was held. Public demand for answers to questions surrounding the case led to the inquiry which began in April 1992.

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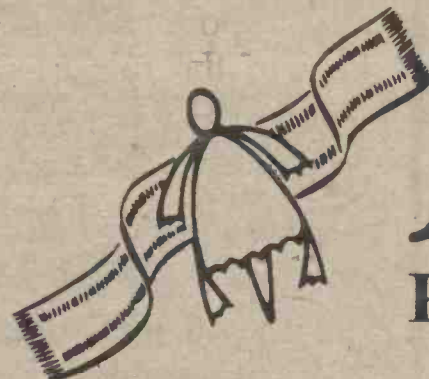
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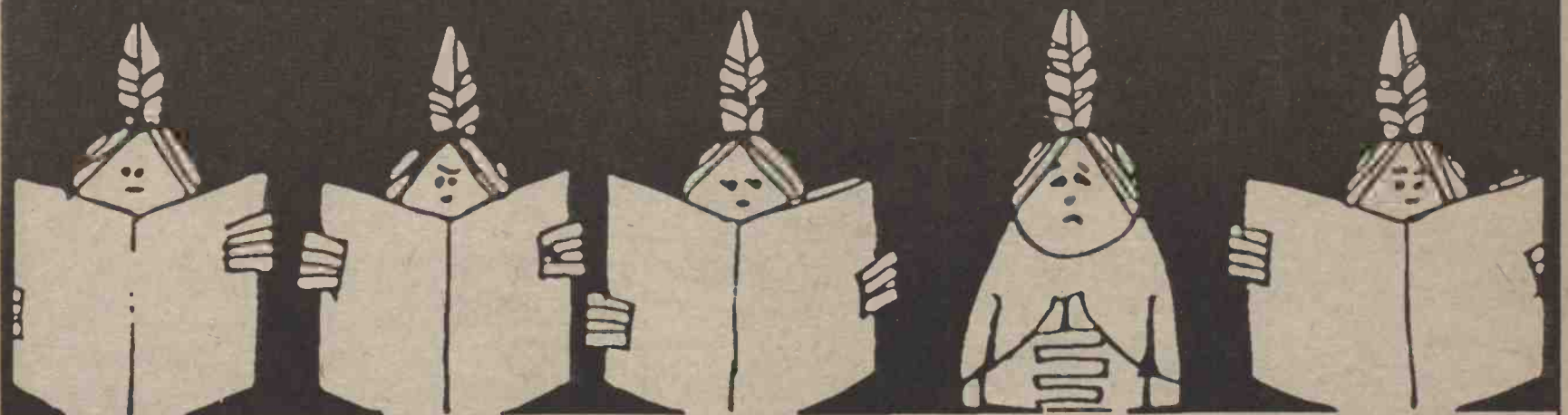
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Inmates find peace through cultural programs

By David Hickey
Windspeaker Contributor

STONY MOUNTAIN, Man.

Stony Mountain Federal Penitentiary is home to approximately 500 inmates, almost half of them Native. Yet within the confines of the barbed wire fences and the series of clanging metal gates connecting long corridors, many of these Native men say they have found peace.

And inmate members of the Native Brotherhood Organization say learning about their culture and their traditional values and practices is largely responsible.

"We have found a unity and harmony among ourselves," says Clair Woodhouse, who has been an inmate for six years. "And we try to pass that along to the younger inmates. When I first see them, they are bitter, angry, frustrated. I see a definite attitude change."

The NBO recently organized an elders conference at the institution. Participants spent two days listening to elders from Manitoba and Saskatchewan, participating in sweat lodges and traditional prayers, dances and songs.

Woodhouse said the group holds two such conferences a year in an effort to learn and grow and keep interest in Native spirituality high.

"We try to have elders come in and share their knowledge and wisdom with us. . . . The elders are very important to us. They speak from the mind and the heart. Our elders are our educators, our priests, our psychologists, our fathers and our brothers. If a non-Native says it, it doesn't communicate, but when the elders say it, we listen."

The elders spoke to members of traditional lifestyles and ritu-



David Hickey

Clair Woodhouse (left) and Randy Oppoonechaw have much to learn from their elders, but they also have much to teach new inmates.

als, of the importance of certain symbols, like the eagle feathers in a dancers' outfit, or the strength symbolized by the circle. Several female elders were invited to speak as well. Woodhouse says many of the Native inmates used to take their frustrations out on the women close to them. By having women talk about their roles in the family, he hopes greater respect is nurtured. All the speakers seem to preach a common theme, says Woodhouse: Be proud of your Native heritage.

Elder Art Schofley believes a lack of communication between Native and non-Native societies creates many problems. For years white society has tried to force its values and beliefs on Natives, Schofley said.

And while Native culture may share the same morals and values as Christianity, the methods of teaching them are far different. The result has been more

problems than solutions, and a loss of identity for many Natives.

"Now we need to look for answers from within our own culture. They can't fix us, but we can help fix ourselves. . . we have to bail ourselves out, and we will."

NBO president Randy Oppoonechaw says the non-Native influence continues inside the prison. Of some 15 programs available to inmates, only two have a Native focus, despite the high Native population.

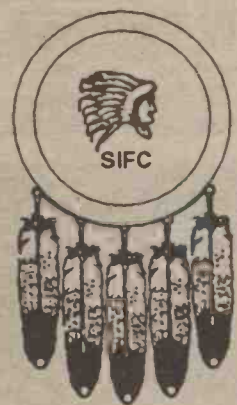
Both Woodhouse and Oppoonechaw say they have something to learn from the elders, but they have something to teach others as well, especially younger Natives.

"I think it's a necessity that when we get out, we go to our communities and talk to the young people, tell our stories and explain the situation. I don't want them coming in here."

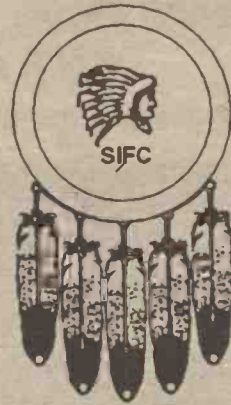


David Hickey

Inmate Dale Delorme leads a traditional dance at the Elders Conference.



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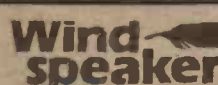


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Chivers new Native Affairs Critic

EDMONTON

1227 Barrie Chivers, New Democrat MLA for Edmonton Strathcona, will be replacing Stan Woloshyn as provincial Native Affairs Critic. Ray Martin, leader of the Official Opposition, appointed Chivers on March 4 after Woloshyn quit the New Democrat caucus to re-join the provincial Progressive

Conservatives.

Chivers is the current critic for the Attorney General, the Solicitor General and Consumer and Corporate Affairs. He is a former member of the Civil Liberties Association and former director of the Edmonton Social Planning Council.

The new Native affairs critic believes open communication with Native repre-

sentatives will help build his knowledge of the issues.

"My first step is to reach out to the Aboriginal community," Chivers said. "I need to know their perception of the problems."

Chivers said working with Native issues through the Civil Liberties Association has given him some understanding of Aboriginal problems.

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The Northern Teacher Education Program (NORTEP) established in 1977, is a four or five-year, primarily off-campus, B.Ed. degree program, which features Elementary, Middle Years and Secondary teacher education streams. Students, predominantly northerners of Aboriginal ancestry, alternate university classes at the La Ronge NORTEP Centre with practice-teaching in northern provincial, federal and band-controlled schools.

The Northern Professional Access College (NORPAC), established by the NORTEP Board of Governors in 1989, provides, through a similar work-study model, an orientation to "professional development" and a two year introduction to liberal arts and sciences. This initial phase, intended as a stepping stone to subsequent study in pursuit of professions other than teaching, is followed by an indeterminate, variable (1 1/2 year minimum) on-campus component.

For further information, please contact:

The Director
NORTEP/NORPAC
Box 5000
La Ronge, Saskatchewan
S0J 1L0
Telephone: (306) 425-4411

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- Payment of tuition fees, text books and school supplies
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For more information please call or visit the office.
Phone (519) 660-6996

Native school struggling for funds

By Linda Caldwell
Windspeaker Staff Writer

CALGARY

Almost 300 adult Aboriginal students will lose their chance at furthering their educations if Calgary's Plains Indian Cultural Survival School closes its doors.

All it would take to stay open is enough money to pay five full-time teachers, said Doreen Spence, the president of the PICSS Society board of directors.

"All I want is just a mere sliver of the pie to fund my teachers so we can just go on and forget about whatever's going on around us," Spence said.

Calgary school board trustees last year voted to cut funding in fall of 1993 for all over-age students not covered by adult education grants. That means about two-thirds of the more than 400 students could not continue their schooling.

With a new board elected in the fall of 1992, Spence and PICSS principal Jerry Arshinoff hoped the new trustees would be more sympathetic to their plight.

Newly elected Alberta Premier Ralph Klein raised their hopes in mid-February when he promised to seek funding. But after a meeting that included the provincial Minister of Education and chairman of the Calgary Public Board of Education, the only promise they got was that the provincial representatives would seek funding through Indian Affairs.

But with the federal government cutting funds to friendship centres, Native broadcasting and Aboriginal economic development organizations, Spence is not confident the funds will materialize.

"My dealings with Indian Affairs is that it is a hopeless case," Spence said.

The former trustees had argued PICSS students could upgrade their educations at other adult education institutions. But many students have tried continuing education and vocational training and have dropped out because they felt uncomfortable.

"This is the only school of its kind I know of with the extent of Indian-ness in all of Canada," said Spence.

Principal Arshinoff argues the province won't save any money in the long run by closing PICSS.

"The cost isn't as great as they think and the need is tremendous," he said. "A number of our students might end up on welfare if they cannot come here."

The lack of co-operation in helping to keep PICSS open is particularly galling to Spence because of the funding so many other "special" schools get.

"If it was a French Immersion or bilingual school, I would have got all the help I could have gotten."

If her students were immigrants, they would also get all the educational help they needed.

"All you have to do is get on a friggig boat and go across the seas and come back again," she said.

Spence hopes the impending elections will inspire candidates to make PICSS' plight part of their election platforms.

In the meantime, Spence has to give the school board her plan for down-sizing by March 24. But she's not giving up hope.

"Klein did say he would talk to people - the powers that be - on behalf of the school. I'm hoping they will come up with a solution."

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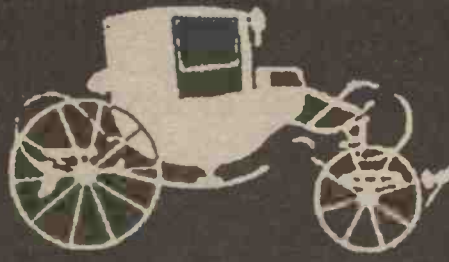
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School District No. 52 (Prince Rupert)

634 - 6th Avenue East

Prince Rupert, British Columbia V8J 1X1

Phone: (604) 624-6717 Fax: (604) 624-6517

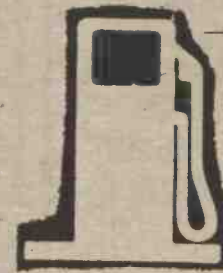
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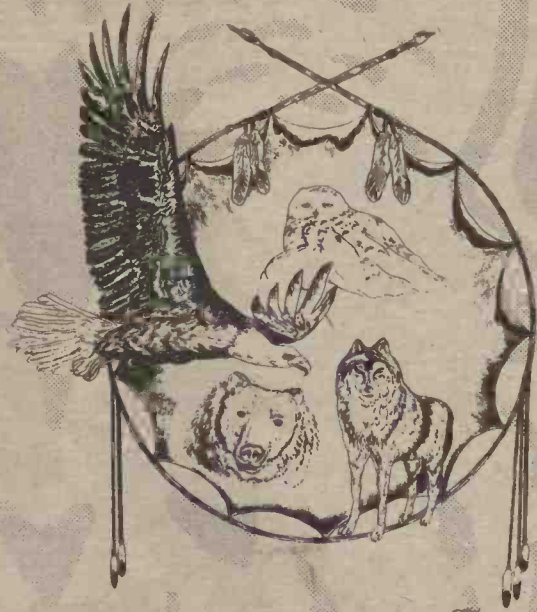
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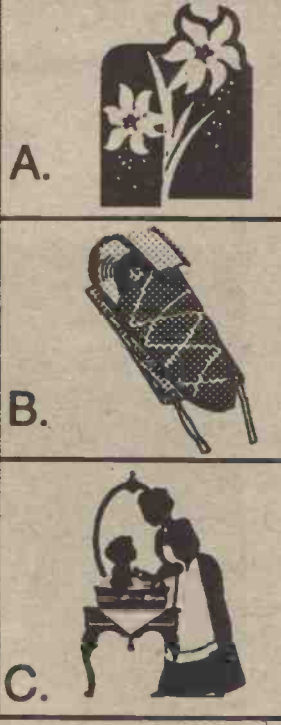
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SIKSIKA NATION POLICE SERVICE

CHIEF OF POLICE



The Siksika Nation Police Service requires a Chief Constable for their twelve person native police department. Siksika Nation is located near Gleichen approximately 90 kms. east of Calgary on the Trans Canada Highway.

QUALIFICATIONS:

- minimum grade 12 education
- proven police administrative, managerial and operational experience
- no criminal record
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- valid driver's license
- minimum 10 years police experience

SALARY: will be negotiated based on qualifications

PLEASE SEND RESUMES TO
Mr. Rick Running Rabbit
c/o Siksika Nation Police Commission
Box 459
Gleichen, Alberta T0J 1N0

Further details may be received by calling Acting Chief of Police Bruce Barkley @ 734-3823 or Rick Running Rabbit @ 734-5128

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For immediate service, fax this ad to 455-7639 and charge your VISA card number
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OR mail this ad (before April 13/93) and charge your VISA or send cheque or money order in the amount of \$10 Canadian (add \$5 for graphic) to:
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EXECUTIVE DIRECTOR

The Inuvik Alcohol Society; administers Delta House, a GNWT-funded addictions treatment centre. This 12-bed organization offers treatment for local and community residents in the 15,000 sq. km. Mackenzie Delta area.

The Executive Director, reporting to a board of Directors; is responsible for general administration, budgets, program development and implementation and supervision of staff.

Candidates must have progressively responsible working experience and training in the field of addictions treatment. Demonstrated ability to work effectively with counsellors in a team oriented environment is essential. Preference will be shown to candidates with cross-cultural working experience. Experience in proposal writing and fund raising is desirable.

Successful candidates must comply with the Society's sobriety clause as a condition of employment. Familiarity and commitment to the principles of the 12-step AA program would be an asset.

Qualified applicants are invited to forward resumes by April 8, 1993 to:



Chairperson, Selection Committee
The Inuvik Alcohol Society
P.O. Box 2304
Inuvik, Northwest Territories
XOE OTO

The Society will contact the most suitable applicants within three weeks of our closing date and we thank applicants not contacted for their interest.

SADDLE LAKE EDUCATION AUTHORITY PRINCIPAL

JR/SR HIGH COMMUNITY SCHOOL

An administrative position starting April 5, 1993 for the new Jr/Sr High School in the community of Saddle Lake. Responsible for the development, planning and management of Community Education program and course delivery at the secondary levels, including selection and supervision of instructors, and preparation of promotional material.

Qualifications include post-secondary training and experience in education; ability to design, manage, and promote a variety of programs, out-come based learning, modular programming; marketing, teamwork, policy development and implementation, organizational and planning skills, working experience with native people; willingness to work under First Nations control of education; creative, innovative and motivated.

Forward applications for position before **1 pm - Wednesday, March 24, 1993** to:
Education Co-ordinator, Box 130, Saddle Lake, Alberta T0A 3T0



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- The Samson Cree Nation is looking for people for the Cable and TV Station, CREE TV.
- We have a seven station rebroadcast system, a community channel and a full production studio.
- We are developing a team of professionals to produce aboriginal and English language programming (commercial, educational, community based, cultural, social and political). We are looking for managers, support staff and trainees to join us in creating a dynamic team committed to excellence. Possible positions in sectors including TV, Radio and Security. Will be located on the Samson Reserve for Aboriginal.
- Applicants desiring further training opportunities as producers and especially technicians are encouraged to apply. Please indicate in a cover letter if you want a training opportunity and your future plans.

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Manage subscriber services (off air cable system); administer local community programming development; oversee Section heads in Sales, Production, Engineering, and Administration. Planning, Organization, Evaluation and Public Relations.

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Indigenous Students' Counsellor

Key to your role will be to provide practical and culturally appropriate student counselling guidance and encouragement for all Indigenous students on a professional and experiential basis. You will arrange for campus visits from community elders who may wish to offer spiritual guidance and encouragement, develop liaisons with Indigenous students and Indigenous educators in secondary schools and other areas where potential university students may be directly contacted, and coordinate and work closely with other counselling and academic units that have a bearing on student progress at the university. In addition, you will develop linkages with potential employers of graduating Indigenous students to facilitate their career plans.

You must have a professional background in the counselling area. This is a one year, contractually limited position.

Please apply, in writing, by **April 15, 1993**, quoting reference #93/1014, to: **Personnel Administrator, McMaster University, 1280 Main Street West, Hamilton, Ontario L8S 4L8 or Fax (416) 528-6132.**

We thank all applicants in advance and advise that only those candidates to be interviewed will be contacted by telephone.

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Band Manager Required

The Fort Nelson Indian Band requires the services of a full time Band Manager to fill the position of Chief Administrative Officer for Band operations.

The successful candidate must possess a degree from a recognized institution in a related discipline: an equivalent combination of education and experience may be considered. The successful candidate must demonstrate written and verbal communication skills, supervisory skills and experience; and management capabilities in the area of budgetary preparation, policy development; proposal submission and personal management. Candidates should have related experience in planning and community development as well as good knowledge of the Native community, Native issues and related government organizations. The ability to work effectively with an elected Band Council is critical.

To demonstrate suitability the successful candidate must submit a one page written letter along with resume indicating why his or her knowledge, skills and experience qualify him or her for the position to:

Chief & Council
 Fort Nelson Indian Band
 R.R. #1, Mile 293, Alaska Highway
 Fort Nelson, B.C. VOC 1RO

Further inquiries may be directed to the Band Office at (604) 774-7257 or Fax (604) 774-7260

Salary: commensurate with qualifications and experience: full benefits package.

Closing date: March 31, 1993 @4:30 P.M.

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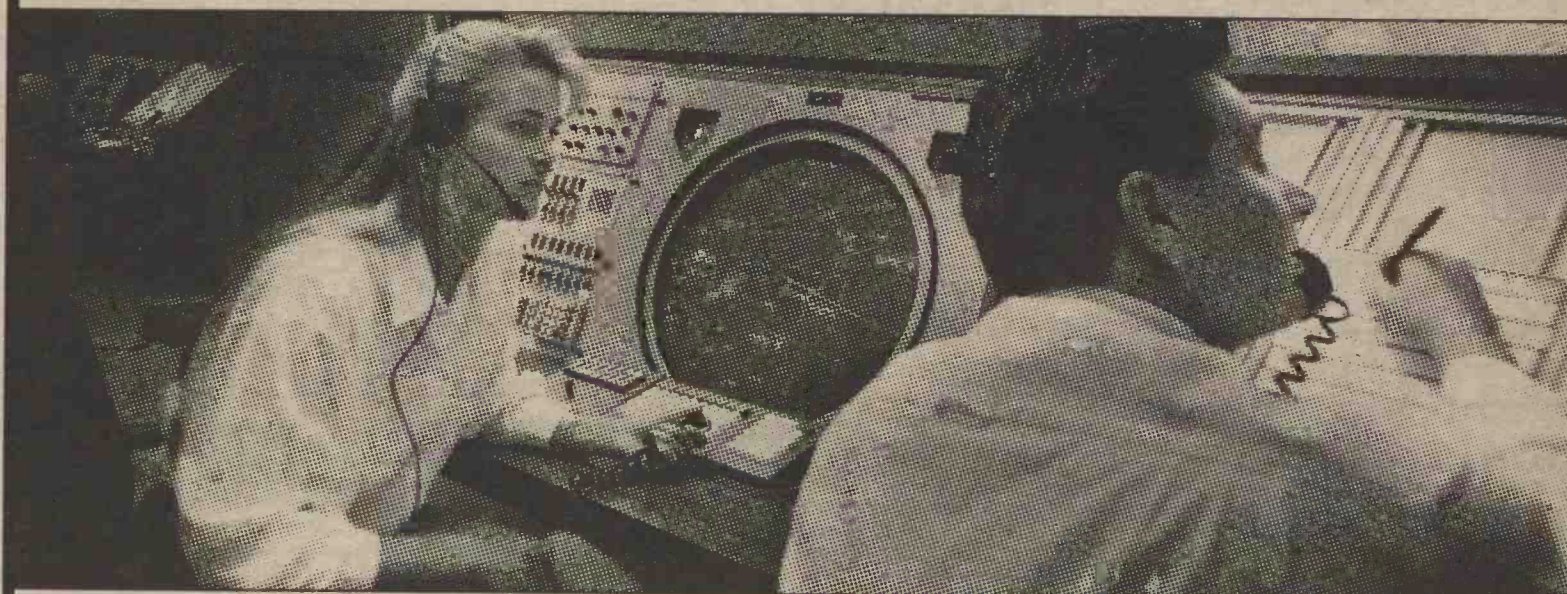
Based in Lac La Biche, CFWE, plays a key role in the communities it serves. Via Satellite CFWE reaches at least 47 northern Alberta communities daily with a North America wide coverage in the evenings and weekends.

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To be considered for this remarkable opportunity please forward your resume in confidence to:

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 Mr. Bert Crowfoot
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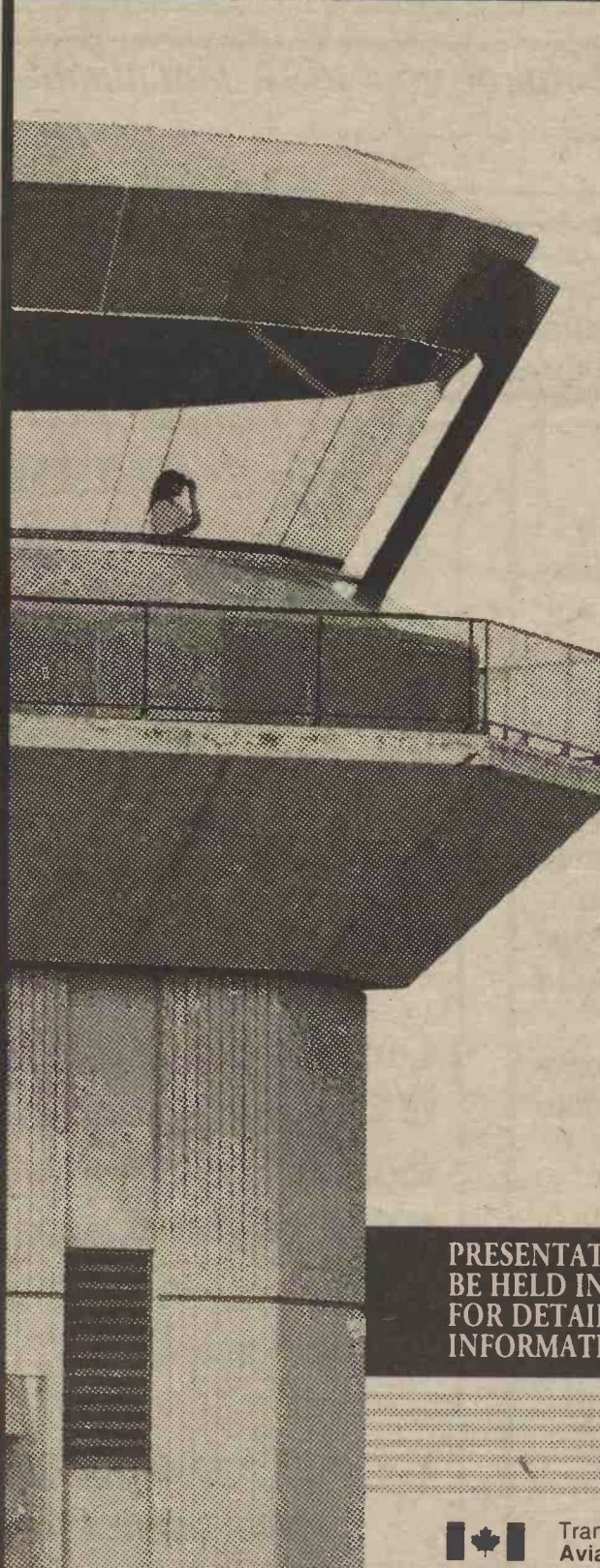
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Set aside an hour for the Transport Canada air traffic services information session in your area, and bring along your resume, if you have one. After presentations by air traffic controllers and flight service specialists, you may also have the opportunity to write an aptitude test (2-3 hours) to qualify for one of these positions.

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 Regina, Saskatchewan S4P 3W3

For further information, call Human Resources at (306) 777-9729

MORE THAN JUST A JOB!



MEADOW LAKE TRIBAL COUNCIL CAREER OPPORTUNITIES

HEALTH AND SOCIAL DEVELOPMENT

The Meadow Lake First Nations are in their second year of their Indian Health Care System. As part of the process a variety of positions are now available for individuals seeking an exciting challenge in implementing a health care system that is intended to be preventive, holistic, integrated and community based. Successful applicants will have the opportunity to review existing health programs and develop new strategies that focus on meeting community needs and provide for integrated program delivery. The individuals hired will work with the existing health team to facilitate the community health initiatives of Meadow Lake First Nations.

The health team is guided by the Meadow Lake Tribal Council Health Development Plan and the individual First Nation Health Directional Plans. The ultimate goals of these plans are:

- 1) To meet the present and future needs of First Nations individuals, families and communities of the Meadow Lake First Nations accordance with the spirit and intent of the Treaties.
- 2) To design, develop, deliver, manage and adapt the highest standards and quality of Indian Health services, guided by the traditions

and culture of the First Nations.

3) To link Indian traditions and culture harmoniously with the best medical technology and skills available in the provision of Indian health care.

4) To design and develop Indian controlled health care system which conforms to the Self-government initiative in reinstating self-reliance.

5) To reduce present levels of morbidity and mortality and promote health attitudes to life that result in an enhanced quality of life for all members of Tribal Council First Nations.

COMMUNITY WELLNESS ADVISORS/ COUNSELLORS (2 positions)

The Positions:

The Meadow Lake Tribal Council is seeking individuals with a holistic understanding and approach to individual, family and community issues and healing. The Community Wellness Advisors/Counsellors will, with the leadership and guidance of the Meadow Lake Tribal Council Wellness Advisor and Program Coordinator, support the nine (9) Meadow Lake First Nations in their goal of achieving wellness.

The Duties:

It is expected that the Wellness Advisors/Counsellors will work to decrease the incidence of issues that have been referred to in the past as "Mental Health" problems i.e. depression, anxieties, violence, poor self-esteem, etc., and work to promote and facilitate healing. It is expected that the Wellness Advisors/Counsellors will apply a holistic approach to community healing and community development, by both honoring and being knowledgeable of the interconnectedness of the emotional, mental, spiritual and physical aspects of health. In addition duties will include:

- Assist each MLFN implement their needs and vision of community wellness.
- Respond sensitively and compassionately to each First Nations concerns, issues and needs.
- Oversee the development of relevant health and social development policy that incorporate wellness.
- Promote program development that focuses on wellness at the Tribal Council and First Nation level.
- Assist communities to secure appropriate resources and resource people to implement their wellness plan.

Qualifications:

- A Degree in Social Work or Psychology; preference may be given to candidates with a degree in Indian Social Work, or those with community development or community healing.
- Extensive experience in the practice of individual and family therapies, establishing group healing or group therapy processes.
- Experience working and living in First Nations Communities; sensitivity and knowledge of history of First Nations Communities, more specifically the Dene and Cree Nations.
- Candidate will be required to demonstrate a high level of personal and professional integrity and wellness.

HEALTH RESEARCHER/ANALYST

The Position:

The Meadow Lake Tribal Council are seeking an individual for the Health Researcher/Analyst position. The Health Researcher/Analyst will play a fundamental role in the ongoing development of an Indian Health Care system of the Meadow Lake Tribal Council.

The Duties:

The chosen applicant will work as a team member of the Health & Social Development Team. The specific duties of the Health Researcher/Analyst will include:

- Developing a health information system that will enable the continuation of needs assessment process at the First Nations level to continue collecting, analyzing and interpreting health statistical data.
- Developing of methods for the collection of community-based data, much of which is likely to subjective.
- Working with the health team and communities using participatory research methods to strengthen community development.
- Reviewing existing health programs, i.e. communicable disease, Provincial Wellness Program as to recommend options/changes to better meet the needs of the First Nations.
- Reviewing all relevant health research related to policy development, health planning and design of First Nation's Health Care system.
- Liaison with health professionals, professional bodies and organizations in health-related concerns.
- Provide assistance in the preparation of proposals on new health initiatives
- Assist in negotiating agreements related to health
- Advise the health & social team of health plans, training, etc.
- Cooperate with MSB, the Province, and other Indian governments regarding health research, issues and plans.

Qualifications:

- Experience and capability of researching and planning for Indian Health Care.
- Past experience and understanding of community health issues.
- Previous experience as a research analyst in health care sectors.

COMMUNITY HEALTH NURSING PROGRAM DEVELOPMENT COORDINATOR

The Position:

The Meadow Lake Tribal Council is seeking a unique individual with a holistic understanding and approach to individual, family and community issues.

The MLTC Community Health Nursing Program Development Coordinator will be responsible for identifying and resolving issues related to the takeover of community health nursing services that is scheduled for April 1994. This position will focus on program development so that the Community Health Directional Plans of the nine Meadow Lake First Nations can be enhanced. It is expected that by the official program takeover date a model of how nursing services will be delivered on each Meadow Lake First Nation will be outlined.

The Duties:

It is anticipated the Community Health Nursing Program Development Coordinator will:

- Identify, investigate, and propose recommendations regarding significant professional nursing issues such as liability, unionization, recruitment, reporting relationships, scope of practice, service delivery standards, nursing specialization.
- Develop approaches to enhance the role of community health nurses in the area of community development, community mental health, health promotion.
- Develop strategies to enhance the balance between delivering treatment and prevention services.
- Review the role of Community Health Nurses in the delivery of mandatory services and develop recommendations that could be incorporated into policy and guidelines of community health nursing practice.
- Develop a model of the delivery of the community health nursing program which recognizes the configuration of band-controlled nursing services and MLTC delivered services; the support services, the reporting relationships, supervision, program objectives, management structure, training plan, budget, information needs, program evaluation and methods of insurance and liability coverage.
- Develop a needs assessment tool and assess training and professional development needs of existing community health nurses; develop training plan.
- Propose recommendations regarding how to liaise with MSB Zone and Regional nursing personnel regarding regional and national training programs, professional nursing issues, scope of practice, support services, etc.
- Develop a method of collect relevant financial information regarding program operations over a period of 4 years; work with the MLTC Financial analyst in developing a profile of community health nursing costs; prepare information so that future program costs can be efficiently negotiated with MSB.
- Access the contribution that CHN's can make regarding the health information system.
- Develop strategies so that community input regarding the community health nursing program can be responded to; develop relationships with all MLFN's so the community health nursing can fit into each community health directional plan.

Qualifications:

- Community Health Nurse Degree
- Membership with SRNA
- Experience and capability to research and plan community health programs.
- Extensive experience in the community health nursing program area.

TO APPLY

All interested applicants should send in a resume with complete educational and work histories complete with three references. You must also identify which position(s) you wish to apply for by the title of the position.

PLEASE SEND APPLICATIONS/RESUMES TO:

Mrs. Rebecca Elder, Director
Health & Social Development
Meadow Lake Tribal Council
Box 1360
MEADOW LAKE, Sask.,
S0M 1V0

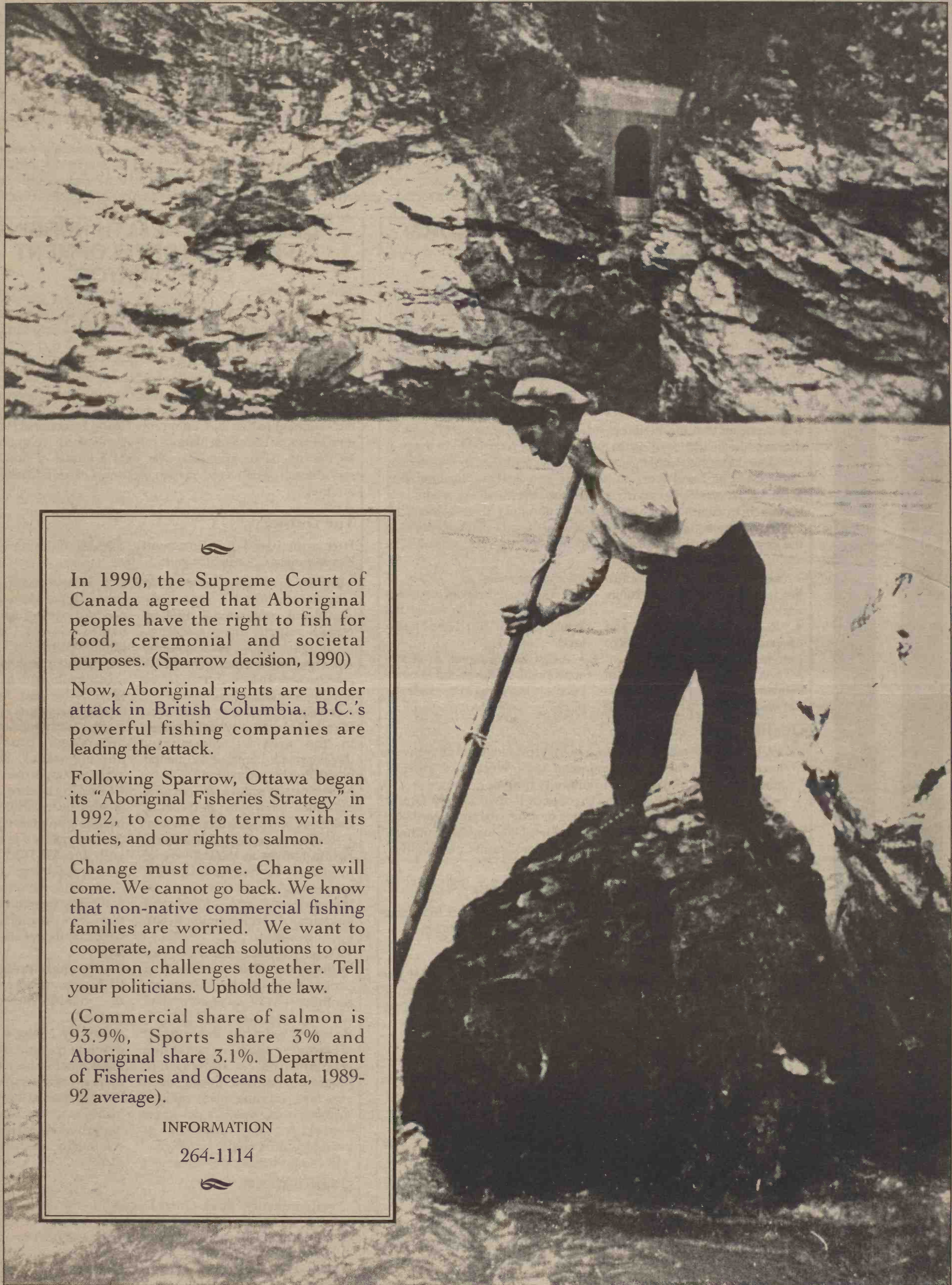
Phone: (306) 236-5817 • 236-6351 • 236-5984 • 236-6485

CLOSING DATE FOR APPLICATIONS: March 31, 1993.

■ F A C E T H E C H A L L E N G E ■

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In 1990, the Supreme Court of Canada agreed that Aboriginal peoples have the right to fish for food, ceremonial and societal purposes. (Sparrow decision, 1990)
 Now, Aboriginal rights are under attack in British Columbia. B.C.'s powerful fishing companies are leading the attack.
 Following Sparrow, Ottawa began its "Aboriginal Fisheries Strategy" in 1992, to come to terms with its duties, and our rights to salmon.
 Change must come. Change will come. We cannot go back. We know that non-native commercial fishing families are worried. We want to cooperate, and reach solutions to our common challenges together. Tell your politicians. Uphold the law.
 (Commercial share of salmon is 93.9%, Sports share 3% and Aboriginal share 3.1%. Department of Fisheries and Oceans data, 1989-92 average).
 INFORMATION
 264-1114

■ F A C E T H E C H A L L E N G E ■

This poster can be purchased by sending \$5.00 dollars to the B.C. Aboriginal Fisheries Commission, c/o Michele Sparrow, 6822 Salish Drive, Vancouver, B.C. V6N 2C6 or telephone (604) 264-1114 / Fax (604) 264-1455