

Windspeaker

March 1995

Canada's National Aboriginal News Publication

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QUOTABLE QUOTE

"There were no environmental assessments or social impact assessments required at Voisey Bay."

— Katie Rich, former Davis Inlet chief

See Page 2

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Steve Newman

Sharing skill

Inuit sculptor Simata (Sam) Pitsiulak shares some of the finer points of his work with a visitor at Qaggiq '95, the first Inuit national cultural festival, held in Hull, Que. The festivities were organized by the Inuit Art Foundation and the Inuit Broadcasting Corporation and included a fashion show, authors and artists sharing their works, entertainers and demonstrations of Inuit games. See story, Page 5.

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Anti-Native animosity rampant as Quebec chiefs meet

By Alex Roslin
Windspeaker Correspondent

MONTREAL

First Nations should have no special recognition in the law and no more rights than municipalities in an independent Quebec.

So said a Quebec businessman at one of 18 "people's commission" hearings into sovereignty organized by the Quebec government and held across the province in February.

"If we give \$400 million to one Native group, the next one will ask for \$600 million," said the businessman, whose presentation, greeted with applause from the audience, was broadcast on cable TV across the province.

"It's like giving money to dictators in Haiti. I don't know where the money goes. Only the chief knows."

While the hearings were tak-

ing place, Native chiefs gathered in Montreal for a three-day meeting of the 43-member Assembly of First Nations of Quebec and Labrador. Reaction there to the government-sponsored hearings was that they were biased and confrontational.

"There is so much animosity — even from the commissioners themselves," said Ghislain Picard, the AFN's regional chief. "Whenever someone of a federalist mind speaks, they are booed by the public or even contradicted by the commissioners themselves. In my opinion, it really goes too far."

That there will be more confrontation became apparent during the first day of the Native assembly. Chiefs learned that, without consultation with Aboriginal groups, a bill was put before the province's National Assembly to amend sections of the Quebec Police Act dealing with Native policing.

Quebec officials neglected to

consult or even inform First Nations about the proposed changes, which place Native policing squarely under Quebec's jurisdiction and leave little authority with First Nations. As a result of the changes, several existing policing agreements have been thrown into doubt and negotiations on others stalled.

"Does that mean Native police would be under the jurisdiction of the SQ (provincial police), or does it mean the SQ would have free access to reserves?" asked Picard.

Chiefs unanimously passed a resolution saying the bill would have no effect on First Nations lands if passed. Days later, the bill was adopted into law despite the complaints.

In an interview with Canadian Press, Chief Jerry Peltier of Kanesatake called the bill a "pre-emptive strike" for Quebec independence — a tool the PQ government would use to show the international community it

has control over Native territory.

Chiefs also reiterated the stand they took on Quebec independence in October at an earlier assembly in Lac Delage. First Nations have a right to determine their own future, the chiefs said at that meeting. They dismissed the PQ government's claims that Native territories would automatically become part of an independent Quebec.

"Almost every chief spoke on the issue and they said they would not participate (in the process of the sovereignty commissions)," said Picard, from the Montreal assembly.

"The minute we show interest in that, we'd be indirectly supporting sovereignty," said James Bay Cree Chief Matthew Mukash in a phone interview from Whapmagoostui, explaining why virtually every First Nation is boycotting the commission hearings.

See Crees, page 3.

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CAREERS AND MINING

Take a look at job opportunities ranging from piloting an aircraft to working as an engineer in a mine in our special section devoted to Careers and Mining. We also at an organization devoted to improving communications and increasing co-operation between Aboriginal communities and mining companies.

See Pages S1-S16.

MEETING A NEED

Student teacher Darrell Pelletier couldn't find any books his pre-kindergarten charges could relate to. Since the bulk of his class were Native, he wanted something with contemporary Aboriginal content. So the innovative educator wrote and illustrated his own.

See Page 18.

AD DEADLINES

The advertising deadline for the April issue is Thursday, March 16, 1995.

Mine may threaten Innu, Inuit way of life

By Alex Roslin
Windspeaker Correspondent

LABRADOR

Concern is mounting among the Innu and Inuit peoples of Labrador about mining exploration by a company partly owned and co-chaired by Robert Friedland, who used to head another company that was responsible for the infamous \$120-million Summitville disaster which left a river in Colorado poisoned with cyanide.

Friedland was president, chairman and a major shareholder in Galactic Resources, a now-defunct Vancouver-based company that owned the ill-fated Summitville Gold Mine in southern Colorado. In the summer of 1987, Galactic was fined \$27,000 when 85,000 gallons of cyanide-laced water accidentally spilled from the mine's gold extraction system into the Alamosa River.

Acid and metals-laden mine water also entered the river. Later tests showed the river was virtually lifeless. Parts of the river were found to have cyanide levels 25 times normal levels.

"There were no environmental assessments or social impact assessments required at Voisey Bay," said Katie Rich, former chief of Davis Inlet. "But here we are planning to move to Sango (Bay) and the government is asking us to do all kinds of environmental assessments. I don't understand that part."

By December 1992, Galactic was bankrupt. The clean-up to taxpayers is expected to exceed \$120 million.

Friedland's record is a growing concern to the people of Labrador because of mining exploration being conducted at Voisey Bay by Diamond Fields Resources, the Vancouver-based company Friedland co-chairs and owns a part of. After a year of exploration, Diamond Fields has made a major find of nickel, cobalt and copper. It already has two diamond drills in operation at the site.

Ray Torresam, a spokesman for Diamond Fields, said people shouldn't worry about Friedland.

"Robert Friedland has never been charged," he said. "There's 48 people who have been named as responsible for that disaster and he's not one of them."

The Innu and Inuit are worried because Voisey Bay, which both nations have desig-

nated a shared area, is a traditional burial site with great cultural value.

"It is an area of significant Innu land use," explained Larry Innis, an environmental advisor to the Innu Nation, which represents the Sheshatshiu and Mushuau (David Inlet) Innu First Nations of Labrador.

In recent weeks, Innu leaders went so far as to threaten to evict mining prospectors from the area and have helped organize a protest camp at the Diamond Fields exploration site. The Innu say more than 13,000 mining claims have been staked in recent months near Mushuau, which is about 50 km south of Voisey Bay.

Talks were underway in mid-February between the Innu, the Labrador Inuit Association and Diamond Fields over the conditions under which the company would be allowed to proceed with its operation. Operations at the site ceased in early February and had not restarted as of press time.

Complicating the issue is the fact that almost a dozen of the 20-30 employees at the mining exploration camp are Inuit. The RCMP has sent about 50 Mounties into the mining camp to protect equipment and uphold the law.

Low-level flights over Labrador to increase

By Debora Lockyer
Windspeaker Staff Writer

SHESHATSHIU, Labrador

Innu Nation spokesman Penote Michel maintains the environmental review of military low-level flights over Labrador is a farce, and the Canadian Forces announcement it plans to allow four additional countries access to the airspace seems to prove this out.

Michel said agreements with Belgium, France, Italy and the U.S. will see an increase in the number of flights taken over the land as early as this summer. German, British and Dutch militaries have been active in flight training in the area

for nine years.

They are increasing the number of participants involved in low-level flying over Innu land even before the recommendations of the environmental panel are released, so they must have the inside track as to what those recommendations will be, said Michel.

"The Department of National Defence has been marketing Goose Bay to the world's air forces for quite some time and can't wait for the review process to end before announcing the results of this international sales job."

A DND request to allow the number of low-level sorties to be increased from 7,000 flights annually to 15,000 plus 3,000 additional flights at higher altitudes is at the heart of the current battle for the

Innu. The Innu contend the flights are detrimental to the wildlife and people who live in the training areas.

Michel said supporters of the Innu have held protests, most notably at the American Embassy in Ottawa in January, to direct attention to their cause. The Innu boycotted the environmental impact hearings, saying they were a farce and a waste of time.

"Nothing we would have said would have prevented DND from proceeding with the expansion of the military presence in our airspace," said Michel.

A Canadian Air Force spokesman denies there has been any negotiations with the Americans to do low-level flight training in Labrador. Capt. Luc Plourde at CFB

Goose Bay explained that a squadron of F-16 fighters will be at Goose Bay from April 20 to 27 and requested they be allowed to do some low level training during those six days.

Innu charge they will make 168 sorties during this time. Plourde said the squadron would be limited by mechanical and weather considerations so there wouldn't be that many flights.

Michel is not convinced.

"After more than 10 years of hard opposition to the training, we are confronted with more, not less training. It's obvious that our culture, thousands of years of occupation in the Quebec-Labrador peninsula, and Aboriginal rights mean very little to the Canadian government."

Saskatchewan Metis elect new leader

By Terry Lusty
Windspeaker Correspondent

SASKATOON

In what may well be Saskatchewan Metis' largest-ever provincial election, the Metis Nation of Saskatchewan elected veteran politician Jim Durocher, a.k.a. Jimmy D, as its new president.

The Feb. 18 election proved a bit of a heated battle which saw the nearest rival, Bernice Hammersmith, lose by more than 100 votes, reports Earl A. Pelletier, the chief electoral officer.

Five other individuals competed for the president's position; Philip Chartier, Paul Daigneault, Harry Daniels, John Dorion and Clarence Norton. Elected to the executive were Lorna Docken-Laplante as secretary, and Al

Morin as treasurer. All positions are for three years.

Durocher last held the president's position in 1992. He then locked horns with and lost to past president Gerald Morin. During Morin's term in office, both the MNS and the Metis National Council were under the microscope for alleged financial wrongdoing, and subsequently cleared.

Morin was ineligible to run for office again because he assumed

the role of national Metis president which requires him to be in Ottawa much of the time.

Pelletier says the election generated a lot of interest. He further states that, "well over 6,000 participated in voting . . . probably the largest election." A total of 60 Metis contested positions at the regional and executive levels. Because the MNS does not rotate or stagger board positions, all of them were open.

NATION IN BRIEF

DIAND dismantling hits snag

The rolling ball of self-government came to a stop in Manitoba after the federal minister of health refused to sign a framework agreement on health services at the last moment. Minister Diane Marleau declined to sign the Health Framework Agreement for First Nations People in Manitoba after a previously-agreed-upon exchange of letters between Canada and the Assembly of Manitoba Chiefs did not take place. According to Grand Chief Phil Fontaine, the AMC could not accept the government's letter which stated Canada does not see health care as a treaty right. The assembly was poised to go ahead with the signing without the exchange, but Marleau refused to, saying she was unsure of what she would be signing. The AMC has appealed to Prime Minister Jean Chretien but no meetings have been scheduled.

Yukon land claim settled

It was a sweetheart of a deal 22 years in the making — the Yukon land claim settlement first presented to Ottawa on Valentine's Day 1973 has been proclaimed. The agreement provides 14 First Nations title to more than 41,000 square kilometres of land, their 8,000 members with \$242.6 million over 15 years, and entrenches wildlife harvest rights and representation on land use, fish

and wildlife management, renewable resources and Yukon's water boards. The agreement also includes some surface, mining and mineral rights. Native leaders say the agreement, which recognizes jurisdiction of Indian governments and a shared jurisdiction of settlement lands, leads to a greater autonomy for Natives and non-Natives alike in the Yukon.

Micmacs to share profits

Native groups in Nova Scotia will benefit from one of two new casinos being licensed in the province. The Eskasoni Micmac Band and Finance Minister Bernie Boudreau signed a profit-sharing deal in mid-February, with individual bands to follow. The agreement is for 50 per cent of the profits from the Sydney casino to be directed to Native groups for economic development. The money will be divided among the bands on a per capita basis. Negotiations have been underway for months, on the prompting of the finance minister to ensure bands didn't set up their own casinos.

Day-care plan promised

Money to create 6,000 day-care spaces on reserves across Canada could be forthcoming in the fall, says federal Human Resources Minister Lloyd Axworthy. The minister made the announcement at a Native child-care forum in

Ottawa, claiming the government is prepared to spend \$20 million a year on Native child care. Native leaders will have a say on how the program works, said Axworthy, who will seek cabinet approval for the project.

FSIN signs gaming deal

The Legislative Assembly of the Federation of Saskatchewan Indian Nations ratified a gaming agreement with the provincial government which covers the Regina Union Station Casino, four small on-reserve casinos and on-reserve video lottery terminals. The deal replaces a contract, signed six months earlier, that provides for large casinos in Regina and Saskatoon. The Saskatoon casino was derailed by a civic referendum in October. Under the new agreement, signed in Prince Albert Feb. 9, the province will collect 50 per cent and FSIN will receive 25 per cent of the profits from the Union Station Casino with the remaining 25 per cent going to charities. The agreement specifies that the band council and the local government of whatever nearby community will be the major market must approve any on-reserve casino before construction. The first on-reserve casino will be established on White Bear First Nation, the site of the Bearspaw Casino that was raided and shot down by RCMP in March 1993.

News

Fishery studies exonerate Natives in missing salmon

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER

The release of studies into the case of the missing salmon in British Columbia waters has failed to completely solve the mystery.

But Natives say the conclusion that warm water — not illegal fishing — was to blame exonerates them.

"These reports should lay to rest once and for all the spectre of Aboriginal poaching as the cause of the missing salmon," said Ernie Cray of the Sto:lo Fisheries Authority.

Half of the estimated 800,000 sockeye (revised downward from the 1.3 million originally thought missing) that failed to return to spawning grounds on the Fraser River last summer died because of unusually high water temperatures, according to the federal studies.

An additional 169,000 salmon were legally caught — 113,000 by Aboriginal fisheries and 56,000 by commercial fishermen — but were not recorded because of inadequate monitoring.

That leaves more than 150,000 sockeye unaccounted for, report the studies, prepared for a federal commission headed by

John Fraser, former Speaker of the House of Commons.

The studies concluded the missing salmon were not poached.

Some of the warmest water on record — a July average at one point on the Fraser was 17.7 C, or three degrees higher than the long-term average — killed fish by stress, it said.

But the B.C. Fisheries Survival Coalition challenged the theory warm water killed about 400,000 fish because few carcasses were found. The coalition still blames Native commercial fisheries, which started operating in 1992 upriver.

The federal fisheries department is expected to adjust its catch limits whenever temperatures climb so high, which would allow more fish to reach the spawning grounds to breed.

The groups co-operating with the four studies were the fisheries department, Pacific Salmon Commission and the University of British Columbia's Westwater Research Centre and its department of forest sciences.

Those studies come on the heels of a damning report that warns Pacific fish will disappear unless commercial fishing is cut back and changed.

The report by scientist Carl Walters says parts of B.C.'s salmon fishery were almost eliminated last summer. It also says en-

forcement of the industry is minimal and the fishery is supported too much by public funds through the unemployment insurance program.

The report recommends fleets should be cut by half, gill nets that snare all fish should be banned and sport fishing should be drastically reduced in the Georgia Strait.

In addition to the missing salmon, the abalone, ling cod and herring fisheries have been closed.

"We will go the way of Newfoundland unless there are big changes immediately," said Walters. He predicted the salmon could become extinct within a few decades.

Almost 5,000 commercial fishing licences are issued on the West Coast, and the industry sells about \$1 billion worth of fish every year. Another 500,000 people fish for fun.

Walters, a UBC biologist, did The Future of Pacific Fisheries for the David Suzuki Foundation, an independent environmental think-tank.

The report suggests to raise money for research and better monitoring, the fishing industry should be levied on a tax on each fish caught, much like the forest industry's stumpage fee on each tree cut.

Some parts of the fishery are still pulling in tremendous profits. The herring season, for instance, lasts only 15 minutes in some areas and boats still make million-

dollar catches.

But intense competition is sucking the waters dry of fish to breed replacements, Walters said.

The West Coast fishery is too large, with about 15,000 workers, 40 per cent of whom rely on unemployment insurance for up to 42 weeks a year. Walters estimates 30 to 40 per cent of the workers would leave the industry if UI was no longer available.

But the fishing industry's largest union accused the report of making scapegoats of commercial fishermen and being alarmist about the collapse of the industry. It maintains the threat to a few stocks of fish is urban sprawl, pollution and sports fishing.

And the Fisheries Council of B.C., which represents fish processing plants, calls the report too general but endorses the idea of smaller fleets and better monitoring.

Meanwhile, Aboriginal fishermen are seeking compensation for the cancellation of the Adams River sockeye fishery because of last summer's shortfall. The cancellation leaves the Sto:lo about 43,000 sockeye short of its 1994 allocation.

Cray said the 600 fishermen from 27 Native Indian communities are "very angry". A federal fisheries department official agreed the Sto:lo deserve compensation.

Nunavik Inuk suicide rate 25 times Quebec average

By Alex Roslin
Windspeaker Correspondent

KUUJJUAQ, Que.

People in South Africa and India are living longer than Inuit in northern Quebec, reports a new health study.

The life expectancy of the Inuit of northern Quebec has dropped by five years since the signing of the James Bay and Northern Quebec Agreement, due in large part of an extraordinary rate of suicide among the youth. So says a study carried out by the public health department of the Kativik regional health and social services board.

"The fact that life expectancy isn't increasing is fairly surprising and dramatic. Pretty much around the world when you see development of health services and economic development, it goes hand-in-hand with higher life expectancy," said study author Brian Schnarch, a researcher for the health board in Kuujuaq.

But if you're a Nunavik Inuk in your late teens, you're nearly 25 times more likely to take your own life than the average Quebecer your age, according to the study. Inuit in Nunavik aged 15 to 19 had an astonishing suicide rate of 480 per 100,000 people between 1989 and 1993. Quebecers the same age had a suicide rate of about 20 per 100,000 in 1991.

In all, 39 Nunavik residents committed suicide between 1989 and 1993. Spread across the 7,000 residents of the region, that's a rate of 101.8 per 100,000 people, three times higher than the suicide rate for all First Nations in Canada. Quebec's suicide rate is 18.1 per 100,000 — itself one of the highest rates in the world.

In the early 1970s, before the signing of the James Bay Agreement of 1975, the Nunavik life expectancy was 65 years. Today it has dropped to 60 years, lower than South Africa's and equal to that of India, says the study. The average Canadian life expectancy is 77 years.

"The feelings are really deep when you see those figures," said Sheila Watt Cloutier, education resource person at Makivik Corp., which represents the Inuit Nation in Quebec. "It's just an incredible picture."

Watt Cloutier blamed the suicide rate on a widespread feeling of disempowerment caused by European colonialism. She said many Inuit don't have the resources to deal with the dramatic changes in their society over the last 20 years.

"It's the whole issue of independence," she said. "If you just add more police, bigger hospitals, more social services, without really tackling the issue of empowerment of people, it just becomes a big business."

Watt Cloutier believes the institutions governing Inuit must

be reformed to deal with the suicide problem.

"Many of these institutions, if not all, have been created for us from the outside," she said at the World Indigenous Peoples Conference in Australia in December 1993. "These institutions also are dependency-producing rather than liberating. It is no wonder we have become heavily addicted to substances, institutions and processes."

Youth have taken some steps themselves to deal with the problems by forming youth organizations in most of the 14 Inuit communities of Nunavik. But Watt Cloutier said they need help.

"The youth are taking big steps in leaps and bounds to tackle the problems themselves but they have a long way to go. You need leadership to support that. If you don't have that, forget it."

The health study does contain some good news. Eating country food has made Inuit more resistant to heart disease, especially Inuit Elders. Unfortunately this is counteracted by a high smoking rate. The study found Nunavik residents are six times more likely to die of respiratory diseases than Quebecers and almost 50 per cent more likely to die of cancer.

Cutting back on smoking would improve these numbers, said researcher Schnarch.

"The causes (of the falling life expectancy) are mostly preventable, so there's scope for doing work to improve the situation."

Crees plan own referendum

Continued from page 1.

On Feb. 20, Crees announced their own referendum and a process of public hearings into the future, status and rights of the Cree Nation in the event of Quebec separation. The Grand Council of the Crees announced that a commission will canvass public opin-

ion in all nine James Bay communities in March and April.

As for the 7,200 Inuit of Nunavik, they've said they will hold a referendum on the future of the Inuit Nation in conjunction with other Inuit across Canada.

Another issue discussed at

the chief's assembly was family violence. Jackie Kistabish, president of the Quebec Native Women's Association, asked chiefs for their support, resources and participation in a conference on violence planned for next fall. Chiefs voted to support the conference.

Social, cultural chaos contributes to suicide

By Dina O'Meara
Windspeaker Staff Writer

OTTAWA

Aboriginal people should be making the policies that directly affect their communities, not the government, said a member of the Royal Commission on Aboriginal People.

Paul Chartrand was the lone dissenter of the recommendations made in a scathing report on suicide in Aboriginal communities. "What I object to is a reaction that says we decide what's going to be the best for a community. It's the people most affected by government decisions that should be deciding on policies."

The commission is following the steps of a paternalist government by recommending blanket policies for all communities without consultation, he added.

"We should work with Aboriginal governments, then work with communities and ask people what they want. We should create a discerning policy that does not deal with all Aboriginal communities the same way."

Suicide rates among Aboriginal people are three times higher than among non-Natives, with six times as many Aboriginal youths killing themselves. The commission report, called *Choosing Life*, points to "severe social and cultural disorganization" and a lack of self-determination as the primary causes of the high rates of suicide. It predicts that unless decisive action is taken, the incidence of suicide will increase proportionately to the number of Aboriginals reaching adolescence.

The 135-page report calls for Aboriginal and federal governments to work together toward the creation of crisis services for every community, community

development and healing plans, and initiatives promoting self-determination and self-sufficiency.

"The persistence of suicide among Aboriginal people in the face of past attempts at crisis management is convincing proof that rates will be brought down only as a result of genuine community transformation," states the report.

Health Canada Assistant Deputy Minister Paul Cochrane responded cautiously to the commission's recommendations, saying that the ministry will work on assessing existing programs. The minister will be meeting with interest groups in the near future to discuss the report. Cochrane was pleased the commission emphasized a shared responsibility between Aboriginal and federal governments for healing and community programs.

Minority commissioner Chartrand, a Metis lawyer from Manitoba, believes the report's recommendations are not detailed enough to be effective and that instead of dictating policy to Aboriginal communities, governments would better serve them by providing choices.

"If we are going to be faithful to a vision of meaningful Aboriginal self-determination there has to be two key elements in our work. One, the community has to decide it wants (our input). And two, the policy ought not to be to continue external aid, like to a Third World country. Governments should provide the resources that communities need to provide a good standard of living."

"It would have been better to take these recommendations to the communities themselves and see if they supported them," said Chartrand, from his home in Victoria, B.C. "I would have preferred that the people themselves had said 'This is what we want.'"

News

Clear-cutting decimating Stoney reserve

MORLEY, Alta.

Clearcutting on this southern Alberta reserve has decimated the equivalent of 25 years worth of logged wood over the past four months.

An estimated 500,000 cubic metres of wood have been harvested from Stoney Indian Band land, a staggering 2,631 per cent more than the 19,000 cubic metres recommended by Forestry Canada.

The rampant logging put hundreds of thousands of dollars into some band members' pockets who dealt with B.C. mills shelling out \$50 a tonne for timber, twice the Alberta rate. But other band members aren't getting a fair price and are calling for a more equitable distribution of logging revenue.

Relations between band members opposing the widespread logging and members benefiting from it became so strained, a day-long meeting was held with federal Indian Affairs officials and band members to discuss the issues. Council passed a resolution allowing permits to remove cut lumber, and allow permit logging to continue only under

controlled conditions.

During the past months, more than 200 trucks a day have been counted coming off the 39,134-hectare reserve, each carrying between 25 and 40 cubic metres of wood.

The Federal Department of Indian Affairs issued a warning in early February for everyone involved in logging operations on the reserve to stop immediately or face having their equipment seized. The department was responding to allegations from an environmental group of illegal logging practices being carried out on Stoney land.

While private land owners are not required to obtain permits to sell timber from their property, band members are required to have a permit signed by their council and Indian Affairs before selling any trees. In addition, provincial Crown timber cannot be legally sold outside Alberta.

The stop-work order left approximately 1,000 loads of timber on the ground and concerns about who will pay to clean up the clearcutting debris.

Environmentalists are calling for a full-scale investigation by RCMP into logging practices on all Alberta reserves with forest.

Sechelt to enter land claim talks

By Darah Hansen
Windspeaker Contributor

SECHELT, B.C.

Officials with the Sechelt Indian Band, federal and provincial governments put their initials to a framework agreement that will serve as a guide to up-coming land claim negotiations.

The framework agreement was signed recently in Victoria by chief negotiators from all three governments, including Chief Garry Feschuk of the Sechelt band.

The signing marks the official entrance of the Sechelt band into the realm of land claim negotiations and wrapped up the two-day conference.

"It feels good but it's just the beginning of the process," said Tom Paul, a former Sechelt chief, now administering band land claims.

The meeting marked the fourth round of discussions the band has held with both the federal and B.C. governments since agreeing to negotiate their land claim under the B.C. Treaty Commission earlier in 1994.

And frustrations among the parties were evident.

According to Paul, a disagreement early in the meeting over the wording of an "openness" clause in the framework on the part of the federal and provincial governments threatened to disrupt the signing of the framework agreement until the new year.

But in an 11th-hour decision, the two governments were able to find a solution to the issue and move ahead.

The openness clause determines who can sit in on the negotiation meetings, how the public

will be informed and which documents will be publicly available.

Sechelt band council members have long stated they have nothing to hide in reference to the band's land claim, adding they feel it is not their obligation to inform third-party interests.

Meanwhile, a failure to define the length of the impending negotiations also negatively affected last week's meeting.

Paul said the band has repeatedly asked how long the negotiation process is estimated to last, but has not yet received a definite answer. They've been told to expect somewhere between six to 18 months, he said.

"That's frustrating but we're finally seeing how the process works," Paul said.

In an earlier interview, chief federal negotiator Robin Dodson said both the federal and provincial governments have anticipated some difficulty in satisfying the Sechelt band in terms of time it will take to complete negotiations.

Because the band is self-governing and already has its land claims well planned out, it's ready to start negotiations immediately, Dodson said.

"They're ready to stretch the treaty commission process to the limit."

Dodson said the major aim of the negotiations is to remove uncertainty all three governments — as well as the public — may currently feel regarding jurisdiction of land and resources under the Sechelt land claim.

The Sechelt band is seeking title to its traditional territory as defined under its land claims document — an area of 7,840 square kilometres on the Sunshine Coast of British Columbia.

Elders' gathering draws 3,000

By Deirdre Webster
Windspeaker Contributor

PETERBOROUGH, Ont.

The Twelfth Annual Elders' and Traditional Peoples' Gathering was "the best gathering yet," according to a poll of participants done by Johna Hupfield, one of eight co-ordinators.

The largest gathering of its kind in Canada attracted more than 3,000 participants to Peterborough, Ontario's Trent University. This three day event, Feb. 17-19, offered a manifold of contemporary and traditional activities focusing on this year's theme, Family Growth Through Our Elders.

"The gathering's objective is to provide teachings, following oral traditions, from respected Aboriginal people to Native and non-Native communities alike," said co-ordinator Sharon Beaucage.

There were more than 50 workshops ranging from Medicine Wheel to Being Indian Today.

The 19 invited Elders and traditional people came from as far away as British Columbia, the Northwest Territories and Arizona. Jake Thomas, an Iroquois Elder and former Trent University faculty member, feels there are a limited number of Elders with full knowledge of their own cultures.

"One of the best you can get (for gathering) is a true Elder who lives with their culture," said Thomas, who taught workshops on Creation and How Traditions Came To Be.

Each of the Elders were teamed up with two student volunteer helpers for the duration of the gathering. Being an Elder's helper is "a big responsibility, you have to be really dedicated," said Amy Nowgabow, a first year Trent student, about her role as a helper for Francis "Eagleheart" Cree.

There was also a feast held for the Elders and their helpers that was sponsored by the Peterborough Native Friendship Centre.

There were a number of activities to take part in over the three days and one of the highlights was Saturday night's powwow and social.

"Powwows and socials are far more than just a social activity, we can see our people at their best. Yes, we are still a magnificent people," said Avis Archambault, an invited Elder.

This social gathering drew close to 4,000 people, including a number of vendors and traders, to the Peterborough Memorial Centre.

Claude "Shingosi" Latouren an artisan and six-year veteran trader to the gathering, feels that a central part of sharing culture is through art, and at the gathering artists are represented as much as speakers.

By late Saturday evening the vendors and traders were sharing the arena floor with traditional drummers and dancers.

Another highlight, and something new to the gathering this year, was a concert that featured Native artist and Juno award nominee Tom Jackson. Other Native performers included: Jani Lauzon, also a Juno nominee, and singer Edna Manitowabi, a professor at Trent University and an Elder.

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University of Lethbridge, 4401 University Drive
Lethbridge, Alberta, Canada, T1K 3M4
(403) 329-2768 (403) 329-2038 (FAX)

Deadline for intention to compete: March 31, 1995

Cases must be submitted before June 30, 1995

Judging: August 25-27, 1995

Inuit stage first southern festival

By Steve Newman
Windspeaker Contributor

HULL, Que.

When the Inuit Art Foundation and the Inuit Broadcasting Corporation got together to toss about potential fund-raising ideas, what emerged was the first-ever Inuit national cultural festival in Canada.

"It's the first Inuit festival outside of the North, but even any festival in the North wouldn't have included Inuit from the Northwest Territories, Quebec and Labrador," said Marybelle Mitchell, the executive director of the Inuit Art Foundation.

Housed in the Museum of Civilization, just across the Ottawa River from Parliament Hill, the Feb. 18-19 festival was given the name Qagqig. Meaning "an open-igloo festivity; a place to gather for games and celebration," it was appropriate that the first exhibit, upon descending the escalator into the Grand Hall, was an open-air (Styrofoam) igloo with an Inuit woman kneeling inside, looking out on the world.

Qagqig, in many ways, was a chance to celebrate and demonstrate various aspects of Inuit culture in the national capital, where there's an estimated Inuit population as high as 800.

These included Gayle Gruben, a resident of nearby Nepean and a participant in the celebrated Inuit Fashion Show that displayed nearly 100 pieces of clothing, with a focus on practical clothing for colder climates.

Artist Allotoo Ipellie, a Baffin Island writer now living in Ottawa, read from his new book: Arctic Dreams and Nightmares, as well as from other works.

"One of the main purposes was to do that, to expose artists of the Arctic, and in Ottawa where we have all these Inuit organizations and a number of Inuit residents," says Ipellie, whose uncles and cousins are also artists.

Artists were not the only Inuits showcasing their talents at the show, which involved 29 private and seven public-governmental sponsors and the partnership of 19 Inuit organizations. Among them



Steve Newman

Phanelie Dallug demonstrates the arm pull with Simeonie Kunnuk. Both are from Igloodik.

were Takijualuk Drama Group, the Inuit Broadcasting Corporation and the Arctic Society.

There were demonstrations of Inuit games, hands-on demonstrations of the tools and techniques of sculptures, printmaking and fibre art, and entertainment by such well known singers as Charlie Adams. In introducing one of his songs, Adams talked about the importance, for him, of learning something every day and looking forward to waking up each and every morning.

There was an informal visit to the second-floor Inuit and Indian Art Gallery and a more formal tour of the gallery, to visit the exhibition Isumavut, Artistic Expression of Nine Women from Cape Dorset, with curator Odette Leroux.

But nothing brought together a larger audience than the Saturday afternoon fashion show. The models, male and female, ranged from the shy and self-conscious to those possessing professional modelling skills. The clothes themselves, available for purchase, ranged from a simple bomber jacket and catchy track suit in black with white polar bears down the legs, to leggings and wonderful children's and adult variations of

fur-lined winter coats.

"This is an excuse to show what our designers are capable of, to promote their careers, and to protect their individual talents as part of the development of the industry of the North," said fashion show host Martha Flaherty.

It's a natural talent for many Inuits, as many of them share the opinion that northern stores often don't supply good quality clothing.

"It's not warm enough or not comfortable enough," said designer Lucie Kaludjak of Rankin Inlet, who makes the clothes for all her children, including their Boston Bruin and Montreal Canadian hockey jackets.

"The response has been tremendous," said Marybelle Mitchell. "We have about 200 participants to show off their culture and to pull together, and that's really important."

Yet Mitchell was as pleased with the participation of the Inuit organizations and community as she was with public interest from afar.

"There are people here from San Francisco, Virginia, Washington and Winnipeg," she said. "They couldn't afford to go to the North, but this is like coming half-way."

Artists sculpt for art's sake

By Steve Newman
Windspeaker Contributor

HULL, Que.

Michael Evans has driven for two days to get here to watch and listen and learn all he can at Quagqig. Armed with pen and paper and bespectacled eyes, he's looking to absorb all he can of a culture that has captivated his imagination.

"I retired after 13 years of editing, went deeply into debt, and decided to follow my heart," says Evans, a PhD student in Indiana University's doctoral program in folklore, who hopes to someday be a professor teaching others about Inuit culture.

"I've seen a lot of art, but when I see Inuit art, it just takes my breath away," says Evans, while kneeling beside Inuit sculptor Simata (Sam) Pitsiulak who tells his story.

Pitsiulak, 38, wears a protective mask, while small flints of serpentine stone are sprayed in his direction by another Inuit also sculpting on the second floor of the Museum of Civilization.

"Everyone used to call it soapstone, but there's no soapstone in Baffin Island," says the resident of Iqaluit. "It's more like marble and some is harder than marble," says Pitsiulak, who did his first sculpting at the age of eight.

His father was a hunter and carver, and some of his friends are carvers too, including two whose works he has brought to the show and set down on the mat.

Meanwhile, nestled in Pitsiulak's hands is Sedna, the sea goddess, which he hopes to finish carving by day's end.

According to mythology, Sedna was a little girl mistreated and left behind as they prepared to leave camp. As she reached desperately for the boat, the camp leader chopped off her fingers, which sank into the depths to become animals of the sea.

Thus, in future times, when man was in harmony with the land and sea, Sedna would send

such animals so hunters could feed their communities.

Such stories have become the motivation behind a number of Pitsiulak works, as he focuses on carving what he likes carving best — animals. However, it may be a very different object, a helicopter, that becomes the focus of one of his most important works.

It would be of the helicopter that took away his two parents, both sick with tuberculosis, for two years. When they left, he was only two, but he has never forgotten that time.

The father of six, including one child adopted by his wife's mother, works for First Air as a passenger service agent. And he insists he will keep the job despite the potential to make a lot more money by just carving.

"I could easily become a full-time carver and make three times more money," says Pitsiulak. "I carve only when I feel like it. If I started carving for money, money, money, I'm not sure what would happen to me."

Meanwhile, despite his desire to carve animals, he wants to start "carving my thoughts, expressing my thoughts, some which are hurtful."

"I don't even want to talk about (my childhood when my parents were ill), but as part of healing I want to carve one of my parents. Their leaving affected my life and I was really angry."

But he also has things to be happy about. Like his four-year old daughter, Syzula, whom he loves playing with. Like daughter Julie, 19, whom he says last year was named the greatest female athlete of the north after a history of Arctic Winter Games competitions that has brought her more than 24 medals.

Like his wife Gela, recipient of a number of his stone carvings and frequent fishing companion when flying off in his two-passenger Pelican.

"I don't want to become famous, but I'd like to be known. I'm known by the people who have bought my art, but not by the galleries."

WHY BE LEFT OUT?



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Our Opinion

Racist Quebec separatists making Natives scapegoats

The path to independence is a bumpy one, as anyone knows who has tried to travel this road with a sullen adolescent or young adult. Along the way there are battles of wills, words, and scores of hurt feelings while the struggles inside display themselves to the outside world. The goal during this time is to reach the final destination with as little resentment as possible so that the mature relationships of adulthood can bring pleasure and comfort. This isn't always an easy thing to accomplish when the wounds collected on the trip are deep and allowed to fester. Many a family failed to recover because of the slings and arrows tossed during such a bout.

In Canada's Quebec there is a similar struggle playing out with not one but many adolescent children tearing at the fabric of what we wryly call unity. In order to seek their own special place and independent status, each lashes out with such venom as to poison and immobilize the other. Such tactics have been demonstrated most recently at the province's people's commission hearings when television captured separatists beating the sovereignty drum and using Canada's First People as their own personal scapegoats.

The barbs sting. Not so much because they are based on much misinformation and a lack of understanding, but because there is no will on the part of the separatists to be informed or to understand. This is a very selfish and cruel time in Quebec's history. It will not be remembered as a time of triumph or glory.

While Natives of the province of Quebec are beginning to steel themselves against an onslaught of racist rhetoric, those Natives on the West Coast have been exonerated by a recent study. It states the 800,000 fish the federal government said should have returned to spawn but didn't die because of warm water and not Native poaching as was the accusation of the B.C. Fisheries Survival Coalition.

Not that the study will convince anyone who finds it easier to look to the Native fisher rather than in his own backyard to find fault with the way the Fraser river system in B.C. is managed, but at least the study is on the record. It also supports the need to cut back the commercial fishing industry in order to save the salmon for future generations. In a few decades we could be dipping our nets into a river devoid of that valuable resource. Let's hope we don't heed the warning nature has been sending too late or do too little for the fish that has brought us so much wealth.

From coast to coast, Aboriginal communities have had to bear the brunt of non-Native society encroaching on their lands and their rights. Nowhere is this so apparent as it is in Labrador and Northern Quebec where the Innu have fought to ward off not one but many countries intent on abusing the hospitality of the people.

For the past nine years, they have protested the use of the area for military training of low-level flights and bombing practice. In response, the Canadian government, more specifically the Department of National Defence, has not decreased those flights but now intends to more than double them from 7,000 annually to 15,000. The environmental panel, which held hearings into the effects of low-level flying on the area, will release its recommendations sometime this month. Innu Nation spokesman Penote Michel said he will not be surprised if the recommendations rubber-stamp DND's plans. Expect to hear a lot more noise over Labrador coming this summer. It is suspected the more noise the roar of the engines make, the less the rest of Canada will hear the roar of the descent of the Innu.

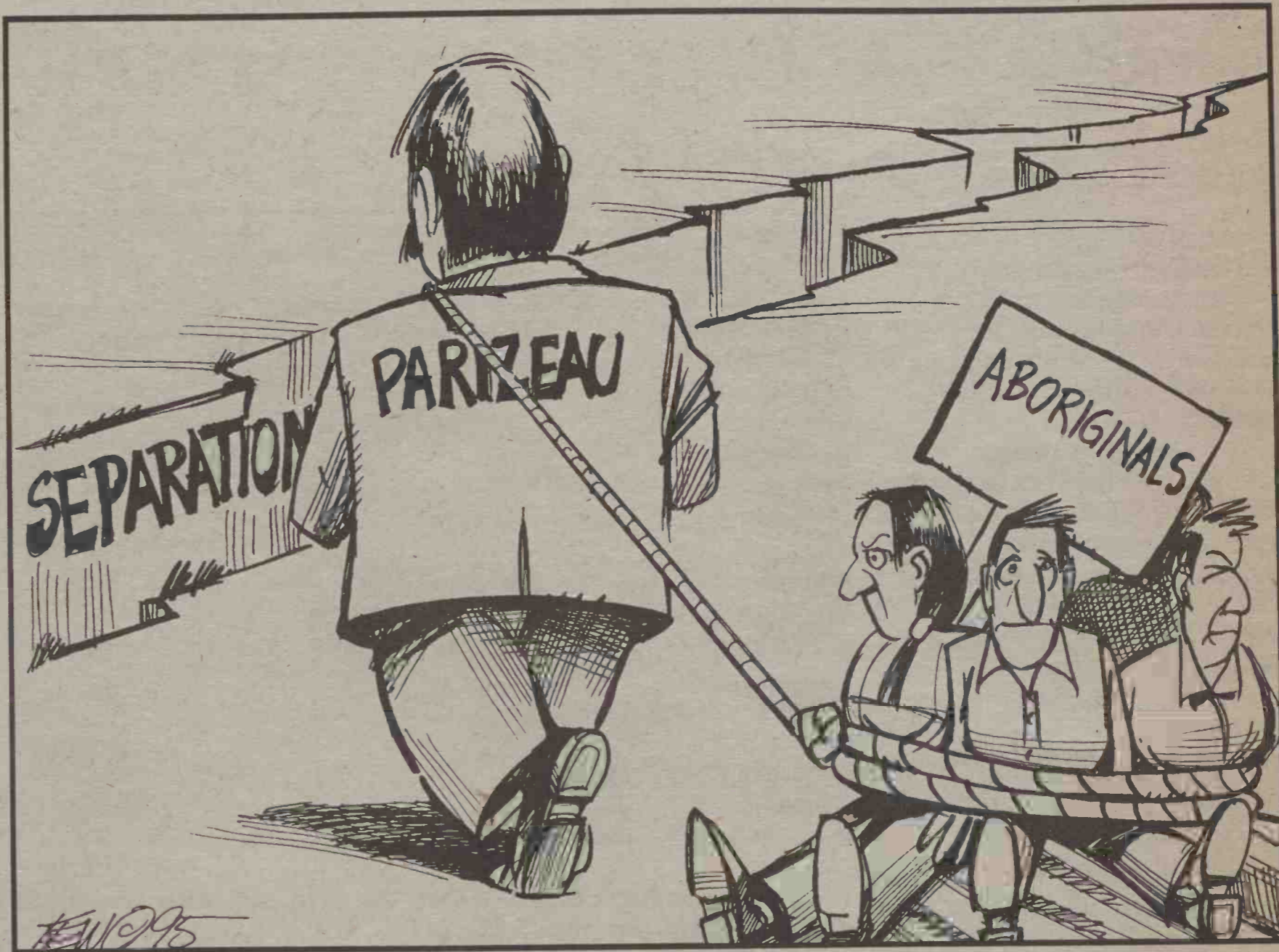


Illustration by Don Kew

Indians should pay taxes

GUEST COLUMN

It is a matter of responsibility. No one can respect themselves, no one can feel good about themselves, if they are dependent on another for their living.

If we are ever going to acquire a healthy self-esteem, we will have stand up and pay for our share of the good things that this country offers.

When the day comes when we receive a full share of the good things that this country offers, we should be ready to pay a full share of the taxes.

When the chiefs signed the treaties, they did not intend to trade the land for perpetual hand-outs. They agreed to share the land.

In return they asked the white man to share his technology with them so they could make their own living in the new reality.

They asked for tax immunity for their people but at the time that was a minor concession. There was no proliferation of taxes in the nineteenth century. Governments were very small and were funded almost entirely by customs and excise taxes.

In the past century governments have taken responsibility

for the delivery of an immense range of services and the tax system has grown into a complex structure that no one could have imagined a hundred years ago.

Government officials who argue that tax immunity was a nineteenth century promise that is out of place in a twentieth century reality are right.

At the signing of Treaty 6 Chief Poundmaker said: "We want to be sure that life will be as good for (our children) as it will be for your children."

When he said that, though, he did not intend his children to be anything but self-supporting. He intended that his children be equal to white children in all ways, including equally responsible for paying their own way.

When Aboriginal people are fully enfranchised citizens of this country, when Native poverty rates are no higher than white poverty rates, when a Native child's expectations are the same as a white child's, when Native history is taught as part of Canadian history, when white men call Native men "men" and not "Indians", we should pay taxes at the same rates as white people.

That should be a goal of all Native leaders, to see our people fully enfranchised and fully responsible citizens.

The taxation should begin at

the local level. As local economies grow, they should begin to support their own local governments.

When the local economies have grown completely self-sufficient they should begin to support the higher levels of Native government.

When all Native governments are supported entirely by Native people, they should begin contributing to the national and provincial coffers.

The whole affair should begin now.

On Jan. 1, 1995 Revenue Canada began enforcing a new policy that will see more Native people paying income taxes. That money and all other income taxes paid by Native people should go directly to Native governments to begin the process.

The chronic aimlessness in our communities will only be cured by the self-respect that will come from self-sufficiency. If we see that our governments are supported by the sweat of our own brows, pride will swell.

The process will be a long one. We have had to fight for the little gains we have acquired to date. We have many more battles to fight before our children will receive a full share of the good things that this country offers.

(Reprinted with permission from *Indigenous Times*.)

Wind speaker

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Your Opinion

Celebration premature Traditional ways the best in Kemano/Alcan case

Dear Editor:

While some people have broken open champagne to celebrate the scrapping of Kemano 2 by Premier Mike Harcourt, the Nechako River is still reeling from the effects of Kemano 2, let alone the effects of Kemano 1. The Nechako's future remains in doubt. Its future depends on actions yet to be taken by B.C., Canada and Alcan.

If the Harcourt announcement is to be meaningful, then Fisheries Minister Brian Tobin will have to tear up the 1987 Kemano Settlement Agreement. And B.C. and Canada will have to pass legislation to ensure Alcan is rolled back to Kemano 1 flows. And Alcan has to agree not to challenge the legislation. So, there's quite a few more bridges to be crossed before we can be sure the Nechako is actually saved.

This is the bottom line:

- Kemano 1 allowed Alcan to take 34 per cent of the water from the Upper Nechako.
- Alcan has been allowed to take 76 per cent of the Upper Nechako since April 1, 1988, because of the Kemano Settlement Agreement. This is known as the short-term flows. Until Ottawa and B.C. agree on an approach to Kemano 2, Alcan is likely to continue to take 76 per cent of the water from the Upper Nechako.

These flows have been rejected by Premier Harcourt and by federal scientists like Dr. Harold Mundie and must be reversed. Dr. Mundie concluded in a landmark study that rivers start running into problems when more than 30 per cent of the water is taken. Currently a lot more water than that is being taken. That situation must be reversed.

Dana Wagg
Cheslatta, B.C.

Dear Editor:

Tansi. I'm a Cree from the Mikisew (Eagle) Cree First Nation Band in northern Alberta. I'm presently incarcerated in an eastern jail here in New Brunswick. I regularly read the Windspeaker, I also read the Micmac/Maliseet paper.

I read from time to time of halfbreeds and some fullbloods, having a tough time deciding which way to live in life - the White Way or the Red Way. Even the ones on the television show Tribal Trails seem to have given up and have now decided to pray only in the white Christian way.

Myself, being fullblood, I believe in our traditional way and that all Nayheyawuk (Natives) of this here Canada

should never give up and forget our traditional ways, culture and beliefs. Because in doing so, they're just saying they're ashamed and wish they'd have been born different. They are saying they have lost their pride by trying to become like the people that muscled all us Native people and our ancestors of the land that we were born in.

So, in summation, I'd just like to say, to all halfbreeds and fullbloods that try to be like whitey - forget it, it's not our way and will never be! It's just bad medicine for us to try to be like the Mooneews!

I close now, with the Native pride of all the true Nayheyawuk of this here Canada.

G.W. Knife

Young girls treated like prisoners in "training" school

Dear Editor,

We have a support group with two staff members to help give information to any women that were sent to the Ontario Training School for Girls in Galt, Ontario, later known as Grandview.

We have hired a lawyer and negotiated a compensation package with the government of Ontario. Any ex-resident/inmate of this training/reform school have until June 30, 1995 to take advantage of this compensation package.

Some of the services available to our group (GSSG) are counseling, tattoo and scar removal, education upgrading, and financial compensation. The government of Ontario has stated that they will support Native survivors in utilizing their own spiritual healing and treatment programs.

Since the group was formed two years ago, it has expanded from 20 women to over 130, all of whom have complaints of abuse experienced at the Grandview Training School for Girls, formerly

known as Ontario Training School for Girls-Galt.

Since the group formed two years ago, there has been a joint Ontario Provincial Police and regional police investigation which is full-time and has to date, led to the arrest of two individual former staff members of the Grandview Training School for Girls, and to the advancing of stories which may support over 100 criminal complaints.

The following are some selected facts about the Grandview survivors' experiences:

First, these women do not suffer from any form of false memory syndrome, contrary to some media reports. False memory syndrome is nothing more than a descriptive phrase coined by an American organization which represents accused perpetrators of childhood sexual abuse as a defense tactic to silence survivors and their therapists. It is not even recognized as a clinical diagnosis by the medical profession.

Secondly, the kinds of abuse

from which the survivors complain are much more than complaints of not being fed properly, or being denied leisure privileges while at the training school.

The abuse included young girls being thrown into isolated, prison-style cells, naked for days and weeks on end.

It includes young girls being sexually assaulted, abused and exploited by men in positions of power and authority over them.

It includes physical beatings, forced abortions and forced adoptions.

It resulted in the encouragement of young girls to mutilate themselves, and then subjecting other girls to viewing their self-mutilation.

Third, these girls were not criminals convicted under the Criminal Code of Canada. The vast majority of these girls were admitted into Grandview under Section 8 of the Training Schools Act, and its predecessor legislation. Committal under Section 8 was not the equivalent of a criminal conviction. It was a provision which had its roots in legislation dating back as far as 1874. The courts had the power to send the girls to Grandview if the parents could not otherwise provide for the child's social, emotional or educational needs.

Fourth, the abuse complained of by the Grandview survivors, is not restricted to any one time period. Though it appears that the majority of repeated abuse occurred between 1968 and 1976, reports stem back to 1933 when the Grandview Training School for Girls was known as the Ontario Training Schools for Girls-Galt.

Fifth, these girls were not mature, street-wise, teenagers. Girls as young as nine years old, contrary to the legislation itself, were admitted to Grandview.

Sixth, Grandview was not like any other training school in Ontario for two reasons. First, no other girls' training school had a prison-like facility such as Churchill House at Grandview. Second, no other girls' training

school had a facility which was staffed by male guards, as was the case in Churchill House at Grandview.

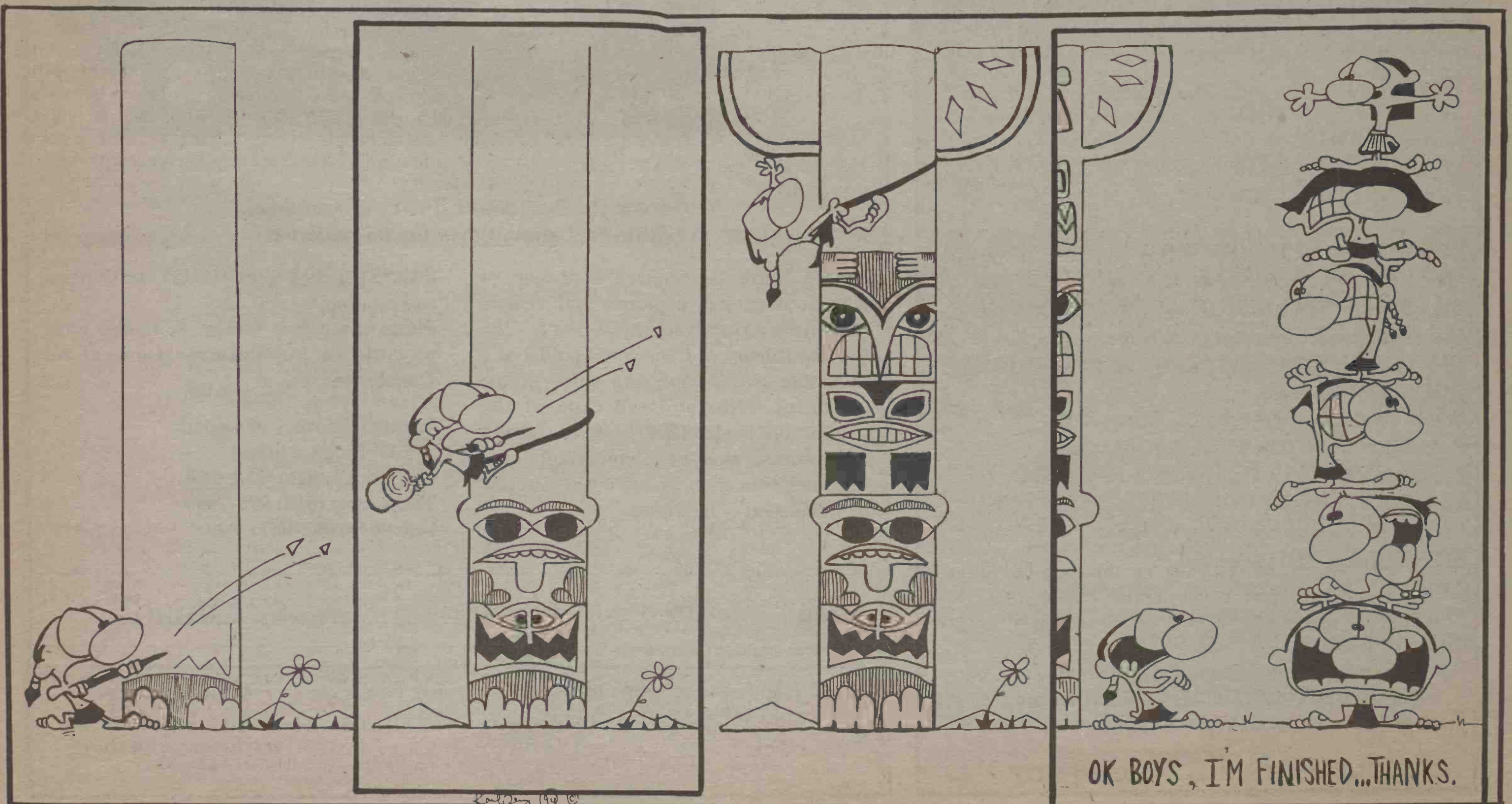
Finally, upon admission of a girl to Grandview, her parents lost all their parental rights by law to the government. In other words, by law, the Ontario government legislated itself as the parent of these girls, to the exclusion of their own parents, which means that the Grandview Training School for Girls became the home of these girls.

Women who experienced abuse at this school can contact group coordinator Donna Lee too free at 1-800-305-7607, or Beverly Mann, outreach worker, at 1-800-676-8373.

A 24-hours-a-day crisis line is available to all previous Grandview/Galt residents. Ontario residents call 1-800-668-4145, out-of-province people may call collect to 1-519-836-4949.

Donna Lee
Grandview Survivors Support Group

OTTER



OK BOYS, I'M FINISHED... THANKS.

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Indian Country

Community Events

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#213, 12231 Fort Road, Edmonton, Alberta

K'AMBA CARNIVAL (see ad)

March 1 - 5, 1995, Hay River, NWT

VAL D'OR HOCKEY TOURNAMENT

March 2 - 5, 1995, Val D'Or, Quebec

BEAVER LAKE ROUND DANCE (see ad)

March 3, 1995, Beaver Lake, Alberta

3rd ANNUAL CLIFFORD METCHEWAIS MEMORIAL HOCKEY TOURNAMENT

March 3 - 5, 1995, Saddle Lake, Alberta

2nd ANNUAL JOSHUA BREAKER MEMORIAL MIDGET HOCKEY TOURNAMENT

March 3 - 5, 1995, Siksika, Alberta

TAKING CHARGE OF CHANGE CONFERENCE

March 7 - 9, 1995, London, Ontario

SADDLE LAKE FIRST NATION ALL STAR SR. HOCKEY TOURNAMENT

March 10 - 12, 1995, Manitou Kibew Arena, Saddle Lake

INDIGENOUS AUTOCHTONES SCHOLARS

March 15 - 18, 1995, Edmonton, Alberta

NATIVE AWARENESS DAYS

March 16 - 17, 1995, Edmonton, Alberta

12TH ANNUAL NATIVE AMERICAN ART EXHIBIT

March 16 - 19, 1995, Great Falls, Montana

SIFC CUP

March 17 - 19, 1995, Regina, Saskatchewan

LORRAINE COUTTREL MEMORIAL ROUND DANCE

March 17, 1995, Butter Dome, Edmonton, Alberta

BEAVER TAIL JAMBOREE '95

March 17 & 18, 1995, Fort Simpson, NWT

DENVER MARCH POW WOW

March 17 - 19, 1995, Denver, Colorado

PIERRE LEWIS MEMORIAL ROUND DANCE

March 18, 1995, Onion Lake, Alberta

FAMILY VIOLENCE: CHILD ABUSE IS EVERYBODY'S BUSINESS

March 23 & 24, 1995, Calgary, Alberta

P. A. MINOR HOCKEY TOURNAMENT

March 24 - 26, 1995, Prince Albert, Saskatchewan

OSKINAKOSIWIN VOLLEYBALL CLASSIC

March 25 - 26, 1995, Edmonton, Alberta

MEMORIAL ROUND DANCE

March 31, 1995, Chitek Lake, Saskatchewan

WESTERN CANADA ABORIGINAL MINOR HOCKEY CHAMPIONSHIP

April 6 - 9, 1995, Saskatoon, Saskatchewan

JOSHUA & VALERIE BREAKER MEMORIAL POWWOW

April 14 - 16, 1995, Siksika Nation, Alberta

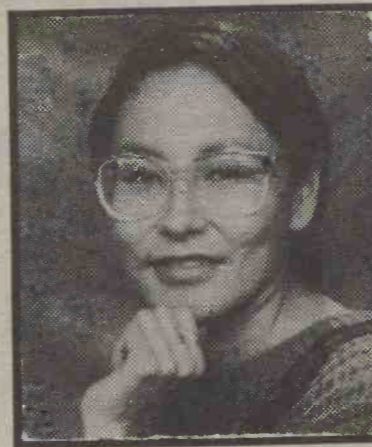
Oki. I went up to visit my cousins from Cold Lake the other weekend. I had so much fun. Of course, since I haven't really gone to visit for the longest time, I met up with some of my cousins. As soon as they knew who my mom was they welcomed me with great enthusiasm. Most of them thought I was in my late teens. Well, I give them credit for making me feel young again. I realized that everyone knows everyone and everyone has a nickname. Everyone! My nickname given to me by my uncle John. It's... hmmm... well, it's Baby By The Lake. The name itself was given after they had taken a picture of me when I was a baby and I just happened to be sitting by the lake. Well, it's not original but at least I feel I belong.

A joke from the east

I stole this from one of the papers from the east. I hope I don't get in trouble for this. Here the story. Peter Beaucage of the Nipissing First Nation tells of the time, as a young boy, that he and his dad, Mike Beaucage, were out hunting. The deer they were after ran out onto the road and was hit by a car. The incident had been reported and the police came on the scene. The policeman said that he had to take the carcass with him. Mike said, "You can't take this, it's mine." The police said, "No sir, that's Queen's property." Mike scratched his head and said, "What's she going to do with it? By the time you guys get it over there, it'll be rotten." Tee hee

Update on the little girl lost

I had to start off the column with a little humor. As I've said many times before our children are our future. We must treat them with respect and dignity as you would your best friend. Well, remember some time ago I wrote about a little girl that was lost. Her name is Rochelle Rae Campeau from Victoria, British Columbia. Well, they haven't found her or even heard any-



PEOPLE & PLACES

by Ethel Winnipeg

thing. I was requested to put this in because her mother's heart is burdened with worry and pain. This beautiful little woman is 14 years old, her birth date is September 7, 1980. Her height (I envy) is between 5'8" - 5'10". The color of her eyes and hair is brown.

The story is that she has been missing since October 17, 1993. Her mother's last contact with her was November 10, 1993 where she called from Los Angeles, California. Hey, I know what you thinking, I'm even thinking the same. But you know in this lifetime we tend to think the worst and forget that the person even existed. I'm ashamed that I think the way I do, but this world needs a bit of courage, hope and optimism. For her mother that is all she has left.

I would like to take this time to ask the cousins from California and area. (I know it's a big place with lots of people but who knows.) Can you look out for her and call her mother at (604) 361-0903 or even call me at (403) 455-2700. Tonight let's send out a prayer for Rochelle.



Rochelle Rae Campeau

Poetry for you

Ann King was given a nice Christmas present from her friend Anne Marie Quigley and that was us. She would like to openly thank her friend for the great gift. Ann King is from

North Carolina and she sent some of her poetry. She won the International Poetry of Merit Award for this poem.

It is called "The Sacred Burial Ground"

*Two young men, standing eye to eye,
weapons in hand, both ready to die.
As one young man tries to plead his case,*

"You can't have it! It's a sacred burial Place!

*This land belongs to my people and me,
many a brave men died to keep it free.*

To make a golf course, so some can have fun!

It's unthinkable! I can't let you, this battle must be won!"

Now the second young man, he takes his stand...

"I'm a soldier, I'm under orders, I've been given a command.

You and your people, you'll just have to leave,

because, it doesn't matter what I think, or even believe.

If I have to by force, I'll take this land, and you and your people will just have to understand."

*Two young men, standing eye to eye,
weapons in hand, both ready to die.
The orders were given, both young men died,*

the soldiers advanced, and the women cried.

"Where will we bury our brave young dead?"

Who will take up the staff, who will stand in their stead?"

The sacred burial ground is now gone, it will be a golf course before too long.

All those brave men that had to die, were all conned into believing a lie.

*Once a sacred and hallowed piece of ground,
now boasts, "Come out and play a round."*

So, there it stands with no remorse...

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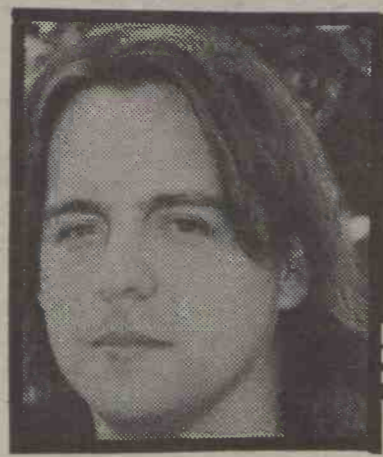
WE OF

An aging Drew forced to face the truth

Well, it's finally true. After all these years of denying it I have finally been forced to acknowledge, if not accept the horrible fact that in today's youth-oriented world, I am now officially and unconditionally classified as "old". This at the seemingly innocent but obviously over-the-hill age of 32 grand years old. Tragically I am no longer one of "us". I am now politically aligned with "them".

Now, I realize that some, especially those that have had more time to acclimatize themselves to life in the "them" zone, may not be sympathetic of my predicament. But for those of us fresh out of the "us" area, the realization that I have embarked on those first few steps down the stairway of age can be quite startling and disconcerting.

And of all the innocuous places to receive this stunning revelation — it came to me in the fair town of Normal, Illinois. Truly a demon town. I was there attending a conference at the Illinois State University theater de-



DREW HAYDEN TAYLOR

partment on Aboriginal theater and playwriting when somebody had the ill-advised idea for a cluster of us to go forth and sample some of the night life offered by this quaint little hamlet a couple of hours south of Chicago.

There, in a crowded bar called Rocky's, packed solid with life forms commonly referred to as university students, was my apparent new status made ever so known to me. It all started with the six of us elbowing our way past herds of rambunctious youth trying to find a table. It was a journey that was, for me, a personal version of Joseph Conrad's Heart of Darkness.

My first clue should have

been the theme of the night in that bar. Several students in our workshops had told us it was Bad Music Night and with a certain amount of glee, further informed us that meant music from the 1970s and 80s. Bad Music Night. Bad Music. My music. Not an auspicious beginning.

All around us were 20-year-old bodies gyrating to the sounds of We Got The Beat by the Gogols, Shout from the Animal House soundtrack, and Two Out of Three Ain't Bad by Meatloaf. This classic music was for them nostalgia.

Then out of nowhere came the familiar brass horn opening of a now forgotten era. It was the

Village People's YMCA blaring over the speakers and the six of us smiled at each other, recognizing an old friend. Automatically we started doing the proper and appropriate hand signals that must accompany this song. You remember, the hands copying the spelling of the song title.

There we were, the six of us in our 30s, sitting at this table, arms flailing about us in wild abandon. Then I noticed — we were the only ones doing it. Nobody, outside of our table and I guess our little world, had the faintest inclination of what we were doing. Evidently, like bell bottoms, the proper art of singing YMCA had died out. One student remarked it looked like we were signaling an aircraft. Suddenly the enthusiasm of the movement seemed to evaporate.

So now, quite glum and feeling ancient, we went back to people watching. And I couldn't help but notice the young women in tops that showed off their belly buttons and football-like men strutting around the dance floor

in form-hugging shirts. A friend and I came to the painful realization it had been a long time since either of us had shown such pride in revealing our stomachs.

It was downhill from there. A waiter, looking barely old enough to drink himself, plopped down a large container full of a golden liquid. You definitely know you're a little long in the tooth when you look at a pitcher of beer like it's a foreign object.

Knowing that misery loves company, we all started reminiscing about the last time we had gone out on the town dancing and drinking. Only one person had done it in the last 18 months and he kept looking at his watch wondering what time his wife expected him at home. The hole kept getting deeper and deeper.

So, as I sat there, aging, in that bar in Normal, Illinois, on Bad Music Night, in my mind I began to hear the familiar strains of Bruce Cockburn's classic song The Trouble With Normal Is It Always Gets Worse. He's obviously been there.

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RELEASE OF NRCB/EARP JOINT PANEL REPORT

The NRCB/EARP Joint Review Panel will release its Report on the Application by Alberta Public Works, Supply and Services to construct the Pine Coulee Water Management Project near Stavely, Alberta on Tuesday, February 28, 1995 at 7:00 p.m. at the Stavely Community Centre, Stavely, Alberta.

Participants and interested parties are invited to attend and may receive the Report at that time.

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Making up for lost time

A community responds to ritual abuse

By Lorna Olson
Windspeaker Contributor

THUNDER BAY, Ont.

They came from across Canada, in the cold of late January: Survivors of residential school abuse, cult abuse, child sexual assault and ritual torture. They came to share their pain, and offer support to each other, at a conference held in Thunder Bay, Ont.

Ritual abuse is a combination of severe physical, sexual, psychological and spiritual abuse used systematically and in combination with symbols, ceremonies and/or group activities that have a religious, magical or supernatural connotation. Victims are terrorized into silence by repetitive torture over time.

The Stone Angels are a group of women in Thunder Bay who have come to know each other because of the shared childhood experience of ritual abuse. They are committed to bringing ritual abuse out of the darkness of fear and silence, and into the light of knowing, and community healing.

The workshop was sponsored by the Faye Peterson Transition House, a crisis home in Thunder Bay.

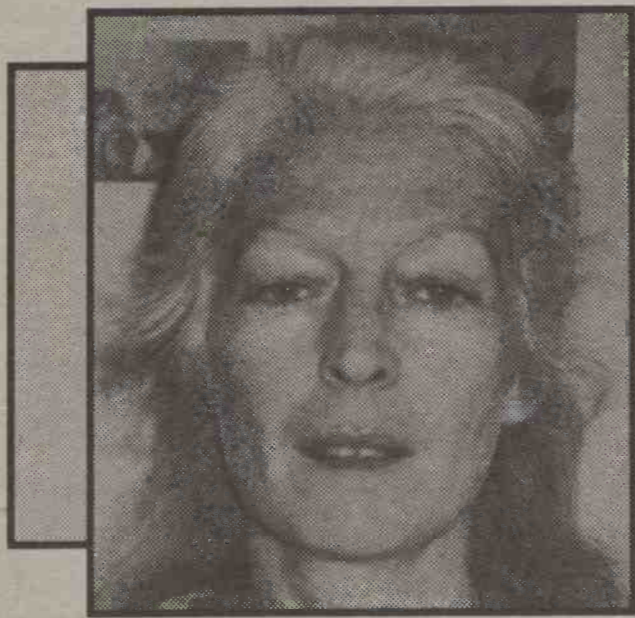
"Women and children who access our services are survivors of every type of abuse: physical, emotional, sexual, financial, childhood sexual and ritual abuse," said Peterson chairperson Nancy Lynch.

Stone Angels spokesperson Lynne Moss-Sharman said the core group is based in Thunder Bay, but their networking has brought them into contact with abuse survivors throughout northwestern Ontario, Canada, and as far away as Britain and Australia.

"Our mandate is to raise community awareness of childhood ritual abuse, and to advocate on behalf of all the victims, especially the children," she said.

"Also, we must ensure that proper training is provided for service providers, including Native crisis and support workers."

After Moss-Sharman wrote an article for the Globe and Mail, she began receiving let-



"Our mandate is to raise community awareness of childhood ritual abuse, and to advocate on behalf of all the victims, especially the children. Also, we must ensure that proper training is provided for service providers, including Native crisis and support workers."

— Stone Angels spokesperson Lynne Moss-Sharman

ters and calls from other survivors. As well, through word-of-mouth and from local service providers, more and more survivors contacted her.

She hopes the group will sponsor another workshop later this year, and is pushing for a provincial task force to investigate ritual abuse.

"In the meantime, we try and help survivors. The impact on survivors' lives must be done in the context of transition houses and abuse centres."

Among those she's spoken with are Micmac survivors from the Maritimes and Ojibway-Cree survivors. These included some who were subjected to the infamous electric chair at the Fort Albany residential school, where children were put into a converted barber chair and told they were getting a haircut; instead they were subjected to electric shock.

Among the conference speakers was Dr. Louis Million, co-author of Breaking the Silence, the Assembly of First Nations Report on abuse/torture in residential schools. A psychologist and therapist, Dr. Million has worked extensively in the addiction field, and with many abuse survivors.

"Ritual abuse is not a term that has been generally used in Native communities up to this time; it has been more intergenerational abuse, or family violence," she said. "It's important that they are bringing survivors together to help themselves and one another. I support this conference 100 per cent."

"If people want to talk about their experiences, loss of language, loss of parentcy for instance, at the residential

schools, it's important that they talk to one another," Million said. "The pain must come out — it's the way to healing for wounded children and adults, the way to recovery and health."

Sam is a ritual abuse survivor who attended residential school in McIntosh, near Kenora, Ont. and later in Fort Albany, near James Bay. He spent four years in the schools.

"My older brothers and sisters didn't allow my parents to send me until I was 10," he explained. With a limited English vocabulary, and separated from his older siblings, he found the loneliness and separation from his family truly terrible.

He noted that the remote

communities which had residential schools were separated by religion as well as distance.

"Fort Albany was a Roman Catholic place, but there were Anglican towns, and others."

Abused by a Christian Brother at Fort Albany, Sam felt he was truly isolated from everyone and everything.

"I thought I was the only victim."

He found it difficult to express his feelings.

"It was easier to hide them; I suppressed the memory of those times for many years."

He refused to return to school, and in order to find his roots, he began working at home.

"I was searching for something. I learned about my re-

sponsibilities to my family, I learned respect for the Elders in my community, and for my own culture."

Despite many problems, he has remained married to his wife Martha for 22 years.

"I find that today there is little commitment to family," he said.

Three years ago, Sam went to a treatment centre and began to search for the answers to his problems, and the source of a terrible anger he felt inside himself.

"I had to let go of the anger so I could learn to grow."

He listened to the Elders, and now travels and works as he continues to seek help for himself, while working with others to help them.

"The answers are all within me, and they are starting to surface as I work through levels and steps. What I tell people comes from the heart, from my own experiences."

He works in 10 communities, as director of social programs for the Tribal Council based in Longlac, in northern Ontario.

"In my own small way I work with people; it's very important that I share the knowledge I've gained with others."

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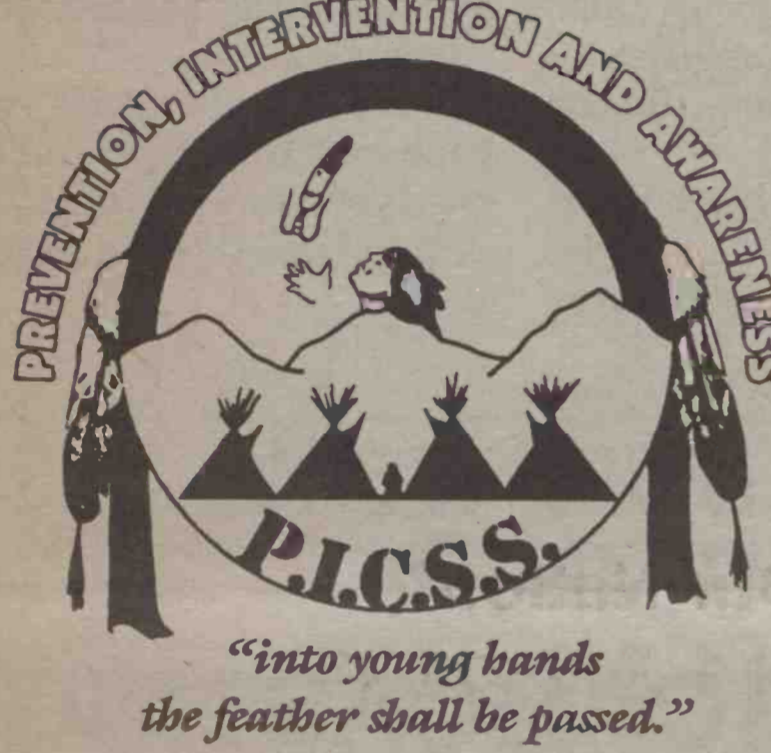


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It is with pleasure that the Laboratory Centre for Disease Control (L.C.D.C), Health Canada announces that it has began the organization of a 2nd National Canadian Immunization Conference. The first 3 day conference, *Immunization in the 90s: Challenges and Solutions*, was held October 3 - 7, 1994, in Quebec City. Due to the overwhelming success of the conference, and the demand by many participants that a second conference be held, L.C.D.C. plans to hold the next national immunization conference December 8 - 11, 1996. The conference has been increased to four days and will be held at the Royal York Hotel in Toronto. It is anticipated that attendance may exceed 700 participants, and plans for the conference include an expanded exhibition and more poster presentations than the last conference.

For further information or to be placed on the mailing list, please contact:

Mr. Chuck Schouwerwou,
Conference & Committee Coordinator,
by phone at (613) 957-1352 or by fax at (613) 998-6413.

Metis seeks clues to unsolved murders

By Lorna Olson
Windspeaker Contributor

THUNDER BAY, Ont.

Over the past decade, several young Native women have been murdered or gone missing from Thunder Bay and the outlying district.

There has been frustration in the Native community because it was felt that the justice system (the courts, police and government) has not put enough effort into the investigation.

Joe Major, a Thunder Bay resident, formed a citizens' group to push for more action to solve these crimes.

In December 1992, Philip Edwards joined the Thunder Bay Police Services Board as a private citizen. Of Metis-Ojibway background, Edwards moved back to northwestern Ontario in 1985 and became politically active.

Along with Major and several others, Edwards worked with the Grassroots Coalition on Unsolved Murders in Thunder Bay, and eventually became quite a controversial figure on the local scene.

At the Police Board meetings, Edwards constantly argued that the local force was not following up leads. There were allegations of a police cruiser being seen near the spot where a young Native woman's body was found at about the time she was left to freeze to death. Later, local police admitted that a cruiser was in the area, but said that it had been "accounted for".

Edwards eventually left the board when his term was up. "I did not win the trust of the Native community; they saw me more as a police person than as one of them."

He has continued to speak out, and eventually an investigation was conducted by the Ontario Provincial Police into the conduct of the Thunder Bay force. The city police were found to have performed properly.

Edwards has studied the Saskatoon situation where the remains of four Native women were found. Three of them had been dead for about two years and only bones were found, but one was found shortly af-



Philip Edwards

ter her death with a plastic bag over her head. There are similarities between those murders and some committed in Thunder Bay.

"Similar means of death — the plastic bag over the head is one aspect."

He thinks there are probably serial killers in most communities of any size. With at least 200 people either missing, murdered or who have died suspiciously, he is quite certain there are one or more serial murderers in northwestern Ontario.

As to whether the same person or persons are involved, he has drawn no conclusions. Serial killers act out their fantasies, he explained.

"They need to attach ritual to their experiences, and would be attracted to highly-structured ceremonial activities."

"It could be an international network, but also possibly a lot of smaller groups; there is certainly a pattern across Canada, and some probably are into the occult while other killings are spontaneous."

"I try to look at it from an Anishnabe perspective, thinking like a hunter. You study the quarry, understand your prey. The victims are marginalized, on the fringes of society; and Native women certainly fit the profile. For many white males, the cultural domination factor (need to dominate by victimizing) is a strong consideration."

Edwards has had a lot of support from the Native Councils; however he feels that non-Natives are more interested in the appearance of justice, than in justice itself.

"They don't want public confidence in the system to be eroded."

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Focus on Saskatchewan

Housing project built more than seniors' residences

Native group overcame racial stereotyping and discrimination through community consultations when developing Elders' housing project.

REGINA

When a non-profit Native housing corporation in Regina wanted to build accommodation for Aboriginal seniors in an area of the city where elderly Natives had not traditionally lived, it hit a major obstacle: the "Not In My Backyard" (NIMBY) syndrome. Community groups in the area objected strongly to having the 12-unit project in their neighborhood.

Gabriel Housing Corporation, the project's sponsor, and MEWS Corporation, the architectural firm designing

the project, set out to overcome local neighborhood resistance through an extensive consultation process. By holding numerous meetings with community organizations, the two corporations succeeded in dispelling residents' fears about the project, and defusing problems of stereotyping and racial discrimination.

The project, Gabriel Manor, went ahead, and today the Aboriginal seniors enjoy the neighborhood's various amenities, all of which are readily accessible. They have bus service nearby, a shopping centre within easy walking distance and a community recreation centre, large lake and walking paths located right across from their homes.

Gabriel Manor is an unusual Native housing project in several respects. Previously, the federal Urban Native Program had focused on acquiring existing homes, rather than designing and building a brand-new facility. But since those homes didn't always meet the changing needs of the urban

Aboriginal population, the scope of the program was extended.

Gabriel Housing Corporation developed the Gabriel Manor project to help some of the more than 130 Aboriginal seniors in Regina who require suitable accommodation.

Funding arrangements for the project were just as unique, with the municipality supporting Gabriel Manor through a five-percent contribution to capital costs.

The Gabriel Housing Corporation made an equity contribution to facilitate special design features such as private exterior patios and a visual security system.

At the initial public meeting on the housing project in November 1992, nearby community residents expressed a range of concerns. These included their fears that the project would be carelessly maintained, reducing the value of their property. Residents were also concerned that federal funding for the project might be discontinued, and that large families

might move into the project over the long term.

Through a series of follow-up meetings, Gabriel Housing and the MEWS Corporation succeeded in resolving the neighbors' concerns. CMHC was able to reassure the community association of the federal government's commitment to continued funding for the project.

To alleviate the community's fears about social assistance recipients living in the project, Gabriel Housing Corporation agreed that the community association could appoint a member to sit on the tenant selection committee.

Gabriel Housing Corporation also agreed to provide the community association with quarterly reports, outlining any problems and corrective action taken, for the first 18 months of operation. Neighborhood groups also participated in a series of planning sessions on the project design.

By involving the community in the planning and design process, the corporation

and the MEWS Corporation did far more than simply defeat NIMBYism. As a result of their willingness to pursue an intensive consultation, non-Aboriginal community members now have a much greater appreciation of the Gabriel Manor project.

For their achievement in gaining the neighborhood's support and understanding of the project, Gabriel Housing Corporation and MEWS Corporation are joint winners of a 1994 Canada Mortgage and Housing Corporation Housing Award in the Planning and Regulation category.

The theme of the 1994 awards is Sharing Successes in Native Housing.

CMHC is Canada's federal housing agency. The CMHC Housing Awards are presented every two years to groups or individuals who have helped improve access, availability and affordability of housing.

Past awards cycles have focused on the housing needs of seniors, young families, and people with disabilities.

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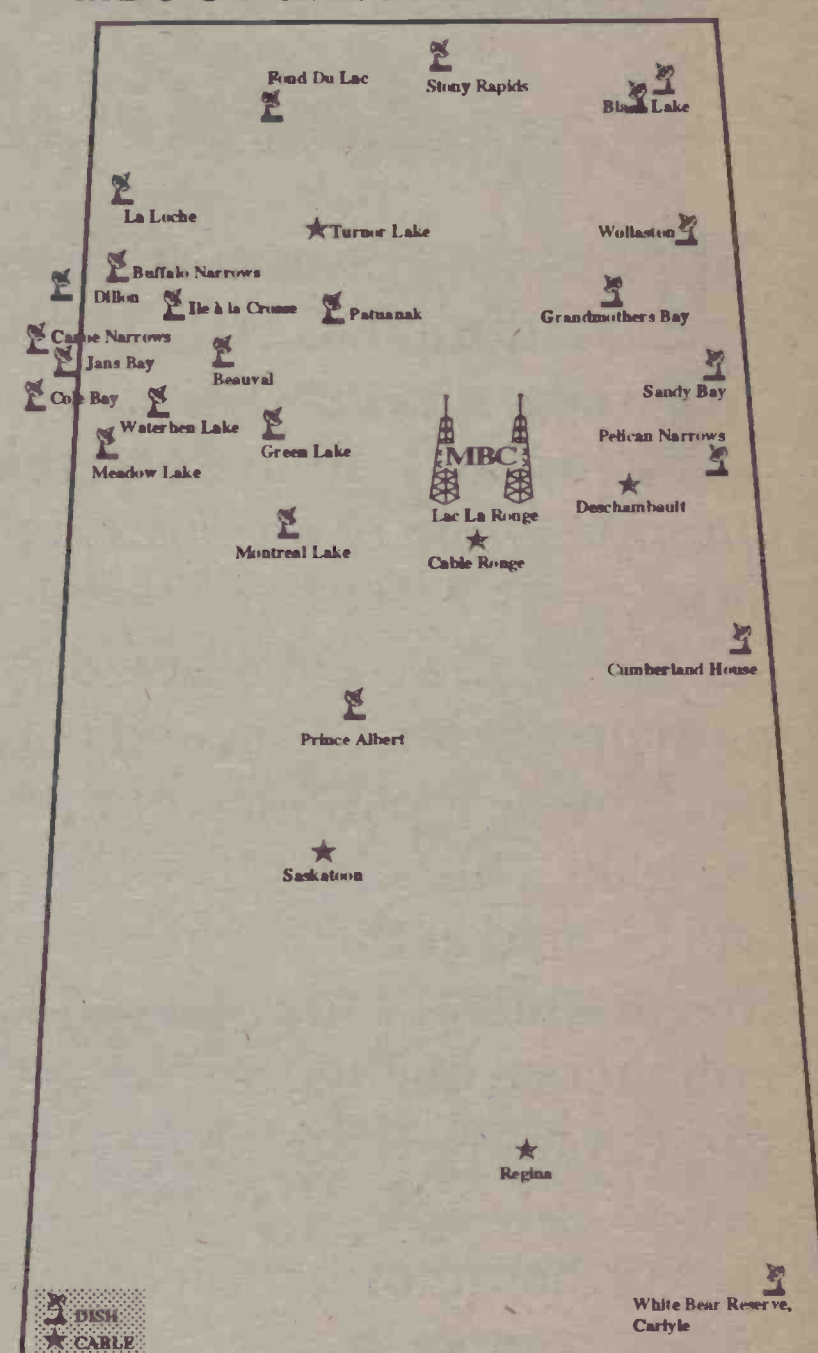


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By Jim Her
Windspeake

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Focus on Saskatchewan

North of 60 star shuns Hollywood for Cut Knife

By Jim Herriott
 Windspeaker Contributor

SASKATOON, Sask.

Gordon Tootoosis, star of the CBC TV series *North of 60*, took time to give something back to the Native people of Saskatchewan by speaking to the students at eight inner city Saskatoon schools.

He hoped to show the young Native children that even "a Cree from Poundmaker" can achieve whatever he desires, if he is willing to work for it and willing to believe in himself.

The visits were arranged by Saskatoon Police Services Constables Craig Nirta, Aboriginal liaison, and Larry Vols, school liaison.

Gordon got his start in acting in the part of Almighty Voice in the 1970 movie *Alien Thunder*. Since then he has worked to perfect his craft and has built his career to the point where his services are now in great demand.

Currently, he plays the part of Albert, one of four leads in *North of 60*. The series is filmed from June to December, leaving him free to work on other projects from January to April, projects such as *Legends of the Fall*, the hit movie currently playing in theatres worldwide.

His work to develop his skill and the effort he has expended to establish himself in the trade are paying handsome dividends.

"A lot of people think I'm very successful now because I work in Hollywood. That was a dream. I was told it was an impossible dream. You have to have realistic dreams and make them goals.

"I had other goals. I worked on those but I always had that in the back of my mind — to make it in Hollywood."

He has a formula for success that he passed on to the children:

"If you have a dream, make it a goal and go for it. Don't think that somebody's going to bring it to you. You have to go get it."

For many years Tootoosis was driven by anger, anger that sprang from a fall day when at the age of nine he was taken from his family, thrown in the back of a grain truck and hauled to a residential school at Onion Lake.

His anger fuelled his determination to succeed but it also drove him to drink and use drugs, habits that he has since given up.

Though he spoke only Cree when he was dragged off to school, he was forbidden to speak his own language. And he was taught that his culture was no good.

Tootoosis recalls an incident at the Lebrecht residential school where he and his companions got into the music room, took the bass drum out and started singing some Indian "soul music".

"We were caught and I was the last one out. I was literally slapped in the face. I was insulting the music teacher for using his bass drum to sing my song.

"Those kinds of attitudes I didn't understand. But now you have it right here in your school. Your teachers are encouraging you students to express yourself."

Role models play an important role for children, he acknowl-



Jim Herriott

Actor Gordon Tootoosis believes in the importance of positive role models for children and took time out from his hectic schedule to speak to kids like these from St. Michael's Elementary School in Saskatoon.

edged. Tootoosis' father, the late John Tootoosis, was a tremendous role model for him.

The young Tootoosis learned determination from his father, who battled the permit system and the residential schools and made major contributions to the Native organizations that were the forerunners of the Federation of Saskatchewan Indian Nations and the Assembly of First Nations.

"My father was a gifted man. He had a lot of foresight. I see a lot of things happening in the Indian world now that he predicted."

For a time, Tootoosis followed in his father's footsteps, serving as one of the first vice-presidents of FSIN. He had been a social worker, working in several locations, mostly with teenage boys, but he gave up his government job — pension, benefits, security and all — to work for his people.

As he stands in an auditorium

with a squirming carpet of six- and seven-year-olds at his feet and older children beyond, he remembers his father.

"If you don't like yourself, no one else will. Always remember, you were created this way for a purpose. My father told me that. That's what you are and that's the way you're going to die. You have no choice, so live with it.

"You're a Cree from Poundmaker. You face it and live with it and work with it. I thought that was pretty blunt," Tootoosis laughs.

His grandfather died before Gordon was born. His father took Elders into the family home to fill the role of grandparents and teach his children.

"For me the most difficult thing was to discover the difference between making a living and living. They're two different things," said Tootoosis. "We have our own laws as Native people, passed on from our spirit grandfathers, that we have to abide by and live by. And they become more and more difficult to abide by all the time because we have a lot of influence — a lot of media, a lot of television.

"We didn't have that influence you guys have, growing up. The influence was from those old people. But they ain't around anymore, so it's more and more difficult. I don't envy you that. On the other hand, it's easier for you to find a way to make a living. But it's also easier for you to lose how to live."

Tootoosis occasionally encounters racial prejudice in his work but he doesn't back away from it.

"I think there are people who dislike Indian people a lot and they show it. I let them know that I dislike people who dislike Native people.

Tootoosis began working toward his goal 25 years ago and for

many years he had to work outside his profession to feed his family. He learned his craft by doing an apprenticeship in theatre. Touring with an improv troupe called Theatre Passe Mureille was an instrumental experience for him.

He was fortunate to have shared the experience with several other actors, including Eric Peterson, Dave Fox and Lalli Cadieux, who have also succeeded in the business.

He is delighted to see a lot of young Native actors working in Native theatre.

"Many are very, very talented. I think before long we'll have our own collections, our own cast. We'll write, direct and produce our own."

Tootoosis enjoys working in California because of the professionalism of the people in the movie business but he continues to live near Cut Knife.

"I think in a place like Hollywood you can't help but become quite artificial."

He lives on a farm south of town. Anyone who shakes his hand can feel the truth in his declaration. His hands are strong and calloused.

He has always had horses but wants to buy more land and get into cattle ranching.

"It's therapy more than anything," he says.

He and his wife, Irene, have five children, three grown daughters and two sons. They also have seven grandchildren. Only his youngest boy is still at home.

"My young son, Lee, is my partner, my buddy." Lee is full of energy and shares a love of rodeo with his dad.

Tootoosis enjoys his grandchildren very much and encourages them to become involved in traditional cultural and spiritual activities. All the grandkids, even the youngest, are dancers.

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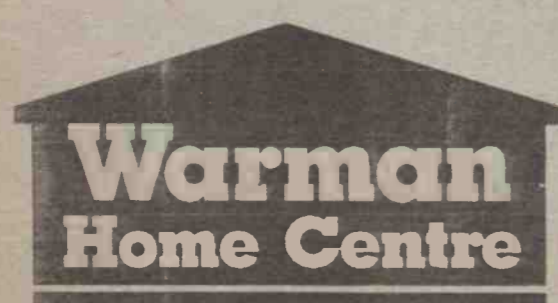
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Focus on Saskatchewan

Unassuming Elder leader in promoting Native heritage

Smith Atimoyoo says he just sits and talks to anyone who will listen at Wanuskewin Heritage Park. But the 80-year-old from Little Pine Reserve was the driving force behind the creation of this internationally-renown park.

By Jim Herriot
Windspeaker Contributor

SASKATOON

Elder Smith Atimoyoo is known throughout the prairie provinces as a "nice guy". The mention of his name brightens the features of anyone who knows him.

He celebrated his 80th birthday on February 12 and, although he was weakened by a stroke almost five years ago, Atimoyoo is still full of the joy of life.

He is an unassuming man who has quietly racked up an impressive list of accomplishments. Atimoyoo was a rodeo rider at the age of 9 and graduated from university at a time when Native high school graduates were rare.

Later, he made major contributions to the establishment of the Saskatchewan Indian Cultural Centre, the Saskatchewan Indian Federated College and Wanuskewin Heritage Park.

Atimoyoo is retired now but his focus is still on Native culture. He spends "as much time as I can have" at Wanuskewin where he sits and talks with anyone who is willing to share with him.

"I feel I have a very important job here," he said. "Even though I'm just here to sit. Talking is very important to me — to be able to express my wishes and ideas how to enhance our culture, enhance our language."

Wanuskewin was built just south of Saskatoon at the confluence of Opimahaw Creek and the South Saskatchewan River. It sits above a sheltered valley that has been occupied by Indigenous people for thousands of years.

Smith first conceived the idea of building a heritage park on the site as a way of maintaining contact with the past and traditional culture. The word "wanuskewin" translates as "seeking peace of mind".

"This is a good project but for making money it is a small project,"

Atimoyoo admits.

"It's more important to get our young people to understand their language — to understand themselves. The things that are happening on the reserve now are not good. There is too much violence."

As a child Atimoyoo remembered how riding horses was the prime pastime for kids.

"We learned how to break horses so we got into bronco riding at a very early age. At the time it was quite an achievement to ride in the rodeo. That was exciting riding."

"I was lucky I wasn't hurt bad. Oh, I had a broken shoulder, a broken arm but, when you're young, you heal quickly. And, if you were hurt, you didn't show it. You could have a broken leg and you still walked on it, eh. All that kind of silly stuff."

And he remembered the older people reminiscing about their youth.

"They used to talk about that — the older folks. How they used to hunt buffalo from horseback just using arrows. It was quite exciting to be able to shoot down a buffalo. You had to have good, fast horses to be able to maneuver the buffalo."

Smith got his elementary schooling at the day school on Little Pine Reserve where he grew up.

"My mother didn't understand a work of English. My father learned a few words in English because he had to work out. He spoke broken English."

"I guess this was the reason why they wanted me to go to school — so I wouldn't be like them. They didn't like just sitting there and listening and not being able to know what people were talking about."

School wasn't always fun from him, though. He remembers one unhappy incident that made a lasting impression.

"It seems like only yesterday I was running around little braids. My mother worked all of my braids and braided them. All the little boys my age had braids. It was the thing. The parents enjoyed braiding their little hair. It helped us maintain something Indian and it was enjoyed."

"I had quite an experience one time when the teacher cut off my little braids. He let me have the braids so I took them home. I went to the barn and I cried. I knew my mother wouldn't like my braids



Jim Herriot

Elder Smith Atimoyoo at Wanuskewin Heritage Park display.

being cut.

"She came and found me in the barn. I told her that the teacher had cut off my braids and she sat down beside me and she cried too."

"She said, 'Why? Why did she have to do this?' Of course, I couldn't say why. I guess that was one of the things that was 'progress'

and I had to live with it. I got over it but it was sad experience."

On finishing Grade 8, Atimoyoo went to Prince Albert to a boys' college called St. George's College. By then his braids had grown back but he cut them off before he left for the school.

He went on to Emmanuel Col-

lege at the University of Saskatchewan where he studied to be a minister.

"I finished my time in the missionary school because it was my parents' wish. It was quite a transition and I had to understand as best I could. I try to understand what the white man's religion was all about and be able to compare what my people were trying to do."

Although they encouraged him to pursue an education in the white world, his parents wanted him to remain a part of their culture.

"My father said, 'We don't want you to lose your language. Always keep that in mind. You have to learn your language so you can understand the Elders, what they're talking about.'"

He took their advice to heart and later, when he had opportunities to serve his people, Atimoyoo sought the counsel of the Elders.

"I had Elders working with me at the centre. I understood that was the way that I should do because I recognized that the Elders were our teachers. They knew everything that was to be done it just came natural."

Atimoyoo and his wife Rose, who retired in April 1994 as a community health representative, celebrated their 46th anniversary two days before Atimoyoo's birthday.

The couple have two sons, a daughter and seven grandchildren.

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WINDSPEAKER SPECIAL SECTION

Careers & Training S1-S12
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Varied experience helps on road to management

EDMONTON

"I am not old by many people's standards, but I have gained wisdom, mostly by learning things the hard way!" says Stephan Pertschy, a 31-year-old Inuvialuit of Edmonton, Alta. Pertschy believes furthering his education and the experiences he had as a student have made him wise beyond his years.

Education, knowledge and experience have helped to land Pertschy a position in a career development work experience program at Norterra Inc. in Edmonton. Norterra is a holding and management company with interests chiefly in the transportation and manufacturing sectors. The company is jointly owned by the Inuvialuit Development Corporation, representing the Inuvialuit in the Western Arctic, and Nunasi Corporation, representing Inuit of Nunavut.

Norterra has initiated a program to provide career development, employment, and training opportunities for its parent companies beneficial



Education and hard work have opened up a world of opportunities for Stephan Pertschy, including the chance to take part in a career development program at Norterra Inc.

shareholders.

Pertschy is a beneficial shareholder and was employed in 1992 in one of Norterra's subsidiary companies, Northern Transportation Company Limited. There,

Pertschy worked his summers in Hay River, N.W.T. while completing his Bachelor of Commerce Degree at the University of Alberta. Following completion of his degree, Pertschy transferred to

Norterra Inc. under its career development program, where he will gain a broad range of business experience.

At Norterra, Pertschy will divide his time over the next year between four of Norterra's subsidiaries: Grimshaw Trucking and Distributing Ltd., Valgro Ltd., SRI Homes Inc., and Northern Transportation Company Limited. Following this, he hopes to continue with his education in a graduate program in September 1995.

"My long-term goal is to become an efficient and effective manager with Norterra," says Pertschy.

As someone who was once content to have barely finished high school, Pertschy feels he has come a long way. He speaks openly of his experiences as a student, and the opportunities and benefits an education can provide.

"My high school experience was not as pleasant as I would have liked because I was unsure what to do with my life. I had difficulty connecting what I was being taught to how it would

benefit myself in the future," he explains. "I never knew if I could enroll in a higher level program because I never pushed myself to learn."

Shortly after finishing high school, he realized that to be a high school graduate with average grades meant enduring a lot of frustration. He discovered the only job opportunities available to him offered poor pay and working conditions and long hours.

"I grew tired of hearing others around me complain about their bad situation. I became tired of hearing myself tell others that they should have got an education. I finally decided to do something about it."

He enrolled in three upgrading courses to improve his high school average while keeping a full-time job. This period, he says, required careful time-management, and a firm commitment to learn. "The hardest part about changing my unfavorable situation was making the decision to improve myself, and then setting some short and long-term goals."

CFWE 89.9 Native Perspective
a division of the Aboriginal Multi-Media Society of Alberta

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If a radio career might be in your future, you should know a new scholarship program is available to help turn your plans into reality. Standard Radio Inc. is providing two scholarships to Aboriginal students enrolled in the Cinema, Television, Stage and Radio program at the Southern Alberta Institute of Technology. The scholarships are each worth \$2,200, available in both years of the two-year program. Begin planning for this opportunity now — your best chance for admission will be for the program beginning in September of 1996.

CJAY 92/MIX 1060 Radio Scholarship For Aboriginal Persons

This is a new scholarship program designed to support Aboriginal students pursuing a career in radio. To be eligible for the CJAY 92/Mix 1060 Scholarship For Aboriginal Persons, you must be enrolled in the Radio option of SAIT's Cinema, Television, Stage and Radio program. You must also complete a special scholarship application and meet the selection criteria established for the award. For more information, please call Linda Roa, Financial Aid Officer, at (403) 284-8858.



Cinema, Television, Stage and Radio

To qualify for admission to this two-year program, you must have an Alberta High School Diploma or equivalent with at least 60 percent in Grade 12 English. If you are over 18 years of age and have been out of school for at least one full year, a complete high school diploma is not required. Students are selected into the program depending upon the outcome of an essay and personal interview. For more information, please call Mike Parkinson, Program Supervisor, at (403) 284-8073.



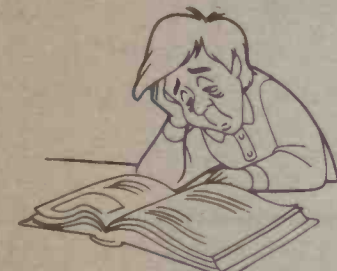
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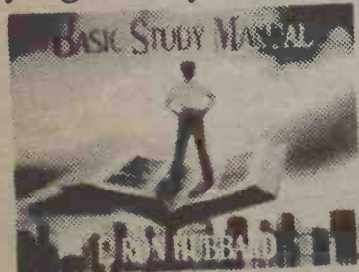
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CENTRE FOR NUTRITION AND THE ENVIRONMENT OF INDIGENOUS PEOPLES

CINE (The Centre for Nutrition and the Environment of Indigenous Peoples) is an independent research and education resource for Indigenous Peoples based at McGill University.

CINE was opened in 1993 in response to a need expressed by Indigenous Peoples for participatory research and education resources to address their concerns about the integrity of their traditional foods systems. CINE provides education and training to Aboriginal students on topics that are relevant to traditional foods systems and requested by participatory communities.

In the Canadian North, CINE and McGill have a partnership with Arctic College and Yukon College to provide training to Aboriginal people on topics related to nutrition and environment. CINE is also developing links with Indigenous Peoples Internationally.

CINE will assist students from Aboriginal communities to participate in community programs with CINE and to pursue undergraduate and/or graduate study at McGill University. Scholarships are available for Aboriginal students.

CINE is located at the Macdonald Campus of McGill University in Ste-Anne-de-Bellevue, Quebec. CINE is affiliated with the School of Dietetics and Human Nutrition and the Faculty of Agricultural and Environmental Sciences. Physical facilities include approximately 6000 ft² of newly renovated space for offices, research labs with state-of-the-art equipment for nutrient and contaminant analysis, data management and space for students and public meetings.

For more information about CINE

CINE is guided by Indian and Inuit leaders from:

Write or call us at:
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The automated job bank machine offers a wide range of information including news from the local Canada Employment Centre; an inventory of current job vacancies, both locally and from across Canada, and information about government programs such as Canada pension, old age security, immigration, income tax, unemployment insurance and veterans' benefits.

"It's really a big step forward for Aboriginal people," says Rick Henderson, president of Be-Wab-Bon.

Port McNicoll, about 175 kilometres north of Toronto, is home to 1,850 people. The major employer used to be Canadian Pacific, but when the railway packed up, the unemployment rate went to 63 per cent. There is no industry in the vil-

lage, Henderson says, and his association is the largest employer, with eight full-time staff.

Since the machine was installed at the beginning of February, between 45 and 65 people a day have been using it to search for jobs.

A major stumbling block for job seekers is the fact there is no transportation out of the village except for private vehicle or taxi. "If they find a job and it's in some other town, we'll find arrangements to get them there," Henderson says.

The Be-Wab-Bon service is available to all Port McNicoll residents, along with many of the other programs, including all job placement services.

The Regional Aboriginal Management Board of Ontario plans to purchase another 45 job banks, at about \$5,000 per unit, to allow easy access to employment opportunities for Aboriginal peoples. As of December 1994, there were only 50 remote units outside of Canada Employment Centres in Ontario.

For more information, contact the association at (705)534-7201.

Alberta gets new trade school

The first class of Nakoda Sioux carpenters turned the sod on what will be the site of a new trade school at the border of their reserve between Banff and Calgary.

The Southern Alberta Institute of Native Technology will function as a satellite of the Southern Alberta Institute of Technology, and is being funded by the provincial Ministry of Advanced Education and Career Development.

Faced with the same 20 per cent cut in provincial funding as the rest of Alberta's educational facilities, SAIT has expanded its satellite network to the point where it makes a profit of about \$14 million a year. The Stoney reserve is tapping its own revenues, especially housing aid from the federal government at first, to pay SAIT to grow the new branch, intended to mature into a Native counterpart of the SAIT.

Chief Ernest Wesley called the initiative "nationhood education," and described the

technical school as part of "a nation within a nation," emerging as reserves reach for economic independence and self-rule.

The deal with SAIT stresses jobs as well as training. The agreement commits all sides to cut "leakage" by training Natives to take over work that has long gone mostly to outsiders.

The new program starts with construction trades because students can rapidly pick up new skills to start replacing outside contractors who do an estimated \$5 million worth of work a year on the Stoney reserve.

Plans for expansion call for training and apprenticeships in fields from cooking to hair-dressing, to let Natives also take over growing tourism, hospitality and convention services across the reserve in the scenic foothills of the Rockies.

(Reprinted with permission from *Native Issues Monthly*, a Vancouver-based research report on Native affairs and issues.)

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Careers & Training

BESS program aimed at Aboriginals

By Barb Grinder
Windspeaker Correspondent

LETHBRIDGE, Alta.

In the 10 years since the University of Lethbridge's BESS program started, about 100 students have graduated. An equal number are currently attending, says Kate Chiste, one of the rapidly growing program's co-ordinators.

BESS, short for Business Enterprises and Self-Government Systems for Indian, Inuit and Metis People, is an innovative attempt to provide training in administrative skills, finance and tourism to Aboriginal people.

"We have a unique curriculum, developed by our faculty and our students," Chiste says. "A good number of our students hold key positions in their com-

munities."

Though there are now several administrative training programs for First Nations people in Canada, Chiste says the BESS program is the only one which is a regular accredited program in a faculty of management. Students may opt to enter for either a certificate — a three-semester course of study — or for a full 4-year degree program.

"Many of our students have started in the certificate program, then gone on to the degree program," Chiste says. "They come from all over, from Ontario west."

Graduates of the program include an MLA from the Northwest Territories, administrators with the Assembly of First Nations, land claims negotiators and managers of successful small businesses.

Former Peigan Band Coun-

cillor Nelbert Little Mustache says he wishes he'd had the training provided by the BESS program 15 years ago.

"The information would have been very useful. There would have been a lot of power for the guy who knew all this."

Little Mustache is typical of many of the program's students. After spending 14 years on the band council, he decided to return to school, taking upgrading courses at Lethbridge Community College, then entering the BESS program.

"It was pretty tough going because I was coming back as a mature student," he says. "But I really enjoyed it."

In addition to the BESS training, he's also taken courses in resource management at the University of Calgary and he's taken training classes at the Head-Smashed-In Buffalo Jump

Interpretive Centre.

He partly credits the BESS program for landing him a one-year position with Alberta Education, working as a management assistant on a tourism training course. And he's also been offered a position for this summer, working with Browning, Montana cultural co-ordinator Curly Bear Wagner on his Blackfeet interpretive tours.

Little Mustache's real goal is to get into museum work. He's already done a lot of volunteer work at Head-Smashed-In, and with the Oldman River Cultural Center on the reserve at Bocket, Alta.

"I also did a six-month internship at the Buffalo Bill Museum at Cody, Wyoming," he adds. "They wanted to give me a regular job there, too."

"The BESS program seemed to be geared mainly for band administrative work, with some stuff on business and tourism. But it was really good. I think it will open a lot of doors for me."

BESS co-ordinator Chiste says one of the most successful aspects of the program is the focus on case studies that show how Aboriginal people have actually solved practical management problems. In fact, Chiste is currently organizing the program's second case writing competition.

"We need new case studies to accompany the textbook materials."

Though she says there's little pre-conceived focus, they would welcome case studies of Aboriginal small business and self-governance initiatives.

"We want studies from all across Canada. These could be written up by academics, students or the business managers themselves," Chiste says.

(Those wishing to enter the competition must submit formal notification before March 31. Call 403-329-2768 for more information. The competition is open to Natives and non-Natives, with prizes of \$6,000 at stake.)

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For information, call or write to:



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Indian Communication Arts & Services
Rm. 123 College West, University of Regina
Regina, Saskatchewan S4S 0A2
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- OR
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Native Nurses Entry Program
Lakehead University, Thunder Bay, ON, P7B 5E1
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Calgary, Alberta T2G 4S6
contact: Ruth Lambert
Tel. (403) 297-4943

FUNDING PROVIDED BY
ALBERTA ADVANCED EDUCATION AND CAREER DEVELOPMENT

Careers & Training

Aspiring pilot flies high through work experience

CALGARY

"I've always wanted to be a pilot," says Ken Ruben, an Inuvialuit from Paulatuk, N.W.T.

Together, Ruben and his father saved enough money for him to attend the Lethbridge Flying Club for two years in 1992 and 1993. There he received his commercial licence, and his multi-engine and Instrument Flight Ratings. Last summer, he got a head start on his training by taking part in a new air photo internship program.

The air photo program was created by a consortium inspired by Aklak Air in Inuvik, N.W.T., and involved Geodesy Remote Sensing and Foto Flight from Calgary, Alta. Geodesy and Foto Flight are both aerial photographic survey companies.

Aklak Air is owned by the Inuvialuit Development Corporation, representing the Inuvialuit in the Western Arctic. With headquarters in Inuvik, IDC encourages its southern partners to participate in providing employment and training opportunities for the Inuvialuit.

The internship involved one northern trainee who would receive exposure to all facets of air photo work during the summer season. The program was divided into two parts, Aircraft Operations and Laboratory Operations.

Ruben spent the first part of the program traveling with the photo aircraft and crew, and the



Work experience helped Ken Ruben get closer to his goal of becoming a commercial pilot.

second part in the processing labs of Foto Flight and Geodesy.

The trainee position was designed to give a candidate the opportunity to learn about air photo operations. In Ruben's case it gave him the chance to

gain some hands-on flying experience, and to improve his piloting skills.

During his training, Ruben was exposed to Northern flying and long cross-country flights. He learned all aspects of flight planning, and gained experi-

ence as a pilot navigator for photo survey missions. Patrick Gropp, the owner of Geodesy, is very excited about the development of this internship. He realizes the growing need for partnerships between companies such as his own and those of the North, like the Inuvialuit Development Corporation. Gropp would like to eventually keep a plane in the North, and to have it managed full-time by Northerners such as Ruben.

"Ruben expressed an interest in being involved again next year," says Gropp. "Depending on the success of my company, I would offer Ruben a job as a co-pilot survey navigator, now that he has had enough exposure this year with our photographer."

To attain his commercial license, Ruben needs a letter from a prospective employer saying that they would seriously consider hiring him once he was completed his training. While Gropp is aware that Ruben's long-term interests are not in photo-survey, he is willing to sponsor Ruben, and to offer him as much encouragement as he can.

Describing this summer as a "win-win" situation, Ruben appreciates Gropp's help. He believes the internship gave him a lot of exposure and insight into new aspects of flying that he had not previously considered.

"I learned a lot more than

what I had expected," he says.

Ruben was born in Paulatuk, where his father had good friends who were pilots. This gave him many opportunities from a young age to sit in the cockpit and watch the flying operations. But when he finished high school, Ruben couldn't afford flying lessons. He then worked until both he and his father could pool enough money together to send him to get his private license.

Ruben's private license does not allow him to fly for reward. To earn a living as a pilot, he will first have to get his commercial license. Once he's completed the training and passed the test for this, he intends to pursue additional training for his Multi-Engine Rating and then for his Instrument Flight Rating.

Ruben aims to finish his next round of training in one year before hopefully going to work for any of the Northern airlines. Eventually, however, he would like to own his own plane with his father, and then to set up their own outfitting company. The two own a couple of cabins in Delease Lake, about 80 air miles southwest of Paulatuk. Ruben envisions turning this setting into a camp for fishers or sport hunters.

"We probably would just break even doing something like that, but to own a plane and make my own income, that's what I would like to do," explains Ruben.

Advertising Feature

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The Career College offers a variety of courses;

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- Travel & Tourism
- Professional Legal Assistant

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The Career College has established an excellent reputa-

tion among employers, and testimonials include words such as "professionals" and "efficient", when referring to The Career College graduates.

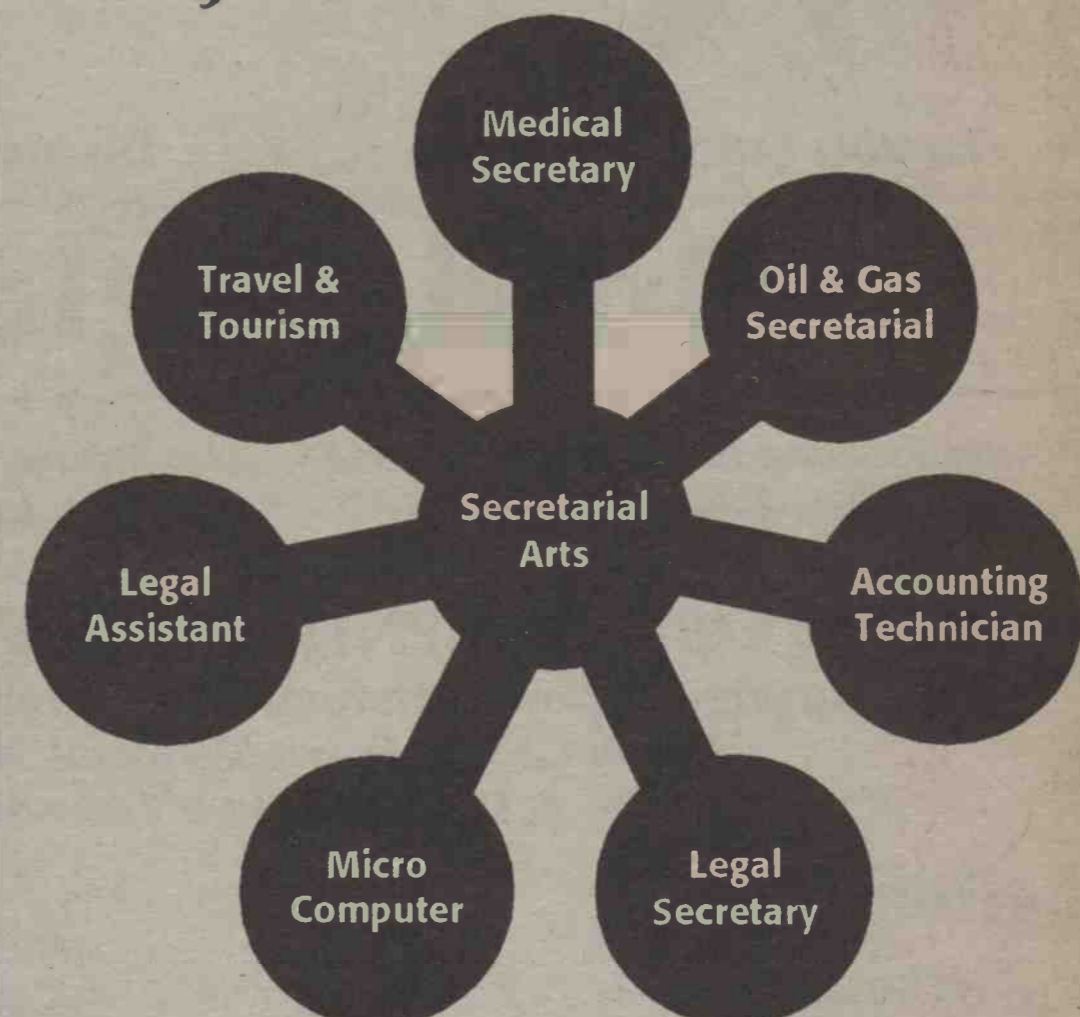
Students are eligible for federal and provincial students loans and other financial assistance. Tuition, which is tax deductible, includes most manuals and textbooks, and other written materials are lent to students as needed.

The Edmonton campus is located at 10310 Jasper Avenue, in the Melton Building, with the reception on the 7th floor. The Calgary campus is located at 206 - 7th Avenue S.W., on the 2nd floor. Both are in the downtown area, and can be easily reached by transit from most parts of the city.

For more information, in Edmonton, call 424-6650, 1-800-282-9917, in Calgary, call 266-0966, 1-800-332-1404 province-wide, or stop by either location, and enjoy the caring, warmth, commitment, dedication and integrity first-hand. Let the Career College help you find your place in the workforce.

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Canadian citizenship.

Knowledge of indigenous cultures.

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W.J. Richards, Senior Staffing Consultant,
 Correctional Service of Canada, Regional Headquarters, Prairies
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 Saskatoon, Saskatchewan S7K 3X5

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Careers & Training

Program trains workers for criminal justice system

LETHBRIDGE, Alta.

Many people know the benefits of expanding their education. That's what five young people did when they heard about a unique program offered at Lethbridge Community College in Lethbridge, Alta.

The program, the Criminal Justice Certificate, was created in 1990 to meet the need for more Natives to work in the criminal justice system. It combines intensive upgrading assistance with regular law enforcement or corrections courses at a pace individualized to the student. Students may complete the certificate in up to two years, or the diploma program in up to three years.

Shawn Parenteau and Kewatin Conner, residents of Saskatchewan, believe the program is a positive step for Natives.

"The program helped me with leadership skills and straightened me out," says 20-year-old Conner, from Leask, Sask. "I want a good record when I join a police force."

Parenteau, of Prince Albert, agrees.

"The program taught me how to interact with others. It's a very competitive field so you must try as hard as possible," says Parenteau, 22. "It's good for both Native and Metis people to help them have some inspiration and create a good future for themselves."

Parenteau, a first-year student who was himself inspired to come to Lethbridge by another student, adds that the faculty in the program has made a big difference.

"The teaching staff in the program have a lot of practical experience that they share with us. It's very informative."

Conner, in his second year of the program, is also confident of his job prospects after graduation. A member of the LCC Kodiak cross-country running team, he finished sixth overall in the Alberta College's Athletic Conference this year.

Kimberley Big Swan, from the Peigan Band, believes the program has some big advantages.

"You get an inside look at the criminal justice system," says Big Swan, 20,

a first-year student. "All the people you meet will become your friends."

Big Swan, who heard about the program from a Native officer, thinks it will have a great impact.

"I think the program is good for Natives who want to pursue a career in law enforcement because of the new detachments being established on the reserves."

Jody Lepine and James Berube, both residents of Fernie, believe the program's structure help them further their education.

"By having the more difficult criminal justice courses stretched over two years, it allows more time for adjustment," says Lepine, 19, a first-year student. He hopes to work with young offenders or in corrections after graduation.

Berube, 18, also a first-year student, agrees.

"The program's workload is challenging but it's easier to get started because the whole diploma is spread over three years instead of two."

Berube plans to further his education

after graduation, but he believes his chances of getting a job have been enhanced by the program.

"There are a lot of jobs out there for Natives with an education in the criminal justice system," he says.

The Criminal Justice Certificate faculty have all worked in the field in law enforcement, security or corrections. They provide real world examples of problems and solutions and give students the benefit of their experience.

In 1993, the LCC Criminal Justice Certificate program received the program/service excellence award for innovative programming from the Association of Canadian Community Colleges.

Graduates of the Criminal Justice Certificate program may continue to earn their diploma after one year. Transfer agreements with Simon Fraser University in British Columbia and University College of Great Falls in Montana allow graduates of the LCC program to complete bachelor's degrees.

For more information, contact Ian Hepher, LCC Criminal Justice Certificate faculty, (403)320-3369.

NATIVE EMPLOYMENT SERVICES ASSOCIATION ALBERTA (NESA)

Native Employment Services Association-Alberta (NESA) is a province-wide agency committed to the increased employment of our Native people. Their strategy is two-fold; they aid the potential employee by providing career and educational counselling, employment services and referrals; they aid the potential employer by providing personnel inventories, employment consultation and employment referrals.



NESA'S employment and career counselling unit will assist in:

- reducing the high rate of Native unemployment;
- identifying a client's career and job goals;
- providing counselling and referral services;
- planning strategies to meet a client's goals;
- promoting the goal of self-sufficiency; and
- identifying employment opportunities.

NESA'S five regional offices are located at:

HEAD OFFICE:

#201, 13235 - 124 Street
Edmonton, Alta T5H 1P9
(403) 482-0866

CALGARY OFFICE:

#305, 1207 - 11 Avenue S.W.
Calgary, Alta T3C 0M5
(403) 245-4374

GRAND CENTRE OFFICE:

Box 1168
Grand Centre, Alta T0A 1T0
(403) 594-5844

GRANDE PRAIRIE OFFICE:

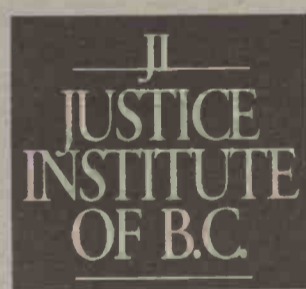
Box 23137, #2, 10105-97 Avenue
Grande Prairie, Alta T8V 6X2
(403) 532-4282

LETHBRIDGE OFFICE:

1271 - 3rd Avenue South
Lethbridge, Alta T1J 0K2
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NESA seeks to bring increased awareness of Native Employment issues to both its clients and to their potential employers.

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- Interviewing and Investigation Skills
- Residential Care

For course calendars or more detailed information on existing courses, contact the Justice Institute at 222-7224 (until May, 1995) or 525-5422 (after May, 1995)

For assistance in developing courses for your own community, please contact our First Nations Program Planner, Renee Nyberg at (604) 222-7271.

To advertise in
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Careers & Training

Training turns work into fulfilling career

Paul Nyland decided he'd had enough. He'd had enough of working outside in the cold and the rain; working in jobs with no future and being the first to be laid off whenever business took a downturn.

He had had enough of being pushed around and treated with little respect on the construction sites where he worked in a variety of laboring jobs, a plain "Mr. Nobody".

He was 25 years old and had dropped out of school in Grade 10. Nyland wanted something better, but he knew that doors to good jobs were closed to him without the necessary training.

And that's when he returned to school.

In January 1989, he contacted the Saskatchewan Institute of Applied Science and Technology, which offers 137 full-time certificate and diploma programs and 24 apprenticeship programs. SIAST delivers programs through nine regional colleges and 58 rural learning centres, which carry programming via the Saskatchewan Communications Network.

Nyland enrolled in the Woodland Institute Learning Centre and got the prerequisites needed to get into the Instrumentation Engineering Technology Program at Palliser Institute.

By September 1989,

Nyland was studying in the program. He graduated in May 1991 with a Diploma in Engineering Technology. Nyland didn't stop. In 1992 and 1993, he completed Level III and Level IV Apprenticeship training in the Industrial Instrumentation Mechanic Program.

At this time, he also passed his Interprovincial examination for Journeyman Qualification.

In November 1993, he was hired full-time by Imperial Oil Resources Limited in Boundary Lake, B.C. (east of Fort St. John) as an Instrument Mechanic.

These days, Nyland is the Instrument Department Coordinator. His responsibilities include daily shop co-ordination, after hours troubleshooting, scheduling and preventative maintenance.

His journey on the education highway is continuing. He has completed the company's safety orientation training courses, attended a Fisher Valve Technician Course and recently completed training on a new corporate inventory system (SAP R/2).

Nyland has earned many awards along the way. He has learned that all things are possible with hard work and preparation.

But, best of all, he's learned that education has opened many doors to a brighter future for him.

SIAST - Your Partner for a Lifetime of Learning

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

SIAST contributes to quality education, building a reputation for diversity and excellence recognized by students and employers.

SIAST is committed to positive learning environments enhanced by a progressive Education Equity Program. We are responsive to individual student needs and provide support services geared to address these special needs.

For more information, contact the SIAST institute nearest you:

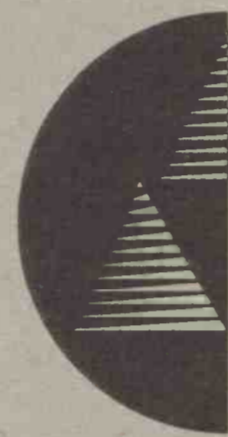
Saskatoon	Kelsey Institute	933-6350	Toll Free: 1-800-567-3263
Regina	Wascana Institute	787-4356	Toll Free: 1-800-667-7730
Prince Albert	Woodland Institute	953-7000	Toll Free: 1-800-667-9664
Moose Jaw	Palliser Institute	694-3200	Toll Free: 1-800-667-0055



SIAST

SASKATCHEWAN INSTITUTE OF APPLIED SCIENCE AND TECHNOLOGY

SIAST is an innovative and responsive organization providing educational and career oriented opportunities to prepare adults to participate fully in the economic, social and cultural life of our local, national and international communities.



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- Critical Thinking Skills
- Employment Skills
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ABORIGINAL SCHOLARSHIP PROGRAM

Congratulations....

Home Oil Company Limited extends congratulations to the recipients of our Aboriginal Scholarships for the 1994/95 academic year:

University Scholarship:

Ms. Louise Lennie, University of Lethbridge

Technical School/College Scholarships:

Mr. Phillip Burke, Northern Lights College, Dawson Creek
Mr. Norman Duchesne, Northern Lights College, Fort St. John
Mr. Jacob Loose, Northern Lights College, Dawson Creek

Home Oil is a senior Canadian oil and gas company operating in Western Canada since 1925. Our Aboriginal Scholarship Program recognizes the achievement and financial need of students of aboriginal heritage who are attending Canadian universities, colleges and/or technical schools.

Scholarship information and application forms for the 1995/96 academic year will be available April 1995 through the Native Centre and Student Awards Centre on your campus, or by contacting us directly:

Human Resources Department
Aboriginal Scholarship Program
1600 Home Oil Tower
Home Oil Company Limited
324 - 8th Avenue S.W.
Calgary, Alberta T2P 2Z5
Phone: (403) 232-7100
Fax: (403) 232-7221



Home Oil Company Limited
Helping You Achieve Success Through Advanced Education

Careers & Training

Students win scholarships

TORONTO

Fifteen Aboriginal students from across the country won \$1,000 each to put toward their post-secondary educations.

The 1995 recipients were awarded Canada Trust Partnership for Youth scholarships, announced the Foundation for the Advancement of Aboriginal Youth.

"Through the FAAY post-secondary scholarship program, Canada Trust is striving to provide the means for today's young people to realize their full potential," said Dianne Smith Sanderson, Canada Trust spokesperson.

The scholarship program is part of a three-year commitment to FAAY.

The foundation was created by the nonprofit Canadian Council for Aboriginal Business in 1993 as a resource base to provide Aboriginal youth with guidance and financial help.

The scholarship winners are:

- Kevin Charles Koe, Yellowknife, NWT;
- Donna Ward, Whitehorse, Yukon;
- Charmaine Seymour, Vancouver;
- Desmond Johnnie, Prince George, B.C.;
- Alan Duffy, Saskatoon, Sask.;
- Sarain Lafond, Marcellin, Sask.;
- Tammy Gleich, Winnipeg;
- Guy Delaurier, St. Rose Du Lac, Man.;
- Melanie McKenzie, Lake Temagami, Ont.;
- Duncan Cree, Kanesatake, Que.;
- Lysane Cree, Kanesatake, Que.;
- Steve Girard, Mistassini, Que.;
- Lana Marie Pratt, Montreal;
- Jennifer Ward, Newcastle, N.B.;
- Tina Turnbull, Victoria, Nfld.

Animal technologists assist veterinarians Technician a perfect career for those who love caring for animals

By Lauran Hill
Windspeaker Contributor

EDMONTON

Many people love animals and that is why many households have domesticated pets. Sometimes these animals develop a sickness or injury which requires a visit to the veterinarian where appropriate treatment is then given.

Just as a doctor has a team of nurses and specialists working with him or her, likewise a veterinarian has a group of animal health technologists or veterinarian technicians that he or she has under their direction. In other words, an animal health technologist assists in meeting the healthcare needs of animals. They usually work with veterinarians in private practice.

Being an "animal nurse", an AHT has many similar duties as a human nurse. AHTs listen for instruction from the veterinarian and find themselves doing a variety of duties, from clerical activities to research in a lab.

Upon admittance to an animal hospital or clinic, the patient has to be identified and the nature of the problem diagnosed. While the vet is doing an examination the patient

sometimes has to be restrained or sedated - this would be the duty of the AHT. A vet might suggest a regime of medication or the inoculation of vaccines which the AHT is trained to administer.

If surgery is necessary the AHT will assist the vet by preparing the surgical equipment and by administering and monitoring any anesthetic. As can be seen, the AHT has many important duties and is a key individual in the treatment of animals.

Other duties one will find the AHT doing include performing X rays and other lab tests to assist in the diagnosis of animal health problems. Conducting and assisting in lab research. The technicians also counsel clients on animal health-care, clean kennels, animal holding areas and examination rooms, and perform office and clerical duties such as reception, accounting, inventory and report writing.

AHTs don't work just as veterinarian assistants but are also employed as lab and diagnostic technicians, meat, dairy and poultry inspectors, zoo attendants, representatives of pharmaceutical companies, and animal health technicians. Animal health technology is a very diverse field of study and one will find the AHT employed at university laboratories, meat packing plants, feed lots,

dairy plants, zoos, wildlife parks, kennels and animal shelters.

To become an AHT one must attend a two-year program accredited by the Canadian Veterinary Medical Association. In Alberta, programs are offered at Northern Alberta Institute of Technology, Fairview College, Lakeland College, and Olds College. A future AHT should prepare in high school by receiving a 65 per cent average in English 30/33, Math 20/30/33, Chemistry 30, and Biology 30.

According to 1992 figures the AHT earns anywhere between \$11,500-\$18,000 per year. The average income for this profession is approximately \$15,500 per year.

There are certain occupational hazards involved in working with animals. Working in animal health technology may result in contact with potentially dangerous animals, occasional exposure to diseases which may be transmissible to human beings and having to work around strong, unpleasant odors are some of the risks of this career.

However, people who love animals may find this profession very rewarding. For further information contact: President, Alberta Association of Animal Health Technologists, #100, 8615-149 Street, Edmonton, Alberta, T5R 1B3.

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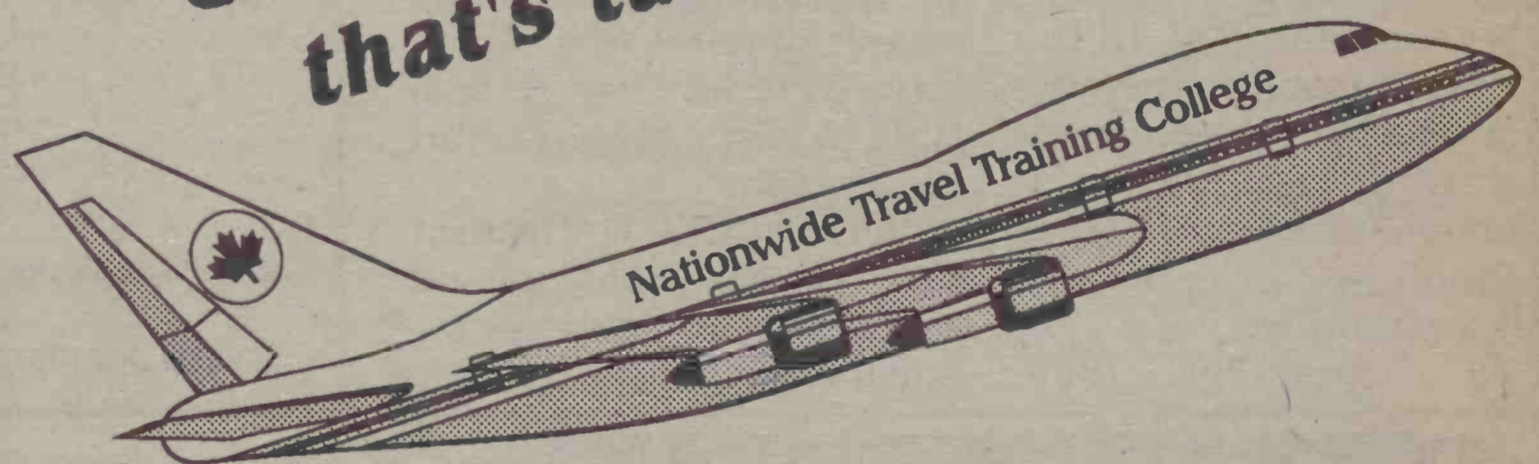
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Careers & Training

Mining engineers face hazards, challenges

By Lauran Hill
Windspeaker Contributor

For thousands of years man has mined the Earth for its riches. Today's mining operations, from huge earth-moving strip mines to shafts dug kilometres down into the earth, are located in all parts of the globe. Engineers who work to discover, evaluate, recover and process mineral deposits from the earth are called mining engineers.

Mining engineers develop and apply methods of finding and recovering metals, minerals and ores from the earth or the ocean floor.

Because of the complexities involved, mining engineers are professionals who have received at least a bachelor of engineering or science degree in mining engineering. Some engineers go on to earn a master's or doctoral degree in this discipline.

The University of Alberta in Edmonton offers a four-year undergraduate program in mining engineering through the Department of Mining, Metallurgical and Petroleum Engineering. The program emphasizes computer techniques as applied to mining and features a comprehensive mine design project in the final two terms. University studies include calculus, physics, engineering design, inorganic and analytic chemistry, geology, hydraulics and thermodynamics. Other areas involved are power system design, electricity, computer science, construction materials, structural design, systems engineering, material handling, mining methods, ventilation and safety and mineral processing.

Industrial organizations, economics, and management courses are also important. Admission into this faculty requires a high school diploma with an overall average of at least 70 per cent in Math 30/31, Physics 30, Chemistry 30, and English 30.

The complexities of a mining operation are staggering. Even before a shovel full of dirt is removed, mining engineers evaluate potential mineral and ore deposits by studying rock formations, water, soil and plant characteristics.

Once a site has potential for development the mining engineer will have to plan, design and develop the layout of the mine and choose the type of equipment that will be used in extraction. They also design support systems for the mine such as ventilation systems, systems for slope and roof stability, drainage systems and transportation systems like conveyor belts or rails for the shipment of bulk ore.

Ensuring safety in a mine is of utmost importance. Cave-ins, dust

and gas explosions are some of the hazards that mine personnel have to be concerned about.

Mining engineers usually work a regular 40-hour work week and are some of the highest paid engineers. The starting salary for a recent graduate is in the range of \$35,000-\$36,000 per year. An experienced mining engineer can earn well over \$80,000 per year.

Mining engineers should like action, adventure and the outdoors.

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Careers & Training

Urban, regional planners design areas for living

By Charles Lauran Hill
Windspeaker Contributor

Take a look at your surroundings: What do you see? Depending on where you are reading this article, you could be in an igloo, in the middle of a forest or in the hustle and bustle of the big city. That is, you could be in either a rural or urban setting.

Ask yourself who has help create your man-made surroundings? What kind of person is involved in the creation of streets, buildings, airports, dams, communities, hamlets and cities?

The urban or regional planner develops plans and programs to bring about growth and renewal of cities, towns and regions through more efficient use of resources. Urban planners are responsible for city or town planning and also are known as city planners. Regional planners are responsible for larger areas.

The urban or regional planner is responsible for developing plans for controlled and most appropriate use of land. To do this, a planner must study the social, economic, and physical aspects of a municipality or region. With the expansion of cities and regions it is very important to plan ahead for how land and facilities will be used.

As with all professions, there are various levels within the field of planning, depending on education or experience. However, there are many things that all planners

must do. All of them have to write reports making recommendations on what they consider to be the best use of land and facilities; therefore, they must have keen analytical skills and a good grasp of the English language to express themselves in a clear and concise manner.

Planners must gather and analyze data on the economic, social, legal, cultural, and political aspects of the area under consideration. Once their report is written, they must discuss their findings with citizens and local authorities as well as with professionals such as social scientists, lawyers, architects, engineers, and politicians.

After feedback has been received, the planner must amend the report accordingly. Because planners work with so many people, they must be able to co-operate and enjoy meeting others from many diverse backgrounds.

To get into the profession, most planners pursue a bachelor's or master's degree in urban planning. But this career path can be entered through other professions such as geography, civil engineering, sociology, or land surveying.

Today's planner is also computer literate, using word processing, computer aided design and geographical information systems software programs to assist them in their duties.

For more information write: Canadian Institute of Planners, 404, 126 Rue York St.; Ottawa, ON K1N 5T5 or Ontario Professional Planners Institute, 3206 Younge St.; Toronto, Ontario; M4N 2L2.

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- social and cultural activities in cooperation with the Aboriginal Student Council
- community liaison activities and recruitment particularly through the Student Ambassador Program.
- coordination of tutorials and/or study skills.
- providing information about the U of A including Aboriginal specific programs on campus.
- scholarships and bursaries (a funding directory is available).
- information on employment opportunities and career counselling.

For further information, please contact:

Coordinator, Transition Year Program
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Ruby Wolfleg (above), Personal Banking Representative with the Royal Bank sets a positive example for others to follow - particularly her daughter.

When Ruby Wolfleg thinks about the future, it's not just her own she's concerned about - it's her young daughter's.

"I wanted a job where the harder I worked the more I would receive and the further I would go," she said. She wanted to set an example for her daughter.

Ruby is an employee with the Royal Bank where she says there is "opportunity like you wouldn't believe." She is currently on a training program to become a Personal Banking Representative. She's been with the Royal Bank now for three years.

Ruby is from Siksika First Nation near Calgary, Alberta and has bounced between urban and reserve living all her life.

She was born in Calgary, but lived with her Grandmother on reserve until she was two. Then it was back to Calgary where she went to Forest Lawn High School.

She was interested in beauty culture while in high school. When she graduate, however, she could not find work in her field. She worked as a dayhome provider and then for more than two years in a deli when she realized she wanted more than just a paycheque.

"I knew I could do better than that," said Ruby. She went to Native employment where she was introduced to the Royal Bank. First she trained as a Teller, then as a Customer Representative. Her current training could



I wanted a job where the harder I worked the more I would receive and the further I would go.

**Ruby Wolfleg,
Royal Bank**

take as long as one year, but Ruby believes it will be worth it in the end.

She's glad she's gone the extra mile, because now her daughter can see there are choices to be made and goals to be set, and if she works hard those goals can be met.

Ruby takes her work seriously, but she has a fun and supportive side as well. When not at work she likes to shoot some pool, and when she's not trying to make a difficult corner shot, she's chairing a Native support group called the R. B. C. Red Panthers.

Working in the corporate world can sometimes be overwhelming to a newly recruited Native person. "Sometimes they feel scared, like they don't belong," said Ruby. The Red Panthers contact new Native employees and let them know that there are people willing to help out with whatever problems they might encounter.

Ruby credits the group for getting her through the initial anxiety of the job when she first joined the Royal Bank.

"I walked in and there

was a whole table of six or seven people that were like me, so I said to myself, if they can make it, so can I."

Together the group has raised funds to sponsor families, both Native and Non-Native, to provide each with a Christmas dinner and presents. The group attends career fairs and other functions, but its primary purpose is to let others know they are not alone.

The Royal Bank knows there are real cultural differences between the Native and non-Native communities and is making great strides in understanding and accommodating those differences. During the years she has been with the bank, Ruby has come to learn to appreciate those differences herself.

"When I was growing up, I was never taught much about being Native." Ruby made a promise to herself that when her daughter got old enough, she would learn to dance and attend powwows. If she ever had a son, he would wear braids.

A clear view of the past, it seemed, helped Ruby set her sights on the future.

To find out more about employment opportunities with the Royal Bank contact:



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Focus on Mining

Anvil, Ross River Dena sign \$1.4 million deal

Mining company to pay compensation to affected trappers

By Heather Hueston
Reprinted with permission from
The Yukon News

ROSS RIVER, Yukon

To "Grandpa" Art John, the signing of a \$1.4 million accord between the Ross River Dena and the new owners of Faro mine is a good thing.

Anvil Range Mining Corp. will pay him and other trappers affected by the mine re-opening \$1,800 a year in compensation.

"It'll help," said John. "It takes a lot of money to live up here."

He won't retire, although, once again, he's seen the mine workings about 65 kilometres away scare off the small animals and the ones that feed on them.

"I tried retiring one year, that was all I could stand," said John. "The doctors asked what was wrong with me but as soon as I started trapping again, I felt OK."

Instead, John will move his business to Sheldon Lake, about 120 kilometres north.

He received his first supplement cheque Tuesday, at a deal-signing ceremony held at the Ross River Community Centre.

One of the chief negotiators of the deal, Ross River Dena Development Corporation manager Mike Rawlings, said "Grandpa Art" never got anything out of Faro when it was owned by Curragh Inc.

The Elders who used that traditional land will at least get something while land claims negotiations go on, he said.

"All that area (of the

Vangorda Plain) where the haul road is now, was considered like a bread basket because they had salmon in the rivers, moose and caribou and sheep," said Rawlings.

Promises by Curragh and previous owner Cyprus-Anvil to hire Ross River people were never acted upon, Rawlings told about 50 people in the hall.

"Money is not the important thing," he said. "The important thing is to have an agreement that the Ross River Dene negotiated themselves."

In the early 1980s, Ottawa arranged to have Cyprus-Anvil hire 25 per cent of its workers from Ross River.

"Everyone knows we were lucky if we got one per cent," said Rawlings.

A similar promise by federal and territorial negotiators with Curragh also fell through, he said.

This time, there are 14 Ross River band members working for Anvil, 10 more than were employed by Curragh.

Anvil chairman Bob Granger told the crowd he hoped the bad feelings left by previous owners could be put aside and the new operation given a chance.

And, with the price of zinc edging towards 55 cents per pound, Anvil should soon be able to kick off its unique fund that will cover the estimated \$100-million cost of clearing up a tailings pond left behind by Curragh, he said.

"Faro hasn't always been a good news story," conceded Granger.

"This arrangement won't be a panacea but it's a sensible set of arrangements. It's good for you and good for us, too."

Apart from annual payments to the band, totalling \$1 million over the estimated 10-year life of the mine, there are also other business and educa-

tional plums in the social-economic package.

Those other aspects total \$400,000, said Rawlings.

- The band is supplying one million litres of fuel to Faro a month. By next month, the Dena corporation expects its venture partner, Northern Petroleum, to have set up gas pumps at the general stores. It will sell fuel for 62 cents a litre — just above Whitehorse prices.

- A freight-hauling contract began Jan. 30 between Faro and Whitehorse. Operated by the band and joint-venture partner Pacific Northwest Freight Sys-

tems, it has the exclusive contract to haul mine supplies five days a week to Faro. The band is discussing whether band members will buy their own rig instead of using a Pacific Northwest truck.

- Anvil has promised training for Ross River residents in mine operations.

- Half of the apprenticeships will go to Ross River. The total number of apprentice positions is not known, but may number six or eight, said Anvil officials.

- Half of all summer jobs are promised to the band.

- There will be an Aboriginal liaison manager working

for Anvil to oversee the implementation of the accord.

- Anvil will set aside \$35,000 per year for a scholarship. The Dena corporation will also contribute money.

- Anvil paid half the cost of buying 25 mobile homes from Faro. They were left empty after two-thirds of the population left following the April 1993, mine closure. Anvil's share came to \$350,000.

The band "walked away" from a contract to maintain the haul road between Faro and Ross River because it couldn't reach a deal with Anvil, said Rawlings.

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Focus on Mining

Roads paved with diamonds in central NWT?

By R. John Hayes
Windspeaker Correspondent

Environmental groups, industry, government and Aboriginal groups are each looking for different things in the geologically rich Slave province of the Northwest Territories.

This year's environmental review of a proposed BHP Minerals Canada Ltd. diamond mine in the Lac de Gras area may set the tone for development in the region over the next decade or so. It will almost certainly indicate which group's wish list is most likely to be met.

The proposal for the mine, which would be both open pit and underground, follows considerable exploration of the area by BHP, a Canadian arm of the Australian multinational. They found gem-quality diamonds in Kimberlite pipes about 300 kilometres north east of Yellowknife.

The mine proposal is a relatively small operation, and the technology would also have relatively little environmental impact because of the nature of diamond mining. It mostly uses crushing techniques to extract the diamonds from the surrounding material. And because the finished product is light, transportation infrastructure impact could be minimal.

But the concerns of environmentalists like Larry A. Reynolds of the Sierra Legal Defence Fund centre on the spin-off effects of this first significant industrial foray into what is one of the last large pristine regions. His concerns focus on two similar problems: the cumulative effects of development in the area and the lower start-up costs for subsequent developments. He said that neither potential problem is being properly addressed by the BHP mine environmental review.

"No mine in the NWT has ever been environmentally reviewed," Reynolds said to a small crowd at the University of Alberta in February. "And the BHP project has been exempted from the review process."

On the heels of this development are dozens of others, including similar mine proposals. The more disturbing ideas are for major capital works to provide access

and power for development: a 660 kilometre all-weather highway connecting to the Arctic Ocean near Coppermine, a new seaport at the end of the road and a major hydroelectric development which would dam the pristine Hood River. In turn, worries Reynolds, the ease of access to the area would make it financially feasible to build more intrusive operations with potentially catastrophic environmental impact, such as base-metal extraction sites, which use chemical processes to produce thousands of tons of ore to be hauled out over the road or a possible rail line.

"There is a tremendous amount of industry pressure to see this through quickly," said Reynolds, "and we're concerned that a truly proper review will be by-passed." He questions the rush in the face of an almost complete lack of "base line data," or information about what the Slave geological province is like now. (The NWT and federal governments announced a five-year "environmental, social and economic" study of the province on Dec. 9, 1994. The BHP proposal "will not be dependent on the completion of the regional study," according to a federal news release.)

Reynolds also questions the rush to have the BHP mine reviewed under the old Environmental Assessment and Review Process (EARP) instead of the much more stringent Canadian Environmental Assessment Act (CEAA), which passed into law in January. The EARP panel was named in December by federal Environment minister Sheila Copps. Chaired by Calgary lawyer Letha MacLachlan, it includes Walter Kupsch, a University of Saskatchewan geologist, Jessie Sloan, a Yellowknife economic policy consultant and Cindy Kenny-Gilday, an advisor on Aboriginal issues from Yellowknife and the 1994 recipient of the National Aboriginal Achievement Award.

John Mathers, panel manager for the BHP proposal, said that the fears are, at least to a certain extent, overstated.

"The base line data will have to be provided, in accordance with the terms of reference of the panel."

He explained that the panel was under EARP auspices because it was set up before the passage of

the CEAA into law, although he confirmed that the panel's "time line" began at the start of January 1995. Mathers said the panel would take into account all particulars of the BHP proposal, but the concerns such as other major developments, which have, he emphasized, not been proposed by BHP, would be reviewed by the five-year regional study.

BHP has already been operating their Koala Camp at the Lac de Gras site. It is technically an exploratory bulk sampling facility, but it is large enough to employ hundreds of people. Reynolds asked his audience in Edmonton where exploration ends and development starts.

"And all of this has been done

without much at all in the way of environmental review," he said.

All of this development, both actual and proposed, will be impacted by the unsettled Aboriginal issues, including land claims and contrasting objectives of the Dene, Dogrib and Gwich'in councils and Nunavut Tunngavik Inc. Each group has its own position, as does the environmental lobby.

"Nothing is certain even about which way different groups are going to want to go," said Reynolds. "And we'll see how much they consider the indirect impact of development, and whether any of the groups can deal with the kind of money that BHP (with assets of more than \$27 billion) can allocate to this review."

The corporation wants a review panel decision late in 1995 and the mine in operation by the end of 1997.

But Reynolds articulates the Sierra Legal Defence Fund's position.

"We're not absolutely opposed to any development, but this is a pristine area, an area that will have trouble regenerating itself if any mistakes are made, and the decision to go ahead will be based on a position taken lacking any base line data. We have the chance to avoid the mistakes [in the Slave province] that we've made almost everywhere else. We've got to ask ourselves, 'Why are we rushing this so much? And can we afford it?'"

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The document, which studied the industry from 1988 to 1993, was tabled at an International Labor Organization meeting in Geneva recently. It suggests the United Nations take a stand on mine safety because profit is taking precedence over the lives of workers.



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Beverley Davie, Director of Native Development, says Synchrude has been successful at building and

The aboriginal people and Fort McMurray are responsible for doing it for our development. It's been tapped into the

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Advertising Feature

Company taps Aboriginal resources to produce crude oil

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The origins of Syncrude's Aboriginal Development Program dates back to 1974--years before the company even started production. The program focuses on five key areas: education, employment, business development, community development and the environment.

Beverley Davies, Syncrude's Native Development Coordinator and a Metis herself, believes Syncrude has been very successful at building and maintaining



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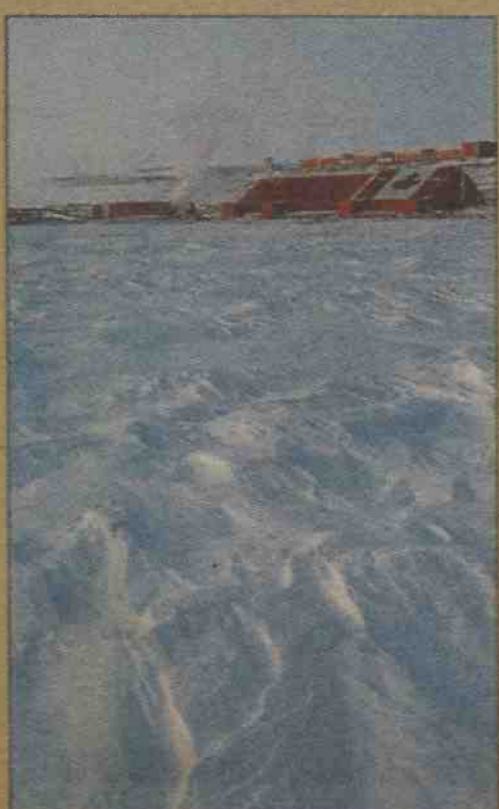
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Focus on Mining

Goal of CAMA to address Aboriginal mining concerns

By Steve Newman
 Windspeaker Contributor

OTTAWA

If pressed, Hans Matthews could run to Parliament Hill within five minutes from his office at the consulting firm Price Waterhouse. But under no circumstances will he go running to government for money for the two-year-old Canadian Aboriginal Minerals Association.

Matthews says CAMA might spend more time justifying or documenting its use rather than getting on with the task of improving communications between Aboriginal communities and mining companies that are running operations on their land.

"Government doesn't look at money going to an organization as being an investment, but as reaching its mandate," said Matthews.

The mining association keeps its budget down to \$500 a month, conducting most business by proxy and phone, he added.

"I'm trained as a geologist and that's how I make my bread and butter. My work with the CAMA is my hobby," said the 36-year-old associate president who is manager of the Aboriginal Services division of Price Waterhouse's mining industry advisory section.

"We have our own advisors and we help the mining industry improve productivity. One shortfall was the lack of people who could address Aboriginal mining concerns."

Matthews entered the picture with the founding of the division in 1993. CAMA was founded a year earlier by eight directors who looked for, and were given office space within Matthews' quarters at Price Waterhouse. It has been an invaluable link for Matthews, who said he's encouraged to conduct business and so-called "hobby" business from the same chair.

"As a result, those at Price Waterhouse have become more familiar with Aboriginal issues and how to restructure themselves," said the Toronto-born Matthews, a member of the Chippewa of Rama First Nation, just outside Orillia, Ont.

Familiarity is perhaps improved by reading CAMA's tidy 23-page document *Listen to the Aboriginal Community*. Sub-titled *Report on Aboriginal Community Consultations on Mining Industry Business Development Challenges and Possible Solutions*, its basic message is how can Aboriginal communities optimize economic development with mining operations on their lands.

Despite CAMA's existence, Matthews remains frustrated that most mining companies still believe Aboriginals don't even want to have a role in the industry.

Which isn't likely. Consider, for example, the anticipated transfer of nearly one million

square kilometres of land and cash settlements up to \$6 billion to Canadian Aboriginals. Some of these transfers may take place during the next two years, during what Matthews calls a continual upswing in the mining industry. Over the past year the prices in nickel, zinc and copper have shot upwards. For Aboriginals not to get involved, directly or indirectly, with the industry working in their backyard wouldn't make good economical or environmental sense.

"Aboriginal participation in the minerals industry, for the benefit of all," is the motto of CAMA. But it won't always be a motto quickly embraced.

"There's a huge process involved that shouldn't start halfway down the road, but rather before the exploration phase," said Matthews. "We're encouraging mining companies to develop a policy for a commitment to the community. From my perspective (this kind of policy) has to be general so it can be adapted to each community."

Companies can save money and encourage community involvement by informing communities well in advance about their service needs, and let the community determine how it might fulfill these needs, he said.

On average, it takes nine years from the exploration stage to the pouring of the first gold bricks.

"For each individual 'play' you can see there is a wealth of cash generated, of which a chunk should be put into the community. If there is an economic plan, this should happen."

Canada is clearly caught in a mining frenzy, at least in the Arctic where more than 150 companies have staked more than 38 million acres, including BHP's \$5 billion investment in a diamond play just north of Yellowknife.

Some companies have formed long-term agreements with the Aboriginal communities, in which they've stated business needs, environmental plans, monitoring intentions, and in some cases royalty sharing.

But go back three years and a one-page survey to 350 Aboriginal communities showed there was a serious lack of communication between the communities and mining companies. Of the 400 companies also surveyed, 213 replied, with almost all acknowledging that they couldn't identify the Aboriginal communities in the area of their operations. Furthermore, almost none had invited their Aboriginal community to even tour their operations.

"There was a big gap. These companies had no intention of communicating because it was so foreign to them," said Matthews.

He believes that gap is closing with the help of CAMA's role as a communicator and disseminator of information.

"The mining industry may peak in the late 1990s. The year 2000 could be another quiet period, so the next five years is going to be a learning curve for communities and the mining industry. But this time we're on the right road."

Shows of good faith by the mining industry may also have far-reaching implications in the successful application for mining permits, he suggested.

"Every industry is going global, so if you screw up in one country it spreads like wildfire."

Hoop

By Terry Lusty ©
 Windspeaker Correspondent

Quentin Pipestem outdone himself. We he's outdone his. In just four years of tion, the Calgary originally from the T First Nation on the of that city, has won Annual World Hoop Championship for time.

By a mere three spread (242-239), he to best his nearest co Derrick R. Davis, Choctaw from Phoenix also happened to be champion. On his third-place Terry (Yakima from California 238, and fourth-place Davis, Hopi, Choctaw, with 237.

Pipestem, by his mission, happened hoop dancing quite dent. He began dancing to seven years ago. But it was not until the Red Thunder Dance Theatre about ago that he developed interest.

"I wasn't really ing at the time," Pipestem. But, oduced to the hoops, no turning back learned from Bruce Chief, who taught hics using just five. Now, he's up to 32.

To mature and in skills, Pipestem other dancers. And tised. He also refused others. Basically, "routine is mine," he Certainly his pr off, and rather quick three years of learning the hoo mastered the hoop tered the world cha — and he won.

"That was actu thing I didn't expect cause that was my competition. I nee of myself as a wo pion," he admits.

What was partic prising to the then- was the fact that overcome a seventh ish on the first of hi rounds, sixth on th then first place and title on his third round, which all c begin at zero point

So, just how did ingly mediocre c overcome his rath first two go-rounds

"You have to b trated . . . focused. tal thing." If you adds, your mind w you get out of sync, spinning around, dizzy, lose your ba start going all over

However, it's no ter of concentration to work on style as tivity is important must choreograph a interesting and sk performance just like

Sports

Hoop dancer recreates legends while performing

By Terry Lusty ©
Windspeaker Correspondent

Quentin Pipestem has truly outdone himself. Well, at least he's outdone his opposition. In just four years of competition, the Calgary resident, originally from the Tsuu T'ina First Nation on the outskirts of that city, has won the Fifth Annual World Hoop Dance Championship for the third time.

By a mere three-point spread (242-239), he managed to best his nearest competitor, Derrick R. Davis, a Hopi-Choctaw from Phoenix who also happened to be last year's champion. On his heels was third-place Terry Goedel (Yakima from California) with 238, and fourth-place Vincent Davis, Hopi/Navajo/Choctaw, with 237 points.

Pipestem, by his own admission, happened upon hoop dancing quite by accident. He began dancing close to seven years ago, at age 16. But it was not until he joined the Red Thunder Native Dance Theatre about six years ago that he developed a true interest.

"I wasn't really into dancing at the time," confesses Pipestem. But, once introduced to the hoops, there was no turning back. He first learned from Bruce Mistaken Chief, who taught him the basics using just five hoops. Now, he's up to 32.

To mature and improve his skills, Pipestem observed other dancers. And he practised. He also refuses to copy others. Basically, "my whole routine is mine," he claims. Certainly his practise paid off, and rather quickly. Within three years of learning and mastering the hoops, he entered the world championship — and he won.

"That was actually something I didn't expect at all because that was my very first competition. I never thought of myself as a world champion," he admits.

What was particularly surprising to the then-19-year-old was the fact that he had to overcome a seventh-place finish on the first of his three go-rounds, sixth on the second, then first place and the world title on his third and final round, which all contestants begin at zero points.

So, just how did this seemingly mediocre contestant overcome his rather dismal first two go-rounds?

"You have to be concentrated... focused. It's a mental thing." If you aren't, he adds, your mind wanders and you get out of sync, and when spinning around, you'll get dizzy, lose your balance, and start going all over the place.

However, it's not all a matter of concentration. One has to work on style as well. Creativity is important and one must choreograph an exciting, interesting and skilled performance just like a figure

skater, a dancer, or actor. And, there's the practise.

Whenever competitions roll around, that's when Pipestem finds himself doing his main practising. He drilled and rehearsed for "a good month solid," he says, for this year's contest. In doing so, he found himself tripping over to the Calgary Native Friendship Centre whose facilities were at his disposal. There, he'd practise — daily, faithfully, putting in eight-hour days. His routine not only involves dancing skills, but also physical and mental preparation.

The friendship centre and the Micah Gallery in Calgary were his major corporate sponsors for his trip to Phoenix, although he credits the Tsuu T'ina Nation for its past moral and financial support.

This year's contest was a challenge because of the disastrous previous year, when he didn't even place after having held the title for two consecutive years.

In his own words, "you do a five-minute speech (about the hoop dance), then a 15-minute dance, and I went over (time) on both of them."

Needless to say, the mistake cost him dearly — his title. This year, however, he redeemed himself as he went on to re-capture his crown for a third time.

He and the runner-up, Davis, were tied on the final round, and Pipestem was wondering what he had to do to win. Then, says agent Rhoda Taylor, "he changed his routine, sang to himself mentally, and had this great rush."

It did the trick and won him the title back. This time, he danced for himself.

Hoop dances mean different things to different people. For Pipestem, it means "a lot... it's been a major part of my life... changed me around in a lot of good ways. I got to travel, to see a lot of things that I would not have."

As for the dance itself, he explains it like this: "the hoop that I dance with represents the circle of life... how everyone goes through these circles. We always encounter hardships in our lives, and it's by using the circle that we overcome these hardships... move in to the next circle."

Pipestem went on, using the traditional warrior as his example: "In his travels, he encounters many things in nature — like plants, animals, birds, different symbols and designs... I portray when I dance." These he acts out as he dances, until he arrives at the story's end.

"When the warrior finishes, he turns into an eagle (as demonstrated when the dancer spreads out a row of hoops along each of his outstretched arms). That warrior's journey doesn't end because even the life of a man is considered a circle — it merely starts all over — sort of a rebirth. So, I finish simi-

lar to how I start — with that one hoop, and I finish with that same hoop."

Over the past two years, Pipestem's left Red Thunder to strike out on his own, and took on a couple of management people — Taylor and Peter Demiko.

And, he's really been getting around. The highly sought-after champ has performed at the Commonwealth Games in Victoria and the National Aboriginal Achievement Awards in Ottawa, the Milk International Children's Festival in Toronto, Dreamspeakers Festival and Dreamcatchers Youth Conference in Edmonton, the Queen Charlotte Islands, P.E.I., California, New York, North Carolina and many other states. He's even been overseas to Japan and New Zealand.



Terry Lusty

Three-time world champion hoop dancer Quentin Pipestem demonstrates his skills during an intricate display of skill and creativity.

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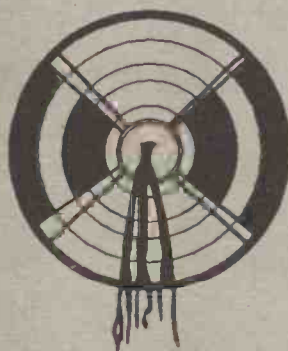
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Sports

Brothers-in-arms and in name made deadly Bandits

By Sam Laskaris
 Windspeaker Contributor

BUFFALO

When the Kilgours want to stage a family reunion, all they have to do is show up at a Buffalo Bandits' lacrosse game.

Brothers Rich, Darris and Travis Kilgour, who have spent a good chunk of their playing careers in Canada, are this season all on the roster of the Bandits, the professional squad which competes in the Major Indoor Lacrosse League. Besides Buffalo, others entries in the six-team MILL are the Baltimore Thunder, Boston Blazers, New York Saints, Rochester Knighthawks and Philadelphia Wings.

Rich, 25, and Darris, 23, have been with the Bandits since their inception four years ago. They helped Buffalo win back-to-back MILL titles in 1992 and '93. Buffalo also advanced to last year's league championship final, won by Philadelphia.

As for Travis, 21, this is his inaugural season in Buffalo. But it's not the first time the siblings, who were born in Niagara Falls, N.Y., have played for the same club.

In 1990, the Kilgours were key figures of the St. Catharines Ath-



Bruce Campion-Smith

The Kilgour brothers, (left to right) Darris, Rich and Travis, are a strong front with the Buffalo Bandits lacrosse team.

letes who captured the Minto Cup, the Canadian Junior A title. And though Travis only joined the squad for its playoff drive, the brothers were also battling for the same cause last year as members of the Six Nations Chiefs. The Chiefs ended up winning the Mann Cup, awarded annually to the top senior squad in Canada.

While the Kilgours are generating interest for their bloodlines, Darris doesn't see what the fuss is about.

"It's nothing new for me," said the middle brother, who lives with Rich and their father Richard

on the Tuscorara Reserve in Sanborn, N.Y. "I grew up with these guys. But sure it's nice to have them there though."

One thing the Kilgours have never done is played against each other. This has simplified things for family and friends.

"We don't want them to have to choose a side," said Darris, who scored the winning goal in the 1993 MILL final. "We've never had anyone have to cheer against us."

In Buffalo the brothers have plenty of people cheering for them. Since their first season in

1992, the Bandits have sold out almost all of their home games at Memorial Auditorium. Each MILL squad has an eight-game regular season schedule. Capacity at the Buffalo arena is slightly above 16,000.

The other MILL squads also have several thousand fans at their home matches. These crowd figures are tough to swallow for Canadian lacrosse officials who must work overtime just to get a few hundred fans out to their games.

One of the reasons for the huge difference in crowd support is Canadian teams are just trying to promote a sport while MILL officials are dubbing their matches as more of an entertainment package. In the MILL, fans are constantly being whipped into a frenzy, either by a vivacious public address announcer or by the loud rock music which blares throughout the rink - in many instances while the game is still in progress.

With Buffalo's sellout crowds, it would be tough to figure out how many are lacrosse fans and how many turn out for the attractions surrounding the game. Either way, the Bandits aren't complaining with their standing-room only crowds.

"We got lucky here," Rich said,

trying to explain the reasons for the vast difference of support lacrosse has in Canada and the MILL. "And we got some really good marketing here."

Another reason for strong American support is the MILL's high-scoring games.

"In the summer leagues (in Canada), we usually have scores of 10-9. But it's like 17-13. You get 30 goals a night and the fans like that. But if you ask any of the Canadian players, they'll say the Canadian game is better."

As for Travis, though he was a star throughout the junior ranks, he can expect to see only a limited amount of playing time with the Bandits this year. Despite being warned he'd have to slim down to be able to keep pace in the MILL, Travis, who stands 6-foot-2, showed up at Buffalo's training camp at his usual playing weight, 250 pounds.

Bandit's coach Les Bartley then sat Travis out for the club's season opener as he didn't feel the youngest Kilgour was in prime playing condition yet.

"It's my fault I came in overweight," said Travis, who has since trimmed off about 15 pounds. "I didn't know the running was this much. My brothers told me about it but I didn't take them at their word."

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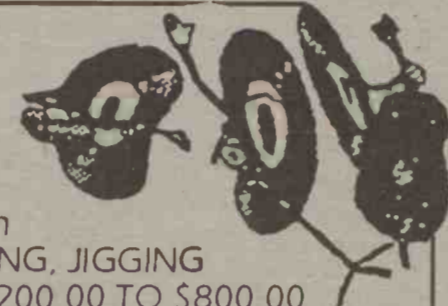
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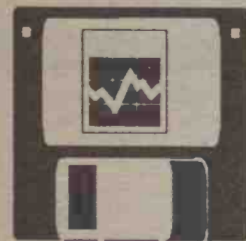
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Sports

Novice skater turns rink rat

By Tina Pelletier
Windspeaker Contributor

SASKATOON

In the beginning it was just a joke, and in the end, well it turned out to be a joke. Tuesday morning, Jocelyn Wasacase tells me about the Saskatchewan Indian Federated College women's hockey team, and how I should come to the practice.

Well, I'd never skated on boy's skates before, and I had no equipment. Being the conversationalist, I continue to ask about the game.

"You don't need to be able to skate. We all start off like that", Wasacase encouraged. "Just come out, you'll have fun. Besides, we need the players."

Somehow, she managed to persuade me, or perhaps, it was decided after I started to drift off into my imaginary dreamland...

And Pelletier's on a break-away...she shoots she scores!! The rink is echoing with cow-bells and the crowd is ecstatically cheering! Wow, what a night! Pelletier is being carried off the ice on the player's shoulders...

So, I smile at Jocelyn and say, "Sure, I'll give it a try."

The first thing I need to do is get some skates and equipment. I pull out the ole handy directory and start flipping. By the time I hit "Z", I realize that I have no athletic hockey buddies. Knowing that somebody must know someone that has a hockey buddy, I start dialing.

"Do you have some hockey skates? What size?! Nope, doesn't matter, I'm not picky. Whatabout a stick? Which hand?!...Jeez, I dunno. All right, I got a broom. Yup, I'm swinging it...right-handed, okay, sounds good."

It turns out to be my lucky day - seems that cousin Pernell crushed his kneecaps, and I can use his equipment for the season. So, I'm all set, except for a hockey stick. I'm told that I could get a cheap one at Canadian Tire.

Even though friends were laughing at me, and saying, "Yeah, I gotta see this. You're playing hockey! You! Ha-ha!"

Or, another one was saying, "While you're phoning around for a stick, I'll phone around for a camcorder. Ha-ha-ha!"

Even cousin Pernell was wishing he could see me play after I curiously asked him whether the can would fit me. I mean, I haven't done this before. Even after all the heckling, I still managed to be positive and enthusiastic.

Jocelyn promptly picked me up, and were off to the rink. Arriving at the Sherwood Twin Arena, I'm feeling professional with the hockey bag slung over my back and hockey stick in one hand. In the dressing room, still feeling like a pro, I think, "Yeah, this is all right."

Staring at all this equipment, I run into my first dilemma: getting dressed and how to do it. Well, I managed by peeking at the other women and copying them, until I tried to put on the jersey. It was twisted around my neck and I humbly ask no one in particular if there was a trick in putting it on.

Someone answers, "Yeah, a

friend." So, my only friend, Jocelyn helps me out. All in all, the process itself was quite easy...until I stood up, and nearly fell. I was practically standing on my ankles. It didn't dawn on me, that at the time cousin Pernell was fitting his whole hand in the skate that it would make a difference on my skating ability.

It was the first step on the ice that my confidence and sense of humor disappeared and panic set in.

I thought, "Who am I kidding? I can't skate." I haven't used girl's skates since elementary school, let alone boy's skates. Still thinking positive, I started to skate around the rink with the others. Trailing behind the speed-skaters, I started to concentrate on my stepping.

Left foot, right foot. Left foot, oh-oh, losing my balance, gonna fall. Good thing for hockey equipment. Left foot, right foot. In fact, after a couple of rounds, I was doing all right. I started to get a hang of it, getting into the rhythm. Left foot, right foot, left foot, right foot. Until I had to stop. Well, let's just say that I still don't know how to stop. It's a certain technique that I haven't mastered yet.

I'll elaborate. Coach decides to have a scrimmage. By this time, my glasses are all foggy, my face is feeling drippy, and my ankles are giving out. The scrimmage was the best part, I was an unintentional goon. I kept slamming into any player who had the puck and was near me. Even though I had no time to notice the ability of the other players, considering that my concentration was duly focused on the left-foot, right-foot thing, I assumed that Christine must be good because she plays center.

So, she was looking like she needed a break and Coach gives me the opportunity to play center. I had the perfect set-up, when unthinkably, the puck was passed to me, and I had my first break-away. There was no goal-tenders, so the net was open, and I was on my own with no one in proximity of me.

Feeling like Theoren Fleury, I was skating real fast, and I hear, GO TINA!, so I skate even harder. She shoots, she...I raise my stick, -big mistake- and I lose my balance and sprawl into the goal posts. My first reaction was to cover my head, (I was having a hard time with my hockey helmet on, because I was seeing double with the combination of my face guard and my foggy glasses, so I took it off) and one of the players that can skate and shoot in synchronicity, swiftly shoots the puck in, and scores.

And that was my first assist. Soon after, Coach calls it quits, and later I hear in the dressing room, how the coach was pretty easy on us, "for a change."

Never in my life have I felt such excruciating pain as when I took off my skates. The next day I wondered if there was a type of exercise you can do to strengthen your ankle muscles. I'll ask Mr. Weightlifter himself, Tyson. I'll be on one of the benches with weights on my feet. And in a couple of months, I'll have real strong thick ankles. Is that possible?! Maybe instead, I'll just get smaller skates that fit.

Arts & Entertainment

Necessity led to creation of children's books

By Darlene Polachic
Windspeaker Contributor

It was a case of necessity being the Mother of Invention.

Darrell W. Pelletier was a student teacher preparing lesson plans for his Wednesday practice teaching. He wanted to include a story for the pre-kindergarten class, and since the bulk of the children were of First Nations ancestry, he was looking for something with contemporary Aboriginal content.

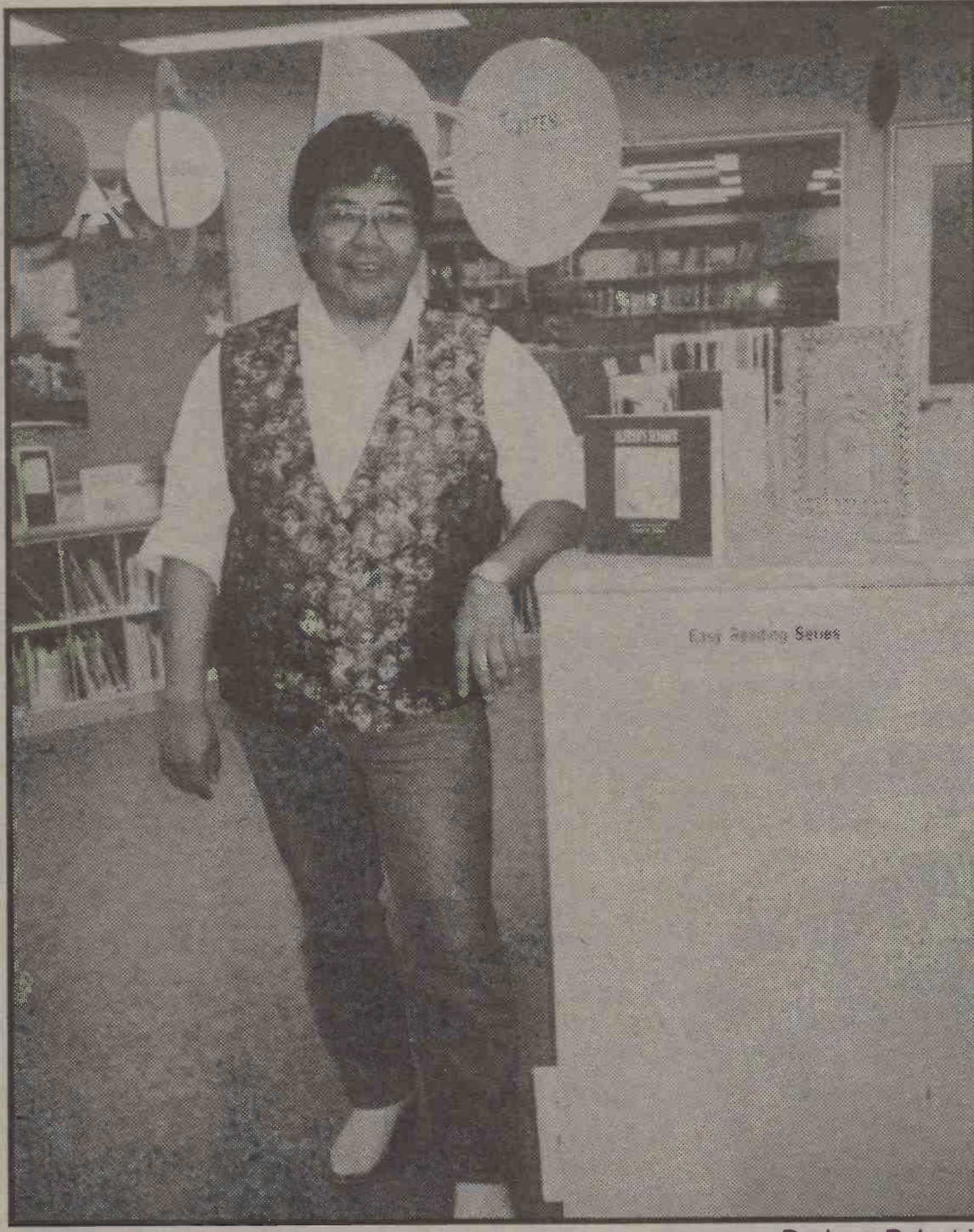
Tuesday evening arrived and Pelletier still hadn't found an appropriate storybook — so he wrote his own.

Armed with markers, wax crayons, and a handful of Xerox paper, he set to work. The result was Alfred's First Day At School, the story of a five-year-old Aboriginal boy who has to cope with the first day of school and the fear of being separated from home for the first time.

According to Peggy Adamack, the supervising classroom teacher, the children were totally immersed in the story and the storyteller.

Pelletier created four more stories during his student teaching year: Alfred's Summer, The Big Storm, The Pow-wow, and Lisa And Sam. They came to the attention of a faculty professor with the University of Regina who showed them to her editor husband. The result was a publishing contract for the 26-year-old Cree man.

Writing each book initially took about an hour. Rewriting and editing for publication was another story. It was a year before the revisions met everyone's approval.



Darlene Polachic

Darrell Pelletier decided to write his own books to teach children when he found nothing Native youngsters could relate to.

"A lot of it was changing the pictures — making them more consistent with one another and getting the coloring right," he says.

Drawing has always been a part of Pelletier's life: He worked as an editorial cartoonist for the Moose Jaw Times Herald.

Ironically, though, he didn't particularly like reading as a child. He thinks it may have been because books back then tended to stereotype Native people.

"If Dick and Jane ever met a Native, he was a savage with a headdress and tomahawk. It was

always hard for me because I was often the only Native child in the classroom."

Pelletier was born on the Cowesses Reserve near Broadview, Sask. Because his father was in the Armed Forces, the family moved around a good deal.

"Alfred in the storybook is really me," he admits.

"I remember being five years old. I remember going to school for the first day. I was scared of the bigger kids. And I didn't like being separated from home."

Pelletier finished school and went on to earn two degrees: a B.A. in Psychology from the Saskatchewan Indian Federated College and a B.Ed. from Gabriel Dumont Institute, both in affiliation with the University of Regina.

"I couldn't get a job after the B.A., so I decided to try education. I really didn't know that much about education even though my father is a teacher. I just assumed a male teacher would teach high school, so I applied for high school. By accident I ended up student teaching in an Early Childhood Services classroom in Regina."

It was there the children's books were written.

Pelletier sees his stories as offering a contemporary perspective on Native lifestyles and at the same time incorporating traditional beliefs. If you look deeper, he says, there are underlying themes, too.

"For example, in Alfred's First Day At School, the kindergarten teacher is a male. I wanted to show the children in my classroom that it was all right to have a male kindergarten teacher."

The Big Storm is about a family

that lives in the city. The boy is frightened by a thunderstorm so the father comforts him by bringing out the sweetgrass, which is part of a traditional ceremony. Sweetgrass symbolizes respect for nature — in this case, the thunderstorm. In this book the father is doing the comforting rather than the mother.

The theme in Alfred's Summer is the importance of Elders.

"I think there's still a respect for Elders today, but it needs to be emphasized."

"My books are kind of multi-purpose," he goes on. "You could use Alfred's Summer to discuss life on a reserve, to talk about summer activities, even history."

One book, Lisa And Sam, was written with a purpose.

"Lisa is Alfred's sister and Sam is her pet snake. I wrote this book with a science theme to teach the importance of keeping animals in their natural environment and about having a healthy outlook on the environment and science. You'll notice the main character is a girl. Traditionally, girls aren't thought to be interested in science and math."

Pelletier says the students have responded very positively.

"I hope it's because the stories validate Aboriginal culture, and show Native children that their own experiences are as important as anyone else's — that they have a culture to be proud of."

(The Alfred Reading Series is published and distributed by the Gabriel Dumont Institute of Native Studies and Applied Research in Regina, Saskatchewan, 121 Broadway Ave. East, Regina, Sask. S4N 0Z6. Telephone: (306)522-5691. They sell for \$5.95 each or \$27.50 for the set of five.)

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Arts & Entertainment

Compilation CD features hits, obscure works

REVIEW

Children of the World
Various Artists
Group Concept Music 1994.

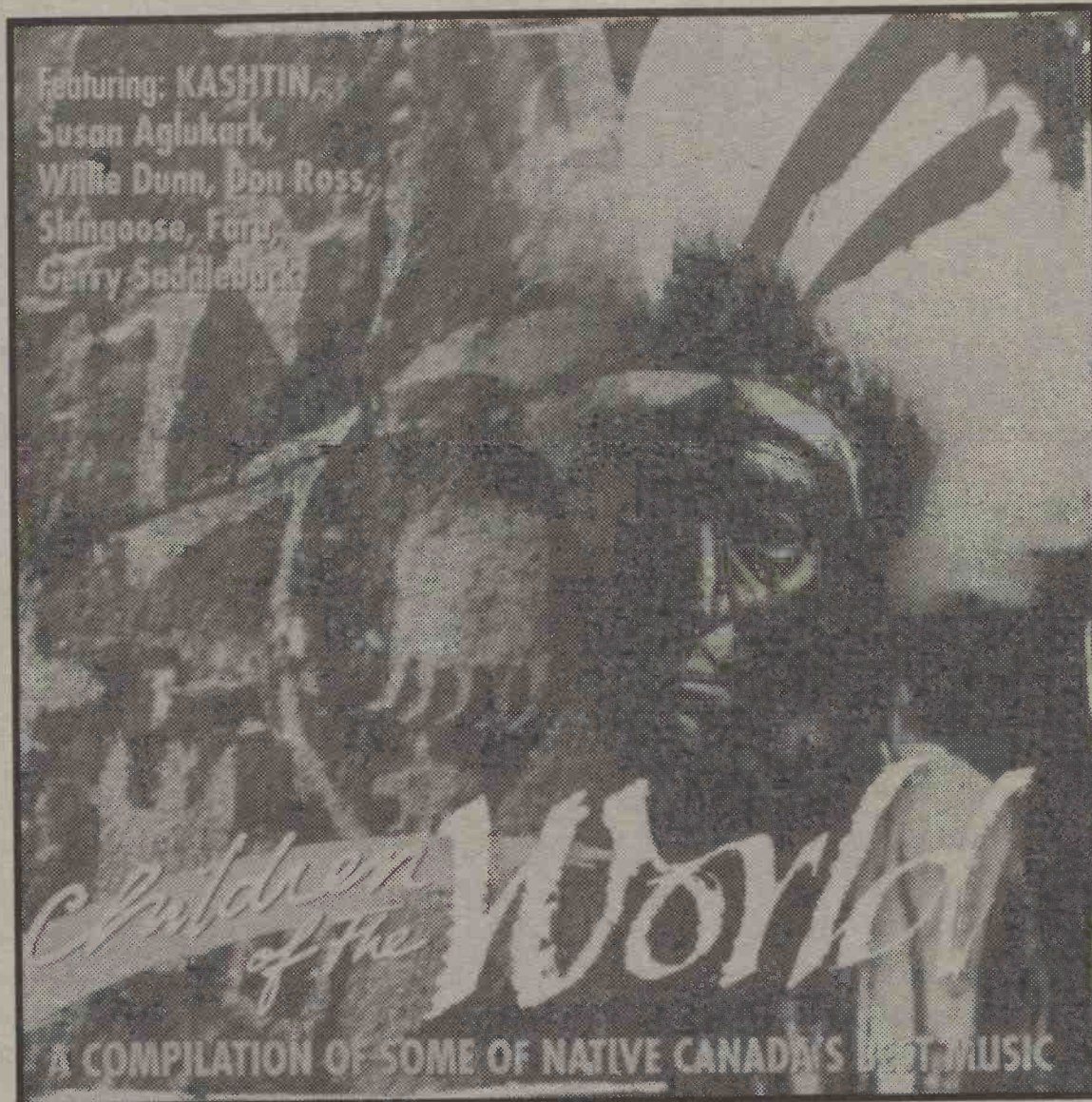
By Brian Wright-McLeod
Windspeaker Correspondent

Sub-titled A Compilation Of Some Of Native Canada's Best Music, Children of the World is also a collection of some historically important music. The tracks are selected from previously released albums and represent 30 years of contemporary Native music recording in Canada.

The most popular and, at times, obscure music of Willy Dunn, Shingoose, Don Ross and Gerry Saddleback present out-takes from previously released albums which were never widely available and were difficult to find until now, plus two tracks from Kashtin's first big selling self-titled album.

Included in the backup-vocal lineup on Willy Dunn's 1994 title-song is an impressive new-comer, Fara. Susan Aglukark appears briefly in this capacity along with Shingoose and Don Ross.

The album opens with Cree Grass Dance by Gerry Saddleback, a track taken from Willy Dunn, released in 1969, published by White Roots of Peace/Akwesasne Notes. Another song from that album (initially released on a self-titled 1967 album on Summus/Boot Records and was distributed by London Records of Canada) is Lit-



tle Charlie, a ballad of a 12 year-old boy who, in the early 1960's, died of exposure in the middle of winter while trying to get back to his family after escaping from a residential school near Kenora, Ontario.

"The song is a microcosm of a very large problem, and a symbol of repressive colonialism," says Dunn, who is well known for his protest songs but is "more popular in Europe than I ever have been here in Canada."

The Pacific is excerpted from an album of the same name which was released first in Germany and then in Canada by Boot Records

in 1983. Dunn's history as a filmmaker stretches as far back as his popularity as a songwriter/performer. As an activist, Dunn continues to work on documentaries while helping Native youth develop an interest in the importance of maintaining their languages.

The compilation also includes three compositions by award-winning Mimic guitarist, Don Ross, one from each of his Duke Street Records releases: Bering Strait, Don Ross, and Three Hands.

Since winning the 1988 U.S. National Guitar Championship in

Winfield, Kansas, Ross has become one of the most respected acoustic artists in the business. After recently signing on with Sony Music, he is now putting the finishing touches on a fourth album during breaks from concert tours, local gigs, and composing for radio dramas produced by Gary Farmer's Laughing Dog Plays.

Ross refuses all labels and identity politics to describe his music and is trying to project himself as a stylist without being limited by quick, convenient descriptions.

Described as a pioneer in the development of the Native country sound, an active supporter of Native film, performing arts and more recently, assisting in the development of the Aboriginal Music of Canada category for the Juno Awards, Shingoose is represented by two original favorites.

Indian Time originally appeared on a 1975 tour-track mini LP called Native Country which was produced by Bruce Cockburn and released through the Native Council of Canada. That song was re-recorded on Natural Tan, a 1988 independent cassette release on his Headband record label that included Nowhere Tonight, also resurrected on Children of the World. Long before he produced the two Indian Time television specials, Shingoose co-wrote the title song to the 1975 NFB documentary 'The Paradox of Norval Morrisseau'.

Kashtin's premier release went platinum in Canada during its first year and proved the Innu duo to be an overnight sensation. For a Native music act, such an achieve-

ment was unheard of until then and caused many record execs to take Aboriginal music more seriously. Pakuakumit and Tshinanu from their first self-titled album released on the Group Concept Music label in 1989, highlight the commercial sound which opened doors not only for Kashtin but for other new Native performers in the business.

Their second disc, Innu, is not sampled and Children of the World appeared before their third album, Akua Tuta, released internationally after they signed on with Sony Music last year. Moreover, the tracks represent an important turning point for Native music in terms of underlining the immense commercial potential it now beginning to enjoy within the industry.

Willy Dunn's most recent composition appears as the title song from the project. After being absent from the recording scene in North America for more than a decade, his return is celebrated by many of the key names working in the Native music recording industry. The album concludes with a message to youth encouraging them to stay in school and take their cultural heritage seriously. The messages are spoken in seven languages including Cree, Ojibway, Abenaki, Inuktitut, French and English.

Children of the World is an interesting cross-section of some key moments and musicians in contemporary Native music and is being distributed by Group Concept Music.

500 N

By Kathleen Coleclough
Windspeaker Contributor

Prime Time walks Road. This is what CBS is planning with the much talked about documentary 500 Nations.

Tentatively scheduled to air in April of 1995, it will run for eight hours in total — four nights, two hours per night. The on-air host will be Kevin Costner, guaranteeing an enormous audience draw. As well as hosting the series, Costner's commitment to the project extends to financing the entire cost.

The production company, Pathway Productions, was solely to create 500 and the head of rese Lee Miller. A Native can herself, Miller the road for almost travelling to nearly vations in search of thing unusual fo wood: Accuracy.

She was also on writers, producer fo interview segments, volved in the focus tire show. Miller ha a companion boo show, entitled Fr Heart, which shoul stores just before air

The title itself wa idea, replacing the working title The Americans.

"This term is una to me for two reaso it is too generic. In fa

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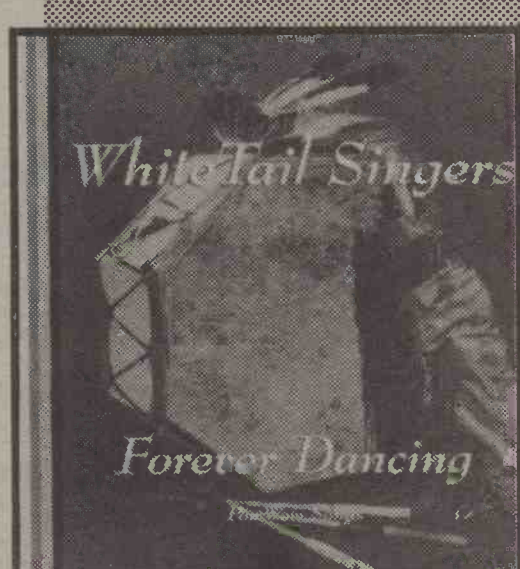
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TO ADV

Arts & Entertainment

500 Nations aims for accuracy

By Kathleen Coleclough
Windspeaker Contributor

Prime Time walks the Red Road. This is what CBS is planning with the much talked-about documentary 500 Nations.

Tentatively scheduled to air in April of 1995, it will run for eight hours in total — four nights, two hours per night. The on-air host will be Kevin Costner, guaranteeing an enormous audience draw. As well as hosting the series, Costner's commitment to the project extends to financing the entire cost.

The production company, Pathways Productions, was formed solely to create 500 Nations, and the head of research was Lee Miller. A Native American herself, Miller went on the road for almost a year, travelling to nearly 60 reservations in search of something unusual for Hollywood: Accuracy.

She was also one of the writers, producer for the interview segments, and involved in the focus of the entire show. Miller has written a companion book to the show, entitled *From The Heart*, which should hit the stores just before air time.

The title itself was Miller's idea, replacing the original working title *The Native Americans*.

"This term is unacceptable to me for two reasons. First, it is too generic. In fact, in my

wildest imagination I would be at a loss to come up with a term any worse - we are not a homogeneous race. If nations want to retain their sov-

can public still needs to understand the basic atrocities which occurred over the past four centuries. Indian people are all too familiar with them.

However, despite all the books on the subject which have been published over the last 20 years, most Americans have still had little exposure to it. Most school systems still don't teach Indian history, certainly not in any in-depth way and rarely from an Indian point of view.

"The reaction which *Dances With Wolves* received shows that the public is responsive now to Indian history, is moved by the tragedy, and I presume, ready for truth. It is



Buffalo Jim, a Seminole Elder interviewed for the film, with a niece of the interpreter, from Miccosukkee.

ereignty, and issues of sovereignty are so vital to all sorts of legal issues (including land claims, hunting and fishing rights, sacred site protection, etc.), then we must continue to demand that Indian nations are recognized as separate and distinct cultural and political entities. Bonafide nations in the truest sense of the term, but not a race.

"A second related problem with Native Americans is that I see it as yet another attempt by the federal government to turn the nations into ethnic groups such as Italian Americans, Japanese Americans, Irish Americans, Native Americans . . . no thanks."

The goal of this series is to present historical events, not fiction, something Miller feels strongly about.

"I believe that the Ameri-

my belief that before we can move on to successful Indian documentaries on other issues, we need to bring the public up-to-speed, so to speak, and give them a baseline of understanding.

"They have to understand who you were and what you went through to bring you to the point where you are now. Land claim issues, social issues, cultural identity . . . even our humor. Everything about who we are or the issues we pursue ultimately involves history, and I believe we will all benefit from helping the public to reach stage

one before we can take them to stage two.

"Finally, we do history because very often stories and cultural practices (especially ceremonies!) are private and personal. To be held within the nations only, and transmitted in an appropriate way — not on national television. I, for one, would not have worked on a project which exposed sacred, non-public information in any way. We were extremely fortunate that the producer and director of the series, Jack Leustig, made a commitment to traditional people, and felt the same way."

Another first was the production's insistence on consulting the Native communities themselves regarding the stories. Miller took every single story which dealt with a nation to that nation for their input. She travelled from the

people for their knowledge. Miller thinks this series really will reflect Native views accurately.

"There are areas in which we took the Indian point of view on a fact even when at odds with standard scholarship, which may prompt some criticism from white scholars. For example, the date of the founding of the Hodensaunee Confederacy we place, as we have been told by the people, several centuries before the date scholars assign it. I am extremely elated over this. I have not seen the final script though. After the show airs, I'll be able to say whether it was consistent with my input."

Originally there were 300 stories prepared for the show when CBS picked it up. The network trimmed it down from 13 hours to eight, including commercials and host time, so substantial cuts were made. The remaining segments involving Canadian nations feature the eastern fur trade, and an Inuit piece from Baffin Island.

The series has many historical Native quotes throughout and Native actors were brought in to read them, including Canadians Tom Jackson, Eric Schweig, Tantoo Cardinal, Gary Farmer and Gordon Tootoosis.



An Inuit girl from Baffin Island.

Aleutian Islands to Florida, and drove from one coast to another. She met with Elders everywhere, spoke to senior citizens' groups, went to people's homes — everywhere honoring traditional older

Photos courtesy of Pathways Productions

How minorities are usually represented by mainstream media.

On Wednesdays, Dorothy Christian hosts a themed evening that probes and celebrates women, native peoples, the handicapped and others on the so-called margins of our society, giving them the profile and

voice they normally don't have on mainstream media.

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This eye-opening 13-part series celebrates the aborig-

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Looking For Home

Looking for Home is a serial story run exclusively in *Windspeaker*. Each chapter chronicling the misadventures of Louis, his runaway son Billy, and that fearsome feline Fluffy is written by a different Aboriginal author.

Chapter nine

By Bernelda Wheeler

North... Billy had to head north, that was where the reserve was, but first he had to get away from the big Indian. Fluffy yowled like the proverbial Irish banshee, then leapt out of Billy's arms and took off like a bat out of hell - Billy right behind her.

As he ran, Billy realized he was circling around the back of the bus depot chasing Fluffy. There was no way he wanted to lose her again so he just kept her in sight and tried to keep up with her.

As they came around to the front of the depot Fluffy headed for the highway. Billy seemed to get the impression that he had to hurry - he raced as fast as his legs could go.

"Hurry... hurry... hurry..." he heard it, or thought it to himself, or maybe the thought came from someplace else - like from Fluffy. Billy was never quite sure about things like that any more. What he was learning was that when thoughts or messages seemed to come to him from someplace else, it was usually safe to do what he thought he was being told.

Billy had also learned that when these thoughts or messages came to him, Fluffy was always close by someplace and seemed to know what was going on. More than once those thoughts had saved him. Got him into the apartment once, too, when he forgot his keys. One time he even found a bag of groceries that he saw in his mind... right where he saw them in his mind, too.

These thoughts were running quickly through Billy's mind as he raced hell bent for leather behind Fluffy.

The boy looked behind to see if the big Indian was still chasing him - nope, but he was at the side of the bus depot, looking all around. So he didn't know where Billy was but he'd see him any time now, for sure.

As Billy turned his head

back to the road he saw the traffic lights had turned and cars were starting towards him. Damn, and he had to get across the road. Should he take a chance and try to cross or should he stay where he was and be safe?

Suddenly, he knew he could get to the other side, so he dashed across the highway. Billy heard the cars whizzing by just as he reached the other side of the road. Fluffy was waiting. She looked up at him as though she was mad, then she exploded into a great yowl of impatience and dashed off again, this time towards the woods with Billy right behind her.

By the time Const. Ralph looked towards the highway, all he caught was the tail end of the boy disappearing into the bush.

Damn, he thought. By the time that light changed again the kid would be long gone and he'd never catch up to him. Well, he had to give it a try anyway. Let's see, he thought... the kid would be heading towards his reserve. That, he thought, would be north.

Three hours later, Const. Ralph was exhausted. That darn bus ride had done him in - he hated travelling by bus, it zapped energy worse than jet lag. Plus, he must have covered five or six miles - not a hell of a lot, he thought, but it hadn't been straight-ahead travelling.

He went uphill, downhill, through bushes and trees, sometimes running, sometimes tripping. It was slow going. In fact, if he went any slower he'd be going backwards. Considering all that, five or six miles was a long way.

With nightfall there was little hope of finding the kid and

he sure wasn't going to answer if Const. Ralph called him. Damn, what to do now. Nothing. There was just nothing more he could do. May as well head for that motel he had seen a couple of miles back. A long,



hot, relaxing bath and he was ready for a good night's sleep.

But Const. Ralph Greyeyes couldn't sleep.

Too much had happened, too much to think about. As his mind re-traced the events of the day, the constable wondered about the folks with whom he had been in contact. He felt guilty about the kid; Billy was probably in the bushes someplace, sleeping, he hoped, or lying on the ground, cold, scared and alone. Well, at least they knew the kid was alive and he was almost not lost any more.

And what about Louis? Poor bugger was beside himself with worry over Billy. Const. Ralph wondered where Louis was and what he was doing.

Well, he told him to wait and not go anywhere. If Louis had waited Ralph might have caught the bus, but no, he had to go running around looking for Louis. Not only did he lose Louis, he couldn't get his telephone call through, he missed his bus, then to top it all off, he lost Billy. What kind of a cop was he anyway?

What was really keeping him awake was the jolt he got on the bus when the realization of that name hit him. It was like an explosion. For most of his life that name had been like a mysterious secret he wasn't allowed to know about. Nobody ever really told him anything, he had asked but no one seemed to know. The name was one of the vague memories of his childhood...

Ralph was four years old. Two women were in an office looking at what appeared to be some important papers. It seemed as though he wasn't important but he knew the women were talking quietly about something that concerned him. He heard one of them say "And the mother?"

"About 30. Says she can't give him a good life... calls herself Josie -" and Ralph never could remember the other name. For the longest time he thought it might be Waypinass, or Waypinassoon, but that didn't sound quite right. It was a name that sounded something like that though.

He was sure those two women had been talking about his natural mother and when he was old enough he began trying to find out who she was, where she lived, how he could find her. There were no answers anywhere.

Then on the bus when the names connected, Josie Wapinakis... that was it, he thought.

Hit him like a bolt of lightning. Now every time he thought about it he started to shake and his heart would go like a powwow drum. Const. Ralph didn't know whether he was scared, excited, or what, but he had to meet that woman. He

had to ask her "Are you my mom?"

It felt warm and safe under the bushes... even a soft bed of moss to sleep on. Billy felt wonderful. He was close to home and Grandma Joe now. Did he dream about that phone call or was it real? Never mind. He drifted off to sleep.

Fluffy stared at his head. Yeah, the face might be as comfortable as Louis'. The skin might not be as loose but, what the heck, she'd give it a try.

The ornery, ugly, bag of bones of a cat gave a disdainful sneeze of disgust. Fluffy. She hoped in Louis' next human male life someone would name him Suzie.

One hundred miles up the highway a van was just a gum bootin' it towards the northlands. Thaddeus Brown was still spittin' mad. Sure had to do some fast talkin' to get out of that one. At least those cops had left his shot gun under the seat.

Imagine getting jailed for trying to help a kid get home. He had to quit trying to help. He'd always been a devout damn do-gooder and look where it got him this time. To boot his van smelled like cat shit. Damn.

He gunned the motor. By geez, he was going to treat himself to some damn good fishin', peaceful and quiet-like. Thaddeus Brown wondered what happened to that son-of-a-bitchin' priest - he'd get his, someday.

The van screeched as it rounded a bend. The fast, bumpy strains of "You ain't nothin' but a hound dog" faded into the forest.

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Bead

By Stephanie O'Hanley
Windspeaker Contributor

OTTAWA

If the buffalo head from a plaque on a wall grab your attention, the sweetgrass makes you Beaded Dreams is no store. In fact it's the owned store of its kind.

The store features and crafts ranging from chokers to medicine wheel ceremonial and healing gifts and souvenirs from Canada. And, as over Wabanonik stresses, even the store is Native-made is nothing mass-produced.

Wabanonik has 1 jewelry-making experience crafts many of the items the store. She started Dreams because she loved arts and crafts.

"I had a feeling Ottawa something like this, James Bay Cree from Que. There's no shop a if you want sweetgrass A loan from the O

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Business

Beaded Dreams an Ottawa original

By Stephanie O'Hanley
Windspeaker Contributor

OTTAWA

If the buffalo head staring out from a plaque on a wall doesn't grab your attention, the smell of sweetgrass makes you realize Beaded Dreams is no ordinary store. In fact it's the only Native-owned store of its kind in Ottawa.

The store features Native arts and crafts ranging from bone chokers to medicine wheels, herbs, ceremonial and healing items, and gifts and souvenirs from across Canada. And, as owner Niki Wabanonik stresses, everything in the store is Native-made — there is nothing mass-produced in Taiwan.

Wabanonik has 18 years of jewelry-making experience and crafts many of the items found in the store. She started Beaded Dreams because she loves Native arts and crafts.

"I had a feeling Ottawa needed something like this," adds the James Bay Cree from Lac Simon, Que. "There's no shop around here if you want sweetgrass."

A loan from the Ontario gov-



Patti Hill

Niki Wabanonik (right) helps a customer in her Ottawa store.

ernment's New Ventures program helped Wabanonik start the business. The program offers entrepreneurs loans up to a maximum of \$15,000, guaranteed by the province, to start new, full-time businesses in the province.

Financial institutions assess applicants and administer the loans. In the eastern Ontario region, where Beaded Dreams is located,

applicants must make a cash equity contribution equal to 50 per cent of the amount of the loan they receive.

Before opening Beaded Dreams, Wabanonik toured the powwow trail, spending 45 out of 50 weekends a year travelling to powwows in Quebec, Ontario and the United States. She also held administrative posts with the federal government and sees her shop

as a welcome escape from that daily grind.

"I like to have my own business," Wabanonik says. "I'm not a government-type person, nine-to-five routine all that time."

The three-month-old business, located on Ottawa's Bank Street, gets plenty of support from the capital's Native community. About 60 per cent of store customers are

Aboriginal, Wabanonik estimates.

Donna Quackenbush, a family support worker with the Odawa Native Friendship Centre, said their staff was very excited to have a Native craft store so close by, especially since such supplies are hard to find. Now friendship centre staff refer people looking for craft supplies to Beaded Dreams.

"We had them provide all the supplies for our children's Community Day. We made bracelets," said Quackenbush, who organizes family and community craft classes as part of her job.

"We think it's terrific that a Native craft store is trying to start a business in Ottawa, and they're supplying what is difficult to find elsewhere."

Wabanonik would eventually like to have the store showcase Native-made items from across North America.

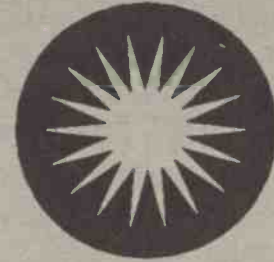
"It doesn't matter what tribe, we're all one Nation," she said. "I'd like to have unusual things, something outstanding, something that you don't see anywhere. Anything that pleases the tourists."

But Wabanonik sighs that it is one day at a time — she's still working on souvenirs.

"I'm still trying to come up with something that says Ottawa on it."

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Lafond resigns as head of CCAB

TORONTO

George Lafond, the 36-year-old Saskatchewan Cree appointed president of the Canadian Council for Aboriginal Business, is resigning at the end of March 1995.

Lafond, the first Aboriginal to head the 10-year-old nonprofit organization, is heading back to his hometown of Saskatoon, where he wants to get involved in helping Aboriginal people at a community level.

"There are bigger things to do in Saskatchewan," Lafond said.

He stayed with the CCAB for six months, long enough to see its internship program, which places Aboriginal youths in training positions with a variety of firms, get off the ground. While he found the experience valuable, he thinks he can put his talents to better use in his home community.

TAKING CARE OF BUSINESS

Managing a multi-faceted responsibility

By Heather Halpenny
Crocker Consulting

What are the qualities of a successful manager? A manager that works long hours? A manager that works hard? A manager that is able to turn plans into reality? A person who has the ability to get things done quickly and efficiently? A manager that gets along with other people?

In the process of management — getting things done by other people in order to reach the goals of the business — all managers perform many activities or functions.

Decision-making: When you get to the heart of the matter,

management is decision-making. This is where the buck stops. If you have the time when faced with a decision, you could ask yourself four basic questions:

- 1) What is the problem? Get as much information as possible. Sometimes what you think is a problem is only a symptom of something larger.
- 2) What solutions are available? What can you do about it?
- 3) What is the best solution? Give each solution a serious consideration of the pros and cons before choosing the best solution.
- 4) Does the solution solve the problem? Test it out to see.

Planning: No matter how small your business you must have a plan today for a more profitable tomorrow. All plans answer two basic

questions. Where do you want to go? How can you get there?

Organizing: This involves setting up a work team to effectively achieve your planned objectives. If you want to make your business goals a reality, organize the people in the business. Who is responsible for what?

People Management: This involves finding and developing good staff. A business is only as good as the people it employs. Planning your personnel needs is the first place to start. Proper training of staff will help them to be more effective, more quickly.

Leading and Motivation: If you want employees to contribute to the success of the business, you in turn must effectively lead and motivate them by developing a good

working relationship. A few words of appreciation can go a long way. Managers that listen are appreciated. Consulting your employees, seeking their suggestions and thoughts is a good way to gain their respect.

Communication: Managers spend 90 per cent of their time communicating with others. If you assume that just because you have written a memo or barked an order over the telephone that communication has taken place, you may be surprised.

Controlling: Successful managers keep track of their business by systematically controlling those areas that are important to the healthy growth of the business, including sales, production, inventory, supplies and profits.

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Plug i

By Gary Armstrong
Windspeaker Contributor

Can you imagine a library of more than 3,000 titles for all ages in your own home?

Or can you imagine a teacher or instructor in your home? Well, this is today's home computer. Anyone can go to the library super store and find a library (on compact disc) of books, education business notes and games for a surprisingly affordable price.

It seems every six months a new computer product is introduced. Ware and hardware are changing. But one trend that is quite stable is the increasing popularity of CD-ROM with computer systems.

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Plug in the world with CD-ROM discs

By Gary Armstrong
Windspeaker Contributor

Can you imagine having a library of more than 3,000 books for all ages in your own home?

Or can you imagine having a teacher or instructor from Grade 1 to college in your own home? Well, this is a reality of today's home computer. Now anyone can go to the local computer super store and purchase a library (on compact disc) of information which could consist of books, education programs, business notes and, of course, games for a surprisingly low, affordable price.

It seems every six months or so computer products like software and hardware are changing. But one trend that seems to be quite stable - we all hope - is the increasing popularity to have a CD-ROM with our computer systems.

But what exactly is a CD-

ROM?

Briefly, compact disc, read only memory (CD-ROM) drive is another storage device for computers. There are internal and external CD-ROM drives, the latter being more expensive. But, there is a difference in this type of data storage in comparison to your hard drive.

Unlike a computer hard drive, a person cannot save data to a CD-ROM. You can only read, listen or view the information that is pre-stored on the CD when you buy it. This technology is similar to music CDs for stereo systems. Simply put, a person cannot record music to a compact disc from his or her stereo system. But, one can record off a CD to tape.

Another important aspect of a CD-ROM is the computer requirements to run a CD-ROM drive. You must have a VGA or super VGA graphics card and monitor to properly view graphics. In 99 per cent of CD-



ROMs there are graphics that include pictures and/or clips of movies. In fact, the movie industry is moving towards CD-ROMs because data is hard to erase, easier to transport, and CD-ROMs can have built-in software so that a person is unable to copy a movie.

computer system so that you can plug in speakers or stereo system to your computer.

So, what is the importance of having CD-ROM capability on your computer? First, a CD-ROM has more than 600 mega bytes of storage space available that can be easily carried in your

pocket.

Second, you would have the complete computer system - the so-called generic techno words "Interactive Multimedia System." Interactive meaning there are encyclopedias and other books on CD-ROM that actually give the viewer the option to read information and view movies or pictures at the same time.

For instance, a history of the Aboriginal people of North America is shown through text, maps, pictures, language and clips of movies. Also, of particular interest to disabled users, CD-ROM give viewers the option to be read to from the computer while he or she is viewing the monitor.

A book does not give this capability. Just imagine your son or daughter saying to you "I can't find my school or library. I must have placed it somewhere in the basement by the computer."

Dr. Joseph J. Starko

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AIDS a menace

Tansi and Hello! My name is Helen Young, Health Educator at Cree Nation Tribal Health Centre in The Pas, Manitoba. I am also a member of the Regional AIDS Steering Committee.

The issue of HIV/AIDS in First Nations across the province of Manitoba and in other provinces has now become an important issue which can no longer be denied or ignored. Remember when it was thought that the disease only affected the white population, mainly the gay society? Times have changed and the reality today is that anyone can become infected or be affected by the disease.

It is true that through the denial process and lack of knowledge, many of the First Nations people have become infected with the virus. We have denied that we as First Nations people will become "statistics" if we ignore education and prevention on this issue.

One individual who was once full of life had an important message for participants at a conference.

"AIDS has robbed me of my youth. It has taken away my chance for a future, and the chance of loving someone and having them love me. I beg you to become informed; to educate yourself about AIDS, what sort of behavior puts you at risk and what behaviors will not."

Five years ago, this young man died at a premature age of 32. The message that he had still holds true today. So it is with the focus on education and prevention that members of the Regional AIDS Steering Committee will be submitting articles to newsletters, magazines, journals, etc. and share their thoughts and messages around this issue.

1995 is a year for new beginnings—a year to make resolutions so that we can all strive for healthier lifestyles. The theme for this month looks at life, protecting ourselves and others. Choose life,

protect yourself and resolve to be safe.

HIV, the virus that leads to AIDS, can be contracted through having unprotected sex with someone who is infected, sharing contaminated needles (to inject drugs), and an infected pregnant mother passing the virus to her unborn child. These are still the three main ways for transmission.

To protect ourselves and others, we need to know preventative measures such as what sort of high risk behaviors increase the chances of being infected, who is at more risk to likely become infected and so on. Talk to your local health care workers, find out what is available and utilize the teaching that is given. For each person that values life and the lives of others will act on the knowledge that is given.

Decrease the chances of being infected by:

- Practicing and living healthier lifestyles;
- Taking control and choosing life by understanding what are high risk behaviors and abstaining from these behaviors;
- Having monogamous relationships;
- Resolving to be safe by practicing safe sex with the use of condoms;
- Spreading knowledge about HIV/AIDS.

Take the time to find out more about HIV/AIDS. If you require further information about any of these issues, contact any of your local health resources.

(The mandate of the Manitoba Regional HIV/AIDS Steering Committee is education and prevention. The committee serves as an advisory group to make recommendations to the Assembly of Manitoba Chiefs' Health Committee and Medical Services Branch Director of Health Programs on the development and co-ordination of an integrated program to address HIV/AIDS within First Nations of Manitoba.)

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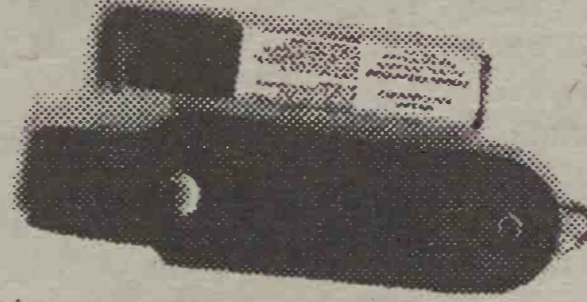
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CREATING WEALTH

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FIRST NATIONS

THIRD ANNUAL NATIONAL CONFERENCE

A conference, bringing together distinguished speakers from,
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 LABOUR and RESOURCE SECTORS.

Case studies will be presented to look at the treaty
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DON'T MISS OUT ON THIS CRITICAL BUSINESS INFORMATION.



N.I.T.A.

NATIVE INVESTMENT & TRADE ASSOCIATION

March 23rd & 24th,
 Renaissance Hotel,
 Vancouver, B.C.

For more information and
 registration call or fax:
 Tel.: (604) 684-0880
 Fax: (604) 684-0881
 Toll Free: 1-800-337-7743

Career Section

COORDINATOR, FIRST NATIONS ACCESS PROGRAM

UBC's Faculty of Applied Science is seeking an individual to identify and recruit First Nations students having an interest and aptitude for professional faculties including Applied Science (Engineering), Forestry and Agricultural Sciences. Setting up this new core program will entail developing, in conjunction with the First Nations House of Learning, an academic program relevant to the Aboriginal community context. Mentoring and other support programs which will prepare the students to continue their studies at UBC in these professional faculties are also required. The Coordinator may be supervising up to four staff.

The successful candidate will be a University graduate (Engineering, Forestry, Agricultural Sciences or Adult Education preferred) of an applicable discipline with a minimum two years' directly related experience or the equivalent combination of education, training and experience. Other requirements include: knowledge of First Nations cultures and values and experience working with First Nations preferred; proven administrative and supervisory skills; and effective communication and organizational skills.

Please forward your resume by March 10, 1995 quoting competition #95A-018 to: Human Resources, UBC, #350 - 2075 Wesbrook Mall, Vancouver, B.C. V6T 1Z1

Only those applicants selected for interviews will be considered. UBC welcomes all qualified applicants, especially women, aboriginal peoples, visible minorities and persons with disabilities.



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

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Please forward

Mining deal could bring up to 600 jobs

Northern Saskatchewan residents could soon be benefiting from a deal between federal, provincial and Aboriginal agencies.

The Multi-Party Training Plan Agreement was officially signed Oct. 5, 1994 in Prince Albert, Sask. Under the agreement, which is in effect until 1998, \$10.5 million will be spent to train Northerners for

new mining jobs.

Between 500 and 600 jobs will be created in northern Saskatchewan mines in the five-year period.

Training costs under the agreement will be shared by federal, provincial and Aboriginal agencies and the northern mining industry.

In the current college year,

students will have the opportunity to train for jobs as carpenters and heavy duty mechanics' apprentices, truck drivers, underground miners, surveyors, equipment operators, camp cooks and supervisory personnel. Next year a course will be available to train northerners as chemical laboratory technicians. Currently there are approxi-

mately 1,320 mine and contract workers working at mine sites in northern Saskatchewan, 40 per cent of them are Aboriginal people.

Figures from Saskatchewan Training and Employment show there could be up to 2,170 people working at nine mine sites in northern Saskatchewan by 2003.

Career Section

HIGH LEVEL GROUP HOME

RESIDENTIAL YOUTH WORKER POSITIONS (3)

An exciting opportunity exists for experienced Child & Youth Care Workers to work in a culturally relevant group home setting near High Level, Alberta. This is a unique initiative that blends the traditional Dene Tha healing approach with more generic child and youth care practices.

DUTIES:

Responsible for supervising and counselling youth and their families, including overall case management, as well as delivering basic care, behaviour management, recreational and educational programming to all or a portion of the children in the program.

QUALIFICATIONS:

- Child and Youth Care Diploma at a community college level or a degree in the social sciences.
- two years of experience in family and youth work (minimum of six months)
- strong counselling, communication, organizational and documentation skills
- knowledge or a willingness to learn Word Perfect computer skills
- current First Aid Certificate and experience with suicide prevention
- valid driver's license
- This is an 18 month position with a possibility of contract extension

SALARY RANGE:

- \$1,901.00 - \$2,270.00 per month dependent on education and experience plus benefits
- Northern Living Allowance
- Reallocation Allowance

SUBMIT RESUME OR INDICATE INTEREST BY MARCH 15, 1995 TO:

Anton Smith, Assistant Manager, 11821 - 123 Street, Edmonton, AB T5L 0G7
or Tracy Pederson, Assistant Manager, Bag 1000, 9806 - 98 Ave., High Level, AB T0H 1Z0

CREE LANGUAGE INSTRUCTOR

PERMANENT, FULL-TIME POSITION. Must be fluent in speaking and writing Plains, or Woodland Cree. Consideration given to candidates with a B.Ed., a valid teaching certificate, and 3 years experience teaching adults, and/or youth. Equivalencies may be considered.

Forward resumes to: Executive Director, Uncle Gabe's Friendship Centre, Box 957, Fort Smith, NWT.
Phone: (403) 872-3004 Fax: (403) 872-5313



FACULTY OF EDUCATION THE UNIVERSITY OF LETHBRIDGE TERM POSITION IN NATIVE TEACHER EDUCATION

Applications are invited for a 10-month term position in Native teacher education. The successful candidate will have had considerable experience in teaching Native children and will have a research record, expertise in, and a commitment to Native teacher education.

Qualifications:

- PhD. preferred; Master's degree required.
- minimum of four years of successful teaching experience
- expertise and experience in teaching Native children and working with Native communities
- necessary interpersonal skills to work with colleagues, students and Native communities
- Aboriginal persons are encouraged to apply

Responsibilities:

- teaching Native education and generic education courses within the teacher education program
- supervising students in Native education or in Native field placements
- providing leadership and development in the area of Native education in the Faculty
- providing leadership and development in the area of support services for Aboriginal students

Period of Appointment: August 1, 1995 to June 30, 1996

Salary: Commensurate with qualifications and experience

Application: Letter of application, full curriculum vitae and names of three references to be sent to: Dr. Myrna L. Greene, Dean, Faculty of Education, The University of Lethbridge, 4401 University Drive, Lethbridge, AB T1K 3M4.

Closing Date for Applications: April 14, 1995

The University is an equal opportunity employer.

CHILD & FAMILY SERVICES CASEWORKERS STONEY TRIBAL SOCIAL SERVICES

The Chiefs and Council of the Stoney Tribe are seeking two motivated, experienced and mature individuals to assume the responsibilities of Caseworkers, Child and Family Services, for a one-year term.

Reporting to the Co-ordinator, Child and Family Services, the successful applicants will be required to:

- Handle casework portfolios and provide on the job training to junior casework staff of the Child and Family Services department.
- Provide professional recommendations to the Child and Family Services Co-ordinator and to the Director, Stoney Social Services.
- Co-ordinate the casework with the Preventative Care Co-ordinator and within the framework of the 'Made-in-Stoney' Social Services policies and procedures.
- Maintain close contact with other Stoney Tribal Agencies.

The appointees will have thorough knowledge of the principles, methods and techniques of social casework and casework supervision in child and family social services; knowledge of the Child Welfare Act; and experience in conflict resolution, staff training, development and program administration. The minimum qualifications are a Bachelor of Social Work degree with current accreditation; and demonstrated experience in casework in a child and family service agency.

Preference will be given to candidates with previous successful experience in providing social services with and for Native clients.

Knowledge of the Stoney language would be an asset.

Please forward a resume/curriculum vitae with salary expectations to:

D. Paul Morris, Director of Human Resources
Stoney Tribal Administration
P.O. Box 40
Morley, AB T0L 1N0

Tel: (403) 881-3808 Fax: (403) 881-2187

Closing Date for receipt of applications: **March 1, 1995**

Career Opportunities

THE CITY OF
Edmonton

SOCIAL WORKER I

(2 permanent part-time positions - 3 days per week)

As a Social Worker with Edmonton Community and Family Services Department for its Westmount Centre, your primary responsibility will be to work closely with Aboriginal families. You will be expected to provide a broad array of direct preventive social services ranging from intake and assessment, counselling and group work to community work initiatives. Emphasis will be placed on the enhancement of, access to, and the provision of culturally sensitive social services to Aboriginal clientele. Your work will be supported by a team of social workers at the Centre working in collaboration to deliver preventive services.

Note: Aboriginal includes First Nations, Metis and Inuit.

To qualify you must have completed a Bachelor's Degree in Social Work plus a minimum of one year's experience in such areas as intake and assessment, counselling, group work and community work. Well developed communication, group work and negotiating skills are essential along with a sound knowledge base in social work prevention, direct social service delivery and community resources related to the needs of Aboriginal clientele. Preference will be given to those applicants having an intimate knowledge of native culture and direct experience with the Aboriginal community. Fluency in a native language is a definite asset. Note: Applicants will be required to arrange their own transportation for use on City business and where appropriate, will be reimbursed in accordance with City of Edmonton Policy. These positions qualify for the City of Edmonton's Employee Benefits Packages. A Security Clearance will be required.

SALARY RANGE: \$18.59 - \$23.38 (Hourly)

When applying, please quote **POSTING NO.:** 24-0005-95.

CLOSING DATE: March 17, 1995.

The City of Edmonton is an Equal Opportunity Employer. Positions are filled by means of open competition where the selection is based on job related skills, training, experience, suitability and where appropriate, seniority and residency.

Please forward applications to:

City of Edmonton
Personnel Department
18th Floor, Centennial Building
10015 - 103 Avenue
Edmonton, Alberta T5J 0H1

EFFECTIVE STRATEGIES



Native Children: Empowerment/Self-Determination
 9th International Native Education Conference
 Sheraton Winnipeg, Winnipeg, Manitoba
 May 4 & 5, 1995

WORKSHOPS

PRE-CONFERENCE WORKSHOPS • SHERATON WINNIPEG • MAY 3, 1995

A. Respecting Our Strengths: Strategies by First Nations Education Authorities
 Dr. Pier de Paola O'Chiese Education

E. Staff (Teacher) Evaluation or Teacher Performance Appraisal
 Harold Mahatoo Bimose Tribal Council

B. Quality Management: How Local Boards Can Become Lead Managers
 Don Shinske Northern Lights School Board

F. Learned Helplessness
 Dr. James Chalfant & Dr. Margaret Pysh University of Arizona

C. Management Skills for School Board Members
 Leo Jacobs Canadian Institute for Native Training and Development

G. A Round Table Discussion for Directors of Education
 Robert Halkett Lac La Ronge First Nation

D. Building A Vision: Community Involvement in the Planning & Design Process for First Nations Schools
 Vivian Manasc FSC Groves Hodgson Manasc Architects Ltd.

H. First Nations Historical World View
 Judy Bear Saskatchewan Indian Cultural Centre

CONFERENCE WORKSHOPS • SHERATON WINNIPEG • MAY 4&5, 1995

1. Effective Administration of First Nations Schools
 EDWIN JEBB •Opaskwayak Educational Authority

10. Preparing Aboriginal Students for University
 DR. GENE DEGEN •University of Manitoba

15. Incorporating First Nations Content into the Core Curriculum
 JUDY BEAR •Saskatchewan Indian Cultural Centre

2. Native Studies Curriculum
 ANN ACCO •Canadian Institute for Native Training & Development

11. Building Classroom Discipline
 DAVID PAUL •Brandon University

16. Healthy Families: Healthy Foundations
 DR. FRANKLIN R. FREELAND, C.E.O. •Ft. Defiance Indian Health Service

3. Moving Towards Self-Discipline
 DON SHINSKE •Northern Lights School Board

12. Teachers Helping Teachers
 DR. MARGARET PYSH & DR. JAMES CHALFANT •University of Arizona

17. Math Activities to Spark Excitement!!
 GAY SUL •Concordia University

4. Integrating Indian/Metis Content and Perspectives in the Curriculum: The Saskatchewan Experience
 GLORIA MEHLMANN & MARION COCARELL •Indian & Metis Education Unit, SK Education

13. Creative Anger Skills for Children
 VIC UNRUH & ELLEN KRISTJANSON •Winnipeg School Division #1

18. The Sharing Circle: Ancient Medicine for a Troubled World
 ART SHOFLEY •Aboriginal Consulting Services

5. Managing Problem Behaviors in the Classroom
 DR. JOHN UMBREIT •University of Arizona

THURSDAY ONLY (#19-#23)

FRIDAY ONLY (#24-#28)

6. Advanced Leadership and Management Skills
 Leo Jacobs •Canadian Institute for Native Training & Development

19. Breaking the Cycle of Residential School Experience
 CLAYTON SANDY •Winnipeg

24. AIDS
 ALBERT MCLEOD •Manitoba Aboriginal Aids Task Force

7. Learning Styles: Making Student Styles Work for You
 DR. PIER DE PAOLA •O'Chiese Education

20. Developing a Local Native Studies Program
 GERRY DESNOMIE •Peepeekisis Pesakastew School

25. Using a Sensory Integrative Approach in Working with the F.A.S./F.A.E. Child in the Classroom
 DOROTHY SCHWAB & ANN LEDGER •Rehabilitation Centre for Children

8. Kahnawake Schools' Diabetes Prevention Project
 ALEX MCCOMBER •Kahnawake Mohawk Nation

21. Middle Years Science: From Low to High Tech.
 KEITH MURRAY •St. Mary's Academy

26. Putting Aboriginal Content into the Course
 CINDY HANSON •Brandon School Division

9. Fetal Alcohol Syndrome/Effects: Identification, Understanding and Developing Strategies
 MARIANNE E. RENWICK

22. Learner Paced Schooling System
 PAUL MAGNAN & LIZ GRAY •Ft. Alexander

27. Nanabush, Curriculum and Self-Esteem
 DR. LEN ZARRY •Brandon University

23. What is Year Round Education?
 LORNE KEEPER & ROB FISHER •Nelson House

28. Sound Healing
 DR. LYNN WHIDDEN •Brandon University

(Note: These workshops are 5-6 hrs. long. Most are repeated on Friday)

For Additional Information
 Dr. Ron Phillips
 R.S. Phillips & Associates
 Consultants in Native Education
 517 Bower Blvd., Winnipeg, MB R3P 0L7
 Phone: (204) 896-3449 • Fax: (204) 889-3207

Attention: School Administrators
2 three-day workshops are scheduled for Nice, France, July 31-Aug. 5

1. Educational Leadership in a Multicultural Environment
 Dr. Richard Ruiz University of Arizona

2. Team Building for School Administrators
 Dr. Pier de Paola O'Chiese Education

For additional information: Contact Dr. Ron Phillips
 Phone: (204) 896-3449 Fax: (204) 889-3207

Effective Strategies • 9th International Native Education Conference Pre-Registration Form

Name: _____
 Mailing Address: _____
 Town/City/Prov.: _____
 Postal Code: _____ Phone: (____) _____

Conference/Workshop Fees (GST included):		
	Pre-registration	On-site
A. Three days	\$220.00	\$300.00
B. Two Days	\$140.00	\$200.00
C. One day	\$ 80.00	\$100.00

* All pre-registrants will be notified

Please indicate your choices of workshops.
 Note: Workshops are all day (5-6 hrs). You will be placed in one of your choices.

SAVE TIME AND MONEY BY PRE-REGISTERING BY APRIL 21, 1995. Pre-registrations post-marked after April 21, 1995 will not be accepted. On-site registration will be available beginning at 7:00 a.m. on Wednesday, May 3 (depending on space available).

Wednesday: 1st: _____ 2nd: _____ 3rd: _____
 Thursday: 1st: _____ 2nd: _____ 3rd: _____
 Friday: 1st: _____ 2nd: _____ 3rd: _____

TOTAL ENCLOSED: \$ _____

To pre-register, mail this completed form along with your cheque, money order or purchase order, payable to:
R.S. Phillips & Associates, 517 Bower Blvd., Winnipeg, MB R3P 0L7