

# Wind speaker

MARCH 1996

Canada's National Aboriginal News Publication

Volume 13 No. 11

## QUOTABLE QUOTE

"We can eat meat, but we cannot eat the diamonds."

— Alice Zoe  
from Rae Lakes,  
N.W.T.

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where applicable

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## Ontario casino may go bust

By R. John Hayes  
Windspeaker Staff Writer

RAMA, Ont.

As construction approached completion on the Casino Rama project an hour and a half north of Toronto, the new Ontario government grabbed a share of the profit. Premier Mike Harris's Progressive Conservatives also unilaterally stopped construction until a list of new conditions — not previously applied to the project, which was begun under Bob Rae's NDP regime — were satisfied.

"To ask us to resolve this issue before we continue construction is just not possible considering the number of stakeholders in that scenario," said Ted Williams, chairman of the casino, which is located on the Chippewas of Rama First Nation. "We were contacted and received a letter on Feb. 15, last Thursday."

The decisions had been announced through the press on Feb. 9 by Ontario Attorney General Charles Harnick. The construction manager ordered a halt in construction activity on Feb. 16.

"The letter said that there were some outstanding business agreements that needed to be completed," Williams explained, referring to contracts between the three major partners in the deal: the Chippewas of Rama First Nation; the Ontario Casino Corporation, the Crown corporation that runs gaming in the province; and Carnival Hotels & Casinos of Miami, Fla., which is to operate the casino.

The letter from William Saunderson, Ontario's minister of Economic Development, Trade and Tourism, went on to define two other requirements that must be met before the province allows the project to continue: that 20 per cent of the gross money generated by the casino go to the government and that a First Nations fund be established to distribute the after-tax revenues to the 132 Ontario First Nations. It is these last two that have Williams most concerned.

"We were well on the way to resolving the agreement among the three partners in the development," he said. "But we feel that the 20 per cent and the First Nations fund issues are just a smoke screen."

"The way I feel is that Toronto is a very big market," he continued. "We're only an hour and a half north of Toronto, and there will be no casino in Toronto for quite a few years. The Native community will make a significant amount from this project."

"We are in a position to attract customers and keep them as loyal customers up here at beautiful Lake Couchichingua," he said. "It will damage us a great deal if we are forced to miss the summer season in 1996."

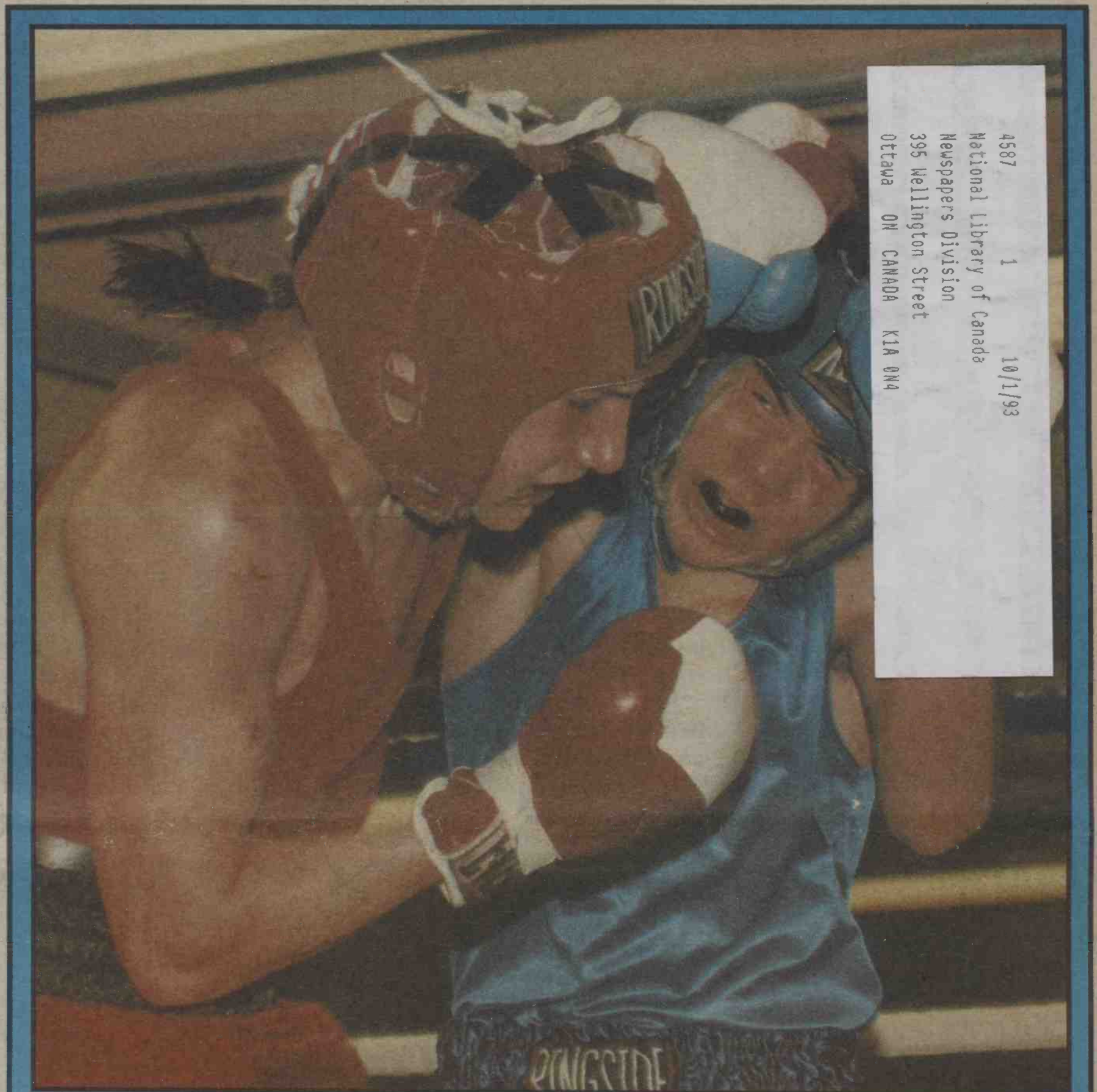
Casino Rama was about to be finished inside by some 900 workers, in preparation for a May opening, Williams said. Upon completion, the casino would employ 2,200 people and create more than 5,000 spin-off jobs on and around the reserve. All of that is on hold while the province decides what to do.

Construction will be completed on a private, for-profit casino in Niagara Falls later this year, and there is already one operating in Windsor. The private casino in Windsor pays 20 per cent of its profits to the Province of Ontario. Under the original agreements reached with the NDP government, Ontario First Nations were to be the sole beneficiaries of the Rama casino.

"The [government] action is reprehensible and is reminiscent of the land and money grabs perpetrated against our First Nation peoples in the not too distant past," said Ontario Regional Chief Gordon Peters. "The struggle will not be an easy one as we are now dealing with a . . . government not even willing to respect its own laws, let alone First Nation laws and traditions."

"We hope to hear from the minister or the province soon," Williams said. "I would like them to tell us to carry on the construction activity, that the issues will be resolved concurrent with construction, opening and after."

After a meeting in Toronto, Saunderson promised Rama leaders only that he would convey their concerns back to the provincial cabinet. Government spokesmen declined further comment.



Bert Crowfoot

## Golden Glove glory

James Red Iron (left, in red) of Alberta beat Manitoba's Chad Brisson on a technical knockout in the Alberta Golden Gloves Boxing Tournament on Feb. 18 in Edmonton.

## Court to hear case against Canada

By Debora Lockyer  
Windspeaker Staff Writer

TORONTO

The First Nations International Court of Justice is set to begin its preliminary hearing into the case against Canadian Prime Minister Jean Chretien, indicted by the court for illegal activity undertaken by Canada against First Nations people.

The court will sit from April 2 to 4 in the ballroom of the Radisson Hotel in Ottawa. At this first sitting, the judges will hear the charges from the prosecution and preliminary evidence will be presented.

Chretien, as Canada's representative, was sent the First Nation indictment in Septem-

ber 1995. He was to respond with a plea by Dec. 21 of that year, but all that was received from the prime minister's offices was an acknowledgment that they had received the material and the information that the papers had been passed along to Indian Affairs, said Sylvia Thompson, of the Chiefs of Ontario and organizer of the court.

Now to be decided is whether the court will appoint a "friend of the court" (a lawyer) to represent Canada at the hearing, or leave an empty chair where the defence would normally be, she said.

There will be seven judges to preside over the first sitting of the court. They include individuals from Indigenous nations in Canada, the U.S., Aus-

tralia and New Zealand. The judges will be formally installed through ceremonies conducted by Elders prior to the opening of the court.

Larry Chartrand, professor of law at the University of Ottawa, has been appointed as the registrar of the court. His responsibilities will include ensuring that the documents are recorded and circulated to the parties as well as keeping the files of the court.

Elders have been invited to participate in an Elders panel that will form part of the court structure. The Elders will act as advisors to the tribunal.

The rules of the court will be based on the principles of First Nations law, international law and the rules of natural justice and human rights.

Inside: WINDSPEAKER'S CLASSROOM EDITION

## Environment, culture obstacles to mine development

By R. John Hayes  
Windspeaker Staff Writer

### YELLOWKNIFE

The continuing hearings into the proposed BHP diamond mine in the central Northwest Territories threaten to separate the parties who must agree to give the mine a go-ahead. Environmentalists, local business boosters, mine proponents and the region's First Nations all bring differing expectations to the Federal Environmental Assessment Review Panel. Only time will tell whether they can reach some kind of agreement.

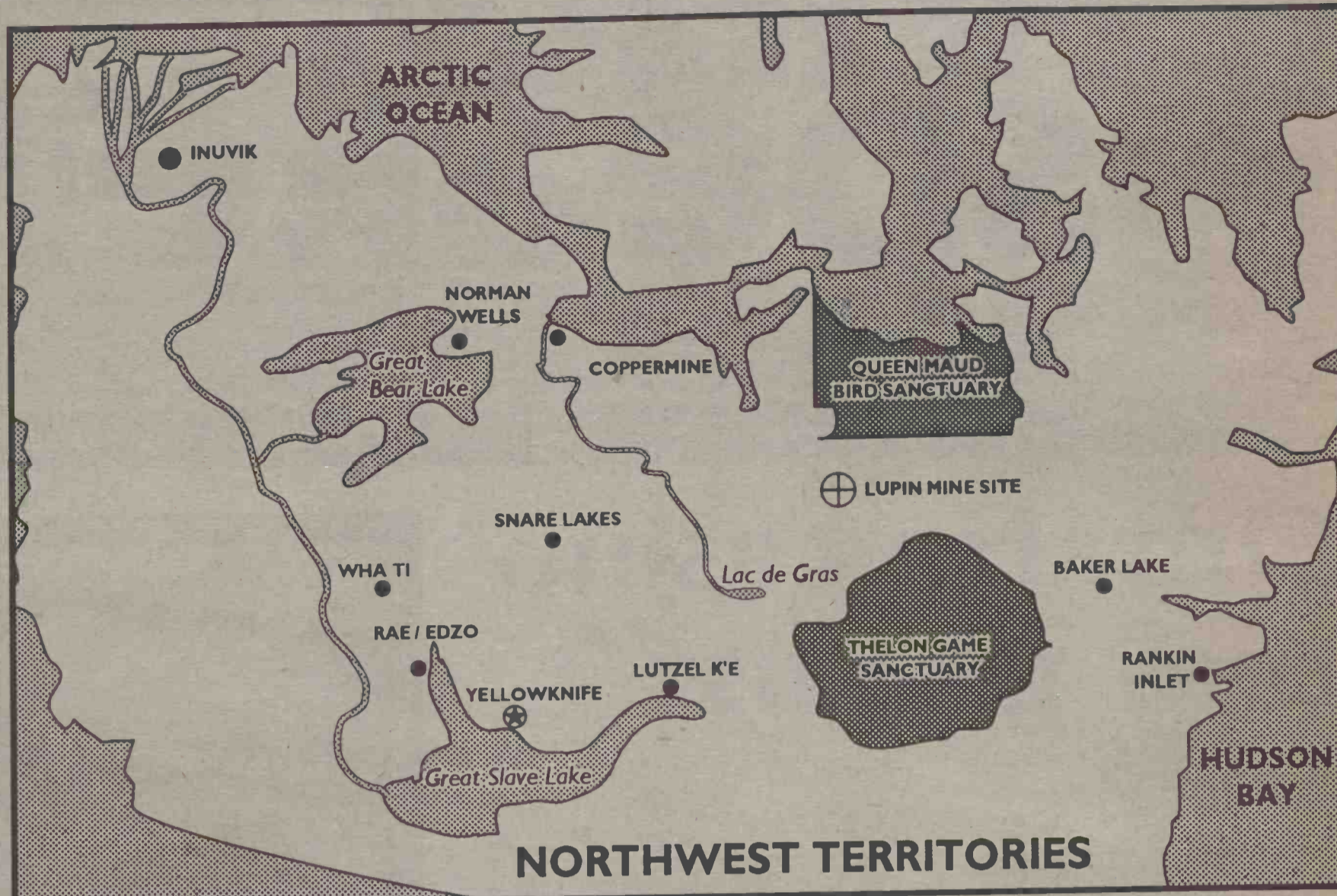
"We're going to have to get our land claims settled," said Lutsel K'e Chief Antoine Michel in 1994. His statement was echoed during community meetings last month by a frustrated Yellowknives Dene Chief Jonas Sangris, who told the BHP Diamonds proponents that Ottawa must deal with Aboriginal concerns fairly and fast.

"It has to be understood that the Dogribs are the owners of this land and have the inherent right to govern the land," said Violet Camsell-Blondin of Rae-Edzo. "We want our negotiations completed with Canada before mining development commences."

"It's my understanding that land claims have not delayed development in Canada," said Karen Azinger, manager of external affairs for BHP Diamonds Inc. The company, a subsidiary of BHP Minerals, which is in turn owned by Broken Hill Proprietary Company Limited of Australia, wants to begin full-scale mine development this summer and holds that land claims in the area are a matter to be settled between the First Nations and the Government of Canada.

"Since [the diamonds were discovered], every company in Canada has claimed 90 per cent of [our] land," said Camsell-Blondin.

Diamonds were discovered in Kimberlite pipes in the Lac de Gras area around 1990. BHP proposes to drain and excavate five lakes north of Lac de Gras to get at the gems and fill in another seven. The environmental



Windspeaker Graphic: Paul Macedo

assessment is concerned with the effects of these operations, specifically addressing the water, wildlife and socio-economic impacts as set out in BHP's impact statement and the counter-arguments of the other participants.

"We've done extensive baseline work," said Azinger. "This process is the highest level of environmental review in Canada. It is a very public, very open process. Even with approval, there will be a two-year development time, and we hope to solve the problems with the project while we are building."

"In our view, BHP has done a very poor job of their estimates of environmental impact," countered Larry A. Reynolds, staff counsel for the Sierra Legal Defence Fund, an environmentalist group based in Vancouver. "You can't put together base-line data in only two seasons. We have brought in 10 experts in various fields and they have all been disappointed with the base-line information provided by BHP."

A major impact is anticipated on the Bathurst caribou herd, which migrates past the site twice each year. The caribou are a major and traditional food source for all the First Nations and Inuit in the central NWT.

"We're of the view that the caribou issue simply has not been adequately addressed by BHP," Reynolds said. "This [review] process is simply not designed to look into a process such as this in depth." The concerns about impact on wildlife are shared by Aboriginal people.

"We can eat meat, but we cannot eat the diamonds," said Alice Zoe of Rae Lakes. "My brothers still trap, and I don't want them to lose their work on the land."

BHP maintains that the project will have limited environmental and cultural impact, and that the economic benefits of the project will far outweigh any problems.

"With any mining operation, there will be pollution," said Azinger. "It's inevitable, but in this case it will be localized and we can reclaim the land relatively quickly after production at the site is completed. By far the greatest impact will be socio-economic, and that will largely be positive."

Business enthusiasts in Yellowknife and the other communities point to the huge employment to come from the \$750-million project, and the spin-off benefits which will come with that kind of money.

In places where unemployment sometimes reaches 80 per cent, and under-employment is practically universal, they say that the benefits far outweigh the costs.

"The mine will reduce unemployment in the N.W.T. by three per cent," Azinger claimed. "It will mean even more in the Aboriginal communities, where we will see a 25 per cent drop in unemployment."

"Right now," she continued, "we have more than 2,000 job applications on file, but pending the outcome of these hearings, we're on a care-and-maintenance staffing level."

Azinger said that the panel will take four months to reach a conclusion following the Feb. 23 conclusion to the hearings, and their report will then go to Ottawa for cabinet approval, which can come no earlier than mid-summer. That's too early for Reynolds, who sees the BHP mine as the thin end of a wedge of five or six more mines to be built over the next two decades.

"We're especially concerned because this is the first public environmental review of a mine in the Northwest Territories," he said. "This is precedent-setting, and the precedent has to be a good one."

### WHAT'S INSIDE

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### ENTERTAINMENT

The Arctic Rose, Susan Aglukark, is in the running for a 1996 Juno Award for her recording, *This Child*. The award show will be held this month in Hamilton.

See Page 12.

### SPORTS

Featured in *Windspeaker's* sports section are Hobbema western athletes trying to move to a lucrative side-show in France, and the Oklahoma son of the man who may have been the greatest athlete of all time trying to move his father's remains to his traditional home.

See Page 19.

### AD DEADLINES

The advertising deadline for the April issue is Thursday, MARCH 14, 1996.

## NATION IN BRIEF

### Trouble for deed holders in B.C.

The Burns Lake Band in British Columbia has filed suit against Dave and Brenda Fountain for control of the lakefront property the couple bought in 1991. A government official warns that B.C.'s land-title system could be thrown into a tailspin by the north central Indian band. The case, he said, could throw all deeded land into question. The dispute began over the band's construction of a road through the 60 ha of land the Fountains own next to Aboriginal land. The band wants the original 1917 land sale declared void and a B.C. court ruling that the property is really an Indian reserve.

### Irwin can keep his two-cents worth

Assembly of First Nations Grand Chief has called for the replacement of Ron Irwin as Indian Affairs minister. Ovide Mercredi said the minister has no business heightening tensions between Indians and Quebecers. Mercredi was referring to Irwin's recent statement warning that forcing Aboriginal people to join a sovereign Quebec could lead to violence. This is not the first time Mercredi has complained about the way the minister does business. Not long ago,

Mercredi accused the minister of negotiating directly with First Nations rather than going through the AFN leader for discussion of federal-Aboriginal issues.

### Minister's remarks anger new leader

The new premier of Quebec shot out at Indian Affairs Minister Ron Irwin calling him an "imbecile" and a "perfect idiot." Lucien Bouchard was angry over the minister's remarks concerning Indian lands. Irwin said that Native territory isn't Quebec territory. The debate over which lands would constitute the province of Quebec if Quebec separates from Canada was at the heart of the minister's comments. Other senior ministers in Bouchard's cabinet said Irwin has been acting like "an ignoramus" and "a drunken sailor." Quebec's Native Affairs minister disagrees with Irwin regarding territory. Guy Chevrette said the territory of a province belongs to the province. Chevrette said that if Irwin keeps up with his comments, people will start thinking that he's crazy.

### Police go public with their side of Ipperwash

Ontario Provincial Police (OPP) have issued warrants for the arrest of two people in connection with a confrontation outside Ipperwash Provincial Park last September which

ended in the shooting death of protester Anthony (Dudley) George. Native protesters occupied the park along Lake Huron claiming it contained an ancient burial ground. Provincial police now say that 40 OPP crowd management officers arrived in the park at 11 p.m. responding to a complaint that a passing motorist's vehicle had been damaged and fires were burning on the roadway leading to the park. When the officers arrived at the scene, they say they were attacked with rocks, sticks and metal bars. After the protesters were moved back into the park, a school bus and car from inside the park drove through a fence toward police. Police say several officers were struck by the car and a handgun was fired at officers from the car. Police then returned fire at both the bus and the car. Warren George, 23, of Camp Ipperwash, and a 16-year-old youth are both charged with dangerous driving and assault with a weapon. There have been a total of 24 people charged in connection with the occupation of the park and a nearby military base. The base was built on land expropriated from the Chippewas of Kettle and Stony Point First Nation before the Second World War and never returned to them. No charges have been laid in connection with the shooting of George.

Minister of Indian Affairs over the management of Interim Lands Act

## Land co

By Debora Locky  
Windspeaker Staff Writer

### GEORGINA ISLA

Clear, unfettered control over the management of lands is how Chief describes the power of 13 First Nations in a new framework of a First Nation land management plan.

Control over land and protection from expropriation of the agreement signed on Feb. 12. This gives the signatory control over the licences and other their lands as well as the ability to pass laws for land management, use and protection of First Nations.

This is a big step toward self-governance. Louie, chairman of the Lands Advisory Board of the Westbank First Nation, said:

"For many years, the issue at the heart of the First Nations' assertion of their right to govern their own communities. The land administration of the Indian Affairs is too much authority in the hands of government officials and the community decision-making is at the local level.

"This government framework corrects this situation by giving full community control over reserve lands and by ending the direct control of the minister under the current over land management



# Ban equals death for Canadian trappers

By John Holman  
Windspeaker Contributor

VANCOUVER

Placing animal rights above Aboriginal survival will result directly in deaths across Canada, according to an Inuit spokesman.

"The values that the animal rights groups bring with them are very threatening to our culture," said Peter Williamson, a project coordinator with the Inuit Tapirisat of Canada. He explained that, if the Fur-Bearers Association or any other such group are successful in banning the leghold trap and trapping, then suicides, alcoholism and other social pathologies will increase nationwide in Aboriginal trapping populations.

"Take a look at the fur ban and the sealing ban. What will be the results? We already know what happened with the Inuit: increased suicides, a breakdown of family values, a breakdown of a way of life, of living out on the land," Williamson said. "We're looking at the same kinds of things if the European fur ban takes place, and not just in Inuit communities but in Aboriginal communities across Canada."

If trapping is done away with as a way of life, or if no options are offered in place of the leghold trap, then Canada better prepare to increase the welfare rolls, said Mike Paulette, vice-president of the Yellowknife-based Metis Nation of the Northwest Territories. "It takes an Aboriginal person who is totally independent all his life and places him on welfare."

Animal welfare groups are not offering any solutions in the trapping debate. Demanding the European Union ban on the import of wild furs and the Canadian government halt trapping research will hinder the development of humane trapping devices as alternatives to the leghold trap, said Alison Beal, executive director of the Fur Institute of Canada, based in Ottawa.

Trappers are just as concerned about animal welfare and have demonstrated a willingness to comply with European wishes, said Ian Ross, supervisor of the fur program for the Northwest Territories Department of Renewable Resources.

The leghold trap is banned in the N.W.T. Over 100,000 Conibear traps have been exchanged for leghold models, and over \$3 million has been spent in trapper training courses. A university credit course in trapping is also being planned.

"It demonstrates a lot of will on behalf of the trapping community to accept change, as long as it's realistic and it's practical," he said. "That's the reason they're willing to change—the concern for animal welfare is the driving force behind all of this."

# Anti-trapping group launches campaign

By John Holman  
Windspeaker Contributor

VANCOUVER

Millions of Canadian tax dollars are spent protecting the leghold trap, the fur industry and to conduct cruel trap research, alleges an animal rights group carrying out what it describes as an "international education campaign" to stop trapping.

The Fur-Bearers Association wants Canadians to pressure the government to ban the leghold trap and to stop spending millions of dollars on trap research. The campaign is also a response to what is thought to be a government scheme to deceive Canadians and Europeans about leghold trap use and the pain caused to trapped animals.

The Fur-Bearers state that the fur industry and the government have "been hatching this scheme behind closed doors, and paying for it with millions of tax dollars, all so our animals can deliver profits to a shrinking fur industry," according to a five-minute video titled *The Shameful Scheme*, which was screened at a Jan. 9 press conference.

"They are pretending that these traps don't hurt, that it is only poor Native people who are trapping animals," said director George Clements. "What's worrisome is the amount of misleading information that is put out to

the European Parliament."

"It is basically the governments of Canada and the United States, and the fur industry, that are perpetuating the myth that humane traps exist. It just leaves us to ask why, when we know the leghold trap is still being used in Canada and, even more so, in the United States," said Michelle Clausius, executive director of the Fur-Bearers.

The European Union has banned the import of wild furs, said Stanley Johnson, a former European Parliamentarian from Britain, and a former environmental consultant to the European Commission, the cabinet of the European Parliament.

"This movement launched here today, inside Canada, is of course of enormous importance because it's not up to us in Europe to try to tell Canadians how to trap your animals, all we can do is say we don't want their products. But, finally, if there are to be changes in trapping methods, this has to come from pressure brought from within Canada and the United States itself," said Johnson.

The Europeans simply want the leghold trap banned, Clausius added, and Canada has not made that gesture.

"Anything which is not the leghold trap will satisfy the requirements of the regulation, even a Conibear (trap). Anything which is not a leghold trap satisfies our concerns," Johnson said.

# News

## PUBLIC COMMENT INVITED

On Draft Project Report Specifications For The PAC-RIM LNG Project Application

PAC-RIM LNG Inc. has made an application for a project approval certificate under the *Environmental Assessment Act* for the PAC-RIM Liquefied Natural Gas (LNG) Project. The application is for approval of a natural gas pipeline that will run from Summit Lake near Prince George to the west coast, and for a liquefied natural gas facility to be located at either Prince Rupert or Kitimat. Prior to any government decision on the project, PAC-RIM LNG Inc. is required to submit a project report. The information to be included in this report is documented in draft project report specifications now available for public review. Once public comments have been received, they will be reviewed by the Project Committee. The project specifications may be viewed at the following locations:

- Burns Lake Public Library
- Fraser Lake Public Library
- Houston Public Library
- Kitimat Public Library
- Prince Rupert Public Library
- Smithers Public Library
- Telkwa Reading Centre
- Terrace Public Library
- Prince George Public Library
- Vanderhoof Public Library
- Vancouver Public Library

Copies of the draft project report specifications are available from the Environmental Assessment Office Project Registry, 1st Floor, 836 Yates Street, Victoria, B.C., V8V 1X4 Telephone: (604) 356-7441

The Environmental Assessment Office invites comments on the draft project report specifications to ensure that public issues and concerns are identified and addressed as part of the review process. Comments must be received by March 21, 1996 and should be forwarded to:

MARTYN GLASSMAN  
PAC-RIM LNG PROJECT COMMITTEE CHAIR, ENVIRONMENTAL ASSESSMENT OFFICE  
2ND FLOOR, 836 YATES STREET, VICTORIA, BRITISH COLUMBIA  
TEL: (604) 356-7479 • FAX: (604) 387-2208 • E-MAIL: EAINFO@GALAXY.GOV.BC.CA

All public and agency submissions will be available to the general public through the Environmental Assessment Office Project Registry as originally submitted and required by the *Environmental Assessment Act*. Your submission should indicate whether you wish your mailing address to remain confidential. All comments received by March 21, 1996 will be considered as part of the review.



Province of British Columbia  
Environmental Assessment Office

# Awasis Conference '96

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**SAVE TIME AND MONEY. PRE-REGISTER BY MARCH 15, 1996**  
Early registrations postmarked after March 15 will not be accepted. On-site registration will be available on a space available basis beginning at 7:00 pm, Wednesday, March 27 in the conference registration area of the Delta Bessborough (1-800-268-1133, conf. rate \$68 until February 28), Sheraton Cavalier (1-306-652-6770, conf. rate \$68 until March 3).

Early Registration (by March 15, 1996)	Late Registration (after March 15, 1996)	Mail to: AWASIS CONF. '96 919 Broadway Avenue Saskatoon, Saskatchewan S7N 1B8	For more information contact: Kevin Pilon ph: (306) 668-7490 fax: (306) 668-7488
1 day - \$90 2 day - \$150	1 day - \$150 2 day - \$250		

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# Bright could

By Tom French  
Windspeaker Contributor

TSUU T'INA FIBRE  
Alta.

Big things are in the air for the Tsuu T'ina Nation. The government of National Aboriginal Affairs is turning the land parcel owned by the CFB Harewood into a park.

Situated on the north side of the city limits, the land is intended for economic development. Pending on the outcome of the court rulings, the Tsuu T'ina Nation has a number of exciting projects before them.

Beaver Land Park is a project that has made a formal proposal to the Tsuu T'ina for the development of a film and sound park. The proposed studio will occupy 10 hectares and include a minute drive from Calgary.



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April 2-3,

April 17-18

April 29-30

May 30-31

For more i

# News

## Bright lights or big money could replace barracks

By Tom French  
Windspeaker Contributor

TSUU T'INA FIRST NATION, Alta.

Big things are in store for the Tsuu T'ina Nation. The Department of National Defence is returning the land presently occupied by the CFB Harvie barracks.

Situated on the Calgary city limits, the land is ideally located for economic development. Depending on the outcome of zoning rulings, the Tsuu T'ina have a number of exciting proposals before them.

Beaver Land Productions has made a formal proposal to the Tsuu T'ina for the construction of a film and sound production lot. The proposed studio would occupy 10 hectares within a 20-minute drive from downtown Calgary.

The proposal is spearheaded by Larry J. Crane, general manager of Beaver Land Productions. Canadian film and video industries have already toured the site, as well as various officials and industry suppliers. The studio would cater to the expected increase in filming of major motion pictures in Alberta. The sound production lot would also make Calgary a focus for the music recording industry.

The most controversial proposal is for the construction of a Native-run casino, hotel and entertainment complex. The proposal could be worth up to \$240 million and generate 2,500 jobs.

The potential revenue generating hotel and casino has many wrinkles yet to be ironed out. The first hurdle was cleared when the Tsuu T'ina voted to proceed on the project in a quietly held plebiscite Dec. 18.

The Tsuu T'ina are waiting on

a report from Conservative MLA Judy Gordon, head of the Alberta government's gaming task force before any major initiatives are launched for the casino proposal.

City charities and bingo organizations are worried about a reduction in their revenues if players are attracted to the larger stakes at the Tsuu T'ina casino. There is also the possibility of an increased need for gambling addiction counselling and a decision on who will pay for the extra services.

The Tsuu T'ina are proceeding slowly and trying to answer all concerns in the casino proposal. Other proposals include expanding the existing riding stables and horse racing facilities. All proposals are being carefully looked at by the Tsuu T'ina before any final decisions are made.

The Tsuu T'ina Nation sits on 26,000 hectares of rolling countryside southwest of Calgary.

## Pathways program replaced

OTTAWA

The federal government has signed framework agreements with three national Native organizations to establish guidelines for the delivery of human resources programs and services by and for Aboriginal people.

The three-year agreements, which come into effect April 1, replace the Pathways to Success federal job training program that expires March 31 with community-based job training.

Minister of Human Resources Development Lloyd Axworthy and Secretary of State for Training and Youth, Ethel Blondin-Andrew announced Jan. 23 that they had signed national framework agreements with the Assembly of First Nations, the Metis National Council and the Inuit Tapirisat of Canada to give Aboriginal groups more say in designing and delivering job training programs in accordance with their labor market needs.

Human Resources Development Canada will contribute \$200 million each year of the agreement. Beyond three years, "HRDC will work closely with Aboriginal organizations to ensure consistency with ... provinces in the field of training," a news release from HRDC states.

The principles cover issues such as equitable access, women's issues, inclusion of all individuals who qualify, adherence to HRDC's mandate, reporting and evaluation requirements, community and financial accountability, and appeal procedures. Along with the increased autonomy over training strategies, groups will have to clearly show they have provided programs for which they have received funds and that the programs have resulted in their people obtaining work.



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## University of Oklahoma

### HEALTH PROMOTION PROGRAMS UPCOMING EVENTS



**Wellness & Women VII Conferences**  
North - March 18-22, 1996 - Portland, OR

**Wellness & Native Men V Conferences**  
May 6-10, 1996 - Glorieta, NM

**"HOW TO" Training Workshops**  
Stress Management Instructor  
April 24-26, 1996 - Tucson, AZ  
May 13-15, 1996 - Reno, NV

**Native Fitness Certification Training**  
Spring 1996

**Youth Wellness & Leadership Institute**  
Summer 1996

**Conflict Resolution & Peace Making**  
April 11-12, 1996 - Portland, OR  
April 15-16, 1996 - Calgary, Canada  
April 23-24, 1996 - Tucson, AZ  
May 16-17, 1996 - Toronto, Canada

**Well Native Parenting Conference**  
September 10-13, 1996 - Minneapolis, MN

**Wellness & Spirituality VI Conference**  
October 6-9, 1996 - Tucson, AZ

**Leadership & Management**  
April 2-3, 1996 - Albuquerque, NM  
April 17-18, 1996 - Calgary, Canada  
April 29-30, 1996 - Minneapolis, MN  
May 30-31, 1996 - Toronto, Canada

**Native Youth Paths Conference**  
December 2-5, 1996 - San Diego, CA

**Native Women & Men's Wellness Conference**  
March 17-21, 1997 - San Diego, CA

For more information please call (405) 325-1790 or Fax (405) 325-7126

### ABORIGINAL WOMEN'S TEACHING CIRCLE

Every Thursday starting March 7, 1996  
from 5:00pm - 7:00pm **No charge**  
Eastwood School,  
12023 - 81 Street, Edmonton, AB

The Circle is aimed at providing women with an opportunity to gain knowledge and support from each other regarding problem issues they address in their lives. Issues explored will be decided by the women but may include some of the following:

- 1) Abusive relationships
- 2) Substance abuse
- 3) Witnessing abuse as children
- 4) Self esteem and communication
- 5) Dealing with anger
- 6) Taking care of yourself
- 7) Isolation and connecting with community supports

REFERRAL: Self referrals are welcome as well as referrals from community agencies. Please call Sue Languedoc at (403) 488-0327 for more information.

## Behavioural Support Services - Northeast Region

### Request for Proposals

Proposals are invited from interested contractors and organizations wishing to provide Behavioural Support Services for adults of the Services to Persons with Disabilities program. These services include providing support and training and development of a behaviour management plan. Psychological supports are required in the development of the behaviour management plan, assessments and supervision of staff.

Services are required in the Lac La Biche, Athabasca, Westlock, St. Paul, Bonnyville, Fort McMurray and Vegreville areas. Proposals may be submitted for any or all of these communities. The contract may be awarded to more than one service provider.

This contract will be based on Fee for Service for the period beginning after April 1, 1996 to March 31, 1998. Proposals must be received by 1:30 p.m., March 28, 1996. Faxes and late proposals will not be accepted.

Please submit proposals to:  
Alberta Family and Social Services  
Box 1410, 15 Nipewan Road  
Lac La Biche, Alberta TOA 2C0

To receive an information package, please contact Charmaine Hammond at 623-5283.

To be connected toll free, dial 310-0000.

The lowest bid tendered will not necessarily be accepted. Alberta Family and Social Services reserves the right to accept or reject any or all submissions in whole or in part.



FAMILY AND SOCIAL SERVICES  
Northeast Region

## Congrats and concerns over the Nisga'a agreement

Well, it's about time.

With the signing of the Nisga'a treaty agreement in British Columbia, Aboriginal Canada has taken a step into the 21st century. After the millennium, we will see a rush of such treaties, but congratulations are in order to the Nisga'a now, who have been pushing for this agreement since the 19th century.

Congratulations are also in order for the other parties in the deal: the governments of British Columbia and Canada. For though they came to the table generations late, they have managed to weather political storms and create a document that all three governments could sign. That is no mean feat.

That's the big picture.

The details are such that they cause us considerable concern.

First of all, what must be remembered is that this is not a treaty. It is the framework upon which a treaty *may* be built. Note the word "may."

B.C.'s premier, as well as the province's opportunistic opposition leaders, have said that the agreement is still to pass through the court of public opinion. In today's anti-Native climate, that's going to be a rocky road.

There are zealots on all sides sniping at this agreement. The treaty must "move through the political process." What the agreement eventually yields remains to be seen.

Looking at what we have here, not at what may be, also concerns us.

In many ways, the Nisga'a have gained the sovereignty over their land in law that should always have been theirs in practice.

In others, however, they have made of their First Nation a municipality. A grand one, perhaps, but a municipality, nevertheless.

In gaining the ability to tax people in their Nation, the Nisga'a have allowed the provincial and federal governments to take the ability to tax Nisga'a citizens. The First Nation now has the taxation powers of, say, a town.

In matters of the environment, wildlife protection, health and safety, and criminal law, the Nisga'a agreement basically recognizes the existence of "senior governments," as Vaughn Palmer put it in the *Vancouver Sun*. Laws passed outside the Nisga'a territory will apply to Nisga'a citizens or, as we now will see them, to Nisga'a residents.

On the other hand, the Nisga'a gain full power within their borders to deal with matters of language and culture, employment, public works, transportation, traffic regulation, land use and marriage, as well as powers of "consultation" in other areas.

It took nearly 20 years at the table to get *that* much hammered out. It should not be dismissed as no achievement at all, by anybody.

If the agreement, which also includes title to land and cash settlements, works out well for the Nisga'a people, we're all in favor of it.

For them.

Our concerns, outlined above, are for the other 47 bands and councils in B.C. who are at the treaty table, or approaching it.

Canada and B.C. will try to look at the major concessions by the Nisga'a — tax status, primacy of Canadian law, lack of guaranteed access to their essential commercial fishery — as ground taken. The next First Nation up to bat will have to reclaim it, if they do not want to concede it off the get-go.

It's always been tough to counter the phrase "Well, they didn't mind. Why should you?" And we fear that other bands will hear that all too often.

For now, congratulations to the Nisga'a.

And best of luck to other First Nation treaty negotiators. We fear you're going to need it.



## Is Canada the Switzerland of the north?

### GUEST COLUMN

By Jack D. Forbes  
*University of California, Davis  
Native American Studies*

The French-speaking Quebec citizens of Canada are considering taking steps to separate from Canada. Tragically their desire to separate and to establish French language and culture as supreme within the province of Quebec, without granting a similar right of separation to Indigenous Canadians, is a continuation of the old tradition of Eurocentric colonialism.

The Inuit and Cree peoples living within the current boundaries of Quebec are making it very clear that they do not wish to be part of a separate Quebec and that they will choose to remain in Canada.

The French Canadians of Quebec picture themselves as an embattled nationality, oppressed by Anglo-Canada. They are blind, however, to the fact that the original Canadians have been far more oppressed than have the Quebecois and

that French colonialism with its near worship of a European language can be very oppressive to speakers of original North American languages.

Certainly, the Native peoples of Canada possess every bit as much a right to self-determination as do the French-speaking people. The boundaries of Quebec are the end result of a process of colonialism and are quite arbitrary. They were created by anglo-Canada and can be challenged by both the Indigenous people and the other provinces of Canada.

In any case, any thinking person must admit that an original Canadian has just as many inherent rights to self-realization as does a speaker of a European tongue.

But there is another way.

I have long hoped that Canadians of all cultures would come to see that they can follow a different model; the model of Switzerland, where the German, Swiss Roman (French), Italian, and Romansch-speaking populations all have an equal dignity and right of cultural and linguistic autonomy.

Moreover, the various dialects of German, such as Bernese, are freely spoken. Switzerland is made up of a number

of states, which enjoy much more political independence than do Canadian provinces or American states.

Perhaps it is out of place for a Native North American from the United States to speak up about Canada's future. But I believe I have that right because what effects Canada and especially the original Canadians will directly affect all Natives. If a war breaks out over the separation of Quebec, and if Quebec attempts to rule the Crees and Inuits by force, it will directly affect all of us. On the other hand if Canada is able to develop a new kind of federated society where different ethnic groups and regions can have genuine autonomy, that well may serve as a beacon light for all of us who seek a greater measure of self-realization.

Canada should become so attractive to Native people that perhaps Greenland and even Alaska might eventually wish to unify with a new Canada. Isn't that worth talking about?

My hope for Canada is that the Euro-Canadians can give up their foolish feelings of cultural superiority and their greed for Aboriginal resources long enough to imagine what a truly democratic society might be

# Wind speaker

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# Letters to the Editor

## Dene people unjustly done

Dear Editor:

Thank you for a very interesting paper. It was with interest that we read the letter to the editor Jan. '96 re: *North of 60*. We are in agreement with Narcisse Sangais. We watch the program and are disgusted with the way the Dene people are portrayed.

My husband and I have the honor of having many friends in Hobbema. We spend a lot of time with the Native people there, taking part in their round dances, powwows, etc. We have not seen unhappy people there, as indicated in *North of 60* of the Dene. Everyone we meet always has a smile and handshake for you.

We do not need shows like *North of 60* to down grade the Native peoples. The government and news media (not including *Windspeaker*) do enough of that. For instance, they (media) reported how much it costs the taxpayer to send troops, etc. to Oka, but never mention Bosnia.

Keep up the good good work.

Sincerely,  
Griff and Gladys Jones



File Photo

Writer to *Windspeaker* finds the CBC television show *North of 60* does nothing to capture the true nature of the Dene people of the N.W.T.

## The Wizard of Oz story: Believe it or not

Hey everyone,.....remember the *Wizard of Oz*?

Well, there is a "real-life" version of this story, and it's only slightly different than the film version.

The "real-life" version doesn't have the wizard or the good witch, however the "real-life" version does have the evil, wicked, oppressive witch; the flying monkeys; the tin man; the scarecrow; the lion; the munchkin; and the evil witch's palace. (The evil witch's palace is in Leavenworth, Kansas. And she has other castles, too.)

In the "real-life" version of Oz, there is a captured person, unfairly and unjustly imprisoned. Played by Dorothy in the film, in "real-life" the prisoner is an Indian man, a political prisoner: Leonard Peltier.

In the "real-life" story, the

evil, oppressive witch is played by the U.S. Department of Justice (DOJ) and the FBI.

The "real-life" flying monkeys are played by the government prosecutors and federal judges.

The "real-life" tin man is played by President Clinton. (If he only had a heart, he would find the compassion to pardon — free— Leonard Peltier.)

The 'real-life' scarecrow is played by the U.S. Pardon Attorney, Margaret Colgate-Love. (If she only had a brain, she would have, long ago, recommended a presidential pardon for Leonard Peltier.)

The "real-life" lion is played by the U.S. congress. (If congress only had courage, senators and congressmen would be reopening Leonard's case, holding hearings and pressuring the president to

grant "executive clemency" to Peltier.)

So, now, let us not forget the evil witch (DOJ/FBI).

The "real-life" evil witch is one million times more powerful than the film witch. And, remember, there is no wizard or good witch to help stop the evil witch.

So, now we come to the helpful munchkins. The "real-life" munchkins are played by all sincere, non-violent, concerned U.S. and world supporters of freedom and justice for Peltier. In other words, the "real-life" munchkins are freedom fighters. (As long as Leonard remains "caged", none of us are free.)

Now, how will the "real-life" munchkins be successful in their attempt to secure freedom for Peltier?

Well, remember the "real-life" evil witch is very, very

powerful. So one bucket of water will not be enough to stop her evil. The munchkins will need hundreds, thousands, and millions of "buckets-of-water."

But, of course, in "real-life" these buckets will not be filled with water....these buckets will be filled with letters to DOJ/FBI officials and will request the immediate release of Peltier. Letters to senators and representatives urging them to hold hearings on Leonard's case; letters to the president requesting an executive clemency for Leonard; journalistic articles to expose certain DOJ/FBI officials; rallies; protests; demonstrations; sit-ins; songs; teach-ins; speak-outs; prayers; telephone-calls; posters; walks; marches; all directed at the evil witch, through the tin man, the scarecrow and the lion.

Please, everyone, help make this "real-life" story conclude with a happy ending: Freedom for Peltier.

Contact your local "Leonard Peltier Support Group," and join now.

Write letters. Make phone-calls. Rally your friends and families to the cause. Rally your local and regional media.

(Imagine if it was you that was unjustly imprisoned.)

Get involved. (No one can afford not to.)

Let us all work together in unity, and fill the buckets of water, so we can soak the evil witch, this year (1996).

People (munchkins) unite. Help free Leonard Peltier, now.

This action must be a collective and concerted effort.

Yours truly,  
W.J. Davey III

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it is out of place for orth American from States to speak up ada's future. But I e that right because Canada and espe- riginal Canadians y affect all Natives. eaks out over the f Quebec, and if mpts to rule the quits by force, it will ct all of us. On the if Canada is able to ew kind of federated ere different ethnic l regions can have tonomy, that well as a beacon light for ho seek a greater self-realization.

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## OTTER



By Karl Terry





## How to make love to an Aboriginal without sexually appropriating him

It wasn't too long ago when Lee Maracle, the well known Native writer turned actress, and I were having a lively conversation at a downtown watering hole. The subject at hand: the exciting growth and expansion of Native literature. Something we both have a familiarity with.

In recent years, there have been many inroads and directions explored by Native writers. We have produced biographies, comic adventures, dramatic novels, searing political attacks and a plethora of theatrical plays all to be enjoyed.

But, we noted, there were still a few unexplored avenues of expression that had not been, as yet, tested. Erotica, for some unknown reason, sprang to our minds.

Pooling our experiences, we both had come across a few poems and some theatre that bordered on the erotic, but other than those few samples, the pickings were pretty lean. And knowing that nature hates a vacuum (not to mention two writers in search of a good idea), we toyed with the idea of editing a book of Native erotica (not to be confused with Native neurotica, of course). Between the two of us, we knew we could put together the finest samples of literary love Native writers had to offer. Page upon page of pounding pulses, sweaty skin, heaving bosoms. Why should white people have all the fun?

The closest I had ever come to the concept was a book of so-called erotic legends I had read as a teenager. Called *Tales from the Smokehouse*, it featured a series of amorous adventures with such characters as Big Arrow, narrated by men in a sweatlodge.

Compiled and written by a



### Drew Hayden Taylor

white writer, some of the tales had a decidedly contemporary setting and feel to them. The fact that one of them takes place in Montreal during Expo '67 leaves me to doubt their authenticity.

The more we talked about our little project, the more excited we became. First, we had to discuss what the parameters of the collection would be. Specifically, how would we define Native erotica? What separates our erotica from other types of erotica? My argument was the real difference between the two was that, in Native erotica, there are no tan lines.

However, the former journalist in me saw the need to research this properly before the writing could take place. Some have argued that one type of Native erotica (stories about Natives, not by Natives) is already alive and well and available at your local book store. Much like *Tales from the Smokehouse*, non-Native writers have tapped into the lust, filled Aboriginal angle long before Lee and I came up with our hot and heavy little idea.

A visit to the historical romance department of my substantial bookstore and I encountered an amazing selection of such literature featuring Native men. They are well muscled,

dressed in a taut, laced buckskin breech cloth, and always leaning at a 45-degree angle with a follically and mammarily blessed woman (almost always fiery, independent and white) who is willing to loosen the ties that bind, if you know what I mean.

Here is random sampling of what's available:

*Wild Thunder*  
by Cassie Edwards

"You have come to see the horses," Strong Wolf said. Suddenly, alone with him, his night black eyes stirring her insides so pleasurably, Hannah went to him framing his face between her trembling hands, hardly able to believe that she could be so bold, so reckless. She brought his lips to hers.

When his arms pulled her against his iron hard body, his head swam with the ecstasy of the moment. Strong Wolf whispered against her lips "you want to see the horses now?" His touch stroked her back. The heat of his touch reached through the thin fabric of her cotton blouse.

"Later" Hannah whispered back, her voice unfamiliar to her in its huskiness. Strong Wolf whisked her up into his arms and held her close as their eyes met in unspoken passion. He kicked the door shut, then kissed her feverishly as he carried her towards his bed.

An awful lot of whispering going on. I must learn to whis-

per more. And why do they always have names like Strong Wolf? Never anything like John, or Ted, or Herbie or ... Drew.

*Comanche*  
by Fabio

She was tired of fighting him. She curled her arms around his neck and let herself succumb, only a little, to the potent feeling White Wolf's nearness aroused. He trailed warm kisses down her jaw, the curve of her neck. Then she felt his hot breath and wet lips tickling her. Maggie moaned softly. She had never known such rapture could exist. The intensity of the pleasure racked her with chills. With a devastating urgency, her resistance faded.

Maggie felt free of her shadow of control. Her heart hammering, her flesh crying out for her husband's heed, she mused that she might be out of her mind, and she was in the arms of a wild, totally aroused savage, determined to have her.

Strong Wolf, White Wolf. They must be brothers. The Wolf brothers. They lived just down the block. Sounds like Hannah and Maggie could be related too. It seems they both have a fondness for "totally aroused savages." But then, who doesn't?

*Song of a Warrior*  
by Georgina Gentry

Passions flamed! "Green eyes, you are too innocent to know what might happen if I stay." Her heart skipped a beat. She was playing with fire, like a small child, suspecting the danger but too fascinated by the flame to back away while there was still time. Her whole being seemed controlled by heat and she couldn't control her words.

"Don't go," she said again. With a muttered curse, Bear turned and swept her into his embrace, holding her close against his powerful body. Willow

knew she couldn't stop him now even if she wanted to. She was horrified when she realized she didn't want him to.

Just another typical day on the reserve. Bear and Willow at it again, sweeping and embracing everywhere. I tried sweeping and embracing once. The woman thought I was going for her purse. I couldn't walk properly for a week.

*Shawney Moon*  
by Judith E. French

When his Shawney mother died, handsome halfbreed Stirling Gray left the noble tribe that raised him and crossed an ocean to become a British soldier and gentleman. Now he's returning to his homeland with a breathtaking new bride. A Scottish hellion wearing an ancient Celtic necklace whom he rescued from a hangman's noose.

Though his very presence inflames Cailin's heart with a vengeful fire, Stirling knows the dangerous beauty is his destiny. A love foretold in mystic visions that he must risk his passions, his pride and his future to win.

I'm a halfbreed. I've been to England. Well actually, it was three hours in the Heathrow airport, but it was still England. But for the life of me, I don't remember running across any Scottish hellions during my breakfast. Must have been an off day for them.

All things said and done, someday Lee and I will get this book off the ground. Is the world ready for it? Who knows. The world's just getting used to us not being stoic and silent. I don't know if they're ready for a little First Nations slap and tickle.

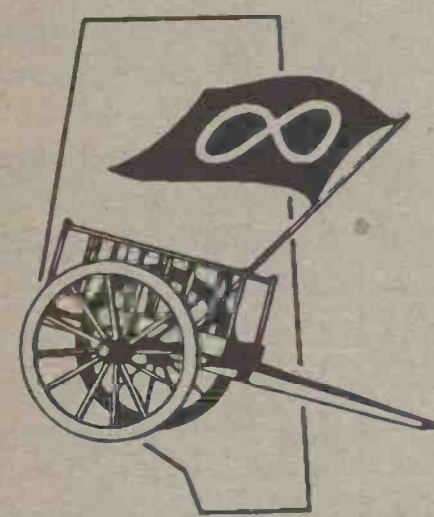
And what should we call the book of Aboriginal ardor? Again Lee and I argued. I had a suggestion. I wanted to call it *The night was dark and so was he*.

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## Dreamspeakers festival preparing for another exciting year

By Terry Lusty  
Windspeaker Contributor

EDMONTON

Despite cutbacks to the tune of \$120,000 last year, and another \$20,000 this year, Canada's only Aboriginal film and art festival is on stream and "actually ahead of schedule," reported its executive director, Sharon Shirt.

Budgets are definitely a determining factor in this year's Dreamspeaker event. "We learned to do some serious negotiating," Shirt said.

She's been impressed with the response from performers and film makers who have accommodated the festival organizers.

The 1996 budget has dropped to \$350,000 with most of that money earmarked for the entertainers and film makers. Cutbacks have steered the society to "establish good relationships with the corporate sector," and this will be pursued further, stated Shirt.

The financial picture has been partially brightened thanks to volunteer help.

The festival will require approximately 200 volunteers this year. Then, there are the profits from the sales of festival souvenirs and food.

Kokum's Kitchen's bright red bus will again make the rounds of the powwows and

other events in Dreamspeakers' continuing efforts to bolster its bank account.

Founded in 1992 with Greg Coyes as president, Dreamspeakers has offered some of the finest talent the Aboriginal world has to offer. Everyone, from singers such as Buffy Sainte-Marie and David Campbell to actors Gary Farmer and Tantoo Cardinal to film makers Alanis Obomsawin and Gil Cardinal have made an appearance in past years.

This year's line-up looks promising with confirmations from New Zealand singer Emma Paki, Oklahoma's rap singer-actor Litefoot, New York's Ulali, the Aztec Fire Dancers, the Inuit throat singers Tudjaat, B.C.'s Northern Shadow Dancers and the West Coast Haida drummers, singers and dancers. Winnipeg's classical guitarist Jason Tuesday and blues man Billy Joe Green are also confirmed.

Then there's the Dene Tha drummers-singers, Kikino Northern Lights — a Metis jiggling-square dancing group, hoop dancer Dallas Arcand, Mens Traditional Dancers from Alberta's Paul Band, drama artist Don Burnstick, rap singers World Citizen and more. They will perform May 24 and 25 from late morning until late evening at Edmonton's Argyll Velodrome at 6850-88 St.

As for film, workshops at the Edmonton Inn will feature con-



File photo

Despite budget difficulties, the organizers of this year's Dreamspeakers' film and art festival is dishing up a fine line-up of entertainment, including Tom Jackson and rap singer Litefoot.

tributions from veteran and budding film makers. Their workshops run 8 a.m. to 5 p.m. with film screenings 7 p.m. to 9 p.m. May 21 to 24.

Exactly which films will be screened and which film makers will be involved "will be finalized by the end of March," said Shirt, who adds that this

year's retrospective will honor Graham Greene from 9 a.m. until noon on May 24.

A bonus May 21 to 24 will be the 9 p.m. to midnight "walk-up" entertainment of local and visiting singers and musicians. The doors will be open to the general public, although preference will go to paid delegates in the event

of overwhelming interest.

The gala banquet at the Edmonton Inn on May 24 will have actors Greene, Tom Jackson (master of ceremonies), Gordon Tootoosis, Adam Beach, Ryan Black and Litefoot all seated at separate tables which the public can "buy into" at an additional cost.

## Sainte-

### REVI

By Brian Wright  
Windspeaker Cont

Buffy Sainte-Marie  
*Up Where We Belong*  
EMI 1996.

The latest from First Nations musician Buffy Sainte-Marie, is much more than just an album (which would be the kind) and more than 30 years of recording.

The 15-track pop album *Up Where We Belong* contains selected material from her career going back to 1964 with her first guard release, *It's a Beautiful Day*, her latest album *Come On Stories*, released in 1994.

The album opens with a popular *Darling* D. Red Bull Singers version of Buffy. The album has an acoustic turn with the 1983 Academy Award-winning theme song *Up Where We Belong* from the movie *And the Winner is...*

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# Heavy-hitters vie for Juno hardware

By Terry Lusty  
Windspeaker Contributor

TORONTO

"And the winner is..."

This familiar phrase will ring out once again as the 1996 Juno Awards take place for the 25th time.

Scheduled for Sunday, March 10 in Hamilton, a Juno is set to go to one of five talented artists in the Best Music of Aboriginal Canada Recording category.

Without doubt, one of the strongest candidates for the award is nominee Susan Aglukark, an Inuit who hails from the tiny community of Arviat, N.W.T.

She is presently on tour, and just recently hit the stages in Calgary and Edmonton. Her latest album, *This Child*, is her second release.

Her first was the much-applauded *Arctic Rose*. Due to her touring and media exposure, Aglukark will likely prove one tough customer and is a good bet to take home the Juno hardware.

However, a strong contender may well be newcomer Jess Lee, with his new release, *Sacred Ground*.

Lee, now a resident of Edmonton, was the former lead singer of the now-defunct Midnight Rodeo Band which once charted in the Top 10.

Lee has some powerful material on songs like *Walking The White Line*, *Red River Cart*, *Sacred Ground* and *Red, White and Blue*.

Also in the Juno pack is "Wapistan" Lawrence Martin's album, *Message*. The album by Ontario's Martin features fine cuts with songs like *Mushkeego*



H. Ruckemann

Susan Aglukark is a strong contender for this month's Juno in the Aboriginal recording category.

and *Anishinabe*.

Additional contenders in the Aboriginal Canada category are Jerry Alfred and Medicine Beat

with *ETSI Shon 'Grandfathers Song'*, and drum group Red Bull Singers with *Dancing Around the World*.



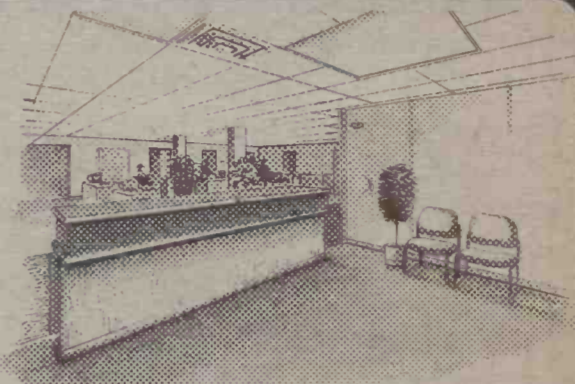
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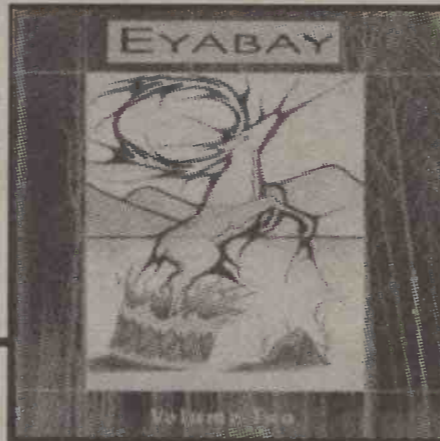
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## Metis publisher's 16th year

WINNIPEG

Pemmican Publications Inc., located in Winnipeg, is one of only a handful of book publishers in Canada who focus on Native peoples' literature.

The organization, which used to be known as the Manitoba Metis Federation Press, was incorporated in October 1980, as a Metis publishing house. Its mandate is to keep the memory of Louis Riel in the forefront of Manitoba history and to give Native people a forum to promote their own history and cultures through literature.

Pemmican aims to illuminate Metis and Aboriginal historical and contemporary issues, as well as to reveal the social and cultural fabric of Native life in an accurate and positive manner.

The company markets to adults, young adults and children. Sometimes it collaborates with other organizations to produce culturally accurate educational books for school children.

It's a small press, dependent on grant money to operate. Support comes from the Canada Council, the Manitoba Arts Council, and Manitoba Culture, Heritage and Citizenship.

This year, funding has been cut, so Pemmican will only publish four titles — down from the eight or nine of the past two years, managing editor Sue MacLean said. Three will be

children's books and one is aimed at the adult market.

Most Pemmican literature originates in Saskatchewan, Manitoba and Ontario, with a trickle from other provinces. Illustrators for the books are scattered around the country.

Titles are selected by a five-member board of directors that includes teachers and is headed up by the president of the Manitoba Metis Federation. Three in-house staff members handle the business side of producing and marketing the books, with most editorial work being contracted out. The company has two Canadian distributors and one in the U.S.

MacLean said Pemmican books consistently win awards. She cited George Lalor's *The Foot of the River* and *Sagkeeng*, which both received a certificate of merit for work on Manitoba history in the Margaret McWilliams medal competition. Neal Putt's *Place Where the Spirit Lives* was awarded the Prix Manitoba Award for Heritage in 1992. Jordan Wheeler's "Hearse in Snow," a novella from the book *Brothers in Arms*, became a half-hour CBC television drama in 1990, as part of the media giant's cultural series *Inside Stories*.

Pemmican Publications' illustrators get recognition, too. Terry Gallagher won the Canada Council Illustration Award for her contribution to *Murdo's Story*.

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# Native languages promoted

By Mrs. Noah Black  
Windspeaker Contributor

**YELLOWKNIFE**

Native peoples' languages are receiving a boost in the Northwest Territories in March as a result of a new award program announced in the Legislative Assembly by Premier Don Morin.

Aboriginal Languages Month and Francophone Week is an offshoot of the week originally designated by the Assembly of First Nations to recognize, preserve and advance First Nations languages, said Official Languages Group spokeswoman Elizabeth Biscaye.

According to a brochure distributed by the Official Languages Unit in the N.W.T., the premier established the Community Language Leader Award to encourage people who "are committed to promoting the daily use of their language."

The award is meant to promote the daily use of Chipewyan, Cree, Dogrib, Gwich'in, Inuktitut, Inuvialuktun, Inuinnaqtun, North Slavey, South Slavey and French. These will be grouped under three main categories: Dene and Cree, Inuktitut and French, for the purpose of judging.

A 1991 census supplied by the Official Languages Unit lists 18,005 speakers of Inuktitut; 2,825 Slavey; 2,385 Dogrib; 755 Chipewyan; 310 Gwich'in and 330 Cree. It also lists 3,575 French speakers and 52,345 English speakers in the N.W.T.

"Any resident of the Northwest Territories who promotes the use of their language in their daily activities on a volunteer basis may be nominated for the award," the brochure states. English is not included because it is the predominant language in the N.W.T. Biscaye estimates that about half the population speaks English in addition to an Aboriginal language.

The premier will appoint a five-member panel to select finalists from each official Aboriginal language and French. Three panelists are confirmed so far: Joel Tremblay, the language coordinator for the Department of Justice; Philip Mackenzie, the language committee co-ordinator with a school language centre that teaches Dogrib; and Ron Cleary, a linguist and North Slavey speaker from Deline, N.W.T.

The finalists' names will be resubmitted for consideration for the Community Language Leader Award.

Each winner will receive a plaque and \$250. The award recipients will also each select a recognized group involved in language development to receive a \$250 donation made in their name.

By Feb. 7, about 25 nominations had been submitted, but every language group had not yet submitted a name. Nominations closed Feb. 9.

The Languages Services Branch in Edmonton is not undertaking a similar initiative, according to the manager of international languages with Alberta Education, John Sokolowski.

"What we have done to promote Aboriginal languages in our department," Sokolowski said, "is we have put out a little information pamphlet to say what Aboriginal languages are taught and where." He said people can call him at (403) 427-0929 if they want the pamphlet.



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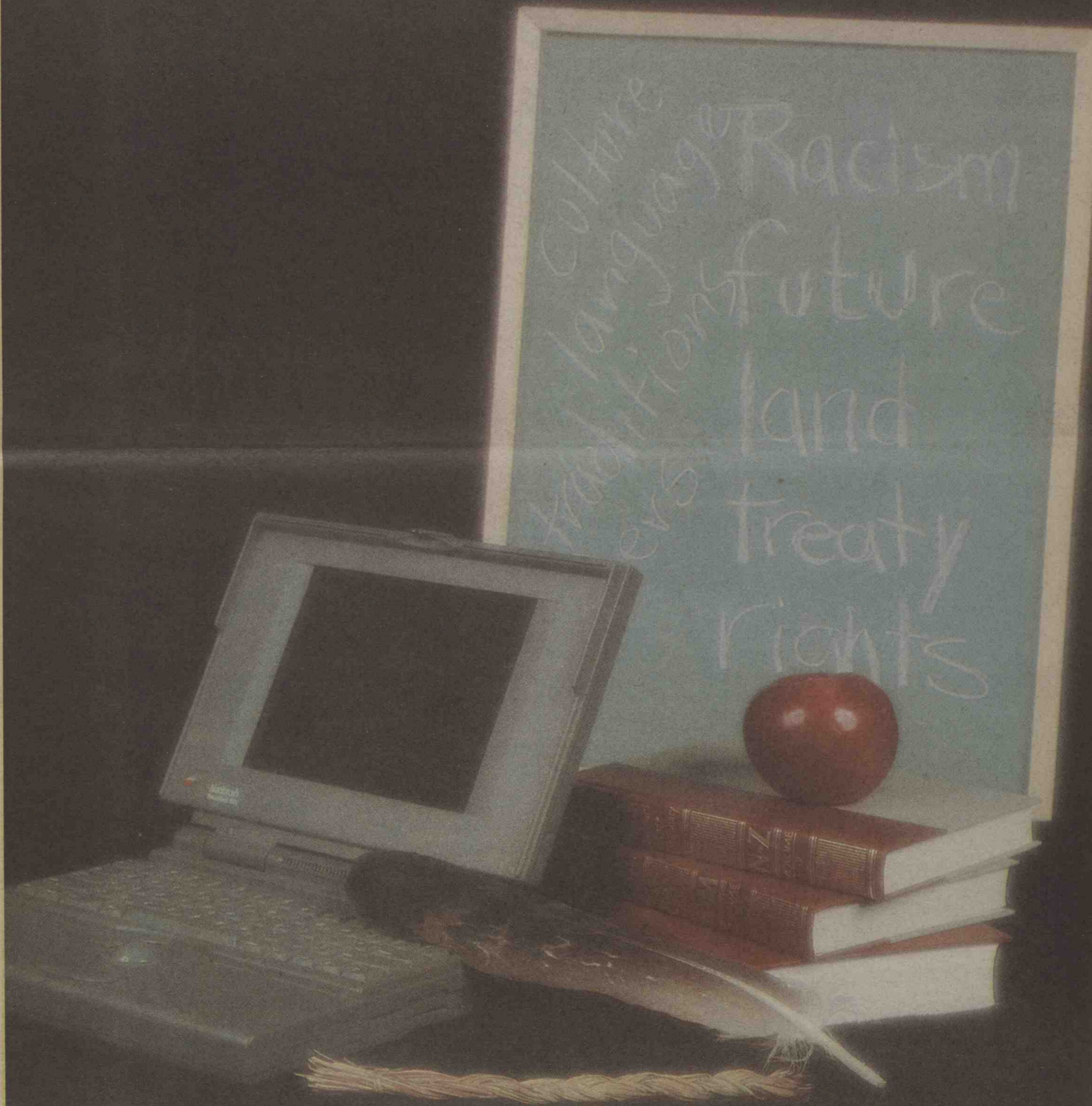
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to a variety of viewpoints, so that they may better make informed decisions for themselves and for their communities.

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Further, many non-Aboriginal people do not understand the issues that impact Aboriginal people. *Windspeaker's Classroom Edition* is intended to break down barriers and increase understanding between cultures.

## vision

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## comments

We want your input on our first Classroom Edition. Please get involved in improving future editions. Students, teachers, educators, community leaders - your views and opinions are important to us and to readers of future editions.

We welcome your letters, phone calls and faxes (we will have e-mail and an internet home page in the summer). Letters and faxes must be signed and include an address and phone number if they are to be considered for publishing in the next Classroom Edition in September, 1996!

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*Windspeaker's Classroom Edition* is published by *Windspeaker*, a division of the Aboriginal Multi-Media Society of Alberta (AMMSA) - a non-profit Aboriginal organization dedicated to improving communication for and about Aboriginal people.

AMMSA also publishes *Alberta Sweetgrass* and operates CFWE-FM "The Native Perspective."

This publication was proudly completed without government financial support.



KAHNAWA

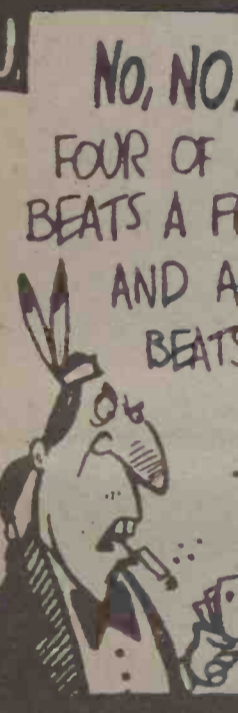
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By Debora L  
*Windspeaker*

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## QUESTION

- 1) Is racism
- 2) Should children
- 3) If a Native people



KAHNAWAKE, Que.

The Kahnawake school authority moved to bar students not on the Mohawk Registry from the community's schools.

The directive affects 39 out of the 850 students now enrolled in Kahnawake who are considered to have less than 50 per cent Mohawk blood.

The Kahnawake Education Centre issued the directive on instructions from the Mohawk Council of Kahnawake. The centre's director, Mike Diabo, said the directive was motivated by political and not financial considerations. Essentially, the directive said students presently in school may finish the year but can't come back next year.

Students not on the community's Mohawk Registry were allowed to enter the Kahnawake school system after the 1990 Oka confrontation. There was concern for the children's safety if they were to go to an out-of-town school, but at the time the move was seen as being temporary.

The move by the school's authority comes in the midst of a long-standing debate within Kahnawake over membership in the band. The debate has been fueled by Bill C-31, which reinstated Natives who had lost their status, putting pressure on the



band council to integrate new band members.

The membership debate was further fueled when Kahnawake Peacekeeper Kyle Cross Brisebois was fired by the community's police force after he was ruled to have only 47 per cent Mohawk blood, less than the required 50 per cent.

5/95



WISDOM OF THE ELDERS...

### IT'S A FUNNY THING ABOUT CARTOONS...

By Debora Lockyer  
Windspeaker Staff Writer

SASKATOON

THE REPUTATION OF CANADA'S ONLY NATIONAL DAILY NEWSPAPER TOOK A NOSE-DIVE JULY 6 (1994) WHEN THE *GLOBE AND MAIL* PUBLISHED A CARTOON MANY NATIVE PEOPLE FOUND OFFENSIVE.

"I THINK IT'S VERY RACIST," SAID ISADORE CAMPBELL, VICE-CHIEF OF THE MEADOW LAKE TRIBAL COUNCIL IN SASKATCHEWAN. "IT'S A DIRECT SHOT AT THE ELDERS AND A DIRECT SHOT AT INDIAN PEOPLE AS A WHOLE." HE SAID THE ATTACK INFURIATED HIM.

A GROUP OF ELDERS ATTENDING THE ASSEMBLY OF FIRST NATIONS CONVENTION IN SASKATOON TOOK TIME TO DISCUSS THE CARTOON. THEY FELT THE PAPER WAS MAKING FUN OF THEIR CULTURE.

THE 'WHITE MAN' LIKES TO MAKE JOKES AT THE NATIVE PEOPLE'S EXPENSE, ONE MAN SAID.

TONY JENKINS, THE CARTOONIST, DEFENDED HIS WORK, SAYING IT WASN'T RACIST BUT BASED ON FACT OR REAL LIFE. HE SAID THE INSPIRATION FROM THE WORK CAME FROM A STORY ABOUT THE KAHNAWAKE COMMUNITY'S REJECTION OF A CASINO PROJECT. THERE ARE ABOUT 60 BANDS WAITING IN THE WINGS TO GET INTO GAMING.

NATIVES ARE INTO SMOKING, DRINKING AND NOW GAMBLING, JENKINS SAID. AT ONE TIME, ELDERS WOULD PASS ON INFORMATION ABOUT HUNTING AND TRAPPING. NOW THE KNOWLEDGE THAT WILL BE PASSED DOWN WILL BE ABOUT GAMBLING, THE CARTOONIST SAID.

JENKINS ATTEMPTS TO TAKE THE POLITICAL ISSUES OF THE DAY AND MAKE PEOPLE LAUGH AND THINK. IT'S ONE MAN'S OPINION, HE SAID. THE INTENT WASN'T TO MOCK, BUT TO SHED LIGHT ON A DIFFERENT VIEWPOINT.

718-31194

## COMPLAINTS LODGED AGAINST RADIO STATIONS

By Debora Lockyer  
Windspeaker Staff Writer

KAHNAWAKE, Que.

Kahnawake councillor Billy Two Rivers is still waiting for a response from the CRTC regarding his complaint that two Quebec radio stations were in contravention of radio regulations when they broadcast racist and disparaging remarks about Indians over the airwaves.

The CRTC is investigating numerous complaints about program content from Chicoutimi, Que. radio station CJMT and CKRS of Jonquiere, Que. The

offending broadcasts were made as long ago as March 1993 and as recently as November (1994).

Two Rivers said Natives were often referred to as "savages" on the air and, in the case of CJMT, listeners heard a regular contributor to the program suggest a good way of solving Quebec's problems would be to arm a couple of white people and kill a couple of Indians.

"I think there are going to have to be a couple of rifles that come out. And after that — I know the Indians, I've studied them for 500 years — the very minute one falls, the others flee," said

CJMT's Serge Cloutier in a November 1994 broadcast.

Two Rivers said the stations have tried to make light of the remarks. He said someone got a professor to say that "savage" in Old French meant something that was free. But words change meaning over the years and the argument doesn't hold water, said Two Rivers.

Two Rivers isn't sure how the station intends to pass off the comments made by Cloutier.

"I have to ask, who is the savage? In today's terms, who is the savage?"

5/9-22/94

#### QUESTIONS:

1) Is racism hate?

2) Should blood quantum be used to exclude children from attending school?

3) If a Native person tells a joke that belittles Native people, is it racist?

4) The two articles above deal with examples of freedom of speech. Is there a difference and is one more acceptable than the other?

5) Should freedom of speech be limited?

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# Environmental study comes up short

By Debora Lockyer  
Windspeaker Staff Writer

DAVIS INLET, Labrador

A total of 130 deficiencies have been identified in a review of a Department of National Defence environmental study on military flight training in eastern Quebec and Labrador.

The review of the study, commissioned by the Innu Nation, Conseil Des Atikamekw et des Montagnais and Naskapi Band of Quebec was released July 28 (1994). It critiques National Defence's environmental impact statement of April 21(1994).

Many aspects of the environmental impact statement are not just bad science but deceitful, said Daniel Ashini, an Innu Nation spokesman.

He said the government purposefully avoided mentioning certain military practices because they would delay the public hearing process.

He cites the military's use of chaff as an example of these omissions. Chaff consists of thin metal strips that are released into the air from the aircraft to confuse enemy radar systems. Farmers in the United Kingdom have concerns about the use of chaff because some livestock have died or suffered illness from eating the substance, said Ashini. The DND purposefully deleted its use of chaff from the project description, he said.

Other concerns include the DND's proposal to create one giant flying zone for its low-level flight training.

This flight zone is part of the DND's avoidance program where military flight training is limited to less noise-sensitive areas. It requires Allied air force pilots to avoid wildlife, Innu and Inuit camps and sports fishing camps.

The Allies have complained the avoidance restrictions have reduced the airspace needed for training. They have threatened to leave Goose Bay unless the avoidance program is significantly reduced, reads the review.

New areas in the flying zone have not been properly studied for wildlife and human land use, the review states. A comprehensive program is incompatible with the needs of the air forces training at Goose Bay, it concludes.

This is the eighth year of an environmental assessment process and the 14th year of modern low-level flight training. Only one research project has been funded to study the impact of military flying on wildlife, specifically the Red Wine Caribou herd.

While the DND has conducted surveys to identify concentrations of wildlife, no research has been conducted to explain how black ducks, peregrine falcons and Harlequin ducks or other wildlife may be affected, the review reports.

Aboriginal groups are also concerned the DND analysis has not included an assessment of the impact of military training in regard to the economic options of the Innu.

The Innu would like to pursue the area of outfitting and adventure tourism, but the DND and the Newfoundland government actively discourage these activities because they eliminate air space for training, the report accuses.



*level  
flight  
training*



## Flight increase angers Innu

By Linda Caldwell  
Windspeaker Staff Writer

OTTAWA

The federal government's decision to almost triple the number of low-level training flights over Labrador has outraged the Innu who live and hunt in the area.

The announcement is just another "sad chapter" in the history of relations between the Innu and the Europeans, said Daniel Ashini, Innu Nation spokesman.

Defence Minister David Collenette said Ottawa will negotiate with its NATO allies to increase the flights from the current 7,000 to 18,000 a year.

The decision follows the recommendations of a federal environmental assessment panel, which studied the effects of low-level flights. While the panel recommended doubling the flights, it also admitted that the effects of low-level flights are not known.

Innu people who hunt and trap in the area say the flights disturb wildlife and people and will ultimately destroy their way of life. The planes fly over the lakes — 30 to 40 times a day — killing the fish the Innu depend on for food, said spokesman Jean Pierre Ashini.

"The noise they make is probably twice as loud as thunder," Jean Pierre said, and the planes fly so fast there is no warning of their approach. Children are so frightened by the noise, they stick close to their parents, which affects their independence. The noise also affects caribou, and Elders say the animals are miscarrying and dying for no apparent reason.

Collenette argued that, besides pumping \$100 million per year into the Labrador economy and employing several hundred people, about one-third of them Aboriginal, the flights are necessary.

"Nations such as Canada continue to believe that their defence policies require the operation of jet fighters and low-level training to escape detection of radar and other monitoring," Collenette said.

**Should \$100 million and job creation take precedence over environmental and cultural concerns?**

**Would you welcome this type of training in your community?**

**Should the rights of a few be subverted in order to serve the needs of the many?**

**If the military's job is to protect Canada and Canadians, is it living up to its responsibility to the Innu?**

On June 28, 1985, sections of the Indian Act were declared in violation of the Charter of Rights and Freedoms and Bill C-31 became law.

The bill, which restored Indian status to 118,000 Indians who had lost status was challenged by three Alberta First Nations; the Sawridge First Nation in northern Alberta, led by Chief Walter Twinn, the Tsuu T'ina First Nation located outside Calgary and the Ermineskin First Nation of Hobbema.

A July 6 (1995) decision supporting Bill C-31 was brought down by the courts, much to the delight of many C-31 Indians. But on July 24 (1995), the plaintiffs announced they would appeal the court's decision. Those people who lost their Indian status under the Indian Act included:

- Native women who married non-Native men. (Native men who married non-Indian women did not lose their status and their wives were allowed to live on reserve and became status Indians.)
- Indians who were "enfranchised," for wanting to vote, to drink, to own property, to live in another country, or to become a lawyer or clergyman.
- Indians who took scrip (which gave them \$200 and a quarter section of land in return for their Indian status and the status of their descendants).
- Indian children who were illegitimate.
- Indians who served in the Armed Forces.

# BILL C-31:

## The Challenge

"IT'S BAD ENOUGH THAT WE WERE STRIPPED OF OUR RIGHTS BECAUSE OUR MOTHERS MARRIED OUT OF OUR BAND — MARRIED NON-ABORIGINALS—THE CHILDREN WERE DISCRIMINATED AGAINST. THE WHITES DIDN'T WANT US BECAUSE WE HAD INDIAN IN US. INDIANS DIDN'T WANT US BECAUSE WE HAD WHITE IN US. WE DIDN'T BELONG ANYWHERE"

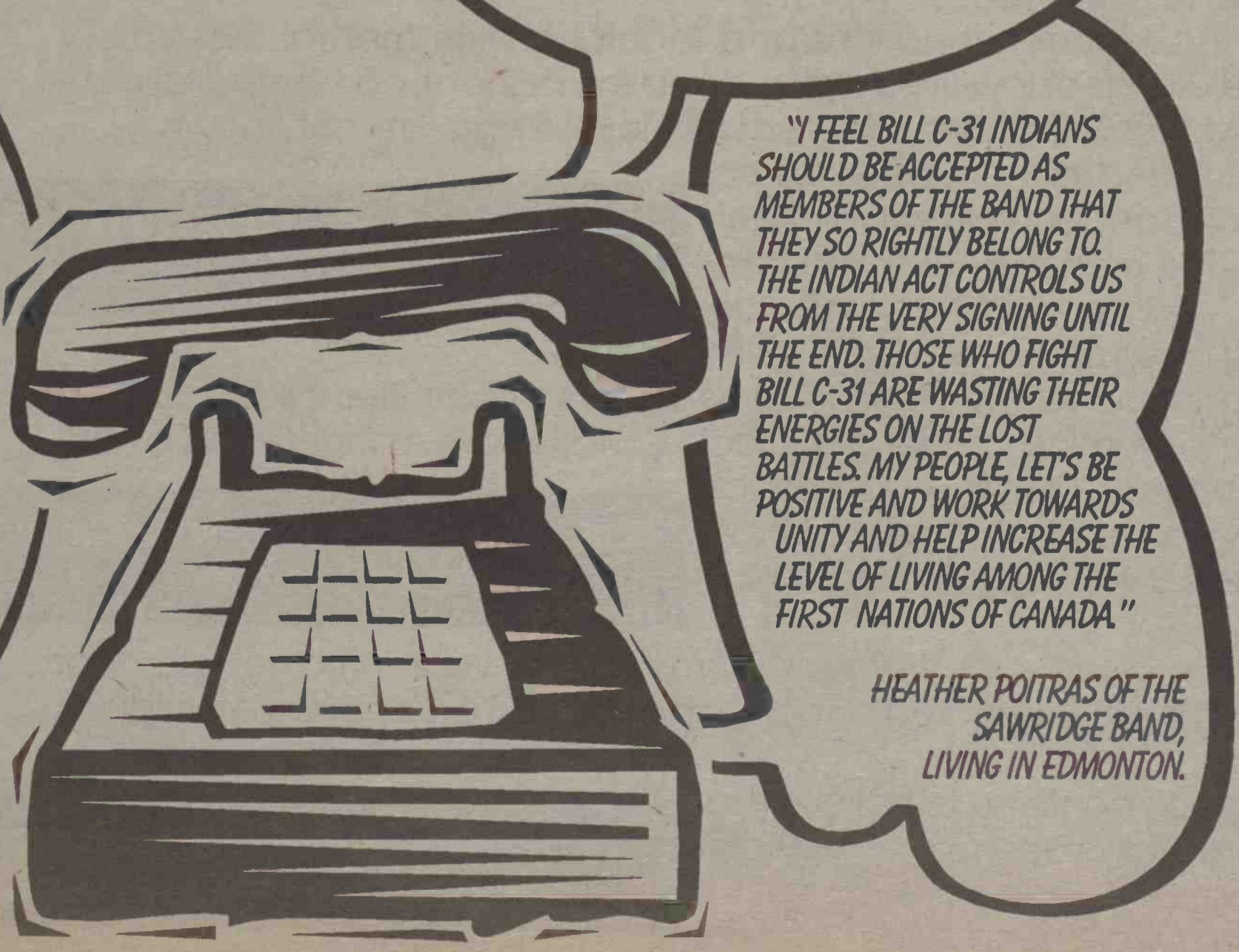
YVONNE STUDLEY,  
MEMBER OF THE KITAMAAT FIRST NATION IN B.C.,  
NOW LIVING IN THOMPSON, MAN.

"I AM MYSELF A C-31 AND I'M LUCKY BECAUSE OF IT. I'M GLAD THAT WE HAVE BILL C-31, BECAUSE IF THE GOVERNMENT DIDN'T TAKE ME BACK, THEN I WOULDN'T BE ABLE TO PASS ON MY INDIAN HERITAGE TO MY CHILDREN."

JAMES DELORME  
OF THE COWESSES FIRST NATION, SASK.  
NOW LIVING IN THE COAST SALISH TERRITORIES.

"I THINK THAT BANDS SHOULD ACCEPT BILL C-31, BECAUSE THESE ARE OUR PEOPLE. THESE PEOPLE ARE ABORIGINAL. THEY ARE OUR BROTHERS, OUR SISTERS. THEY ARE ALL FAMILY. I FEEL THAT ABORIGINALS WHO DISCRIMINATE AND LAUGH AT BILL C-31S DO NOT EVEN REALIZE THAT THE GOVERNMENT OF CANADA IS LAUGHING ALONG WITH THEM AND AT THEM."

BRUCE MCGREGOR  
OF THE SAGAMOK  
ANISHNAWBEK FIRST  
NATION, ONT.



"I FEEL BILL C-31 INDIANS SHOULD BE ACCEPTED AS MEMBERS OF THE BAND THAT THEY SO RIGHTLY BELONG TO. THE INDIAN ACT CONTROLS US FROM THE VERY SIGNING UNTIL THE END. THOSE WHO FIGHT BILL C-31 ARE WASTING THEIR ENERGIES ON THE LOST BATTLES. MY PEOPLE, LET'S BE POSITIVE AND WORK TOWARDS UNITY AND HELP INCREASE THE LEVEL OF LIVING AMONG THE FIRST NATIONS OF CANADA."

HEATHER POITRAS OF THE  
SAWRIDGE BAND,  
LIVING IN EDMONTON.

The eight-month court challenge heard testimony from women who had lost their status, Elders and other witnesses. The plaintiffs insist that the case is about who controls band membership.

Of the more than 600 bands in Canada, a total of 79, or 13 per cent, face a potential population increase of more than 100 per cent. The majority, 379 bands, or 62 per cent, face membership increases of between 10 and 30 per cent. The Native Council of Canada conducted a random survey of Indians affected by Bill C-31, and less than one-half of those surveyed wanted to return to the band. Of those, about 70 per cent wanted band membership so they could regain some of their culture, not to go home to live on the reserve.

EDMONTON

Editor's note: the text of a press release from Sawridge, Tsuu T'ina and Ermineskin Nations.

On July 6 Judge F. Mu... of the Federal trial division... missed our cl... sections of th... Act are un... tional as bei... sistent with... of the Cons... Canada by... the Aborigina... rights of Ind... First Nations... their membe...

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## EDMONTON

*Editor's note: This is some of the text of a July 24 joint press release of the Sawridge, Tsuu T'ina and Ermineskin First Nations.*

On July 6 (1995), Judge F. Muldoon of the Federal Court trial division dismissed our claim that sections of the Indian Act are unconstitutional as being inconsistent with section 35 of the Constitution of Canada by infringing the Aboriginal and treaty rights of Indian Bands or First Nations to determine their membership.

We will appeal this judgment in the Federal Court of Appeal.

Judge Muldoon's 124-page decision can only be described as the most anti-Indian pronouncement of recent judicial history. The plaintiff bands—Sawridge First Nation, Ermineskin First Nation and Tsuu T'ina First Nation—view this judgment as insulting, degrading, without legal merit and amounting to a judge's personal statement of political beliefs rather than a reasoned determination of legal issues.

Of greatest concern is the extinguishment of community rights covering band membership and use, possession, occupation and control over reserve land.

There is a litany of complaints to be heard about the judge's bizarre comments and apparent lack of reasoning, examples of which include:

- Judge Muldoon stated that "membership, use, occupation and benefit of Indian lands was not asserted by the plaintiffs putative ancestors...in the least degree."

Despite the fact that Indian nations were the original inhabitants of this land, which they agreed to share by treaty with others, they are now being told, by an exercise in judicial revisionist history, that they never controlled their societies or their territories;

- Judge Muldoon found that Indians "lost" their societies upon the coming of Europeans, and experienced "false, puppet chiefs and social granulation."

He says that this caused the Indians themselves to request "the government to assert control, for and on their

behalf, as in the statutes, so in the treaties." So he finds that any Aboriginal or treaty right to control Indian reserve community membership or the use and occupation of reserve land are forever extinguished in law;

- Judge Muldoon's focus is on the statutory return to Indian status and band membership of the women who lost their status under the old section of the Indian Act.

He incorrectly treats Indian status and band membership as synonymous, even though he was aware that the plaintiffs never challenged a return to

Indian status of anyone, and only challenged returns to band membership to the extent that the government rather than the bands made the decision to grant membership. Moreover, the judge totally ignored the fact that the women returning to membership represent only a tiny fraction of the total new membership population of 118,000 being forced onto the bands by the government;

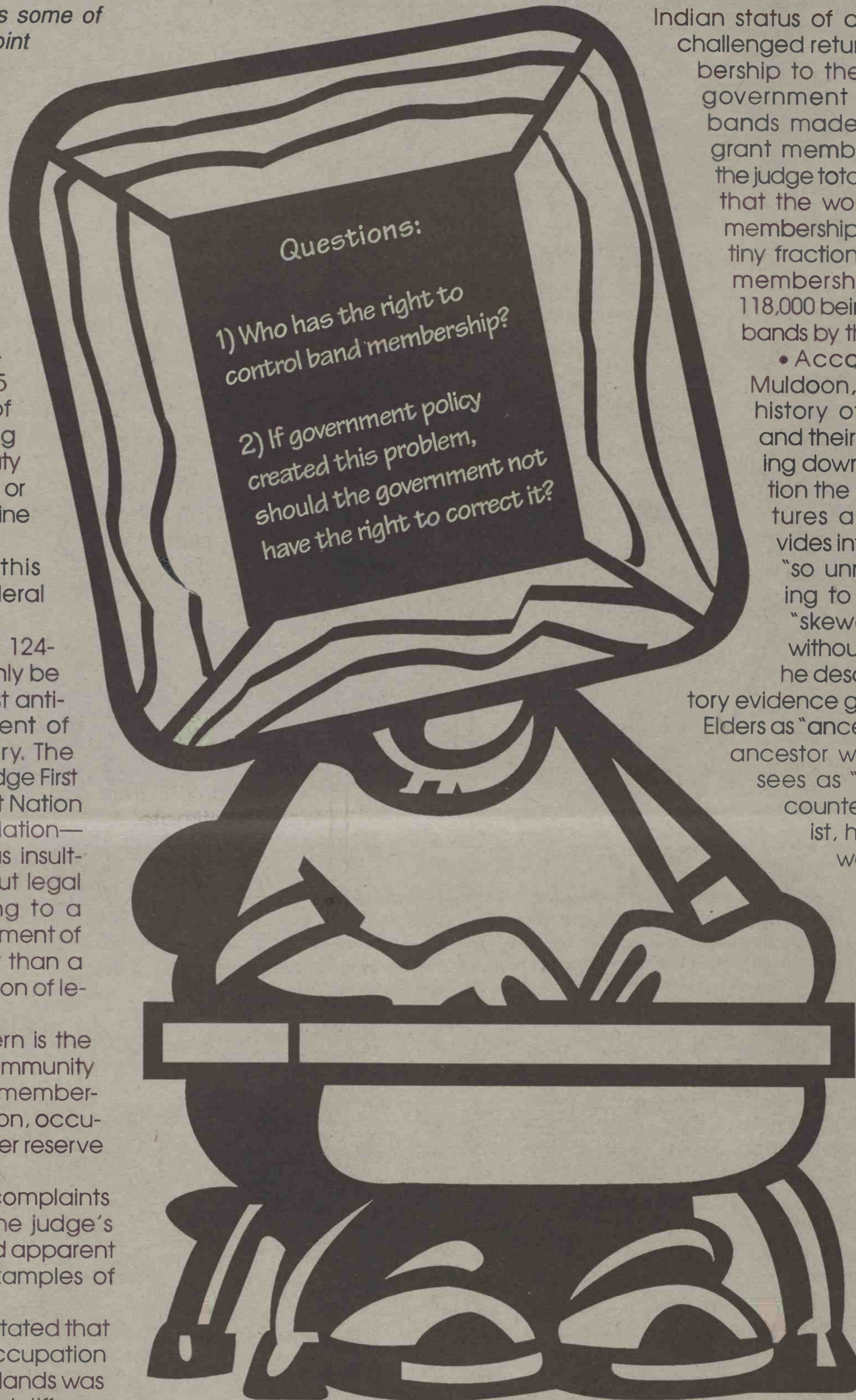
- According to Judge Muldoon, the ancient oral history of Indian peoples and their tradition of handing down to each generation the stories of their cultures and histories provides information which is "so unreliable," amounting to what he sees as "skewed propaganda, without objective verity"; he described the oral history evidence given at the trial by Elders as "ancestor advocacy or ancestor worship," which he sees as "one of the most counter-productive, racist, hateful and backward-looking of all human characteristics," and at odds with government-created documents alone which he calls the "authentic historical record";

- His expressed opinions insultingly deny the obvious truth that Indian peoples had their own distinct organized societies before European contact, and that each

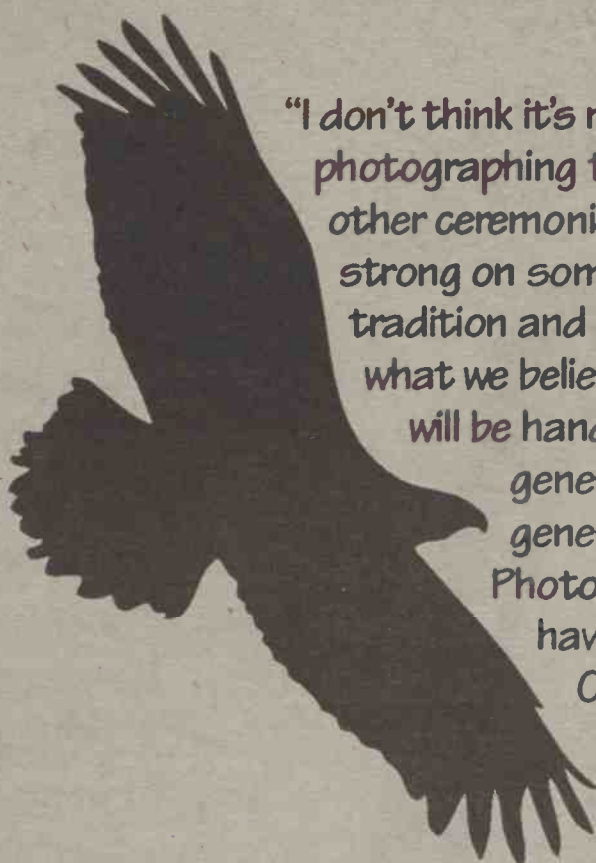
had a clear cultural identity and internal rules of membership and organization;

- He denounces the legal concept of the "honor of the Crown" in dealings with Indian communities, stating it to be "nothing more than a transparent semantic membrane for wrapping together Indian reserve apartheid and perpetual dependence on Canadian taxpayers."

We believe the very existence of Indian bands in Canada is threatened by the Federal Court's ruling. It cannot go unchallenged.



# COMMUNICATING CULTURE



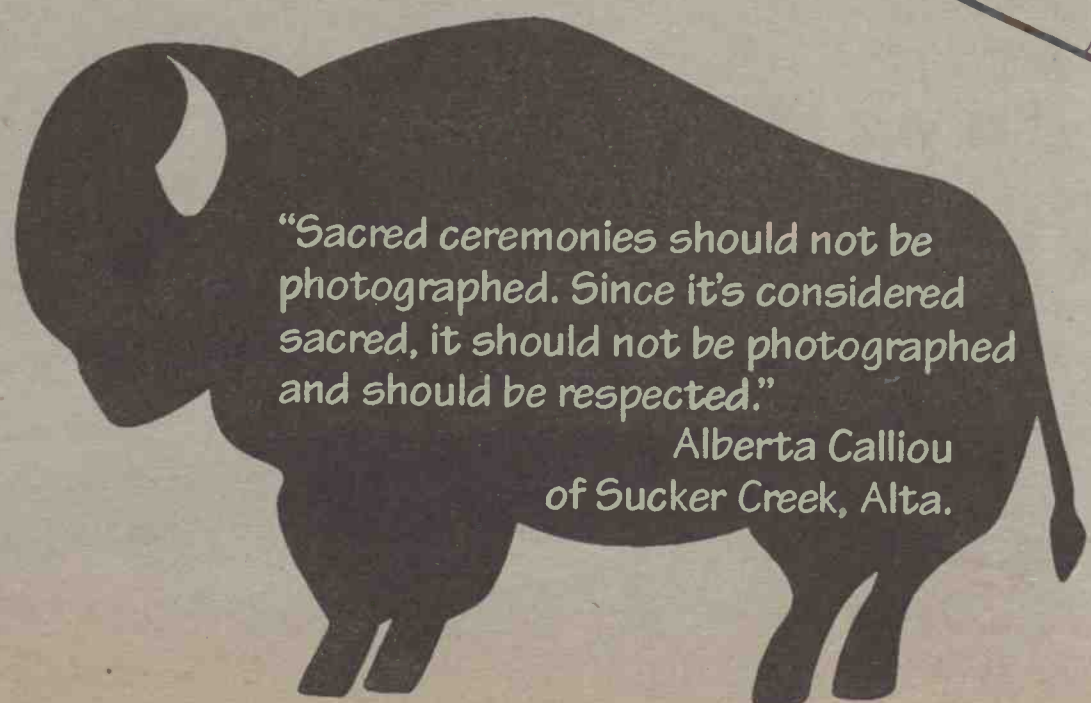
"I don't think it's right to be photographing the sweat lodge and other ceremonies like that. It's very strong on some reserves, Native tradition and our lifestyle and what we believe in and I believe it will be handed down from generation to generation. Photographs just don't have a place there."  
 Cameron Cardinal  
 of Goodfish Lake  
 First Nation, Alta.



"I think at all Native ceremonies you should be able to take pictures and record. It's a sharing of cultures. How else is anybody supposed to know what they were about 2,000 years from now? How are you supposed to keep your culture alive when nobody's ever seen or heard of those types of ceremonies? I've never seen one and it's because nobody's allowed to take pictures."  
 Leanne Lennie  
 of Fort Norman First Nation  
 in Yellowknife, N.W.T.



"The sweat lodge is a sacred ceremony and there's no way — in any way, shape or form — it should be made public to those people who do not understand it. For Natives that do understand it, it is something that they hold in high regard."  
 Darcy Knott  
 of Duncan's Band, Alta.



"Sacred ceremonies should not be photographed. Since it's considered sacred, it should not be photographed and should be respected."  
 Alberta Calliou  
 of Sucker Creek, Alta.



Windspeak that someth

## Tea

By Barb Grim  
 Windspeaker

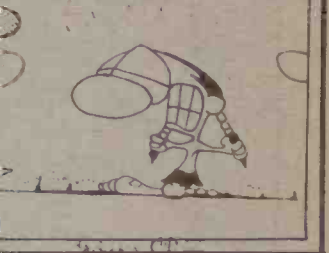
PEIGAN NATION

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Photo courtesy of Amoco Canada Petroleum Company Ltd.

*Windspeaker* ran headlong into controversy with this picture of Elder Joe Crowshoe taking part in a sweatlodge ceremony. Some people were angry that something so sacred would be photographed and printed in the paper.

## Teaching is Elder's most vital role

By Barb Grinder  
*Windspeaker Contributor*

PEIGAN NATION, Alta.

Allowing media coverage of sacred ceremonies may be frowned upon by some members of the Aboriginal community, but Peigan Elder and spiritual leader Joe Crowshoe welcomes such opportunities.

"Without photographs and stories about our traditions, they'll die out," Crowshoe said. "I don't see any harm in letting people take pictures and write about our traditions if it's done with respect. It helps to teach our young people about the Indian way."

The 87-year-old Crowshoe, now almost blind and deaf, has been teaching young people for most of his life.

Crowshoe learned about his Blackfoot heritage from the Elders of

his tribe, particularly his grandparents. Eventually, he used this knowledge to become one of the Peigan's most respected spiritual leaders and band councillors.

The respect he earned on the reserve has been reflected also in the awards he's earned from the white man's world. Crowshoe won a Citation for Citizenship and Alberta Achievement Award from the provincial government in 1989 for his contributions to the community. Two years later, he and his wife both were awarded this country's highest honor, the Order of Canada.

Crowshoe tries to stress the importance of co-operation with all cultures.

"We have to learn to work together," he said. "And to do that, we have to understand each other's traditions and language."

Though Crowshoe thinks under-

standing other people is critical, he feels strongly that understanding oneself is even more important.

"It's good for children to learn our Blackfoot language if they want to," he said. "Lots of young people come to me to learn about the Indian ways."

Crowshoe's desire to teach people about his cultural heritage extends to the white man, as well as the Aboriginal. For many years, he's worked with the Napi Friendship Centre in Pincher Creek to create bonds and understanding between the local residents and his own people.

Holder of both the Blackfoot Medicine Pipe Bundle and the Sun Dance Bag, he invites large numbers of people from all cultures to attend his annual bundle opening ceremonies. Recently, more than 100 people attended a bundle opening at his home near Brocket.

7/95



*Should religious ceremonies be recorded?*



*How do you learn about your people and their traditions?*

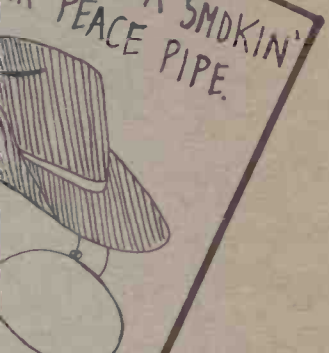


*Is the oral tradition of passing down religious and cultural ceremonies to the next generation effective in today's society?*



*Is it important to preserve a people's culture and traditions?*

SEE YOU A SMOKIN'  
OUR PEACE PIPE



# forget taxes: we paid

Opinion By Thomas Piche

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HOBBEMA, Alta.

It troubles me that some Canadians feel that First Nations are taking an unfair advantage of federal government programs and certain tax exemption benefits. Recently, Toronto columnist Diane Francis stated in her commentary that "Ottawa should amend the Indian Act immediately to make sure that Indians pull their weight."

I found this statement so ludicrous my immediate reaction was "that poor, uneducated and misled individual." Just exactly how much more weight does she expect First Nations to endure? Our very history since the signing of Treaty Six has been seriously marred by skillful, yet illegal, government maneuvers that read like something out of an international espionage novel.

The Queen, through her reps, made a treaty with the Indians of Alberta and Saskatchewan. The year, 1876. Their intention was to invade a country without firing a shot. They promised the First Nations that they would be able to continue to hunt, fish and trap as before. They promised, among other things, to provide health services, education and exemption from the Queen's taxes. And most of all, they agreed to share the land and its resources and live in peace with each other.

Less than 30 years later, in 1905 and after much political wrangling, the crown in right of the Dominion of Canada established the western colonies into the provinces of Alberta and Saskatchewan. But what good is a province without full control of its natural resources? Less than 30 years later, in 1930, the First Nations people lost almost all their land and control of their resources by way of the Natural Resources Transfer Act. First Nations were forced to watch all this like a bad nightmare, the kind you can do nothing about. They were not even permitted to leave the reserve without a special permit.

They took the children from their homes and took away their language and their courage and put them in residential schools. Many of us perished in the terrible epidemics that swept First Nations like wildfire and the hard cold winters brought freezing starvation.

In writing her article about First Nations not pulling their weight, Francis quoted only one source, the attorney general's report. Perhaps what that poor unfortunate journalist should know is that every story has two sides. In our case, it's three sides: First Nations', the federal government's (Queen) and the provinces'.

According to the Royal Proclamation of 1763 and later affirmed in the Canada Act of 1867 as well as the spirit and intent of Treaty Six, it was agreed that First Nations would be consulted on any legislation that affects them. This was not done at the conception of the provinces and again First Nations were not consulted about the transfer of natural resources to the province. The very question about the legal creation of the provinces of Alberta and Saskatchewan becomes in doubt. Did the federal government pass the Alberta and Saskatchewan Acts in 1905 without conferring with the First Nations? Of course the answer is quite obvious: yes. They considered First Nations at the time to be merely a minor pain in the side, not strong enough in number or informed enough of the proceedings and went ahead with colonization with a gusto. The provinces were entered into confederation in 1905 but the federal government retained control of the provinces' natural resources, choosing instead to provide seed money for expansion of the settlements, mining, lumbering and building of the railway system.

Then, in 1930, after much pressure and campaign promises, Prime Minister William Lyon Mackenzie King awarded each province control of the land and natural resources in exchange for a share of the revenue to be directed to the federal government and the other provinces. Not once was it mentioned that the First Nations had any interest in a share of their lands and resources. That particular fight has only begun in earnest and, hopefully, through skillful negotiations at the bilateral table, First Nations will be allowed to benefit from the fruit of their land. When the treaties were signed, only a ploughshare's depth of land was given to the Queen.

It really burns my tailfeathers when some Canadians cannot appreciate what a great contribution and sacrifice the First Nations have made to this country. Efforts must continue to persuade the British parliament to apply its influence to ensure that Canada fulfills its treaty obligations and to stop the unilateral destruction of our lands and its resources. Many view the treaties as the surrender of First Nations land and resources to the Queen. But many more people view the entire process as the biggest peacetime land grab in the history of the formation of Canada. In fact, the treatment of many Indigenous peoples around the globe by their colonial invaders, peacefully or by force, is the subject of a special committee at the United Nations.

The time has come for all First Nations people across this country to continue educating the general public, who unfortunately don't know their own history. Enlighten them of the many injustices that have been committed on First Nations peoples.

However, it is never too late to sit down like honorable people to solve the issues that concern and affect us. We are a proud and sturdy people and we have endured much more adversity than most Canadians will ever hope to understand. Our love for our land cannot be measured in terms of its worth in dollars. We have always depended on our land and its resources for survival and it is our treaty right to govern ourselves, determine our own future and utilize an equitable share of our natural resources to meet the needs of our people.

12/19/95-1/1/96

By Kim Anderson  
Windspeaker

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TORONTO

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# We paid with our land

By Kim Anderson  
Windspeaker Contributor

TORONTO

Calling it the "beginning of the sweetgrass revolution," taxation protesters ended their 29-day occupation of the Revenue Canada offices in Toronto on Jan. 13 (1995).

The 19 protesters who had remained on the fifth floor of the building claimed a victory as they emerged, even though Revenue Minister David Anderson insisted the government will not rescind income tax changes governing Natives who work off-reserve.

"We felt we accomplished our goal to bring people together to fight," said spokesperson Roger Obonsawin.

The movement was accompanied by simultaneous demonstrations and rallies across Canada. In Toronto, 1,500 protesters marched with the occupiers as they left the Revenue Canada building and moved through the financial district towards Toronto city hall.

The demonstrations and rallies were in response to Revenue Canada taxation guidelines that came into effect Jan. 1, 1995.

The new guidelines place restrictions on tax exemption for Native people by narrowing the focus to individuals and employers on reserve. Leasing companies and employees of off-reserve organizations (i.e. friendship centres, Native service agencies and businesses) currently not paying income tax will be the first hit by the new guidelines.

Employees of First Nations political, social, cultural, educational and economic organizations that serve on-reserve clientele on a non-commercial basis (for instance, the Assembly of First Nations) will remain exempt, even though these offices may be located in urban centres.

These complications in the guidelines have led to some allegations of a "deal" being made on the part of the Assembly of First Nations. (Other examples of urban-based organizations that remain exempt would include tribal economic development and child-welfare agencies.) But this has been interpreted by many as another "divide and conquer" mechanism on the part of the government.

AFN National Chief Ovide Mercredi met with Anderson on Jan. 19 (1995).

"The ideology on which this policy is based supposes that we cease being First Nations peoples when we leave our reserves," Mercredi said to Anderson. "It sets up a whole new set of rules which are full of technical nonsense, provide no clarity or certainty about who is or is not to be taxed and, moreover, leaves decisions about our tax status in the hands of officials in your department who will be making personal opinions about our rights."

The media emphasis on the on reserve/off reserve complications and leasing companies was addressed by AFN Ontario Regional Chief Gord Peters at the Jan. 13 (1995) Toronto rally: "We say to all media that we have a heart as a people, and when something happens to one of our people, it happens to all of us," Peters said.

Peters focused more on the imminent dangers of "a direct breach of fiduciary responsibility," and stated that the Ontario First Nations position is full tax immunity for their citizens. "If they get away with trying to breach the fiduciary duty here, they can do it anywhere," he warned. Overburdened Canadian taxpayers have generally not been sympathetic to Indian exemption. Many off-reserve First Nations citizens pay taxes, and have not sought means by which to become exempt.

"You have to pay taxes to someone ...," stated one Native man who was not in support of the Toronto rally.

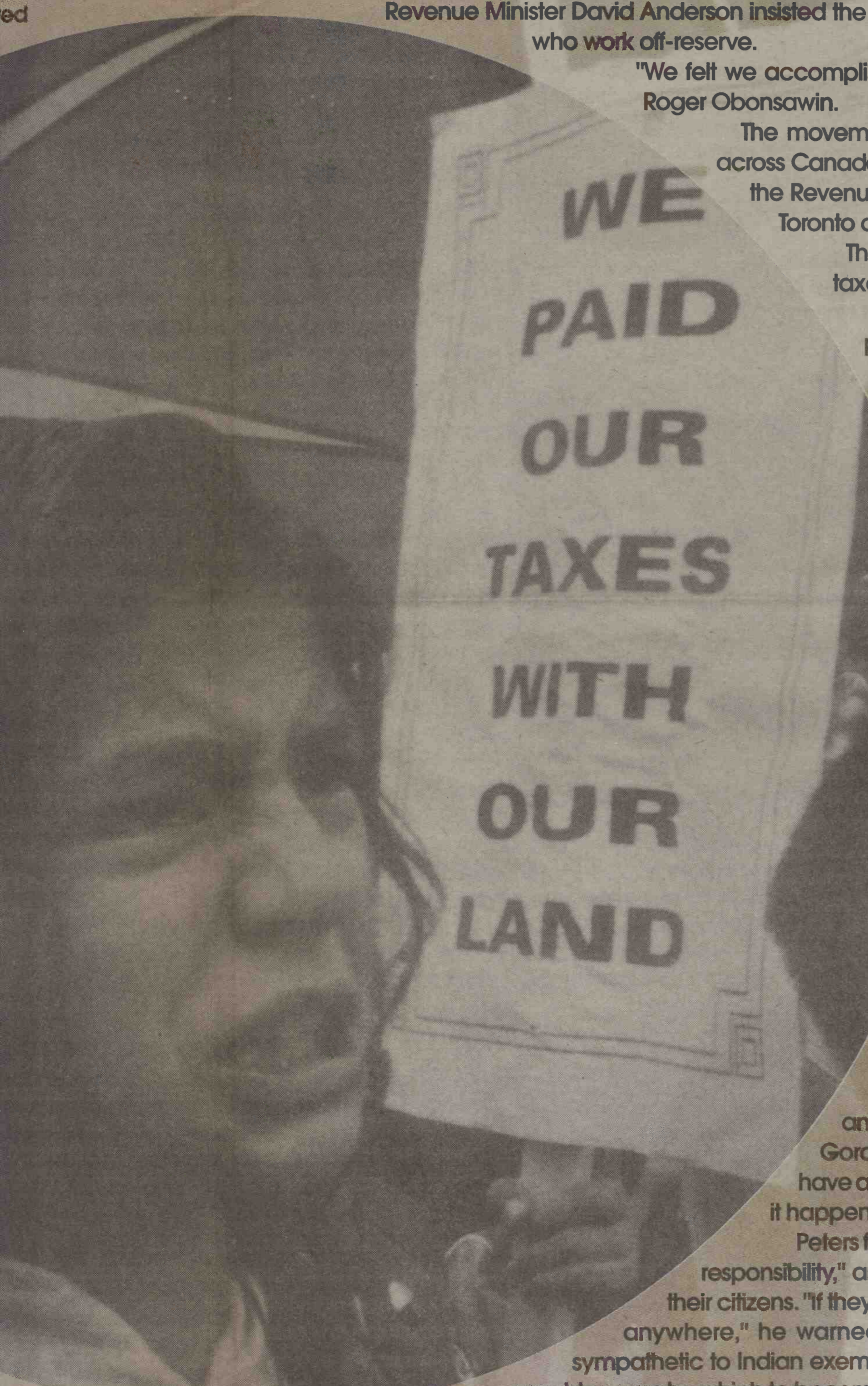
Outside pressures and factors such as "stereotyping ... all Indians are lazy ... people don't want to fit that and so they work and pay taxes," Peters said about the apathy and lack of support for tax exemption in certain sectors of the Native community. "People have generally said, first and foremost, that taxation is a right we possess, and something we'll decide on ourselves," Peters said.

Mercredi has asked for a meeting with Anderson, Finance Minister Paul Martin and Ron Irwin, minister of Indian Affairs and Northern Development, to start a discussion table on taxation and other issues related to self-government. Anderson agreed to set up the meeting, which is to occur sometime in mid-February.

7/11/94-20/11/94

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12/19/95-1/1/96



# MUCH LEFT TO BE SAID ON NATIVE TAXATION

By Susan Lazaruk  
Windspeaker Correspondent

VANCOUVER

Experts on Native taxation can't agree on the impact of a court ruling affecting tax exemption for status Indians. But speakers at a Vancouver conference on the issue all agreed that the 1992 Supreme Court of Canada decision referred to as the Williams case won't be the final word on Native taxes.

The uncertainty over the Williams ruling stems from two different interpretations, one by tax collectors and the other by Aboriginal taxpayers and experts.



Section 87 of the Indian Act exempts status Indians who live and work on reserves from paying income tax. And in 1983, in the Nowegijick case, the Supreme Court bolstered that exemption by ruling a status Indian living on reserve but working off reserve didn't have to pay income tax, as long as the employer was based on reserve.

For a decade, Native businesses had structured their tax planning based on this decision.

Then came Williams, a test case intended to decide if unemployment insurance

benefits were taxable income. Because the Supreme Court couldn't determine where the payer—the federal government—was based, it concluded that other factors connecting the worker to the reserve would have to be used, including where the money was earned, to entitle the worker to tax-free status.

But Revenue Canada interprets this to mean where the money is earned is the most important factor in determining if it's taxable. And it concluded if the money was made off reserve, it must be taxed.

The change was to take effect Jan. 1, 1994, but was moved up to Jan. 1, 1995, to give Natives more time to prepare.

Revenue Canada sticks by its version of Williams. For the Natives' part, they cannot agree what the next step should be.

10/24/94-11/6/94

## Questions

- 1) Should Aboriginal people pay taxes?
- 2) Are you less Indian if you live off reserve?
- 3) Should the rights that Native people enjoy not travel with them wherever they go?
- 4) Should Native people who live off reserve have the same tax exempt status as on reserve Natives?

**S**

By Dina O'Meara  
Windspeaker Staff

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# SACRED SITES

By Dina O'Meara  
Windspeaker Staff Writer

A B.C. Supreme Court judge quashed a bid to excavate a Native burial site, saying to have granted the digging permits in the first place was "dirty pool" on behalf of the provincial government.

In a case brought to court by the Nanoose First Nation, Judge R. Hutchison ruled against Intrawest Development Corp. excavating a seven-hectare area 125 km north of Victoria, quashing every digging permit issued to the company for that site.

That the British Columbia government issued the archeological digging permits without first designating the site, in direct violation of the provincial Heritage Conservation Act, was indeed dirty pool, said Hutchison.

And just another reminder of discriminatory practices, suggested the Nanoose band chief.

"When non-Aboriginal burial grounds are full to capacity, they don't sell the land and build condos on them," Chief Wayne Edwards said in a radio interview with CFWE radio. "It's a step forward, but by all means not a total victory."

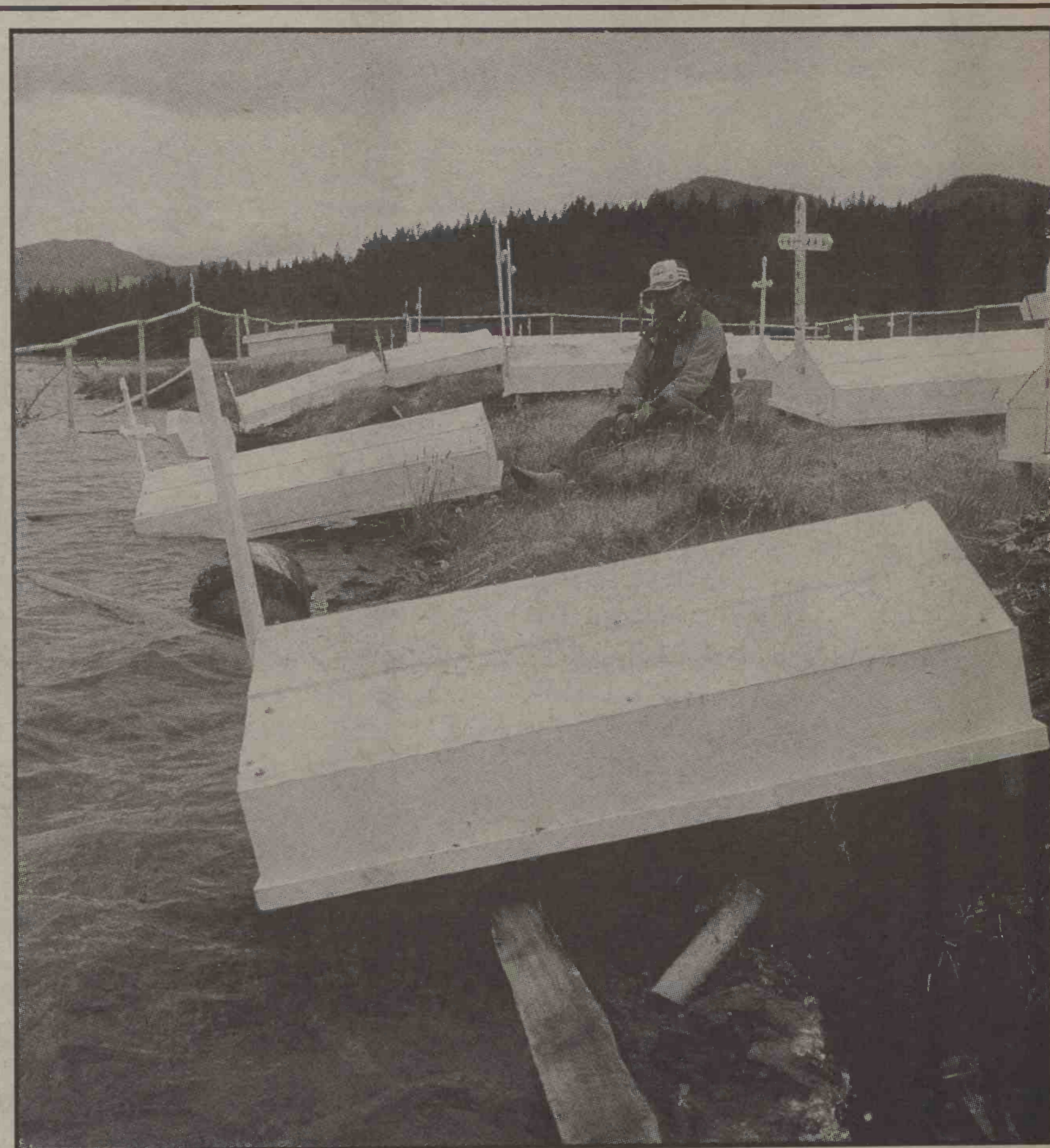
Intrawest is building condominiums around the grounds to form a waterfront village centre in the middle of a larger housing development.

On June 29, (1994) workers unearthed the first of more than 500 skeletons known to be interred there. On Aug. 12, Nanoose Elders requested the company stop. But another 22 graves were removed after the province issued a stop order on the digging, said Linda Vanden Berg, archeologist and land claim co-ordinator for the Nanoose band.

Since June, 110 skeletons have been unearthed, 37 bodies have been partially dug up, with another 300 or more known to be in the ground.

The band argued the seven-hectare site at Craig Bay should be treated with the same respect as a city cemetery, and used the Canadian Charter of Rights, under freedom of religion, for their legal argument.

11/94



In 1952, the Aluminum Company of Canada Ltd. (Alcan) needed water for their aluminum smelter at Kitimat, B.C. When the company dammed the wild Cheslatta River, it washed out the Cheslatta Whut'en Nation along with the grave sites of the nation's dead. As many as 30 graves were washed away from cemeteries at Cheslatta when Alcan released water from the Kemano Dam into the river in 1957. Flooding has been an annual problem since. In the fall of 1992, after this photo ran in *Windspeaker*, the federal government put a temporary dike around this particular cemetery. In the summer of 1993, a Roman Catholic bishop attended the area and consecrated Cheslatta Lake as the final resting place for approximately 60 Cheslatta people.

## Questions:

- 1) Should Native burial grounds be treated with the same respect as city cemeteries?
- 2) Do people have the right to arm themselves to protect sacred sites?
- 3) Have the police and government handled disputes over sacred sites in a fair and equitable manner?



In March of 1989, the mayor of Oka, Que., unveiled plans for the expansion of a nine-hole golf course into The Pines. This land, which is part of the Mohawk Nation, includes a Native burial ground. The following March, the Mohawk people of Kanehsatake began a protest on the dirt road running through The Pines to the golf course. From this beginning grew the 78-day standoff between Mohawk protesters and the Canadian army usually known as the Oka crisis. Escalated tensions resulted between the Mohawk people and people of Quebec, ending in violence, including the shooting death of Quebec police officer Cpl. Marcel Lemay. The Oka crisis focused the national spotlight on Canada's Native issues.

## MAN KILLED

A protest at a provincial park in Ontario turned deadly when Chippewa Anthony (Dudley) George was shot in a skirmish with police.

He was one of a number of people occupying Ipperwash Provincial Park when Ontario Provincial Police opened fire on Native protesters Sept. 6 (1995). Two other people were injured in the attack.

Natives had been occupying the park since Labor Day, insisting that the land is the site of a sacred burial ground. While at first the Ontario government had dismissed the Natives' claim, documents newly uncovered by staff at Indian Affairs apparently supported the Aboriginal protesters' position.

10/95

# METIS RIGHTS DEFENDED

By Debora Lockyer  
Windspeaker Staff Writer

TORONTO

The Metis Nation of Ontario has hired renowned Canadian lawyer Clayton Ruby to defend the test case for an MNO member charged with hunting under the guidelines of its newly declared Metis Hunt.

The organization is urging Metis to hunt moose and deer this fall (1994) in defiance of Natural Resources Minister Howard Hampton and his department. Hunters are being called to support the endeavors of the MNO to have the Metis right to hunt under Section 35 of the Canadian Constitution recognized by the province.

Hampton had earlier rejected an MNO proposal outlining the harvest of 245 of the more than 150,000 moose in Ontario, saying he doubted the MNO acted for all the Metis in the province. The minister also said the proposal came too late in the 1994 season and to allocate moose to the Metis "could create a conservation issue."

But the Metis are asking for very little, wrote Ruby in a letter to the minister.

"You have allocated 26,955 moose for recreation and sport

hunting this year in Ontario. The Metis Nation of Ontario, their families and their children need 245 moose to sustain them over the winter. Why are there so many for recreational purposes and nothing for food for the Metis?"

Tony Belcourt, president of the MNO, was surprised by the minister's one-page letter rejecting the proposal. The plan had been created in cooperation with Natural Resources officials over a period of eight months, he said.

"Our people will no longer hunt in secret — the right to hunt for food is a constitutional right of the Metis and we will now exercise our right in spite of our best effort to take a reasoned and negotiated approach," said Belcourt.

The question of representation is not the issue, said Belcourt. The defence of the Aboriginal right to harvest fish and wildlife for food is the issue, he said.

The proposed agreement could only help the government to manage the resource because Metis could hunt without fear of prosecution and Ministry officials could have a better understanding of how many moose and deer are actually being harvested, said Ruby.

"Metis have always hunted deer for food and will continue to hunt, but they have been forced by the exclusionary policies of MNR to hunt by stealth and to hide their harvest."

The MNO has pledged to provide legal and financial support to challenge the unconstitutional behavior of the provincial government, said Ruby.

10/23/94-11/6/96

# HUNTERS AND HARVESTERS

Dear Editor:

For some unknown reason, I do not know why, but I suddenly got this spirit stirred up in me to write about the Dettah treaty Dene Elder who is charged for killing a caribou. This happened north of Yellowknife when two young game officers issued him the tickets.

After receiving the tickets on Nov. 11, 1994, this treaty Elder, Benoit Noel, became very upset and confused. He felt totally lost and helpless. On the way back to town, the charges definitely finally sunk in deep down to his soul. It really hurt him very badly.

He told me that he cannot read, write or understand English at all. Then he went on to explain to me, in the Dogrib language, that when the treaties were signed, one of the things the Elders had officially stated before the signing of the treaties was that there would not be any game restrictions and regulations imposed on the treaty First Nation peoples. The First Nation peoples would always be allowed to hunt, fish and trap anytime of the year and anywhere they please. So now, what he really wants to know is what is

happening to Aboriginal and treaty rights. He strongly believes that Aboriginal and treaty rights are being undermined very rapidly.

Charlie Beaulieu, Yellowknife, N.W.T.

12/19/94-1/1/95

(Editor's note: On Aug. 25, 1995, after hearing the trial of *The Queen vs. Benoit Noel*, Chief Judge R. W. Halifax decided against the Crown and found the Elder not guilty of the charges. He concluded that the government of the Northwest Territories, in this instance, steam-rolled over Aboriginal rights as protected under Section 35 (1) of the Constitution Act 1982.)



Bitt

Susan La  
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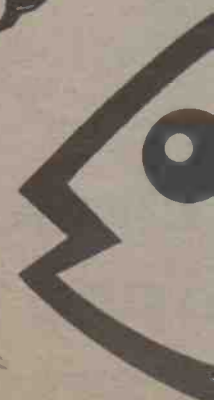
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## Bitter fight over dwindling salmon stocks

Susan Lazaruk  
Windspeaker Correspondent

VANCOUVER

The scene on the Fraser River on the southern fringes of Vancouver was tense as Natives hauled up nets bulging with shiny salmon while they traded angry profanities with about 100 non-Native commercial gillnetters speeding by in boats to try to thwart their catch.

It's the latest storm in a bitter fight over dwindling fish stocks.

The Natives argue a constitutional right to catch and sell salmon, while non-Natives say the early Native opening is based on "racial segregation" and is unfair because Native fishermen are getting prefer-

ential treatment for a commercial fishery.

Under the 1992 federal strategy, Natives are permitted to catch 100,000 sockeye during a 12-hour opening in the Fraser

River on Wednesday (Aug. 16) before non-Native commercial gillnetters were given the go-ahead to catch another 100,000 salmon over 24 hours, starting Thursday, Aug. 17, at noon.

But non-Natives followed Natives to their fishing spots, occasionally dropping anchor downstream, to try to interfere with the catch.

"Everywhere we went, they would pull up and leave, so there wasn't much anchoring going on," said protest organizer Phil Eidsuik of the B.C. Fisheries Survival Coalition.

Tempers were flaring.

"There were guys swearing back and forth at each other on the radio phone," he said.

"I don't see why they're out here protesting; they've got an opening twice as long as ours," said Mike Baird of the Tsawwassen Nation.

First Nations people argue it's their constitutional right to fill their nets, based on a 1990 Supreme Court of Canada ruling, called the Sparrow decision, that found Aboriginals have the right to catch fish for food, ceremonial and social purposes.

The court ruled First Nations' fishing rights cannot be interfered with except for conservation reasons and that they are to be allocated their fish first, before commercial and sports fishermen.

A year later, Ottawa introduced the Aboriginal Fisheries Strategy, which included provisions for Indians to sell fish. In 1992, a pilot project allowed the Sto:lo, Musqueam and Tsawwassen nations to legally sell their catch.

That right to sell was upheld by the B.C. Court of Appeal, but it ruled it isn't a constitutional right and that Aboriginals must be subject to the same rules as other Canadians who seek a livelihood from the resource. That decision, which is under appeal, is set to be heard in November (1995) by the Supreme Court. **9/95**



Native fishermen vie for their share of the catch in a scene from the movie *Laxwesa Wa - Strength of the River*.

## Lobster battle boils over

By Debora Lockyer  
Windspeaker Staff Writer

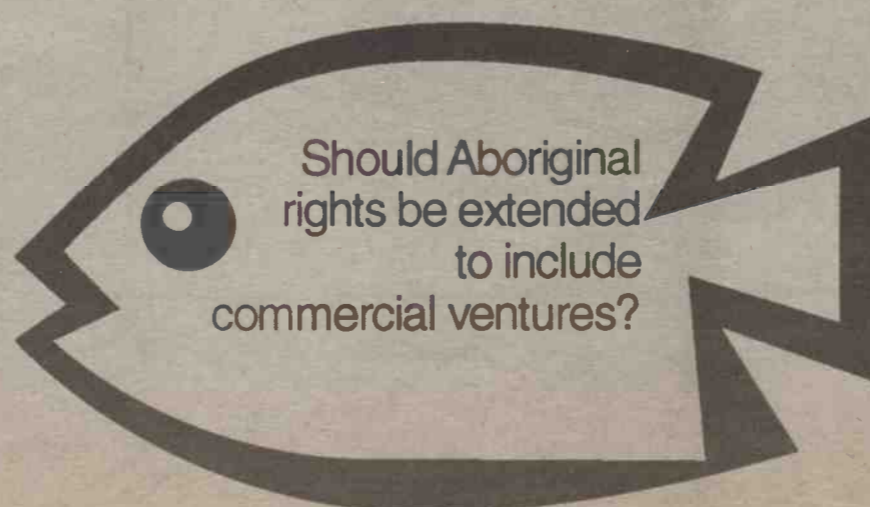


Native fisherman Joe LaBobe believes non-Native commercial fishermen in P.E.I. are beginning to forget a simple fact of Canadian life: non-Natives have the privilege of fishing Canadian waters and Native fishermen have the right.

LaBobe has watched the tensions rise over the years between the two groups. He was not surprised when the atmosphere on the island turned ugly Sept. 6 (1994).

Natives reported to RCMP that men in nine boats destroyed 275 legal lobster traps in Malpeque Bay. This was done, police believe, in response to Native fishermen publicly selling lobster the day before at prices well below market price.

Commercial fishermen accuse Native fishermen of depleting the stock, said LaBobe. Native fishermen food fish most of the year, except during the months of May and June at the opening of the commercial season. LaBobe said he doesn't understand how they (commercial fishermen) can say that a few hundred traps licensed to Natives would cause such a problem. Not when the commercial fishermen are licensed for 250 to 300 traps per boat and have a flotilla of about 500 boats working in and about the area. **9/12-25/94**



# Sentencing circles may offer changes for young offenders

**Lolly Kaiser**  
Windspeaker Staff Writer

EDMONTON

Sentencing circles could alleviate some of the estrangement Native youth feel from the mainstream justice system, says a member of a federal group gathering information for a revised Young Offenders Act.

"We have to begin looking at alternatives (to jail) that fit culturally," said Joan Pennell.

Funded federally through the National Crime Prevention Council, the youth justice committee is travelling throughout six provinces to find out how circles operate and to evaluate the alternative sentences being handed down to repeat offenders.

The council will report to parliament in fall (1995) on alternatives to custody for youth. So far the Young Offenders Act makes no reference to the fledgling circles but Pennell says her group's recommendations could affect how the circles operate in future.

Edmonton's Native youth justice committee is on the right track, she said.

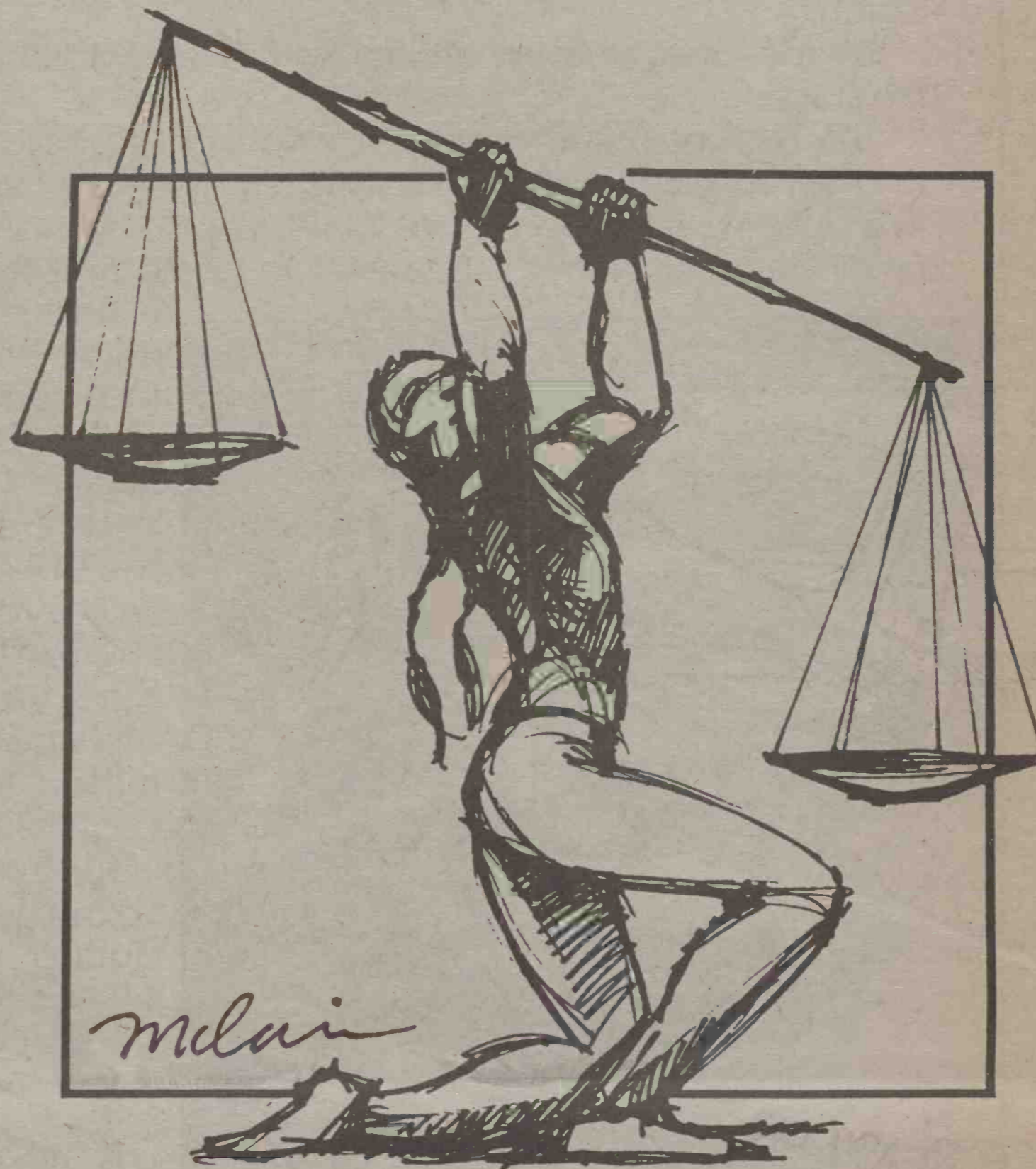
"It seemed like a terrific program and I was really impressed with the Elders. We want to learn from it and highlight it as an example of how alternatives (to jail) can work.

"We need to re-look at the Young Offenders Act. When we brought it in it was meant to use alternative measures to custody, but it's not been implemented that way," said Pennell.

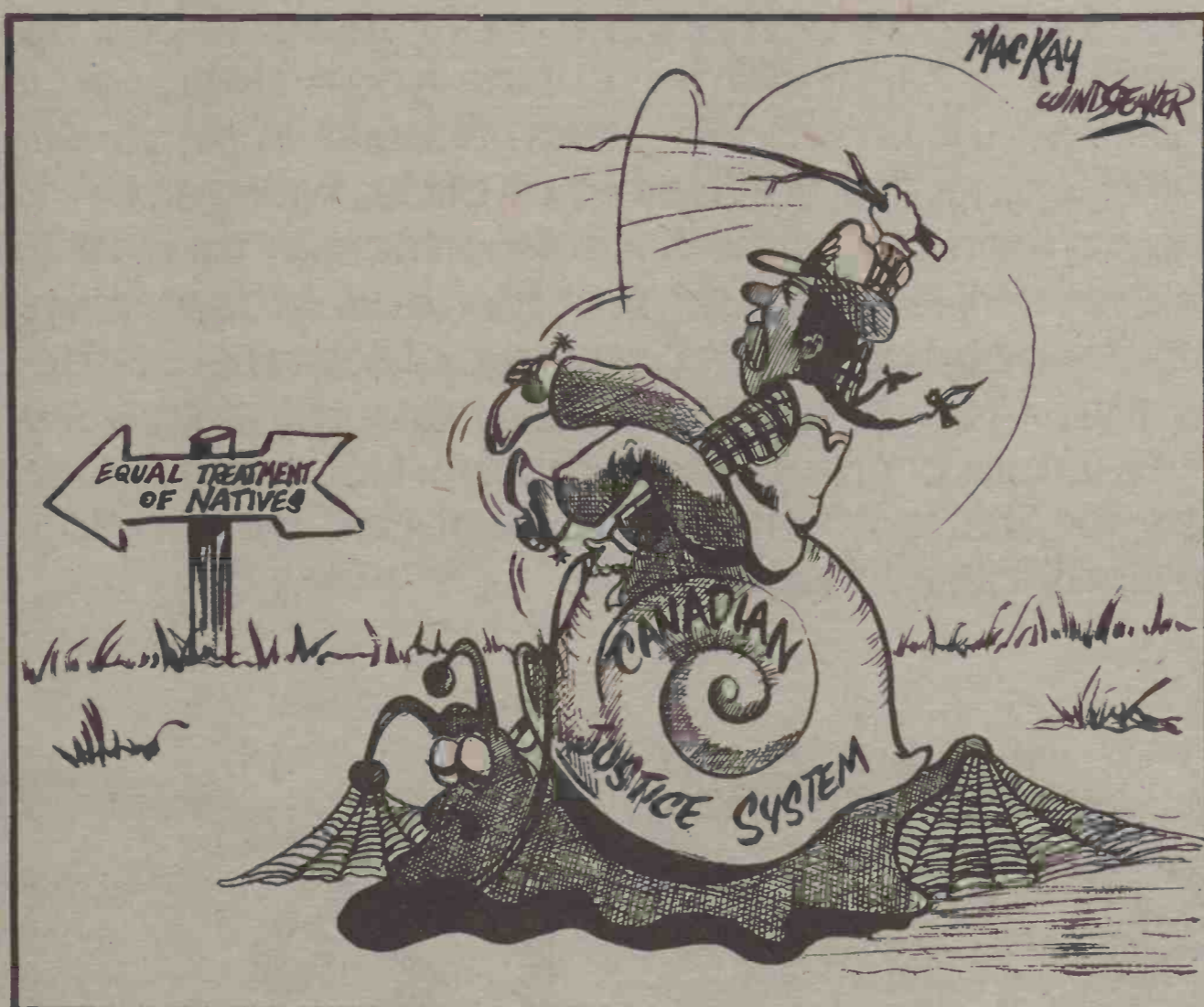
"Given that many young people are in custody for non-violent crimes, we're raising the question of whether this is the most effective way to spend public money."

According to Pennell, each young offender in custody costs the taxpayer \$80,000 a year for a total of \$380 million. She's concerned with statistics that show that, while over half of the young offenders are Native, only six per cent of those youth become involved in alternative measures.

7/95



JUSTICE



- 1) Can sentencing circles be effective?
- 2) Was the chief in Davis Inlet right in ousting a judge and halting the operation of court in the community?
- 3) Are hereditary chiefs obligated to follow traditional law or the laws of Canada when their objectives clash?
- 4) Can a sentencing circle decision be overturned in the Canadian court system?

Davis  
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# Davis Inlet stalls return of judge

By Debora Lockyer  
Windspeaker Staff Writer

DAVIS INLET, Labrador

Innu leaders in Davis Inlet, Labrador, have succeeded in stalling Newfoundland Justice Minister Edward Roberts' attempts to reinstate the sitting of the provincial court in the community.

The Innu blockaded the lone airstrip into the community on Sept. 6 (1994), frustrating the government's plan to fly in court officials.

The Innu set up dozens of oil drums on the

airstrip and the people of the community occupied the strip, making it too dangerous to land a plane.

RCMP and the Canadian military remained on alert in Goose Bay preparing for an invasion into Davis Inlet. This despite an offer from Innu leaders to call a three-day cooling off period so that negotiations might get back on track.

The dispute began last December when provincial court judge Robert Hyslop was ousted from the com-

munity by former chief Katie Rich. She and other community members questioned the quality of justice Hyslop was dispensing. She announced the court no longer had authority in Davis Inlet and it has not operated since that time.

Efforts had been made to establish a justice system that would be sensitive to the cultural needs of the community.

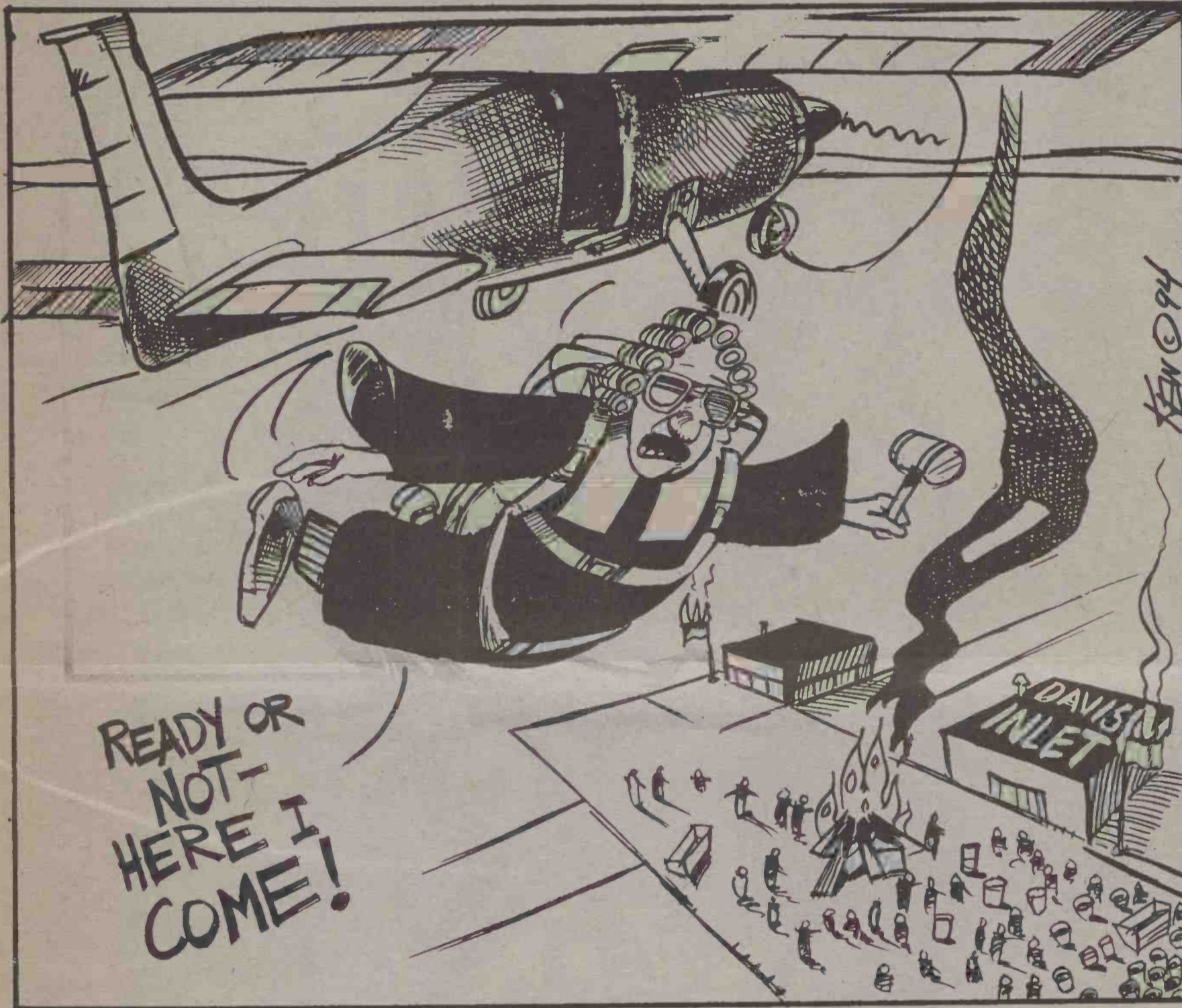
Negotiations broke down Sept. 2 when Roberts objected to the participation of Rich in the discussions between the province and the Innu. Roberts then ordered the RCMP to prepare to force their way into the community.

"The court will sit in Davis Inlet and the rule of law will prevail," said Roberts.

"Roberts has created a crisis where no such situation existed," said Chief Simeon Tshakapesh.

"Our people will not allow the progress we have made in healing our communities to be derailed by the re-imposition of the provincial court system and the RCMP," he said.

9/12-25/94



# Chiefs a no-show in B.C. court

By Debora Lockyer  
Windspeaker Staff Writer

VANCOUVER

An arrest warrant has been issued for three hereditary chiefs of the Nuxalk Nation who, along with 19 others charged in connection with a logging protest on King Island near Bella Coola, B.C., failed to appear in court for their trial.

The chiefs, Lawrence Pootlass, Edward Moody and Charles Nelson, were to appear in the Supreme Court of British Columbia Jan. 22, (1996). They were charged with disobeying an injunction that would allow the forest company Interfor to harvest the logs on the island. They had set up a road block and stopped logging trucks from going into the area.

The chiefs' challenge the jurisdiction of the

Supreme Court over the territory, and believe it is their hereditary responsibility, under traditional law, to protect the land from certain abuses.

The court proceeded with the trial in absentia. The chiefs' decided not to appear in court because the judge refused to hear their position on sovereignty and jurisdiction.

The site of the blockade has historic significance to the Nuxalkmc, who believe it is the place from which the first woman descended. King Island is also a part of the Great Coast Rainforest, the largest remaining rain forest ecosystem left in North America.

The hereditary chiefs say they are exercising their sovereign right to prevent logging in their territory, that they have never ceded their territory or entered into any treaties or agreement with the Canadian government, and therefore continue to have jurisdiction over the land.

# GAMBLING IN INDIAN COUNTRY

By Linda Caldwell  
Windspeaker Contributor

ST. ALBERT, Alta.

Gambling may replace drugs and alcohol as the new addiction of choice in First Nations communities, if the results of two studies on problem gamblers are any indication.

The reports, both titled *Spirit of Bingoland*, are the result of the studies prepared by Nechi Training, Research and Health Promotions Institute in Alberta.

The first study, released in October 1994, focused on Native problem gamblers in Alberta; the second, released in August 1995, looked at gamblers in two Chippewa communities in Ontario.

Problem gamblers in both provinces had much in common:

- Younger people and those who began gambling at an earlier age were more likely to have more severe problems;
- People with lower incomes had more serious problems;
- The more severe the problem, the more likely it is that the person will have family or friends with a problem.

Many First Nations are starting to recognize gambling as a potential problem and are starting to introduce programs, such as Gamblers Anonymous, to help people.

But, despite the beginnings of recognition of gambling as a serious problem in First Nations communities, many band governments are looking at setting up casinos on reserves as a means of economic development.

The Chippewas of Rama First Nation, one of the two Ontario communities studied by Nechi, is scheduled to open its own interim casino in May, 1996. It will include 1,300 slot machines and 75 gaming tables, said Ted Williams, a former chief and chairman of the casino implementation team.

He expects some five million people a year will visit the casino near Orillia, 90 minutes north of Toronto, which is expected to generate about \$200 million a year.

"Now we are in a position to make a substantial impact on the local economy," said Williams.

Some 30 meetings have been held with community members during the last three years of planning, including several with members of the surrounding non-Native communities. Area residents and band members have expressed more concern about the possible social impacts of the casino than the money it is expected to generate.

Band councillors and the chief toured several casinos in the United States, examining ways they have dealt with problem gambling among their members. Solutions included banning band members from the casino completely, except for those who are working.

"We are trying to make life for the community better, not make it worse," said Williams.

11/95



## QUESTIONS

- 1) Is gambling going to make community life for Native people better or worse?
- 2) Does federal and provincial jurisdiction over gambling apply on reserve?
- 3) Is economic development a worthy trade-off for a community with possible gambling addictions?
- 4) Should revenue from on reserve gambling go to the community or shared among all First Nations in the province?



A healthy diet and reg...

## NATIVE

By Heather Dea

Type II or non-dependent diabetes. Native youth is childhood disease in Canada.

How can we it is a new problem not simply the improved detection First, because the say so.

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A healthy diet and regular exercise program will help Native youth fend off the newest plague in the Aboriginal community, Type II or non-insulin-dependent diabetes.

## NATIVE CHILDREN NEW VICTIMS OF DIABETES

By Heather Dean

Type II or non-insulin-dependent diabetes in Native youth is a new childhood disease in Canada.

How can we be sure it is a new problem and not simply the result of improved detection? First, because the Elders say so.

Second, data available in Canada shows how rarely diabetes was diagnosed in young people under 15 years of age prior to 1985. From 1985 to the present, however, there has been a dramatic increase in the diagnosis of affected youth.

Other Aboriginal populations around the world are also experiencing the same new prob-

lem — an increasing number of children under 15 with Type II diabetes.

The Gila River diabetes study involves an entire community of 15,000 Pima Indians in Arizona. Everyone over four years of age has been screened for diabetes every two years since 1962 by means of a normal glucose tolerance test. By 1980, no cases under 15 years of age had been identified, but by May 1993, 25 cases of Type II diabetes had been diagnosed.

Treatment is based on healthy eating and regular exercise. Blood-glucose levels will return to normal in most children after several days of appropriate diet and exercise.

In general, conventional diabetes-education programs for Native teenagers with Type II diabetes have not been effective in promoting the necessary lifestyles changes and improving diabetes control.

Two of the obstacles to successful diabetes control are the lack of adult role models and widespread myths about diabetes. Since it is a relatively new disease for First Nations communities, traditional customs, language and medicine do not deal with it.

In isolated communities, many think obesity is a sign of physical and economic health. In the less isolated communities, many under-

stand the link between diet, activity and obesity, but don't understand the relationship to diabetes. Many believe individuals have no control over getting diabetes and that its course is predetermined. A further problem is that adolescents generally don't consider health a priority.

The communities are interested in learning more about prevention and treatment of diabetes. The challenge is to teach the children how to take care of their diabetes in a manner that is appropriate to both their age and culture.

*(Reprinted with permission from Diabetes Dialogue, Canadian Diabetes Association.)*

### QUESTIONS:

1) Why, do you think, is diabetes becoming more common in the Aboriginal community?

2) How can you make people change the way they live?

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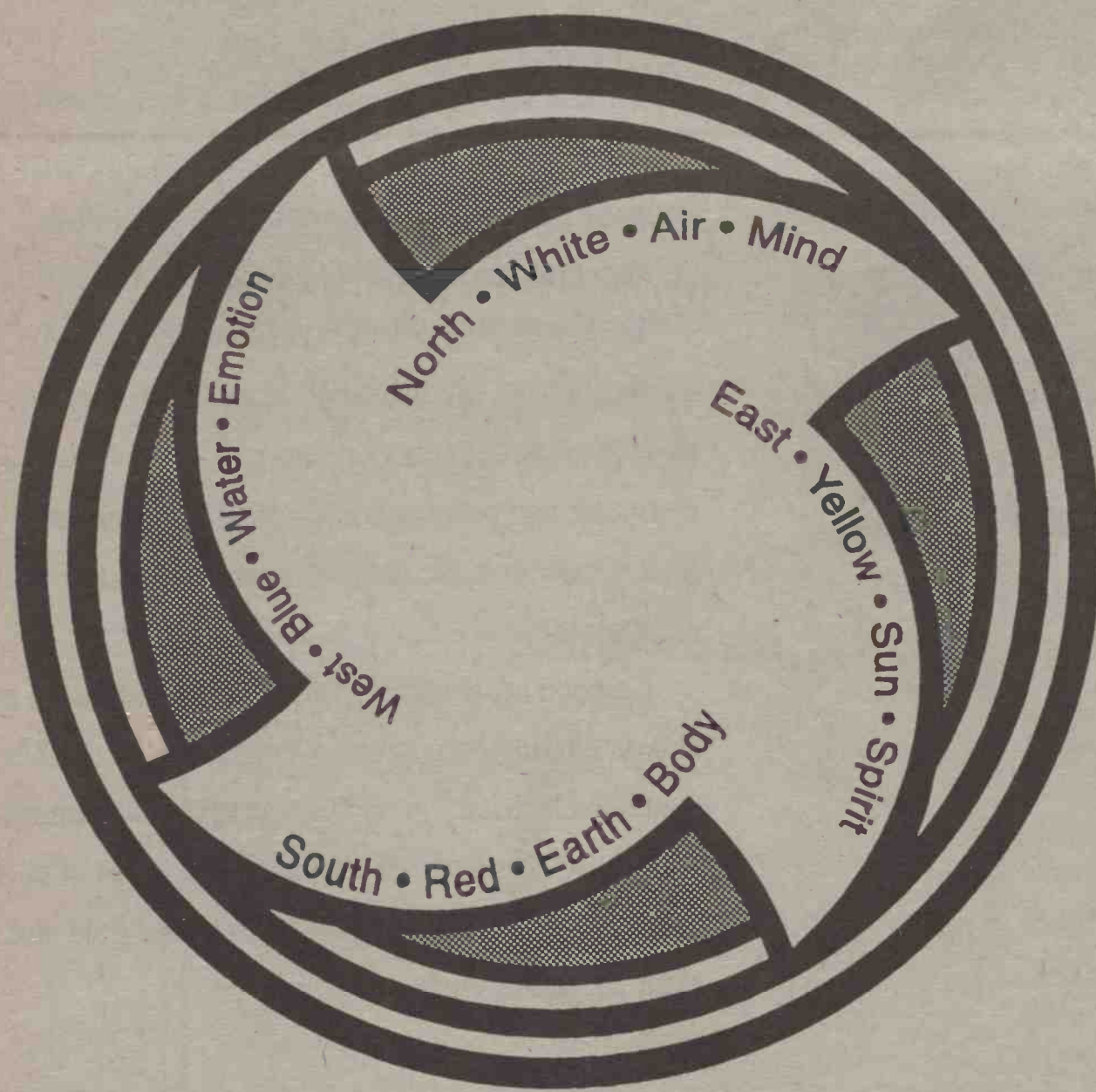


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## Nishnawbe-Aski Nation defends water rights

By Mrs. Noah Black  
Windspeaker Contributor

TIMMINS, Ont.

Treaty 9 First Nations in Ontario may be in a unique position to negotiate control over more of their natural resources as a result of an administrative oversight when the 1905-06 treaty was signed.

Nishnawbe-Aski Nation's Grand Chief Charles Fox has been reported as saying there is nothing to indicate that Treaty 9 First Nations ever gave up water rights under the treaty.

At the Wabun Tribal Council office in Timmins, Ont., executive director Shawn Batise stated that, while water and headlands were included in Ontario treaties prior to Treaty 9, as well as in the 1929-30 adhesions to Treaty 9 and in subsequent treaties, First Nations never gave up water rights when Treaty 9 was actually signed.

According to Jason Batise, Wabun Tribal Council's economic development officer, "Treaty 9 is contrary to every other treaty in the country where they do surrender [water] rights."

The 52 chiefs of Nishnawbe-Aski put the matter on the agenda of a regularly scheduled caucus meeting held in Timmins Jan. 30 to Feb. 1. A majority of the chiefs were in attendance when they unanimously passed a resolution to take the federal and provincial governments to court over water rights, Shawn Batise said.

"The treaty commissioners wrote the treaties before they went out to the First Nations," Nishnawbe-Aski Deputy Grand Chief Brian Davey further explained. "When they came to the First Nations, the First Nations never agreed."

While there were provisions in the original treaty setting out rights regarding housing, medical services and education, there was little in regard to the land, he said.

The government discovered the oversight and subsequently added it, and although the affected First Nations never accepted it, "they [the government] stuck to their text. Basically, we were lied to," said Davey.

"They wrote in there that we surrendered all our land, the title was surrendered. They forgot to mention the water," Davey said. He points out that other treaties usually are very specific about water rights — they mention what is in the water, under it, and the air over it, for example.

Davey said the plan now is to get a declaration from the court that Aboriginal title is still intact and to sue for losses which include damages, erosion or anything that was done to the water.

The deputy grand chief points out that this is their leverage in getting governments to negotiate expeditiously with the First Nations. When rights to land use or title is in question, potential investors or purchasers back off.

"Many potential buyers will not touch anything where water is in question," Davey said.

Davey says Nishnawbe-Aski lawyer Michael Sherry probably will file notice with the court at the end of February, the statement of claim in April and go to court early in 1997.

"We're hoping government will see the light," Davey concluded. "They stand to lose millions of dollars."

## Clayoquot agreement could be extended

TOFINO

Negotiations are under way to extend the two-year interim measures agreement between the province and the Hwiih (hereditary chiefs) of the Nuuchah-nulth Central Region First Nations.

The agreement for land and resources management in Clayoquot Sound expires on March 19. Provisions are contained in the agreement to extend its term.

The interim measures agreement is a bridging mechanism until land and resource issues are resolved at the treaty table.

"It's imperative that these negotiations to extend the interim measures agreement are successful," said Chief Francis Frank of the Tla-o-qui-aht First Nation and central region spokesperson. "An extension would result in the continuation of relative peace in the area."

"The province is working on an agreement with the Central Region First Nation that will protect and balance the various interests in the region," said British Columbia Aboriginal Affairs Minister John Cashore. "I am optimistic we can reach an equitable agreement."

The agreement was signed in March 1994 and established the Central Region board, made up of First Nations and local community residents, to review and make decisions and recommendations on land-use proposals in the area.

## Feds propose new environmental law

By Mrs. Noah Black  
Windspeaker Contributor

OTTAWA

The House of Commons standing committee on environment and sustainable development completed its mandated five-year review of the Canadian Environmental Protection Act (CEPA) in June, 1995. In December, 1995, Environment Canada responded with a proposal for a revised CEPA, and is inviting public comment on the document.

The government points to five items in the 82-page document titled *CEPA Review: The Government Response*, that it says are "likely to be of interest to Aboriginal peoples."

Every one of the five areas are more likely to cause Native people headaches than simply to interest them, if the critique of the Environmental Protection Act revisions prepared by Dale Komanchuk, a treaty researcher based in Vancouver, carries any weight.

First, the government proposes the creation of a CEPA national advisory committee comprised of representatives of federal, provincial and territorial governments and Aboriginal peoples. In asking for public input, however, an Environment Canada bulletin points out that there will be no government money available to enable people's participation on the proposed committee. The government suggests conducting meetings by conference call to allow more people to have their say.

According to Komanchuk, such a committee would threaten the government-to-government relationship between Canada and First Nations by including provinces and territories in the process.

Komanchuk further warns that Aboriginal representatives would only be "consulting" with the Environment minister, who will have increased powers to do as he likes on Indian lands, and who will be able to ignore First Nations' inherent jurisdiction to protect their own environment.

The lack of funding for committee participants weights effective participation entirely in favor of the bureaucrats, who can afford the best legal and technical advice, Komanchuk points out.

He cites the problem of naming a single representative of a large domain, such as B.C., where there are pro-treaty and pro-sovereignty groups, off-reserve and Metis groups and other Aboriginal people to be considered. Fur-

ther, he says the AFN does not have either the financial and human resources or the credibility with every group concerned to be the sole representative.

The second point that the government brings to the attention of Native peoples is that under a revised act, the minister of the Environment would be able to sign administrative agreements with Native people that are similar to the ones it makes now with provinces and territories. In Canada's view, this would allow Aboriginal people to administer Canada's environmental regulations and could include work-sharing arrangements between Native groups and Environment Canada.

While Komanchuk says the idea of First Nations having access to the same kinds of agreements that currently benefit provinces and territories with respect to employment and "capacity-building" among its administrators, technicians and enforcement officers may not be all bad, he raises a point that underlies the premise of the entire document. Native people would simply have a greater share of the duty of enforcing laws made in Ottawa by non-Natives.

The government's next planned incursion into Aboriginal jurisdiction "places virtually all lands under a single environmental code," Komanchuk states.

Leading into the third area where CEPA's amendments would affect Native people, Environment Canada's release says that CEPA "applies to all Canadians." It further states that CEPA regulations "apply to Aboriginal peoples just as they do to other Canadians."

The government proposes that Part IV of the current CEPA be replaced with provisions that bear out Komanchuk's point.

The new law would encompass reserves, lands subject to a comprehensive or specific claim agreement, and lands subject to a self-government agreement to which the federal government claims title or ownership. The new Part IV would also give the government authority to control "the activities of non-Aboriginals on Aboriginal lands, so that the environment is not harmed."

Agreeing to let Ottawa's protection of the environment extend to controlling non-Natives' activities on Aboriginal lands would once again remove First Nations' inherent right to govern themselves, Komanchuk says.

Further, he indicates that non-Native governments do not incorporate traditional knowledge

or view Mother Earth as a being with her own inherent rights when making their decisions about what are good and bad environmental practices.

Since affected lands include air above and water upon those lands, he adds, and the federal government would have the sole say about what activities are safe or unsafe there, people like the Innu, who have a problem with jets flying over their hunting areas, would be powerless to stop it, unless they agreed to terms set by Ottawa.

The only lands the federal government says would not be covered by the amended CEPA are "aboriginal lands whose title and ownership reside with a particular Aboriginal People or another jurisdiction such as a province or territory."

The fourth point raised says the revised CEPA would allow "Aboriginal peoples with self-government regimes or operating under claims agreements" to seek exemption from the regulations.

The standing committee has recommended that Ottawa transfer authority to First Nations to protect the environment of their own lands. Although in August, 1995, Ottawa recognized the inherent right to self government, according to Komanchuk, it really means that only those First Nations that hash out a self-government agreement in line with Ottawa's preconditions will be "allowed" to apply for an exemption. Any First Nation that doesn't buy into Ottawa's idea of self-government would still be subject to the CEPA.

Finally, the proposal contains a commitment by the federal government to consult with Native people on future amendments to the act.

Komanchuk issues a warning here too. "A commitment to consult is not a commitment to listen or to be bound in any way by what is being said. The government has in the past (and under this scheme will continue in the future) to do whatever it pleases on Aboriginal lands. The only difference this time, Komanchuk concluded, "is that Ottawa is asking Aboriginal people to give it a blank cheque of consent for these actions."

*Windspeaker would like to acknowledge Dale Komanchuk, Treaty Researcher, EV Christensen Consulting in Vancouver for his contribution to this article.*

### Appointment

Rita Mirwald, Vice President, Human Resources and Corporate Relations, is pleased to announce the appointment of Patrick Cardinal to the position of Manager, Northern Affairs.

Mr. Cardinal holds a Bachelor of Education degree from the University of Saskatchewan and is currently working toward a Master's degree in Education Administration from San Diego State University.

With over 20 years of experience in northern Saskatchewan, Mr. Cardinal's career encompasses several years with the northern education system as instructor and principal, and with the Government of Saskatchewan in the areas of human resources, education and training.

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TO AD

# DEEP ROCK DISPOSAL: IS IT SAFE AND ACCEPTABLE FOR CANADA'S NUCLEAR FUEL WASTE?

## Make Your Voice Heard

The federal environmental assessment panel reviewing Atomic Energy of Canada's concept for the long-term disposal of nuclear fuel waste will soon hold public hearings. Now is the time for you to get involved. The more input the panel receives, the more its recommendations will reflect your views and those of all Canadians.

## Your Views Are Important

The safety aspects of nuclear fuel waste disposal have always been a primary concern. Is deep rock disposal safe and acceptable? What are the implications of this form of disposal for today and well into the future? What criteria should be used in selecting a safe disposal method?

## Anyone Can Participate

Hearings will take place in three phases. Phase I hearings will be

held in Ontario during March, April and May. They will focus on safe and acceptable means for the long term management of nuclear fuel waste. Phase II and III hearings to be scheduled for later this year will focus on other questions. We encourage you to take part. Whether or not you wish to take part in person, the panel requests that your submissions be made in writing by March 1, 1996. All submissions received will be reviewed and taken into consideration as though you made them in person.

## You Can Learn More

The management and safe disposal of nuclear fuel waste is important to all of us. Become involved. Whether or not you have participated in the debate to date, try to attend one of the hearings most convenient to you. Register in advance. Persons wishing to make a presentation should provide their written documents in advance.

## Schedule of Phase I Hearings

<b>Toronto, Ont.</b>	<b>March 11-15</b>
	<b>March 27-29</b>
<b>Pickering, Ont.</b>	<b>March 25-26</b>
<b>Thunder Bay, Ont.</b>	<b>April 29-30</b>
<b>Sudbury, Ont.</b>	<b>May 1</b>
<b>Chalk River, Ont.</b>	<b>May 2</b>

## For more information on specific locations and times contact:

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

## Bull trout studied

By Mrs. Noah Black  
Windspeaker Contributor

NELSON, B.C.

A study to assess the migration and spawning patterns of the bull trout, as well as sizes and population of the fish in the upper and lower Duncan River system and Kootenay Lake, is half complete.

The Columbia Basin Fish and Wildlife Compensation Program, along with BC Environment and B.C. Hydro, began their joint study in the summer of 1995. One of the study's objectives is to discover if the operation of B.C. Hydro's Duncan Dam is having any negative effects on the bull trout.

There were 462 adult bull trout tagged, and 47 of those were implanted with radio transmitters in order to better track them.

So far, most of the fish have ascended Duncan Dam to spawn in the upper Duncan River system, and have subsequently returned to Duncan Reservoir. Others have moved to tributaries of the lower Duncan River to spawn or have returned to Kootenay Lake. Quite a few fish were still in Duncan Lake near the dam's forebay in December, and some are deep in Kootenay Lake, a press release states.

Half of the 47 radio-tagged fish have been located. Five radio-tagged fish were caught and four of the five killed. Of the total 462 fish tagged, 15 have been caught.

David O'Brien, a biologist with the project, said "It is critical that anglers return recovered spaghetti tags and related catch information" to BC Environment in Nelson. He stresses that anyone catching a fish with a radio tag should make note of catch information, including the tag number, report it and release the fish.

Robert Louie, a spokesman for the 165-member Lower Kootenay First Nation, near Creston, B.C., in the study zone, said he is "caught in a half-and-half situation" with respect to the worth of the study.

Band Elders are not in favor of tampering with natural events in the river, Louie stated, and he said he agrees with them. On the other hand, he said the study might be a good way to help the young people learn more about the history of the river and conservation, and it might lead to further studies on water quality and protection of the resource.

Elders were not consulted for the information they might have been able to provide regarding the fish in the study area, he added.

Even so, Louie said that, generally, relations are "pretty good" between his First Nation and the parties involved.

He says his band received an "informative announcement by letter" that the study was being undertaken. The band was told it would receive mid-term and final reports of the results.

The Duncan River system "is north of us two hours by road," Louie said, adding that waters affected by the study go through not only his reserve, but through traditional-use areas for which land title negotiations are being pursued.

"That's where we go to get our traditional healing waters," Louie said.

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# Windspeaker Sports

## QUOTABLE QUOTE

"Sport is as valid as a performance at the O'Keefe Centre, but not as valid as a farmer's crop being destroyed by hail, or somebody going without food, or people getting shot at."

—Dick Beddoes, 1975

## Jim Thorpe

By John Lejins  
Windspeaker Contributor

JIM THORPE, Penn.

Jim Thorpe's family have the circle closed. He was born and grew up in blackjack woods, between Moccasin Highway and Ma's North Canadian.

Meanwhile, on Pennsylvania Route 903, just outside the coal-mining town in the Valley, a 20-ton, Polish van-sized chunk of brick sits on a hill. It graces a small, hillside. Inscribed on the rock is a quotation: "Sir, you are the best athlete in the world."

The king of Swedish dressage those words describe a native American athlete, who is buried in the massive tomb of the massive Thorpe was the hero of the Stockholm Olympic Games, winning the pentathlon and long gold medals.

Afterwards, he led his school to victories over

## Disney maintains fantasy 'Wild West' in Europe

By R. John Hayes  
Windspeaker Staff Writer

HOBBEMA, Alta.

There were almost 1,000 people crowded into the Panee Memorial Agriplex in Hobbema by 10:00 a.m. last Monday morning in the hopes of landing a job with EuroDisney. Agents for The Walt Disney Company's Paris, France, theme park were in town offering auditions to prospective Indian riders, Buffalo Bills, Annie Oakleys and Sitting Bulls. More than 400 of those in attendance rode around the arena bareback, hoping to have their names added to the waiting list for positions in the Buffalo Bill Wild West Show.

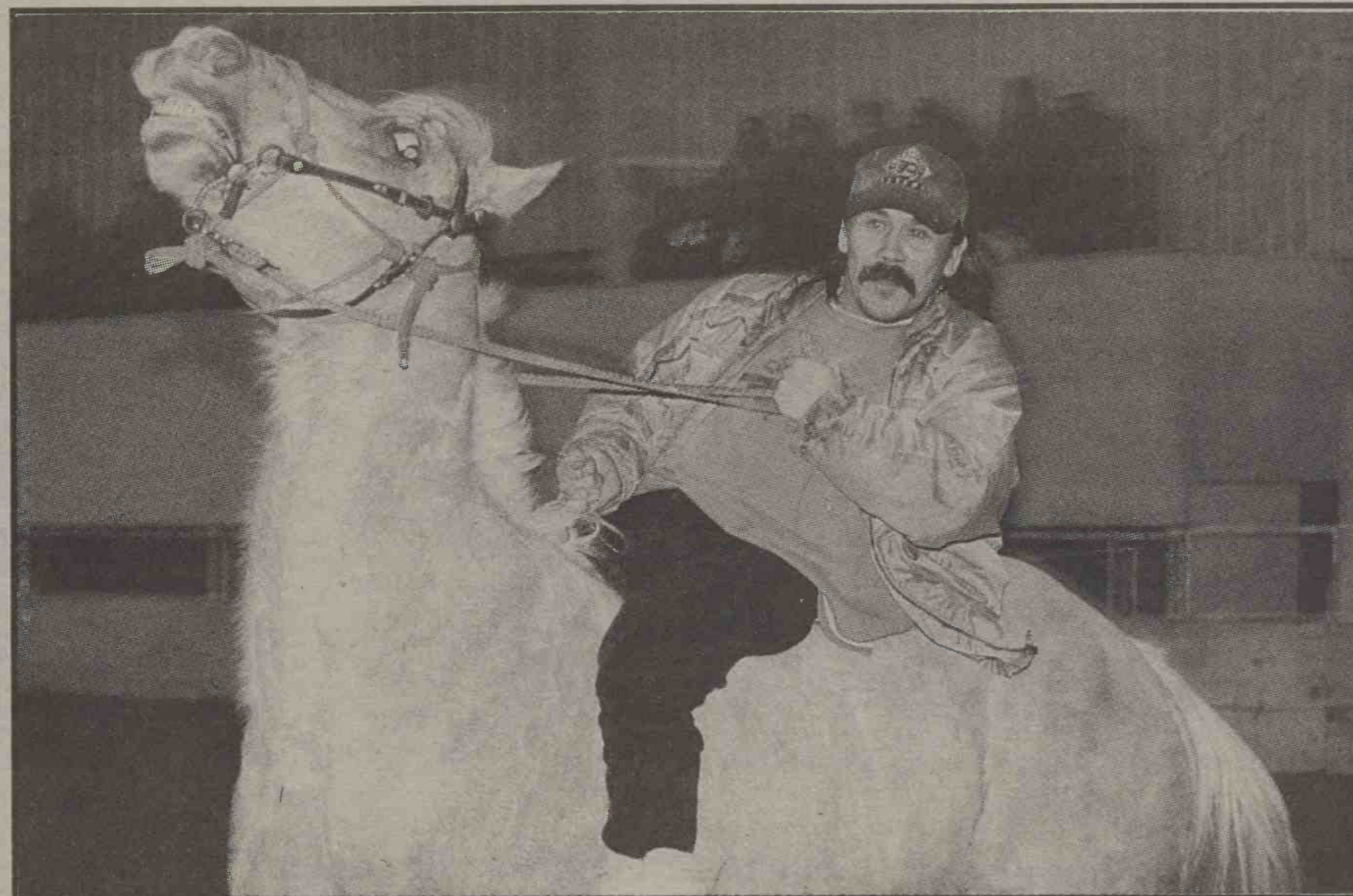
"I was asked by my agent to come here, to try out for an Indian bareback rider," said 27-year-old hopeful Leroy "Starhawk" Dixon, originally from Morley, Alta. Dixon has been an actor since 1987, and since his first on-camera appearance in *21 Jump Street*, he has had small parts in many movies and TV shows, including *Dances With Wolves* and *War Party*.

"I've taken every acting opportunity I've had in my life," he said. "If it's in front of me, I go for it, and this is no exception."

If Dixon was dismayed by the numbers trying out, he didn't show it, but then he's been in the biz for nearly 10 years. Others were visibly discouraged by the apparently long odds of making it.

"There are 40 to 60 Indian riders over there," explained Shawn Howard to the assembled group prior to the tryouts. One of the team leaders in the Wild West Show, Howard acted as judge as the parade of hopefuls circled the arena.

"It's good to be over there,"



Leah Pagett

One of 400 hopefuls has a bit of trouble with his horse in the EuroDisney auditions last week at Hobbema's Panee Memorial Agriplex.

he continued. "I like it. I'm going to stay till they run me off." Howard explained that the positions were part of a permanent feature show at EuroDisney, involving five days of working two dinner shows per day. Qualified people would have their names kept on file and would be called as positions became open over the next year.

"[The Europeans] think of you just like right out of TV," said Howard. "It's kind of fun, and it opens up all sorts of opportunities." Howard explained that, because of his work at the theme park, he has worked in a number of films in small parts and as a stunt double.

Many of those at the Panee tryouts expected more of a rodeo atmosphere to the auditions, but Howard explained

that rodeo is not a big factor in the Wild West Show.

"We go to some rodeos over at some of the bases in Germany," he said, "but the humane society over there, they're kind of fruit loops. There's no calf roping, no bull dogging, and they're real particular about the horses over there."

"The show is all about showcasing highly skilled trick riders," said Gisele Danis, senior publicity representative for Walt Disney Attractions based out of Toronto. She denied that anybody had expressed concerns about the cultural propriety of a Wild West Show featuring cowboys and Indians in the 1990s.

"No one has approached us in regards to that," she said. "We do not ridicule First Nations' culture. The show was never set

out to be history; it is loosely based on what happened in Paris between 1889 and 1913."

Danis was referring to Buffalo Bill's Wild West Show, which performed beneath the Eiffel Tower from the time the famous structure was built until the start of the first World War. Sitting Bull was part of the show, as was trick shooter Annie Oakley.

"The hook is that the show was performed in Paris," Danis said. "Sitting Bull is part of the show today because he was a part of the original Wild West Show."

"For the Indians involved," she continued, "it's a great experience. They come out as stars; they come out as athletes. The public over there really wants to meet them and to touch them after the shows."

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## Sports

## Jim Thorpe's remains may be given Native burial

By John Lejins  
Windspeaker Contributor

JIM THORPE, Penn.

Jim Thorpe's family would have the circle closed where he was born and grew up: in the blackjack woods, between the Moccasin Highway and Oklahoma's North Canadian River.

Meanwhile, on Pennsylvania Route 903, just outside an old coal-mining town in the Lehigh Valley, a 20-ton, polished, mini-van-sized chunk of brown granite graces a small, hillside park. Inscribed on the rock face is the quotation: "Sir, you are the greatest athlete in the world."

The king of Sweden addressed those words to the Native American athlete, who is entombed in the massive memorial. Thorpe was the hero of the 1912 Stockholm Olympic Games, winning the pentathlon and decathlon gold medals.

Afterwards, he led his Indian school to victories over football

powerhouses, including Harvard and Army. Twice he was named an All-American. He played with the baseball New York Giants and was a running back for New York's other Giants. He took his place in the National Football League Hall of Fame.

In 1950, sportswriters in an Associated Press poll recognized Thorpe as the greatest football player and the best American athlete of the first half of the century. Jack Thorpe, however, the athlete's son and former chief of the Sac and Fox Tribe in Oklahoma, feels that his father is one big victory short of peace.

"He'd like to be buried in the family plot in Oklahoma," he said. After the athletics, Jim Thorpe's life wasn't an easy one. When the glory days faded, Thorpe tumbled down.

"My father was easy going, gentle and funny," Thorpe said.

Jim Thorpe became an alcoholic. The former champion paraded in front of Hollywood's cameras. W.C. Fields egged him

into bar-room brawls. He ended up working as a security guard in Detroit. Thorpe died in 1953, destitute, in a California trailer. The body was returned to his native Oklahoma.

He had married three times. His last wife had grandiose visions. She saw a grand monument, a Jim Thorpe Memorial Hospital, the Jim Thorpe Tipis Motel and the Jim Thorpe All-American Café.

Back east, twin towns Mauch Chunk and East Mauch Chunk, Penn., were dealing with hard times and the closure of their mines. The towns had once boasted more millionaires per capita than any other town in America.

In Oklahoma, the rent went unpaid at the crypt where the casket was stored. Mrs. Thorpe shopped around for a town that would provide a suitable, ostentatious burial site. Like missing luggage, the exhumed body was shipped to Tulsa, Okla., then to Pittsburgh and Philadelphia.

Meanwhile, a light bulb went

on in the Chunks' collective mind. To revive their economies, the twin towns approached the widow. They pledged to construct a \$12,500 memorial. Eager suitors, the two towns even proposed to merge and rename themselves — Jim Thorpe.

They did so in 1954. A relieved Mrs. Thorpe authorized her deceased husband's entombment, out on Route 903, in Jim Thorpe, Penn.

Then, it was the town's turn to dream. They envisioned a tourist bonanza. They were promised an Olympic-size stadium and even a cut of NFL gate receipts. The boom never occurred.

Disappointed, Jim Thorpe residents have had mixed emotions about their adopted hometown here. Townsfolk have considered reviving the original names. Though not out of disrespect for Thorpe, some old-timers are proud "Mauch Chunkers." Younger residents have never known any other name, and are happy with the one they have.

"We're proud of Jim," declared Mike Sofranko, Borough of Jim Thorpe council president. "The memorial and park are dignified and beautiful. The grounds are well kept."

"There's also a nice view," agreed Jack Thorpe. "But its still a tourist attraction, a commercial venture."

"We're appreciative," he continued, "but Dad wanted to be buried back home." But Jack Thorpe has not taken his crusade to the courts.

"We would probably win, but I want the town to do the right thing voluntarily," he explained. "I don't want hard feelings." The town's name is not the sore point with Jack Thorpe.

"My dad's remains will not make or break the town of Jim Thorpe," he said. "The monument needn't be mothballed." The borough has never received a formal request to transfer the body.

"It was dad's wish to be buried with the family," said a quiet and resolute Jack Thorpe. "I'd like to close the circle."

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# Sports

## Environmental awareness focus of Sacred Run

By R. John Hayes  
Windspeaker Staff Writer

NEWPORT, Ky.

Some 35 runners will participate in the 1996 Sacred Run, being billed as "The Longest Run III." Led by Native Americans, this multicultural, international cross-country run will include runners from Australia, Canada, France, Germany and Japan, as well as the host United States. The 4,200 km run will take 105 days and is scheduled to finish at the site of the 1996 summer Olympic Games in Atlanta, Ga.

"We are watching our environment being destroyed," run founder and organizer Dennis J. Banks said. "If we are to survive as a species, we must begin to make dramatic changes right now. This is a message that our

runners will make known in every town and village, and to every person they meet."

On the run, which will begin on March 28 in Santa Monica, Calif., the athletes will cover 48 km per day and will rest every fifth day. The run will end on July 11 in Atlanta, and participants and supporters will be welcomed at a powwow July 12 to 14. It will be a fitting end to a journey both spiritual and athletic, according to Banks, who is an Ojibwe born in Leech Lake, Minn.

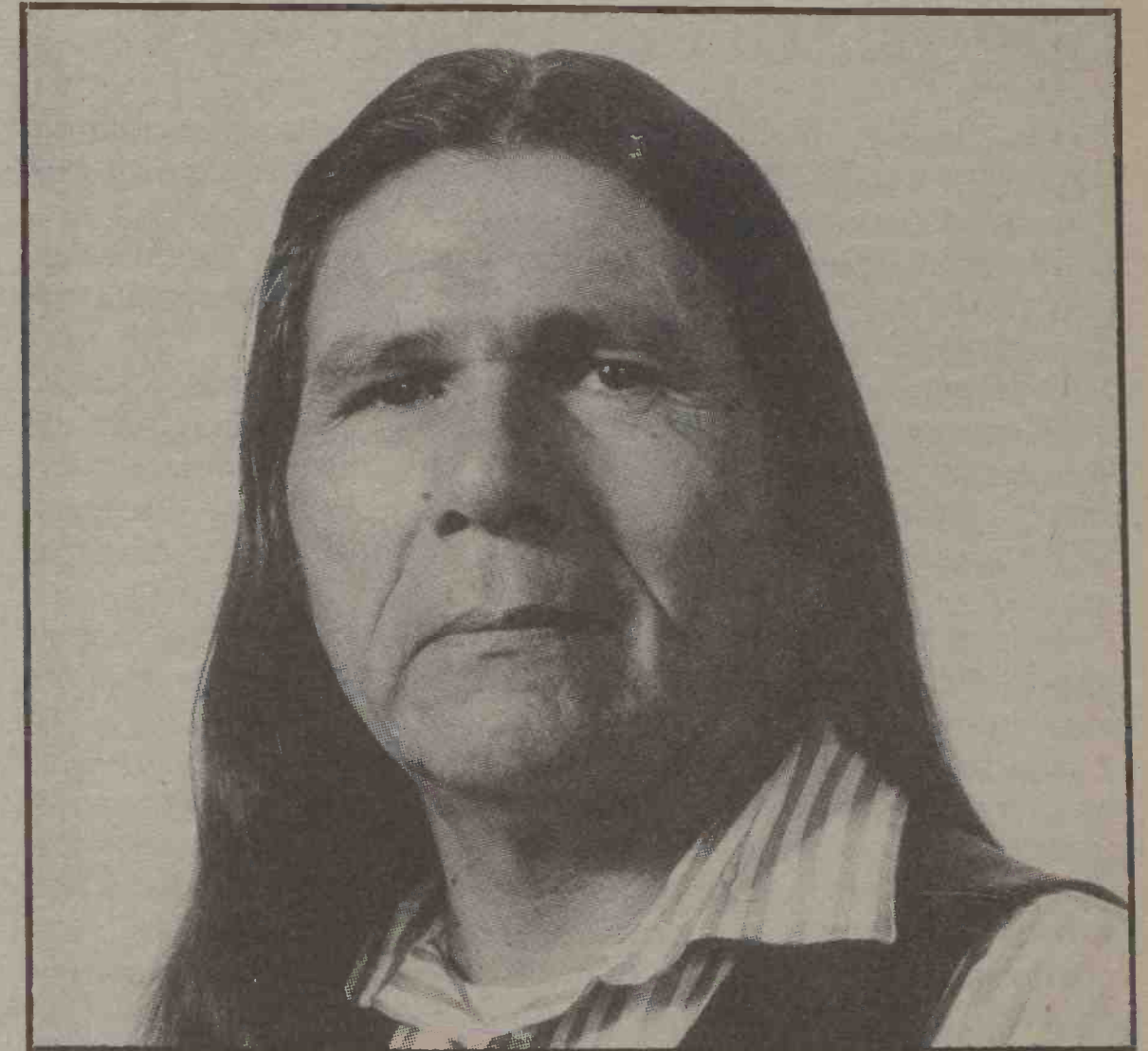
"It is a time for people to come together in song and dance, to put aside tribal differences and help bridge the gap between the Native American and the non-Native worlds," he said.

Runners will collect gifts, proclamations and letters along the route, and gather them into bundles. The bundles will be buried in a time capsule at the end of the run, as an environ-

mental reminder to future generations. As well, in 10 cities along the way, and the starting and ending points, runners will plant cottonwood trees, the sacred tree of the Sundance People and a symbol of honor and spiritual growth.

The long-distance run is a Native tradition, and was used to spread messages, news and information. Banks revived the tradition of the sacred run with the Sacred Run Foundation in 1978. It has sponsored international runs covering a total of 90,000 km.

Banks was a co-founder of the American Indian Movement in 1968, and was at the centre of the 1971 Wounded Knee confrontation on South Dakota's Pine Ridge Reservation. He served as the principal negotiator and leader of the protesters. Since then, he has continued as an activist, writer, actor, teacher and organizer of the Sacred Run.



Run founder and activist Dennis J. Banks.

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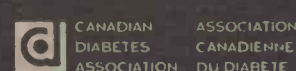
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## Ditidaht treaty negotiations underway

The Ditidaht First Nation of Vancouver Island became the focal point of an historic first in the Island's history last month, when they signed an agreement to set a treaty process in motion.

The Ditidaht are the first Aboriginal people on the Island to sign a framework agreement with both the federal and provincial governments.

Ditidaht Chief Jack Thompson, Indian Affairs and Northern Development Minister Ronald Irwin, and B.C. Aboriginal Affairs Minister John Cashore were signatories to the agreement. It outlines the topics for negotiation and the steps to be followed to reach an agreement in principle under the B.C. Treaty Commission process.

Twenty-four topics are on the table; these include lands, money, economic development, culture and heritage, and various resource and environmental management concerns.

The framework agreement also mentions an "openness protocol," which "renews the commitment of all parties to an open negotiation process and recognizes the role of the West Island Regional Advisory Committee in providing advice to federal and provincial negotiators," a government news release reads.

Thompson described the signing as being a unifying force between the Ditidaht and other Islanders.

"This agreement represents a major achievement for all Ditidaht people no matter where we live," he said. "It will serve to bring us and keep us together, living and working in harmony with our neighbors."

To date, the B.C. Treaty Commission has accepted 48 statements of intent to negotiate, representing more than 70 per cent of the 196 First Nations in British Columbia.

If you have *SEX, BLOOD OR BABIES*, you may be interested in learning more about HIV/AIDS.

Aboriginal people must have input to a strategy that is being developed. If you want to be part of the solution and share what you are doing, write to:

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Buffalo Lake Metis Settlement Community Workshop • March 18/96

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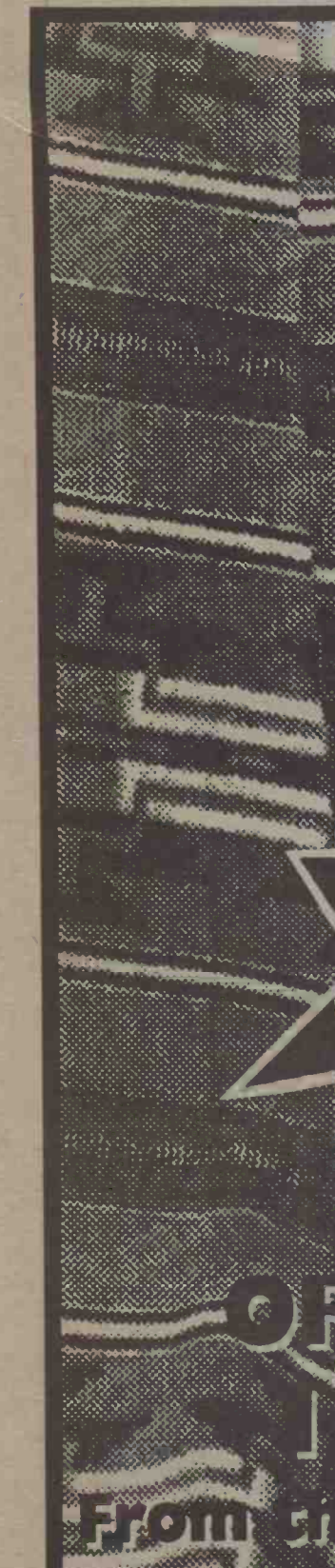
Native North Americans attach special significance to the eagle and its feathers. The eagle flies higher and faster than any other bird. Its talons are powerful and its vision is therefore different from those of us held close to the ground.

In many Aboriginal communities, the eagle is honored for carrying the spirit of a man between the World of the Creator and the World of Spirit. The Creator and the Grandmothers and Grandfathers. One holds the eagle's feathers and must speak the truth in a respectful way. Our Creator is the feather of the eagle.

We honor the eagle by handling it with care, showing it respect. A woman who is in moon-time (menstruation) must not touch the eagle. It should be hung up in a room, not placed in a cupboard. When it is used, it should be wrapped or protected in a special way. The feather is often used in medicines before being used in talking, sharing or in any other ceremony.

To be given an eagle feather is the highest honor bestowed upon an individual or non-Aboriginal person.

It is important to remember that the eagle is an endangered species. It was once killed for its feathers. If you have need, that one should be protected.



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# Traditions

## The eagle carries the prayers of man to the creator

Native North American peoples attach special significance to the eagle and its feathers. The eagle flies higher and sees better than any other bird. Its perspective is therefore different than those of us held close to the earth.

In many Aboriginal communities, the eagle was given the honor of carrying the prayers of man between the World of Earth and the World of Spirit where our Creator and the Grandfathers and Grandmothers reside. When one holds the eagle feather, one must speak the truth in a kind and respectful way, for the ear of our Creator is that much closer to the feather of the eagle.

We honor the feather of the eagle by handling it with great care, showing it respect at all times. A woman who is on her moon-time (menstrual cycle) must not touch the feather. It should be hung up within one's home, not placed in drawers or cupboards. When carried, it should be wrapped in red cloth, or protected in a special case. The feather is often smudged with medicines before being used in a talking, sharing or healing circle, or any other ceremony.

To be given an eagle feather is the highest honor that can be bestowed upon anyone, Aboriginal or non-Aboriginal.

It is important to note that the eagle is an endangered and legally protected species. It should not be killed for its feathers or other parts. If you have need, my Elders say that one should place tobacco on

### Kiiskeentum (She Who Remembers)

the ground and pray, asking the Creator and the eagle spirits to hear your need and respond.

There are very severe legal sanctions against poaching. If you find an eagle that has been injured or killed, please take it to an Elder or the Department of Natural Resources.

The eagle is our honored and sacred relative who shares with us according to the wishes of our Creator.

#### The Sacred Pipe

Prior to the White Buffalo Calf Woman, medicine pipes were made of clay. The sacred pipe (from Pipestone in South-Western Minnesota) has become a powerful, portable altar, utilized in ceremonies. It keeps us closely related and bonded to our Mother, the Earth, our Creator and all who reside in the spirit world.

The pipe reinforces the unity and strength of the forces of nature, and all the powers of the four directions, under the authority of our Creator. It also allows for a physical symbol of the need for regular thanksgiving to him.

Originally, White Buffalo Calf Woman brought the sacred pipe to the Sioux people and the Elder

known as Black Elk, an Oglala Sioux, passed it on, through harmonic wisdom, to all the other tribes who followed the traditional ways of the people. Its use has spread to the majority of Native North American peoples who strive to follow the traditional ways.

The circular part of the stem represents the circles of life, the great mystery, rebirth, renewal, beginnings and endings.

The bowl of the sacred pipe represents women kind, all things female, plant and animal. We honor our women for their ability, shared with our Creator, to bring forth new life. The stem of the sacred pipe represents all men, the male of all species. Each is incomplete until joined together in the form of the pipe, and in life through family and marriage.

The sacred tobacco reminds us of the kindness of plants, which give of themselves to allow our continued existence. The tobacco opens the door between the World of Spirit and this physical world we live in. When we light the pipe, that doorway is more accessible. We open our spirits and souls to the wisdom

held in the spirit world.

Each sacred pipe contains or carries a spirit responsible for that particular pipe. This is a living being who must be honored and respected. When the pipe is joined together, that spirit is called into the Physical World. Sacred pipes should never be glued together or left joined, except when in use in ceremony.

The ritual and ceremony held in the sacred pipe, and the pipe ceremonies send energy and healing not only to the participants, but to our Mother, the Earth and all of the created Universe, including the spirit world.

There are two kinds of sacred pipe: community pipes and personal pipes. Personal pipes are for the use of one particular person's learning and growth only. Community pipes are for the good of all people, of all colors and directions. If one is a community pipe carrier, there are many responsibilities. The pipe must be available to members of the community as they request it. The pipe must be present at sacred ceremonies.

How one becomes a pipe carrier varies greatly across Turtle Island (North America). In many communities, only men carry them. One of my Elders says that our women had to assume this responsibility because so many of our men are caught in dysfunction, alcoholism, prison and violence.

It may be passed on by traditional Elders, through a vision or dream, by inheritance or in cer-

emony, such as the warrior dance or sun dance. When one has a vision or dream, one must wait for confirmation or verification from another source to ensure that one's interpretation is sound.

My grandmother buried her sacred pipe for more than 40 years, as it was illegal to openly follow the traditional ways. She did not take it up until directed to do so by the Old Ones of the Spirit World. This was after I was born and she had chosen me to walk the path that I walk today.

There are people in many communities who are given the gift or responsibility of making sacred pipes. It is not thought well of to sell them in tourist shops, etc. since they are a very sacred part of our culture.

My own journey as a pipe carrier was a very long one. When I was less than 10 years old, my grandmother had a vision. She sent me on a vision quest, or a four-day fast. A vision came to me which, at the time, did not make a lot of sense to me.

For more than 30 years I refused to take up my responsibility. I went to great lengths to avoid it, causing myself much distress in the process. Like many of us, I felt that I was not ready, didn't know enough, wasn't good enough. I was brought to understand that spiritual gifts and responsibilities are not always a measure of what is earned, but what is needed, either personally or for the good of the community.

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# Business & Investment

## Thinking about retiring some day?

Article Courtesy of IMI Brokerage Company Ltd. IMI is 100 per cent Aboriginal owned by Ahtahkakoop Cree Nation, Beady's & Okemasis First Nation, Frog Lake First Nation, Muskowekwan First Nation, Pasqua First Nation, Standing Buffalo Dakota Nation, Wahpeton Dakota Nation and Joan Barmby-Halcro: Life Insurance Broker.

Remember when you were young? How many times did your parents say to you "Back when I was your age..." or "When I was just getting started...." Nodding your head, you would probably answer "Times have changed....things aren't like that anymore."

Sometimes you might have even listened, but most of the time you just went ahead and did things your way, only to live and learn later.

For most of us, our parents are either retired or are nearing retirement age. Unfortunately, many Aboriginal Canadians retiring today face a very uncertain future because they are financially dependent upon government and, in some cases, on their own families.

Others have to continue working just to supplement their low pension incomes to make ends meet. Retirement often comes too soon, especially for Aboriginal people who did not have access to good retirement planning advice.

You know things are not like they used to be. Everything is changing rapidly in the fast-paced belt-tightening '90s. It's getting more difficult to make ends meet and to maintain our current lifestyle.

Family disposable incomes are decreasing, so it is getting harder just to keep up. Levels of personal and family debt are rising. Putting money aside for retirement is becoming more difficult.

But Canadians are living much longer. Today's retirees are healthier and lead active lives. It's not unusual for people to live 15 or 20 years after retirement. And they want to be independent and completely self-reliant. They don't want to live with, or have to depend upon, their children.

Even for Aboriginals who pay into Canadian Pension Plan it is very concerning to think that pension benefits may not be there when they are needed. Not to mention most treaty Indian people do not even pay into C.P.P. Already, many pensioners are experiencing first-hand the claw-back of government benefits. As more efforts are made to reduce the level of government debt and health-care costs, our governments continue to look for ways to cut their expenditures. The social safety net is getting smaller.

When your pay cheque stops, will you have enough pension income to enjoy your retirement? Take some advice that's really worth listening to: Be sure that your retirement plan is ready when you are. The only way that you can make that happen is by starting today.

### How much is enough?

The challenge that we all face is to make sure that we save enough for retirement. The bottom line is that saving for retirement is a priority, right up there with paying the rent.

How much is enough? Financial planners tell us that we'll need an annual retirement income of at least 60 to 80 per cent of our pre-retirement income. So, for example, if that works out to \$30,000 a year, you'll need to save almost \$500,000\* by the time you retire. Seems like a lot, doesn't it? But if you plan to start saving early you have a good chance of reaching your goal.

So how does starting early make it easier? Simply by giving you a lot more time to save. And the more time you have, the less you will have to save each month to meet your goal.

In addition, the effect of compound interest over time will be a big help in meeting your objective. Continuing our example, if you've got 35 years to retirement, you'll need to save about \$6,800\* a year to accumulate \$500,000 by the time you retire. On the other hand, if you wait 15 years, you'll need to put away nearly \$26,000\* a year — four times as much each year! Fortunately, time goes a long way in helping you to reach your target. For non-treaty employees, tax deferral is the major advantage.

It may be impractical, if not impossible, for you to save \$5,000 or more a year for your retirement. But what's really important is that, if you're not saving now, you start saving as much as you can, as soon as you can. Use the time you have till retirement to your advantage. And don't worry about saving too much. We don't hear too many retired people saying that they have more than they need.

\*Examples are based on an eight per cent annual compound rate of return and assume an annual rate of inflation of three per cent.

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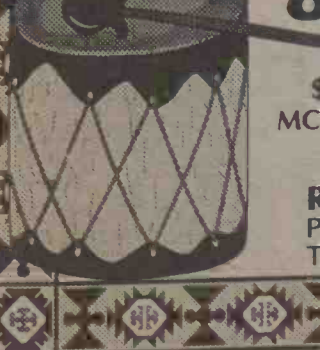


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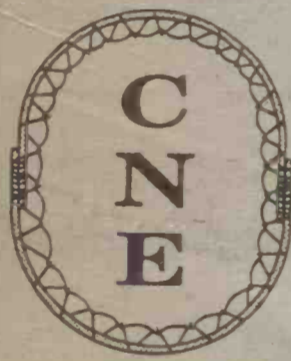
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## Business boon to Kamloops band

VANCOUVER

A decision by the Kamloops Indian Band to allow the Crown to offer 99-year leases on portions of its reserve lands will lead to the largest multi-use development of Canadian Native lands by private interests.

The announcement was made by Manny Jules, chief of the Kamloops Indian Band.

The chief was joined at a news conference in Vancouver by Clifford Branchflower, mayor of Kamloops, and the principals of two development companies, Wilder Ventures Ltd. of Vancouver and Sun Rivers Development Corp. of Kelowna, B.C.

Land to be leased to the two companies totals 255 hectares. Planned projects include residential communities, shopping centres, an 18-hole golf course, hotel and motels, entertainment and recreational facilities, and various commercial and industrial activities. Cost of the development, to take place over the next 15 years, is estimated at \$600 million.

Although there has been non-Native development of reserve lands in other areas, these have been single-use projects, usually on property owned by individual band members. In this innovative arrangement, individual owners returned their lands to the band, which (through a process outlined in the Indian Act as land designation) set aside the lands for leasing.

"What this means," said Jules, "is that while the band manages its land, the leasing agreement is supported by the authority of Her Majesty, the Queen."

"We expect this to set new standards for real estate development on Indian reserve lands across Canada," said the chief.

"Under the agreement, the



band will function as the government, providing services and collecting property taxes. We will ensure the availability and maintenance of roads and services, we will adopt zoning and ensure sound land use controls and we have put in place important assurances for the lessees."

Among the assurances is that the property taxes will not exceed those of the City of Kamloops. Also in the agreement is the provision that there will be no lease adjustment until the end of the 99-year term.

Charles Dwights, president of Wilder Ventures Ltd., said the land involved is strategically located in one of the most important, rapidly growing markets in B.C.

"With 99-year pre-paid leases and the assurances given by Chief Jules and the Kamloops Indian Band, we expect to attract highly desirable national and international tenants of the highest quality," said Dwights.

The 99-year lease fees paid by Wilder and Sun Rivers were established by Gordon Frampton, an appraiser selected by the band and the Department of Indian Affairs.

The sums paid are based on current market value and are comparable to what would have been paid for outright purchases

of the lands, said Dwights.

In addition to the lease revenue of approximately \$8 million, the Kamloops Indian Band anticipates \$16 million a year in property taxes when the developments are complete. Tax revenues for federal and provincial governments are expected to total \$17 million.

Fred Camille, a band councillor, sees development agreements of this nature leading to widespread economic and social changes in Canada.

"With initiatives like this," said Camille, "we can reduce dependency on federal social assistance substantially. We can create jobs and end situations that lead to illness and social distress."

"Ultimately, First Nations can be more than economically self-sufficient. Not only can we save governments millions of dollars, we can generate revenue for them and for surrounding communities," he said.

Construction is expected to begin in early summer on the Wilder Venture project, called Shuswap Landing, Sun Rivers, which will develop the golf course and residential community of up to 2,000 units, said the golf course construction could begin this fall.

A timetable for construction is expected to be determined within the next few months.

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# Education agreement in final stage

By Mrs. Noah Black  
Windspeaker Contributor

A milestone along the route to self-determination was reached by Mi'kmaw Kina'masuti (the former Mi'kmaq Education Authority) on Jan. 24. On that day, the 13 Mi'kmaq chiefs in Nova Scotia negotiated an agreement in principle to transfer jurisdiction over education to the Mi'kmaq Nation from Canada.

When the final agreement is signed, the Mi'kmaq Nation

will administer an education budget of approximately \$130 million over five years. This will pay for every aspect of Mi'kmaq elementary, secondary and post-secondary education on reserve and post-secondary education for off-reserve members.

It has taken four years to reach an agreement in principle. Now it remains for the chiefs, education leaders, Mi'kmaw Kina'masuti and representatives from DIAND to meet with band members about the transfer and to reach a consensus on the final agreement.

"It's not legally binding yet; we're looking at five or six months down the road," Mi'kmaw Kina'masuti director Marjory Gould says. That is when the consultation process is expected to be complete and the final agreement signed. She adds that the chiefs are united on the issue, and so far they have encountered "no major opposition to it" in the communities.

The summary of the agreement in principle states that the transfer of funds will be for five years and that the Mi'kmaq Nation in Nova Scotia will run

education so long as "a satisfactory funding agreement is in place."

If a new funding agreement cannot be negotiated after the five years, jurisdiction over education will revert to Canada.

The long-term goal of the Mi'kmaq Nation is "full recognition of the inherent right to self-government through a treaty." In the interim, they are prepared to accept recognition by Ottawa of the Mi'kmaq right to jurisdiction over education. Canada, for its part, has agreed to introduce legislation in Parliament that recognizes the

Mi'kmaq Nation's right to exercise jurisdiction over education as set out in the final agreement.

Further, the final agreement will set out how Mi'kmaq laws, federal laws and provincial laws will interrelate, and it will state the parameters within which the Mi'kmaq Nation may pass laws regarding education.

Before the final agreement is signed, the Province of Nova Scotia must formally recognize Mi'kmaq jurisdiction and make arrangements to educate non-band members residing on reserves.

# Innu of Labrador demand public disclosure

SHESHATSHIU, Labrador

The Innu Nation is calling for public disclosure of the draft Multinational Memorandum of Understanding (MMOU) that will govern military flight training activities over Innu territory in Labrador and Quebec until the year 2011.

*Jane's Defence Weekly*, a military publication, leaked some of the details of the new MMOU in its Feb. 7 edition. It describes two key changes from the previous 10-year agreement, which expires on March 31, including a new user-pay concept that would fund the operation. The MMOU also "provides for the marketing of the base by allow-

ing other NATO allies to test the facilities at Goose Bay without being given a share of the long-term common costs."

Director of Innu Rights and Environment, Daniel Ashini, said: "We want to see the terms of this new agreement before it's signed later this month. We don't trust DND to negotiate terms that will protect our culture and environment from the negative impacts of military flight training. So, the draft document needs to be circulated for public discussion and debate before it's signed."

"In the Netherlands, the MMOU will have to go before parliament before it can be ratified. We need a similar process

here in Canada so that the Innu and other First Nations affected by the training can have input into the terms of the agreement before it's too late," Ashini noted.

Ashini went on to say that he is very worried that there could be a lot in this new MMOU that will damage the environment and Innu harvesting practices in the new flight training zones.

"In order to sweeten the package, DND could have guaranteed a bombing range, supersonic dogfighting, electronic and live-weapons ranges and other developments on our lands that have not been subject to environmental impact assessment."

He said the Innu don't trust the military to stick to any commitments made during the environmental review process because they have already cheated on certain other things.

"For example, they've implemented a new low-level training corridor for transport aircraft from the northern low level training area to Churchill Falls. There is also evidence that Allied air forces are being allowed to use chaff, a metallic substance like Christmas-tree tinsel used to deflect enemy radar. Neither of these were in the project description provided by DND during the environmental review process.

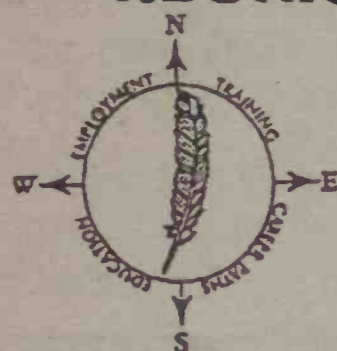
"Furthermore, DND has uni-

laterally expanded the southern flight training zone over the Little Mecatina and Kenemu rivers despite a commitment not to fly in these new areas until 1996 when the Institute for Environmental Monitoring and Research has been established."

Finally, Ashini said that the Canadian government has committed millions of dollars for badly needed environmental research and the development of an avoidance program, but the Innu are worried that this commitment to environmental protection will be abandoned in the new MMOU.

"That's why we need to see the draft version before it's signed," Ashini said.

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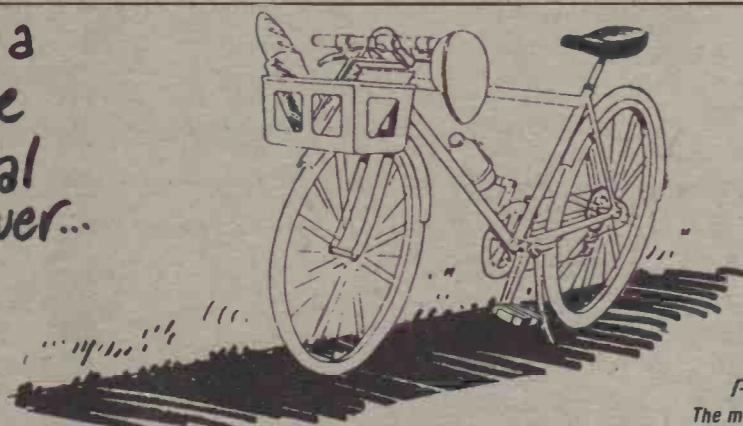
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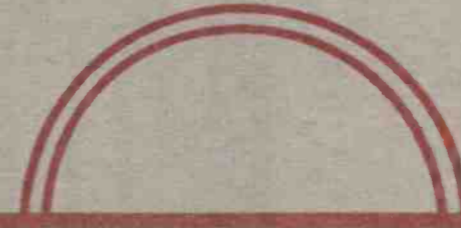
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## WORKSHOPS

### PRE-CONFERENCE WORKSHOPS • SHERATON WINNIPEG • MAY 1, 1996

- A. Child Centred Integrated Teaching System**  
 Ms. Deborah Amev KiiskeNtum Land of our Fathers Aboriginal Cultures Instruction Group
- B. First Nation Education System Assessment and Evaluation**  
 Mr. Elie Fleury Sohkiawan First Nation Consulting
- C. Secondary Programs for Developing Aboriginal Language Bilingualism**  
 Mr. Mike Croghan Center for Bilingualism/Multicultural Studies
- D. A Catalyst Amid Change: Managing Change**  
 Ms. Val Monk Val Monk & Associates
- E. The Art of Leadership**  
 Mr. Harvey Knight Prince Albert Tribal Council

- F. Moose Stew and Bannock: School Board & Administrative Issues**  
 Dr. Pier De Paola & Mr. Danny Bradshaw O'Chiese Education
- G. A Round Table Discussion for Directors of Education**  
 Ms. Katherine Whitecloud Roth C.E.O. Dakota Ojibway Tribal Council
- H. a) Fetal Alcohol Syndrome: An Overview**  
**b) Alcohol Epidemiology and Policy for Native Communities**  
 Dr. Philip May, Director, The Centre on Alcoholism, Substance Abuse, and Addictions University of New Mexico
- I. Legal Education: Part 1 - Criminal Law and Procedure**  
**Part 2 - Child Welfare**  
 Hon. A.C. Hamilton

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 MR. EDWIN JEBB • Opaskwayak Educational Authority
- 4. Special Education and Whole Language: Kinship of Contradiction**  
 MR. MIKE CROGHAN • Center for Multicultural Studies
- 5. First Nation Strategic Planning**  
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- 6. Suicide Prevention and Intervention: Working with Individuals and the Community**  
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- 7. The Sharing Circle: Ancient Medicine for a Troubled World**  
 MR. ART SHOFLEY • Aboriginal Consulting Services
- 8. Language Policy for Native Communities**  
 DR. RICHARD RUIZ • University of Arizona
- 9. Building in Skills and Opportunities to Promote Student Ownership and Self-Evaluation**  
 MS. CHERYL JONSSON • Jonsson & Associates
- 10. Learning from the Land**  
 MS. CONNIE SINGLETARY/MR. VICTOR HARPER • Bear Island/Stevenson River Project

- 11. When Language is Threatened: Language and Culture in Indigenous Schools**  
 MS. GALENA SELLS DICK • Rough rock Community School  
 DR. TERI M'CARTY • University of Arizona
- 12. Using Running Records and Book Leveling**  
 MS. ROSANA MONTEBRUNO • St. James-Assiniboia S.D.
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 MR. DONALD KONDRAT • Director of Education
- 14. Aboriginal Traditional Knowledge Systems**  
 MR. CAMPBELL PAPEQUASH • Seventh Generation Helpers
- 15. Mild to Moderate Hearing Losses in Students**  
 MS. GEORGINA ERDMANN • University of the Americas, Mexico City
- 16. Building Respect and Helping Students Spiritually, Emotionally, Physically and Mentally**  
 MR. KEVIN PILON • Joe Duquette School, Saskatoon
- 17. a) Our Children... Our Ways b) Counselling Native Children**  
 MR. ROY MASON • Brandon School Division
- 18. Your Child is Experiencing Difficulty...**  
 MS. COOKIE GILLESPIE • Parent Specialist
- 19. No More Belly Aching: Making Your Students Successful**  
 DR. PIER DE PAOLA • O'Chiese Education
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 MR. HARVEY KNIGHT • Prince Albert Tribal Council

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- 21. Aboriginal Perspectives in Classroom Management**  
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- 22. The Solution Group Model: An Approach for Self-Management**  
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- 23. Tutor-Escorts/Assistant's Special Education Training**  
 MR. STEVE MANLOW • Learning Sources
- 24. Project Bridge**  
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- 26. A Winning Way for Leaders**  
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- 27. AIDS**  
 MR. ALBERT MCLEOD • Manitoba Aboriginal AIDS Task Force
- 28. Teamwork Building**  
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Workshops #1-#20 are on Thursday and repeated on Friday

**Note:**

- Workshop spaces are limited
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