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Wind speaker

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**HAPPY
ANNIVERSARY
TO US!**

This issue
marks 11 years
of bringing you
the news.



Terry Lusty

Cranial competitors

Peter Walsh and Gus Jules, both from the Yukon, go head-to-head in the head pull competition at the Arctic Games in Slave Lake, Alta. The games wrapped up under slushy conditions that fortunately didn't hamper any of the athletic events or festivities. For more games coverage, see Pages R4 & 5.

Financial bungling plaguing Metis

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

A recent federal audit of the Metis National Council suggests that organization is plagued by a severe deficit, poor record-keeping and rampant financial mismanagement.

The draft audit report by officials from the departments of Justice and Canadian Heritage, which was leaked to Windspeaker earlier this month, suggested large discrepancies in the council's spending, including a \$307,000 deficit in the 1993/94 core budget.

The audit, which was carried out in the last two weeks of February, also outlined expenditures by council board members which federal officials did not consider legitimate business expenses.

Among those costs were a \$15,000 contract "buyout" of a constitutional consultant, \$35,000 to cover "personal miscellaneous" costs for seven board directors and \$425 to hire a limousine for the late Metis Nation of Alberta president Larry Desmeules' funeral.

The document also suggests large surpluses were paid out to

member organizations such as the Metis Nation of Saskatchewan, the Metis Nation of Alberta and the Manitoba Metis Federation, but were never reclaimed.

A Canadian Heritage spokesman gave little detail on the department's reaction to the audit. Azhar Alikhan said the document was only a draft version. Justice department officials said the report was a private government document and refused to comment.

The draft document also suggested:

- Some disbursements recorded against the constitutional program, up to \$244,427, were also related to activities such as the council's core budget and the annual meeting in Vancouver.

- More than \$340,000 of \$3.3 million allocated for constitutional programs in 1993 was unaccounted for. And the whereabouts of \$131,000 from the council's \$2.2 million constitutional budget for 1992 have yet to be confirmed.

- A combined surplus of more than \$255,000 was garnered by provincial Metis associations in 1992 and the monies have not yet been reimbursed.

See Discrepancies, Page 9.

Indian Affairs wind-down set for Manitoba

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Ottawa will begin to wind the department of Indian Affairs down starting in Manitoba, federal Indian Affairs Minister Ron Irwin said.

In yet another surprise announcement about Native self-government, the minister told the House of Commons that Ottawa would be taking the advice of Native leaders in Manitoba by letting that province lead in the dismantling of Indian Affairs.

It is time, Irwin said, to bring "dignity, self-reliance, self-government to a people who are held, not necessarily in bondage, but certainly as supplicants under an archaic (Indian) act."

Irwin was addressing the concerns of Liberal MP for Churchill Elijah Harper, over the death of six children in a house fire in the impoverished north-

"The minister has made clear his government's commitment to get rid of an archaic institution."

— Phil Fontaine, Grand Chief, Assembly of Manitoba Chiefs



ern Manitoba Native community of Lynn Lake.

"I have seen the houses," Irwin responded. "They are fire-traps. I have seen the lack of economic opportunity. At the same time, I have seen successful businesses, Aboriginal doctors, Aboriginal lawyers, Aboriginal teachers and great Aboriginal leaders. They are saying one thing to us: That we should dismantle the Department of Indian Affairs."

Manitoba would hopefully serve as a model for the rest of the country, he said.

Prime Minister Jean Chrétien endorsed the plan as a means to

allow local people to deliver local services.

"It's what we call self-government. Let them run their own affairs and the more they run their own affairs, the less bureaucrats we need in Ottawa."

Assembly of Manitoba Chiefs Grand Chief Phil Fontaine hailed the announcement as a necessary first step towards implementing self-government.

"This is cause for optimism. The minister has made clear his government's commitment to get rid of an archaic institution. This government's position leaves no doubt that the inherent right of

self-government exists."

The province's 61 bands now deliver about 80 per cent of federal programs, Fontaine said. But there's a big difference between managing federal initiatives and taking control over programs and the money that supports them.

Such control would eventually lead to making and enforcing Native laws, he said.

But the dismantling will have to be carefully monitored, given the amount of money allocated to Indian Affairs, Irwin said. The department's budget for this year alone was more than \$5 billion, including \$1 billion in direct transfers to the two territorial governments.

A gradual shutdown would be essential if Natives and the provinces are to reach proper funding agreements, he said.

Manitoba's minister for northern and Native affairs, Darren Praznik, said he was concerned the move might leave the province holding the financial bag.

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News

Roy Fox elected as Blood chief

By D.B. Smith
Windspeaker Staff Writer

BLOOD RESERVE, Alta.

A former chief of the Blood Band is asking for an election re-count after a vote held this month saw his rival elected chief.

Reports of numerous electoral irregularities, including sleeping ballot-counting officials and an undisclosed number of spoiled ballots, require an examination of the March 18 vote, Harley Frank said.

Frank, who was forced out of office in an illegal byelection that newly elected Chief Roy Fox also won last November, said he heard reports of exhausted ballot counters and sleeping count observers during the marathon ballot count March 18.

There are also rumors that a large number of ballots were spoiled and that Frank's name was on many of them, he said. Some estimates have put that number as high as 400.

"As a candidate, I have a right to look at the spoiled ballots," he said. "I don't know if all the spoiled ballots are mine, but a lot of people are saying 'there are a lot of spoiled ballots and a lot of them are yours'."

The ballot count, which began when the polls closed at 8 p.m. Friday and went well into Saturday afternoon, was done manually, Frank said. Unofficial results have Fox the victor with 809 votes and Frank second with 610.

The vote followed a Feb. 16 order by Court of Queen's Bench Justice Barbara Reed to allow Fox and council to purge itself of a guilty verdict over contempt charges stemming from last November's byelection.

Council attempted to oust Frank after he used band funds to purchase a herd of buffalo the band government said it never approved.

Frank, Fox and the band's 12 councillors signed an agreement to hold the March 18 election. Frank was also to be reimbursed monies owed to him by council.

But Frank said he has yet to see any money for back pay or legal costs. He and the other

council members are scheduled to re-appear in court March 29.

"All of this will be brought in front of the justice and she'll look at it and say 'Have they purged themselves of the contempt?' And if this isn't settled, I wouldn't want to be in front of her."

Neither Fox nor chief electoral officer Francis Firstcharger could be reached for comment on the results.

But Frank was surprised at the number of incumbent councillors that made it back in.

"That was a shock. But it was very well set up in terms of how they voted and supported each other and of course we were against a very large family base. The Frank family is just a drop in the Blood bucket."

The Fox family is the largest extended family based on the reserve and it's common practice to vote for family members during band elections, Frank said.

Many of the band members missed the key issue in the election, he added.

"The issue was change."

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A VITAL LINK

Aboriginal radio stations serve as a vital link, uniting communities and keeping Native peoples informed on issues that affect them. They also help to preserve cultures and languages, offering a venue that mainstream radio never has.

See Page 13.

WATER CONTAMINATED

A Manitoba band is outraged over the negligence of a pulp mill operation that notified them four days after toxic chemicals spilled into the river upstream of the band's water supply. Calls to lay charges against the mill grow as federal health agencies admit toxins may have leaked into the band's drinking water.

See Page R1.

AD DEADLINES

The Advertising deadline for the April 11th issue is Thursday, March 31, 1994

B.C. bands get say over timber resources

By D.B. Smith
Windspeaker Staff Writer

AHOUSAHT, B.C.

Natives on the west coast of Vancouver Island will finally have a say in how local timber resources are managed.

The First Nations of the Nuu-chah-nulth Tribal Council, which represents five bands near Tofino, B.C., signed the Interim Measures Agreement on Clayoquot Sound with the British Columbia government March 19.

The agreement between the Ahousaht, Tla-qui-o-aht, Hesquiaht, Ucluelet and Toquaht First Nations and the province will give Natives in the region a greater say in the harvesting and conser-

vation of the forests in and around the sound, Tla-qui-o-aht Chief Francis Frank said.

Chief among the Natives' concerns was that all land use and resource extraction in the sound first be jointly managed by the First Nations and the province, he said. The council wanted the power to halt development if they chose.

"There's been wording added that reflects that the board is a working board. I think the addition in that particular clause that the board will be able to amend, accept, approve or reject plans... is a little more definitive."

The exact wording of section 10 of the agreement first presented last December had many Natives on the council concerned. It was not clear if the First Nation/provincial joint management board

would only advise the government on development decisions.

The council also wanted assurance that the provincial cabinet could not veto any of the management board's directives.

"It's always been in the agreement that cabinet could, but the decision to refer to cabinet has to be agreed upon by the board as a whole, and not so much that the cabinet can act on its own."

As it now stands, cabinet will only be involved in development decisions if the board decides to refer the matter, Frank added.

Negotiations on the two-year deal were initiated last fall to avoid prejudicing land use decisions in the face of upcoming comprehensive land claim deals, B.C. Aboriginal Affairs Minister John Cashore said.

To that effect, the interim agreement established a co-operative forest area which includes part of the Clayoquot River Valley and Flores Island, where harvesting will be based on a total resource plan.

The First Nations will co-manage all activities within the co-operative region, and receive funding to develop essential management skill. Funds were also set aside to explore alternative economic development in the region, such as tourism.

Premier Mike Harcourt said the deal represented the province's willingness to honor its commitment to the First Nations.

The deal could also be extended beyond the two-year limit if it helps wrap up the treaty process.

Lonefighter convicted, sentencing postponed

By Debbie Faulkner
Windspeaker Contributor

CALGARY

Instead of being sentenced for his latest conviction on five weapons and obstruction charges, Lonefighter Milton Born With A Tooth was released on bail — again.

Alberta Court of Queen's Bench Justice W. O'Leary post-

poned Born With a Tooth's sentencing March 18 following his March 14 conviction based on two arguments made by defence lawyer Karen Gainer.

Given the nature of his firearms offence, imprisonment was "cruel and unfair treatment" under the Canadian Charter of Rights and Freedoms, Gainer said.

During a September 1990 confrontation with RCMP, Born With a Tooth fired two shots into the air as the Peigan Lonefighters pro-

tested construction of the Oldman River Dam in southern Alberta.

Those two shots weren't as serious as firearms incidents involving bank robbery or attempted murder, Gainer said.

Fairer sentencing could also be handed out by a sentencing circle of Elders, she added.

"A sentencing circle would be conducted by Elders who would make recommendations to the trial judge as to what the appropriate sentence would be."

Provincial Crown prosecutor William Pinckey argued Gainer was too late to ask for either a reduced sentence or a sentencing circle.

"She can't make either application because of lack of notice," he said. All such applications must be made at least two weeks prior to trial date, he explained.

"Conviction was a surprise to me," Gainer then told the court, referring to the guilty verdict her client received a few days earlier.

NATION IN BRIEF

AFN leader must pay \$30,000 to ex-wife

Assembly of First Nations Grand Chief Ovide Mercredi has been ordered to pay \$30,000 in retroactive support to his ex-wife for raising their three children. Ontario Supreme Court Justice Moira Caswell chastised Mercredi for the "woefully inadequate pittance" he had paid to Beryle Taylor when he could afford so much more. Mercredi, who has since remarried, earns \$85,000 tax-free as the national chief, plus benefits including two \$4,000 vacations a year and a \$100-per-day travel expense. Taylor, a Grade 1 teacher in Orangeville, Ont., earns about \$64,000 but says she is in debt from raising their three children, two boys and a girl. She was originally seeking a \$135,000 lump-sum payment, plus continuing child support. Mercredi paid \$250 a month in child support since Marc, 1980, and was often in arrears, the judge said. He increased payments to \$1,950 a month last April, about 16 months after Taylor took him to court.

No referendum on self-government — PM Prime Minister Jean Chrétien said he will likely not put Native self-government to a vote in a national referen-

dum. He said it is not his style to have a referendum every time Canada is faced with a difficult situation. The suggestion for the national vote came from Reform MP for Athabasca David Chatters who said he wants to see a clear definition of self-government before that policy is put into play in Manitoba. Chrétien said, however, that tough questions must be faced by government and that asking the people to decide a complicated issue that involves racial tensions is not the best way to go about it.

Reformers seeing red again

Reform MP for Athabasca David Chatters stormed out of a policy meeting with Indian Affairs Minister Ron Irwin March 16 after Irwin insinuated the Reformer was a "redneck". Irwin got into the heated exchange over the issue of self-government, which Chatters said he wanted a better definition of. Irwin insisted that the Liberal party's position was clear enough in their policy document, the Red Book. Irwin then turned the attack on Chatters and said "I find we have something in common... and that's the color red. Unfortunately, it's my book and your neck". Chatters left the meeting, but brought the incident up in the House of

Commons the next day. Irwin insisted he never referred to Chatters as a redneck.

Saulteaux agree to alternative funding

Chief of the Saulteaux First Nation Gabriel Gopher signed a five-year Alternative Funding Arrangement with Indian Affairs March 14 which will see that band gain control of more than \$19 million. The Saulteaux will also take control of programs like elementary and secondary education, social development, lands and trust services, on-reserve membership and registration and housing.

Problems facing Natives most serious

The problems facing the First Nations remain the most serious human rights conditions in Canada, the Canadian Human Rights Commission announced in its annual report, released March 17. Chief Commissioner Maxwell Yalden said the failure to find solutions can only continue to tarnish Canada's reputation and accomplishments. Ottawa and the provinces need to find serviceable partnerships with the First Nations that will do justice to the elements of both Native and non-Native cultures.

News

Supreme Court says yes

Gitksan Wet'sewet'en to present land claim case

By D.B. Smith
Windspeaker Staff Writer

HAZELTON, B.C.

Natives in northern British Columbia will go to the top of the Canadian justice system in their bid to secure a long-standing land claim.

The Supreme Court of Canada has agreed to hear the Gitksan and Wet'suwet'en land claim case sometime before the end of the year.

The move to the country's

highest court follows last summer's decision by a five-justice panel of the B.C. Court of Appeals which upheld the Natives' Aboriginal rights.

All five justices ruled that the Gitksan and Wet'suwet'ens' rights were not extinguished prior to repatriation of the Constitution and were in fact protected by that document after 1982, Gitksan speaker Herb George said.

But a majority of three judges defined the scope of those rights to include only traditional subsistence activities and not commercial rights.

"So what the courts said in effect was that the province or the feds didn't have the right to extinguish our rights. Therefore, our rights existed. The only problem that the court had was the scope and nature of our rights."

The definition of those rights included only hunting, fishing, "berry-picking and Indian-dancing-naked-in-the-woods and that sort of thing," George said.

The appeal court ruling also denied their right to self-government, although two of the justices found the Natives had the right to occupy, possess, use and enjoy

their territory. The minority ruling also recognized the Natives' rights to harvest, manage and conserve their lands and resources.

"They were saying that we do have a right to govern ourselves but that that right was limited by the constitution," George said.

The hereditary chiefs originally filed their land claim in 1984 and the hearing went to court in 1987.

After more than three years of testimony by the chiefs, who claimed their oral history proved ownership of the region, Chief Justice of the B.C. Supreme Court

Allan McEachern ruled the Gitksan and Wet'suwet'ens' Aboriginal rights did not include ownership.

In his view, the Natives' life on the land without a written language, horses or the wheel was at best "nasty, brutish and short."

Their rights to self-government did not exist, he concluded, and their Aboriginal rights were limited to subsistence activities "at the pleasure of the Crown."

The Gitksan and Wet'suwet'en have five months to prepare their case, a spokesman for the Supreme Court said.

Tour of Europe nets attention for Davis Inlet

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

A recent European tour to talk with United Nations officials has garnered more international media attention for the Mushuau Innu of Davis Inlet.

Five representatives from the Innu Nation met with UN representatives in Geneva in early March to discuss human rights violations that the Innu say Ottawa has perpetrated against them.

In an address before the UN's Human Rights Commission committee, George Rich said Ottawa categorized the Innu as a minority in February 1985 and subsequently denied them their right to self-determination.

"Since that statement, the situation among the Innu has deteriorated further," he said.

"Among the Mushuau Innu, social collapse reached such proportion last winter that it created an international scandal when videotapes of scenes in the village were sent to the press."

Those tapes, released to the CBC and other media outlets in January 1993, depicted several Innu youths crammed into an unheated shack sniffing solvents and screaming about suicide.

Davis Inlet Chief Katie Rich said she was unable to talk to officials in Geneva about the lack of running water or sewage treatment facilities and the rampant unemployment and despair in her village as she "did not have the right connections".

But the return trip through London, England provided her with an opportunity to talk to several news agencies, including BBC Television and Radio.

The 33-year-old chief — the first woman chief — of the remote village 330 kilometres north of

Goose Bay told British reporters the federal and Newfoundland governments are still bickering over who's responsible for moving the village 15 kilometres east to the new Sango Bay site.

The Innu may be making another presentation to the UN sometime in August, she said.

The only unpleasantness of the overseas trip, she added, occurred in London when Irish Republican Army terrorists began lobbing mortars at the Heathrow Airport runways.

Rich, who was in Edmonton March 22 to address a Davis Inlet fund-raiser at the National First Nations Mental Health Training Conference, said Ottawa should recognize the Innu never signed any treaties and consequently never gave away any of their land.

"We're concerned about the province allocating the land for our move. We will never accept or acknowledge the fact that the province owns it."

The band is still negotiating the move with federal officials. But completing environmental and logistical studies quickly should allow the band to move within a year.

In the meantime, life in the inlet must still be taken one day at a time, Rich said. One of the 17 children who were airlifted to the Poundmaker's Lodge near Edmonton for solvent addiction treatment last spring recently lapsed into a coma for 24 hours for no apparent reason.

But the general mood of the villagers has been better since the Dec. 16 standoff with RCMP officials over the removal from the village of several convicted Innu prisoners. There have been fewer incidents of gas-sniffing and attempted suicide since then.

Rich also said she would be running again in the band election this spring. Her term as chief expires March 31.

Innu to block hydro project

By D.B. Smith
Windspeaker Staff Writer

SEPT-ILES, Que.

A band in eastern Quebec is planning to block the province's latest hydroelectric development.

Innu from the small community of Mani-Utenam are prepared to resist the construction of Sainte Marguerite III, which is scheduled to begin this spring, by mounting blockades, Coalition for Nitassinan spokesman Gilbert Pilot said.

Hydro Québec's two-phase \$3-billion hydroelectric project on the Ste. Marguerite River will divert tributaries of three other rivers and endanger a local salmon run, Pilot said.

"The Innu people will be directly affected by the SM-III project. They will see their hunting and fishing camps, portages and sacred sites, meeting grounds, their birth sites, cemeteries, historical and archaeological sites destroyed forever."

Quebec Premier Daniel Johnson announced the provincial power company's plans to start construction of the project on Feb. 24. The first phase will involve the construction of a dam to generate 650 megawatts of power on the Ste. Marguerite.

A subsequent project, which has yet to be approved by federal or provincial officials, would divert two tributaries of the Moisie River, 25 kilometres

to the east, to generate an additional 820 megawatts.

The coalition is also concerned that construction of an access road will open the region to mining and forestry, said Pilot, one of the few English-speakers in the Innu community near Sept-Iles, 340 kilometres east of Québec City.

"The opening up of lands from the new access roads will forever separate us from our lands of origin," Pilot said.

Ste. Marguerite III will be the 14th dam in Natissinan, an area of southeastern Quebec and southwestern Labrador that the Innu claim as their traditional homeland.

The project has also ripped two local Innu communities apart. A state of near-civil war has existed between the Innu of Mani-Utenam and the Innu of Uashat since Mani-Utenam Chief Jules Bacon proclaimed his band a separate political and administrative entity Feb. 9, 1993.

The Mani-Utenam, who live on a large reserve 15 kilometres outside Sept-Iles, voted 56 per cent in favor of separation in a referendum in 1992 after the two groups could not come to an agreement on how the Innu would deal with SM-III.

Bacon is currently in jail for taking part in a blockade against the SM-III development in 1992. He was scheduled for release March 3.

The Uashat, who live on land adjoining the town, voted 80 per cent in favor of keeping the bands as one single entity.

Mohawks not evicting non-Natives

By D.B. Smith
Windspeaker Staff Writer

KAHNAWAKE RESERVE, Que.

The Mohawks of Kahnawake are not throwing half-bloods off their reserve despite anything the media might be saying, a member of the Kahnawake Band council said.

Stories in La Presse and the Globe and Mail on March 18 about the reserve newspaper publishing the names of 143 people to be expelled from Kahnawake for their lack of "genetic quality" were blown out of proportion, said Chief Lindsay Laborgne.

Only 11 people, all of them non-Natives, were asked to move off of the reserve south of Montréal because they were living there in violation of the Indian Act, he said. The act gives band councils the right to ban non-status Indians from living on reserves.

The individuals named in the letters and a band announcement in the newspaper The Eastern Door "have no ties to the community," Laborgne said.

The issue was given an unpleasant racial slant by the media when Kahnawake council mem-

"Non-Natives were residing here, really in violation of the Indian Act and the letter basically said that. There was no threat to throw them off. . . ."

— Kenneth Deer, editor, The Eastern Door

ber Billy Two Rivers told a CBC television crew the band had been genetically damaged by non-Native blood, Laborgne said.

Two Rivers was quoted as saying the Mohawks had to "draw from within ourselves and not continue to lessen or diminish our genetic quality" by allowing Natives and non-Natives to marry and have children.

The issue of band membership at Kahnawake is "very sensitive," Laborgne said. A shrinking land base combined with 1,500 new names on the band's membership list following the passage of Bill C-31 in 1985 has many residents upset about non-status Indians and whites living on the reserve.

The Eastern Door editor Kenneth Deer also said the eviction story has been hyped out of proportion.

"Non-Natives were residing here, really in violation of the Indian Act and the letter basically said that. There was no threat to throw them off. . . . But the issue

died there. No one was thrown off."

Tensions stemming from non-Natives residing on the reserve is also nothing new, he said.

The Bloc Québécois was quick to bring the issue to Ottawa, saying the Indian Act violates the rights of some people living on reserves.

Those people should otherwise be protected by the Canadian Charter of Rights and Freedoms which guarantees fundamental rights regardless of race, a Bloc spokesman said.

Federal Indian Affairs spokesperson Marie Peasant said her department is currently in court over the issue of evictions from reserves and would not comment.

But Québec Aboriginal affairs minister Christos Sirros condemned the Indian Act for allowing such expulsions.

Québec would refuse to accept the notion of Native self-government until bands complied with the Canadian Charter, he added.

Correction

An article in the Jan. 3, 1994 edition of Windspeaker headlined Taxation changes postponed incorrectly reported that income tax exemptions would be made in cases where work is done off-reserve but the employee or employer resides on

reserve.

The exemption actually applies only where work is done off-reserve and the employee and the employer reside on reserve.

Windspeaker apologizes for the error and any inconvenience it may have caused.

Our Opinion

Avoiding corruption a constant struggle

Self-government is such a tricky issue.

The questions facing Canadian legislators thus far have been when — and perhaps more difficulty, how — to implement it.

But in the wake of the federal government's draft audit of the Metis National Council's spending habits, many Natives may want to reconsider whether or not we want to pay for Native self-government as well.

The board of directors at the MNC have a lot of explaining to do to justify expense accounts, surplus funds to the regional organizations and bad debts, all of which total in the hundreds of thousands of dollars. That's no small change.

There's no telling how much of that money went towards legitimate expenses, such as constitutional reform programs, and how much went towards nice suits, first-class accommodations and manicures.

Federal government auditors went through the council's books last month and found expense claims for limousine rentals for a funeral, airplane flights to meetings that were not attended, and consultant "buy-outs".

Leafing through the audit leaves one with the sickening feeling that our First Nations governments, despite their right to self-determination, are as subject to the corruption that too much unchecked power brings as the white bureaucratic yahoos in Ottawa.

That leads to an essential question on Native political ethics — will our quest for self-government eventually manifest itself as an inherent tendency towards the sort of greed and mismanagement that the draft audit of the council suggests?

Rumors of corrupt band councils, high on money and power, have long been circulating in Native communities. Every one of us has heard stories about rich band chiefs and councils who keep their people poor and ignorant. Everyone knows a story or two about a band election that looked suspicious, about an unpopular chief who found his way back into office. Some of us even know a few.

Imagine what the First Nations would be like if those small-time, reserve-based despots ran our affairs without constitutional safety devices, without a mandate from all Native peoples to follow Native laws, even without the bunglers in Ottawa to check up on them every now and again.

Imagine 400 spoiled ballots in a national chief's election guaranteeing four more years of corrupt government. Imagine your community's economy based on gambling revenues. Imagine being thrown out of your house and off your reserve because you regained your status under Bill C-31. Imagine your Native tax dollars paying for a Native government executive's \$4,000 bi-annual holiday. Is this the kind of system that we want to legislate for ourselves? It's the system we have now.

We've been carping about Ottawa's paternalistic approach to Natives for centuries. But where is our workable solution to this political inadequacy? The audit of the Metis National Council serves as a stark reminder that the First Nations are as fallible as any other government. To ensure our future as a peoples, we're going to have to start thinking about a formula that can work for Natives throughout Canada.

One possible solution may lie in the constitutional recognition of the right. Another answer might be a comprehensive Native Constitution enshrined within the Canadian Constitution. Whatever the answer is, it must be forthcoming soon.

Ottawa appears serious this time about giving us the right to control our own governments and economies. We'd better have a solid political and ethical base to support them if we want to avoid paying for pedicures.

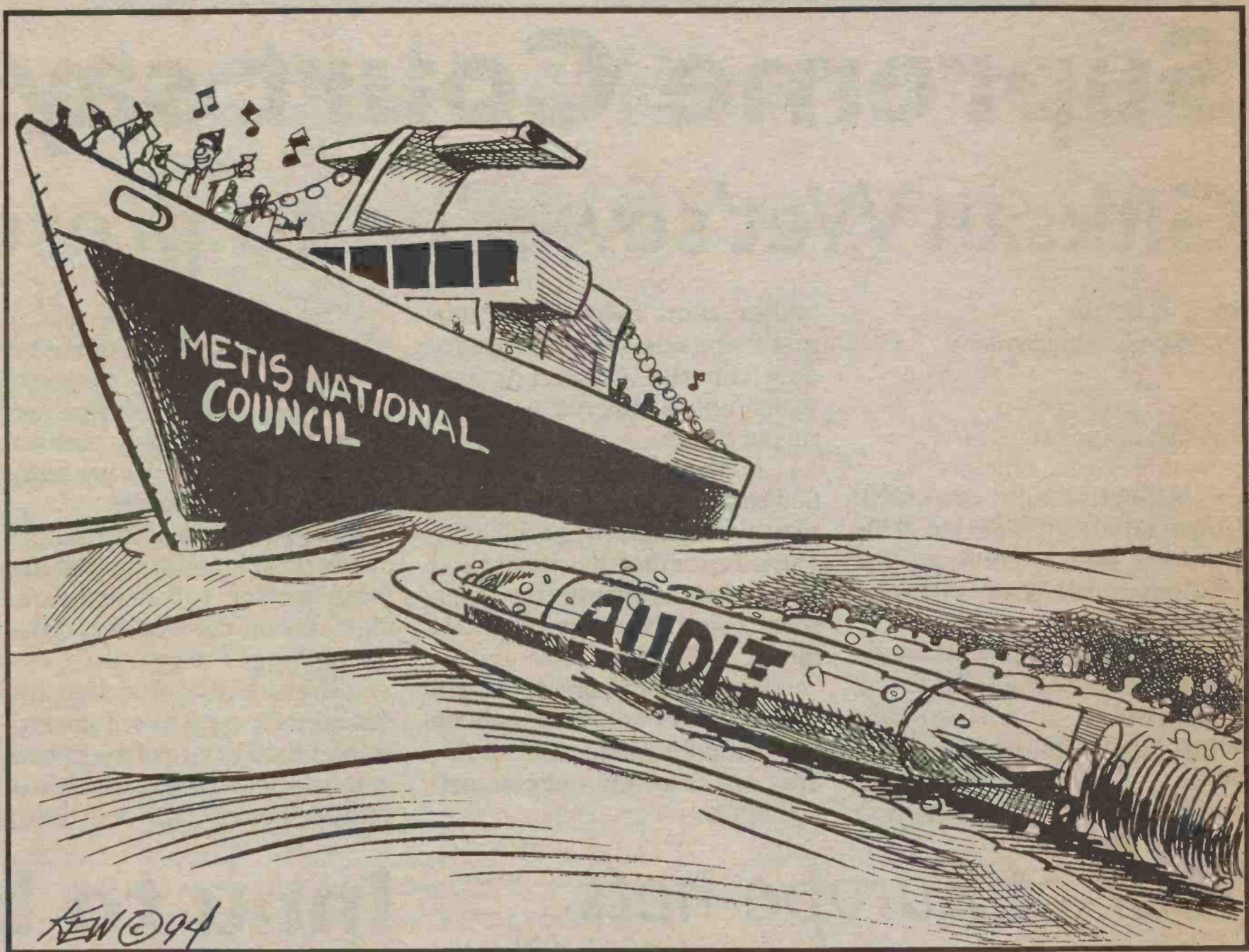


Illustration by Don Kew

Awards honored unsung heroes

Truly a night to remember, the National Aboriginal Achievement Awards — held in Ottawa Feb. 28 — recognized, celebrated, and honored the accomplishments of 13 outstanding Native Canadians. Established by the Canadian Native Arts Foundation, the Awards paid tribute to the United Nations International Year of the World's Indigenous Peoples.

"Until the creation of the National Aboriginal Achievement Awards, First Nations, Inuit and Metis achievers were the unsung heroes of our country," said awards chairman and founder John Kim Bell.

"Frequently working against great odds, these men and women have dedicated their lives to improving their communities, serving as role models, and playing a significant part in the economic, social and cultural wealth of our country."

Heralding the beginning of the long-awaited event, Thomas King joked about being the festivity's pre-host and stand-in for Tom Jackson. As the audience applauded, I looked around the enormous National Arts Centre's Thea-



JANICE ACOOSE

tre at hundreds of smiling and appreciative faces. Overwhelmed by the energy and enthusiasm, I thought to myself: "This is absolutely wonderful and it's about time we congratulate and honor each other for our strength, talent, commitment, and endurance."

Between ear-to-ear smiles and tears of prideful joy, I respectfully acknowledged the culturally appropriate Grand Entry, as well as the expertly co-ordinated musical and dance performances.

While there were numerous deserving nominees, the esteemed 13 who received the National Aboriginal Achievement Awards were: Inuit singer/songwriter Susan Aglukark; Metis social activist and Elder Thelma Chalifoux; Inuit political activist Nellie Cournoyea; Cree health services educator Jean

Goodwill; Dene traditional resource user activist Cindy Kenny-Gilday; Cree educator/activist Verna Kirkness; Inuit leader and political activist Rosemarie Kuptana; Inuit business leader William Lyall; Ojibway hockey coach Ted Nolan; Abenaki filmmaker/singer Alanis Obomsawin; Haida artist/carver Bill Reid; Ojibway Associate Chief Justice Murray Sinclair and Ojibway traditional teacher Elder Art Solomon.

As an educator, who is too often frustrated by the pan-Native stereotype, the awards night was important because they reflected our cultural diversity. As a parent, the awards night was important because it communicated the Native people can be the best at anything we want to be.

Windspeaker

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Your Opinion

Bone marrow donation can save someone's life

Dear Editor:

Hi, my name is Anita Louie of the Nadleh Whut'en Band, first cousin to Stanley Luggi of the Stellaquo Band.

My cousin was first diagnosed with Paroxysmal Nocturnal Hemoglobinuria (PNH) in 1988. It affects one out of 5 million. PNH is a disorder in which red blood cells are destroyed, resulting in bloody urine, especially at night. A basic membrane defect in the red blood cells is involved. The cause is unknown, but is linked to abnormal bone marrow.

Occurring mainly in adults between 25 and 45 years of age, it has symptoms of stomach and bowel pain, back pain and headache. Complications may include problems with blood clotting and a lack of iron. Treatment includes giving blood, iron, and drugs to halt blood clotting.

Stan's mother, father, brothers and sister were tested as potential bone marrow donors but with no success; they weren't compatible.

Then Stan's name was en-

tered into computers throughout the world, which enabled a search for possible marrow donors but with no success, they were unable to find a match.

In December 1993, my aunt advised me that my aunts and uncles will be going in for testing; this is when our family knew it was becoming an urgent matter. To date, no one has been found who is compatible, but the Marrow Transplant Unit is currently doing testing on Stan's paternal side of the family which I hope will be a success.

This is when I started the poster campaign. The first three to four weeks were spent locating addresses and addressing and stuffing envelopes which went out to EVERY band, tribal council, and friendship centre in B.C., the Yukon and the Northwest Territories.

The last batch of posters went out on Thursday, Feb. 17, 1994 to the bands in northern Alberta, Saskatchewan, and Manitoba.

The poster campaign is going very well, but the next step is to educate thousands and thousands of Aboriginal people on why it is so important to be-

come involved in the bone marrow donor program and/or the blood donor program.

There is a shortage of Aboriginal people registered in the bone marrow donor program.

The poster campaign will not only help my cousin but will help any other Aboriginal person that may be in need of bone marrow throughout Canada and the whole world.

The Canadian Red Cross Society is willing and able to travel to communities if there's an interest in our people who would like to become registered bone marrow donors. There has to be at least 100 people or more in order for the society to come into anyone's community.

If you are able to help me, please call me at (604)690-7211 or contact me by fax (604)690-7316. My mailing address is P.O. Box 13, Fort Fraser, B.C., V0J 1N0. Or you can call Sheena Wilkie, Canadian Red Cross Society, at (604)879-7551 ext. 413 or fax (604)871-9073.

Mussi Cho!
Anita Louie

Mom's fight not over

Dear Editor,

My name is Teena Sawan. I live in Manning, Alberta and belong to the Woodland Cree Band.

Recently, I was in a custody battle to have my child returned to me, after giving him up for adoption two years ago. I started my fight two days after he left my care, and Feb. 10, 1994 the Supreme Court of Canada refused to hear my case. Now I have lost my battle.

They have chosen the child's best interests over the fact that he is Native and belongs on the reserve, where he will be able to learn about his own culture.

I was a foster child living in and out of white foster homes, never once being asked if I would like to return to my culture. I'm 20 years old now and do not know anything of my Native background. It has taken a lot out of my life and I feel as a little child just learning to walk again.

I wish so badly to learn of my Native culture but I feel that I don't fit in.

I do not want this for my son. I will continue to fight for what I believe in.

People are always taking Native kids and placing them in white homes, but you never see



Teena Sawan and her son, Jordan Michael

white kids put in Native homes. This is discrimination and it needs to be stopped!

I'm making my stand for my culture as well as my son, and I will not sit until I am heard!

Teena Sawan
Manning, Alta.

Recognition of treaty rights solution to smuggling

Dear Editor:

I would like to respond to your editorial of Feb. 27, 1994 headlined Lowering Taxes on Cigarettes the Easy Way Out. The editorial more or less supported or encouraged an all-out invasion by force of the Mohawk Territory of Akwesasne.

One line in the editorial, "If Ottawa really wants to stop the bulk of the flow of illegal cigarettes, they should station the police at the point where the law is broken 70 per cent of the time — on the reserve". Further in the editorial is stated "If the RCMP rushed onto the reserve to raid the homes and storehouses of cigarette traffickers, it's unlikely that the women, children and Elders in the communities would get out and block the approaching police lines as they did at Oka".

As the Grand Chief of Akwesasne for the past 10 years, I would like to state that I am very disappointed that a respected Native newspaper would even suggest or encourage an army invasion of any Native community.

When the Prime Minister's office stated a month ago that the laws of this country have to be adhered to by everyone, including Indian people on reserves, no other First Nation responded to that statement except the Mohawk Nation.

The fact is that there are two concerns, one being the application of Canadian law and the other the application of Indian treaties and jurisdiction. By denying our treaty rights and not recognizing our jurisdiction and authority to govern our own territory, we have been made out to look like criminals, law-breakers or, at best, bandits.

When in actuality, the law-breaking, however it is interpreted, comes only as a result of our rights being denied by Canada. A clear recognition and interpretation of our treaties would prevent any manipulation or self-gain by any individual or groups. Quite simply, Canada has created a grey area in Aboriginal rights by not addressing them.

The so-called smuggling activity didn't just start yesterday. This is an activity that has gone on relatively unchecked for close to seven years. In the beginning it was the action of a specific group and at that time I spoke out very strongly about compromising our collective national rights for individual profit and gain.

In 1988 I, along with a group of 1,000 community residents including the then A.F.N. National Chief Georges Erasmus and his Vice Chiefs, brought over a truck load of groceries, furniture, clothing, appliances, even blankets and a case of motor oil from the U.S. side of our community and made full declaration of all items to Canadian Customs officials and then refused to pay any excise customs, taxes or duties.

Six years later we made our last appearance in federal court in December 1993 and successfully prevented Canada from outright quashing or dismissing our case from being heard at all. In other words, we have not had a decision in a court of law with regard to our treaty rights simply because Canada has been too far occupied with delaying or attempting to prevent us from having this case heard.

During this period very little effort was made by way of enforcement by outside policing authorities. At the early stages it was only the Akwesasne Mohawk Police, with no backup, who were on the river seizing contraband, while the RCMP and other police forces stayed on the mainland in Cornwall and would instruct the Mohawk Police officers to bring whatever was seized to Cornwall. After repeatedly being reminded that they did not have the federal authority to be involved in this type of enforcement and under overwhelming circumstances, the Mohawk Police decided to concentrate on community policing. The Mohawk Council of Akwesasne, also in the early stages of this activity, passed their own Council resolutions with regard to law enforcement powers, water safety, guns, explosives, etc. All of these resolutions were

rejected by Ottawa as being ultravires, meaning these laws already existed in Canada.

We also made a presentation to the Standing Committee on Aboriginal Affairs with regard to our concerns of treaty recognition on border crossing rights. Following that, we made a presentation to the Standing Committee on Justice with regard to the policing needs and the limited authority of our peacekeepers within our community.

Akwesasne has a population of 13,000, with roughly 8,500 residing on the so-called Canadian side, which is further divided by Quebec and Ontario. In actuality, on a daily basis we have to deal with New York State, the United States and Canada, as well as Ontario and Quebec.

The main culprit of our many problems in Akwesasne has been the very fact that we are divided by outside governments and jurisdictions and categorized as U.S. Mohawks or Canadian Mohawks and on many occasions classified as either Quebec or Ontario First Nations.

The main problem is that laws in the U.S. are different than the laws in Canada, just as laws are different in Ontario and Quebec. When you have this kind of situation without a clarification of treaty rights, the outside laws can be easily manipulated.

In recent years cigarette manufacturers in Canada exported to the U.S. a billion dollars worth of cigarettes. The federal and provincial governments made their money by imposing enormous amounts of taxes and henceforth began a tax revolution where First Nations were enticed to play the role of Robin Hood types.

The reality is had Canada recognized the border crossing rights we have as First Nations, we wouldn't have the so-called smuggling issue that is presently before us. In 1988 there was a full scale armed invasion by the RCMP in the Ontario segment of Akwesasne; it wasn't a pretty sight. The police did not discriminate as to who were the accused or the innocent and bystand-

ers such as Elders, children and women were made to stand outside in the cold while there houses were searched.

The very idea of our community being taken over by an armed outside force without checking with the Mohawk Police or any officials from the Mohawk Council raised anger, contempt and outrage. This action also produced recriminations, for many thought I was the one who asked for the police to come in. Over the next few weeks and months I experienced retaliation by the way of drive-by shootings directed toward my house and property, putting my entire family in jeopardy.

When you're writing your editorial it is not a simple matter of a police force going on to a First Nations community by force; believe me it is never quite that simple. During the last few years the cigarette trade was no longer a so-called Warrior activity, but rather all the different elements in our community, in one form or another, became involved from poor to unemployed, traditional and progressive.

The enticement was simply too great for community people to overcome. I also knew that the bulk of the profits from the cigarette trade were made by outside parties and that our people were used merely as instruments.

In 1990 this community went through a civil war over a dispute over unregulated gambling. The end result was destruction of property, personal injuries and finally, loss of life. Four years later we are still attempting to pull our community back together. We have vowed never to fight each other again, but to stand together against outside aggression, even if it means forcing ourselves to deal with internal differences. The Mohawks of Akwesasne are not advocates of violence nor do we condone lawlessness. Far too often we have been victims of circumstances and right now that happens to be our treaty rights on border crossing.

Michael Mitchell, Grand Chief
Mohawk Council of Akwesasne

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE APRIL 11TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, MARCH 30TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

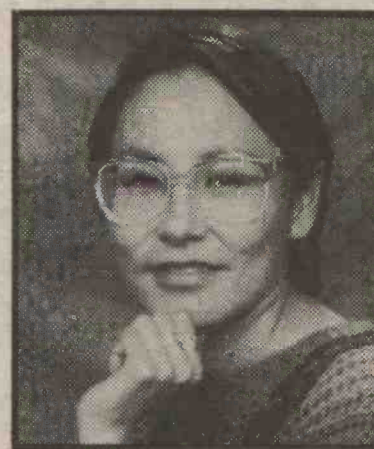
- NATIVE ELDERS SOUP & BANNOCK**
Every Wednesday at noon, Edmonton, Alberta
- TORONTO INTERNATIONAL POWWOW (see ad)**
April 1 & 2, 1994, Toronto, Ontario
- W. CAN. ABOR. CURLING CHAMPIONSHIPS**
April 1 - 4, 1994, Saskatoon, Saskatchewan
- ANDREW WARD HOCKEY TOURNAMENT**
April 1 - 3, 1994, Hobbema, Alberta
- BATTLEFORD HOCKEY TOURNAMENT**
April 1 - 3, 1994, North Battleford, Saskatchewan
- SIFC 16TH ANNUAL POWWOW**
April 2 & 3, 1994, Regina, Saskatchewan
- ELDERS POWWOW**
April 3, 1994, Siksika Nation, Alberta
- AB NATIVE HOCKEY PROVINCIALS**
April 7 - 9, 1994, Calgary, Alberta
- ROGER GEORGE MEMORIAL ALL-NATIVE BASKETBALL TOURNAMENT**
April 7 - 9, 1994, Fort Hall, Idaho
- PRINCE GEORGE HOCKEY TOURNAMENT**
April 8 - 10, 1994, Prince George, British Columbia
- 17TH ANNUAL NATIVE OPEN BASKETBALL TOURNAMENT**
April 8 - 10, 1994, Pincher Creek, Alberta
- 3RD ANNUAL NATIONAL ABORIGINAL & MULTICULTURAL CONFERENCE**
April 8 - 11, 1994, Vancouver, British Columbia
- N. AMER. INDIAN BASKETBALL CHAMPIONSHIPS**
April 12 - 16, 1994, Norman, Oklahoma
- CELEBRATING ALL NATIONS POWWOW**
April 15 - 17, 1994, Chilliwack, British Columbia
- 8TH ANNUAL ARIZONA STATE UNIVERSITY SPRING POWWOW**
April 15 - 17, 1994, Tempe, Arizona
- HOBHEMA SENIOR 'A' HOCKEY TOURNAMENT**
April 15 - 17, 1994, Hobbema, Alberta
- GATHERING OF NATIONS POWWOW**
April 22 & 23, 1994, Albuerquerque, New Mexico
- THE PEOPLE'S SUMMIT FOR ENVIRONMENTAL JUSTICE**
April 22 - 24, 1994, Olympia, Washington
- NATIONAL TREATY CONFERENCE**
April 27 & 28, 1994, Regina, Saskatchewan (see ad)
- DOTC MINOR HOCKEY TOURNAMENT**
April 28 - May 1, 1994, Brandon, Manitoba
- ABORIGINAL BUSINESS & FINANCE CONFERENCE**
May 2 - 4, 1994, Alberta
- 8TH ANNUAL INTERNATIONAL NATIVE EDUCATION CONFERENCE**
May 4 - 6, 1994, Winnipeg, Manitoba
- 1994 ST. MICHAEL'S "AA" & "AAA" HOCKEY EVALUATION CAMP**
May 16 & 17, 1994, Saskatoon, Saskatchewan
- 12TH ANNUAL AMERICAN INDIAN CONFERENCE ON CHILD ABUSE & NEGLECT**
May 16 - 18, 1994, Spokane, Washington
- CURTORSHIP: INDIGENOUS PERSPECTIVE IN POST-COLONIAL SOCIETIES**
May 17 - 19, 1994, Victoria, British Columbia
- MATERIAL CULTURE IN FLUX CONFERENCE**
May 20 - 22, 1994, Vancouver, British Columbia (see ad)
- 2ND ANNUAL OREGON INDIAN NATION & COWBOY ART CELEBRATION**
June 18, 19, 1994, Oregon Convention Centre

Oki, this issue is to the people who are trying to make a difference in their community. I went to take a look at the First Nations Mental Health conference here in Edmonton. I was just astounded by the number of people that came to Edmonton. I met many new people and in the future I will introduce some of them to you. But to get on with the subject, er, I mean, subjects at hand, since this column is about People and Places, I have some stories to share.

The Prince's people

Prince Edward Island - I'll admit that sometimes I'm ignorant when it comes to geography and my knowledge of the First Nations of Canada. I phoned down to the east and I wanted to know about the First Nations people of Prince Edward Island. I got to talking with Charlie Sark from Lennox Island First Nation. He is the Education Director for the band. He told me something which rings real true. Their Native tongue is Micmac. The people out in the east were the first people to have contact with the Europeans and they were the first people to lose their ways. But slowly, like other nations, they are starting to get their culture back. Last year the First Nations put on their first powwow in many, many moons.

There are two First Nations reserves in Prince Edward Island. One is called Lennox Island (as I said before) and the other is Abegweit (please don't ask me to pronounce it). Both are located on little islands just off the coast of Prince Edward Island. We talked about Sark's reserve of Lennox Island. There are about 250-300 people who live on the reserve. Tourism is one of the biggest enterprises out there. He also told me about a business that was established not too long ago. The company is called Mahewigew (meaning taking from the earth in



PEOPLE & PLACES

by Ethel Winnipeg

Micmac Inc., a peat moss company, in which they were recognized by the prestigious businesses in and around Prince Edward Island as the up and coming business of the future for the island. I would like to say 'Kwe' to the people of Prince Edward Island.

Language is essential

Winnipeg, Man. - As I was reaching out to touch somebody, I came to the place they called Dirty Water in Ojibway. Yes, my last name was on the map. I stopped in and talked to a woman who is the executive director of the Manitoba Association of Native Language. Her name is Mary Richard, a Metis of Cree and Ojibway descent. She is 54 years old and has no qualms about it. She has raised two sons and has a couple of grandchildren.

As you know, many people have lost their mother tongue as I did also, through many of the hardships we endured. What they are trying to do is get back the language in Manitoba or anywhere for that matter. They work with many First Nations through teaching. They have different projects they worked on. Two of them are Ojibway lesson books and tapes that are provided with those books. They have made a First Nations medical journal in Ojibway. Right at this moment they are starting a dictionary of 10,000 or so words in Ojibway. I asked her if they can provide those kinds of material for the people who are not Ojibway, Cree, Lakota or Dene, the main

languages in Manitoba. She told me they could do it if they have someone to translate for them. I encourage anyone who can speak their language fluently to help with these kinds of projects, so our people can have the choice to speak their languages. I thanked Mary for her time and I wish them the best of luck.

Olympics bound

Bellingham, Washington - Geez, I'm really travelling this time. I'm glad my counterparts, Squol Quol, gave me this information to use. Thanks guys. Anyway for the meaty gossip I heard: Hank Hoskins, a Lummi Indian, has been invited to go to Europe this summer. You ask for what, well let me tell you. It is an international competition for high school students sanctioned by the USA Olympic team. The 12-day trip will include stops in Germany, Austria and Switzerland. He will participate in training sessions with several coaches and compete in the shot put event in two age group meets against foreign athletes. This young, eager man has earned the invitation by his sports accomplishments; he is avid in football, baseball, power-lifting, basketball and track. He's no couch potato, that's for sure. But on top of all of his accomplishments, he never forgets who he is. He has strong Native values. This is a world class opportunity for Mr. Hoskins, so if you would like to take some time and give some encouragement, here's their number: (206) 738-9107.

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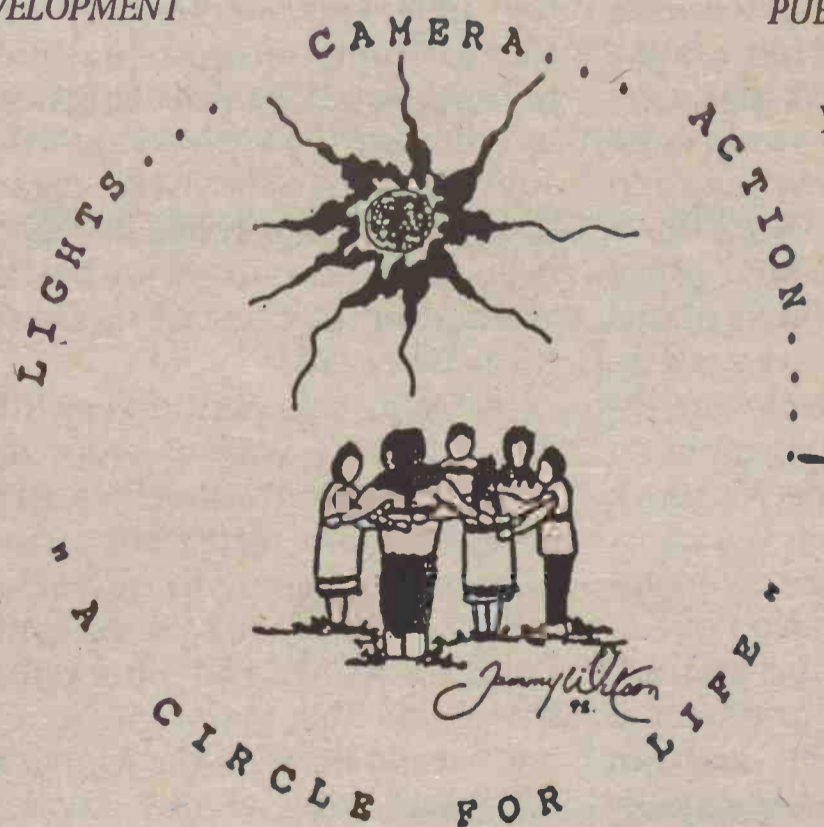
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Love your veggies - but leave my veal alone

Recently, a friend of mine who works for a Native theatre company in Toronto was walking down a street to meet me for lunch. She was wearing the fur hat a family friend had given her. As she reached an intersection, a total stranger came up to her and snarled, "Do you realize you have a dead animal carcass on your head?" Surprised and a little frightened by this sudden and unwarranted antagonism, my friend avoided a confrontation and went on her way. During our meal, I suggested she should have responded, "You have a dead animal carcass for a head."

The longer I live in the city, the more I watch and read the media, the more I become aware of a disturbing fact about the dominant Caucasian world. I refer to the mentality that what "they" believe is correct, and what everybody else believes is wrong. I say "they" instead of "we" because in some ways, my people are products of the implementation of this philosophy.

Most Canadians, I would hope, are aware of the tragic history of Native people: how we were forced to give up our land, forced into various Christian religions, forced into residential schools, forced onto reserves, forced by the Children's Aid to give up children for adoption, and a hundred other "forceds," all because white people had a firm belief that their way of doing things was the best and only way; that everybody should be forced to do or believe things that way, or they were not salvageable or welcome members of society.

The Crusades, the Spanish Inquisition, the conquest of the Americas, missionaries, Manifest Destiny, anti-Semitism, white supremacists . . . need I go on? Amazingly, as I have discovered, the belief that fueled those destructive forces exists today in many of the more "progressive" causes.

Take vegetarians, for instance. Now, I have nothing against them; some of my best friends are vegetarians, and I've been known to eat the odd vegetable myself. But some vegetarians, when they see me eating a chicken leg or chomping on a roast beef sandwich, have this peculiar look that seems to be a combination of moral superior-



**DREW
HAYDEN TAYLOR**

ity and disgust. I know one person who, as a political protest against her meat-eating boyfriend, refuses to even walk down the meat aisle at the grocery store. And it goes way beyond that.

Several years ago, I was working on a documentary series with a vegetarian producer. On our way back from a difficult day of shooting, the crew stopped off at a roadside diner late one evening. Two of us sat at the counter with the producer and proceeded to order. As I was pondering the menu, my friend asked for some fried chicken. No sooner were the words out of her mouth than the producer began to tell her about chicken farms, in graphic detail. I listened with a smile, having spent years being lectured by well-meaning missionaries who came to our reserves with their own particular brand of truth.

As he finished, he caught me smiling and said, "Not so fast. Now it's your turn." I got the 10-minute lecture on the evils of eating veal sandwiches. At least I learned one thing: never order veal in front of a vegetarian unless you want to piss them off. As I sat there, I wondered if he actually thought he was making converts.

Regardless, it made me relish the sandwich all the more. I hate it when people inform me that eating a simple sandwich is a political statement. If this keeps up, I won't be allowed to have an English muffin until things change in Northern Ireland.

As a relatively well-read individual, I was already aware of what he was saying. I happen to have made the choice to eat meat, partly because I enjoy the taste, partly because it is part of my cultural heritage. Evidently, a meat-eater's choice isn't as well-respected or logical as a vegetarian's choice. We are the enemy. How about kd lang's "Meat Stinks" commercials out west? Paid advertis-

ing urging people to switch to her philosophy because it's better.

A few months ago, my partner, a lapsed but struggling vegetarian, took me to see a lecture by a well-known vegetarian dietitian. Many of the things he had to say were accurate, healthy and made a lot of sense, but I still noticed a bit of mania in him; something that said to me, this guy thinks he's right and everybody else is wrong.

"The human body isn't made to eat meat," he said. "It destroys the body rather than builds it up. Nature has not made us carnivores." Tell that to all the Aboriginal tribes of North America, especially the northern nations, whose diet consists mostly of meat. I'd like to see a vegetarian try to dig up a potato in three feet of snow. The Plains Indians survived almost totally on a diet of buffalo meat and were among the strongest, healthiest people on the continent.

He also commented on how the digestive tract has to draw calcium from the bones in order to process meat. He went on to say that the "Eskimos" have an incredibly high rate of osteoporosis. I know many people who have worked in the North, and Inuit people themselves; and after asking some questions, I found that nobody seems to know anything about this high rate of osteoporosis. I wonder why.

In fact, these people eat an amazing amount of animal flesh, some of it pure fat. Yet among those that follow their traditional diets, there is a surprisingly low level of cholesterol and heart disease. Maybe Nature did mean for them to eat meat. Could it be that this vegetarian was wrong?

Often, these same people belong to animal-rights organizations. Nobody wants to see animals suffer. A worthwhile cause within its own limits. But not when

these organizations set out to destroy the ways of a people who have lived peacefully with and harvested the bounty of the land longer than their immigrant culture has been on this continent.

Just recently, I saw a character on Saturday Night Live throw a bucket of paint on an image of someone wearing a fur coat, actively promoting his belief that "fur is wrong." Throwing paint on someone you disagree with? Now there's a sophisticated political doctrine I'd like to follow! Surely evidence of a superior civilization. No doubt members of the Church of the Divine Spray Can.

Several years ago, when the boycott against seal fur came into effect, it wasn't just coats from Newfoundland seal pups that were affected, but seal products from all over the Arctic. Inuit communities in the North were devastated. It was no longer economically viable to hunt seals, even for food.

Instead, many communities endured a horrendous increase in welfare dependency, casualties of a philosophy that doesn't care about the Aboriginal way of life, only about making sure everybody follows its own rules.

When I started dating a woman named Marie, who called herself a "woman who advocates feminism," she was asked by a friend she described as a radical feminist if I was "conscious." As someone who was raised by a hard-working single mother, and who was brought up in a culture that has a traditional respect and reverence for women, I find that term a little presumptuous. And from what I understand, this radical feminist looked a little disappointed when Marie told her no, not in the Caucasian white sense. (I refuse to be a card-carrying anything.)

But when her friend found out I was Native, she breathed a sigh of relief, saying, "At least you're both oppressed." Marie happens to be Filipino. Am I to assume that the only saving grace she could find in me was the fact that I was "oppressed"? Nothing else about me mattered, only that?

So if I understand all this correctly, only certain people, an incredibly small fraction of the world's population, who believe

in Caucasian feminism can be classified as "conscious." Are the rest of us perhaps unconscious? Sub-conscious maybe?

Somebody once asked me if because I was going out with Marie, I would consider becoming a feminist. I said sure, when Marie becomes a Native person. We respected each other's beliefs and convictions: Marie became quite well known in Native artistic circles, and I often accompanied her to and supported many of her feminist activities.

Does the term "conscious" only refer to feminism? If so, it's awfully bold to appropriate that word. I was tempted to go up to Marie's friend and ask, "Are you conscious? Do you know about Native beliefs or Native issues?" Is that allowed?

The worst example of "my way of life is better than your way of life" is Sunday morning television. There you see wall-to-wall television evangelism: people screaming at you to believe only in their way of worshipping God, and nobody else's.

As you're eating your scrambled eggs, you won't see an Ojibway Elder shouting at you from the TV to pray to the Four Directions, and send \$50 for some traditional sweetgrass so you too can have your own cleansing ceremony. When's the last time you saw a Native person going door to door, trying to convince you to come to a sweat lodge?

It's not our way. The Native belief is basically to say, "You're more than welcome to join us in what we do, but you don't have to if you don't want to. You have your way, we have ours."

Everybody has opinions, and everybody should. That's the way we're made. And I am well aware that not every single person in today's society has this driven, evangelical state of mind — but enough do to make life for the rest of us kind of difficult.

Like everyone else, I have a political and philosophical agenda that I live by. But who the hell am I to say my viewpoint, my lifestyle choices, are better than anybody else's?

So, please, feel free to ignore everything I've just said. Heaven forbid, I wouldn't want to influence anybody.



*We would like to
wish everyone a
Safe and Happy
Easter Holiday!*

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Arts & Entertainment

Martin's Wapistan big Juno winner

TORONTO

In a triumph over Indian Wannabe-ism, Native Lawrence Martin was presented with the best music of Aboriginal Canada Juno for his album *Wapistan* at the televised awards ceremony March 20.

Martin beat out B.C.-born Native Wannabe Nancy Nash, aka Sazacha Red Sky, whose controversial use of Chief Dan George's family prayer song on her album *red sky rising* has some members of the George family furious.

Nash took a Native-sounding name and adopted Chief Dan and his wife Minnie Croft as her Indian parents, said George's real son Leonard. In a recent interview with

CBC's *Morningside*, Nash said she has never claimed to be directly related to the George family, but that Chief Dan had been her "biological father many lives ago."

As for Martin, a half-Cree half-Irish Native from the Moose Factory Reserve in Saskatchewan, he said winning the Juno was "the one time my Indian-ness is really paying off."

Martin and his group entertained the audience at the Junos before receiving the award.

Also nominated in the Aboriginal music category were two songs by J. Hubert Francis & Eagle Feather and another by the Stoney Park Singers of Morley, Alta.

Taylor to direct Native theatre company

TORONTO

Windspeaker columnist Drew Hayden Taylor is the new Artistic Director of Native Earth Performing Arts.

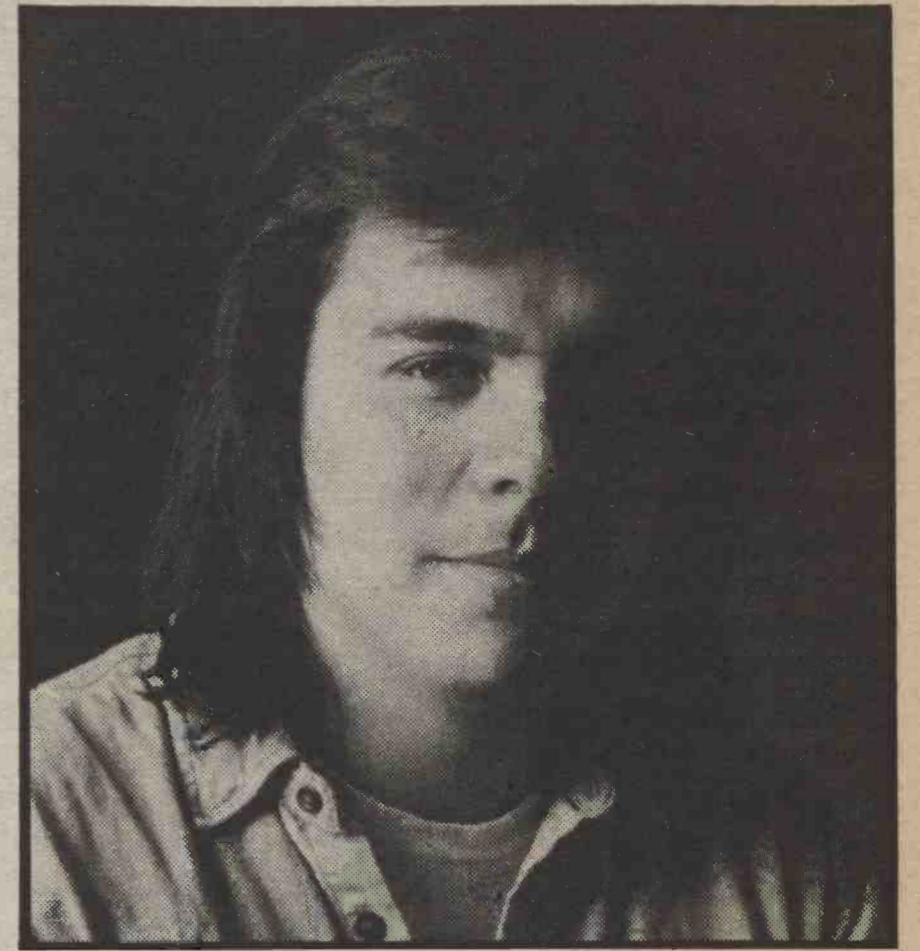
Tomson Highway, vice-president of the Board of Directors, announced Taylor's appointment, effective immediately.

"We are delighted with this new addition to Native Earth," said Highway. "From the beginning, Native Earth has wanted to provide an outlet for Native writers and to encourage theatrical writing from the Native community."

"In Drew we have found an established writer who is passionate for theatrical work and whose enthusiasm and genuine talent will encourage others to write for the stage."

Taylor is perhaps best known for his drama *Toronto at Dreamer's Rock*, which has been produced in major theatres across Canada and was awarded the prestigious Chalmer's award in 1992. That same year, he also won the Canadian Authors' Association Literary Award for Best Drama for *The Bootlegger Blues*.

His humorous commentaries also appear regularly in the *Globe and Mail* and he has worked as a journalist for *Maclean's* magazine, *Southam News*, *Books in Canada* and *Cinema Canada*. He's written radio dramas for CBC's *Morningside* and scripts for television programs, including



Drew Hayden Taylor

North of Sixty, *Street Legal* and *The Beachcombers*. He was Playwright-in-residence for Native Earth Performing Arts in 1988-89.

Taylor's first project is Tina Mason's extravagant adventure *Diva Ojibway*, which will begin April 19 at the Native Canadian Centre in Toronto.

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Regional Section

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Water contaminated after toxic spill

By Dina O'Meara
Windspeaker Staff Writer

PINE FALLS, Man.

Days after being assured their water was safe to drink following a toxic spill, members on a Manitoba reserve were told chemicals could have been carried into their water supply before the lines were shut off.

Members of the Sagkeeng First Nation were already in shock following the announcement the week before of a toxic chemical spill from the Abitibi-Price pulp mill. Residents were notified of the danger four days after more than 800 kilograms of corrosive chemicals spilled into the Winnipeg River, upstream of the band's water intake valves.

At the emergency band meeting following the announcement, worried residents cried with fear their unborn children would be affected by the toxic wastes, said band spokesperson Eric Boyde.

"There were hysterical pregnant women at the meeting. Just the fear of what could happen was making people sick," he said.

Although the spill of Rusan-52, a pesticide used to control bacteria in the paper-making process, happened March 11, the Sagkeeng band was not notified until the following Monday. The next day they were warned not to drink the water, with Abitibi-Price footing the bill of trucking in water and supplying bottled water to residents.

That stopped when the water was given a clean bill of health Friday March 18. But five days later Environment Canada admitted the tests used to check toxin levels were inadequate for cold winter condi-

tions.

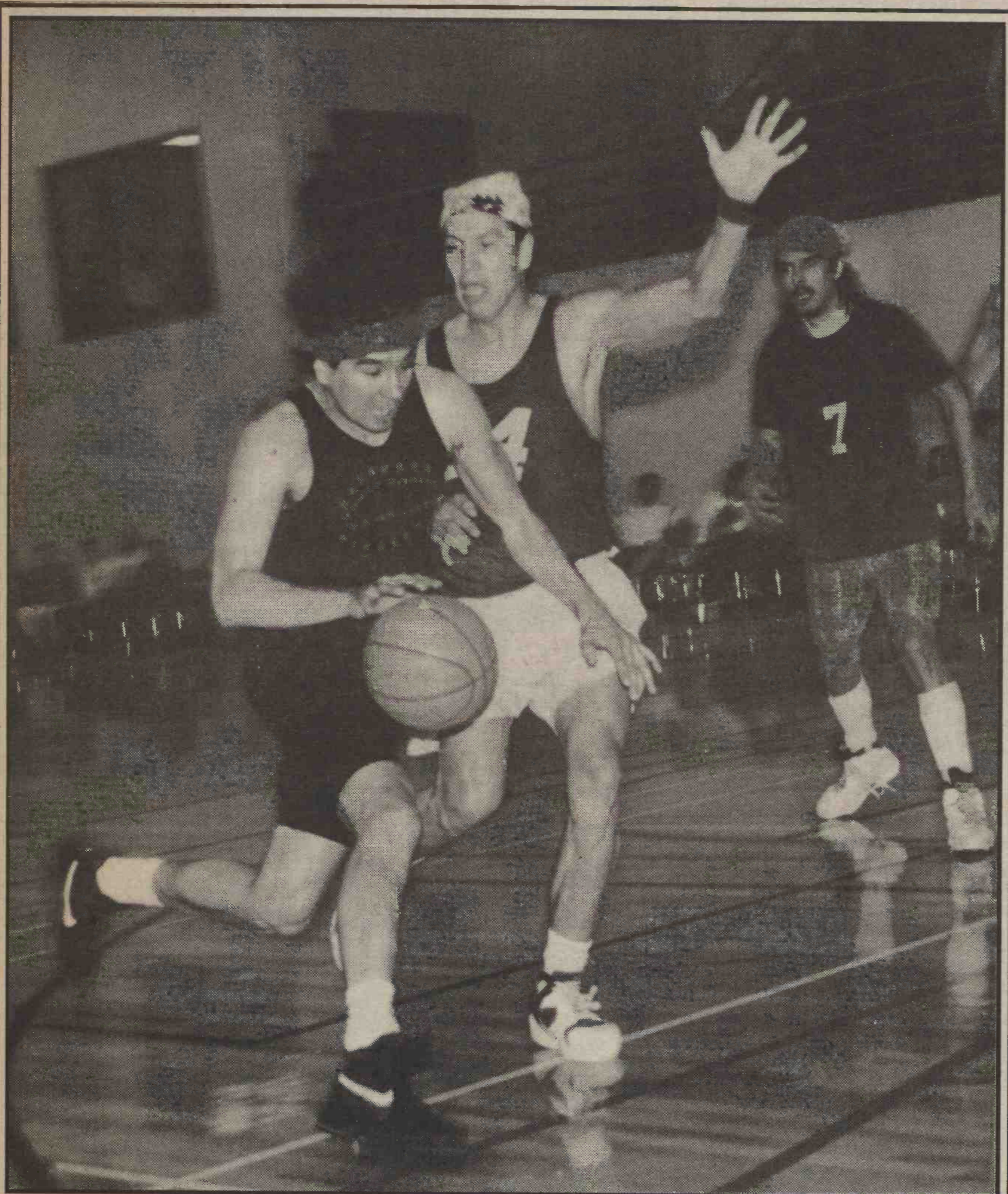
"All the data was collected following summer condition, where the rate of dispersal due to decay is greater. Under winter conditions, chances are the materials were carried down to our intake," said band spokesperson Eric Boyde.

Angry residents marched to the Manitoba legislature in Winnipeg to protest the spill, calling for sanctions against the pulp mill and stricter environmental controls. Federal and provincial governments are contemplating laying charges against the company. Approximately 18 chemical spills from the 70-year-old mill have occurred over the years, without being reported to the band until now, said Boyde.

The band has been concerned with the effluent from the mill for decades, and initiated an independent study in conjunction with the Fresh Water Institute of the University of Manitoba last year. Results indicate high coliform levels in the water, as well as high incidents of lesions found in regional fish, said Boyde. A cancer cluster and skin study is also under way to determine if incidents of stomach cancer and dermatitis on the reserve are higher than normal.

Desperate band members have made threats to block highway and rail lines to the mill if nothing happens within a few weeks. The mill is undergoing a \$30 million buy-out by employees, funded by the provincial government. The band is meeting with the unions involved with the mill this month to find ways to protect the water supply.

"We're trying to find common ground with views to find a long term solution to the problems with the drinking water of Sagkeeng," said Boyde.



Jim Goodstriker

Goin' for the shot

North Dakota Warrior Tex Hall swings by Oregon Athletes Merle Smith during the Blackfoot Invitational Basketball Tournament, held in Gleichen, Alberta March 4-6. Sixteen men's and ladies teams took to the court to battle for \$6,000 in prize money and awards, in a double knockout draw. After three days of hectic top-notch basketball action the Oregon Athletics emerged as the men's champions, their fourth in a row, while their counterpart from the Oregon State, Inter-Tribal from Warm Springs, won their second straight ladies title. Both teams were the 1993 basketball champions. The Athletics showed the true form that champions are made of, as they came back from an earlier defeat to the Warriors at 121-114, to defeat the same Warriors 116-84 in the championship final.

Minister meets with Sechelt, apologizes for delay

Darah Hansen,
Windspeaker Contributor

SECHELT, B.C.

A land claim settlement is closer at hand for a British Columbia band which forced the provincial government to honor its promises of priority negotiations.

Members of the Sechelt band council and officials from the Aboriginal Affairs ministry were all smiles when they emerged from an over three-hour meeting, held March 10 in Sechelt.

"We're moving in a positive direction where we are going to be treated as a government," said an

optimistic Chief Garry Feschuk.

The band had threatened to remove Sunshine Coast Regional District water pipes off their land by Feb. 14 unless the province reopened land claim discussions with them. The threat was based on a 20-year wait for the government to honor a land exchange in which the band allowed the water pipes to be laid across their land in exchange for 25 acres elsewhere. Although Aboriginal Affairs minister John Cashore assured the council before Christmas 1993 the Sechelt claim would be treated as a priority, talks were stalled until the band forced the issue.

At the recent meeting Cashore said it was not his role to defend

the government's near 20-year delay in honoring the land deal and apologized on behalf of the province.

"I recognize the government has not moved with dispatch with regard to that issue. I regret that. I stated that today."

But he remained closed-lipped as to any deals made regarding the band's outstanding land claims.

Due to the on-going nature of the discussions with the Sechelt Band, Cashore said the government was not prepared to say anything "at this time."

At the eleventh hour, two days before the threatened cut-off, provincial representatives met with band officials to ask for more time

to study the claim, which they were granted.

"We were hoping it wouldn't come to this," Feschuk said in February of the threat to remove the water pipes off their utility corridor, which would have cut the water supply off to about 10,000 people, including most band residents.

The band believes the government has been stalling talks because they want the Sechelts to take their claim through the Treaty Commission, a drawn-out process the already self-governing band wants to avoid. The band has a comprehensive land claim ready for discussion on an area of 113 square kilometres.

Meanwhile, Cashore's assistant deputy minister, Randy Brant, has been assigned to deal with the band's outstanding comprehensive land claims issue.

Cashore declined to clarify whether the Sechelt's claim was a "priority" for his ministry, but recognized the band's progress in the area of self-government.

"In that sense...by my coming here today, I have indicated the priority that I have placed on... being in discussions with them with regards to continuing treaty negotiations," he said.

Band council called Cashore's promise a "significant step forward" in ending their outstanding land claims issue.



Prairies

Sinclair accord disputed

By Jon Midgley
Windspeaker Contributor

EDMONTON

Who represents off-reserve Natives in Alberta? That was the question of the day at a recent meeting at the Native Friendship Centre in Edmonton.

The March meeting came on the heels of a political accord reached between the federal government and the Congress of Aboriginal Peoples (formerly the Native Council of Canada).

The accord, signed Feb. 27, just hours after the NCC changed its name and its leader, sets a year-long agenda allowing the Congress to negotiate on behalf of its Indian and Metis constituency.

Up for negotiation are issues such as interpretation of treaties, Metis enumeration, community development initiatives, housing and infrastructure initiatives, a review of the post-secondary education program, Aboriginal health policy and Aboriginal justice issues.

"I think it's the most important document signed this century because of the implications for treaty rights," said Connie

Buffalo, one of the organizers of the Edmonton discussion.

Buffalo pointed to the Constitution Act of 1982, which requires a negotiation process before any changes can be made to established treaty rights. She argued that this accord represents the start of a negotiation process and questioned the right of the Congress of Aboriginal Peoples, and its new leader Jim Sinclair, to negotiate on behalf of 750,000 Natives living off-reserve.

Russell White, Grand Chief of the Bill C-31 Association of Alberta, said the Congress certainly doesn't speak for his organization and that having talked with representatives for off-reserve Indians and Metis in Alberta, the Congress doesn't speak for them, either. The Congress finds most of its support among eastern off-reserve Natives who have no other means of representation, he added.

"I am challenging Jim Sinclair now. I want to know who gave him Bill C-31 Indians," said White.

People at the meeting called on the Congress to come and explain the accord, and to explain on whose behalf the Congress intends to negotiate. To that

end, a committee was established to consult all groups representing urban Aboriginals in Edmonton to discover their concerns and jurisdictions.

"We'll meet to try and get information. We want to find out how other groups interpret the accord," said Buffalo.

Coincidentally, a meeting had been planned for March 16 in Edmonton at which urban Natives could ask band chiefs about the support, or lack of support, available to off-reserve Indians.

Buffalo sees the new accord as having implications beyond possible redirection of government expenditures. In her view, it calls for negotiations which could eventually eliminate treaty rights for the off-reserve Natives who constitute roughly one-half to two-thirds of all Canada's status Indians.

A key issue raised by the accord is that of jurisdiction as it applies to self-government. White argues the C-31 Association of Alberta is successfully pursuing such jurisdiction for its own people and that it's of little help for the Congress of Aboriginal Peoples to imply that it has the same jurisdiction.

Teen treatment centre meets opposition

By Rob McKinley
Windspeaker Contributor

RICH LAKE, Alta.

Eighteen months of research and planning for a camp to help young people deal with substance and solvent abuse came under fire at a public meeting in Rich Lake, near Lac La Biche, Alberta.

Poundmaker's Lodge, the largest Native-run substance abuse treatment centre in Canada, has been lobbying for a recreation lease at Fork Lake, an area near Rich Lake for the camp. The 68 acre camp would house a treatment centre for adolescents aged 12-18.

But although residents in the area gathered at a community meeting agreed the service was worthwhile, they did not want it

in their back yard. There are 245 lots on Fork Lake that are available, and over 100 residents, pointed out one resident, in the audience of 70. With so many people, bringing in a wilderness camp was ridiculous, she said.

Vince Steinhauer, Poundmaker recreational director, said the camp would only be used for five days out of the month as a "hands on" Native spirituality program. A wilderness setting is best suited for this kind of teaching, he added. And building on Fork Lake would help "build a bridge" between people of different races. Corralling the project onto a reserve would be a step backwards, Steinhauer said.

More concern was directed to Morin and Steinhauer about the security of families in the area because of some of the client's criminal pasts. Morin said super-

vision and security is very well done, and there have been few problems even where clients are set up in urban areas.

"There's people living just a stone's throw away from our centre in St. Paul. We've been there for four years and there hasn't been a crime increase. Our clients haven't been a big problem in the town," she said.

The matter now goes to the municipal planning commission of Improvement District 18 (South) for a recommendation which will then go to the Planning Commission in Edmonton. MPC member John Martin hinted that it was unlikely a positive recommendation would be made.

"So far, it's one hundred percent against, it doesn't take an Einstein to figure that out," he said as the meeting drew to a close.

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Northern Canada

Mercury levels in fish rising

Part one in a two-part series

By John Holman
Windspeaker Contributor

YELLOWKNIFE

Contaminant levels, such as that of mercury, are reaching alarming amounts in the Northwest Territories and could be harbingers of future health problems, says a federal government official.

"It's kind of like the miners' canary," explained Dr. Lyle Lockhart, speaking at a Yellowknife presentation. The health of animals "can tell us what is happening before it happens to us."

He cited findings over the years that illustrate hydrocarbon buildup in the northern Mackenzie River, below the Norman Wells oil well, and the rise of mercury on seals and whales in the Arctic. Burbot livers, once large, pale and creamy in color, are now shriveled and brown, and the meat tastes terrible, Dr. Lockhart said. A probable reason was oil trapped under ice over the long winter season; since then, the incidence of shriveled livers have dropped. Another troubling fact is that mercury contamination of land-

locked lake trout is rising.

"Measuring mercury in fish is tricky," Lockhart says. "The older, bigger fish have higher amounts of mercury."

The results must be based on the age and length of fish, since it's common to get fish as old as 55 years old in the north.

Results show that older fish accumulate higher amounts of mercury compared to their body weight, than younger specimens.

Little particles fall on the lakes all the time through snowflakes or rain, Lockhart said. The particles slip down the sides of the lake into the deeper parts, where they settle as sediment on the bottom. Sediment cores, water column samples and biological specimens can pinpoint the presence and levels of contaminants.

Samples, taken in thick tubes, show that the top sediments contain 7.5 times more mercury than the bottom layers.

"Essentially, we can slice through history," Lockhart explained, saying that each centimeter of sediment represents a period of 15 years. The growing contamination is not limited to lakes, he said. Even the vast Hudson's Bay is showing an increase over a century time-frame. Cores from the southeast corner have also shown mercury buildup.

Caribou numbers baffle biologists

By Dina O'Meara
Windspeaker Staff Writer

YELLOWKNIFE

The apparent decline of females and calves in one of the largest caribou herds in northern Canada has officials scratching their heads over what seems to a loss of more than half the herd.

But experts believe the drop may simply be a statistical blip caused by Beverly Herd splintering into two or more groups during the calving season.

The Beverly herd, which roams a 100,000 square kilometre range between the Northwest Territories and Saskatchewan, suffered a dramatic cut in numbers according to the most recent survey conducted last summer. Results from the N.W.T. Renewable Resource department indicate that in a six-year period the herd dropped from 170,000 animals to 87,000.

Biologists are startled by the results as conditions since the last survey in 1988 have indicated the herd

should not have declined at all, said an official.

"It's not something to be scoffed at," said Bas Oosenbrug, assistant director of wildlife management division. "There were no reports of disease or poor conditions, and there were low numbers of wolves sighted," he said. "So we were surprised when we got the results."

Almost 15,000 people from Fort Smith to northern Manitoba depend on caribou for food and commerce. But Oosenbrug believes the June 1993 survey could be incomplete.

One suspicion is that when the calving count was done, a portion of the herd was not in its traditional calving grounds north of Beverly Lake. Because of the huge distance covered by the animals and the high cost of surveying, such studies are only completed every six years and in specific areas. Deviations from that area by parts of the herd throws number counts into a spin.

"We're not getting good enough information on the conditions, a lot of it is guesses. Ultimately what causes this is

that we don't have enough access to information that can shed a light on these suggestions. We have to make better use of local knowledge and provincial resources," said Oosenbrug.

So far the territorial government funds the bulk of survey costs, which include hiring planes and paying ground personnel in Saskatchewan and Manitoba as well. The financial burden should be shared more equitably as residents in the three areas are affected, he suggested.

But ultimately, the people to whom the herd is most important are the ones who can force an economic resolution.

"It will be the users who decide whether this is an issue and they need more information. Caribou aren't valued at what they should be at the higher levels of government. Many communities depend on the caribou for their lifeline," Oosenbrug said.

Renewable resources officials have scapped together enough funding to conduct a count this month.

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Sports

Arctic Winter Games wrap up Musher's dogged

By Dina O'Meara
Windspeaker Staff Writer

SLAVE LAKE, Alta.

A breath of spring heralded the end of the largest northern winter sports event in Canada.

Warm breezes and light rain marked the last day of the 1994 Arctic Winter Games, making the host town of Slave Lake, Alberta a virtual mud bath. But it would take more than huge puddles to dampen the spirits of departing athletes during the closing ceremonies of the games.

More than 1,300 athletes from across the Arctic sang along with Metis singer Laura Vinson, danced to a local band, and cheered at every opportunity, inviting about 1,500 spectators to join in the celebration held at the Sawridge Plaza mall parking lot. A pre-ceremonies exchange of team jackets and flags among the Canadian, American, Russian and Greenlandic athletes resulted in a colorful mishmash

of emblems and flags, a testament to the true nature of these "friendly games."

A record number of athletes took part in winter and indoor sports, as well as the crowd-pleasing traditional Inuit and Dene sports like the airplane, finger pull and two foot high kick.

The week-long games ran March 6-12 in Slave Lake, the southern-most site in the history of the event. Warm, southern weather caused concern among organizers, but by moving several outdoor events, like skiing, ahead one day, they were able to avoid having to move them to Jasper, where there was still a high snow cap.

Team Northwest Territories topped the medal roster with a total of 151 ulus, the games medal shaped after the traditional Inuit knife. Team member Edgar Kotokak also broke the AWG record for the Alaska high kick at seven foot one inch, from the previous record of six foot eight inches.

Team Alaska came in second,

with 147 ulus, Team Alberta 99, and Team Yukon trailing in the count with 81 medals. Greenland, with a contingent of 77, took home a respectable 37 ulus.

Although the Russian teams of Magadan and Tyumen only took home 22 and 16 ulus home, respectively, Team Magadan swept the cross-country ski events, taking nine golds, seven silver and six bronze out of 12 events. The Russian contingents left with pledges of increased participation in future games.

The rising popularity of the uniquely northern sports event has some organizers concerned. Athletes from Norway and Finland have expressed interest in joining the games, a message getting mixed reviews.

"I don't know how much bigger the games can get," said Dave Hurley, with Sports North. "Too much bigger and we'll have to move to bigger centres. That would change the complexion of the games."

"The level of competitiveness is getting much higher, there's

no doubt about that."

Vern Haggard, with Team Yukon agrees organizers will have to keep a close eye on the games' growth.

"Hosting them in a community this size keeps the community type spirit. They have to remain at a size that can be comfortably handled and affordable," Haggard said.

The price tag for hosting the games came to approximately \$3.1 million. That's higher than usual because the road to the ski hill had to be improved and equipment like vans and trailers had to be brought up from Edmonton, approximately 280 kilometres to the south of Slave Lake.

Organizers of the 1996 games to be held in Eagle River, Alaska, estimate their budget to be around the \$2 million mark. The city of 25,000 residents is only 10 minutes away from the urban centre of Anchorage, where equipment and accommodation for the 1,500 expected "guests" will be easily and inexpensively accessed.

Musher's dogged

SLAVE LAKE, Alta.

Being born on a trapline could have given the winner of the junior individual dog mushing medal an added advantage over other competitors.

Then again, maybe it was Kyla Boivin's love of the wind in her face and the thrill of the race that brought the 11-year-old Yukoner the gold ulu at the 1994 Arctic Winter Games. This was the first large competition for Kyla, but the petite musher doesn't lack experience.

"I've been dog mushing since I was four years old," boasted Kyla. She has been leading dogs on the family lynx and martin trapline since then.

"Well, actually she was hanging on to the leads," said proud mom Kathryn, with a laugh. "It's in her blood now."

Today the young girl leads four dogs on the line and at the games.

Continued on Page R5



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Congratulations to all the competitors who trained so hard. And a special note of appreciation for the work and tremendous enthusiasm of organizers, volunteers and the people of Slave Lake that helped to make the Games such a success.



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Sports

Clinching as a team toughest goal

By Dina O'Meara
Windspeaker Staff Writer

SLAVE LAKE, Alta.

Defenceman Andre Fortin had aimed high when trying out for the Northwest Territories midget hockey team.

The 15-year-old was hoping the team would capture a gold ulu at the 1994 Arctic Winter Games, like they had two years before in Whitehorse, Yukon. But he was disappointed during the last day of competition.

The team lost to Yukon, 11-6 in the finals of the week-long games which ran March 6-12 in this small northern Alberta town.

"A bronze wasn't what we were hoping for," said Fortin after the game. "We practiced a couple of times before coming here and went on a peak into the games - or so we thought."

Like all other team sports played during the AWG, members often play as a team for the first time at the games. Pre-trial games are used to select the best to represent the territory,



Gary Nugent

Team Yukon's Laura Cabott (#9) takes a run at Alberta goalie Stacey McCullough during the final Women's hockey game at the 1994 Arctic Winter Games.

province or state. And teams can and usually are made up of kids from all over the country.

For example, the men's basketball team counted themselves lucky because five of the

players came from Yellowknife. Two came from Inuvik, one from Iqualuit, and one from Arviat.

"The most challenging thing is to get them to play as a team

and not to get frustrated," said coach Paula Gaudet after beating Team Yukon 59 to 53 in the semi-finals. "They haven't trained together so they get really frustrated when things don't go smoothly.

"I'm really proud of my guys, they just pulled it together," she said. "At the half-time we were down by 10 points and we just decided we really wanted this. Each person had a job, and they did it. They went man-to-man and were really pumped."

The round-robin format of the games tires players but gives them an important opportunity to come together as a team. And to play everybody twice, giving players and coaches a chance to develop strategies. Having lost to Team Alaska in the first round, and knowing her team was facing them again on the morrow made Gaudet a bit apprehensive.

"Alaska is a definitely a force to be reckoned with," she said.

And so they were. Team N.W.T. took home a silver ulu in basketball after losing out by 30 points to Team Alaska.

Bantam hockey goalie Carl

Rossignol faced heart-breaking disappointment in the final game against Team Alberta. Geared up for a gold, Team N.W.T. had change their expectations when two of their top players were injured and another had to serve an untimely penalty. Team N.W.T. lost to Team Alberta 5-4.

"I feel bad about it. Most of the game was good, but we should have started playing together earlier in the game than just at the end," said a disappointed Rossignol, 15.

This was the first Arctic Winter Games for the tall, veteran hockey player, and probably the last. Rossignol, who has been playing hockey religiously since he was seven and a half years old, expects to be living in Toronto next year where he hopes to be picked up by a scout and eventually enter junior A hockey.

"We came with the intention of winning the gold," said coach Dave McDonald. "But I'm not disappointed at all with the team. They were very gamey and have nothing to be ashamed of."

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Mushers go for gold

Continued from Page R4

Kyla won the gold in the co-ed 12 and under category. She pulled in first in the 10-km race, just ahead of Justin Carey, 9, from Whitehorse, Yukon, and Ashley Ladouceur, 10, from Fort McMurray, Alberta.

Nine-year-old Carey has been behind dog sleds for six years, tagging after dad Wendel, president of the provincial dog mushing association. Also a first-time contender at the games, Justin said he's always liked be-

ing on the trail.

"This is something I've wanted to do for a while," he said, after the final 10-km run. "I'm happy about getting the silver ulu."

Justin's dogs are also novices, the oldest being 18 months old, the youngest a real pup at nine months.

Although unseasonably warm weather had made softened the snow at Devonshire Beach, just outside of Slave Lake, to a "sticky" consistency making the trails tough to gain speed on, competitors did well and there were

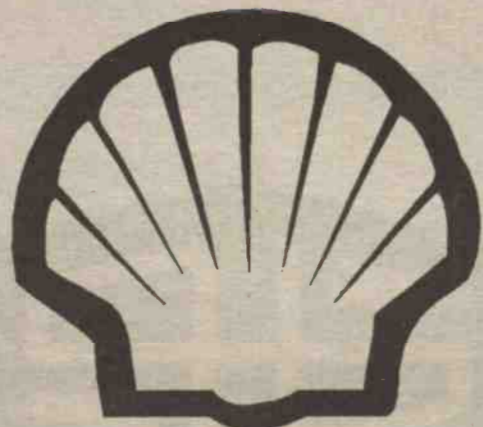
no mishaps.

Alaska took the lead in medal collecting, mushing to the gold in four of the five categories, co-ed junior and juvenile 10-km run, co-ed junior 13-km run, and co-ed juvenile 7.5 km. Yukon took one gold and three silvers in the 10 km co-ed 12 and under, junior and 13 km co-ed junior. Alberta's Ladouceur took another bronze in the 7.5 km run, and Northwest Territories' Peter Cucheran took bronze in the 10 km co-ed juvenile race.

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Advertising Feature

Samson Band fuels future with new venture

Mall, combination gas bar and convenience store to keep band dollars in community

The Samson Band has no name yet for their new 2,160-square-metre mall and gas bar, but "The Big Plug" would be very appropriate.

The mall and gas bar are an attempt to stop the Samson community's dollars from going to Wetaskiwin, Samson Management general director Melvin Nepoose said.

Much of the central-Alberta Native community's business was going straight down the road to Wetaskiwin, he said, a community that never gave anything back.

It's just a drain, Nepoose said.

"So this is plugging the drain."

The combination gas bar and convenience store, which employs about nine people, opened to a long line-up of customers on March 10 amidst a flurry of excitement.

A ribbon-cutting ceremony held on-site marked the opening day for the 30,000 litre-capacity station.

Chief Terry Buffalo cut the ribbon, which was held by former Chief Jim Omeasoo and chairman of the board of directors Barb Louis. Industrial board of directors and Samson Band



Chief Terry Buffalo cuts the inaugural ribbon to the yet unnamed Samson gas station and convenience store on Highway 611.

councillors Clifford Potts and Larron Northwest also lent a hand.

Following the ribbon-cutting, Chief Buffalo symbolically flicked on the first pump.

The station's first official customer was Abraham

Sousay, who had his gas tank filled and his vehicle's oil checked by the chief.

Fuel for the twin-pump station, which Nepoose expects will serve the local population, will be supplied by NorGas Limited.

A lunch of hot dogs and pop followed Chief Buffalo's inaugural hands-on service, which marked the beginning of a new economic era for the Samson Band, Nepoose said.

"The main thing is to retain our economy," he said.

"For years, we've been doing our shopping outside the reserve. This will retain these dollars."

A huge line of customers waited patiently for service following Chief Buffalo's speech - an indication of the popularity and business the new mall will enjoy.

"It means a lot to the community," station manager Ron Bobinski said.

"It's their own private enterprise, it's creating employment."

"A lot of money generated from this project goes back to other projects, generating more money."

There has been a need for the gas and convenience station for the Samson people for some time, he added.

"There's no facility in the area, not for them."

The mall, which is not scheduled to open until late May, will employ about 50 people, Nepoose said.

Shops will include a band-owned grocery store and a branch of the band's own financial foundation, Peace Hills Trust.

About 720 square metres of space has yet to be leased.

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Cuts stymie recruitment

By Gina Teel
Windspeaker Contributor

EDMONTON

An Edmonton police commission member fears the postponement of recruiting classes by the city's police service stymie Aboriginal recruitment.

"There are 33 Native members of the Edmonton Police Service, but the members are relatively low in proportion to how many Native people there are in Edmonton," said Tony Mandamin, the only Native member of the police commission. "The EPS had been taking a number of measures to improve the recruiting of Natives for the police force. If they postpone these classes for a couple of years, it will bring the process to a halt and Natives won't get in."

The recruitment classes, delayed until at least 1995 due to budget cuts, has immediately put 10 to 12 possible Aboriginal recruit placements on ice. Four to six of those were slated to start classes in March. The delay means EPS won't make its target of 50 Aboriginal members by 1996.

"Certainly those officers are not the total answer," Mandamin said. "But their presence would make it much easier to achieve community-based policing."

The move is expected to save the EPS \$100,000 per month as it grapples to deal with \$6 million in budget cuts over the next three years. Mandamin, a lawyer, said the recruitment delay sorely undermines the recommendations of the Justice on Trial Report and Edmonton's community-based policing initiative.

Released by the Task Force on the Criminal Justice System in 1991, the report made 342 recommendations to create a more equitable criminal justice system for Alberta's Aboriginal communities. Its chief recommendation was to have more Native and Metis involvement in all levels of the justice system, and it placed a special emphasis on having more Native and Metis police officers to work with Aboriginal communities.

"More Native officers would provide a two-fold benefit," Mandamin said. "In terms of the Native community, it would really help by inspiring confidence in the police service and it would assist the police service in terms of better reaching the Native community."

SGT. Jim Kennedy, coordinator of the Aboriginal job development program for the EPS, agrees. He said there are too few Aboriginal members, and cancelling the recruitment class doesn't help matters.

Kennedy noted that it was "pretty disappointing" for the Aboriginal candidates, who now must bide their time elsewhere until classes start up again. Two of those candidates are currently working as part of an Aboriginal job development program through the EPS, but Kennedy said he doesn't know how much longer they will be employed because of budget cuts.

Meanwhile, Kennedy hopes the cuts won't further affect the already small number of Aboriginal EPS members. Anything less, he said, would be disastrous.

"Hopefully we won't have any of our Native officers leave us," he commented.

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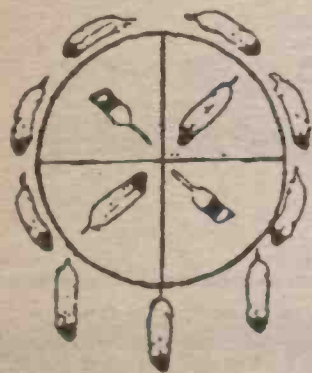
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Sleeping with parents may be key to saving babies from crib death

IRVING, Ca.

SIDS or Sudden Infant Death Syndrome claims the lives of increasing numbers of Native American Children and African American babies suffer the highest SIDS rate in the nation.

Now, an ongoing study conducted at the University of California at Irvine, has found that the heart rates, breathing patterns, and sleep states of three-month old babies (the peak age for SIDS), coincided with those of their mother's when the mother and child slept together.

Dr. James McKenna, Chief Researcher for the Study says that "co-sleeping" may also give babies practice in awaking from prolonged breathing pauses that may, in some cases, result in SIDS.

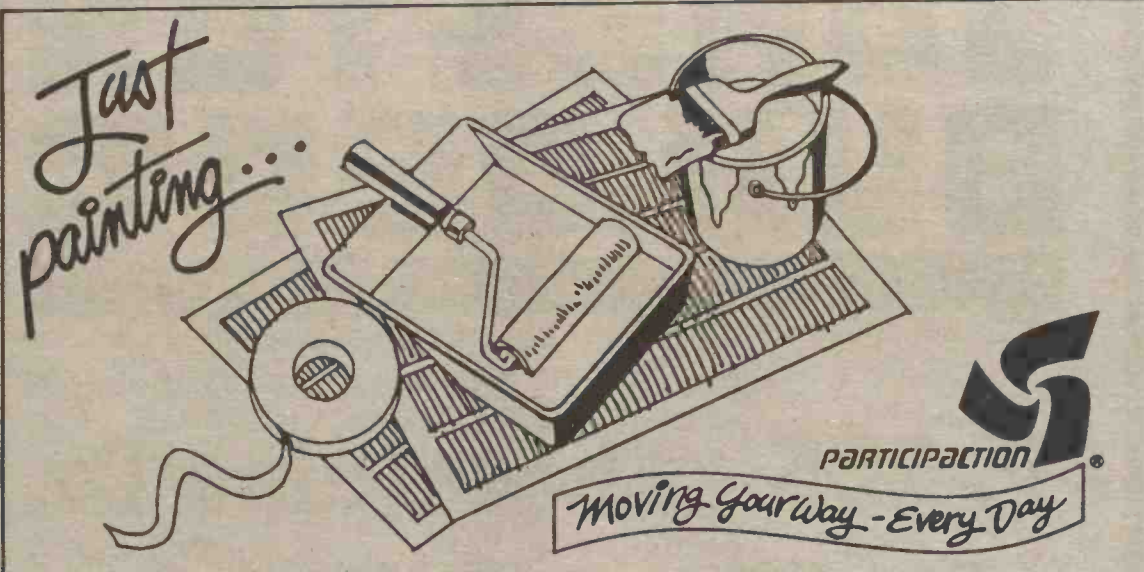
It is known that SIDS rates rise sharply in societies where babies sleep apart from their parents. The study will continue through 1996, with results being published at the end of each year. FOR FURTHER INFORMATION CONTACT: Dr. James McKenna, Pomona College, Claremont, CA, 909-6218000.

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Mr. Tony Gonzales, International Indian Treaty Council

United Nations Working group on Indigenous Peoples

(UNWGIP) and External Affairs Canada

NATIONAL TOPICS

History of Treaties

Mr. Ronald Manguire, Treaty Consultant, The Manguire Group.

Specific Treaty Promises

Mr. Ronald Manguire, Treaty Consultant, The Manguire Group.

Treaty Right to Health: Medicine Chest Clause - Treaty 6

Mr. Randy Bottle, Chairman, Alberta Indian Health Care Commission

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Saskatchewan casinos to blossom

By D.B. Smith
Windspeaker Staff Writer

WHITE BEAR RESERVE, Sask.

A Native gaming alliance's plans to open a series of casinos across Saskatchewan should unfold as soon as the court case involving last year's police raid on the White Bear Indian Band's casino wraps up.

The Ochapowace, Muskeg Lake, Wahpeton Bands and the Whitecap Dakota Sioux First Nation are all planning to open their own casinos simultaneously, First Nations Gaming Alliance spokesman and Whitecap Chief Bon Royle said.

The alliance is negotiating with an American supplier in

Wagoner, South Dakota to obtain several mini-casino trailers, Royle said. The alliance has only to let the White Bear trial wrap up before the casinos open.

The trial in near-by Carlyle is expected to wind in March.

Charges against the White Bear's Chief Bernard Shepherd were withdrawn and charges against Elder and gaming commissioner Brian Standingready were dismissed last October.

But the province is still pursuing charges against the Bear Claw Casino and its American supplier Alan King.

Lawyers for the casino are relying on the testimony of Standingready, historians and anthropologists to prove the band never surrendered its right to make laws and govern itself when it

signed treaties with the Crown.

The Bear Claw Casino was scheduled to open at the end of March, casino chairman Ed Pasap said. But the band will not start up operations again until the alliance gives the go-ahead.

The band first opened its casino in March, 1993. RCMP raided the facility shortly thereafter, confiscating most of the gambling equipment and a large sum of cash.

The Federation of Saskatchewan Indian Nations began negotiating with the province on behalf of the White Bear for the right to establish casinos on the reserve soon afterwards.

But Saskatchewan Justice Minister Bob Mitchell held firm on the province's policy banning any unlicensed gaming facilities on reserves.

Discrepancies pepper financial records

Continued from Page 1.

• There were discrepancies between the council's financial records and those of the regional organizations. The Metis Nation of Saskatchewan received \$265,000 from the council in 1992/93, of which \$32,000 was unaccounted for. The Alberta organization showed a similar short-fall of about \$50,000 and the Manitoba federation was short by about \$20,000.

• The council's seven regional board members received a total of \$35,000 for "personal miscellaneous expenses", as well as an additional \$300 per diem for travel costs.

• Per diems totalling \$7,900 were paid to the council's executive directors to cover their expenses at the annual meeting in Vancouver last year, but council covered all hotel and meals.

The draft audit also raised concerns over the council's failure to submit tax forms on honoraria paid out to board members in 1992

and 1993, including \$29,300 in honoraria payments to the former head of the Manitoba Metis Federation, provincial Lieutenant Governor Yves Dumont.

By not submitting the appropriate T4A tax form to Revenue Canada or its board members in either 1992 or 1993, the council contravened Income Tax Regulations, the audit said.

The document also raised concerns over the council's internal financial structure, including the lack of a fixed assets ledger and the discrepancies in the paying of certain full-time employees on a consultancy basis.

But many of the problems outlined in the document have already been addressed, council president Gerald Morin said. An internal audit being conducted by the Metis over the next few weeks "will bear that out."

"We've implemented a lot of financial and administrative controls and systems and we've really

made a lot of improvements in this current fiscal year," he said.

In response to concerns over the taxation issue, Dumont said he was unaware he should have received tax forms as long as the per diems were for a reasonable amount.

Talks between Canadian Heritage's officials and the Metis are ongoing, Alikhan said, although he would not elaborate on the contents of those meetings.

This fiscal crisis has also raised the ire of Metis in the regional organizations. Several members of the Metis Nation of Saskatchewan called for Morin's resignation as president during a March 20 meeting in Saskatoon.

The gathering eventually degenerated into a shoving match between secretary of the Metis Nation Bernice Hammersmith and Morin's father-in-law Rod Bishop. Morin's wife Angela also threw a cup of coffee at Hammersmith's son.

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Business

"Cat train" conquers snow, ice to refuel Arctic radar sites

INUUVIK, N.W.T.

Battling harsh weather and tough terrain, the "cat train", which refuels isolated radar sites along the remote Arctic Coast, reached its easternmost destination on its 1,500-kilometre journey in mid-March.

"We have been travelling across difficult sea ice and lake ice through Arctic storms for almost two months," said Russell Newmark, Vice President of E. Grubens Transport Ltd, the caterpillar trains' operator.

"Although the cat train has encountered high winds, limited visibility and temperatures below -45 C, the crew is in excellent spirits and the project is ahead of schedule."

A crew of nine, most of them Inuvialuit from the Western Arctic, operate the cat train. Scouts on snowmobiles precede the train, staking the proposed route over ice and land. Ice conditions are measured and assessed by a technician operating a subsurface interface radar or ice profiler.

Once it's determined the route is safe, two caterpillar tractors and a loader follow, pulling six fuel sloops, two deck sleighs and a fully self-contained 10-man sleigh camp.

The cat train left

"The ice along the shore near the Smoking Hills had broken away during a storm and when the cat train arrived in this area, they encountered young sea ice which was less than one foot in thickness."

- Barry Wilson, vice-president, Inuvialuit Development Corporation

Tuktoyaktuk on Jan. 31, heading west over sea ice to refuel radar sites at Liverpool Bay, Nicholson Point and Horton River.

"After departing Horton River for Paulatuk, N.W.T., the cat train became delayed due to poor ice conditions," said Barry Wilson, vice-president of the Inuvialuit Development Corporation, owners of the cat train.

"The ice along the shore near the Smoking Hills had broken away during a storm and when the cat train arrived in this area, they encountered young sea ice which was less than one foot in thickness. The scouts then undertook a skilled reconnaissance and designated an alternative route."

On Feb. 19, the train was resupplied with food, material and a partial crew rotation in Paulatuk before continuing east to refuel sites at Keats Point and

Croker River.

At each site, fuel is transferred from beach storage tanks to short-range radar sites on Canada's North Warning System using the fuel sloops and a mobile hydraulic pumping system. Fuel is pre-positioned by sea lift each summer.

The cat train also transported freight to two sites and relocated three core camps, consisting of six trailers each.

The re-supply contract, which was awarded to IDC for the fourth year in a row, was valued at more than \$1 million and employs more local residents than any other alternatives. It's reported to be at least as cost-effective as helicopter re-supply and is friendlier to the environment than transporting supplies across the tundra in the summer.

The train is due back in Tuktoyaktuk by early April.

Correction

A story headlined Partnership the Goal of Shell Canada Adviser, which appeared in the Feb. 14, 1994 issue of Windspeaker, contained inaccur-

ate information. Greg Favelle, a Shell adviser in strategic development and business operations, was quoted as saying Shell was going to put about \$500 million

into environmental clean-up programs in the next few years. In fact, Shell plans to put \$50 million into clean-up projects over the next 10 years.

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Conference proceeds to go to Native Studies

EDMONTON

Participants in the Aboriginal Business and Finance conferences will be helping the University of Alberta's Native Studies department while sharpening their own business skills.

The Toronto Dominion Bank is donating the \$50 registration fee to Native Studies to help ease the pinch caused by recent government funding cutbacks, says Barry Menary, Manager of Aboriginal Financial Services.

Designed for the leadership, administration and economic development officers of First Nations and Metis settlement communities, the conference will be held in three different locations in Alberta in early May.

Topics to be covered include:

- Investment management for First Nations and Metis settlements;
- Money management to maximize returns;
- Financial statements and how to use them to advance;

age;

- How your lawyer can assist in economic development;
- How to access bank loans for economic development and operations;
- How to use Aboriginal economic programs as part of your overall financial planning;
- How to use Aboriginal capital corporations to assist in accessing funds.

When two members of a community register, the chief or chairman are registered free.

On May 2, the venue is the Delta Edmonton Centre Suite Hotel; May 3 is the Saddle Lake Administration in Saddle Lake and May 5 at the Eagle Nest Community Centre in Enilda. Conference starts at 9 a.m.

The conference is sponsored by the Toronto Dominion Bank, Cook Duke Cox, Barristers & Solicitors, and Coopers Lybrand.

For information or to register call Barry Menary in Edmonton at 448-8745 or James A. Duke, also in Edmonton at 429-1751.

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Arts & Entertainment

Multi-faceted artist uses talents to explore gay Native identity

By Angela Simmons
Windspeaker Contributor

CALGARY

Zachery Longboy was catapulted into action seven years ago when he discovered he was HIV positive.

"It forced me to put my left foot and right foot down, and climb that mountain," he explained.

In doing so, he has found himself participating in the artistic community in a number of different ways.

First he attended the Emily Carr Art College in Vancouver for five years. Then, in 1991, he began examining video as a means of communication.

Now, Longboy is a painter, performance and video artist who blends his talents in an on-going exploration of his identity as a Native gay artist.

For the past three years, Longboy has been one of three people co-ordinating the First Nations Video Access program in Vancouver. In his own

"When I was 11 years old, I bathed myself in bleach. It seemed it was better off to be a white man."

- Artist Zachary Longboy

video work he explores the vision, search and teachings of traditions, dreams, hopes and diversity of First Nations Peoples and how this reflects on his own life.

"I continually apologize for not being First Nations enough; realization: What is enough? I continually apologize for not being white enough; realization: What is enough? No sorrow at this moment, instead recognition of the extremes of difference that are present within our communities."

In Longboy's 11-minute experimental documentary video *Eating Lunch*, (1992), he illustrates the struggle of two cultures. One of many strong images in the video is the image of a painted doll being washed with a garden hose. Underneath the layer of paint is a white doll. As this image is transforming, dialogue indicates the dilemma

of being caught between two cultures.

Classified as Metis, you never really fit with the white man or with the Indian, he said.

"When I was 11 years old, I bathed myself in bleach. It seemed it was better off to be a white man," he explained.

Longboy's recent video work is exploring his own HIV/AIDS status. An experimental piece titled *I Didn't Know My Prince* is a work in progress.

Choose Your Plague, Longboy's third piece, is a collaboration with Vancouver video maker Paul Lang. This recently aired on the Public Broadcasting Station.

Longboy is also among 11 Canadian and U.S. artists who created 30-second public service announcements for television to deliver a safer-sex message to a variety of audiences as the world enters its second decade

of people living with AIDS.

His 30-second spot called *Living Tree*, 1993, was created during a 10-week residency at the Banff Centre for the Arts and Video Program. He was chosen to attend this residency of second decade persons living with AIDS.

Longboy's experimental work extends beyond his artistic achievements to include a pioneering outlook in addressing his illness.

While he continues to climb his own mountain with the AIDS virus, he has recently started to use alternative plant medicines through the guidance of Vancouver Medicine Women, to reduce the effects of the virus on his body.

"I have a lot more energy than I used to and I don't shake as much," he explains. "I will remain working as an artist and go wherever it leads me."

Longboy will continue to explore video, drawing and installations at the First Nations Video Access in Vancouver as a way to convey his personal search and discoveries.

New festival seeking Native acts

NAKISKA, Alta.

A new summer music festival is soliciting Native acts.

The Rendezvous West Festival, to be held July 29 to Aug. 1, is looking for Native entertainers to flesh out its lineup of musicians, artists and craft merchants.

The weekend will emphasize family entertainment activities such as music, arts and crafts, Native foods and the lifestyle of the cowboy poets, mountain men and Indians of the Bow Valley.

This year's headliners include Hal Ketchum, The Nitty Gritty Dirt Band, Blue Rodeo, Colleen Carter, Don Edwards, Brett Barrow and Lesley Schatz.

The Native lineup of entertainers includes Redwood, Quentin Pipestem, the Young Eagles and Ecka Janus.

A Native village will also be constructed near the river with tipis, a sweat lodge, a wild horse corral, crafts and art exhibits as well as demonstrations in Native foods and canoe building.

Entertainers looking to take part in this new summer event can contact Edmund A. Oliverio at EAO Music Corporation, P.O. Box 1240, Station M, Calgary, Alta, T2P 2L2.



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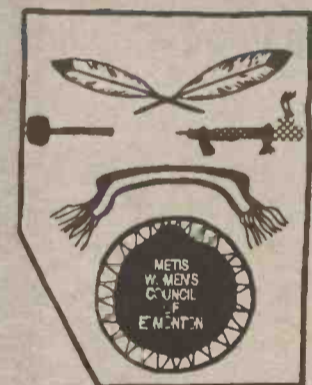
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Native Communications

Funding cuts not fatal

Native papers provide Aboriginal perspective

By Jon Midgley
Windspeaker Contributor

EDMONTON

Four years after the federal government cut all funding to Aboriginal newspapers, the survivors and those who were self-sufficient in the first place continue to keep Native peoples informed.

Until 1990, many Aboriginal papers depended on federal funding for up to 100 per cent of their revenues. When the budget axe fell, some papers were given six month's notice. Others learned they would be on their own at the end of the month.

"There was no warning or consultation. It was just 'by the way, you don't have funding for your newspaper anymore,'" recalls Ray Fox, president and chief executive officer of the National Aboriginal Communications Society, an umbrella group for Native communications societies in Canada.

According to Fox, there were numerous casualties. Among them was the Kainai News on the Blood Reserve in southern Alberta. Kirby Many Fingers was a board member of the News at the time.

"Communications didn't disappear off the face of the earth overnight. After the cuts, Indian news media tried to make a go of it as long as they could."

The Kainai News lasted a year before closing down, leaving seven people without work. And that was the sort of thing many people expected when the Secretary of State stopped funding Aboriginal print media.

The fragile nature of Native newspapers today is indicated by Fox's figures, which show there are somewhere between 44 and 85 Native newspapers currently operating.

Fox doesn't have a figure for how many Native papers existed before 1990 but suggests the current numbers indicate instability. In fact, he cites a study commissioned by the government itself which shows most Native people depend on Native publications for their news but are never sure when, or if, the next publication will come.

"The Aboriginal peoples need support mechanisms to sustain their cultural and linguistic endeavors," said Fox. "The reason culture and language are in the state that they're in, is because of government and mainstream society trying to assimilate Aboriginal people. We have to keep striving to protect ourselves."

But Native papers continue to function. Thanks to local entrepreneurs, the Blood Reserve has another newspaper now — the Blood Tribe Community News — which circulates 2,000 papers purely on subscriptions and advertising revenue.

As far as Many Fingers is concerned, the News is doing an excellent job regardless of the fact it is funded by advertisers within the community. The only difference, he says, is that there is now less coverage of provincial and national news.

Another paper which lost funding in 1990 was the Saskatchewan Indian. Gary LaPlante was associated with the paper and recalls it lost 100 per cent of its revenue almost overnight. The paper suspended publication for two or three months until a

new publisher took over.

The paper will survive, LaPlante says, but "what we'd really like is to serve our readership better. We have the ability to do better but we lack the resources."

Chances of getting more resources from the federal Native Communications Program are not good.

"I would say the chances of the program being resurrected are non-existent," said program spokesman Gordon Big Canoe, whose office now falls under the Canadian Heritage Department (formerly Secretary of State).

The program now offers assistance only to radio and TV projects in the territories or in the northern regions of the provinces, and there's been no talk of changing that, Big Canoe says.

Several papers have come into existence since 1990 and are showing signs of success. Kenneth Deer, editor, publisher and owner (even paperboy, if necessary, he claims) of the Kahnawake Eastern Door, said his paper was named the best English-language paper in Quebec for 1992.

"At the start we thought we would be very successful if we sold 1,000 newspapers in the community. Lately we're selling over 1,400," said Deer.

The paper comes out every two weeks and survives on advertising and sales. Almost half the advertising revenue comes from outside the community.

The Eastern Door did get some government assistance but not from the Native Communications Program. Instead, help came from the Aboriginal Development Program in Industry, Science and Technology.

As a result, the business now has a computer, a photocopier and a loan at the bank.

But even if the Kahnawake Eastern Door is surviving under its own steam, Deer says he would welcome further assistance if it were available.

"It's still a struggle and we barely survive. No one is getting rich off this."

The Tekawennake Six Nations and New Credit Reporter in Ontario is also getting by. It has a circulation of 2,500 and a staff of eight. They didn't have government funding in 1990 and they don't now.

Shirley Smith, owner and publisher, feels many Native communities can support their own newspapers. However, she isn't about to criticize those newspapers which received funding before 1990.

"I don't feel just because I had to do it, you have to do it. I really feel bad because a lot of that funding was cut off up north and this was their only source of income."

Fox is of the same opinion, arguing that Canada's Native peoples often live in small communities which can't easily support a newspaper. Very often they have unique concerns not addressed by the mainstream media.

"The Native communications people have a mission to provide information to the Aboriginal population in a language they can understand, so they can make decisions about their lives."

"That was, and still is, the underlying objective of Native media in Canada. So you're ill-prepared to find the support pulled out from under you and that you must compete with commercial media to survive," said Fox.

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Native Communications

Broadcast a vital link between communities

By Sheena Stewart
Windspeaker Contributor

EDMONTON

Aboriginal broadcasting plays an important role in the lives of many of Canada's Native communities. Not only does it provide an important information network for communities that are often isolated from other information sources, it also helps them in the preservation of their own distinctive languages and culture.

At present there are 13 Aboriginal broadcasting organizations in Canada. Together, they reach more than 400 communities and provide some 674 hours of radio and 17 hours of television programming each week. Of the 13, 12 are actively involved in community radio programming, serving a listening audience of more than 125,000 nationwide. Only one organization, TVNC, devotes itself strictly to television broadcasting.

In Alberta, the Aboriginal Multi-Media Society and its flagship station CFWE began broadcasting in 1987. Since that time, six community radio stations have emerged from the 48 communities that receive CFWE's signal. For these stations, CFWE's main role is to provide national and regional coverage while allowing the community stations to provide their own culturally specific programming.

"Even in small groups there are significant cultural differences," explains Paul Macedo, CFWE's director of marketing. While CFWE broadcasts in both Cree and English, community radio is free to broadcast in their own Native language in their areas.

In addition to servicing communities in their own languages, Aboriginal broadcasting allows communities to be exposed to a broad spectrum of Native cul-



Bert Crowfoot

Mark Wolfleg at Siksika Radio entertains listeners while helping them to keep informed of what's happening in their community and the world around them.

ture. Native leaders, artists and performers are given a forum often denied them by mainstream stations.

Dawn Antone, the station manager for Osakdo Community Radio in Saddle Lake, says members of the community have been very receptive to the programming offered by the station.

"We can tell from the requests that come in that people are listening," she says. Osakdo Radio puts an emphasis on offering listeners an eclectic blend of music that ranges from rock to traditional powwow.

"We really try to meet all the needs of the community, and being small gives us the freedom to do that."

Aboriginal broadcasters also play an important role in

bringing national issues and concerns to the attention of Native communities. In many ways, Aboriginal broadcasting networks form a national coalition, sharing both ideas and programming, Macedo says.

One example of this is the relationship that exists between northern broadcasters. Together, they share programming responsibility for much of Northern Canada.

"It really allows people a better national Aboriginal perspective," says Macedo. "Listeners get to hear from Native leaders and entertainers from across Canada."

Financially, Aboriginal broadcasters are funded through the Northern Native Broadcast Access Program, with some community stations re-

ceiving band support. Although advertising currently pulls in only about a quarter of most stations' revenues, Macedo believes successful Native papers, like the more successful Native papers, may have to move toward financial self-sufficiency in preparation for the end of government funding programs.

"The NNBAP has cut funding by 10 per cent every year since 1991, so advertising dollars will likely become more important," Macedo says.

Funding issues aside, Aboriginal broadcasters are already well aware of the need to be resourceful and self-sufficient. A good example of this was CFWE's own ingenuity when faced with the failure of the Anik-E2 satellite this past January.

Rather than wait for technicians to correct the satellite uplink, CFWE staff got on the phone and instructed some communities on how to manually adjust their dishes to receive the signal, which meant some communities were back on line within three days. Most, however, were readjusted by crews travelling by truck from satellite dish to dish. Later this spring, crews will head out on a tour to make sure all the dishes are adjusted correctly.

Satellite Facts

The Anik-E2 has been replaced by the Anik-E1, which is currently handling most of Canada's broadcast signals. Orbiting some 23,500 km above the equator, Anik-E1 was also slightly damaged in the Jan. 20 geomagnetic storm that interrupted service nationwide. (Because satellites orbit over the equator, most North American dishes face south.)

British Columbia: 1991 statistics indicate eight community-based radio stations are currently in operation.

Saskatchewan: Home to 15 community-based radio stations.

Manitoba: As of 1991, only two stations in operation.

Ontario: 33 community radio stations as of 1991.

Quebec: Coming in with the highest overall number, Quebec had 45 community radio stations as of 1991.

Labrador: Had six stations in the most recent statistics.

Northwest Territories: (East) 22 stations.

Northwest Territories: (West) 21 stations

Yukon: Three stations.

Alberta, at the time of the 1991 report, had only three stations. Since then, three more have been created. Today, aside from CFWE, there are community stations at Assumption, Siksika, Meander River, Saddle Lake, Hobbema and Lac La Biche.

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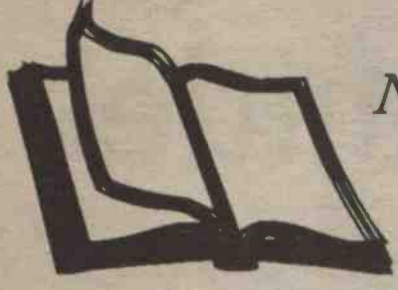
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The Keyano College Nursing Program invites applications from individuals of Aboriginal ancestry. Effective for the 1994-95 academic year, four positions in the Nursing Program and two positions in the University Transfer Pre-Nursing Program will be set aside for qualified applicants from Aboriginal ancestry. For more information contact the:

Chairperson of Nursing,
Keyano College Nursing Program
Fort McMurray, Alberta T5H 2H7
Ph: (403) 791-4889

KEYANO COLLEGE



St. Thomas University Director of Native Studies

St. Thomas University invites nominations and applications for the position of director of Native Studies.

St. Thomas University is a four-year liberal arts institution affiliated with the University of New Brunswick, with which it shares a library and some physical facilities. The university is self-governing and grants its own degrees in arts, education and social work. A BA degree with a major in Native Studies has been offered since 1981. The university has an enrolment of approximately 2,000 students.

The incumbent will be expected to provide leadership in the development of the Native Studies program, to carry out all responsibilities related to the administration of the program and to work closely with students and both the university and Native communities. In addition to assuming the responsibilities of the director, the successful candidate will teach courses in Native Studies.

The director of Native Studies will be offered a tenure-track position at the rank of assistant professor. Candidates should preferably have a PhD, or a minimum of an MA (or equivalent) in a discipline appropriate to a liberal arts university; preferably have prior university work experience; preferably have a working knowledge of one of the Native languages of the region (Micmac or Maliseet); and be familiar with the issues of Native post-secondary education in Canada.

Applicants are asked to submit a curriculum vitae and evidence of teaching effectiveness (teaching portfolio preferred) and to arrange to have three letters of reference sent directly to Dr. Roger H. Barnsley, Vice-President (Academic), St. Thomas University, Fredericton, New Brunswick E3B 5G3 (FAX 506-450-9615).

Closing date: May 15, 1994 or when the position is filled. Applicants are responsible for ensuring that their files, including letters of reference, are complete by this date. In accordance with Canadian immigration requirements, priority will be given to Canadian citizens and permanent residents of Canada; however, others are encouraged to apply. St. Thomas University is committed to employment equity for women, Native persons, members of visible minority groups and persons with disabilities.

Planning student wins award

WINNIPEG

Winning a scholarship from Canada Mortgage and Housing Corporation has been more valuable for Annabelle Dickie Boissonneault than she initially believed.

The Native graduate student, who is working on her Master's degree in City Planning in the Faculty of Architecture at the University of Manitoba, has found that the CMHC scholarship helps to alleviate some of the financial worries that accompany living in these difficult economic times.

Boissonneault was among 27 students from across Canada last year who won CMHC scholarships. These are awarded annually to top Canadian students working full-time on a university Master's degree related to housing.

The award has brought more than just financial rewards to Boissonneault; it's boosted her morale and encouraged her to excel. Also, the prestige associated with the scholarship will mean increased publicity for her thesis.

"More people will read it. It's a great motivator to do a good report."

Boissonneault's thesis deals with culturally appropriate housing for Natives in urban areas. In her preliminary research, she has found much of the material written about Aboriginals to be lacking cultural awareness. She explains that "the will is there, but there's a lack of knowledge" about Native culture.

She hopes that she can encourage other Aboriginals to upgrade their education.

"It would be very helpful if more Aboriginal people got into this area of study," she says. "We need Aboriginal planners."

CMHC Scholarship Awards go to students in such varied disciplines as engineering, environment, business and public administration, social and behavioral science, architecture, economics, law, planning and history.

Since its inception in 1947, the CMHC Scholarship Program has given out almost \$27.3 million to 2,495 Canadian students. The current annual maximum is \$14,154 per student.



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To qualify you must have completed a Bachelor's degree in Social Work plus a minimum of one year's experience in such areas as intake and assessment, counselling, group work and community work. Well developed communication, group work and negotiating skills are essential along with a sound knowledge base in social work prevention, direct social delivery and community resources related to the needs of Aboriginal clientele. Preference will be given to those applicants having an intimate knowledge of native culture and directly with the Aboriginal community. Also, fluency in a native language would be desirable.

NOTE: Applicants will be required to arrange their own transportation for use on City business and where appropriate, will be reimbursed in accordance with City of Edmonton Policy. These positions qualify for the City of Edmonton's Employee Benefits Package.

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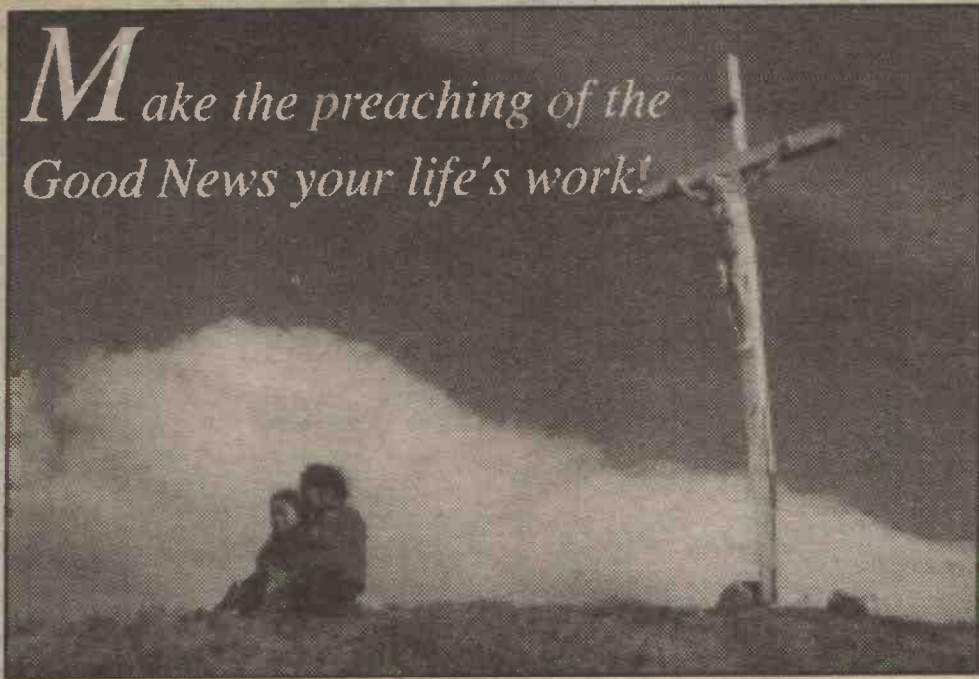
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MATERIAL CULTURE IN FLUX

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ABOUT THE CONFERENCE:

MATERIAL CULTURE IN FLUX is an international conference which will be held at the Faculty of Law, University of British Columbia, for the purpose of exploring the law of material cultural heritage. Simultaneously, several developments have created a new urgency to reflect on material cultural law and policy: physical risks arising from economic development, warfare, environmental crises, and political instability; a profound re-evaluation of the role of museums in industrialized nations; the enormous growth in the international art market and its relationship to the theft and illicit transportation of cultural material; and the assertion of rights to own or possess cultural material by countries of origin and indigenous peoples.

The two-day conference will bring together legal scholars, lawyers, representatives from enforcement agencies (police, customs), museologists, dealers, government representatives, and repatriation rights advocates. On day one domestic preservation and repatriation issues will be explored, and on day two, the international trade in cultural material will be examined.

REGISTRATION:

The registration fee for the conference is \$250 Cdn (Guests \$50 Cdn) Elders Free.
To register please send a cheque or money order to:

PROFESSOR ROBERT K. PATERSON

Faculty of Law,
University of British Columbia
1822 East Mall
Vancouver, B.C. Canada V6T 1Z1

ACCOMMODATION:

Please enquire in writing for details to
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5961 Student Union Blvd.
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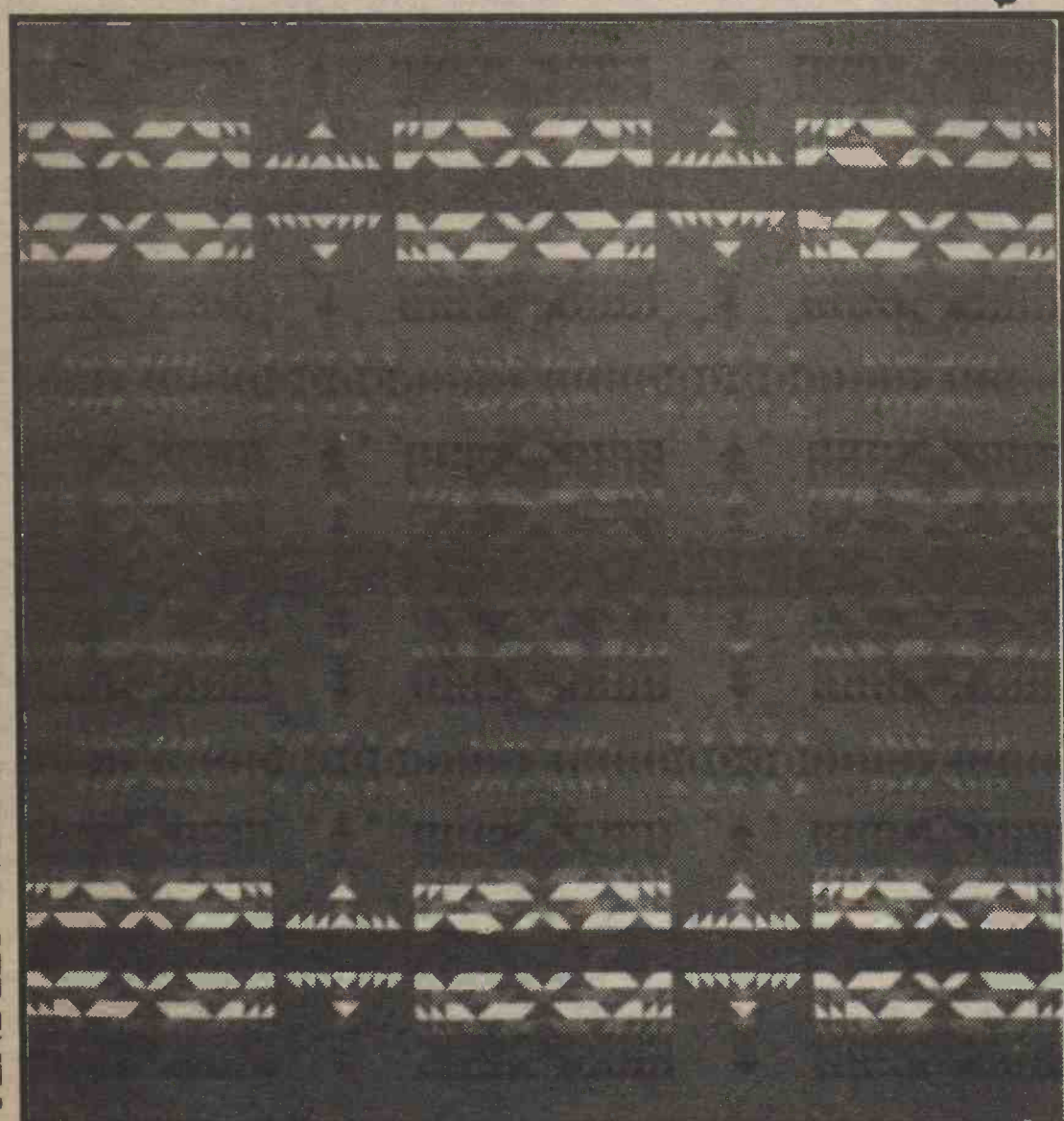
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