

Windspeaker

MAY 1997

Canada's National Aboriginal News Source

Volume 15 No. 1

WHAT'S INSIDE

QUOTABLE QUOTE

"I always recognize that what I look like has nothing to do with me. My parents and the Creator put this together. I've always felt lucky that I could do what I did and I try to never take it for granted. My mother taught us that what matters is the inside. That's where beauty is."

— Fashion model Jackie Old Coyote

NATIONAL DAY OF ACTION

..... 4—5
 Across the nation, Aboriginal groups took their concerns to the people of Canada. Some chose to sit in, some chose to stand out, but all had the same message to send to the politicians — Canada's track record in dealing with Aboriginal concerns is less than exemplary. Windspeaker brings you the images and stories of the activities of April 17.

EDUCATION

..... 22—29
 Windspeaker takes a special look at some special people who are serving the community by teaching or going back to school. Learning is a life-long process that begins formally early in childhood, and if we are lucky we never stop wanting to advance ourselves through the education process.

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Out in front!

Tanjelle White Bear leads her team to a gold medal win on April 13 at the University of Lethbridge in Alberta. She beat out seven contenders at the Team Alberta playdowns which determined the qualifiers for the upcoming North American Indigenous Games to be held August 3 to 10 in Victoria.

Indian Act contributes to tensions

By Roberta Avery
 Windspeaker Contributor

SOUTHAMPTON, Ont.

A conflict that continues to tear the Saugeen Nation apart could have been settled peacefully if Indian Affairs hadn't interfered, said Richard Kahgee.

Kahgee, who resigned as chief in late March, called for a full election to settle tensions that have been mounting amidst allegations of corruption and unfair labor practices at the reserve.

But Indian Affairs refused to recognize an election unless the entire council resigns, said Kahgee.

"The Indian Act has tied our hands. We should, like all other governments, have the right to deal with corruption. This is about self determination. This is

about democracy," he said.

In a tearful ceremony, five other councillors resigned with Kahgee, but a seven-member faction of councillors, led by Coun. Lester Anoquot, refused to resign.

He said the majority of eligible voters at the reserve signed a petition asking Indian Affairs for an election, but the request was ignored.

"It's as if Sweden said to Canada 'You can't have an election,'" said Kahgee.

Heavily policed meetings held by Anoquot's faction have been disrupted by large crowds demanding the remaining councillors also resign.

"We don't feel it's necessary to resign," said Anoquot, adding that he and his faction were duly elected last summer and intend to serve their full term in office.

On April 12, firefighters doused a fire at the band office, before it could damage the building contents, said Sgt. John Trudeau of the Anishinabek police.

He said the fire, which police consider suspicious, is under investigation.

The Anishinabek police then sealed off the building and called in the Ontario Provincial Police and the RCMP to help investigate allegations of financial wrongdoing at the reserve.

Meanwhile Saugeen's move towards sovereignty has been put on hold.

In the fall of 1995 at the Great Lakes Joint Commission meeting in Duluth, Minnesota, Kahgee signed a declaration claiming jurisdiction over the waters around the Bruce Peninsula. In January of this year, he called on the provincial and federal governments to withdraw from the waters. He also announced that all non-Native users had to obtain a licence from his band to use the waters.

Anoquot, who was reported in the local media as saying the Duluth declaration is dead, said he was quoted out of context, but said he does think Kahgee was

moving too fast on sovereignty.

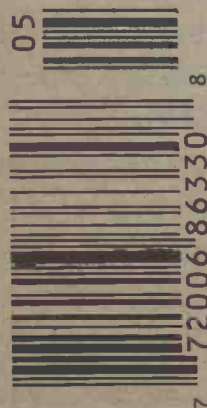
"It's still our goal, but it's been put on the back burner," he said, adding that the reserve doesn't have the economic base for independence. "But that's something we're working towards in the next two or three years." Anoquot is also "deeply concerned" about the negative relations developing between the band and non-Natives in neighboring communities.

Kahgee criticizes Anoquot for saying a \$90-billion land claim on the Bruce Peninsula presently before the courts should be settled by negotiation.

"How can we work towards change if we don't believe in ourselves?" Kahgee asked.

The band council split into the two factions in early March after Anoquot's group fired band administrator Darlene Ritchie.

One week before, Ritchie had sent council a memo about alleged unauthorized use of a credit card issued in the band's name, said Kahgee. (see Saugeen tensions, page 3.)



Bill C-79 set to die with election call

By Marty Logan
Windspeaker Correspondent

OTTAWA

One of the catalysts of the cross-Canada April 17 day of protest and the brief occupation of Prime Minister Jean Chretien's office quietly passed through a Commons committee with only a few amendments.

The only significant change to the bill permitting First Nations to opt out of the Indian Act was the provision that a majority of band members, voting by secret ballot, must agree to the move. The original version called for only the consent of a majority of a band council.

But at press time it appeared unlikely Bill C-79 would pass through Parliament before the session was dissolved in order for Prime Minister Jean Chretien to call an election, expected in early June. All existing business is wiped out when Parliament is discontinued.

Led by the Assembly of First Nations, Native leaders across the country condemned C-79, saying it threatened their land. They said Indian Affairs Minister Ron Irwin didn't properly consult with them before introducing the proposals.

When the Aboriginal affairs committee heard witnesses by video-telephone and without visiting Native communities it was also criticized.

Instead of critiquing certain parts of the legislation, Bloc Quebecois Indian Affairs critic Claude Bachand made a deal with the Liberals on the committee that he would make one statement only at the start of the final day of hearings.

"The minister told us that he did some consultations," Bachand said. "Very well. In a non-Native context, we can accept to consider that an exchange of correspondence constitutes consultation, but that is not the case in Native culture."

The MP said that 550 of the

country's 610 First Nations indicated they disagreed with the process of amending the Indian Act and many disagreed with the modification act itself.

"Where Aboriginals are no longer governed by the Indian Act is where things are going the best of all. The Cree and the Naskapis of Quebec, the Sechelt, [in B.C.] all those who withdrew from the Indian Act are now improving their lifestyle. So you can understand that when the minister proposes amendments to what has been a prison for them in the past 122 years, we cannot agree," said Bachand.

When a previous government passed Bill C-31 restoring Indian status to many Native women, some reserves suddenly had crowding problems, Bachand said.

This "demonstrates that when the non-Aboriginal population decides to go too far without sufficient consultations, problems inevitably arise. But [Native people] are the ones who have to cope with the problems and live with the consequences, not us."

The other significant piece of legislation expected to be lost when Parliament is dissolved is Bill C-75, the First Nation Land Management Act. It would give 14 First Nations increased power over economic development of their land and resources.

In December the government brought chiefs from across the country to Ottawa to praise the proposal when Irwin introduced it to the House.

Reform Indian Affairs critic John Duncan said he wouldn't be sorry to see both bills die.

"I consider Bill C-79 to be tinkering and I just don't like the precedent [that] you can opt in or you can opt out."

Although he initially cautiously supported Bill C-75, Duncan said he now fears it will remove too much power from municipal and provincial governments.

Dealing with AFN's Ovide causes minister frustration

By Marty Logan
Windspeaker Correspondent

OTTAWA

Retiring Indian Affairs Minister Ron Irwin says he'll miss speaking with Canada's Native people.

"What I've enjoyed the most is sitting and talking with Native people. I've learned more from them than they've learned from me," said Irwin in an interview in his Parliament Hill office.

"They have all that knowledge and all those values; that's the most enjoyable part of this job, is just listening to their vision."

When Irwin was appointed in 1993, Assembly of First Nations National Chief Ovide Mercredi called him a "nobody." The minister has since been increasingly criticized for making deals with individual First Nations and treaty groups and ignoring the AFN.

"From day one I tried to establish a relationship with [Mercredi]," Irwin said. "I came in here and I didn't even know Ovide Mercredi and I offered to meet with him twice a month to deal with the Red Book."

Irwin said Mercredi told him, "Let's put it in writing," then he said 'let's call it a protocol' then he said 'let's call it a political protocol,' then he went back to the national chiefs — this is to have dinner twice a month — and after two years they're on the 14th draft and I haven't seen any of it.

"I like Ovide. He's interesting. I wouldn't operate the same way as Ovide. We both made a lot of mistakes, but I think his heart's in the right place.

"I don't know if there ever can be good relationships between the national chief and the Government of Canada until we're closer to a level table," said Irwin. "If there's a good relationship, the national chief becomes suspect.

"That's human nature. If you forget that this operates on human nature and not logic, then you're lost in this business."

Irwin, former mayor of Sault Ste. Marie, Ont., represented First Nations in northern Ontario as a lawyer before becoming minister.

According to Irwin, politicians will also fail if they are concerned about their legacy.

"The trick is not to win, it's to survive... If you fall in love with one project you do a terrible job."

So Irwin, who is retiring to spend more time with his family, begins listing the deals that have been made between the federal government and Aboriginal people in the past three years: an agreement in principle on a land-claims treaty with the Nisga'a in British Columbia; dismantling the Department of Indian Affairs in Manitoba; transferring authority over education to Micmaq First Nations in Nova Scotia, the 150 negotiating tables being held every day across Canada...

Many of the First Nations who signed those deals are what Irwin calls "winners."

"There's about 20 Aboriginal leaders across the country; we could turn the whole [Department of Indian Affairs] over to them and just go home."

Many of those leaders represent economically vibrant First Nations and could be included in Team Aboriginal Canada missions, modeled on Prime Minister Jean Chretien's Team Canada trips with the country's business leaders.

"It's actually necessary. The philosophical discussion is over. There's 150,000 Native graduates. You can't absorb them all at the First Nation level. You can't put them all in the band office," Irwin said.

"So the First Nations are look-



FILE PHOTO

Outgoing Indian Affairs Minister Ron Irwin.

ing outward."

But having winners doesn't mean there must be losers, he said.

"You have to take care of the destitute... but it's the best and the brightest who will bring the destitute up.

"Let me give you an example. Rather than having, as we have, 608 economic development officers, one on each reserve, not enough capital, not enough training, not enough linkage, not enough access, isn't it better to go with, say, [Federation of Saskatchewan Indian Nations Chief] Blaine Favel and the First Nations Bank in Saskatchewan? ... do our investing and forget about them.

"You know it's in good hands. It's better to go that way. There's an accountability within the process and you've got the best people linked together."

Irwin said his approach as minister implicitly supported the trend toward Aboriginal bands grouping themselves into the nations that existed before Europeans arrived here.

"At my first meeting with [the Micmaqs] three years ago I said 'You have to decide whether I'm dealing with the Micmaq nation or 13 reserves. If I'm dealing with the nation we deal at the ministerial level. If we're dealing with 13 different reserves then you won't be dealing at the ministerial level'.

Step up or forever step back

By Marty Logan
Windspeaker Correspondent

TACH, B.C.

First Nations must link together and gather strength before fighting external enemies like the federal government, said the first candidate to declare an intention to run for the leadership of the Assembly of First Nations.

"I think we've been so caught up in our negotiations with the government and with the bureaucracy — and justifiably so because our communities are in crisis — because of that we have kind of set aside the most important part and that's our relationship with each other," said Wendy Grant-John, a member of B.C.'s Musqueam

First Nation.

"I think that's what the AFN should be doing. I know [National Chief] Ovide [Mercredi] has made as many moves as he can [to make the government accountable] so I'm not criticizing him, but one thing that I would like to do is look at ourselves and how we are interacting with one another in reaction to the government's pressure to fraction us."

Grant-John, 48, is a former AFN representative in B.C. who spent the past year studying Canadian history and politics. She was motivated by "a lack of understanding on my part of what was happening with our young people. I also felt I wanted to understand more about what's going on in the bigger world of Canadians

and why they take the kinds of attitudes they do."

That knowledge of Canadian society has led her back to the Native world.

"I don't think we can go forward and demand the kind of respect from the non-Aboriginal people if we don't give ourselves that respect," Grant said from her new home in Tach, 12 hours north of Vancouver.

That means respecting "that there are different groups that will go forward, take different routes for what they feel is proper for their community."

She's asked about Manitoba chiefs making a deal with Ottawa to dismantle the Department of Indian Affairs in that province.

(see AFN election... page 36)

Urban housing in trouble

By Lisa Young
Windspeaker Contributor

TORONTO

Urban Native housing providers are fighting the federal government's plan to transfer control of non-profit housing down to the province. They fear the move will put many Native people out-onto city streets, said Frances Sanderson, executive director of Toronto's Nishnawbe Homes Inc.

"What happens to my poor person who's on... welfare, or on family benefits, or hasn't got a job, or is a student... with very little funding from their band?" Sanderson asked. She is spearheading a campaign to oppose the plan.

She predicts a chain of events will occur as soon as the province takes control.

"The provinces have stated flatly that they are no longer in the housing business," she said. "So they will want to hand it off to the municipalities."

But when cities in the Toronto region join together next year into one 'megacity' with a leaner budget, the city may find social housing too expensive, she said.

"So the next course of action would be to hand off to the private sector. If that would happen, then it would be market rents," she said, meaning landlords who buy the houses will charge as much rent as they like. Subsidized or 'rent geared to income' would be severely reduced, she said, and many Native people who depend on it will get stranded.

(see Feds to transfer... page 35.)

Racists Aborig

By Kenneth Williams
Windspeaker Staff Writer

SOUTHAM

Faculty, staff and students at the University of Saskatchewan campus were in a state of shock and disbelief when it was discovered that a swastika had been used by Nazis as a symbol of a supremacist group. The words "white power" were written on a chalkboard in front of Aboriginal students' lounge.

The discovery was made on April 4, by George L. Education student. Naturally, this is not the first time where racial remarks were spoken, had been at the Aboriginal student campus. At the beginning of the school year, during the powwow, the marks were shown to the dancers. Just before the posters promoting the students of the Indigenous were defaced with swastikas in January, just after the Union decided to elect a president of the Indigenous' Council a student government, the national students' lounge was vandalized.

"We feel awful; we're angry and disgusted," said Cathy Wheaton, president of the Indigenous' Council.

He threatened to sue the individual or group responsible, if they are not found.

Cathy Wheaton, president of the Indigenous Student Council, however, is feeling



Members of the Saskatchewan Native Students' Association.

New

By Roberta Avery
Windspeaker Contributor

SOUTHAM

Employees of the Saskatchewan Native band have received certification as the first Aboriginal in Canada.

The Saugeen Employment Association was formed to fight against unfair

Racists target Saskatchewan Aboriginal university students

By Kenneth Williams
Windspeaker Staff Writer

SASKATOON

Faculty, staff and students at the University of Saskatchewan campus were in a state of shock and disbelief when it was discovered that a swastika, a symbol used by Nazis and white supremacist groups, and the words "white power" had been written on a chalk board in the Aboriginal students' lounge.

The discovery was made on April 4, by George Laliberte, an education student. Unfortunately, this is not the first incident where racial remarks, written or spoken, had been hurled at the Aboriginal students on campus. At the beginning of the school year, during their welcome back powwow, racist remarks were shouted at the dancers. Just before Christmas, posters promoting special functions of the Indigenous council were defaced with swastikas. In January, just after the Students' Union decided to allow the president of the Indigenous Students' Council a seat on the student government, the Aboriginal students' lounge was vandalized.

"We feel awful; we're horrified and disgusted," said George Ivany, president of the university. "We just can't tolerate that stuff."

He threatened to expel the individual or group that was responsible, if they are ever caught.

Cathy Wheaton, president of the Indigenous Students Council, however, is feeling unsure

about her personal safety and the safety of other Aboriginal students on campus. The lounge is rarely locked because the council wants to keep it available for students to use.

"It is a student lounge and we try to keep it open as much as possible. We want to have that access all the time for the students when they need it," said Wheaton. "It's a quiet place for students to have coffee and to study. To lock it would defeat that purpose."

The location of the lounge, which is right above a bar, is causing some concern. Female students aren't in the lounge as much since it was vandalized.

Even though he doesn't want the recent racist incidents swept under the carpet, Ivany wants to emphasize the many positive things the university has done for Aboriginal students. There's the Indigenous Law Program, and other programs for education, nursing and community relations, he said.

The university is constantly trying to improve conditions on campus to make it a comfortable and safe place for Aboriginal students to study, said Ivany.

But a good reputation is easily ruined as "all it takes is a couple of ugly things like this to do so much damage," he continued.

The Aboriginal students, however, are not facing this alone.

"We've received letters of support from other student organizations, students [and] professors. We had, right after the lounge was vandalized, some of the student leaders coming out

to condemn the act," said Wheaton.

Even so, she feels there's more that needs to be done to make sure the students feel safe on campus. Despite what Ivany says, Wheaton's not convinced that the university is doing everything it can to prevent more of these kinds of incidents.

"We want to put as much pressure on the university as possible so they'll do something about this. There have been some meetings held and statements made, but I haven't seen anything concrete," she said. "I want to assure the students that they aren't going to tolerate this and they'll be doing something about this."

Ivany, however, feels he's doing as much as he can and wants to face this issue head-on.

"Acknowledging that it happened and taking positive steps is how we should handle this [because] we have to treat this as a long term educational problem," he said.

Even though campus security is investigating this latest incident, there is little chance of apprehending the person or people responsible unless they either come forward and admit their actions or they're caught in the act.

"Nothing would give me a better sense of satisfaction than catching the culprits," said Ivany.

There is some good news as a result of the acts. Wheaton admits that on top of the outrage expressed by others, there is now better communication between the Aboriginal students and campus security.

Centre gets support from First Nations and Métis

By Debbie Faulkner
Windspeaker Contributor

CALGARY

It is possible — First Nations and Métis can work together to further self government aspirations.

That was the message the representatives from the Treaty 7 Economic Development Corporation, the Métis Nation of Alberta and Human Resources Development Canada stressed at an agreement signing ceremony held at Calgary's Aboriginal Career and Employment Centre on April 11.

Instead of separately supporting the employment centre, Treaty 7 economic development and Zone 3 of the Métis Nation will now support the six-year-old Calgary centre through a single joint venture agreement.

"I think there has been a lot of problems in other provinces... with the two organizations being unable to come together," said Jerry Potts Jr., the corporation's executive director. "The signing is recognition of all the people who have made the effort to work together and make this program work."

The joint venture is a step in an on-going process. Until last year, Human Resources administered the centre through the Pathways to Success initiative. Then on April 1, 1996, Human Resources transferred authority for urban Aboriginal training programs to First Na-

tions and Métis associations.

In Alberta, Human Resources formalized that transfer in May 1996 by signing separate contribution agreements with five Aboriginal organizations, among whom were Treaty 7 and the Métis Nation. These two groups are now choosing to work together in support of the employment centre.

With Calgary's Aboriginal population estimated to be 25,000-plus, urban employment is a pressing concern.

"We've come into this venture knowing our people are here in the city," Potts told Windspeaker. Treaty Seven First Nations include the Blood Tribe, Peigan Nation, Siksika Nation, Stoney Tribe and Tsuu T'ina Nation.

In 1996, the not-for-profit centre assisted more than 1,400 clients. The centre is operating on an annual budget of about \$300,000, offers career counselling, a job finder club, a life skills program, and basic office and computer training.

According to Métis Nation president Audrey Poitras, the joint venture will further self government by fostering cooperation.

"This specific signing ceremony demonstrates that there is ample room for a parallel political process for First Nations and the Métis Nation of Alberta," said Poitras.

"This parallel approach for political unity enables us to initiate, to plan, and to implement partnership agreements in Alberta and Canada."

White Nation



FILE PHOTO
Lester Ron Irwin.

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ection... page 36)



Members of the Saugeen First Nation in Ontario call for the resignation of the remaining band council.

New union the first of its kind in Indian country

By Roberta Avery
Windspeaker Contributor

SOUTHAMPTON, Ont.

Employees of the Saugeen Nation band have applied for certification as the first independent Aboriginal labor union in Canada.

The Saugeen Employee Association was formed out of concern about unfair labor prac-

tices, said association president Gerald Anoquot.

"We were formed by a large majority of employees who were concerned about their jobs and their community. We were concerned that some councillors were not respecting appropriate procedure and policy to fire employees," said Anoquot.

He said more than 65 per cent of the band's 100 employees voted to form the association

after the "unfair dismissal" of band administrator Darlene Ritchie by a seven-member faction of council led by Coun. Lester Anoquot.

Ritchie was re-instated by Chief Richard Kahgee and five councillors who supported him. However, two weeks later, Kahgee's group resigned and Lester Anoquot's group suspended Ritchie with pay pending a June 30 byelection.

The employee's association supports Kahgee's call for the resignation of the remaining seven councillors, because this would open up the opportunity for a full election at the reserve.

The employee's association has registered with Canada's Labour Relations Board and the certification process is underway. Other Aboriginal groups are members of larger unions, but the Saugeen associa-

tion will be the first independent union of band employees, said Gerald Anoquot.

After Kahgee's group resigned, employees who had supported him were afraid for their jobs, said Gerald Anoquot.

But in the first regular council meeting after Kahgee's resignation, Lester Anoquot said they had nothing to fear.

"We want to get people back to work," he said.

Saugeen tensions

(continued from page 1.)

Three days after Ritchie was fired, Kahgee's faction reinstated her and she returned to work.

But she had to be escorted out of the building to safety by police when protesters, angered by her reinstatement, marched on the band office.

Following Kahgee's resignation, Anoquot's faction suspended Ritchie with pay until June 30. That's the date that Anoquot's faction has set for a byelection to fill the seats on council left vacant by the resignation of Kahgee and the five councillors.

TED SHAW

CACHE CREEK, B.C.

Info picket a success

By Paul Barnsley
Windspeaker Staff Writer

CACHE CREEK, B.C.

At the same time as Manitoba chiefs led a scavenger hunt in downtown Winnipeg — looking for the 'lost' Royal Commission on Aboriginal Peoples report — and Assembly of First Nations National Chief Ovide Mercredi led a rally on Parliament Hill in Ottawa, drivers on Highway 99 near Cache Creek, B.C. got their own taste of the April 17 National Day of Action.

Hoping to draw public attention to the federal government's apparent unwillingness to act on the recommendations contained in the massive commission report, Aboriginal people in locations across Canada spent all day that Thursday participating in a variety of peaceful demonstrations. Aboriginal leaders across the country worry that the Liberal government will allow the report to be forgotten when the MPs hit the campaign trail for the federal election that is expected to be called for June.

Cheryl Edwards, the co-ordinator of the Highway 99 information picket, said the Ts'kw'aylaxw First Nation members, who manned the picket from 9:00 a.m. to 4 p.m., stopped 336 vehicles that were driven by non-Native people. Drivers were given a four page AFN information package and a card the drivers could sign and mail to the Prime Minister to show their support for the First Nation members.

"We only had about four people who wouldn't accept the pamphlet. We actually ran out of the cards. We gave out 500 of them," Edwards said, adding that most of the people weren't aware of the situation and, after hearing a brief explanation of the Aboriginal peoples' complaints, were quite willing to lend their support.

Chief Mercredi said he's found no one in government who is willing to embrace the commission's recommendations and their \$2 billion annual price tag. That, he said, is why he and the Chiefs are going directly to the people of Canada to gain political support for the report.

AMHEARST, N.S.



(Far left) Matilda Bernard of Millbrook First Nation shows her feelings regarding the broken promises of government. (Left) First Nations members in Amhearst, N.S. slow down traffic to raise awareness of Aboriginal concerns in Canada.

PHOTOS BY CLAYTON PAUL. COURTESY OF MICMAC-MALISEET NATIONS NEWS.

CALGARY

Government staff foils protesters plans

By Lori Villebrun
Windspeaker Contributor

CALGARY

Eleven protesters were prepared to camp out overnight at the Calgary office of Senator Joyce Fairbairn on April 17. They wanted to pass on the message that Aboriginal people were angry about the lack of consultation over Bill C-79 (the Indian Act Modification Act) and the government's inaction on recommendations proposed by the Royal Commission on Aboriginal Peoples.

However, when they arrived at the senator's office, government staff would not allow them access.

Deborah Murray, the protester's spokesperson, said she could not understand why a government office would be locked to the public. "The government is not consulting with Aboriginal people before mak-

ing changes to the Indian Act. We are here at Senator Fairbairn's office to make sure our voices are heard," Murray said.

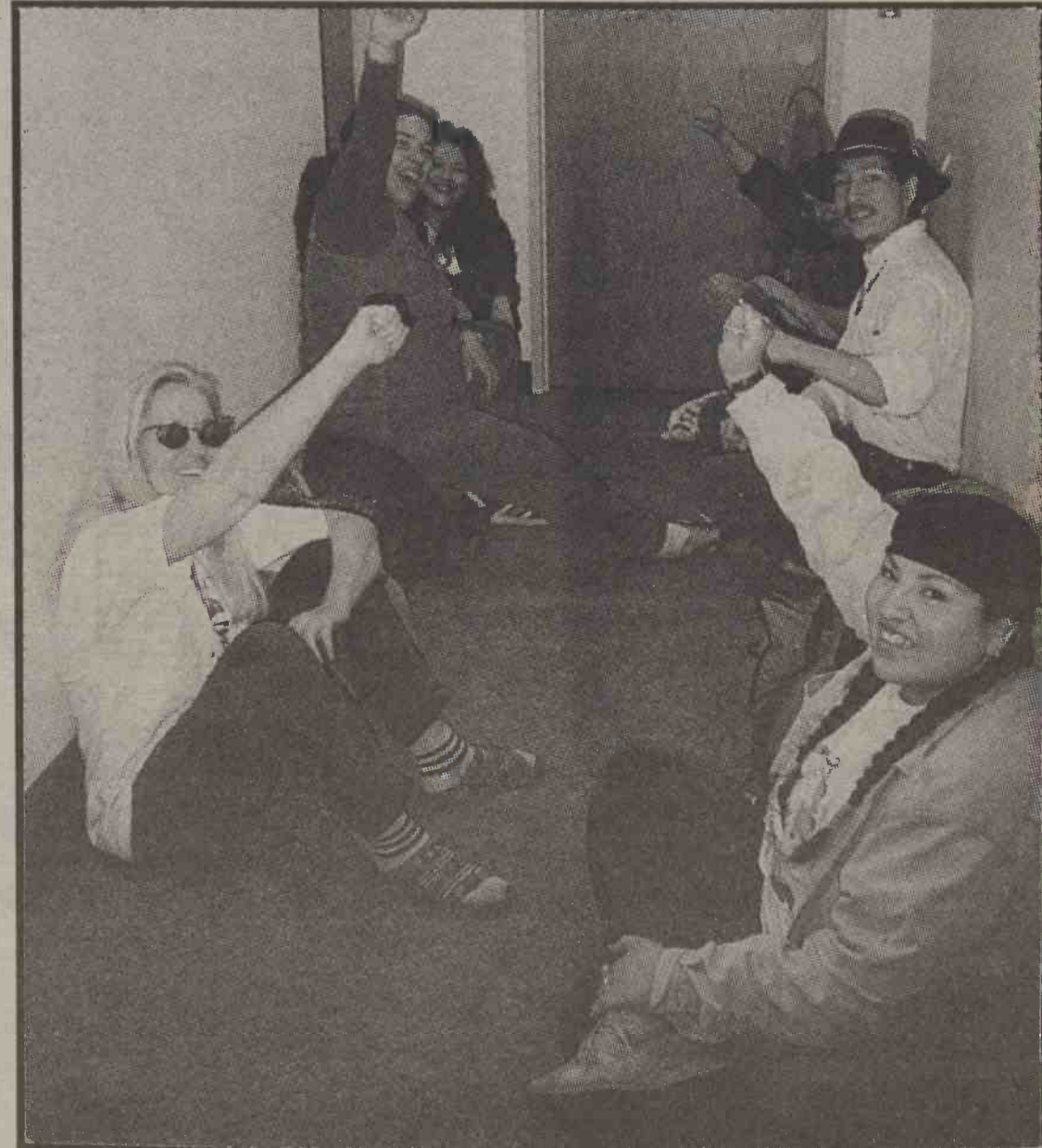
The Calgary police were called and co-ordinated attempts to contact Senator Fairbairn, who was in Ottawa. Five hours later, Murray, with an eagle feather in one hand and a cellular phone in the other, finally spoke with the senator. A meeting was arranged and all the demonstrators agreed to leave the office tower.

One of the protesters, Lori Wildcat, said as she was leaving, "I think we should have stayed until we met the Senator in person. We have lived through too many broken promises already."

Wildcat and the other protesters also took part in a protest march through downtown Calgary as part of the National Day of Action called by the Assembly of First Nations.



Protester Deborah Murray sets up a meeting with Senator Joyce Fairbairn.



Protesters wait outside Senator Joyce Fairbairn's office.

PHOTOS BY LORI VILLEBRUN

OTTAWA



(Above) Participants in the rally on Parliament Hill told it like it is. The Assembly of First Nations is not satisfied with the government's track record in dealing with Aboriginal issues.

(Right) Time for prayers and protests on the Hill.

PHOTOS BY MARTY LOGAN.



WINN



Com

By Eva Weidman
Windspeaker Co

The time for ch... mon chant at the... test in Winnipe... April 17. As pa... the activities,... than 500 prote... called for... Chretien govern... to "come clean"... Royce Wilson... Manitoba vice-... of the Assemb... First Nations... that it is time fo... Prime Ministe... the governme... Canada to "... clean on Can... record of h... rights viola... against First N... people."

Beginning w... protest at 9:30 a... the corner of E... way and Main,... people ran ou... the street whe... there was a rec... and washed... windshields of... phlets.

Tracey Fonta

AWA

WINNIPEG

LETHBRIDGE, Alta.

Students rally

By Barb Grinder
Windspeaker Contributor

LETHBRIDGE, Alta.

While First Nations people marched in the streets of Calgary and Ottawa, their Lethbridge counterparts observed the National Day of Action with an indoor rally at the newly opened Opokaa-sin Early Intervention Centre. About 80 people gathered for an afternoon session to relate their personal feelings and attitudes and to discuss possible ways to make the government act on the recommendations of the Royal Commission on Aboriginal Peoples.

"Lethbridge is a quiet sort of place," said Tony Hall, Native American Studies professor at the University of Lethbridge and one of the organizers of the event. "It's hard for the community to address the whole problem of relationships between the Native and non-Native communities. We just wanted to extend a warm invitation to the people in the community to listen and talk."

Nonetheless, Hall said it's been 15 years since the patriation of our constitution and several months since the Royal Commission issued its final report, yet none of the more than 400 recommendations in the report have been implemented.

"Native people continue to have the highest rates of unemployment, suicide, and infant mortality in the country," Hall added. "The Mulroney government's failure to take Native issues seriously opened the way for the events at Oka. Can the Chretien government continue to push things under the carpet? Native people themselves certainly aren't going to."

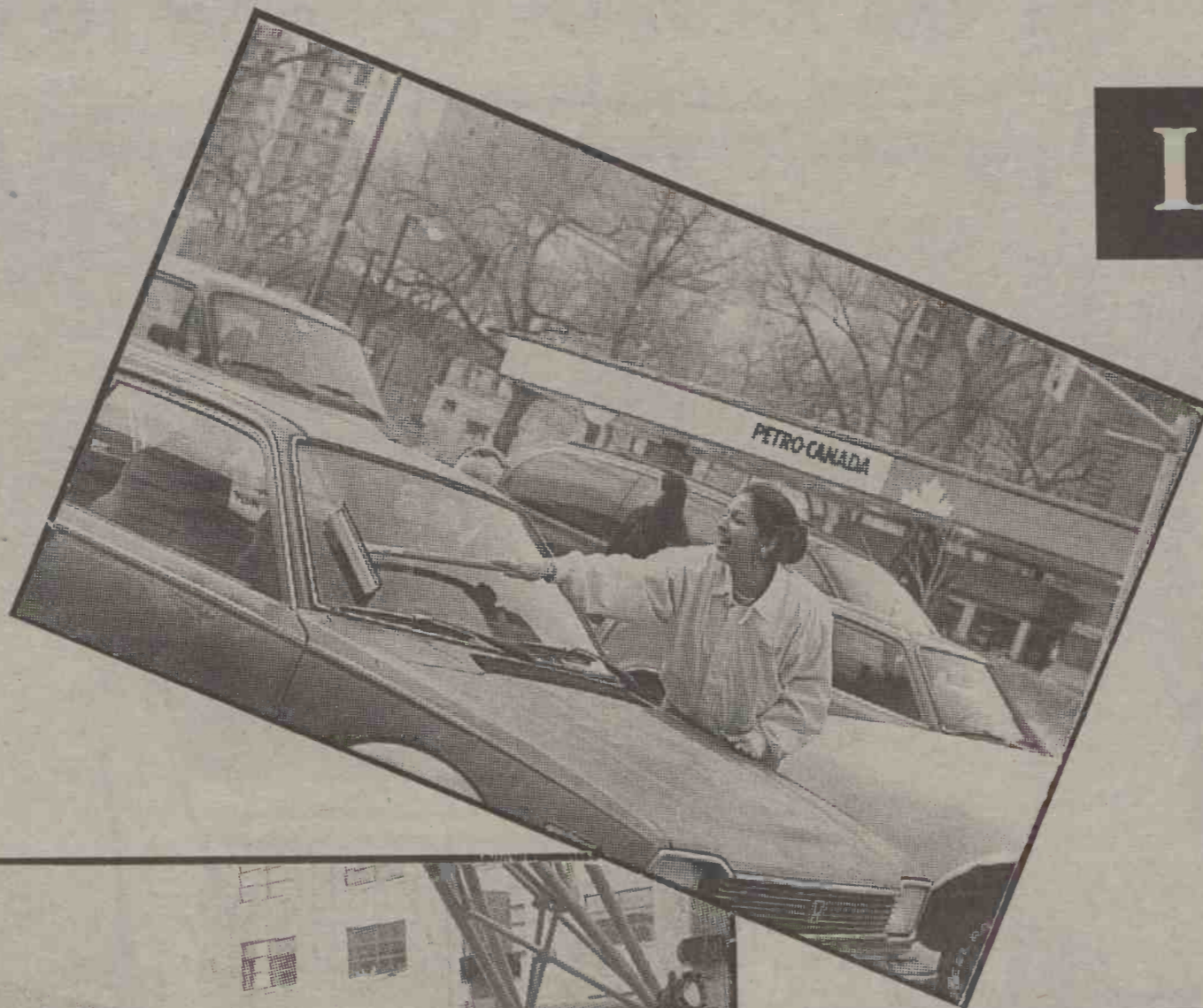
Hall's feelings were echoed by student Byron Bruised Head, one of the emcees at the rally.

"Are we going to continue to let other people look after our affairs and make decisions for us?" he asked, "or are we ready to take control of who we are and where we're going? I think the answer to that is clear."

Valerie Goodrider McFarland, a student counsellor and instructor at Lethbridge Community College also advised those in attendance to learn as much as they can about the Indian Act and treaties.

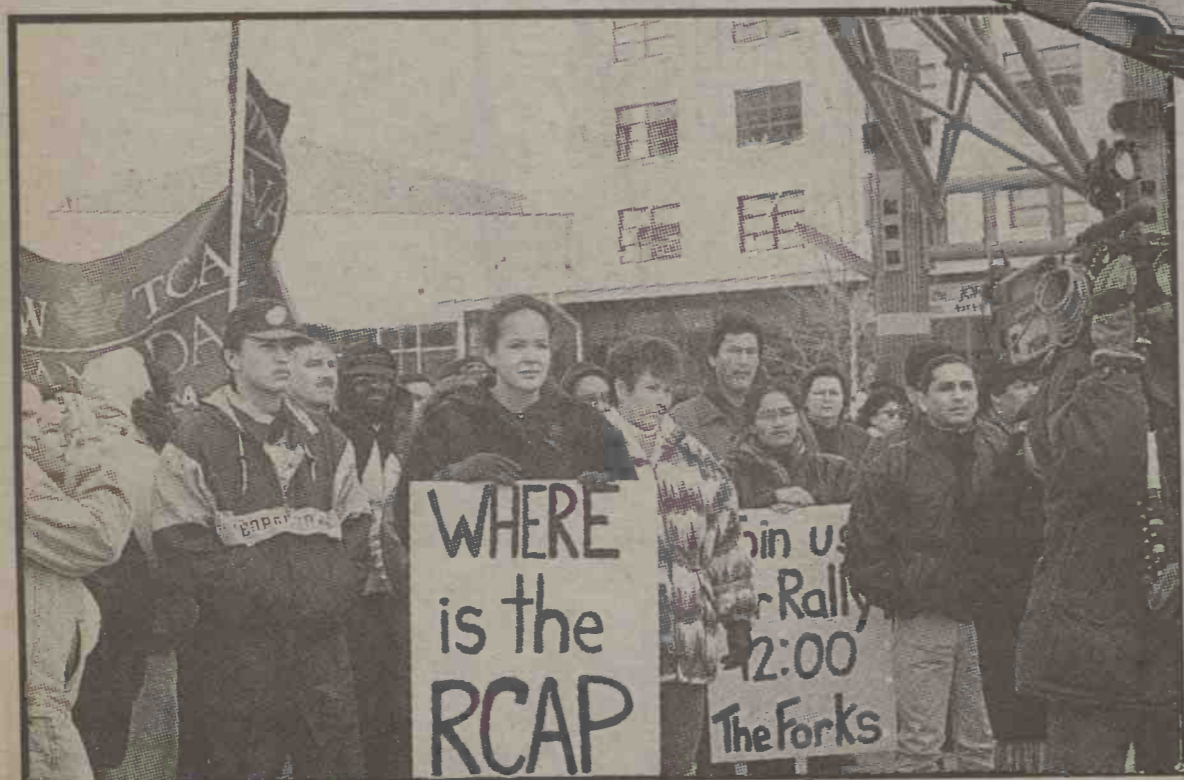
"Knowledge is power. Our greatest enemy is ourselves and the rumor mill," she said. "We have to learn to work together and use our knowledge to get what we need. This is our country. We can't just pack up and go home."

Sponsored by Red Crow College, the University of Lethbridge and Lethbridge Community College, the rally was organized and paid for largely by the students themselves. About 100 people — including Native and non-Native students, Elders, people from the Native community, and federal Liberal party nominee John McGee — dropped in over the course of the afternoon, to share ideas, coffee and donuts. A similar session was held in the evening, with some participation from Native leaders meeting in Lethbridge for a one-day Treaty 7 Tribal Council conference on education.



(Top) Aboriginal youth took to the street to help raise awareness of the growing concerns of Canada's Native population. (Left) Participants in a downtown rally wanted to know what the government was going to do about the recommendations in the report from the Royal Commission on Aboriginal Peoples.

PHOTOS BY EVA WEIDMAN



Come clean, Chretien

By Eva Weidman
Windspeaker Contributor

WINNIPEG

The time for change is now. This was a common chant at the National Day of Action protest in Winnipeg on April 17. As part of the activities, more than 500 protesters called for the Chretien government to "come clean".

Royce Wilson, the Manitoba vice-chief of the Assembly of First Nations said that it is time for the Prime Minister and the government of Canada to "come clean on Canada's record of human rights violations against First Nations people."

Beginning with a protest at 9:30 a.m. on the corner of Broadway and Main, young people ran out onto the street whenever there was a red light and washed the windshields of cars while handing out pamphlets.

Tracey Fontaine and Kendra Starr, two 18

year old girls from Scanterbury, Man., brandished their squeegee's with enthusiasm. They said it felt good to be doing something to draw attention to the situation of Aboriginal people in Canada.

"I'm here because I'm young and I want a future. I want to hold my head up and not be told to stay in my place," Starr said.

The windshield washing was one of the peaceful protest tactics used to draw attention to the shelved report penned by the Royal Commission on Aboriginal Peoples. Other tactics included a mock scavenger hunt with about 60 people publicly looking for the "lost" report in downtown Winnipeg.

At noon there was a rally with speakers urging the Canadian government and the Canadian people to question Ottawa's failure to take action on the report. A rubber masked man portraying the Prime Minister scooped handfuls of mud onto the front of a

van while protesters tried to wash it off. The protest ended with a press conference, powwow and feast.



Participants in the day of protest were asked to come in traditional dress.

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OS BY CLAYTON PAUL.
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OTOS BY LORI VILLEBRUN
rbairn's office.

Scribblings in chalk dust nothing but cowardice

It's amazing that there are still people who think that assimilation is a good thing for Aboriginal people. The fact that it's been rejected by Aboriginal people for over 200 years should have made some impression on these people.

At least one church has already recognized the insidiousness of assimilation and apologized for it.

People throw the word assimilation around like it's a good and progressive thing. It's as if they think Aboriginal people haven't joined the 20th century. But to Aboriginal people, assimilation means the destruction of their culture and identity.

Would anybody willingly give up his culture, language and identity because some outsider thought it would be a good and progressive idea? We didn't think so.

But to disregard another culture for the superiority of your own leads to intolerance. An example of this occurred on the University of Saskatchewan's campus early this month.

Some hero thought it wise to write "white power" and draw a swastika on the chalk board in the Aboriginal students' lounge.

This hero must be reminded about Aboriginal power. Two hundred years of attempted assimilation may have gone unnoticed by this perpetrator, but they haven't by Aboriginal people. They have endured warfare, disease and residential schools. They have inherited a legacy of substance abuse, broken families and suicide.

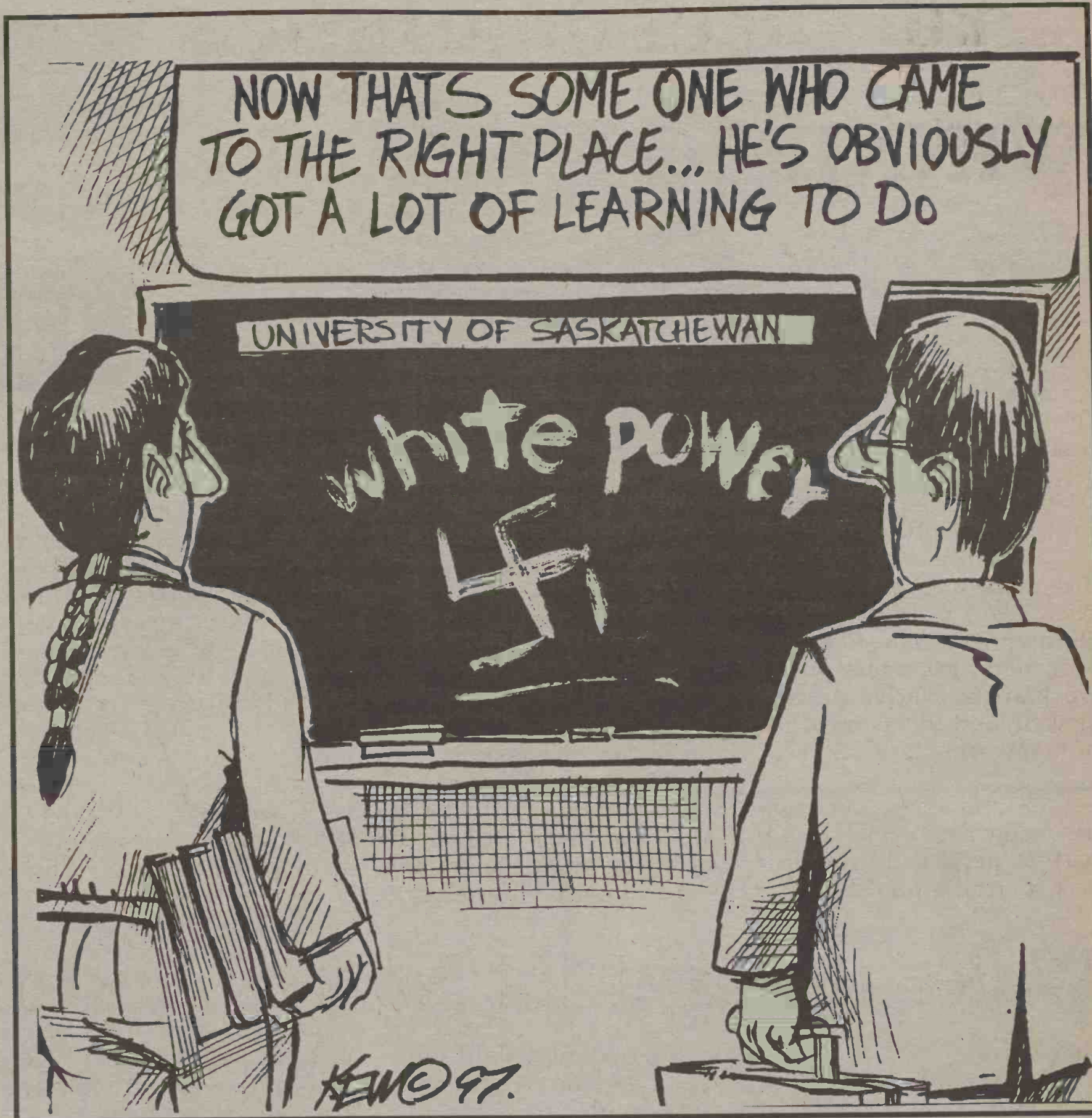
But guess what?

They have taken the best that you, Mr. White Power, have thrown at them and they're still standing and growing and getting stronger.

Pathetic little scribblings won't stop them from fulfilling the wishes of the Elders that Aboriginal people get an education and contribute to this world.

What's more, non-Aboriginal people have been embarrassed by this act. It's also embarrassed the University of Saskatchewan.

So to you, Mr. White Power, we say this: Aboriginal people aren't going anywhere but where they want to! What you've done has made us sad because people like you still wish to remain ignorant when the opportunity to learn is right in front of you.



To vote or not to vote

GUEST COLUMN

By Doug Cuthand
Windspeaker Contributor

These days the Ottawa press crowd is pre-occupied with the possibility of a June election. This pre-occupation fades rapidly the farther one gets from Parliament Hill. But this is the myopic national press and their attention is focused on the possibility of a spring election.

This long rumored election could be called for this June and once again the politicians will be out there bribing the public with their own money.

In Indian country we can expect a lot of heart-felt promises to improve our sorry lot. But don't hold your breath, they've been doing this for years.

Since 1962 in fact, that's the first chance we had to exercise our right to vote. Indian leaders and activists like to point out that we only go the right to vote in this country in the past 35 years.

What they fail to point out is that nobody wanted it. It wasn't a hot item on the First Nations agenda. There was no movement or ground swell of protest in Indian country. In fact, the leaders of the day condemned the government for granting us the right to vote.

The reason was the Citizenship Act was amended to include Indian people as citizens. With citizenship came the right to vote.

The leaders of the day re-

sented this because it was seen as a direct attack on the status of Indian people in relation to the treaties.

The treaties were seen as agreements between nations and granting Indians citizenship to Canada was a violation of the spirit of the treaties. We didn't want citizenship within the country that made treaties with our forefathers.

So the right to vote was greeted with muted enthusiasm and some people refused to vote. Leaders such as the late John Tootoosis in Saskatchewan never voted in his life. He always saw it as a violation of his treaty rights.

The Mohawk nations at Akwesasne, Kahnawake and Kanesatake have never participated in federal or provincial elections. If one of their members does, they are asked to leave the reserve. The point is if they want to support the white man's governments then there is no place for them within the Mohawk Nation.

Their position is not based on treaties since they don't have comprehensive treaties such as the numbered western treaties. Their position is based on the sovereignty of the Mohawk Nation and its relationship with the federal and provincial governments. They view these governments as outside institutions and not a part of their world.

Today there are more Indian candidates than ever and they're running for all parties. Politics is one of the leading industries in Indian country and its being exported to federal and provincial politics.

The controversy over the right to vote is not forgotten today and Indian people vote in strange patterns.

Some say that we must use our vote as a weapon and vote as a block on issues and get our message to government. Others point out that if we elect our own people to government then we will have a voice and someone to advocate for us.

Some feel that the governments should recognize our self government before we participate in theirs.

Some leaders remain luke warm and refuse to get directly involved in partisan politics because of their ephemeral nature, and politicians, being what they are, will turn on their political foes once in office.

A few years ago in Saskatchewan we saw the Conservatives take out their revenge on Indian people that had supported the NDP or the Liberals. The theory is that politicians come and go, but Indian people have always been here.

Some reserves exercise their right to vote by organizing and block voting for a candidate that best supports their aspirations. Others have very low voter turnout and active opposition to voting from the Elders.

So once again we will be called to go to the polls and vote for the member of Parliament of our choice. But the question remains, should we be involved or should we work to build our own self governments and leave off-reserve politics alone? Until our governments receive the proper recognition, it may not be a bad idea.

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Small

Dear Editor:

It has often been said that Native Elders are "sacred gifts from the Creator" and that they are not ours but rather ours to us from the Creator.

With my recent experience at a local agency, I could not notice the number of children involved in Child Welfare or the foster care throughout Alberta.

It is estimated that 10 percent of the children for the entire province alone are of Indian descent. Forty per cent of children in foster care programs are of Native descent as well, and this is only in the city of many agencies.

I could not help but wonder what the Native people of this country would do.

Wake

Dear Editor:

Native people are coming to the age of their own program. I am convinced that many reserves on "non-Native" land in supposed controlled schools.

Rea

Dear Editor:

I look forward to your issue, the articles, especially concerns that...

OTTE



Small gift of time brings remarkable results

Dear Editor:

It has often been said by Native Elders that children are "sacred gifts from the Creator" and that they are not ours but rather on loan to us from the Creator!

With my recent employment at a local foster care agency, I could not help but notice the number of Native children involved within the Child Welfare system and the foster care systems throughout Alberta.

It is estimated that 50 per cent of the children in care for the entire Alberta province alone are of Native descent. Forty per cent of the children within the local foster care program for which I work are of Native descent as well, and this is only one of many agencies within the city.

I could not help but wonder what the reaction from Native people throughout this country would be if the

situation previously mentioned applied to our Native Elders? The first word that comes to mind is PANIC, yet Elders and children are traditionally considered "equally sacred", for they are the teachers of the communities in which we live.

If our Native children are our future leaders and Elders are our link to the past, I would say this generation has much to be concerned about! Wouldn't you?

I could write an entire chapter or book as to how and why these statistics came to be so high. I may even find a few people and governments to blame along the way, but I would rather use my energy for more constructive writing.

Over the past summer, our program ran summer camps for the foster children in care. I was fortunate enough to meet a young Native boy who had been in foster care

for the better part of his early life. I'll call him "Billy" for confidentiality purposes. Billy has been living with a loving and caring foster family for the past few years. Though the foster parents are not Native, they really care for Billy. After spending some time with Billy, he came up to me one morning, and very shyly and quietly asked me if I was an Indian fellow? To which I replied "Yes, I am." Making sure no one was looking or listening he replied, "I, I, I think I'm Indian too!" Over the remainder of the summer camp, Billy came to slowly trust me and ask me many more questions about our Native culture. His foster parent would soon after make a phone call to our program supervisor wanting to know what had happened to Billy over the past months, as they have never seen him so happy in all the years he

has been in foster care.

The courage it took Billy to open up and ask about his culture is quite remarkable. I shudder to think what would have happened if I had not been there. It did not cost any money, it did not take years of therapy, it wasn't even magic.

It took a little time, care and concern and I am sure there are many more Billy's out there, looking for their Native identity. What a difference we could all make in these children's future and self-esteem if we take a little time to get involved with our local foster care programs and agencies. I have heard it said that our Native culture is what has kept us a strong and proud people over the years.

If we have lost our children, we have lost our future. What pride and strength is there in that? The one question we must ask

ourselves is where do we think these children are coming from? They are not imported from some foreign country and they are not going to go away.

They are Native children from our families and communities whose numbers are rising each day. They are our own children.

Lastly, it is funny that I end up working within the foster care system, for I was once taken off the reserve and placed in foster care when I was a child. I try to use my past experiences of foster care placement to help the children, families and communities for whom I work with daily.

So please contact your local foster care program or agency and make a difference in a child's life. Chances are he or she will make a difference in yours, and our future.

Pat Cardinal

Wake up and let Native people run education

Dear Editor:

Native people have now come to the age of handling their own programs in education. I am concerned why many reserves still depend on "non-Native administration in supposedly band controlled schools. I have been

in the education field now for 18 years. I have taught in five schools in which the principal was Native. I've experienced a good professional development, and there were no cultural and race barriers. I've also worked under Natives that

were education directors.

We are beginning to see the trend changing from being non-Native run schools to Native run schools. I think the process is too slow. Native children are being taught by teachers that do not have an idea of the children's back-

ground [homelife] or traditional values.

We Native people talk about autonomy and we give out our war cries, and still we can't seem to get out of depending on the non-Native. I would like at this time to congratulate all the band

controlled school systems that have confidence in their own people to run the school. I think it's about time the chief and council in our reservations wake up and take a hard look at their schools.

Yours truly,
Arthur J. Turner

Reader agrees it's time to take control

Dear Editor:

I look forward each month to your issue, and do enjoy the articles, especially those concerns that directly impact

our very existence as Indigenous people.

I would like to commend Mr. Daniel George of Burnaby, B.C. for his letter in

the April 1997 issue of *Windspeaker*. I think what he said is true, "We can't cringe in the corner while others take huge risks for us." We

have to have a paradigm shift in our way of thinking, and pass the message on to everyone in Canada that we are going to take our destiny

into our own hands where it should be, not leave it in the hands of the government officials in Ottawa.

Billy Joe Laboucan

OTTER



By Karl Terry

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Back to basics for trapper

By Terry Lusty
Windspeaker Contributor

EMBARASS PORTAGE, Alta.

There are those who claim that trapping is a disappearing way of life. Not so for Cathy McGinnis. Not so for her husband, Larry. The couple live at Embarass Portage, a remote area north of Fort McMurray, Alta. along the Athabasca River at Mile 134.

It is perhaps the most pristine wilderness one could encounter anywhere in Canada, and it happens to be the place where Cathy grew up, left for some 20 years, and to where she has now returned.

They have no neighbors close by but, about 50 km to the south, Cathy's brother Frank runs a trapline.

Cathy's dad, Solomon Lacaille, moved into the area from Massachusetts in 1919 and took up a homestead at Embarass. He was French and Cathy's mother, a Paquette from Fort Chipewyan, Alta. was of French, Cree and Scottish ancestry. Their union resulted in seven children who were placed in mission school in Fort Chip.

Cathy was six years old when she was placed in the school.

To help offset the costs of the mission, her dad would trade the vegetables he grew.

For eight long years Cathy stayed in the mission, only to go home during the summer months. Because her dad didn't care too much for town, he hardly went there. However, Cathy had a grand-

mother and sister who lived near the mission and they occasionally got to visit. It all came to an end when Cathy's dad could no longer afford to keep up the payments of her schooling and brought all his children home. Cathy's brother only went to Grade 3. Cathy managed to get her Grade 9.

The children went back to Embarass and there continued their education by correspondence. By age 15, Cathy was going out on the trapline with her dad. The line ran for eight km along the river and another 11 km inland.

When it came to skinning, her dad only allowed the girls to do the beaver, squirrels and muskrats. He would fix the finer and more valuable furs, like mink, otter and lynx.

"The ones we ate most were beaver, muskrat, and lynx is not bad, kind of a cross between a chicken and a rabbit," said Cathy. They also caught foxes, wolves, weasels, marten and fishers.

Ducks were plentiful, but fishing wasn't the best — mostly suckers, whitefish and some jacks. And, of course, there were the berries, particularly the raspberries and high bush cranberries that were made into jams and jellies.

The family kept 15 to 20 dogs which provided them with two or three dog teams. Although they never had any trouble with large animals on the line, Cathy said there were a number of times the wolves got pretty bold and close.

Cathy left home in 1963 at 18 years old and moved to Fort

Smith, Alta. where she married. In 1972, she completed a "residential child care" program at Calgary, moved up to Hay River, N.W.T. for five years, and then Peace River, Alta. for a couple years. After that, Cathy worked at the Edmonton Youth Offenders Centre for six years, then returned to Fort Chip around 1987.

Once she learned that the trading post at Embarass was up for sale, she and her husband didn't hesitate to move on it. The post was first established in the early 1930s and she's trying her best to make it a going concern.

She returned to Embarass in 1992 to work her trapline. It's good because it had not been worked for about 20 years, so there is an abundance of animals. She does not have to purchase a permit, because her dad had been a trapper. The only animals she's not allowed to take are caribou, skunk, deer, reptiles and buffalo. She must declare any fisher, otter or lynx she traps, but is allowed to keep them.

On a typical day, Cathy will get up, do her chores around the house and set off for her line around 9:30 a.m. Just what time she gets back depends on other factors like ice floes, winter storms or how much ice has to be chiseled from the beaver traps. Otherwise, an average day can end about 3:00 p.m. or so.

And, as much as she'd like to trap full-time, it's practically impossible, because she has to work at the trading post as well.

What

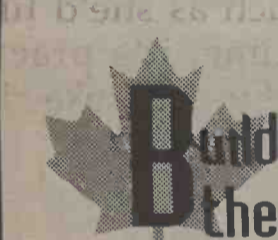
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The query goes like "tell me again your ancestors pick try to move to?"

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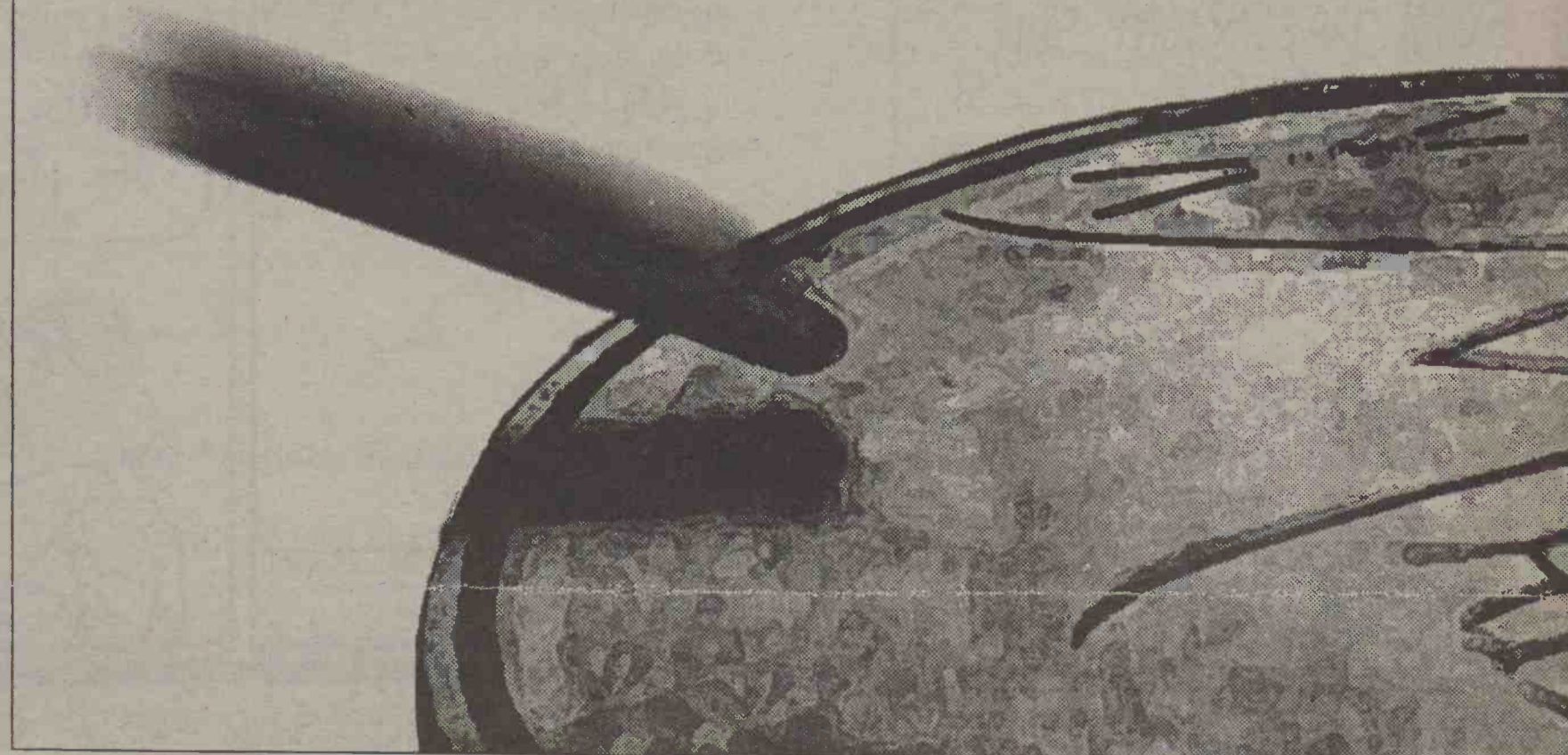
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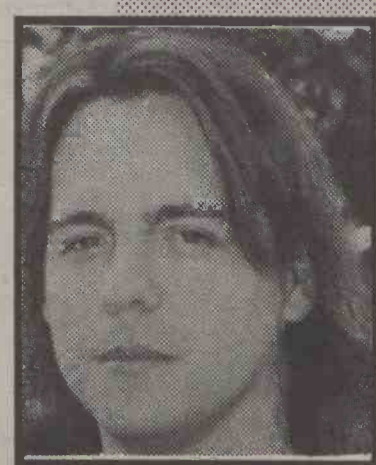
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What made this cold country a worthy destination?

In case you haven't noticed, it's cold outside. And on these cold and chilly days, I find myself contemplating a cultural, yet historical, inquiry. One that leaves me with a burning desire to ask my often equally frigid non-Native friends a question.

The query goes something like "tell me again, why did your ancestors pick this country to move to?"

A simple enough question. One I ask simply because it's so cold outside. I mean, being of Native descent myself, I have to live here. Several dozen millennium of freezing your buns off sort of makes



Drew Hayden Taylor

you attached to the place. But I will admit, being half white makes staying warm in this environment a little more difficult?

So to all the non-Native people shivering around their televisions at this very moment, I ask you once more — why

did your people come here voluntarily? It's cold here. Or didn't you read that in the pamphlets? And this is only Toronto. I won't even bother going into the thermal history of Regina or Winnipeg.

Now, being somewhat of a history buff, I understand that

whole "seeking to escape oppression" concept. We Native people have faced a little oppression ourselves in our history, but you didn't see us running to one of the coldest countries in the world to try to improve our lives.

Of all the countries in this big old world, why pick The Great White North (no ethnic pun intended?) I know Tourism Canada's gonna kill me, but need I remind you, it's cold here! Couldn't you plant potatoes in Florida?

There were a lot of wide open spaces in the Bahamas. There were railways being built in Venezuela and lots of

places in St. Lucia to hide from despots and dictators. It's not cold there!

Now trust me, this isn't some anti-immigration rant, it's an anti-frostbite one. I mean, I practically live in Thai restaurants, have a fondness for Italian leather, and have several Mexican quilts on my bed to stay warm on these cold, cold nights. Now think about it. What's the common denominator about all of these countries? They're warm. And it's cold here.

To me, it's just a sheer question of logic, like "tell me again? Why did we sign those treaties?"



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- The Business Development Bank of Canada offers a wide range of financial services and management support tailored to the needs of small and medium-sized businesses. These financial products include micro-business loans, Working Capital for Exporters, Patient Capital and Venture Capital. Its management support includes an exporters program and ISO 9000 registration assistance. For more information contact the branch nearest you, call 1-888-INFO-BDC (1-888-463-6232), or visit our web site at <http://www.bdc.ca>
- In rural Canada tourism means jobs. A new tourism program from the Business Development Bank of Canada helps finance tourism infrastructure outside major urban centres. In conjunction with industry partners and a \$50 million investment from the Government of Canada, the program is expected to inject \$500 million in high-quality projects across the country. In addition, \$45 million has been allotted to the Canadian Tourism Commission (CTC) over three years for promotion abroad. For more information contact the CTC at (613) 954-3943.

- Looking to finance a new tractor, barn or value-added business venture? The Farm Improvement and Marketing Cooperatives Loans Act (FIMCLA) can help you do that and a lot more. By providing government guaranteed loans through banks and other lending institutions, it gives farmers and farmer-owned marketing cooperatives the tools they need to succeed. Use the program to upgrade assets, expand production, or put your operation on a more stable financial base. For more information contact the FIMCLA administration at (613) 957-7078 or leave a message at 1-888-346-2511.
- The Farm Credit Corporation (FCC) will receive \$50 million in new money to expand its capacity to promote growth and diversification in rural Canada. FCC offers a wide range of financial services structured to meet the needs of primary agriculture and agri-business. Whether it is to assist the intergenerational transfer of farm assets or support an export-oriented agri-business start-up or expansion, FCC can help meet your financing needs directly or in association with an alliance partner. For more information contact our customer service centre at 1-800-474-6472.

Aboriginal entrepreneurs

Aboriginal Business Canada works with Indian, Inuit, and Métis entrepreneurs, on and off-reserve, promoting the competitiveness of Aboriginal enterprises in Canadian and world markets. Since 1989, this Industry Canada program has provided information, services and financial support to over 5,000 firms. Its emphasis on supporting projects which will expand markets and trade, develop Aboriginal tourism, increase technology use and encourage youth entrepreneurship is helping to build a strong Aboriginal business sector. For more information call our nearest office (for a list call 613-954-4064); or visit our web site at <http://abc.gc.ca>



Government of Canada Gouvernement du Canada



PERSONALS

URGENT NOTICE OF REVIEW OF TEMPORARY GUARDIANSHIP TO: SANDRA KELLY WHITEBEAR and MARTIN CAREY NETTERFIELD

Take notice that an application for Temporary Guardianship of your children, born on June 4, 1986 and April 9, 1992, will be made on May 14, 1997 at 9:30 a.m., Wetaskiwin Family Courtroom #2 (4605 - 51 Street, Wetaskiwin). Contact: MICHELLE MULLANEY, Alberta Family and Social Services, Wetaskiwin District office. Telephone (403) 361-1471

LAND CLAIMS COMMISSION ATTENTION: MICHEL BAND #132

NOTICE INDIAN LAND CLAIMS COMMISSION

A specific claim regarding the descendants of Michel Band #132. Public Oral Session - April 30, 1997 Edmonton Inn Courtyard B - 10:00 A.M.

The Claims commission will be deciding whether they will convert Michel Band #132 which signed into Treaty #6 by adhesion TO The Friends of Michel Society based on the enfranchisement of the band in 1958 NOTE: BAND-SOCIETY.

The Government position is that it is seeking final redress and monetary payout which will effectively take Michel Band #132 and Paylist #472 and the adhesion to Treaty that it represents out of existence.

If you are a descendant and you feel this matter will affect you or your children, please call (403) 484-8702 for more information.

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2nd Annual Aboriginal Film Awards

May 30, 1997

Tantoo Cardinal, Host

Award Presenters:

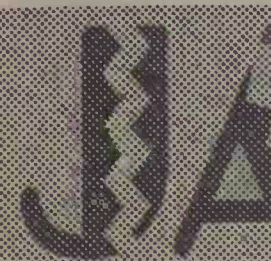
Michael Greyeyes, Jennifer Podemski, Adam Beach, Ryan Black,
Herbie Barnes, Michelle Thrush, Billy Merasty, Eric Schweig,
Thomas King, Renae Morriseau, Darrell Dennis

Music by:

Freebird Band followed by Claude McKenzie

For information, call (403) 451-5033

JACKIE OLD COYOTE:
FUNCTION AND FASHION IN AN UNDENIABLY INSPIRING PACKAGE



JACKIE OLD COYOTE:
FUNCTION AND FASHION IN AN UNDENIABLY INSPIRING PACKAGE

By Jackie Bissley
Windspeaker Contributor

LOS ANGELES, Calif.

It's easy to remember the first time I saw a photograph of Jackie Old Coyote. It was back in 1989. I was flipping through the *New York Times* when my eye caught an advertisement for the American Indian College Fund.

Like most women, I have no qualms of dismissing models. It's not so much that they are perceived as "airheads," but instead they have a problem with people who are (one could say) obsessed with their looks. But then most women haven't met 33-year-old Jackie Old Coyote, a model who smashes that stereotype beyond recognition.

Jackie is Crow/Winnebago and grew up in Bozemen, Montana, spending most of her time on Crow Agency. Her father, Barney Old Coyote, was one of the first Native Americans to receive a Doctorate. From an early age, Jackie was given a strong message regarding the importance of getting an education.

Showing an aptitude in maths and sciences, Jackie was accepted into the American Indian Engineering and Sciences Society's (AIESS) summer study program when she was in Grade 9. Subsequently, for the next four years, Jackie spent her summers living in the student dorms at the University of Colorado, where she attended eight to 12 hours of classes daily. She said one of the most valuable experiences of the program was the exposure to powerful role models, as well as promoting a drug- and alcohol-free environment.

"AIESS gave us exposure to incredible role models, people that no one hears about, still to this day. We met engineers, nuclear-physicists, geo-scientists, marine biologists — all of these Indian scholars. The program was also really good because it taught us responsibility. We had to learn to take care of ourselves at a young age" she said.

It was back in 1987, while Jackie was attending her last year at university in Bozeman, that she was "discovered" by world-famous photographer Bruce Weber, who was buying property in Montana. Weber offered to fly her down to Miami for a Calvin Klein ad campaign he was shooting. More concerned with finishing school than modelling, she turned him down and only agreed to go after the photographer pleaded with one of her brothers to intervene and convince Jackie that this was the opportunity of a lifetime.

Hesitantly, she flew to Miami and soon found herself surrounded by super models like Christy Turlington. An estimated 45 models were photographed for the coveted campaign and much to Jackie's surprise, two of her shots were chosen for the five-photo spread. Not bad for a young woman who had never picked up a fashion magazine until she was in one.

After Miami, she returned to school in Montana with no further modelling prospects. However, later that year, film director Frank Rodham (after seeing the Calvin Klein ad) tracked Jackie down and flew her to Los Angeles to audition for a role in the movie *War Party*.

It was while she was in Los Angeles that she decided to check out a couple of modelling agencies, but was told she'd never make it as a model because she was "too short, needed a nose job and should consider the Calvin Klein ad a fluke!"

But agents soon came out of the woodwork once they learned she was up for a film role. Jackie stresses the importance of getting represented by a honest and reputable agency.

"I was really lucky. You need to establish a good rapport with your agent and if you don't have that relationship, then don't trust them. Trust your instincts! My agent was totally cool with me. She took me out to a restaurant and spent the whole day talking to me about the business and answering a list of questions I had written down the night before," Jackie said.

Now with an agency representing her and securing the female lead role in *War Party*, modelling assignments were coming in fast and furiously. Torn between continuing her studies and working in a creative world that was much more suited to her personality, Jackie dropped out of school just a few credits shy of a double degree in engineering and business.

"At the time I was very confused. I liked science but I don't think I loved it. I love people and the field that I was in was very linear, you didn't interact with people which really went against my grain.

Jackie said that having a business background was a big asset in terms of helping to manage her career and money, but even with that behind her, learning the ropes came from hands on experience.

One of her more unsettling experiences was when she was on location in Arizona and found out at the last minute that the shot called for her to be partially nude. Under threats of never working again and costing the photographer a fortune, Jackie stood her ground and refused to comply.

"I was waiting around for my wardrobe only to find out there wasn't one. I told the photographer, who was also the designer, that I'm paid to put clothes on, not take them off. I knew I could never do that out of respect to my father, my grandmother, my aunts. No one would understand. There are some things I won't do" she said.

She said that at the time of this incident she was still very naive and didn't realize that "waiting until you're on set" is a ploy that some photographers use to get their models to pose nude.

Things eventually calmed down and another model was used for the shot. Though the photographer was initially angry with Jackie, he changed his attitude toward her after working with her for three hours to get a shot of Jackie posing in a light chiffon dress, standing barefoot in the snow on the edge of a cliff with 100 km-h winds blowing — all without a word of complaint from the model. Her professionalism was beyond reproach and Jackie became one of his favorite models.

Besides becoming a very successful photo model, commanding a fee of \$5,000 per day, Jackie was able to cross over into the world of runway modelling and soon became a fixture on the Paris and Milan circuit.

"Runway was the most terrifying experience. I had never seen a runway before and didn't have a clue on what level I was operating on. My first runway show was in Paris and every girl in that show was a cover girl and they were very mean. I flew in from Montana and I came in with my walkman, hiking boots and Wranglers. You line up in order and some of the girls would try and push me out of order or some would try and monopolize the make-up person when they're trying to do your touch-ups. They wanted to be the only ones to get the attentions of the make-up or hair stylist.

"But in modelling, I never experienced discrimination. It's a totally different world. If anything, they admired the "ethnic look," especially in Europe. A lot of designers told me I was the first Indian they had ever met. But I do remember being told that I didn't get a job because I didn't look American enough!" she said.

In a world where you are constantly surrounded by handlers who keep telling you how beautiful you are, Jackie remained humble and unaffected. She said this quality comes from her parents and being firmly grounded in her culture.

"I can't thank my parents — my clan — enough because that's where I come from. I was given a strong base with the clan system. There's checks and balances everywhere and I take those with me wherever I go. I don't leave them back on the rez. That's what I think a lot of the problem is with people who move to the city. They forget they come from a community.

"I always recognize that what I look like has nothing to do with me. My parents and the Creator put this together. I've always felt lucky that I could do what I did and I try to never take it for granted. My mother taught us that what matters is the inside. That's where beauty is," she said. Jackie's mother passed away when she was 14 years old.

Jackie, who's been living in Los Angeles since 1989, stills models on a limited basis, but these days she is more interested in pursuing work as an actress. She's had several roles, one in *Geronimo: The American Legend* as well as roles in numerous music videos like Bonnie Raitt's, "A Thing Called Love". Right now, she's busy working on numerous projects: collaborating with her father in turning a collection of children's stories she's written into a book series, a couple of Native American music projects, as well as being involved in her husband Tracy Nelson's music career. He is recording an album this spring.

Looking back, I can see why Jackie made such a powerful impression on me back in 1989. It wasn't her obvious striking looks, but rather that she projected such a presence. After spending time with her I keep coming back to a story she told me. A story about her father who one day drove his kids to a fancy hotel in Denver, Colorado so that they could see what a real chandelier looked like. Intimidated by the long red carpet and the nasty stares from the hotel staff, Jackie and her sisters and brothers refused to get out of the car, insisting they didn't belong in such a place. But her father persisted, telling them: "You belong anywhere that you are!"



JACKIE OLD COYOTE

Dinner theatre grabs a hold of the market

By Debbie Faulkner
Windspeaker Contributor

BRAGG CREEK, ALTA.

Forget high heels and blue suede shoes. For one evening each month, it's bare feet time on the hardwood dance floor at the Steak Pit and Chalet Motel in Bragg Creek.

The talented feet belong to Sharp Arrow Communications, a local eight-member Native dance and drama group who, for one Thursday evening each month, spice up the Steak Pit's western atmosphere with Mountain Song.

The Sharp Arrow Communications beat ranges from the gentle wanderings of an Indian flute and storytelling to high-energy dances. The floor-pounding victory song of the "Battle of the Little Big Horn," for instance, is enough to make anyone's toe tap.

Flute, drums, dance, costumes, stories and lights all cast their spell. By the end of Mountain Song's two-hour performance, the Steak Pit's wood-paneled interior has transformed into a huge ancient lodge, lit by a great council fire that was once a spotlight.

Unfortunately, not many people have availed themselves of the opportunity to see Sjar[Arrpw Communications perform. The 80-seat main-floor dining-room of the Steak Pit, located about 30 km west of Calgary, was only slightly more

than half full on April 3.

"The hardest part is getting people to know about it," said Karen Bitz, president of the two-year-old Bragg Creek Tours and Travel.

It was only last May that Bitz coaxed actor/dancer Michael Auger, originally of the Big Stone Cree of Wabasca, Alta., and Trevor Prairie Chicken of the Peigan Nation to add a show to the company's list of Western-style diversions.

Since then, magazine advertising, brochures, posters and public service announcements have helped promote the show. So have satisfied customers.

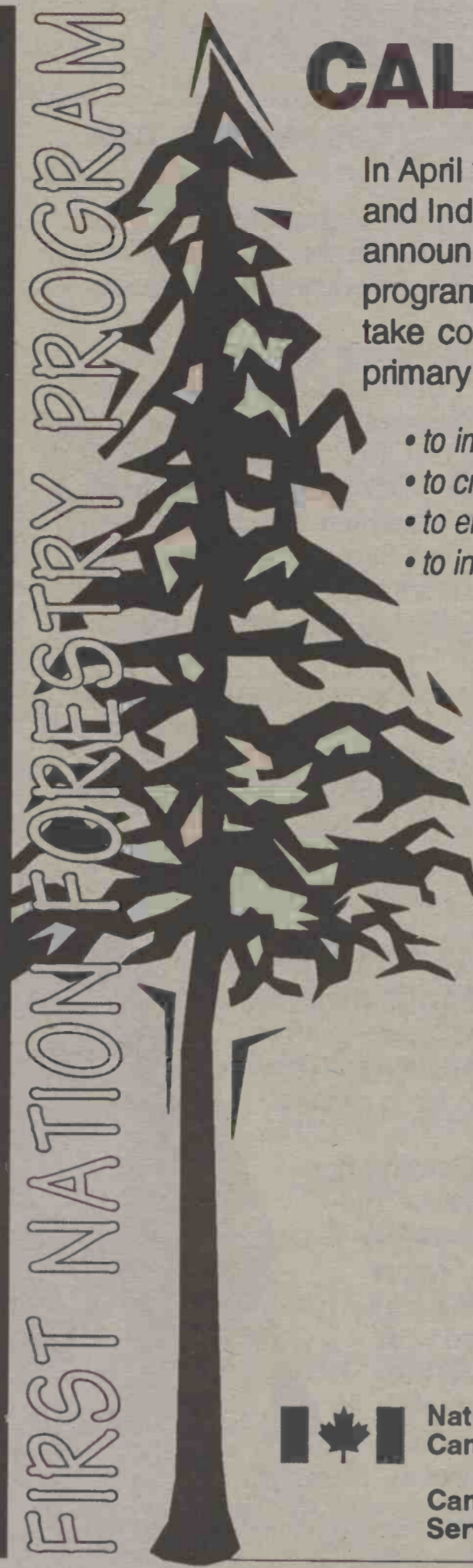
That's enough to convince Bitz, Mountain Song and the Steak Pit that those empty tables can be filled.

"May 1 is just about sold out," said Bitz, who adds that the upcoming summer tourist season will likely mean two performances per month of Mountain Song.

For Auger and Prairie Chicken, it's the show's growing professional maturity that fires their dedication.

"I think we are . . . just stepping through the door to a production that I feel is positive for people to come out and pay \$20 to see," said Auger, the show's co-director and producer. (Dinner is extra.)

"We have so many stories from our history, from our past," he said. (see Dinner theatre page 13.)



CALL FOR PROPOSALS

In April 1996, Natural Resources Canada Minister Anne McLellan and Indian Affairs and Northern Development Minister Ron Irwin announced a new 5-year First Nation Forestry Program. The program is designed to assist First Nations to build capacity and take control of the management of their forest resources. The primary goals of the program are:

- to improve economic conditions in status Indian communities
- to create jobs and enhance First Nations forest management skills
- to encourage financially viable forestry operations
- to increase forest based economic opportunities on and off reserve

The Canadian Forest Service is requesting innovative proposals from First Nations in Alberta, Saskatchewan, Manitoba and Northwest Territories for the 1997-98 fiscal year. The proposals will be reviewed by local management committees comprised of representatives from First Nations, Canadian Forest Service, and Indian Affairs and Northern Development. Project submission deadlines vary between provinces.

For more information or assistance in submitting a proposal contact:

Joe De Franceschi (435-7270) or Lorne West (435-7279) for Alberta, NWT
Canadian Forest Service, Northern Forestry Centre
5320-122 Street, Edmonton, Alberta T6H 3S5

John Doombos (306) 953-8545 or Mike Newman (306) 953-8546
Canadian Forest Service, Saskatchewan District Office
1288 Central Avenue, Prince Albert, Saskatchewan S6V 4V8

John McQueen (204) 983-4816
Canadian Forest Service, Manitoba District Office
200 - 180 Main Street, Winnipeg, Manitoba R3C 1A6



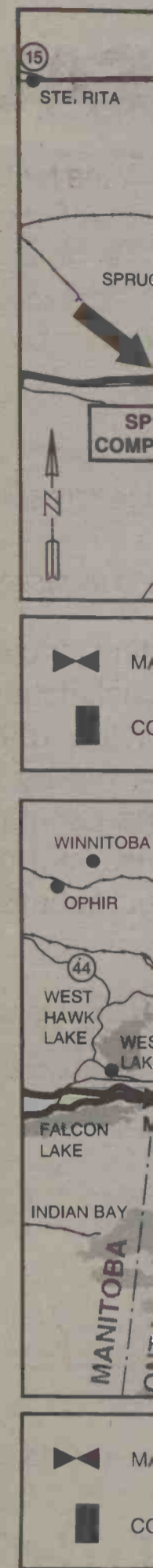
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Available from SGI and the Acquired Brain Injury Pilot Project

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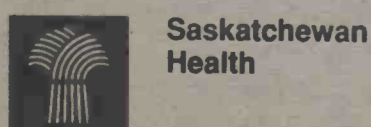
To support, guide and financially assist community groups to develop programs that are consistent with SGI's traffic safety and the Acquired Brain Injury strategy's injury prevention priorities.

For more information, contact:

Anna Young
Traffic Safety Promotion Manager
SGI
2260-11th Avenue
Regina, SK S4P 2N7
Phone (306) 751-1416

Deadline:

The first deadline for grants is May 30, 1997
The second deadline is October 31, 1997



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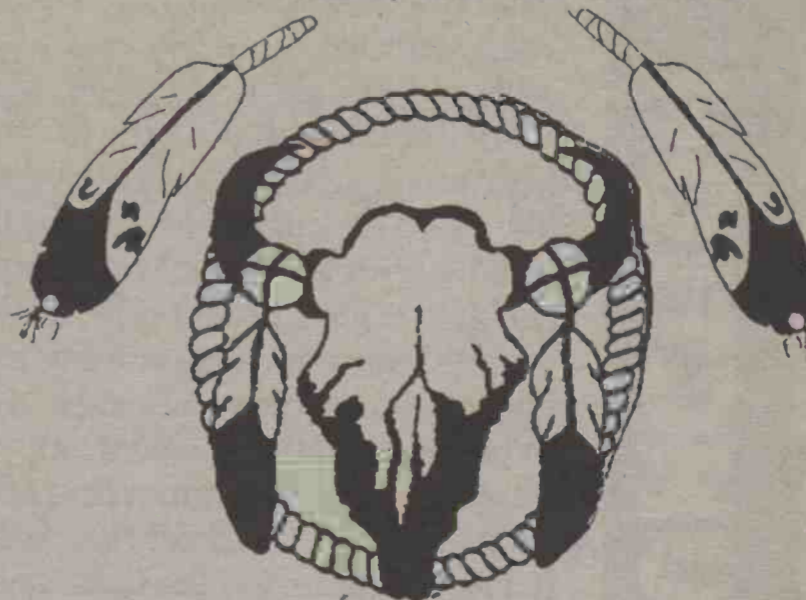
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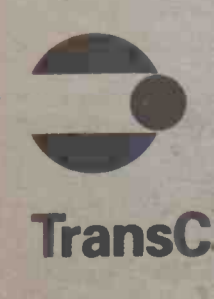
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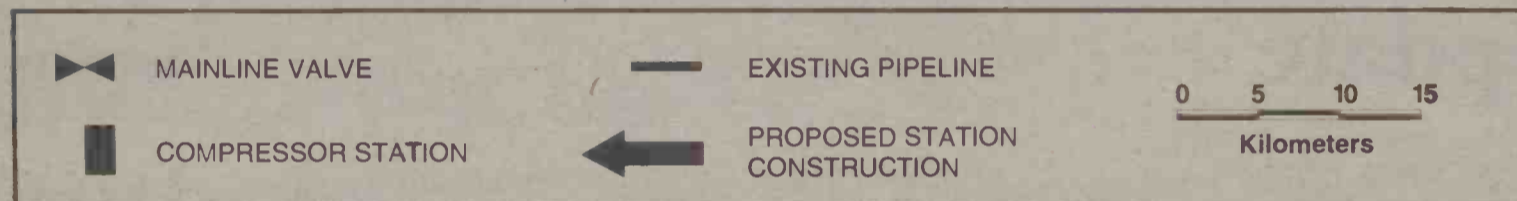
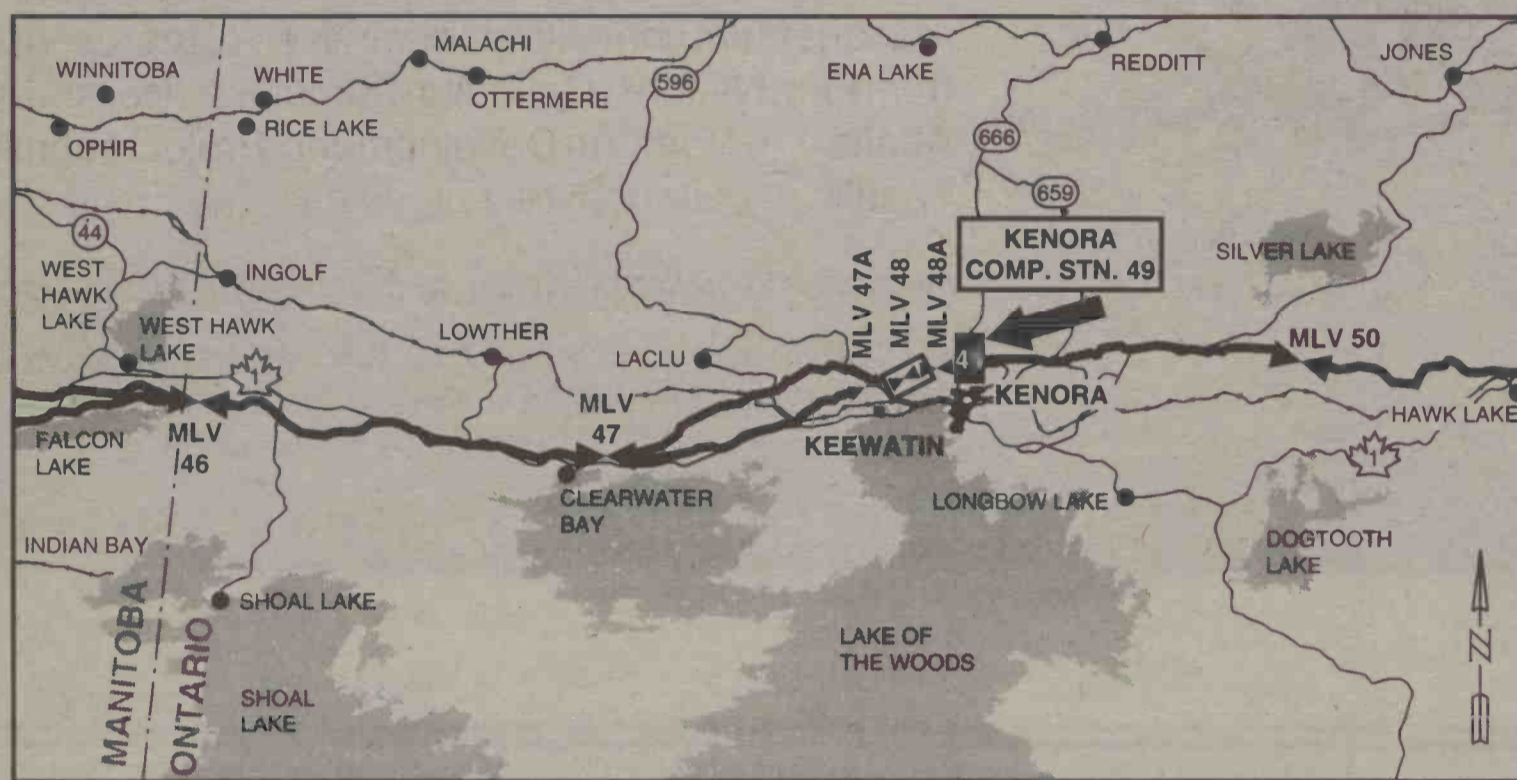
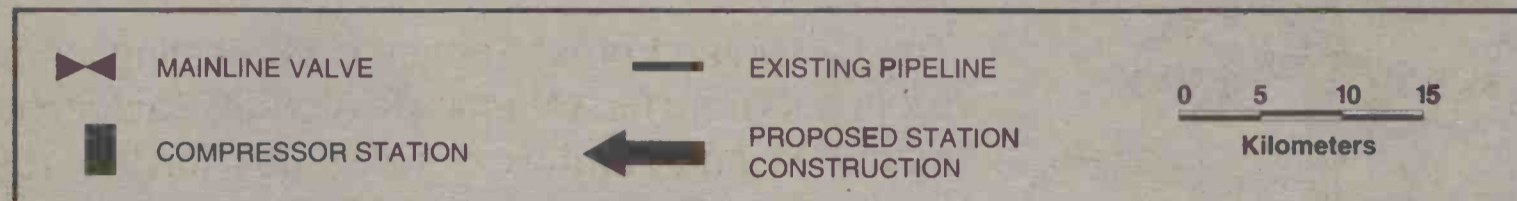
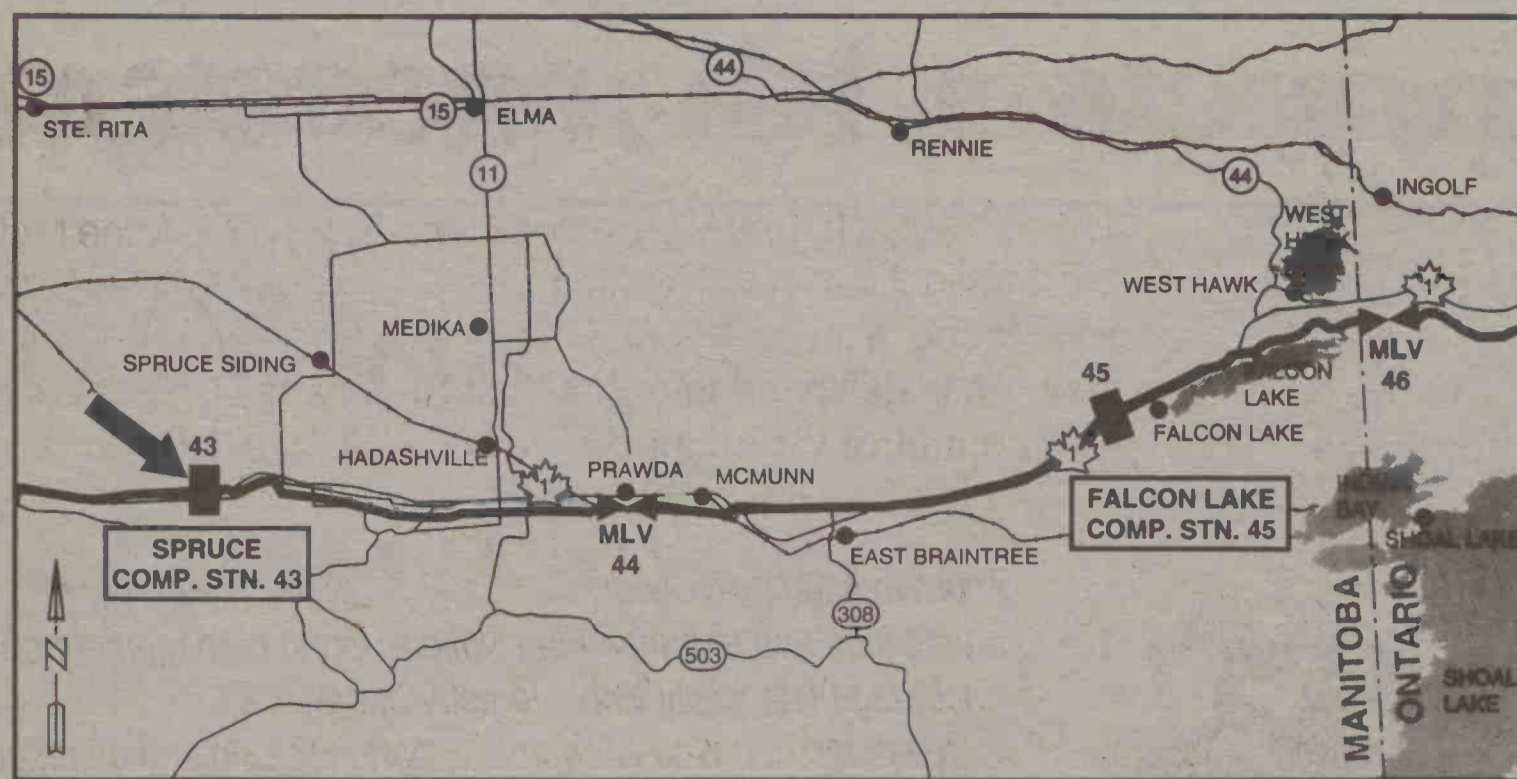
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**TransCanada PipeLines Limited
Public Notice of Facilities Application
Spruce (Station 43), Kenora (Station 49)**

To keep pace with growing customer demand for natural gas, TransCanada periodically increases its mainline natural gas transmission capacity. This can be accomplished by constructing new pipeline facilities and/or compression facilities on our mainline transmission system. We are currently considering constructing additional facilities in your area in 1998 or later. The maps above indicate the general location of the proposed expansion under consideration in your area.

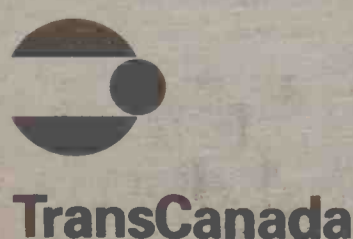
TransCanada will be applying to the National Energy Board (NEB) to obtain approval for some or all of the facilities noted in the above maps. As part of our application to the NEB, we will be conducting comprehensive environmental and socio-economic assessments for the proposed construction. To ensure community concerns are identified and addressed by both TransCanada and the NEB, we are seeking comments from members of the public on the potential environmental and socio-economic impacts of the proposed construction.

The NEB Information Bulletins 1,2,3, and 4, which describe the pipeline route approval process and how landowners and members of the public can participate in this process and TransCanada's Environmental Management Handbook (1995) have been distributed to the clerks of the municipalities in which the proposed construction is located. We will also be forwarding a copy of the environmental and socio-economic assessment report for the facilities under consideration in your area to local municipal offices when it is completed. If you are interested in reviewing any of this information, please contact the municipal clerk in the area where the construction is being proposed.

These additional facilities will not result in direct residential gas service from TransCanada. TransCanada is a natural gas transmission company that transports natural gas from western Canada to markets in Canada and the United States. If you are interested in receiving residential service, please contact your local distribution company.

TransCanada is committed to consulting with members of the community and views your comments as a valuable component of the planning phase. If you have any comments or questions regarding the proposed facilities, the approval process, TransCanada's right-of-way policies, or any environmental and socio-economic issues, please contact:

Lisa Scott
Public Affairs
TransCanada PipeLines Limited
111-5th Ave. S.W.
Box 1000, Station M
Calgary, Alberta
T2P 4K5
1-800-361-6522
Fax: (403) 267-8993



Student competes

By Barb Grider
Windspeaker Contributor

LETHBRIDGE, Alta.

Ivy-Kim Scott carried a lot of weight on her shoulders when she entered the Miss Indian World competition in Albuquerque, New Mexico April 23 to 26th. Scott was there not only for herself, but as a representative of the Peigan Nation, her family and her school.

A first year student at the University of Lethbridge majoring in drama and psychology, Scott said she hopes the appearance in the competition will contribute to building her self-confidence and give her more experience in appearing before the public.

She also said she hoped it helped others learn more about the Peigan people. Scott was judged on her knowledge and presentation of Peigan culture.

An accomplished performer already, Scott has appeared on stage at Head-Smashed-In Buffalo Jump, Alta. and with the

Great West Summer Theatre in Fort Macleod, Alta. She has also been in several television commercials.

Gifted musically as well as dramatically, Scott is a member of the Vox musical choral group at the university, and plays alto and baritone saxophone and the clarinet with the university Conservatory Wild Ensemble and the Conservatory Orchestra Winds.

Scott is also an accomplished competitive powwow dancer, specializing in the shawl or fancy dance.

On April 19th, with her younger sister Kelly Jo, Scott danced and spoke about the significance and development of the shawl dance at Head-Smashed-In Buffalo Jump, as part of the centre's annual Dog Days presentations.

"I'm really looking forward to meeting a lot of people from different Indian cultures at the Gathering of Nations," Scott said shortly before leaving on her trip. "I'd been to Albuquerque once before and enjoyed the place and the people."

Dinner theatre

(Continued from page 12.)

"It's endless what we can draw from." Auger's theatre training at Mount Royal College in Calgary, the University of Calgary and at Grande Prairie's community college gives him the know-how to explore contemporary, as well as traditional Native theatre.

"We are really looking towards a genuine theatre production — full-scale," adds Prairie Chicken. That full-theatre debut is set for

June 29 to July 1 when Sharp Arrow Communications, in conjunction with the World Police and Fire Games in Calgary, will perform at the Elkana Ranch in Bragg Creek.

As for competition from the Red Thunder Dancers and Drummers Bitz and Prairie Chicken are unconcerned.

"The stories that we base our show on are totally different from theirs," said Prairie Chicken.

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Twelve-year-old connects with ancestors

REVIEW

By Kenneth Williams
Windspeaker Staff Writer

Fort Chipewyan Homecoming: A Journey to Native Canada
By Morningstar Mercredi
with photographs by Darren McNally
48 pages, Lerner Publications Co.
\$19.95 (h.c.)

Fort Chipewyan Homecoming is a book written for children aged eight to 12 years old. It's about Matthew Dunn, the author's son, who returns to Fort Chipewyan to visit with relatives and learn more about his ancestors' ways.

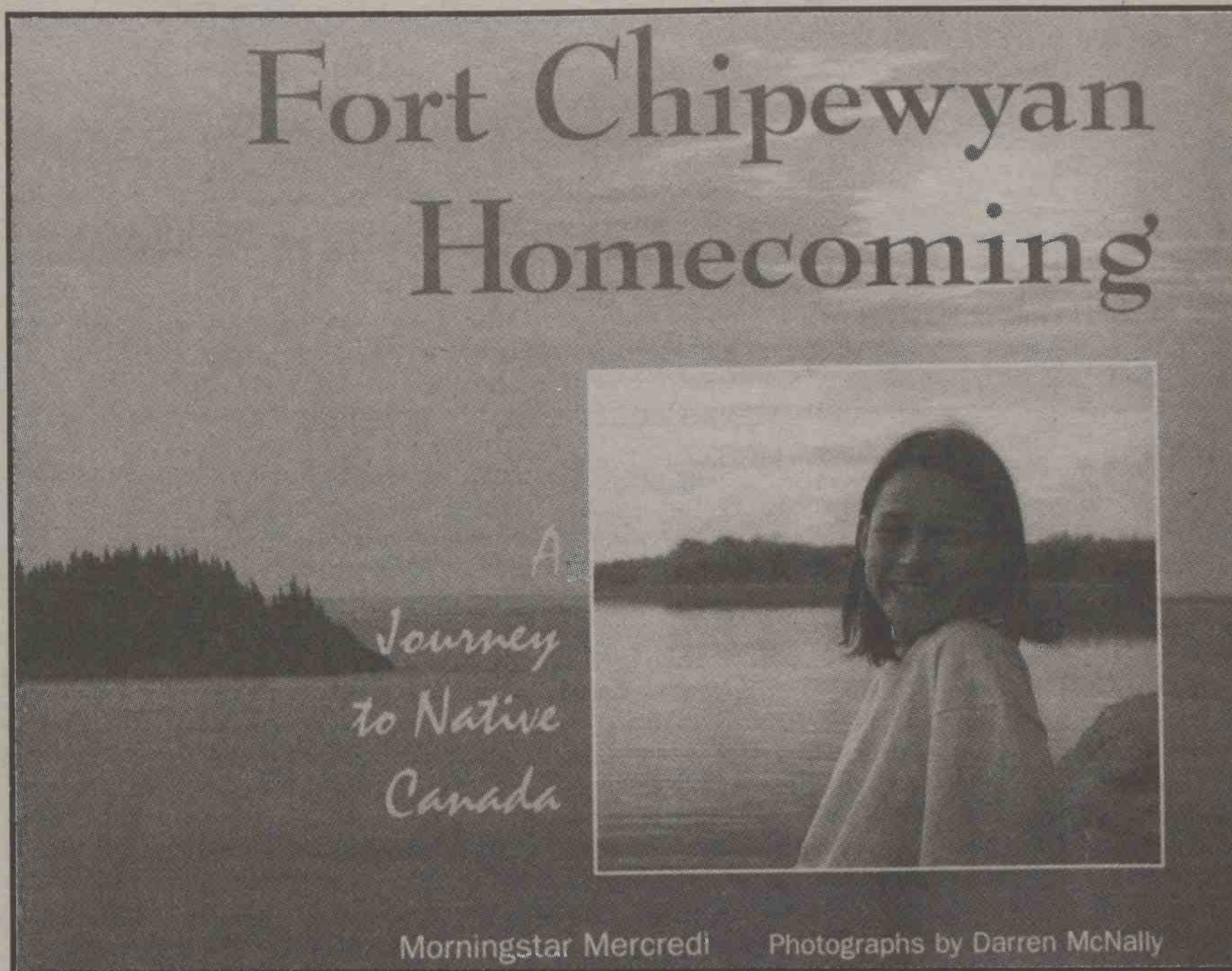
The subtitle is meant for the American market because this is the only Canadian book in a series entitled, *We Are Still Here: Native Americans Today*. The books' intended audience is children in this age group. They portray the traditions of other cultures such as the Pueblo,

Navajo, Ojibway and Winnebago nations.

Young Matthew is of Cree, Chipewyan, Métis, French, Scottish and Irish descent. His mother, Morningstar, is from Fort Chipewyan, which is located on the western shores of Lake Athabasca, in northern Alberta.

It is a small community of mixed Dene, Cree and Métis people all living pretty much as their ancestors did. It's an isolated community where the people are dependent upon the land and its resources. Because of this, it is a source of refuge for Morningstar and a place of adventure for Matthew.

Morningstar, the author, focuses most of the book's material on the day-to-day matters of the people of Fort Chipewyan. She recounts everyday occurrences, such as setting nets for fish, making bannock, and doing beadwork on moccasins. But she also adds a historical basis for these things, laying them within the rich fabric that is Aboriginal culture.



Morningstar Mercredi Photographs by Darren McNally

Artis

By Lisa Young
Windspeaker Cont

Artist Susan Brown enlarged the photos she took at the powwow held at the Skydome last year.

They could be seen in a "display" to photography, "didn't use a flash, and if each shot was in a display wanted to capture the "trancing" display of dancers, myth and movement.

The photos have been enlarged and printed them, making them rich and vivid. The artist used paint, sea shells, and feathers to hide the details. There is nothing like the photos to show the taken at the Skydome.

"The background pictures was very artistic. It didn't have a subject matter." She over the astroturf and rows of blue

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Husky Oil

Information Update

APRIL 1997

Moose Mountain Update #7

This is the seventh Information Update on the status of the Moose Mountain Project. This Update provides a status report on the progress of a plan for the first stage of development for oil production at Moose Mountain.

The Moose Mountain project involves the development of a complex oil and gas reservoir. The field is owned by Husky Oil Operations Ltd. at 66 2/3%, and by Rigel Oil & Gas Ltd. at 33 1/3%, with Husky as the operator. To date,

DEVELOPMENT PLAN

The first stage of development at Moose Mountain involves primary production from the two existing wells on Pad 3. Production from these wells, including oil and entrained gas and water, will be transported by pipeline to the Jumping Pound Gas Gathering System Junction 'U', located about 25 kilometres north of Moose Mountain, where it will enter an existing pipeline for transport to the Plant delivering approximately 950 barrels of oil per day. The pipeline system has been designed to handle up to three times initial volume to minimize future pipelining in the area.

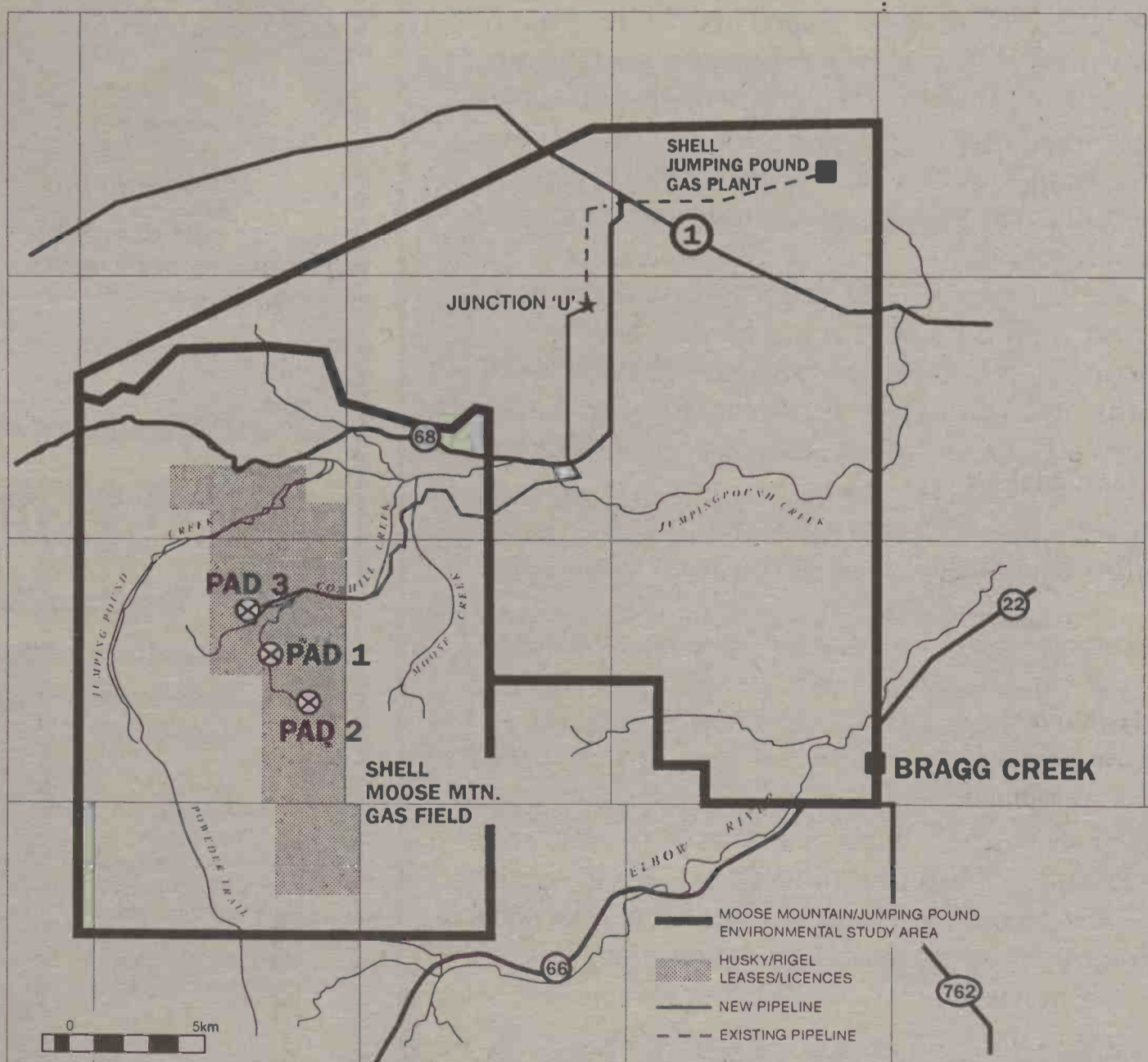
Husky will be proceeding with the development of Moose Mountain in stages. Tying in the initial two wells will confirm the extended production performance of this complex reservoir. With the help of an ecological inventory and assessment of approximately 71,000 hectares of land surrounding the Husky/Rigel oil and gas lease at Moose Mountain, the pipeline route and design were chosen to minimize impact on the area residents and users as well as wildlife and habitat. The proposed route follows existing roads, cutlines and cut-blocks for more than 90% of its length. In addition, there will be a small amount of additional equipment required at the Jumping Pound Plant, and the fluids from the two wells at Pad 3 will have a minimal effect on current operations at the Plant.

During the first stage of production, Husky will monitor deliverability, sustainability, decline, gas/oil ratio and water/oil ratio. As well, reservoir pressure will be monitored in the southern portion of the field, particularly the gas well at Pad 2 (12-12), to determine

whether the gas in 12-12 is a gas cap existing over an oil pool, or a stand-alone gas reservoir.

Husky will evaluate the above data, as it is gathered throughout the first stage of production, to determine:

- if the gas well can be produced at the same time as the oil wells
- where the gas well production will be processed



five wells have been drilled and completed, four of which encountered oil and one of which encountered gas. These wells were drilled from three separate surface sites, or 'pads'.

Since the last update, Husky has made an application to build a pipeline. The proposed 25 kilometre pipeline will connect two wells at Pad 3 to Shell Canada Limited's Junction 'U' pipeline, which flows to Shell's Jumping Pound Gas Plant.

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NC (Source: 1986, 1991 Census)

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ENVIRONM

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Artist plays with images from the powwow

By Lisa Young
Windspeaker Contributor

TORONTO

Artist Susan Brown reflects on the photos she took during a powwow held at Toronto Skydome last year.

They could be seen as "failures to photography," she said. She didn't use a flash, and didn't care if each shot was in focus. She simply wanted to capture the "enchanting" display of color, feathers, myth and movement.

The photos had flaws, but Brown enlarged and laser-printed them, making the colors rich and vivid. Then she used paint, sea shells, copper wire, and feathers to hide everything fake. There is nothing left in most of the photos to show they were taken at the Skydome at all.

"The background in the pictures was very artificial," she explained. "It didn't really suit the subject matter." So she painted over the astroturf, bright lights and rows of blue plastic seats,

leaving the Native figures in more natural surroundings. She wrote poetry for each piece to ensure their messages were understood.

The result was a group of prints, called "The Artcidental Tourist 3: Feathers Dancing" which was displayed in April at Toronto's Mandeville Gallery. When asked about the word, "artcidental," Brown explained her creative process.

"If I happen to be in the right place at the right time, and I happen to capture something on film that is significant to me, it's an accident. If I develop the accident into art, it's an artcident."

She happened to be at the powwow because a friend invited her. She isn't Native, and didn't really know what to expect.

"I was taking my own contemporary, Canadian, white culture to this experience and making sense of it through my own point of view," she said.

"I can't really purport to be a Native responding to my own heritage. I'm someone who re-

spects what the Native culture has, and would like to learn more about it." Yet Brown's work reveals a close awareness of crucial issues within the community.

The print, "Her Voice Was Not In Her Face," features a woman staring at a haunting, fearful face in the sky. Brown said it was inspired by a Native woman who spoke about the many children lost to orphanages and schools in past years.

"I got the feeling from her talk, that fate played a role in who got lost and who got found," Brown said.

Another print, "Undeclared Turf," got its name from a joke. When a football team changed the location of their stadium, they cut up the astroturf and sold it in boxes to fans.

"Basically, you're taking the ground from underneath your heroes and you're boxing it up to save it as a memento or a piece of heritage," she said. "They [Native people] can't box it up, so they have to carry it around inside them."

Brown said the traditionalist in her disagreed with holding the powwow at a baseball dome. But at the same time, she realizes Native people must see their culture in a contemporary context. They must carry the shrinking wilderness — the land of their ancestors — within them.

Brown is also an art teacher, an avid traveler, and president of the Ontario Society for Education Through Art.



Preparing to Fly was just one of artist Susan Brown's prints on display in Toronto last month as part of an exhibition called "The Artcidental Tourist 3: Feathers Dancing."

Husky Oil

Information Update

- If there is a need for, and the timing of, additional wells to produce oil
- the need and method to optimize oil recovery, and
- the final design and timeline for enhanced recovery of the oil.

Future development will depend on the success of the first stage of oil production from Pad 3. If the reservoir performs as expected, additional facilities may be needed on the existing pads. Further, the development of the pool could include more drilling and a water flooding scheme to effectively deplete the reservoir. Water flooding is a way of increasing oil recovery by injecting water into the oil reservoir to force additional oil out of the reservoir rock.

In all of the Moose Mountain planning, Husky and Rigel are committed to a number of objectives, which include:

- using existing infrastructure
- minimizing land use
- co-existing with other users in the area
- consulting with interested parties
- reducing, and where possible, avoiding environmental impact, and
- preparing an environmental assessment for the development phase to ensure appropriate environmental measures are taken.

In this regard, Husky and Rigel have undertaken a number of studies to determine the technical, economic and environmental requirements and impacts of the development at Moose Mountain.

ENVIRONMENT

In support of the application to develop the Moose Mountain field an intensive environmental assessment has been undertaken between 1994 and 1997. The basis of the environmental assessment is Geographic Information System mapping of ecological features supported by extensive field work. From this basis, habitat quality was determined to allow assessment of the effects of the proposed development.

Other assessments undertaken include: fisheries resource inventory, breeding bird communities survey, amphibian and reptile occurrence survey, pellet group and browse surveys, rare plant surveys, and a survey of recreation activities and attitudes in Kanaskis Country.

Taken together, these assessments have allowed appropriate routing of the pipeline system as well as understanding of potential impact and development of mitigation measures. The results of the environmental assessment are contained in the application, a copy of which may be obtained from Husky by contacting the persons named below.

SCHEDULE

Pending approval, construction of the new pipeline is planned for the summer/fall of 1997 and start-up is planned for late 1997 or early 1998. Construction costs for the pipeline and wellsite facilities are expected to be approximately \$12 million, depending on the outcome of the development application to the AEUB.

This update is a continuation of our commitment to provide information to those who are interested in our activities in the Moose Mountain Region. If you would like more information about our activities in this area, please contact:

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Road to change tough when behind bars

Another good day has passed, and another good memory has been left behind. I smile at the thought and I thank you creator. For on this day, I remember those people whose experiences have touched my being. While in jail, inmates struggle with HIV and AIDS. And yes, drugs and rape exist within the prison walls. So what are we doing about it?



Ken Ward

I believe these institutions are doing what they can with what limited resources and budgets they have. I appreciate their efforts. I wish to honor my brothers and sisters who have been confined to such places, and have fallen victim to HIV and AIDS. I think about these people who must contend with learning to survive while doing time. I also think about prevention from illnesses such as these.

My brothers and sisters who are doing time have to make choices concerning their releases. It is their decision whether to walk a solid path, or walk out with an angry heart. If the latter is chosen then that brother or sister will be back doing time, and nothing will have changed.

I have visited the Brother-

hood of Drumheller, and the sisters of Pine Grove in Saskatchewan. I have also made a trip to Fort Saskatchewan Corrections in Alberta. And I thank them for giving me some of their time. In some of my opening statements during my workshops, I say that the inmates and I are both doing time. I can relate to their situations. While they wait to be released I wait for my life to end. Hopefully I will be released into the Dear Creator's arms. But the difference is, there are some inmates who can change their negative ways, and live long lives. I do envy your time my friends, because my time is limited. Do your best to appreciate what is given to you.

I remember the strength of the Brotherhood in the circle at the

"Drum". There were about 30 to 40 of you sitting in the circle, and you were listening to what I had to say. I was touched by this show of respect. I felt more threatened by the building than the brothers. We closed with the "honor song", and that gave me some hope to survive. Also it was evident that there were some there who were changing old habits, and I was able to meet with them when sweats were held. Respect was evident throughout my visit, and for this I was grateful.

Sisters of Pine Grove, Sask., I think of you often. I did not know what to expect when I entered those walls. Forty women sat and listened while I shared my experience of being raped as a young child by a man. I too thought it was my role in life to be abused. I abused

my body, and hid behind a mask of shame. I shared my pain with these women, and they shared their pain with me. I was touched by the honesty of their stories. I was honored by the fact that I was the first male to enter into their circle. When it came time to leave, I left with a heaviness in my heart. I hated to depart, as I was treated with so much respect. I was treated as a human being, and for this I thank you.

Remember my brothers and sisters, there are some helpful programs out there. There are supportive resources available for individuals coming out of jails. For example, the Stan Daniels Centre in Alberta. Its transitional traditional steps to society has proven its worth.

To remind any transition agency, don't promote your programs like a business market. Our people are not to be marketed. You are there to promote the wellness movement of life outside the bars of time. Success is engraved by the numbers returning back to jail time.

Lastly, I wish to speak of Mr. Joe Wapach. Here was a man who served his time, and found a new way of life. He taught me that even the toughest inmate

can change. He also showed me what a truly gentle individual he was. This was apparent with an adopted child he took under his wing, and gave all that he could for this youngster. Joe was able to change and that took a great deal of commitment on his part. It showed what a truly unique person he was. In time he became a teacher in the "Rage" program, a helper to those who struggle with violence. Sadly, due to a heart attack, this warrior has come full circle. He will be missed, but not forgotten.

There are brothers and sisters doing time who are trying their best. Attitudes do change. Joe has been that role model. I believe this strongly. Education about HIV and AIDS will reduce the chances of falling prey to these illnesses. So let's not forget about these people. Some are sincerely trying their best.

I acknowledge the inmates of these institutions with honor and pride, for your struggle is great. Never give up. My prayers are with you always. When my time comes I will dance for you in the spirit land. You are not forgotten.

A-HO!
Ken Ward

Swee

By Kenneth William
Windspeaker Staff

A dilemma faced by many Aboriginal people, particularly those living in cities, is whether it's acceptable to use sweetgrass, sage and smudging materials. The negative reaction is that it's not acceptable, because of the sacredness of these items. The dilemma arises however when Aboriginal people use sweetgrass, can only buy it from a store.

Ken Belcourt, who has been selling furs in Edmonton for his life, sells sweetgrass, but is not ashamed to say he makes a little profit on it.

People, both Aboriginal and non-Aboriginal, have been buying him for selling the material.

"We don't live in a world where all these things have started — we live in a man's world," he says. "There are lots of our people who can't get [sweetgrass] they want it. And it's a small profit on it."

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Check out what Drew has to say...on page 9!

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Sweetgrass seller defends practice

By Kenneth Williams
Windspeaker Staff Writer

EDMONTON

A dilemma faced by Aboriginal people, particularly those living in cities, is whether or not it's acceptable to buy sweetgrass, sage or other smudging materials. The immediate reaction is that it shouldn't be, because of the sacred nature of these items. The problem arises however whenever urban Aboriginal people, who want sweetgrass, can only get it when they buy it from a shop.

Ken Belcourt, who's been selling furs in Edmonton for most of his life, sells sweetgrass. He believes he is providing a service, but is not ashamed to admit he makes a little profit as well.

People, both Aboriginal and non-Aboriginal, have criticized him for selling the smudging material.

"We don't live in the world where all these beliefs were started — we live in the white man's world," he said. "There are lots of our people in this city who can't get [sweetgrass] and they want it. And I do make a small profit on it."

Dave Laswisse is a cultural co-ordinator at Poundmaker's Lodge, a substance abuse treatment facility in St. Albert, a city on Edmonton's northern border. Even though he said he is not about to judge someone else, he finds that it's better for the user to learn where sweetgrass comes from and how to pick it for themselves.

"A lot of people that come here for treatment have never gone out to pick sweetgrass and its good for them and it gives them a connection to Mother Earth," he said.

Laswisse also feels that sweetgrass is being used too often.

"The only time we used sweetgrass is when there was a big storm or trauma in the family. We never lit it everyday and waved it around," he said. "It was never bought [and] never sold."

Even though this is the way he was brought up, Laswisse is quick to emphasize he doesn't judge other people or how they use it.

"I think many different people have their own opinions. I don't have the right to say you can do this or you can't do that.

That's a personal preference," said Laswisse.

That's the kind of respect that Belcourt wishes more people would practice.

"I have nothing wrong with anything other people want to believe. I fully respect them for it. I hope they respect me for what I'm doing," he said. "I'm certainly not doing it to hurt anybody."

In effect, Belcourt sees selling sweetgrass as a continuation of the trading and bartering practices Aboriginal people practiced years ago.

"We traded. Money is just a different way of trading," he said. "We don't live in our world of 100 or 200 years ago. I can't afford to buy it from somebody

Seeking harmony and balance

Sweetgrass is used as a ritual cleansing. The smoke from the smoldering sweetgrass rises, and prayers rise with it to the Creator.

Sweetgrass is one of the four original "medicine plants" given by the Creator to the first peoples. The others are tobacco, cedar and sage.

With the smoke from the sweetgrass we cleanse our eyes so that they will see the truth around us; the beauty of Mother Earth; the gifts given us by the Creator; and the love shared with us through our families, friends and the community.

We cleanse our mouth, that all we speak will be truthful and said in a way that will empower the positive and always be full of words of praise and thanksgiving for the Creator.

We cleanse our ears so that they will hear the spiritual truths given us by the Creator and be open to requests for assistance from others. We cleanse our ears so that they will hear only the good things and allow the bad to be discarded.

We cleanse our hearts so that they will feel the truth grow with us, be in harmony and balance and be good and pure. We seek to show compassion, gentleness and caring for others.

We cleanse our feet so that they will seek to walk the true path, lead us closer to the Creator, our families and friends, the community and to help us flee our enemies.

people who bring it and sell it to me. There's other people who try to sell me stuff, but 99 per cent of the time I have enough from the Native people in the country who sell it to me," he said. "These people are unemployed, have to have money to buy food."

Laswisse, however, has his own way of getting the sweetgrass he needs.

"For me, when people come and I don't have any sweetgrass, I say there is a place to go and get it," he said. "And when I've run out of sweetgrass, someone always shows up with a braid of sweetgrass and gives it to me."

then give it away."

Belcourt also points out that only Aboriginal people sell sweetgrass to him, though other people have offered to sell it as well.

"Native people are the only

come and I don't have any sweetgrass, I say there is a place to go and get it," he said. "And when I've run out of sweetgrass, someone always shows up with a braid of sweetgrass and gives it to me."

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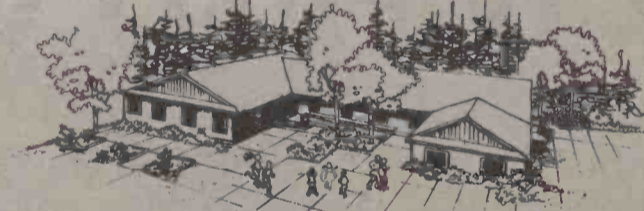
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Groups disappointed with performance

By Marty Logan
Windspeaker Contributor

OTTAWA

The federal Liberals will promise action on a wide range of Native issues in their platform for the upcoming election.

Groups, especially the Assembly of First Nations, have criticized the government for not keeping a number of commitments made in the Red Book prior to the 1993 election. Those promises included "an independent claims commission to speed up and facilitate the resolution of all claims" and an Aboriginal trade commission.

"Regardless of outside groups and what their perspective on what we've done or haven't done is, we can't just stop and say 'We're not going to do as much next time because we might not get it done,'" said Judith St. Denis, co-president of the Aboriginal Peoples Commission of the Liberal Party of Canada.

The group met in Ottawa in mid-April to complete the Native policy and to discuss campaign strategy. St. Denis would only say the platform will offer new directions in two areas, "something the Aboriginal communities have been asking for and looking for some changes in."

Work on the policy began at a May 1996 conference to which the Assembly of First Nations and other Native groups were invited, she said. The policy was then submitted for approval to the Liberal's biennial convention.

It still hasn't been decided how the platform will be presented to the public, St. Denis said. During the 1993 campaign, Prime Minister Jean Chretien waved the multi-chapter Red Book at every opportunity.

The Liberals will probably try to focus this election bid on the various agreements they've made with Native groups across the country, said Katherine Graham, a professor in the school of business administration at Carleton University.

"The big challenge for the Aboriginal leadership is to convince, particularly the prime minister, that it's worthwhile putting a different perspective on the issues," she said. The report of the Royal Commission on Aboriginal Peoples, for example, proposes a new model of nationhood that should be discussed by the government and Native people.

St. Denis hinted that some ideas in the report — public recognition of the history of relations between Canada's Native and non-Native people and the need to educate Canadian children about that history — will make their way into the Liberal's policy.

"I think what people have to understand is the recommendations are there and — not just the Liberal government, I think all governments — keep

trying to take recommendations and they see it from their perspective, and they're moving on them," she said.

"What I'm saying is we're not moving fast enough and what we have to do is take a look at those recommendations and see how we can move a lot faster."

Native leaders will have a tough time arguing against government policy, Graham said.

"I think the argument from the government perspective would be that 'Well, we're doing a lot of really practical things . . . progress is being made and you don't make progress overnight. And why should we, in a sense, embark on this uncharted course.'

"It's a question of the Aboriginal leadership being able to give enough evidence of frustration that the government will act. But things seem to be relatively quiet."

It can get noisy behind the scenes of the Liberal Party, said St. Denis. The Aboriginal commission's job is to hold the government or party accountable on its Native platform.

"We're always making sure [government members] are toeing the party line," she said.

"If you [as a party] can't be honest with yourselves then what's the point of being there? It's better to hear it from your own if they think things aren't moving than from the outside, so that you do something about it."

"They don't have to listen to us . . . We don't direct the government at all," she said. "We can't assume that we can speak for them but what we can do is just put maybe a little more pressure on them."

The party's commissioners have met with members of the Indians Claims Commission and Indian Affairs Minister Ron Irwin to challenge them about progress on claims issues, said St. Denis. "When we strongly criticize [Irwin] he listens. Sometimes he says he can do something, sometimes he says he can't . . . we try and help him or give recommendations."

"That's how we work; we're very blunt and bold and we tell them what we don't think is happening and that's what we would have done."

This is St. Denis' second term as co-president of the commission. The group was formed in 1990 to "give [Aboriginal people] sort of a venue from the inside of the political system," she said.

"I don't know that there are opportunities right now in any other party that allow Aboriginal persons to be that involved and at that level."

The commission is not at odds with other Native groups, St. Denis said.

"What we try and do is, as Aboriginal people, use this venue. This is our way of moving [the agenda] forward. We have a lot of respect for the [outside] organizations. We're not trying to compete, we're just trying to move it forward from the inside."

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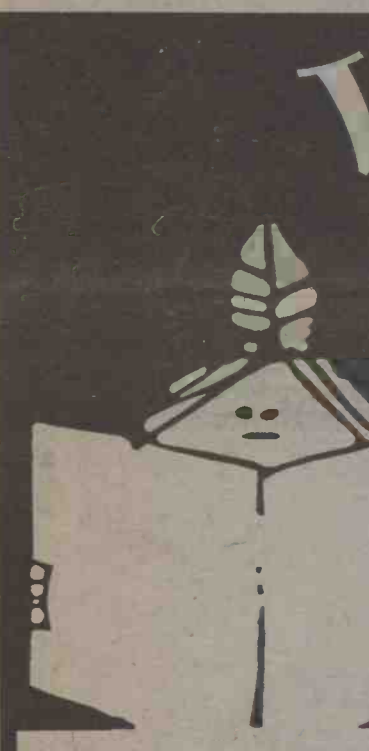
By Kenneth Williams
Windspeaker Staff Writer

Even though Windspeaker's press hadn't officially been Canada's national parties were preparing themselves for a June election.

The New Democratic Party, which just finished a campaign in Regina earlier this month, has issued its platform for the anticipated election. The platform, which lists their promises to the government, lists how they would deal with Aboriginal issues.

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The party leaders



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NDP outline Aboriginal policy for election

By Kenneth Williams
Windspeaker Staff Writer

OTTAWA

Even though at *Windspeaker's* press time, it hadn't officially been called, Canada's national political parties were preparing themselves for a June election.

The New Democratic Party, which just finished a convention in Regina earlier this month, has issued its platform for the anticipated election. The platform, which outlines their promises to the people of Canada if they become the government, lists how they would deal with Aboriginal issues.

Alexa McDonough, the leader of the NDP, tops her list of promises to Aboriginal people by declaring that "the inherent right to self government... should be entrenched in the Constitution. We support a clear time-table for achieving Aboriginal self government. Aboriginal-controlled economic development must be the foundation for self government."

The party leadership is real-

istic, however, about its chances in the election and hopes to become the official opposition. This would be a favorable increase over their current fortunes as the New Democrats do not even have official party status in the House of Commons. They feel that a strong NDP presence would ensure that Aboriginal issues would be dealt with in an effective and dignified manner.

"Our position on Aboriginal affairs and the implementation of the Royal Commission [on Aboriginal Peoples] has not changed," said Wayne Harding, from the NDP headquarters in Ottawa.

"If there were more New Democrats in the House of Commons we think that the Liberals, or whoever is in government, but probably it will be the Liberals, will in fact be pressed upon [and] will be more pressured to implement some of their recommendations and to move on promises they made three-and-a-half years ago."

The New Democrats have seized the commission's report and challenged the Liber-

als to even acknowledge the recommendations made within it.

"Prime Minister Chretien has stated that the commission's report is the responsibility of his current minister of Indian Affairs; in effect saying it's none of his business," states the platform paper prepared by the NDP. "Federal Minister of Indian Affairs and Northern Development, Ron Irwin, has rejected the Royal Commission's calls for new investments for economic development in Aboriginal communities."

It then continues to criticize the Progressive Conservative Party for being silent on the commission and the Reform Party for criticizing the validity of the commission, as well as its plan for ending "all programs and services allocated directly to Aboriginal people and their communities."

The New Democrats make it clear that they support the inherent right to self government for Canada's Aboriginal people. The NDP promises to fight for the settlement of land claims; the training of 10,000 Aboriginal professionals in

health education and social services; recognizing issues affecting Aboriginal and Métis people who reside off-reserve in urban areas and for the establishment of a National Aboriginal Health Institute; the establishment of the Nunavut Territory and advocating for an independent land claims commission; and increased federal investment in First Nations community infrastructure and other financial reforms.

It seems as though Aboriginal people are liking what they're hearing as the party has more than 10 Aboriginal people seeking nominations in, or have been nominated for, nine ridings.

Rick Laliberte, a Métis from Beauval, Sask., is seeking the candidacy for the riding of Churchill River. This is a large riding that covers about half of the province of Saskatchewan. He feels that the NDP would be more effective at addressing the concerns of Aboriginal people than the other parties.

"They're a very understanding party," he said. "The character and philosophy of the

party really supports the equality of all people.

"That philosophy understands the obligation the federal government has to Aboriginal people. That makes me feel comfortable joining this party."

Even though he would like to see the NDP form the next federal government, Laliberte understands that the current swell of popularity enjoyed by the Liberal Party makes that unlikely.

"I think [McDonough] wants to focus on a strong opposition that unites Canada," he said. "The party always held a federalist view."

Laliberte does however intend to win the nomination and then the constituency, and maintains an optimism as to the party's chances in the upcoming election.

"As a member of Parliament, I see my job as uniting our people and resources," he said. "The present day issues of land, rights and social issues in Canada gives the New Democrats an opportunity to govern this nation — it would give people of all races an opportunity for well-being."

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Equality for all say PC's

By Kenneth Williams
Windspeaker Staff Writer

OTTAWA

The Progressive Conservative Party was nearly wiped off the political map in the last federal election. Former leader Kim Campbell saw her party's fortune plunge as they went from 159 seats to just two in the House of Commons. Shortly thereafter she resigned as leader of the party and Jean Charest, one of the two Conservatives elected, took the helm. It's been his job to rebuild the party's reputation and make it a viable national option once again.

Charest has outlined his vision for Canada in a policy called "Let The Future Begin: Jean Charest's Plan for Canada's Next Century." It is a document that encompasses almost every aspect of Canadian life and culture.

Part of that vision deals with how the Conservatives would deal with the Aboriginal people of Canada.

The policy states that "it is time once and for all for Canada to come to grips with the centuries-old questions surrounding our Aboriginal people. We believe the issue is about more than money, it is about dignity, self-reliance and the right to self government.

"As Canada's Aboriginal people become more responsible for their own affairs, their dependency upon the federal gov-

ernment will decline."

The Conservatives would eventually eliminate the Department of Indian Affairs as a means to saving tax dollars.

Sharon Henry is the Progressive Conservative candidate for the riding of Simcoe-North, which is in Orillia, Ont. She also happens to be a member of the Chippewas of Mnjikaning, a

First Nation that is in her riding. For her, the Aboriginal policy of her party is just a part of the larger vision that the Conservatives have for Canada.

"I feel comfortable with it," she said. "I didn't go into [the election] because I'm an Aboriginal. I went into it because I'm Canadian."

The real issue of this election is employment, which, she said, affects Aboriginal people just as much as the rest of Canada.

Even so, Aboriginal issues will be an important part in her party's vision of Canada.

"The Conservatives, like most parties, are very con-



Progressive Conservative leader Jean Charest.

cerned about the concerns of Aboriginal people. I think our party agrees with the concept of self government and the right to that," she said. "It's just a matter of continuing those talks and including Aboriginal people as equal partners. I want to see that dialogue continue."

She also thinks that people shouldn't read too much into the "once and for all" phrase. Henry feels her participation in the election as a candidate means taking responsibility for the political future of this country.

"The Progressive Conservative Party is the only real alternative to the Liberals," she said.

Elections Canada offers alternatives

By Kenneth Williams
Windspeaker Staff Writer

OTTAWA

More and more Aboriginal people are not only voting, but seeking nominations in the mainstream parties. The right to vote in federal elections for treaty Indians isn't even 40 years old, an exclusion that violated basic human rights supposedly recognized by Canada. The reason for excluding treaty Indians was that they were technically not Canadian citizens.

But being given the right to vote is something that some First Nations feel is actually a threat to their sovereignty as self-governing nations. The Mohawk of Akwesasne, for example, not only do not vote but they don't allow Elections Canada enumerators onto their territory.

"At this point the council has taken the position that enumerators would not be allowed on the territory of Akwesasne," said Lynn Roundpoint, chief of the Mohawk Council of Akwesasne, which is near Cornwall, Ont.

All voters in Canada must be on a voting list before they

can cast their ballots. Elections Canada is an impartial agency responsible for the voting list and the conduct of elections and referendums in Canada. To create and maintain the voting list, this agency must gather and collate the names of all eligible voters in Canada. This is called enumeration.

Aboriginal voters, not counted by enumerators, can be registered onto the voters list at the polling stations in their constituencies.

But John Enright of Elections Canada wasn't aware of any enumerators being prevented from entering any reserve in Canada.

"If [enumerators] want to come on, then they must approach the council," said Roundpoint. At which point, the enumerators will be informed that they are not allowed to register voters on the territory.

Even though enumerators were blocked from registering voters on the territory of Akwesasne, Roundpoint made it clear that community members would not be blocked from voting.

"Members who want to participate in the election can do so," she said.

Reform

By Paul Barnsley
Windspeaker Staff Writer

YORKTON

If they can persuade us to give them a newly elected Reform government under I. L. Preston Manning, they will quickly to settle land up First Nations' and abolish the Indian Act. They will embrace Aboriginal people, taxpaying citizens.

That's the short version of the Reform Party pre-election paper on Aboriginal issues. Reform MP Garry (Yorkton-Melville) and others of the planks in this party's platform will even anger many people, but the associated criticism for Indian Affairs people on reserves visited are showing support for the plan.

"There's tremendous grassroots support. I'll just give you an example: When our proposal toward and giving the Aboriginal the same rights that everyone else in society enjoys, a woman came to

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The Honorable Ronald A. Irwin, P.C., M.P.

Minister of Indian Affairs and Northern Development

CANADA

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Reform government would eliminate Native rights

By Paul Barnsley
Windspeaker Staff Writer

YORKTON, Sask.

If they can persuade the voters to give them the power, a newly elected Reform Party government under Prime Minister Preston Manning will act quickly to settle land claims, fix up First Nations' economies, abolish the Indian Act and embrace Aboriginal people as full-fledged, taxpaying Canadians.

That's the short version of a Reform Party pre-election position paper on Aboriginal Affairs. Reform MP Garry Breitkreuz (Yorkton-Melville) admits some of the planks in this part of his party's platform will alarm and even anger many Aboriginal people, but the associate Reform critic for Indian Affairs said the people on reserves that he has visited are showing great support for the plan.

"There's tremendous grassroots support. I'll just give you an example: When we released our proposal towards equality and giving the Aboriginal people the same rights that everybody else in society enjoys, an Aboriginal woman came to me and said

'I really appreciate what you're saying about private property. Can I take around a petition on that?' I said 'Sure, you're very welcome to present petitions on behalf of the people of Canada any time you want.' But it wasn't very long before the higher echelons shut her down and she couldn't do it anymore."

Breitkreuz tells that story in an attempt to prove one of his personal theories that seems to be reflected in the Reform approach to Indian Affairs: The best interests of Aboriginal people and Aboriginal leaders aren't necessarily the same.

When Liberal Indian Affairs Minister Ron Irwin first released the details of his proposed changes to the Indian Act last year, private ownership of reserve land was offered as an option to spur economic development. Assembly of First Nations National Chief Ovide Mercredi, and many others, objected strongly to this idea. It was missing from the final version of the optional changes to the Indian Act when the bill was presented to Parliament for first reading just before Christmas. Mercredi argued that the adoption of fee simple land owner-

ship would allow the already skimpy First Nations land base to be eroded even further, creating the equivalent of the 'checkerboard reservations' seen in some parts of the United States which resulted when Aboriginal land was used as collateral and then seized by non-Native creditors.

Although banks are now attempting to find ways to serve a growing number of Aboriginal clients, access to credit for reserve-based businesses has been limited by common land ownership and, especially, by Section 89 of the Indian Act which prohibits seizure of land and assets on reserve. Aboriginal business owners, in many cases, are in favor of private land ownership. That puts them at odds with the leaders who say they must protect the land base.

As with so many other issues, this leaves First Nation communities divided. The Reform Party's answer, stated quite clearly in their position paper, to this and all divisive issues for people living under the Indian Act, is this: Become Canadians. Give up your Native rights, your tax-exempt status and any hope for sovereignty.

In their own words...

Excerpts from the Reform Party paper on Aboriginal Affairs.

- The ultimate goal in Aboriginal matters is that all Aboriginal people be full and equal participants in Canadian citizenship, indistinguishable in law and treatment from other Canadians.

- The Reform Party supports the premise that any relationship between the Aboriginal peoples of Canada and a Reform government begin with a Constitutional convention of Aboriginal representatives from across Canada to discuss the application of Reform policy. Furthermore, the development of Native self government must be democratic, responsible and subject to Canadian law, including the Charter of Rights and Freedoms.

- As the economic climate within Indian-governed communities improves, Indian self governments will be able to begin funding their own social programs, and their taxation exemption under Section 87 of the Indian Act will be accordingly eliminated. These programs will become operational with tax money from the members of their own communities.

- Reform is quite adamant that there must be one law upheld and applied equally for all Canadians. We cannot abuse that principle or appear to have a double standard for Aboriginal law-breakers. The Criminal Code should apply equally to all Canadian citizens, and should not be altered for any one race or culture.

- With respect to outstanding land claims and Aboriginal rights to them, the Reform Party is supportive of their expeditious settlement by a process that does not aspire to the false pretenses of Native sovereignty.

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Intern returns to Aboriginal radio in Alberta

By Shannon Avison
Windspeaker Contributor

EDMONTON

After almost 20 years, radio journalist Dave Spence has returned to the Aboriginal communications society that gave him his start in 1979.

Spence, a Cree from Beardy's and Okemasis band in northern Saskatchewan, was one of the students that enrolled in the first Native Communications Training program, developed by the Alberta Native Communications Society (which was replaced by AMMSA, the Aboriginal Multi-Media Society of Alberta in 1983).

The 10-month journalism training program was delivered at Grant MacEwan College in Alberta in 1979. It led to a work placement for Spence with the Department of Northern Saskatchewan doing 15-minute radio programs.

From this beginning, Spence moved into a position with the Federation of Saskatchewan Indians communications branch, producing a half-hour radio program for broadcast weekly on five private radio stations across the province.

In 1982, when the provincial government cut funding to the FSI's communications branch, Spence returned to Edmonton and worked at Poundmakers Lodge, a treatment center for Aboriginal people.

The skills he had acquired as a radio announcer, especially his interviewing skills, helped in his work in screening people who wanted to come into

the lodge. It was in this period that Spence also started to dance in the traditional men's style at powwows, and over the years he and his son Stacey have traveled extensively on the North American powwow circuit. He also attended religious ceremonies, including sun dances, during this period.

In 1993, he applied to the Saskatchewan Indian Federated College and that fall enrolled in the Indian Communication Arts (INCA) program that is offered on the Regina campus.

The INCA program is a two-year program of study that includes 60-credit-hours of arts and science classes, the INCA Summer Institute in Journalism, and a four-month internship.

Dave excelled in all areas of the INCA program. His enthusiasm for his studies, and his experience in Aboriginal media made him a role model for other INCA students; and his traditional orientation and knowledge of Cree gave him a strong connection with the wider Indian community.

Spence said his university experience gave him "more than I ever figured." Classes specifically designed for the INCA program include "The History of Aboriginal Media in Canada" and "Management, Marketing and Advertising for Aboriginal Media." These classes, said Spence, taught him how to write at a university level and prepare business plans. He also took classes in Indian religious systems from the now deceased

Dr. Oliver Brass, which focused on subjects in which Spence was very interested: "how our ancestors did ceremonies, what they meant, and how they have evolved into modern times."

Spence completed the INCA Summer Institute in Journalism in 1995. The Summer Institute is a four-week long course in which students complete workshops and assignments in the area of print or broadcast journalism.

Spence selected the broadcast area and worked with instructors from the School of Journalism and Communication, University of Regina, as well as Aboriginal trainers from CBC and private radio and television.

Spence's return to Alberta to work for CFWE - The Native Perspective (which is operated by AMMSA) as an intern was co-ordinated by AMMSA and the INCA program, and partly funded by Spence's band. He said that although he had experience before enrolling in the Indian Communication Arts program, "I couldn't just go in and apply [at a media organization] without that piece of paper."

"Radio people thought that I wouldn't be able to handle live radio," he said, "and the INCA internship was the only way I could get in." CFWE's General Manager Bert Crowfoot said that work experience programs, like the INCA internship, are an important source of potential staff.

"It allows us to bring people in and train them," he said.

"We're proud of our high standards and we find that with the training that we provide, people develop to meet our standards."

Spence started his internship in January 1997 doing weather and short news reports and community events from the communities.

"He was a bit shaky at first," said Crowfoot. "But the more he's been on the air, the more comfortable, confident and relaxed he's become."

"I'm very happy with what I'm hearing and we've had good comments from the community," said Crowfoot. "People enjoy him and they like his sense of humor."

As Spence became more comfortable, he was able to take on more responsibilities and was soon on the air live from the CFWE studio in Edmonton for three hours a day from Monday to Thursday and for four hours on Friday. His broadcasts were heard by 170,000 Native listeners throughout Alberta. His broadcasts included news, weather and community events, and introductions and introductions, done almost entirely in Cree, for music.

Spence learned Cree as his first language and did not know any English when he was taken to residential school at Duck Lake, Saskatchewan. Although he says he has lost some Cree over the years, being able to consult with fluent speakers from Alberta has helped him develop his talent and interest in language.

He reports that he has had

a very good reaction from people in northern Alberta who appreciate his fluency.

"When I am translating, I don't have to write it out," he said. "I just use my voice and it flows out."

Still he appreciates the support he gets from some of his older listeners. He has a number of Elders in Edmonton with whom he consults. They call in to help him with Cree place names that are used in weather and news reports.

"I want to do a radio program that makes people feel good, with good songs from their people," said Spence. Besides country and western music, his play list includes songs by contemporary artists who sing about Indian culture, like Buddy Red Bow and Winston Wuttunee, powwow and round dance songs, and Blackfoot and Cree gospel music.

"These songs say things that are meaningful to Indian people," said Spence. Although his internship will be completed at the end of April, Spence is very eager to continue his work as a radio announcer.

"In the morning when I get up and go to work," he said, "I think about what I am going to do that day and I look forward to it. Since I started my career in communications, I am always on time."

"Communications work is very exciting," he said. "You have to be aware of all the news, and you get to meet so many people and do things you couldn't do in any other career."

Video F

By Wendy MacIntyre
Transitions Magazine

TO

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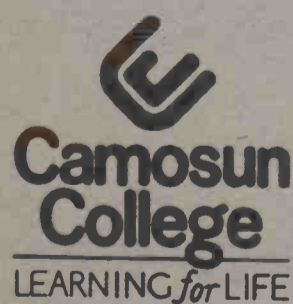
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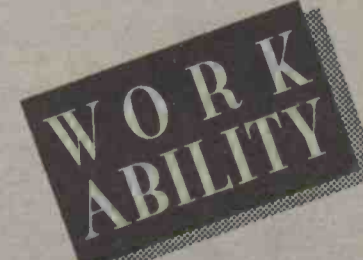
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Video For First Nations schools

By Wendy MacIntyre
Transitions Magazine

TORONTO

On an overpass high above Toronto's roaring expressway, popular Aboriginal screen, television and stage actor Billy Merasty is explaining what the Internet is.

"Think of it as a big superhighway," he says, "with lots of cars connecting to it. Well, that's the Internet."

This real-life illustration of the "information highway" is just one of the many striking images in the award-winning video, "A Thing Called the Net." The First Nations Confederacy of Cultural Education Centres (FNCCEC) conceived the idea for the video, which was then made with the help of funding from the Department of Indian Affairs and Northern Development.

Larry Carey of Carey Productions filmed and directed the video, whose aim is to help young First Nations students access the Internet's boundless educational resources. Copies went to all on-reserve schools in First Nations communities across the country.

On Nov. 30, 1996, "A Thing Called the Net" was selected as best Corporate Video (in-

formational/educational) in the Ottawa/Hull Film Association's Reel Awards. Competition was stiff, with over 400 entries for all categories. But anyone who has seen "A Thing Called the Net" will appreciate why it came out on top.

For one thing, there's the buoyant enthusiasm of the video's host. Merasty makes an ideal guide for kids-and adults-who want to know what the "Net" is and what it can do for them. Without talking down to his audience, he conveys the exciting possibilities of the Internet, in terms that are easy to understand.

"Think of it as computerized travel," he says. "You can go anywhere you want — Europe, Asia. You can go places with it. Find out stuff. Get ahead."

Above all, the video never loses sight of the "fun" aspect of learning through the Internet. Merasty encourages students to use the Net not just for help with homework and school research projects, but also as a tool to pursue their own personal interest — music, sports, dinosaurs, crafts, astronomy. . . the possibilities simply go on and on.

The video also makes clear just how easy it is to navigate around the Internet.

Glenn Morrison, executive director of FNCCEC's National Office, gives Merasty a taste of the in-depth information about First Nations that is available on the Net. Just one example is "Seven Generations," a history of Canada from the Mohawk perspective, that was developed by the Kahnawake Survival School.

Morrison also taps into an exquisitely illustrated electronic "book," with 100 photographs, on the Nisga'a Nation of Northern British Columbia. Through the Internet, Morrison emphasizes, Aboriginal students can access all kinds of wonderful material on Aboriginal cultures and art, even though their school might not be able to afford the actual text books.

All these First Nations resources are accessible through SchoolNet, an electronic network supported by Industry Canada. SchoolNet gives students, teachers and parents free and instant access to hundreds of educational data bases around the world.

"You can find a hundred times more through SchoolNet, in terms of information and resources for your research papers, than you could in your local library," Morrison says.

Early learning

By Kim Ziervogel
Windspeaker Contributor

EDMONTON

Tucked away in one of the classrooms of St. Bernadette Catholic Elementary School is a group of pre-school aged children.

The children, all of Aboriginal descent, are learning about colors, numbers and letters in English and Cree. Ironically, no Catholicism is taught to the children. Rather they are learning about Native spiritual beliefs: the smudge, a spring ceremony, the different nations and respect of Mother Earth.

Mother Earth and Me is the name of the pre-school program spear-headed by the Ben Calf Robe Society. The proposal for the Aboriginal Head Start program was approved by Health Canada last year.

In May 1996, Alice Boldue was selected to head up the program. As the program co-ordinator, it was up to Boldue and her teaching staff to interpret the proposal and put together a program that began last September.

Mother Earth and Me was designed for urban Native children who may not have

been exposed to their culture before, said Boldue.

"Before they had to integrate into, what I call, an Euro-Canadian school system," said Boldue, who came out of retirement to run the program.

Boldue feels the Mother Earth and Me Head Start program is important for Aboriginal children. They do not have access to cultural activities in the regular school system, said Boldue, adding this program gives them a sense of belonging to their nation.

The cultural component of the program is taught to the children by a class Kookum (grandmother in Cree). At the St. Bernadette site, Millie Chalifoux smudges daily with the children and leads them in prayer to the Creator.

Everyday Chalifoux, known as Kookum, teaches the young students about belief.

Recently, the children took part in a ceremony for a spring celebration. Each day they prayed with tobacco and then wrapped it in different colored cloth. The ceremony culminated with an all-day field trip to Rundle Park where the buddles were placed in the water as an offering to Kookum.

(see Cree taught, page 24.)

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Children in the Mother Earth and Me program learn traditional ways.

Cree taught to youngsters

(Continued from page 23.)
Boldue decided it would be better to celebrate different times of the year with cultural teachings, she said. Instead of celebrating Easter by teaching the children about the Easter bunny and egg hunts, Boldue thought it would be better to teach the children about spring and the new life it brings to Mother Earth.

The Cree language is also an important aspect of the head start program. At both programs sites, St. Bernadette on the north east side of Edmonton and St. Andrew on the north west side, have teachers fluent in Cree. Two days a week the children are taught Cree.

"The children only learn orally because obviously they are too young to read,"

said Boldue.

"Even if they learn 10 words, it is a lot at this age," she added.

The program accepts children from ages three to five years old. Boldue said a lot of three year olds have recently entered the program. She said this was exciting because those kids could potentially be in the program for two years.

Even with the three-year-old children, Boldue said she has not heard a parent tell the teacher a child does not want to go to school. Some parents have said their children's language has improved.

Parent involvement is important to the Head Start program. A parental involvement committee has been formed where 12 parents, six

from each site, meet once a month. They give their suggestions regarding what they would like to see happen within the program and how they can get more parents involved in the classroom.

"Parents are used to coming to school only to talk to the teacher," said Boldue, who would like to see even more parent involvement.

Mother Earth and Me has been in operation for eight months.

Boldue said they still have things they need to iron out but added she is happy with the progress the program is making.

It is important for Aboriginal children to be exposed to their culture instead of the Euro-Canadian environment that they are bombarded with every day, said Boldue.



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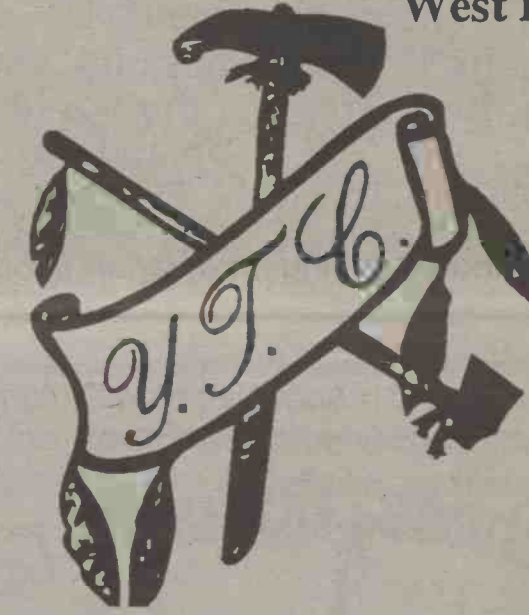
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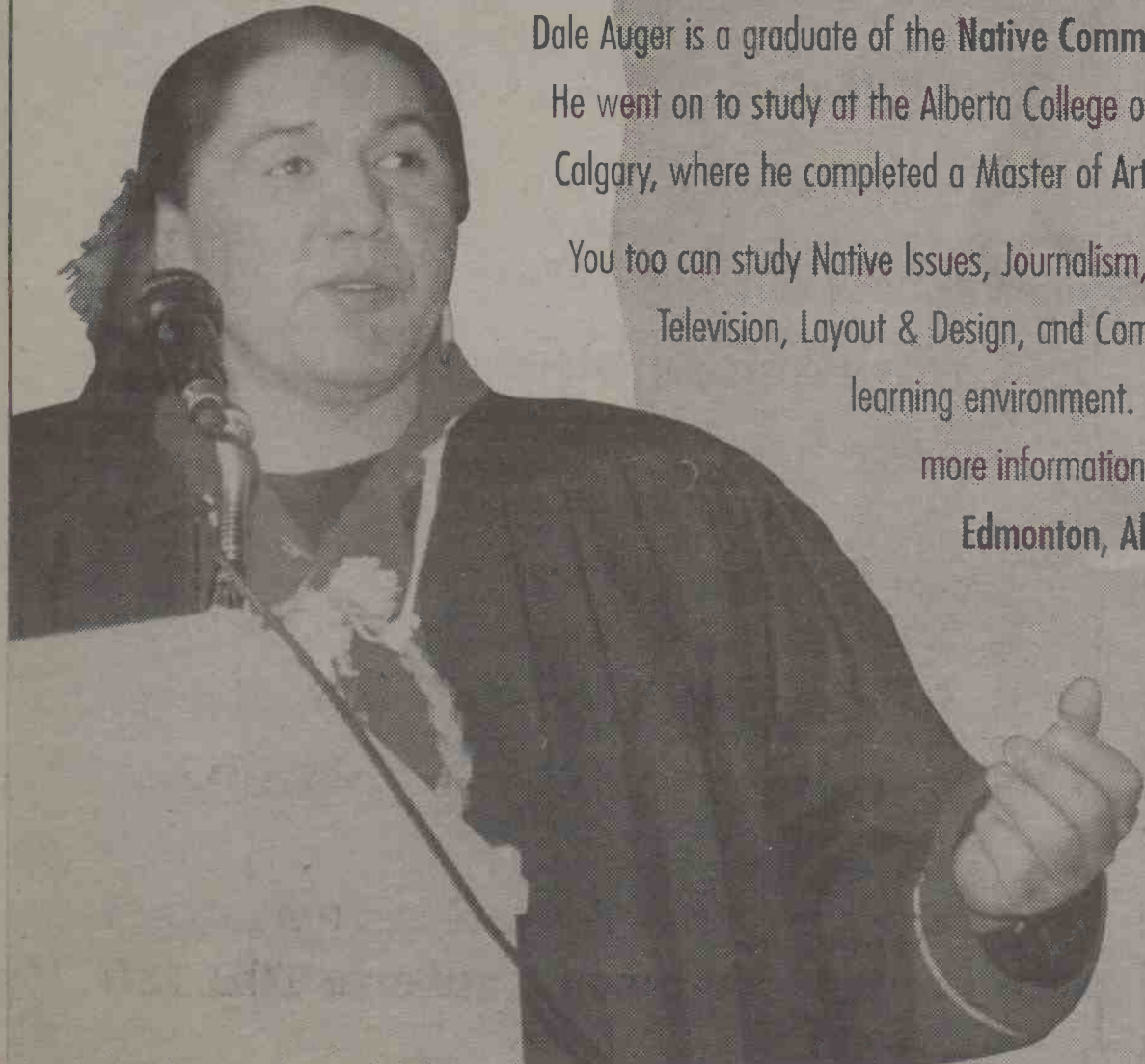
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Grant MacEwan Community College

Ontario

By David Stapleton
Windspeaker Contributor

SUBBU

The University of an affiliated college city's Laurentian U is launching Canada and law studies for Native people.

The program, the Legal Education Program commences and will prepare as students for possible careers and a specialty law as it pertains to communities.

The University of Saskatchewan in Saskatoon is the only other institution in the country offering a similar course. That unlike Laurentian, the University of Saskatchewan has 120 students in its pre-law Native program with half of those se

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Ontario school offers law studies program

By David Stapleton
Windspeaker Contributor

SUDBURY, Ont.

The University of Sudbury, an affiliated college of the city's Laurentian University is launching Canada's second law studies program for Native people.

The program, the Aboriginal Legal Education Certificate Program commences this fall and will prepare as many as 60 students for possible legal careers and a specialty in Native law as it pertains to their communities.

The University of Saskatchewan in Saskatoon is the only other institution in the country offering a similar course. That university, unlike Laurentian, has a faculty of law.

It has 120 students enrolled in its pre-law Native program with half of those seeking ad-

mission from Ontario.

Dr. Roger Jones of the University of Sudbury's Native Studies Department is a lawyer. He said the program was launched in response to needs of Native people throughout northeastern Ontario.

Many of those who would apply to the University of Saskatchewan cannot afford to leave Ontario due to commitments in their communities.

"I think this program is absolutely critical to Natives. There's a certain comfort level in the Aboriginal population when they see their children and their people working in the legal system," said Jones, a graduate of the University of Saskatchewan's program.

The chair of the Native Studies Department, Mary-Anne Corbiere, said the Faculty of Law at Queens' University in Kingston was consulted regarding the program, along with the University of Ottawa.

Queens' recommended legal reading and writing courses to strengthen students' skills.

Corbiere said the program is not just to produce potential law students, but to prepare them to serve their communities in the drive for self government.

Citing the drafting of by-laws and policy development as examples, Corbiere noted the aim is to develop policies and law true to the Native culture. Both the University of Ottawa and Toronto's Osgoode Law School are committed to development of Native law studies.

"The Indian Act is not always the best law for us," she said, noting that healing circles are closer to Native tradition as alternatives in justice and sentencing.

Studies for the law certificate will include such topics as legal writing and research as they pertain to Aboriginal law

and advocacy issues.

Canadian law, politics and their effects on Aboriginal people from both an individual and collective rights perspective will be explored.

There is a look at the Charter of Rights, Constitutional and international law, and an examination of how the justice system has dealt with Aboriginal people.

Problems regarding Native incarceration with its possible alternatives and reform proposals is studied, as well as the emergence of Native justices of the peace.

Social policy and family law regarding Native people will be another feature of the course. Legal issues over band membership, jurisdiction and marital status are considered, along with a review of the development and implementation of social policy among Natives.

Besides these topics, generic

introductory law courses will include studies of public and private law, and law and its relationship to justice.

Public law will range from Constitutional, administrative, and criminal code legalities to international treaties. Private law will focus on legal principles and the law's role as facilitator and regulator in property, personal and injury cases.

Lastly, law and its relationship to justice will be reviewed by looking at basic legal concepts including the nature of law, criminal-civil law, and legal reasoning.

Students seeking the certificate can study for it alone, or in conjunction with a Bachelor of Arts degree. The five course program earns 30 credits and is a form of pre-law. Students seeking admission to law school must still do the Law School Aptitude Test (LSAT) and qualify academically.

First Nations Training Programs

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

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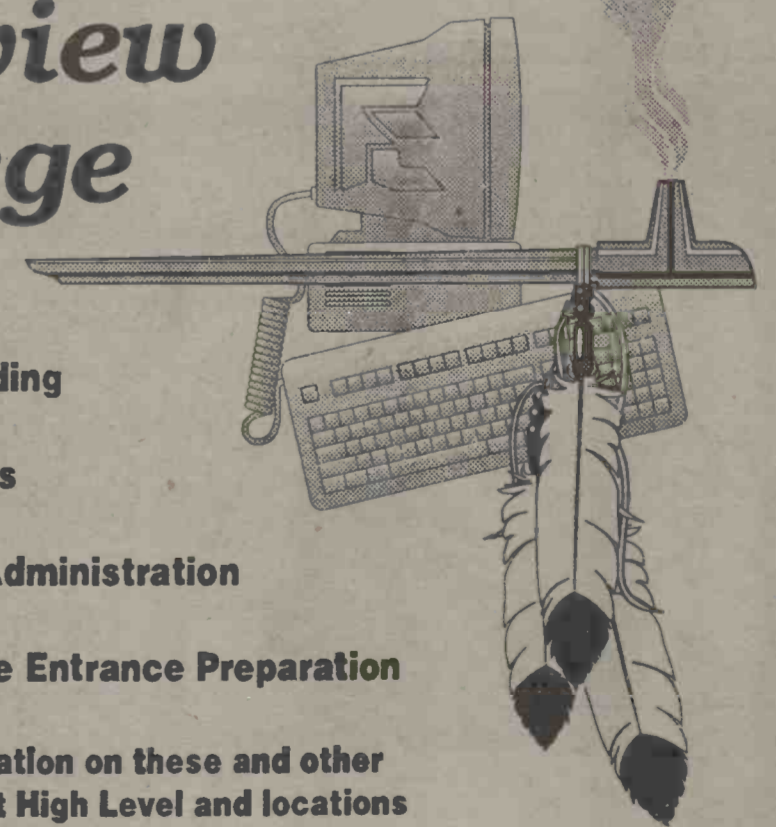
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Educator set out to preserve Cree language

By Kenneth Williams
Windspeaker Staff Writer

EDMONTON

Inspired by her mother, Anne Anderson set out to preserve and strengthen the Cree language. It was her Cree mother that commanded Anne to not only speak the language, but to write it down so that future generations would have a resource to learn it.

Sadly, Dr. Anderson died on April 21, at the age of 90. But

throughout her life, she laid the groundwork for Cree to be a written language, thus ensuring its survival.

This remarkable woman didn't start her education career until she was in her sixties, and worked until just two years ago. In her time, she wrote over 100 publications that covered the many aspects of the Cree culture, including Cree - English dictionaries, picture books, books on herbal medicine, Native legends, Métis culture and even cook books.

She had taught Cree and Métis culture at the University of Alberta, Grant McEwan Community College, Fort Saskatchewan Jail, Charles Camsell Hospital, Fairview College, YWCA and Edmonton's Boyle Street Co-op. She was influential in developing Cree curriculum and materials for teaching the language from kindergarten to the university level.

Dr. Anderson became the founder and president of Cree Productions Learning Centre in 1974. In 1984, she opened the

Native Heritage and Cultural Centre.

The University of Alberta awarded her an honorary doctorate of laws in 1978. She also received the Native Council of Canada Award, the Woman of the Year Award as well as the Order of Canada.

In 1985, the city of Edmonton dedicated a park to her, which is located in its west end.



Dr. Anne Anderson.

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University of Alberta

OFFICE OF NATIVE STUDENT SERVICES

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TRANSITION YEAR PROGRAM (TYP)

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

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- advocacy for Aboriginal students including admission advocacy
- social and cultural activities in cooperation with the Aboriginal Student Council
- community liaison activities and recruitment particularly through the Student Council
- coordination of tutorials and study skills
- providing information about the U of A including Aboriginal specific programs on campus
- scholarships and bursaries (a funding directory is available)

Office of Native Students Services, located at 2-400 Students' Union Building
For more information call: (403) 492-5677 or Fax: (403) 492-1674

Office of First Nations Programs

First Nations Programs at the University of Northern British Columbia, in keeping with its mandate to serve the Native student population, offers a transition year studies program to students who wish to attend UNBC. The intention is to create a program of study that is important and relevant to students from smaller rural and First Nations communities, and that will provide support from initial enrollment through graduation.

Northern Advancement Program (NAP)

This transition year program is a university fully credited program for rural and Aboriginal students. The program is aimed at providing these students with assistance in making the transition to university. It will allow students to take full advantage of the educational opportunities offered, and prepare them for subsequent employment. It is anticipated that the program will also ensure that a higher percentage of students will successfully complete their degrees as a result of their adjustment to, and enjoyment of, university life in a larger centre. Through this program, more students will successfully complete their degrees and the number of high school students attending university will rise.

Jump

By Allison Kydd
Windspeaker Contrib

Lois Edge of Native Services at the University of Alberta regrets that on the part of Aboriginal students for scholarships and grants. Says Edge, "the more I apply because I ma



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Jumping the hurdles on the scholarship run

By Allison Kydd
Windspeaker Contributor

TORONTO

Lois Edge of Native Student Services at the University of Alberta regrets that only a handful of Aboriginal students apply for scholarships and bursaries. Says Edge, "the norm is not to apply because I may not have

been successful enough."

Another difficulty for students attempting to access awards is that the "criteria for the awards is often too rigid." She offers the example of mature students, especially women, often single parents with children to support. A grade point average of 88 per cent is simply not a reasonable expectation.

She also says those funding

agencies who want to help Aboriginal students might consider how there are a disproportionate number of awards given to the sciences, while the majority of Native students tend towards arts, education and Native studies. The directory of *Aboriginal Students' Scholarships, Bursaries and Awards* put out by Native Student Services at the University of Alberta lists about 60

awards, but Edge says that the average student would probably only find one or two for which he or she could apply.

At the same time, certain companies and funding organizations have complained of too few applications. A lucrative award — up to \$10,000 for graduate students and \$5,000 for undergraduates — known as the "John Paul II" and offered under the auspices of the Alberta Heritage Scholarship Fund until 1994, was discontinued because there were too few applications.

Other funding organizations, such as CanCom, who with the Canadian Native Arts Foundation and Television Northern Canada (TVNC) offer the Ross Charles Award, have asked themselves whether a decreased number of applications might be an indication that the award needs to be changed.


For instance, the Ross Charles Award was initially created in 1987 as an achievement award directed at northern communities. Two years ago, it was transformed into a training award intended to offer "young northern Aboriginal professionals" experience in the broadcasting industry. Next year, the award intends further, so it can accommodate applications from all Aboriginal communities in Canada.

Similarly, the law school scholarship program offered by the federal Department of Justice to

non-status Aboriginals and Métis — an award for which there are no lack of applications — has changed its emphasis since it began in 1973. At first it funded a specific number of students. More recently, an amount of money has been allotted to the program every year, and the committee — with the best applications on the table — makes a decision whether to fund specific candidates for one, two or three years.

Another innovation by the justice department award program was the inclusion of funding for pre-law as well as law programs themselves. This summer program helps prepare students to compete for law school. The office of the scholarship program manager, Mireille Provost, says the program always receives more applicants than it is able to fund. The criteria used by the committee in making its choices attempt to be sensitive to a variety of circumstances.

Another impediment for Aboriginal students in Canada who are seeking financial assistance in the form of scholarships and bursaries appears to be that the information is sometimes hard to find. There is no one comprehensive catalogue of scholarships and bursaries to which they can refer. What there is instead is a collection of (see Applicants sought page 29.)



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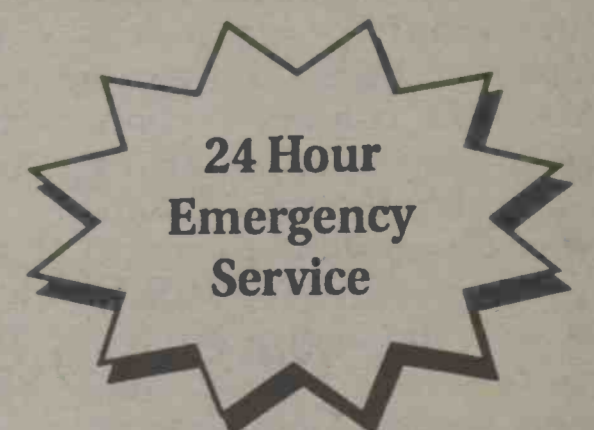
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Scholarships and bursaries: How to find them

By Allison Kydd
Windspeaker Contributor

EDMONTON

With winter session over and spring and summer sessions either underway or soon to be, this is a good time for students and prospective students to start planning for September.

Finances are always a consideration, but there are a number of scholarships and bursaries offered specifically to Aboriginal students. These awards come from both the public and the private sector; however, new awards are being developed and other awards updated, so it is sometimes difficult for both individuals and institutions to keep abreast of all the possibilities.

There are, however, some logical sources of information on scholarships and bursaries. Many post-secondary institutions offer awards themselves. For instance, Grant MacEwan College in Edmonton has formed partnerships with various other organizations in order to offer special incentives. One new award offered through the Grant MacEwan College Foundation is the Aboriginal Business Leadership Award.

As Lori Hanasyk of Grant MacEwan says, the award is "business-driven". It came about because 10 or fifteen organizations, some of them large corporations, identified the need and put together the funding. It will offer a minimum of four awards [\$1,500 each] annually, and the deadline for applications is June 15 for the following academic year.

This particular initiative is not only directed to a special area of study, one leading to a certificate, diploma or degree in business or commerce, but also targets three groups of applicants. First priority will be given to one or more self-employed Aboriginal students who are attending an Alberta post-secondary institution for the first time. The next priority is for one or more mature students attending such an institution for the first time. The third priority opens up the award to one or more Aboriginal students registered in such a program and also at a public post-secondary educational institution in Alberta.

Another place for a student to go for information on education awards is his or her regional office of Indian Affairs and Northern Development. In Edmonton, the person fielding general inquiries about educational programs is Delbert Dahl. Regina Holehouse, communications officer for the same office, would also recommend the Native Counselling Centre.

The University of Alberta offers both the Native Student Services office and the Aboriginal Student Council as resources. There is also an excellent handbook which lists awards, and application forms for many of these scholarships

are available at Native Student Services [Student Union Building.] Students in other parts of the country or at other institutions should make enquiries at equivalent student services organizations.

Aboriginal students should give special attention to the Northern Alberta Development Council bursaries, offered through the Alberta Heritage Scholarship Fund. Though the bursaries are not offered exclusively to Aboriginal students, the latter often have an advantage, having lived and worked in northern communities. Audrey DeWitt, of Peace River, development officer and contact person for the bursaries, suggests that information and applications are distributed to all Aboriginal communities, Métis settlements and Native cultural centres. Besides having experience living and working in the north, desirable candidates for the award have a clear idea of what they want to do, have contacted prospective employers and are near the conclusion of their university or college programs.

There are other community resources, such as public libraries, which are storehouses of material on awards. One such resource is *Winning Scholarships: a Students' Guide to Entrance Awards at Western Canadian Universities and Colleges* (1994). There are two other volumes, one for Ontario universities and colleges (1992) and one for universities and colleges in Atlantic Canada and Quebec (1992). All are published by the University of Toronto Press. The books themselves are not user-friendly — plan to sit down and work out the codes for the institutions which interest you. However, there are separate listings for scholarships for Native students, so time spent would probably be worthwhile.

Many university libraries and public libraries also have access to the Internet by way of the World Wide Web. This is a growing source of information on practically everything.

Besides the awards offered through government programs and educational institutions, there are a number of private sector scholarships, generally offered by certain industries to those students enrolled in (or planning to enroll in) related courses of study. Indian Affairs in Ottawa published a directory of private sector funding in 1994. Though there are a limited number of copies available, and some of the awards mentioned might no longer be available, it would still be worthwhile to check in at the regional office and ask to see it.

For most of these private sector awards, status Indians, non-status Indians, Inuit and Métis all qualify; however, some requirements are more specific. For instance, eligibility for the Native Scholarship Award of the Alberta Energy Company Ltd. not only (see Scholarships page 29.)

Aboriginal Awards Program

In keeping with our commitment to providing educational support to the aboriginal community, TransAlta will present four educational awards (two college and two university) in 1997 to aboriginal (status, non-status, Métis and Inuit) students who meet the necessary qualifications.

To be considered for a College Award of \$3,000 per year, a student must be enrolled in a two-year program at one of the following: Grande Prairie Regional College, Grant MacEwan Community College, Lakeland College, Lethbridge Community College, Medicine Hat College, Mount Royal College, Northern Alberta Institute of Technology, Olds College, Red Deer College or the Southern Alberta Institute of Technology.

To be considered for a University Award of \$3,000 per year, a student must be enrolled in a four-year undergraduate program at one of the following: Concordia University College, University of Alberta, University of Calgary or the University of Lethbridge.

To be eligible, you must meet the following criteria:

- You are of aboriginal ancestry.
- You have lived in Alberta for at least one year immediately prior to applying for the award.
- You need financial support to pursue your education.
- You possess promising academic qualifications (record of academic excellence).
- You can provide proof of enrollment to one of the ten colleges or four universities listed above.
- You maintain the required course load in your chosen program.

Applications must be completed and returned by June 15, 1997. Your transcripts, which include all diploma exams written in June, must be received by July 15, 1997. A letter of acceptance and proof of enrollment from the educational institution is also required to complete the application.

For further information and application forms, please contact:

Aboriginal Affairs
TransAlta
110-12 Avenue, SW, Box 1900
Calgary, Alberta, T2P 2M1
Phone (403) 267-4651

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For an application and brochure, write to:
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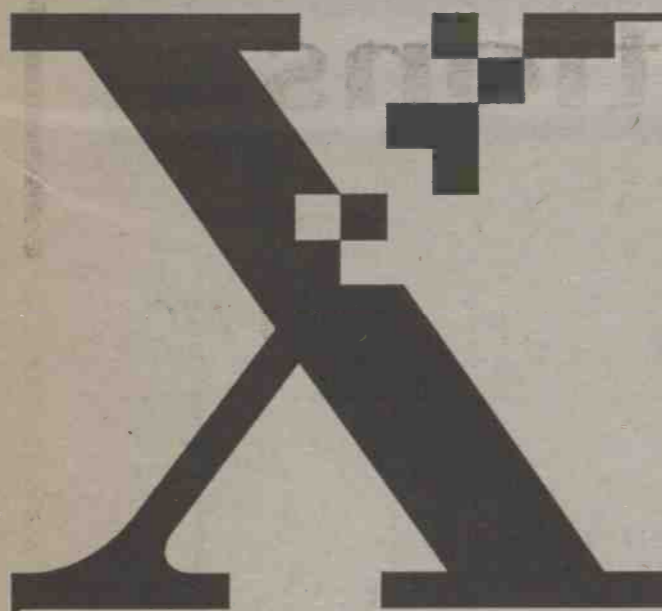
Canadian National is committed to developing beneficial business and employment relationships with First Nations communities across Canada. Our goal is to strengthen the involvement of Aboriginal Canadians at CN as customers, suppliers, contractors and employees. But to fully achieve this commitment requires a big investment in the education and training of Aboriginal youth.

That's why CN developed its Native Educational Awards Program. Every year since 1988, we've awarded five \$1,500 scholarships to help Aboriginal students pursue university studies leading to a career in transportation. This covers a wide range of potential occupations — from nurses to engineers, computer experts to market analysts.

For more information on CN and its scholarship programs, contact your band office, friendship centre or college of your choice. Or dial into our web site: <http://www.cn.ca>.



CANADIAN NATIONAL



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To be eligible, you must be:

- A Canadian resident
- A status or non-status Indian, Metis or Inuit
- A full-time student at an approved Canadian post-secondary institution
- Pursuing an academic program (such as computer/math sciences, business administration/commerce or engineering) which could lead to a career in the Information Technology industry.

Applications must be received by **June 15, 1997**. To receive an application and more information about the Xerox Aboriginal Scholarships Program, Fax (416) 733-6811, or write to us:

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Applicants sought

newspaper advertisements, various lists and handbooks, some of them out of date, put out by companies and institutions themselves, as well as by the Department of Indian Affairs and Northern Development.

Ellen Neumann of Native Student Services at the University of Alberta says that Native students regularly come to the office to use their handbook — which is scheduled for an update this summer — and can obtain many of the application forms right there as well. Those application forms which are not on hand can be obtained from the companies which offer the scholarships. Neumann says she hasn't seen any reluctance about applying for the awards.

Rob Ireland, corporate affairs manager for Xerox Canada, who also widely advertise their Aboriginal Scholarship Pro-

gram, which offers scholarships of \$3,000 per year to four students in academic programs which could lead to careers in the information technology, also says they have no shortage of candidates. This year they had 113 applications. Since the program started in 1994, they have given out 16 awards.

Bernie McKee, education manager with the Native Education Project of the Alberta Department of Education, takes note of the scholarships and other awards which come across her desk. However, since she immediately passes them on to the schools in her area (formerly northern Alberta, now southern Alberta), and candidates apply to the agencies and private companies personally, she doesn't get an overview of the response by either students or schools.

Scholarships and bursaries

(Continued from page 28.) depends on candidates being first accepted into a program related to the oil and gas industry at an accredited technical school, college or university, but also stipulates that candidates have "resided in the Northwest Territories, British Columbia, Alberta, Blackfoot Reservation or Fort Berthold Reservation for the last year." For those who do qualify, however, it appears to be an excellent opportunity, since each year five \$3,500 scholarships are presented.

Another private sector sponsor, the Royal Bank, has just awarded five scholarships of \$1,000 per year (maximum of four years at university or two year college program) in disciplines "relevant to the banking industry." This scholarship, called the "Royal Bank Native Student Awards Program" has been active since 1992 and has awarded scholarships to 25 students. Royal Bank representatives suggest that the scholarship "provides an opportunity for the Royal

Bank to strengthen its relationship with the Native community."

Xerox Canada's Aboriginal Scholarship Program is, predictably, for full-time students registered in approved Canadian institutions and pursuing academic programs "which could lead to careers in the information technology industry." This program is also generous. Four scholarships, each worth \$3,000 per year, will be awarded. The deadline for applications is June 15. Study programs mentioned are computer/math sciences, business administration/commerce or engineering.

Since there are new scholarships and bursaries being offered every year, by levels of government and by the private sector, as well as by educational institutions themselves, Aboriginal students should follow up on all leads. Furthermore, if band/community organizations do not have information and applications available, candidates should request that they be made available.



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SPORTS

Teams gearing up for the Indigenous Games

By Sam Laskaris
Windspeaker Contributor

TORONTO

Some of the easterly entrants have adopted varying game plans as they gear up for this August's North American Indigenous Games in Victoria.

While Team Ontario has considerably bulked up in terms of the number of participants, the squad representing the state of New York has undergone a significant downsizing. As for the only entry from Quebec, from the Mohawk community of Kahnawake, its participation numbers are up slightly.

Ontario will be sending about 800 athletes to the games. That's a huge increase from the 500 athletes the province sent to the last games in Blaine, Minnesota in 1995.

Though the 1995 games were deemed a learning experience for Team Ontario members, they actually fared pretty well, winning an equal amount (50) of gold, silver and bronze medals.

"I guess you could say Team Ontario went to

[Blaine to] see and learn," said club manager Kelly Bull. "I think they've been to the hill now and have seen what's on the other side."

Bull believes the Ontario squad is now ready to be a dominant force at the games, which were first held in Edmonton in 1990 and then in Prince Albert, Sask. in 1993.

This marks the first time Ontario has participated fully in all the activities offered.

"The coaches and managers were also on a learning curve," Bull added. "But we've sampled the talent and looked at how good everybody was. We've taken that experience and have been working on our mechanisms. Now we have a very young, strong team."

About 80 per cent of the Team Ontario members are between 13 and 20 years old.

Regardless of the number of athletes the province sends, Bull admits it is impossible to get all of Ontario's top Native athletes to take part in the games.

"Ontario is the largest province and Indian athletes were strewn all over the (see Games set for August page 31.)

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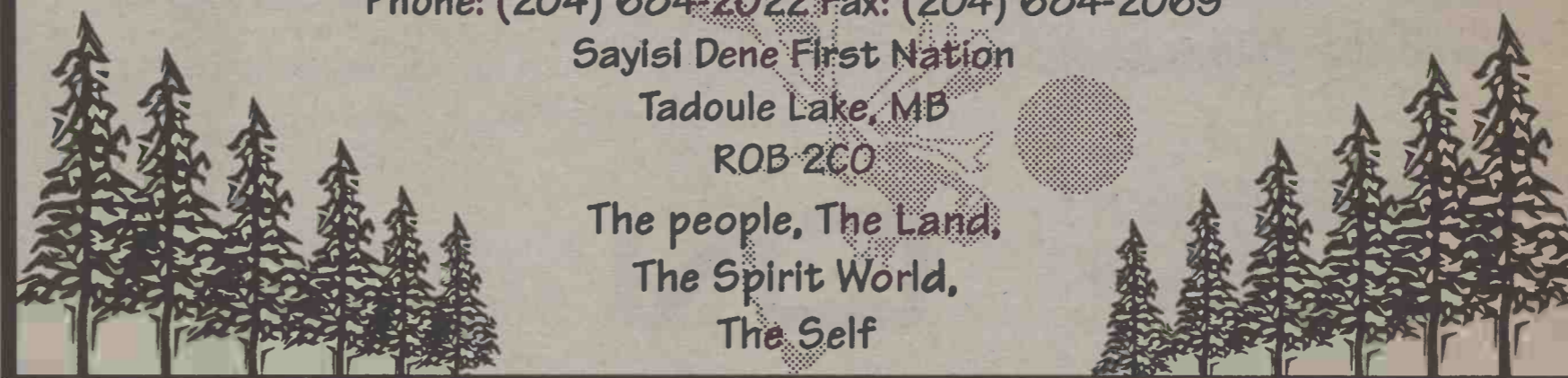
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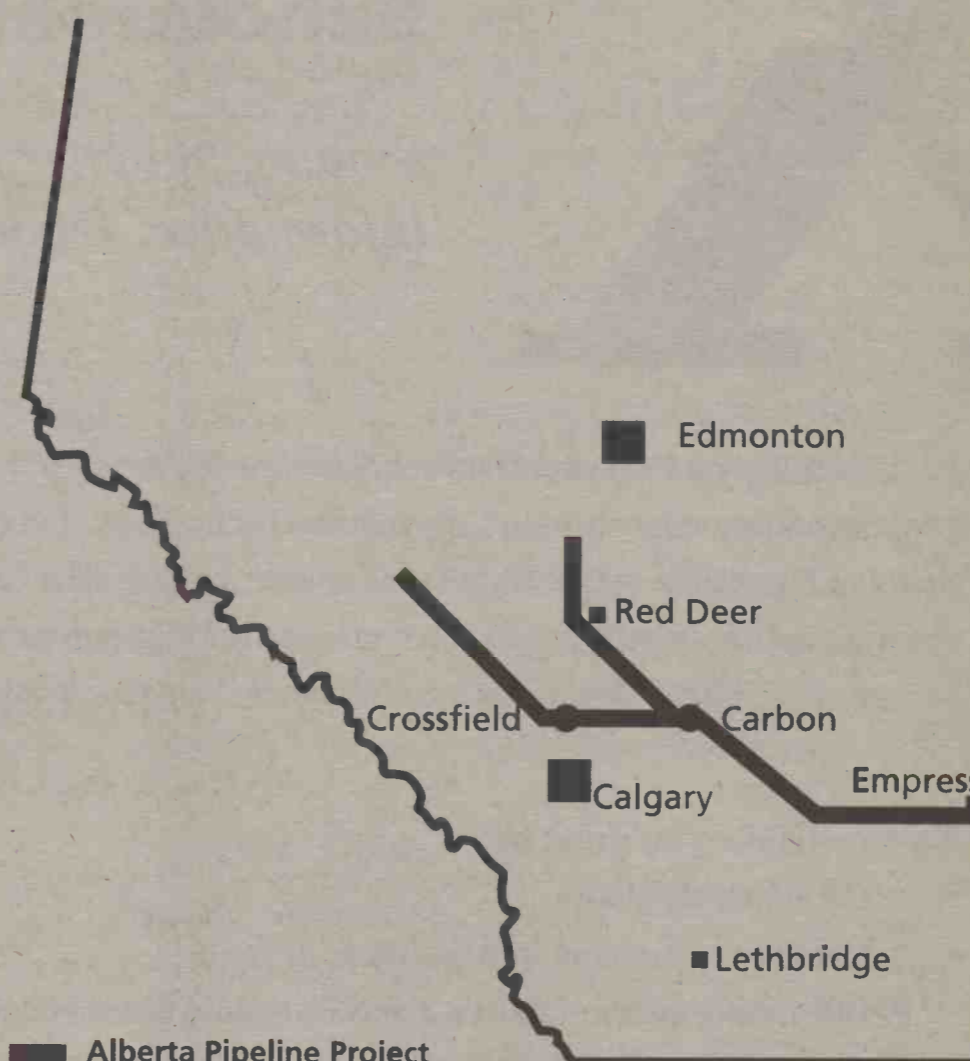
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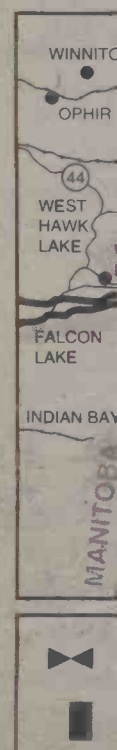
TOWN	DATE	LOCATION	TIME
Burstall, Sask.	April 22, 1997	Burstall Community Hall	3:00 pm to 8:00 pm
Jenner, Alta.	April 23, 1997	Jenner Hall	3:00 pm to 8:00 pm
Hussar, Alta.	April 24, 1997	Hussar Community Hall	3:00 pm to 8:00 pm
Sylvan Lake, Alta.	April 29, 1997	Sylvan Lake Community Centre	3:00 pm to 8:00 pm
Torrington, Alta.	April 30, 1997	Torrington Community Centre	3:00 pm to 8:00 pm
Carbon, Alta.	May 2, 1997	Carbon Community Hall	3:00 pm to 8:00 pm
Caroline, Alta.	May 5, 1997	Elk's Lodge	2:00 pm to 7:00 pm
Rocky Mtn. House, Alta.	May 6, 1997	Lion's Hall	3:00 pm to 8:00 pm
Sundre, Alta.	May 7, 1997	Elk's Hall	3:00 pm to 8:00 pm
Cremona, Alta.	May 8, 1997	Cremona Community Hall	3:00 pm to 8:00 pm

For further information, call the Alberta Pipeline Project office toll free at 1-888-Pipeline (747-3563)

Game



Alwynn Morris will



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Games set for August in British Columbia



Alwyn Morris will lead the Kahnawake squad to Victoria.

(Continued from page 30.) place," he said, adding some live in Native communities, others live in urban centres while others have moved out of the province. "Corralling them and asking them to be part of Team Ontario has been a struggle."

Meanwhile, officials with the New York entry have been faced with a different struggle. The state has sent 350 participants, all via bus, to the 1995 games. But the team can only afford to send 175 athletes to Victoria.

The operating budget for the New York squad is \$120,000 (U.S.), an increase of \$40,000 from the last Games. So why the cutbacks in the number of participants? Well, a large chunk of

the team's expenses is the cost of the airfares required to get everybody to British Columbia. A multi-day bus ride was out of the question.

"We hope to do more with less numbers," said Tim Thompson, the chef de mission of the New York squad.

Thompson believes his state is fielding strong clubs in the following sports: lacrosse, soccer, volleyball and golf.

As for the Kahnawake entry, its chef de mission is a familiar Native face, Alwyn Morris. The kayaker had teamed up with Hugh Fisher in the 1984 Los Angeles Olympics.

Kahnawake, situated on the south shore of Montreal, will send its largest contingent, 145 athletes, to this year's North American

Games.

"Traditionally we do quite well in canoeing, boxing, swimming and wrestling," Morris said.

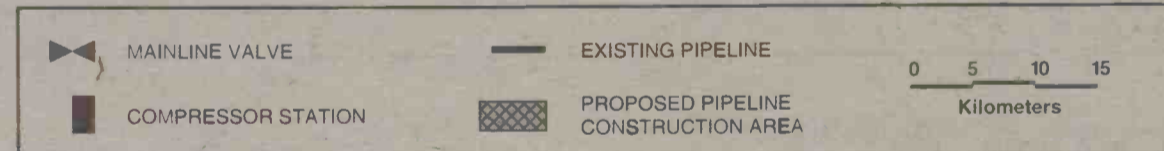
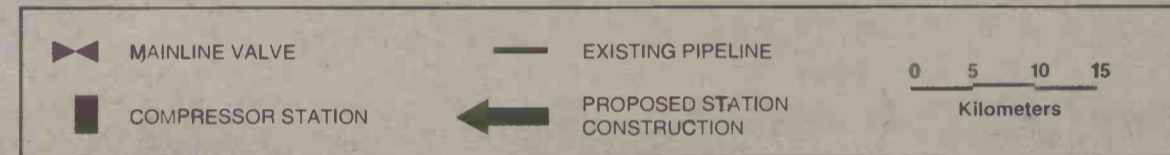
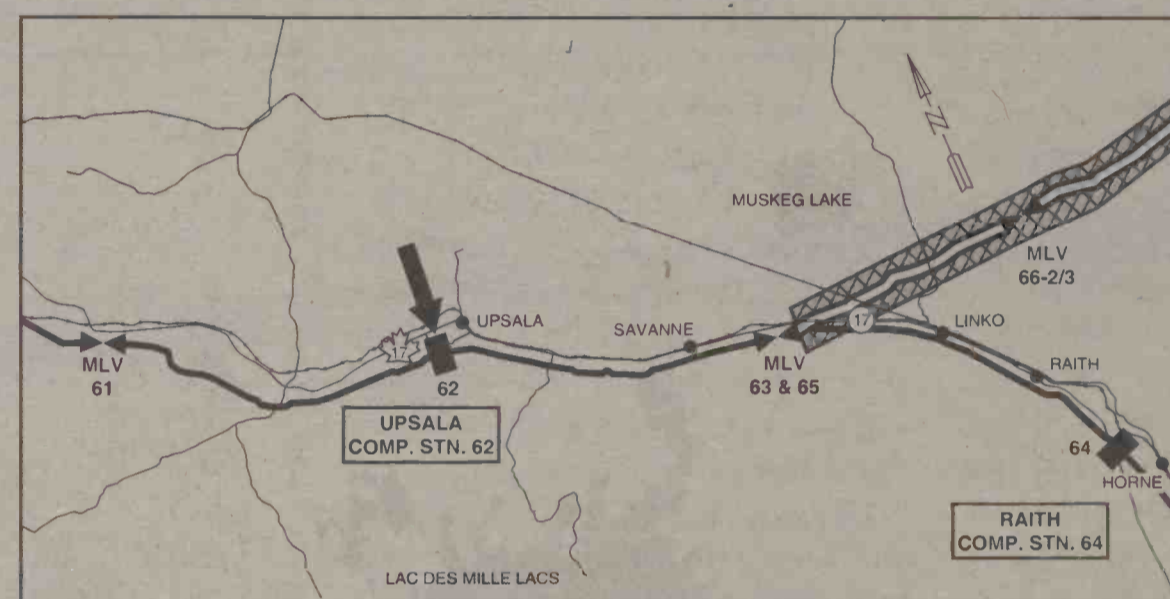
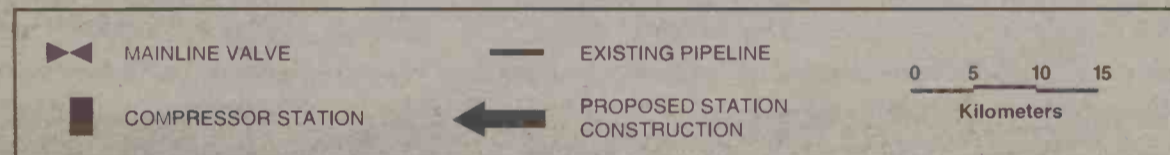
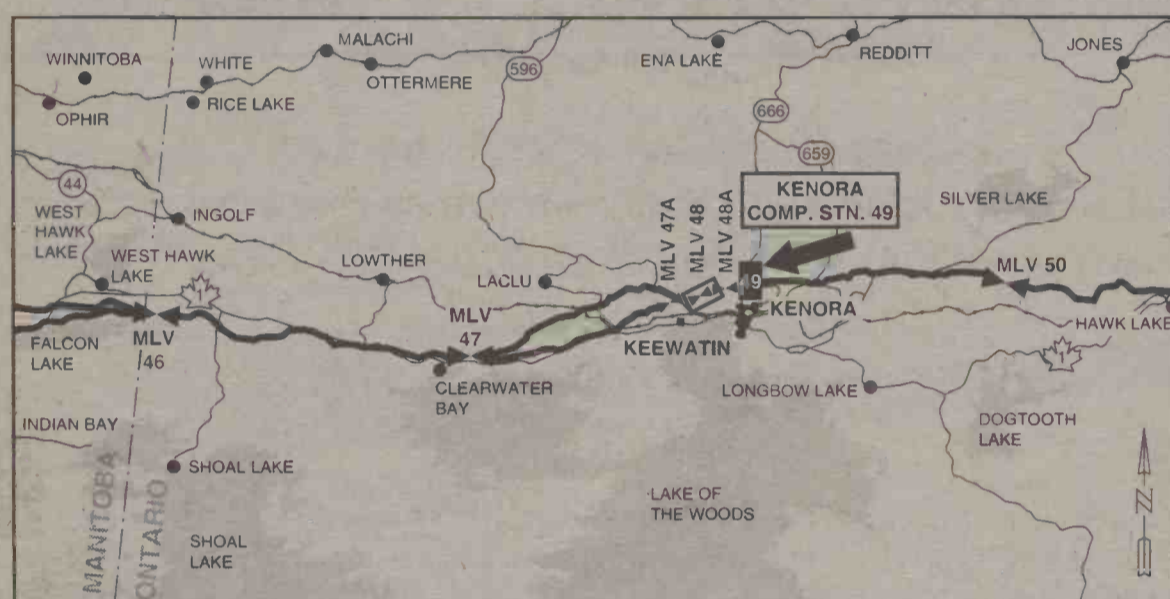
The team leader is also excited about the prospects of the eight Kahnawake athletes who will compete in tae kwon do.

"We feel we have some pretty good athletes there," he said.

"Some of them have toured in Asia and in Europe and have done quite well."

Morris added it's been difficult to get a reading on teams such as men's baseball and women's basketball and volleyball contests against any other clubs.

"It's been a little difficult to gauge their caliber," he said.



TransCanada PipeLines Limited Public Notice of Facilities Application Kenora, Upsala, Thunder Bay Shortcut

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TransCanada will be applying to the National Energy Board (NEB) to obtain approval for some or all of the facilities noted in the above map. As part of our application to the NEB, we will be conducting comprehensive environmental and socio-economic assessments for the proposed construction. To ensure community concerns are identified and addressed by both TransCanada and the NEB, we are seeking comments from members of the public on the potential environmental and socio-economic impacts of the proposed construction.

The NEB Information Bulletins 1,2,3, and 4, which describe the pipeline route approval process and how landowners and members of the public can participate in this process and TransCanada's Environmental Management Handbook (1995) have been distributed to the clerks of the municipalities in which the proposed construction is located. We will also be forwarding a copy of the environmental and socio-economic assessment report for the facilities under consideration in your area to local municipal offices when it is completed. If you are interested in reviewing any of this information, please contact the municipal clerk in the area where the construction is being proposed.

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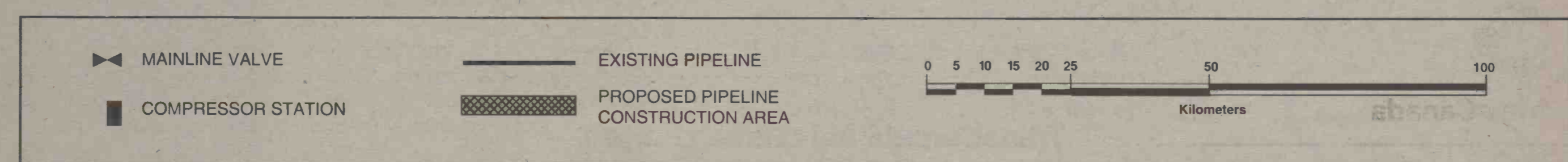
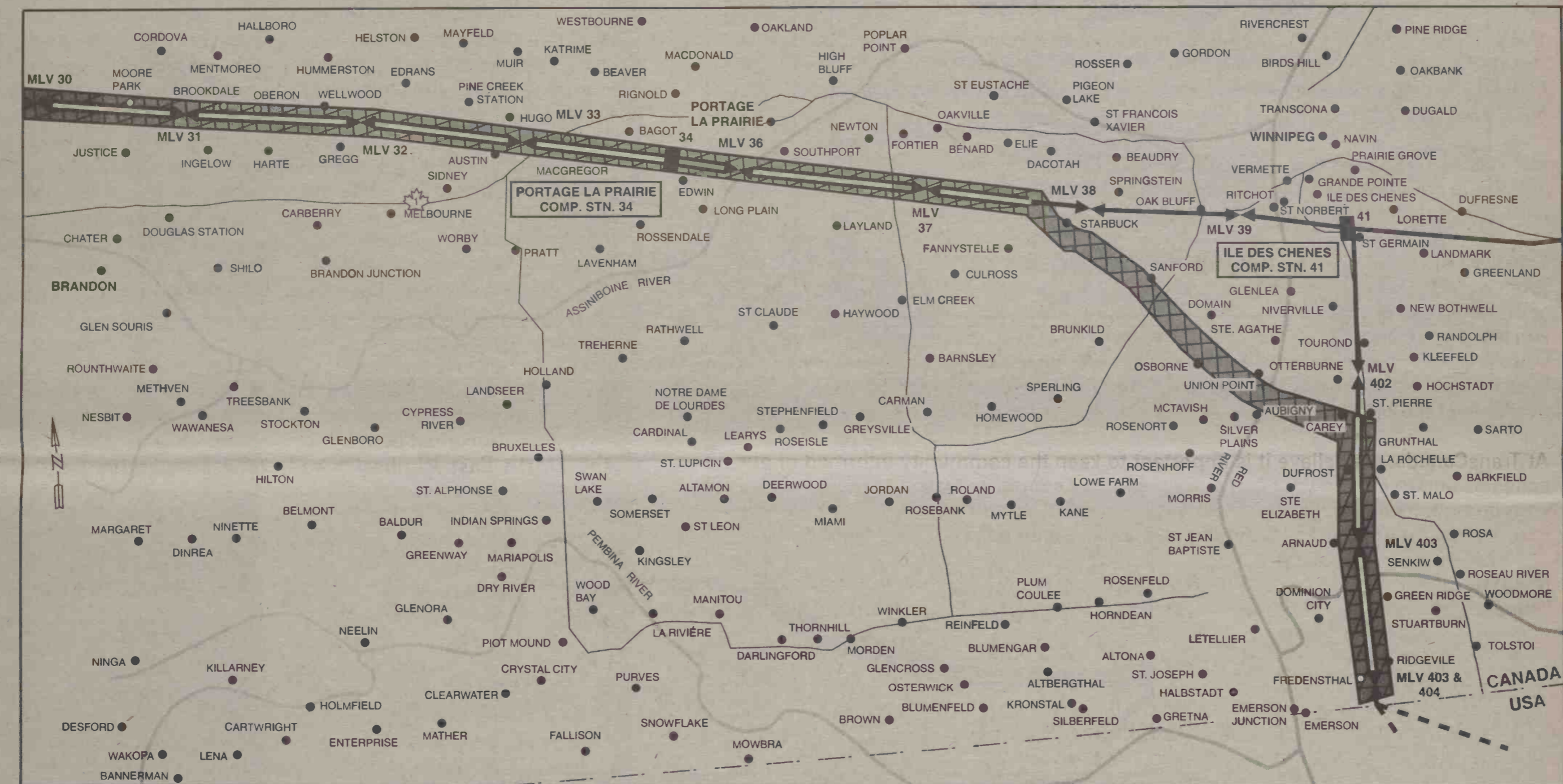
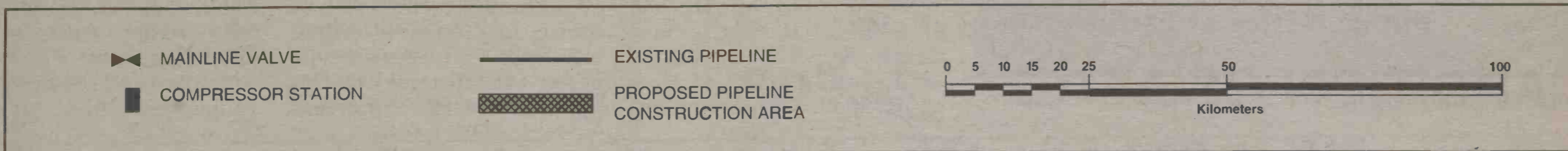
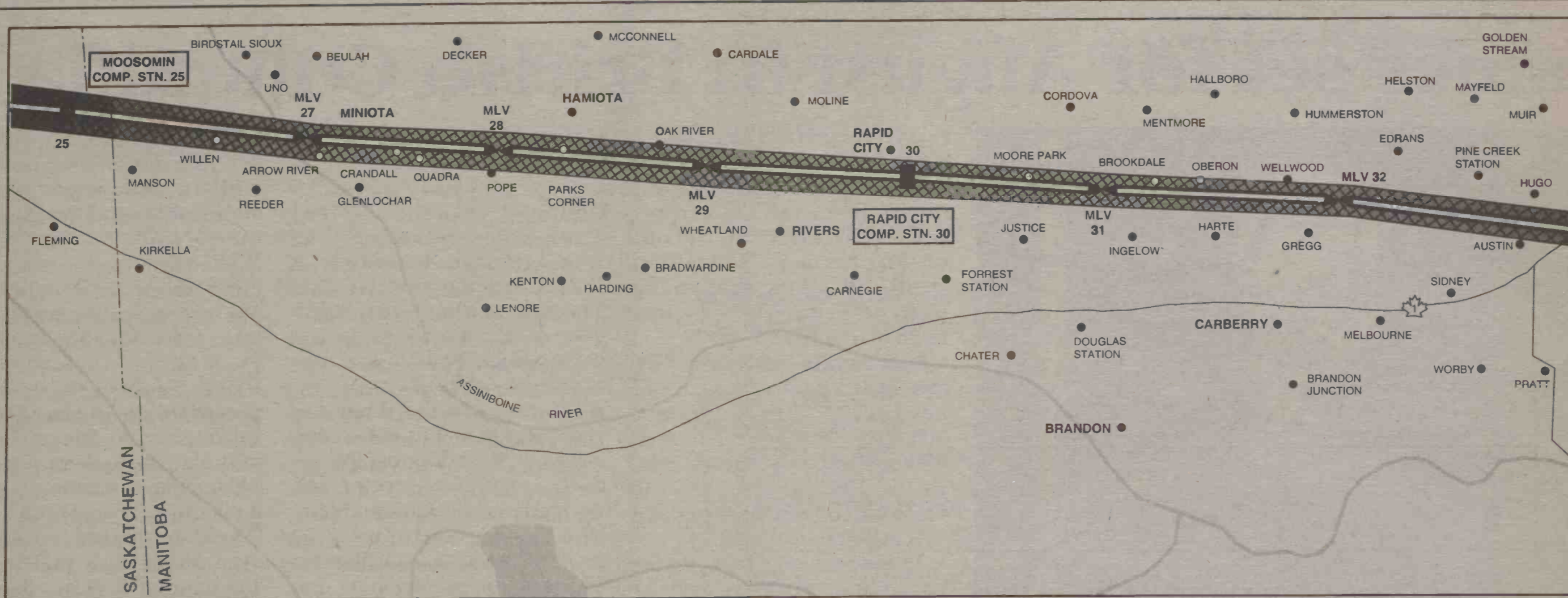
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Lisa Scott
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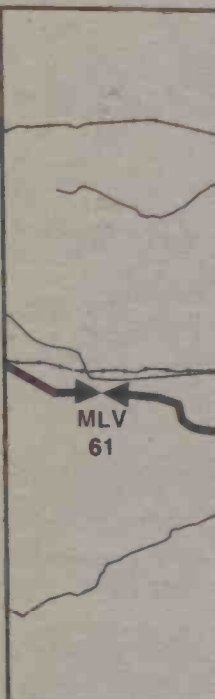
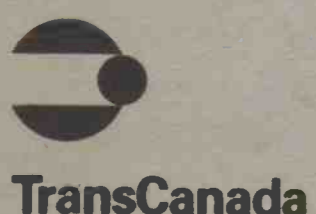
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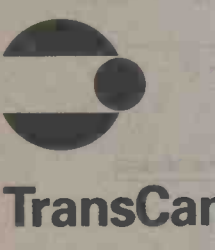
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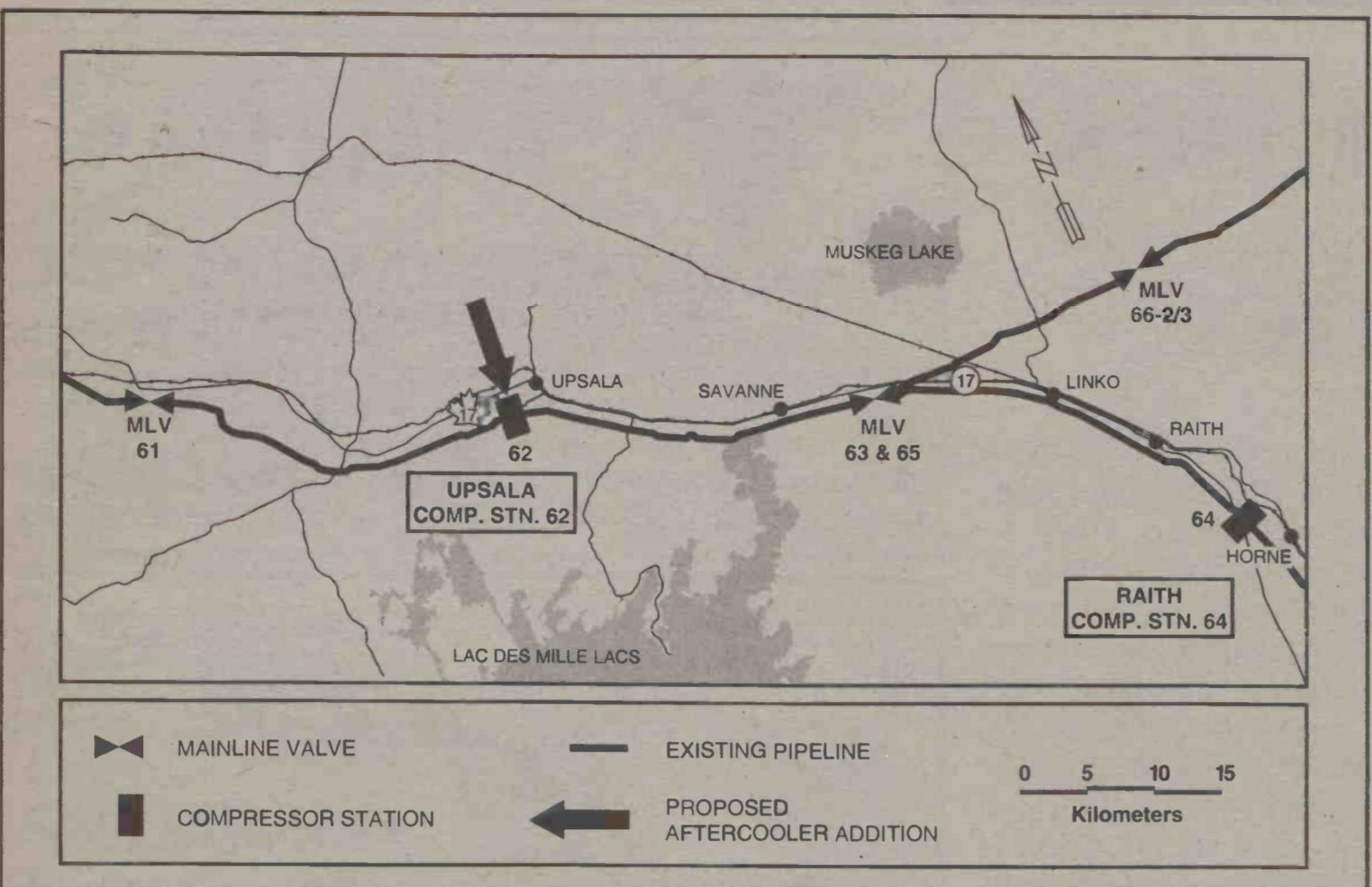
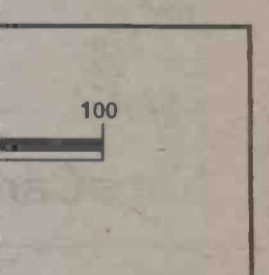
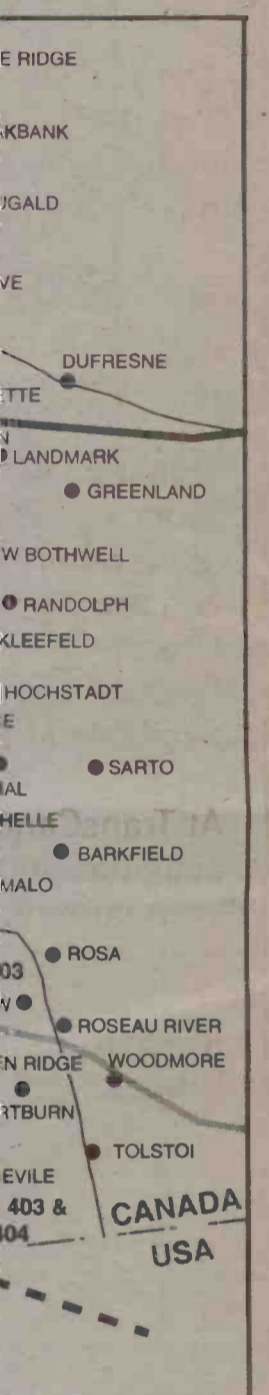
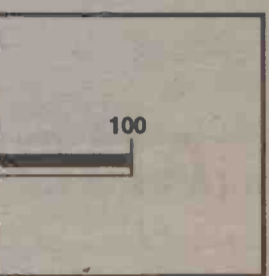
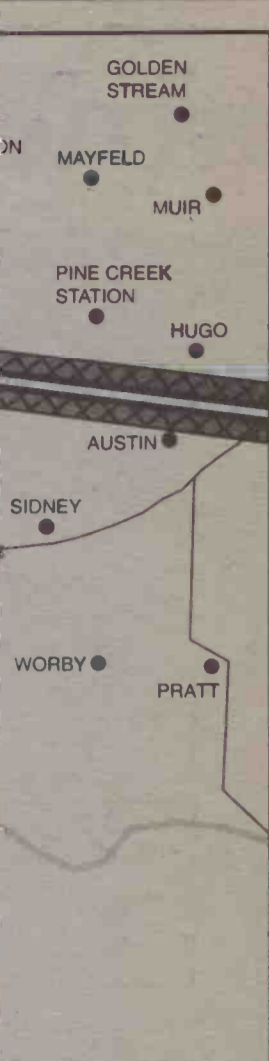
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TransCanada PipeLines is currently considering constructing aftercoolers at our Upsala Compressor Station #62 in 1998. The aftercoolers will be used to cool the natural gas being discharged from the compressor prior to entry into our mainline system.

The aftercoolers would be built on existing TransCanada property and located within the compressor station yard. Construction of the aftercoolers will take approximately four months to complete.

TransCanada PipeLines will be filing an application to the National Energy Board to proceed with this project. As part of this application, we are conducting comprehensive environmental and socio-economic assessments for the proposed construction. Once completed, these reports will be available for review at the Upsala Local Road Board office. NEB Bulletins 1,2,3 and 4 which describe how landowners and members of the public can participate in this process are also available at the office.

At TransCanada, we believe it is important to keep the community informed of our activities and to ensure your concerns are identified and addressed, we welcome your comments and questions. Your feedback will help us to respond effectively to your needs during both the planning and construction phases of the expansion.

If you have any questions or comments regarding the proposed facilities, approval process, right-of-way policies or environmental and socio-economic issues, please contact:

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Public Affairs
TransCanada PipeLines
111 - 5th Avenue SW
Box 1000, Station M
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TransCanada

Partnerships the goal

By Lori Villebrun
Windspeaker Contributor

CALGARY

An estimated two hundred delegates from around the world gathered in Calgary last week for the Congress on Building Business Partnerships organized by First Nations Conferences.

The focus of the three day event was to emphasize equitable working relationships between the private sector and Aboriginal communities. Many of the guest speakers during the opening ceremonies addressed the need for partnerships that will truly benefit Native people.

Walter Twinn, Canadian Senator and Chief of the Sawridge Band in Alberta, said there are obstacles standing in the way of Aboriginal business initiatives. He pointed out how difficult it is for Native people to obtain adequate financial assistance.

"It is easier to get a loan in Calgary than in the rural areas where the majority of Aboriginal people live" he said.

Twinn hopes that people will work together to overcome such obstacles.

Lewis Hawkins, superintendent for community relations for Argyle Diamonds in Australia, cited an example of business working with Aboriginal groups. His company negotiated the Good Neighbour Agreement with the traditional owners [Aboriginal peoples] of the North East Kimberley region of Western Australia.

"This program is specifically intended to provide regular and meaningful dialogue between Argyle and traditional owners, as well as technical and financial assistance to the three neighboring Aboriginal communities."

Lewis said the agreement is flexible. When it was first implemented in the 1980s, Aboriginal people were concerned with retaining traditional ways, obtaining facilities such as schools and housing and gaining employment opportunities. By the 1990s their needs had changed. People

wanted to become self-managing, to achieve economic independence and to revive the language and culture. Hawkins said the good neighbor program allows for such changing goals.

Argyle Diamonds began working with Aboriginal people at a time when traditional land rights were not recognized by the Australian government. The chairperson for the Woolah Aboriginal Corporation, Johnny Cooper, said his people were not even considered Australian citizens until 1967 and were not allowed to vote until the late 1970s. Many of his people still live off the land and hunt animals like their ancestors did for thousands of years. Cooper said that the Good Neighbour Agreement between Argyle Diamonds and his community is providing jobs and business opportunities that may not have been available otherwise.

Ally Bedford, an international development consultant, has 20 years experience working at the global level. She organized all the international delegates to the conference. Bedford points to Argyle Diamonds as an example that many more companies should be following when working with Aboriginal people or their land.

"The World Bank now looks at the social accountability when determining funding and has pulled out of projects in China because local people were not consulted," said Bedford. Corporations and companies are making efforts to work with communities because it makes good business sense.

Going beyond boundaries and learning from different experiences was the message that representative Reg Hill, of the Six Nations Economic Development Commission, gave delegates during one of the panel discussions. He said the time has come and the technology is in place for a global approach to business. Hill said "it is now possible to do business right from our home. Our children will communicate in ways we cannot even imagine."

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Gaming opportunities blossom in province

By Gloria Russo
Windspeaker Contributor

VANCOUVER

British Columbia's First Nations may wager on the province's new gaming plans, but they first must wade through muddy government policy, bureaucratic delays, and other potentially thorny issues.

Changes to B.C.'s gaming policy will now allow for destination-style, for-profit casinos, an expansion of existing charity casinos, and the addition of slot machines. What remains unclear under the new for-profit casino option, is who gets what slice of the revenue pie.

After new gambling guidelines lifted an eight year moratorium on new casinos in January 1996, First Nations were encouraged to apply for charity casinos. Under the former charity casino gaming model, charities took 50 per cent of the profits, while the company that ran the casino took 40 per cent, leaving 10 per cent for the province.

Uncertainty as to what the revenue sharing will be under the new model leaves First Nations business leaders like Squamish Chief Bill Williams, leery of re-applying. The Squamish originally applied for a charity casino.

"The government has to define what they want," said Chief Williams. They're continually changing their definition, [and] the size and scope of the

project." Until details are clarified, the band won't pursue the project or examine the potential impact of gambling on the community.

Among other restrictions, charity casinos had a betting limit of \$25, alcohol was prohibited, and operations could not run without a licensed charity taking a share of the profits.

This charity model process was "frozen" by Employment and Investment Minister Dan Miller in December of last year. New government policy now allows for private interests to have the option to apply to operate a for-profit casino. The new destination casinos will be granted liquor licenses, have betting limits of five hundred dollars, extended hours of operation, and a maximum of 30 tables and 300 slot machines.

The Squamish is one of many B.C. First Nations looking at reserve gaming as an economic opportunity. Williams hopes to generate money to offset federal spending cuts in the areas of housing, infrastructure, and health care.

Other wrinkles need ironing as well. Generally, the B.C. government has played a positive role in creating a more inclusive gambling industry for First Nations, following the transfer of gaming jurisdiction from the federal to the provincial government in the late 80s. But in the federal transfer of gaming authority to the province, another Native business leader admits

to having to deal with a relatively inexperienced government facing taxation issues related to on-reserve gaming.

"In the transfer of authority [the province] assumed all obligations. They must interpret laws favorably for Aboriginals... [they're] not experienced dealing on reserves... they can not tax us on a reserve," said Jim Kew, gambling committee director of operations for the Musqueam band.

Moreover, the concept of reserve gaming has provoked statements from municipalities to refuse sewage and water services if bands win approval for casino projects without their support. Some municipalities plan on working with anti-gambling organizations to impede government approval. Municipalities are concerned about the cost of providing support like extra policing and infrastructure to maintain such projects.

The government maintains it will expand gambling only on sites where there is clear community support from local authority, a solid business plan, and consultation with neighboring communities.

So far, First Nations remain patient in examining gaming as a viable business venture. As Kew says, there has been progress, and the band hasn't had to go to court yet.

"It [the process] reflects a step in the right direction... conscious social change by the Crown. Change is a slow process."

Business from the earth

By Chastity Dooley
Windspeaker Contributor

LENNOX ISLAND, P.E.I.

A small company on Prince Edward Island has tapped into a niche market: exporting peat moss around the globe. Mahemigew Peat Moss harvests, packages and sells peat moss to clients as far away as Japan. Owned by the Lennox Island

Band Council, Mahemigew has been in operation since 1979. The company name comes from the Mi'kmaq word meaning "coming from the earth."

Like any business, Mahemigew has seen its share of challenges. In 1986, it experienced a major setback when unusually high tides flooded its peat bog.

Immediately after the disaster, the board of directors hired a new

general manager to help the business grow. Mahemigew then purchased 70 hectares of bog from a local land owner to continue its operations.

In the spring of 1990, with the aid of Aboriginal Economic Programs, the company purchased a tractor, harvester and generator for its packaging plant. With new equipment and a larger bog site, business has grown four-fold in the last decade.



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Feds

(Continued from page 33)
"My people are going through the cracks," said. "They won't be able to afford to pay rent. They can't afford subsidized housing."

Sanderson met with providers from around the province in March. They organized a letter-writing campaign to the federal government making the transfer. Sanderson would like to see the federal government's nadian Mortgage and Housing Corporation continue to provide housing as it has done in the past.

Sanderson feels the federal government's down. "I think things are going to get right now," she said. She continues to rally support from other cities in Ontario to hold more meetings.

Charlie Miller, a teacher with family housing company Wigwamen Inc., attended the March meeting to express

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Feds to transfer housing funds to province

(Continued from page 2.)

"My people are going to fall through the cracks," Sanderson said. "They won't be able to afford to pay rent. They can hardly afford subsidized housing."

Sanderson met with housing providers from around the province in March. They organized a letter-writing campaign to stop the federal government from making the transfer. The group would like to see the federal Canadian Mortgage and Housing Corporation continue to manage housing as it has done for years.

Sanderson feels the onslaught of mail may have slowed things down. "I think things are on hold right now," she said. Even so, she continues to rally support among other cities in Ontario and plans to hold more meetings.

Charlie Miller, a tenant under family housing provider Wigwamen Inc., attended the March meeting to express his fear

of the transfer. He lives with his wife and child in a subsidized apartment and is hoping to go back to school soon.

"I'm concerned," he said. "I think they're just trying to pass the buck." He said he would not be able to afford market rent, which would cost nearly twice as much as what he currently pays.

A lot of people are acting on false information, said Dino Chiesa, assistant deputy minister of the provincial Ministry of Municipal Affairs and Housing.

"I assure you the groups have nothing to worry about," he said. "There's a lot of misinformation out there."

He said negotiations are still in process with the federal government. The transfer will take place, and the province will indeed hand control down to the municipalities.

"We feel that social housing is best dealt with at a local level,"

he said, especially since most non-profit housing providers are community-based groups.

But the province will still pay for the housing, he added.

"The only thing that will change for these groups is who they are getting the cheque from."

With education taken off property taxes, there will be tax dollars left over to pay for social housing, he explained. It will be an equal exchange and municipalities will not have to worry about coming up with more money.

The transfer to the province has already taken place in Saskatchewan and New Brunswick. The agreements include programs to ensure social housing is well-managed.

"These are sound agreements," Chiesa said.

Since housing providers own the title for the houses and apart-

ments they rent, the municipalities would not be allowed to sell these units in the private market, he added.

Randy Tindale is not alarmed. He manages Wigwamen Homes, the largest non-profit housing provider in Toronto. He said he has not attended meetings or written any letters of protest.

"We're not taking any action at the moment. We're busy with a lot of other things, and no one has been able to show us whether the whole thing is good, bad or indifferent," he said. "If we're going to write letters, we need to have a good reason to."

Property manager for Gabriel Dumont Non-Profit Homes, Dorothy Cook, said she is also waiting for answers, but fears urban Natives will be in trouble.



Frances Sanderson.

LISA YOUNG

She predicts the province might reduce the number of subsidized units by up to half in order to save money.

"Where do I put those other 50 per cent of tenants?" she asked. She said these tenants will struggle to pay market rent and end up on the streets.

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RESEARCH AND DEVELOPMENT OFFICER

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AFN election

(Continued from page 2.)

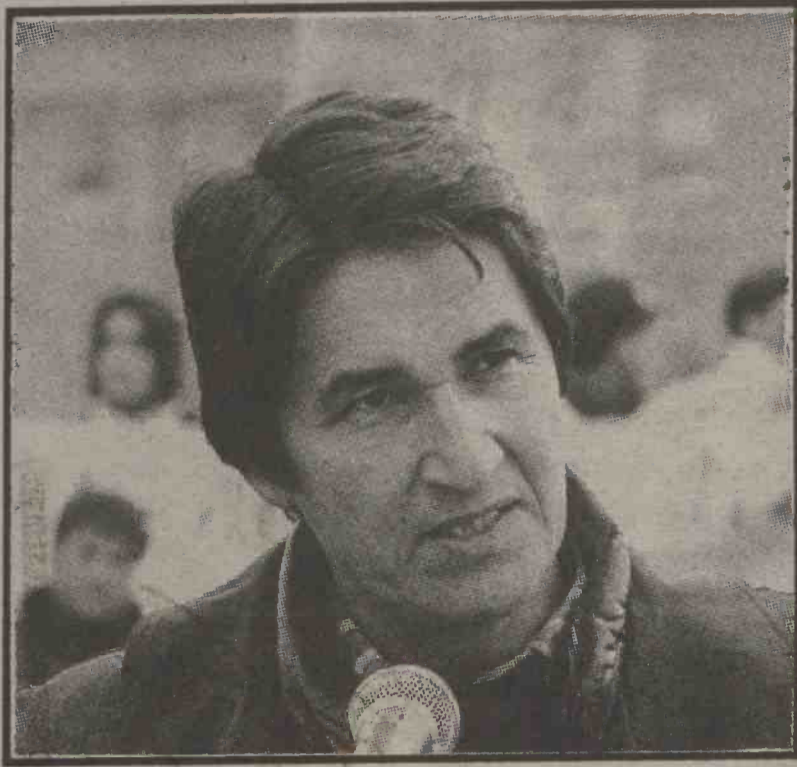
"I think we have to say 'OK, if Manitoba is going to do this, within our traditional relationships, are we holding them accountable to what the result is for the rest of the country? Are we taking the time to spend with them to ensure that their move is not harming the collective desire of people to protect their Aboriginal rights within the Canadian context?"

A number of high-profile Native leaders, including Blaine Favel of Saskatchewan, Phil Fontaine from Manitoba and Joe Norton from Quebec are rumored as possible challengers for the AFN's top job. None of them responded to repeated requests for interviews.

Grant-John, a grandmother of four, said she has the "unanimous endorsement" of the British Columbia Assembly of Chiefs. Her motivation was provided by, among other things, a recent federal government report that the poor living conditions of Native people is Canada's greatest human rights challenge, as well as the report of the Royal Commission on Aboriginal Peoples.

"I'm almost 50 years old and I said 'Look Wendy, you either do something, you make an effort, or you forever step back and kind of accept what's there.'"

Grant-John supports constitutional talks, but says they're not a priority.



FILE PHOTO

Outgoing National Chief Ovide Mercredi.

"The reality is that we're not going to have constitutional discussions for a while. So many people have been beaten up over it that they're not going to take the time.

"I believe that the focus that the AFN has to take at this point is rebuilding, strengthening, so that at the time when we get back to the constitutional table, we don't have the same kind of experience that we had at the Charlottetown Accord, where people didn't support what the leaders had negotiated."

Progress on land claims will also be fuelled at the community level, she said.

"That's the way we're going to do it, to have the support of the chiefs and leaders in the different regions pressuring the government to move it to the next stage... to have some power to implement their decisions."

The country's chiefs will vote for their national representative July 30 in Vancouver.

Dr. Joseph J. Starko

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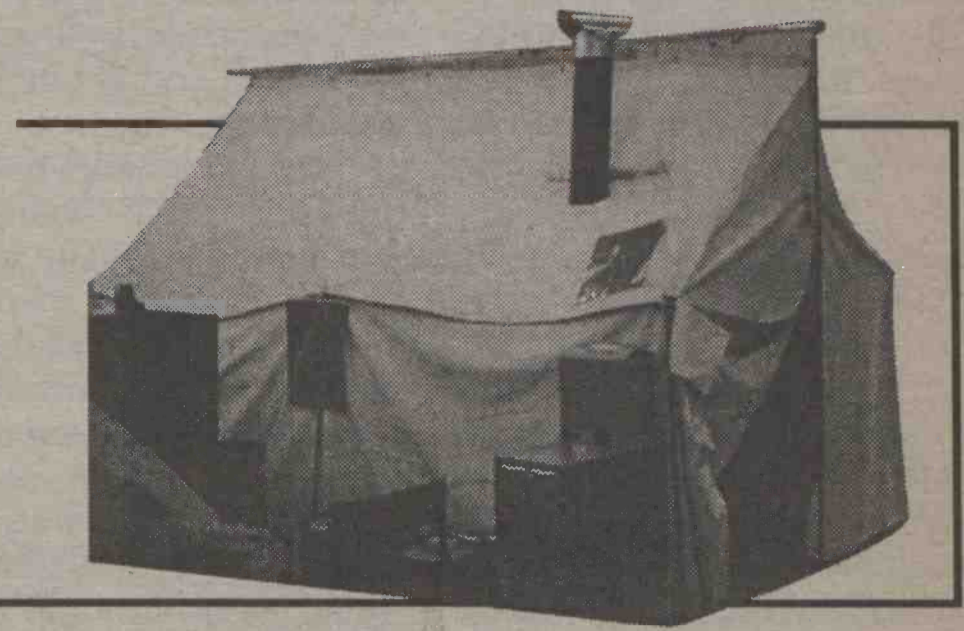
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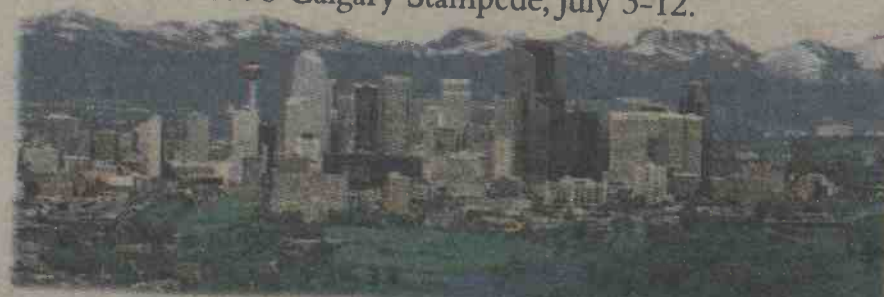
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